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THE EVOLUTION OF OUTER CIRCLE VARIETIES: A NEW MODEL FOR NIGERIAN ENGLISH

Keywords: varieties of English, Nigerian English, history of variaties of English.

ABSTRACT

This paper reviews important concepts in the study and conceptualisation of varieties of English across the globe. The philosophical backgrounds underpinning these varieties of English are put forward, showing the arguments surrounding the modelling of varieties of English across the board. Kachru's Three Circle model, which has clearly been cited and revised in the literature, is discussed, showing its contribution and importance to the categorisation of varieties of English in three different developmental stages. A commonly understudied model, a Map of World English, is brought to the fore, showing how the common shortcomings of Kachru's Three Circle Model have already been accounted for in the literature. The other main contribution in this paper is the proposal of a model accounting for the evolution of *outer circle* varieties of English from the perspective of the Nigerian variety of English. In other words, the historical events involving the evolution of Nigerian English are clearly permissible for studying such similar outer varieties as Ghanaian, Singaporean, and Indian English, except for idiosyncratic socio-political events that are less relevant in the development of the language over time.

1. INTRODUCTION

In this paper, I provide a review of the central issues, concepts, and theories in the discourse of new varieties of English, all of which inform the development of a new model detailing the evolution of the Nigerian variety of English. Since Nigerian English belongs to the "outer circle", which consists of other similar varieties such as Ghanaian, Indian and Singaporean, then such a model of evolution for the Nigerian variety can also be applied to other varieties belonging to the "outer circle". In order to properly contextualise the evolution model, prior studies motivating and contributing to the conceptual and theoretical make-up of the present study are discussed. For instance, three models conceptualising varieties of English worldwide are presented: Kachru's (1985) Circle Model of English, McArthur's (1987) Map of Worldwide English, and Schneider's (2007) Dynamic Model.

From Kachru to Schneider, it is evident that a new model that clearly distinguishes and categorises the various events and developments leading to the emergence of outer varieties such as the Nigerian variety is overdue. Thus, in this paper the relevant background to Nigerian English is presented, and its development is conceptualised by means of a five-stage framework. In addition to the discussion of the models of varieties of English, the present paper also provides a catalogue of structural features distinguishing new varieties of English from established ones. Such features provide an insight into the different stages that different "outer circle" varieties might go through in their evolution.

2. MODELS OF NEW ENGLISHES

As the available literature indicates, the field of New Englishes started to receive serious attention from scholars as early as 1965 (see Kachru's *The Indianness in Indian English*). Other publications followed theirs, and these include Smith (1976), Bailey and Gorlach (1982), Kachru (1965, 1982, 1985), Platt, Weber and Ho (1984), McArthur (1987), Strevens (1977), Foley (1988), and many others. One of the tasks for these scholars was to conceptualise the evolution and the development of these emerging Englishes. Hence, a number of conceptual frameworks were put forward capturing the history, status, and geography of these varieties, as well as categorising the new and the established varieties of English, either on the basis of their historical status or co-existence with other languages. According to Schneider (2003, 2007, 2014), many of these early models are out-of-date, and as such, new models which account for the state of things are required. Such is the motivation for the Dynamic Model proposed by Schneider (2007), which itself has met with criticism, including its inability to account for the new expanding circle of Englishes developing in societies including China, Russia, Korea, Japan, Namibia, etc. Schneider (2014) acknowledges some of these shortcomings and improves on the 2010 model by proposing a new conceptual framework termed 'transnational attraction'.

One common feature of all the models is the acknowledgement that a chain of interconnected processes characterises the evolution and the development of these Englishes, and that such processes continue to influence the spread, growth, nature, and future description and categorisation. The various processes characterising new Englishes have been modelled from different perspectives, from Strevens' (1977) World Map of English, to Kachru's (1985, 1997) Three-Circle of World Englishes, to McArthur's (1987) Circle of World English, to Modiano's (1999) Centripetal Circles of International English, and to Schneider's (2007) Five Stages of the Spread of English.

