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Briticisms and Americanisms in Nigerian English: A Sociolinguistic Analysis of Variation and Motivation

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Abstract

This study examines the sociolinguistic interplay of Briticisms and Americanisms in Nigerian English, focusing on the extent, patterns, and motivations underlying their concurrent usage among educated Nigerians. Anchored in the sociolinguistic theory of variation, the model of regional varieties, and social network theory, the study investigates how social structures, exposure, and media influence shape linguistic preferences. Data were collected through an online survey of 208 educated speakers in Lagos State, comprising both graduates and undergraduates. Quantitative analysis of lexical choices reveals a clear dominance of Americanisms over Briticisms across most lexical items, indicating a shift towards American English norms. Younger respondents and females displayed stronger tendencies towards American variants, while older speakers retained some preference for British forms. Media exposure, particularly to American entertainment and digital platforms, emerged as the most significant motivation for this linguistic variation, cited by 89% of participants. The findings underscore the increasing hybridity of Nigerian English, reflecting both its colonial heritage and globalised linguistic influences. The study concludes that the coexistence of Briticisms and Americanisms is an inevitable outcome of global linguistic diffusion and recommends heightened awareness of these variants in language pedagogy and planning, to foster informed and context-appropriate usage rather than rigid adherence to a single norm.

Keywords: Nigerian English, sociolinguistics, Briticisms, Americanisms, variation, media influence

Introduction

The evolution of Nigerian English is undeniable with over four hundred years of its history marked significantly by linguistic and social shifts (Awonusi, 2004). With Great Britain as the architect of this development, the English language spoken in Nigeria from the colonial times was tailored towards the British standard even after independence. Subsequently, with the rise in scholarship across the breath of independent Nigeria, the language has undergone the process of nativisation giving rise to what is aptly described as Nigerian English. This same variety maintains the common core of standard British English, but is coloured creatively by the Nigerian socio-cultural and linguistic experience.

In spite of this, this form is increasingly influenced by the American variant, a standard variety that is markedly different from the British norm. The American variety of English is distinct from the British variety in a number of ways such as in certain lexical items, grammatical patterns, spelling conventions and pronunciation. This paper argues that the increasing presence of American English in Nigeria is reshaping the linguistic landscape, challenging the dominance of British norms and reflecting broader cultural and media influences.

Nigerian English

Nigerian English has evolved as a distinct postcolonial variety shaped by the domestication of English and the sociolinguistic realities of Nigeria. It is a distinct variety of English which according to Ayoola (2010, p. 31) is used by 'creative writers, journalist, politicians and most Nigerians'. Scholars such as Banjo (1971, 1993) and Adesanoye (1980) have classified its varieties based on proximity to British norms and the degree of native language interference. Banjo (1971, 1993) explains that Nigerian English can be grouped into four varieties. Variety 1 shows the greatest level of mother tongue interference while variety 4 shows the least. Banjo's variety 1 is used by those with elementary

education who are semi-illiterates. This variety has the highest degree of mother-tongue influence. Variety 2 is intelligible to the majority and accepted locally, though with a high degree of mother-tongue interference. Variety 3, however, is spoken by secondary school leavers and perhaps some university undergraduates. This variety is nationally and internationally acceptable, a home-grown variety that can serve as the endonormative model for educated Nigerian English. On the contrary, variety 4 is the closest to the British model with little or no mother-tongue influence. It has a high international intelligibility, but not accepted locally.

Similarly, Adesanoye (1980), based on his study of the written English of judicial officers, identifies three varieties also hinged on approximation to or distance to standard British English. Adesanoye's varieties 1-3 are similar to Banjo's varieties 2-4. His variety 3 is the closest to standard British English as with Banjo's variety 4. However, varieties 2 and 1 show varying degrees of syntactic and grammatical infelicities.

Okoro (1986), in contrast, undertakes a classification based on the syntactic features of Nigerian English categorising the features into four (i) common-core features (2) peculiar Nigerianisms (3) local idioms and (4) characteristic breaches of the code or errors. The common-core features are syntactic and semantic features shared with every English variety around the world. The peculiar Nigerianisms include loan words such as iroko, bride price; category shift and meaning broadening. Local idioms include some changes to a number of native-speaker idioms. Examples are in the following: *don't put sand in my garri* (don't ruin my chances), *one tree cannot make a forest* (one swallow cannot a summer make).

