

Analysis of Turn-Taking Patterns in Hausa Synchronous Chat Group Conversations

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Abstract

In this digital era, synchronous chat group conversations have gained popularity as a means for individuals from diverse linguistic backgrounds to engage with one another. This study examines the turn-taking patterns in Hausa synchronous chat groups in order to get insights on language usage, cultural influences, and dynamics of digital communication. The study uses ethnomethodological Conversation Analysis (CA) to investigate the manner individuals engage in turn-taking within digital environments. The study situates its findings within the fields of digital communication studies, sociolinguistics, and cultural anthropology by conducting a thorough examination of existing literature. Data collection involves methodically watching and documenting interactions inside WhatsApp group chats as well as assessing the various tactics used for taking turns in conversation, such as initiating, assuming control, maintaining, and relinquishing. Turn-taking dynamics demonstrate that individuals engage in collaborative communication throughout discourse. The research explores the usage of digital language and its impact on sociocultural dynamics, linguistic theory, and relationships facilitated by technology. The research demonstrates that analyzing turn-taking patterns in Hausa synchronous chat group discussions is a multidisciplinary approach that provides insights into digital communication practices in our interconnected society. The findings indicate that text communication is the most efficient form of communication. Email, online discussion forums, and instant messaging facilitate textual communication among friends, family, and coworkers (Lancaster et al., 2007).

Keywords: *Turn-taking patterns, Hausa language, Synchronous chat group conversations, Digital communication, and Conversation analysis*

Introduction

Effective communication is crucial for interpersonal connections, enabling individuals to exchange ideas, emotions, and knowledge (Aruma, 2018). With the rise of digital platforms, people from varied linguistic backgrounds engage in synchronous chat group conversations, as highlighted by Li et al. (2018). The field of linguistics investigates the patterns of turn-taking in encounters to provide insights on language usage, societal factors, and the impact of technology on communication (Ghilzai, 2015). We analyse Hausa synchronous chat group conversations to get insights about turn-taking and the growing prevalence of this kind of communication. Hausa language is widely spoken by millions of people in West Africa. Our objective is to gain insight into how participants navigate turn-taking in these digital environments to enhance our understanding of language usage, cultural identity, and technology-mediated interactions in the digital era.

Language is essential. It differentiates humans from animals. Prasad (2008) asserts that humans communicate their thoughts, sentiments, and emotions through auditory means. Language facilitates interpersonal communication. This study investigates the patterns of turn-taking among WhatsApp conversation participants with particular emphasis on the fundamental elements of natural conversation. It uses conversation analysis (CA) to analyze various forms of non-verbal communication. Online communication tools are crucial for different language encounters in an increasingly linked world. One of Africa's most spoken languages, Hausa, is no exception. Thus, this study examines Hausa synchronous chat group communication, focusing on turn-taking patterns. The study examines how casual and spontaneous Hausa chat group members take turns speaking, typing, or sending messages. Conversational turn-taking is essential to efficient spoken and written communication. Understanding Hausa synchronous chat group turn-taking dynamics is important for linguistic research, sociolinguistics, communication studies, and technology-mediated communication.

Literature review

Understanding turn-taking patterns in Hausa synchronous chat group conversations necessitates a comprehensive exploration of digital communication dynamics. Studies by Lim Fei Victor (2011) and Thurlow and Brown (2003) illuminate the impact of digital spaces on turn-taking, particularly in written or text-based interactions. Foundational work by Sacks, Schegloff, and Jefferson (1974) underscores the significance of turn-taking in organizing talk. Moreover, Gumperz (1982) demonstrates how cultural influences shape turn-taking norms, an aspect crucial in understanding Hausa cultural norms. Insights from studies by Newman (2000) and Abdul-Ra'uf (2012) into the linguistic and sociocultural aspects of Hausa further inform this understanding. Technology-mediated communication in Africa, as explored by Warschauer (2003) and Mbarika (2005), presents additional dimensions to language use. Studies on online multilingual communities by Thorne (2003) and Androutsopoulos (2013, 2015) offer insights into the intersection of multilingualism and turn-taking patterns. Challenges and opportunities in researching digital communication, addressed by scholars like Herring (2004) and Tannen (2015), highlight

