

URBAN YOUTH LANGUAGE IN BENIN, NIGERIA

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CERTIFICATION

I certify that this work was carried out by Osayimwese Violet EVBAYIRO in the Department of Linguistics and African Languages, University of Ibadan.

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DEDICATION

I dedicate this PhD thesis to God Almighty,
without whom this work would never have been possible.
It can only be God!

To

My three great and wonderful children;
Osamagiagemwe, Ayevbosanimaga and Osasenaga EVBAYIRO.

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Osayimwese Violet Evbayiro,
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ABSTRACT

Urban youth language (UYL) is a means of identity of the urban youth sense of self and their personal classification marker. Extant studies on UYL in Nigeria concentrated more on code-switching/mixing, ethnicity, youth slang, and names with little attention paid to their linguistic expressions, identity, innovation and ideologies especially in Benin. This work was, therefore, designed to investigate the linguistic innovation and dynamics of UYL with a view to determining its relationship to linguistic identities and ideologies of Benin youth.

Dell Hyme Ethnography of Communication was adopted as the framework, while the ethnographic research design was used. Data were collected through participant observation, and unstructured interview. Ten purposively selected youth conversations were collected from 30 key informants, in Oredo, Egor and Ovia North East. Seventy-five media chat (25 each from Facebook, Instagram, and WhatsApp) of University of Benin and Usen Polytechnic students, were observed. Data were also collected from the streets, radio and television programmes from Edo Broadcasting Service and Independent Television stations in Benin City for random use of words and phrases contained in youth language. Data were subjected to discourse analysis.

Urban youth language practices identified are; vulgarism, slang, euphemism, name customisation, swearwords, curses, insults, sexual metaphors and political jargon. Vulgarism, swearwords, curses and insults were used in music, entertainment, transportation, petty trading and among students of university and polytechnic; both in same-sex and mixed-sex talk. Some instances are: *hustler, atutupoyoyo, suegbe, fineboy, tolotolo, tortoise, aka gum, eguen, and yahoo yahoo*. Slangy words showing cursing, teasing, mocking are depicted in words such as *mumu, suegbe, tuketuke, fine girl no pimples, mad man, and kolo*. Euphemism was found in sickness, diseases, death and sex-related contexts. Examples are *kelewawa, climbing the mountain, heluhelu, muegbe suegbe*, for sexual act, *joy-stick, ogbola*, for penis, *honey, deep pot*, for vagina, *kpeme, six feet, pay sudden debt, sleep deep*, for death, *STD, HIV* for venereal disease. Youth identity and dynamics was depicted in name customisations which was common on social media. It featured stylistic, morphological adaptations; such as coinage, clipping, shifting, segment-swapping, compounding; code-mixing, conversion, mathematical symbolisation, the use of acronyms in words like *BIU* for Benson Igbinedion University, *IZ* for Izigan, Iziengbe, *KST* for Kester, *Aggy* for Agnes and linguistic heterogeneity. Youth ideological inclinations were products of sexual metaphors where sex organs referred to food; *cucumber, oghede*, to mean penis, *owo, ekhwe* to mean female external genitalia. Sex was used for football game; *scoring a goal* is to make a girl pregnant without marriage.

Urban youth language practices facilitate youth communication, linguistic innovation, dynamics, identities and ideologies.

Keywords: Urban Youth Language, Linguistic ideology and identity, Benin City.

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LIST OF ABBREVIATIONS

YL	-	Youth Language
UYL	-	Urban Youth Language
NP	-	Nigerian Pidgin
NPR	-	National Public Radio
BUYL	-	Benin Urban Youth Language
EOS	-	Ethnography of speaking
EOC	-	Ethnography of communication
MMC	-	Middle Middle Class
LMC	-	Lower Middle Class
UWC	-	Upper Working Class
MWC	-	Middle Working class
LWC	-	Lower Working Class
EID	-	Ethnic Identity Dominant

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Some of the primary vectors that stimulate the birth and development of urban youth languages include the combined forces of social media (Facebook, Instagram, WhatsApp, Twitter, and a host of others), urbanization, migration, multilingualism, globalization, and trans-cultural connections. Youth as a social category is a fluid and malleable concept, particularly in Nigeria, where there are insufficient resources to provide the educational and career possibilities required to successfully integrate young men and women into mainstream of society (Helgerson, 2002). Age is not the only reliable boundary in constructing the category of youth in Nigeria or Africa in general; rather, the demographic structure, social status, social processes, and cultural influence also define this category, based on culturally specific idiosyncrasies (Tyska, 2005).

The socioeconomic dynamics are primarily responsible for drawing the line of transition or defining the border that identifies who is a youth. Some African youths, according to Frederiksen and Munive (2010), lack access to education, jobs, and meaningful future. They also claim that African teenagers are a security danger as well as victims of political and societal frameworks that stifle their ambitions. This is due to societal disparities, social exclusion, economic marginalization, and a lack of strong government policies that support youths as social actors and agents in their own environment.

The ubiquitous influence of wars, demonstrations, violent politics, and conflicts, which have greatly alienated, marginalized, and exploited African youths with tragic and disastrous repercussions, adds to the issues confronting youth in (urban) Africa, according to Sommer (2003). The Boko Haram insurgency's persistent recruitment of children as suicide bombers in Northern Nigeria, the Revolutionary United Front's (RUF) invasion of Freetown by child and youth soldiers in Sierra Leone, armed conflicts in Mozambique, and xenophobic attacks in South Africa are just a few examples.

This type of disruption continues to facilitate young people's migration, radicalisation, and instability by giving them opportunities to take control of their lives and have a say in their social stories Daiute, (2006). The desire to rebuild life's reality and social conditions Ukeje (2006), as a consequence of these complicated situations that African youth face on a daily basis, has resulted in mobility, complexity, and diversity in youth linguistic practices, which finally culminate into the urban youth language. It is vital to stress that youth language in Benin City is not only nurtured by conflicts and complicated obstacles, but also shows how young people make agentive use of language, not as distinct things (as is commonly done in the Western setting), but as fluid practices. As a result, youth languages symbolize social conflict, uneven power relations, and evolving socio-linguistic ecologies. This is why Nortier and Svendsen (2015) argue that the history of ideologically productive youth language practices reveals both similarities and variations in how young people feel, act, and react to the twenty-first century's present social, cultural, and linguistic complexity.

For example, gang languages such as Sheng (The increasing movement of young people from various linguistic origins to Benin City contributes to the promotion of multilingualism as a sociolinguistic activity.) Young people make up a large number of these immigrants, and they are typically caught in the linguistic triangular web that pervades every city. These migrants may learn one or more of the city's languages, or even 'invent' a new one, based on their unique social settings (Alim, 2009). Kenya, South Africa's Tsotsitaal, Ivory Coast's Nouchi, and a plethora of others.

According to Eckert (1997:52), youths are "linguistic movers and shakers... and a main source of knowledge regarding language development and the function of language in social behaviours," Young people's language is reactive and proactive in this way. The way the rules of engagement are fashioned, made, and violated is completely under the discretion of the speakers. The youths utilize language to form identities, create bonds, foster group cohesion, and encourage anti-establishment and resistance activities. As a result, the formation of sub-cultural capital requires the use of youth language.

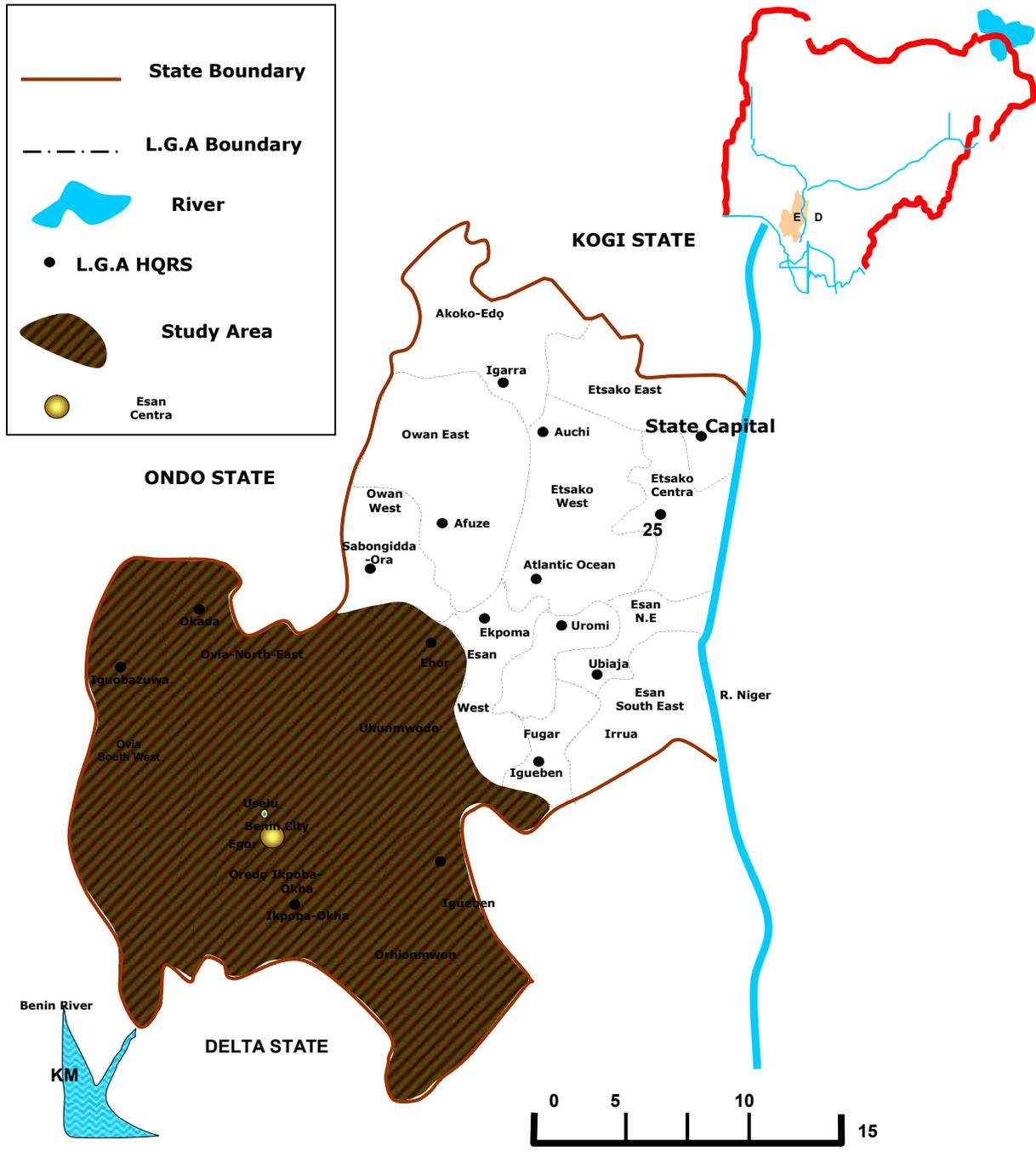


Fig.1.1. Map of Edo State showing Benin City

Source: Ministry of Lands and Survey, Benin City, 2009



Fig.1.2. Aerial view of Benin City

Source: <http://www.maplandia.com/nigeria/edo/oredo0edo/benin0city/>

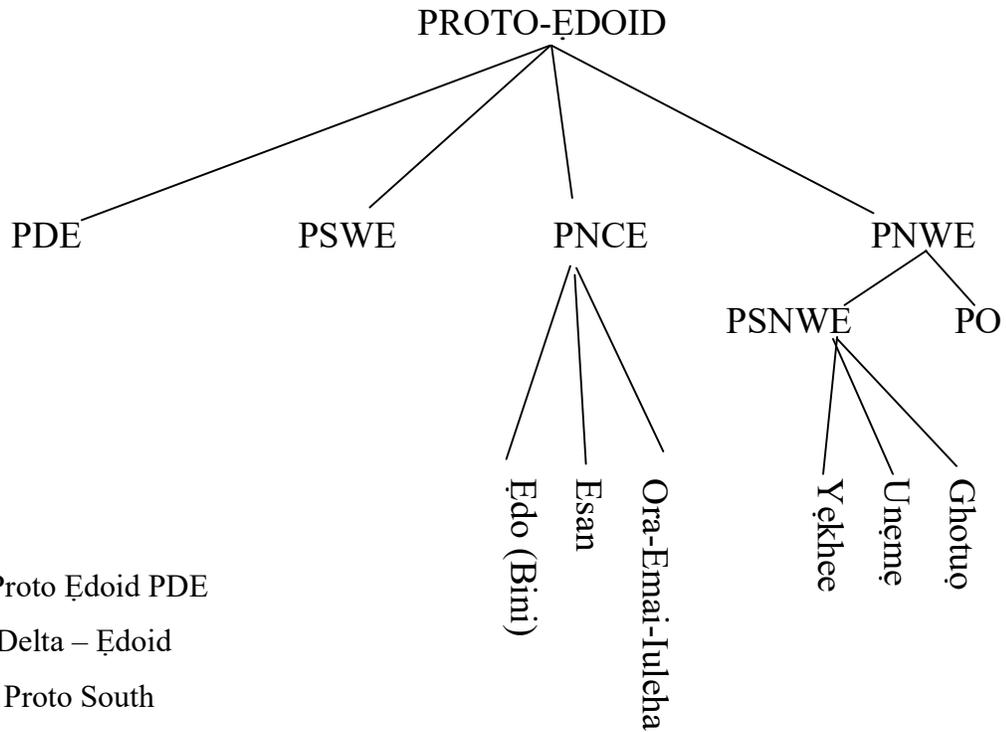
1.2 **Benin urban city as capital to Edo State**

Benin City is the capital and the largest city center of Edo State in southern Nigeria. Benin City is situated on a branch of the Benin River and lies along the main highways from Lagos to the eastern states. The city has road connections to Sapele, Siluko, Okene, and Ubiaja, and is served by air and the Niger River delta ports of Koko and Sapele. Benin City is located around 40 kilometres (25 miles) north of the Benin River and 320 kilometers (200 miles) east of Lagos. It is situated in Nigeria's heartland. On the other hand, oil production is a significant industry. Agriculture plays a major role in the economy. Yam, cassava (manioc), oil palm products, rice, and corn (maize) are the principal subsistence crops, while rubber, wood, palm oil, and kernels are the key income crops. Mineral resources include limestone and lignite. Industries produce pharmaceuticals, rubber, plywood, beer, sawn wood, and furniture, among other things. The state's network of trunk roads and an airport in Benin City make transportation simpler. The Nigerian Institute of Oil Palm Research, the Nigerian Rubber Institute, and the University of Benin (founded in 1970) are all located in Benin City, although Ekpoma is home to the State University (formed in 1981). Benin City is the envy of most other communities and a "dream place" for many young people because of its positive attitude. It is no wonder that the city draws a high number of young people and experiences year-over-year population growth. Beads, body marks, bangles, and raffia works are among the most well-known items among the city's residents, who have one of the most diverse dress cultures on the African continent.

1.2.1 **The language situation in Benin City**

Benin language is a member of the Edoid language cluster, which is part of the Kwa language family and the Niger Kordofanian Superfamily. In Benin there are different ethnic groups with their languages. The Ishan, Etsako, Ivbiosakon, Akoko Edo, Ineme, Urhobo, Isoko, Yoruba, Hausa and even Fulani ethnic groups and they all see Benin City as their homes. It is an environment where different languages strive. The Benin speaking people who occupy seven out of the 18 Local Government Areas of the state constitute 57.14%; while others are as follows: Esan (17.14%), Etsako (12.19%), Owan (7.43%), and Akoko Edo (5.70 percent). In the Ovia North East and South West Local Government

Areas, notably in the borderlands, Ibirá-speaking populations may be found in Akoko Edo, Itsekiri settlements in Ikpoba Okha, as well as Ijaw, Izons and Urhobos. Igbanke (Ika) in Orhionmwon Local Government Area also has an Igbo speaking community. Edo (Benin) is the name given to a group of people who speak a language that has a historical connection to what are now recognized as ‘Edoid’ languages. The language was categorized as a member of the ‘Kwa’ branch of the ‘Niger-Congo’ phylum by Greenberg (1963) and as a member of the ‘Central-Edoid’ group of languages by Elugbe (1986). Williamson and Blench (2000) reclassified the West-Benue-Congo as part of the South-Volta-Congo (Proto-Benue-Kwa) phylum, changing Greenberg’s (1963) classification. This classifies Edo (Benin) (and other Edoid languages) with Yoruboid, Akokoid, Igboid, Nupoid, and others. A schema of this latest classification of the language is presented below alongside that of Elugbe:



Key:

P.E - Proto Edoid PDE

Proto - Delta – Edoid

PSWE - Proto South

Western Edoid

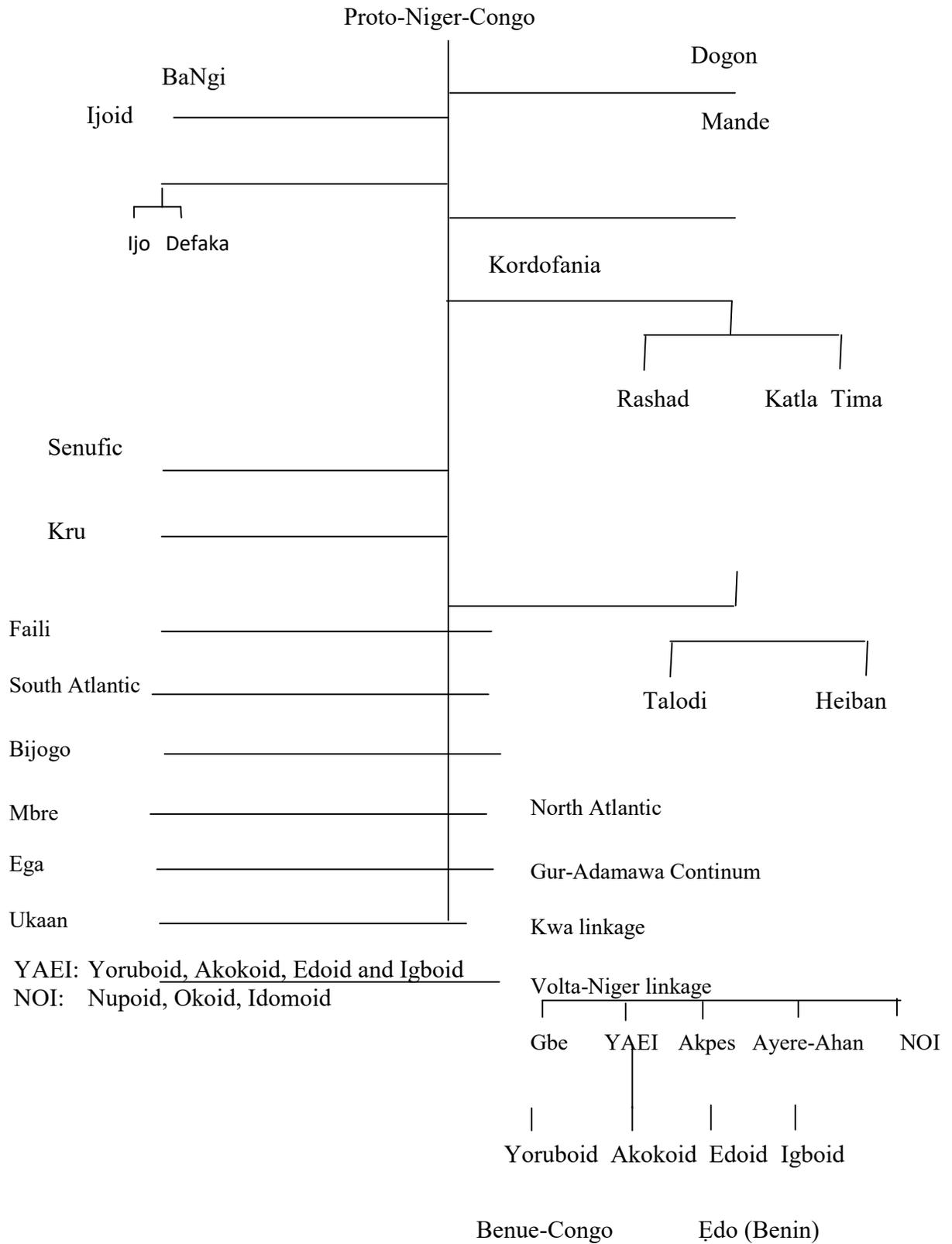
PNWE - Proto North Western Edoid

PSNWE - Proto South North Western Edoid

P.O - Proto Osse

Fig.1.3. Proto Edoid Family Tree

Adapted from Agheyisi, (1986: vii)



(Cited from Nurse, et. al. 2016:15)

Fig.1.4. Williamson and Blench’s (2000) Re-classification of Niger-Congo Languages

It is indeed worth noting that the Edo Benin addressed in this reclassification of Niger Congo Languages is not the same as the Benin spoken in the Republic of Benin in Calavi, Cote d'Ivoire. While Benin is the name of a country, Benin City is the capital of Nigeria's Edo state. The Edo (Benin) people live in Edo State's Seven Local Government Areas, which make up the Edo South Senatorial District. They inhabit a total area of 10,371 square miles. They are as follows:

- 1) Egor, with headquarters at Urelu
- 2) Ikpoba-Okha, with headquarters at Idogbo
- 3) Oredo, with headquarters in Benin City
- 4) Orhionmwion, with headquarters at Abudu
- 5) Ovia-North-East, with headquarters at Okada
- 6) Ovia-South-West, with headquarters at Iguobazuwa
- 7) Uhumwode, with headquarters at Ehor

From these seven local government areas, the researcher focused on these three local government areas below being the urban centre and the most highly populated local government areas in Benin City.

1. Egor (Ego)
2. Oredo (Oredo)
3. Ovia North East, for proper observation and documentation.

1.3 The political structure of Benin

The Oba and three chiefly classes, the Uzama, town chiefs, and palace chiefs, were the backbone of pre-colonial Benin politics. Benin's political system revolved around the Oba. In principle, the Oba held total authority, but in practice, the chiefs were in charge; the Oba's political efficacy was determined by the chiefs' performance. The Benin king was seen as the ancestor's representative at the time, and he was enveloped in mystery, dread, and devotion, Oronsaye (1995: 39-45).

At the pinnacle of the administrative structure is the Oba. He wielded authority through ancient mystical rites linked to the holy institution of kinship. As a result, the oba may utilize ceremonial punishments to impose his will and increase his power, in addition to legal and social repercussions. The monarchy's power made Benin a tourist attraction,

and visitors from as far away as Ondo State paid tribute to the Oba. This feature brought tourists from all over the globe to the city. The Portuguese came into Benin for the first time in 1485AD. A huge number of international visitors came to see the city's vast agricultural output. Foreign influence played a role in Benin's fall under British power in 1897, when the Oba was deceived into signing a treaty that entrenched the empire's grip on the kingdom, thereby removing the Oba's authority Ryder (1969:50), Igbafe (2007:49).

During the colonial period, titled chiefs and local leaders ruled the Benin people. Benin became a political hotspot as a result of the exploration of issues. Chiefs from nearby groups, such as the Urhobo, Itsekiri, and even the Yoruba, journeyed to Benin as often as the colonial masters required. During the decolonization era, from 1948 to 1966, Benin had an important role in politics, particularly with the return of Prince Solomon Akenzua in 1952 after a five-year stint in the United Kingdom. During this time, Benin's political pattern changed. This is owing to the fact that Nigerian politics was dominated by educated elites at the time.

The Oba is no longer as involved in Edo State's political administration as he once was. He does, however, mediate disputes between legislative offices on occasion, such as the present feud between Edo State Governor Godwin Enogheghase Obaseki and his predecessor, Adams Oshiomole. The state has a democratic government in which the governor serves for four years and can be re-elected for another four years if the people want him to. In Edo/Benin, political campaigns are primarily conducted in Edo, English, and Nigerian Pidgin. The statements and utterances of some of these politicians, as well as their supporters and fans, frequently generate new words for the Urban Benin youth (UBY).

1.3.1 Cultural beliefs and practices of the Benins past and present

The worship of ancestral gods and deities were part of the Benins' early religious traditions. The Oba was revered and regarded as the ancestor's representative, and he was shrouded in a shroud of mystery. He frequently performed complex ceremonies on behalf of the entire Benin people, who are recognized for their traditional worship and festival celebrations, which are still practiced today. The Igue festival, which takes place every year in December, is one of these festivities. In pre-colonial Benin, ancient conventions

and taboos governed cultural beliefs and practices, making people fearful. Each deity is represented abroad with mobile and fixed shrines and temple of worship and a lot of houses, till date, still retain their shrines each of which is dedicated to a particular deity Gore, (2007:137) inspite of their conversion to modern religions such as Christianity and Islam. Farming was the mainstay of life in Benin at the time. Members of the ruling nobility, particularly in Benin City, could focus on long-distance trade and governmental issues while still meeting their food and craft requirements. Members of the artisan guild supplemented their salaries by farming on the side, although the majority of the people relied only on agriculture. This activity was centered on a male family head that rallied male family members to cut and clear the forest in preparation for farming. They were occasionally supported by reciprocal labour from friends as well as suitors. Female members assisted in farming as well, and their produce was sold after all other political and religious requirements were fulfilled. Plantation agriculture and forest exploitation contract employment by Africans increased significantly after the First World War. This raised the demand for labour, and by the 1910s, workers from the Eastern provinces' (Igbo) were being imported. This inflow of migrants increased the population of Benin division and transformed Benin City into a cosmopolitan city, bringing with it numerous new and foreign cultural, social, and linguistic traditions that were previously unknown to the people. Since the year 2000, a lot has changed in terms of the Benin people's socioeconomic, political, and religious beliefs, as well as their cultural way of life.

Without reservation, the twentieth century gave mankind a number of challenging phenomena. In many ways, the century saw a progressive decline in African society's moral fabric, as well as traditional and cultural values. The African youth appear to be the hardest struck by the West's "nihilist" wave, which is rooted in technology and a hybridized lifestyle. Traditional and cultural traditions that Africa, particularly the Benin people has been recognized for for centuries are under threat as young people get enamored by Western hedonistic attitudes that are unfamiliar to and dismissive of their cultural heritage. Today, throughout Nigeria in general, and in Edo State in particular, ideals that are diametrically opposed, the youths exalt the pristi to the virgin cultural values of our old civilization, which include dress, music, food, language, and spiritual beliefs. While the society's cultural values are fast eroding due to the disinterest and

abandonment of Nigerian youths, an unfettered acceptance of the Western value system is unfortunately on the rise among them. The desire to be a part of and acquire this Western system drove Benin youths to migrate in large numbers to Europe, America, and other foreign nations in search of a greener life. As a result, there has been a huge growth in the demand for labour force in the area.

Edo State has the greatest rates of human trafficking and mass migration in Nigeria, with Benin City serving as the epicenter of these activities. Because the majority of these migrants are youths, this circumstance has invariably resulted in a reduction in manpower. As a result of the labour shortage, our brothers and sisters from the East, North, and other African countries took advantage of the chance to travel to Benin in search of work. Today, a large number of Northerners and Eastern youths work in our farmlands and menial jobs. Another issue is the Benin zest for western education, which has resulted in job openings for the migrant influx. The majority of our youths, as well as their parents, only want education and white-collar professions. They refuse to learn handwork or trades. For this reason, most formerly done jobs and trade by our youths are now trade and jobs for these migrant workers who arrive in droves every day from all across Nigeria, mainly the north.

1.4 Statement of the research problem

Linguists have been interested in urban youth language (UYL) for over a decade. Multilingual surroundings, according to Ayeomoni (2011), favour this phenomenon. Previous research has paid a lot of attention to the language of youths. Mette Vedsgaard Christensen, for example, undertook a study of “language use and language choice among adolescents in multi-ethnic neighborhoods” in Arhus, Denmark’s second largest city. Gellerupparken, where most linguistic effects derive from Arabic languages, was the subject of Christensen’s research. She claims that what appear to be grammatical errors are actually indicators of a developing local etiquette.

In a study of L2 (ethnolect) and L1 (nonethnolect) speakers, Christensen discovered that the L2 speakers employ much more classic Arhus dialect elements in their ethnolect than the L1 speakers (Christensen, 2010). This fascinating discovery suggests that multiethnic language practices are regionally specific and should not be considered in

isolation from their surrounding speech environments or groups. The most extensively explored topics among Danish youths were code-switching and code-mixing Jergenes (2003), Maeganard (1998), and Moller et al. According to their findings, code switching and intrasentential switching are advanced linguistic skills that are usually used by people who are fluent in both their first and second languages.

The problem here is that Jergenes only explained the code switching and intrasentential switching as advanced linguistic skills, without explaining the relationship of these linguistic practices and the youths identity.

Evbayiro (2016), attempted to explain the presence of several new youth linguistic practices, such as slang, euphemism, swear words, and name customisation, among the youths in Benin Metropolis. However, the scope of the study was limited to these four linguistic practices, with no analysis of the function and relationship of identity to youth language culture. The work did not look at sexual metaphors, youths' identity and solidarity, creativity and their ideological inclinations.

Mensah (2012), who studied the sociolinguistic import of an emerging hybrid street language by a group known as Agaba Boys in Calabar South, Cross River State, South-eastern Nigeria. The work explores the lexically and contextually driven ingroup code of the Agaba Boys which is manifested in slang, metaphors, and a variety of taboo expressions embodied in expletives, profanities, insults, curses, and swear words. The problem with this work is that Mensah only looked at the Agaba Boys in Calabar which he said was his case study. The work did not extend to linguistic environment like Benin urban city.

Isiaka (2017), This work is focused on the commonest of these strands, especially those being created or peddled in modern Nigerian hip-hop and casual conversations. Primarily, the goal is to assess their discursive routes, as well as *transidiomatic practice*, that is, the ways in which they straddle lingual and lectal boundaries. His focus was on the lyrics of some Nigerian hip-hop music largely constitutive of youth languages, styles and worldview. While the focus of his analysis was on their inventiveness and stylistic flexibility (especially in the use of slangs, neologisms, argot metaphors, meaning-tweaking, translingual embeddings and phraseologies) in the patterning and propagation of linguistic novelties among the youth population. The problem with the work of Isiaka was

that, his concentration was on some selected hip-hop music not on the systematic use of language by the youths in urban Benin.

In view of the gap identified above, the present study is therefore designed to investigate the linguistic innovation and dynamics of UYL with a view to determining its relationship to linguistic identity and ideologies of Benin youth.

1.5 Aim and objectives of the study

The general aim of this study is to investigate the patterns of the Urban Youth Language in Benin City, Nigeria.

The specific objectives of the study are to:

1. draw attention to the existence of linguistic creativity and language change among the youth in Benin;
2. investigate ways through which the youth express their identities;
3. investigate the ideological inclinations projected by the youth in their use of language; and
4. determine whether the instances of the youth language in Benin amount to linguistic innovation or deviation and change.

1.6 Research questions

With the aim of the research as a basis, the following specific research questions have been devised:

- i. Is urban youth language a phenomenon of language creativity and change among the youth in Benin City?
- ii. What are the ways through which the youths express their identities?
- iii. What ideological inclinations are projected by the youths in their use of language?
- iv. Are the youth language instances of innovation or deviation?

1.7 Scope of the study

The scope of this research is confined to identifying and examining forms (speaking and writing) of the Urban Youth Language (UYL) in Benin City, as well as micro effects such as language contact, multilingualism, youth identity and mobility

within the city. The core Urban Benin Division, which includes Oredo, Egor, and Ovia North East, as represented on the Edo map in figure 1, is one of the research regions. These areas have the biggest number of young people in the city. The house of assembly, the Benin monarchy, and the Government Residential Area (GRA), where the State Governor and his deputy live, are all located here. Benin City, the capital of Edo, has a language interaction situation because of the multilingual nature of the state. This study focuses on the linguistic contact situation in Benin City, the capital of Edo State in Southern Nigeria, and its impact on youth identity, language, and culture. The work focuses on the impact of Nigerian Pidgin, Igbo, Yoruba, Hausa, social media, pop music, political and economic activities, and other factors on young people's language. There has always been migration into Benin from all parts of the world, other states, and rural areas, but the number has recently been increasing dramatically. People are migrating to Benin City as a result of recent improvements in economic, infrastructural, political, and social conditions, according to the findings of the study. Benin has attracted people from far and near in search of employment and educational opportunities given the presence of the Federal University of Benin, Federal University of Benin Teaching Hospital, Federal University of Education Ekiadolor and a host of other private universities, banks and organizations. The incessant Niger-Delta crises on crude oil also brought in a whole lot of youths into Benin City.

1.8 Significance of the study

This research investigates urban youth language in Benin City. This research helps researchers understand youth language, language contact, language change, and linguistic practices. It will also contribute to the extension of sociolinguistic studies on language identity, multilingualism, and migration. The outcomes of this study will help to explain why young people form strong bonds of solidarity. It will also assist the government and policy makers in determining the best language to use for achieving synergy and nation building. Furthermore, the findings of this study aid the abolition of inter-ethnic and tribal disputes by promoting peace and unity among states and nations through the use of a single youth language. It also serves as a jumping-off point for other scholars interested in conducting comparable study in other languages where the youths play an important role

in economic and social development. This study is valuable to government agencies, language developers, and linguists in the design of language policies for pedagogy purposes at the secondary and tertiary levels of education. And, with conflicts raging across the country, languages of unification are in high demand, as they always are the tools for unity and peace.

1.9 **Limitations of the study**

This research faced several challenges that created some sort of difficulty and limitations in data collection. Besides having collected data across relevant places within Urban Benin City, some data were also collected through internet-mediated channels. This mostly involved the use of internet services, and data were often very difficult to download due to poor network. Some admins of the group chats were very difficult to convince in giving their consent for chat downloads. The Covid 19 pandemic also made some areas such as banks and the Oba's palace difficult to access.

1.10 **Definition of terms**

We try to offer leading definitions of terminology and ideas used in this study that are not necessarily included in the literature review in this section.

1. **Slang**

Slang is a colloquial term that is occasionally derogatory and is used by people who belong to a specific group, such as teenagers or criminals. It is generally a combination of words from a few other languages. However, the focus of this research is on slang phrases used by young people in the Benin City.

2. **Sexual metaphors**

The language of sexual metaphors expresses societal prejudices that are ingrained in men's and women's behaviour. In the areas of sexual behavior and the creation of personal ties, these impacts are particularly powerful.

3. **Swearing**

Swearwords are long-lasting words that may be used as adjectives, verbs, nouns, adverbs, or interjections because they are so versatile and can represent a wide range of emotions, most of which are unpleasant. These phrases have been in use for generations,

spawned by what society considers being taboo, whether through legislation or behaviours, and the most of them are still alive and well. Some have even thrived and grown into magnificent semantic beings.

4. **Loaning/ Borrowing**

The term ‘loan’ refers to lending something to someone else for a limited time.) Borrowing (also known as lexical borrowing) in linguistics is the process of a term from one language being accepted for usage in another.

