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Modernisation and Its Impact on the Hausa Cultural Practices: Implication and the Pathways for the Cultural Sustainability

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Abstract

This study examines the impact of modernity on the cultural practices of the Hausa people and explores the potential avenues of cultural sustainability in some Hausa communities of northern Nigeria. While there are several studies that have been published on modernization and African cultures, very few examine the effect of modern social change on different facets of Hausa cultural life. The study is qualitative ethnographic with in-depth interviews, focus group discussion and participant observation with key respondents as traditional rulers, community elders, religious leaders, cultural practitioners and youth. Thematic analysis is used to analyse the data. The findings show that the formal education, urbanization, globalisation, mass media, and digital technology are the main reason for a drop in the use of the Hausa language due to modernisation. The study also pinpoints the changes in traditional dress, the erosion of traditional institutions and changes in cultural values among the younger generation. Concurrently, it highlights cultural resilience, with traditional festivals, religious institutions, Indigenous knowledge systems and community-based cultural initiatives all remaining in significant ways in preserving the cultural identity. The participants agree that cultural education, documentation of indigenous culture, promotion of Hausa culture with digital means, family socialisation and strengthening traditional institutions are key strategies in ensuring cultural identity. The study has empirical evidence of the relationship between the Hausa culture and modernization and has shown that cultural sustainability can be achieved through a balance between development and the preservation and adaptation of indigenous cultural heritage.

Keywords: Hausa culture, modernization, cultural sustainability, indigenous knowledge and globalization as keywords.

Introduction

Background to the Study

The Hausa society is an example of one of the most historically persistent and culturally advanced civilizations in West Africa. According to Falola and Heaton (2008), the Hausa people constructed sophisticated language, governance, trade and culture expression systems way before the colonizers came. The Hausa language, indigenous attire like *babbar riga* and *zane*, traditional celebrations such as *Sallah* and *Hawan Daushe*, kinship, Islamic and indigenous moral values, and lively artistic traditions which include poetry, music and craftwork are all part of Hausa cultural heritage (Furniss, 1996).

Historically, language played a significant role as a producer of Hausa identity and worldview and this was manifested in oral literature, proverbs, praise poetry, and storytelling. Indigenous knowledge systems were informally passed on within family systems, application of apprenticeship, and by engaging in social rituals as a community (Goody, 1982). Likewise, the ancient institutions like emirates and councils of elders were also in the forefront in the regulation of social behavior and maintenance of cultural related norms.

But the move of Hausa culture to face the modern development has changed these traditional trends greatly. The reorganization of social life has been at a fundamental level by modern development, which in this case means a conglomeration of

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modernization, globalization, urbanization, formal education, mass media and digital technology. Castles (2010) states that development processes in most cases bring cultural changes that undermine the local cultures in favor of global standards.

Colonialism brought with it Western education, new systems of administration and capitalistic economic relations which discontinued local ways of cultural transmission (Afigbo, 1981). The accelerated urbanization, migration and exposure to the international media in the post-colonial era have accelerated culture. In the current world, young Hausas are increasingly absorbing the global popular culture over the traditional cultural expressions at the cost of the indigenous ones (Bamgbose, 2011). Consequently, Hausa culture is currently in a state of motion between continuity and change. While there have been earlier studies on the impact of modernization on African cultures (Cohen, 1969), on modernization of specific aspects of Hausa society like language, religion, urbanization and the influence of media (Furniss, 1996; Bamgbose, 2011), these studies have focused on individual aspects separately. Hence, while there is considerable empirical work that addresses the various aspects of Hausa cultural change, few have attempted to tie it together in one analytical package.

This study has three major contributions to scholarship. First, it offers empirical data which are gathered at first hand by interview, focus group discussion and participant observation, not just from documents. This provides up close and personal understanding of the ways in which divergent generations of Hausa people have envisioned and felt cultural shift.

Second, this research differs from previous works which analyzed the modernization of individual cultural features, by looking at the modernization of several cultural features at once, namely language, traditional dress, indigenous institutions, social values, cultural festivals, and systems of knowledge. This broad approach is able to offer a more integrated and complex picture of current Hausa cultural transformation.