In the discussion that follows in this paper, Kachru's and McArthur's models are selected and reviewed for their comprehensiveness, the insights they provide into the history of the field, and their account of the history of Nigerian English. Also, Schneider's model is well discussed, and a new model accounting for some peculiarities unaccounted for in Schneider's model is proposed. In this new model, Schneider's five stages of the developmental processes of post-colonial English are applied to New

Englishes. As the term 'post-colonial' suggests, Schneider's model is meant to account for 'Post-colonial English', rather than 'New Englishes', which encompass Englishes spoken in China, Korea, Japan, Russia, The Netherlands, etc. Although Schneider's (2014) notion of 'trans-national attraction' seems to address this deficit in the dynamic model, it is not sufficiently dealt with.

2.1. Kachru's Model

Kachru (1985) provided a conceptual framework of three circles categorising all different Englishes into an "inner circle", "outer circle", and an "expanding circle". The *inner circle* represents the established Englishes such as British, American, Canadian, Australian, and New Zealand. These inner circle Englishes provide the norm for the outer and the expanding circles. At the same time, the expanding circles may rely on norms that have already been developed in the outer circles.

The next circle, *outer circle* English, represents communities where the English language has become the first language of the many bi- or multilinguals. In such outer-circle English types of societies, the English language is the language of education, media, governance, business, etc. Such outer-circle types of English communities include primarily post-colonial countries like Nigeria, India and Ghana, where English has become entrenched in the fabric of the society, such that children learn English along with their mother tongues, and thus become bilingual/multilingual. In other words, the outer-circle English represents what Schneider (2007) conceptualizes as post-colonial English: English as used and derived from colonial speakers. The third circle of English refers to the *expanding circle* which represents communities such as China, Russia, Brazil, Japan, among many other examples. In these societies, English is primarily a foreign language, and not the language of business, government, education, or the media. As the term suggests, this circle is an expanding one, in which the use and functions of the language are expanding, together with the increase in the number of new communities giving the language a prominent role in the operation of their societies.

The three-circles model has been widely used, cited and criticised for many reasons. One argument is that the concept promotes hegemony, indirectly. This can mean that outer and expanding circles look up to the inner circles not only for linguistic norms but also cultural ones, since language and culture are inexplicably tied. This implies that the centre is the native speaker, who decides and retains the ownership of the language that is now spoken across the globe. Also, the three circles give an impression of first-rate, second-rate, and third-rate varieties of English that is essentially based on historical variables, rather than linguistic ones. Kachru (1997) responded to the criticism and re-conceptualised the framework, providing a new model/graphic representation of the various varieties of English in which an intersection connecting each circle to one another is added. Such an overlapping portion allows and accounts for inter-relatedness among the different varieties, while also removing the centrality of the native speaker.