methodological considerations. In sum, this interdisciplinary review lays the groundwork for understanding turn-taking patterns in Hausa synchronous chat group conversations, enriching our comprehension of language use, sociocultural influences, and digital communication practices in a globalized world. Additionally, while Conversation Analysis (CA) is a method commonly applied to social interactions, its utilization in online chat warrants further exploration, given the unique characteristics of text-based conversations in digital environments. Sync groups, representing chat communities, offer avenues for real-time discussions, presenting distinct communication challenges and opportunities compared to asynchronous modes.

Theoretical Framework

Conversation analysis that is based on ethnomethodology is used in this study. After being influenced by Goffman and Garfinkel at the University of California, Los Angeles (UCLA), Harvey Sacks, Emanuel Schegloff, and Gail Jefferson developed the method in the late 1960s and early 1970s. The method was built on the viewpoints of Goffman and Garfinkel. Gail Jefferson was a member of the development team. They carried out research and developed tools, both of which the parties are required to use to generate and comprehend contributions to an interaction that is mutually understandable and increases the parties' understanding of the context of their interaction. Today, CA is employed in sociology, anthropology, linguistics, voice communication, and psychology. It has significantly impacted interactional sociolinguistics, discourse analysis, and discursive psychology (Schegloff, 1992).

According to (Hutchby, L. and Wooffitt, 1998) "the purpose of CA is to learn how the participants perceive and respond to one another in their turns at a discourse with a core focus on how sequences of action are formed."

Conversation Analysis (CA), developed by Harvey Sacks, Emanuel Schegloff, and Gail Jefferson in the late 1960s and early 1970s, is a method rooted in ethnomethodology that examines how participants produce and interpret contributions in interaction to achieve mutual understanding. This framework, influenced by Goffman and Garfinkel, is applied in various fields including sociology, linguistics, and psychology. In the study of turn-taking patterns in Hausa synchronous chat group conversations, CA is used to analyze the sequential organization of talk, focusing on how participants manage and negotiate their turns in real-time. This approach aligns with Hutchby and Wooffitt's (1998) emphasis on understanding participants' perceptions and responses, providing insights into the dynamics of online communication in the Hausa language.

Participation in turns during a conversation

Sacks, Schegloff, and Jefferson (1974) studied conversation turn-taking dynamics. They suggest that the speaker's unit types govern turn construction and turn allocation is depending on how a participant seizes the following turn. They say turn-taking is essential to socially organised activities and conversation organisation. They recognise conversational traits including repetitions following speaker changes, one-sided discussion, fluctuating turn sizes, and turn-taking correction. Overall, their study emphasises orderly turn-taking in discourse as essential to social engagement.

Research Questions:

1. How do different turn-taking patterns within chat groups affect the quality of communication and the level of engagement among participants?
2. What are the specific turn-taking strategies employed in Hausa chat groups, and how do these strategies interact with language norms, social dynamics, and the features of digital tools?
3. In what ways can the analysis of turn-taking in Hausa chat groups contribute to our understanding of linguistic theory, cross-cultural communication practices, and the implications for designing digital platforms that facilitate effective interaction and inclusivity?

Research Objectives:

1. Analyze turn-taking patterns' impact on communication quality and participant engagement.
2. Document turn-taking strategies in Hausa chat groups, considering language norms, social dynamics, and digital tools.
3. Provide insights into linguistic theory, cross-cultural communication, and digital platform design implications.

Methodology

The primary method employed for data collection was the use of WhatsApp groups, which served as the platform for the synchronous chat interactions among participants. WhatsApp was chosen as the data collection platform due to its widespread usage among Hausa speakers, offering a naturalistic setting for observing real-time communication dynamics.