Characteristic breaches of the code on the contrary are errors which can be random or characteristic. The random errors are part of an individual's learning difficulties and are not widespread. The

characteristic errors, however, are features of Nigerian English. Some are redundancies such as *night vigils*, *wake-keeping, funeral ceremony, secret ballot* and others.

While Okoro (1986) has presented a detailed description of the syntactic features of Nigeria English, Bamiro (1994) does the same for the lexico-semantic features. Bamiro (1994) identifies ten lexico-semantic features inherent in Nigerian English with data chosen from literary works. The ten features are loan-shift, semantic under-differentiation, lexico-semantic duplication and redundancy, ellipsis, conversion, clipping, acronym, translation equivalents, analogical creation and coinages.

These scholarly characterisations of Nigerian English based on varieties and features have revealed a distinct English form subject to sociolinguistic influences. Such pressures still persist with the American form now in the mix.

Since the 1960's, the influence of Americanisms has been gradual (Awonusi, 1994). In recent time, however, the pull of the American variety is increasingly getting stronger with the overarching presence of the US in technology, new media, the entertainment industry and the like.

Americanisms in Nigerian English

American English, a globally recognised standard, has emerged as a dominant linguistic force in the era of globalisation. The reason for this pre-eminence is tied to the economic, socio-political and technological power of the United States. Thus, aspects of the American language and culture including technology can be observed in many countries of the world including in former British colonies where British English is the standard. However, the American variety is markedly different from the form spoken in Great Britain and known as British English. These differences when identified in lexis, spelling, pronunciation and grammar are

known as Americanisms. The presence of Americanisms in Nigerian English appears to be inevitable given that American English as the language of globalisation has far reaching influence across the world. Even in popular culture, Romaine (2006, p.599) asserts that "one of the most often discussed aspects of globalization is the so-called Cocacolonization (alternatively, McDonaldization), that is the spread of American culture, products, and language". The internet and computer technology have equally contributed in no small measure to the promotion and the spread of the American variety of English largely because most of the computer technological inventions were and are from the United States (McCrum et al 1992).

Modiano (2023) reports that with Brexit, the American variety is increasingly popular with the youths in higher education across Europe. Modiano in an earlier study, (1996), has argued that Europeans are being inundated with Americanisms despite the presence of Pro-British English teachers. Many students therefore show greater interest in Americanisms. This trend according to Modiano (1999) has presented the problem of inconsistency in the use of both the American and British varieties for both native and non-native speakers of English.

For the native speakers even in Great Britain, Campbell (1996b) posits that there is an increasing use of the Americanisms *movie* and *the bottom line* instead of the British equivalents: *film* and *at the end of the day* respectively. Similarly, Vine (1999) posits that because of so much American English in New Zealand, many New Zealand speakers of English make use of Americanisms. While Modiano (1996, 1999) and Campbell (1996b) highlight the growing appeal of Americanisms among European youths and Vine (1999) does the same in New Zealand, similar patterns are evident in Nigeria where exposure to American media and technology has changed linguistic preferences.

In her attempts to describe the varieties of English that have arisen out of globalisation and digital mobility, Mair (2013) groups these varieties into four in line with the global function and influence. In this model, American English is the hub or hyper-central norm while British, Australian Englishes and the likes are the super-central ones. Then the central varieties are the Scottish, Jamaican, Irish and others while the peripheral ones include the Cameroonian and Maltese English. Hence, the direction of influence is from the hub, the American variety and also from the super-central to the others. This explains why the influence of Americanisms around the English-speaking world is extensive. Even Africa is not left out of this Americanisation as a member of the global community.

In Cameroon, a former British colony, Atechi (2009) posits that the influx of Americanisms into Cameroon English is seriously threatening the hegemony of British English. This parallels the sociolinguistic situation in Nigeria. Bamgbose (1995) argues that the presence of Americanism is an increasingly important characteristics of standard Nigerian English. This presence according to Awonusi (1994) can be traced to the 1960s when Peace Corps volunteers from America worked in Nigeria. Awonusi points out the lexical features that are Americanisms in Nigerian English classifying them into three groups, namely: those whose British equivalents are not known such as *kerosene* (British equivalent, paraffin), *duplex* (British equivalent, *semi-detached*), *generator* (British equivalent, *dynamo*); those that Nigerians prefer even with the knowledge of their British equivalent such as *raincoat* (British equivalent, *mackintosh*), *station wagon* (British equivalent, estate car), *one-way ticket* (British equivalent, *single ticket*) and those that are used interchangeably with the British equivalents such as *period* (American) and *full stop* (British), *line* (American) and *queue* (British), *vacation* (American) and *holiday* (British). Igboanusi (2003), in his own observation of this trend, claims that Nigerians have positive attitudes towards Americanism and that by the end of the twenty-first century, American English

