

**A SOCIOLINGUISTIC STUDY OF HAUSA-ENGLISH
CODE-SWITCHING AMONG ISLAMIC PREACHERS IN HAUSA**

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DECLARATION

I hereby declare that this work is the product of my research effort, undertaken under the supervision of Dr. Isa Yusuf Chamo and has not been presented anywhere for the award of a degree or certificate. All sources cited have been duly acknowledged.

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CERTIFICATION

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Abstract

This dissertation analyses Hausa-English code-switching among Hausa Islamic preachers in Northern Nigeria. The objectives of this research are to examine the nature of code-switching by Islamic scholars and to analyze its types. The study employs Discourse theory 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, addressing audience, emphasis, showing identity, habitual experience, to make a point, semantic significance, expressing concepts, lack of equivalent and communication effect. Similarly the research showed the existence of inter-sentential, intra-sentential and tag. (types of codes-switching) in the Islamic preachings.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 INTRODUCTION

This study is purely on Hausa-English Code-switching among Islamic preachers in Northern Nigeria. Sociolinguistics is one of the branches of applied linguistics which looks at the study of language in relation to society. It is “a discipline that sets out to study language in its social uses (Chambers et al, 2002:115). It enables a focus on how language varieties differ across speakers of the same language group, in accordance with social variables such as: age, gender, status, education and ethnicity (Wardhaugh, 1992). The domain under sociolinguistics study that is closely related to the present study is language contact, but other phenomena that could result from languages coming into contact with each other are: bilingualism, pidginization, creolization interference and borrowing etc. Linguistic researches on code-switching mostly focus on two prominent fields 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 (Poplack 2000; Sankoff and Poplack 1981; Joshi, 1985, Bezali 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's 1972, Gumperz, 1972, 1983, Myers Scotton, 1993; Rampton 1995, Benson 2001).

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”. Myers-Scotton (1993:vii) views code-switching as “the use of two or more languages in the same conversation” while Hudson (1996) points out that “it is natural and systematic phenomena that normally happen amongst individuals who speak the same language. Auer (1984:1) claims that it is “the alternative use of more than one language”. Halliday (1978:65) states it “as code shift actualized as a process within the individuals; the speaker moves from one code to another and back more or less rapidly, in course of a single sentence”. Verma (1976:16) defines it as “a verbal strategy used by speakers in much the same way as creative artistic switch styles and level (i.e. from sublime to the mundane or the serious to the comic or the vice-versa or the ways in which monolinguals make selections from among vocabulary items and concludes”, “each type of code or code-switching is a appropriate to the topic and situation features that give rise to it.” Bokamba (1989:278) considers it as “the mixing of words, phrases and sentences from two distinct grammatical (sub) system across sentence boundaries within the same speech event.” Chloros (2009) refers to it as “the use of several languages or dialects in the same conversation or sentence by the bilingual people.” Moreso,

Gumperz (1982:59) asserts it as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems.” Prasad (2009:241) points it out “as a situation of the change of language by a speaker in different situations.” Janson (1999) notes that “code-switching is a part of the process of language shift or even promotes it.” Likewise Abdullah (2005) asserts that “code-switching is a model which is used to account for linguistic patterns.” Mccormick (1995) suggests that “code-switching involves the “alternatives of elements longer than one word” while, Hoffmann (1999) refers to code-switching as “the alternative use of two (or more – OUD) languages within the same utterance or during the same conversation.

Sociolinguists have divided code-switching into different types among which are: Romanie (1994:57) who divides code-switching into three type, inter-sentential code-switching, intra-sentential code-switching and tag switching. Inter-sentential code-switching involves a switch at a clause or sentence level, while each clause or sentence is in one language or another. Intra-sentential code-switching is characterized by a switch from one language variety to another within a single utterance or a switch within the clause or sentence boundary. Tag code-switching involves the insertion of a tag in one language into an utterance which is otherwise entirely in the other language. Gumperz (1982) mentions two types of code-switching these are situational and metaphoric. The first occurs

when the speaker changes the topic, while the second can take without any change in the topic of discussion.

Code-switching, as a language contact phenomenon commonly appears in various formal and informal contacts of the bilingual speakers such as social contexts and situations which include: official meetings, classroom interaction, religious sermons and conversation between peers or families. “Competent speakers in two or more languages often found themselves switching between two languages in a single sentence or speech to express their intent and share interactive meaning. The bilinguals at times may not be aware that they repeatedly switched between the available codes within their utterances” (Milroy & Gordon, 2003).

In view of the above, this research will strictly investigate the use of Hausa-English code-switching as a language contact phenomenon that commonly appears in the preachers utterances while conveying messages to their audience, specifically in the domain of Islamic preachings.

1.1 BACKGROUND OF THE STUDY

Code-switching has been studied from different perspectives such as Grammatical, Sociolinguistic and Psycholinguistic approaches (Bloom and Gumperz 1972, Milroy & Muiyasken 2005, Myers Scotton 1993; Sankoff & Poplack 1981; Joshi; 1985, Belazi et al 1994). 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 Hausa-English code-switching among Islamic preachers in Hausa. The scholars are:

1.1.1 BRIEF HISTORY OF Dr. ISA ALI IBRAHIM PANTAMI

Dr. Isa Ali Ibrahim Pantami was born on 20th February, 1972 in Gombe State, Nigeria. Based on family traditions, he completed his basic knowledge in Gombe State in the presence of his parents. After his Secondary education, he secured admission to study at the Abubakar Tafawa Balewa University (ATBU) Bauchi for his first degree in Computer Science (BSc) in 2002. He also obtained his Master degree in Computer Science in 2008, Master of Business Administration (Technology) in 2010 in the same University (ATBU). In search of knowledge and additional qualifications, he proceeded to the United Kingdom where he obtained his Ph.D. Dr. Pantami was a presenter on Islamic lessons/lectures, broadcasted via different electronic media, which include: Gombe State Television (GMTV), National Television Authority (NTA) Bauchi, Globe FM Bauchi, Radio Kano, Freedom Radio Kano and Sunnah TV. He authored many books on different aspects of life which involve: Religion, Technology, Politics and Community Reconciliation.

Dr. Ali Ibrahim Pantami has participated in several conferences and workshops within and outside the country, as presenter, speaker, resource person and discussant. He was a member of Shurah, Supreme Council for Shari'ah in Nigeria, Secretary Bauchi State Organizing Committee for the 21st National Qur'anic Recitation Competition of Nigeria, ATBU Chief Imam for a period of seven years. He also received several merit awards from different organizations within and outside the country. Dr. Pantami is currently Director-General of the National Information Technology Development Agency (NITDA) and a Professor of Computer and Information System at the Islamic University of Medina. He has Several lectures on different Islamic teachings on Youtube, Darul-fikr in Hausa, Arabic and English (NITDA, 2017).