Data collection involved the systematic observation and documentation of chat interactions within selected WhatsApp groups over a specified period. To capture a comprehensive range of turn-taking patterns, conversations across different topics and contexts were included in the analysis. Screenshots and transcripts of chat exchanges were compiled and organized for subsequent analysis.

Data Analysis

The chat conversation shows several tactics that allow the chat discourse to continue smoothly without friction, allowing chat group actors to communicate seamlessly. This article examines chat discourse organization. Wardhaugh (1985:148) lists numerous turn-taking techniques. Three tactics viz.: surrendering, holding, and turning are considered in this article.

FINDINGS**Making Use of the Turn**

In a discussion, "taking the turn" is switching between speaking and listening (Strenstrom, 1994:68). M. Chimombo and Roseberry (2013) a listener must ask a question or make a statement before responding to a speaker's inquiry or comment. Taking the turn involves two steps: starting and continuing.

Beginning:

For the dialogue to continue, someone must open the door. There are many discussion starters. Even so, WhatsApp Hausa chat groups usually address each other, as demonstrated below.

Table 1

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Musa:	Sani!	Sani!
Turn two	Sani:	Musa!	Musa!
Turn Three	Ya hanya?	Ya hanya?	How was your journey?
Turn four	Sani:	Alhamdullah	Thanks be to Allah

Sequential analysis in Table One shows a complex turn-taking structure in the interaction. Musa starts Turn (1) by immediately addressing Sani, setting the discussion agenda. This introduction uses Sani's name, a frequent conversational tactic to directly engage and start communication. In Turn (2), Sani responds to Musa's request to join. Since Sani is actively participating in the conversation, the communication is mutual. In Turn (3), Sani recognizes Musa's start and actively shapes the talk by presenting the issue. In this turn-taking transition, Musa gives way to Sani, demonstrating the dynamic negotiation of conversational roles and contributions. These rounds demonstrate the collaborative and participatory character of conversational interactions, as individuals play initiator and responder roles to create meaningful discourse. As another example:

Table 2

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Maimuna:	Aisha, Hasana, Fatima da Usaina, ina wuninku?	Good evening Aisha, Hasana, Usaina,.
Turn two	Fatima:	Lafiya lau ya kowa da kowa	Fine, how is everybody?
Turn Three	Usaina:	Aisha, ya maigida?	Aisha, how is your husband?
Turn four	Maimuna:	Lfy, Alhamdullah, Fatima, ya jiki?	Fine, we thank Allah, Fatima how do you feel?

Maimuna addresses the chat group by name in Turn (1), causing Fatima and Usaina to respond in Turns (2) and (3). Maimuna introduces the issue in Turn (4) after their comments. This sequence shows how Maimuna starts and shapes the discourse, demonstrating collective collaboration.

Stereotypical or formulaic language might initiate dialogue, as in the following example:

Table 3

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Ahmad:	Slm (Assalamu Alaikum)	Peace be unto you
Turn two	Alkali:	Wsalam, Surajo Oyoyo	Peace be unto you too, welcome Surajo
Turn three	Abdullahi:	Ali, baka kyauta min ba, ka gaiyaci mutane daurin, ba ka sanar da ni ba, sai a hoto na gani	Ali, you are not kind to me by inviting people to a wedding Fatima and I only had to know about it by seeing the picture
Turn four	Abba:	Hhhhhhhhhh	Laugh
Turn five	Abubakar:	Adamu an gayyace shi ya ki zuwa	Adamu was invited but declined the invitation

In Table Three, Ahmad initiates the conversation by providing the first pair of Sallama in Turn (1), eliciting a response from the second speaker in Turn (2). Following this exchange, Abdullahi takes the initiative in Turn (3) by introducing the topic of discussion. This sequence illustrates the collaborative nature of the interaction, highlighting the dynamic exchange of conversational turns among participants.