5. **Cursing**

Invoke or use a curse against someone. To curse is to utter offensive words in anger or annoyance against somebody. A curse can also be seen as any expressed wish that some form of adversity or misfortune will befall or attach to one or more persons, a place, or an object. Curses, cursing, or archaic curse, is to utter obscenities or oaths. It can also mean to invoke supernatural powers to bring harm to (someone or something) or to bring harm upon someone.

6. **Political jargons**

Political jargon refers to the words and phrases used by politicians, lobbyists, the media and other people used in talking.

7. **Name customisation**

Name customising permits any recipient assigned to a title to device a unique version of the real name. From the basis of phonemic representation, customised names appear unintelligible as well as meaningless to youths outside of the profession and environment of the research demography.

8. **Source language**

The term “source language” as used in this work refers to the language / languages from which a particular slang word or words is/are derived. Slangs, as used generally all over the world, are derived or created from one language (source language) or the other.

9. **Speakers meaning**

The term “speakers meaning” as used in this work refers to the meaning of a slang word as used by the speaker (communicator) and understood by the hearer (communicatee) in different contexts of situations in Benin City.

10. **Linguistic meaning**

The term “linguistic meaning” as used in this research simply refers to the literal or dictionary meaning of a word. It is the denotative, and not the connotative meaning of a particular lexical item or expression.

Conclusion

This chapter has successfully explained and exposes the background knowledge of the people of Benin City in Edo State Nigeria and their language situation. The focus area of the study was Oredo, Egor and Ovia North East. Mass migration was seen to be the cause of the youth and language contacts, which eventually creates youth language.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Chapter overview

This chapter explores previous work on the subject of this study as well as the theoretical context in which it is conducted. It also provides an insight into theoretical review and empirical studies on youth language and identity. In addition, the chapter also includes synopses of relevant literature.

2.1 Theoretical review

2.1.1 The youth language

According to Irvine, “youth language is labile, contingent, and transient, subject to fashion, serving as a badge of nonconformity, but most importantly, constructing for its speakers a set of complex identities to deploy as markers of different stances in relation to varying interlocutors and shifting conversational contexts” (2001:22). Because “language hood” is challenged by both scholars and users, the term “youth language” is best placed in inverted commas. Urban ways of speaking are understood largely as registers or styles, reflecting youth’s distinctive communicative choices, according to a significant strand of youth language research. Irvine (2001:23) mentions linguists’ work. A style evolves when linguistic qualities (or “indices”) of a social group are viewed as having social relevance, according to Irvine (2001:22), which then changes people’s perceptions of their own social context and their role within it. Youth language has been the subject of scholarly controversy since the beginning of language studies. Since the altering patterns in our languages have attracted the attention of scholars and linguists all around the world, we feel this is a very significant or important subject of study.

According to Albrecht, scholarly attention has been dedicated to distinct speech patterns in kids from the late twentieth century (1993). However, substantial attempts have been made since the 1980s (Henne1986). A rising number of research on a topic known as *langue des jeunes* or *parler jeune* in French, *linguaggio dei giovani* in Italian, *Jugendsprache*

in German, ungdomssprak in Swedish, adolescent talk or teenage speech in English, and so on have been conducted on a global scale (Eble 1998). These expressions are seen not just in academic discourse but also in popular dictionaries and media reportage, where they encourage vocabulary and attack “bad language.” Furthermore, rather than referring to the speech of the entire age group, they typically refer to ‘deviant’ and ‘foreign’ patterns of speaking (Albrecht 1993).

Language is a crucial component of any culture; the youths are the primary drivers of these changing trends in any community. These are a few of the elements that have aroused our curiosity in this subject. This is the most obvious stage of linguistic evolution. The youth language is a fascinating research issue since it overlaps with so many different languages. Eckert (1997) posits that adolescents are the linguistic movers and shakers, at least in Western industrialized countries, and as such, a main source of knowledge about linguistic development and the role of language in social practice. As a result, scientists have concentrated their efforts on situations when spontaneous vernacular speech is most likely to occur, such as in-group conversations. The most crucial contextual elements in the creation of youth speech patterns are group closeness, an unstructured setting, and a dynamic and emotional milieu. This is true for language behaviours as well as vocabulary research. In certain portions of the (Continental European) literature, youth language is considered as a linguistic variant, particularly as a sociolect, and experimentally opposed to an abstract standard language rather than another local vernacular, Bucholtz (2003).

Language must be able to absorb new terms in order to meet the expectations of young people, as well as traditional knowledge and culture, in order to remain active. For example, a language must find ways to communicate about technological breakthroughs such as televisions and computers in order to remain relevant in the twenty-first century.

2.1.2 Discourses of youth

As it is typical of concepts and descriptive terms, the term “youth” has had shifting and mutable meanings, at least since the 19th century, and has been used to refer to a distinct category of individuals to the time of life between childhood and maturity, or to a person within that time of life (Grillis 1974; Fritz 2005).

Three overlapping conditions are obfuscated by the phrase “youth.” First, there are the biological-physiological features of the ageing process, which is referred to variously as “puberty” and “adolescence” and encompasses people aged 13 to 19. It’s worth noting that physiologists use the term “puberty” to explain physiological changes in a “growing” human organism, but psychologists are more likely to use the term “adolescence” to describe the mental-psychological process of becoming in an adolescent subject. However, “youth” (rather than, say, puberty) refers to a societal state rather than the physical-biological changes that occur in human being (Fritz, 2005). Second, the transitional stage between childhood and adulthood, rather than the vexatious situation social and sub-cultural spaces that young people are said to be likely to occupy due to what Aristotle would regard as their lack of experience with particulars, describes a “stage of in-completion,” a transition process.

Third, Fritz (2005: 380) describes a circumstance as the “re-balancing of youth’s positive and negative connotation,” which is a re-description of the negative connotation (for example a youth’s ignorance and recklessness) and the good connotation (of a youth’s potential) (the flexibility, vitality, and freedom of young people) to imply that youth is more than a single determinacy and incompleteness (a movement towards complexity and valuable complication, a transition to a higher order, etc.). In this case, youth is no longer a definite or actual age (e.g. “teenager,” “childhood,” “puberty,” or “adolescence”), but rather a free-play of style, a free self-definition, a life-style, or even the social institution of self-creation and self-making. This should be contrasted from Nietzsche’s post-Romantic, post-Enlightenment philosophic variant of self-creation, in which he proposes that we humans become what we are in the sense of being able to create what we are. In this case, self-creation entails creating a work of art out of oneself is a “passion for self-reference” and “self-fashioning,” the desire to give one self shape and be the author of one’s life. “We have our highest dignity in our importance as works of art,” Nietzsche continues (1967:52).

Human beings, according to Nietzsche, aspire to be poets in their own lives. The term “youth” had to change from a singular noun (“a youth”) to a collective noun (“youth”), which now describes not only specific persons or individuals within a particular stage or time of life, but also a state of mind, a life style, so that even adults and older

people (in their mid-life or later) can be young as a matter of life-style. “Youth” was viewed as a societal problem that needed to be treated by specific institutions such as “Youth courts,” “Youth services,” “Youth workers,” “Youth clubs,” and so on. They all contribute to the popular image of youth as a desirable and transcendently benign condition of existence. Many affluent urban cultures shifted their perspectives on youth in the late twentieth century from one of existential autonomy, self-indulgence, pleasure, and desirable physical qualities such as health, beauty, vitality, freshness, and market choice in terms of consumer goods such as cigarettes, designer cars, and cloakrooms to one of youth as epitome of exhibitionism. Fritz (2005:381) refers to youth as “a market position.” Youth has thus become a symbolic and aesthetic stance, as well as a way of life. It describes and refers to modern, even “post-modern,” self-fashioning, as well as the aesthetics of identity fostered by consumer capitalism, market-advertising, fantasy, and, in particular, Western forms of consumerist chic. This is the “youth” we’re talking about in this paper. There is no universally agreed meaning of the concept “youth” in the academia due to the dynamic nature of grade levels as well as the magnitude of the debate worldwide.

This elasticity derives from the fact that different societies and cultures have varied notions about what constitutes a genuine transition from one age group to the next. Owing to the complexity in comprehending this same theory of youths, a wide range of parameters and classifications are used to comprehend the concept of young individuals, together with population frameworks, position in society, patterns of interaction, and cultural traits, all of which are premised on the historic peculiarities of every heritage. The United Nations, on the other hand, defines adolescence as diverse population with endless fluidity, and that the knowledge of being young differs significantly between districts and countries. Youth, is defined by UNESCO’s African Youth Charter (2006) as everyone between the ages of 15 and 45. As a result, the researcher uses this specification as the operational definition of youth.

2.2 The concept of identity

On a personal or societal level, the phrase “identity” relates to how people answer to the question “who are you?” This question may be asked overtly or implicitly, to others or to oneself (Vignoles 2017:2). The source of the word identity is the Latin terms *idem*,

which means sameness. In the social sciences, the notion of identity has been used for a variety of purposes. Identity can refer to one's natural sense of self or a badge that recognizes one's participation in a group in this context (Holland, 2001; Norton, 2010). Furthermore, "identification" can "refer to an individual's subjective sense of self, as well as personal classification "labels" that appear to be vital both to oneself and to others, as well as indicators that designate group membership(s)" (Edwards 2009:16).

From an ecological standpoint, identities are distinct mindsets that manifest themselves in a variety of ways of speaking, acting, writing, eating, and clothing (Stibbe 2015). Identities are diverse mindsets that present themselves in a variety of ways of speaking, acting, writing, eating, and dressing from an ecological standpoint (Stibbe 2015). To establish identity, a variety of linguistic procedures and variants can be used. The psycho-social idea of identity is based on the reality that identity is not something you have, but something you do (Sovet DiMillo and Samson 2016; Vertuyken 2018). For example, the use of a unique vocabulary phrase, accent, or dialect can reveal a language speaker's social identity. Philosophers, on the other hand, have long talked about identity as something that you have and something that is internal (Strauss, 2017).

It is also worth noting that philosophers, sociolinguists, and sociologists can't agree on the casual direction in which identity and language should go. That is, it is still debatable whether identity leads to a specific type of linguistic behaviour (language use) or whether language usage characterizes the acceptance of an identity (David and Govindasamy 2017; Schreiber 2015). There are two dimensions to the concept: personal or individual and group or societal. It is the researchers' view that in some context, identity can determine the linguistic behaviour of the individual or group. This identity controlled linguistic behaviour can be observed among newly admitted university students who in the bid to belong may change their accent when speaking.

2.2.1 **Youth and identity**

Bucholtz and Hall (2005:586) describe identity as "the social placement of self and others" in a very wide and open-ended fashion. They study identity in terms of how speakers indexically position others and themselves in conversation. Furthermore, identity is viewed as an emergent product rather than a pre-existing source of linguistic and other semiotic practices, as Bucholtz and Hall (2005:588) put it: 'Identity is best viewed as the

emergent product rather than the pre-existing source of linguistic and other semiotic practices, and thus as fundamentally a societal and cultural phenomenon. ‘When the speakers’ language use does not correlate to the social category with which they are generally connected, the emergent character of identity is probably the easiest to notice.

Rampton claims that:

People who are not accepted members of the group associated with the second language [or variety] they are employing engage in language crossover (code switching into varieties that are not generally thought to belong to them). This type of switching entails a particular sensation of mobility across social or ethnic boundaries, and it presents concerns of legitimacy that participants must negotiate in some way during their meeting

(Rampton 1995a:485).

When the code does not match the group identity, identity is a crucial element. The following questions occur as a result of this: How do speakers comprehend and understand the differences between outgroup and the ingroup? How do speakers distinguish themselves from others in order to build their own identities? In their study, they provided insight into how language divides between persons and groups might be played out. In other words, their research looked at how teenage gang members from Cape Town’s poorest neighborhoods, the Cape Flats, used crossing as a strategic means of committing assaults in Greater Cape Town. In order to place the attackers and the attacked, the coloured narrators used a humorous and stylised usage of their victims’ variants of English in their stories. Though English was then viewed as a language of unification in South Africa, it had previously been viewed as a language of division or exclusivity. The Englishes spoken in South Africa showed significant social variety and in many cases, distinct racial variations crossing to another ethnicity’s variety which served to develop and negotiate an identity.

2.2.2 Youth and types of identity

Sociolinguistics research has discovered a number of different sorts of identification. The diversity of identities suggests that language differs not only by geography and dialect, but also by age, social class, rank, and gender (Labov 1972; Trudgill 1972). To these great authors, youth is a social institution, not just a biological age that is unique to the modern era and is commonly thought of as a period of transition

between childhood and maturity. Within adolescence, a contrast is frequently made between adult-controlled activity circles and adolescent-controlled activity spheres. Earlier approaches to characterizing youth in the social sciences depended on broad and abstracted conceptualizations, implying that youth within a culture have a mostly uniform experience, according to Mead (2001).

With deviations from a normative youth category described as “deviance.” Individuals and groups may address certain historical and cultural processes in different ways depending on their subject positions, but the status of youth varies widely even within cultural groups. Recent youth research has revealed a greater awareness of cultural and geographical differences, as well as the increasingly fluid and unstable nature of social relationships. These methods recognize how material and semiotic commodities work as cultural resources whose meanings are formed at the level of everyday activities, and which young people use in the interactional creation and re-creation of their public image and social identity (Frith 1989).

This work typically includes an emphasis on lifestyle choices that arise as a result of globalization, particularly as they connect to popular culture and new technologies in the development of their lifestyles. A common denominator of these new methods is the belief that youth identities cannot be understood outside of their particular sociocultural context. While there is widespread concern about how internationally available resources are actively and artistically seized by social actors in local contexts, and how youth engage with, continue pushing against, or otherwise negotiate externally created social pressures. Youth have had a significant role in the globalization process. More broadly, the increased mobility of social actors and resources has resulted in the dismantling of set national, ethno-racial, cultural, and linguistic borders, as well as the formation of youth identities that creatively respond to these new conditions.

2.2.3 **Personal identity**

“Personal identity is essentially the summation statement of all our distinctive features, attributes, and inclinations; it defines the uniqueness of each human being,” according to Edwards (2009:19). Personal identity, according to Edwards, is synonymous with personality and denotes an individual’s “sameness” at all times or in all circumstances. It symbolizes a continuous thread flowing through one’s life’s extensive

and diversified tapestry. It can even elicit a mystical sense of interconnectedness, especially when one examines the very real changes that occur in the tapestry. Individuality does not result from the possession of psychological components that are not found in anybody else, according to Edwards; rather, all personalities are logically built from the same vast and extensive pool of human possibilities.

In Edwards' judgment, each individual's uniqueness is the result of a specific mix or weighing of building bricks selected from a common human stock. Individuality does not arise through the existence of psychological components that are not contained in the common human store, implying that personal identification cannot be considered in isolation from social identity (Edwards 2009).

2.2.4 Social identity

Following the logic of the preceding sub-section, one might assume that personal and social identities are linked, which Edwards' (2009:20) claims confirms the long-held belief that "no individual is an island unto himself." In essence, our personal qualities are derived from our socialization within the group (or, rather, groups) to which we belong: one's social environment provides the bigger pool of possibilities from which one might develop a personal identity. Individual identities will thus be both components and reflections of specific social or cultural identities, and the latter will always be stereotypic in nature, at least to some extent, due to the need for generality across the individual components. Certain activities, for example, are generally associated with specific social groupings. Dish washing and diaper changing are behaviours that are socially associated with the female gender, and when men execute these tasks, they are typically perceived as departing from their gender's normal social structure.

2.2.5 Ethnic identity

According to Edwards (1985), ethnic identity or ethnicity can be defined by both objective and subjective traits. On the one hand, an ethnicity definition must encompass characteristics such as shared ancestry, language, religion, culture, and values. Ethnicity, on the other hand, cannot be fully explained without taking into account less tangible concepts such as a sense of collective belonging or the assumption that members of an ethnic group have a similar history.

The term “ethnicity” is becoming more extensively used, particularly by researchers, who refer to the ethnic identities of insiders and outsiders, majorities and minorities alike (Royce 1982).

But in Ross (1979) view, ethnic group traits do not only define the essence or content of an ethnicity, but also function as boundary markers that separate the ethnic group from others. Oakes (2001) adds that in the case of minority groups whose ethnic composition has altered as a result of acculturation, such as adoption of the surrounding culture. It is the existence of boundaries, not the dominant group’s language or cuisine that has ensured minority group continuity over time. As a result, the concept of boundaries plays a crucial role in the formal definition of ethnic identity. This can be shown in Edwards’ notion of ethnic identity:

Ethnic identification is allegiance to a group with which one has ancestral ties, whether great or tiny, socially dominant or submissive. There is no need for the same socialization or cultural norms to be passed down through generations. However, some feeling of a group boundary must be maintained. More subjective contributions to a sense of groupness, or a combination of both, can sustain this...

Edwards (1994, p. 128)

What Edward is saying is that, minority ethnic groups that share territory with majority ethnic groups have equal rights to the majority ethnic groups, even if the majority ethnic groups consider their ethnic status to be part of their total national identity. It also implies that ethnicity should not be viewed as a catch-all phrase including a set of characteristics that all people who fall under its umbrella must share. Rather, it should be viewed as a component of a ‘multi-faceted’ relationship that not everyone shares. As a result, both objective and subjective qualities play an equal role in determining ethnicity. It is also worth noting that some factors have been identified as ethnic identity markers, also known as Ethnic Identity Dominants (EIDs).

Okite (1987) outlines numerous determinants of identity, including some or all of the following: ancestry, territory, language, religion, culture, or other similar qualities that a group has created from birth. Okite goes on to say that these characteristics are neither definite nor precise because scenarios could develop that could drastically modify or change one’s standing in relation to any or all of them. For example, at birth and early in

life, one may share a common ancestry, territory, history, language, religion, and culture, and events later in life may cause a shift in time and space of such common relationships without destroying the sense of ethnic identity, as demonstrated by Jews around the world and blacks in the Diaspora. The international encyclopedia of sociology defines an ethnic group or groups as those with some or all of the following characteristics: common geographic origin, migratory status, race, language or dialect, religious faith, ties that transcend kinship, neighborhood and community boundaries, shared traditions, values, symbols, literature, folklore and music, food preferences, politics, and institutions that specialize in ethnic identity (Magill 1995).

Jaimoukha (2005) agreed with Magill when he claimed that, each group may have various perceptions of the features, which may be due to the complicated component. He further classified ethnic identity determinants into internal and exterior EIDS, based on observability. Internal EIDS include self-perception, outlook on life, internalized attitudes toward and perceptions of other members of one's ethnic group and strangers, and perceptions of historical history, which are impossible for an outsider to observe firsthand.

2.2.6 Linguistic identity in the digital era

The introduction of new literacy modes, along with multimedia communicative instruments, has altered the processes, forms, and speed of language communication. Furthermore, the growth of social media platforms has made communication easier, cheaper, and less constrained by geography and time. It goes without saying that the proliferation of digital and electronic assets has had an impact on our linguistic identity. Identity, according to Norton (2013:5), is “the way a person views his or her relationship to the world, how that relationship is created across time and space, and how the person understands future possibilities.” Due to the flexibility of digital communication in terms of temporal and spatial elements, multimodal digital life has spawned new kinds of communication and social interaction in both online and offline locations and individuals may adopt numerous identities. The change from a local to a networked individualism has given rise to “a networked individualism, where people are connected while ironically controlled by scheduling, monitoring, surveillance, and regulation” (Darvin 2016: 526).

Since the rapid rise of the digital world, many language users now require new degree(s) of literacy known as digital literacy. “The capacity to use information and communication technologies to locate, evaluate, create, and transmit information, needing both cognitive and technical abilities” is defined as “the ability to utilize information and communication technologies to discover, evaluate, create, and communicate information” (Visser 2012: 2). Several studies have shown that when language speakers connect with others in different online social venues, they adopt multiple identities (e.g., Black 2006; Thorn, Sauro and Smith 2015). “Are able to perform several personas, such as blogger, photographer, gamer, or designer, and to capture and present their life through diverse modalities,” writes Darvin (2016:529) in digital and online worlds. As a result, the variety of formats people can use to interact with a large number of audiences quickly and widely, as well as the diversity of audiences accompanied by digital communication, has altered our perceptions of ourselves and others. Though individuals can initiate a public discussion on online platforms and participate in it in either circumstance, digital media mediates the impacts of human decision and communicative behaviour (Spengler 2015; Spilioti 2015).

Furthermore, these contextual functions have provided language learners with fertile learning environments in which they can immerse themselves in a variety of subjects that may interest them, and this involvement necessitates the introduction of new identities into these settings (Darvin 2016).

In conclusion, through multimodal environments, the digital world has prepared the way for numerous identities in varied semiotic forms and for various reasons. As a result of these changes, linguistic identity as a multifaceted variable has more flexibility and complexity.

2.3 Practical/Empirical review

2.3.1 The youth language practices in Africa

A fascinating descriptive project is presently underway to define emergent urban variations and the discursive aims they serve among the adolescent population, particularly in Africa. The linguistic emergence of ‘new vernaculars’ or ‘youth languages’ is a prominent result of population increase in most African cities (Kießling and Mous 2004; Beck 2010; Nassenstein 2015). In many African contexts, the urban experience

generates certain leveling and creative influences on the language landscape, with the ability to build new trends, adjust or restore conservative forms. The reification of urban culture, among other things, has important linguistic components, which is why there is a renewed focus on the phenomenon in African cities, as evidenced in the publication (McLaughlin 2001, 2009a, 2009b; Githinji 2006; Adeniran 2009; Beck 2010; Mesthrie and Hurst 2013).

The African Urban Youth Language (AUYL) initiative, commits to debating and sponsoring research on a large corpus of these activities, is a part of this endeavour. Hurst (2015), for example, investigates the patterning principles of the urban varieties of South African native tongues isiXhosa and isiZulu Tsotsitaal(s). A structural residue of Sango Godobé, a hidden Sociolect for street talking in Bangui, is also the topic of Mesthrie and Hurst (2013) and Landi and Pasch (2015).

Camfranglais, a combination of English, French, and creoles spoken widely in Cameroon, has also been studied. Camfranglais, like NP, is a language bridge that connects Anglophone and Francophone Cameroonians across urban milieus (Kouega 2003a, 2003b; Kießling 2005; Féral 2009). More study into shared discursive tendencies and features that either unify or split these threads is also being considered. For example, in Kisangani, the two Lingala forms, Kindoubil and Inverted Kindoubil, are functionally exclusive. While Kindoubil has a structure similar to Lingala and is spoken by young people who act as surbane ‘solution finders’ to gullible help-seekers in city centers, the other is a marker of in-group membership in the suburbs, twisted to hide meaning (Wilson 2015).

Some other works on African youth language subcultures have, strangely, continued to assume some direct link between such practices and urban geographies, and have attested features such as lexico-syntactic manipulations, hybridity, slangs, and so on, as core characterizations of such varieties, for example, Adeniran (2009) of such languages in Porto Novo; Dakubu (2009) of those in Accra; Beck (2015) of Sheng in urban Kenya; and others. Over 70% of Africa’s young population lives in cities, which are slums, whirlpools of fire netic fights for survival, and breeding grounds for all kinds of linguistic novelties, according to the explanations presented. Because the communicative aims of such works are primarily illegal, language manipulations of various kinds become

involuntary. While the second is plausible, the urban youth nexus, as well as the notion of geo-linguistic closure, is problematic, especially in light of Africa's recent increase in digital media and the multimodal compression of place and time. Of course, these elements have a significant impact on the overall development of youth's sociolects and language communities of practice (Eckert 2012).

The geo-linguistic paralleling of urban youth languages poses some conceptual complexities within the framework of sociolinguistics, in that it essentially assumes the existence of discrete linguistic sections within the broader community, or separate speech communities sharply defined by unique practices (Rampton 1998; Silverstein 1998).

Alim (2009:104) bluntly proposes a radical re-thinking of the speech community idea, especially in the light of heavily 'mass-mediated and digitally connected large-scale civilizations,' citing Spitulnik (1996) on the social circulation of media discourse in Zambia, as well as the preference for 'trans local style communities' over local ones.

In this sense, Isiaka introduced the term urbanese to incorporate all layers of semiotic activities that inscribe urbanity, as well as to conceptually broaden the tendency of urban languages (as previously assessed) beyond geo-linguistic notions or limits. As a result, urban languages are defined more by semiotic qualities or mediums of communication than by physical limits or social classes (or even age), which also give psycho-lingual enjoyment for people in rural areas by allowing them to engage in popular or urban culture.

In 2015 however, some attempts were made to re-define the area of urban language practices by examining deictic uniformities in adolescent subcultures and the dynamics that extend outside urban centres (Bokamba 2009; Hollington and Makwabarara 2015). Nassenstein (2015), for example, cites the multimodality of hip-hop culture, movies, and popular radio stations as the innovative conduits for the Rwandan youth language variety RwandaImvugo y'Umuhanda in a pioneering description of the Rwandan youth language variety RwandaImvugo y'Umuhanda.

The cluster of linguistic, verbal, and nonverbal techniques of developing and disseminating youth subcultures were implied by multimodality. He observed the structural tendencies of popular hip-hop music(ians), whose lyrical creations in songs and

media interviews had become key sources for lexical innovation, slang creations, new metaphors, in-group identities, and other such things (Nassenstein 2015).

The creative potential of urban music, and by extension, hip-hop culture, is pervasive in the emergence of youth cultures and speaking styles. Hip-hop music is gradually becoming a symbol of social identity and an organic centre of youth practices in Nigeria, for example; (see Liadi and Omobowale 2011; Gbogi 2016).

Hip-hop is a vortex of popular culture around the world, as well as a potent tool for linguistic landscaping and styles (particularly among teenagers) and a center of discursive formations. Hip-hop's main purpose is to move beyond the flow of pleasure, excitement, or lyrical aesthetics. Hip-hop lyricists fundamentally reflect, negotiate, and integrate their own or others' social happenings in what they say-their preferences and desires-and, more crucially, form unique lecto-scapes for themselves and for youth identities in what they say.

2.3.2 Origin of the youth language in Africa

Within and around metropolitan areas, certain African urban youth languages originated as gang or criminal codes. These languages are frequently perceived as deviant and anti-social as a result of the negative impressions they create.

According to Mensah (2012), the gábá Boys' language in Calabar, Nigeria, is mostly used to protest its speakers' marginal social life and to compensate for traditional society's failure to provide recognition and identity.

However, as the youth languages have evolved over time, they have taken on new roles and functions, and they now have urban identities (McLaughlin 2009). In urban settings, they currently provide a wide range of duties. Sheng's utilization in the media and marketing communication is reported by Bosire (2009). Mutonya (2008) and Kariuki, Kanana, and Kebeya (2015) both mention the language's utility in print and electronic advertisements. They claim that Sheng has become a valuable social and economic resource in Kenya, as well as a telephone and banking medium. This is an attempt to detect and reflect ethno-cultural preconceptions about language speakers (Piller 2003; Mensah and Ndimele 2013).

Koch FM, a model urban community radio station founded by young people and broadcasting in Sheng, employs the language for all of its programmes and presentations (Ojwang 2010). This is why, according to McLaughlin (2009), a language like Sheng is no longer just a youth language, but is now broadening its role to include urban dialogue. Nouchi, which is evolving to become an urban vernacular, has experienced a similar predicament. Other youth languages are also evolving and meeting communication demands in a variety of sociolinguistic domains, including literature, youth-centered cyberspace, media space, and advertising, to name a few. This usefulness of African youth languages demonstrates that they are continually changing and improving their internal resources in order to address the demands of modern society.

2.3.3 The Koge project and some of its impact on youth language practices

The Koge project and its impact on youth and multilingual practices in sociolinguistic research is a very comprehensive study. After an increase in immigration was noticed in Denmark, the koge project was launched. Bilingual youths with mother tongues other than Danish entered the political scene, as well as the pedagogical agenda, because the new situation was seen as a pedagogical challenge in schools and institutions, as there had been relatively little research on bilingual youth in Denmark.

Moller et al. (1998) conducted the first study, which included all multilingual children and youth in the city of Koge (about 30 kilometers south of Copenhagen) from the time they started kindergarten in 1998. The original aim was to continue until the children/youth completed third grade in 1992. The research group was able to gain new funding to continue collecting data every year until the children graduated from high school in 1998, this time focusing on one school and a group of Turkish-Danish bilinguals. Interviews and self-recordings with the same groups and individuals who started school in 1989 were collected again in 2006, providing a unique opportunity to analyze linguistic changes and growth across a 16-year period (Gregersen 2009).

The goal of the study was to look at bilingualism in schools from a variety of angles, including linguistic, pedagogical, and sociolinguistic perspectives (Gimbel 1994). The spectrum of code-switching research conducted throughout the years, beginning with Andersen (1994) and Jergensen (1995) was the most interesting subject in the context of

this article (1993). In general, research of code-switching led to pragmatic analysis and sociolinguistic theory development, all of which have influenced current debates.

According to Jergensen (1998), multilingual children and youths acquire code-switching as a strategy of gaining authority. Children may adopt the adult world status and social connotations of the Danish and Turkish codes at an early age. However, as they grow older, they utilize Danish and Turkish alternately for a variety of purposes, regardless of the social statuses associated with these languages in the surrounding world.

Furthermore, code-switching research, when combined with other studies of the same children, clearly demonstrate that code-switching and intrasentential switching, in particular, is a sophisticated linguistic skill that is primarily used by those who excel in both their first and second languages, as well as in school (Jergense 2003, Maeganard 1998). It was discovered earlier on that Turkish-Danish children and youth do not code-switch due to a lack of proficiency in L1 or L2. They do so for pragmatic reasons and because they have the verbal tools to do so.

Switching between accessible codes is a habit “that we all engage in as part of our linguistic behaviour” (Jergensen 2004). These discoveries opened the way for Jergensen’s formulation of the language approach (Jergensen 2004, 2010) and the concept of polylingualism (Jergensen and Moller 2008), which was expanded upon by Moller (2008a) and Madsen (2008b) (2009a).

The term ‘Humankind is a languaging species when languaging speakers use language elements at their disposal to fulfill their communicative goals as best they can,’ was the claim by Jergensen and Moller (2008). To describe a different approach, Jergensen and Moller (2008) posited that Polylingualism is a more descriptive phrase than multilingualism. Multilingualism requires a static view of languages as distinct and countable things, whereas polylingualism is founded on the premise that speakers use characteristics first and foremost, that is, they use language rather than languages. The utilization of linguistic aspects by language speakers, such as the youths in Benin, is a clear reality in Jergensen and Moller’s project. These linguistic characteristics are employed to stylistically develop their communicating performance with the goal of establishing their own identity.

These new linguistic practices are used by the Benin youths not because of any kind of communicative incapacity, but as a form of power wielding, according to Jergenesen (1998). Benin's polylingualism stems from the presence of the multiple language codes in use in the environment. "BUYL," Benin Urban Youth Language has forms from practically all the native languages co-existing with the language of the environment.

2.3.4 **Multilingualism, dialectology and multiethnolect**

'It is a point for sociolinguistic research,' Jergensen and Moller (2008) write, 'that simultaneous use of features from several sets of conventions, distinct languages (or varieties), is not an aberration from typical human linguistic behaviour, but a linguistic practice.' Since Ulla-Britt Kotsinas presented her findings from a study of adolescents in Rinkeby, a similar linguistic behaviour (code-switching, code-mixing, and slanging) has been central to Scandinavian sociolinguistics (Kotsinas 1988a, 1988b).

It was critical for Kotsinas to demonstrate that the colloquial language of young bilinguals in Stockholm was neither learner nor wrong nor terrible. Rather, analogy with historic Stockholm dialects should be used to comprehend their language. Quist studied language use in multilingual Copenhagen adolescent societies, influenced by the work of Kotsinas (Quist 2000). The purpose of this sociolinguistic dialectology study was to see if a new speech variation was emerging in Copenhagen's multiethnic neighborhoods and if a new Danish dialect could be recognized (Quist 2000).

Quist (2000) suggested that a speech variation with morphological, syntactic, and lexical features different from normal Copenhagen speech may be described depending on the definitions of terms like 'variety' and 'dialect.' As a result, she proposed the name multiethnolect to distinguish it from other 'lects' (dialect, sociolect, cronlect) and to emphasize the phenomenon's multilinguality, as opposed to ethnolect, which could indicate a mono-ethnic base. The question of whether a variety approach is consistent with an interactional and practice approach is still being debated (Madsen 2008a). The inclusion of bilingual speakers in the study and a wide description of the Copenhagen speech community made it possible to talk about and consider the speech of all young Copenhageners as ordinary rather than as a departure from typical language practices in the speech community (Quist 2003).

Mette Vedsgaard Christensen (2002 and 2003) conducted a research of “language use and language choice among adolescents in multi-ethnic settings” in Aarhus, Denmark; the second largest city called Gellerupparken, where most linguistic effects derive from Arabic languages was the subject of Christensen’s research. She claimed that what appear to be grammatical errors were actually indicators of a nascent Aarhus ethnolect. In the study of L2 (ethnolect) and L1 (nonethnolect) speakers, Christensen discovered that the L2 speakers employ much more classic Aarhus dialect elements in their ethnolect than the L1 speakers (Christensen 2010). This fascinating discovery suggests that multiethnic language practices are regionally specific and should not be considered in isolation from their surrounding speech environments or groups.

Despite the fact that pronunciation appears to be a key feature of (multi) ethnolects, little study has been done on describing what differentiates this speech from standard Danish in phonetic terms. The study by Gert Foget Hansen and Nicoli Pharao is a notable exception (2005). Hansen and Pharao identified a systematic difference in pronunciations of the distinction between long and short vowels in stressed and unstressed syllables when they compared speakers of multiethnolects to speakers of young standard Copenhagen. Speakers of multiethnolect had substantially shorter vowels than speakers of ‘youth standard copenhagen’, with the exception of words containing schwa in the second syllable (Hansen and Pharao 2005).

The previous investigations looked at the phonetic qualities of youthful Copenhagen, while this current study examines the use of slang, swear words, vulgarity, political jargon, and name customisations as urban youth language in Benin City, Nigeria. Some phonetic qualities were found to play a significant impact in the morphological processes that were accounted for in the personalised names. Reverse respelling; spelling swapping, transcribing, truncation, lexicalization, abbreviation, affixation, and reduplication are all linguistic features that are similar to those discussed in the previous reviews.

2.3.5 Social practices in Norrebro in Copenhagen

Quist (2008) expands the dialect approach to a more practice-oriented approach in an ethnographic study of high school students in Norrebro, Copenhagen, in accordance with the current study of “ Urban Youth language in Benin city” employing the

ethnographic approach to discourse environment. Quist demonstrates in this study that incorporating fragments of a multiethnic speaking style is an important aspect of broader semiotic and stylistic activities. Those that employ multiethnic language traits (properties characterized as characteristic of multiethnolect) in a serious, nonparodic manner share a variety of other activities, such as attire, favorite music, and school orientation. The ethnic backgrounds of the speakers have no bearing on the language choices. She says, for example, that some speakers of Danish ethnic majority background use multiethnolectal features frequently, but some speakers of minority ethnic background never use these elements. The style techniques that are used on a daily basis have an impact on “ownership” relationships.

