

Review Article

Cudanyar Al'adu a Sabon Garin Kano: Wani Misali na "Mun zo Garinku Mun fi ku Rawa"

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Abstract: This paper examines the impact of acculturation on the settlers of Sabon Gari quarters of Fagge local government of Kano state, who migrated to the area as early as 1911 after construction of the railways under the colonial government. The paper revisits the historical background of the area by analyzing the work of Bako, (2006), which accounts for the detailed history of the area since its creation in the 20th century. It further employs interviews as methodology in studying the nature of acculturation presence in the location. Unidirectional theory of acculturation is chosen to guide the research. The research findings reveal that the dominant culture has assimilated into the immigrants' culture, the result which is against the research hypothesis. The paper hypothesize that all immigrants' cultures would be assimilated into the Hausa culture being Kano one of the greatest ancient Hausa cities. The paper finally suggests that more researches should be conducted to ascertain the impact of acculturation in Sabon Gari and Kano Metropolis as a whole.

Keywords: Cudanyar Al'adu; Sabon Gari Kano; Nason Al'adu.

Tsakure

Sabon Gari Kano yanki ne da ya kasance karkashin karamar hukumar Fagge da ke jihar Kano. Baƙin al'ummu su ne mazauna farko a yankin tun lokacin da hanyar jirgi ta kai garin Kano karkashin gwamnatin Turawan mulkin mallaka a shekarar 1911. Wannan takarda ta yi koƙarin nazartar littafin Bako, (2006) a matsayin wani shakundum dangane da tarihin yankin musamman daga kafuwarsa zuwa ƙarni na 20. Daga nan ta yi amfani da dabarar hira domin binciko sakamakon cudanyar al'adu da aka samu a wanan yanki. Takardar ta yi amfani da ra'in Nashe Al'adu yayin gudanar da binciken. Sakamakon binciken ya ci karo da hasashensa, inda ya bayyana cewa, al'adun baƙin al'ummu ne suka yi tasiri a kan na Hausawa a yankin. Wato hakan ya zama koma bayan abin da aka yi hasashe na cewa al'adun Hausawa za su nashe na duk wasu al'ummu da suka tsinci kansu a yankin, kasancewar Kano ɗaya daga cikin manyan garuruwan Hausawa. Daga ƙarshe takardar ta ba da shawarwari wanda ɗaya daga ciki shi ne cewar a gudanar da nazarin da zai yi hasashen sakamakon wannan cudanyar al'adu ga al'ummar yankin da kuma Kano baki ɗaya.

1.0 Gabatarwa

Cudanyar al'adu wani al'amari ne da yake faruwa yayin da aka samu zama wuri guda tare da mu'amala tsakanin al'ummu guda biyu mabambanta. Zai kuma iya wakana tsakanin wani mutum da ya tsinci kansa a cikin wata al'umma da ke da al'adu da ɗabi'u daban da nasa. A irin wannan yanayi ne ake samun cudanyar al'adu. Ra'in Nashe Al'adu ya tafi a kan cewa, al'adun 'yan gida¹ na yin tasiri a kan al'adun baƙi, har ma ya nashe shi sannu a hankali.

Wannan aiki an gina shi ne kan koƙarin nazartar yanayin cudanyar al'adu da ya wakana kuma yake wakana a Sabon Gari Kano. Sabon Gari Kano yanki ne a garin Kano da ke Arewacin Nijeriya. Yankin ya tattara al'ummu masu al'adu daban-daban. Wasu daga cikinsu 'yan fasa Nijeriya ne kamar Yarabawa da Inyamurai da sauransu. Wasu daga

¹ 'Yan gida a nan na nufin waƙanda aka iske su wurin da suke zaune. Al'adunsu ne ake kira *host culture*.

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cikinsu kuwa ‘yan wasu kasashe ne na daban kamar Indiya da Cana da Kamaru da sauransu. Littafin Baƙo, (2006)² zai yi jagorancin aikin.³ Za a nazarci littafin dangane da kafuwar Sabon Gari Kano da kuma rukunen jama’ a da ke zaune a yankin, har ma da tattalin arzikin yankin. Hakan zai zama kamar shimfiɗa ga binciken. Za a dōra ta hanyar nazartar ire-iren sauye-sauye da aka samu. Za kuma a mayar da hankali kan nazartar yadda lamarin ya kasance yau.