1.1.2 BRIEF HISTORY OF Dr. TUKUR ADAM AL-MANAR

Dr. Tukur Adam Al-Manar, was born on 3rd October, 1970 in Fan-Loh Town in Barikin Ladi Local Government Plateau state, Nigeria. He was a Fulani native language speaker. Dr. Tukur Adam Al-Manar attended Baptis Primary School Dorawan Babuje, B/Ladi LG of Plateau State, between 1976-1986. After six years in the primary school he moved to the Alin Ilya Memorial Arabic College in Jos between 1982-1985. He proceeded to Sarkin Mangu, School for Higher Islamic Studies, Jos between 1985-1989 for his Higher Islamic School certificate which he obtained in 1989.

After his Secondary education, he secured a job with the higher Islamic Studies Sarkin Mangu in Jos as a Teacher between 1989-1990. Shortly afterwards, he secured admission to study at the Islamic University of Madina, Kingdom of Saudi Arabia where he obtained his first degree in Islamic Law (LLB) between 1990-1994. In his search for knowledge and additional qualification, he proceeded to Bakht El-Rudha University El-Dueim, Republic of Sudan between 2011-2013 for his Master Degree in Islamic law which he obtained in 2013. During the same period, 2013 he enrolled at the same University for his Ph.D in Islamic Law which he obtained in 2015. Dr. Al-Manar was the Head of Da'awah Department, Al-Muntada Islamic Trust, Kano between 1996-2001, and now a teacher with Al-Manar Academy Kaduna 2001-date. Moreso, he is currently the Chairman Al-Manar Foundation and also Chief Imam of Al-Manar Juma'at mosque. He was a renowned and respected Islamic preacher within and outside Kaduna metropolis. Finally, Dr. Tukur Adam has received numerous National and International merit Awards (Al-Manar, T. (2017 Feb 16), Interview).

1.2 STATEMENT OF THE PROBLEM

Most of the previous studies on code-switching examined grammatical structure and sociolinguistics. But no any research work has been conducted on code-switching in Islamic preachings in Northern Nigeria, which involves an analysis of the use of Hausa-English code-switching among Islamic

preachers, particularly in non-Arabic speaking muslims communities, i.e Hausa community in particular.

Code-switching to English has not been examined among Islamic preachers in a community where Hausa language is the main language of communication. Therefore, the present study analyzes the use of Hausa-English code-switching among Islamic preachers.

1.3 AIM AND OBJECTIVES OF THE STUDY

The aim of this research is to study the use of code-switching among Islamic preachers in Northern Nigeria. And the objectives of the study include the following:

- 1- Identify instances of code-switching in Hausa Islamic preachers
- 2- Classify the types of code-switching used by the Hausa Islamic preachers.
- 3- Analyze the phenomenon code-switching in Islamic preachings.

1.4 RESEARCH QUESTIONS

The research will answer the following questions:

- i. Why do Islamic preachers code-switch from Hausa to English language?
- ii. What are the types of code-switching used by the Islamic preachers?
- iii. Do Islamic preachers code switch voluntarily or involuntarily?

1.5 SIGNIFICANCE OF THE STUDY

Several researchers have made an immense contributions in the domain of code-switching of sociolinguistics, but there are still several gaps left behind in the area. However, the significance of this study is to fill in one of these gaps by developing a comprehensive study of the use of Hausa-English code-switching among some Hausa Islamic preachers, and to examine the reasons that motivate Hausa Islamic preachers code-switching in their preachings as well as a to serve as an additional literature in the field of sociolinguistics. In addition, the research will be of great benefit for further researchers in the area.

1.6 SCOPE AND LIMITATION

This research focuses on the use of Hausa-English code-switching among Islamic preachers in Hausa within Northern Nigeria with particular attention to its use. The research is limited to two Hausa Islamic preachers namely Dr. Isa Ali Ibrahim Pantami and Dr. Tukur Adam Al-Manar. The reasons for selecting these Islamic preachers are: They are elite in the society, they possess both Western and Arabic education as well as being multilingual in Hausa, Arabic, English and Fulfulde.

1.7 HISTORICAL BACKGROUND OF ISLAMIC PREACHING IN HAUSA LAND

Islam was brought into Hausa land by scholars and traders. The Wangarawa were the pioneers in the spread and propagation of Islamic

religion. About forty Wangarawa traders were thought to be responsible for introducing Islam to Kano during the reign of Ali Yaji Emir of Kano between 1349-1385, and continued with preaching, the spread of the Islamic religion. Almaghili, a prominent and reputable scholar of his era visited Kano during the reign of Muhammadu Rumfa emir of Kano where he was requested to write a book on administration which he of course did and it was titled “The Obligation of Princes”.

Al-Maghili brought Islam to Katsina in the fifteen century. Similarly, a number of scholars visited Katsina from Sankore University, Timbuktu bringing with them books on divinity and theology. However, in seventeenth century Katsina started to produce native scholars among them are: Wali Xanmasani and Wali Xanmarina. Hadi El-Othman from Egypt also brought Islam to Kaneem Borno around tenth Century immediately before the arrival of Hamed Muhammad Mane (Fafunwa 1974).

Another important episode in the history of Islamic preaching in Hausa land was the Jihad of Uthman xan Fodiyo. He was a Fulani who waged a war for a consecutive six years (1804-1810) purposely to emphasize Islam and make it sieved and reformed in the society and to eradicate idol worship and destruct all forms of distortions and heretical innovations. He preached on the teaching of the holy Qur’an and the prophetic sunnah and called attention of the Muslim of that time to desist from orthodox and embrace Islam. This jihad

did not have a religious undertone. It was political in the sense that it was able to unify the Hausa land under one government (the Sokoto Caliphate) administered by the Shari'a law. This continued until the partition of the caliphate in 1903 and its eventually incorporation into Nigeria, thereby transforming sultan's power to a High Commissioner. Moreover, several aspects of the Caliphate structures, including the Islamic legal system, were retained and used in the colonial time (Oloyede, 2014:4).