Not everyone is allowed to use a word like “wallah jeg svaerger” (wallah/swear) in a serious manner, according to Quist. This concept is examined further by Quist and Jorgensen (2007), who show that the speaker’s location in the peer group landscape influences who can and cannot employ multiethnolectal elements among their peers. Maegaard (2007), like Quist (2010), considers the speech of young Copenhageners to be stylistic practice. She discovers that in everyday practice, youths make a significant contrast between using their own labels - ‘foreigners’ and ‘Danes.’ This distinction, along with that between “boys” and “girls,” is critical in the creation of aesthetic and linguistic meanings. When establishing social meaning, the speakers actively employ ethnicity and linguistic variety. It is critical to emphasize in current research of multilingual practices that speech patterns and ethnicity are fluid and variable.

Madsen (2008a 2008b) investigates language practices in a multilingual spot club, demonstrating, among other things, that in competition (e.g., competition for the greatest grades in school), language play and identity negotiations sometimes interact in unexpected and expected ways. University students and youths in Benin Urban City, like those in this study, have youth language for interacting socially with their peers and belonging to a group in the greater society. Even young apprentices who work as casual employees in various businesses in Benin like banks, restaurants, hotels, and most beer palours use youth language to communicate with one another. To set themselves apart from other older office workers, they use it to create bonding and solidarity among themselves particularly in a same sex conversation.

2.3.6 The youth and the internet world

Nigerian Internet users totaled 111.6 million at the end of March 2019, according to reports. Nigeria's internet users rose at the fastest rate of 55.716 percent among the top 20 countries in the globe in the last 19 years, according to the report. Nigeria is the seventh-largest internet user in the world, according to Bamidele (2019), in a news magazine published around the world. Nigeria's internet or data market began to develop in the year 2000, when the telecom sector was deregulated. The liberalization of telecommunications allowed private investors to offer services to Nigerians.

For today's youth, dictionaries are a thing of the past. The fun new thing is the emoji spelling bee. The youth are using their computers and phones in new ways; they are chatting about insta stories, hashtags, puppers, and other topics. To the youth, 'yoozh,' 'ouj,' or 'ush' are the greatest ways to shorten the term 'usually.' The response is ambiguous, but it is making the rounds on Twitter among digital natives. It is best to keep the dictionary in the library. Virtual assistants are their preferred term; phrases for these young people have taken on new meanings practically overnight Keith (2017: 528).

For example, slay now denotes achievement in a task. You can critique their wordplay, but how much of it is their fault? Born into a world of 140-character tweets, where life appears to be made easier by the use of computers and automated processes; the world is changing, with women preferring to pay incubators to bear their babies for them and men preferring to collect money to donate sperm to a woman rather than marry. The youth communicates in unique and difficult-to-understand methods Keith (2018: 9). Puppies, doggos, and pupperinos come in a variety of sizes, shapes, the bork, and boofing of each other as well as the use of emojis are amazing. It may surprise you, but you should become acquainted with an unusual linguistic trend that is entirely dog-centric. It is called Doggoling. It frequently appears alongside a video or photograph of a dog. One probable explanation for this furry infatuation is that when unpleasant news hits the newsfeeds around the world, people seek refuge.

Dog spotting moderator Molly Bloomfield told National Public Radio that "dogs in general are pleasant and uplifting" (NPR). She goes on to say that everyone loves dogs and dogs love everyone, regardless of political views, gender, or socioeconomic level. The popularity of dog-speak has skyrocketed as a result of this dog-centric positivism. Doggo

and pupper are phrases that even Merriam-Webster is aware of. Though words have a long way to go before being considered for inclusion in the dictionary, they must be used in published, edited work over a long period of time to be considered Keith (2018:9).

2.3.7 Fan fiction as subculture of the youth

In terms of media consumption, the youth have successfully built an alternative culture in the form of fan fiction. With approximately 650.000 Harry Potter and 3, 00.000 Naruto stories, the website fanfiction.com has over 2 million followers. There are around 10.000 communities in the general category alone.

Authors of fan fiction, according to scholars at the journal of media literacy education, rely on their readers' prior understanding of characters from stories to create fresh fiction. It all depends on one's favorite fandom. It originated as a one-of-a-kind activity among 1960s youth, when Star Trek fans began exchanging stories through fan-interest periodicals and scientific meetings. Dojinshi, or self-published comic books based on favorite anime and manga storylines, are now widely distributed in Japan by amateur artists. In addition, many teenage fan fiction writers congregate in online communities founded by a shared enthusiasm for a comparable entertainment film, book, or show, regardless of gender, age, or ability Michael (2019).

2.3.8 The youth speech change

With euphemisms, acronyms, and emoticons at their disposal, today's youth are not scared to talk about issues that were formerly forbidden. For example, the hashtag #whatYouDontSee; brought together a lot of young people to talk about despair, sexual harassment, bullying, abuse, stress, and other issues in the open. Thanks to blog postings, Insta-stories, and live chats Gretchen (2019).

2.3.9 The Youth and youth culture

In Africa, there are microcosms of deviant youth cultures that define their goals and set the agenda for group membership and unity using language and other collective interests. This category is primarily concerned with repurposing and reshaping base language words in new settings with new or negotiated meanings. In Nigeria, for example,

the development and spread of Nigerian Pidgin, which is effectively differentiated from city to city and has been manipulated by young people to create radically different linguistic norms and stylistic commonalities (for example, in Naija Hip-hop culture), may be able to fill this gap. Many other African youth formations may have created their own unique sociolects, patois, or ritualized codes, complete with unique vocabulary and recontextualized meanings of words acquired from neighboring languages. These, too, are examples of youth languages in and of themselves. Some of the recurring qualities of such codes are the conventionalization of meaning and the contextualization of linguistic features. Language is just one indexical feature that adds to the semiotic bubble that young people create. They have a community of practice, such as music, fashion sense (hairstyle), athletics, initiation rituals, and an entire social universe.

The usage of strange languages outside of the established linguistic order is a creative output that is part of youth's daily narratives. Linguists, anthropologists, and sociologists are all interested in studying 'youth language' around the world due to differing linguistic patterns. Seven volumes in the European context have contributed to a better understanding of youths' diverse styles and habits (Androutsopoulos and Georgakopoulou 2003; Nortier and Svendsen 2015; Stenstrom and Jorgensen 2009; Stenstrom 2014, Nassenstein and Hollington 2015).

2.3.10 African urban youths and their language strategies

Morphological and semantic manipulations, deviant vocabulary, code flipping (and code-mixing), borrowing, and other transidiomatic behaviours are all common methods used by African urban youth languages, according to Kießling and Mous (2004) and Mugaddam (2009). In addition to these tactics, young people develop languaging, translanguaging, and polylinguaging by creating unique meanings for lexical objects using a lexifier language or their own sociolects (Wyman 2012; Garcia and Wei 2014; Jegensen, 2008). According to Storch (2011),

...the strategies in which urban youth languages are created depend on speakers' creativity and preferences, and the process of manipulation has an overly playful overtone, expressing transition and mobility.

As a result, one of the most apparent linguistic components of African adolescent languages is the construction of meaning. It is influenced by ties to societal changes and generational shifts, reflecting the fluid and dynamic nature of their linguistic practices. Taboo forms and idioms, vulgar terms of address, slang, and sexual metaphors are all part of the linguistic standards of Benin's urban youth. It has been demonstrated in this study how various types of innovations are used in the development of flexible and dynamic identities as well as in disrupting the social order. Some speakers consider youth language as evidence of linguistic playfulness or primarily for fun and enjoyment, while others see it as part of the 'mainstream flow' that builds group solidarity. Composing songs, raps, and jingles is another embodiment of Benin young language in the urban sphere, notably in the music scene. This is mostly used as a type of resistance identity, in which young people use a music platform to speak out against the government, the wealthy, and a few bad apples. They also utilize it to illicitly contribute to socio-political debate and communicate attitudes, wants, and feelings.

Graffiti, a computer-based platform where teenagers use emojis for communication, is also heavily influenced by youth slang. 'It is widely considered that graffiti is employed by youth (or youngish) members of society, and indeed practically all graffiti producers who get caught are young,' Jegensen (2008) verifies. On the urban wall, they converse using the resources of their language and other local linguistic dialectics. The use of Urban Youth language can also be seen in digital and social media chats, and its widespread adoption and dispersion from home to Diaspora cannot be overstated. Deumert (2014) addressed this mobility in her monograph *Sociolinguistics and Mobile Communication*. Written languages are not just indexical, but also social acts, as evidenced by this data. Another important aspect of youth language agency is nicknaming. This is demonstrated by Evbayiro (2016), who describes name customisation as a typical aspect of youth language that reflects linguistic inventiveness, identity construction, gang influence, and other factors. This state of affairs demonstrates that nicknames or name customisation can provide fascinating insights into juvenile social experiences as well as a window that displays deviant linguistic practices and attitudes.

2.3.11 The dynamics of the youth language

Language change and the formation of new words and meanings are the most visible aspects of the youth language dynamics. In lexicographic practices, Smith (2011) recognizes the youth language as one of the most productive venues for providing new words to standard languages. These findings will aid the advancement of sociolinguistics and vocabulary research. Youth languages also contribute substantial dialectological materials, as they are generally spoken in non-standard forms and contain elements of group languages. They range in expressiveness and provide information about the society's history and growth. Youth languages have also been claimed to pose a threat to linguistic and cultural forms in a variety of ways. Youth languages result in the emergence of mixed or hybrid languages, as well as the displacement of indigenous languages (Dutta and Bhadra 2012).

Most youth languages have been clearly established as independent languages with their own lifestyles, distinctive vocabularies, and intricate grammatical systems. However, this appears to rule out the possibility of them being deemed languages. Regardless of their origins or history, they are distinct languages. They are dynamic or fluid media that serve as indexical resources for urban Africa, reflecting the functioning of African and Nigerian cities. African youth languages are models for how to use 'language' creatively, and they reflect the complex pattern of language use in Africa Isiaka (2018).

They have the ability to be taught and passed down from generation to generation as other languages. Though, it is unclear whether these languages are employed in the classroom, either as instructional medium or as subjects of study. There is yet to be a documented instance of an African youth language being adopted in a school setting. Some of these languages were considered to be solely employed in male-dominated social areas because of their gang origins. As a result, these languages were frequently connected with certain ideologies. They were regarded as street languages, and those who spoke them had a low social rank or a lack of education. Gender differentiation and other forms of bias in the usage of youth languages appear to be diminishing as a result of modern social realities sparked by the expansion and development of these languages. Some of the more vehemently held unfavorable stereotypes about them are increasingly dispelling. For

example, music artists use (Urban Youth Language) to produce songs, raps, and jingles (Nassenstein 2015: 188).

In Benin City UYL is used by the prominent radio station Independent Television/ Radio “ITV/R” in three popular programmes called “*Man around Town*,” “*Izigan*,” and “*How Una See Am*,” where topics like crime, marriages, personal lifestyles, health, economy, politics, education, and government activities are discussed. The language establishes a common ground of understanding between the host of the show and the general public. As a result, the idea that youth language cannot be utilized in school is not supported. It is the view of the researcher that if teachers were to use YL in the classroom, teaching, learning and understanding would be at its peak.

2.3.12 **The youth language and Naija hip-hop**

Inyabri’s essay (Youth and linguistic stylization in Naija Afro hip-hop) delves into the vibrant realm of hip-hop culture in Nigeria’s post-colonial period. He developed and analyzed three major thematic categories through which young Nigerian hip-hop artists use their linguistic innovation to characterize performance, convey desire, ego, and anxiety in a socio-economic and political environment that is critically unstable.

His theories are shaped by postmodern, postcolonial, and discursive paradigms of an emerging global linguistic anthropological thinking provided by front-line scholars in hip-hop studies’ new generation of inquiry. Inyabri sees healthy competition as inspiration for the Nigerian hip-hop community’s creative language stylization. In the backdrop of neoliberalism and the advent of new digital media technology in Nigeria, he prioritizes a contextual examination of a version of linguistic innovation that is inextricably linked to identity construction.

Similarly, Quentin Williams’ (2016) essay (Youth multilingualism in South Africa’s hip-hop culture: A meta-pragmatic analysis) analyzes youth multilingualism in South Africa’s hip-hop culture in an online social media arena and advertising. The research, examines how young multilingual speakers involved in the country’s hip-hop culture converse and write about the blending of racial and ethnic speech patterns, as well as the use of registers in gendered identity practice.

His point is that the examples of youth multilingualism show a complicated picture of youth multilingual contact in postcolonial South Africa, one that necessitates a socio-cultural linguistic response that accounts for youth multilingualism's cultural influence on local hip-hop culture. As a result, he proposes that South Africa's multilingual policy planning be revised to account for the complex socio-cultural changes that develop as a result of youth multilingual practices.

2.3.13 **The youth and swearing**

Swear-words are considered disrespectful, belligerent, cantankerous, and the society sees it as discourteous, and even in contradiction to sociolinguistic behavioural recommendation. Because of its public regulation purpose, it is a sociolinguistic phenomenon worth investigating. The researcher specified four characteristics that are universal to all occurrences of swearing when defining the term. In the work of Ljung, (2009:51), "swearing." is defined as the usage of prohibited words in utterances. Swearing with prohibited terms emphasizes the point the speaker is trying to get across. Swearing to him frequently breaks cultural norms.

Secondly, these exact interpretations of such forbidden words are being used in profanity, they are not particularly powerful. They remain ineffective because of its lexical, phrasal, and syntactic constraints. Swearing is classed as a formulaic language. Swearing is a form of introspective language in which the speaker's feelings and views are expressed. In this investigation, the consequence of a rise in youths' uncontrolled immigration into Benin society, which was traditionally highly conservative and contradictory, is the use of Some forms of swearing from other cultures and languages. The researcher discusses how the degree of offensiveness of a taboo word is unrelated to the taboo's perceived strength, which changes with time. Even things that are prohibited during the daytime are frequently allowed to be transmitted outside of the restricted hours.

Furthermore, despite their interchangeability with other words in some context, taboo terms cannot be replaced with their literal synonyms when used in the context of cursing. We can't say 'Shag you!' instead of 'Fuck you!' for example. However, the phrase "Screw you!" can be used to convey the same message. This means that swear words have a certain synonymy that is unique to them. Swearing is formulaic because the

complete sequence's meaning cannot be deduced from the words it contains or its grammatical structure Ljung (2009:51).

The formulaic quality of swear words, according to Ljung, is sometimes regarded a case of grammaticalisation, which is accompanied by desemanticisation. Desemanticisation, or the loss of meaning, is quite common in swear words, according to him. Swearing is largely employed to indicate the speaker's attitude as an emotive language genre. However, based on the given verbal and non-linguistic information, the listener will develop their own interpretation of the statement.

Finally, the speaker has no way of knowing how profanity will affect the audience. This could result in serious consequences or penalties. There are subtypes of cursing, according to Ljung (2009). As the primary features of the taxonomy offered in his works, he uses the distinction between function and theme. The terms 'function' and 'theme' allude to the sections of banned language from which the swearer gets his or her swear words. The relevant functions are classified into three groups: stand-alone, slot fillers, and replacement swearing, each with its own subcategories Ljung (2009: p. 51).

Most languages get their swearing vocabulary from five major – as well as some minor – topics, according to Ljung. Religion is the first main theme. There is a distinction between heavenly and diabolic cursing in Christian cultures, although diabolic themes do not appear to exist among Muslims. Scatological is the second and most common subject. The sex organs are the subject of the third. Among all the languages analyzed by Ljung, the use of forbidden verses for the feminine gender structure was the most common. Sexual acts are the focus of the fourth theme (p. 52).

Some Germanic languages, such as German and Swedish, have taboo words for sexual intercourse that are never used in swearing. The first major theme is religion. In Christian cultures, there is a contrast between heavenly and diabolic curses; however diabolic themes do not appear to exist among Muslims. The second and most prevalent topic is scatological. The third is on the sex organs. The usage of taboo words for the female sex organ was the most widespread among all the languages studied by Ljung, (2009: 51).

2.4 The history of swearing

This discusses the earliest documented instances of swearing, as well as all the social, cultural, and worldwide consequences of swearing used up to the twenty-first century. Ancient Egypt is home to the first two recorded instances of swearing. Swearing has always contained elements of self-cursing. In classical Greek and Latin, swearing by Zeus or Hercules was perfectly permissible. As a result, their profanity was limited to the usage of god's names, and no foul language was utilized. This is not to say that there were no "bad words" in classical Latin, but rather that "swearing was not part of the linguistic repertory" In addition, there were gender inequalities among the Romans. Ljung (2009: 51).

Saying a swear word in public was punishable by death in medieval times. As a result, for hundreds of years before being written down, swear words were used in oral talks. People were apprehensive about writing with them. Swearing was not eliminated or reduced despite such strong punishments. Profanity became increasingly widespread as a result. It quickly gained a large following among people of all social classes, regardless of gender or age. Since it could transmit an appropriate grammatical content and be used in a comprehensive fashion, profanity became an artistic expression.

Foul language was popular in the United Kingdom throughout the eighteenth century, but by the nineteenth century, respectable members of society had abandoned it. Swearing is still the most common technique for soldiers and sailors of all ranks to vent their displeasure. Swearing in general and the usage of four-letter words in particular practically resulted in the same way of speech in the twentieth century. 'Fuck' has been used since the seventeenth century, and compared to other four-letter words; its use is quite recent. However, this does not mean that other types of swearing have diminished in use. Scatological swearing, which is used in all languages, showed the highest usage of all types of swearing in Ljung's study.

In several languages, cursing is referred to as 'Expletive Interjections,' as it contains expletives for exclamations of pain, surprise, or displeasure. Ljung proposes that any utterance can be an exclamation; however, what matters is the speaker's state of mind, not the syntax or other elements of the utterance.

The majority of profane interjections in the BNC, according to Ljung's research, are religious in nature, such as the delivery of 'Oh God' and 'Hell.' In fact, the representation is carried through the delivery. There are two ways to employ expletive interjections. First, there are reactionary interjections, which are commonly regarded to be the most common, and show the speaker's involuntary response to stimuli, such as surprise, displeasure, or pain exclamations. Pragmatic interjections, on the other hand, serve the communicative functions of subjectivity, interactivity, and textuality. These three roles are closely related to pragmatic markers, and their use in Ljung's study outpaced that of reactionary interjections Ljung, (2009: 155-171).

It is obvious that the same interjection can have several meanings depending on the context. Furthermore, pragmatic interjections were frequently utilized as slot fillers, especially before clauses. Informal categories include 'Oaths, Emphatic Denial, and Curses.' The two oldest types of swearing are informal oaths and curses. In comparison to speakers from the middle ages, modern English speakers have fewer options for oaths and demonstrate a lack of inventiveness in their oaths. Oaths are alive and well in various languages, including Arabic, and are unaffected by the interjectionalisation and grammaticalisation that have harmed oaths in Western-derived cultures' languages. Furthermore, strong denial can be found in a variety of languages. This type of swearing is similar to oaths in that it uses forceful expressions to deny statements. It is often used to deny the reality of a subsequent statement, as in the phrase 'The hell it is!' Scatological and theological themes are the most prominent themes in emphatic denial swearing. The expressions "God forbid!" and "I reject it!" are very popular in Benin. Ljung focuses on three sorts of swearing in particular: ceremonial insults, name calling, and unpleasant recommendations.

Infernal powers, worldly abilities, and summons of heaven do not appear in these sorts of cursing as they do in curses, with a few exceptions. Instead, the forms of cursing examined in this study include sex, mothers, masturbation, animals, and disease, which are all taboo subjects. The mother is the most common theme in ritual insults. This topic has less to do with languages and more to do with civilizations. In other words, the mother topic is not treated the same manner in two languages belonging to the same language family, such as the Finno-Ugric languages, Finnish, and Hungarian. However, linguistic and cultural barriers are occasionally blurred as a result of immigration. Due to the impact of linguistic and/or cultural interactions, several swear words that were previously

unknown in some languages or cultures have begun to arise. This thesis aims to demonstrate the clear consequences of linguistic contact situations.

Ljung (2009) employed swear terms such as 'Degree, Dislike, Emphasis, Exasperation, and Annoyance' to introduce swear words that are used inside larger units, such as slot fillers. Because the focus is solely on swearing words, these are referred to as 'expletive slot fillers,' and they indicate the speaker's mood. It is crucial to remember that, despite the trend toward categorizing swear words, people's views on swearing, religious beliefs, and appropriate behaviour varies greatly.

According to Ljung, profane slot fillers are used in all of the languages he studied to signify emphasis and disapproval. He also mentions that other languages, such as Arabic, lack specific means of expressing hatred. Furthermore, there are languages with various linguistic typologies and civilizations that continue to convey hatred and intensification in the same way.

Cross-linguistic comparisons of swearing are a rich source of information for researchers studying emotive language. As a result, it might be beneficial to extend the comparison to additional languages not covered by Ljung's study for individuals interested in studying swear words and expressive language. Ljung is only interested in 'Replacive Swearing.' The author of the previous study stated that determining the category to which certain swear word belongs, as well as the principles that can be used for designating such words as utter profanities, can be difficult. In languages where a single swear word has multiple literal meanings, designation can however become considerably more complex.

In fact, philological and contextual elements, as well as the setting of the speech, all play a role in determining the illocutionary force of a swear word. Ljung elucidates an intriguing mechanism for developing new words in Russian, resulting in an outstanding Russian cursing lexicon. His work's unique discoveries can be used as teaching material in a variety of courses, including sociolinguistics and historical linguistics. Scholars interested in comparative linguistics or multilingualism will profit from his analysis of the languages employed in Ljung's study, which is published in his book. The volume is also a significant resource for graduate students and researchers. The data supplies users with a wealth of facts on relevant studies as well as ample examples, Ljung (2009: 240).

Ljung's own findings also provide in-depth analyses of the subject. Swearing, on the other hand, is part of the everyday vocabulary of Benin's urban youth. The most intriguing aspect of their cussing is that they all (youth) do it without any resentment. When it comes to exchanges between young and the elderly, or between male and female youth, the difference is noticeable. Swear words are also used in female-to-female interactions without establishing a rift. When mixed sex or elderly vs youth members of the community engage, a fight or serious argument can result. In chapter four, the major causes of these perceptual disparities in the use of swear words will be examined.

2.5 The youths and sexual metaphors

The composer's opening title of a famous current hip-hop music tune which really gained great acclaim throughout Southwest Nigerian youths in general is 'All I want is your waist.' In this sentence, the waist is used as an analogy for the genital tract. In this approach, a genital tract is seen as a physical feature. In 'your waist,' the reference to sex is metaphorical. The lyrics is a replication of what youths think and give different meanings to traditional lexical words and idioms in order to strengthen their group's togetherness and identity. These types of lyrics educate young people about sex and sexual practices.

Music, as we all know, is at the heart of all we do. Music, modifies and intensifies young people's dispositions, engenders much of their argot, controls their talks, and determine atmosphere at public gatherings. Diverse music types define the crowds and cliques that youngsters associate with, and music celebrities serve as role models for how youths act, speak, and dress. Some teenagers even model their hairstyles and appearance after their favorite musicians and movie stars.

Drugs, porn movies, and alcohol, in addition to popular music, have a significant impact on defining teenage attitudes and structuring their sex and sexuality experiences. (Goldstein 1985; Johnston, O'Malley, & Bachman 1998)

Outlawed drugs and psychoactive substances constitute a threat to society's safety and well-being. Miss use and abuse of these narcotics is at an all-time high in Nigeria, having a devastating influence on the lives of these young people. Depression, organ damage, psychosis (mental disease), and sexual assault are only a few

of the unpleasant side effects of pills compulsion. Liquor on the other hand is connected to youthful demise, neural and psychosomatic matters, lung malignancy, dwindled reticence and more risky conduct such as vulnerable sexual role.

According to Manning (2008), one of the first effects of pornography on a developing adolescent's mind is that it causes concern and anguish when the person is not psychologically capable of processing the image. Pornography exposure, among other things, has led to excessive erotic prospects, anxious associations, and a conceivable loss of attentiveness in sexual role among young people. This can cause severe stimulating frustration and sexual vulgarism, which can become entrenched in the conversational performance of young people.

Youth is a sexually active category (as a unique stage of life). The usage of sexual metaphors is a young person's endeavour to forge their own identity by establishing a dynamic social environment. Where sexual themes are explored and investigated, there is a profound mismatch between the past and the present. This refers to adult cultures in opposition to adolescent subculture growth, in regard to identity formation and adulthood. The engagement of these metaphors in everyday conversation has upturned inquiries about societal sedateness in public spaces, particularly in a conservative environment like Benin City.

According to Adams (1990), the most significant semantic category from which sexual activities were drawn in Latin is the forms of beating and cutting. When employed literarily, the term sex is a stage of puberty, the words youth brings to mind; thoughts of order, local vocabulary, and positive personality. Sex portrays the act of punishment or humiliation, while some of the sexually oblique representations of youths in the Niger Delta regions and beyond are classified as slang in several studies (cf Okon 2003; Ukpong 2010; and Mensah 2011). This is because metaphors are included in the broad category of youths slang. Slang and metaphors share many characteristics, like, organization, vernacular, and sociability-enforcing.

Sexual metaphors, on the other hand, are not as transient as certain argot lexemes and phrases, as some have been in use for a long time. Rather than dying out or being immediately replaced or displaced, these patterns and expressions are continually updated, and new synonyms are formed from them. The social environment in which imagery are

used to influence how their signals are characterized or accepted is called ‘pornographic’. In order to understand the sense of these analogies, every problem with social marginalization is indeed subjective, because they are easily understood by all who uses speech in the environment so long as they are familiar with the shared norms of the environment where youth language is employed. For example, in Benin society and within the wider sociolinguistic framework, the metaphorical reference to male genitalia as *plantain cucumber*, *banana*, or *carrot* is wide spread knowledge. Metaphors are appropriate for slang because of the social dimension (Okon 2003).

2.6 Slang, the youth language and sexuality

“Slang is an ever-changing set of colloquial words or phrases used by speakers to build or maintain social identity or cohesion within a group or with a trend or fashion in society at large,” according to Eble (1996:11). This definition of slang highlights its vibrancy, familiarity, and uniqueness in describing the attitudes and interventions of young people across the spectrum. Slang is referred to as “popular speech” because the lexicon is widely used and does not distinguish itself from several virtuously dialectal activities. Slang is thought to be a good source of potential words for modern vocabularies. Allen (1993:6)

This shift in paradigm, according to Smith (2011), suggests a growing openness to new terms, shifting grounds from conventional constructed on level-headedness, equivalence, reason, and word origin on popular and current usage. Providing new language etymologies towards general use, on the other hand, maintains the lengthy notion of terminology as a specific grammar reserve. Slang builds upon comparable emotional - cultural life of students’ individual relationships with fundamental part of adolescent grouping. Eble (1996: 11).

Youths, according to Reyes (2005:528), utilize vernacular to shape community limitations among similar youths and grown-ups. She further confirm that African Asian teenagers construct diverse identities in connection to African American youth culture as a result of her research into how they use African American terminology. The goal is that, it creates a bounding atmosphere for the African youth in the face of racial discrimination in

the United State. To create a sense of independency and an organized identity for themselves they typecast their usage to that of American youths.

This present study on Benin urban youth shows that youths, use African Nigerian slang to create their urban youth identities in Benin City which is our research region. And anyone who is not capable of using this slang terms, are said to be old fashion and 'lack swag' (a term used to mean fashionable, being in vogue). Slangy interactions by these youths have great impact on their social lives and peer interactions, which are heavily sexualized. The ability of lexical innovation (sociolect) to complement borrowing from other languages, as well as the ability to attach new expressive and social meanings to the same referent or existing form, is a key aspect of their slang.

Since connotation can only be detected based on facts included in the utterance, Reyes (2005:528) claims that "the social meaning and impacts of colloquialisms are not absolute values but communicatively determined." To a considerable extent, this idea is defined and contextualized within the modern socio-cultural framework. As a result, Bucholtz (2007), claimed that semiotic significance of slang is controlled by the social context in which it is employed. The metropolitan setting creates an enabling atmosphere for continual change and travel for youths who claimed ownership of many languages and cultural resources (Bucholtz and Scapoulli, 2009). Internet, crosscultural interactions, as well as other societal forces such as their passion for music, athletics, media, cinema, and style, amongst many other factors, provide adolescents with accessibility to all of these assets.

McLaughlin (2009:1) describes these processes that explain the immigrant phenomenon as "the various unique, innovative, and often stunning cultural adaptations to urban life...created...more often out of necessity than choice." This is where they derive their youth-oriented linguistic practices, which are part of their desire for uniqueness and innovation. (2009: 1).

Code-switching (and code-mixing), is one of the distinguishing aspects of African urban youth languages phenomenon in most African space particularly when it comes to the youth / the youth language relationship. In Benin City, code-switching is a regular observable trait. Most African youth languages evolve through the need for identity recognition, youth solidarity and the quest for a place in the societal sphere. It is observed

that youths vernaculars are linked to the ethnic origin of contexts. Very many developed as clique lingos, others as highly variable illegal jargon (sociolect), and yet others arose when the need to maintain a bond with a certain group became critical, like the case of youths in Benin, the last Governorship election in 2019 created very many lexemes which are still in use among the youths till date,.

The youths frequently utilize their specialized language to register their distinctiveness and inaugurate collective interplanetary. Bucholtz and Scapoulli (2009) understand youths as creating variety speech galaxy and contributing in its alteration as well as its replication is supported by this. African youth languages have been studied as urban phenomenon. The youth violence in Africa is mostly caused by social exclusion and societal disparities, which is partly responsible for the attitude and behavioural tendencies displayed by the youths in every society. Aberrant characters displayed by youths are one major resistance force which they use in sending their grievances to the government of their state and country.

Previously, life in the street, racial gangsters and warlords, and other deviant organizations stimulated the urge for identity construction and sensitisation of the development of young relationships and communication.

In view of the fact that juvenile language activities is a male-dominated area, the basic incentive for following this non-normative trend is what Stenström (2000:101) refers to as ‘reversed prestige,’ which suggests a sense of toughness, strength, and hegemony. Presently, both sexes now appreciate the use of slang, with women using more slangy phrases than their male counterparts. Slanging is no longer solely reserved for male sex Evbayiro, (2016).

In this study, we argue that the youth language is vulnerable to sexual objectification rhetoric, in which sexual identity is a social concept governed by social system (Larsson 2001). The social and cultural context in which stereotypical attitudes toward sex (and sexuality) are displayed shapes conventional sentiments regarding sex (and sexual orientation) and how they are represented. Through their particular language, young people produce metaphor and slang, which are fluid (anything can mean anything), ephemeral, and adaptive to breach previously held ideas and rules concerning sexual behaviour and communication.

2.6.1 **The youth and political jargon**

Political jargon is a collection of words and phrases used by politicians, lobbyists, the media, and others to communicate about political topics in a more rapid, coded manner. Political jargon is a colloquial language of catch phrases used by politicians.

Many words in the English language are used in everyday conversation. Jargon, on the other hand, is a form of code used by members of a specific group of individuals; it often consists of phrases that have no sense outside of a specific context. “Lingo,” which is not the same as slang phrases, is another term that is occasionally used interchangeably with jargon. Hon. Patrick Obahiagbon is a prominent source of political jargon in Benin City. He is a Nigerian from the city of Benin in the state of Edo. He is a politician as well as a lawyer. In his early thirties, he was elected to the House of Representatives. He worked for Oredo till 2011, when he was appointed Chief of Staff to former Edo State Governor Adams Oshiomole. When it came to social and political commentary, Obahiagbon’s linguistic caricature earned him a cult following among many Nigerians. University of Benin is his alma mater, and it is the most well-known university in the state of Edo. There are some jargon examples in Chapter four that can help you understand the subject better.

2.6.2 **The youth and vulgarism**

The usage of profanity and filthy language is a longstanding concept about the disparities between men and women. This is demonstrated by the widespread use of terms like ‘ladylike’ behaviour and ‘swearing like a trooper,’ which refer to the assumption that swearing is solely a male habit. In this topic, a variety of claims have been made about female and male speech styles. Jespersen (1922) asserted that women had an inherent aversion to vulgar and gross statements, preferring subtle and (in certain cases) veiled and indirect expressions. Women use more polite terms like ‘damn’ and ‘oh dear’ (Coates 1986).

In Evbayiro, (2008) unpublished M.A. thesis, on Gender, Language and Culture, the place of the Edo woman; women are presented to use hedging, and mitigated

utterances in most of their male/female discourse in the Benin cultural setting to further buttress Jespersen, (1922) and Coates, (1986), assertions.

2.6.3 The youth and euphemism

Euphemism is defined as “the replacement of a pleasing or innocuous statement for one that may upset or insinuate something disagreeable” (Cruse 2006: 57). He went on to explain that an euphemistic expression that alludes to anything that people are hesitant to say in public for dishonoring others, so this reduces the severity of the offense by alluding to it obliquely in certain manner. Most recurring threads in which neologisms are used include sex acts and genital organs, as well as physiological functions like excrement and urination. Weasel words are also used in the contexts of mortality, faith, and finance. The most prevalent indirectness approaches are synecdoche, extrapolation, analogy, and acoustic alteration.

Trask and Stockwell (2007) define euphemism as “the use of a term or phrase as a substitute for a further phrase that is eschewed along with its prohibited position or because of its unfavorable specific political overtones.” W.C., lavatory, restroom, loo (from the French lieu ‘place’), netty (from the French nettoyer ‘to wash’ or possibly the Italian gabinetto ‘cabin’, i.e., toilet), little boys/girls room, cloakroom, ensuite, etc’ are just a few of the many concepts for the lavatory (which itself is a word that concentrates on cleaning instead of defecating). Cruse (2006: 57)

On the other hand, there are certain forms of euphemism that includes employing language in odd ways to disguise cognition, as Rawson (1981) puts it. This is referred to as ‘doublespeak’ (Katamba 2005). “...when speakers and authors attempt not so much to avoid offending as to deceive...we enter the cosmos of dishonest euphemisms, where the conscious features of circumlocution and doubletalk loom big,” according to this viewpoint.

According to Trask and Stockwell (2007), political and military euphemism has been a particularly productive area of lexicalization as governments have become more democratically accountable and sensitive to negative public opinion of their wars: the US–Vietnam war produced collateral damage (for “civilian casualties”); the Balkan war turned “genocide” into ethnic cleansing; the US–Iraq war produced surgical strikes (for

“supposedly precise bombing”); Furthermore, during the Russian occupation of Afghanistan in the 1980s, Afghani fighters were referred to as “freedom warriors,” and Nigerian soldiers in Gobe “opened fire” following another Boko Haram raid. Also, the “Civil Cooperation Bureau” was the name of the agency in charge of assassinating political opponents during the apartheid system in the Republic of South Africa (Katamba 2005). “Lockdown” refers to the current global increase in death rates caused by the Corona Virus (Covid 19) pandemic, in this study).

