

Linguistic Interface: Nature of Hausa-English Code-Switching in Hausa Islamic Preaching

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ABSTRACT: *This paper investigates the use of Hausa-English Code-switching in Hausa Islamic preachings in Northern Nigeria. The objectives of this research are to identify instances of code-switching in Hausa Islamic preachings and to analyze its type. The study employs functionalist view of Discourse analysis as the theoretical frame work in the analysis of data and ethnography of communication method for the data collection. The findings of the research show that, code-switching in Islamic preaching is a conscious and unconscious behavior and intra-sentential switching is more commonly used than any other type of switching. It also reveals that the preachers switch to the two codes for different functions such as: clarification, situational, attraction of attention and addressing audience, similarly the research showed the existence of inter-sentential, intra-sentential and tag-(types of code-switching) in the Islamic preachings.*

KEYWORDS: Hausa, English, Islamic preachings, code switching.

INTRODUCTION

Code-switching has been studied from different perspectives such as Grammatical, Sociolinguistic and Psycholinguistic approaches But no work has been conducted toward a detailed description of code-switching in the domain of Hausa Islamic preachings. The theoretical works conducted on Hausa-English code-switching include works like: Madaki (1983), Magaji (1987), Abubakar (1993), Ibrahim (2010), Aminu (2011), Chamo (2012), Abbas (2014), Inuwa et al (2014) and Bashir (2015). Therefore, it is against this background, the present study intends to bridge the gap by conducting a research on the nature of Hausa-English Code-Switching in Hausa Islamic Preaching among Islamic preachers. Hausa Islamic preachings in northern Nigeria is widely practical in : Qur'anic Tafsir, Friday sermon, Islamic propagation, reading books on Islamic teachings (Hadith) Islamic programmes, Islamic education among others related Islamic religious activities. The nature of contemporary preachings could be described as the frequent use of two or more languages in a single utterance through different media channels. However, code-switching has been studied in Linguistics and related fields. Linguistic researches on code-switching mostly focus on two prominent field

i.e. grammatical perspectives and sociolinguistic perspectives. The grammatical perspectives focus on the structural aspect of code-switching which determine the syntactic or morphosyntactic constraints on language alternation (e.g Poplack 2000; Sankoff and Poplack 1981; Joshi 1985; Belazi et al 1994 and Halmari, 1997). The Sociolinguistic perspectives deal with the role of social factors in the existence of code-switching, such as: context and speakers role relationship see (Blom and Gumperz; 1972, Gumperz 1972, 1983 Myers Sccton, 1993; Rampton 1995 and Chamo 2012 a & b). The term Code-switching has been defined by several linguists, for example, Poplack (1980:583) defines it as “alternation of two languages within a single discourse sentence or constituent” Hudson (1996) points out that “it is a natural and systematic phenomena that normally happen amongst individual who speak the same language. Verma (1976:16) defines it as “verbal strategy used by speakers in much the same way as creative artistic switch styles and level. Bokamba (1987:278) considers it as “the mixing of words phrases and sentences from two distinct grammatical (sub) system across sentence boundaries within the same speech event”. Poplack (1980:583) defines it as “alternation of two languages within a single discourse, sentence or constituent” Chloros (2009) views Code-switching as “the use of two or more languages in the same conversation”.

Bilingual and multilingual speakers switch from one language to another for many communicative reasons. Malik (1994). Listed a few possible conditions for alternation of languages as follows:

- 1a) Lack of facility
- b) Lack of Register
- c) Mood of the Speaker
- d) To emphasized a point
- e) Habitual Experience
- f) Semantic Significance
- g) To show Identity with a group
- h) To address a different audience
- i) Pragmatic reasons
- j) To attract attention

This paper study Hausa-English Code-switching in recent Hausa Islamic preaching. It employs contextual analysis as technique for interpretation of the data with reference to the situation and preacher status. The nature and reasons for Code-switching in the preachings are all examined.