1.1 Manufar Bincike

Babbar manufar wannan bincike ita ce nazarin cuɗanyar al’adu a Sabon Gari Kano. Takardar za ta mayar da hankali wurin:

- Bibiyar tarihin kafuwar Sabon Gari Kano.
- Nazartar cuɗanyar al’adu a Sabon Garin Kano a yau.

1.2 Hasashen Bincike

A hasashen wannan bincike, al’adun Hausawa za su nashe na sauran baƙin al’ummu da ke zaune a Sabon Gari Kano. An gina wannan hasashe ne bisa ra’in Nashe Al’adu. Kasancewar yankin a kasar Hausa, kuma gewaye da Hausawa, babu zakarar wata al’ada da zai yi cara idan ba na Hausawa ba.

1.3 Ra’in Bincike

An dōra wannan bincike ne a kan ra’in *Unidirectional Acculturation*. Aikin bai ci karo da amintacciyar fassara ba na sunan wannan ra’i. A sakamakon haka, aikin ya sama masa suna na wucin gadi domin biyan buƙatar wannan nazari. Fassarar da aka ba shi ita ce: “Ra’in Nason Al’adu.” An samar da wannan fassara ne ta hanyar la’akari da tunanin ra’in. Ra’in yana da tunanin cewa, yayin da aka samu cuɗanya tsakanin al’adu guda biyu, to guda ce ke nashe guda kai tsaye.

Ngo, (2008: 5-8) ya tattauna wannan ra’i. Sai dai shi Ngo ya mayar da hankali ne wurin nuna naƙasu da ra’in ke da shi a fagen bincike. Park, (1950: 138) ya bayyana cewa, an fara samun birbishin wannan ra’i tun a karni na 20 inda Robert Park ya nazarci yadda al’umma ke fuskantar cuɗanyar al’adu. Gordon, (1978) yana da ra’ayin cewa al’adun al’ummu da suka kasance kalilan sukan nashe su koma cikin al’adun al’ummar da suka fi yawa a wannan yanki. Wannan ra’i ya tafi kan cewa, baƙin al’ummu ba za su ji daɗin zama a sabon wuri ba, kuma ba za su samu amfana da abubuwan more rayuwa na wannan wuri ba, har sai idan al’adunsu sun nashe. Wato sai idan sun koma al’adun al’ummar sabon wurin da suka samu kansu (Mullaly, 2002).

1.4 Dabarun Gudanar da Bincike

Manyan dabarun binciken da aka yi amfani da su guda biyu ne. Da farko akwai bitar littattafai, musamman littafin Sabon Gari Kano na Baƙo, (2006). Daga nan an yi amfani da dabarar hira da jama’ a. Hakan ya ba da damar samun hoton halin da ake ciki a Sabon Gari Kano a yau. Masu binciken ba su je muhallin bincike ba. Hakan ya ba da wani giɓi ga binciken. Sai dai a ɓangare guda kuma, hirarraki da aka yi ya haɗa da mazauna Sabon Gari Kano a yanzu. An cimma wannan ta hanyar amfani da kafafen sadarwa na zamani. Bayan nan an yi hira da wasu mutanen na daban da suka yi wa yankin farin sani.

1.5 Ma’anonin Muhimman Kalmomi

An kawo wannan bagire ne cikin takardar domin a debe wa mai kwaratu kokonton takamaimai ma’anonin wasu daga cikin kalmomin da ke mazaunin zuciya takardar. Ga ma’anonin kamar haka:

Cuɗanyar Al’adu (Acculturation): Abin da ya ke faruwa ta fuskar sauyawar al’adu yayin wata al’umma ko wasu mutane ko mutum suka (ko ya) samu cuɗanya da wata al’umma ta daban mai al’adu da ɗabi’u na daban.

Sabon Gari Kano: Wani yanki ne da ke a garin Kano wanda ya tara al’ummu daban-daban tun daga kan ‘yan gida Nijeriya zuwa baƙi ‘yan kasashen waje.