As a result, ambiguity is the philosophical reverse of analogy in speech, according to Chilton (2003): wherein imagery substitutes vocabulary and also is forceful and justifying, euphemistic expressions are inhibitory and stealthily. In contrast to vocabulary substitution, he says that understatement is accomplished by textisms such as exclusion, passivisation, and generic structure. According to the foregoing explanation, there seem to be two categories of euphemisms: those that deceive, misrepresent truth, feign to convey, make the bad seem good, evade or shift blame, make the negative appear positive, and create inconsistency between actuality and what is said or not spoken Lutz (1996).

In this sense, Allan (2000), insist that false euphemism “is just a technique of deceiving others; the recipients.” It is a relationship between two people, one of whom has direct access to information and the other of whom receives it via the first’s version. It is worth noting that the need for euphemism is both social and emotional, as it allows people to talk about ‘touchy’ or taboo topics without offending, outraging, or distressing others and it works as a pressure valve while keeping the illusion of politeness (Linfoot-Ham 2005).

2.6.4 The youth, taboo and face

A prohibition is a behaviour that is prohibited for a specified group of one or many individuals at a precise moment and in a particular circumstance (Allen and Burrige 2005). The majority of these prohibited colloquialisms are viewed as significant in our existence, but many seem unable to be stated openly since they are believed to offer actual awareness towards what they refer to.

In this regard, it is clear that youths frequently break such taboos by their rash statements. Many have been reprimanded by many elders and come to realize that the only

remedy for taboo violations is euphemistic usage upgrade services, which mislead or deliberately deceive or conceal the true nature of things or people (for example, underprivileged or disadvantaged for “a cripple”), and seek to exercise a certain degree of prudence and tact. The goal is to appear hypocritical or evil while making a reservation acceptable and inoffensive. As a result, euphemism can be widely defined as a speaker’s attempt to make an expression less unpleasant, nasty, precise, direct, upsetting, or troubling to the audience than the word or phrase it replaces. Its goal is to appear attractive, agreeable, dignified, or refined while avoiding being alarming. Overall, it is a linguistic upgrading exercise including a roundabout diction. As a result, there is a strong desire to preserve the elegant legacy, as well as a degree of glorifying of the commonplace through language delicacy. It is worth noting that euphemism is a term that refers to a variety of rhetorical and figurative methods, including circumlocution, metonymy, innuendos, and metaphors (Bosman 1987; Howe 1988; Yusuf 2003; Linfoot-Ham 2005; Charteris-Black 2005; Carver and Pikalo 2008).

As a result, the use of euphemism is one of the areas of social life where language is crucial in combating taboo. When people communicate, they usually take care to choose their words carefully in order to avoid embarrassing or offending others or breaking taboo laws. Sociolinguists frequently analyze euphemism phenomena in terms of face in this regard.

The ‘public self-image of a person’ is defined as the ‘face.’ It refers to everyone’s emotional and social sense of self, which they expect others to acknowledge (Yule 1996). As a result, the ‘public self-image’ that all rational adult members have when engaging in spoken contact can be derived as face. The positive and negative features of the face are intertwined. Negative face is the claim of every ‘capable adult member’ to personal preservation, non-distraction, and freedom from imposition, as well as the desire that their acts be uninhibited by others. Participants in interactions’ negative and positive face demands are constantly threatened by various acts or omissions by other participants. Face is so highly prized; it can be lost, maintained, or enhanced, and it must be maintained at all times throughout engagement. We are continually aware of our own and others’ face needs when we communicate with others, we attend to them consciously or

unconsciously, and we cooperate to keep each other's faces clean (Brown and Levinson 1987).

People use a number of politeness methods, including address phrases, to soften utterances or activities that will threaten the face needs of others. People sometimes engage in face-threatening activities, either deliberately or unconsciously, by uttering things that threaten the other's face. Brown and Levinson (1987), the deference phenomenon is "the most blatant incursion of societal factors into language system." They are aware that respect is returned. The general principle of politeness is concentrating towards the addressee's "visual want." When you are verbally abused or shamed, face is what you lose. It is self-evident that in order to achieve what we seek without offending others; we too must maintain and demonstrate our participation in a peer class using non face-threatening acts. As a result, a face-threatening act is any conduct that can easily cause another person to lose face, whereas a face-saving act is any behaviour that reduces or eliminates the risk of losing face. Failure to adequately disguise some words or expressions is a serious breach of decorum.

2.6.5 The youth and name customisation

In linguistics, customisation is a relatively new field of research. It is the usage of personal names in a stylized form for the purpose of identifying someone. Though there have been few studies in this area, Using some Nigerian dialects, an experimental study was undertaken to create an awareness that nomenclatures are basic forms of language lexicons. Essien (2004) studied, Ibibio names reflecting the grammar of the Ibibio language. Essien's point of view:

Collecting all Ibiobio names would entail collecting a considerable portion of the language's grammar. As a result, a collection of names can be used to study basic Ibiobio.

In the following terms, Mphande (2006) backs up Essien's observation as cited in Akinnaso, (1980:277);

Names are the most meaningful lexicon in any language's vocabulary, and they are an essential component of the language inventory.

Geertz (1873), as referenced by Akinnaso (1980), the conceptual – societal worth of normal names as well as the extent underlying syntactic complication has two extremes and a sequence of intermediate stages. On one hand, there are names that have no significance, and on the other hand, there are names that have a lot of significance. According to Geertz (1973), in some societies, labels really had no significance, whereas in others, they are merely nonsensical utterances which have no relation to mental or communal authenticity or transmit precise features of individual they refer to.

Blount and Sanches (1977: vi.), Mehrotra (1980), Oyetade (1995), and Ikotun (2010) wrote and documented occurrences of name alteration as part of a language transition. Standards in society and culture, according to Mehrotra (1980), are never static. They are always changing, and the naming patterns reflect these changes. Societal aspects such as shifts in societal traditions, societal practices, challenging pseudonyms, the implications of structural adjustment pressures, the effect of innovative philosophies of urbanized western civilisation, training, democracy thoughts, its media, movie theatres, broadcast TV stations, as well as other methods of expression to empowered consumers inclinations, as well as the repercussions of digitalization are influences mandating name alterations.

Ikotun (2013) examines Yorubá name change/modification and sees Christianity as the primary reason. In Hindi, for example, Mehrotra (1980) addresses the phenomena of name adoption as a component of name change, describing patterns and situational limits.

- a) Eliminating the previous name entirely in favour of the new one: This could be due to a variety of circumstances, including a person's name being nonsensical, unusual, unpleasant, or humiliating, a person changing religion, becoming a monk, rejecting names that are seen by the society as having a religating and backward inclinations.
- b) Taking on a recent identity while keeping an old one or using both will depend on the situation:
 - i. Names given to a newly married woman who probably answers similar names to any one in her husbands' family an instance in Edo is '*ovbieoha*'.
 - ii. A name that a newcomer to the film industry or an artiste adopts and becomes known by over time.

- iii. A name given to a professional criminal who hides his or her true identity behind a mask. The phenomenon of name Anglicization among Yorùba youth is described by Oyetade (1995) and Ikotun (2010). “The phenomenon is employed as a measure of “civilization”.

The practice of personalizing one’s name is a relatively new craze among Nigerian undergraduates and newcomers to the entertainment business. A bearer of a name can create a unique type of name from his original name, like Davido a popular Nigerian musician. Most customised names appear unclear and useless to youths outside of the study population’s profession and surroundings from the standpoint of orthography. The major motive for the name is to strategically separate oneself from people who are called by that name, to assist such individual unit with those in his peer and age category and still be able to build friendship and humour with them.

2.6.6 The youth language attitudes and ideologies

Native children are growing up in very complicated sociolinguistic contexts, that resist basic judgments of their linguistic ability, or dichotomies (i.e. they must choose between both the native language and any other language exposed to them in their immediate environment) McCarty (2009). The youths have both negative and good feelings about their native languages. Due to a negative mindset of paying loyalty to foreign languages such as English rather than their own local language, some Nigerian youths have completely lost their indigenous languages. Parents, in certain situations, contribute to this mentality by favoring English over their own mother tongue. Some young people, on the other hand, still value their original languages. Knowing and speaking one’s native language gives youths the opportunity to communicate with their elders.

McCarty (2009) discusses the attitudes of young people on the use of language in various settings. For example, depending on sibling order, the adolescent reported utilizing different languages with different siblings. Indigenous kids in McCarty’s study indicated both favorable and negative attitudes and ideas toward English and the native/heritage language, according to McCarty. He observes that English has a utilitarian value among the youth, who describe it as worldwide, a “commercial language,” and a

“survival language.” English was also seen as a social class and prestige indicator. This viewpoint provided insight into the various attitudes youths have toward the languages they are exposed to while communicating with peers and elders, particularly in a multilingual Benin environment where youths are exposed to at least five languages: Edo, Urhobo, Itsekiri, Igbo, Hausa, and Yorùbá.

2.6.7 Effects of the youth language

Lodge (1992) discovered that younger speakers are more likely than older speakers to employ non-standard language in a conversation with a stranger of the same age group. The most fundamental effect of teenage speech on existing indigenous languages of the environment, according to Eckert (1995), is on the lexicon; yet, awareness of the influence of youth speech on the entire speech community is highest with regard to the lexicon. On a lexical level, Bloomfield (1984) noticed “young people’s predilection for slang,” which has been repeated ever since.

Language diversity and change are the most important effects of youth language. According to Kotsinas (1997), youth is widely seen as a social hub for language innovation and change. He categorizes linguistic changes among youths into four categories: new phonological variants, slang, grammaticalisation processes, and the formation of new language varieties (linguistic practices).

To Androutsopoulos (2003), young people borrow a lot of vernacular English terms and expressions. Several experts agree that the extensive usage of prohibited words (vulgarisms, expletives) is a feature of youth’s speech. Both Kostinas and Eckert made valid points on the impact of youth language, which the researcher strongly agreed to; that the youth language has a significant impact on any language’s culture. The inference is that when a language loses its basic value and pushes towards a new innovation, it will almost certainly do so at the expense of the protolanguage’s culture.

2.6.8 Functions of the youth language

In the adolescent period extensive virtual communities urge towards verbal obedience as well as cooperative demands inside the context or cognitive intimacy. According to Androutsopoulos (2003), the primary function of the youth language is to foster togetherness among peers within or outside of a community.

Another essential role of the youth language is the ability to reveal secrets that they do not wish to share with others outside their age group or profession. In terms of topic, purpose, methodological approach, and analytical presentation, it is vital to note that this study on juvenile language differs slightly from earlier publications. While other studies focused on the youth and their dress culture, attitudes, and life ideologies, this study focuses on the formation of an urban youth language structure and phenomenon as observed among youths in Benin.

2.7 Language contact

Contact between persons of various linguistic and cultural origins is becoming increasingly balanced. “Cross-border movements are on the rise,” according to Deumert (2006), “with around 96% of the people existing in the universe are lucky to live and make their living within their ethnic homes.” “The growth in foreign transit for corporate affairs, research, enjoyment, as well as emigration into abroad, the consistent influx of immigrants escaping violence or conflict, and indeed the growth of global commerce, led to a rise in connections all over regional and cultural frontiers.” (Knapp, Enninger and Knapp-Potthoff, 1987:1).

Contacts in social sectors such as tourism, entertainment, sports, mass media, research, and military collaboration are also grounds for this type of inter communication. Furthermore, natural disasters such as earthquakes and floods might cause individuals to leave their homes and travel to places where they speak different languages. The phrase “language contact” therefore refers to circumstances in which two or more groups of people who do not share a native language and culture interact socially or come into contact with one another (Trudgill 1992).

At any given instances, that individual encounter and use their different languages, the people as well as their means of communication contact. The issue of attitudes towards different languages in contact arises as a result of different means of communication (individuals in interaction against languages in connection). The groups in interactions most often than not lack a mutual language, and even if they have, the language is always not one of the utterers’ first or mother tongues.

The study focuses on the usage of English or Urban Youth Language as a common means of communication in the relationship between Benin and other languages (Yoruba, Ijaw, Esan, Urhobo, and Hausa, for example). None of these languages have English as their first language. This type of interaction is most common in urban areas, where the atmosphere is often defined by the multiplicity of everything, including language. Many factors influence the choice of a language in a situation like this, including the language's socioeconomic and political position, as well as people's sentiments towards it. "Who you're talking to, the social environment of the conversation, the functions and topic of discussion – these turn out to be crucial in accounting for language choice in many different kinds of speech communities," Holmes (2008).

Once contact has been established. People frequently learn the language of their immediate surroundings in order to socialize and identify with their host group. If the two groups engaging in intercultural dialogue lack a common language to overcome communication gaps, a newly constructed communication system, such as "Urban Youth Language" in Benin, may arise.

A multilingual environment necessitates research into language contact and intercommunication. Language interaction, according to Thomason (2001), does not necessitate fluent bilingualism or multilingualism, but it does necessitate some dialogue between speakers of various languages. The most important thing is to be able to communicate and be understood by people from various linguistic and cultural backgrounds. Anyone who desires to relocate or explore beyond his cultural and language boundaries is most likely to become bilingual. This is because his requirements have pushed him beyond the reach of his mother tongue, and in order to survive, he must connect with people who are not from his language group.

As our preliminary research demonstrates, all of the Igbo in Bloemfontein are multilingual, and the choice of any of the languages they could speak in each situation is compared to that of the Sesotho. Glaser (2005) points out that the languages we learn are not employed in the same way in all situations. This means that we use the various languages that we have mastered at various degrees for various reasons in various settings.

While one language may be used frequently in a professional setting, others are exclusively utilized for casual chats. Some language skills may be adequate to

comprehend an announcement or read instructions, while others may necessitate the use of other skills to analyze a document. Different non-indigenous languages coexist with the official, national language, as well as with and other migrant minority languages, in a language interaction setting. Each of these languages has a certain purpose, such as intra-ethnic or inter-ethnic communication, official and casual communication.

According to Bonvillain (2003), each language has a distinct position in multilingual communities. She also mentioned the social standing of native speakers (including economic and political position) and the social environment of contact as contributing factors to linguistic ranking. The study of discourse in its social and cultural contexts could lead to the investigation of communication patterns that are influenced by cultural variations. Whatever level of skill a person has in a second or other language, it is frequently obtained largely for the purpose of communicating with and understanding individuals from different cultures or language groups in order to converse, live, and work together Renkema (2004).

One key economic rationale for bilingualism in the modern world, according to Thomason (2001), is the need to speak English in order to conduct most large-scale international business. This is true not only for executives and managers, but also for lower-level staff like secretaries and messengers, for whom bilingualism is likely to be one of the most important job requirements.

2.7.1 Reasons / Causes of language contact

In recent years, there has been an increasing demand for people of various linguistic and cultural backgrounds to collaborate. Many businesses in major cities throughout the world employ or hire people from many cultures and languages. As a result, several businesses have begun to devote resources to educate personnel in intercultural communication, adaptation, and tolerance through in-service programs or training (Bennett, Benneth and Landis, 2004).

People have been obliged to acquire a new language as a result of their movement, either directly or indirectly, in order to gain access to the community. Immigrants either mix the new language with their own (if they are in contact with individuals who speak the same language as them) or completely forsake their native tongue. The decision to use one language over another is made depending on the migrants' proficiency in that

language, their relationships with the addressee, and the circumstances of the conversation. Cheng (2003) looked into the issues of language choice, language shift, and language maintenance in Malaysian-Chinese mixed marriages.

One of the partners was from Thailand, while the other was from China, although they lived in Malaysia. Because they were both migrants, they had to learn a language in order to converse with their neighbours. Both of them studied a Pidgin version of the Malay language known as “Bahasa Pasar,” which is used as a small commerce language by those with inadequate knowledge of the language. The pair utilized this Pidgin variation of Malay as a link language to communicate with one other and with those with whom they had to do everyday business.

As a result, when persons from diverse linguistic backgrounds come into contact, the most common language overcomes the communication gaps that would otherwise occur. If this couple has children, their language abilities may extend beyond the formal language of education to other languages spoken in the environment when the children interact with other children in their neighbourhood.

Linguistic contact also happens when speakers of different speech types come into touch at language borders or as a result of migration or invasion. Multilingualism was popular even 50 to 100 years ago, when people migrated from one location to another for commerce, hunted, and participated in inter-tribal battles. Tribes needed to speak with neighbouring peoples, and people taken in war needed to converse with their captors.

Multilingualism in Sub-Saharan Africa, according to Trudell (2009), is a pragmatic response to contact across language communities, the need to trade and collaborate, and just getting along with one another. He goes on to say that 65 percent or more of Africans living in rural areas are likely to be bilingual, even if they don't speak English or French. Fluency in each of these languages can range from minimal competence to native-speaker-like proficiency. Inter-marriage and extended family relationships cause people to regularly speak more than one language within their circle of loved ones, resulting in multilingualism in the home. For easier communication and affiliation, multilingual individuals dominate areas of Sub-Saharan Africa where there is substantial variance in language across small distances, especially people who have transactions outside their own cities or villages.

2.7.2 Effects of language contact

Some persons may learn the language of their immediate environment as a result of linguistic contact, and therefore become bilingual. Many bilinguals and multilinguals are skilled at maximizing the rhetorical potential of their linguistic repertoires; they have piqued the curiosity of linguists interested in how they organize the structure of their language(s) in their heads and how those structures interact in different circumstances (Holmes 2008).

Linguists are also curious about how communities decide who speaks which language to whom and when. Linguists have long been fascinated by the phenomenon of language contact. Language interaction, which is intertwined with intercultural conversation, can result in a shift in language. This indicates that a group gradually abandons its own language and begins to speak a different language. When the people involved perceive their original language to be a minor/inferior language, they switch to a second language (typically the language of their immediate environment). When there is no formal acknowledgment of the language in question, or when individuals are far away or have gone beyond their cultural background and are controlled by it, shifting to another language might occur. People's interactions with speakers of other languages help to encourage them to learn other languages and therefore gain better understanding of other cultures. But they can also lead to a complete switch to this new language(s) if adequate care is not taken Holmes (2008).

Cheng (2003) looked at the elements that influence language change and maintenance. Education, mother's preference, socioeconomic status of the language, culture, and religion, according to him, are among the influences. All of these factors contribute to language change as a result of language encounter. There would be no incentive for language choice in a community where only one language exists; neither would there be a transition from one language to another.

When people from various language and cultural backgrounds interact with one another, linguistic diversity increases Deumert (2006). As a community's linguistic diversity grows, new attitudes regarding languages emerge. There are three types of languages in West Africa, according to Adegbija (2000). Exoglossic languages imposed by European powers; endoglossic languages native to the various countries; and exoendoglossic modes of communication, such as NP and UYL which has emerged as a

result of contact between the various languages described below (exoglossic and endoglossic languages). According to Adegbija, these many languages play diverse, complementary, or competitive roles, resulting in a wide range of views toward them. In a multilingual society like Benin, opinions toward the languages involved are likely to be good or negative. Wei (2000) defines positive or “favoured languages” as those that are both transnational and highly helpful in international trade, education, and economy. Minority languages receive a lower status rating since they are small, regional, and have a lesser perceived value in the worldwide market; they are thus referred to as “disfavoured languages.” The negative attitudes given to disfavoured languages are often directed at the people who use the languages.

2.8 Theoretical framework

This section explains the analytical theory used in this research. The purpose is to provide a step-by-step analysis of the many aspects of youth language use in order to respond appropriately to the various research questions.

2.8.1 The ethnography of communication

Hymes is most known for his pioneering work in ethnography of communication. To define a novel technique to comprehending language in use, Hymes coined the term “Ethnography of Speaking (EOS),” which was later changed to “Ethnography of Communication” (EOC) (Hymes 1962, 1964). Hymes’ goal was to move away from thinking of speech as an abstract model and instead investigate the diversity of speech seen in ethnographic fieldwork. He claims that:

... rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences, the study of language must concern itself with describing and analyzing the ability of native speakers to use language for communication in real situations (communicative competence) (linguistic competence). Speakers of a language are able to speak with one another in a way that is not only correct but also appropriate for the social-cultural setting. This skill necessitates a shared understanding of the linguistic code as well as the social cultural conventions, norms, and values that govern the conduct and interpretation of scientific data. “What a person understands about proper patterns of language usage in his or her community and how he or she learns about it” is the focus of ethnography of communication (Farah 1998: 125).

Hymes suggests a universal ethnographic research technique based on taxonomy descriptive fieldwork (Hymes 1972 b). He is cautious to stress out, however, that “sociolinguistic field work is not a goal in itself,” but rather an essential step toward “structural and generative models of sociolinguistic description, articulation of universal sets of features and relations, and explanatory theories” (1972b:43). Because societies differ greatly in their ways of speaking, repertory and switching patterns, and roles and meanings of speech, Hymes promotes comparative, ethnographic taxonomies as the only approach to investigate and understand language systematically. They denote disparities in ideas, values, reference groups, and norms, among other things... When compared, individual tales that might otherwise go unnoticed stand out as stark disparities that demand explanation (1972b:42).

Ethnographers must seek for ‘speech situations,’ ‘speech events,’ and ‘speech acts’ inside speech groups. Hymes refers to socially contextual scenarios such as ceremonies, fights, hunts, dinners, love making, and the like when they say “speech situation” (Hymes, 1972:56). Speech events occur within speech contexts, therefore the exchanging of vows, for example, is a speech event that occurs during a wedding (a speech situation). Individual utterances, or speech acts, are the smallest unit of analysis in ethnography of communication.

To illustrate these words Hymes uses the examples of a party (speech circumstance), a conversation at the party (speech event), and a joke within the conversation (speech acts). Because the meaning, status, and function of a speech act are exclusively dependent on grammatical forms, Hymes distinguishes speech acts from grammatical ideas such as sentences. The social standing and relationship of participants, as well as the immediate context of utterances, play a role in the interpretation of speech acts. As a result, the level of speech performance acts as a bridge between the conventional levels of grammar and the remainder of the speech event or scenario, involving both linguistic and nonlinguistic factors.

Hymes proposes the mnemonic device of the SPEAKING grid as a heuristic to aid ethnographers of communications to structure their examination of speech acts and events. The speaking grid is likely the item most identified with Hymes as his popular legacy, despite the fact that it is by no means his most significant contribution to sociolinguistics.

The SPEAKING grid has gained widespread acceptance in communicative ethnography, and Hymes' pupils Joel Sherzer and Regina Darnell have expanded it into specific study questions (Sherzer and Darnell, 1972).

The following are the eight components of the speaking mnemonic:

- (S) The situation's setting, which includes the time and place; physical features of the circumstance, such as the classroom's furniture arrangement.
- (P) Participant identification, which includes personal attributes such as age and gender, social standing, and interpersonal relationships.
- (E) Goals include the event's purpose as well as the participants' individual objectives.
- (A) The order in which speech actions are structured within a speech event, as well as the themes that are addressed.
- (K) Key, or the tone and manner in which something is stated or written
- (I) Instruments, or the linguistic code-language, dialect, variation, and channel, speech or writing
- (N) Norm or conventional socio-cultural rules of interaction and interpretation
- (G) Event genre or type, such as a lecture, letter, song, insult, curses, and so on (Farah 1998:126)

Most Benin Urban youths' ordinary conversational methods are found to be characteristic of intentional language manipulation in general. The research on Urban Youth Language in Benin is based on ethnography of communication which "conceptualizes communication as a continuous flow of information rather than a segmented exchange of messages" (Lindlof and Taylor 2002). They claim that "each communication has its own cultural standards about speaking, which are tied to situational appropriateness judgments." The ability to recognize which communication acts and/or codes are significant to different groups, what sorts of meaning groups attribute to particular communication events, and how group members learn these codes are the foundations of ethnography of communication.

This approach, according to Carbaugh (2008), is concerned with the language resources people employ in context, including not only grammar but also socially placed uses, semantic implication, and their relation and sequential structure. We believe that ethnography of communication is a good framework for analyzing urban youth language

in Benin. Cultures communicate in a variety of ways, but all require a shared code, speakers who understand and utilize the code, a channel, a setting, a message form, a topic, and an event caused by the transmission of the message. Ethnography of communication can be used to investigate how members of a certain culture interact.

The language of Urban Youth in Benin uses Hymes' theory to achieve the qualitative research method's overall goal, which includes determining which communication acts and/or codes are important to different groups, what types of meanings groups apply to different communication events, and how group members learn these codes to gain insight into specific communities. This new knowledge can be utilized to improve group communication, make sense of group decisions, and distinguish groups from one another, among other things.

From these, we can deduce that people generate meanings out of their pattern style in culturally and socially unique ways. This research uses this strategy to justify how Benin youths use their language's resources to execute various functions in social and cultural environments. Hymes coined the term "ethnography of communication" to describe a method of studying language in which the communicative event serves as the central unit of research. According to Hymes, the goal of ethnography of communication is to identify patterns of language use that assist individuals of specific socio-cultural groups in creating and reflecting their social environment in specific settings.

2.8.2 Ethnographic study of speech use

Sherzer and Darnell (1986) defined the main interest linguists have in community language relationship as "cross-cultural heterogeneity of speech use." In contrast, Agha (2001) analyzed many speech groups, summed collection and useful insights as main purpose of data collected during societal language investigation.

According to these great authors, Sherzer and Darnell (1986), every society and those within it share basic linguistic catalogues as well as some linguistic diversity. The two authors agreed that varieties should be characterized in terms of their functional purpose as well as their ancient origin and organizational characteristics. Linguistic differences were commonly used throughout the society and are divided into the following categories: the official, and the general populace.

Such categorisations constitute valuable analysis instruments, because they are not the exclusive instruments accessible inside the archeological dig of communication, as the authors recognized erudite adults, aristocracy/ (low) status, and convicted felon/ law abiding, are examples of operational paradoxes. The final contrast involves the evolution of criminals' language (speech) into a dialect with standardized expressions and patterns. Consider the most well-known incidence of the gangs in Italy which invented a new method of transmitting coded messages and thus created a second language.

In the framework of message transmission, Sherzer and Darnell (1986) develop a number of operational parameters which must be assessed throughout for full understanding of many performance objectives which discourse markers serve within community. As a result, the first stage is to identify the theme of the message, deed, or event. Second, decide on the channels (spoken, written, sung, etc.) via which the message will be delivered, as well as the key, tone, and manner of delivery. Individuals, environment, and interaction norms are all essential considerations. The factor that integrates all of the previous section parameters is the goal of the communication encounter under consideration. To put it another way, the goal's topic, channel, key, and all the other components are just building pieces. The goal is to achieve "situated meaning," as stated by Garfinkel (1986) as a major component of the ethnographic approach. Actors create 'situated meaning' by actively interpreting perceived messages in order for it to build reality in their surroundings. Furthermore, daily organization, reason, and responsibility are a "continuous achievement," which makes societal understanding the milestone of standards of interpretation, a kind of commonsense understanding of the universe. As a result, meaning is constrained by commonsense knowledge, which makes the investigator's explanations of gestures conceivable in so far the researcher has similar linguistic societal values. Conceivably the reason scholars investigating signals from cultures other than their own face not just linguistic but also interpretative challenges when analyzing messages from other cultures. This is not to argue that people are not interested in decoding information.

Whatever interpretation individuals create in requirement to comply with given traditional parameters, on the other extreme, receives a proactive subjective definition as well as a powerful internal motive. Civilization is an "organization of variety" instead of a

“reproduction of uniformity,” according to Garfinkel. The ‘social’ personality strives to reconcile his varied viewpoints to a cohesive normative framework for understanding within context of a previous argument.

2.8.3 Socialization and speech

Individuals learn behavioural with etymological arrangements as early as childhood, and they are constantly enhanced with modified willingness to evolve alongside societal and traditional surroundings wherein their lives revolves. Speech among other ways, provide children who grew up to become adults the acquisition of cultural and social information. According to Hudson, speech is an instrument of socialization, which is defined as the process by which children are transformed into capable members of society.

For Hudson (1980:105), a significant amount of our traditional values is communicated through speech, why our societal transformation brings about verbal encounters. As a result, any anthropological study of speech should focus on its ability to influence behaviour and thought. The latter function, on the other hand, should not be considered fundamental characteristics of communication. Communications are seen as instruments for sharing language values. Thus, ethnographers’ function is far reaching than mere study of language but to unravel the mysteries surrounding men’s’ machineries and philosophical language disposition.

2.8.4 Speech and social roles

Different forms of social relationships can yield rather different speaking patterns or conversation standards, according to Bernstein, Bloom, and Gumperz (1986).

In similar sense, Bernstein claims that various communication processes with rules provide diversified arrangements for significance as well as connection to respective communicators. This illustrates reasons for specific interactional techniques that create divers semantic perception. Children on the other hand, are open to acquire requirements involved in syntactic design that are necessary to their communicative attitudes. It is rather interesting to note that, different types of societal interactions can produce quite distinct speaking patterns or conversation standards.

In all reality, various communication techniques uses differs tools which produces respective communicators' with distinct categories for significance and connection. This describes the reason communicators' perspective is influenced along with various communicative technologies deemed valuable. Learners particularly children acquire the expectations of given capitalist context as they acquire communicative skills, or rather statutory requirements directing their linguistic behaviours.

2.8.5 Verbal transmission of social class codes

Biology does not determine the societal place of an individual, interactive prowess does. Efficient interactive skills can foster ones socioeconomic standing in the society. Communication system promotes a communal and positional sort of social control which actually determines class distinctions. If the recently held interaction pattern is not really in accordance with the institution's educational objectives and applicability, two concerns may arise in the situation of youths.

One explanation is that the youths becomes susceptible towards the institution's applicability and educational requirements which may cause them, to discard the communication and socialization skills previously acquired, for new skills necessary for belongingness. This situation is a concept known as displacement of cultural class (identity). In the alternative, the youths are assumed to be resistant to the institution's communication network, and his or her educational system becomes one of symbolic and material metamorphosis. This second situation is known as identification expansion.

However, Bernstein gives an interesting illustration of this situation when he discusses working-class youths, arguing that there may be a disconnection between the school's communication system and the community's communication system. In the instance of Romanian youths from rural areas, Bernstein's argument may be supported by the fact that the respective youth possibly will be challenged between dual completely divers communicational tools: that of their home front and that of their institution,

When they receive education in surrounding cities, they are forced to perhaps conform as well as accept the institution's verbal exchange ethic or even become misanthropes amongst other colleagues. Since adolescent people from working-class parents seldom get the capacity to build their individual interpersonal connectivity, we hardly observe this trend called identification extension. Researchers commonly encounter

this form of change personality shift, that can also occur unintentionally even without people's deliberate but accountable choices about what to abandon as well as acquire.

2.8.6 Social class scales

Ethnographer's challenging task is to label persons in the appropriate social class. Numerous sophisticated gauges of linguistic cultural position have been created in sustenance. Wardhaugh (2002: 145) gives a handful of these scales that consider criteria like profession, schooling, accommodation, plus earnings. Individuals could be categorized by means of foremost specialists as well as administrators of huge establishments, smaller experts with administrators of average medium skills, companies, patial-experts, young small scale outfit, young skilled employees, patial skilled employees as well as non-skilled and labourers on a work-related gauge. Academic levels include postgraduate or specialist learning, academic institution qualifications, college or university attendance but no degree, high school graduation, some high school education, and fewer than seven years of formal education. These categories, as well as others relevant to the investigation, might undoubtedly be taken into account in an anthropological study of speech. Humans could be classified into distinct social groupings based on these and other features.

According to Wardhaugh (2002:146), there are five different social classes; "Middle Middle Class (MMC), Lower Middle Class (LMC), Upper Working Class (UWC), Middle Working Class (MWC), and Lower Working Class (LWC)". On the other hand, Trudgill classified the informants, both adults and children, according to their vocation, schooling, revenue, type of housing, geography, and family's invasion. Their poor labour movement, as instance, is described as people who use specific language attributes and over 80percent of the period, etcetera. This classification is highly complicated; however the ethnographer can design and apply a more schematic category based on the type of investigation.

2.8.7 **Regional variation**

Interactions overall and speaking precisely can be different depending on a number of influences apart from communal standing. Because of their complexity in terms of the number of communicative instantiations of language termed dialects, regional distinctions are one of the most explored topics of anthropological communication study.

Wardhaugh (2002) distinguishes between a language's regional and social dialects. The former distinguishes people of a certain geographical place, while the last is a distinction associated by means of particular societal position; status vernaculars connected by social class have previously been studied.

In the ethnography of communication, language topography is one of the very significant investigated fields. It may be said to identify intrinsic functional differences in languages when speakers separate themselves from one another across time and location. Wardhaugh (2002) says that this transition results in the establishment of other parlances. One can also say that there is the possibility of a vernacular evolving into dialects with time.

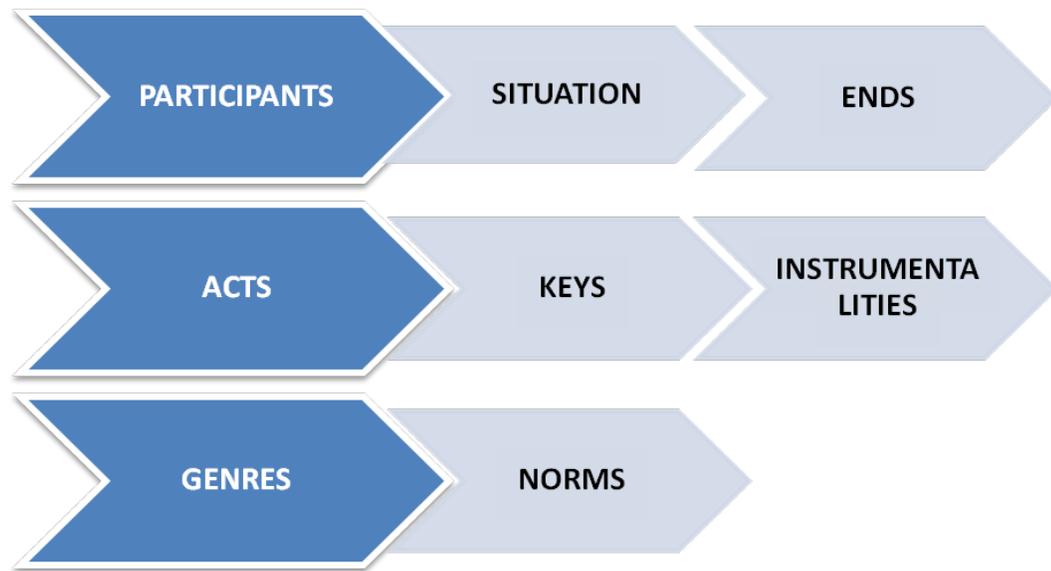


Figure 2.1. Ethnography of communication (Hymes 1964b)

Source: Adapted from Evbayiro (2016)

The analysis presented in Chapter 4 explains those involved in the use of urban youth language as identified in Benin, the forms (lexical, phrasal, and sentential) that are used, and the contextual events in line with participants of urban youth language. Forms of urban youth language such as the use of slang, sexual metaphors, swearing/vulgar words, euphemisms, political jargon, and name customisations were explicitly explained using Hymes' (1962) lexicon.