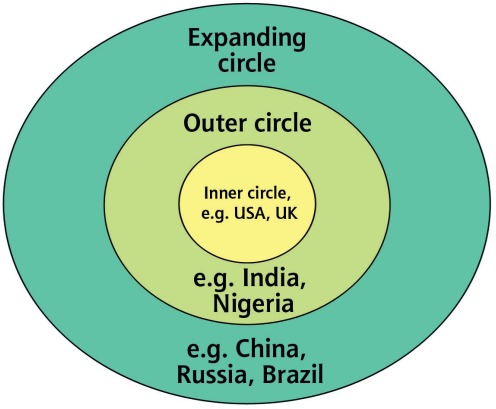

Figure 1: A model explicating three circles by Kachru

2.2. McArthur's Model

Following Kachru's shortcoming in the three circles of English, McArthur (1987) provided an alternative conceptual framework, giving a succinct classification and description of varieties of Englishes worldwide in a map-like analogue. As can be seen in Figure 2, McArthur avoided Kachru's shortcoming (mainly the idea that the native speaker is supreme and is situated at the centre, and that the growth and development of other varieties is dependent on the centre which provides and guards the norms) by conceptualising all the varieties as (in)dependent of one another. While the inner varieties are a norm provider in Kachru's model, there is, in McArthur's model, a World Standard English which is at the centre of all varieties and serves as a generic variety linked to all the varieties worldwide. As the Figure shows, there is a World Standard variety of English from which regional varieties (e.g. African Englishes) and national varieties (e.g. Nigerian English, Ghanaian English) developed and looked up to. Such World Standard English is not necessarily a particular variety of English such as the British or American variety, but perhaps something like an International Variety of English with which every speaker of regional/national varieties can also communicate. One shortcoming of this model is the failure to specify what exactly the World Standard English is. Does such a variety really exist, or does it simply exist as a concept? Another clear deficit of this framework is the exclusion of European English (e.g. Netherlands English). In addition, the framework pre-supposes that Chinese English is of the same status as British English or Nigerian English. As can be seen, the figure acknowledges that certain regional varieties (e.g. South and East Asian English, and West, East, and Southern Englishes) are yet to be standardised, but are categorised in the same group as Canadian, American, British,

Australian, and New Zealand Englishes. One implication for such conceptualisation is that Chinese English, just as British English, contributes, in equal degree, to the World Standard English, which is an equivalent of International English.

Figure 2: McArthur's framework of varieties of English

2.3. Structural features of New Englishes

Following from the models discussed above, it can be seen that varieties of English can also be divided along the lines of "new" and "old". Such a binary categorisation implies that "new" varieties demonstrate certain linguistic features that distinguish them from the "old" or "established" varieties. As the literature suggests, structural features of these new varieties are a body of peculiarities distinguishing them from the established varieties. Most of the studies explicating the structural variation hypothesis in New Englishes have primarily focused on a considerable small number of certain morphosyntactic features. Of common and central interest in these previous works are, among others, issues of number (e.g. noun pluralisation; see Platt, Weber, Ho 1984; Lamidi 2007; Akinlotan 2016b, 2017, 2018), definite article variation (e.g. irregularity and pragmatic import from local languages; see Sand 2004; Wahid 2013), and gender and grammar (Mesthrie, Bhatt 2008). In the following paragraphs, examples, together with previous works, are discussed.

Several studies on New Englishes have provided evidence suggesting the manifestation of a high degree of variation in the marking of plural nouns. Mesthrie and Bhatt (2008) itemised four sub-levels evidencing this feature: (1) Non-use of plural inflectional marker "s", which, as required in the established varieties, is meant to reflect number. Examples (1) and (2) illustrate this feature:

*(1) One of the *student*;

*(2) They know people who speak with those *accent* (adapted from Mesthrie and Bhatt 2008, citing Platt, Weber and Ho 1984: 48).

The second sub-level evidence for this feature is the regularisation of zero plurals, for example sheeps, childrens and oxens. Another instance of this feature is the realisation of mass nouns as countable nouns, for example equipments, staffs, machineries, vegetables, fruits, furnitures, and accommodations. Similarly, Leap (1993) has observed that mass nouns are treated as countable nouns by American Indian speakers. This feature also manifests itself in West African English. For example, waters, informations, homeworks have been found in writings in Nigerian and Ghanaian Englishes.

Uses of definite and indefinite articles in New Englishes have also been found to be markedly different from uses in the established varieties. For instance, Mesthrie and Bhatt (2008) observe that the indefinite article "a" may be omitted or substituted with "one" in Indian English. This observation has also been found in Nigerian English (Akinlotan 2016a, 2017). Ridwan's (2013) comparison of uses of articles also attested to the irregularity of usages of the definite and indefinite articles. Furthermore, Platt, Weber and Ho (1984: 52–9), cited in Mesthrie and Bhatt, provided the following similar evidence from Singaporean English:

(3) I didn't buy the dress, lah;

(4) I want to buy bag;

(5) There! Here got one stall selling soup noodles.

The use of articles in the above constructions is inconsistent, at least with reference to the article system in an established variety such as standard British English. In (4), "a" or "the", as in "a bag" or "the bag", would be expected, given that the context of the expression requires number (how many bags?) or specificity (known or unknown bag). Such irregularity in the pluralisation of nouns in the aforementioned examples has also been identified in Indian English (Mesthrie, Bhatt 2008), Nigerian English (Lamidi 2007), East African English (Schmied 1991), and Papua New Guinean English (Smith 1978).