Islamic organizations played a vital role in the history of Islamic preaching in Hausa land. For instances, Jama'atul Nasil Islam which was formed in 1963 after the return of the premier of Northern Nigeria, sir Alhaji Ahmadu Bello (Sardauna of Sokoto) from pilgrimage in Makkah having realized the need for a body that would champion the propagation of Islam. Inspired by Ansarul Islam society in Ilorin, the organization was formed by the Sardauna and Sheik Abubakar Gumi with the objective "basically to work through peaceful ways, including "wisdom and good preaching" in projecting the good image of Islam and defending the legitimate rights and interest of muslims throughout Nigeria." Another account was that of Sufism organization. Tijjaniyya and Qadiriyya orders were the major prominent sects of Sufism in Hausa land. The two organizations believe in mysticism and some forms of esoteric powers obtained through certain rites which could be used to benefit practitioners. Opposing this group is the Jama'atul Izalatul

Bid'a wa Iqamatus Sunnah (Society for the Removal of Innovation and Re-establishment of the Sunnah). Their main focus appeared to be the opposition of Sufism as they tagged the sufis as the people of bid'a (innovations) (Olayede, 2014).

Another Islamic organization in Hausa land is the Islamic Movement of Nigeria headed by Sheik Ibrahim Zakzaky. The movement is believed to be Shiite and has been credited with humanitarian projects. Electronic media are new technologically improvised facilities that are critically portent in eliminating and widely spreading the Islamic content and ideas across the vast area of Hausa peninsula.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 INTRODUCTION

A number of research works have been done in the field of language contact, which include code-switching, borrowing interference, pidginization, creolization etc. However, many researchers have made immense contributions to the literature on many aspects of code-switching which are related to this research work.

2.1 LITERATURE REVIEW

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

Espinoza (1917) investigates influence of English on Spanish, (the first language of the majority of regional population). The research reveals that code-switching between two languages was due largely to the perceived superiority of English in the commercial and political spheres. And such code-switching was not governed by any detectable laws or limits. The work is strictly on sociolinguistics aspect of code switching.

Blom & Gumperz (1972) study the role of social factors in code-switching between Bokmal and Ranamal in Hemnesberget. The researchers suggest that speakers pattern of code-switching are “patterned and predictable on the basis of certain features of the local social systems”. The research analyzes and distinguishes between two types of code-switching namely; metaphorical

switching which takes place with a change topic, and situational switching in which speakers switch languages due to a change in their perceptions of another rights and obligations. The research reveals that social and affective factors play a vital role in the speech mode” adopted by speakers.

Valdes-Fallis (1976) studies Spanish-English code-switching. The research differentiates the types of code-switching such as: situational, metaphorical as well as contextual code switching. The research points out that code-switching mostly occur as a result of interactional strategy between Spanish-English Bilinguals, especially when they intend to exclude someone from their conversation.

Bentahila & Davies (1983) investigate the syntactic characteristics of Arabic-French code switching. The research points out two constraints on code switching, such as (a) “code-switching is not possible across word internal morphemes boundries” and (b) “all items must be used in such a way as to satisfy the (language particular) sub-categorization restrictions impose on them.” The above research is purely on grammatical aspects of code-switching.

Kachru (1983) studies several social motivations for code-switching in India, among Indian languages and English language. The research categorizes code-switching based on Indian-English such as: (Konkani-English, Urdu-English, Memon-English and Hindi-English).

Madaki (1983) examines the syntactic structure of Hausa-English code-switching. The research points out that, code-switching between the two languages usually exist at syntactic boundaries, where the structure of the two languages are congruent or coincide. The research emphasizes that, “rather than being independent of linguistics structure, code-switching is constrained in part by the typological difference in syntax of the participating languages”. The above mentioned research is purely on grammatical aspect of code-switching.

Sanchez (1983) investigates functions and relationship between code-switching and speech acts in the south west of Chicano community. The research reveals that, switches are spontaneously made by different speech acts styles and difference at the connotational level. The work mainly focuses on functions, relationship and differences between code-switching and speech acts the research is on sociolinguistics an aspect of code switching.

Musa (1985) examines code-switching (Hargitsa-Balle) of Hausa-English lexical items used in the spontaneous conversations by Hausa people. The research discovers that most of the Hausa code-switching are used in urban areas, by younger generation to show their identity as an elite in the society, who can speak English language.

Yusuf (1985) investigates syntax of Hausa-Arabic code-switching in Hausa community. The research analyzes the structure of Hausa-Arabic phrase rules. The study reveals that in most cases Hausa people switch to Arabic

language at phrase or sentence level, in order to serve some specific functions like: showing identity, pragmatic reason and lack of register. The above research is generally on a grammatical aspect of code-switching.

Magaji (1987) examines classification and reasons for the use of code-switching in Hausa community. The research discusses extensively on types of code-switching, as used by Hausa-English bilingual. The research reveals the nature of code-switching and its implication in Hausa conversation.

Heller (1988) examines Canadian French-English code switching. The research analyzes the strategic use of code-switching for social factors like: social context, participants and topic.

Abubakar (1993) studies Hausa-English code-switching. The research discusses massively on the syntactic features of the duo languages and describes some basic linguistic concepts such as: monolingualism, bilingualism and multilingualism. It also makes a clear distinction between code-switching and borrowing being products of sociolinguistics. The above mentioned research focuses mainly on grammatical aspect of code-switching.

Adendorff (1993) studies functions and implications of Zulu-English code switching, among Zulu people, between teachers and students. The researcher points out that, code-switching in the classrooms mostly allow the teacher to achieve two things i.e “to achieve his academic and social agendas by permitting him to clarify information, encourage, provoke and involve his pupils.” The

work reveals that, both teachers and students appear to engage in code-switching between two languages (Zulu and English) purposely to ensure social functions (signaling solidarity and building relationship), and academic purposes, (reiteration to ensure the adequate communication of content). The work focuses on code-switching used in the educational setting.

Amuda (1994) focuses on Yoruba/English code switching. The research indicates that, the use of conversational code-switching in spontaneous conversation among bilingual is one among the ways of encoding social meanings and such meanings may not be directly recoverable from the content of what is said. The research shows how code-switching functions in a conversation.

Barnes & Mahommed (1994) examine the Arabic-English code-switching in a community of South African Indian Muslims. The research focuses on Indian bilinguals and the varieties most commonly spoken by Indian muslim such as: Gujarati, Urdu, Memon and Konkani. The research reveals that, code-switching with Arabic occurs mostly when the participants conversed topics in relation to worship or other religious events.

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.

Kieswetter (1995) studies code-switching among African high School learners in three schools. The research analyses, code-switching in terms of social motivations and linguistic patterns. The research reveals that, the speech patterns are mostly influenced by some factors i.e. participants background, relationship with each other, identity and context of interaction. While linguistics patterns are grammatical structure of the languages which usually determine the pattern of code-switching.

Eli-fiki (1999) examines code-switching among University students in Libya. The research points out that, code-switching facilitates the target language in defining technical and scientific terms among the learners. The work is purely on code-switching used in teaching context in Libya.