Conclusion

This chapter carefully reviewed relevant literature and successfully drew the link between youth language, identity and multilingualism in contemporary Urban Benin City, in Edo State, Nigeria.

CHAPTER THREE

METHODOLOGY

3.0 Chapter overview

This chapter covers data gathering methods, sample procedures, and data analysis procedures. It explains the preferences for specific investigation instruments, and describes the ethnographic design as the main analytical method.

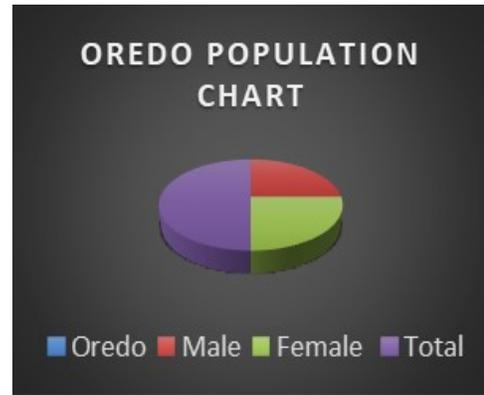
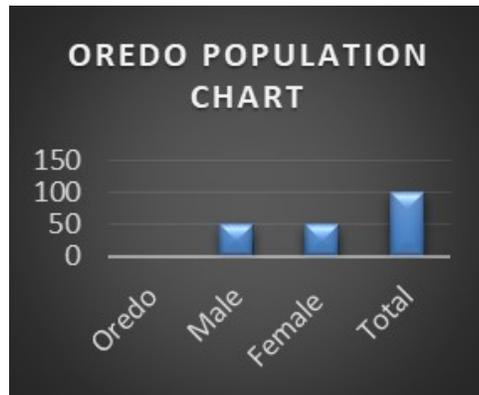
3.1 Population of the study

The Benin people live in seven Local Government Areas, which make up the Edo South Senatorial District. They inhabit a total area of 10,371 square miles. Three of this seven makes up the urban area. These areas are; Egor, with headquarter at Uselu, Ovia-North-East, with headquarter at Okada and Oredo, with headquarter in Benin City. 300 participants were chosen from these three LGAs using purposive random sampling. This selection was made in the following order: 100 youths from Oredo, Egor, and Ovia North East, respectively.

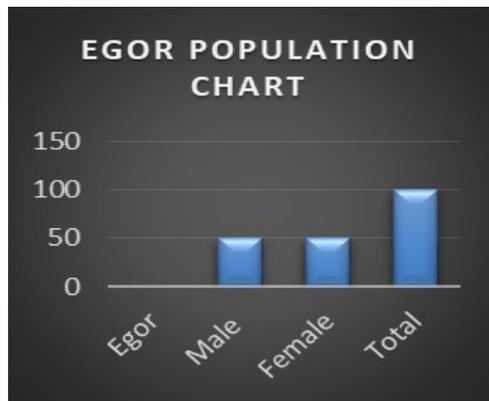
Table. 3.1. Population chart

Oredo		Egor		Ovia North East	
Male	50	Male	50	Male	50
Female	50	Female	50	Female	50
Total	100		100		100

3.1.1a. **Oredo Chart**



3.1.1b. **Egor Chart**



3.1.1c. **Ovia North East Chart**

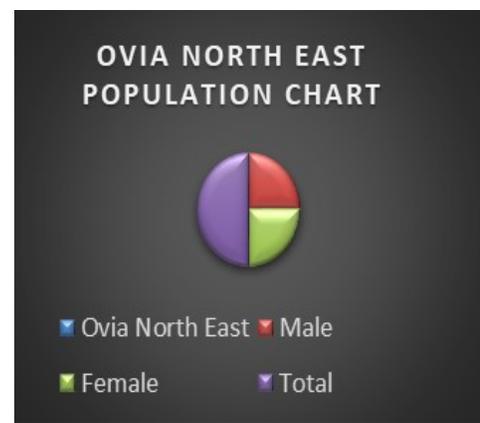
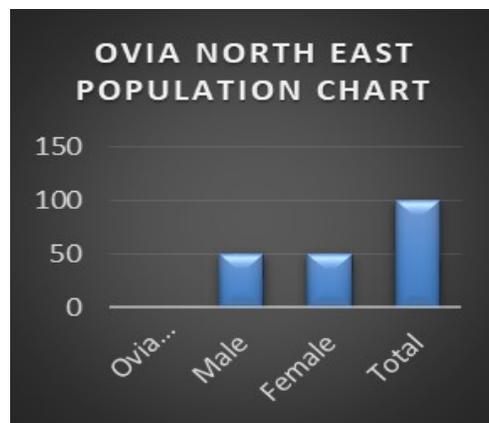


Fig. 3.1. Population chart of Oredo, Egor and Ovia North East

The breakdown is as follows: forty youths from public and private offices, and eighty youths from the Usen Polytechnic and the University of Benin (twenty from Ekenhuan and twenty from Ugbowo campuses respectively). Forty youths were selected from Usen Polytechnic, while another forty was selected from the two main markets in Benin, twenty from the Oba market in Ring Road, Oredo and twenty from the Uselu market in New Lagos Road in Egor. Forty youths were also selected in Oba palace (20 each from the two palace group of youths; Iwebo youths and Iweguea youths): forty youths in Hausa quarters in Sakponba Road, popularly referred to as Dollar Market or ‘Sabo’ and sixty youths from different neighbourhoods across Benin Urban City, making a total of three hundred (300) youths. This is clearly represented in Table 3.2.

The researcher allowed these detailed distribution of youth to adequately account for the wide spread of the youths as the mainstream of the work force in Benin Urban territories since the study is practically about the urban youths in Benin.

Table 3.2. Demographic presentation of population of the youths in Benin

			Key Informants 2
Officers	Public	20	
	Private	20	2
University of Benin	Ugbowo Campus	20	2
	Ekenhuan Campus	20	2
Edo State Polytechnic Usen	Usen main campus	40	4
Benin Main Markets	New Benin Market	20	2
	Oba Market	20	2
Oba Palace	Iwebo youths	20	2
	Iweguae youths	20	2
Hausa Quarters	Sakponba youths	40	4
Other Neighbourhood	Oredo zone	20	2
	Egor zone	20	2
	Ovia North East	20	2
Total		300	30

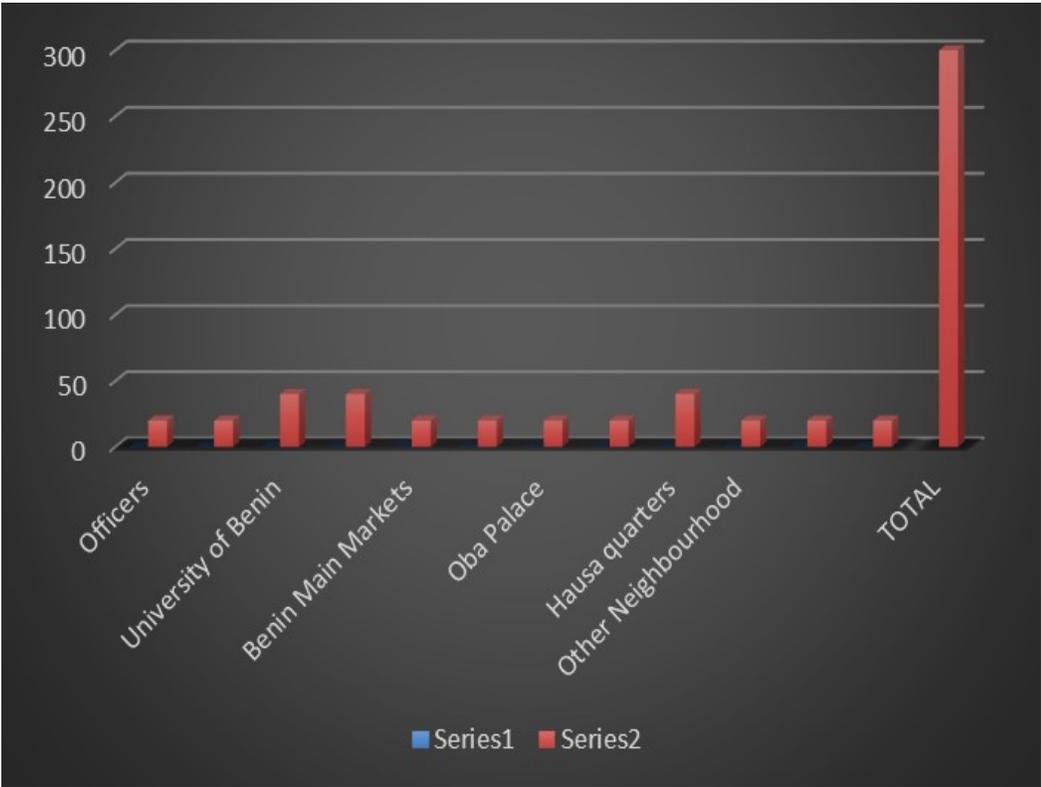


Fig. 3.2. Demographic presentation of participants (youths) in Benin

3.2 Purposive sampling procedure

The typical case sampling is a purposive sampling technique used when you are interested in the normality/typicality of the units (people, cases, events, settings, contexts, places, sites) because they are normal or typical that is, because the sample shares the same/similar characteristics of the population being studied. The process of selecting sample subject is not based on the level or area but on the specific purpose of the research Arikunto (2010:183). This helps the researcher to focus on particular characteristics of a population that are of interest to her. This technique best enable the researcher to answer the research questions centered round the use of urban youth language in Benin City, Nigeria.

3.3 Analytical method of ethnographic design

The most efficient research approach design is the “SPEAKING” model. This was introduced by Dell (1962, 1964b), who was looking for a systematic way to characterize the links involving linguistic form and situation in a communication event. The main purpose of this method is to discover the beliefs that motivate user’s task by connecting language patterns to traditional traditions. Each component of the particular discourse is represented by a symbol within SPEAKING model: the model consists of sixteen components, which Hymes organized into eight divisions to form the speaking acronym.

Settings: (S) the scenario encompasses and chronological context and scenario, including its societal connotation. The subject, linguistic conduct, and aspirations of the speakers can all be influenced by how the respondents understand the scenario.

Participants: (P) this seems to be individual status as stakeholders in the engagement in terms of maturity, sex, culture, social position, etc., as well as overall function, connections, and duties. In discharging its duties, the communicators, composer and consumer, or, more broadly, addresser and addressed, practitioner (emitter) and recipient, could all be present at the speech situation.

Ends: (E) results event, assembly and discrete member goals.

- Acts:** (A) form, this has to do with the different words and phrases and sentences and the way users structure them.
- Key:** (K) Here we refer to the mood of the event, Amusing, solemn, carefree, sardonic, official, and non-official
- Instruments:** (I) what are your tools for the communicative exchange? Is it written or spoken (oral or vocal), prosodic characteristics versus body movements, verbal or non-verbal means e.g. prosodic features versus body movements)?
- Norms:** (N) of verbal interaction and interpretation, including turn-taking patterns
- Genres:** (G) here the concern is what type of genre, information seeking, curse, prayer, oration, commercial, form, letter, editorial, interview, or gossip.
- Clearly, this is a comprehensive model, with elements that were employed in the Benin youth study. Some of these characteristics could have been used as research suggestions. It should be highlighted that it comprises a wide range of components that are inextricably tied to the communication encounter which could produce useful information on the message's goal, performance, and style.

The figure depicts the components of the Ethnography of Speaking model as they pertain to this study's analysis.

- i. Identify the forms of the new urban youth language in Benin City (ACTS).
- ii Identify those who use the new urban youth language (PARTICIPANTS)
- iii Identify the genetically different speech acts and context (GENRES)

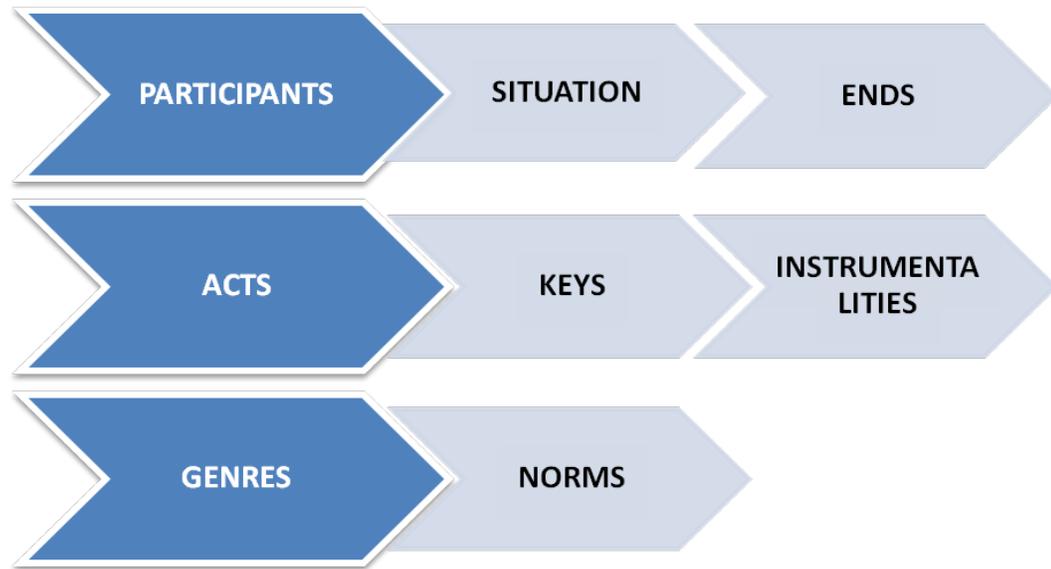


Figure 3.3. Ethnography of communication (Hymes 1964b)

Source: Adapted from Evbayiro (2016)

The analysis presented in Chapter 4 explains those involved in the use of urban youth language as identified in Benin, the forms (lexical, phrasal, and sentential) that are used, and the contextual events in line with participants of urban youth language. Forms of urban youth language such as the use of slang, sexual metaphors, swearing/vulgar words, euphemisms, political jargon, and name customisations were explicitly explained using Hymes' (1964b).

3.4 Research instruments

To correctly expose the urban youth language (UYL) in Benin City, the study employed data acquired from over a four-year period, from 2017 to 2021. In their conversational contexts, where they used the urban youth language, which is something ethnographic research design is interested in. Data was gathered primarily through participant observation, and unstructured interview. Ten purposively selected youth conversations were collected from 30 key informants, in Oredo (10), Egor (10) and Ovia-North-East (10). Seventy-five media chat (25 each from Facebook, Instagram, and WhatsApp) of University of Benin and Usen Polytechnic students, were observed. Data were also collected from the streets, radio and television programmes from Edo Broadcasting Service and Independent Television stations in Benin City for random use of words and phrases contained in youth language. The recording was done using electronic device.

3.4.1 Participant observation

Participant observation provides first-hand information about the participant, the event, the context, the keys, and the communication settings. In some respects, participant observation is both the most natural and the most difficult approach for gathering qualitative data. It ties the researcher to the most fundamental of human experiences, allowing them to uncover human behaviour in specific setting through immersion and engagement. The researcher who lives in Erie by Sakopboba Road in Oredo, teaches full time in University of Benin, Ogbowo campus between Egor and Ovia-North-East and teaches part-time in Usen Polytechnic in Ovia-North-East in Okada was adequately situated. The structural positioning of the researcher in the meliu of the language

environment makes her observation easy and natural in the urban youth context. Participant observation may be valuable if allows researcher to be immersed in the activity and environment of a social setting:

1. Getting to the heart of any part of human experience you choose to investigate. This entails going where the action is – people’s communities, chat groups, workplaces, school environments, and places of commercial interaction such as the church, Kada Cinema house, Market Square, CY beer joint at Erie junction by Sakpoba road in Oredo; Nida Bakery opposite University of Benin gate in Ovia North East, for this particular research.
2. Locating any component of the human experience you want to investigate. This entails going where the action is – people’s communities.
3. Spending enough time interacting to obtain the information required. Because of the informal, embedded nature of participant observation, you cannot always jump right into all of the topics that address your research issues and then leave; you will need to spend time building rapport and observing or participating for a long enough period to collect enough experiences, conversations, and relatively unstructured interviews for your analysis. This might take anywhere from days to weeks, months, or even years, depending on the scale of the study and your research questions, like in the case of this research on Urban Youth Language in Benin City, which began since 2017.

3.4.2 Unstructured interview

The questions in a quasi-discussion, commonly referred to as unstructured interview, are really not previously arranged. During the conversation, this form of communication permits for flexibility and the elaboration of inquiries based on the responses of the participants. The researcher after carefully seeking the consent of the 30 key informants, she engaged them individually at different instances in conversations bordering on any issue from academics, politics, love, relationships, clothing, religion and wealth. In the framework of participant observation, an unstructured interview is common. Because interviewer questions organically evolve from the course of the conversation, the information gathered is heavily dependent on the setting’s backdrop (Patton 2002).

3.4.3 Field notes

Field notes are descriptive specific references by scientists or researchers while undertaking fieldwork. In this study on urban youth language in Benin City, Nigeria; some data were collected from the streets, radio and television programmes from Edo Broadcasting service and Independent Television stations in Benin City for random use of words and phrases contained in the youth language through field notes. These data were created with indelible marker and saved on note pads and the researchers' email to prevent data loss or alteration.

3.5 Consent notes

A consent form was given to participants explaining the main aim and objectives of this investigation of the urban youth language in Benin City. They were asked to fill and append their signature showing their consent to participate in the research. The researcher also had to seek the approval of the administrators of the different media chat to be added to the groups and to use their life conversations as data for the research.

Conclusion

The methodology employed in this investigation was participant observation method. Unstructured interview of 30 key informants and 75 WhatsApp chats (25 from Oredo, 25 from Egor and 25 from Ovia North East) were collected online side by side with field notes collected since 2018. The preference for these specific data gathering methods, investigation instruments and analysis procedures were carefully explained.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.0 Chapter overview

This chapter is the presentation of the data, results and the discussion using relevant excerpts. The analyses of the excerpts presented are also used to provide answers to the research questions.

4.1 Creativity in urban youth language use

This study aims to provide responses to our first research question: Is urban youth language a phenomenon of language creativity among Benin City's youth? The high rate of migration into Benin City has resulted in linguistic diversity among the youths. The encounters between these many youths and their respective languages and cultures have had far-reaching implications. The development of Urban Youth Language (UYL) among Benin City's youth is one of them. This study is about "UYL," a new language that includes the use of vulgar words, swear words, euphemisms, sexual metaphors, slang, political jargon, and name customisations as a normal means of communication.

4.1.1 New vulgar expressions

The facts on vulgar slang as employed by the multilingual young in Benin, as well as its origins and meanings, are explored under this subheading.

Table 4.1. New vulgar slang words derived from British English

S/N	Vulgar Slang Words	Source Language	Meanings
1.	Runner/toaster	English	A “guy” who always woos ladies
2.	Skinner/ Scrapper	English	A girl that can do anything for money
3.	Hama/Blow/ Explode	English	To “hit” money (to make a large amount of money)
4.	Elephant/ Wide-mouth	English	Man or woman who is greedy
5.	Blocker/ Axe-man	English	Gigolo (a man that dates older women for money)
6.	Fine boy, big boy	English	Thief/armed robber
7.	Shadow	English	Suspect
8.	Hustler	English	Harlot/prostitute
9.	Frog	English	Ugly person
10.	Dollar roller/Malaysia buggar	English	Rich and foolish person, Yahoo fraudster
11.	Stainless/ pure	English	A person that is a virgin
12.	Ugly perfume	English	Bad body odour
13.	Free donor/ sex-joy	English	A girl that sleeps with any man for free
14.	In house pussy	English	A married woman

Table 4.1 contains new filthy slang terminology derived from English words. They have connotations in English, but in slang, they have a distinct meaning for the youths. The youths are the only ones who are aware of these meanings. For instance, British English, would say; “*stainless*” meaning “blemish-free.” However, slang, refers to it as *virginity, innocence, purity, and blamelessness*. The term “*gigolo*” refers to a man who dates older women for financial gain. The third column of the chart above contains the definitions of the vulgar slang phrases for adolescents.

Excerpt 1:

(Tina and Uyi are both students in UNIBEN. Here they are standing at the front of Hall 1 in girls’ hostel where a man sells popcorn. The researcher is there to buy popcorn) this was a 5minutes recorded conversation by the researcher on 5th May, 2018.

- Tina:** Uyi, Please, come buy me poff-corn
- Uyi:** (Laughs out loud) See this *hustler* o! Dem send you come. Man de here de *h*, dis atutupoyoyo wan use am eat poffcorn.
- Tina:** (She touches him flirtatiously) Wetin? A whole you? *dollor roller*, ordinary poff corn? Buy for me. (Still insisting)
- Uyi:** I bi *yahoo-boy confirm!* But I don pass dat stage weh one *atutupoyoyo* go de *chop* wen I de *sweat*.

Analysis

- Setting:** The event took place at the front of Hall 1, in University of Benin at popcorn vendor at about 7pm.
- Participants:** Addresser...is Tina
Addressee....is Uyi
- Ends:** Tina wants Uyi to buy her pop-corn
- Acts:** *Poffcorn, hustler, man de h, atutupoyoyo, dollor roller, yahoo-boy, confirm*
- Key:** The addresser was very friendly, and flirtatious. But the addressee was a bit hash and abusive.
- Instruments:** Speech was the means of communication.

Norms: They took turns to speak, and the addresser Tina used touching and body language to try convince Uyi to listen to her plea.

Genres: Request, begging, teasing, curses and name calling

From the analysis, the participants are youths ...Tina and Uyi and they are students. Words and phrases like, /h/, /atutupoyoyo/, /dollar roller/, /yahoo-boy/, and the term confirm are all instances of urban youth lingo in the discussion. The instruments used are insults and obscene slang ingrained in urban youth lingo. It is worth noting that Uyi's usage of the letter 'h' indicates "hungry." The topic of brevity in customising is frequently explored. Information, pleading, exploiting or mocking, swearing, insults, and name calling are some of the genres used.

Table 4.2. New slang derived from Benin Pidgin

S/N	Slangs from Benin Pidgin (BP)	Meanings
1.	Oboyla	Young “guy”
2.	Mile/root	Mother/mama
3.	Pile/old man	Father/papa
4.	Yanyan	Anger
5.	Kpro	Relax
6.	Kpuff/fall/lego	To kill/die
7.	Corner/kabal/ creek	House/home
8.	Discharge	To leave
9.	Gbege/quanta/yawa	Trouble
10.	Shenkels/Jezi/ Erima	Young lady
11.	Mama boxer	Mere boasting
12.	Download	To eat / investigate
13.	Eke, ironman	Policeman
14.	Omila, nightman	Thief

The slang words listed above are based on Benin Pidgin English, often known as Pidgin in Benin City. It is utilized throughout the urban territories and the surrounding area. It is important to pay cognizance to some of the data in tables 4.1 and 4.2 as variations of the same morphemes. In table 4.1, the terms ‘runner’ and ‘toaster’ are interchangeable used. They may be used in a variety of ways by teenagers. The words kpuff/fall/lego all mean kill or die in table 4.2, and corner/kabal/ creek all imply home or house in variations.

The excerpt below explains the conversational usage of some of these terms:

Excerpt 2

[Thomson and Musa Kaka are friends. Musa kaka buys and sells hard currency and gold in Hausa Quarters at Sokpoba Road in Oredo. September, 6th 2019]

Thomson: Kaka, Morning! Musa I de greet you.

Musa: Ah fa! Moni! Senu! Na market? I bring am?

Thomson: Musa, I no get Dollar. Na this gold I wan check.
(He brings out the necklace from his pocket and hands it over to Musa, who stared at it sternly as if his eyes is the gold testing chemical)

Thomson: (smiling...) Na one *omila* for Erie street sell am for me. Se na real gold? (He asked)

Musa: Tonsin! Me no de buy somthin for *oboyla*. Dem na *omila*. Me nobi Bini when *yawa go burst* you no go see dem again. (He hands the necklace back to Thomson.)

Analysis

Setting: The setting of this interaction was at the front of the three upstairs building at Hausa quarter at Erie junction at Sakpoba road in Oredo, where Thomson sells dollar and gold.

Participants: Thomson and Musa are area friends.
Thomson is thespeaker (addresser)
Musa kaka is thehearer (addressee)

Ends: a. Thomson wants to sell his gold necklace to Musa kaka and also wants to know if the gold is real gold.
b. Musa refuses to buy, have heard the source of the necklace

Acts: The words used include; *omila*, *oboyla*, *yawa go burst*, *Tonsin*, *se*, *ah fa*, and *senu*.

Key: The conversation started with a merry mood, but as Thomson exposed the source of the gold necklace, Musa mood change to anger and vexation because of his previous experience with the *oboyla* (*Erie boy*) which he claimed was an *omila* (a thief), while Thomson's' mood became that of frustration as his motive of selling his gold was dashed.

Instruments: The tool employed in the interaction was speech, and the use of facial expression to show disgust and frustration.

Norms: Thomson started the conversation but as soon as he stated the source of the gold Musa interrupted him, stating that he will not buy.

Genres: Here the genre is that of commercial, buying and selling, the genre of information seeking can also be seen in the request of Thomson wanting to know if the gold was real.

From the analysis, it is clear that Musa and Thomson are youths, using UYL. It is also obvious that Musa is a Hausa boy in his use of /fa/, /senu/ (a Hausa mannerism) and also outright declaration that 'me no bi Bini'. The use of /se/ by Thomson can also serve as a giveaway of his Yoruba ethnic identity.

4.1.2 New borrowed vulgar terms

Loaning, also referred to as borrowing is a generational process of loaning lexemes directly from other languages and used in another. A number of phrases have lately been loaned or borrowed in Benin youth slang. These new terms come from British English, Yorùbá, Urhobo, Edo, Hausa, Isoko, Esan, and all other languages spoken in Benin City.

Table 4.3. Newly borrowed terms from different languages within Benin

S/N	Newly Borrowed Terms	Sources	Youth Meanings
1.	“Hustler” “Ayagban” “Ashi”	English	Harlot/prostitute
2.	“Mushi”	Yorùbá	Fool/foolishness
3.	“Fine boy”	English	Thief/armed robber
4.	“Tolotolo”	Yorùbá	A promiscuous young lady
5.	“Omila”	Urhobo	Thief/armed robber
6.	“Dullakpo”	Yorùbá	A very dull person
7.	“Helicopter;”	English	A “guy” who likes moving with other people’s girlfriends
8.	“Tortoise”	English	A very tricky and deceptive person
9.	“Super glue”	English	A very stingy/greedy person
10.	“Runner”	English	A “guy” who likes dating ladies
11.	“ Ọkhuẹ ”	Edo	A worthless woman or man (emptiness)
12.	“ Ẹguẹn ”	Edo	A witch or a destroyer, a spoiler
13.	“kolo virus”	Pidgin/English	Corona virus (Covid -19)

The table above comprises terms that have recently been borrowed into the Benin Pidgin lexicon from several languages, including British English. These words are thoroughly described in the context of their use. The majority of them have their original meanings, which may differ from the expanded meaning in some circumstances.

4.1.2.1 Newly borrowed words from Urhobo

Okpūkūuru: This word is used to refer to a witch among the Benin youths. The word, *Okpukpuru* is a word borrowed from Urhobo language and in Urhobo, *okpukpuru* means ‘a bird’. E.g. ‘You na *okpokpuru*’ (A taxi driver insulting another driver).

Lete: *Lété* means to eat in urban youth language of the Benin youths. It is a borrowed word from Urhobo. In Urhobo, *lété* means to eat also. E.g. ‘Your *lété* style na im I hate for your bodi’ (A student in UNIBEN talking to another student he met *eating* at the shopping complex in Hall 2)

Elégbéré: *Elégbéré* means a lazy person in Urhobo. It also means a lazy person in the urban new language of Benin youths. “You suppose know se Urhobo men na *elégbéré*, because na their wife na hin de feed them” meaning “You should be aware that Urhobo men are lazy people because it is their wives that feed them” (Ojo, a bricklayer was talking to Efe, a fellow bricklayer while they were molding blocks at a site in Obe, Sapele Road, Benin City).

4.1.2.2 Newly borrowed words from Yorùbá

Òpò: This is a Yorùbá word for ‘widow’ but among Benin youths, òpò refers to a prostitute.

“That *okpo* don carry *ugiagbe*” meaning “That *prostitute* has contracted HIV”. The term ‘*ugiagbe*’ is a Benin word meaning ‘a sickness that has no cure’.

Áséwò: *Asewo* means prostitute in Yorùbá language. Among Benin youths, it is still used to refer to prostitutes. Instance of use;

“Na *asewo* those girls de do for Oluku at night” meaning it is prostitution that those girls do at night in Oluku (a popular night park for lorry drivers at Egor local government area, in Benin City).

Table 4.4. Borrowed Words from English

(These are field notes collected from Oluko areas in Egor and Ring road in Oredo in 2019).

	Blast		Defecate
	“This baby fit <i>blast</i> my cloths.		“This baby may defecate on my clothes”.
	Dry		Uninteresting
i.	“That man too <i>dry</i> ”.		“The man is too empty. The man does not have money”.
ii.	“Forget the girl, her stori na <i>dry</i> old stuff”.		“Forget the girl, her stories are old and uninteresting.
	Joint		Marijuana
i.	“Oh boy you get some joint with you?”		“My friend, do you have some marijuana with you?”
ii.	“Mama wrap one joint for your guy man”.		“Madam, wrap one stick of marijuana for your guy man”.
	Fish		A silly person
	“Oga your wife na fish?		“Sir, is your wife a silly person? Why will she
	Why she go give person change over? “		Give somebody excess change?”
	Box		vagina area
i.	“Stupid girl! she you are not aware that you left your box open”.	i.	“Stupid girl! Why did you expose your private area?”
ii.	’ “Abeg no touch my box. You wear Naira proof?”	ii.	“Please don’t touch my private area. Are you equipped with money?”
	Trunk		penis area
i.	“My guy your <i>trunk</i> is not well packed”.		“My guy, your <i>penis</i> is not well packed”.
ii.	“If you no say you no get moni, keep your <i>trunk</i> in your trousers because moni for hand, back for ground.”		‘If you know you do not have money, keep your penis in your trousers because without money you cannot have sex with me.’
iii.	“Oh girl, see that guy trunk! The guy heavy!”		“Oh girl, See that guy’s manhood! The guy is heavy”.

The chart above illustrates that one of the ways that Benin youths derive and coin their phrases is by borrowing. Though some of the words are Standard English words, but their meanings may not be the exact dictionary meaning. Like the word dry, it means without liquid, or uninteresting. For the youths, it means emptiness, and uninteresting too. We may therefore conclude from the table that the languages spoken in Benin cum the English language are contributors to the development of urban youth languages.

4.2 Language use by the Youth as a means of identification

This part aims to explore and offer responses to our second research question, which is as follows: Is it possible to identify yourself as a youth by using vulgarisms, swearing, cursing, sexual metaphors, political jargon, slanging, and name customization? Values, traditions, conventions, and taboos are unique to each society. Sweet speech is a type of euphemism that is used to express civility in unfriendly settings keeping dignity. Maintaining face is consequently something that both the speaker and the listener do.

Yule (1996) states that, when interacting, we need to be careful to avoid being disrespectful. And others are not also expected to offend us. To this goal, when someone utilizes a euphemistic item known as sweet talking, he or she is attempting to keep his or her own and others' faces intact. But if he does not keep two faces, he will be called disrespectful and insulting by the listener. Sweet discourse, as a consequence, retains the dignity of the addresser and also that of those around him or her (Levinson 1999). In Benin, the term "sweet speech" refers to using profanity in a courteous way in order to preserve somebody's dignity or others' feelings. The wider populace considers such obscene utterances cannot be used in a civilized discourse (Crystal 2003). Thus, obscene phrases and idioms in Benin originate in areas such as sex, excrement, superstition, menial work, and at death, especially among youths. Urban youths in Benin consider that some experiences are too personal and fragile to speak without protection. Sex is one of them. Sex is a huge source of anxiety for the typical Benin person, and it is also one that is likely to cause humiliation. As a result, people are hesitant to address the issue of sex in direct words for fear of appearing disrespectful and indecent. When confronted with sex language, they strive to minimize the impact of what they truly want to say. Because they are afraid of appearing obscene and vulgar, Benin youths use euphemisms to avoid using

specific offensive or obscene connotations while discussing the sexual act, connected to physical portions, of the biological human endowment particularly those linked to sexual intercourse.

“Sexual congress,” “genitalia,” “vulva,” “menstrual cycle,” “private parts,” “hygienic napkin used mostly for wiping down the genital area after a vaginal relations,” “wedded person’s sweetheart,” “routine sexual partner,” “aphrodisiac,” “consensual sex among wives and husbands,” “romantic comedy creating invocation,” as well as “love making instance” are also not appropriate in contractual relations or general populace use. They are reconstructed and put through thorough rehabilitation process.

Consider the following instances from a WhatsApp conversation between a group of young people:

Excerpt 3

An illustration of a WhatsApp conversation between some youths in Benin metropolis:

- Israel G:** Dey dey vibe jor
- Babe ðŸ˜ˆ:** *Pay your party money b4 I blow powder*
ðŸ˜ˆ, ðŸ˜ˆ
- Babe ðŸ˜ˆ:** *As aza woman or what ðŸ˜ˆ, ðŸ˜ˆ,
Na roof party nor fear ðŸ˜ˆ*
- I dey give una idea you dey talk your own... You don go roof party before ðŸ˜ˆ... ðŸ˜ˆ ...
- Ordinary floor party una no gree pay
- I wan go *baff* mak i de cum oo
- Otasowie:** Person go dey dance for inside roof party dust go full e leg
- Israel G:** No mind the fool
- Babe ðŸ˜ˆ:** Issokay na
E wan come burst ur yansh
- Israel G:** Shattap e
Y dis wan sense dey seize ðŸ˜ˆ™

Analysis:

Setting: This conversation was a download from a WhatsApp chat.

Participants: Addresseris Israel G
Addressee...is Babe OY
Practitioner....is Otasowie
Recipient.....is Israel G

Ends: Here, Israel does not want to pay money for the party.
Babe OY feels they should pay but Otasowie is also not willing to pay.

Acts: /roof party/, /blow powder/, /aza woman/, /I wan baff/, /no mind the fool/, /issokay na/, /bust ur yansh/, /shattap e/, /dis wan sense dey seizeo/

Key: The tone is friendly, funny, and full of laughter. Though, Israel's tone is abit hash, but it is obvious they are all friends.

Instruments: The channel of the conversation is that of writing (texting).

Norms: They observed turn taking except for Israel who seems to be interruptive and authoritative

Genres: This discussion can pass for gossip, or argumentation.

We can see from this chat the total disregard for proper structure of language and the general absence of formality. It is also very obvious that a creative use of language is being embarked upon by these youths where such expressions as *baff*, for 'bath' *blow powder*, 'to create a scene' *aza woman*, 'for rich girl' *roof party*, *Issokay* and *Shattap e*. These are instances of language alternation to suit the needs of a social class, the use of numerals '4' meaning /for/. /Babe OY/, the use of swear words like, /shattap e/ all show instances of youth language.