will have equalled the British form in Nigeria in terms of influence. Hence, Americanisms have become an increasingly sociolinguistic feature of Nigerian English. Given this current reality or trajectory of Americanisms in Nigerian English, this paper has the following objectives:

(i). to describe the pattern of occurrence of both varieties,

(ii) to point out the sex and age variation in the use of both varieties, and

(iii). to explain the motivation for the variation in the use of Americanisms and Briticisms.

Theoretical Framework

This paper adopts the sociolinguistic theory of language as its framework. The sociolinguistic theory of language focuses on the relationship between language and society. It assumes that the society influences language; language cannot exist without its society and societal features are established through language (Ghosh, 1972). Society is built on social structures. Social structures are the inherent organisational patterning of the society along the lines of gender, class, and status. Language is equally composed of varieties. These varieties could be influenced by the social structures inherent in the society while the language or the varieties themselves could influence or shape the social structures in the society. Thus, Coulmas (1997, p.1) explains that "the primary concern of sociolinguistic scholarship is to study correlations between language use and social structure". At the heart of this investigation is the theory of the variation inherent in the use of language.

Variation Theory

The concept of variation in language is at the heart of sociolinguistic scholarship. Llamas and Stockwell (2002) believe that sociolinguistics involves the study of language variation and language change. They claim that societies undergo variation and change over time and language equally undergoes such variation

and change with the society. Variation theory therefore captures both the differences and change in the language of a particular society and the possible variation in the social structure of the society.

The sociolinguistic theory of variation (Labov 1971, 1984; Sankoff 1982, 1988; G, Sankoff and Labov, 1985) combines a number of techniques from linguistics, sociology, anthropology and statistics to scientifically examine the structure and use of language in its social or naturalistic context (Poplack, 1993). This implies investigating a linguistic item, how it correlates with social categories and the frequency of its occurrence in speech or writing. Shodipe (2012, p. 3) explains that this kind of investigation relies on naturalistic data. Such data adequately reveals the linguistic item as it is used in the speech community. This linguistic item is termed the variable.

Meyerhoff (2006) claims that the variable is the source of variation represented in abstraction and shown by two or more variants. Feagin (2003, p.25) observes that the variable originated with Labov and that it varies according to social parameters, stylistic parameters and linguistic parameters. The linguistic variable equally covers a wide range of fluctuating variants which may include a grammatical category, a phoneme and even a lexical choice (Wolfram, 2006). The linguistic variable for this study includes the lexical items and the spelling conventions peculiar to American English and British English.

Regional/Geographical Variation

Regional variation in language arises from spatial and temporal separation, giving rise to distinct varieties such as British, American, and Nigerian English. The British, American and Nigeria varieties of English are geographical varieties which arose as a consequence of the difference in space and history of the three countries.

Variation in language is effected by certain dimensions that can be natural or human. The natural dimensions are external to language itself. They are the dimensions of space and time, existing independently of human society. Space and time dimensions are the reasons for regional or geographical variation. Before the explication of the variation model, language variation in space was the exclusive preserve of linguistic geography otherwise incorporating traditional dialectology.

In traditional dialect geography, differences in language happen internally as the speakers are separated from one another over time and space. These differences or changes in the structure of the language give rise to dialects of the languages concerned. In fact, if these changes continue for a long time, the dialects may become new languages altogether. This is exemplified by old Latin becoming French in France, Spanish in Spain and Italian in Italy. However, the varieties of English made possible by space and time still retain the common core as the same language. The British and American varieties are two of such separated by over two centuries of political independence and by the Atlantic Ocean (Wardaugh, 2010). The Nigerian, Indian and Ghanaian varieties are also examples of regional varieties made possible by over half a century of political independence from Britain and by distances between continents.