Wong (2000) studies cultural functions of code-switching among bilingual speakers from different communities. The research points out that, various participants switch to more closely intimate language for religious purposes simply because, they feel more comfortable to share their identity and create certain communication effect.

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.

Rose & Vandulm (2006) examine the functions of code-switching between (English and Africans) in Secondary School among multilingual classrooms. The research reveals that English Afrikaans multilingual speakers use code-switching purposely for academic functions, such as: clarification, confirmation and expansion of the content being taught, as well as to achieve a variety of social functions such as expression of identification with a particular in-group and regulating the level of formality in a conversation between teachers and students as well as among students. The research classified code-switching into three classes namely: marked, unmarked and sequential unmarked code-switching which are limited in the educational setting.

Susanto (2006) examines code-switching from Islamic religious perspectives. The research discusses the patterns and meaning of code-switching induced by the Arabic term "Insha Allah" in a study comprising three languages: Indonesian, Japanese and Arabic. The pattern of Indonesian-Arabic and Arabic Indonesian code-switching are indicated by such Arabic expression as Barokah

Alhamdulillah, Jazakumullahu khair and Assalamu Alaikum. The research reveals that, the use of these Arabic expressions is foremost to gain religious merits. The research is relevant to this work, because it investigates code-switching in Islamic religion.

Ayemoni (2006) studies Yoruba-English code-switching among School age children in Southern-western Nigeria. The research discovers that, English plays an important role in the communicative lives of the children. The research asserts that, it is hard to find teachers of ESL/EFL who can teach very well without using code-switching in as much as they are native language speakers of the first language used in the community in order to create a certain communication effect and to express some vital concept.

Daura & Olaofe (2007) study the pattern of code-switching and their pragmatic functions among Hausa people. The researchers analyze massively on some code-switching patterns which include the following; structural pattern, contextual pattern, situational and conversational pattern between young and old generations. Finally the research shows that, code-switching patterns among Hausa-English speakers is clearly based on age difference. The research is clearly on code-switching an aspect of sociolinguistics.

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.

Babalola & Taiwo (2008) examine the code-switching in Nigerian HIP-HOP music. The research discusses the nature of the code-switching as an aspect of language contact phenomenon. And the factors such as: reasons, implications, stylistic effects of the communication practice via music. The research shows that code-switching is mostly done in three languages:- Yoruba, Nigerian pidgin and English for spreading transmitting or conveying messages to their native language speakers, on some aspect of life problems.

Jalil (2009) investigates the rules of code-switching between Portuguese and English. She particularly discusses on intra-sentential types of code

switching. The research discusses on bilingualism, borrowing and code-switching which assumed to be an aspect of language contact phenomenon. The research categorizes Portuguese-English code-switching into three segments namely: tag, inter-sentential and intra-sentential code-switching (at a clause or sentence level, a switch within a clause or sentence boundry and an insertion of a tag into an utterance).

Mwinshelche (2009) investigates English-Kiswahili code-switching among teachers in Tanzania. The research points outs that 89% of the teachers do code-switching from the two languages purposely to achieve their goals for increasing understanding of their lessons they teach through the English Media.

Alenezi (2010) studies students language attitude towards using code-switching as a medium of instruction in the college of health science Kuwait. The research analyzed students language attitude towards Arabic and English code-switching as a medium of instruction during a Science class of human development for occupational therapy. The research points out some of the effects of such language attitudes on students academic performance toward the image of the teacher, in which sixty four percent (64%) of the students agreed that they respect the teacher more who do code-switching in teaching, while only twenty nine (29%) agreed on respecting teacher when he/she teaches only in Arabic language.

Al-Mansur (2010) studies code-switching practice among non Arabic speaking muslims from diverse linguistic background. The study analyzes the participants utterances of four Arabic phrases from Islam: “Masha Allah” (whatever God wills); “Alhamdulillah” (God be praised); “Bismillah” (in God’s name); and “Insha Allah” (If God wills). The study reveals that the participants do not speak Arabic but, they code-switch from English to Arabic purposely to reveal their identity as Muslims.

Ibrahim (2010) studies Hausa-English code-switching in some selected Hausa films. The research discusses definition and typology of the term and examines how it manifested in some Hausa films. The study reveals that code-switching in Hausa films mostly occurs as a result of showing habitual experienced and solidarity by the characters.

Aminu (2011) studies code-switching in the Kano State House of Assembly. The researcher investigates extensively on Hausa-English code-switching pattern among different members, representing forty four Local Government of Kano state. The research reveals that the members are purely bilingual they switch between two languages (Hausa-English) at different sittings purposely to serve different functions. The research shows the appearance of Hausa-English code-switching during debates at House sittings among Kano State members of House of Assembly.

Barredo (2011) studies code-switching among Basque-Spanish bilinguals. The research analyses the functions of Basque-Spanish code-switching phenomena. It reveals that code-switching is a rule- governed phenomenon at the functional level such as: lack of register, mood of speaker and showing identity. The researcher observes that code-switching has become a common phenomenon among Basque-Spanish bilinguals, mostly for linguistic reasons, because, they use Spanish terms for filling lexical gaps in the language.

Chamo (2012) studies Hausa-English code-switching in contemporary Kannywood films. The research examines the reasons behind the use of code-switching as well as the functions of code-switching in Hausa films. The research discovered that, two things account for the use of code-switching in Hausa films are displaying the emotional situation and sharing identity with group members. The research also reveals that code-switching in Kannywood films is mostly influenced by characters' emotional situation (love or sadness).

Bassione (2013) investigates code-switching in Islamic religion between standard Arabic (S.A.) and Egyptian Colloquial Arabic (ECA). The research discusses social motivations on the use of code-switching of three sermons made by scholars. The research points out that, preachers (scholars) have the freedom of selecting any code of their choices in order to convey messages effectively to their listeners. The research is relevant to my research as it discusses on code-switching in the religious domain.

Abbas (2014) examines nature of code-switching in Hausa film songs. The research identifies the types and nature of Hausa-English code-switching in Hausa film songs. The research shows that, the occurrence of code-switching in Hausa film songs, are usually influenced by composers literacy level. The above mention literature is strictly on code-switching as used in Hausa film songs.

Inuwa et al (2014) studies the factors motivating code-switching within the social contact of Hausa bilinguals. The research states the factors that motivate the existence of code-switching in the Hausa bilinguals conversations. The research reveals that, code-switching between the two languages (Hausa-English) is a discourse strategy used by bilinguals purposely to converse efficiently, which is mostly influenced by some social factors such as: situation, topic and participants.