4.2.1 New sexual terms

Urban youth use of language has in modern times led to the evolution of previously unheard of expressions especially with reference to sexual organs and sexual acts. Some of these are itemized below:

1. Examples, linesman - “a hygiene napkin used in washing the penile tissue after a sexual activity”; triumph, waltz, place a call, eat an apple of Paradise, enjoy pleasure, kelewawa, and muegbesuegbe.
2. For “sexual activity”, the monarch of splendor, director of ceremonial, Pa Joe, chancellor of women, jalapeño, mediator, household gem, banana, cucumber and so on;
3. For “scrotum”, the royal of splendor, maestro of festivities, Pa Joe, professor of female population, John Thomson, steering wheel, man of peace, familial gemstone, and cassava.

Let us consider this conversation from a popular program “*Man Around Town*” from Independent Television (ITV)...8am...July, 2020.

ITV Radio...this lockdown don still cause another okpetu for Ekae for Sapele road. One man weh dem de call Friday, hin de work for government house before. But as this lockdown com de na, hin con de work from house. Hin wife na trader for Ekae market for Sapele road too. Meanwhile dem get one fine girl weh de help hin wife carry baby. As the girl com de clean hin room yesterday na him com see the way weh the girl take bendown, na hin, I John Thomson com stand gidigba. Na hin com get grab the girl, na hin com follow the small girl do muegbesuegbe. Though sey the girl de shout hin de kelewawawa de go. Na so landlord weh hin sef no go work com take push door meet am ontop the girl pikin as him de chop the girl sweet soup.

Analysis

Setting: This story took place in Ekae environs in the house of Mr. Friday as recorded from ITV.

Participants: In this narration, only the ITV radio programmer of the show *Man around town* is active. He can pass for speaker while those listening including the researcher are the audience.

- Ends:** The ITV man markets his show of selling latest gist in town to his customers who are his audience. The audiences are entertained by the gist and happenings in town.
- Acts:** The use of okpetu, muegbesuegbe, kelewawawa, sweet soup, and chop.
- Key:** The tone is that of amusement and disdain towards the man Friday for raping a small girl who is supposed to be his child.
- Instrumentation:** The medium of this information is speech. They use NP and UYL embedded in euphemistic expressions.
- Norms:** The ITV radio narrator had a free flow as he did not have any physical audience to interrupt him.
- Genre:** This was a radio program and it is information sharing.

From this narration, it is obvious the narrator is a youth. It is also clear from his choice of words, that he was very careful, using sex words. This may be partly because he was on air. Broadcasting employs mitigation as necessary as possible to avoid violation of the norms of speech, particularly in a place like Benin.

The words that euphemistic objects replace are considered vulgar and profane. Another method is to focus on the place rather than the act: instead of *having sex*, you say, *go to bed with him/her*. In this case, the emphasis is directed to the location of the act rather than the event of having sex.

4.2.2 New terms for excretion

Another big worry in the lives of the Benin people is excretion, which can cause shame. In this context, Benin urban youths are hesitant to address the matter of excrement in clear terms for fear of appearing impolite. Urinate and defecate are excretory profane terms that are nearly never appropriate in official interactions or in public. As a result, when confronted with the language of excrement, speakers utilize urban youth language phrases to try to lessen the effect of what they truly want to say by utilizing euphemisms like:

4. **Defecate:** Now it implies to relax; to go to the president’s mansion; to go to the White House, and so on. Most excretion terminology have been replaced with beautiful language that has undergone severe rehabilitation, such as making water for “to pee,” answering nature’s call for “to defecate,” or “shit.”

It’s also worth noting that it’s often assumed that there are superstitious euphemisms that are founded on the belief that words have the capacity to bring ill luck, whether intentionally or unconsciously.

4.2.3 **Terms for death**

Because of fear and superstition, the Benin people are hesitant to discuss death and other diseases in clear words. They believe that using the word ‘to die’ for instance, can actually make it happen. Because of the dread of speaking freely about human mortality in Benin culture, speakers have had to resort to gentle, respectable, and better-sounding titles for dying, death, and burial in order to avoid overtly unpleasant or obscene implications. Euphemistic terms are sometimes employed to describe the notion of death.

5. **Death:** Even when speakers are speaking urban youth language, words like “kpeme,” “ku,” “kpai,” “onwon,” and others are employed. Though one would be tempted to refer to this as a code-switching situation, the terms have become so ingrained in the Benin urban youth vernacular that they are frequently considered part of the language itself.

4.2.4 **Other new terms for death**

This is another example of how urban youths have coined new names to describe the phenomena of death. The following are some examples:

6. For example death is called;
 - i. For example, mortality is used instead of death
 - ii. For example, mortality is used instead of killed
 - iii. “I have fallen asleep in the Lord,” died
 - iv. “I’ve wandered far into the silent land,”
 - v. “may you rest in peace”
 - vi. “repay a debt owed to nature”
 - vii. “take one’s final breath”
 - viii. “Go to a place where grief can no longer reach you.”

7. To bury is substituted for
 - i) “to hide someone”
 - ii) “lay someone down to rest”
8. Grave is substituted for
 - i) “six feet”
 - ii) “four-corners”,
 - iii) “dropped down”
9. Death for “final summons”, “demise”, “eternal rest”, “separation”, “enjoyment of the labour of a well spent life”
10. Sudden death for “cold hands or frozen departure”

Sometimes the dead person is said to have gone to a better place. This is used primarily among the Christians with a concept of heaven.
11. Other examples of euphemisms of death used by Christians are: (i) “fallen asleep in Christ” (ii) “gone to eternal rest” (iii) “gone to the world of unending glory” (iv) “gone to the eternity of happiness” (v) “have eternal rest” (vi) “joyful communion with God” (vii) “fall asleep in Christ” (viii) “find eternal rest in the throne of God” (ix) “be called by the will of the Almighty God before His throne of mercy” and (x) “pass into glory”.

4.2.5 New terms for diseases

Humans use colloquial expressions and acronyms to avoid making explicit reference to diseases, according to Mencken (1962). Several malady expletives wordings, including HIV/AIDS, deadly disease, epilepsy, toxoplasmosis, chlamydia, psychotic symptoms, epileptogenic feat, communicable, and genital herpes, endure drastic restoration in Benin Urban Youth language, through simulation, in sequence to lessen the impact of and restrict demonization associated with these diseases. Individuals ignore interacting, conversing, or connecting somebody who is afflicted with any of these conditions. For example, seven plus one to replace “HIV/AIDS”; slow poison to replace “a deadly disease that wears the patient out and eventually kills him/her”; social disease, sweetie to replace “syphilis”; sugar-sugar to replace “gonorrhoea”; STD to replace “highly contagious disease”; VD to replace “venereal disease”; fall and rise or “ude” to replace

“epilepsy”; lung to replace “lung problem, kuffing for “tuberculosis. Furthermore, someone with a mental disease is not considered to be suffering from psychosis directly, but rather that the individual has gone crazy, crossed the road, lost their mind, lost their senses, or has a mental condition or is filthy.

Excerpt 4

(Two students in Linguistics Department, UNIBEN are discussing the death of their former lecturer, in the presence of their new lecturer, the researcher)

Chuks: My brother, are you aware that Mr. Nweke has passed on?

John: Mr. Nweke, a onwon?

Chuks: Mr. Multilingualism has joined his ancestors.

John: Was he sick or is it an accident?

Chuks: The man had been struggling with *cold hands*.

Analysis

Setting: This was in faculty lecture block A, class room 3.

Participants: Addresser...Chuks

Addressee.....John

Hearer.....the researcher

Ends: Chuks wanted to know if John was aware of the death

John who was not aware wanted to know what killed Mr. Nweke

Acts: Passed on, a onwon, Mr. Multilingualism, joined his ancestors, *struggling with cold hands*

Key: They were both very serious, sincerely sorry for the dead lecturer

Instruments: They used verbal expressions, with shaking of heads to express their grief. The words are basically euphemistic words in UYL

Norms: They took turn to speak; they were very sad and very solemn.

Genres: Gossip, and information sharing.

From the conversation, it is clear that the participants are youths. Their words also makes it clear that they were gossiping their lecturer who dead after a long period of illness. Euphemistic words were predominantly used as their gist was about death.

Excerpt 5

(Inside Lagos line in New Benin Market at New Lagos Road in Benin)

Market woman 1: *Sisi* you no buy something?

A student: No ma

Market woman 2: *Okpẹkẹ* buy this wig, you will like it and it will fit your colour.

A student: (Going closer to the young woman selling the wig)
O girl, na how much be the wig? (She touched the wig to feel the texture) Na Brazillian wig abi na China?

Market woman 2: Na *Brazi* wig! I no dey sell *ok* products. Na *tie rubber* one. See the pack. But na N12, 500.

A student: Look me well, I no dey wear *ok* stuff. Abi I resemble “*suwegbẹ*” for your eyes? I am a student in UNIBEN. I buy ‘*one-in-town*’.

Analysis

Setting: The interaction took place at 1pm in Lagos line in New Benin Market

Participants: Addresser= Market woman 1
Addressee= Student (UNIBEN)
Speaker= Market woman 2
Recipient= Student (UNIBEN)

Ends:

- the first market woman wanted to know whether the student was buying something.
- the student wanted a Brazilian wig
- the second market woman had Brazilian wigs and wishes to sell to the student

Acts: *Sisi, Okpẹkẹ, Ogirl, made in chain, ok stuff, one in town, suwegbẹ, tie rubber, UNIBEN*

Key: The tone of the first market woman is cool, appealing; the second market woman is a bit stronger, inviting and convincing while the student is a bit proud, and antagonizing.

Instruments: The means of interaction among them is verbal speech, and some gesture and facial expressions.

Norms: They took turn to talk. Market woman 1 spoke first. The student did not answer her. The Market woman2 interjected and did not also wait for the student to answer before advertising the type and price of her wig.

Genres: Request, advertising/information sharing, and boosting.

From the analysis, it is important to know that the participants were two youths and elderly woman. The first market woman was elderly by the use of the term *sisi* which elderly women always used to refer to young ladies. The use of the term *O Girl* by the second market woman was a key that reveals that she was young; she also used urban youth language like */ok stuff* /which means fairly used product from Europe. The term */swegbe/*, *UNIBEN/*, */one in town/*, */tie rubber/* all show the existence of UYL (euphemism, swear words, and name customisation) and the difference in name calling was simple enough to indicate age and identity difference in Market woman 1 and 2.

4.3 Urban youth language use: an instance of innovation or deviation

This part aims to address our third study question: Are there examples of linguistic innovation or deviation among young people? In order to respond to this issue and explain some elements of the nature of youth language, we will start by attempting to describe the processes that led to the invention of some of the terminology used by youths below:

Coinage

A coinage is a word creation process in which a new term is formed either intentionally or by chance without using the language's word development process Williamson (2004:187). The newly coined terms frequently have no relation to the language's existing morphological origins. In other cases, the invented terms have no meaning in the language in which they are employed. Users, on the other hand, add meaning to them. Consider the following scenario:

- **Koti:** Koti means 'a police officer' in slang language of the Benin youths. Among the languages in Benin, 'koti has no meaning.
- **Wak:** This means 'to eat' for Benin youths. It is meaningless considering the languages of the environment.
- **Lem:** Lem also means 'to eat'.
- **Chikala:** Chikala means a 'beautiful young girl'.

- **Shele:** This means ‘to fight’.
- **Piante:** Piante means ‘to run away from something or someone’.
- **Manga:** Manga means ‘to kill; and this could be a person or an animal.
- **Halla:** Halla means ‘to scream or shout in a loud voice’.
- **Ekelebe:** Ekelebe is used to refer to ‘a police officer.’
- **Oshere:** Oshere refers to ‘a beautiful young girl.

A. **Clipping/shortening**

Clipping is a method of word construction in which some components of a word are removed. The first or final syllable of a word may be eliminated when clipping or shortening it Sayeed, (1995:490). The middle syllable is sometimes omitted. This may be observed in certain Benin youth slang.

Examples:

- Asewo/ Oloso** which originally means a prostitute in Yoruba language is shortened to “as” or “oso”. The meaning remains the same but the last syllables of the words are clipped off. Note that these two words are in variant and can be used interchangeably.
- Baka:** ‘Baka’ is the shortened form of Bakasi. It means ‘buttocks’ in Calabar language. It is often used to refer to the buttocks of females.
- Piant:** ‘Piant’ is the shortened form of piante which means to run away or escape. The vowel in the second syllable is clipped off.
- Chik:** ‘Chik’ is the shortened form of chikala. They both refer to ‘a beautiful young girl’. The second and third syllables are clipped from chikala.

B. **Shifting**

Shifting is the process through which the meanings of Standard English terms have been transferred to other words. This process is also characterized as conversion or functional shift, according to De Klerk (1995). The meaning of a word is completely transformed as a result of shifting as a formation process.

Example:

- i. **Dry:** originally in English language, dry means without moisture or liquid but for slang users, dry means a boring conversation or someone who is uninteresting to talk to. For example: i. “That guy talks dry” ii. “The lady’s stories are very dry”.
- ii. **Stress:** Stress has several meanings. It could mean a state of mental or emotional strain on a person that could have adverse effects. It could also mean to place emphasis or importance on something. For Benin youths, stress means discord or quarrel with somebody. For example: “Which kind *stress* u get with chairman?”
- iii. **Run:** To run means to move at a speed faster than a walk but for Benin youths, run means to do something for someone or for oneself. It could be legitimate or nefarious. For example: “I want to *run* my project sharply”, “Tell Ojo to *run* it for you tomorrow.” This means to do something unlawful against the rule and the principles of the institution or an organization.
- iv. **Drop:** To drop means to allow something fall to the ground in Standard English. For Benin youths however, drop or to drop means ‘to kill’. It is a slang word mainly used by cultists and area boys. For example: i. “Dem don drop our guy”. ii. We get one hard man to drop this night”.
- v. **Stone:** A stone is a hard solid non-metallic mineral matter that rocks are made from. In slang language, stone refers to the state of being filled with alcohol or hard drugs. For example: “He stoned himself to death”. “It is easy for them to stone to death with cocaine”.
- vi. **Bad:** Bad means something that is unpleasant or unwelcomed but in slang language, bad actually refers to its opposite ‘good’. It means something that is very good, of a high quality, standard or that is pleasant. It could also refer to someone who is really intelligent. For example: “Oh boy, see that bad car”. “She be bad girl; she made a second class upper”.
- vi. **Wash:** To wash means to clean with water and soap or detergent. In slang language, it means to deceive someone. For example, I could say someone looks beautiful and because the person does not feel beautiful or thinks he or she is not looking beautiful, they could say “You are washing me” meaning you are deceiving me.

Some Edo words that their meanings have been shifted in slang language include:

- i. **Ìgbénwé:** Ìgbénwé, originally is (igbon éwé) ‘the joint of a goat’ in Edo language. But in Benin youth language, ìgbénwé refers to *marijuana, a hard drug*.
- ii. **Ìséìwé:** Ìséìwé means ‘groundnut’ in Edo language but in the slang language of the youths, it means *bullet*.
- iii. **Ézúzú:** Ézúzú means hand fan in Edo language but in slang language, ézúzú means ‘to admire’.
- iv. **Wénhién:** Wénhién means ‘to drink pepper’ in Edo language but for slang users, it is used to say that someone is enjoying or having serious fun.

C. **Compounding**

Compounding is the process of making a single word out of two or more lexemes. Slang, like general vocabulary in English, allows for the compounding of words from several grammatical classes, according to Eble (1996). This sort of word production method is used by teenagers to demonstrate their ingenuity.

The Excerpt below explains the situation above.

[This excerpt took place in Ekenhuan Campus of the University of Benin in Oredo, at the A3 theater hall for Theater Arts students on Friday 14th of August 2020]

Speaker A: Those *lessbussy* girls in the hostel failed GST 112.

Speaker B: Why will they not fail? Na wetin fit them na im bi that.

Speaker: A: Ha ba! Wetin? You hate them no bi small.

Speaker B: Why won't I hate girls who have turned themselves to men?

Less + busy = *lessbusy* meaning a lesbian

Po + po = *popo* meaning a police officer

Foundation + men = *foundation men* meaning cultists

Monkey + tail = *monkeytail* meaning several herbs (marijuana, tobacco) mixed with alcoholic drinks.

Chair + man = *chairman* which means someone who has a higher position than you in the group or society, or a leader.

D. Customisation of names

Nigerian youths, particularly those in higher institutions and the entertainment business, have lately established a linguistic practice known as name customisation. The phenomena entail the creation of a customised version of somebody's name (individual or fathers'). The newly coined names are usually accented in queens English. Language, religion, and sex are not restrictions on the names that may be altered. The personalized forms are advertised by the students in tertiary institutions by printing them on apparel (especially on vests, and jackets), along with knapsacks, diaries, workbooks, as well as other accessories. The surnames uniquely transform to give their bearers some sort of sophistication in their expressions, resulting in them seeming as unusual syllables. In this thesis, names in Benin are more than just a biological recognition element; they are also conceptually loaded with stories to tell and local residents' common beliefs and expectations to communicate. Names convey a lot about their bearers, including their social status, birth conditions, familial situation, family hopes/desires, expectations and goals, economic state, connections to deceased family members and grandparents, and forefathers' names.

The table below shows customized names and their real forms as used by Benin youths in their conversations:

Table 4.5. Lexically Customised Names from Real Names

S/N	Customized Names	Real Name
1.	Turn double,	Ivineva
2.	Titibobo	Titi and Boy
3.	Sazy	Osazee
4.	Sabo, bosa	Osarobo
5.	Doohroduller Edyla	Edozula
6.	Seer	Enadeghe, Deghe, Airhuoyeuwa
7.	Rhuayo	Itohan
8.	IT, Ito	Ebeuwa
9.	Ebun	Enotaleleomwa
10.	Enota, Eno	Efe
11.	Efe, wealth	Omorogie
12.	Regie	Osaretin
13.	God big, Ost	Osayimwese
14.	Sayi	Hannah
15.	Nahnah	Grace
16.	Gace	James
17.	Jim	Ikechukwu
18.	Iyke	Osasumwe
19.	Osas,	Ehimudiame
20.	Mudia, Ehis	Omotiti
21.	Titi, Omoti	Evbayiro
22.	Yiro	Akugbe
23.	Kugbe,Unity	Olayinka
24.	Yinks	

Source: these names were collected from Oredo during field trips in March 2019.

In the excerpt below, the usage of these customised names are clearly reflected. While most are customised from real names in Benin, others are customised from other real names from other languages co-existing with Benin; like /Ikechukwu/ from Igbo, /James/ from English, and /Olayinka/ from Yoruba.

Excerpt 5

(In a barbing saloon at main gate of University of Benin in Ugbowo campus **Tijani**, a **Yorùbá** boy and **Osazẹẹ**, a Benin boy from Ovia North East are having a chat while the researcher is having a haircut.)

- Osazẹẹ:** T.G., Na wetin de *sup*? Tell this guy to do fast. Man de H. (youth language)
[T.G., What is wrong? Tell this guy to do fast. Man is hungry. (English)]
- Tijani:** OZ, chill! You are always thinking of *ọbẹ*.
- Osazẹẹ:** See this *suegbẹ* guy, if I don't think of *ọbẹ*, what else should I think of?
- Tijani:** You don read your *kpali* finish? *Judgments* go soon startooo.
- Osazẹẹ:** Abeg square me 1k make I *roll* enter *mama put*.

Analysis

- Setting:** The interaction took place in a barbing saloon at University of Benin, Ugbowo Campus Main Gate.
- Participants:** Addresser....is Osazee
Addressee..... is Tijani
- Ends:** The addresser is hungry and wanted the addressee to know and to use his money to buy food. While the addressee who was more concerned with forthcoming exams wanted the addresser to refocus his thoughts on the exams.
- Acts:** /T.G./, /OZ/, /Kpali/, /1k/, /judgment/, /square/, /roll/, /H/, /obe/, /mama put/, /wetin de sup/.
- Key:** The addresser was very insisting, hurrying and very hot with words. The addressee on the other hand was very calm, friendly and peace talking.
- Instruments:** Speeches that features name customization, urban youth language as well as slang played major role in the instrument of their communication.
- Norms:** They took turn to talk and it was purely an informal gathering
- Genres:** Request, advice, information sharing, complaining and begging was used in this interaction.

The term TG and OZ are examples of name customisation. TG means Tijani and OZ means Osazẹẹ as used in the excerpt. The term /H/ means “hunger” while /kpali/, /square/, /1k/ are all instances of slang. /To roll/ means “to go”, /square/ means “to give me”, /1k/ means one thousand Naira (N1000), and /mama put/ refers to a “restaurant” or “local food vendor”. The term /judgment/ refers to “exam” in this context while /obe/ as used by Tijani means food. In **Yorùbá** it means food just as it is used in the excerpt.

Excerpt 6

(At the motor park at Ring Road in Oredo, December. 2019)

Driver: BIU! BIU! BIU!

Passenger 1: Driver, please will you pass Igbins Hospital?

Driver: Which one bi Igbins Hospito again?

Passenger 2: He is talking about Igbinedion Hospital

Driver: Ok, my son I will pass there.

Passenger 1: (Facing passenger 2) My guy, thank you. (Turning to the driver), Oga sir, abeg na the house wei face the hospito I de go.

Driver: O boy I don hear.

Analysis

Setting: This scene took place at the Ring road motor park at Oba market, close to the Benin Oba palace.

Participants: Addresser...Driver
 Addressee...Passenger 1
 Hearer Passenger 2
 Speaker....Driver
 Respondent ...Passenger 1

Ends: The Driver was hustling for passengers to BIU. Passenger 1, was heading to the house opposite Igbinedion Hospital by Sapele road. The Passenger 2, helped to explain the UYL to the driver who did not understand the direction Passenger 1 was going to.

Acts: BIU, igbins hospito, my guy, Oga sir, O boy,

- Key:** The driver was shouting; the Passenger 1, was very polite with the use of /please/. Passenger 2 was very calm; hence he was able to explain to the driver.
- Instruments:** Verbal words were used in the conversation. UYL (name customization, and slang)
- Norms:** They took their turn and the conversation revealed age differences between the driver and the passengers.
- Genres:** Request, explanation, complain, and hustling.

From the conversation, it easy to infer that the driver was an elderly man from the term “Oga sir” as used by the passengers. One can also conclude that passengers 1 and 2 are youths who probably are students considering the genre of their conversation like the use of /O boy/, /my guy/ and the use of UYL. The driver on the other hand, addressed the passengers in Pidgin, while the passengers addressed one another in English and used Pidgin when addressing the driver. This shift in behaviour indicates that speaking actions convey information about one’s social position and peer group.

However, the use of BIU and Igbins are evident examples of UYL in Benin, particularly customization of names. The driver, an elderly guy, could not comprehend the use of Igbins, a modified form of Igbinedion, because the phrase is only used by youths, according to the extract.

Table 4.6. Real names and their customised forms

Real Names	Customised Forms
Agumoedia	Agudia, Ag
Uwadia	Uwadia, Ud
Ahie	Athere, Ah
Aghafona	Fona
Rosemary	Arose Rosy
Idahosa	Id, Hosa

Table 4.7. Customised names derived from a set of real names

Real Names	Customised Forms
Benson Idahosa University	BIU
Grater Tomorrow	GT
Wesley Omoregie	Wesloma
Imuentiyan	IMT
Evbo Olaye	Vlaye
Odion	Senior
Okiekie	last born
Nickolas Idahosa	Nickosa
Osaro Imade	Imasiro
Ediae Juliet	EdyJ
Osakpolo	God Big
Ikpomwosa	Ik, Oskposa

4.3.1 Variation of customised names

Individual linguistic tactics used in personalizing names differ. The effect of these create differs version of the old. In this case, the following examples will suffice:

Table 4.8. Variation of customized names

Real Names	Customised Forms
Osatohan	Sato, sito, osas
Anaburre	Ana, bure, Rebu
Ediagbonya	Ddu, Edy,
Edayi	Dj, Dayi, Deeje, D2
Desire	Desire (as English word), Daisy
Precious	PP, Racious, Picious
Edo	Ed, Edos, Ods
Egberanmwe	Gberame, Kilsticmi
Omoyemwe	Mohyor, Moyor, Mhoyor,
Abigel	Bike, Bik, B-Kay, Big-girl
Ameze	Water, River, Amez
Wale	Whaley, Wahlington, Whalleh
Osaro	Siro, Riro. Saro
Osenji	Sayi, Seje. Senji

Names are intentionally truncated in the samples above, which reflects a contemporary trend in youth language use. In most cases, the meaning of the original forms has been lost as a result of these shortened versions of names.

4.3.2 Strategies for customising names

To personalize their names, the youths employ a variety of methods. Some of the most essential strategies include respelling, inverse terminology, pronunciation switching, transcribing, truncation, mathematical symbolization, converting, inter-language interpretation, expression of contraction, etymological root, merging, tokenization, and repetition of words. It is quite feasible to use a hybrid of these strategies.

Respelling strategy

A message or succession of words that indicates a catchy melody is replaced with something like a text or succession of writings that bears some resemblance to the replacement components in this method. A symbol could be duplicated or any letter appended to it in various instances.

The following patterns were observed throughout this investigation:

Table 4.9. Respelling strategy

Oral vowel	Substituted Forms	Some Examples
A	a, ha, ah, ar, al, era e	vbarvba (Evbavba), Haha (Ehaha)
E	e, eye ay	Eheye (hehe), Ehenaye, (heye), Dheley, (Dele),
I	he, e, ey	gheghe, (Ehehe), eema, (Ehima)
I	e, y, ee, ie, hi	Efesehi (Fisa), Iyayi (yiyi), Efeosa (fesa)
O	o, ho, ol, ou	Okoro, (Koo), Oghogho (hoho),
O	lor, ur, ur, or, our, aw, o	Elogho (losoo), Ourmollawa (Omola) Omou
O	ue, ui, uh, ooh	Uoorouh (uruo), Khurhe (hurhe)
Nasalized Vowels	Substituted Forms	
An		Anita, (Nita), Nitan
En		Enina (Eni), (Nina)
In	Yne, yn	Itohonsa (Tosin)
Un		Efunoromo
Consonant letters	Substituted forms	
B	Bh, bb	Baba (Deba)
	Dh, dd	Dhedhe,(Dede) Dedia
F	Ph, v, ff	Efeosa (Phosa) Fanmwe, (ffemh), (veh)
G	Gh, gg	Ollagga (Olaga) Iyegie (yegi)
Gb	G,b	Gagamwe, (gaga) (gamwe)
H	-	-
J	Jh, dgi	John (Jon), Jonh (Joke) Dhedgi, (Deji)
K	Kh, q, c, kk	Konley (Konle) Bankole Banqole, Banky
I	Il	Hollu (Olu)
M	Mm, mh	Mummy (mami), Mhoyor (Moyo)
N	Nn, nh	Enny (Eniola) Nhenh (Nini), Nene
P	Pp	Poppy (Popoola)
R	Rh, rr	Larrah (Lara), Rhemwi (Remwi)
S	Ss	Sahyi (Sayi)
S	Ch, s, sh	Shagy, Segun (Chegun), Sola (Sholy)
T	Th	Tomilola (thommy), Thorpeh (Toms)
W	Wh	Wesley, (Weley) (Wali)
Y	Yh	Iyayi Yekasin (Yhinks)

The above pattern is similar and imitative of English spelling. Letters can be used to represent a variety of sounds. The digraph ph, for example, symbolizes the sound /f/ at the end of mono-syllable mono-morpheme words like cough (pronounced /kf/ in various American English dialects). The digraph /gh/ denotes the sound /g/ when a syllable began (i.e. the syllable on-set), in the word ghost (pronounced /gost/ or /gust/). In words derived from Greek, 'y' in final position stands for 'ee' once again when signifying a vowel. In non-Greek words, however, the letter 'I' is frequently adopted. Thus, the Greek term myth (pronounced /mɪθ/) is related to the Germanic word pith (pronounced /pɪθ/). Both words rhyme, and the letters 'y' and 'I' serve the same purpose. Their origin influences how the sound is represented in written English.

A. Reverse spelling

This procedure entails inverting the spelling of a name. at this instance, the orthography is inversed in the sequence of the initial to the final alphabetic symbol. Examples include:

Table 4.10. Reverse spelling

Real	Customised form
Etade	Edafe
Root	Toore
Edetan	Natede
Osayi	Iyaso
Akugbe	Ebguka
Etin	Nite
Osas	Saso

B. Inverse terminology

In this process, an inversion of phones takes place in the original name creating a new name. The following are useful examples.

Table 4.11. Inverse terminology

Real names	Customised forms	Swapped segment
Dare	Daer	a and e Syllable
Hannah	Nahhan	/nah/ and /han/
Tobi	T-boi	Segment o, b, i

D. Pronunciation switching

Pronunciation switching of names connotation in one language into another is the technique displayed in this box below. This approach has been used in the translation of Yorùbá /Edo names to English. Here are some few examples:

Table 4.12. Pronunciation switching

Edo	Yorùbá	Customized Form
Owon	Orin, Orin	Switney, Swtoney, honey baby
Efe Ivineva Ahamieoghogho Ahoemwe Efeoghogho	Ola Ibeji Ayo, Ife Olaayo	Wealth, Riches Turn Double, Turn Two See joy Love Happy wealth

4.3.3 Truncation

This procedure has been referred to as cutting or shortening in certain morphological literature (see Ndimele 2003) and (Stockwell and Minkova 2001). The link conveyed a new version of the original, after deleting some part of the morpheme.

The procedure allows the deletion of parts not up to syllables.

Table 4.13. Truncated customised names

Real Names	Customized Forms	Comments
Ebunwa	Ebun,	Here suffix /wa/ is deleted
Efarade	Farade	Prefix /E/ deleted
Jude	Ju	Suffix /de / deleted
Osagboya	Gboya	Prefix /Osa/ deleted
Osatohanmwe	Tohan	The infix /tohan/ retained
Osadebamwe	Deba	The infix /deba/ retained
Osabuohien	Buohien	Prefix /Osa/ deleted
Gloria	Glo or Ria	Suffix /ria/ deleted, or Prefix /Glo/ retained
Osayimwese	Yimwe	Prefix /Osa/ and suffix /ese/ deleted/
Akugbe	Kugbe	Prefix /A/ deleted.
Awenyen	Wenyen	Prefix /A/ deleted.

For certain circumstances this process can operate with the addition of phones of opposite direction deleting the rest of the morpheme to form new names. They appear like acronyms or initialism.

Table 4.14. Initialized customised names

Real names	Customised forms
Tijani	Tj
Tinuke	Tk, tnk
Osazee	Oz
Oziogbe	Oz
Ikpomwosa	Ik
Bolaji	BIJ
Oore-ofe	Ofe
Kehinde	KHD

A thorough study of the table shows that Osazee /OZ//, Ikponmwosa /IK/, Tinuke /TK/ look like initialisms Oore-Ofe and Kehinde look like acronyms.

A. **Merging or blending**

Merging or Blending is defined by Ndimele (2003) as a morphological process that merges one or more morphemes to create a new morpheme (name). In Diri (2002), these blended or merged morphemes may be syllabic or phonemic in nature. Here are some useful examples.

Table 4.15a. Merging or blended customised names

Real Names	Customised Forms
Wesley Omoregie	Wesloma
Idahosa Thomas	Hostom
Ediae Patrick	Edypat
Osazee Godwin	Zygody

Merging or blending can retain the prefix of first name and merge it with the prefix, infix or suffix of the second name as the case may be. Examples include:

Table 4.15b. Blended customised names

Real Names	Customised Forms
Dapo Oyebanji	D'banj
Olubankole	Banky
Wellington	WT, Welitin, Lintin
Tooyin Bello	T-Bell, TB, Tooboy
Osaduwa Omoregie	Osregie

Sources: African Music Media Television in DSTV

A. **Reduplication**

Reduplication, according to Oyebade (2007: 247), is “an affixation process that duplicates content from the stem to the affix.” What this means is that, an entire morpheme, prefix, infix or suffix of an original name can be repeated to create a new name. Where the repetition is the entire segments, it is called total reduplication. But when it is a sub-set of the segment it is referred to as partial reduplication.

Table 4.16. Reduplicated customised names

Real names	Customised forms
Shade	Shasha
Joseph Ojo	Jojo
Osazuwa	Zuzu
Eneteeirrioya	Netete
Usunobun	Sunsun

Field notes: From UNIBEN multi-purpose store (August, 2019)

B. Conversion

The researcher classified grapho-semantic conversion as an example of name conversion documented in this study. The technique turns the sense of a morpheme in one language into another sense in the target language. The graphic design is the concentration. Instance is the name Desire, which means “born into favour,” is spelt similarly to the English word desire. Desire is modified as Desire as a consequence of the similarities. Here are a few more examples:

Table 4.17. Converse customised names

Real Names	Customised Forms
Joke	Fun
Jokemi	jokme
Makinde	Man-kind
Itohan	Eathun, Hanton
Oghogho	Share joy, Goggol

Initialism

Initialism is a unique approach to word creation. It involves building a new word from the prefix of the two individual names to represent new notions. It is often used by the young when designing their names on objects. Here are some examples:

Table 4.18. Initialised customised names

Real names	Customised forms
Ikpomwosa Idahosa	Ik, thank God, I square
Taiwo Osagie	TO
University Preparatory School	UPS
Oba Akenzua	OBK

(i) **Expression of contraction (Abbreviation)**

Here you turn initials or Prefixes to lexical or abbreviated forms.

Table 4.19. Abbreviated Customised Names

Real names	Customised forms
Osayi Yuwa	OY
Bello Unity	BU
Omoriegie Wesley	OW
Madam Toyin	MT
Imuentiyan	IMT

(ii) **Mathematical Symbolization**

Sign representations pertaining to or employed in mathematics are referred to as mathematical symbols. This method of personalizing names has a variety of aspects. Essentially, the procedure is merging mathematical and arithmetical symbols with letters to create a unique name. Here are several examples:

Table 4.20. Mathematical Symbolization

Real Names	Customised forms
Fola	4lar, 4la
Juwon	JU
Teni, Tuni	Xn, Xny, Xnie, Xnee
Tutu	2-2
Kola Kike	K ² , K-square
Dimeji	D2
Adiola Ade	A10
Peter and Paul	P- square

The following trends may be seen in the data shown above.

- The use of a numeral to denote a syllable in Yorùba that is phonically comparable to that numeral.
- Fola (in 4lar, JU (in Juwon), Teni and Tuni (Xn, Xny) sound like arithmetical values 4, and 10 respectively.
- The Roman sign for figure ‘ X’ is ten and sound like ten in Teni
- At the very least, Te (in Teni) is said to have some phonetic property of the word ten.
- Using figures instead of words. The full form of the name Dimeji is Oladimeji “Wealth has become two/double” The word Meji “two” is represented by the figure 2.
- The use of figures of sequence of letters that graphologically like figures in our data, the last two syllables in the name **Adio** look like figure 10
- Arithmetic signs to stand for words, Peter and Paul becoming *Psquare*

C. Transcribing/ transcription

This technique turns morphological terms into their transcribed form. It is mostly done in writing as in objects like T-shirts Face-Caps etc.