Another interesting strategy used in starting up is to ask a question, make a comment or provide information that would generate a response or comment from the listener as in the following example:

Table 4

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Laduwa:	Wai gobe da wani abu kuwa, an ce wai za a yi Seminar a kan Noma, da gaske ne?	Would there be anything tomorrow, it has been said that, a Seminar is going to be held on farming, is it true?
Turn two	Chali:	Mun je yau, amma ba labari	We were there today, but no such information

In Table Four, the conversation begins with Laduwa posing a question in Turn (1), eliciting a response from the subsequent speaker, Chali, in Turn (2). This exchange illustrates the interactive dynamics of the dialogue, highlighting the fluid interplay between inquiry and response within the conversation.

Taking Over:

After the original speaker starts a discussion, the listener becomes the speaker by responding or commenting. Stenström (1994) says this shift of turns might occur through uptakes, linkages, or a reaction or comment without overtly using these tactics. Stenström defines uptake as the listener acknowledging and assessing the previous speaker's contribution before continuing the discourse. This uptake verifies the speaker's speech and maintains engagement (Stenström, 1994). Table 5 illustrates this.

Table 5

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Jamilu:	An ba shi limancin wani Masallacin juma'a, a unguwar Agumau	He was been appointed as the imam of Juma'at Mosque at Agumau quarters
Turn two	Saleh:	Hhhhhhhhhhhh	Laugh
Turn three	Dashiru:	To, wai na ji Yakubu ne na'ibinsa	Yes, I heard Yakubu was appointed as his deputy
Turn four	Umar:	Hhhhhhhhhhhh	Laugh
Turn five	Abba:	A'a shi zai rika fassara huduba ranar juma'a.	No, he will be the one to translate sermons on Fridays.

In Table Five, the word "To" appearing at the beginning of turn (3) subsequent to the exchange between the first speaker, Jamilu, and the third speaker, Dashiru, serves as a linguistic cue. It signifies Dashiru's recognition and endorsement of Jamilu's preceding statement. This linguistic cue not only confirms Dashiru's attentiveness to Jamilu's words but also implies his agreement with the accuracy of Jamilu's statement. Another illustrative example is:

Table 6.

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Garba:	Salam, ya kuke da ‘yar hutunki?	Salam, how is your guest?
Turn two	Uwani:	Lfy, muke ‘yan hutu suna nan suna gagara	We are fine, the guests are there playing
Turn three	Garba:	‘Yan hutu kuma! Kina da wasu ne bayan Binta?	Guests! Is there any in addition to Binta?
Turn four	Uwani:	Ina da ‘yan hutu daga Kaduna	I have others from Kaduna
Turn five	Garba:	Masha Allah	Thanks be to Allah

In Table six, the phrase ‘yan hutu kuma! Employed by Garba in turn (3) indicates his acknowledgment of Uwani's statement in turn (2). By using this phrase, Garba effectively confirms to Uwani that he has heard and understood her contribution to the conversation by indicating surprise. Another example of uptake is:

Table 7

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Musa:	Dauda na yi maka kamun ta farko	Dauda, I proposed the first one for you.
Turn two	Rabi:	Mal. Umar da Abba ga zabi nan	Mal. Umar and Abba you have a choice
Turn three	Musa:	A’a duk an rabar da su, ta tsakiyar Tanko, ta dama Isyaku ta gefen hagu Umar, mu sai wani zuwan	No, they have all been proposed, the one in the middle for Tanko, the one by the right to Isyaku and the one by the left is for Umar. We would wait for next time
Turn four	Rabi:	Kai ya kamata ka fara zaba hhhhhh, Tanko ai sai Fillo	You should be the first to choose (laugh) Tanko deserves Fillo

In Table Seven, the word "A’a" at the start of turn (3) by Musa indicates his acknowledgment of Rabi's statement. However, Musa's use of "a’a" followed by "no" suggests that he disagrees with Rabi's assertion and evaluates it as incorrect.