Britain (2003) equally suggests that regional/geographical variation can be brought about by two processes: relocation diffusion and expansion diffusion. These would also constitute the human dimension to language variation. Relocation diffusion brings innovations into varieties by the migration of individuals or groups to a new location. Expansion diffusion on the other hand effects innovations in varieties by the day-to-day contact and/or interaction between those who have acquired the new variants and those who have not. Both processes can be explained in Nigerian English. First, Nigerian English emerged largely as a result of the

migration of the British missionaries, traders and government officials to Nigeria in the sixteenth and seventeenth centuries. Second, expansion diffusion may account in part for the spread of new variants (Americanisms). Those who have acquired it through travel, exposure and the likes may well be interacting and diffusing it to those who have not. It can therefore be established that both dimensions of language variation, natural and human, have contributed to Nigerian English as a regional variety and the tension between the British and American norms in Nigeria. In addition, the spread of Americanisms in Nigerian English can be understood not only as a product of globalisation but also as a form of expansion diffusion within social networks.

The Concept of Social Networks

The idea of social network attempts to explain the social relationships an individual forms with others. This concept was employed in sociolinguistics by Lesley and James Milroy to explain linguistic variation that happens without recourse to the variables of gender and class. Hence, variation can be explained based on the differences inherent in the structures of the social networks contracted by speakers. Social network relations refer to "the variety and frequency of contacts among people in a society" (Paolillo, 1999, p.1). Paolillo adds that social network relations are recognized in sociolinguistics as a very important vehicle of language variation and change.

An individual's network is a micro-level social cluster embedded within the broader social framework. The individual is the main component known as the anchor. The types of relationships he/she has with people determines the network structure. The people he/she is directly linked to such as family, friends and colleagues make up the first-order zone while those he/she relates with through family, friends and colleagues such as friends of his/her family members or colleagues constitute the second-order zone.

The network can also be dense and multiplex. The density refers to the number of people that relate with the anchor in the network while the multiplexity is determined by how deep the relationship is. For instance, a network in which some persons are siblings, friends and colleagues at work is multiplex. Hence, a network that is dense and multiplex can have strong ties and resists variation and change from external norms.

However, when the ties are weak, that is low-density and uniplex, the possibility of variation is high. This is because certain linguistic choices can easily be passed on from acquaintances with whom an individual has a weak tie. We therefore take insights from the concept of Social Network to explain the diffusion of Americanisms. Social network ties can be strong or weak depending on the relationship contracted by the individuals. Strong network ties may involve family members, colleagues and members of the same group who meet regularly to interact face to face or online. Weak network ties on the other hand involve individuals who are casual acquaintances and who interact less frequently.

Nonetheless, Milroy (2003) maintains that a social network may be construed in the way of a web of ties. This boundless web of ties connects people to one another throughout the whole society. It follows therefore that social networks may be responsible in part for the spread of Americanisms in Nigerian English. This is because people who acquire Americanisms can easily spread them in their own networks.

Methodology

This study employed a descriptive and explanatory online survey design to investigate the preference and awareness of American and British English variants among educated Nigerians in Lagos state. Participants were selected through convenience and snowball sampling, with initial contacts made with graduates and

undergraduates from the University of Lagos and other institutions, who then referred additional participants. An online questionnaire, hosted on Google Forms, consisted of two sections: (1) Lexical Variant Completion, where participants filled in blanks with their preferred variant (e.g holiday/vacation, shop assistant/sales girl) and (2) Motivation and Usage Section, which assessed participants' usage and motivation for American English forms. A total of 208 responses were collected and analysed using descriptive statistics to interpret the data. Participants were informed of the study's purpose and assured of confidentiality, with participation being voluntary.

Data Presentation and Analysis

The analysis of the data for this study involves identifying the variants of Briticisms and Americanisms and interpreting the usage patterns of Nigerians from their choices in lexis

Analysis of Lexical Variation

Table 1. Variation in Lexis with Americanisms Preferred

Americanism	Percentage	**Briticism**	Percentage
Generator	94.7%	dynamo	1.4%
Movies	89.9%	films	6.3%
Kerosene	68.3%	paraffin	7.2%
Vacation	74%	holiday	25%
Apartment	91.8%	flat	8.2%
Caskets	63.5%	coffins	35.6%
Toll-free	78.8%	Free-phone	7.2%
Kiosk	59.1%	booth	40.9%
Expressway	85.6%	motorway	14.4%
Calling	87.5%	ringing	12.5%
Editorial	95.7%	leader	4.3%
Police dog	61.5%	alsatian	38.5%
Sales girl	61.5%	Shop assistant	38.5%
Garbage	79.8%	rubbish	20.2%
Chores	95.7%	Odd jobs	4.3%
Restroom	76%	toilet	19.7%