Table 4.21. Transcription/ transcribed customised names

Real names	Customised forms	Phonetic convention
Abimbola	Bembo	/bemb /
Adebanjo	Banko	/baenka/
Bankole	Banku	/banku/
Wellington	Welintin	/welitin/
Busrah	Bushrat	/bisart/
Damilola	Dasal	/disar/
Salako	Sala, Lako	/Sala, lako/
Desire	Desire	/dlsire/
Babalola	Bala	/Bobi/

The table explains itself. While real names are written in morphemes, customised names are in the phonetically articulated versions.

E. Affixation

When a prefix suffix or infix is added to a base morph it becomes affixed. Affixation therefore is the additional process of prefix, infix and suffixes to a base morph. Very many cases of this turns the morpheme into an English syllable.

Table 4.22. Affixation Customised Names

Real Names	Customised Forms	Affixed Segment
Osayuki	Yukis	/s / suffixed to Yuki
Kike	kiky	/ y/ suffixed to kiky
Larre	Larry	/y / suffixed to Larry
Osazee	Sazy	/y/ suffixed to Sazy
Anthony	Tons	/s/ suffixed to Tons
Omosigho	Sighs	/s/ suffixed to Omos
Akugbe	Akus	/s/ suffixed to Akus
Wesley	West	/t/ suffixed to West
Frank	Franky	/y/ suffixed to Franky
Osarro	Sarros	/s/ suffixed to Sarros
Funke	Funky	/y/ suffixed to Funky
Rose	Rosey	/y/ suffixed to Rosey

4.3.4 **Some implications for name customising on language**

Every concept of identity customisation may well have instant as well as hard consequences for dialects, especially indigenous languages. The immediate impacts will fall disproportionately on literacy. It is possible that personalizing names will make literacy more difficult. The material in the article is replete with examples of Edo and other surrounding languages' phonological and spelling standards being breached. Tone marks, graphemes, and sub dotted names are absent from the modified forms, and several letters are employed to represent the same sound at random. Consider the /rr/ in Larrah and the double mm in Khemmym, which are both double consonants. English letter /c/ and /ch/ for Edo becomes /k/; car for Edo will be spelt 'Ekar'. /Kh/ in Ibieghakukhun; English letter /ph/ is Edo /-f/ physis, *Efiszisi*; and English letter /ch/ for /k/ as in Charmmy and edo *karmmy*; The use of the consonant /r / following a vowel, which is typical of English orthographic convention: /or/, /ar/, as in /fisayor/, /fola/ and /4lar/, instead of *Efesoya* and *Efola*, are strong examples of literacy's endangerment in Edo.

Later on, what appears to be innocuous customisation may eventually destroy the bearer's original name. This circumstance may arise if a personalised name is shortened into an English format. The university's original name, for example, was Benson Idahosa University, which tells the hearer immediately the owners' real name and identity. Using *BIU* puts hearers off; because the meaning is lost. The customisation hides the complete substance of this genuine name, 'Benson Idahosa,' which is used to identify the university's owner.

4.4 **The creativity of sexual metaphors as a reflection of ideological inclinations**

This section focuses on our fourth research question: What ideological inclinations Edo youths communicate through their linguistic choices? This will be examined in the first instance from the perspective of urban youths' metaphor usage. Metaphors can help to fashion communal authenticities which improves coherence of experiences. The field of sexual metaphors comprises a diverse set of conceptual frameworks that may be used to understand figurative language.

4.4.1 Sex is sport

Youths in Urban Benin City regard sexual conduct an activity which involves two active participants who are ready to contend with one another. According to the participants, sexual encounters and athletics have certain commonalities. Sex may be viewed as a rigorous sport that need basic knowledge and understanding of regulations and norms governing ones performance for adequate and significant impact. This knowledge is necessary for appropriate evaluative performance. The following analogies were recorded in context under this category:

Excerpt 7

(Two girls in an eatery at Airport Road called Chicken Republic, Valentine's Day February 14th 2019, at 6.30pm: Researcher was sitting behind them with her children, enjoying cups of ice-cream)

Speaker (a) I must play ball tonight (she licks her tongue)

Speaker (b) Call your Guy na (she giggles)

Speaker (a) Abeg wetin him sabi do (she frans her face angrily), kekerebu man

Setting: The interaction took place in an eatry called 'Chicken Republic' at Akenzuwa junction at Airport road at about 6.30pm on Valentine's Day.

Participants: Addresser....speaker A

Addressee....speaker B

Eavesdropper.... The researcher

Ends: The addresser....wants to play ball that night. The addressee feels if she must, she should call her man, while the eavesdropper hopes to listens to their conversation.

Acts: *Play ball, guy, wetin him sabi do, kekerebu man*

Key: The manner of speaker A, was sweet and happy before she later became sad, angry and frustrated at the mention of her guy. The addressee was shocked at speaker A's out bust. She was also amused to hear that he was a *kekerebu man*.

Instruments: Verbal words at very low tones were used by speaker A and B.

They also used gestures like licking tongue, and facial expressions of anger and vexation by speaker A.

Norms: They took turns; they used low tone as they were talking sex.

Genres: Sex desire, anger, advice, complaint, name calling and insults.

From the conversation, it is clear that the two speakers (A/B) are youths from Urban Benin, being the context of the conversation. One can infer this fact from their use of urban youth language. The genre of the acts is that of /-wish/ desire on the part of speaker A, to have sex. The genre of advice is also obvious in speaker B's utterance who told her friend to call her lover or supposedly lover. The acts of the language are the forms, which are sexual metaphor '*I wan game*' and insult depicts in the use of *kekerebu man* meaning weak man or lazy man.

Excerpt 8. (Security men at the reception hall at Health Centre, of University of Benin, on November 18th, 2019: The researcher was there with the permission of the Health Director to use participant Observation to collect data.)

Speaker A: I wan dance kelewawawa. I don tey, man nova do.

Speaker B: O boy your wife travel? Abi she sick?

Speaker A: Dat one na swęgbę! She be kekerebu! Na guru I want. I need hot one.

Analysis

Setting: The interaction took place at the University Health Center, in Ugbowo Campus at about 10a.m in November, 2019.

Participants: Speaker A is addresser, while speaker B is the addressee.
Eavesdropper... the researcher

Ends: The two speakers came to see the doctor. The researcher was there to collect data, through eavesdrop.

Acts: *Dance kelewawawa, E don tey, man nova do, Dat one na swęgbę! She be kekerebu! Na guru I want. I need hot one.*

Key: Speaker A is very serious. Feeling very honey, speaker B is amazed at his friend.

Instruments: They used verbal utterances with sexual metaphors and UYL, some body movement like touching his loins by speaker A.

Norms: The addresser is very verbose and very impulsive. The addressee is very calm and uninterrupted.

Genres: Declaration, wish, desire, question, advice, insults and curses

From the analysis it will not be wrong to say that both men are youths although from their conversation it is clear that speaker B, may be older considering the term of address he used for speak A, *O boy*. Desire and wish is also the genre used by speaker A. Speaker B, questioned speaker A of the where about of his wife. Speaker A did not answer the question directed as one would expect. Instead he provide an information which explained his attitude, frustration and judgment of his wife using insults and swear words embedded in sexual metaphors, when he said */she be swegbe/ and /kekerebu/* meaning a novice and inexperienced sex mate. *To / dance kelewawawa/ means to exercise or to have sex*. Slang */swegbe/*, euphemism */kelewawawa/ and swear words and curses like /kekerebu were also used*.

Analyzing sexual metaphors

Football records are also used in the rethinking of sex as a sport. You must first impregnate a lady who has not yet received her dowry in order to score a goal. When someone shows you green light, they lay pass at you. A woman who has never been in a committed relationship but have sex with different guys is a *free donor*. To put it in another way, when she is unrestricted and available to any man she is a *free kick*. When someone tries to bribe someone else's girlfriend with money and/or gifts, he is *breaching the law*. When a guy secretly sleeps with a close relation or wives' sibling, there is a *penalty*. A spouse, girlfriend, or boyfriend who is caught with another sex partner is given a *yellow card* as a warning, if is the first time. But if it is not, he or she gets a red card to announce the termination of the relationship. The ontological relationship for the mnemonics that describe sex as sport, according to conceptual metaphor theory, is as follows:

4.4.2 Sex is food

In Benin's City, there is a societal classification of sex as food. Through the prism of food, they examine and comprehend sex and sexual acts. The concept behind this method is that the human desire for sexual acts is as important as the need for nourishment. Eating habits are linked to the cultural history and social structure of youthful subcultures. As a result, it is only natural to use culinary terminology to comprehend new meanings in sexual experiences:

Excerpt 9

(Princess Ewaures' compound in GRA in Benin City; at 4.30pm on August 14th 2020)

Marvis: This babe go pepper die. (Directing his gaze to a maid called Queen in Princess's house who is very beautiful and well-structured by God)

Azubike: You don chop am before?

Blessing: Mad men! Na my food ooo make u na nor bite her ooo?

Marvis: I go lick am dry my tongue (all men began to laugh out loud.)

Analysis

Setting: The conversation took place inside Princess Ewaures' house by the security gate where the security house is. The researcher is outside the gate waiting for approval to be let into the compound by the security (Police) man Mr. Marvis on duty.

Participants: AddresserMarvis, Addressee...Azubike, and Blessing and even the inferred girl, Queen.

Ends: The addresser. Marvis wants to have fun with Queen and declares his intent. The addressees Azubike and Blessing responded almost at the same time. Azubike, also desire to have her but wants to know if Marvis had tasted her. Blessing, on the other hand appealed that they should not bite her, claiming Queen was his food.

Acts: *Babe go pepper die, mad men! Na my food ooo, make u na nor bite her ooo, You don chop am before?, I go lick am dry my tongue*

- Key:** Marvis was very serious about his desire to sleep with Queen. Azubike asked if Marvis have slept with Queen. Blessing was frank about his affection for Queen and claims ownership by calling her his. Queen is not even aware of their lust over her.
- Instruments:** They used speech and gestures. They were also laughing.
- Norms:** Marvis is very direct, hash and very rough. Azubike is a bit mild with words, but also rough in terms of his sexual desires. Blessing seems gentler. And appear to respect women the more.
- Genres:** The genre of assumption from Marvis is depicted in his words; *this babe go pepper*. The genre of questioning; from Azubike who was curious to know whether Marvis has had his share of Queen was clear in his words; *you don chop her before?*. Blessing on his part used appeal. All words are drawn from sexual metaphors and UYL.

From the analysis presented, the forms include sexual metaphors like; */bite am/* to mean have taste of her sexually, */chop am/* also means to have sex in satisfaction. The notion of */bite/* and */chop/* explains the difference in the meaning ascribed to */bite/*, which indicate a little and */chop/* which implied more than enough. As the following conceptual facts demonstrate, (Excerpt 9) also immediately validates the understanding of sexual role as being a means of discipline to the female folk, using hotness of pepper to *hot sex* metaphorically:

Excerpt 10.

(Marvis and Azubike are still talking while Blessing was sent to the gate by Princess, to let the researcher in)

Azubike: You go fit make am cry?

Marvis: Dis one na kpako, she say na me go tire. True!
True! My brother, I do so teee, I nearly die. She just de like say nothing de happen. Na me runoo.

Azubike: Eheeen! You don't mean it?

Analysis

- Setting:** This was a continuation of excerpt 9.
- Participants:** Speaker...Azubike
Respondent...Marvis
- Ends:** The speaker wanted to know the outcome of Marvis sex experience with Queen. Marvis explained his ordeal...from pleasure to pain, as Queen was too experience for him.
- Acts:** *Make her cry, this one na kpako, she say na me go tire, I do so tee, I nearly die. She just de like say nothing de happen. Na me runoo. Eheeeen.*
- Keys:** Marvis expressed confusion, surprise and shock. Azubike was amuse and wanted to know how much pains his friend can inflict on Queen.
- Instruments:** They used verbal means to express their selves. They also used facial expression and body movement, /eheeeen/ to express surprise.
- Norms:** Marvis is sad explaining his experience. But Azubike is shocked and highly amused.
- Genres:** Disappointment, explanation and information seeking.

Repurposing sex and sexual interactions as sustenance, punishment, or a solution to a problem continues to put the woman on the receiving end. She is both the place of the meal and the meal itself. She is seen not only as an irritation, but also as unlawful who has to be dealt with. These are the new anticipations that the metaphors create, and paints in the mind of the hearer. Let us consider these interesting images of vegetables and fruits which are very much like sex organs of male.



Fig. 4.1. Banana, carrot and cucumber that look like men's organ

Source: These were snapped at vegetable market at Airport Road in Benin City on 3rd March, 2020 by researcher.

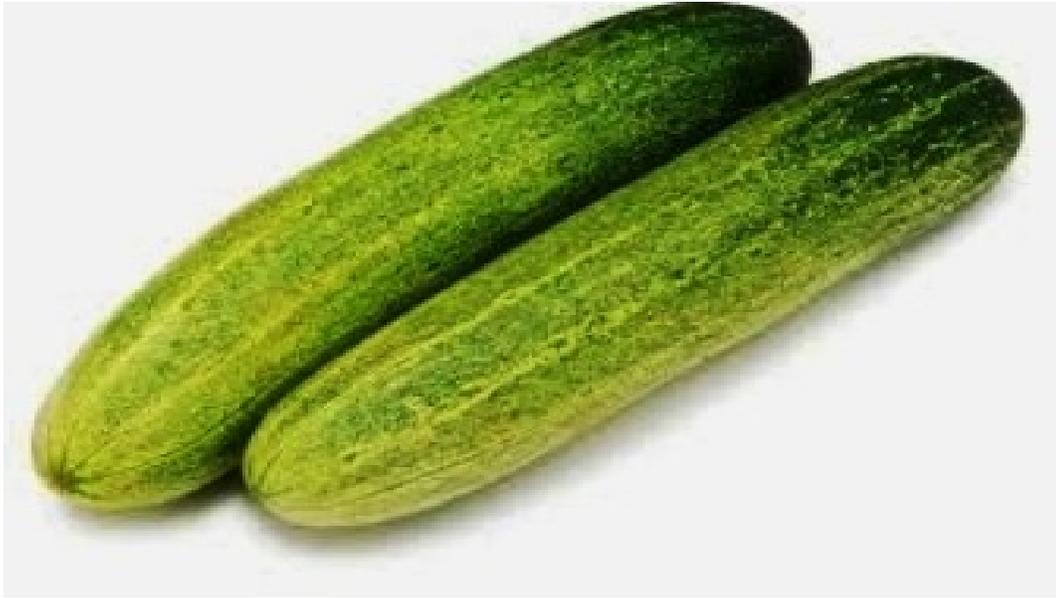


Fig. 4.2. Big size Cucumber that looks like mature men's organs:

Source: These were snapped at vegetable market at Airport Road in Benin City on 3rd March, 2020 by researcher.



Fig. 4.3. Big size Cucumber and Carrot that look like mature men's organs

Source: These were snapped at vegetable market at Airport Road in Benin City on 3rd March, 2020 by researcher.

Varriano (2005) demonstrates how late Renaissance Rome's artworks used fruit and vegetables as sexual symbols. Manly pears and bananas were popular notions, as were female figs. Reproductive organs were represented by a gourd priapus and two egg plants, while a young man's buttock was represented by paxos. In everyday life, the presentation of products such as seafood, poultry, and greens from the natural surroundings has obvious sexual undertones that are imprinted in sociocultural script. Based on the analyses in (excerpts 9 and 10), we created a hypothetical matrix regarding intercourse as nourishment. Taste or sense of fragrance, as well as the act of eating or chewing, connect to sexual intercourse. The act of washing one's mouth after a meal refers to washing the genitalia after a sex act.

4.4.3 Sex organs as objects

Some food objects in the real world are given the names and features of Sexual organs of human being because of the close resemblance they share. Some are so much like this physical human body that anyone can comfortably refer to them as such. A critical look at some of these vegetables and fruits presented above can even cause sexual erotic feelings for some women. Some literatures have also claimed that women can use cucumber and banana to get full orgasms.

Below are some examples:

- (a) Cucumber, carrot or oğede (UYL) – 'plantain' or 'sweet banana' (penis)
- (b) Owo (native Benin sauce) (UYL) – 'pot of pleasure' (vagina)
- (c) Uwawa (UYL) – 'native pot' (vagina)

The picture of sexual organs is organized around items in the physical world. By using the similarity model of metaphor, the masculine procreative structure is reimagined; *cucumber, banana, oğede* or *plantain* in (4.4.3a). The pictures in, Fig 4.1; clearly shows the different sizes of carrot, cucumber and banana as the different sizes of men's genitalia (penis.)

It is important to look at the Urban Benin Youth categorization of cucumber and plantain as they express the many hues and appearances of the male organ. For example, a sex toy or a fake penis is referred to as oğede nòmawo 'premature plantain.' The appellation comes from the belief that an artificial penis cannot match the 'real thing' in

terms of impact. Thus, *oghede novboro* 'ripe plantain' refers to a feeble penis that has become dysfunctional as a result of old age or disease, while *oghede nowo* 'green big plantain' is the ideal penis. (Thus a vivid picture of good health from eating fresh green vegetables like plantain, or cucumber for absolute and maximal health is painted) the ideal penis must be green, depicting vigor and strength capable of sexually gratifying any woman.

The pleasant attractiveness of sexual encounters can be seen in the the vaginal canal that is regarded as the pleasure factory, the honey pot, *owo soup* in the case of BUYL. It is observed that, similar to a native pot soup in Benin which literally has the best taste, aroma and pleasure particularly for men is compared to a woman's *sex pot*). This comparable juxtaposition is used characteristically to ascribe females to roles as instruments for male sexual pleasure, which is really a part of cultural realism, especially among youths in Benin City. Other times, sex organs are reimagined as other bodily components. As the facts below reveal, some bodily components paint pictures of both male and female reproductive genitals; even a place like the female armpit is seen by the average Benin man as the woman's vagina.

- (a) Ekun (UYL) – 'vagina'
- (b) akhara (UYL) – 'thigh' (vagina)
- (c) uku (UYL) – 'buttocks' (vagina)
- (d) ikèbè (UYL) – 'ass' (vagina/buttocks)
- (e) ikinegbe (UYL) – 'body' (male or female genitalia)
- (f) ihere (UYL) – ' armpit' (vagina)

The implications of the ordinary corresponding speech acts involved in metaphoric use, euphemistic and metonymies are wrapped in the cultural norms and values of the people. This is due to the conservative traditional Benin community in which these youth live. Imposing societal constraints on the usage of language is a taboo. Participants agreed that female genitalia are not things to blatantly refer to in public; as it offends traditional people's sensibilities and distorts language politeness. Participants also acknowledge that speaking openly about the male organ is more tolerated; conversations regarding the woman's genitalia are not publicly spoken about as society keeps them in a more shielded place seeing it as a taboo to do otherwise.

4.4.4 Some political jargons among the youths in Benin City

Jargons used in politics are fascinating language constructions. Many young individuals in Benin City bring them up frequently in conversation. With the ongoing rhetorical struggle between Enogheghase Godwin Obaseki, the current Governor of Edo State, and former Governor Adams Oshiomohle, youths have picked up a variety of political jargon from them and other notable political figures such as Barrister Patrick Obahiagbon

Some useful examples are presented in table 4.1.

Table 4.23. Some political jargons among the youths in Benin City

	Political Jargons	Youth Meaning
1.	Obubuyaya	Empty promises, boastful manifesto
2.	Deities and Oracles	Old politicians and their decisions
3.	Pepper dem / Cripple dem	Criticise them, disable them or make them less relevant
4.	Grammatical brouhaha	Political statements that are unrealistic
5.	Campaign of ballyhoo	Campaign of destruction and war
6.	Free and fair election	Election without fraud
7.	Bombshell	Harmful declaration or deadly decision
8.	Political giant	Big, rich and powerful politicians
9.	Kolo virus / Kolo 19 / Vex-vex virus	Corona Virus/ Covid19 Pandemic Situation
10.	Congress of philosopher king	Gathering of politicians who claim and see themselves as law and authority
11.	Political Neophyte	Young politician and new political aspirants
12.	Anointed candidate	A chosen or favoured candidate by a party head
13.	One man one vote	A sincere vote of one vote at a time
14.	Scratch my back	A political bribe
15.	Togbae (coined from Edo)	It must be complete
16.	Ogbaene	It is complete
17.	De Ogbaeans	The people who were in support of Governor Obaseki
18.	Four Plus Four	This means four tenure plus four equal eight. So Governor Obaseki should be allowed two tenures.
19.	Red water...coined during ENDSARS	Blood
20.	Knockout or kpokpo	Gun shots
21.	SARS...coined from ENDSARS protest	Name given to all security personnel in Benin
22.	Ogbonge Governor	Dedicated Governor
23.	Suegbe, jagajaga,	Fake, inferior, not serious
24.	Kweshikweshi cash	Small small money, unreasonable amount
25.	Shininigans	Irrelevant personality,

During the campaign of Oshiomole, words like ‘one man one vote’, ‘Edosman’, Oshiomole motor, Oshomole Police, ikoiko, keke, and many others emerged as new words. Presently, these words have become the property of both the youth and the entire people till date. When Obaseki came on board, so many new words also emerged from his own campaign; words and phrases like ‘*four plus four to gbae*’ meaning four years plus four years must be complete. Other words coined by the youths in Edo State include but not limited to; ‘*wake and see governor*’, ‘*ayanayan*’, ‘*otalkinado*’, ‘*ogbaeans*’, ‘*ogbane*’, ‘*togbae*’, all referring to the credibility and the need for the people to accept the complete eight-years tenure of Godwin Obaseki as governor of Edo State.

Conclusion

The question of how youths in Benin uses UYL to display their creativity and innovative skills are well answered in this chapter. The chapter also provided answers to the question of how the Benin Urban youths use their language as a means of identification and solidarity. It was also clearly explained that the urban youth language in Benin was not an instance of deviation but that of innovation as observed from the analysis of the relevant excerpts the youths’ conversations.

Analysis

Setting: The event took place at the front of Hall 1, in University of Benin at pop corn vendor at about 7pm.

Participants: Addresser...is Tina

Addressee....is Uyi

Ends: Tina wants Uyi to buy her pop-corn

Acts: *Poffcorn, hustler, man de h, atutupoyoyo, dollor roller, yahoo-boy, confirm*

Key: The addresser was very friendly, and flirtacious. But the addressee was a bit hash and abusive.

Instruments: Speech was the means of communication.

Norms: They took turns to speak, and the addresser Tina used touching and body language to try convince Uyi to listen to her plea.

Genres: Request, begging, teasing, curses and name calling

From the analysis, the participants are youths ...Tina and Uyi and they are students. Words and phrases like, /h/, /atutupoyoyo/, /dollar roller/, /yahoo-boy/, and the term confirm are all instances of urban youth lingo in the discussion. The instruments used are insults and obscene slang ingrained in urban youth lingo. It is worth noting that Uyi's usage of the letter 'h' indicates "hungry." The topic of brevity in customising is frequently explored. Information, pleading, exploiting or mocking, swearing, insults, and name calling are some of the genres used.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

In this chapter, a thorough appraisal of the thesis was carried out. The summary, findings, conclusion, recommendation and contribution to knowledge was carefully outlined. The Urban Youth Language in Benin is a product of the combined forces of social media (Facebook, Instagram and WhatsApp), urbanization, migration, multilingualism, globalization, and trans-cultural connections. The disruption and influence of wars, demonstrations, violent politics, and conflicts facilitate youth migration, radicalization, instability which resulted in mobility, complexity, and diversity in youth linguistic practices, which finally culminate into youth language. UYL in Benin constitute the use of vulgar expression, sexual metaphors, insults, curses, slang, euphemisms, borrowed words, name customisation, and political jargon. The majority of the utterances analysed were made in the context of youth-led conversations. The findings revealed the new style of communication among the youths in Benin City. Vulgarism, slangs, euphemisms, customization, curses, insults, sexual metaphors, and political jargons are among the linguistic acts recognized in the new urban youth language. In music, the entertainment industry, transportation, and among University students, vulgarity, swearwords, curses, and insults were utilized in both same-sex and mixed-sex discussion. Examples include *hustler*, *atutupoyoyo*, *suegbe*, *fineboy*, *tolotolo*, *tortoise*, *aka gum*, *eguen*, *yahooyahoo*, etc. Slang words showing cursing, teasing, mocking as depicted in 4.1.2.

Euphemism played huge roles in issues of sickness, disease, death and sex. Examples were *Chrrikoko*, *mirror face*, *angel for 'girlfriend'*; *kelewawa*, *climbing the mountain*, *counting stars for 'sexual act'*; *kpeme*, *six feet*, *pay sudden debt*, *sleep deep*, *for 'deathand*, *STD*, *HIV for 'venereal disease'*. On social media, name customisation was common, with stylistic and morphological adaptations such as coinage, clipping, shifting, segment-swapping, compounding; code-mixing, conversion, mathematical symbolization, the use of acronyms such as BIU for 'Benson Igbinedion University'; IZ for 'Izigan' 'Iziengbe'; KST for 'Kester'; D'banj for 'Dapo Oyebanji'. Sexual metaphors reveal the connection between sex organs and food. "Plantain" was once used to refer to "penis,"

while “virgina” was once used to refer to “native pot of owo.” Sex was to be used like a football game, where 'scoring a goal' is impregnating a girl whose dowry had not been paid.

A woman is referred to as “*free donor*” when she gives her body to any man who desire her. “*Green light*” when a woman flirts around a man that is not her husband; and a “*yellow card*”, when a man catches the girl friend with another man. The fashionable use of language, language acculturation, and youthful enthusiastic exhibition of stylistic and morphological talents promote urban youth language (UYL). This new language may also be found in the music business, notably in the hip-hop, African jazz, and Christian genres. Stand-up comedians' shows are likewise fora where UYL is harvested by youngsters. The Niger-Delta militant issue has resulted in a massive influx of internally displaced people into Benin's capital. Within Benin Urban City, the youths utilize the language as an identity badge and to raise peer awareness.

5.2 Findings

This thesis has identified and analysed some new trends in urban youth language (UYL) in Benin. It has essentially illustrated the youths' recent use of slang, vulgarism, euphemisms, customisation of names and sexual metaphors and political jargon in “YL” an urban youth language in Benin City. The goal of the research was to verify the presence of this urban youth language (UYL). Dell Hyme's Ethnography of Communication was adopted as the framework, while the ethnographic research design was used. Data were collected through participant observation, and unstructured interview. Ten purposively selected youth conversations were collected from 30 key informants, in Oredo, Egor and Ovia North East. Seventy-five media chat (25 each from Facebook, Instagram, and WhatsApp) of University of Benin and Usen Polytechnic students, were observed. Data were also collected from the streets, radio and television programmes from Edo Broadcasting Service and Independent Television stations in Benin City for random use of words and phrases contained in youth language. Data were subjected to discourse analysis.

The findings revealed that the urban youth language ‘UYL’ is actually in use by the youths in urban Benin and that it is the result of languages in contact. Secondly, migration and the influx of youths from different parts of Nigeria into Benin for job opportunity and

educational pursuits are highly responsible for urban youth language. It is an obvious fact that the youths in multilingual Benin, are faced with the challenges of not being able to speak all the languages of the different ethnic groups. The protest in Benin created some words for youth language such as *izigan* meaning “hard youths” *kpokpo* to mean “gun shots; *moket* meaning “weed” or “marijuana”, *excetera*. Since communication must take place, the youth resort to the use of UYL as the only alternative to English language. Very few people can actually speak fluently. The UYL is highly enriched with these forms of vulgarism, curses, insults, sexual metaphors, euphemism, slang, and name customisation.

It is also important to state here that the use of slang words has taken a new status in our contemporary world today as slang that was once regarded as indecent or erroneous in use initially is now the envy of many who cannot speak it. The label “inferior language” or “criminal language,” which many used to identify with YL, is no longer applicable, since many youths who are unable to speak or comprehend it due to their unfamiliarity with the context are now a major issue. During conversation, every youth must speak and comprehend Urban Youth Language for ease of association and recognition. Benin's residents, especially the youths, are exceptionally imaginative and original when it comes to the creation and usage of new urban forms. As evidenced in “Ogbae, Ogbaene, Izigan, Ogbaeans, swagalistic,” they may readily coin a new filthy term, sexual metaphor, euphemistic or tailored form for a specific event or situation, and within a short period of time, they achieved acceptability into the greater community and became “new forms on board. “Last year, at a Christmas party held for youths and children in Benin, the Oba of Benin used a word when he visited the Assemblies of God Ministry in the GRA at Oredo, belonging to one Rev. Omobude, “... I am a swagalicious Oba,” thus attempting to identify with the youths. The monarch was implying that he was still fashionable, thus merging in with the Benin youths. Although the phrase “swagalicious” has long been a part of the youths’ lexicon, it has increased in popularity since the King (Oba) used the term.

Youth slang is here to stay. The wonderful new thing is customising. The development of social media such as Facebook, WhatsApp, Instagram, Twitter, and others have greatly encouraged youths by making communication quick, convenient, and internationally accessible from all parts of the world. The internet has introduced a new and transformational dimension to local and global hip-hop culture and communities,

allowing youths to chronicle and communicate their unique personal names, local arts, ideas, and experiences to other youths online (Morgan and Bennett 2011:180).

'Online communication networks are by now widespread vehicles for self-expression, material sharing, and engagement by those active hip-hop, rap, and reggae youths to display their abilities,' write Staehr and Madsen (2015:67). As Higgins (2009:98) points out, the internet has helped to strengthen the realness of youth language through music in part because it is a communal environment (Androutsopoulos 2007: 282). On the one hand, it is a multimodal space where speakers who share the same rules and investments in multilingual communication put their work on display and talk about social identities (Staehr and Madsen 2015). Through online, genres are negotiated and evolved to meet the demands of local artists and their followers, who are mostly youths (Morgan and Bennett 2011).

5.3 Conclusion

The findings of this study support the thesis that urban youth language is a dilemma among Benin youths, and that it has become a vital mode of communication. This urban youth language is best defined as a sociolect, and it appears to be rapidly expanding throughout the Niger Delta region. We recognized the internet as a fact of social life in this study, and that multilingualism is being qualitatively re-organized by young multilingual speakers in Benin who define their lives through popular cultural practices such as vulgarism, euphemistic expressions, sexual metaphors, slang and customisation of names and political jargon, whether in online or offline spaces, and that this re-organization has significant implications for youth language development. The purpose of this thesis is to show how urban youth language emerged in Benin City. The phenomenon of urban youth language does not occur in isolation in this work, but rather connects with ideas and practices of identity, diversity, and multilingualism. We learn the following from all of the excerpts: To begin with, the youths employ vulgarism, metaphors, euphemisms, slangs, and other idioms for the sake of simplicity, originality, and humorous impact. Second, while they acknowledge the Benin City multilingual diversity and the increasing mixing and intermixing of ethnic speech forms with English, all of the youths celebrate the marketability of a language like YL as the tool through which all of the forms are used: vulgarisms, sexual metaphors, euphemistic expressions,

name customisations, and political jargons. The most resourceful genres among Benin's youth language are euphemisms, sexual metaphors, and customization. Slang, in instance, was often considered an inferior linguistic practice by the educated elite, although this is no longer the case. The usage of UYL is now widely accepted by many groups of individuals, whether educated or illiterate, wealthy or impoverished, and the broad population of young people in society, regardless of social class, tribe or ethnicity, religion, or educational background. UYL has completely taken over various social domains. Some of the youngsters are unable to communicate as well in their native tongue as they can in the UYL. Urban youth language practices facilitate youth communication, linguistic innovation, dynamics, identities and ideologies.

5.4 Contributions to knowledge

The findings of this study of Urban Youth Language in Benin City Nigeria; will in no doubt contribute immensely to very many areas of our political, economic and social life. This research will be of great contribution to the study of linguistics and socio-cultural co-existence particularly, in the formulation of policies which addresses the unity, peace and solidarity of youths in Benin City in particular and Nigeria in general; in the face of present day disunity, insecurity, political and economic diversity in our country Nigeria.

UYL will also contribute to the extension of sociolinguistic studies on language identity, multilingualism, and migration. The outcome of the study helped to explain why young people form strong bonds of solidarity. It also assisted the government and policy makers in determining the best language for synergy and nation building.

Furthermore, the findings aided the abolition of inter-ethnic and tribal disputes by promoting peace and unity among states and nations through the use of a single youth language. It also serves as a jumping-off point for other scholars interested in conducting comparable study in other languages where the youths play an important role in economic and social development. This study is valuable to government agencies, language developers, and linguists in the design of language policies for pedagogy purposes at the secondary and tertiary levels of education. And, with conflicts raging across the country, languages of unification are in high demand, as they always are the tools for unity and peace.

5.5 Recommendations

For research objectives, the rich and intricate youth language is currently being documented. We believe that the creation and morphological organization of this youth language might be useful subject matter for syntactic, stylistic, and multilingual research in our secondary and higher educational institutions. It may also be used to identify youths both inside and outside of Benin. State language policymakers may also take a lead from here to access the most appropriate language to advocate for the education of our students from primary to secondary school and up to university level for a better grasp of our concepts in all facets of knowledge. Furthermore, as a researcher, I believe that children should be taught in languages that allow them to convey more abilities and competence. As evidenced at the EndSARS rally here in Benin City, youth language served as a unifying instrument for our youths. As a result, the researcher hopes that other scholars will be inspired by this thesis to conduct more technical study on how urban youth language influences their educational success.

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APPENDIX I

Lexical Slang: Youth Slangs and their Meanings as Used in Benin

S/N	ITEMS	MEANING
1	Les bay	Lesbian
2	Less busy	Lesbian
3	Baka	Buttocks
4	Ash	A prostitute
5	Dry	Uninteresting
6	Blast	To defecate
7	Joint	Marijuana
8	Fish	A silly person
9	Box	Vagina area
10	Trunk	Penis area
11	Uku	Big female bottoms
12	Run	To do something
13	Paint	To run away or escape
14	Igbenwe	Marijuana
15	Iseiwe	Bullet
16	Taigha	To have sex
17	Ezuzu	To admire
18	Lete	To eat
19	Drop	To kill
20	Ashy	A prostitute
21	Halla	To scam
22	Control	A job
23	Popo	Police; to worry a person
24	Ekelebe	A police officer
25	Chikala	A beautiful girl
26	Koti	A police officer
27	Oshere	A beautiful girl
28	Wak	To eat
29	Lem	To eat
30	Foundation men	Cultists
31	Shele	To fight
32	Wash	To deceive
33	Monkey tail	Different alcoholic drinks mixed
34	Okpukpuru	Witch
35	Stone	To be drunk or high on drugs
36	Elegbere	A lazy person
37	Okpo	A prostitute
38	Bad	Very good
49	Chairman	Someone who is older or has a higher position than you (used as a mark of respect)

40	Dey	To be high
41	Kira	To fight
42	Odu	Lie
43	Eguen	A beautiful girl
44	Lock up	To ignore or to be quiet about something
45	Remove	Kill
46	Touch me small	Give me money
47	You be girl	A lazy boy
48	Groundnut	Bullet
49	Sky	Fifty Naira
50	Daze/	Slap
51	Go lick stew	Get out
52	Ball in	To enter a place
53	Dey/ gentle	To behave one's self properly
54	See your back	Get out
55	Which level?	What is going on?
56	Kpai	To kill
57	H	Hunger
58	Loyal	To look up to, to pay respect
59	LOL	Laugh out loud, shine teeth, sun teeth
60	LMAO	Laughing my ass out

APPENDIX II

EXTRACT OF DATA FROM WHATSAPP CHAT

12/9/20, 17:37 - Messages and calls are end-to-end encrypted. No one outside of this chat, not even WhatsApp, can read or listen to them. Tap to learn more.

