

**SLANGY EXPRESSIONS AMONG YOUTHS IN SELECTED MOTOR PARKS IN  
NIGERIA AND CÔTE D'IVOIRE**

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## **CERTIFICATION**

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## **DEDICATION**

This dissertation is dedicated to God Almighty, My Saviour and My Redeemer, who out of His abundant mercies gave me the grace to enroll and complete this programme. He alone sustained me through thick and thin and I cannot stop praising His name. May your name Lord, continually be exalted in all the earth.

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## ABSTRACT

Slangy expressions, a means of communication among groups of people in casual and informal settings, are commonly deployed by youths in motor parks. Previous studies on slangy expressions have focused either on Anglophone or Francophone countries, with little attention paid to a comparative study of slang in the two contexts, especially in motor parks. This study was, therefore, designed to examine slangy expressions among youths in Badagry (Nigeria) and Adjamé (Côte d'Ivoire) motor parks, with a view to establishing their forms and functions.

Dell Hymes' Ethnography of Communication and Giles Howard's Communication and Accommodation theories were adopted as the framework, while the survey design was used. Two motor parks (Badagry –Seme Border and Adjamé – Nouvelle Gare) were purposively selected because of their popularity and availability of respondents. In-depth interviews were conducted with 22 purposively selected youths (Seme Border – 12 and Nouvelle Gare – 10) because of their knowledgeability, availability and suitability. Key informant interviews were conducted with three motor park chairmen – one in Seme Border and two in Nouvelle Gare. Data were subjected to sociolinguistic analysis.

The slangy expressions used in the two parks were categorised into three tone marks: lexical borrowing, coded expression and code switching. Lexical borrowing was exemplified in *irúnmọ̀lẹ̀ to nje fried rice*; *Bàbá I hail o*; *Cê como*; and *On dit qué*. Instances of borrowed expressions were *fried rice* (English – Yoruba), *I hail o* (Pidgin – Yoruba), *Cê como* (French – Baoulé) and *On dit qué* (French – Baoulé). The examples showed that lexical borrowing in Seme Border motor park was mostly from English to Yoruba, while in Nouvelle Gare, it was mostly from French to Baoulé. The borrowed expressions were used for greeting respected personalities in the two motor parks. Coded expressions were elucidated in *Alayé Gbánkó* (Mr. Man, stay alert), *Fo bléblé mon gars* (Be careful my guy), *Magọ o* (Don't be sluggish), *Il n'y a pas des balles* (The policemen are around). These coded expressions were used to issue warning. Code switching was manifested in *Fún mi ní fígò* (Give me ₦500) and *Le gars est digba* (The man is strong). *Fún mi ní* (Give me) is a Yoruba expression, while *fígò* (personality) is the name of a Portuguese footballer. *Fún mi ní fígò* is the combination of both Yoruba and Portuguese. *Le gars est* (The man is) is a French expression, while *digba* (strong) belongs to Baoulé language. *Le gars est digba* is the combination of both French and Baoulé. The code-mixed expressions were used to indicate exchange of money and expression of confidence among the youths in both parks.

Slangy expressions are distinctively used in both Seme Border (Badagry) and Nouvelle Gare (Adjamé) motor parks for various communicative functions among youths in Nigeria and Côte d'Ivoire. And it also contribute to the use of salutation, marketing, commercial advertisement, music, education and in socio-cultural context in our society

**Keywords:** Slangy expressions in motor parks, Seme Border, Nouvelle Gare, Communicative functions

**Word count:** 470

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## **LIST OF ABBREVIATIONS**

L1	First Language
L2	Second Language
SAT	Speaking Accommodation Theory
CAT	Communication Accommodation Theory

## CHAPTER ONE

### 1.1 INTRODUCTION

In Africa, the study of youth language has undergone a lot of changes with the theoretical transition in 'Northern' theory (as opposed to 'Southern' theory) towards style, repertory, and resources (Eckert 2012). People's language behaviors in Africa's cities clearly demonstrate the limitations of monolingual or bilingual language ideologies, which have been criticised in a lot of current sociolinguistic research. These linguistic processes have been given labels, including 'emerging languages' and 'language birth' in some circumstances. Yoruba slang from Nigeria, Camfranglais from Cameroon, and Nouchi from Côte d'Ivoire are all famous instances that have been the focus of linguistic and sociolinguistic research.

“Language is by far the most powerful and versatile medium of communication” (Gumperz 1982:14). Language can be twisted such that it takes on different connotations but will still remain a whole that makes meaning to hearers. In the lives of individuals in any given society, language has a significant role. There is a language that is not standard and that is known as slang. Slang as a variety that is more often commonly spoken in a casual and non-formal setting such as markets, motor parks, offices and banking halls. The concept of the motor park as it is conceived in Nigeria differs from the semantic or sociolinguistic appropriations designed or associated with the word in the native English language. In fact, the nearest conception of the idea embodied in motor park that may be found in the English culture finds representation in the compound word ‘motor-park’, which views it as “an area or a building where people can leave their vehicles”. It is also seen as a station for the passengers to get on or off buses or taxis. Certainly, even the concept of a ‘park’ in the Nigerian context, without modifying the adjective ‘motor’ would also yield itself to the process of social; constructionism among the designated

discourse practitioners. Although, this study is looking at the motor parks (garages) where commuters or people goes for transporting themselves from one place to another.

Communication ethnography is regarded as a "qualitative method in the fields of communication and cultural anthropology." It has also been decoded as a model for analyzing language use, communicative process, and successful communication between interlocutors, competency, understanding, and the suitability of language to the context in which it is used.

The use of language in various situations is to establish social relations with other members of the society. (Hymes, 1997) highlighted six characteristics of culture under the categories of speech community, speech context, speech event, common communicative style, and methods of speaking for the study of communication in a certain culture. We know that changes occur, over a period of time, in the way we speak language and it depends on the wide range of language varieties, as regard setting, the discourse, the people we discuss with and the reason for the discussion. These changes are prior to communication accommodation theory which focuses on how people tend to change their speeches, vocal modes and gestures to fit others.

## **1.2 Background to the Study**

Slang is an expression that everyone can perceive yet it is not straight forward. Finegan (2008) said that slang is especially mainstream among adolescents and teenagers as a rule. Akmajian (1998:20) in addition observes that slang has some striking highlights. The originality of this lexical phenomenon, called slang or more precisely the slang of cities is in the special vocabulary. The use of slang often provokes negative reactions from speakers who are not familiar with this variety of language. In slang, speakers use vulgar words that are forbidden that is, the language spoken by the French-speaking population. The French linguistic situation has had to face this lexicon which has integrated little by little in the daily use of the French.

The origin of the word slang is doubtful and it is related to the Scandinavian word, 'slengja' meaning to sling; a derivative of this verb is a synonym for nickname. Slang is likely to originate in subcultures by some occupational groups (loggers, police, medical

professionals, and computer specialists) who are well known originators of both jargon and slang. A jargon is the lexical items of expression that is limited to a code like a register, whereas slang is a limited language like that of the secret language used by a cult whose language component is therefore a jargon. Slang is recognised as an important factor in the making of language and must be recognised as being used, by all classes of society. Slang words can also be found among other groups for example: the armed forces, teenagers, racial minorities, ghetto residents, car parks touts (agberos), labour unions (NURTW), band radio broadcasters, sports groups, drug addicts, criminals, and even religious denomination. Slang refers to short-lived new expressions that are not for language's standard vocabulary. Before an expression becomes slang, however, it has to be widely accepted by members of the society. If the subculture has enough contact with the mainstream culture, its figures of speech become slang expressions known to the whole society.

Slang is considered vulgar, an obnoxious and profane type of language that has a strong hue of impiety and liveliness in a community. Since it is "customarily reported as the idiosyncratic and deviant vocabulary of quirking or suspicious group" (Eble, 1998:42), slang has always been unacceptable in sociolinguistics. Therefore, formal and theoretical discussions of slang in sociolinguistic perspective are largely absent.

### **1.3 Statement of the Problem**

This study focuses on the critical analysis into an in-depth discourse to the use of slang in relation to their community and how setting and context dictate the ways of including and excluding individuals from understanding what is being said. Slang has existed for ages as the means of communication among individuals, both old and young in an informal setting or context. It is seen as an informal use of words and expressions that are more common in spoken languages and it is also an informal language consisting of words and expressions that are not considered appropriate for formal occasions such as in office, banking hall since it is often considered as impolite words and expressions. Obviously, language is an integral part of culture or society where people find themselves.

Previous works on slang expressions have focused either on Anglophone or Francophone countries, with attention devoted to a comparative study of slang in two contexts,

especially in motor parks. This study therefore, seeks to examine slangy expressions among youth in motor parks: Nigeria (Seme Border) and Côte D'ivoire (Nouvelle Gare). Through observation, certain expressions are commonly found in use among the Youths but this depends on the category of such. It was equally found out that Youths in general have certain expressions which are to some extent different from what people say and this encourages the researcher to look vividly into such expressions and why they are used.

#### **1.4 Research Questions**

The following questions shall be answered in this study

- (1) What are the factors that instigate the use of slang in motor parks?
- (2) How relevant is slang to motor parks?
- (3) What are the functions of slang?
- (4) Where do slang emanate from?
- (5) How significant is slangy expressions in our society?
- (6) How can we draw a comparison and contrast to slangy expressions?

#### **1.5 Aim and Objectives of Study**

The study aims to examine the sociolinguistic study of slangy expressions among the youths in Seme Border and Nouvelle Gare motor parks with a view to revealing the comparison of slang expressions spoken among the youths in Seme Border and Nouvelle Gare motor parks. The following objectives have been set in order to attain the aforementioned goal:

1. to unearth the factors that occasion the use of slang in motor parks.
2. to explore the relevance of slang expressions to motor parks.
3. to enumerate the functions of slang.
4. to explore where slang emanate from.
5. to examine the significance of slang in our society.
6. to do a comparative analysis of the use of slang.

## **1.6 Scope and Delimitations of this Study**

The study is limited to two motor parks. There are numerous motor parks in these selected countries. These motor parks, Seme Border motor park (Nigeria) and (Côte D'ivoire) Nouvelle Gare motor park are purposively chosen for this study because Nouvelle Gare motor park is located at the capital city of Abidjan and has the largest market where the motor park is located and Seme Border is closer to a francophone country (Republic of Benin). This investigation looks at a sociolinguistic analysis of slangy expressions previously mentioned motor parks.

This work is on sociolinguistic study of the use of slang by Youths. There are different kinds of youths at the park namely: Political youths, Road youths, Area youths etc. but this study will focus only on motor park youths. The following are the limitations to the study:

- i. In line with the large number of Youths in the transport workers' union, the small number only represents the whole population.
- ii. Apart from this, there is the problem of a Youngster belonging to more than one group.
- iii. There are some areas which cannot be easily accessed unless one is a member of the group.

## **1.7 Significance of the Study**

This research is significant in that most of the works done so far by researchers have been on the slang used by Youths. Linguists have examined this aspect of slang in motor parks in numerous states in Nigeria and also in other francophone countries but they have not examined Seme Border (Nigeria) and Nouvelle Gare (Côte D'ivoire). It is therefore meant to further explore more areas in this vast field of research that many scholars are laboring on. This investigation is important for the progression of information. It includes existing works on sociolinguistics. Likewise, it helps forthcoming analysts to consider phonetic factors in motor parks. It further adds to existing works that deal with sociolinguistics and semantics factors. Linguists expound on what slang is, how and why it is applied.

Still, the uniqueness of this study is based on the fact that it is a comparative study of some linguistic in two typical Anglophone and Francophone locations (i.e. Seme Border and Nouvelle Gare) which is to be investigated and analysed.

## **1.8 Conceptual Definitions of Terms**

This section clarifies some of the central concepts of this study in order to eliminate the problem of misconception and misinterpretation of concepts. The terms used in this study are defined thus:

### **i. Sociolinguistics**

It is the study of how language works by contrasts in social class, district, sex, and so forth. (Oxford Advanced Learner's Dictionary: 2006). It is the study of language from the point of view of the general public. Sociolinguistics is concerned about exploring the connections amongst dialect and society with the objective being a superior comprehension of the structure of dialect and how dialects work in correspondence Wardhaugh (2006:13). As indicated by (Hudson, 1996:4), sociolinguistics is 'the study of dialect in connection to society. Among the descriptions of sociolinguistics highlighted above, one thing keeps running over, it is a study that shows the connection between language and society.

Fishman (1962 & 1972), defined sociolinguistics as the study of who speaks (or writes) 'what language' 'to whom', 'when' and 'to what end'. Hymes (1962 & 1974) in his sociocontextual variables, govern communication provided a template referred to as 'SPEAKING' Oluwadoro (2020:30) adapted Fishman template which is essential in this study as follow:

- (a) WHO? (The youths)
- (b) WHAT? (The languages which in this case are Yoruba and Nouchi)
- (c) To WHOM and HOW? (The addressee are the respondents)
- (d) WHEN and WHERE? (The time and place refer to daily use of slang expressions on the two motor parks)
- (e) To WHAT END? (What goals purpose does the discourse serve?)

## **ii. Slang**

Slang, according to Eble, (1996:11), "...is a constantly shifting arrangement of common words and expressions that speakers employ to establish or reinforce social personality or cohesion inside a group or with a pattern or design on the loose." He emphasised slang's strangeness and ephemerality as its most important characteristics. Slang begins as a unique usage of dialect, modified by a single speaker working within a group. It may be described as socially motivated, prepared, and practical in this way (Eble, 1996). Slang is a type of language that is only understood by members of a specific social group, such as "high school slang," "armed forces slang," and "theater slang." Because slang isn't fully understood by people outside of that group, it has the benefit of demonstrating the group's closeness and unity. These are various definitions of slang. A few researchers think about it as a mediocre and undermined language. This view is held by (Mwandza, 2009:93) as he portrays slang as "unusual, substandard, casual and unwholesome dialect that is related with the lower class of the general public." Yet some different researchers see the positive side of slang as "being made by keen people to refresh language, to renew it, to make language more impactful and beautiful, to expand the store of brisk and striking words or give vocabulary new shades of importance. This paper buys into the situation of the second gathering of researchers who see slang as one of the methods by which language is reestablished and recharged.

## **iii. Motor Park**

Motor Park is home to a diverse group of people who actively participate in the park's daily conversation. The list starts with the vehicle drivers, then moves on to the crew or persons who deal with putting bags onto the vehicle, and finally to the passengers, vendors, and beggars in the vicinity. The motor park concept is so broad that it extends beyond the concept of a stationary garage; a cleared space with often uniformly painted buses and taxis with people inside, waiting to dislodge or load passengers, but also to the ephemeral space of the motor vehicle in flight, bound for its destination, and frequently to the street. Most of the time, the commuter's engagement with the driver or conductor continues during the voyage, and one should never forget the stationary motor park's real market, which features outright buying and selling of almost all possible and useful goods

of sale. As a result, a system and structure of items grouped around the vehicle park emerges, complete with identity designations and classifications, as well as an inventory of unusual words. Certainly, even the idea of a Park (without the modifying word motor' in the Nigerian and West African contexts) would be subject to social constructionism among the chosen discourse practitioners. The world of the motor park invariably includes a wide range of realities and structures (with designatory identities and categorisations) that may or may not be meaningfully detached or detachable from the term motor park, such as the notions of market and commerce, mega-phonetic advertisement, road transport, road travels cum industrial customer-service relations, street-commuter-terminus. Motor park should involve the use of slangy expressions and words in motor parks as well as different spots where drivers, private Buses convey.

#### **iv. Yoruba**

Since this investigation centers on Yoruba language, it is important to know a few things about the Yoruba individuals and the language they speak. The Yoruba are one of the biggest ethnic groups in Nigeria. They constitute in the vicinity of more than 50 million people all through West Africa. In Nigeria, they constitute around 21% of the population. The Yorubas' are for the most part, found in some States in Nigeria. In addition, it has a sizable population of speakers in Europe and Asia. The language is truly connected with the Yoruba ethnic gathering both at home and abroad. Yoruba dialect belongs to the Defold group of languages under the Benue-Congo family.

Bamgbose (1966) asserts that Yoruba is a continuum of dialects. Up to 50 tongues have been recognised. The famous ones are the Oyo, Ijesa, Ekiti, Egba, Ijebu, Ondo, Owo, Ikale, and so on. Notwithstanding these different regional dialects; there is a standard variety which is the medium of correspondence outside individual colloquial gatherings. It is the medium for all conversation and language exchange in Yoruba. This standard collection is closer to the Oyo variety.

## **Nouchi**

Nouchi is an Ivorian slang. It was born around the 70s in places like Yopougon, Petit Bassam, and Attoban and so on. It means in Bambara, “Moustachu” the one everyone is afraid of and who they want to look like. At the beginning, it was spoken by young people who lived in the popular neighbourhoods of the capital who had difficulty speaking in French. Then, the bandits made use of it as a code as well as school dropouts who brought it later into French, Spanish, English and so on. The language is then identified as that of the ghetto. The Nouchi is made up of a variety of borrowed terms from undetermined origins (Kouadio, 1999). In the case of the Nouchi, the connotation is completely different; a phrase may be invented, but its meaning is far from being similar to an existing notion. The Ivorian speaker takes vocabulary elements from local languages in ordinary conversation. Linguists should think of it as a linguistic clash between French and Ivorian dialects. An Ivorian also has a thick accent when speaking French. Furthermore, because they represent Ivorian reality, certain phrases and idioms from Ivorian languages are difficult to translate.

## CHAPTER TWO

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.1 Sociolinguistics and Its relevance

Each individual has his or her own way of speaking, whether it is their mother tongue or a learned later in life. In addition to this, the styles and registers of a speaker vary according to the speaker varies according to the situation of enunciation. Language, in other words, does not only vary according to the social characteristics of a speaker (such as social class, ethnic group, age and ethnic group, age and gender), but also according to the social context in which he or she context in which he or she finds himself or herself (Trudgill 1983: 100). Thus it is the social context that determines our linguistic behavior. Trudgill (ibid.) speaks of the verbal repertoire, that is, each group or community has at it's a number of linguistic varieties which are used according to the situation and purpose. It is important to note that one's relationships with other people must also be it is important to note that one's relationships with other people must also be taken into consideration in the situation where two people are in linguistic contact.

Sociolinguistics has managed the creation of language that is, the sound and its logical investigation. Sociolinguistics rather takes a glance at language in connection with the social setting of language. It has been characterised as a train that allocates the capacities to different languages which occur in a community. Such capacities may propose that some different languages ought to be applied as official and some as territorial languages. Sociolinguistics likewise, looks at the association between the use of language and the social association of behaviour. Fundamentally, it centers on the whole range of points identified with the social association of languages and behaviour. (Adejoro, 2001:15)

It additionally clarifies why some conducts towards language are specifically extraordinary in a similar informal community or network on various events. For instance,

it clarifies why a specific speaker tends to an uneducated set of people in pidgin and another group of listeners that are educated, with perfect English.

Sociolinguistics is concerned with explaining language use as a social phenomenon and, where possible, attempts to create causal links between language and culture, addressing the complementary questions of how language contributes to making interaction possible and how cultures form their languages by using them. Since sociolinguistics is a meeting place for linguists and social scientists, some of whom seek to understand the social aspects of language while others are concerned mainly with the linguistic aspects of society (Florian, 1998:5).

However, the investigation of discourse collection is imperative in sociolinguistics and it empowers us to know, not just the accessible language in a discourse environment, but also, how people inside the discourse community have aced the application of such language.

## **2.2 Language and its Characteristics**

The term language is used by all. Yet it is believed that there are reasonable ideas of the sense in which we use language. This becomes apparent when one collects and takes a comparison of the various definitions given by many critics, about what language is all about.

Trager (1951) further on the definitions, stating that language is the expression of concepts through the use of discourse sounds aggregated into words. These words, on the other hand, are placed together into sentences to provide an explanation by placing the concepts into perspective. In accordance with Trager's idea, our thoughts can be represented through the language spoken and the methods used in constructing the inner minds sound make our ideas to be considered. Language is likewise seen as the essential and most exceptionally expounded type of human emblematic exercises. The images of language are comprised of sounds created by the vocal mechanical assembly, which make up a mind boggling and symmetrical structure.

Sapir (1970) considers language as simply human and a strategy for imparting thoughts, feelings and wants by deliberately delivered images. However, the study of language has

taken the view that languages are frameworks of images composed so to speak, for the reasons for correspondence also. Albert (1961) “likewise had a comparable view that language is a type of conduct through which the individual modifies himself to a social situation. In this way, understanding the different perspectives with regard to what language is,” he posits that, the way an individual uses language will determine his or her impact in the society. Language can be seen like a projection of one’s thought and a basic conception structure of an idea or facts. For a language, there are social needs that define its use, and there are no criteria to determine if one's language is more successful for communication than another, other than estimating the performance of its users in doing the social activities that are required of them. Saville-Troike (1982). Language is described as an abnormal state of discretion and can be undoubtedly conceptualised. Language can likewise be regarded as a framework and as an image. These different qualities will be additionally examined.

### **2.3 Language Variety**

Language variation shows up as the consequence of heterogeneous individuals and districts. Individuals who live in various locales may talk in diverse languages. Most individuals who live in South-West Nigeria speak distinctive variation of Yoruba. Language variation could be broken down from the part of speaker, part of application, and part of means, according to Chaer and Agustina,(1995:80). They additionally confirm that the most essential angle that characterises language variation is the part of speaker. Although Labov looks at language variation in another way when he introduced the notion of sociolinguistic variable, which was essentially "an alternative technique for saying the same thing (Labov 1966).

Fishman (1992:22) posits that from the part of speaker, language variation is isolated into dialect, idiolect, and sociolect. Dialect is language variation that at first speaks to various geological areas. Every language may have more than one dialect. Each language may have more than one dialect. People in south west Nigeria speak Yoruba, but because of different geographical location, there are dialect varieties of Yoruba such as Oyo dialect, Ijesa dialect, Egba dialect, Ondo dialect, Ekiti dialect, etc.

According to Wardhaugh (1986:125) idiolect is characterised as language variations due to individual speech in certain circumstance. Speakers may contrast in the part of voices, selection of words, styles, and request of words. Language variation is likewise caused by social condition, which is called sociolect. Two individuals who live in a similar region in the meantime may talk in an unexpected way. They talk distinctively on account of a few things. It might be because of their instructive foundation. The greater part of the general population in this world has diverse instructive foundations. There are respected cultured people and illiterate ones We feel less demanding in the event that we address individuals who have comparable foundation. Students of primary school obviously will have diverse methods of talking which will not be quite the same as the students of college. An agriculturist will talk uniquely in contrast to an instructor, a specialist or a designer.

Throughout sociolinguistics, the idea of language variation is fundamental. The language of English varies at individual, local, national and global scales. Sadly, many people are unaware of different social and local dialects and the world's various English varieties. Knowing variation in a language is important for every member of our community, particularly those receiving a college education. Sociolinguistics explores all these differences of language. (Taura, 2018).

## **2.4 Language and Culture**

The relationship between language and culture is inextricably linked. Culture, for the most part, is made up of inclinations, traditions, and a fictitious code of conduct. W. Jones (1981) describes it as "a social life form" that allows us to understand the general population and our surroundings. The idea of culture is exceptionally focal and in light of the fact that language too is vital in human conduct overseen by convention and culture, it can't be isolated from culture. This is extent that the field of socio-semantics is concerned on it.

Language is a method for social personality and instrument of social survival and without language, societies die and the character of the general population lost. In this manner, language can be depicted as a means of culture through which thoughts, methods of insight and convictions of individuals are transmitted from age to age. It is as a result, an

essential part of culture. Without doubt, there is a relationship between language and culture.

Language, as we all know, serves a variety of purposes (Aliyu 1999 and Obot 2002). This aids the individual in becoming a full member of his family and provides him with the ability to express himself, making him a complete human being, because its absence renders the individual incomplete, even if only in part. It also provides a medium of interpersonal contact for society's many members. Beyond all of these functions, language has always served as a means of verbal expression in society. Analysts have compared the cohabitation of culture and language to that of the body and soul because of this deep link. wrote.

## **2.5 Language and Society**

Sociolinguistics and language and society study may be traced back to the mid-twentieth century. Prior to that, researchers considered how social characteristics such as race, occupation, age, and gender influenced or even drove language use. The father of modern linguistics, 'Ferdinand de Saussure' regarded language as a kind of social conduct, and in this he echoed contemporaneous French sociological ideas, notably that of his contemporaries

The society is seen only as a factor of language development and functioning similar in the study of the society and language. Society is the object with sociology as its science. The language of the community is seen as exerting only some influence on its functioning. Language, notwithstanding being the most imperative means of an individuals' way of life, is the most particular of the considerable number of characteristics which isolate person from numerous different creatures. Language is so private to the human substance that many great scholars have been enticed to recommend that language structures do decide human awareness. At that point, it picks one of the exceptionally adaptable arrangements of practices with detours to reach its objectives. At last, if there is confusion e.g. stowing away or lying, it appears to be likely that the inventive has framed some origin of different creatures, goal and mindfulness.