Third, instead of just documenting cultural erosion, the study seeks to determine viable solutions that can be taken from the cultural experiences of the participants towards cultural sustainability. It therefore adds to the discussions on the process of modernization and the ability of indigenous cultures to accommodate to it while maintaining their unique traits. The outcomes, therefore, contribute to the body of knowledge on Hausa cultural studies and offer valuable insights for policy makers, educators, cultural institutions and traditional institutions that are interested in protecting Nigeria's indigenous cultural heritage.

Statement of the Problem

Although Hausa culture is strong, it is being eroded slowly under the influence of the modern development. The lifestyle of the indigenous dressing styles, oral poetry, joint and socialization of children, and respectful kinship rules are becoming less acceptable and more marginal in our daily life. According to Otite (1990), such cultural change in plural societies as Nigeria tends to bring about unequal power relations where the indigenous cultures are undermined.

The deteriorating intergenerational transfer of cultural knowledge is one of the challenges. The Hausa youths, especially in the urban settings like Kano, Kaduna, and Abuja, speak better English than Hausa and do not seem well versed in traditional practices and folklore. The Western-style education and employment frameworks do not have room to accommodate indigenous learning of cultures and this has been seen in most African societies (Adepoju, 1995).

Moreover, Western ways of life, fashion, music and social values are increasingly getting popular, supported by the global media as well as consumer culture. Conservative forms of governance like emirate councils and elder members of communities, which were previously at the heart of the cultural controls, have lost their influence in the new forms of governance (Mustapha, 2017). Such evolutions provoke the issues concerning preservation of culture, loss of identity, and the viability of Hausa culture in the long run.

Aim and Objectives of the Study

Aim of the Study

The primary goal of the research is to analyze how contemporary development affects the cultural

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traditions of Hausa people and what can be done to preserve the culture.

Objectives of the Study

To be more precise, the study aims to:

- Evaluate how modernization and globalization have impacted on the Hausa cultural practices.
- Determine the particular aspects of culture that have been impacted most due to the contemporary development and they include but are not limited to language, dressing, and local institutions.
- Discuss how culture undergoes change in the Hausa communities and how culture is adapted and resisted in society.
- Research opportunities and possibilities in maintaining and renewing Hausa culture.

Research Questions

The research questions that guide the study are the following:

- How has the modern development impacted on Hausa cultural traditions?
- What do you think are the most erosive elements of Hausa culture?
- How do various generations of the Hausa community view change in culture?
- What strategies can be a sustainable cultural preservation in the modernization?

Significance of the Study

The scholarship on the subject of cultural change and modernization in the African societies is growing; hence, this paper is part of this scholarly endeavor. It offers both empirical and theoretical data on how indigenous cultures bargain with global modernity by emphasizing on Hausa cultural traditions. The interpretation of social action and identity formation is not made possible without understanding of culture as argues by Geertz (1973).

This study has implications on policymakers, teachers and cultural institutions that deal with heritage preservation and development of cultural policies in Nigeria. It is also in the study that indigenous knowledge systems are important in social cohesion, identity formation, and sustainable development, especially in the multicultural societies (Miller, 1987).

Limitations and Restrictions of the Study

The paper targets chosen Hausa communities of Northern Nigeria, especially the cultural aspects towards language, dressing, values, and the traditional institutions. The research does not make any effort to exhaustively cover all the cultural forms, although it recognizes the diversity of Hausa society. Rather, it focuses on the explanatory examples that prove the general trends of cultural erosion and maintenance in the modern development.
2. Literature Review

Literature Review

Conceptual Review

Connect with others through Culture and Cultural Traditions

Culture has been defined in a number of different ways, all of which refer to the way of life shared by a people who helps them to create their identity, pass on their values, and control their social lives. Culture is defined by Tylor (1871) as the complex whole of knowledge, beliefs, morals, customs, laws and other skills that people learn as members of society. This classical definition, although useful, has been challenged by more contemporary scholars who state that culture is not just a body of traditions, but a dynamic system that constantly adapts to social, economic and political change (UNESCO, 2022).

Collective identity and social cohesion are understood by scholars as a basis of culture. African cultures, however, are rooted in social cohesion, and recounted through families, religion and indigenous institutions, as stated by Otite (1990). Likewise, Furniss (1996) showed that Hausa culture – its language, clothing, oral literature, family systems and religious beliefs – are important cultural cues of identity and social structure.

But there are some differences on how stable cultural traditions are. Traditions are often considered as relatively stable systems that need to be preserved, while modern scholars believe traditions are rather being reconstructed to fit the new realities

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(UNESCO, 2022). This is a vision that cultural continuity and cultural change can go hand in hand.