Ra’in Nashe Al’adu: *Unidirectional Theory*.

2.0 Takaitaccen Bitar Littafin Sabon Gari Kano na Ahmed Bako

Littafin *Sabon Gari Kano* na Ahmed Bako ya kasance shakundum dangane da tarihin wannan yanki, musamman daga samar da yankin zuwa karni na 20. A bisa wannan dalili, za a yi takaitaccen bitar wannan littafi domin fito da muhimman abubuwa dangane da yankin. Za a mai da hankali kan tarihin samuwar yankin da kuma bunƙasarsa.

2.1 Kirƙirar Sabon Gari Kano

Bayan Turawan Mulkin Mallaka sun samu gindin zama, idonsu ba ya hangen komai sama da dukiyar Nijeriya. Babban burinsu shi ne su kasance su ki sarrafa linzamin tattalin arzikin ƙasa (Mahadi, 1998: 14). Hogendorn, (1978: 46)

² Sunan littafin shi ne *Sabon Gari Kano: History of Immigrants and Inter-Group Relations in the 21st Century*.

³ Za a nazarci wannan littafi ne kasancewar ya zama sha-kundum dangane da tarihin kafuwar Sabon Gari Kano da kuma yanayin zamantakewar da ke gudana a yankin.

ya bayyana cewa, wannan muradin nasu ne babban dalilin da ya sa suka dukufa wajen tabbatar da haɓakar noman auduga a wasu bangarorin kasar Hausa. A cikinsu har da Kano. A kofarin jaddada wannan muradi ne kuma Turawa suka fahimci cewa, harkallar auduga ba za ta inganta ba sai an samar da hanyar jirgin kasa zuwa garin Kano.

Hanyar jirgin kasa ya isa Kano a shekarar 1911 sannan ya fara aiki a shekarar 1912 (Shenton, 1986: 74). Daga wannan lokaci ne aka samu damar safarar auduga kai tsaye domin fita da ita daga garin Kano. Samuwar wannan hanyar jirgin kasa ya jawo tururuwan bakin al'ummu zuwa Kano. Sun hada da 'yan kasa daga kudanci da kuma wasu daga kasashen waje. 'Yan kasashen waje da suka yi wa Kano tsinkaye a wancan lokaci sun hada da 'yan Gold Coast da Sirerra Leone da Kamaru da Togo da sauransu (Mahdi, 1982 :125). Turawan mulkin mallaka sun yi maraba da waɗannan baƙi kasancewar suna neman ma'aikata da za su lura da sha'anonin hanyar jirgin kasa da kuma sauran kananan ayyuka kamar matsayi na kilak.

Babbar matsalar da ta bullo kai a wannan lokaci shi ne na neman wurin da waɗannan baƙi za su zauna. Hakan ya samo asali ne kasancewar akwai dokar da ke nuna cewa, baƙi za su zauna ne karkashin gwamnatin Turawa ba sarakuna ba (Frishman, 1977:97). Kafin zuwan Turawa, sarakuna na ba wa baƙi damar zama karkashin daulolinsu. Har ma ana ba su damar yin sana'o'i tare da gudanar da rayuwa kamar sauran jama'a.

Sabon Gari na ɗaya daga cikin wuraren zaman da aka kirƙira domin zaman baƙi.⁴ An samar da Sabon Gari Kano a shekarar 1913. Har zuwa shekarar 1914, babu wanda yake da damar zama a wannan yanki sai wanda aka ba shi takardar izini. Sai a wajajen shekarar 1920 ne kofa ta buɗu ga duk wani mai son zama a wannan yanki. Wannan ya faru bayan tafiyar Lugard. Hakan ne kuma ya ba da dama 'yan asalin Kano inda suka samu filaye da gidaje a wurin. A farko an kirƙiri wannan yanki ne domin baƙi kawai (Urguhart, 1999: 47). Ba kara zube Turawa suka bar Sabon Gari Kano ba. Domin kuwa:

During the years from 1920 and 1945 more migrants inhabited the settlement. The colonial government auctioned off land to these migrants for both commercial and residential purposes. Land was also endowed to religious organizations and social clubs all according to master plan conceived by the colonial authority. (Bako, 2006: 36)

Fassara :

An samu kwararar baƙi da dama zuwa wannan wuri a tsakanin shekarun 1920 zuwa 1945. Gwamnatin mulkin mallaka ta ci gaba da ba sai da wurin filaye domin gina wurin zama ko wurin kasuwanci. Sannan an ba da filaye ga kungiyoyin addinai da kuma kulob-kulob. Duk waɗannan sun kasance bisa bin tsarin babban muradin gwamnatin mulkin mallaka.