In order to acknowledge completely this test on what language can be is to examine it in connection with the general public. At that point, this would mean looking at language in all zones identifying with man. Language has not just beguiled man for so many centuries by the complexity of its structure; the misconception about language had drawn numerous individuals with various information into the territory of linguistic research.

Language and social interaction have a reciprocal relationship: language forms social interactions and language shapes social interactions. The most important meaning for an ordinary language speaker is the referential sense by which he / she grasps the relation between the spoken sound sequence and the objective world's person, animal, or inanimate entity. Nonetheless, different types of meanings are recognised in semantic research, such as abstract, connotative, social and affective, reflective and collocative, associative and thematic; Leech (1981: 9-23) refers to these collectively by the term 'communicative quality.' Interestingly, all these meanings exist in the communicative vocabulary of a person and are used in social interaction, though they may be used in different ways. As such language is a vital part of the social man, the numerous differed enthusiasms of man and his goals. Language can therefore unhesitatingly say much with regard to singular gatherings and countries.

This socio-semantic axiom is reflected in the perception that there is a connection between the shape and substance of language and convictions, that there is a relationship between the procedure and substance of language and conviction, qualities and requirements displayed in the way of life of its speakers (Servile, 1982). The vocabulary of a language provides us with a catalogue of things to the society. The vocabulary of a language gives us a list of things to bring into the general public, a list of the way speakers classify experience, and usually a record of past contacts and the syntax may uncover the way time is portioned and sorted out, conviction about intimacy and the relative intensity of creatures, and striking classifications of the way of life. Everyone, in one way or the other, takes part in language use regardless of the social examples of the general public at a specific time, thereby making language a more viable piece. As for Savile-Troike's (1982) the lifestyle of a general public is the collection of beliefs and inclinations that they learn, share, and transfer from generation to generation. Included among the components of

culture are the social organisations of the general population. This seems the same way researchers portray the significantly religious introduction of the African lifestyle. They expressed that where the African is, there is his religion.

Included among the components of culture are examples of world struggles, ancient innovation, and word related practice thus numerous wonders, that make individuals what they are. The social foundation of the general population is so interwoven with the bases of their experience to such an extent that Haralambo and Heald (1980) said to a substantial degree, culture decides how individuals from a general public think and feel. It coordinates their activity and characterises their standpoint. This is the setting in which the capacity and attributes of language wakes up. The components of culture are embodied in language. So, practically speaking language does in any social setting in addition to other things, the arrangement of use and system of expert and shared guide of numerous gathering and division of human conduct.

Language and society are interlaced. The general population living in a territory or a specific environment having a similar culture, conviction, custom and so forth constitutes a general public. Language empowers us as people to identify with each other. Akindele and Adegbite (2005:3) opine that "the idea of Sociology of Language was presented by Dell Hymes (2001) trying to build up the connection amongst language and society" They clarify that "he (Dell Hymes) managed widely with the way of life of the general population and the environment which he took a shot at

Adeyanju (2002) opines that language is a piece of society as the presence of the general public that requires the presence of language with which individuals from the general public communicate. Henceforth, language and society are interwoven. Language and society are so firmly connected that it is hard to isolate one from the other. This indicates that in the discourse circumstances there will be an interrelationship between language and its locale of speakers.

## **2.6 Sociolinguistics Bilingualism**

Bilingualism implies different things to different individuals. Bilingualism was defined as "natural double language power" by Bloomfield (1933:56). In contrast to this definition, it

is known that bilingual is someone who has a minimum level of competency in one of the four language abilities, listening comprehension, speaking, reading, and writing, in a language other than his mother tongue.

Bilingualism is the ability of an individual to speak a second language rather than paraphrasing his or her mother tongue. However, this definition eliminates many persons who speak more than one language but do not dominate either one or both. A considerable proportion of persons who often use two languages may not consider one of them to be "native." This definition of Bloomfield bilingualism clearly has to be revised if it is to adequately represent the reality of people's language aptitude. The origins of bilingualism may be traced back to colonization, conquest, trade / commerce, federation and amalgamation, annexation, and border territories (Akindele & Adegbite 1999:28). Migration and immigration can also result in bilingualism. For example, consider European and Chinese migration to the United States in the nineteenth and twentieth centuries (Akindele & Adegbite, 1999:29). Bilingualism is defined as a person's capacity to generate meaningful language updates. The fact that bilingualism is a result of language in touch, which deals with one language's direct or indirect impact on the other, is a significant element.

According to Osuafor (2002), several ethnicities in Nigeria have interaction with the English language and the Vernacular. And the result is the existence in the country of people who speak both their vernaculars (L1) and English (L2). As a result, bilinguals from Igbo–English, Yoruba–English, Hausa–English, and other languages exist. Second-language acquisition is another component of bilingualism that literally refers to learning a language after having learned a first language; nevertheless, the word is commonly used to refer to the acquisition of a second language after reaching puberty. Whereas children have no trouble learning more than one language, after puberty, individuals must put in more effort to acquire a second language, and they frequently reach lesser levels of competency in that language. People learn second languages more effectively when they immerse themselves in the cultures of the groups that speak such languages. People acquire second languages more successfully in societies where learning a second language

is expected, such as in most African nations, than in cultures where second-language fluency is regarded rare, such as in most English-speaking countries.

Bilingualism is defined as "a result of substantial language contact (i.e., contacts between persons who speak different languages)" by Li (2006:1), implying that a considerable number of connections with both languages is necessary before a person can be termed bilingual. However, he concedes that this definition may be overly narrow in that individuals may use and engage in more than one language but do not consider contact in both languages to be extensive. It may also be claimed that, while linguistic interaction is required for social bilingualism, it does not always result in individual bilingualism (Li 2006). According to Baker and Prys Jones (1998), there are a number of characteristics other than language interaction that should be considered when determining whether a person is bilingual or not. A consideration of these factors includes issues such as how fluent a person must be in each language to be considered bilingual; whether a person must have equal competence in both languages to be considered bilingual (also known as being a balanced bilingual); and whether a person is only defined as bilingual if they can speak the two languages or if we consider them bilingual if they can understand, read, and write in a second language; another concern is whether language competency should be used to assess bilingualism or if frequency of language usage is a stronger indicator (Baker and Prys Jones 1998).

As Bhatia (2006) points out, there is no universally recognized definition of bilingualism or how to assess it. An essential thing to note in the subject of bilingualism is that in some literature, bilingualism refers to the ability and usage of two languages (and not more). Bilingual competency is referred to as bilingualism in other sources. This suggests that a person might be fluent in three or more languages (Baker and Prys Jones 1998). It is usual for authors to use the term bilingual to refer to multilingualism. Romaine, for example, adopts Weinreich's 1968 definition of bilingualism as "the alternating use of two or more languages" (Romaine 1995:12, emphasis added). Similarly, Grosjean defines bilingualism as "the consistent use of two or more languages" (Grosjean 1982:1 emphasis added). In this sense, bilingualism encompasses multilingualism. This is the interpretation I will apply throughout this investigation. Some scholars argue that in order to be defined as

bilingual, a person must be equally proficient in both languages, while others feel that the individual must have native-like understanding and usage of both languages.

The presence of many persons who speak more than one language but do not have native control in both begs the question of how competent a person must be to be considered bilingual. Bilingualism occurs when a person begins to hear utterances but cannot communicate in a second language. Bilingualism refers to the capacity to communicate in two (or more) languages.

There are individuals who have a true impact over two languages and those who are only beginning to study a second language. Bilingualism rates can range from one extreme to the other. Bilingual degrees can be measured by an individual's mastery of four language skills: hearing, speaking, reading, and writing. Most youngsters in immigrant communities, for example, have all four abilities only in their own country's official language, and they only have an overall understanding and speaking capability in their parents' language. Furthermore, persons with bilingual skills in all four languages may have varying levels of proficiency in each language. For example, a Vietnamese-speaking youngster who has received English instruction may speak written English better than written French, even if his or her Vietnamese-speaking language is superior to his or her English-speaking language.

Another example is a francophone speaker who has learned English via school and can speak and write English more fluently than someone born and raised in an Anglophone nation. According to (Groajean, 1982), bilingualism must be approached holistically. Bilingual language abilities are commonly compared to those of monolinguals, or native language speakers of their respective languages. However, the bilingual should not be considered as the sum of two monolingual full or partial sentences. The presence and interplay of two languages in a bilingual culture results in a distinct yet complete language structure that meets the individual's communication needs.

Being a functional bilingual can be understood in a minimalist or maximalist manner (Baetens, 1982). According to the minimalist interpretation, a person is functionally bilingual if he or she can do a restricted number of activities in a second language with

just a little grasp of vocabulary and syntax. According to the maximalist perspective, a person is only functionally bilingual if he can carry out all of his activities in any language. A simple definition of being bilingual is the use of two or more languages on a regular basis (Grosjean 1982, p.1). When considering bilingualism, there is often a difference drawn between productive and receptive language skills (speaking and writing) (that is: understanding and reading).

A speaker of a minority language, for example, may be required to speak the dominant language of the nation in the job or in public. Bilingualism is defined as the use of two or more languages, with a minimum level of competence in one or more fields of each language considered adequate to define a person as bilingual.

## **2.7 Meaning of Slang**

To Frommer and Finegan (2004:343) "Slang is viewed as terms that are regularly found in films and music audits, way of life, and individuals' sections". Anderson and Trudgill in (Ulfa, 2003:24) assert that slang isn't language or dialect, it can be said to be code that is delivered by changing the current language to the normal one. Each language has its sentence structure which incorporates the vocabulary, phonology, grammar and semantics while slang does not. Dialect alludes to the diverse languages caused by topographical region, though slang isn't confined to one area or nation. Whereas it is a colloquial departure from standard usage, often imaginative, vivid and ingenious in its construction.

It was delivered to a great extent by social gathering, for example, criminal classes opiate addicts, sexual degenerate network, racial minority environment, political association, military, rapper and so forth, instead of singular speakers. The principal motivation behind why they applied slang was to make the expressions in secret. These days, individuals frequently apply slang in their everyday correspondence with their locale. By applying slang, adolescents feel free in discussion with their local area, each time and all over the place.

As of late, slang expressions are not just applied by specific networks as an expression of intrigue applied usually by numerous individuals. In addition, it is considered as a basic word or expression which is ungrammatical. It is a unique second language that is

expressed by different youths who are going to enter adulthood, different from their parents' generation age. However, some slang may be accepted as a standard speech, in spite of its unique importance. Still that does not imply that they represent standard type of the language. What can be deduced from the above definitions is that slang is a casual language that starts from a specific sub-gathering and is being applied by a bigger and more identifiable gathering. It is a word or expression, which is regularly applied by youths in their locality. It alludes to flighty words, so it isn't suitable to be used in a formal circumstance.

In light of sociological views, Mattiello (2008) says that slang is ascribed to two opposite motives for keeping insiders together and outsiders out. Eble (1996), for example, emphasizes slang's social and relational aspects, as well as its ability to combine the foundation and fortification of social character or cohesion within a group or with a pattern or form in the open. Basically, we can state that the application of a similar slang vocabulary picks up the acknowledgment in a gathering and to protect or amass solidarity with a specific end goal to encourage social association and prompting agreeableness or closeness.

In addition, elaborate approach characterises slang at a level of application. Partridge (1947) impartially distincts slang as the pith of informal discourse. Flexner (1960) asserts that slang isn't acknowledged as great, formal use by larger part. Briefly, slang diverged from standard language being declared as less standard way of speaking and the impartial literary level. Strikingly, slang in view of semantic approach, is viewed as the application of everyday words in phenomenal mindset or the other way around. This method emphasises the bits of slang that are curious and new. Slang finds fun in the development and spread of new words, in linking new terms, and in connecting fresh suggestions to existing phrases, according to Jespersen (1922). Slang has been described as an adventurous language by others. According to Mattiello (2008), slang may be distinguished from normal English in terms of morphology and semantics. It is characterized by blatant disobedience to traditional word-formation principles, and in semantics, it not only renames but also enriches and characterizes ordinary items.

Dumas and Lighter (1978) opine that it is hard to characterise slang. Rather, they tried to separate slang from communicable expressions. Language scholars characterised slang as something that everyone can perceive and no one can characterise. This definition represents what slang implies initially, as well as investigating what slang is used for in the most parts of our general area of study as it was examined that one could really characterise its importance in any case among the individuals who express it.

Slang as a concept shall be examined in our dialogue since, it was viewed that in most circumstances the bus drivers and conductors speak it, and they did not need the travelers or those that do not belong to their groups to comprehend them. They normally connect using slang, so the slang regulates those gatherings of individuals at the motor parks. About a couple of attributes of slang are much the same as its elements of being vivid and exuberant. Slang might be applied to separate a gathering from the overall population. For example, a gathering of bus conductors/attendants could have certain slang expressions known just to them and comprehended by only them. Word applied as a part of slang expressions are typically figurative, rich in importance. For instance, in the motor-parks, the word "faiba" was applied to mean N5.00 and "Ose" was applied to mean couple of travelers. Also, this was clear just to the bus conductors and drivers. The impact and application of slang as a language applied at the motor parks would be expressed equally in this investigation.

## **2.8 Purposes behind Using Slang**

Slang is applied for some reasons, however by and large, it is applied to express a specific enthusiastic state of mind since the majority of slang words or expressions are applied for insulting or disapproving of an action. In addition, slang is applied to renew the language, to revitalise, make the language, keener, warmer, and pleasant. It is also used to build the store of striking words, or to give new vocabularies. When it is applied at the part of the speech level, slang might be applied unwittingly and normally created.

As indicated by Patridge (1978:16) there are a few explanations behind utilising slang:

To exercise humour, imagination and irony (the intention behind this is usually self- display or snobbishness, weak imitation and so on).

To be picturesque.

To enrich the vocabulary.

To escape from clichés, or to be brief and succinct.

To minimise and perhaps disperse solemnity, pomposity or unnecessary seriousness for conversation (or writing).

To offer a denial or rejection as an additional point, and recantation.

To bring the abstract concept an air of unity, concreteness.

To be convenient, on the other hand, that another person has no "place."

Inciting or promoting a deep posting or proximity.

For the ease of social interaction to involve and attract the core family.

## **2.9 The Situational Usage of Slang**

If we separate slang from vulgarism and unthinkable expression, it is then a discourse case that perceives speakers and listeners as individuals from a specific inner circle or subgroup. Most young men comprehend slang to mean word or expression which implies diverse things. That is, the word has 'broadened' meanings. Slang is characterised in Yoruba as world view "edaoro" (word that has diverse importance). For example, slang words like "ilekun" which in Yoruba signifies "entryway" can allude to something else. 'Ilekun' means my direction. At the point when used in a slang setting, it implies that some persons ought not to obstruct their direction. (Osumare, 2010:19)

## **2.10 Slang in Context**

Slang in various settings can be best clarified as a form of language being applied by various individuals among themselves, which are determined by them. Commonly, slang is being applied for different reasons and some of the reasons will be considered in this subtopic. Slang is mostly used in motor parks to communicate among individuals, nickname themselves and events. As indicated by Mr. 'Mike Tyson' (which was given to him by his partners to being the name of an American boxing champ on) of the Obalende

motor-parks and is likewise the secretary to the National Union of Road Transport Worker (N.U.R.T.W) Obalende section in lagos state, he said "slangs in motor-parks are applied to code and abbreviate the sentences in language of discourse. He gave instances when they (bus drivers, bus conductors or touts) will need to talk about the state of the vehicle without frightening the travelers off or a case which they will need to express disappointment over something around them.

Apart from nicknaming, slang can be used for two reasons person can be nicknamed to praise him as in the case of Mike Tyson or be reproached for a weakness in character being made use of motor-parks to remain as a type of a casual language that can be applied by a specific gathering of individuals.

### **2.11 Societal Attitude towards Slang**

Slang varies from one group of people to another due to the way each group communicates with each other. When slang is used as means of communication, it is acceptable to some people and not acceptable to others. This makes people have positive or negative attitude towards the use of slang. Hudson in his total condemnation of slang as a means of communication says that "slang is semi-taboo language". Taboos are words strongly forbidden by social customs especially during general conversation. It is often countered as the language of the uneducated, corrupt and irresponsible

### **2.12 Slangy Expressions**

In this modern-day world, slang has become a common means of communication among people in the society. There has been different researchers' idea of slang. It is observed by some scholars as an informal departure from standard usage. Just like pidgin, slang has no inborn speakers; it is regarded only as a context language. Slangy expressions are a prehistoric phenomenon spreading to as far back as the initial stage of language advancement. Slangs have varieties of language expressions which elicit different responses extending from aggressive ones, like those who feel that slang has no place in language and to those who have come to realise that slangs play prominent roles in language use.

Hudson (1980) sees slang as “a semi-taboo language”. “Taboo words are words which a religion or custom regards as forbidden, which can be replaced by paraphrases or euphemism”. This is far from the truth as most slang words are simple, entertaining and brief.

### **2.13 Code-Switching in Communication**

The term “code-mixing” is used in two related yet unique fields: one is semantic code-mixing and the second is dialect procurement and bilingual investigations. Moreover, code-mixing is dissected as far as learning procedures. Speakers portrayed as second language students are for the most part said to employ code-changes to compensate for lacks in their direction of the L2, and as a learning procedure code-mixing is viewed as useless. As opposed to this, code-mixing among speakers portrayed as bilinguals is treated as a capability, even a propelled fitness, which permits the speakers to arrange their social relations in finely-tuned detail. Code-mixing is frequently talked about as far as the phonetic with expressions which include two dialects or assortments (Pfaff 1979; Poplack 1988; Myers-Scotton 1993). Code-mixing is commonly characterised as the use of more than one dialect over the span of a solitary open scene (Heller, 1988) or a solitary expression (Poplack 1988). The term code-mixing is commonly used for switching over the advance development level. The term may cover pieces and labels and also expressions, contingent upon the criteria for recognizing credits and switches. Practically, code-switching is accordingly viewed as a fitness or asset accessible to sociolinguistic wonder. Sociolinguists note that code-mixing is one of the linguistic implies which bilingual speakers employ in arrangements of their social relations.

Rampton portrays his idea of intersection (i.e. exchanging into a dialect one has not learnt and isn't adapting, but rather which is used in one's environment). Code-mixing does not occur naturally, administered by guidelines and standards outside the given discussion. Code-mixing happens when the questioners need to set up an importance. In this light it looks bad to consider code-mixing as an indication of inadequacy or of a not completely created skill. Unexpectedly, code-mixing is an especially propelled aptitude. The contention is that bilingual's code-switch since they don't know either dialect totally. Yoruba-English bilinguals rush to call attention to their absence of formal learning in

English exactly. One noteworthy shortcoming of this view is that it doesn't take into consideration the likelihood that code changing is because of inability to recover the right word. The failure to recall is reminiscent of the exemplary tip-of-the-tongue wonder, in which individuals are once in a while unfit to recollect data that they know.

Code-exchanging can be depicted as a method for correspondence which includes a speaker and another. This incorporates an individual beginning a discussion in one language and deducing in another. Some specialists for example, (Fishman, 1965), (Scolton and Ury, 1977) allude to code-exchanging as far as association between certain etymological factors. However, Code-exchanging does not just fill a passing linguistic need; it is likewise an extremely valuable correspondence asset. The Nigerian speech community has not gotten away from this inclusive linguistic aspect. The general public outfits an interesting case of code-exchanging though in most bilingual setting, the two languages in contact are reciprocal. As in they are pretty much similarly blended to encourage correspondence situated in any of the languages.

They use code switching as a cover term under which diverse types of bilingual conduct are subsumed. The term intra sentential is used conversely with the term inter sentential used for switches between the pertinent unit for investigation. As indicated by Poplack (2004) code-mixing is nevertheless one of some of the etymological signs of dialect contact and blending, which differently incorporate obtaining on the lexical and syntactic dimensions, dialect exchange, phonetic intermingling, obstruction, dialect whittling down, dialect passing, pidginisation and creolisation, among others. Nilep (2006: 58) views code-mixing as a routine with regard to parties in talk to flag changes in setting by utilising exchange linguistic frameworks or subsystems, or codes. He includes that the psychological portrayal of these codes cannot be straightforwardly watched; rather the examiner must watch the talk itself. Also, Myers Scotton and Ury (1997: 5) characterise code-mixing as the utilisation of at least two semantic assortments in a similar discussion or collaboration. The switch might be for just a single word or for a few minutes of discourse. The assortments might be anything from hereditarily irrelevant dialects to two styles of a similar dialect. Despite the fact that code-mixing is a moderately youthful theme in sociolinguistic code-mixing, various investigations in regards its shape, type, use

and capacities have been completed throughout the years. Nilep (2006: 11) makes reference to employ the term code-mixing in the field of phonetic code-mixing- Hans Vogt's language Contacts' (1954). Vogt views code-mixing as a typical marvel and proposes that all dialects if not all dialect clients encounter dialect contact.

Nilep (2006: 16) additionally makes reference to John J. Gumperz (1982) the most persuasive sociocultural language specialist in the investigation of code-mixing. He clarifies Gumperz's investigations in northern India where he concentrated on Hindi and its scope of vernaculars. He characterized its three dimensions' town tongues, territorial vernaculars and standard Hindi and furthermore examined their diverse capacities. Gumperz arrived at the resolution that the connection between speakers influences the decision of dialect assortment and that distinctive parts of character wind up in various discourse circumstances. Further, Myers Scotton (1983: 115) presents a lot of adages administering the arrangement of characters in discussion. She contends that members in discussion decipher all code decisions as far as a characteristic hypothesis of particularity. Speakers perceive decisions as either plain or set apart in reference to the standards of their discourse network. Code-mixing has a critical open capacity. By exchanging between at least two dialects assortments, the speaker arranges the association in his very own individual way. Open elements of code-mixing incorporate the difference in the recipient, barring someone else from an exchange, underlining certain parts of a discussion and guaranteeing a superior comprehension.

Code-mixing can likewise fill in as a personality marker when it empowers the speaker to flag two characters on the double. At this point, when an individual code switches, he is evolving works.

#### **2.14 The Merits of Slang in the Society**

Slang has its principal points, in some cases keeping in mind the end goal which is not to speak much about something. Slang is applied to abbreviate whatever one expects to state and it gives full significance to whatever is implied. This is an essentially favourable position of slang in the general public particularly in the motor parks. Conversationalists can hide behind codes during conversation by the use of slang, e.g. the mystery faction or social orders etc. Slang brings a sort of solidarity factors among the gatherings or pack

usage of it. Slang brings solidarity among the drivers, conductors and the touts. There is an element in the same discourse language and ought to be as one to battle outside assaults. Slang is correspondence made simple; it assists with smooth impedance among the specialists at the motor parks. All these are the components that make slang a day by day wonder in our general public (Allison 2005: 16).

### **2.15 The Demerits of Slang in the Society.**

As indicated by Partridge (1935) " Slang disengages the general population from the discourse and when slang is applied, the fundamental purpose behind its application is for mystery" Halliday (1978) posits that "Slang by and large is viewed as mishandle" to numerous individuals when utilised as a part of conversation that are being mishandled and this truly raises awful connections among individuals. Clearly, slang in the motor-parks doesn't generally have any genuine burdens in view of the fact that it is being employed by drivers, conductors and the touts in their everyday discussion and dealings with the overall population. As indicated by Mr. Sunday Ojo otherwise known as 'pillar', the public relations officer of the Obalende motor-parks. Slang to them resembles their first language (LI) which is being transmitted from age to age, likewise an essential part of culture. Without doubt, the usage of slang expression creates a connection among them.

An individuals' way of life emboldens their arrangement of expressions, their convictions, thoughts and traditions. To be completely acknowledged and fitted into the general public, an individual must experience procedure of social need through language. This interaction makes language a social need without which social arrangement would have been unthinkable.

### **2.16 Slang in Anglophone**

Slang is a phenomenon that has existed in language use. However, it has been disregarded by language specialists for quite a while. Over the previous years, etymologists' enthusiasm towards this specific stratum of vocabulary has risen. There has been a statement that in the English-speaking nations, slang has been contemplated for the most part by word specialists, and numerous others have begun to examine slang.