Bashir (2015) asserts that “code-switching is a sociolinguist tendency found in a bilingual society”. The research clearly explains some of the possible reasons that make students code-switch. The research reveals that, they do so purposely for three reasons i.e. to extend a social distance emphasis and solidarity.

2.2 CONCLUSION

All the works reviewed above are just few among many studies done in the area of code-switching across different world languages. Similarly, the studies reviewed comprise different types of research work which range from those trying to assign specific functions to code-switches, to those viewing code-switching in educational setting within social contact of Hausa bilinguals and other Nigerian ethnic groups.

CHAPTER THREE

METHODOLOGY AND THEORITICAL FRAMEWORK

3.0 INTRODUCTION

This chapter shows the methodology used for data collection, data collection procedure and theoretical framework employed for data analysis and interpretation.

3.1 METHODOLOGY

This study is qualitative in nature which is carried out under a natural setting and involves a process of building a complex and holistic picture of the phenomenon of interest (Haruna, 2010:57-58). The researcher uses ethnography of communication method which comprises the use of participation, observation and interview as primary sources of data. Moreso, secondary sources of data collection such as: written literature, textbooks, journals and browsed materials on code-switching were also used by the researcher.

3.1.1 RESEARCH DESIGN

The present study is designed to be qualitative in nature. Qualitative research is a research that describes a phenomenon in words instead of number or measure (Yule, 2006:55). In qualitative-based research, data are often collected through interviews, observations, and focus groups, within the analysis indentifying patterns across cases to provide a descriptive of this pattern (Milerday & Micheller 2004:17). Furthermore, this study employs qualitative

technique for collection and interpretation of the data towards analyzing Hausa-English code-switching between two Hausa Islamic preachers.

3.1.2 SOURCE OF DATA

The data for the present study were collected in northern Nigeria, one, in Kaduna and the other in Abuja. The Kaduna data is obtained from ten Ramadan Tafsir preachings of the year 2016, conducted at Al-Manar Mosque of Rimi Quarters Kaduna metropolis, the Abuja data is collected through ten Ramadan Tafsir preachings of the year 2016 conducted at Annur Mosque in Wuse II Abuja (Capital of Nigeria). The preachers (Al-Manar and Pantami) are both fully multilingual speakers in Hausa, Fulfulde, Arabic and English. The preachings were selected and listened carefully by the researcher. The reasons for choosing these Islamic preachers are: being elites in Northern Nigeria, possessing western education from first degree to the Ph.D and being fluent bilinguals.

3.1.3 DATA COLLECTION PROCEDURE

The procedures for data collection of this research were carried out through the following channels such as: participation, observation and interview.

- i. **Participation:** As a Hausa native speaker I attended different places of Islamic preachings on different aspects of Islamic teachings, preached by the scholars. I also listened as well as watched their programmes. Twenty Ramadan Tafsir of the year 2016 were downloaded from Darul-fikhra website. The researcher carefully jotted down instances of code-switching using pen and paper.

- ii **Observation:-** For the purpose of this research work, I make an observation and generated information from Islamic preachings in northern Nigeria. The researcher meticulously listened and watched several preachings of the selected scholars through different channels, which include: Radio, Sunnah TV channel, video and audio C.D plates. The researcher usually joted down the relevant data whenever gotten to avoid their escape.
- iii. **Interview:** An interview is a face to face interaction between the researcher (interviewer) and the respondent (interviewee), (Haruna 2010:58). The researcher employs this method purposely to obtain further in-depth explanations about the rational for the participants to use code-switching in their preachings. The researcher had indeed interviewed one Islamic preacher on why he code-switches? For whom he code-switches. The researcher used this method as it allows him to be unbiased.

3.1.4 METHOD OF DATA ANALYSIS

The method for the data analysis of this research is based on insights from other studies. Following Gumperz (1982) situational code-switching mostly occurred in formal occasion such as: in mosques, schools, churches etc. “Situational Code-switching occurs when the languages used change according to the situations in which the conversants find themselves, they speak one language in one situation and another in a different one, no topic change is involved. Instances of situational code-switching are usually fairly easy to

classify for what they are, what we observe is that, one variety is used in a certain set of situations and another in an entirely different sets. However, the change over from one to the other may be instantaneous. Sometimes, the situations are so socially prescribed that they can even be taught e.g those associated with ceremonial or religious functions” (Wardhaugh in Chamo 2012:92).

3.2 AREA OF STUDY

This research work is based on Hausa-English Code-switching among Islamic preachers in Hausa. The data used in this research were collected from Kaduna State and Abuja (FCT). 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 these areas (Kaduna and Abuja) for data elicitation is because they are representative of Northern States of Nigeria and majority of them are broadcasting Islamic preachings of the duo scholars through media channels.

3.3 THEORETICAL FRAMEWORK

This study particularly employ discourse analysis theory. Discourse analysis or discourse studies is a general term used in a number of approaches to analyze written, vocal, sign language use or any other significant semiotic event. It has attracted the attention of specialists and analysts of language and

discourse who generally examine the topic from two perspectives; formal and functional views. Formal linguist considers discourse as a “particular unit of language above the level of sentence”. While the functionalist views discourse as, “a particular focus on language use” (Schiffrin 1987:1). Brown & Yule (1983:1) view discourse analysis as “the analysis of discourse is necessary in the analyses of language in use” Fosold (1990) indicates that “the study of discourse is the study of any aspect of language use”.

Several prominent researchers have used the functionalist view on discourse analysis, these include, Schiffrin (1987) Fosold (1990) Brown & Yule (1983:1) Goffman (1981), Fairlough (1989) among others.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 INTRODUCTION

This chapter presents interpretation of the data by providing the answers to the research questions appeared in chapter one. The chapter shows twelve functions of code-switching as reflected in Islamic preachings. The chapter ends with a conclusion.

4.1 FUNCTIONS OF CODE SWITCHING IN HAUSA ISLAMIC PREACHINGS

Code-switching in Islamic preachings performs different functions in the course of communication among bilingual and multilingual speakers, but in this research twelve functions are found in Hausa Islamic preachings. In our 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 analysis are written under each item.

4.1.1 CLARIFICATION

This refers to an explanation, expatiating and modification of a statement that seems to be difficult thereby putting it in a simplified or easy way of understanding. There are some instances where code-switching is used in Islamic preachings in order to clarify the content of the message for the listeners as in the following examples:

1) a. Idan kaga wani allo haka *signboard* an yi *crossing* me yake nufi?

(Al-Manar Time code: 24:09 Day, 12).