LITERATURE REVIEW

Several researches have been conducted on different aspects of code switching. The followings are some of these research works:

Arthurs (2001) examines code-switching among children in primary schools in Bostwana. The research investigates the function of code-switching in two Grade 6 class rooms. The research

points out that, code-switching is used for two reasons; encourage learners to participate in the classroom interaction and for class lesson management.

Dailey's (2005) studies English-German code-switching in Germany. The research reveals that, students usually switch codes in classroom session for some reasons i.e. vocabulary acquisition, learning strategies, to communicate effectively, meaning negotiation and conversational repairs. Malik (1994) investigates code-switching among some Indian languages. The research reveals that, Indians resort to code-switching for some habitual experiences, like changes in mood, lack of available register, semantic significance, and to show identity with their group members. The research is clearly on code-switching used by Indian people.

Lawan (2007) investigates implication of code-switching in teaching and learning Yoruba language. The research shows how Yoruba-English code-switching is use by both teachers and students in classroom setting. The research reveals that one of the implications of using code-switching in teaching and learning is that, the students are unable to speak English language fluently. The research focuses only on code-switching as used in an educational setting.

Obiamalu & Mbagwu (2007) study the code-switching among Igbo-English Bilinguals. The research reveals the reasons that motivates Igbo people code switch to English by tracing the history of the Igbo language contact with English. The research reveals that code-switching is predominant among Igbo people, because most of them do not mind the context of speaking whether formal or informal, addressing elders or younger ones, Igbo bilingual or monolinguals. The rate is high among Igbo people when compared with Hausa and Yoruba ethnic groups of Nigeria.

METHODOLOGY

As a qualitative research in nature, the researchers used ethnography of communication method which comprises the use of participation, observation and interview as primary sources of data. More so, secondary sources of data collection such as: written literature, textbooks, journals and browsed materials on code-switching were also used in conducting this research. The areas of this research were Kaduna and Abuja (F.C.T) where the majority of the multilingual Islamic preachers would be found. Kaduna State is located in the north-west geo-political zone of Nigeria; it comprises Kano, Katsina, Jigawa, Zamfara, Kebbi and Sokoto. Abuja is located in the north-central geo-political zone of Nigeria; it comprises Plateau, Nassarawa, Niger, Benue, Kwara and Kogi. The selection of these areas (Kaduna and Abuja) for data elicitation is because they are representatives of northern states of Nigeria and majority of them are broadcasting Modern Islamic preaching through different media channels. Additionally, the Kaduna data were obtained from selected sample of the modern Islamic preachings of the year 2020, conducted at Al-Manar Mosque of Rimi Quarters Kaduna metropolis, the Abuja data were collected through the same channel as that of Kaduna conducted at Annur Mosque in Wuse II Abuja (Capital of Nigeria).

THEORETICAL FRAMEWORK

This research employs discourse analysis theory developed by Zelling Haris in 1952. Discourse analysis is a general term used in a number of approaches to analyze written, vocal, sign, language use or any other significant semiotic event. This theory is associated with the works of Schiffrin (1987) Fosold (1990), Brown & Yule (1983), Fairlough (1989) among others. This theory asserts that, the analysis of discourse is necessary in the analysis of language in use (Brown and Yule, 1983). A particular focus on language use (Schiffrin 1987:1). The study of discourse is the study of any aspect of language use (Folsold 1990).

Data Presentation and Analysis

Switching to English from Hausa in Hausa Islamic preachings performs different functions in the course of communication among bilingual and multilingual Islamic preachers, but in this paper four functions are found in the preachings. In the sample data, Hausa is written in plain, while English is italicized, name, time and date are under each utterance and the gloss is written under each utterance. Each utterance is numbered for easy reference in the preachings. The analyses are written under each item.

To Emphasized a Point

To emphasize a point here could be described as an extra force or importance given on a statement or message while preaching, by raising voice up purposely to confirm to the audience that the issue being discussed is very important. It was discovered that, in so many instances, code-switching is used by the preachers in their attempt to emphasize a statement been said. Here are examples found in the preacher utterance.