Table 2. Briticism Preferred over their American Variants

Briticism	Percentage	Americanism	Percentage
Lent	47.1%	**Loaned**	33.1%
Petrol	27.9%	**Gas**	6.76%
Queue	92.8%	**Line**	7.2%
Number Plate	52.9%	**License plate**	47.1%

Tables .1 and .2 indicate that American lexical words were favoured in 16 of the 20 lexical items analysed. These encompass high-frequency items such as *movies* (89.9%), *vacations* (74%), *apartments* (91.8%), and *chores* (95.7%). The predominance of these American variations represents a linguistic transition that runs in contrast with Nigeria's formal adherence to British English, a legacy of its colonial past, which remains entrenched in official education, media, and governmental discourse. Conversely, merely four Briticisms—*lent, petrol, queue,* and *number plate*—were utilised more frequently, as illustrated in Table .2. In certain instances, the dominance was negligible (*number plate* versus *license plate* at 52.9% compared to 47.1%). The pronounced inclination for "queue" (92.8%) indicates that many British forms remain firmly established, probably owing to prolonged institutional reinforcement via the educational curriculum and standardised assessments grounded in British standards.

The prevalence of Americanisms highlights the increasing impact of American media, technology, entertainment, and internet culture, which have profoundly influenced informal and popular language among Nigerian speakers, especially the youth. This indicates a sociolinguistic transition in which exposure and practical application surpass formal education.

Moreover, instances like *kiosk/booth* and *police dog/Alsatian* exemplify a level of lexical concurrency, signifying a transitional stage in Nigerian English where both British and American

varieties coexist. This hybrid usage indicates a developing language identity that embodies Nigeria's global interconnectedness while retaining elements of its colonial linguistic legacy.

With regard to gender and age, there is also a noticeable pattern of usage of lexical items. The female gender shows more preference for the American lexical items in some of the variants given the difference between those who chose the AE variants over those who chose the BE variants among the female. Similarly, the youth show a pattern of preference for Americanisms compared to the older adults. The tables below indicate these with some of the lexical items.

Table 3. Patterns of Preference by Gender for Generator/Dynamo/Plant

Sex	Dynamo	Generator	Plant	Grand Total
Female	2	128	4	134
Male	1	68	4	73
Male, female		1		1
Grand Total	3	197	8	208

Table 4 Frequency Analysis

Sex	Dynamo	Generator	Plant	Total	Percentage (%)
Female	2	128	4	134	**64.42%**
Male	1	68	4	73	**35.10%**
Male, Female	0	1	0	1	**0.48%**
Total	**3**	**197**	**8**	**208**	**100%**

Dynamo records 3 occurrences with female having 2 and male, 1. **Generator** has 197 occurrences with female recording 128 and male, 68. Male, Female both have 1. But plant, the Nigerian variant has 8 occurrences with female, 4 and male, 4.

The majority (94.71%) of occurrences belong to the **"Generator"** category. **Females** have a higher presence (64.42%) compared to males (35.10%). **Dynamo** is the least frequent category (1.44%). This also shows that many of these respondents do not actually know or use the British variant, *dynamo*. This is also reinforced in the responses by age.

Table 5 Pattern of Preference by Age for Generator/Dynamo/Plant

Age	Dynamo	Generator	Plant	Grand Total
18-22	1	35	1	37
23-27	1	35	1	37
28-32		43	2	45
33-37		40	3	43
38-42		12		12
43-47		17	1	18
48-52	1	9		10
53-57		4		4
58-62		2		2
Grand Total	3	197	8	208

Out of the 208 respondents, only 3 went for the British variants and out of the 3, 1 from the youth, 18-22 and 23-23 age groups and 1 from the older adults, 48-52. This shows that both the young and the older adults are largely unaware or do not use this British variant, *dynamo*. Apparently, the American variant, *generator*, is the dominant one in Nigerian English across different age groups and genders. Similar patterns can be observed for the variants, *movies/films* as shown in the figure below.