This dynamic approach is adopted in the present study, in which both erosion and adaptation of Hausa cultural practices in the face of modernisation are examined.

The changing nature of society and its modernisation.Modernisation and social change.

In general, the term modernisation denotes processes of industrialisation, technological development, urbanisation, formal education, economic development and growing global interdependence. Inglehart and Baker (2000) stated that these processes slowly erode the traditional societies in a way that fosters rationality, secularization and individualism.

It is generally accepted that today's African societies have been dramatically transformed by modernisation. Falola and Heaton (2008) argued that colonialism and post-colonialism have impacted indigenous systems of governance, education, and knowledge transmission. Similarly, Castles (2010) related the globalisation process to increased culture interactions and mobility.

Even with this consensus, there is not a uniform opinion of whether the modernisation process results in cultural decline. Cultural change is seen as an inevitable byproduct of development by modernisation theorists, but by postcolonial scholars, development is only a part of the reason for cultural change, with the main reason being attributed to unequal cultural power relations between the global and local cultures. Recent research also suggests that the process of modernisation at the same time offers the possibility of economic development but also poses a risk to the preservation of indigenous cultural knowledge if adequate measures are not taken (UNESCO, 2022; ICOMOS, 2023).

In this study, the term modernisation is thus understood as a multi-dimensional process which can both produce cultural innovation and cultural displacement.

The Erosion of Culture, Hybridity and Cultural Resilience

Cultural erosion is the degradation or loss of indigenous cultural practices that are caused by social, political, technological and economic forces from others. The argument for Appadurai (1996) is that the global circulation of cultures is speeding up the dissemination of dominant cultures, which leads to a decrease in the visibility of local cultures.

While it is generally agreed that there is cultural erosion, the effects of it are not uniformly agreed upon. The one side of the discussion is that globalisation is responsible for cultural homogenisation in the media, technology and consumer culture. Other cultural hybridists, however, argue that within local culture, nothing usually vanishes; rather it is selectively appropriated and local traditions and values maintained.

This is reflected in the Hausa society where indigenous music, language, clothes and religion are increasingly becoming modern with a mix of traditional identities. African languages and cultures are still showing a lot of resilience even in the face of globalisation as noted by Bamgbose (2011).

Such cultural heritage studies have also recently focused on resilience, specifically the role of community involvement, indigenous education, and digital documentation in promoting cultural sustainability (UNESCO, 2022; ICOMOS, 2023). The insights offered by these viewpoints are valuable not only for the concept of continuity but also for change in Hausa society.

Empirical Review

Modernisation and African Cultures

Empirical research has consistently shown that the institutions of culture have been transformed by modernisation in Africa, but to what degree and in what ways the process is still debated.

Goody (1982) demonstrated how literacy and formal education modified traditional forms of authority by modifying the methods by which knowledge is passed on. Likewise, according to

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Adepoju (1995) migration and urbanisation have had impact on the family structure and the relationship of the communities.

Other scholars state that, although these studies focus on cultural change, African societies have not so much as discarded indigenous traditions as adapted them into the present. More recent research on the cultural heritage in Africa also finds that digital technologies pose a risk and opportunity to indigenous knowledge through increased possibilities for the documentation and dissemination of cultural heritage (UNESCO, 2022).

In terms of methodology, much work had been based on historical or documentary sources, with few insights gained from community members' lived experience. This is the first study to tackle this limitation by using ethnographic methods, including interviews and participant observation.

Culture and Social Transformation in Hausa Context

A number of generalizations can be made on the basis of the research work conducted on Hausa society generally that significant cultural changes have taken place in recent decades. Furniss (1996) recorded the changes in oral literature and how the traditional performances co-exist with the mass mediated cultural expression. Hausa social structure and the power of traditional authority structures were also found to be affected by urbanisation as observed by Cohen (1969).

The present study agrees with the findings of more recent research which show that English is gaining in importance in formal settings while Hausa predominates in informal settings (Bamgbose, 2011). However, other scholars contend that this is not the case for Hausa language which still maintain a great level of vitality due to its use in radio and television, religious education, literature and electronic media.

The contradictory results indicate that Hausa culture is not being totally replaced. However, few studies have taken a penetrating look at the impact of these various changes in a single analytical perspective, combining language, dress, social values, indigenous institutions and cultural sustainability.