Various critics have endeavoured to characterise the setting of slang in diverse ways, certain likenesses between these definitions might be noted. In another case, Flexner (1975) sees slang as a language that isn't acknowledged as 'good formal use' by most people in general and that is to a great extent, part of oral, instead of composed, expression. The American Heritage College Dictionary (1993:1279) characterises slang as "a sort of language particularly happening in easygoing and fun-loving discourse, generally made up of brief coinages and interesting expressions purposely being used in place of standard terms for impacts, for example, shocking quality, amusingness, or contemptuousness" or "language specific to a gathering. Nonetheless, Lighter (1994) characterises slang "as casual, nonstandard, nontechnical vocabulary made primarily out of novel-sounding equivalent words for standard words and expressions". Regardless of whether formal or casual, oral or composed, these researchers concur that slang is a substitute to standard language.

Adeyanju (2007) observes slang use in cultured Nigerian English. He perceives that Nigerian English use is described by various slangy expressions. His discourse performance study of twenty-five slangy expressions chosen from five semantic fields uncovers that slang use improves the vocabulary of Nigerian English which upgrades powerful correspondence among individuals from subcultures. The paper uncovers that slangy expressions have instructive ramifications on the codification and institutionalisation of Nigerian English. He employs the discourse that goes about as a hypothetical structure and uncovers that slang usage help viable correspondence among individuals from society. He concludes that slangy expression is generally acknowledged as the piece of the vocabularies of Nigerian English.

Osisanwo (2009) analyses slangy expressions as an open apparatus among college undergraduates with an implication on their function, form, and capacities. The investigation was used on the Speech Act Theory with the point of distinguishing the capacities (i.e. different discourse acts college student performed with the expressions) and in addition to how successful are slangy expressions as an informative apparatus. The investigation examined around 151 chosen slangy expressions conveyed by 200L students of University of Ibadan under ten open capacities. Class solidarity and motivation behind

cultural assimilation are seen in the study why students employed slang in their subculture.

The present study is like Osisanwo's investigation because it considers pragmatics in slangy expressions on long range interpersonal communication that are ruled by the young people. The extent of this investigation is more extensive as it envelops users on the social stages. These stages are worldwide and they are not limited to a specific sociolinguistic landscape. Web languages have different lexical structures than nativised, pidginised or acculturated allegory or sayings. Likewise, the hypothetical structure employed in the present study is an ongoing adaptation of discourse act theory. In any case, the investigation in procedure and strategy gives a guide and a great deal of bits of knowledge to the present exertion. Osiasnwo (2009)

Manns (2010) has similarly explored, however restrictedly, how web slang has formed Bahasa Gual, a language in the East Java of Indonesia. The investigation, which is a sociolinguistic evaluation, takes the position that the sort of language being employed by Indonesian Internet gabs is an impression of the sort of language being used outside of the medium. Once more, while the delimitation of the extent of the investigation to Indonesian Internet jabbers is reasonable. Web and its language are all inclusive phenomena, given the occurrence of English on the Internet. Given the predominance of English on the Internet, Dzurick, (2009) opines that Internet English speaks to a huge advancement because of the ascent of another apparatus for mass correspondence. Hence, anybody with a PC and access to the Internet could turn into a membership, yet the state of mind of its individuals may affect the view of the language by foreigners.

Comparable investigations have been done among Nigerian students. For example, Aremu (2010) thinks about the structures and sorts of slang among Nigerian University students and finds that slang employed among students in the examined colleges is described by illustrations, semantic move, lexical obtaining, coinage and indirect expression. In his investigation, Odebunmi (2010) investigates slang and sexual representations in Nigerian English from lexico-semantic prospective, speculations of illustration and exemplification.

Osumare (2010) inspects the sociolinguistic investigation of language use with exceptional attention on slang by touts in Ibadan through a contextual investigation of

Sango motor-parks. He watches the social elements of language and how people have certain examples that are exceptional to them. He centers the investigation around the use of language with extraordinary attention on slangs among the touts. The work likewise researches and outlines the eccentricity in the use of slangs among touts and even public drivers at the Motor Park. In his study, it was noted that specific expressions are regularly found being used among the touts despite the fact that it relies upon the class of such touts. Those slangs have turned into their registers. He discovered that touts when all is said and done have certain expressions which are to a degree unique in relation to what individuals say and this incited him to research such expressions and why they are being used. In his discoveries, he uncovered that a portion of the expressions are additionally being used among different individuals from the general public yet every classification of the expression has its own curious element.

Ibere Ken-Maduako (2016) takes the Semantic and Pragmatic of Motor Park Discourse which is portrayed by exceptional discourse of various conversational ramifications that check it out as an extraordinary diversity of Nigerian Pidgin English. He employs Benjamin Lee Whorf's hypothesis of etymological relativism which clarified that individuals cut up nature into logical bits, compose them into ideas, attributing significances to these articles all the while. This happens on the ground that individuals from a specific discourse network are gatherings to an assertion adequate and maintained by all. These items and their images end up being classified into the examples of the language (Wardhaugh, 1998:237). At the end of the day, individuals use words just to reproduce the encounters they have in their perspective such that we will be unable to comprehend individuals from different societies and diverse perspectives. He further constructs his hypothetical system with respect to semantics, semiotics and the pragmatics of correspondence to study language use in Motor Park English in various settings.

Androutopoulos (2000) expands the idea of sociolinguistic variable to slang. As she would like to think, numerous slang items can be portrayed as far as etymological variable, all the more accurately, as variations of particular kinds of factors. She specifies various slang factors on different levels of depiction, it examining semantic imperatives

which hold for each kind of factors. This is an endeavor to complete an expository sociolinguistics investigation of slang.

Amao (2014) looks at motor-parks discourse in South-Western Nigeria with a view to showing a culturally diverse and cross-semantic viewpoint. He disengaged some ideological examples, fundamental social-etymological development from one perspective and speech hones among involvement in the discourse examined. Szabó (1998) underlines the requirement for an ethnographic way to deal with the study of slang, so as to depict slang tools in their discussion.

## **2.17 The implication of slangy expression in the society**

It can be categorised into Negative and Positive

### **Negative Slang**

Slang is frequently divided into categories, especially among certain populations. Slang's power or ability might be beneficial or harmful depending on how it's used in communication. Negative slang relates to everyday conversation, such as regularly used obscenities that listeners may find insulting (Joseph P. Mazer & Stephen K. Hunt 2008:44-55). If they are not part of a given community, some slang terms or phrases may be seen badly by outsiders. Ajà (Prostitute), Lánkó (short person), Les gos (sexy lady), Gbagbo (Ugly), are many of the derogatory terms used by adolescents are also used by other commuters who are not youths, according to surveys, although juveniles seldom exhibit originality in their slang language selections. (McPhee, 1927:131-133)

### **Positive Slang**

The underbelly (negative) of slang is said to have a positive side, which is referred to as positive slang. Obscene, rude, and vulgar terms are the exact opposites of positive slang. Positive slang is casual conversation used by a speaker to connect with the audience (Joseph P. Mazer & Stephen K. Hunt 2008 Vol. 9 pp. 20-28). Some people use positive slang to be humorous such Y'a waha de gos! (Ladies are many), Oti tàre (you have sold yourself), Àpo (Big buttock) and to stay cultural connected. The researcher reveals that

young people's use of positive slang caused them to giggle for a short time, and that their use of words and positive slang affected and dictated how they spoke their hello and farewells. Positive slang may also be useful while dealing with difficulties in other countries when you are not fluent in the local language. It has the potential to allow one to form shift and integrate. Positive slang has the potential to become a second language or a point of convergence.

## **2.18 Slang in Francophone**

Slang is not a recent phenomenon. The first appearances of this kind of lexicon date back to the 15th century. Since then, the use and function of slang has changed and slang no longer has the same status it had when it first emerged, as pointed out by Lazare Sainéan (1907:1). By status, we mean the role of slang within society and of society and assert that today the French are no longer able to distinguish the boundaries between slang and popular and vulgar language. Sainéan (*ibid.*) makes the same that slang has become mixed with colloquial and popular language, and that today's slang contains several classes related to professions and groups of individuals. These groups communicate in specific slang so as not to be understood by those who be understood by those who are not part of the group. This is how the cryptic function of the slang: it is a secret language which ensures the communication of a community within which it is employed. Throughout our work we will use the term slang. However, it seems important to us to underline that this term has important to underline that this term knew transformations since the the first appearances until today. As Goudaillier (2002: 5) notes,

"Every language has a slang dimension". What changes from one country to another is the emergence of this dimension. The countries, like France, have seen the emergence of groups having desire to dissociate themselves compared to the society and to other groups which surrounds them. The birth of a secret language was thus a natural consequence in order to to ensure the transmission of coded messages. Sainéan (1907: 29) points out that the term slang began as a term for a band of thieves and eventually came to mean their language. Yet these thieves called their language most often as jargon, which was later transformed into slang (Sainéan *id.*, p. 35). As a result, those who study slang and all that is related to this phenomenon have, Today, those who study slang and everything related

to this phenomenon have a hard time finding a balance between the terms slang and jargon. The history of history of slang that we will present includes only the term slang so as not to confuse it with confusion with jargon, an extremely close term.

Arua and Alimi (2009) explore the formation of student' scholastic slang expressions at the University of Botswana. The semantic procedure of expansion is the most widespread imaginative process among their selected slang expressions. The investigation additionally uncovers those five morphological procedures: intensifying, determination, transformation, acronym and reduplication highlighted in student' scholarly slang expressions. They likewise find in their investigation that the procedure of semantic expansion includes in all parts of the student scholastic life. The student broadly abuses the language to make new implications for portraying their scholarly life.

There are two ideas towards slang. A few researchers think about it as mediocre and undermined language. Slang is "peculiar, substandard, informal, and unwholesome vernacular that is associated with the lower class of the general public," according to Mwandza (2009:93). However, other scholars regard slang as "being created by eager individuals to refresh, rejuvenate, and make language more effective and attractive, to increase the store of swift and striking phrases, or to give lexicon a new shade of relevance." This paper buys in to the situation of the second gathering of researchers who see slang as one of the methods by which language is reestablished and recharged.

Suzie (2018: 119) studies discourses saturated with recurring slang ideologies, in which speech repertoires are judged to be deviant in relation to one or more presupposed standards when subjected to slang formulations. Speakers tend to discount 'Francanglais' by defining it as a slang and so perceiving it as a second-rate form of the French language as a result of the difference they make between language and slang, as well as the repeating metaphor related with the social figure of the thug. They draw symbolic lines between different and opposing social types of speakers (children vs. adults, boys vs. girls, thugs vs. well-mannered people, rude people vs. polite people, competent French speakers vs. incompetent French speakers, competent French speakers vs. incompetent French speakers) and link these personae to opposing social spaces and values.

Slang is a variety of restricted codes. According to Bernstein (1970), postulation in English has two varieties; the elaborated and the restricted codes. Slang as a mean of individual communication in the motor park is believed to enrich individual perspective of somebody or it enriches people's interaction in motor parks because by the time somebody speaks a slang you don't understand, it shows that the speaker belongs to a group you don't belong to but if it happened otherwise, then it shows you are of the group. Slang is used relatively because many parties are involved. It can be individual if the use is personal and the discussion is to a particular person. For example, if the slang were used to pick out the group of people in the area like the case of the motor park workers whose slang were used to corner their passengers when there is any sign of trouble or fault. Describing slang as a language variety, therefore presupposes the presence of a mutual contextual group on which participants can relate and make appropriate inferences. Consequently, for a person to make relative responses to any slang, the person must share common background knowledge with the user of the expression. This common terrain provides the basis on which slang is produced and interpreted by a social group.

Bus Stations in Africa, Michael Stasik and Sidy Cissokho (2018) examined Bus stations in Africa are among the most prominent sites of everyday social and economic activity in Africa. The lorry park, motor park, garage, gare routière, parkazy, or terminal to cite but a few of the names used in Anglophone, Francophone, and Lusophone contexts, respectively is an essential hub in the organization of mobility. The role that bus stations play in everyday life stems from the primacy of collective road transport in providing motorised mobility.

Marie Richard Zouhoula Bi (2018) examined The Woro-Woro Bus Station in Abidjan. He looks at woro-woros are artisanal private taxis that cater to the needs of large parts of the urban population, the organization of which takes place in Bus stations improvised roadside stations. While this type of transport has existed since colonial times, it has grown considerably since the 1980s. He further look at the alternative explanation of the proliferation of woro-woro services and stations by attending to the role that decentralisation, competition, and struggles over local administrative control played in establishing woro-woros as Abidjan's main mode of public transport.

The outcome of the review has addressed language in generally as it is concerned to sociolinguistic analysis to this study and express the concepts of slang usage by many researchers. Although, the comparative study of slangy words and expressions in motor parks has not be foregrounded in the basis of their analysis. Therefore, this study extends the frontier of research in sociolinguistic; by qualitatively analysing slangy expressions spoken in selected motor parks in Nigeria (Seme Border) and Côte D'ivoire (Nouvelle Gare).

## **2.19 ETHNOGRAPHY OF COMMUNICATION**

The word ethnography comes from a Greek word ethno (" a tribe, race, or nation") and graphos ("something written down"), referring to a written report about a people. Such writings have long been a resource for learning about cultures and societies but recently many scholars in the social sciences including a few in the communication discipline, have applied the practice of ethnography in the study of communication.

The term ethnography of speaking was initially used to describe the method, which was then changed to ethnography of communication to reflect a new way of comprehending language in use (Hymes 1962, 1964). Hymes' goal was to shift away from looking at speech as an abstract concept and instead focus on the diversity of speech seen in ethnographic fieldwork. Essentially, Hymes contends that language research should focus on documenting and analyzing native speakers' abilities to utilise language for communication in real-life contexts.

Speakers of a language in a certain community might engage in a way that is not only correct but also acceptable in the socio-cultural context. This ability requires a shared grasp of the linguistic code as well as the sociocultural conventions, norms, and values that control the conduct and interpretation of speech and other kinds of communication in a community... The ethnography of communication is concerned with what a person knows and how they learn about appropriate linguistic patterns in their society. Farah (1998:125)

Ethnography is basically observing the character(s) in a gathering of people in their normal setting. Researchers give reports upon the observation they had made based on

what they see, hear and the situation within their environment. "Ethnography is the written account of the social organisation, social activities, symbolic and material resources, and interpretative techniques distinctive of a certain group of people," Duranti (1997:85) suggests. After observing these things, ethnographers consult their researchers to know the current situation observed and make an attempt to give accounts that show the response of the behavior that had been observed within the community.

As a wide range of communicative behaviors these factors of communication shall look at some objectives which seek to:

1. Learn the various forms and functions which are procurable for communication.
2. Make way for such forms and function that are part of different of life.
3. Determine patterns of communication as an aspect of cultural knowledge and behavior.

To begin with, communication is the most important function of human language, and since linguistics is defined as the scientific study of language, it goes without saying that one of the primary goals of linguistics is to study communication that is:

"the knowledge of communication is very significant for anthropology (the study of human races, origins, societies and cultures). The way we communicate is part of our cultural skills for making sense of something and interacting with the world (schiffrin 1994:138).

Duranti (1997: 85) characterises sethnography as 'the composed depiction of the social association, social exercises, representative and material assets, and interpretive practices normal for a specific gathering of individuals.' Ethnographic research can be quantitative, yet phonetic anthropologists who did their researches in ethnographic field often make use of subjective investigation. This implies they begin with a receptive outlook and define a speculation toward the end of the study. Social communication is regularly too complex to even think about studying with subjective research techniques. The subjectivity of the researchers turns into a device rather than an impediment. Everything that strikes the subjective researchers can be used and talked about later on in the exploration procedure (Glesne 1999). Ethnography requires a separation from the researchers' emotional responses yet in addition recognisable proof and compassion for the network that is

researched. The ethnographer needs to discover a harmony between these two to have the capacity to give a 'goal' depiction. To be fit for portraying the conduct of the network, the ethnographer needs to live and partake in the network for quite a while. An ethnographer needs to encounter as many occasions as could reasonably be expected, on the grounds that everything can intrigue him (Duranti 1997: 89).

According to Duranti (1997: 90) there are two essential inquiries for the ethnographer:

“(1) how is social request comprised (made, recreated)? What makes this specific gathering of individuals a working unit or some likeness thereof? What's more, (2) how do people understand their method for living, that is, how would they clarify (to themselves first) why they live the manner in which they do and uniquely in contrast to other people (here and there even their neighbors)”

One perspective that ethnographers appear to concur on, is that ethnographers ought to choose which methodological structure to employ in their research fields. (Duranti 1997, Glesne 1999). Duranti (1997: 121) even expresses that the etymological anthropologist (and ethnographer) should explore different avenues regarding new techniques since this is the best approach to get new bits of knowledge. An ethnographer who works in an unbending methodological casing does not exist. Some portion of ethnographic research is committing errors. These errors are an important learning school for ethnographers. Glesne (1999) contends that

“ethnography is impacted by postmodernism, that is, as in postmodernism challenges the situation of the ethnographer. The outcome is that 'in detailing hands on work, postmodern scientists frequently work to deliver a polygonal content, one that has numerous voices and not just that of the specialist.” (p. 15).

Ethnography of Communication, also known as 'Ethnography of Speaking' (Gumperz and Hymes, 1972; Hymes, 1962, 1964a, b, 1972, 1974, 1986), was regarded as a novel methodology for studying language because it focused on examining the semantic practices of sociocultural gatherings while paying close attention to setting issues (Keating, 2001). Its forerunners were Franz and Malinowski's anthropological and ethnographic traditions, which proved that context is "essential in interpreting discourse"

on the legislation (Keating, 2001: 286). Ethnography is the study of social communication and culture from a naturalistic perspective, using ideal models such as humanistic, hermeneutic, and interpretivist (Berg, 2007; Maanen, 2006). Its experimental goals are to capture and grasp people's points of view and practices. By participation, watching, and listening attentively, ethnographic analysts immerse themselves in the situation and obtain information in a plain and effective manner (Berg, 2007). The pith of ethnography is an undertaking to speak to "the social truth of others" (Maanen, 1988:13) as far as connections, curios, activities, images, and language of authoritative individuals (Cunliffe, 2010). A specific test examined by ethnographers is the sheer number of exercises and associations they may observe they should learn hence to watch and listen skillfully (Berg, 2007: 192). Centering consideration upon hypothetically and semantically critical highlights of structure. (Keating, 2001); yet by what means may the potential striking nature of the plenty of accessible highlights be resolved? Ethnography of Communication bears scientists an answer for this issue.

Love, Atoloye, Lekan and Abatan (2016) analyse the sociolinguistic investigation of slangy expressions with the use of words and expressions which is ordinarily connected with the subversion of a standard diversity and is probably going to be translated by audience members as suggesting specific dispositions with respect to the speaker. In spite of this, a speaker's choice of slangy words or expressions, in a few settings, may pass on respect, demonstrating bunch participation or recognising cluster of individuals from the individuals who are not a piece of the gathering and obviously not in solidarity. This paper targets representing linguistic characteristics of slangy expressions from a sociolinguistic perspective. This paper receives a subjective sociolinguistic approach, especially Dell Hymes' Ethnography of Communication, to depict the talk elements of slangy things talked in chosen Ibadan motor parks. It utilises discourse network which includes that of the drivers, conductors, minor traders, travelers and others.

There have been various linguistic studies on slang use (Eble, 1996; 1998; Szabó, 1998, Allen, 1998; Sornig 1981). Notwithstanding, they have been confined to the lexicographic documentation, semantic arrangement, and etymological depiction of slang matters totally overlooking the principle strategies and scientific devices of sociolinguistics.

Ethnographers have been entering the environments of their subjects for decades to learn more about how they feel, perceive, create, and navigate the social world. To grasp the fissures between practices and discourses, and to place the micro-workings of everyday life within broader societal systems, he contends that ethnographers must observe individuals in their "natural environment."

Ethnography, in a broader sense, is the study of social interactions and culture from a naturalistic perspective, using humanistic, hermeneutic, and interpretivist perspectives (Berg, 2007; Van Maanen, 2006). Its empirical goals are to capture and make sense of individuals in society's perceptions and activities. Ethnographic researchers immerse themselves in the environment and gather data in a systematic and direct manner by actively engaging, watching, and listening (Berg, 2007; Brewer, 2004). The goal of ethnography is to depict "the social reality of others" in terms of organizational members' interactions, artifacts, activities, symbols, and language (Cunliffe, 2010). Ethnographers encounter a unique obstacle in that they may see a large number of activities and interactions; as a result, they must learn to watch and listen carefully (Berg, 2007: 192).

Katriel (2015) examines how ethnography of communication has been adopted into the science of communication over the last three decades and how it has contributed significantly to our knowledge of the cultural and social coding of language in use. He claims that ethnographies that focus on encoding processes, including their recoded phases, as well as the temporality, performativity, and materiality of communication, will help to further this study. The importance of modes and functions of language in ethnography of communication differs markedly from Chomsky's priorities for linguistics: "if we hope to understand human language and the psychological capacities on which it rests, we must first ask what it is, not how or for what purpose it is used" (1968: 62).

"The ethnography of communication sees language first and foremost as a socially situated cultural form, which is actually constitutive of much of culture itself," writes Saville-Troike (2003:3). The functions of communication are closely tied to the participants' intentions and wants at the level of people and groups communicating with one another (Hymes 1961; 1972c). Expression (conveying sentiments or emotions), directive (requesting or demanding), referential (true or false propositional information),

poetic (aesthetic), phatic (empathy and solidarity), and metalinguistic are examples of these roles (reference to language itself).

Localised patterns of communicative behavior such as greeting rituals, cultural communication styles defined in terms of tolerance for open disagreement, and culturally delimited speech events such as convivial gatherings or public speaking were all investigated in ethnography of communication studies.

Hymes (1964) presented a framework that he refers to as ethnographic. The academic was one of the proponents of communicative competence above linguistic competence. According to him, ethnography of speaking (communication) takes into consideration all of the variables that go into speaking. It enumerates all of the components that play a role in determining how a communication event accomplishes its objectives. The following elements are included in the study of communicative events, according to Holmes (2008:365-66):

- i. **Genre or type of event:** e.g. phone call, conversation, business meeting, lesson, interview, blog, political discourse.
- ii. **Topic of what we are talking about:** e.g. holidays, sport, sociolinguistics, politics.
- iii. **Purpose or function:** the reason(s) for the talk e.g. to plan an event, to catch up socially, to teach something, to persuade someone to help you
- iv. **Setting:** where the talk takes place – e.g. at home, in the classroom, in an office.
- v. **Key or emotional tone:** e.g. serious, jocular, and sarcastic.
- vi. **Participants:** characteristics of those present and their relationship, sex, age, social status, role and role relationship: e.g. mother-daughter, teacher-pupil, TV interviewer-interviewee and audience.
- vii. **Message form, code and/or channel:** e.g. telephone, letter, email, language and language variety, non-verbal.
- viii. **Message content or specific details of what the communication is about:** e.g. organising a time for a football match, describing how the tap works, explaining the activities of the government.

- ix. **Act sequence or ordering of speech acts** e.g. greetings, meetings turn taking rules, ending a telephone conversation.
- x. **Rules for interaction or prescribed orders of speaking:** e.g. who must speak first, who must respond to the celebrant at a wedding, who closes a business meeting.
- xi. **Norms for interpretation of what is going on:** what we need to know to comprehend what's going on: common knowledge and shared understandings of the key cultural presuppositions For example, 'how are you?' does not require a comprehensive response in most western English-speaking civilizations, but it does in a Yoruba-speaking society, and in other cultures, it is courteous to decline the first offer of additional food.

Perhaps for the purpose of convenience, Hymes abbreviates his concept as SPEAKING. Hymes' *Ethnography of Communication* (Hymes, 1974) provides a framework for acquiring and collating data using observational approaches and field-noted recordings based on "the number of presumably feasible components of the open situations and occasions to be investigated." The ethnographic technique gives for the day of life as lived by "particular persons, explicitly doing specific things at specific moments" when expertly rehearsed and successfully accomplished (Van Maanen, 2006: 17). The ethnographic technique gives the possibility for energy regarding the correspondence of the twofold link between language usage and social affiliation in terms of comprehending authoritative talk (Saville-Troike, 2003). *Ethnography of Communication* captures language usage in a way that is committed to the heart of ethnographic inquiry; it aims to provide meaningful and "applied lavishness" in its tale (Sherry, 1988: 544). Correspondence ethnographers hope to "perceive designs suitable to discourse action settings of situation" that are distinct from the wider frames of reference (e.g. religion) with which ethnographers are primarily interested (Hymes, 1974: 3). We cannot but say those attributes that are associated with Humes's work, especially those connected to the ethnography of communication. Two major factors are important to this:

- i. Speech Community
- ii. Communicative Competence

### **(i.) Speech Community**

Peter (2008:1) asserts speech communication as a principal idea in empirical linguistics which is at the intersection of many key problems in sociolinguistic theory and method. The notion of speech community has always been a central one in linguistic investigation. Speech can function in many ways in diverse sets of people. And it is early known that every group has its own way of using language linguistically. As a matter of fact, if we want to have a high level of understanding of how language is related to the society, we must endeavor to comprehend how different language or groups of people use their language. Many people consider speech communities to be a second language, therefore communication will be reasonably straightforward in both ways. A speech community speaking a language with a lower distribution is more likely to be "hard shelled," since few people outside the group learn to speak it.