Kai tsaye akwai tabbacin yawun Turawa na dalala kan arzikin wannan yanki. Bayan wannan za a iya hasashen cewa, suna da muradin cusa manufofinsu da falsafofinsu da tsarin rayuwa irin nasu ga al'ummomin da suka yi wa mulkin mallaka. Meek, (1971: 176) ya ruwaito cewa, gwamnatin mulkin mallaka ta kirƙiro da wani tsari mai suna *permit to reside*. Ya kasance wani yunƙuri na hana Hausawa samun damar zama a Sabon Gari Kano.

Wannan doka ko tsari bai yi tasiri na a-zo-a-gani ba. Bayan wani lokaci an samu Hausawa da ke komawa wannan wuri. Yayin da suka bar cikin garin Kano zuwa Sabon Gari, sun fita daga karkashin hukuncin sarkin Kano zuwa. Sun koma karkashin ikon gwamnatin mulkin mallaka.⁵ Yawaitar komawa Sabon Gari da 'yan cikin Kano ke yi ya sanya Sarkin Kano a wancan lokaci Abdullahi Bayero ya ja hankalin hukuma zuwa ga labarin, inda yake cewa:

Now the Hausa man leaves the city and goes to live amongst them (i.e. strangers in Sabon Gari), can be say that he (i.e. the Hausa man) had removed himself from the authority of the Sarkin Kano and had entered the Sabon Gari under the Station Magistrate. (Edley, 1976: 214)

Fassara:

Yanzu Bahausha na zuwa domin zama cikinsu (baƙi da ke Sabon Gari). Ta haka ya (shi Bahausha) zare kansa daga karkashin ikon Sarkin Kano zuwa karkashin dokokin Majestiri a Sabon Gari.

Abin tambaya a nan shi ne, mene ne asalin dalilin da ya haddasa 'yan cikin garin Kano komawa yankin Sabon Gari? Wannan tambaya ce da ke buƙatar zurfafa bincike. Wannan takarda ta tsinci wani abu daga cikin kalamannin Gwamna

⁴ Wasu wuraren da aka samar kafin wannan sun hada da *Kano Township* da *Lebanese Quarter* (Edley, 1976:56).

⁵ Sai a tuna da cewa, masarautar Kano a wannan lokaci tana bin tsari ne na addinin Musulunci. Akwai dokoki da suka hana shan giya da karuwanci da sauran abubuwa da addinin Musulunci da ke kyama. Saɓanin haka ne ke faruwa a Sabon Gari. A bisa wannan dalili, a ra'ayin wannan takarda, iƙirarin da ake yi na cewa Hausawa na komawa Sabon Gari ne a dalilin kasuwanci labarin kanzon kurege ne kawai. Akwai lauje cikin naɗi!

Clifford a inda yake ba da shawarar Sabon Gari ta koma farkashin mulkin garin Kano. A cikpin rubutun nasa ya bayyana shugabancin Kano a matsayin “Muhammadan Emirate” (Bako, 2006: 79). Ko ba komai, za a fahimci cewa, Musulunci ake yi a Kano a wannan lokaci. A Sabon Gari kuwa, abin ya kasance sabanin haka.

2.2 Tattalin Arziki da Ilimi

An kirkiro kasuwar Sabon Gari a shekarar 1918. An samar da ita ne bisa kudurin ta zauna bisa tsarin al’adu da dabi’u na bakin al’ummu (ba Hausawa ko Fulani da ke zaune a Kano ba) (Hay & Smith, 1970: 109). Sai dai wannan shiri bai yiwu ba. An samu tururuwar mutane daga wurare daban-daban, musamman Hausawa daga cikin garin Kano zuwa wannan kasuwa. A zuwa yau, kasuwar ita ce mafi girma a garin na Kano. ‘Yan kasuwa daga wurare daban-daban na zuwa wannan wuri domin kasuwanci.