If you see a signboard with cross what does it mean?

b. Ka qwace masa kadara *property*.

(Al-Manar Time code: 26:19 Day, 1).

You have seized his property

c. Me ye Ibada idan aka tambaye ka a musulunci? *What is worship?*

(Al-Manar Time code: 29:00 Day, 3).

What is worship, if you are asked in Islam.

d. Shi ne ya qirqira *he is the originator of the creation*

(Pantami Time code: 41:03 Day 2)

He is the originator of the creation.

e. Wannan sura malamai suka ce “akwai kalmomi aqalla guda ashirin da biyar a cikin ta” wato *twenty five words*.

(Pantami Time code 13:10 Day 2)

The scholars say at least there are twenty five words in this chapter.

In example (1a) above, the preacher uses English terms “signboard” and “crossing” in an effort to clarify the Hausa word “allo” to the audience. He does so, when reminding them against reckless driving. The switching shows intra-sentential type of code switching. In example (1b) also he uses “property” to describe “kadara for more understanding. This utterance could be described as intra-sentential switching. In

example (1c), the preacher uses English phrase “what is worship? In interrogative manner and follows it immediately with Hausa equivalent in order to clarify his statements to the audience. Therefore Intra-sentential type of switching is used in this utterance.

Likewise in example (1d) he uses English sentence “is the originator of the creation and at the end of expression mentioned the Hausa word “qirqira” which is equivalent to English word “creation” for further clarification to the listeners. He does so to show the almighty power to the listeners. This example falls under inter-sentential type like the former. Moreso, example (1e) shows that, he mentions the Hausa counting number ashirin da biyar and follows it immediately with English counting number “twenty five” words so as to clarify the content of his message. He switches purposely as a reflection of his bilingual status. The example also contains inter-sentential type of code switching.

4.1.2 SITUATIONAL

Situational here refers to the use of one variety in certain set of situations and another in an entirely different set. Sometimes the situations are so socially prescribed that they can even be taught. Code Switching in Hausa Islamic preachings could be described as situational because, some of the switches were made during certain situations. The followings are examples found in the preachings:

2) a *Immunity*, wai akwai wani kariya da ake ba shi

(Al-Manar Time code: 40:30 Day, 15)

They said there is protection he enjoys which is immunity.

b. An kawo *criminal live handed*.

(Al-manar Time code: 49:15 Day,)

They presented the criminal live handed.

c. Yanzu duba kwanaki hatta *code of conduct* xin ma

(Al-manar Time code: 40:07 Day, 15).

Now we should look at a while, even this code of conduct.

d. Amma kaga musulmi ya sayo *blue film* !

(Al-manar Time code: 38:41 Day, 1).

But you can see a muslim buying a blue film!.

e. This is impossible I can't do this. Ba zai iya yi ba.

(Pantami Time code: 23:54 Day 4)

This is impossible I can't do this, he can't do it

If we look at example (2a) one will posit that, the preacher uses English the word immunity to voice out his sad feeling to his audience with regard to the unfair protection given to higher political office holder in which they hide under this shade to perpetrate crimes against particularly our economy. Here intra-sentential is used in this utterance. Similarly in example (2b) he uses English phrase “Criminal live handed” in a sad mood to prove to the audience the circumstance where the ill-minded lawyers

who lack the Islamic culture are shamelessly approaching in the court to protect the mischievous criminals who are seriously bedeviling and squandering the nation's treasury. This utterance falls under inter-sentential type. In example (2c) he uses English terms "Code of conduct" to sadly express to the audience the instance where the civil servants and political appointees are flagrantly violating and distorting the civil service rules to suite these dubious acts. Intra-sentential switching is used in this utterance.

Moreso in example (2d) he mentions the English word "blue films" to show his sad feeling to his audience with regard to what some of the muslims nowadays use to do for buying and watching pornographic films which are contrary to the Islamic law. The switch falls under intra-sentential type. In example (2e) he uses English sentence "this is impossible I can't do this" and then follows it with Hausa to sadly express his feeling to the audience, the situation where some of the serious civil servants not reciting the hole Quran even one in a week, but they can spend their time in reading newspapers, watching T.V programmes. This examples contain inter-sentential type of code-switching.

4.1.3 ATTRACTING ATTENTION

This refers to any possible procedure employed by the preacher to call his audience's interest towards the commandments of the Almighty God on good and bad acts. Attracting attention may be used by quoting a prophetic Ahadith in an authoritative way. The use of code-switching in Islamic preachings includes instances

in which a preacher wants to attract the attention of people against some life's problems and bad acts which may lead them astray. In order to do so, he switches to another language. Here are examples:

3) a. Wataqila tun a lokacin irin *what man can do a woman can do even better*

(Al-Manar Time code: 33:54 Day, 2).

b. *Hmm! is it conducive ka yi* wannan abun?

(Al-manar Time code: 23:48 Day, 3).

Hmm is it conducive to this thing?

c. Ina ne *one way*, ina ne ba *one way* ba?

(Al-Manar Time code: 24:19 Day, 12).

Which street in one way and which is not?

d. Shi ya sa kake gani Bature in dai bus ne sai ya sa masa, *security lock* ace for *children* ko ?

(Al-Manar Time code: 35:13 Day, 12).

That is why you may find that, European use to put security lock while driving for the safety of children

e. Kuma shari'a ta yadda a maka uquba idan ka tsallaka *traffic light*

(Al-Manar Time code: 26:28 Day, 12).

The law decreed the punishment to whoever crosses traffic light

Example (3a) shows that, the preacher uses English sentence "what man can do a woman can do even better" in an attempt to call women's attention especially those

who are claiming for gender equality in the Islamic society. He reminds and attracts their attention on what the Almighty Lord says with regard to the status and position that men occupied above women in Islam after quoting the Qur’anic verse that speaks on this issue (gender equality). This utterance falls under inters-sentential type. In example (3b) he uses English terms “it is conducive” and then immediately follows it with Hausa in an attempt to attract muslims attention towards practicing good deeds in the society e.g charity and gift. Because, if they do not care with the situation, place and people’s category, definitely they may implicate themselves. The switching type falls under inter-sentential aspect. Likewise in example (3c) he alternates English term “one-way into Hausa purposely to attract a car drivers’ attention against reckless driving. He states the rules from the car accident courts which warn against high speed and reckless overtaking that are centrality to the speed limitation on the road. The type of switch used is intra-sentential switching.

In example (3d) he uses English words “bus” and “security lock” in an attempt to attract a car drivers attention to emulate what the Europeans use to do while driving in order to avoid accident. This example also could be described as intra-sentential switching. In example (3e) he uses English word “traffic light” purposely to attract drivers attention to be law abiders, while driving on the road. He switches in order to reveal the position of Islamic law over the punishment reserved for the reckless drivers. This utterance could be described as intra-sentential switching.