### **(ii.) Communicative Competence**

Communicative Competence is the ability to realise the language code, for instance its tenets of punctuation, and know "what to state, to whom, and how to state it suitably in any given circumstance" in view of the "social and social information speakers are attempted to have which empowers them to employ and translate etymological structures" (Saville-Troike, 2003: 18). Instantiated in the idea of Communicative Competence isn't just 'what' speakers need to know to convey suitably in a speech community, for example, suitability, event, and practicality of articulations, but also 'how' ability is gained (Keating, 2001; Saville-Troike, 2003). Speech community includes phonetic and social learning, and association aptitudes which, in mix, empower informatively skilled speakers to know, for instance, to whom they might possibly talk, when to talk and when not to do as such, how to converse with various people, what a considered proper verbal and non-verbal conduct, what the schedules for turn-taking are, etc (Saville-Troike, 2003). Speech community is used to depict the information of how to use language in socially proper ways. This term was proposed by Hymes (1972) as a counter-idea to Chomsky's linguistic ability, which concentrated on a perfect listener speakers' information of grammaticality of sentences in their local language. Hymes kept up that learning of a language included substantially more than that. Gumperz (1972, 205) clarifies the term as pursues: 'Though

phonetic fitness covers the speaker's capacity to create linguistically right sentences, speech community depicts his capacity to choose, from the totality of linguistically right articulations accessible to him, frames which suitably reflect the social standards overseeing conduct in specific experiences.' Working with an ethnographic methodology, we may endeavor to indicate being a skillful speaker of a specific language. To do the first, you require a specific etymological fitness; to do the last, you require Communicative Competence.

As Saville-Troike (1996, 363) says: Communicative Competence stretches out to both information and desire for who may or on the other hand may not talk in specific settings, when to talk and when to stay quiet, whom one may address, how one may converse with people of different status and jobs, what nonverbal practices are proper in different settings, what the schedules for turn taking are in discussion, how to request and give data, how to ask for, how to offer or decrease help or participation, how to give directions, how to implement discipline, and such to put it plainly, everything including the use of language and other open measurements specifically social settings. Hymes (1972) has contended that youths must not figure out how to develop sentences in that language yet in addition must 'secure learning of a lot of manners by which sentences are employed.

We can try to define what it means to be a proficient speaker of a language using an anthropological or functional approach. Learning the Subanun language is one thing; learning how to ask for a drink in Subanun is quite another. You must first possess linguistic proficiency, followed by communication proficiency. As Saville- Troike (1996, p. 363) says:

Who may or may not speak in certain situations, when to speak and when to remain silent, whom to speak to, how to talk to people of various status and roles, what nonverbal behaviors are appropriate in various contexts, what the routines for turn-taking in conversation are, how to ask for and give information, how to request, offer or decline assistance or cooperation. (p. 363).

Knowing not just the linguistic code but also what to say, to whom to say it, and how to say it effectively in any given context constitutes communicative competence.

## **Ethnography of Speaking**

Hymes (1974) has introduced an ethnography theory which is categorised into socio-contextual variable that govern communication. Ethnography of communication event is a descriptive of all essential tools in comprehending how communicative event achieves its goals. Hymes further employs the word SPEAKING as acronym for the variables.

**The setting and scene (S)** of speech are important. Setting refers to the time and place which is based on the situation in which speech takes place. Scene is based on the behavioral setting or the cultural feature of the occasion or event.

**The Participants (P):** This entails numerous combinations of speaker to listener or sender to receiver. This principle involves two persons' interaction where we have a speaker and a hearer whose roles change.

**Ends (E):** This refers to the ceremonially considered outcomes of a substitute as well as to the personal objectives that participants try to gain on particular occasions. In like manner, a wedding function serves a specific social end, however every one of the different members may have his or her own extraordinary objectives in getting hitched or in observing a specific couple wedded.

**Act Sequence (A)** The precise style and meaning of what is spoken, the actual words employed, is referred to as). how they're employed, and how what's spoken relates to the main topic within reach This is one aspect of talking that has long piqued the interest of language experts, particularly those who study conversation and discussion, and it is one about which we will have more to say in the next two parts. Different forms of talking include open addresses, relaxed talks, and mixed drink party chitchat.

**Key (K)** The phrase relates to the tone and manner in which a certain message is conveyed: carefree, real, accurate, punctilious, mocking, wry, affected, and so on. Nonverbal cues, such as specific types of behavior, gesture, and act, can also be used to check the key. When there is a disconnect between what a person is actually saying and the key that the person is delving into, audience members are more likely to focus on the key rather than the genuine material.

**Instrumentalities (I):** This indicates the means of getting the information for example, oral, written, or telegraphic, to the exact way the speech is used, such as language, dialect, code or register that is selected. Legal language is one instrumentality; New land English is another, code-switching between English and another language.

**Norms of Interaction and Interpretation (N):** This principle shows attitudes and properties that are attached to speaking and also indicate those that do not share such behaviors. For example: loudness, silence, gaze return and so on. For model, there are sure standards of association with respect to faith gatherings and bantering with outsiders. Notwithstanding, these standards shift from social gathering to social gathering, so the sort of conduct expected in assemblages that work on 'talking in tongues' or the gathering consolation of a minister in others would be considered unusual and unsuitable, where the crowd is expected to sit discreetly except if it is their opportunity to take an interest in gathering petition or singing. In like manner, a Brazilian and an Anglo-Saxon gathering for the first time are probably not going to indicate a conversational separation, as they may have different thoughts regarding how close one stands while talking with an outsider.

**Genre (G)** refers to clearly demarcated types of utterance, such as poems, proverbs, riddles, sermon, prayers, lectures, and editorials. These are notified in a particular way through casual speech. The initial term also points out the unmistakably separated kinds of expression; such things as lyrics, precepts, questions, messages, petitions, addresses, and articles. These are altogether set apart in specific courses as opposed to casual speech. While specific kinds appear to be more on specific events than on others, for instance, messages embedded into chapel gatherings can be autonomous: we can request that somebody stop 'sermonising'; that is, we can perceive a kind of message when an occurrence of it, an occasion, happens outside its typical setting.

What Hymes offers us in his SPEAKING equation is an exceptionally vital update that conversation is a mind complex action, and that a specific piece of talk is really a piece of 'gifted work. Whenever talking goes wrong, as it once in a while does, that turning out badly is often plainly described capable as far as some disregard of at least one of the

elements. Obviously, people change in their capacity to oversee and misuse the aggregate exhibit of variables; everybody in a society won't oversee talk similarly.

Because anthropological linguistics could "no longer be content with analysing language as an encapsulated formal system that could be isolated from the rest of a society's culture and social organisation," ethnography of speaking arose from a broader call (in the mid-1960s) for "studies that would analyse in detail how language is deployed as a constitutive feature of the indigenous settings and events that constitute the social life of the societies of the world". Ethnography is a major method of anthropological inquiry, yet it lacks a unifying definition. Ethnography, according to Duranti (1997), is first and foremost a method. It provides a collection of useful approaches for scholars who want to link language features to cultural activities. Its incorporation with other approaches for recording speech patterns distinguishes linguistic anthropologists from other language and communication researchers: To begin, ethnography might be defined as the written description of a particular group of people's social organisation, social activities, symbolic and material resources, and interpretive techniques.

Such a description is usually the result of extensive and direct involvement in a community's social life, and it implies two seemingly contradictory qualities: (i) the ability to step back and distance oneself from one's own immediate, culturally biased reactions in order to achieve an acceptable degree of "objectivity," and (ii) the proclivity to achieve sufficient identification with empathy for the afflicted. Ethnography, on the other hand, might be regarded as a distinct research ethos with far-reaching theoretical implications (in the sense that it presupposes a particular epistemological orientation). The importance of active involvement and distant observation as beginning points for every analysis is unquestionably one of the most popular tenets.

Ethnography, according to Hymes (1980), may be described as an interactive adaptive technique of inquiry. It entails instruction in the accumulation of comparative knowledge of a subject motivated by a desire to be thorough (that is characterised by a systematic interest in a wide range of related ways of life). Ethnography emphasises the importance of information derived from involvement, everyday conversation, and observation. This marks a significant break with many European discourse analysis traditions, at least

insofar as the latter tends to isolate textual content as "objects" for analysis, creating reifying borders around them. Ethnography, on the other hand, places a premium on thorough consideration of context emphasising that voice data cannot be separated from the context in which it was gathered. The concern typically rose to anthropologist-ethnographers regarding the hazards of "losing one's objectivity" in the field, as Schepher-Hughes (2000:132) points out, is essentially beside the point. Only a highly controlled subjectivity is required for our mission." Ethnography emphasises links between discourse venues and media in ways that foster a participant-oriented approach to "meaning" rather than a more narrowly text-oriented approach.

In a pragmatic perspective, ethnography has the ability to assist society transcend divisions between "those who know" and "those who are known" since it implies a dialogic situation of interaction as its principal center for research work. Because of the "learning" component, ethnography stands out in terms of how one chooses what needs to be examined. Agar (1996) elaborates on the latter argument in the context of "hypothesis-testing": "It's not that ethnographers don't want to test hypotheses." If they do, the variables, operationalisations, and sample specifications must come from a knowledge of the group rather than being put on top of it, regardless of how badly they fit. Ethnography is distinguished by features such as the learning role, long-term extensive personal participation, and a holistic approach. Finally, ethnography poses representational concerns, posing questions about the link between scientific and "everyday" means of portraying categories, interactions, connections, and so on.

The primary challenge of social knowledge, according to Hymes (1980, p. 98), is to increase cumulative structural knowledge of social life by shifting from narrative to structurally exact accounts, as we have traditionally understood the scientific process, and to emphasize the inextricable importance of narrative accounts. We may need to conceive of narrative accounts as a permanent stage with limited grasp of their principles and a developing role, rather than thinking of them as an early stage. If narrative accounts play an irreversible role, this isn't always a fault. The challenge isn't trying to get rid of them; it's figuring out how to evaluate them. The issue of narrative leads us to a different facet of ethnography. It runs parallel to everyday life. Ethnography of speech provides a

fundamentally descriptive approach to gathering data on the characteristics of different ways of speaking within speech communities. The project is formulated by Hymes (1972:52) as a preliminary list of basic conceptions and concepts that must be addressed inside an effective descriptive framework for sociolinguistic investigation. Hymes' effort, on the other hand, identifies variety of speech as a characteristic of sociolinguistic inquiry as a theoretical perspective (1972).

Systematic relations underpin the diversity of speech within societies and in individual behavior, and they, like social and linguistic structure, can be the subject of qualitative inquiry. Many people today find themselves in the situation of seeking to apply a basic science that does not yet exist due to a long-standing inability to recognise and act on this fact. The numerous relationships between linguistic means and social meaning must be included in a broad explanation of the interplay of language and social life. Relationships within a community or personal repertoire are an empirical challenge that necessitates an anthropological and linguistic form of presentation. The following is a very quick and superficial summary of the key concepts listed by Hymes: The most generic word is "ways of speech."

It is founded on the assumption that communication behavior within a community is characterised by predictable speech patterns. The understanding of such patterns is part of a person's communication ability. The phrase "fluent speaker" emphasises the necessity to define normative conceptions of ability as well as disparities in ability. For varied status, jobs, and conditions, different groups are likely to have distinct ideals of speech (e.g. they may be based on memorisation, improvisation, quality of voice, etc.). The term "speech community" refers to a notion that considers the unit of description to be a social rather than linguistic entity. Rather of beginning with a "language," one begins with a social group and then moves on to the organization of linguistic means inside that group. A speech community is defined tautologically as a group of people who share knowledge of the norms that govern speech behavior and interpretation. Speech situations are actions that are bounded or integrated in some sense. They may include both verbal and nonverbal elements.

They may occur as contexts in statements of speech rules (for example, as a property of setting - see below), but they are not governed by those rules throughout. Speech act is the most fundamental term in the set, and it refers to (aspects of) activities that are directly regulated by rules or standards for the use of speech – for example, a party (speech scenario), a dialogue during the party (speech event), and a joke during the conversation (speech act) (speech act). Note that Dell Hymes announced the so-called SPEAKING-framework as a simply mnemonic code term, whose use may have nothing to do with an ultimate theory or model.

The grid divides the sixteen components into the eight letters of the word "speaking." The rule of speaking refers to the discovery that differences in any of the components of speech may indicate the presence of a rule, a structured relation (e.g. from normal tone to whisper, from formal English to slang, correction, praise, embarrassment, withdrawal, evaluative responses, etc.). Component hierarchy differences are also an important characteristic of sociolinguistic system taxonomy. Speech functions may be stable in terms of component relationships (e.g. in a given period or society, poetic function may require a particular relationship between choice of code, choice of topic and message form). Hymes warns, however, that function cannot be reduced to or derived directly from other components.

## **2.20 COMMUNICATION ACCOMMODATION THEORY**

Out of a dissatisfaction with sociolinguistics and its descriptive appraisal of linguistic variation in social contexts (Beebe & Giles, 1984), social psychologists (Giles, 1973, 1977, 1979b; Giles, Taylor, & Bourhis, 1972) laid the foundations of what was then known as speech accommodation theory (SAT) (Giles & Powesland, 1975). Although precursors to this had earlier arisen in the parallel-evolving ethnolinguistic identity theory, Street and Giles (1982) placed SAT in propositional form for the first time. Thakerar and colleagues (1982) amended and reiterated the propositions. Speech accommodation theory was developed to explain the social consequences of certain changes in people's speaking patterns during social interactions, as well as the motivations behind them. In communication accommodation theory, it was designed to better understand the cognitive and emotional processes that support speech (Thakerar et al., 1982: 207).

Speaking Accommodation theory spawned a slew of follow-up studies and hypotheses, resulting in a broadening of its scope: Speaking Accommodation theory provides a comprehensive and solid foundation for studying mutual impacts in communication, taking into account social and cognitive aspects and covering the social repercussions of speech alterations, as well as their reasons. Furthermore, it is theoretically relevant to a wide range of speech behaviors and nonverbal analyses, with significant flexibility at both the interpersonal and intergroup levels (Giles et al., 1987: 34). The shift from "speech" to "communication accommodation theory" in the most recent presentation of the theory in propositional form exemplifies how much the theory's scope extended in the following years (CAT; Giles et al., 1987). Communication accommodation theory is a multipurpose theory that considers both subjective and objective aspects of communication. It focuses on both intergroup and interpersonal characteristics and incorporate cultural diversity factors. Furthermore, Communication Accommodation Theory emphasizes the role of power and macro environmental elements in addition to individual characteristics like knowledge, motivation, and ability. Communication accommodation theory is an intercultural communication theory that focuses on the communication process. (Gallois et al., 1995: 127; Gallois et al., 1995: 127; Gallois et al. The goal of the original formulation of Speaking Accommodation theory was to investigate the sociopsychological characteristics underlying the moves speakers make in their speech actions. The concept that communication is not just about communicating referential information, but also about managing interpersonal and intergroup interactions.

SAT/CAT has gotten a lot of empirical backing during its development. In articles where proposals have been made, two phases may be identified: (i) first phase of definition and refining of the basic set of premises (speech accommodation theory), focusing on techniques of speech style convergence and divergence during social encounters. (ii) The second phase (communication accommodation theory), which is marked by a significant shift in emphasis away from the two convergence and divergence accommodation procedures to the whole process of communication in a number of intergroup contexts, along with the integration of satellite theories developed to account for communication between ethnic groups (Giles & Johnson, 1981), second-language acquisition (Beebe &

Giles, 1984), and communication between generations (Coupland, Coupland, & Giles, 1991; Williams & Nussbaum, 2001).

Since 1987, communication accommodation theory has been expanded into an interdisciplinary model of relational and identity processes in interaction (Coupland & Jaworski, 1997: 241-242). It has been applied to communication between different social groups (cultures, generations, genders, abilities) and within and between organisations, in face-to-face interactions, as well as through different media (radio, telephone, e-mail, etc.), in different countries, and by researchers of diverse cultural and language backgrounds. Communication across generations (Coupland, Coupland, Giles, & Henwood, 1988; Fox & Giles, 1993), as well as communication between cultures and linguistic groups (Gallois et al., 1988; Gallois et al., 1995), has been a major focus of communication accommodation theory development. Working in the intergenerational context, Coupland and colleagues (1988) replaced the original structure of SAT's propositions with a model of the communication process as a path, starting with the psychological orientations of speakers; going through their goals and sociolinguistic strategies; and ending with evaluations of the interaction, which are dynamically related to orientations in subsequent encounters.

Communication accommodation theory is premised on the assumption that communication mediates and maintains interpersonal and intergroup relationships (Gallois & Giles, 1998). As such, it seeks to explain speakers' linguistic and behavioral choices in interaction as they relate to communicative adjustment, and to model how others in the interaction perceive, evaluate, and react to these choices. In short, CAT suggests that speakers come to interactions with an initial orientation, which is informed by such factors as relevant interpersonal and intergroup histories, as well as the prevailing sociohistorical context. Each speaker evaluates and makes attributions about the encounter as well as the other speaker on the basis of their perceptions of that other speaker's behavior. These attributions and evaluations then affect the quality and nature of the present interaction between these speakers, as well as speakers' intent to engage in future interaction with each other.

Changes in speech style, overall tone of voice, or simple speech pace can influence listeners' judgments of the speaker's closeness and immediacy, according to Buller and Burgoon (1986) and Buller and Aune (1988). Furthermore, these interpretations matched listeners' decisions to comply with a request for study involvement, leading these researchers to propose a communication accommodation theory explanation for the compliance caused by variations in speech style. This can be referred to the use of slang among two different countries that is the Anglophone (Nigeria) and Francophone (Ivory Coast) that their speech does change during conversation between the same group or different groups. Communication accommodation theory assumes that "communicators are motivated to adjust their speech styles with respect to one another as a means of expressing values, attitudes, and intentions" (Street & Giles, 1982: 205; see also Giles et al., 1987).

Communication accommodation theory is a communication theory that underlines the modifications that individuals create during communication. Howard Giles, Professor of Communications at the University of California, opines that he believes it is when individuals attempt to minimise the communication stance between others they relate to. Changes that can be contacted through verbal communications or signals are the characteristics which contribute to lodging activities. The theory has been created from the theory of language change, which shows the importance of psychological concepts to comprehend the aspect of expression. However, the theory also includes more areas like non-verbal land signs or signals. The communication theory examines the tendency of man to alter his attitude during a discussion. This attitude is based primarily on expressing the communications attitude between interactors as governors. Individuals are satisfied with their communication efforts to gain assistance and develop beneficial behaviour. The place in which they speak also impacts the communication attitude.

These elements include the spoken person's mood, intentions, values and loyalties, which come to bear when language codes are decided by speakers. These are all crucial to determine the reasons why a speaker of his neighbor's language should adopt or refuse, especially in intergroup relations. From Beebe and Giles (1984) note, the three primary reasons why studying language should go beyond the sociological approach. First, there is

a descriptive and not predictive sociological method. Secondly, social psychologists think, aside from social factors such as era, genre and socio-economic status of sociolinguistic study, that the attitude of speaker, perceptions of circumstances, cognitive and affectual attitudes contribute significantly to their voice production. These variables are always as essential as the sociologically studied population variables. The second hypothesis is that sociolinguists do not understand that languages "often play an independent variable by creating, defining and negotiating social environments" (p31).

Beebe and Giles (1984:7) observed that accommodation theory has been established to explain the mechanisms underlying cognitive convergence and divergence of speech. They also argued that speakers use another style of speech to achieve one of three goals, to evoke the social assistance of hearers, to establish an effective communication between interaction and conservation of beneficial social identities. In Giles (1973) the theory of accommodation was launched. Only language features like pronunciation, Trunnion, dialect, register, etc. were considered. The accommodation theory basically relies on two different premises. Divergence emphasises the distinctions between people. The identity of speakers and ethnic affiliations can be claimed as consequence of a divergence.

In these cases, speakers of minority languages, particularly the family linguistic policies, can insist on or embrace a policy to speak their own legacy languages at home. Furthermore, there are distinct speaking styles including accent and sound not just individual languages. Communication and Accommodation theory should be seen as a complicated multi-organised collection of options frequently accessible to communicators for face-to-face debate. It can operate towards indexing and achieving mutual and dynamic solidarity or dissociation from a dialogue partner. In his work on language and dialect assimilation, Giles (1980) argues that accommodation can in turn be seen as an alien dominant culture. This research adds to the increasing literature in this field. Hospitality is also seen as a way of adapting their language or language style according to their interlocutors. One of the boys in the garage met at the park said that, when someone in their group talks slang, he or anyone in their group understands what they said and can answer by slang that fits what they have said previously.

The scholarly achievement of accommodation theory is also underlined by Beckham (2015:1), he holds that accommodation is aimed at eliminating or reducing the effect of irrelevant and complicated language, making assessments available and understandable. His research focuses on how language accommodation can help English speakers stand up against native speakers during class testing, fostering academic excellence. The research includes dictionaries, expanded text periods and tests in a distinct space for non-natives. The research notes that learners performed better than ordinary exams, although dictionaries and prolonged periods also have reversals as learners believe that the techniques have slowed their performance. The investigator therefore proposed that linguist amendment would be a previously planned and not post-pensive approach in classrooms while bilingualism is a needed element for inter-ethnic communication, the research of urban sociolinguistics determine the motivation and the intentions behind language decisions from a theory of accommodation.

Communication accommodation theory, related to the theory of social identity, is about bending people to communicate by decreasing social change. Giles, 1971 University of California coaching communication professor, developed the theory. This theory expands the theory of change in speech, which deals with the psychological notion of variance in speech. Social psychology links up theory of accommodation communication. The theory has been accepted as the theory of speaker accommodation until it has been acknowledged in nonverbal fields of communication as a communication adaptation theory.

Communication accommodation theory (CAT) is about individuals who want to demonstrate to others their main interest. They tend to match their vocabulary, pronunciation and rhythm, as do other intercalants. People exchange their language differently by using distinct phrases and signals because distinct groups of individuals are adults, children, young individuals, the rich, strong, weak etc. CAT emphasises the idea of identity via accommodation, and when people are willing to become the same is called convergence (Giles & Ogay 2007: 327). Another side of accommodation is a divergence, which is "a means to make the speakers appear different in order to improve their membership in a certain group" (Giles & Ogay, 2007: 328). The two notions (convergence and divergence) shall be used to analyse Yoruba and Ivorian Youths slangy expressions.

Linguistic convergence is the process of aligning one's communication practices with those of another. There are two forms of convergence: upward convergence and downward convergence (Giles and Powesland, 1975). An upward convergence is a shift toward a prestigious variation, whereas a downward convergence is a trend toward a less socially valued form. Over-accommodation refers to a situation in which there is too much accommodation. Much of the research on speech adaptation has taken place in the West and in English-speaking environments. This study investigates the mostly untapped speech of both Yoruba and Ivorian slangs, demonstrating that communication accommodations are in use even among the teenagers in both parks. It reveals that downward over-accommodation can be met with psychological convergence from the speakers of each group and that the attribution of message meanings are determined by the speakers' evaluation of its appropriateness there is also the examination of how Yoruba slangs adjust its communication behavior in its lexical and phonology context in similar into that of Ivorian slangs as a comparative analysis of two distinct languages.

The theory enables us to identify reasons for convergence; whether for social approval, recognition, or identification gains in the society. Although, bilingualism does not guarantee a stable inter-ethnic connection, linguistic housing generates harmonious cohabitation and encourages inclusion. Lastly, Peng (1974) is comparable to the linguistic housing theory of communicative distance. They show that the way individuals approach themselves before communicating with each other is also reflected in the language housing. In this example, address forms are an indication of the "proximity" or "distance" (Peng, 1974). In its document on communication distance, Peng shows that speeches can, by choosing phrases, phrases and types of address in meetings, generate an environment of proximity with their interlocutor or remoteness. "He demonstrates how speakers use language to draw their emotions towards the other individual with multiple examples. Communication theory of accommodation was used to understand when, how and why we as speakers adapt to each other's languages and styles of communication in multi-disciplinary, multilingual and multicultural environments. Accommodation relates to the capacity, readiness and policies of people in the theoretical area of CAT to adapt alter or control the use of language and communication behaviour. In the previous CAT design phases, in specific, the conceptualisation of an approximation method such as

convergence, divergence, maintenance and complementarity; In the previous phases of growth of CAT, approximation strategies like convergence, divergence, maintenance and complementarity, in specific, were conceptualised; other strategies like interpretability, discourse management and interpersonal control were included in the list at subsequent phases. With its powerful cross-group characteristics, CAT is a solid theory with an explicit assessment of motivation to take intergroup interactions into consideration. CAT is well related to other current theories about cultural adaptation, intergroup and intergroup relations in Quebec, Canada in the 1970s in a multilingual and multicultural environment. However, in dealing with the acts and procedures of interactive interaction, CAT differentiates itself from other theories and refers them to other sociocultural constructions when interpreting and predicting the outcomes of social, relational and identification.