Youth Culture, Media & Value Transformation

The overwhelming consensus of most scholars is that youth are the main actors for cultural change in Northern Nigeria. Mustapha (2017) suggested that global media, education system, urbanisation and economic factors are becoming more significant influences on young people's identity.

Likewise, Abdulazeez (2016) reported that western fashion, music and lifestyle are more popular amongst the Hausa youths, which in turn has affected their involvement in some of the traditional practices. But recent scholarship indicates that social media has not only been a medium of cultural diffusion but also a space for cultural revival, with young people using digital platforms to promote Hausa language, music, literature and traditional festivals (UNESCO, 2022).

The seemingly divergent results suggest that the Digital Technology can be a threat and an opportunity for cultural sustainability. Therefore, analysis of the process of young people's negotiations with indigenous and global identities will remain a core theme in this study.

Thematic Review

The Development of Formal Education and Cultural Change

Most scholars agree that colonial education had a significant impact on the system of knowledge transfer for indigenous peoples. Rodney (1972) maintained that colonial education somehow privileged Western knowledge over African epistemologies. Bamgbose (2011) also noted that English was linked with educational success and socioeconomic mobility.

But today's researchers dispute that formal education is necessarily an enemy of indigenous cultures when local languages and cultural knowledge are included in the formal curriculum. This view points to the significance of the education reform in the context of cultural sustainability.

The Challenge of Urbanisation and Changing Lifestyles

Throughout the history of urbanisation, various changes to family structures, the decline of communal relationships and growth in cultural diversity have all been linked. Mabogunje (1970)

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contended that urbanization fosters nuclear family, consumerism and individualism.

On the other hand, some recent urban research indicates that there are strong cultural links that migrants retain through religious organisations, hometown organisations, and traditional ceremonies. Hence the notion of urbanisation seems to have a transformative effect on culture, but does not destroy it.

Globalisation, Technology and Cultural Sustainability

The general consensus of scholars is that digital technology has aided in the closure of the world's cultural divide. Appadurai (1996) saw the global media as a force that is changing the way people imagine and form their identities.

However, digital technology is now being more and more acknowledged as a relevant tool for safeguarding indigenous cultural heritage online in digital archives, language documentation, virtual museums and social media platforms (UNESCO, 2022; ICOMOS, 2023). Therefore, the study is an opportunity as well as a challenge for cultural sustainability of Hausa culture because technology is an emerging issue in the culture.Thus, technology is a challenge and an opportunity to Hausa cultural sustainability.

Gaps in the Literature

While there is an increasing literature on modernisation and African cultures, the following are some key gaps.

First, most of the studies in the literature focus on one aspect of Hausa culture like language, religion, urbanisation, media, etc., but do not present an integrated analysis of language, dress, values, Hausa traditional institution and cultural practices.

Second, any previous studies that are descriptive or historical are often supported by a wealth of documentary evidence, but fail to include much ethnographic investigation of the lived experiences of the participants.

Third, from a development perspective, the processes of active maintenance and adaptation of Hausa cultural heritage by Hausa communities have received relatively little empirical focus in the literature.

Last but not least, recent studies start paying increasing attention to cultural resilience, but there is still a lack of empirical research that explores how younger generations, community leaders and traditional institutions make sense of the tension between modernisation and cultural sustainability.

The current study seeks to close these gaps, and uses ethnography to consider various aspects of Hausa culture, and empirically grounded evidence of cultural change and preservation strategies.

Theoretical Framework

In this study, the theories that are used are Modernization Theory and Cultural Imperialism Theory. Both theories complement each other in accounting for the changes in Hausa cultural practices and the transformation that has been brought about by internal developmental processes and external influences in the culture. The social changes with regard to education, urbanization, technology, and economic development are explained through Modernization Theory, whereas Cultural Imperialism Theory explains the impact of globalization and Western cultural dominance on indigenous cultural identities. The integration of these two is a complete framework with which to analyze the effects of modernisation on Hausa culture and how that may be sustained.

Modernization Theory

Modemisation theory is a theory that defines social changes as the process of changing traditional societies to modern societies by means of industrialization, formal education, urbanization, technological innovation and economic development (Rostow, 1960). Development theory suggests that development alters social structures, social values, and social life through the spread of rationality, individual achievement, and new social organization. Inglehart and Baker also argue that traditional value systems are being replaced by modernization but that

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many traditional cultural practices remain despite modern institutions.