4.1.4. ADDRESSING AUDIENCE

This refers to the act of giving audiences an equal treatment while conveying the message of the preaching, because they (audience) are from different socio-ethnic background. Therefore, choice of a particular code rather than another is based on the category of the audience involved in the event of Islamic preachings.

Consider these examples:

- 4) a. *Actually I am sorry for that please*: Manzon Allah ya hau mumbari ya yi amin amin.

(Pantami Time code: 8:01 Day 1).

Actually I am sorry for that please and the prophet continues supplicating on inner pulpit.

- b. Yana taimaka maka wajen *controlling temper* naka

(Pantami Time code: 21:50 Day 2).

It assists in controlling your emotion

- c. Yaro ne ka yi niyya ka mai bulala a *school*, ya yi latti ka sa shi *kneel down*

(Al-Manar Time code: 10:26 Day 12).

It is a boy you intend to beat at School, and you made him to kneel down for coming late.

- d. Idan aka tilastawa mutum *under duress*.

(Al-Manar Time code: 54:42 Day 15).

If a person is forced under duress.

e. Excuse xin da za su kawo kenan.

(Al-Manar Time code: 19:37 Day 14).

It is the excuse they should bring.

If we look at example (4a) the preacher uses English sentence actually I am sorry for that please and follows it with Hausa. In an attempt to address one of his audiences, who came to the place of preaching late and started recording his voice, the person is not Hausa native language speaker. This utterance could be described as inter-sentential switching. In examples (4b) he uses English words “controlling” and “temper” instead Hausa equivalent “sarrafa” and “zuciya” to address non native Hausa language speaker among his audience. When urging them to relay on supplication in very situation they are. The utterance falls under intra-sentential type. Moreso, example (4c) shows that he uses English words “school” and “kneel down” instead of their Hausa equivalent to address some of his audience who are non native Hausa language speakers. He switches the two codes in order to explain to the audience against manslaughter punishment to the doers. This utterance could be described as intra-sentential type.

In example (4d) he uses English term “under duress” to address his audience who came from different socio-ethnic group of Nigeria, in order to convey his message effectively. Intra-sentential type was also used in this utterance. In example (4e) he uses English word “excuse” instead of its Hausa equivalent “uzuri” to address his audience who are sitting at the place of the preaching. He switches the two codes purposely to

reveal to the audience on what those Muslims who denied to migrate to Medina and chose to stay at Mecca with infidels did. Therefore, when the angel came to take their lives, they will bring excuse of they are weak this is why we do not follow the almighty's command. This utterance could be described as tag-switching.

4.1.5 EMPHASIS

It is the extra force, 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.

5) 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 (5a) 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 (5b) 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 (5c) 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 (5d) 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 (5e) 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.

4.1.6 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.

6) 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 (6a) 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. Examples (6b) shows that, he uses

English term “Christian era” to show 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 (6c) an English terms “Technological advancement” “UK” “US” in an attempt to reveal his identity an experience person to his audience. He made this statement while describing almighty lord power of creation. This example contains intra-sentential type of switching.

Example (6d) 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 (6e) 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.

4.1.7 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.

- 7) 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 (7a) we can posit that, the preacher 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 (7b) 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 (7c) 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 (7d) 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 (7e) 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.

4.1.8 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.

This item appears in the following examples:-

8) 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 (8a) 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 (8b) 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 (8c) 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 (8d) 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 (8e) 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.

4.1.9 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:-

9) 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 (9a) 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 used in every segment of the Qur’aic recitation. Therefore, this utterance falls under intra-sentential switching. Similarly, in example (9b) 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 (9c) 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 (9d) 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 (9e) 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.

4.1.10 EXPRESSING CONCEPTS

The concepts are technical terms or key words in a language that is being spoken about or discussed in the very moment of the preachings, which seems to be difficult thereby expressing them in one of the two languages for the benefit of the listeners. These items appear in the following examples:-

10) a. Saboda ita kamar *executive summary* ne na alqur’ani

(Pantami Time code: 13:30 Day 2)

The chapter is like executive summary of the holy Qur’an.

- b. Ya zo yana *whispering* xinka yana sa maka wasu *insinuations* a zuciyarka.
(Pantami Time code: 18:30 Day 2).

He came to complicate your heart with some insinuations.

- c. Lokaci da kaji ranka ya vaci zaka yi *reacting* ko *retaliating*.

(Pantami Time code: 21:39 Day 2)

When you are in bad temper, you intend to react or retaliate.

- d. Ko kuma *market value* xinsa

(Pantami Time code: 10:21 Day 4).

Whether its market value.

- e. *Seeing is believing* kenan ko?

(Pantami Time code: 20:50 Day 6).

It means seeing is believing

Example (10a) reveals that, an English term “executive summary” is used in order to express the concepts to the audience. He switches the two codes when describing the value and status of the first chapter of the holy Qur’an (fatiha) as the Synopsys of the entire Qur’an. This utterance falls under intra-sentential switching. In example (10b) an English words “whispering” and “insinuations” are used in an effort to express the concepts to the audience. He states it when the act of devil in the heart of Muslims. He (devil deceives and mislead some of the Muslims to the astray. Here also intra-sentential switching is used. Along the same line in example (10c) he uses English words “reacting” and “retaliating” in order to express them to the

audience. He makes this statement when urging the entire muslim to be patient when they are in bad temper, and to make a supplication of seeking a protection from Almighty lord against devil. This utterance could be described as intra-sentential switching.

In example (10d) an English business term “market value” is used as an expressing concept to the audience. He switches the two codes when explaining to the audience on the issue of selling House at Abuja (F.C.T). This examples contains intra-sentential type of switching. In example (10e) he begins with English phrase “seeing is believing” immediately follows it with Hausa in order to describe the concepts to the audience. He made this statement while explaining the habit of European in terms of belief, because what they see is what they believe in. Therefore, this example falls under inter-sentential switching.

4.1.11 LACK OF EQUIVALENT WORD OR PHRASE

Lack of equivalent here refers to the missing of words, concepts and expressions in one of the two languages. There are many words, concepts and expression that do not have readily available equivalents in Hausa. Islamic preachers in this kind of situation have no choice than to switch to English as in the following examples.

11) a. Ka ga girman jirgi malam irin *Boeing 747* xinnan

(Al-Manar, Time code: 19:38 Day 12)

Look at the great size of the aeroplane like the Boeing 747

b. Shi ya sa kake gani Bature idan bus ne sai ya sa masa, security lock ace for children ko ?