West and Turner (2010) tell us that communicative theory (CAT) developed by Howard Giles reflects on the underlying motivations and consequences of what happens when the communication styles are changed by the two speakers, which has "mainly been done in two respects: divergence and convergence" (p.467). This breaks down further, by Harwood, Giles, & Palomares (2005), pointing out that communicative harmony "is essential for promoting cooperation between" people (p. 122), an overall, yet a way of investigating our ability to adapt communication among us, while striving to maintain meaningful communication.

In Communication Accommodation Theory (CAT), Giles and Ogay (2007: 326) report that people use communications to express their attitudes towards one another. As such, the level of social distance between them is a barometer. By changing one's communicative behavior, this move towards and from others is called accommodation. It has been found that the theory of communication accommodation has a place in the slangy expressions with regard to how youths use of verbal words to demonstrate their actions which can show a negative or positive behavior of their interlocutors or the other youths that belongs to another group. In particular, in a motor park environment, this may be extremely important, as an incorrect assessment could unwittingly lead to negative reactions between two or more parties.

In Communication Accommodation Theory (CAT), Howard Giles argues that "they adjust their voice, voice patterns and gestures to suit others when people interact. It explores the various reasons why people stress or minimise social differences between themselves or their interviewees through verbal and nonverbal communication. It focuses on inter-group and interpersonal factors which result in accommodation and also on the ways in which power, macro and micro-context concerns affect communication behavior. This theoretical approach is directed at connecting the language, context and identity.

Two major accommodation mechanisms are described in this hypothesis. Convergence refers to people's tactics for adapting to one other's communication conduct. Divergence, on the other hand, emphasizes the contrasts in discourse and nonverbal communication between persons and their interlocutors. Communication Accommodation Theory is a communication theory that emphasizes the impact of language in communicative situations. During a discourse, several types of accommodation, such as convergence or divergence, reflect the speakers' goals.

### **Convergence**

Convergence is the process by which a person alters his or her speech patterns into interaction such that they are increasingly similar to the patterns of speech partners. Many aspects of communication, such as language use, may be improved "Pronunciation, length of pause and speech, vocal energy, nonverbal behavior, tone, and rhyme are all factors to consider. Turner and West observe that when communicators are drawn to others, they do so for a variety of reasons "In their interactions, they converge. As a result, changing one's vocal and nonverbal behaviors may result in a more favourable appraisal of that individual.

Convergence brings their style closer to that of their companion, while divergence brings their style further apart. The perceptions of a listener of changes in speech style are based on (a) recognising the change, (b) assessing the change in relation to the listener's own style, and (c) assigning intent to the change. Evaluative and behavioral reactions to changes in speech style are influenced by these views. When a modification is maximally comparable to a listener's own speech style, favorable assessments ensue.

Mazer & Hunt (2008) note convergence as the means by which “people adjust to each other’s language through a wide range of linguistic functions, with speech rates, pauses and utterance so on” (p. 21). Finally, convergence can manifest when all the forms and aspects of communication emerge, linking a bond between speakers to create and sheltered a common meaning. While convergence brings together significantly.

Convergence can be defined as a strategy whereby people adapt their communicative behaviour, in a way that is more similar in the behavior of their partners, on one or more linguistic, paralinguistic and nonverbal features. Linguistics and dialects and characteristics found in groups, such as speech rating, are among the many communication behaviors that can reach. While most studies were conducted in the West, and in English, the convergence was recorded in many different languages, such as Hungarian and Frisian, and Dutch, Hebrew, Taiwanese Mandarin, Japanese, Cantonese, and Thai (see sources in Giles, Coupland & Coupland, 1991), with respect to time, phonologically and language change. As previously suggested, convergence motives vary widely. Converging into a common language approach can of course improve the communication efficiency (Gallois, Giles, Jones, Cargile & Ota, 1995), with predictability (Berger & Bradac 1982) and intelligibility in terms of similarities in language styles between interlocutor groups (Triandis, 1960). The desire to obtain consent from the Internet interlocutor is another reason which has received considerable attention since the start of the Theory (Giles, 1973). The more we are like our contact, the more we like him or her and the more capable we are of earning social benefits. Indeed, there are generally more positive evaluations of convergence (Bourhis, Giles, & Lambert, 1975), but a number of factors that may be discussed later in this essay limit this trend. Convergence "reflects a need for social integration or identification (often not aware) with a speaker or a group" (Giles & Coupland, 1991: 72). Therefore, to identify with this group the need to be part of a group and to converge with a certain linguistic style is achieved by means of efficient communication (Giles & Ogay, 2007: 328). This can "psychologically bring the other person closer and improve the effectiveness of conversation" (Giles & Coupland, 1991: 89).

Cases of convergence are presented by Anyanwu (2011). In the event of a client that attempts to achieve more prestige, there is an increasing convergence. You can choose to have an identity, on the other side, with a former classmate who can communicate in little variety because of his low education background. This is known as downward convergence. A downward convergence is also demonstrated when a qualified customer talks in a local dialect to a local specialist such as a plumber or carpenter, making him feel safe in the debate as a superior officer can communicate in the local language with his subordinate.

In convergence, speakers adapt their communication habits more comparable to the conduct of their interlocutors to a broad spectrum of language, paralinguistic and nonverbal features. (Sachdev and Giles 2004: 355). Its research demonstrates that supposed mother-tongues adapt their style of speech to the one of their speakers in order to change their normal delivery features, and interpretive strategies in a comparable way as a professor addresses student learning problem (Boylan 2004). Convergence is not only observed among individuals in various languages. Sometimes, the elderly individuals can decide to accommodate divergences between individuals of distinct ages, and downward divergences. In upward mobility, the speaker with low-variety or low-prestige languages attempts to satisfy the other speaker who has more acquaintance or prestige in English. According to Giles (1980), upward convergence is used to interact with someone with less linguistic or social status as James (1993) claims that downwards convergence manifested when 'knower' or professor adapts the complexities of her speech in order to facilitate the processing of the student. In addition, Lee (2013) notes that in interactions between adults and kids and in international discussions, convergence is common. He points out that while talking with small children; adults can speak slowly and use simpler syntax and lexical formulations. In other languages, the similar effect might be observed.

The research aims to explore certain views and attitudes that make a Hausa speaker use the Yorubà language. Are convergence losses occurring? Three significant socio-psychological processes / theories normally investigated under the concept of speech adaptation are attraction that promotes the resemblance, the social exchange and causal attribution theories. This theory indicates that the closer we get to others, the more we will

be attracted to them (Giles 1980:106). Then individuals of various languages can converge to a linguistically and culturally similar language. Anyanwu (2011:66) notes that "the higher the need for the speaker's appeal to another, the higher the level of convergence, and so demonstrate perception." One of the Sarkin office's interpreters was a middle-aged Yoruba guy. The person could readily take the process of attraction to help similarities "to obtain social permission, to decrease uncertainty and to make it more attractive."

### **Divergence**

The term divergence means opposite, that communications can be used directly in different situations to establish and maintain social distance. Divergent communication is discourse that maintains information and understanding distinct and unconnected in one or more ways. As Dougherty et al. (2008:3) put it, "divergence is a communication tactic employed to separate oneself from others" in order to maintain distance. Sticking to the bridge metaphor can be expected to assert that divergence, whether or not deliberately used, is weak and unreliable, not powerful and stable enough to carry a message across the board.

In most of the cases, this reflects a commitment to stress group differences positively, and is usually done when an individual perceives interaction as an intergroup process rather than as a personal one. Divergence may be regarded a very significant approach to indicate a desired differentiation from the other since communication features are frequently vital to what a group member is to be. This leads to our group's favorable image being maintained, so sustaining our social identity. Divergence may thus be a way to maintain the cultural identity of members of different groups, a way of contrasting unwanted individual in a group and a way of indicating differences in power or status, as if someone wishes to render one less powerful.

Divergence refers to how speakers emphasise the difference of speech and nonverbal differences. Divergence is intended to emphasise the distinction between one person and the other, usually on the basis of membership of the group. In accordance with Tajfet's (1978) Theory of social identity, communication accommodation theory maintains that individuals group the social world and derive part of their identity and their self-esteem

from their groups (the 'social identity'). If people are motivated to maintain self-esteem, they tend to differ from other groups, as long as they are happy to be a member.

Bourhis and Giles (1976) designed an experiment that shows how people use divergent accents between Welsh in an interethnic context, in line with the idea that when their social identity is so strong, people will try to differentiate themselves linguistically from others. This study was carried out in a language laboratory in which people who placed a great deal of emphasis on the membership of their national group and its language learned the Welsh language (their national language could be spoken attract time only (Welsh). Welsh people were asked to help in a survey of second language teaching techniques during one of their weekly work sessions.

A phenomenon like divergence is the main tenancy of a person's speech, despite the convergence or disagreement of the speaker, in their original language. In the same way as divergences, maintenance is often judged (Bourhis, 1979). Individuals may speak an outgroup language without tracing an accent to pass on as members of the group, or they might have a minor to heavy emphasis on the origins of the outgroup.

Otherwise, they can keep their original language, but speak slower to help the member of the outer group understand. Finally, they may be entirely different (i.e. not show convergence) through the usual speed of the language used by native speakers, by using the group language, for example by adjusting words and speech rates, in addition to accent, on one feature, such as accent, but other times on multiple features. In addition, a convergence (or divergence) with regard to certain language features does not imply that all features are converged (or differed).

Each interlocutor can converge, disagree or maintain in the same manner as a partner during a communicative episode. If the accommodation for both partners is about the same, it is said to be symmetrical. Sometimes a partner may converge, diverge, or fail to act (i.e. to keep) or behave to a greater or lesser degree. This is known as metrical lodging. Thus, although convergence and divergence are complementary concepts, they can both happen for each interactant and in a communication episode. In addition, its complexity increases when you think about how speakers subjectively interpret their own intentions and the intentions of their listeners.

## **CHAPTER THREE**

### **METHODOLOGY**

The majority of sociolinguistic studies entail field workers collecting data from informants. The observer's paradox, or the propensity of informants to misrepresent their linguistic behavior against the standard of correctness as a consequence of the intervention of researcher, is one of the problems that researchers commonly face while collecting sociolinguistic evidence (Hudson 1990: 144). However, systematic observation is the best way to observe our subjects. One challenge for sociolinguistic researchers is to find ways to minimize, if at all possible, the constraints imposed by the interview context. Most sociolinguists and applied linguistics aim to make the rapport between them and their informants as casual and polite as possible and even resort to developing strategies of distracting their informant's focus from the actual interview environment, thus ensuring the collection of moral normal, spontaneous results. In this segment, attempt will be made to spell out the elicitation procedures that will be used by describing, among other items, how the respondents will be chosen, the elicitation instruments and how the data will be analysed.

#### **3.1 Research Design**

The research design for this study was a survey method. This is because the research is designed for collecting data by asking questions to people who are believed to have valid information on slang in Yoruba and Nouchi (French slang) and the form of data is in expression form rather than number.

A control group of youths among the Money changers, passers-by, bar parlors, and petty traders were purposively selected for this study. They were carefully chosen because they were situated within the motor parks and the researcher got most of the research data from

respondents and through thorough observation, in order not to attract securities stationed around the parks. The data were examined on the basis of their sociolinguistic structures with attention on how the contents divulge creative and innovative practice of language. The researcher was only restricted to language use in these two Parks. The study is designed to get expressions used as slang in Yoruba (Badagry motor park) and Nouchi (Ajdamé motor park). It includes slang expressions including their formation processes. It includes slang expressions and words including their formation processes.

### **3.2 Study Population**

The respondents for the main study were purposely selected from Badagry and Ajdamé motor parks. The selection procedure of our respondents in the study was as follows:

1. All informants are males. They are the drivers, conductors, bar parlour, passers-by, petty traders, boutique owners and money changers.
2. The informants selected in each of their stations are Yorubas (native speakers of Oke Ogun dialect of Yoruba language) and Ivoirians (native speakers of Ivory Coast).
3. They are all youths.

These youths are selected for important reasons. Firstly, each of these youths is Yoruba or Ivory Coast indigene that understands their native languages (Baoulé). Hence the chances of getting the slang expressions in the motor parks are high due to their being born and bred in their localities. Lastly, the youths chosen are among the passers-by, petty traders, drivers, bar parlours, and boutique owners and money changers found in the motor parks. It will be important for the respondents to be youths in order to get the actual data because of their involvement in different activities in the motor parks.

### **3.3 Sampling Techniques**

This study adopts stratified sampling technique to obtain data from the varied groups of the population. This is because; the respondents from the population possess different characteristics. For instance, youths among the passers-by, petty traders, drivers, bar parlours, boutique owners and money changers are found in the motor parks.

### **3.4 Research Instrument**

The elicitation instrument that was used in collecting the data for this study is a modified Labovian sociolinguistic interview (Labov 1966, 1972, Rudgill 1974). The interview was based on the Labovian sociolinguistic interview approach, which included certain questions to generate as much free talk as possible (Feagin 2004: 29). The interview lasted for an hour and was recorded (audio) on a smart phone and three key-informants; three motor park chairmen in Seme Border and in Nouvelle Gare, inhabitants of Abidjan serve to interpret the spoken expressions. The interview was casual and friendly as possible in such a way that the questions that liberate the respondents were posed to make them to be more concerned with what they have to say rather than with how to say it. The informants were informally interviewed in order to gain information about their knowledge and understanding of slang usage in the motor parks. The interview section was designed to obtain details on several modules, including how to greet, how to exchange money, how to used coded expressions, how to communicate secretly, and to warn and for personal representation. This section generates potential information that can be analysed.

### **3.5 Method of Data Collection**

Subject to respondents' consent to this study, the respondents were purposively selected in Seme Border and Nouvelle Gare motor parks. In collecting this data, the participant observation were employed because it was observed that at a particular point, respondents observation were needed in the activities going on, on the motor parks. The study itself was conducted at the two motor parks (Seme Border and Nouvelle Gare).

The respondents are youths which are among the passers-by, petty traders, drivers boutique owners and beer parlour. In-depth interviews were conducted with twenty-two (22) youths, who are purposively selected (12 from Seme Border and 10 from Nouvelle Gare) because of their knowledgeability, availability and suitability. The age ranging from 20 to 40 in both motor parks. The study is based on the data which was collected from Seme Border and Nouvelle Gare motor parks between 8<sup>th</sup> off August 2017 and 9<sup>th</sup> of August 2018.

These motor parks are selected for important reason. Firstly, Badagry has a main park where those passing through the border either going to or from, ply that road to either change money, seat at the beer parlour to take some refreshments, buy clothes at the boutique or from those youths hawking goods. Nouvelle Gare was selected because it was the largest market with several parks going to different areas in Abidjan and Abidjan is located within the economic area of Ivory Coast. This made it easy to get data during the time when activities are still young in the motor park.

### **3.6 Method of Data Analysis**

The research employed content analyses in explaining the findings of this study. In other words, the primary data were supplemented by data collected through secondary sources such as music, texts, and the internet; and same was subjected to qualitative analysis. The researcher also used tables to illustrate and explain his findings.

## **CHAPTER FOUR**

### **RESULTS AND DISCUSSION**

The use of slang among youngsters, passers-by, conductors, drivers at the motor parks as a means of communication cannot be emphasised although it can be seen that slang is efficient among youngsters at the two Motor parks in Badagry (Nigeria) and Adjamé (Côte d'Ivoire) because they use slang in performing three functions which are labeling, interaction and transmission. This chapter will analyse the use of slang from the data collected from the two parks with the selected two theories that is Speak Model in Ethnography of Communication, and Speech Adjustment in Communication Adjustment.

#### **4.1 Speaking Model**

Speaking Model is now regarded as a "qualitative technique in the fields of communication and cultural anthropology" in the twenty-first century. It's also been decoded as a model for analysing language use and communication processes. Dell Hymes (1974: 09), a well-known scholar, emphasised that "the beginning point is the ethnographic examination of community communication behaviour." Speaking Model relates ethnography, the description and structural-functional analysis of society and culture, with the language – a cultural behaviour that navigates and helps to share knowledge, arts, morals, beliefs and everything acquired by man as a member of society. Speaking Model is an approach to understand society & culture and its reconstruction of an ethnic group in particular and nation in general.

Hymes (1974) has introduced a Model theory which is categorised into various factors that exist in speaking. Ethnography of event is descriptive of all essential tools in comprehending how communicative event achieves its goals. Hymes and his associates constructed the word SPEAKING while trying to understand society and culture of an ethnic group through communication process.

This analytical method involves finding a unit of communication practice for resolutions of analysis, extracting data about that practice through participant observation and then investigating illustrations of the practice through the components.

A total number of eighty-one (81) slangy expressions were obtained from the research field which are represented in the table below:

### **Slangy Expression Data of Both Yoruba and Ivorian**

<b>S/N</b>	<b>SLANG</b>	<b>LITERAL</b>	<b>INTENDED</b>
1	Fún mi ní Fígò	Football Player	Give me ₦500
2	Sé o ní Wàsó	Do you have Musician	Do you have ₦50
3	Fún mi ní eyin kan	Give me one tooth	Give me ₦1000
4	Fún mi ní Fáibà	Give me Fibre	Give me ₦10
5	Sé oní Kùkùbé	Do you have a short person	Do you have plenty Money
6	Kálá lomo lati lẹ	Stingy from the ground	₦5
7	Wonbíli lomo	Lascivious man	₦1000
8	Two Faibà	2fibre	₦20
9	Fáibà kálà	Stingy Fibre	₦15
10	Óne Milà	1000 (Italian)	1million
11	Up road National!	Respecting their Moto	A form of Hailing their co-drivers
12	Twale owó-mèji fún bàbá kan	Twale, two hands for one person	A form of hailing their superior
13	Bwate fé-ni-kan	Bwate for one person	A form of hailing the respected one
14	Alayé oní á dára	Somebody today will be good	The day will be good
15	Abà la wà	We are in the village	Feel at home
16	Á dárafun unyin	Good with you	Showing appreciation to a person
17	Jéki n rigbo	Let me hear	Make it known to me

18	Şé a gbúdùn aféféyii	You are good of this air	How are you enjoying your area
19	E file omo ayé ni	Leave him, he is a son of god	leave him, he is part of us
20	E silè	Open him down	Free him
21	Mágò ó	Do not be sluggish	The police is around
22	Alayé gbanko	Mr. man stay well	Mr. man stay alert
23	Alayé gbésára	Mr. Endurance	Punishing Youngster that misbehaves
24	Jerà e	Eat yourself	Do it yourself
25	Lánkó lomo	Short Person	Small Guinness Stout
26	Ogbeni jèwá	Mr. man eat beans	Imprisoned
27	Oti tàre	You have sold yourself	No problem
28	Soro soke	Speak louder	Open your mouth
29	F ii lẹfun	Leave for	Give space
30	Fohùn n lè	To leave the voice	To warn
31	Bàbá I hail o	Greeting a person	A form of Hailing their superior
32	Oga Sojúnú	Throw away eyes	Give him space
33	Sebí i pé o òri	Do as if you did not see him/her	Do not mind him
34	Àpo lomo	A child is a Bowl	Big buttock
35	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
36	Ojó nbọ	Day is coming	Policemen are around
37	Iyàbò lomo	Person	Sluggish Person
38	Àgbè ni è	Farmer	Uncivilized Person
39	Ajà le leyi	This is a Dog	A prostitute
40	Elégbé le leyi	This is a Follow youth	They are Staff

<b>S/N</b>	<b>Nouchi</b>	<b>Traduction Literale</b>	<b>Traduction Voulu</b>
1	C'est moro	Rien	5 francs CFA (5 CFA)
2	C'est grôsse	grande	25 francs CFA (25 CFA)
3	C'est sogban	soquinze	75 francs CFA (75 CFA)
4	C'est togo	Pays	100 francs CFA (100 CFA)
5	C'est mambi	tôgô	100 francs CFA (100 CFA)
6	C'est gbèssè	Cinq tôgô	500 francs CFA (500 CFA)
7	C'est krika	monnaie	1000 francs CFA (1000 CFA)
8	C'est gbolon	Grand argent	5000 francs CFA (5000 CFA)
9	Un Kilo	Une quantité	1,000,000 francs CFA (1million CFA)
10	Billet de tais-toi	Argent de ferme la bouche	10000 francs CFA (1000 CFA)
11	Cê como ?	Comment	Quoi de neuf ? (what is the new ?)
12	On di qwé ?	Ça comment	Quoi de neuf ? (what is the news?)
13	C'est waa	ça va	Je vais bien, ça va (I am fine, it is fine)
14	Ya pa dra!	Yap pa querelle	Il n'y a pas de problème ! (There is no problem)
15	Cê vêrsé waha		Il y en a beaucoup (It has a lot in it)
16	Il y a pas des balls	Trop pas	le policier est arrivé (The police is around)
17	Je ne si pas de bli	Faire genre	Je n'ai pas de l'argent (I have no money)
18	Blai Blai	Lentement	Doucement (take it easy)
19	Il est Gbagbo	Nom masculine	Laid (Ugly)
20	Donne-moi L'amérique	Le pays	Coca cola (coca cola drink)
21	Etre feuilles	Beaucoup d'argent	Etre riche (To be wealthy)

22	Lês vous son barés !	Les conducteurs	Les contrôleurs (de bus) sont là (The drivers are available)
23	Fo blé mon gar !	Lentement	Vas-y doucement! (Let us go slowly)
24	Il est calé à la piso	N'avoir que de la gueule	Il est à la maison (He is at home)
25	C'est les gbé !	Une chanson	C'est la vérité crue ! (It is really true)
26	Tu aimes trop kru	Tu aimes trop les gens	Tu aimes cacher ton argent (You like to hide your money)
27	Y'a waha de gos !	Les jolies femmes	Il y a beaucoup de jeunes filles ! (Ladies are many)
28	Ici, c'est notre terrain !	Le pays c'est notre	Ici, c'est notre territoire ! (This is our territory)
29	Je l'ai daba	Je lui donne frapper	Je l'ai battu (I have beaten him or her)
30	Daïko va te dja !		La boisson va te tuer (Alcohol will kill you)
31	Il se blôh tro	Elle se pavane trop	Il fait le malin (he or she is smart)
32	Wêy, cê mwa !	Et voilà !	C'est moi, et voilà ! (That is me)
33	C'est Môgô	Masculine (Baoulé)	Personne, gens, homme (Somebody, people, man)
34	C'est Mono	Camionette	Policier / Gendarme (Police, security agent)
35	C'est Groto	La poete célèbre (Italien)	Homme riche (Rich man)
36	La femme Painhou	Sexe Féminin	Prostituée (Prostitute)
37	La maison glôglô	Quartier locale	Ghetto (Very rough area)
38	La femme Pketou	La femme Douce	Sexe féminin (A lady)
39	Les gos	Les jolies femmes	Les femmes (Sexy ladies)
40	Il est Babiê	idiot	Imbécile (Sily)
41	Le gars est digba	Grand homme	Le bonhomme est vraiment musclé ! (A strong man)

Hymes' Ethnography of communication with its principles are represented by the acronym SPEAKING and it will be used to analyse the data extracted from numerous features included in the slangy expressions spoken in Badagry-Seme and Adjamé motor parks. This is similar with what Waardhauh (2006:27) said that an ethnography of analysis of communicative occurrence is a portrayal of all features that are relatively important to how each occurrence attains its aims and objectives.

The data received are classified into different modules in order for this comparative work between the Badagry-Seme and Adjamé slang expressions to reflect the major points of this analysis which are as follows:

- A. Greetings/ Les Salutations
- B. Warning/ Mise en garde
- C. Personality Representation/ Personnalité Représentation
- D. Money Exchange/ Echange d'Argent
- E. Sexuality/ Sexualité

**The setting and scene (S)** of speech are important.

The setting of the discourse examined youths at the motor parks in both Badagry and Adjamé in the afternoon when businesses are still on.

**The Participants (P):** This principle involves two persons' interaction where we have a speaker and a hearer whose roles change. And also, their identities in terms of age, gender, ethnicity, social status, etc. and relationships and responsibilities as participants in the event. The member employed as a part of this setting are both the educated and uneducated youths at the motor parks in both Badagry and Adjamé. Slang as a language might be used by every one of these individuals relying upon their age gathering, sexual orientation and societal position and once in a while their slangy expressions are comprehended by individuals of their pairs and different passers-by or customers exchanging with or those that do not comprehend the expressions.