One common explanation for this phenomenon is the competition between two or more article systems in the local languages and the target language (English). For instance, Yoruba, a widely spoken language in Nigeria, operates a distinct article system from that of English, and as such, transfers its system onto English expressions (Lamidi 2007). From another perspective, Sand (2004: 295) argues otherwise that the "irregularity" of article usage 'must be chiefly due to individual speakers' or writers' level of competence or stylistic preference,' a claim that is, to some extent, tenable given that personality-based variables such as (level of) education, social status, sex and attitude

have been shown to influence language performance (see Sharma, 2005; for indicators in Indian English).

Local Nigerian languages have different gender and grammar systems. These differences that exist in the relationship between gender and grammar in local languages and the respective New Englishes thus imply that structural realisations in New Englishes will manifest variations in these regards. For instance, while British English distinguishes gender (he versus she, such as in actor versus actress, husband versus wife), many local languages co-existing with New Englishes, for example Yoruba, differ in their gender classification systems. Platt, Weber and Ho (1984: 61) provide the following examples from East African English and Malaysian English. Platt et al. asserted a manifestation of competition in gender systems between English and Bantu and Malay languages.

(6) My husband who was in England, she was by then my fiancé. (East Africa)

(7) My mother, he live in kampong. (Malaysia)

Platt et al. (1984) assert that Bantu languages have no rule governing gender distinctions among pronouns, while Chinese languages in Malaysia do not distinguish gender in 3rd person pronouns. Like every other influence, the extent of gender influence from local languages on New Englishes has been shown to vary. Furthermore, Mesthrie and Bhatt studied gender patterning of pronouns among black South African English learners and argued that it is not always the case that constructions such as (6) and (7) are manifestations of the direct influence of background languages. Mesthrie found that gender in Xhosa, a local language in South Africa, had less influence than expected on similar South African English.

3. REVISITING THE EVOLUTION OF NIGERIAN ENGLISH

It is a difficult task to construct or actually date the evolution of the English language in the territory now known as Nigeria. Nigeria as a political entity was non-existent until 1914, a time when the English language had already gained some prominence in the scattered communities along the southern and northern regions. Omodiaogbe (1992: 2) reports that the Methodist Mission (1842) and Baptist Mission (1850) established schools where English grammar, reading, writing, and spelling were taught. Omodiaogbe asserted that the Education Ordinance of 1882 stated that the teaching of English was made mandatory and served as a pre-requisite for the award of government grants to missionaries running education institutions. In what follows, I categorise the history of English in Nigeria into five cycles, which are discussed below. The model presented here draws on concepts from Schneider's (2007) dynamic model of the evolution of post-colonial Englishes.

3.1. Five Stages in the Evolution of Nigerian English

There is currently no comprehensive framework conceptualising Nigerian English. In an attempt to help develop such a framework, a five-stage model of the processes of the evolution of Nigerian English is presented here. The process started with

the initiation of British English into the already multilingual Nigerian society, which over the course of many decades developed into a new variety of English now called Nigerian English. The five-stage model is aptly captured in Figure 3.