9/20/20, 20:42 - +234 903 792 9399 created group "Mass Comm ND 1b"

12/9/20, 16:18 - +234 811 071 0987 added you

12/9/20, 16:18 - +44 7441 436041: Wendy's TV is here

12/9/20, 16:19 - +234 816 623 0697: Ok

12/9/20, 17:01 - +1 (480) 420-6257: *GREAT MASS COMMUNICATION STUDENT!!!*

- It has come to our notice that there have been different kind of misconduct within the platform causing unnecessary arguments in the forum.

I believe every member of this forum is matured enough to know what this platform is meant for and not for unnecessary conversation meant to be discussed privately in your DM's.

- A- Autocracy*:- which means we should RESPECT ourselves and higher escos here. You all know there are some LECTURERS here and even the *HOD* is here on the platform. Let us make the use of the Autocracy for It is very important!
- D- Discipline**:- which means we should not be involved in going against the rules and regulations of this forum and the whole MASS COMMUNICATION DEPARTMENT RULES AND REGULATION.*

I'M BRINGING THIS TO YOUR NOTICE BECAUSE ANY FORM OF UNNECESSARY CONVERSATION HERE ON THIS PLATFORM WILL MAKE ME TO EXIT YOU FROM THE PLATFORM.

WRITTEN & SIGNED BY:

ADERINBOYE OLATUNJI.O - ADMIN.

12/9/20, 17:06 - +234 901 102 6910: Thank u

12/9/20, 17:07 - +234 906 620 9637: Yeah... Thanks

12/9/20, 17:14 - +234 701 219 9564: Hi guyz

12/9/20, 17:43 - +234 813 326 3575: You're right, thanks bro.

12/9/20, 17:49 - +234 701 219 9564: Yhap

12/10/20, 12:30 - Osayimwese Violet: Good afternoon my dear students. Hope your day is beautiful? I am Edo Language MAC 116 lecturer. Wa koyooo!

12/10/20, 12:38 - Osayimwese Violet: I thought we could meet for introduction on Tuesday but I couldn't find you people. If coming Tuesday is ok. I will come. But if not, then we can work on line.

12/10/20, 12:59 - +234 701 219 9564: OK sir

12/10/20, 12:59 - +234 812 800 7955: Ma nor sir

12/10/20, 13:00 - +234 706 380 6742: It's a female

12/10/20, 13:00 - +234 706 380 6742: Mrs Evbayihoru

12/10/20, 13:00 - +234 706 380 6742: Lol

12/10/20, 13:00 - +234 701 219 9564: OK mma

12/10/20, 13:01 - +234 901 102 6910: Ok

12/10/20, 13:01 - +234 701 219 9564: Alright

12/10/20, 13:02 - +234 906 620 9637: Thanks ma

12/10/20, 13:03 - +234 701 219 9564: Yhap

12/10/20, 13:08 - +234 905 013 5180: Ok ma

12/10/20, 13:12 - +234 701 219 9564: Yahp

12/10/20, 13:17 - +234 813 716 1641: Thanks ma

12/10/20, 13:20 - +234 701 219 9564: Yhap

12/10/20, 18:44 - +234 813 716 1641: R u d one

12/10/20, 19:08 - +234 701 219 9564: Hi

12/11/20, 06:34 - +234 811 177 1784: Alright ma

12/11/20, 06:41 - +234 813 326 3575: Okay may. But is not all of us are on this platform ma.

12/11/20, 08:50 - +234 701 219 9564: Good morning guyz

12/11/20, 08:51 - +234 813 326 3575: Morning bro

12/11/20, 09:38 - +234 701 219 9564: Yhap

12/11/20, 12:22 - +234 701 219 9564: Hi

12/12/20, 02:09 - +234 811 071 0987 added +234 913 671 2268

12/12/20, 08:14 - +234 813 326 3575: Good morning everyone

12/12/20, 08:15 - +234 905 013 5180: Morning

12/12/20, 08:15 - +234 813 326 3575: Okay bro

12/12/20, 15:37 - +234 701 219 9564: Hi guyz

12/13/20, 09:15 - +234 705 814 4971: How are you doing

12/13/20, 13:24 - +234 701 219 9564: Fyn

12/14/20, 08:57 - +234 813 326 3575: Okay chairman

12/14/20, 09:06 - +234 701 219 9564: OK sir

12/14/20, 12:28 - Omobode: Where are u people, if don't see u guys I will assume u have had my class today.

12/14/20, 12:28 - +234 705 295 2832: Good afternoon sir

12/14/20, 12:29 - +234 705 295 2832:
We are at the Mass communication Department.

12/14/20, 12:29 - +234 705 295 2832: Building
12/14/20, 12:29 - +234 813 164 4741: Good afternoon sir please sir we are in our department building
12/14/20, 13:17 - Osayimwese Violet: Good morning my students. I will come to teach you people tomorrow.
Edo Language.
MAC... 116. Please tell others. Attendance is very important to me. Thank you.
12/14/20, 13:20 - +234 812 379 2731: Ook ma
12/14/20, 15:16 - +234 813 164 4741: Ok mumsi thanks
12/14/20, 15:22 - +234 706 206 8655: Noted mume we will be expecting you. Thanks mume
12/14/20, 15:23 - +234 913 671 2268: thank you ma
12/14/20, 15:37 - +234 811 177 1784: Alright ma
12/14/20, 15:41 - +234 701 219 9564: Thanks ma
12/14/20, 16:59 - +234 808 211 0635: Hope u all have know d atala 4 the textbook
12/14/20, 16:59 - +234 808 211 0635: 1500
12/14/20, 17:01 - +234 705 295 2832: Which textbook?
12/14/20, 17:01 - +234 808 211 0635: Edo language text
12/14/20, 17:05 - +234 705 295 2832: Okay
12/14/20, 23:38 - +234 701 219 9564: Yh
12/14/20, 23:39 - Helen Ugbogbo Usen: Pls come with your face mask tomorrow
12/14/20, 23:41 - +234 701 219 9564: OK ma
12/15/20, 06:06 - +44 7441 436041: Okay ma
12/15/20, 06:13 - +234 701 219 9564: Good morning
12/15/20, 06:13 - +234 814 943 9079: Same
12/15/20, 06:21 - +234 813 164 4741: Ok ma
12/15/20, 20:52 - +234 810 067 9343: <Media omitted>
12/15/20, 20:53 - +234 701 219 9564: Soft bro
12/15/20, 20:56 - +234 813 326 3575: Okay
12/15/20, 20:59 - +234 701 219 9564: Yhap
12/15/20, 21:00 - +234 810 067 9343: <Media omitted>
12/15/20, 21:05 - +234 701 219 9564: Na so
12/15/20, 21:15 - +234 810 067 9343: <Media omitted>
12/16/20, 06:13 - +234 706 380 6742:
Good morning all. Please note that Intro to Mass Communication class is for 9am
12/16/20, 06:14 - +234 913 671 2268: Okay sir

Good morning sir

12/16/20, 06:14 - +234 706 380 6742: Good morning

12/16/20, 06:15 - +234 905 013 5180: Ok sir

Good morning sir

12/16/20, 06:15 - +234 701 219 9564: Good morning sir

12/16/20, 06:22 - +234 813 326 3575: d pupsi! We hear sir

12/16/20, 06:35 - +234 807 211 1264: Ok sir

12/16/20, 06:44 - +234 813 164 4741: Ok sir good morning sir

12/16/20, 06:53 - +234 706 206 8655: Thanks sir

12/16/20, 08:17 - +234 701 219 9564: na chair

12/16/20, 16:28 - +234 810 999 6106: clear road for the chair! Thanks sir

12/16/20, 16:32 - +234 701 219 9564: Good afternoon friends

12/17/20, 10:19 - +234 803 396 7203 left

12/17/20, 19:55 - Helen Ugbogbo Usen: Hi!!

12/17/20, 19:55 - +234 810 067 9343: Good evening ma

12/17/20, 19:56 - Helen Ugbogbo Usen: How was your day. I guess you had an enjoyable trip to your homes. I thank God Almighty for all he has done for us all.

Thank you for all your love and support.

12/17/20, 19:56 - +44 7441 436041: Goof evening ma

12/17/20, 19:57 - Helen Ugbogbo Usen: Thanks love

12/17/20, 19:57 - +234 810 067 9343: Thanks ma

12/17/20, 19:57 - +44 7441 436041: Yes me, thank you ma

12/17/20, 19:57 - Helen Ugbogbo Usen: You are good

12/17/20, 19:57 - +234 810 067 9343: This message was deleted

12/17/20, 19:57 - +234 810 067 9343: Ok ma

12/17/20, 19:58 - Helen Ugbogbo Usen: A very good evening to you all

12/17/20, 19:58 - +1 (480) 420-6257: Thanks ma'am

12/17/20, 19:58 - +1 (480) 420-6257: Good evening ma'am

12/17/20, 19:59 - +234 813 164 4741: Good evening ma

12/17/20, 19:59 - +234 810 067 9343: Same to you ma

12/17/20, 20:00 - +234 811 177 1784: Good evening ma

12/17/20, 20:08 - +234 812 379 2731: Thank you ma

12/17/20, 20:09 - +234 913 671 2268: Thank you ma

12/17/20, 20:10 - +234 706 206 8655: Thanks mum. Much appreciated for your care

12/17/20, 20:20 - +234 705 295 2832: Thanks mum

12/17/20, 21:19 - +234 706 206 8655: This message was deleted

12/17/20, 21:31 - +234 814 943 9079: Thanks ma

12/17/20, 21:31 - +234 813 326 3575: Okay

12/17/20, 22:58 - +234 701 219 9564: Thanks mum

12/18/20, 05:25 - +234 808 211 0635: Thanks mum it was a safe trip
 12/18/20, 07:13 - Helen Ugbogbo Usen: <Media omitted>
 12/18/20, 07:14 - +234 813 326 3575: Okay
 12/18/20, 07:29 - +234 812 379 2731: Good morning everyone
 12/18/20, 07:43 - +234 701 219 9564: Nice one
 12/18/20, 07:48 - +234 905 588 8780: This message was deleted
 12/18/20, 07:54 - +234 701 219 9564: Hmm
 12/18/20, 09:38 - +234 810 067 9343: Who posted this here? It's very wrong
 And also you should know this is scam
 12/18/20, 09:39 - +234 814 943 9079: Yes u are right
 12/18/20, 09:42 - +234 810 067 9343: I thought the PRO talked about all this before
 this break
 At list let's try and behave our selfs. Thanks

 12/18/20, 09:46 - +234 814 943 9079: Lol
 12/18/20, 09:52 - +234 905 588 8780: Am sorry!
 12/18/20, 10:11 - +234 701 219 9564: OK oooh, Abi yo bi yahoyaha?
 12/18/20, 10:20 - +234 810 067 9343:
 12/18/20, 10:22 - +234 701 219 9564: Lol
 12/18/20, 10:29 - +234 813 326 3575: Bro go and delete it, this's not allowed in this
 platform
 12/18/20, 10:36 - +234 701 219 9564: Kk
 12/18/20, 16:01 - +234 813 326 3575: Hello everyone
 12/18/20, 16:09 - +234 701 219 9564: Fyn bro! yaho bro!
 12/18/20, 16:10 - +234 902 187 6267: Xup
 12/18/20, 16:10 - +234 902 187 6267: .morning
 12/18/20, 16:11 - +234 902 187 6267: Evening guy
 12/18/20, 16:12 - +234 813 326 3575: Same
 12/18/20, 16:13 - +234 701 219 9564: Baba hwfar nw? D' big boy!
 12/19/20, 07:41 - +234 813 326 3575: Good morning everyone
 12/19/20, 08:11 - +234 905 013 5180: Morning
 12/19/20, 08:12 - +234 812 379 2731: Good morning everyone
 12/19/20, 08:12 - +234 812 379 2731: Happy weekend 🍀❤️🍀
 12/19/20, 08:19 - +234 813 326 3575: Morning
 12/19/20, 08:19 - +234 813 326 3575: Same
 12/19/20, 08:19 - +234 905 013 5180: Hw was ur night
 12/19/20, 08:19 - +234 813 326 3575: Good
 12/19/20, 08:21 - +234 812 379 2731: Fine
 12/19/20, 09:23 - +234 810 067 9343: This message was deleted
 12/19/20, 09:24 - +234 808 211 0635: Online class start on Monday Be online

12/19/20, 09:25 - +234 810 067 9343:
 12/19/20, 09:26 - +234 808 211 0635:
 12/19/20, 09:30 - +234 813 326 3575: Okay
 12/19/20, 09:32 - +234 813 164 4741: Ok thanks
 12/19/20, 09:51 - +234 701 219 9564: Who tell u dat
 12/19/20, 09:51 - +234 813 326 3575: Okay
 12/19/20, 09:52 - +234 701 219 9564: Let me no nw
 12/19/20, 09:54 - +234 813 326 3575: Ask Desmond not me.
 12/19/20, 09:55 - +234 701 219 9564: Desmond pls let us no nw
 12/19/20, 09:57 - +234 808 211 0635: Mr uyi
 12/19/20, 09:58 - +234 813 326 3575: Okay no prob.
 12/19/20, 09:58 - +234 808 211 0635: No qualms
 12/19/20, 09:59 - +234 813 326 3575: But he said he wanna to create his own
 platform for his course.
 12/19/20, 10:00 - +234 808 211 0635: He has created it nah
 12/19/20, 10:00 - +234 808 211 0635: Lemme add u
 12/19/20, 10:00 - +234 813 326 3575: Okay
 12/19/20, 10:01 - +234 813 326 3575: So you haven't add before?
 12/19/20, 10:04 - +234 701 219 9564: Ok
 12/19/20, 10:04 - +234 701 219 9564: Time
 12/19/20, 10:06 - +234 808 211 0635: <Media omitted>
 12/19/20, 10:06 - +234 701 219 9564: OK ooh
 12/19/20, 10:06 - +234 701 219 9564: Merry Christmas
 12/19/20, 10:06 - +234 813 326 3575: Thank you
 12/19/20, 10:07 - +234 701 219 9564: Kk
 12/19/20, 10:09 - +234 813 326 3575: Same
 12/19/20, 10:11 - +234 701 219 9564: Missing everybody here
 12/19/20, 10:28 - +234 706 206 8655: <Media omitted>
 12/19/20, 12:01 - +234 901 102 6910: Ok
 12/19/20, 14:14 - +234 810 999 6106: Nice
 12/19/20, 15:04 - +234 701 219 9564: Yhap
 12/21/20, 07:28 - +234 701 219 9564: Good morning friends
 12/21/20, 07:30 - +234 812 379 2731: Morning how was your night
 12/21/20, 07:30 - +234 811 177 1784: Morning oo
 12/21/20, 07:32 - +234 701 219 9564: Fyn
 12/21/20, 07:32 - +234 701 219 9564: Hw was ur night nw
 12/21/20, 07:33 - +234 811 177 1784: Fine ooo prince
 12/21/20, 07:33 - +234 808 211 0635: Pls stop all this issue of chatting in this
 platform or else, you will be removed forever. Be warn.
 Class rep
 12/21/20, 07:34 - +234 811 177 1784: Alright

12/21/20, 07:35 - +234 808 211 0635: GREAT MASS COMMUNICATION STUDENT!!!*

- It has come to our notice that there have been different kind of misconduct within the platform causing unnecessary arguments in the forum.
I believe every members of this forum is matured enough to know what this platform is meant for and not for unnecessary conversation meant to be discussed privately in your DM's.
- A- Autocracy* :- which means we should RESPECT ourselves and higher escos here. You all know there are some LECTURERS

I'M BRINGING THIS TO YOUR NOTICE BECAUSE ANY FORM OF UNNECESSARY CONVERSATION HERE ON THIS PLATFORM WILL MAKE ME TO EXIT YOU FROM THE PLATFORM.

12/21/20, 07:35 - +234 701 219 9564: I no but can't we greet are self again
12/21/20, 07:36 - +234 701 219 9564: So to greet r self nw is a crime
12/21/20, 07:36 - +234 808 211 0635: DM THEM NOT HERE
12/21/20, 07:36 - +234 808 211 0635: YES
12/21/20, 07:37 - +234 701 219 9564: Hmmmmmm
12/21/20, 07:37 - +234 701 219 9564: Hmmmmmm
12/21/20, 07:47 - +234 808 211 0635:
12/21/20, 07:48 - +234 701 219 9564: Don't post any sticker here
12/21/20, 07:49 - +234 811 177 1784: Correct
12/21/20, 07:51 - +234 701 219 9564: Stop all this issue of posting stickers in this platform or else dey will remove u forever
12/21/20, 08:43 - Helen Ugbogbo Usen:
12/21/20, 08:52 - Helen Ugbogbo Usen: In the book of Number 22 and 23. It was recorded that King Balak hired Prophet Balaam to curse the children of Israel. But instead of cursing them he blessed them, he said how can I curse whom God had blessed. Therefore, I stand upon the Holy word of God and I speak to your Life and Destiny. Because you have been blessed by the Lord. Everyone that have been hired and paid to curse you, the Almighty God will take over their mouth and begin to bless you. The Almighty God will handover to you all the good fortunes left in this year and everyone waiting to see you cry will surely come together to celebrate with you in Jesus mighty name. Amen.

Good morning

12/21/20, 08:56 - +234 808 211 0635: Morning ma
12/21/20, 08:57 - +234 810 067 9343: AMEN. Thanks ma
12/21/20, 08:59 - +234 706 206 8655: Amen in the name of Jesus mum and you too
12/21/20, 10:19 - +234 905 013 5180: Amen
12/21/20, 22:36 - +234 701 219 9564: Amen
12/22/20, 09:32 - +234 810 999 6106: Amen ma
12/22/20, 10:27 - +234 701 219 9564: Yes
12/22/20, 13:52 - +234 816 623 0697: The NBC CODE IS 4000
12/22/20, 13:53 - +234 705 295 2832: Which state ??
12/22/20, 13:55 - +234 816 623 0697: Benin
12/22/20, 13:57 - +234 812 379 2731: We're in Benin
12/22/20, 14:00 - +234 816 623 0697: Opposite Kada
12/22/20, 14:08 - +234 812 379 2731: Ok
12/22/20, 14:11 - +234 813 326 3575: Okay sir
12/22/20, 15:13 - +234 701 219 9564: Hi
12/22/20, 15:13 - +234 808 211 0635:
12/22/20, 15:23 - +234 701 219 9564: What
12/23/20, 21:42 - +234 902 187 6267: Hello
12/23/20, 21:43 - +234 701 219 9564: Hi
12/23/20, 21:44 - +234 902 187 6267: Xup guy
12/23/20, 21:44 - +234 701 219 9564: Yhap
12/23/20, 22:16 - +234 903 838 0847: Ok
12/23/20, 22:18 - +234 701 219 9564: Yes
12/23/20, 23:23 - +234 812 800 7955 left
12/24/20, 06:38 - +234 708 245 8289: Good morning
12/24/20, 08:40 - +234 907 362 4229 left
12/25/20, 07:20 - +234 808 211 0635: Merry Christmas to U dis outstandingly special person. It is either i've known u before the year began, when the year began, when half of the year or some months after commenced or i've just known u

Any where u belong, just know dat i've kept u in one part of my heart♥♥

If i sent dis to u, its either #we were once close buh one way or the other, the friendship turned sour.

Jsyk.....ya still in my heart

#we still dey vibe well well

Jsyk.....u go always dey my heart

#okay we became friends buh u forgot me

Jsyk.....ya still in my heart

#it might have been the other way around

M sorry

Jsyk.....i never forgot uu

#ya someone i thought u liked me like u said buh maybe u ran out of love or it was never true

Jsyk....ya still there

#i offended u and this is the only way i could say M sorry. I really am

Jsyk.....ya always there

#M so annoyed with u and i wish to never speak to u agn coz u hurt me

Jsyk.....ya still in ma heart

Life cant be life without the people in my life ♀ □

I so much love y'all ♡♥

12/25/20, 07:24 - +234 808 211 0635: <Media omitted>

12/25/20, 07:55 - +234 708 245 8289: *I am Otitoju Stephen Ogomide.*

Open this once

<https://openit.site/en/f-chn?f=Otitoju-stephen-ogomide>

12/25/20, 08:28 - +234 701 219 9564: Kk

12/25/20, 15:09 - Helen Ugbogbo Usen: <Media omitted>

12/25/20, 21:32 - +234 701 219 9564: Wow

12/25/20, 21:33 - +234 810 067 9343: Thanks very much ma

And same to you

12/25/20, 21:33 - +234 810 067 9343: ♥

12/25/20, 21:34 - +234 810 999 6106: Thanks ma

12/25/20, 21:37 - +234 706 206 8655: Bon Noël ma professeuse (HOD) Happy Christmas my lecturer and my HOD

12/25/20, 21:43 - +234 701 219 9564: My special mumsi

12/25/20, 21:44 - +234 814 943 9079: Same ma

12/26/20, 07:39 - +234 708 245 8289: *WE ARE HEROES*

Through the harmattan of January

The struggle in February

The Pandemic in March

The Lock Down in April

The home alone in May

The Hunger in June

The Covid19 Dead in July

The Loss in August

The survival of the fittest in September

The #EndSars protest in October

The Recession in November

With all these *Vision 2020* we are still strong, Congratulations *WE ARE HEROES*
Yesterday is not ours to recover, but tomorrow is ours to win by God's grace.
MERRY CHRISTMAS AND PROSPEROUS NEW YEAR IN ADVANCE
MORE BLESSING CARES

12/26/20, 08:56 - Helen Ugbogbo Usen: <Media omitted>
12/27/20, 23:02 - +234 807 211 1264: Pls ma

Which time we are going to resume

12/27/20, 23:03 - +234 814 943 9079: On the 18
12/27/20, 23:03 - +234 903 838 0847: On 18
12/27/20, 23:04 - +234 813 716 1641: So u guys were happy abi 😊😊
12/27/20, 23:07 - +234 903 838 0847: Happy ke
12/27/20, 23:08 - +234 813 716 1641: I even pray it should be canceled
12/27/20, 23:08 - +234 903 838 0847: Abi now
12/27/20, 23:08 - +234 813 716 1641: Cuz it will affect us oooo. Seriously
12/27/20, 23:08 - +44 7441 436041: In your dm(s) please
12/27/20, 23:08 - +234 903 838 0847: Yes
12/27/20, 23:57 - +234 701 219 9564: Yes ooh
12/28/20, 00:17 - +234 807 211 1264: Are u sure
12/28/20, 00:17 - +234 701 219 9564: Pls ooh
12/28/20, 00:18 - +234 701 219 9564: E to far
12/29/20, 00:47 - +234 706 206 8655:

You can private chat me if you have any question on this. You can make your payment to this acc:

Acc Name: Kuti Solomon. S
Acc No. 3049006564
Bank : Polaris Bank

12/29/20, 00:48 - +234 706 206 8655:

Pls send your payment proof with your full name to me not here in order to avoid distraction . Shalom

12/29/20, 00:48 - +234 813 326 3575: Okay I think it gonna better to do it that way.
12/29/20, 00:48 - +234 813 326 3575: Okay baba
12/29/20, 06:11 - +234 701 219 9564: Good morning
12/29/20, 09:57 - +234 813 716 1641: I pray so
12/29/20, 10:10 - +234 903 838 0847: On 4 ke
12/29/20, 10:26 - +234 813 716 1641: Y r u so surprise nw z it not possible we resume on 4
12/29/20, 10:28 - +234 705 295 2832: This message was deleted
12/29/20, 10:40 - +234 813 716 1641: So ,u too pray there should be lockdown abi

12/29/20, 10:40 - +234 813 716 1641: Lazy element
12/29/20, 10:54 - +234 813 716 1641: So u want this year to be like next year abi
12/29/20, 10:54 - +234 813 716 1641: No problem nw U will grow old for school nw
12/29/20, 11:06 - +234 813 716 1641: U want next year to be like this year abi
12/29/20, 11:06 - +234 813 716 1641: We know ur type
12/29/20, 11:07 - +234 808 211 0635: Hello Everyone

How is ur holiday going? I heard we are resuming soon dat is 18 jan. Hope do u feel
Am just fed up and need us to resume 4th.

Class rep

12/29/20, 11:43 - +234 813 716 1641: Same ooo
12/29/20, 12:19 - +234 903 838 0847: I wish to resume on 4
12/29/20, 12:49 - +234 701 219 9564: Yes i wish to resume on dey 4th
12/30/20, 09:14 - +234 903 838 0847: You can resume now
12/30/20, 09:15 - +234 701 219 9564: You eeh
12/30/20, 09:20 - +234 903 838 0847: What is eeh
12/30/20, 09:20 - +234 701 219 9564: Neva mind
12/30/20, 09:21 - +234 903 838 0847: Ok oo
12/30/20, 09:22 - +234 701 219 9564: So is only u dey online
12/30/20, 09:23 - +234 903 838 0847: Abi now
12/30/20, 09:23 - +234 701 219 9564: Yes oh
12/30/20, 09:39 - +234 812 379 2731: When re we resuming o
12/30/20, 12:34 - +234 807 725 9820: Ok
12/30/20, 15:11 - +234 816 623 0697: Pls
12/30/20, 22:33 - +234 903 838 0847: <Media omitted>
12/30/20, 22:34 - +44 7441 436041: This message was deleted
12/30/20, 22:34 - +234 814 943 9079: HmMMM
12/30/20, 22:34 - +234 814 943 9079: Baba
12/30/20, 22:34 - +234 812 379 2731: Na wa o
12/30/20, 22:35 - +234 812 379 2731: <Media omitted>
12/30/20, 22:35 - +234 814 943 9079: Abi
12/30/20, 22:35 - +234 813 326 3575: Thanks for that
12/30/20, 22:35 - +234 812 379 2731: <Media omitted>
12/30/20, 22:35 - +1 (480) 420-6257: Auntu why don't you type or speak English
because not everyone understand Yoruba. Please kindly type
12/30/20, 22:35 - +234 814 943 9079: My sister I tire oo
12/30/20, 22:36 - +234 814 943 9079: Abi oo
12/30/20, 22:36 - +234 812 379 2731: <Media omitted>
12/30/20, 22:36 - +234 812 379 2731: Yeah
12/30/20, 22:36 - +234 812 379 2731: <Media omitted>
12/30/20, 22:37 - +234 814 943 9079: Wahala wear bone straight

12/30/20, 22:37 - +234 814 943 9079: Lolzzz
 12/30/20, 22:37 - +234 814 943 9079: Una done make my love the para
 12/30/20, 22:38 - +1 (480) 420-6257: You all have to be calm she will adjust and please remember no unnecessary communication here. Thanks
 12/30/20, 22:38 - +234 814 943 9079: Nice
 12/30/20, 22:38 - +234 812 379 2731: <Media omitted>
 12/30/20, 22:38 - +234 812 379 2731: Better
 12/30/20, 22:39 - +1 (480) 420-6257: Please kindly stop the voice note and just text or message yourself privately
 12/30/20, 23:32 - +234 701 219 9564: Prince his here now
 12/31/20, 08:30 - +234 706 206 8655: Thanks and amen mum we shall all witness 2021 in peace , wealth , good health and prosperity in Jesus name . Amen
 12/31/20, 08:55 - +44 7441 436041: Good morning ma
 Thanks you ma
 12/31/20, 09:31 - +234 813 164 4741: Amen ma'am
 12/31/20, 11:11 - +234 902 187 6267: Hello
 12/31/20, 15:26 - +234 701 219 9564: Hi
 12/31/20, 18:13 - +234 810 999 6106: Amen
 12/31/20, 18:33 - +234 701 219 9564: Amen
 12/31/20, 19:33 - +44 7441 436041: Amen
 12/31/20, 19:40 - +234 815 875 2092: Today is the last day of this year. I pray we never encounter failure and disaster in this 2021
 Divine miracles and breakthroughs shall be our portion
 I also wanna say a very big thanks for your love and support so far since the beginning of this year, you've been so amazing to me,
 I love you ♥
 Thanks for supporting me
 Thanks for your love♥
 Thanks for referring me to ur friends
 Thanks for always being there for me
 You all made 2020 a great year for me
 We sha all see 20201
 I'm extremely grateful,
 God bless you ♥♥♥♥

PRINCE ENG SAGACIOUS CARES (LOVE YOU ALL♥)

12/31/20, 19:47 - +234 706 206 8655: <Media omitted>
 12/31/20, 23:01 - +234 701 219 9564: 1 hours to go
 12/31/20, 23:13 - +234 905 588 8780: I can't wait to wish u all happy new year
 12/31/20, 23:18 - +234 701 219 9564: Am telling u
 12/31/20, 23:43 - +234 808 211 0635: Before it gets busy tonight
 Before networks get jammed
 Before I get drunk with praises
 Before 2020 finally carry its bag and leave

Before 2021 arrives and stay for the next 365 days to your delight
Before anybody else wishes.... Let me be the first to wish you a
HAPPY NEW YEAR and prosperous 2021
You have been counted as a successful candidate for the year 2021!
Rejoice and shout hallelujah
Congratulations.

12/31/20, 23:52 - +234 810 999 6106: Xame
12/31/20, 23:59 - +234 813 326 3575: Happy new year to you. More years ahead.
BABATUN'DE FESTUS OLAJIDE Care.
1/1/21, 00:03 - +234 813 326 3575: Happy new year to you. More years ahead.
BABATUN'DE FESTUS OLAJIDE Care.
1/1/21, 00:05 - +234 810 999 6106: Happy new year
1/1/21, 00:07 - +234 808 211 0635: always
1/1/21, 00:07 - +234 808 211 0635: Happy new year
1/1/21, 00:18 - +234 701 219 9564: Happy new year
1/1/21, 00:19 - +234 808 211 0635: Amen ooo
Thank u Darl. I wish u d same

HAPPY!!!? NEW!!! YEAR!!! I WISH YOU THE BEST YEAR EVER👉

1/1/21, 00:48 - +234 807 135 4445: Welcome to 2021
1/1/21, 00:50 - +234 807 135 4445: Amen
1/1/21, 00:51 - +234 812 379 2731: What a privilege given to us by GOD to see the
year 2021 despite all odds, welcome to the reason of turn around,
all things are turning around for good happy new year
1/1/21, 01:03 - +234 810 765 5608: Happy new year to you all
1/1/21, 01:05 - +234 816 623 0697: May this year bring joy more blessing and lot
of cash out to us this year
1/1/21, 01:08 - +234 808 211 0635: Amen
1/1/21, 01:11 - +234 813 326 3575: Amen
1/1/21, 03:20 - +234 701 219 9564: Bro r u really serious
1/1/21, 07:25 - +234 807 352 6998: HAPPY New Year
1/1/21, 09:20 - +234 812 379 2731: Good morning everyone
1/1/21, 09:21 - +234 812 379 2731: Please when re we supposed to be in school
1/2/21, 07:22 - +234 905 588 8780: Which time we are resume now
1/2/21, 07:39 - +234 701 219 9564: On dey 18th
1/4/21, 21:51 - +234 811 177 1784: This message was deleted
1/4/21, 21:51 - +234 811 177 1784: Please admins should please add this guy
1/4/21, 21:53 - +234 811 177 1784: To the class group
1/4/21, 21:54 - +234 808 211 0635: Ok
1/4/21, 21:54 - +234 808 211 0635: Done

1/4/21, 21:55 - +234 811 177 1784: Uv add him right
 1/4/21, 21:55 - +234 811 177 1784: Thanks bro
 1/4/21, 22:52 - +234 701 219 9564: Hi guys
 1/5/21, 07:50 - +234 816 623 0697: Ok.
 1/5/21, 16:08 - +234 701 219 9564: Good afternoon sir
 1/5/21, 16:18 - +234 706 206 8655: Alright sir noted. Thanks
 1/5/21, 16:23 - +234 706 206 8655: I am sorry for my usage of words.
 1/5/21, 16:24 - Omobode: Shalom relax, it has been corrected..... Happy New Year....
 1/5/21, 16:26 - +234 706 206 8655: Same to you sir thanks sir
 1/5/21, 17:30 - +234 701 219 9564: Hi
 1/6/21, 07:21 - +234 810 999 6106: Thanks
 1/6/21, 07:59 - +234 808 211 0635: Wlc
 1/6/21, 08:06 - +234 816 623 0697: I don't understand this
 1/6/21, 08:39 - +234 807 135 4445: Okay
 1/6/21, 08:41 - +234 701 219 9564: Thanks
 1/6/21, 08:45 - +234 701 219 9564: Can't wait 2 see u guys
 1/6/21, 14:37 - +234 701 219 9564: Kk
 1/6/21, 15:29 - +234 810 999 6106: Thanks
 1/6/21, 23:02 - +234 811 177 1784: Thanks
 1/6/21, 23:03 - +234 701 219 9564: Hi guys
 1/6/21, 23:04 - +234 813 326 3575: How are you doing
 1/7/21, 17:19 - +234 805 215 6086: Thanks
 1/7/21, 21:05 - +234 701 219 9564: Hi
 1/7/21, 21:05 - +234 906 620 9637: Hi
 1/7/21, 21:06 - +234 905 588 8780: Gud evening
 1/7/21, 21:15 - +234 701 219 9564: Hwfar
 1/7/21, 21:15 - +234 905 588 8780: Am fine
 1/8/21, 05:46 - +234 810 067 9343: Congrats bro
 1/8/21, 06:30 - +234 905 588 8780: Okay
 1/8/21, 07:08 - +234 807 725 9820: Ok
 1/8/21, 11:43 - +234 701 219 9564: Ok
 1/11/21, 08:29 - +234 701 219 9564: OK
 1/11/21, 08:30 - +234 902 187 6267: Morning
 1/11/21, 08:33 - +234 701 219 9564: Hi
 1/11/21, 09:21 - +234 810 999 6106: Thanks
 1/12/21, 07:07 - +234 913 671 2268: Una na don this? Read this news.

APPENDIX III



Looking for 4 road for Benin



Di jaguda boys attack dem wit machetes injure many of dem



Youths for street for Benin. Prison break for Benin during the SARS protest