**Ends (E):**

This refers to the ceremonially considered outcomes of a substitute as well as to the personal objectives that participants try to gain on particular occasions. They are the goals participants have at the back of their mind while engaging in a communication practice and the outcomes achieved. Slang is used for communicative purpose. It also involves the personal goals that the participants intend to achieve via this means of expressions. The slangy expressions can be assembled to the “end” they proposed to accomplish among youths at the motor parks in both Badagry-Seme and Adjamé. The slangy expressions of two languages (French and Yoruba) are the objectives to achieve and to indicate their significance to each of these expressions.

## A. Greetings/ Les Salutations

**Table 4.1.1 GREETINGS**

S/N	Slang	Literal Meaning	Intended meaning
1	Up road National!	Respecting their Moto	A form of Hailing their co-drivers
2	Twale owó-mèji fún bàbá kan	Twale, two hands for one person	A form of hailing their superior
3	Bwate fé-nì-kan	Bwate for one person	A form of hailing the respected one
4	Bàbá I hail o	Greeting a person	A form of Hailing their superior
5	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
6	Á dárafun unyin	Good with you	Showing appreciation to a person
7	Jéki n rigbo	Let me hear	Make it known to me
8	Şé a gbúdùn aféfeyii	You are good of this air	How are you enjoying your area

**Table 4.1.6 LES SALUTATIONS**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	Cê como ?	Comment	Quoi de neuf ? (What is the news ?)
2	On di qwé ?	Ça comment	quoi de neuf ? (Any news?)
3	C'est waa	Ça va	Je vais bien, ca va (I am fine)
4	Ya pa dra!	Ya pas querelle	Il n'y a pas de problème ! (Hope there is no problem)
5	Cê vèrsé waha	C'est versé	Il y en a beaucoup. (we have a lot of them)

The slangy expressions presented in **table 4.1.1** above are used for Greetings, which are targeted at hailing their colleges or chairmen at the motor parks. The linguistic lexical expressions extracted from the data above examined the Yoruba slangy expressions in *Up road National!*, *Twale owó-mèji fún bàbá kan*, *Irunmole to nje fried rice*, *Bàbá I hail o*, *Bwate fé-ni-kan*, *Á dárafun unyin* and *Jéki n rigbo*. The literal meaning of *Up road National!* is Respecting their Moto while the Intended meaning used by Yoruba youths is a form of Hailing their co-drivers. The literal meaning of *Twale owó-mèji fún bàbá kan* is Twale, two hands for one person while the intended meaning used by Yoruba youths is a form of hailing their superior. The literal meaning of *Irunmole to nje fried rice* is a god that eats fried rice while the intended meaning is a form of hailing a superior. The literal expression of *Bwate fé-ni-kan* means *Bwate* (a French word) for one person while its intended meaning is a form of hailing the respected one. The literal expression of, *a dárafun unyin* means it is well with you while the intended meaning is showing appreciation to a person respected or others in their group. The literal expression of *Jéki n rigbo* means let me hear while the intended is to make it known to me what's going.

The slangy expressions presented in **table 4.1.6** above are used for Les Salutations (Greetings), which are targeted at hailing their colleges or chairmen at the motor parks. The linguistic lexical expressions extracted from the data above examined the Ivorian slangy expressions in *cê como?*, *on di qwe ?*, *c'est waa, ya pa dra!*, *cê vèrsé waha*. The literal meaning of *Cê como?* is Comment while the intended meaning is *quoi de neuf ?* (What is the news?). The literal meaning of *on di qwé ?* is *ça comment* while the intended meaning is *quoi de neuf ?* (Any news?). The literal meaning of *c'est waa is ça va* while the intended meaning is *je vais bien, ça va* (I am fine). The literal meaning of *ya pa dra!* is *ya pas querelle* while the intended meaning is *Il n'y a pas de problème !* (Hope there is no problem). The literal meaning of *ce vèrsé waha* is *c'est versé* while the intended meaning is *Il y en beaucoup* (we have a lot of them).

## B. Warning/ Mise en garde

**Table 4.1.2 WARNING**

S/N	Slang	Literal Meaning	Intended meaning
1	E file ọmọ ayé ni	Leave him, he is a son of god	leave him, he is part of us
2	E silè	Open him down	Free him
3	Mágò ó	Do not be sluggish	The police is around
4	Alayé gbanko	Mr. man stay well	Mr. man stay alert
	Alayé gbésára	Mr. Endurance	Punishing a youth that misbehaves
5	Jerà e	Eat yourself	Do it yourself
6	Lánkó ọmọ	Short Person	Small Guinness Stout
7.	Ogbeni jèwá	Mr. man eat beans	Imprisoned
8.	Oti tàre	You have sold yourself	No problem

**Table 4.1.7 MISE EN GARDE**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	Il y a pas des balls	Il y a pas trop	le policier est arrivé (The police is around)
2	Je ne si pas de bli	Je ne suis pas de lui	Je n'ai pas de l'argent (I have no money)
3	Blai Blai	Lentement	Doucement (take it easy)
4	C'est Gbagbo	Ancient Président	C'est un ivrogne (He is an Ivorian)
5	Lês vous son barés!	Les Conducteurs	Les contrôleurs (de bus) sont là (The drivers are available)
6	Fo bléblé mon gar!	Lentement	Vas-y doucement! (Let us go slowly)

The slangy expressions presented in **table 4.1.2** above are used for warning. The linguistic expression extracted from the data above examined the Yoruba slangy expressions are *E file omo ayé ni*, *e silè slangy e*, *alayé gbanko*, *alayé gbésára*, *jerà e*, *lánkó lomo*, *ogbeni jèwá*, *oti tàre* and *mágò ó*. The literal meaning of *e file omo ayé ni* is leave him, he is a son of god while the intended meaning is leave him, he is part of us. The literal meaning of *e silè* is open him down while the intended meaning is Free him. The literal meaning of *alayé gbésára* is Mr. Endurance while the intending meaning indicate punishing a youth that misbehaves. The literal meaning of *lánkó lomo* is short Person while the intending meaning is Small Guinness Stout (An Alcoholic drink). The literal meaning of *ogbeni jèwá* is Mr. man eat beans while the intending meaning is Imprisoned, The literal meaning of *Oti tàre* is You have sold yourself while the intending meaning is No problem. The literal meaning of *alayé Gbanko* is Mr. man Stay well and its intended meaning used by Yoruba youths at the motor park is stay alert indicating the alertness of a youth if trouble is about to break out and the literal meaning of *Mágò ó* Do not be sluggish while the intended meaning is to stay away from the appearance of policemen.

The slangy expressions presented in **table 4.1.7** above are used for mise en garde (warning). Ivorian expressions are *il y a pas des balls*, *blai blai*, *je ne si pas de bli*, *les vous son bares!*, *fo bleble mon gar !* and *c'est gbagbo*. The literal meaning of *il y a pas des balls* is *Il y a pas trop* (nothing much) while the intended is *le policier est arrivé* (The police is around). The literal meaning of *Blai Blai* is *Lentement* (slowly) while the intended meaning is *Doucement* (take it easy, saying do no always rush to speak when other group members are around). The literal meaning of *Je ne si pas de bli* is *Je ne suis pas de lui* (I am not from him) while the intended meaning is *Je n'ai pas de l'argent* (I have no money). The literal meaning of *Lés vous son barés !* is *Les Conducteurs* (conductors) while the intended meaning is *Les contrôleurs* (de bus) *sont là* (The drivers are available and this is liking to when passengers are already in the bus waiting for the driver to come drive), The literal meaning of *C'est Gbagbo* is Ivorian president (he is an Ivorian President) while the intended meaning is *c'est un ivrogne* (He is an Ivorian) and the literal meaning of *fo bléblé mon gar!* Is *Doucement* (take it easy) while the intended meaning is *vas-y doucement!* (Let us go slowly) indicating the bus driver to be careful of the road.

### C. Personality Representation/ Personalité Représentation

**Table 4.1.3 PERSONALITY REPRESENTATION**

S/N	Slang	Literal Meaning	Intended meaning
1	Àpo lomo	A child is a Bowl	Big buttock
2	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
3	Iyàbò lomo	Person	Sluggish Person
4	Àgbè ni è	Farmer	Uncivilized Person
5	Ajà le leyi	This is a Dog	A prostitute
6	Elégbé le leyi	This is a Follow youth	They are Staff
7	Bàbá I hail o	Greeting a person	A form of Hailing their superior
8	Fún mi ní Fígò	Football Player	Give me ₦500

**Table 4.1.8 PERSONALITE REPRESENTATION**

S/N	Nouchi	Traduction Literale	Traduction voulu
1	Drogba est mal rouge	Drogba est diable rouge	Drogba est en pleine form
2	Drogba est rououge	Drogba est rouge	Drogba est très fort
3	L'homme est bling bling	L'homme est cher	The man is rich
4	Le gars est digba	Le gars est fort	Le bonhomme est vraiment musclé ! (A stong man)
5	Ton môgô est là	Ton gen est là	Ton ami est là
6	Elle est trop small.	Elle est petite	Elle est très jeune

The slangy expressions presented in **table 4.1.3** above are used for Personality Representation. The linguistic lexical expressions extracted from the data above that examined the Yoruba slangy expressions are *àpo lomo*, *irunmole to nje fried rice*, *iyàbò lomo*, *àgbè ni è*, *ajà le leyi*, *bàbá i hail o*, *fún mi ní figò*. The literary meaning of *iyàbò lomo* is a child is a bowl while the intended meaning is big buttock. The literary meaning of *Irunmole to nje fried rice* while the intended meaning is Hailing a superior. The literary meaning of *iyàbò lomo* is personality while the intended meaning is a sluggish person. The literary meaning of *àgbè ni è* is a farmer while the intended meaning is an uncivilized person. The literary meaning of *ajà le leyi* is this is a dog while the intended meaning is a prostitute, the literary meaning of *bàbá i hail o* is greeting a person while the intended meaning is hailing a superior.

The slangy expressions presented in **table 4.1.8** above are used for personnalité représentation. the linguistic lexical expressions extracted from the data above that examined the ivoirian slangy expressions are *drogba est mal rouge*, *drogba est rououge*, *l'homme est bling bling*, *le gars est digba*, *ton môgô est là*, *elle est trop small*. The literary meaning of *drogba est mal rouge* is drogba est diable rouge while the intended meaning is *drogba est en pleine forme*. The literary meaning of *drogba est rououge* is drogba est rouge while the intended meaning is drogba est très fort. The literary meaning of *l'homme est bling bling* is l'homme est cher while the intended meaning is l'homme est riche. The literary meaning of *le gars est digba* while the intended meaning is le bonhomme est vraiment muscle. The literary meaning of *ton môgô est là* is ton gens est là while the intended meaning is ton ami est là. The literary meaning of *elle est trop small* is elle est petite while the intended meaning is elle est très jeune.

## D. Money Exchange/ Echange d'Argent

**Table 4.1.4 MONEY EXCHANGE**

S/N	Slang	Literal Meaning	Intended meaning
1	Fún mi ní Fígò	Football Player	Give me ₦500
2	Sé o ní Wàsó	Do you have Musician	Do you have ₦50
3	Fún mi ní eyin kan	Give me one tooth	Give me ₦1000
4	Fún mi ní Fáibà	Give me Fibre	Give me ₦10
5	Sé oní Kùkùbé	Do you have a short person	Do you have plenty Money
6	Kálá lomo lati lẹ	Stingy from the ground	₦5
7	Wonbílí lomo	Lascivious man	₦1000
8	Two Faibà	2fibre	₦20
9	Fáibà kálà	Stingy Fibre	₦15
10	Óne Milà	1000 (Italian)	1million

**Table 4.1.9 ECHANGE D'ARGENT**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	C'est moro	Rien	5 francs CFA (5 CFA)
2	C'est grôsse	grande	25 francs CFA (25 CFA)
3	C'est sogban	soquinze	75 francs CFA (75 CFA)
4	C'est togo	Pays	100 francs CFA (100 CFA)
5	C'est mambi	tôgô	100 francs CFA (100 CFA)
6	C'est gbèssè	Cinq tôgô	500 francs CFA (500 CFA)
7	C'est krika	monnaie	1000 francs CFA (1000 CFA)
8	C'est gbolon	Grand argent	5000 francs CFA (5000 CFA)
9	Un Kilo	Une quantité	1,000,000 francs CFA (1million CFA)
10	Billet de tais-toi	Argent de ferme la bouche	10000 francs CFA (1000 CFA)

The slangy expressions presented in **table 4.1.4** are used for Money. The linguistic lexical expressions extracted from the data above examined the Yoruba slangy expressions are *fún mi ní fígò*, *sé o ní wàsó*, *fún mi ní eyin kan*, *fún mi ní fáibà*, *sé oní kùkùbè*, *kálá lòmọ lati lẹ*, *wonbílí lòmọ*, *two faibà*, *fáibà kálà*, *óne milà*. The literal meaning of *fún mi ní fígò* is football player while the intended meaning is give me ₦500. The literal meaning of *sé o ní wàsó* is do you have musician while the intended meaning is do you have ₦50. the literal meaning of *fún mi ní eyin kan* is give me one tooth while the intended meaning is give me ₦1000. The literal meaning of *fún mi ní fáibà* is give me fibre while the intended meaning is give me ₦10. The literal meaning of *sé oní kùkùbè* is do you have a short person while the intended meaning is do you have plenty money. The literal meaning of *kálá lòmọ lati lẹ* is stingy from the ground while the intended meaning is ₦5. The literal meaning of *wonbílí lòmọ* is lascivious man while the intended meaning is ₦1000. The literal meaning of *two faibà* is 2fibre while the intended meaning is ₦20. The literal meaning of *fáibà kálà* is stingy fibre while the intended meaning is ₦15. The literal meaning of *óne milà* is 1000 (italian) while the intended meaning is 1million. The slangy expressions presented in **table 4.1.9** are used for Argent (Money). The linguistic lexical expressions extracted from the data above examined the Ivorian slangy expressions are *c'est moro*, *c'est grósse*, *c'est sogban*, *c'est togo*, *c'est mambi*, *c'est gbèssè*, *c'est krika*, *c'est gbolon*, *un Kilo*, *billet de tais-toi*. The literal meaning of *c'est moro* is c'est rien while the intended meaning is 5 francs CFA (5 CFA). The literal meaning of *c'est grósse* is grande while the intended meaning is 25 francs CFA (25 CFA). The literal meaning of *c'est sogban* is ce quinze while the intended meaning is 75 francs CFA (75 CFA). The literal meaning of *c'est togo* is Pays while the intended meaning is 100 francs CFA (100 CFA). The literal meaning of *c'est mambi* is c'est tógò while the intended meaning is 100 francs CFA (100 CFA). The literal meaning of *c'est gbèssè* is cinq argent while the intended meaning is 500 francs CFA (500 CFA). The literal meaning of *c'est krika* is monnaie while the intended meaning is 1000 francs CFA (1000 CFA). The literal meaning of *c'est gbolon* is grand argent while the intended meaning is 5000 francs CFA (5000 CFA). The literal meaning of *un Kilo* is une quantité while the intended meaning is 1,000,000 francs CFA (1million CFA). The literal meaning of *billet de tais-toi* is argent de ferme la bouche while the intended meaning is 10000 francs CFA (1000 CFA)

## E. Sexuality/ Sexualité

**Table 4.1.5 GENDER AND SEXUALITY**

S/N	Slang	Literal Meaning	Intended meaning
1	Àpo lomo	A child is a Bowl	Big buttock
2	Àgbè ni è	Farmer	Uncivilized Person
3	Ajà le leyi	This is a Dog	A prostitute
4	Lánkó lomo	Short Person	Small Guinness Stout
5	Elégbé le leyi	This is a Follow youth	They are Staff

**Table 4.1.10 GENRE ET SEXUALITÉ**

S/N	Nouchi	Traduction Literale	Traduction voulu
1	C'est Mógô	Masculine (Baoulé)	Personne, gens, homme (Somebody, people, man)
2	C'est Mono	Camionette	Policier / Gendarme (Police, security agent)
3	C'est Groto	La poete célèbre (Italien)	Homme riche (Rich man)
4	La femme Painhou	Sexe Féminin	Prostituée (Prostitute)
5	La maison glôglô	Quartier locale	Ghetto (Very rough area)
6	La femme Pketou	La femme Douce	Sexe féminin (A lady)
7	Les gos	Les jolies femmes	Les femmes (Sexy ladies)

The slangy expressions presented in **table 4.1.5** above are used for Gendre and Sexuality. The linguistic lexical words extracted from the data above examined the Yoruba slangy expressions are *àpo lomo*, *àgbè ni e*, *aja le leyi*, *lánkó lomo*, and *elégbé le leyi*. The literal meaning of *àpo lomo* is a child is a bowl while the intended meaning is big buttock. The literal meaning of *àgbè ni è* is farmer while the intended meaning is uncivilized person. The literal meaning of *aja le leyi* is this is a dog while the intended meaning is a prostitute. The literal meaning of *lánkó lomo* is short person while the intended meaning is small guinness stout. The literal meaning of *elégbé le leyi* is this is a follow youth while the intended meaning is they are staff.

The slangy expressions presented in **table 4.1.10** above are used for Genre et Sexualité. The linguistic lexical words extracted from the data above examined the Ivorian slangy expressions in *c'est môgô*, *c'est mono*, *c'est grotto*, *la femme painhou*, *la maison gloglo*, *la femme pktou* and *les gos*. The literal meaning of *c'est môgô* is masculine (baoulé) while the intended meaning is personne, gens, homme (somebody, people, man). The literal meaning of *c'est mono* is camionette while the intended meaning is policier / gendarme (police, security agent). The literal meaning of *c'est grotto* is la poete celebre (italien) while the intended meaning is homme riche (rich man). The literal meaning of *la femme painhou* is sexe feminine while the intended meaning is prostituee (prostitute). The literal meaning of *la maison gloglo* is quartier locale while the intended meaning is ghetto (very rough area). The literal meaning of *la femme pktou* is la femme douce while the intended meaning is sexe feminin (a lady). The literal meaning of *les gos* is *les jolies femmes* while the intended meaning is les femmes (sexy ladies)

The end data received from the two selected locations in Nigeria and Côte d’Ivoire had been presented from three aspects where the researcher extracted the data from language mixtures (Yoruba and French) of different languages within the Yoruba people. While the slangy expressions extracted from the Youths (passers-by) which most have been those used among their peers or groups in their different gatherings within the Republic of Benin.

**Act Sequence (A)** refers to the exact manner and meaning of what is said, the actual words used. This is one part of speaking in which linguists have dwelled on, especially those that show interest in studying discourse and conversation. None of these slangy expressions and code-mixing is said unpredictably, else one goes over a message not proposed. It is at that point that expressing them is exclusively subject to the "end" they are intended to accomplish (see the discussion on “ends” above). The participants, under this study, employ the oral form of communication. There is generally no enduring point in the setting as the subject of exchange changes and again in light of the fact that those included in this discourse have the information to this analysis employed with their being occupied in their drinking, changing cash while the words are getting out as they do their business and passers-by who are going to their different areas of work.

**Key (K)** points to the tone, manner or spirit in which an aspect of the message is being passed. The key may also have objected to abstract use of language in form of an action through behavior, gesture and posture where there is a sign of division coming from a person indirectly and the key such person is using.

The key of motor parks discourse is often marked by the use of gestures. One sees the participants describing how the Nouchi is being used among their group members and others won’t understand, in bar palours where the two to three bottles of beer had been taken, then different gestures will start to manifest just to explain what is going on and petty traders who describe the status of their markets to customers who come with lesser money to buy goods. Hence, each of the communicative events is accompanied by the appropriate paralinguistic cues.

**Instrumentalities (I):** This indicates the means of getting the information for example, oral, written, or telegraphic, to the exact way the speech is used, such as language, dialect,

code or register that is selected. Legal language is one instrumentality; New land English is another, codes-switching between English and another language. The instrumentality used is informal, spoken expressions and code-mixing. The lexis is essentially that of the Yoruba mainly spoken in the region of the research because of the presence of the Egun people residing there. The lexis of the language is also mixed with that of French that is where code mixing of words falls into. This principle shows attitude like loudness, silence, gazing and so on

**Norms of Interaction and Interpretation (N):** This principle shows attitudes and properties that are attached to speaking and also indicate those that do not share such behaviors for example: loudness, silence, gaze return and so on. Norms for interaction can be expressed as a rule for how one should accurately interrelate when involved in a communication event. It was noticed during this research how youths comport themselves when the parks chairmen are around.

**Genre (G)** refers to clearly divided kinds of expressions. Poems, proverbs, riddles, sermons, prayers, lectures, and editorials are examples of slang. Slang is a constantly shifting arrangement of informal phrases and expressions that members employ to build up or strengthen their personality within a gathering and with a pattern of design in the public arena. These are notified in a particular way through casual speech. The slangy expressions and the code-mixing phrases applied as a part of the two motor parks must be comprehended by the youths with whom they gather.

#### **4.2 Speech Adjustment in Communication Accommodation Theory**

Slangy words are used when conversing. It's a slang term that might be a single word, a phrase, or a mix of words. Slang is a very casual language that is commonly used in daily conversations. According to Chen (2006), slangy expressions are part of a language that is often informal and outside of standard usage, and can contain both newly developed words and phrases as well as new or extended meanings associated with existing ones. According to Hartmann and Stock, cited in Olumuyiwa, slang is "a variety of speech characterised by newly coined and rapidly changing vocabulary used by the young or by social and professional groups for 'in-group' communication, thus tending to prevent understanding by the rest of the speech community" (1989). Teenagers and young adults,

as indicated above, employ slangy terms to satisfy their communication needs while interacting with their peers.

Two major accommodation mechanisms are described in this hypothesis. "Convergence" refers to the tactics people use to adapt to one other's communicative behavior in order to bridge social gaps. "Divergence," on the other hand, refers to situations in which people emphasize their spoken and nonverbal differences with their interlocutors. And these two concepts will be investigated in order to analyse the data gathered in this study.

### **4.3 Convergence**

Convergence refers to the way a person shifts his or her style of speech into a conversion. Convergence is only examined among individuals in various languages. Sometimes the elderly individuals can decide to accommodate convergence between individuals of distinct ages, and downward divergences. Slang is used for communication purposes which is connected with communication accommodation theory which will be analysed using linguistic convergence in this chapter and the data highlighted will be from both the Yoruba and Ivorian (Nouchi) tables. Both participants' lexical expressions are divided into various ways;

The data the researcher got are grouped into different domains in order for this comparative work between the Badagry-Seme and Adjamé slang expressions to respond to the major themes of this analysis. Which are as follow:

- A. Greetings/ Les Salutations
- B. Warning/ Mise en garde
- C. Personality Representation/ Personnalité Représentation
- D. Money Exchange/ Echange d'Argent
- E. Sexuality and gender/ Sexualité et genre

## A. Greetings/Les Salutations

**Table 4.3.1 GREETINGS**

S/N	Slang	Literal Meaning	Intended meaning
1	Up road National!	Respecting their Moto	A form of Hailing their co-drivers
2	Twale owó-mèji fún bàbá kan	Twale, two hands for one person	A form of hailing their superior
3	Bwate fé-nì-kan	Bwate for one person	A form of hailing the respected one
4	Bàbá I hail o	Greeting a person	A form of Hailing their superior
5	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
6	Á dárafun unyin	Good with you	Showing appreciation to a person
7	Jéki n rigbo	Let me hear	Make it known to me
8	Şé a gbúdùn aféfeyii	You are good of this air	How are you enjoying your area

**Table 4.3.6 LES SALUTATIONS**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	Cê como ?	Comment	Quoi de neuf ? (What is the news ?)
2	On di qwé ?	Ça comment	quoi de neuf ? (Any news?)
3	C'est waa	Ça va	Je vais bien, ca va (I am fine)
4	Ya pa dra!	Ya pas querelle	Il n'y a pas de problème ! (Hope there is no problem)
5	Cê vêrsé waha	C'est versé	Il y en a beaucoup. (we have a lot of them)

The slangy expressions presented in **table 4.3.1** above are used for Greetings, which are targeted at hailing their colleges or chairmen at the motor parks. The linguistic lexical expressions extracted from the data above examined the Yoruba slangy expressions in *Up road National!*, *Twale owó-mèji fún bàbá kan*, *Irunmole to nje fried rice*, *Bàbá I hail o*, *Bwate fè-nì-kan*, *Á dárafun unyin* and *Jéki n rigbo*. The literal meaning of *Up road National!* is Respecting their Moto while the Intended meaning used by Yoruba youths is a form of Hailing their co-drivers. The literal meaning of *Twale owó-mèji fún bàbá kan* is Twale, two hands for one person while the intended meaning used by Yoruba youths is a form of hailing their superior. The literal meaning of *Irunmole to nje fried rice* is a god that eats fried rice while the intended meaning is a form of hailing a superior. The literal expressions of *Bwate fè-nì-kan* means *Bwate* (a French word) for one person while its intended meaning is a form of hailing the respected one. The literal expression of, *a dárafun unyin* means it is well with you while the intended meaning is showing appreciation to a person respected or others in their group. The literal expression of *Jéki n rigbo* means let me hear while the intended is to make it known to me what's going.