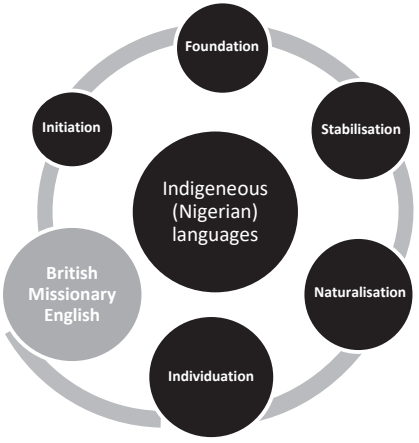

Figure 3: A model of the evolution and future of outer circle varieties

This figure shows that the Nigerian variety of English evolved from the British variety of English. The British missionaries needed to evangelise the Africans, who would then initiate their own language. The process continued to evolve to the present stage of individuation, which is on-going and will lead to the continued development of the language, just as in the case of the British variety of English. It will be close to its source in terms of forms and functions, but will differ in many respects as well. The variety will thus become standard, like the British variety, just as the circles representing individuation and British Missionary English are almost the same size. It can be seen that the circles grow gradually from initiation to foundation, then to stabilisation, and naturalisation and individuation. This represents the gradual shift in influence, power and status of the languages, while the local Nigerian languages remain static at the centre. Also, indigenous Nigerian languages, just as any other local languages in similar scenarios, oversaw and co-existed with the new language at every stage, including the arrival of the missionaries with regard to the British variety. Also, as the pointer from the individuation stage shows, the possibility is for the Nigerian variety of English to be more British-like than more Nigerian-languages-like (Akinlotan 2018). Each stage is further discussed in the following section.

3.2. Initiation

This refers to the very early stage, dealing with the arrival of the British slave traders in Lagos and Calabar in the 18th century and their introduction of English language

to the newly found society. Their arrival was followed by those of the missionaries in the 19th century. Both the missionaries and the slave traders, whose primary interests cut across evangelism and slavery respectively, initiated the actions that brought the English language into contact with indigenous languages. Although the slave traders may have arrived earlier than the missionaries, they could not be credited with the initiation of the locals into the language. Omolewa (1979) argues that the missionaries did little in the propagation of the English language in their newly found Nigerian society, and as such, the slave traders would have done more in the propagation of the language. In other words, contrary to Omolewa's (1979) argument, the missionaries can be described as part-initiators whose teaching in schools helped initiate many to the new language.

With the establishment of schools and training in English, the initiation can be said to have been well underway. During this stage, processes of bilingualism and language contact (between English and indigenous languages) were activated. The result of this linguistic process was the emergence of what Bamgbose (1971) describes as "Coastal English", which is perhaps an equivalent of today's 'Broken Nigerian English', or what Görlach (1998) describes as "jargons of Africa". With the emergence of this sort of language, the first set of Christian interpreters who relied heavily on lexical borrowings emerged. It was English for religious purposes, which was free from the state's influence, and was limited to almost one domain, though other social concepts might have surfaced in such essentially Christian discourse. After the arrival of the new language, which was frowned upon by the people, the missionaries and slave traders consciously and unconsciously began to propagate the language, which is termed the foundation stage.

3.3. Foundation

Around 1842, the arrival of colonialism and colonial masters who could only speak English led to the urgent need for both the colonial masters and the society to speed up the need to communicate in the only language the colonial masters understood. There was a shift culturally, laying the foundation for the consolidation of the new language. In other words, priority was given to the new language, which included re-ranking the roles and functions of the new language and indigenous languages (Phillipson 1992). In other words, the English language began to play more and wider roles in the society, moving from the domain of evangelism to education, government, and other social domains that were excluded in the initiation stage. The foundation stage was partly driven and supported by the government. For instance, one key factor was the enactment of the 1882, 1896, 1918, and 1926 ordinances of education, which stated that the compulsory teaching of English would become a pre-condition for granting subventions to missionary schools.

The role and function of the language expanded, together with the increase in the number of speakers who could boast a wider lexicon/vocabulary than Christian register (Baldeh 1990). According to Omolewa (1979), Missionary M Suntar explained that the new language quickly gained foundation partly because of the inability of the local Nigerian

languages to express the thoughts, ideas, and teachings in the Christian discourse that the missionaries were essentially interested in. Also, the local languages were thought to be of low quality in expressing civilisation. With government intervention/policies, the new language became one of power, influence and success. Omodiaogbe (1992: 2) pointed out that Roman Catholics had to replace their French-speaking fathers with English ones. Hence, this was the stage when the English language began to establish itself as an important language that would become a crucial feature of the society. This was a stage when the fact that this new language could and would co-exist with the local languages began to set in. This stage was followed by a period when stabilization of the language began to emerge.