Table 6 Pattern of Preference by Gender for Films/Movies/Videos

Sex	Films	Movies	Videos	Grand Total
Female	4	124	6	134
Male	9	62	2	73
Male, Female		1		1
Grand Total	13	187	8	208

While a total of 187 respondents went for the American variant, *movies,* only 13 preferred the British variant, *films*. Out of 134 females, however, only 4 chose the British variant while 124 went for the American variant, *movies*. In contrast, the males seem to be more attached to the British variant with up to 9 of them going for *films* out of a lower total number, 73, compared to the female. It therefore appears that the pull of American lexical items is stronger for the female gender. This situation can be explained by the social networks formed specifically by the females with their friends, family and colleagues. The spread of the American variants and their preference by the females indicate that such variants are in use and clearly attractive to the females who unwittingly influence others in their social circle.

In terms of age, the younger generation equally shows more attachment to the American variants as shown below:

Table 7 Patterns of Preference by Age for Films/Movies/Videos

Age	Films	Movies	Videos	Grand Total
18-22	1	36		37
23-27	2	35		37
28-32		43	2	45
33-37	4	39		43
38-42	2	9	1	12
43-47	2	13	3	18
48-52		9	1	10
53-57	2	1	1	4
58-62		2		2
Grand Total	13	187	8	208

Between the age groups, 18-22 and 23-27, only 3 persons went for the British variant *films* out of a combined 74 responses. However, the age groups 33-37 had 4 choices for the British variant which is the highest response while 38-42, 43-47 and 53-57 had 2 responses each.

It can be argued, therefore, that while the pull of American lexical items is huge, some of the older adults are still attached to their good old British words. It is then the younger generation and the females who are largely responsible for much of the variation in the use of British and American lexical items. This can be attributed to the inevitable exposure to American products, media, and technology which are apparently emblematic of globalisation and clearly alluring to the youth and the females.

Table 8 Motivation for the Variation in the Use of Briticism and Americanism

Motivation	Always	Often	Sometimes	Rarely	Never
AE makes me feel I belong	30 14.5%	38 18.3%	44 21.1%	52 25%	44 21.1%
I find American sentences simpler	22 10.6%	47 22.6%	84 40.4%	34 16.4%	21 10.1%
I find American words simpler	19 9.1%	50 24%	83 39.9%	34 16.4%	22 10.6%
I find American spelling simpler	26 12.5%	36 17.3%	86 41.3%	34 16.4%	26 12.5%
My friends use AE	15 7.2%	45 21.6%	97 46.6%	43 20.7%	8 4%
I listen to American music and radio stations	51 24.5%	64 30.8%	71 34.1%	17 8.5%	5 2.4%

A primary motivation highlighted is media exposure, especially via American music and radio stations. 24.5% of respondents reported that they **always** listen to American media, 30.8% indicated they do so **often**, and 34.1% stated they do so **sometimes**. The substantial cumulative percentage (89.4%) indicates that American popular culture exerts a broad influence, consistently altering linguistic preferences. Given that media functions as a potent medium for language dissemination, it is not unexpected that regular exposure to American content promotes the assimilation of Americanisms. Peer influence constitutes another significant factor. Approximately 46.6% of respondents indicated that they

sometimes utilise American English due to their friends' usage, while 21.6% reported that they **often** do so. While merely 7.2% indicated they **always** conform to their peers in this aspect, the prevailing trend (75.4%) implies that linguistic practices within social groups substantially influence the observed variation. This underscores the significance of social networks and interpersonal contact in solidifying language choices, particularly in casual or semi-formal settings.

Conclusion and Recommendation

The study has revealed a complex linguistic landscape in Nigerian English, marked by the concurrent use of Briticisms and Americanisms. The findings show that American lexical variants dominate usage, particularly among young speakers. The influence of American media, technology and cultural exchange has accelerated the diffusion of Americanisms, creating a hybrid linguistic environment. This variation is not merely random but reflects broader sociolinguistic trends shaped by globalisation and digital mobility.

Given the impracticality of enforcing consistency with a single variety, this study recommends the systematic teaching of the differences between British and American English. Rather than prescribing one norm, educators and language planners should focus on raising awareness of variant forms and their appropriate contexts of use. This approach acknowledges the dynamic nature of Nigerian English and equips speakers with the linguistic flexibility needed in a globalised world.

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