In Hausa society, modernization is manifested in an increase in formal education, urbanization, information technology, and communication with the outside world. These changes have impacted on the use of language, clothing, family relations, aboriginal roles, and cultural transmission. Western development models, however, have been questioned by many because they place little emphasis on indigenous knowledge systems and cultural differences, and because they assume that these models could be universally applied. Thus, the theory does not fully account for the persistence of many Hausa cultural practices in spite of the rapid social changes.

Cultural Imperialism Theory

Cultural Imperialism Theory is a theory that refers to cultural change resulting from unequal power relationships between the dominant and subordinate cultures. Schiller (1976) asserts that the global media, education, technology and economic systems are influential in enforcing western cultural values and devaluating indigenous cultures. Whereas cultural changes in Modernization Theory are internal, in Cultural Imperialism Theory, there is an external force that brings about cultural change.

Western education, global media, social networking websites, fashion and entertainment have become increasingly influential in the indigenous language, dress culture and social values of the Hausa as well as the lifestyles of the Hausa youth. However, modern researchers contend that indigenous societies are not recipients of foreign cultures but rather are agents that negotiate, adapt and reinterpret outside influences (Appadurai, 1996). This outlook has aided in understanding the role of religion, traditional institutions, traditional festivals and Hausa language in maintaining significant Hausa cultural practices.

The theories used in this study are applicable to the study

Modernization Theory and Cultural Imperialism Theory are a good combination to explain the changes in Hausa cultural practices. The internal processes by which development changed indigenous cultural institutions are explained by Modernization Theory, while Cultural Imperialism Theory explains how globalization and Western cultural influences have hastened cultural change. The two theories show that Hausa culture changes when influences from external culture and the Hausa internal development interact instead of as a result of one influence.

The study builds upon previous studies by combining the synergic view of these complementary theories to explore the several aspects of Hausa cultural change such as language, clothing, indigenous institutions, family values and cultural sustainability. This integrated framework offers a more comprehensive knowledge of cultural change, and helps to feed into the ongoing discussions about the maintenance of indigenous cultures in fast modernising societies.

Methodology

A qualitative ethnographic approach was used for this study, which focused on how modernisation affects Hausa cultural practices and how cultural sustainability can be achieved. A qualitative approach was deemed suitable as it allowed for an in-depth understanding of participants' experience, perception and interpretation of cultural transformation in their natural social context (Creswell & Poth, 2018). For the purposes of this study, ethnography was well suited to study cultural practices as it allowed for extended participation in cultural communities and descriptions of social life, beliefs, values and regular social interactions (Hammersley & Atkinson, 2007).

Research Design

This study used ethnographic research design to explore the impact of modernisation on the Hausa culture in the current society. The design allowed the researcher to watch and record cultural activities as they were happening and to interpret the activities in the context of what is happening, thus gaining insight into the changes in language practices, dress patterns, traditional ceremonies, families and family structures, moral values, and indigenous institutions.

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Study Area

The study was carried out in three major Hausa communities of Northern Nigeria namely; Kano, Katsina and Zaria. These are chosen because they are still salient centres of Hausa language, history, Islamic scholarship, traditional institutions and cultural practice and at the same time witnessing rapid urbanisation, technological development and socio-economic transformation. Their choice of what to select gave an adequate framework for the cultural continuity and cultural change to be explored.

Participants and Sampling Procedure

A purposive sampling method was used for the selection of the respondents in the study, where participants were selected based on their high knowledge and experience in Hausa cultural practices and the current social changes. Participants in this study were 30 people made up of eight traditional rulers and palace officials, six community elders, five religious leaders, five cultural practitioners (traditional musicians, craftsmen, storytellers) and six youths aged 18-35 years. The variety of the participants allowed the study to reflect the many voices in the context of the impact of modernity upon Hausa culture.

Sources of Data

Primary and secondary sources of data were used to triangulate and further increase the credibility of the findings.

The primary data were in-depth interviews, focus group discussions, participant observation, and field notes gathered in the field work. Secondary sources of information were scholarly books, peer-reviewed journal articles, theses, conference proceedings, archival documents, government reports and historical records on Hausa culture, modernisation and cultural sustainability.