Another method of assuming conversational control is through the use of links. According to Stenström (1994:71), "Link turn taking over strategy means that the listener takes the turn using

connecting words." Examples of this strategy can be observed in the WhatsApp Hausa chat group, as demonstrated below:

Table 8

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Nasiru:	Slm, wai gobe da wani abu kuwa? An ce wai za a yi mana lecture a kan rubutun Seminar paper, da gaske ne?	Would there be anything tomorrow? It has been said that we will be given a lecture on Seminar paper, is it true?
Turn two	Aliyu:	Mun shiga yau amma ba labari	We were in School today, but no such information
Turn three	Nasiru:	To	Okay
Turn four	Aliyu:	Amma za ka tambaya daga Dauda	But you may inquire from Dauda

In Table Eight, in Turn (4), Aliyu utilizes the conjunction "amma" to connect his turn with what Nasiru expressed in Turn (3). Another instance of link turn-taking observed in the exchange between WhatsApp members is:

Table 9

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Salma:	Da kika ki zuwa ai ba ruwa na da ke	I have no any business with you for your refusal to come
Turn two	Hajiyan:	Ba ki da hankali	You are out of your senses
Turn three	Salma:	Hankalin ke nan	That makes the real senses
Turn four	Hajiyan:	Kin ji Malama wai na bar mijina na tayata zama	Imagine, Malama said that I should leave my Husband and stay with her
Turn five	Salma:	Dai-dai ke nan, kula da auren ‘ya ‘yanki za ki zo ai?	That is right, it is for the sake of your elder brother’s marriage

In Table Nine, the word "kin ji" at the start of Turn (4) by Hajiyan indicates a connection between what she expressed and what Salma stated in Turn (1). Nonetheless, occasionally, the listener assumes the role of the speaker without employing either the uptake or the links.

Holding the Turn

Retaining the conversational turn entails continuing to speak. To prolong their turns and deter the listener from assuming control, speakers often employ various strategies. These may involve filled pauses, verbal fillers, and lexical repetition (Wardhaugh, 1985). In the structuring of WhatsApp chats, participants utilize similar strategies to maintain control over the conversation. Consider the following exchanges as illustrations:

Table 10

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Salma:	Zan yi magana cikin fushi da bacin rai	I will talk angrily and in a hostile manner
Turn two	Salma:	Saboda mijina ba Saudiya ya tafi ba shi ya sa ba a dan turo min hasafi ko dan katin	Just because my husband did not travell to Saudiyya you refused to send me a gift even

		waya ba. Saboda ba zai kawo jellabiya ko tashi ka fiya naci ba ko?	a recharge card. That is because he is not bringing in return a garment or a cap
Turn three	Salma:	Shi ke nan ba matsala Allah ya kai mu lokacin da zai je Hajji	Ok! Is not a problem, may we witness when he travels for Hajj.
Turn four	Hajiyan:	Ashe ke ma kin gane	You got it right
Turn five	Salma:	Bar su kawai	Don't mine them
Turn six	Salma:	Abin takaicin ma wadanda su ka Abuja ba wand ya zo ya ji ya na ke, ko ma su yi waya su ji ya na ke.	The most disheartening is that even those in Abuja did not come to see me or call to ask about me.
Turn seven	Salma:	Kowa na harkar gabansa	They are all busy with their affairs
Turn eight	Salma:	Ba komai akwai Allah! Hmmm	No problem, there is Allah, sighing

In the observed exchange, in Table Ten, the initial speaker effectively held the conversational turn by posing a statement that did not prompt an immediate response, indicating that she had not completed her turn. For instance, her first turn served as an attention-seeking statement, prompting the listener to anticipate further dialogue, while turn (2) presented a harsh question that compelled the listener to wait for the speaker to continue. Similarly, subsequent turns (5), (6), (7), and (8) by Salma also exemplify successful turn-holding strategies.