(Al-Manar Time code: 35:13 Day 12).

That is why you may find that, European use to put security lock while driving for the safety of children

If we look at example (11a) we can understand that in English expression “Boeing 747 ” is used because there is no readily available equivalent in Hausa. He makes this statement when reminding his audience on the property value worth given to the mankind by the Almighty lord of having power to control the rest of Almighty creatures and in note the new technological advancements. The utterance falls under intra-sentential type. Also in example (11b) he uses English words “bus” and “security lock” in the absence of their equivalents in order to convey his message to the audience effectively. He switches the two codes in an attempt to explain to his audience the kind of homicide punishment through car accident. This example also could be described as intra-sentential switching. In Example (11c) the words “okay” and “memory card” are borrowed and assimilated into Hausa because there are no readily available equivalents. He made this statement while informing his audience about his preachings. The utterance falls under intra-sentential switching.

Example (11d) shows that the word “scanning” is used because there is no readily available equivalent in Hausa. He switches the two code in order to voice out his sad feeling against of other muslims who believe with scanning. Therefore, this utterance could be described as intra-sentential switching. Likewise in example (11e) the words ‘automatically” and “programming” has no readily available equivalent in Hausa, he used them when describing the value of the month of Ramadan (month of fasting) as a month of forgiveness. This utterance falls under intra-sentential switching.

4.1.12 COMMUNICATION EFFECT

This is described as conveying, transferring or transmitting the information/messages and being understood by the listeners through the use of language. Islamic preachers in northern Nigeria alternate the two languages (Hausa-English) to pass messages to their audience. Here are some of the examples:-

- 12) a. Wato gobe alqiyama kowacce al’umma Allah zai tada su, su tsaya *batch by batch*.

(Al-Manar, Time code: 04:54 Day 5).

In the day of judgment, the lord will resurrect each and every generation batch by batch.

- b. *Group A*, Sai su zo su yi Sallah da manzon Allah (S.A.W)

(Al-Manar, Time code: 46:01 Day 14).

Group A, then would come and pray with Allah’s prophet (peace be upon him).

- c. Duk wani zunubi wanda yake *is punishable by hand*.

(Al-Manar, Time code: 09:21 Day 2).

Any sins which is punishable by hand

- d. Na farko akwai *federal Radio Corporation*

(Pantami, Time code: 20:39 Day 1).

Firstly, there is Federal Radio Corporation

- e. *Collection* ne na *CD* guda goma

(Pantami, Time code: 07:41 Day 4).

It is a collection of ten CD plates.

Examples (12a) reveals that, the preacher uses English term “batch by batch” in an effort to pass message to his listeners. He make this statement after quoting the Qur’anic verse which explain clearly one what the almighty lord will do first on the day of judgement, by resurrecting all people one after the other to assemble before him. For receiving their certificate. Therefore the utterance falls under intra-sentential type of switching. Likewise, in example (12b) he begins with an English phrase “Group A” and immediately follows it with Hausa sentence. In order to convey his message to the audience effectively. He does so when narrating to the audience on how the prayer was performed during the life time of prophet Muhammad (peace be upon him) at the battle front. This example also contains intra-sentential switching in example (12c) an English sentence is “punishable by hand” is use in an attempt to pass an information to the listeners. He switches the two codes while speaking on those

muslims who are committing gravis offences. He also mentions set of punishment for such offence like: amputation of hand, stoning to death, and beating with lashes. The utterance falls under inter-sentential switching.

In example (12d) he uses English term “Federal Radio Corporation” in an attempt to pass information to his listeners. He make this statement when mentioning some of the list of media channels that are transmitting his Ramadan Tafsir preaching in the area of northern Nigeria which are sponsored by individuals, organization and government. This utterance could be described as inter-sentential switching. Similarly in example (12e) an English words “collection” and “CD” is used purposely to transmit his message to his listeners effectively. Because some of the participants are from different ethnic group of the country. He switches the two codes when explaining on the classification of his preachings in the CD plates therefore, this example contains intra-sentential switching.

4.2 CONCLUSION

Our data analysis has identified twelve functions of code-swathing in the Islamic preachings, thus: clarification, situation, attraction of attention, addressing audience, emphasis, showing identity, habitual experience, to make a point, semantic significance, expressing concepts, lack of equivalent word/phrase and communication effect. The study found that code-switching into English is a new phenomenon among Islamic preachers in Northern Nigeria. The data clearly show the existence of three types of code-switching namely: inter-sentential, intra-sentential and tag-switching.

Intra-sentential switching is commonly used by the preachers than any other type of code-switching which appears in the majority of given examples. Islamic preachers resort to code-switching intentionally when they are expressing some important concepts that are not readily available in Hausa, but sometimes unknowingly as when they attempt to clarify and emphasize on a topic being discussed. Similarly some of the given examples are ungrammatical (e.g 2b, 7a, 8d, 9d & 10a,) and some of the lexicons are mispronounced by the preachers. Along the same line, our data showed that Islamic preachers used Hausa-English code-switching for a wide variety of purposes in order to convey the content of the message to their listeners effectively. In addition, all these functions of code-switching were also mentioned in other studies (e.g Gamperz, 1982; Sanchez, 1983; Romainie, 1983; etc).

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 INTRODUCTION

This chapter focuses on the two final sections of this research which involves summary of the work and conclusion for the research.

5.1 SUMMARY

This research 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 multilinguals, the Islamic preachers code-switch Hausa-English at different instances in order to serve different functions. The study also analyzes twelve functions of code-switching in the preachings: clarification, situational, attracting attention, addressing audience, emphasis, showing identity, habitual experience, to make a point, semantic significance, expressing concepts, lack of equivalent and communication effect. Similarly the study 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. It is noted that code-switching in Islamic Preachings is a conscious and unconscious behavior used by the preachers while preaching to their audience.

5.2 CONCLUSION

This research comprises five chapters; chapter one consists the following: introduction, background of the study, statement of the problem, aim and objectives of the study, research questions, significance of the study, scope and limitation, historical background of Islamic preachings in Hausa land, brief history of Dr. Isa Ali Ibrahim Pantami and lastly brief history of Dr. Tukur Adam Al-Manar. Chapter two reviewed related literatures that are based on code-switching. Chapter three is research methodology. The method used in carrying out this research is ethnography of communication method, in which the data are elicited through participation, observation and interview. Discourse analysis theory was used in analyzing the data. The fourth chapter is data presentation and analysis, which shows how different functions of code-switching are used in Hausa Islamic preachings. Lastly, chapter five deals with summary and conclusion.

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