Methods of Data Collection

Fieldwork took place for twelve weeks. Interviews were the primary data collection tool, with a focus on conducting semi-structured interviews. Themes emerged from the interviews and a guide was created based on these themes, which encompassed perceptions of modernisation, shift of traditional cultural practices, causes for cultural change, hurdles faced by indigenous cultural institutions and ways to maintain Hausa cultural heritage.

The interviews took 45–90 minutes, and were conducted in Hausa or English, as per the interviewee's choice. With participants' consent, all interviews were audio-recorded and subsequently transcribed verbatim.

Two focus group discussions were held, one with 6 to 8 participants, and another with 6 to 8 participants, to facilitate discussion and mutual reflection on the process of cultural change from one generation to the next.

Traditional weddings, naming ceremonies, festivals, events in the palace and social gatherings were also observed both as participants and as non-participants. Field notes were used to record detail observations of language use, dressing practices, music, rituals, interpersonal relationships and other observable cultural practices.

The Method used for analyzing the Data

Reflexive thematic analysis of the interview transcripts, notes from observations and documentary materials was performed using the six step process outlined by Braun and Clarke (2006). The analysis process included repeated readings of transcripts, initial coding the data, searching for themes, revisiting themes, refining and redefining themes, and writing the final resulting analysis report.

Manual coding was conducted to look for consistency and patterns in the data. The overarching themes that were evident were cultural transformation, language shift, changing family values, religious influences, technological change, cultural hybridity, resistance to cultural change, and strategies for cultural sustainability.

The results were analyzed and interpreted in the context of the Modernisation Theory, and the Cultural Imperialism Theory which explained the linkage between the global influences and the indigenous Hausa cultural practices. To reinforce the

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credibility of the analysis, the findings were supplemented with verbatim quotations from participants which reflected that the analysis was based on empirical evidence (Creswell & Poth, 2018).

Trustworthiness

Methodological triangulation, prolonged engagement with the field, member checking of selected transcripts of interviews and the keeping of an audit trail consisting of field notes, tapes of interviews, coding decisions, and analytical memos were used to enhance the trustworthiness of the study. The use of these procedures added to the credibility, dependability, confirmability and transferability of the findings.

Ethical Considerations

Before starting the fieldwork, permission was given by the proper institutional authority for the ethical approval of the study. Prior to involvement in the study, all participants were informed about the purpose of the study and signed an informed consent form.

The identity of participants was protected by the use of pseudonyms and anonymisation of the transcript of the interviews and the final report. The participants were given the option of withdrawing from the study at any time and without any negative consequences. The researcher was sensitive to the local cultural norms and tradition throughout the research process, especially in the interaction with traditional rulers, elders and religious leaders. The study was conducted in accordance with the ethical guidelines of respect, beneficence and justice highlighted by Israel and Hay (2006).

Findings and Discussion

The results are presented under five themes that arose from the thematic analysis of the transcript of the interviews, the focus group discussions and the participant observations. For each theme, relevant participant quotations are given, a tentative interpretation of the results is offered, subsequent discussion with literature is provided and theoretical implications are examined.

The First Theme is on the Decline of the Use of the Hausa Language

The use of the Hausa language among the younger generation was one of the main findings of the study. The participants constantly claimed that English has become the language of choice in educational institutions, workplace, and urban households whereas Hausa is now used mostly for informal communications.

An elderly participant from Kano explained:

"Once children were born or raised in Hausa families, all used Hausa language at home and in the community, but today many children find it difficult to speak fluently Hausa because parents encourage them to speak English which they believe to be the language of success".

In the same way, a youth participant said:

"Some young people think it is "old fashion" to speak only Hausa, since some people feel that they are using English on social media and school."

Field observation also indicated that in the schools and urban markets, discussions among the youth and elderly participants were often bilingual (Hausa and English) while the elderly participants conversed almost entirely in Hausa.

Interpretation

The results revealed that the position of Hausa people with regard to their language use has undergone considerable change due to modernization. English is getting close to being synonymous with studying, working and social mobility, which is making opportunities for passing on the Hausa language and indigenous knowledge to children more difficult.