Dangane da ilimi kuwa a Sabon Gari, makarantu masu zaman kansu su ne suka mamaye yankin. Coci-coci da kuma fungiyoyi daban-daban sun gina makarantu masu zaman kansu. Bako, (2006: 112) yana ganin cewa:

It needs emphasis at this point that; up to the present date, the various government in Kano State seem not to have given much concern to the educational development of Sabon Gari Communities. This explains the reasons for the efforts by voluntary agencies. (Bako, 2006: 112)

Fassara

Yana da kyau a wannan gabar a jaddada cewa, har zuwa yau gwamnatin jahar Kano ba ta ba da wata kulawa ta a-zo-a-gani ba ga ci gaban ilimi a yankin Sabon Gari. Wannan shi ne dalilin huɓɓasa na fungiyoyi masu zaman kansu (domin tallafa wa ilimi).

Har ya zuwa yau, makarantun da suka fi yawa a yankin ba na gwamnati ba ne. Masu mallakinsu su ne fungiyoyin addinai (musamman na Kiristoci da Musulmai) da kuma sauran mutane masu zaman kansu. Jadawali da ke kasa yana nuna wasu daga cikin makarantun Sabon Gari Kano da suka kasance a shekarar 1970 (wato tun farkon bunkasa da yawaitar makarantun a wannan yanki).

SI	Sunan Makaranta	Shekarar Kafawa	Mallaki
1.	Holy Trinity	1925	C.M.S. Anglican Church
2.	UNA	1929	African Church
3.	Baptist	1929	Baptist Mision
4.	St. Thomas	1930	Roman Catholic Mission
5.	S.I.M	1945	SIM/ECWA Church
6.	Ansar-ud-deed	1945	Ansar-ud-deen Society
7.	Igbo Union School	1945	The Igbo State Union
8.	Methodist	1947	Methodist Church
9.	Ahmadiyya Secondary School	1970	Ahmadiyya Mission

Kwaikwayo Daga: Bako, (2006: 113).

3.0 Sabon Gari Kano a Yau

3.1 Zaman Jama’a

Yankin Sabon Gari Kano ya dauki wani salo na zaman jama’a da za a iya kwatantawa da “zaman ‘yan marina.” Kai tsaye ya saba da zamantakewa irin na Bahausha. Wannan kuwa duk da cewa ko a garuruwan Hausawan a yau akan samu tasirin zamani kan yanayin zamantakewar. Tun daga kan gine-ginen da ke wannan yanki, za a iya cewa sun bambanta kai tsaye da ire-iren gine-gine da ke cikin asalin garin Kano.

3.2 Gine-Gine

Da zarar mutum ya shiga yankin Sabon Gari Kano, kai tsaye ya san yana wani wuri da ke da tsarin gine-gine da ya sha bamban da na Hausawa. Abdullahi, (2019)⁶ ya bayyana cewa: “Gidajen da suka fi yawa a Sabon Gari Kano su ne na haya da kuma otel-otel. Da zarar mutum ya je unguwar zai gane cewa wata matattarar mutane ce na ka-zo-na-zo.” Sauran daidaidai gidaje da ke yankin sun kasance gini ne irin na zamani. Babu wani abin da ya danganta su da gargajiyar Bahausha ta fuskar tsari da fasali. Ba shakka abin da Sidi, (2019)⁷ ya yi la’akari da shi kenan inda yake cewa: “Sabon Gari Kano matattara ce kawai ta al’ummu daban-daban domin rayuwa da kuma kasuwanci.”

⁶ An yi hira da shi ranar 05/06/2019. Mazaunin garin Kano ne matashi dan kimanin shekaru 26. Yakan je yankin Sabon Gari Kano sosai domin sha’anin kasuwancinsa.