Yielding Turn

Yet another tactic in turn-taking is the yielding strategy. In this approach, "the speaker addresses the listener for a specific purpose" (Stenström, 1994). The yielding turn strategy comprises prompting, appealing, and conceding strategies.

Prompting:

When yielding the turn, "the speaker may encourage or incentivize the listener to respond. Consequently, a speaker might urge the listener to assume the next turn by means of an invitation, greeting, question, request, offer, and so forth" (Donnell, 2012). Each of these speech acts elicits a response from the listener, prompting them to take the subsequent turn in response to the previous speaker. This phenomenon is illustrated in the following excerpts from the El-Agumau chat group.

Table 11

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Hauwa:	Salam	Peace be unto you
Turn two	Ladi:	Wslm	Peace be unto you
Turn three	Hauwa:	Hajiya ya gida?	How is your family, Hajiya?
Turn four	Aisha:	Slm Hauwa da Nafisa	Peace unto you Hauwa and Nafisa
Turn five	Hauwa:	Wslm, lfy lau ya su Nana?	Peace be unto you, fine how is Nana?
Turn six	Aisha:	Lfy, ya makaranta?	Fine how School is?

In Table Eleven, in turn (1), Hauwa successfully prompts Ladi to take the next turn (2) by presenting her with a statement that necessitates a response. Similarly, in turn (4), Aisha prompts both Hauwa and Ladi to take the subsequent turns (5) and (6) respectively. Another instance is as follows:

Table 12

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Garba:	Adamu da labara ne?	Adamu any news?
Turn two	Adamu:	Babu labara wallahi	No news, wallahi
Turn three	Garba:	To, sai yausha ke nan?	Okay, till when?
Turn four	Adamu	Muna tsammanin nan da karshen wannana satin	Perhaps by the end of the week

From the illustration provided in Table Twelve, we observe two methods employed by the initial speaker, Garba, to encourage the second speaker, Adamu, to take turns at different instances. Firstly, Garba prompts Adamu by addressing him with a question-like attention-seeking statement in turn (1), leading Abba to respond in the subsequent turn (2), formulated as an answer. Furthermore, in turn (3), Garba prompts Abba by posing a question, thereby eliciting a response from Abba in turn (4), presented as a question grant.

Another example of turn-taking yielding through prompting can be seen in a chat between Maman Iya and Ummi. The dialogue goes as follows:

Table 13

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Maman Iya:	Barkanmu da safiya	Good morning
Turn two	Ummi:	Maman Iya ya jikin	Maman Iya how do you feel?
Turn three	Maman Iya:	Na ji sauki sosai, Ummi	I'm feeling much better Ummi
Turn four	Ummi:	Isyaku yana gari kuwa?	Is Isyaku in the town?
Turn five	Maman Iya:	Yana makaranta	He is at School
Turn six	Ummi:	Shi ya sa kwana biyu shiru bai zo ba?	That is why he has not visited us these days?
Turn seven	Maman Iya:	Ashe ya na zuwa?	So he does visit you?
Turn eight	Ummi:	Yana zuwa	Yes, he does
Turn nine	Maman Iya:	Ranar juma'a, zai zo ai	He will be back on Friday
Turn ten	Ummi:	To, Allah ya kawo shi lafiya	May Allah grand him safe journey
Turn eleven	Maman Iya:	Amin	Amin

In Table Thirteen, the provided exchanges exhibit a sequence of turn-taking interactions among the speakers, primarily facilitated through prompting. Initially, in turn (1), Maman Iya prompts Ummi to respond by presenting a statement requiring a reply, leading to Ummi's response in turn (2). Subsequently, Ummi prompts Maman Iya to continue the exchange in turn (3) with her response. This pattern persists throughout the conversation.