The slangy expressions presented in **table 4.3.6** above are used for Les Salutations (Greetings), which are targeted at hailing their colleges or chairmen at the motor parks. The linguistic lexical expressions extracted from the data above examined the Ivorian slangy expressions in *cê como?*, *on di qwe ?*, *c'est waa, ya pa dra!*, *cê vèrsé waha*. The literal meaning of *Cê como ?* is Comment while the intended meaning is *quoi de neuf ?* (What is the news ?). The literal meaning of *on di qwé ?* is *ça comment* while the intended meaning is *quoi de neuf ?* (Any news?). The literal meaning of *c'est waa is ça va* while the intended meaning is *je vais bien, ça va* (I am fine). The literal meaning of *ya pa dra!* is *ya pas querelle* while the intended meaning is *Il n'y a pas de problème !* (Hope there is no problem). The literal meaning of *ce vèrsé waha* is *c'est versé* while the intended meaning is *Il y en beaucoup* (we have a lot of them). The strategy individual adapts to their communicative behaviors in such a way it has become more to their interlocutor's behaviour are being portrayed in the way in both Yoruba and Ivorian Youths expressed when saluting leaders at the parks and outside both Seme Border and Nouvelle Gare parks.

**B. Warning/ Mise en garde**

**Table 4.3.2 WARNING**

S/N	Slang	Literal Meaning	Intended meaning
1	E file ọmọ ayé ni	Leave him, he is a son of god	leave him, he is part of us
2	E silè	Open him down	Free him
3	Mágò ó	Do not be sluggish	The police is around
4	Alayé gbanko	Mr. man stay well	Mr. man stay alert
	Alayé gbésára	Mr. Endurance	Punishing a youth that misbehaves
5	Jerà e	Eat yourself	Do it yourself
6	Lánkó ọmọ	Short Person	Small Guinness Stout
7.	Ogbeni jèwá	Mr. man eat beans	Imprisoned
8.	Oti tàre	You have sold yourself	No problem

**Table 4.3.7 MISE EN GARDE**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	Il y a pas des balls	Il y a pas trop	le policier est arrivé (The police is around)
2	Je ne si pas de bli	Je ne suis pas de lui	Je n'ai pas de l'argent (I have no money)
3	Blai Blai	Lentement	Doucement (take it easy)
4	C'est Gbagbo	Ancient Président	C'est un ivrogne (He is an Ivorian)
5	Lès vous son barés!	Les Conducteurs	Les contrôleurs (de bus) sont là (The drivers are available)
6	Fo bléblé mon gar!	Lentement	Vas-y doucement! (Let us go slowly)

The slangy expressions presented in **table 4.3.2** above are used for warning. The linguistic expression extracted from the data above examined the Yoruba slangy expressions are *E file omo ayé ni*, *e silè slangy e*, *alayé gbanko*, *alayé gbésára*, *jerà e*, *lánkó lòmò*, *ogbeni jèwá*, *oti tàre* and *mágò ó*. The literal meaning of *e file omò ayé ni* is leave him, he is a son of god while the intended meaning is leave him, he is part of us. The literal meaning of *e silè* is open him down while the intended meaning is Free him. The literal meaning of *alayé gbésára* is Mr. Endurance while the intending meaning indicate punishing a youth that misbehaves. The literal meaning of *lánkó lòmò* is short Person while the intending meaning is Small Guinness Stout (An Alcoholic drink). The literal meaning of *ogbeni jèwá* is Mr. Man eat beans while the intending meaning is Imprisoned, The literal meaning of *Oti tàre* is You have sold yourself while the intending meaning is No problem. The literal meaning of *alayé Gbanko* is Mr. man Stay well and its intended meaning used by Yoruba youths at the motor park is stay alert indicating the alertness of a youth if trouble is about to break out and the literal meaning of *Mágò ó* Do not be sluggish while the intended meaning is to stay away from the appearance of policemen.

The slangy expressions presented in **table 4.3.7** above are used for mise en garde (warning). Ivorian expressions are *il y a pas des balls*, *blai blai*, *je ne si pas de bli*, *les vous son bares!*, *fo bleble mon gar !* and *c'est gbagbo*. The literal meaning of *il y a pas des balls* is *Il y a pas trop* (nothing much) while the intended is *le policier est arrivé* (The police is around). The literal meaning of *Blai Blai* is *Lentement* (slowly) while the intended meaning is *Doucement* (take it easy, saying do no always rush to speak when other group members are around). The literal meaning of *Je ne si pas de bli* is *Je ne suis pas de lui* (I am not from him) while the intended meaning is *Je n'ai pas de l'argent* (I have no money). The literal meaning of *Lés vous son barés !* is *Les Conducteurs* (conductors) while the intended meaning is *Les contrôleurs (de bus) sont là* (The drivers are available and this is liking to when passengers are already in the bus waiting for the driver to come drive), The literal meaning of *C'est Gbagbo* is Ivorian president (he is an Ivorian President) while the intended meaning is *c'est un ivrogne* (He is an Ivorian) and the literal meaning of *fo bléblé mon gar!* Is *Doucement* (take it easy) while the intended meaning is *vas-y doucement!* (Let us go slowly) indicating the bus driver to be careful of the road. The linguistic convergence in both both Seme Border and Nouvelle Gare parks indicate warning against Policemen to arrest a member in the motor parks or rival groups that want to cause trouble within the parks.

### C. Personality Representation/ Personalité Représentation

**Table 4.3.3 PERSONALITY REPRESENTATION**

S/N	Slang	Literal Meaning	Intended meaning
1	Àpo lomo	A child is a Bowl	Big buttock
2	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
3	Iyàbò lomo	Person	Sluggish Person
4	Àgbè ni è	Farmer	Uncivilized Person
5	Ajà le leyi	This is a Dog	A prostitute
6	Elégbé le leyi	This is a Follow youth	They are Staff
7	Bàbá I hail o	Greeting a person	A form of Hailing their superior
8	Fún mi ní Fígò	Football Player	Give me ₦500

**Table 4.3.8 PERSONALITE REPRESENTATION**

S/N	Nouchi	Traduction Literale	Traduction voulu
1	Drogba est mal rouge	Drogba est diable rouge	Drogba est en pleine form
2	Drogba est rououge	Drogba est rouge	Drogba est très fort
3	L'homme est bling bling	L'homme est cher	The man is rich
4	Le gars est digba	Le gars est fort	Le bonhomme est vraiment musclé ! (A stong man)
5	Ton môgô est là	Ton gen est là	Ton ami est là
6	Elle est trop small.	Elle est petite	Elle est très jeune

The slangy expressions presented in **table 4.3.3** above are used for Personality Representation. The linguistic lexical expressions extracted from the data above that examined the Yoruba slangy expressions are *àpo lomo*, *irunmole to nje fried rice*, *iyàbò lomo*, *àgbè ni è*, *ajà le leyi*, *bàbá i hail o*, *fún mi ní fígò*. The literary meaning of *iyàbò lomo* is a child is a bowl while the intended meaning is big buttock. The literary meaning of *Irunmole to nje fried rice* while the intended meaning is Hailing a superior. The literary meaning of *iyàbò lomo* is personality while the intended meaning is a sluggish person. The literary meaning of *àgbè ni è* is a farmer while the intended meaning is an uncivilized person. The literary meaning of *ajà le leyi* is this is a dog while the intended meaning is a prostitute, the literary meaning of *bàbá i hail o* is greeting a person while the intended meaning is hailing a superior.

The slangy expressions presented in **table 4.3.8** above are used for personnalité représentation. the linguistic lexical expressions extracted from the data above that examined the ivorian slangy expressions are *drogba est mal rouge*, *drogba est rououge*, *l'homme est bling bling*, *le gars est digba*, *ton môgô est là*, *elle est trop small*. The literary meaning of *drogba est mal rouge* is drogba est diable rouge while the intended meaning is *drogba est en pleine forme*. The literary meaning of *drogba est rououge* is drogba est rouge while the intended meaning is drogba est très fort. The literary meaning of *l'homme est bling bling* is l'homme est cher while the intended meaning is l'homme est riche. The literary meaning of *le gars est digba* while the intended meaning is le bonhomme est vraiment muscle. The literary meaning of *ton môgô est là* is ton gens est là while the intended meaning is ton ami est là. The literary meaning of *elle est trop small* is elle est petite while the intended meaning is elle est très jeune. The convergence elucidated is this tables represent personalities and confidence in different forms such as Drogba (A football icon), L'homme est cher (A rich man), Àgbè (Farmer) meaning an uncivilised person, Le gars est digba (A strongman) in both Seme Border and Nouvelle Gare parks.

## D. Money Exchange/ Echange d'Argent

**Table 4.3.4 MONEY EXCHANGE**

S/N	Slang	Literal Meaning	Intended meaning
1	Fún mi ní Fígò	Football Player	Give me ₦500
2	Sé o ní Wàsó	Do you have Musician	Do you have ₦50
3	Fún mi ní eyin kan	Give me one tooth	Give me ₦1000
4	Fún mi ní Fáibà	Give me Fibre	Give me ₦10
5	Sé oní Kùkùbé	Do you have a short person	Do you have plenty Money
6	Kálá lomo lati lẹ	Stingy from the ground	₦5
7	Wonbílí lomo	Lascivious man	₦1000
8	Two Faibà	2fibre	₦20
9	Fáibà kálà	Stingy Fibre	₦15
10	Óne Milà	1000 (Italian)	1million

**Table 4.3.9 ECHANGE D'ARGENT**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	C'est moro	Rien	5 francs CFA (5 CFA)
2	C'est gôsse	Grande	25 francs CFA (25 CFA)
3	C'est sogban	Soquinze	75 francs CFA (75 CFA)
4	C'est togo	Pays	100 francs CFA (100 CFA)
5	C'est mambi	Tôgô	100 francs CFA (100 CFA)
6	C'est gbèssè	Cinq tôgô	500 francs CFA (500 CFA)
7	C'est krika	Monnaie	1000 francs CFA (1000 CFA)
8	C'est gbolon	Grand argent	5000 francs CFA (5000 CFA)
9	Un Kilo	Une quantité	1,000,000 francs CFA (1million CFA)
10	Billet de tais-toi	Argent de ferme la bouche	10000 francs CFA (1000 CFA)

The slangy expressions presented in **table 4.3.4** are used for Money. The linguistic lexical expressions extracted from the data above examined the Yoruba slangy expressions are *fún mi ní fígò*, *sé o ní wàsó*, *fún mi ní eyin kan*, *fún mi ní fáibà*, *sé oní kùkùbè*, *kálá lòmọ lati lẹ*, *wonbílí lòmọ*, *two faibà*, *fáibà kálà*, *óne milà*. The literal meaning of *fún mi ní fígò* is football player while the intended meaning is give me ₦500. The literal meaning of *sé o ní wàsó* is do you have musician while the intended meaning is do you have ₦50. the literal meaning of *fún mi ní eyin kan* is give me one tooth while the intended meaning is give me ₦1000. The literal meaning of *fún mi ní fáibà* is give me fibre while the intended meaning is give me ₦10. The literal meaning of *sé oní kùkùbè* is do you have a short person while the intended meaning is do you have plenty money. The literal meaning of *kálá lòmọ lati lẹ* is stingy from the ground while the intended meaning is ₦5. The literal meaning of *wonbílí lòmọ* is lascivious man while the intended meaning is ₦1000. The literal meaning of *two faibà* is 2fibre while the intended meaning is ₦20. The literal meaning of *fáibà kálà* is stingy fibre while the intended meaning is ₦15. The literal meaning of *óne milà* is 1000 (italian) while the intended meaning is 1million. The slangy expressions presented in table 6 are used for Argent (Money).

The linguistic slangy expressions extracted from the **table 4.3.9** above examined the Ivorian slangy expressions are *c'est moro*, *c'est grósse*, *c'est sogban*, *c'est togo*, *c'est mambi*, *c'est gbèssè*, *c'est krika*, *c'est gbolon*, *un Kilo*, *billet de tais-toi*. The literal meaning of *c'est moro* is c'est rien while the intended meaning is 5 francs CFA (5 CFA). The literal meaning of *c'est grósse* is grande while the intended meaning is 25 francs CFA (25 CFA). The literal meaning of *c'est sogban* is ce quinze while the intended meaning is 75 francs CFA (75 CFA). The literal meaning of *c'est togo* is Pays while the intended meaning is 100 francs CFA (100 CFA). The literal meaning of *c'est mambi* is c'est tógô while the intended meaning is 100 francs CFA (100 CFA). The literal meaning of *c'est gbèssè* is cinq argent while the intended meaning is 500 francs CFA (500 CFA). The literal meaning of *c'est krika* is monnaie while the intended meaning is 1000 francs CFA (1000 CFA). The literal meaning of *c'est gbolon* is grand argent while the intended meaning is 5000 francs CFA (5000 CFA). The literal meaning of *un Kilo* is une quantité while the intended meaning is 1,000,000 francs CFA (1million CFA). The literal meaning of *billet de tais-toi* is argent de ferme la bouche while the intended meaning is

10000 francs CFA (1000 CFA). Convergence as a form of communication accommodation theory used from these tables serve as exchange of money and among youths in both Seme Border and Nouvelle Gare parks and also the collecting and giving out change to the passengers.

## E. Sexuality/ Sexualité

**Table 4.3.5 GENDER AND SEXUALITY**

S/N	Slang	Literal Meaning	Intended meaning
1	Àpo ọmọ	A child is a Bowl	Big buttock
2	Àgbè ni è	Farmer	Uncivilized Person
3	Ajà le leyi	This is a Dog	A prostitute
4	Lánkó ọmọ	Short Person	Small Guinness Stout
5	Elégbé le leyi	This is a Follow youth	They are Staff

**Table 4.3.10 GENRE ET SEXUALITÉ**

S/N	Nouchi	Traduction Literale	Traduction voulu
1	C'est Mògô	Masculine (Baoulé)	Personne, gens, homme (Somebody, people, man)
2	C'est Mono	Camionette	Policier / Gendarme (Police, security agent)
3	C'est Groto	La poete célèbre (Italien)	Homme riche (Rich man)
4	La femme Painhou	Sexe Féminin	Prostituée (Prostitute)
5	La maison glôglô	Quartier locale	Ghetto (Very rough area)
6	La femme Pketou	La femme Douce	Sexe féminin (A lady)
7	Les gos	Les jolies femmes	Les femmes (Sexy ladies)

The slangy expressions presented in **table 4.3.5** above are used for Gendre and Sexuality. The linguistic lexical words extracted from the data above examined the Yoruba slangy expressions are *àpo lomo*, *àgbè ni e*, *aja le leyi*, *lánkó lomo*, and *elégbé le leyi*. The literal meaning of *àpo lomo* is a child is a bowl while the intended meaning is big buttock. The literal meaning of *àgbè ni è* is farmer while the intended meaning is uncivilized person. The literal meaning of *aja le leyi* is this is a dog while the intended meaning is a prostitute. The literal meaning of *lánkó lomo* is short person while the intended meaning is small guinness stout. The literal meaning of *elégbé le leyi* is this is a follow youth while the intended meaning is they are staff.

The slangy expressions presented in **table 4.3.10** above are used for Genre et Sexualité. The linguistic lexical words extracted from the data above examined the Ivorian slangy expressions in *c'est môgô*, *c'est mono*, *c'est grotto*, *la femme painhou*, *la maison gloglo*, *la femme pktou* and *les gos*. The literal meaning of *c'est môgô* is masculine (baoulé) while the intended meaning is personne, gens, homme (somebody, people, man). The literal meaning of *c'est mono* is camionette while the intended meaning is policier / gendarme (police, security agent). The literal meaning of *c'est grotto* is la poete celebre (italien) while the intended meaning is homme riche (rich man). The literal meaning of *la femme painhou* is sexe feminine while the intended meaning is prostituee (prostitute). The literal meaning of *la maison gloglo* is quartier locale while the intended meaning is ghetto (very rough area). The literal meaning of *la femme pktou* is la femme douce while the intended meaning is sexe feminin (a lady). The literal meaning of *les gos* is *les jolies femmes* while the intended meaning is les femmes (sexy ladies). The linguistic convergence from the two tables' express sexual behaviours among the youths in both Seme Border and Nouvelle Gare parks which they do visit ghetto to find prostitutes

#### **4.4 Divergence**

It refers to adjusting one's communicative actions such that they are more different to those of others. The most clear-cut form of divergence is in language, either through a switch away from the interlocutor's language or through refusal to use it. As CAT proposes, divergence generally results in more negative perceptions and behavioral responses. In intercultural encounters, maintenance (or underaccommodation) appeared to function as a mild form of divergence, and negative motives tended to be attributed to speakers who engaged in it (Simard et al., 1976). The intergroup history between interactants' ethnic, cultural, or national groups has proved to be a key predictor of divergence. For example, there are many striking examples of divergence, perceived divergence, and motivations to diverge in the context of language or intergroup rivalry or conflict, like those in slangy expression extracted from Yoruba and Ivorian youths at different parks.

The term divergence means opposite such that communications can be used directly in different situations to establish and maintain social distance. Divergent communication, in one or more ways, is discourse that keeps information and understanding separated and unlinked. Or, as Dougherty et al. (2008:3) noted, divergence... is a strategy used in communication acts to distinguish one's self from others" to sustain distance. Sticking to the bridge metaphor can be expected to assert that divergence, whether or not deliberately used, is weak and unreliable, not powerful and stable enough to carry a message across the board.

In most of the cases, this reflects a commitment to stress group positively, and is usually done when an individual perceives interaction as an intergroup process rather than as a personal one. Divergence may be regarded a very significant approach to indicate a desired differentiation from the other since communication features are frequently vital to what a group member is to be. This helps to preserve our group's favorable image, which reinforces social identification. Divergence is intended to emphasise the distinction between one person and the other, usually on the basis of membership of the group. In accordance with Tajfet's (1978) Theory of social identity, communication accommodation theory maintains that individuals group the social world and derive part of their identity

and their self-esteem from their groups (the 'social identity'). If people are motivated to maintain self-esteem, they tend to differ from other groups, as long as they are happy to be a member.

Slang expressions are colloquial and informal in character, thus differing from formal speech. Youths and members of various groups use slang for in-group communication. Thus, slang terms are often particular to a certain subculture. They may be transitory in certain cases or may be widely accepted and used. Slang may fall into disuse or may grow more and more common until it becomes the dominant way of saying something, hence, because acceptable in the mainstream speech. Slang vocabularies are created by coining new terms or attaching new meanings to previously existing words in terms of production (Yahaya, 2010).

Slang is used for communication reasons related to communication accommodation theory, which in this section will be analysed using linguistic divergence, and the information highlighted will be from the Yoruba and Ivorian (Nouchi) tables. The lexical expressions of both respondents are split into different aspects;

## A. Greetings/Les Salutations

**Table 4.4.1 GREETINGS**

S/N	Slang	Literal Meaning	Intended meaning
1	Up road National!	Respecting their Moto	A form of Hailing their co-drivers
2	Twale owó-mèji fún bàbá kan	Twale, two hands for one person	A form of hailing their superior
3	Bwate fé-nì-kan	Bwate for one person	A form of hailing the respected one
4	Bàbá I hail o	Greeting a person	A form of Hailing their superior
5	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
6	Á dárafun unyin	Good with you	Showing appreciation to a person
7	Jéki n rigbo	Let me hear	Make it known to me
8	Şé a gbúdùn aféfeyii	You are good of this air	How are you enjoying your area

**Table 4.4.6 LES SALUTATIONS**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	Cê como ?	Comment	Quoi de neuf ? (What is the news ?)
2	On di qwé ?	Ça comment	quoi de neuf ? (Any news?)
3	C'est waa	Ça va	Je vais bien, ca va (I am fine)
4	Ya pa dra!	Ya pas querelle	Il n'y a pas de problème ! (Hope there is no problem)
5	Cê vêrsé waha	C'est versé	Il y en a beaucoup. (we have a lot of them)

The slangy expressions presented in **table 4.4.1** above are used for Greetings, which are targeted at hailing their colleges or chairmen at the motor parks. The linguistic lexical expressions extracted from the data above examined the Yoruba slangy expressions in *Up road National!*, *Twale owó-mèji fún bàbá kan*, *Irunmole to nje fried rice*, *Bàbá I hail o*, *Bwate fè-ni-kan*, *Á dárafun unyin* and *Jéki n rigbo*. The literal meaning of *Up road National!* is Respecting their Moto while the Intended meaning used by Yoruba youths is a form of Hailing their co-drivers. The literal meaning of *Twale owó-mèji fún bàbá kan* is Twale, two hands for one person while the intended meaning used by Yoruba youths is a form of hailing their superior. The literal meaning of *Irunmole to nje fried rice* is a god that eats fried rice while the intended meaning is a form of hailing a superior. The literal expressions of *Bwate fè-ni-kan* means *Bwate* (a French word) for one person while its intended meaning is a form of hailing the respected one. The literal expression of, *a dárafun unyin* means it is well with you while the intended meaning is showing appreciation to a person respected or others in their group. The literal expression of *Jéki n rigbo* means let me hear while the intended is to make it known to me what's going.

The slangy expressions presented in **table 4.4.6** above are used for Les Salutations (Greetings), which are targeted at hailing their colleges or chairmen at the motor parks. The linguistic lexical expressions extracted from the data above examined the Ivorian slangy expressions in *cê como?*, *on di qwe ?*, *c'est waa, ya pa dra!*, *cê vèrsé waha*. The literal meaning of *Cê como ?* is Comment while the intended meaning is *quoi de neuf ?* (What is the news ?). The literal meaning of *on di qwé ?* is *ça comment* while the intended meaning is *quoi de neuf ?* (Any news?). The literal meaning of *c'est waa* is *ça va* while the intended meaning is *je vais bien, ça va* (I am fine). The literal meaning of *ya pa dra!* is *ya pas querelle* while the intended meaning is *Il n'y a pas de problème !* (Hope there is no problem). The literal meaning of *ce vèrsé waha* is *c'est versé* while the intended meaning is *Il y en beaucoup* (we have a lot of them). Lexical borrowing in divergence from tables above was exemplified in *irúnmoḷè to nje fried rice*; *Bàbá I hail o*; *Cê como*; and *On dit qué*. Instances of borrowed expressions were *fried rice* (English – Yoruba), *I hail o* (Pidgin – Yoruba), *Cê como* (French – Baoulé) and *On dit qué* (French – Baoulé). The examples showed that lexical borrowing in Seme Border motor park was mostly from English to Yoruba, while in Nouvelle Gare, it was mostly from French to Baoulé.

## B. Warning/ Mise en garde

**Table 4.4.2 WARNING**

S/N	Slang	Literal Meaning	Intended meaning
1	E file ọmọ ayé ni	Leave him, he is a son of god	leave him, he is part of us
2	E silè	Open him down	Free him
3	Mágò ó	Do not be sluggish	The police is around
4	Alayé gbanko	Mr. man stay well	Mr. man stay alert
	Alayé gbésára	Mr. Endurance	Punishing a youth that misbehaves
5	Jerà e	Eat yourself	Do it yourself
6	Lánkó ọmọ	Short Person	Small Guinness Stout
7.	Ogbeni jèwá	Mr. man eat beans	Imprisoned
8.	Oti tàre	You have sold yourself	No problem

**Table 4.4.7 MISE EN GARDE**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	Il y a pas des balls	Il y a pas trop	le policier est arrivé (The police is around)
2	Je ne si pas de bli	Je ne suis pas de lui	Je n'ai pas de l'argent (I have no money)
3	Blai Blai	Lentement	Doucement (take it easy)
4	C'est Gbagbo	Ancient Président	C'est un ivrogne (He is an Ivorian)
5	Lès vous son barés!	Les Conducteurs	Les contrôleurs (de bus) sont là (The drivers are available)
6	Fo bléblé mon gar!	Lentement	Vas-y doucement! (Let us go slowly)

The slangy expressions presented in **table 4.4.2** above are used for warning. The linguistic expression extracted from the data above examined the Yoruba slangy expressions are *E file omo ayé ni*, *e silè slangy e*, *alayé gbanko*, *alayé gbésára*, *jerà e*, *lánkó lòmò*, *ogbeni jèwá*, *oti tàre* and *mágò ó*. The literal meaning of *e file omo ayé ni* is leave him, he is a son of god while the intended meaning is leave him, he is part of us. The literal meaning of *e silè* is open him down while the intended meaning is Free him. The literal meaning of *alayé gbésára* is Mr. Endurance while the intending meaning indicate punishing a youth that misbehaves. The literal meaning of *lánkó lòmò* is short Person while the intending meaning is Small Guinness Stout (An Alcoholic drink). The literal meaning of *ogbeni jèwá* is Mr. man eat beans while the intending meaning is Imprisoned, The literal meaning of *Oti tàre* is You have sold yourself while the intending meaning is No problem. The literal meaning of *alayé Gbanko* is Mr. man Stay well and its intended meaning used by Yoruba youths at the motor park is stay alert indicating the alertness of a youth if trouble is about to break out and the literal meaning of *Mágò ó* Do not be sluggish while the intended meaning is to stay away from the appearance of policemen.