3.4. Stabilisation

At this stage, the co-existence of English and indigenous languages began to stabilise as the new bilinguals were beginning to accept the new order and learn how to appropriate different roles to different languages. Hence, the new order was one of the awareness and the acceptance of the establishment of a new dominant language (and including all the cultural implications that came with a foreign language). The amalgamation of the colony of Lagos with the Southern Protectorate, and the larger Southern protectorate with the Northern Protectorate in the early 1900s enabled the new language to gain more speakers who were essentially bilinguals and/or multilinguals. In stabilising the language, the speakers showed a positive attitude towards the language. Also, they showed greater appreciation than they had done during the initial stages, a reality that indirectly allowed the new language to begin to gain momentum, prominence and dominance over the other indigenous languages. Such positive attitudes towards the language meant that the vernacular was rejected, and, according to Baldeh (1990), students were punished for using local languages where the English language was expected.

In the words of Phillipson (1992), this stage reflects 'the dominance asserted and retained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages.' During this stage, missionary schools imported English teachers from England. These teachers taught English according to the norms and conventions in England, which meant that the cultural properties of the language would also be transmitted to the new society. The "Coastal English" had been completely replaced by pidgin English, demonstrating improved competence and performance of better educated bilinguals whose local vocabulary continued to be adopted in spite of learning the formal norms of England. After the period of stabilisation was the era of naturalisation, when the use of the language was no longer felt to be a new addition, but of a language already accepted and viewed as functioning in the day-to-day operations of the society. In the naturalisation stage, which is discussed in the next subsection, the demise of the language was no longer possible.

3.5. Naturalisation

This stage refers to the Nigerianisation of the English language. The language had now become a dominant language such that it now needed to adapt to the linguistic and cultural needs of the people: expressing their worldviews, feelings, and thoughts in such a peculiar way that local languages do. This stage included the conscious realisation of the linguistic incapability of the now dominant English language to fully express local realities. Hence, experimentation and creativity started with the language, leading to the development of new norms, new constructions, new forms and functions that might have been described as irregular and unconventional in the initiation and stabilisation stages. In other words, there was a positive attitude towards fusing the language into the local languages, such that effective communication, which takes into cognisance cultural nuances, was attained. The stage was heavily linked with the return of educated Nigerians who had travelled to England for further education. They were culturally exposed bilinguals with the need to cultivate their own identities, writing in such English that accommodated forms and functions from the English language and the local Nigerian languages. Many of these works emanated from creative writers who aspired to showcase their creative abilities to their foreign counterparts.

This new awareness vis-a-vis consciousness was well propagated in national political discourse and literary works, and this stage was closely linked to the conscious and direct efforts of the foremost Nigeria literary writers. Around the middle of the twentieth century, domestication of the language in academic institutions was realised, and was inspired by socio-cultural and political processes such as the aspiration for cultural and political liberation. The independence of Nigeria in 1960 meant that the English language would emerge as the lingua franca. The establishment of the University College in Ibadan in 1948 also contributed to the emergence of local English teachers. Such academic establishments meant a new foundation was laid for the growth, development and domestication of the language, which, together with acceptance and a positive attitude, became apparent in their literary writings. Such features included neologisms, vocabulary innovations, and semantic extension.

Walsh (1967), cited in Ogu (1992: 88), announced the new reality in that the sort of English used by educated Nigerians, irrespective of their first language (for examples, Yoruba, Hausa, Igbo, or Efik), showed recurrent and shared features which could be described as English-in-Nigeria. There are pieces of evidence validating Walsh's observation, and these include Amos Tutuola's *The Palm-Wine Drinkard* (1946, published in 1952), Chinua Achebe (1958)'s *Things Fall Apart*, *A Man of the People* (1966), Wole Soyinka (1962)'s *The Lion and the Jewel*, and many more. Having become a naturalised element and property of society, this variety of Nigerian English now began to differentiate itself from the numerous languages present in the society, such that this next stage is described as the individuation stage.