- 1) a A bawa namiji *Double share*
(Al-Manar Time code: 19:55 Day 2).
A male should be given a double share.
- b. Amma idan ta kai wannan wajen dole fa sai
an yi *fire for fire*
(Al-Manar Time code: 43:08 Day 2).
If it reaches this place, fire for fire is mandatory.
- c. Mutum ya ciyar da kai *throughout your life*.
(Al-Manar Time code: 43:28 Day 2).
A person fed you, throughout your life.
- d. Mala'ikum da kansu suna min *glad tiding*
(Pantami Time code: 53:29 Day, 1).
Angels are congratulating me.
- e. An yi *postponing meeting*
(Pantami Time code: 18:12 Day, 3)
The meeting has been postponed.

Example (1a) shows that, the preacher uses English words “Double share” purposely to emphasize on the status and superiority of men over women in inheritance distribution. He also brings some of the certain responsibilities that are only prescribed to men in Islam like attending battle, performing Friday prayer and leadership. These are what qualified men to receive double share of inheritance in Islam. This utterance could be described as intra-sentential switching. In example (1b) he uses English phrase “fire for fire” to emphasize on the power and control that men have over their wives in Islam, irrespective of their status (Governor, Senator or a member in the house of representative). The must acknowledge, regard and respect her husband. It is therefore, done in an emphatic manner. The utterance falls under inter-sentential type. Likewise in example (1c) he mentions English phrase “throughout your life” in an attempt to emphasize on feeding value which is men’s responsibility in life. He urges the children, wives, brothers and sisters to respect and give a full support to men. This utterance has been used in an emphatic manner. Therefore, this example could be described as inter-sentential type. In example (1d) he utters English word “glad tiding” in an attempt to emphasized on the position as well as status of the prophet Muhammad (P.B.U.H) in the site of Almighty lord. He makes this statement when reporting on what some of the angels did to the prophet in the heaven. While attending Almighty’s call. The angel were welcoming congratulating and glad him, for having important gifts,. Therefore, this example falls under intra-sentential switching. In examples (1e) he uses English word “meeting” and “postponing” to emphasized on the Hausanized word “mitin” although, the word meeting has its equivalent in Hausa which is “taro” He switches the two codes in an emphatic manner to reveal the power of almighty lord of controlling everything on earth. This utterance falls under intra-sentential type.

Showing an Identity

It is an act made by a person in public gathering or group of people to distinguish himself from others by revealing his status, level of knowledge or experience. This function is used in the Islamic preaching as in the following examples.

- 2) a. An dawo *back to normal sit*
(Al-manar Time code: 28:57 Day, 15).
It was resumed back to normal sit.
- b. Na farko a jihar Gombe in zan tuna wajen 1997 *Christian era*.
(Pantami Time code: 15:20 Day, 1).

Firstly, if I could remember around 1997 Christian calendar in Gombe state.

- c. Yanzu dukkan *Technological Advancement* a duniya kaje UK kaje US har
yanzu ba a yin quad ko sauro.
(Pantami Time code: 29:58 Day, 2).

Despite all contemporary technological advancement of the world that certainly exist in Europe (UK and US) but they are yet to creates an insect (mosquitoes).

- d. *Anytime zai iya canzawa*.
(Pantami Time code: 7:35 Day, 2).
It may likely to change anytime.
- e. Idan ya zama *selling price* xin ba abu ne da ke *fluctuating* a kullum ba
(Pantami Time code: 09:05 Day, 4).

If its happen that, the selling price is constant not fluctuating all the time.