Discussion

This is in line with Bamgbose (2011) who postulates that education and governance in English has been responsible for the underutilisation of many African languages. It also confirms Furniss (1996) who noted the dangers of the loss of indigenous language use to the loss of oral traditions, proverbs, and other

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knowledge of the culture. But in contrast with previous studies which were mostly based on documentary evidence, the present study shows that language shift is also influenced by changing attitudes of parents and peer influence through the observations of the participants' experiences.

Theoretical Implication

This result is consistent with the Modernization Theory, in which it is suggested that formal education and modernization influence indigenous communication patterns. It also incorporates Cultural Imperialism Theory in which the dominant languages of the world slowly assimilate the indigenous languages through educational and media institutions.

Theme Two: Changing Traditional Attitudes to Dress

The majority of the participants were in agreement that traditional Hausa wears like *babbar riga, jalabiya, zane* etc. are no longer used in daily life but are only worn during weddings, religious activities and official ceremonies.

"There are many traditional weavers who have to learn the craft at some point."

The traditional clothing is appreciated by the young people; they wear it only on Sallah days or weddings; on other days they like jeans, T-shirts and foreign fashion.

Another participant observed:

"It used to be that every day we dressed a certain way and that was us."

Participant observation revealed that western outfits were worn by the younger generation in markets and tertiary institutions whereas traditional outfits were worn mainly by the older people and traditional title holders.

Interpretation

The results show that the modernization has changed the way people dress in everyday life, but not left out traditional clothes entirely. The traditional dress is still in practice but is limited to festive events.

Discussion

The results are in line with Allman (2004) who found that globalization has had a profound effect on the fashion trends in Africa. Likewise, Mustapha (2017) observed that there was a gradual shift in the identity of modernity among the youths of the North for western fashion. However, the results of the present study reveal that traditional clothes still hold symbolic and cultural value in certain social and religious activities as opposed to previous studies that portray traditional clothes as vanishing.

Theoretical Implication

The results represent an example of the relationship between modernization and cultural imperialism. Modernization has made people's lifestyle changes and fashion choices more easily accepted, but the influence of other cultures through the media of the world has speeded up the trend of western clothing.

Theme Three: Media Influence and Changing Cultural Values

Television, smart phones and social media were always cited as important agents of cultural change by participants.

A religious leader gave the following explanation:

"Many youths are now learning behaviours from social media platforms before from their parents, and they copy what they see on social media without taking into consideration our traditions".

But on the other hand, a student at the university responded:

"Social media is not everything bad, it also helps us to know some Hausa traditions, music and their culture as many people now upload Hausa history, music and Hausa traditions online."

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Interpretation

The results show how digital media not only can be a source of cultural change, but also serve as one of the key media for preserving cultural heritages.

Discussion

The above findings support Appadurai (1996), who suggests that globalization affects cultural imagination through the media. The study, however, shows that, in contrast to previous research which focused on the challenge of culture erosion, use of digital platforms for Hausa language, traditional music and indigenous history promotion is becoming a thing of the moment. The conclusions then indicate that technology poses risks as well as opportunities to cultural sustainability.

Theoretical Implication

The results contribute to the Cultural Imperialism Theory by demonstrating that local communities are not the receivers but, rather, active agents in the maintenance of their cultural identity with the help of modern communication technology.

Students described how traditional institutions have lost influence.Students will explain the loss of influence of traditional institutions.

For participants, traditional institutions are still respected but their influence on the younger generation has been diminishing.

One of the traditional rulers said:

"There is still respect for the traditional leaders but the ability of the leaders to influence the youth has declined as the attitudes of the youth are influenced by government institutions, schools, and social media platforms."

It was also observed that at the traditional meetings only the elderly members of the community attended during the visits to the palace.

Interpretation

The results suggest that traditional institutions have become less effective at influencing behaviour and passing on cultural norms as a result of modernization.

Discussion

This result supports the view of Smith (1959) and Otite (1990) that the indigenous institutions have lost their powers due to colonial and post-colonial administrative changes. However, participants argued that traditional institutions still had a crucial role to play in ceremonial and advisory activities, indicating that institutions are not nearing extinction.

Theoretical Implication

The results show that modernization has reshaped traditional governance systems and established new functions of indigenous systems in the modern state system.

Theme Four: Loss of Traditional Institutions' Influence

While traditional institutions are still respected by the participants, they have lost influence over the younger generation.

One of the traditional rulers said:

"People still value the traditional leaders but influence of the traditional leaders on the youth has waned due to the impact of government institutions, schools and social media in their attitudes."