3.6. Individuation

There is now a new orientation and positive attitude towards accepting the increasing new forms and functions evident in this new variety of English identifiable as Nigerian English. This is a variety of English, just as any other such as Ghanaian, Singaporean, Filipino, Jamaican, that is characterised by interference and transfers from systems in local languages. In other words, there is a realisation that two, rather than one, varieties of English exist, and that the stake is to individuate one from the other, together with the task of documenting such evidence of individuation. The individuation stage, which is on-going, is concerned with differentiating the language into two entities: (1) as a variety of English (i.e. as form and function pairings) adapted to indigenous languages in meeting its idiosyncrasies and local milieu; (2) as a variety of English (i.e. as form and function pairings) according to norms, conventions, and sensibilities in British English. It can be argued that around the time of independence, there was a clear path of individuation, which can be observed in Chinua Achebe's (1965) intervening description of the individuation. According to Achebe's assertion, the individuation stage would then lead to a 'new English still in full communication with its ancestral home but altered to suit its new African surroundings.'

Such intervention may have inspired Walsh's observation in 1967, having identified what could be described as features of individuation in many Nigerian literary works. Conceptualising this phenomenon, Ayo Banjo applied the term "Nigerian English" in a 1971 paper titled "Towards a Definition of Standard Nigerian Spoken English", aggregating the features that distinguish this variety from the British one. Since 1971, the herculean task of differentiating the Nigerian variety from British English has continued to attract scientific attention, just as with other similar varieties of English that share a similar pattern of historical development with the Nigerian variety of English. Such studies have continued to provide increasing evidence of peculiarities at various linguistic levels, including, but not limited to, semantics, pragmatics, and syntax. This stage is different from all other stages: while other stages have finished in terms of their periodisation, the individuation stage has not. In other words, the individuation stage is ongoing, open to infinite realities, characterisation, and development, as with any other language. In Figure 3, this explains why individuation is not enclosed in a closed-circle bracket as other stages are.

4. CONCLUSION

In this paper I have reviewed relevant models and concepts which cut across the history and development of New Englishes, and Nigerian English in particular. Figure 3 shows that the core of the evolution of Nigerian English is that of the initiation, which expands to foundation, then stabilisation, then naturalisation, and then the ongoing stage of individuation, which is open. This openness implies the growth of this variety, just as any other language grows in forms and functions. The history and development of

new Englishes, together with different conceptual frameworks classifying the various varieties of English, are discussed. Following the conceptualisation of the evolution of New Englishes in prior studies (Schneider 2007; Kachru 1985; McArthur 1987), I have proposed a model of the evolution of Nigerian English, which is essentially theoretical, with a view to stimulating discussion and further models. This model has been missing in the study of Nigerian English and could be applied to similar *outer circle* varieties of English. The five stages in this model succinctly capture the history and development of these outer varieties.

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STRESZCZENIE

Ewolucja odmian kręgu zewnętrznego: nigeryjska odmiana języka angielskiego

Słowa kluczowe: odmiany języka angielskiego, nigeryjski angielski, historia odmian angielskiego.

Artykuł przybliża najważniejsze kierunki w badaniach oraz sposobach konceptualizowania odmian języka angielskiego z całego świata. Przybliżono tło filozoficzne istniejących odmian języka angielskiego, zaprezentowano także powszechne problemy związane z ich kształtowaniem się. W artykule omówiono model trzech kręgów Kachru, koncepcję cytowaną i po wielekroć analizowaną w literaturze językoznawczej. Pokazano znaczenie, jakie miało przypisanie odmian języka angielskiego do trzech różnych stadiów rozwoju. Autor omawia także Mapę Światowego Angielskiego, model, któremu nie poświęcono jeszcze dość uwagi w literaturze naukowej, biorący pod uwagę elementy brakujące w koncepcji trzech kręgów. Wkładem autora do badań nad odmianami języka angielskiego jest zaproponowany przez niego model, w którym ewolucja zewnętrznych odmian języka angielskiego jest ukazana z perspektywy nigeryjskiej odmiany języka angielskiego. Innymi słowy, wydarzenia historyczne wpływające na rozwój nigeryjskiego angielskiego są podobne do tych, pod wpływem których kształtowały się takie odmiany jak indyjska, singapurska czy ta używana w Ghanie, oczywiście poza specyficznymi dla tych krajów zdarzeniami społeczno-politycznymi, które jednak są mniej istotne dla rozwoju języka na przestrzeni lat.