In example (2a) we understand that, an English phrase “back to normal sit” is used in an attempt to reveal the identity of the preacher as a person who can speak English to his audience. He switches the two codes when speaking on the commandments of almighty lord to the muslims. He also makes this statement while quoting the Qur’anic verse which spoke on the issue of completing prayer. This examples falls under inter-sentential switching. Example (2b) shows that, he uses English term “Christian era” to shiow his identity as a person who speaks English his listeners. He switches the two codes while describing the period which he start preaching, as a result of question on the issue from audience site. This utterance falls under inter-sentential type. Similarly, in example (2c) an English terms “Technological advancement” “UK” “US” in an attempt to reveal preacher’s identity as an experience person who possessed western education to his audience. He made this statement while describing almighty lord power of creation. This example contains intra-sentential type of switching. Example (2d) reveals that, he begins with an English word “Anytime” purposely to show his identity, when replying to his audience against a question made on his life history. He also confirmed that, life history begins when a person dies because life history described as intra-sentential switching. In example (2e) an English business terms “selling price” and “fluctuating” are used to show an identity of a preacher as an experiences person. He made this statement when speaking on how Divine poverty should be classified in Islamic law. Here also, intra-sentential switching is used.

Habitual Experience

This refers to the pronouncement that involves competence, experience and knowledge of the topic or content of preachings, that preachers show as a result of mastering the two languages. The following are examples of this item found in Islamic preachings.

- 3) a. Sabo da wani yana sallar a lokacin yana tunani *absent minded* ne.
(Al-Manar Time code: 21:56 Day, 15).
Someone is praying but his mind is thinking something else.
- b. Su ma suna jin *the same* raxaxin.
(Al-Manar Time code: 32:58 Day, 15).
They too taste the same agony.
- c. Cewa wannan sura an saukar da ita *twice*
(Pantami Time code: 28:04 Day, 1).
This Qur’anic chapter was revealed twice.
- d. Bakwai da ake *repeating frequently*
(Pantami Time code: 41:24 Day, 1).
It is seven which is repeated on and on.
- e. Wato abun da ake cewa *the possessor and the possessed* a turanci
(Pantami Time code: 31:43 Day, 2).
What is called in English the possessor and possessed

If we look at example (3a) we can posit that, the preaches uses an English words “Absent” and “minded” as a result of his habitual experience on muslim. He switches the two codes to point out the nature of muslims prayer, that is why whenever they have complete the prayer, they are reciting Astagfirilla (seeking Almighty forgiveness). The utterance falls under intra-sentential

switching. In example (3b) he uses an English phrase “the same” due to his habitual experience. He does so, when narrating the Almighty lords commandments to the muslims, they should fight with unbelievers where ever they meet, (during the life time of the prophet Muhammad (p.b.u.h). This example could be described as intra-sentential switching. In example (3c) an English word “Twice” is used in an attempt to reveal preachers habitual experience to his audience. He made this statement while commenting on the revelation of one of the Qur’anic chapter. This example falls under tag switching. Example (3d) shows that, he uses an English phrase “repeating frequently” at the end of his statement in order to show his habitual experience as a person who knows. The features of the first chapter of the Qur’an (fatiha). He also re-confirms that, each and every muslims use to recite it seven time daily. This utterance could be describe as intra-sentential switching. Likewise, in example (3e) an English phrase “the possessor and the possessed” is used to reveal the preacher’s habitual experiences when describing the relationship between Almighty lord and his human being. Therefore, intra-sentential switching is used in this example.

To make a Point

To make a point here refers to the idea that is being spoken about in the preaching, purposely to point out the significance or importance of the statement being said. This item appears in the following examples:-

- 4) a. Kaga wannan kisa ne na *intentional*
(Al-Manar Time code: 12:31 Day 12)
This is an intentional murder
- b. Bayan an sami mutane da yawa sun yi *withdrawing*
(Al-Manar Time code: 19:52 Day 5)
It was after several people withdrawn.
- c. Sallar *practically* ya koya musu its saboda muhimmancinta
(Pantami Time code: 38:19 Day 12)
He practically taught them the prayer due to its significance.
- d. Saboda *division of labour* ne
(Pantami Time code: 48 Day 6)
Because it is the division of labour.
- e. Saboda haka mu saqonmu *is the universal message*
(Pantami Time code: 55:03 Day 6).
Therefore, our message is the universal one.