Appealing

Appealing is also another turn-yielding strategy. With this strategy “the current speaker gives a clear signal for the listener to take the turn and give some sort of feedback. Elements as turn yielding strategies in conversation or dialogue include question tags” (Finegan, 2012:294). However,(Luchjenbruers, 1997) is of the view that questions are summons to reply. Thus, the

speaker requests or compels the addressee to respond. Some examples in those chats include the following:

Table 14

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Khadija:	Ka ji Beбето ya kai gaisuwa ko?	Are you aware that Beбето present a bride gift?
Turn two	Muslim:	Eh, ya kira ni shekaranjiya ya fada min wai a nan Unguwarisu.	Yes, he called two days ago to inform me, and he said it is within his locality
Turn Three	Khadija:	Eh, amma ‘yan Kadume ne, saura ku	Yes, but they are indigenes of Kadume. You are the next bride.
Turn four	Muslim:	Kin shirya ne?	Are you prepared?

In the preceding conversation, as depicted in Table Fourteen, the presence of 'ko' at the conclusion of turn (1) functions as an appeal for the next speaker to continue the conversation, akin to its role in the subsequent example:

Table 15

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Ali:	Ya labarin gona?	How far with your farm?
Turn two	Suleiman:	Ko ka gama girbi?	Or, you are through with harvesting?
Turn Three	Ali:	Wallahi ko fara wa ban yi ba	I have not started wallahi
Turn four	Suleiman:	Ashe muna da yawa	That means we are many

Giving up

In conversational dynamics, giving up, as a yielding strategy, involves the current speaker employing longer pauses, signaling their willingness to pass the conversational turn to the next speaker. Participants utilize this strategy when they have completed their contribution or seek input from others before proceeding (Finegan, 2012: 301). For instance, consider the exchange among members of the following chat group:

Table 16

TURN	SPEAKER	NARRATION	GLOSS
Turn one	Baffa:	Kin ga sakon Ummi jiya?	Did you receive Ummi’s message yesterday?
Turn two	Yaya:	Wallahi na gani, yi hakuri	Wallahi I received, sorry
Turn Three	Baffa:	Ina so ne na tabbatar ne	I just wanted to confirm
Turn four	Sani:	Baffa kuna shan sha’aninku da kai da masoyiyarka	Baffa you enjoy your time you’re your darling
Turn five	Baffa:	Sa’ido sana’ar banza! Har yanzu baka yi sallama ba ne?	While spies are in action, have you not given up yet?
Turn six	Sani:	Allah ya ba ku hakuri, ni ba bakon zafi ba ne.	May Allah grant your patience, I did not mean to hurt you
Turn seven	Baffa:	Amin, amma so nake ka ba da goyon baya	Amin, but I need your support
Turn eight	Sani:	Allah ya sa mu dace	May Allah guide us through

In the provided chat excerpt, table sixteen illustrates instances of giving-up signals employed as a turn-yielding strategy. This is evident in turns (2), (6), and (8) spoken by the participants.

Conclusion:

Turn-taking patterns in Hausa synchronous chat group talks reveal digital communication dynamics in this language. This research uses conversation analysis, sociolinguistics, and digital communication studies to illuminate language usage, sociocultural factors, and technology-mediated interactions.

The examination of WhatsApp group chats showed that members used different methods to start, sustain, and end conversations. Language cues including welcomes, questions, prompts, and appeals helped participants comprehend turn-taking dynamics and communicate smoothly.

The data also showed that members actively co-constructed communication through turns in these chat groups. Greetings, name-addressing, and turn transition cues helped participants traverse conversational roles and negotiate meaning in the digital context.

The study also showed that cultural norms and sociolinguistic variables affect turn-taking patterns, emphasising the importance of cultural sensitivity and linguistic conventions in understanding Hausa digital communication behaviours.

This research advances our understanding of Hausa synchronous chat group turn-taking patterns, affecting linguistic theory, cross-cultural communication, and digital communication platform design. This research explores digital language use's intricacies to better understand communication dynamics in an increasingly linked society.

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