Observation during visits to the palaces also showed that most people who attended the traditional meetings were elderly people of the community.

Interpretation

The results suggest that the traditional institutions have been undermined in the way they regulate actions and pass on cultural values as a consequence of modernization.

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Discussion

This coincides with the views of Smith (1959) and Otite (1990) who suggest that indigenous institutions have lost their powers due to administrative changes under the colonial and post-colonial regimes. However, participants affirmed that traditional institutions still have significant ceremonial and advisory roles, indicating that traditional institutions were not disappearing, but adapting.

Theoretical Implication

The results show how traditional governance has been changed with the process of modernization and new roles are emerging for traditional indigenous institutions in today's social context.

Theme Five: Strategies for Cultural Sustainability

The participants suggested some strategies to protect the cultural heritage of the Hausa people in the face of modernization.

One participant stated:

"It is the duty of parents to speak Hausa at home, and educate children about our customs before foreign cultures."

Another participant remarked:

"Government should ensure that Hausa History and Culture is incorporated into school curriculum because when children are aware of their history and culture, they will appreciate it."

Another cultural practitioner commented:

"Support should be given to our festivals as they bring children and youth to our celebrations, making them appreciative of our traditions."

Interpretation

Participants saw cultural sustainability as a process that needs the collaboration of families, educational institutions, traditional rulers, religious institutions, cultural organizations and government institutions.

Discussion

The results of this research are in line with UNESCO (2003) and UNESCO (2015) who have explained the importance of community participation and cultural education as mechanisms in the conservation of intangible cultural heritage. This research, however, which focuses on the core of the issue and documents community-proposed, practical preservation strategies, differs from earlier research which primarily documented cultural decline.

Theoretical Implication

The results indicate that modernization and cultural conservation do not contradict each other. Rather, the indigenous people actively work to achieve cultural continuity, through the blending of traditional values with modern realities, offering a dynamic argument for Modernization Theory and Cultural Imperialism Theory.

Contribution to Knowledge

There are several important aspects in which this study adds to the literature. The study did not rely mainly on documentary evidence as previous studies did but had carried out its empirical research through interviews, focus group discussion and participant observation which gave first hand experiences of the process of modernization within Hausa communities.

The study also contributes to past research in that it shows that modernization has not only brought about the decline of Hausa culture, but also a process of cultural negotiation, where some traditional values have been lost, others have been adapted and new values have been created. This discovery questions the notion that as a culture is "modernized," it will disappear.

In addition, the study suggests an integrated approach that can lead to the sustainability of Hausa culture through the preservation of Hausa language, cultural education, socialization of the family, community participation, support for traditional institutions, and the effective use of digital media in promoting the culture. The recommendations not only build upon the existing scholarship but also move beyond the

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focus on documenting cultural decline to find practical mechanisms for cultural preservation.

To this end, it offers an empirical finding and a wider analytical understanding of the relationship between modernization and Hausa cultural practices, which makes this study an original contribution to the study fields of African Studies, Cultural Studies, Anthropology and Indigenous Knowledge Systems.

Conclusion

The contemporary development has become a challenge and an opportunity to the Hausa cultural preservation. Although modernization pressures are factors that lead to cultural erosion, they establish arenas of creative adaptation, records and greater spread of Hausa traditions through media, digitization and intercultural contact point. Hausa cultural heritage can be sustained on the basis of proactive measures that balance change and continuity (Geertz, 1973).

Recommendations

The results of the study suggest the following:

- **Enhancing local institutions:** It is possible to strengthen the cultural practices by ensuring the empowerment of traditional councils, elders and cultural associations.
- **Inclusive cultural policies and grassroots involvement:** Government and NGOs ought to consult the communities to enforce policies that encompass cultural preservation in education, media broadcast and community development programs.
- **Cultural recording and digitalization:** Memorize the oral traditions, songs, celebrations, and artisanship to make it available to the generations to come.
- **Youth participation initiatives:** Youth need to be encouraged to be part of cultural education, festivals and cultural industries so as to contribute to intergenerational transmission.

Recommendations on Future Study

In future studies, one might consider:

- Comparison of Hausa communities living in the urban and rural areas in terms of cultural adaptation.
- The digital media influence and social platforms on the resilience of Hausa culture.
- Longitudinal research of how cultural knowledge can be transmitted across generations in the face of globalization forces.

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