In example (4a) the preacher uses an English lexical “intentional” in an attempt to make a point on the punishment of the hire killers in Islamic law. He also explains on the Almighty lord punishment reserved for the doers. This utterance falls under intra-sentential switching. Example (4b) show that, an English word “withdrawing” is used purposely to make a point on what some of the muslims (who live with prophet Muhammad (p.b.u.h.) is after the Qur’anic verse was revealed, which forbid intoxication. All those muslims who intoxicate through such item, instantly withdrawn and obey Almighty’s command. Therefore, this example contains intra-sentential type of switching. Similarly, in example (4c) an English word “practically” is used to make a point to the audience. He switches the two codes when narrating to the audience on the importance and value of the prayer in Islamic religion. This utterance could be described

as intra-sentential switching. Example (4d) show that, he uses an English phrase division of labour “in order” to make a point to the audience, he makes this statement while describing men’s responsibility in Islamic law. He also mentioned men’s responsibility like leadership, taking family responsibility, attending funeral prayer etc. This example falls under intra-sentential switching more so, in example (4e) an English sentence “is the universal message” is used in an attempt to make a point on the Almighty message (Qur’an) which was revealed to the prophet Muhammad p.b.u.h and sent to the entire world for the benefit of muslims. This example could be described as inter-sentential switching.

Semantic Significance

Semantic Significance here refers to the choice of words, phrases, statements and concepts through code-switching. In order to convey a message to the listeners effectively. These are some examples:-

- 5) a. Wannan shi ne *literal meaning*
(Pantami Time code: 35:37 Day 1)
This is the literal meaning
- b. Amma malamai suka ce “*Technical meaning*”
(Pantami Time code: 35:40 Day 1)
The scholars described it as technical meaning.
- c. Kuma zakka shi ne *Divine Poverty Eradication Programme*
(Pantami Time code: 44:12 Day 6)
Alms collecting is a Devine poverty eradication programme
- d. Tana bushara cewa ana *conveying* wani abu zuwa wani abu
(Pantami Time code: 36:49 Day 2)
It shows the conveyance of something to something
- e. Wannan fa *one over forty*
(Pantami Time code: 47:06 Day 6)
This is just one over forty.

If we look at example (5a) we can understand that, the preacher uses an English phrase “literal” “meaning” in order to describe the meaning of the first chapter of the holy Qur’an (fatiha). He also discusses on the etymology of the word. It was described as opening of everything and it is sued in every segment of the Qur’aic recitation. Therefore, this utterance falls under intra-sentential switching. Similarly, in example (5b) he uses an English phrase “technical meaning” in an attempt to point out the Islamic scholars view against the meaning of the chapter of praise (fatiha) in the holy Qur’an. This example could be described as intra-sentential switching. In example (5c) an English sentence “Divine poverty eradication programme” is used as the meaning of Hausa word “Zakka”. He makes this statement while describing the semantic significance of the word (zakka) in Islamic culture. This example contains inter-sentential type of switching. Example (5d) shows that, an English word “conveying” is used in order to describe the meaning of the Almighty’s for forgiveness to his servants (muslims). He is the only one that can convey it to who so ever he likes. Therefore this example proved the strong power of the Almighty lord in conveying his mercy and forgiveness to his chosen ones among his creatures. The utterance falls under intra-sentential switching. Along the same line in

example (5e) an English phrases “one over forty is used in order to convey a message to the listeners effectively. He made this statement when describing percentage of animals in terms of Divine poverty (zakka) in Islam. This example also contains intra-sentential switching.

CONCLUSION

This paper shows the existence of Hausa-English Code-switching in the domain of Hausa Islamic preachings. It examines the way in which English is used by the Hausa Islamic preachers while delivering their preachings activities. It also found that being multilingual, the Islamic Preachers Code-switch Hausa-English at different instances in order to serve different purposes. The study also analyzed five conditions of Code-switching in the preaching thus: To emphasized a point, showing identity, habitual experience, to make a point and semantic significance. Similarly, the paper shows that intra-sentential switching is commonly used by the preachers than any other type of switching which it appears in the majority of the given examples.

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