The slangy expressions presented in **table 4.4.7** above are used for mise en garde (warning). Ivorian expressions are *il y a pas des balls*, *blai blai*, *je ne si pas de bli*, *les vous son bares!*, *fo bleble mon gar !* and *c'est gbagbo*. The literal meaning of *il y a pas des balls* is *Il y a pas trop* (nothing much) while the intended is *le policier est arrivé* (The police is around). The literal meaning of *Blai Blai* is *Lentement* (slowly) while the intended meaning is *Doucement* (take it easy, saying do no always rush to speak when other group members are around). The literal meaning of *Je ne si pas de bli* is *Je ne suis pas de lui* (I am not from him) while the intended meaning is *Je n'ai pas de l'argent* (I have no money). The literal meaning of *Lés vous son barés !* is *Les Conducteurs* (conductors) while the intended meaning is *Les contrôleurs* (de bus) sont là (The drivers are available and this is liking to when passengers are already in the bus waiting for the driver to come drive), The literal meaning of *C'est Gbagbo* is Ivorian president (he is an Ivorian President) while the intended meaning is *c'est un ivrogne* (He is an Ivorian) and the literal meaning of *fo bléblé mon gar!* Is *Doucement* (take it easy) while the intended meaning is *vas-y doucement!* (Let us go slowly) indicating the bus driver to be careful of the road.

### C. Personality Representation/ Personalité Représentation

**Table 4.4.3 PERSONALITY REPRESENTATION**

S/N	Slang	Literal Meaning	Intended meaning
1	Àpo lomo	A child is a Bowl	Big buttock
2	Irunmole to nje fried rice	A god that eats fried rice	Hailing a superior
3	Iyàbò lomo	Person	Sluggish Person
4	Àgbè ni è	Farmer	Uncivilized Person
5	Ajà le leyi	This is a Dog	A prostitute
6	Elégbé le leyi	This is a Follow youth	They are Staff
7	Bàbá I hail o	Greeting a person	A form of Hailing their superior
8	Fún mi ní Fígò	Football Player	Give me ₦500

**Table 4.4.8 PERSONALITE REPRESENTATION**

S/N	Nouchi	Traduction Literale	Traduction voulu
1	Drogba est mal rouge	Drogba est diable rouge	Drogba est en pleine form
2	Drogba est rououge	Drogba est rouge	Drogba est très fort
3	L'homme est bling bling	L'homme est cher	The man is rich
4	Le gars est digba	Le gars est fort	Le bonhomme est vraiment musclé ! (A stong man)
5	Ton môgô est là	Ton gen est là	Ton ami est là
6	Elle est trop small.	Elle est petite	Elle est très jeune

The slangy expressions presented in **table 4.4.3** above are used for Personality Representation. The linguistic lexical expressions extracted from the data above that examined the Yoruba slangy expressions are *àpo lomo*, *irunmole to nje fried rice*, *iyàbò lomo*, *àgbè ni è*, *ajà le leyi*, *bàbá i hail o*, *fún mi ní figò*. The literary meaning of *iyàbò lomo* is a child is a bowl while the intended meaning is big buttock. The literary meaning of *Irunmole to nje fried rice* while the intended meaning is Hailing a superior. The literary meaning of *iyàbò lomo* is personality while the intended meaning is a sluggish person. The literary meaning of *àgbè ni è* is a farmer while the intended meaning is an uncivilized person. The literary meaning of *ajà le leyi* is this is a dog while the intended meaning is a prostitute, the literary meaning of *bàbá i hail o* is greeting a person while the intended meaning is hailing a superior. The slangy expressions presented in **table 4.4.8** above are used for personnalité représentation. the linguistic lexical expressions extracted from the data above that examined the ivorian slangy expressions are *drogba est mal rouge*, *drogba est rououge*, *l'homme est bling bling*, *le gars est digba*, *ton môgô est là*, *elle est trop small*. The literary meaning of *drogba est mal rouge* is *drogba est diable rouge* while the intended meaning is *drogba est en pleine forme*. The literary meaning of *drogba est rououge* is *drogba est rouge* while the intended meaning is *drogba est très fort*. The literary meaning of *l'homme est bling bling* is *l'homme est cher* while the intended meaning is *l'homme est riche*. The literary meaning of *le gars est digba* while the intended meaning is *le bonhomme est vraiment muscle*. The literary meaning of *ton môgô est là* is *ton gens est là* while the intended meaning is *ton ami est là*. The literary meaning of *elle est trop small* is *elle est petite* while the intended meaning is *elle est très jeune*. The use of code-mixing and lexical borrowing is found from the slangy expressions in the tables above. *Àpo lomo* (Big buttock), *Bàbá I hail o* (respecting a personality), *Iyàbò lomo* (Sluggish child) and *Irunmole to nje fried rice* (Hailing a personality), *Drogba est mal rouge* (Drogba is in good form), *ton môgô est là* (your friend is there), *Le gars est digba* (A strong man). Code mixing and lexical borrowing from combination of both English, Yoruba and Pidgin, French and Baoulé in *Àpo* (Pocket) *lomo* (child), *Bàbá* (Father) *I hail o* (Greetings), *Iyàbò* (A name of a person) *lomo* (child) and *Irunmole* (Deity) *to nje fried rice* (eating rice). *Drogba* (personality) *est mal rouge* (French), *ton môgô* (Baoulé) *est là* (French), *Le gars* (French) *est digba* (Baoulé).

## D. Money Exchange/ Echange d'Argent

**Table 4.4.4 MONEY EXCHANGE**

S/N	Slang	Literal Meaning	Intended meaning
1	Fún mi ní Fígò	Football Player	Give me ₦500
2	Sé o ní Wàsó	Do you have Musician	Do you have ₦50
3	Fún mi ní eyin kan	Give me one tooth	Give me ₦1000
4	Fún mi ní Fáibà	Give me Fibre	Give me ₦10
5	Sé oní Kùkùbé	Do you have a short person	Do you have plenty Money
6	Kálá lomo lati lè	Stingy from the ground	₦5
7	Wonbílí lomo	Lascivious man	₦1000
8	Two Faibà	2fibre	₦20
9	Fáibà kálà	Stingy Fibre	₦15
10	Óne Milà	1000 (Italian)	1million

**Table 4.4.9 ECHANGE D'ARGENT**

S/N	Nouchi	Traduction Literale	Traduction Voulu
1	C'est moro	Rien	5 francs CFA (5 CFA)
2	C'est gòsse	grande	25 francs CFA (25 CFA)
3	C'est sogban	soquinze	75 francs CFA (75 CFA)
4	C'est togo	Pays	100 francs CFA (100 CFA)
5	C'est mambi	tôgô	100 francs CFA (100 CFA)
6	C'est gbèssè	Cinq tôgô	500 francs CFA (500 CFA)
7	C'est krika	monnaie	1000 francs CFA (1000 CFA)
8	C'est gbolon	Grand argent	5000 francs CFA (5000 CFA)
9	Un Kilo	Une quantité	1,000,000 francs CFA (1million CFA)
10	Billet de tais-toi	Argent de ferme la bouche	10000 francs CFA (1000 CFA)

The slangy expressions presented in **table 4.4.4** are used for Money. The linguistic lexical expressions extracted from the data above examined the Yoruba slangy expressions are *fún mi ní fígò*, *sé o ní wàsó*, *fún mi ní eyin kan*, *fún mi ní fáibà*, *sé oní kùkùbè*, *kálá lòmọ lati lẹ*, *wonbílí lòmọ*, *two faibà*, *fáibà kálà*, *óne milà*. The literal meaning of *fún mi ní fígò* is football player while the intended meaning is give me ₦500. The literal meaning of *sé o ní wàsó* is do you have musician while the intended meaning is do you have ₦50. the literal meaning of *fún mi ní eyin kan* is give me one tooth while the intended meaning is give me ₦1000. The literal meaning of *fún mi ní fáibà* is give me fibre while the intended meaning is give me ₦10. The literal meaning of *sé oní kùkùbè* is do you have a short person while the intended meaning is do you have plenty money. The literal meaning of *kálá lòmọ lati lẹ* is stingy from the ground while the intended meaning is ₦5. The literal meaning of *wonbílí lòmọ* is lascivious man while the intended meaning is ₦1000. The literal meaning of *two faibà* is 2fibre while the intended meaning is ₦20. The literal meaning of *fáibà kálà* is stingy fibre while the intended meaning is ₦15. The literal meaning of *óne milà* is 1000 (italian) while the intended meaning is 1million. The slangy expressions presented in table 6 are used for Argent (Money).

The linguistic lexical expressions extracted from the **table 4.4.9** above examined the Ivorian slangy expressions are *c'est moro*, *c'est grósse*, *c'est sogban*, *c'est togo*, *c'est mambi*, *c'est gbèssè*, *c'est krika*, *c'est gbolon*, *un Kilo*, *billet de tais-toi*. The literal meaning of *c'est moro* is c'est rien while the intended meaning is 5 francs CFA (5 CFA). The literal meaning of *c'est grósse* is grande while the intended meaning is 25 francs CFA (25 CFA). The literal meaning of *c'est sogban* is ce quinze while the intended meaning is 75 francs CFA (75 CFA). The literal meaning of *c'est togo* is Pays while the intended meaning is 100 francs CFA (100 CFA). The literal meaning of *c'est mambi* is c'est tógô while the intended meaning is 100 francs CFA (100 CFA). The literal meaning of *c'est gbèssè* is cinq argent while the intended meaning is 500 francs CFA (500 CFA). The literal meaning of *c'est krika* is monnaie while the intended meaning is 1000 francs CFA (1000 CFA). The literal meaning of *c'est gbolon* is grand argent while the intended meaning is 5000 francs CFA (5000 CFA). The literal meaning of *un Kilo* is une quantité while the intended meaning is 1,000,000 francs CFA (1million CFA). The literal meaning of *billet de tais-toi* is argent de ferme la bouche while the intended meaning is

10000 francs CFA (1000 CFA). Code mixing was manifested in *Fún mi ní figò* (Give me ₦500) and *Óne Milà* (1 million). *Fún mi ní* (Give me) is a Yoruba expression, while *figò* (personality) is the name of a Portuguese footballer. *Fún mi ní figò* is the combination of both Yoruba and Portuguese. and *One Milà* (1 million) is the combination of both English and Italian languages. *One* is English, while *Milà* (Million) belongs to Italian language. *Óne Milà* is the combination of both English and Italian languages. The code-mixed expressions were used to indicate exchange of money and expression of confidence among the youths in both parks.

## E. Sexuality/ Sexualité

**Table 4.4.5 GENDER AND SEXUALITY**

S/N	Slang	Literal Meaning	Intended meaning
1	Àpo ọmọ	A child is a Bowl	Big buttock
2	Àgbè ni è	Farmer	Uncivilized Person
3	Ajà le leyi	This is a Dog	A prostitute
4	Lánkó ọmọ	Short Person	Small Guinness Stout
5	Elégbé le leyi	This is a Follow youth	They are Staff

**Table 4.4.10 GENRE ET SEXUALITÉ**

S/N	Nouchi	Traduction Literale	Traduction voulu
1	C'est Mògò	Masculine (Baoulé)	Personne, gens, homme (Somebody, people, man)
2	C'est Mono	Camionette	Policier / Gendarme (Police, security agent)
3	C'est Groto	La poete célèbre (Italien)	Homme riche (Rich man)
4	La femme Painhou	Sexe Féminin	Prostituée (Prostitute)
5	La maison glôglô	Quartier locale	Ghetto (Very rough area)
6	La femme Pketou	La femme Douce	Sexe féminin (A lady)
7	Les gos	Les jolies femmes	Les femmes (Sexy ladies)

The slangy expressions presented in **table 4.4.5** above are used for Gendre and Sexuality. The linguistic lexical words extracted from the data above examined the Yoruba slangy expressions are *àpo lomo*, *àgbè ni è*, *aja le leyi*, *lankó lomo*, and *elégbé le leyi*. The literal meaning of *àpo lomo* is a child is a bowl while the intended meaning is big buttock. The literal meaning of *àgbè ni è* is farmer while the intended meaning is uncivilized person. The literal meaning of *aja le leyi* is this is a dog while the intended meaning is a prostitute. The literal meaning of *lankó lomo* is short person while the intended meaning is small guinness stout. The literal meaning of *elégbé le leyi* is this is a follow youth while the intended meaning is they are staff.

The slangy expressions presented in **table 4.4.10** above are used for Genre et Sexualité. The linguistic lexical words extracted from the data above examined the Ivorian slangy expressions in *c'est môgô*, *c'est mono*, *c'est grotto*, *la femme painhou*, *la maison gloglo*, *la femme pktou* and *les gos*. The literal meaning of *c'est môgô* is masculine (baoulé) while the intended meaning is personne, gens, homme (somebody, people, man). The literal meaning of *c'est mono* is camionette while the intended meaning is policier / gendarme (police, security agent). The literal meaning of *c'est grotto* is la poete celebre (italien) while the intended meaning is homme riche (rich man). The literal meaning of *la femme painhou* is sexe feminine while the intended meaning is prostituee (prostitute). The literal meaning of *la maison gloglo* is quartier locale while the intended meaning is ghetto (very rough area). The literal meaning of *la femme pktou* is la femme douce while the intended meaning is sexe feminin (a lady). The literal meaning of *les gos* is *les jolies femmes* while the intended meaning is les femmes (sexy ladies).

Divergence is examined in a swift away from convergence using code-mixing of slangy expressions in *C'est Môgô* (Somebody, people, man), *c'est Mono* (Police, security agent), *c'est Grotto Homme*, riche (Rich man), *La femme Painhou* (Prostitute), *La maison glôglô* (Very rough area), *La femme Pketou* (A lady). The code-mixing is manifested in *C'est* (French) *Môgô* (Baoulé), *c'est* (French) *Mono* (Baoulé), *c'est* (French) *Grotto* (Baoulé) *Homme riche* (French), *La femme* (French) *Painhou* (Baoulé), *La maison* (French) *glôglô* (Baoulé), *La femme* (French) *Pketou* (Baoulé). This slangy expressions mentioned above are the combination of both French and Baoulé that examined the use of sexualit and genre in Seme Border and Nouvelle gare parks.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

The study clearly shows that in Seme-border (Nigeria) and Nouvelle Gare (Côte D'ivoire) motor parks, slang has become an important means of communication. It has been revealed through this study that the meaning attached to most slang expressions is usually given the same meaning among users. The research indicated that many slang expressions used in Nigeria and Côte d'Ivoire motor parks come from local languages, although few are borrowed from Pidgin English. The slangs used in Côte d'Ivoire often come from local, Spanish, and some from French. It was revealed that many slang expressions originated from popular music (francophone and Anglophone) in which code mixing and code switching are majorly enacted in their lyrics, artist in Nigeria like Pasuma, Olamide, Obesere, etc. and artists in Côte D'ivoire like DJ Arafat, Shado Chris, Bebi Philip, Kiff No Beat etc.

#### **5.2 Recommendation**

This research has so far focused on slang as a means of communication as its case study in motor parks in Badagry (Nigeria) and Adjamé (Côte D'ivoire). It shows the context in which various slang terms and phrases are used, as well as the society's purpose, motives, and attitude towards the use of slang. More research should concentrate on the various professions and their use of registers or slang.

#### **5.3 Conclusion**

In many ways, the slang idioms we've looked at so far have become commonplace in our society. Depending on their social and cultural demands, youths invent words and phrases. The overuse of slang reveals their desire to form close social groupings separate from

oppressive social organizations. They aim to establish borders with other subgroups in order to distinguish themselves. When these elaborate formulations are used in talks, they are deliberately breaking the regular cultural use of language to convey their ideological convictions; it is a way of identifying in a society, they believe, that denies their existence. The majority of the time, society rejects the desires of the youth. The fact that slang is unaccepted by other social groups makes teenagers even more determined to adopt such strange language. Youths desire self-identity in order to distinguish themselves and establish boundaries with other groupings. Although earlier research has suggested that men and women utilise language differently, this study demonstrates that males interchange filthy terms.

The drive to demonstrate equality in a culture that they see as male is attributed as the reason for such unique language conduct. Such uncommon use of words, according to the youth community, is a method to develop relationships with other male groupings and highlight their coexistence with them. The pidginised slang expressions speak to members of a commune in an acute manner, presupposing a tacit agreement among users in their community of practice. The implication is that the pidginised forms may not be accessible to non-members of a speech community. This act of linguistic “dismembering” is an ultimate reason for the social construction of slang in the first instance. It can, therefore, be surmised that the slang terms function as discourse strategies which discourse participants work upon to resist people and situations, they consider inimical to their existence, on the one hand and a pragmatic act of articulating a desire to do things the way one wants, on the other. This unveils the dynamic ways in which slang can be calibrated for the expression of dissent and the polemic contestation of identities. Slang is a concept that has social implications for the speaker and the listener. This goes a long way to counter the belief in certain linguistic quarters that slang is an impolite language used mainly by youths in the society.

There have been a variety of reasons why slang has been used as a medium of communication to portray imaginary speech in our society. Since "slang lexemes develop in response to distinct social functions," each circumstance is sensitive to the speaker's intent and the consequence of the words chosen. (Moore, 2012: 115). "Humans are social

animals; if you do not belong to at least one group, you are not a fully realized person," according to a fundamental desire for social acceptability managed through adaptation and terminology (Adams, 2009: 59). Almost every example of Yoruba slangy phrases shows a distinct slang use than that seen in Ivorian slangy expressions, with the focus on how youngsters develop their identities through slang (Adams, 2009: 11). "Identity does not pre-exist," according to Stenström and Jogensen (2009: 5), but is developed through contact with people through slang. This is especially true for teenagers, who "closely identify with the language they use." The purpose of communication is frequently to leave an impression on the listener, and "the decisions we make about whether to use slang, what slang to use, and how to use it successfully, quietly negotiates fitting in and standing out" (Adams, 2009: 94). As a result, the usage of slang is a delicate balance between striking out to give the image of being unusual or powerful, and fitting in to the chosen group. The usage of slang, on the other hand, does not just determine who a person is and how they view the world; "people influence the impression they make on others by how they show themselves," says one expert [...] The way we speak and act toward others assigns responsibilities to them and to ourselves" (Littlejohn, 2007:3). People establish personal identities that are mirrored in the language they use, relying on efficient hints to social information (Jay, 1999: 175). As a result, people's capacity to communicate effectively is harmed.

As a result, slang serves to keep the group together. Divergence through criticizing or teasing out-groups, such as the disparaging address of probation officers and virtue virgins. As a result, slang aids them in "expressing proximity and equality" (Mattiello, 2008: 218) inside their own group in order to "enable social contact and inspiring friendship or intimacy" (Mattiello, 2008: 218). (Mattiello, 2008: 32). Because "people get gratification in knowing that they belong to a group that enjoys some superiority over others" (Giles, et al. 1991: 27), slang becomes a key tool for enhancing the sense of belonging. Furthermore, "speaking to your group in your group's style of speech engages its allegiance" by appealing to a group's distinctive manner of speech (Adams, 2009: 103). As a result, the balance between convergence and divergence is evident in slang usage, resulting in a strong sense of social cohesion. To summarize, the group members' accommodations in slangy phrases produce an impression that is more stunning than if

they had used formal language. As a result, slang has meaning and is a significant instrument of communication; as a result, it is an obvious aspect of adaptation. The more effectively a message is perceived, the more likely it is to achieve its desired aims. For example, in both Badagry-Seme and Abidjan, youngsters develop social status or identity via housing.

Because belonging to a group is crucial, slang acts as an undeniable force in every statement and is difficult to misread due to its directness in comparison to traditional forms (Thorne, 2005: 1). By looking at the social environment in which the fictitious slang was used, it becomes obvious that its effectiveness allows for the use of accommodation to achieve certain social goals, such as showing social identity and sustaining group cohesiveness. This, they use as an effective medium of communication to enhance group identity and solidarity. The use of slang among these youths comes quite naturally and may be considered the linguistic prerogative of these youths and indeed other young people. Furthermore, it brings to bear on their creative aptitude as well as demonstrate that these expressions are motivated by certain factors such as age/gender, social background, environment, etc. Without prejudice, youths as inventors of these expressions should be encouraged to develop a standard orthography of this speech pattern. Though this may vary from region to region but ultimately, it will serve a purpose for communication, which is the bedrock of every language. Once this is achieved, slang will no longer be short-lived and would have developed lexical properties so much so that nouns, verbs, pronouns etc. stand on their own without constant elucidation of the subject matter.

Having collected and analysed the data, the researcher came to the following conclusion: first, that the work reveals that slang used in the society depends on the context or situations. Secondly, slang as one basic variation, in language use can be used to describe the social status of any language. The use of slang has become very effective in communication in both Nigerian and Côte d'ivoire motor parks. The study reveals that some of the slang are semantically related e.g. the use of fáibà to mean N10, slang and Togo to mean 100 francs CFA are semantically acceptable among the drivers, conductor and other workers in Nigeria and Côte d'ivoire motor parks. And lastly, the project has brought into light various slang expressions originated from the language from which they

derived from. Moreover, the work has demonstrated that slang used in Nigerian and Côte d'Ivoire Parks are in local languages of the environment.

Speech is a complex activity, and any particular bit of talk is actually a piece of skilled work (Waldhaugh, 2006). It has been discovered how drivers and conductors in the selected motor parks employ a skillful way of communicating creatively. The slangy expressions being employed by them serve to exclude non-members of the sect like the passengers; law enforcement agencies etc. they may find threatening at a point or the other. The drivers and conductors choose the medium of slang for convenient communication among themselves rather than the casual form of speaking. Again, it is noteworthy that the participants here are largely youths; an age that is most generally associated with creativity and innovations. This contributes to one of the reasons why they must have opted for slang, a communicative code that allows for innovations. The academic competence of the participants is questionable but no doubt, their communicative competence in their speech community cannot be queried. They have been able to perform the acts that characterise their speech community (greetings, defence, hospitality, asking for money, and movement) which are evident in the data presented through the communicative code in slangy expressions employed by them.

Slang has some good implications as a unique kind of language that differs from standard ones. It has the potential to enrich linguistic forms and foster linguistic variety. Meanwhile, slang is now acceptable by the majority of people, which means it may continue to expand and flourish. Still, in many disciplines such as education, politics, culture, economics, and historical research, the study of slang offers us with more essential knowledge about today's society.

#### **5.4 Contributions to Knowledge**

Slang plays an important role in the society in the area of music, commerce, and education, as well as in a socio-cultural context. In music for instance, slang helps to propagate pop culture in the society and better means of communication with youths, as well as the general audience. Examples of slang in the Francophone music sphere are : **Couper decaler, foukafouka, allez, faire mon manière, gate le coin**, just to mention a few while in Nigeria, slangs like **omo wobe, photocopy ko easy, zanku, gbe bodi eeh,**

**shakushaku**, **ji masun**, **science student**, have helped boost the pop culture and create a cult-like musical followership among young and old alike. Some of these slangs also feature in daily business endeavours as it is not uncommon to hear bus drivers scream **gbe bodi eeh** to wake sluggish drivers or market porters scream **gbe bodi eeh** to obstructing passersby to make way. In educational institutions, students are predominantly single and tend to mingle, hence triggering an inevitable trend that makes the party-loving Francophones **couper decaler** while their Nigerian counterparts **Gbe bodi** and **Zanku**. In commerce, slang often features in commerce and helps drive commercial activity. They can help increase in brand engagement as well as audience targeting. The research also uncovers how the socio-cultural study of slang can help to understand and better connect with the demography and age grade where the parlance is prevalent, as well as bridge the existing generational gap in most African communities. It can equally help language enthusiasts to better connect with native speakers of their language(s) of interest.

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