⁷ An yi hira da shi ranar 05/06/2019. Ya kasance matashi mazaunin garin Kano.

3.3 Sutura

A Sabon Gari Kano suturun da ba na Hausawa ba sun fi yawa. An fi sanya kananan kaya wato shat da wando. Umar, (2019)⁸ ya bayyana cewa: “A Sabon Gari Kano akwai yankunan da idan mutum ya shiga da manyan kaya (irin na Hausawa), to jami’an tsaro kama shi za su yi. Dole sai an bincike shi kasancewar ba a saba kallon mutanen yankin da irin waɗannan kaya ba.” Umar ya bayyana cewa: “Ko ni a zuwa na sha yi yawon bincike yankin, sau biyu a lokuta daban-daban jami’an tsaro suna tare mu. Allah ya sa muna tare da wani jami’in soja cikin farin kaya. Saboda haka ne ba a bata mana lokaci ba.

3.3 Al’adu

Al’adun baƙi su ne suka mamaye Sabon Gari Kano. Tuni yankin ya zama wani wuri da samari da ‘yammata ke yawan zuwa domin shirya tarurrukan fati na aure ko na murnar zagayowar haihuwa ko na kammala karatu da makamantansu. Akan kama otel-otel domin gudanar da ire-iren waɗannan shagulgula. Yawaitar kiɗe-kiɗe musamman na waƙoƙin Ingilishi da ke yankin na fara nuni ga yadda al’adun baƙin al’ummu suka nashe na Bahaushe.

A cewar Abdullahi, (2019), yankin matattara ce ta shaye-shaye, musamman barasa (giya). A cewarsa: “Mutane sukan ma bar sauran yankunan garin Kano domin zuwa wannan yanki. Dalili kuwa shi ne, a can ne mutum ke da damar sheƙe kayarsa hankali kwance.” Bayan wannan kuma, mata masu zaman kansu ma na cin gajiyar wannan yanki, inda suke cin karensu ba babbaka. Hakan ya samu ne musamman sakamakon yawaitar gine-ginen otel-otel da ke yankin.

4.0 Sakamakon Bincike

Sakamakon wannan bincike ya yi hannun riga da hasashen binciken tun farko. La’akari da ra’in *Nashe Al’adu*, binciken ya yi hasashen cewa, a Sabon Gari Kano za a samu tasirin al’adun Hausawa ne kan na sauran al’ummu. Wato dai, al’adun Hausawa (a matsayin mazauna wuri) zai nashe al’adun sauran al’ummar Sabon Gari Kano (a matsayin baƙi). Wannan a hasashen irin na ra’in *Nashe Al’adu* kenan.

Ana zaton wuta a maƙera sai ga ta a masaƙa! A maimakon al’adun Hausawa su yi tasiri a kan na baƙin al’ummu, sai al’adun baƙin al’ummun ya nashe na Hausawa baƙi ɗaya. Hakan ya kai matsayin da ba a ma jin ɗuriyar al’adun na Hausawa. Za a iya gaskata wannan iƙirari yayin da aka dubi wasu daga cikin bayanana da aka samar a baya. Zamantakewa da sutura da kasuwanci da sauran ɓangarorin rayuwar yau da kullum na Sabon Gari Kano ya ci karo da al’adun Bahaushe kai tsaye. A ɓangare guda kuwa, wannan nazari ya yi hasashen wasu dalilai da ka iya zama ilan sakamakon da binciken ya gano. Ma’ana dai, sun kasance dalilan da ka iya zama silan samun sabanin hasashen bincike na farko. Ga su kamar haka:

- Tun farko Bako, (2006) ya bayyana cewa, ba Hausawa ne suka kafa Sabon Gari Kano ba. A falsafance, za a iya kallon Sabon Gari Kano a matsayin wurin zama da ya bambanta da kasar Hausa (duk kuwa da cewa a yankin kasar Hausa yake). A bisa wannan zaren tunani, sai a kalli Hausawa da suka samu matsugunnai a Sabon Gari Kano a matsayin baƙi. A matsayinsu na baƙi, dole ne a nashe al’adunsu kamar yadda ra’in *Nashe Al’adu* ya nuna.
- Bayan an samar da Sabon Gari Kano, ba a ba wa Hausawa damar mallakar muhalli a yankin ba har sai bayan shekaru. A tsawon waɗannan shekaru da yankin ya yi cike da baƙin al’ummu da ba Hausawa ba, ya riga da ya samu girkuwar al’adu. Al’adun kuwa sun ci karo da na Hausawa. Kenan dai, a bu mai sauƙi ne al’adun Hausawa su kasa yin tasiri kan na al’ummun da suka riga da suka yi shekaru a wannan yanki.
- Sabon Gari Kano ya rika da ya samu bunkasar Coci-Coci da kuma makarantun mishon, ko kuma waɗanda coci-coci suka gina. Tun a shekarar 1970, ire-iren waɗannan makarantu sun kai 9. Wannan ya sa al’adu da addinin Hausawa (Musulunci)⁹ ba su yi tasiri kan al’ummar yankin ba. Da ma dai makarantu wurare ne da ake gina tarbiyya tun daga tushenta.
- Ga bisa dukkan alamu, Turawa na da muradi na musamman dangane da kirƙirar Sabon Gari Kano. Wannan kuwa ya shafi kafa yanki da zai zama matattarar al’umma masu al’adu da addini irin wanda suke (Turawan) ke so. Tanade-tanadensu da tsare-tsarensu ya ba wa baƙin al’ummu fifiko. Hakan ya ɗaga ƙarfin al’adun al’ummun kan na Hausawa.
- Sabon Gari Kano ya tattara al’ummu daban-daban. Daga ciki akwai Yarabawa da Inyamure har ma da wasu daga kasashen waje kamar Cana da Indiya da makamantansu. A bisa wannan dalili, cudanyar al’adu a yankin ya ɗauki wani fasali ne na “wanne za a yi wanne za a bari!”

⁸ An yi hira da Umar ranar 18/05/2019. Mazaunin garin Kaduna ne wanda ya sha ziyartar Sabon Gari Kano a yayin wani bincike da yake gudanarwa.

⁹ Kusan da ma za a iya cewa, al’adun Bahaushe na tafiya ne tare da addininsa. Ga wanda yake gefe, abu ne mai wuya ya iya bambance addinin Bahaushe daga al’adunsa.

Wani abin da nazarin ya sake fahimta shi ne, al'adun yankin Sabon Gari Kano ba su yi canjaras da na ɗaya daga cikin takamaimai rukunin al'ummu da ke zaune a yankin ba. A maimakon haka, sun fi kama da na Turawa kai tsaye. Bangarorin al'adun da sukai zubi guda da na Turawa sun haɗa da:

- Tufafi
- Gine-gine
- Wasu ayyuka da ake gudanarwa (yawan shirya fati da zuwa gidan rawa da caca da sauransu)
- Zaman ɗan'marina (kowa tasa ta fissa shi)

4.1 Kammalawa

Bahausha na cewa: “Ba kullum ake kwana a gado ba!” Haƙiƙa Sabon Gari Kano na ɗaya daga cikin wuraren da sakamakon cudanyar al'adu da aka samu ya saba wa tunanin mabiya ra'in Nashe Al'adu. Duk da kasancewar yankin a Kano (ɗaya daga cikin manyan garuruwan ƙasar Hausa), hakan bai sa al'adun Hausawa suka nashe na baƙin al'ummu da ke yankin ba. A maimakon haka, sai ma al'adun baƙin ne ya nashe na su Hausawan. Sai dai a ɓangare kudu kuwa “ruwa ba ya tsami banza.” Don haka akwai dalilai da suka kai ga faruwar hakan. A bisa wannan dalili ne kuma takardar take da ra'ayin cewa “tsugunno bai ƙare ba,” domin kuwa akwai buƙatar:

- A gudanar da bincike da zai bankado haƙiƙanin dalilai da sukai ga al'adun baƙi suka nashe na Hausawa a Sabon Gari Kano.
- A gudanar da bincike da zai nazarci tasirin da al'adu da zamantakewar al'ummar Sabon Gari Kano ka iya yi a kan yankin da ma garin Kano baki ɗaya.

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