

Gabatar da Dabarun Nazarin Al'adun Al'umma a Cikin Hausa

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Tsakure:

Lokaci mai tsawo, fagen al'ada ba shi da nasa ke a wannan dabarun nazarin al'adun Hausawa a cikin harshen Hausa, ya dogara ne a kan hanyoyin nazari daga wasu fagage na Ilimi, kamar ilimin Walwalar Dan Adam (Sociology) da na tarihin al'adu (Anthropology) da ilimin labarin} asa (Geography), inda yake yin aro domin bincike da samun nasarar nazarce-nazarce, da koyar da al'ada. Wannan na nuni ga cewa, akwai} aranci da rashin mayar da hankali wajen samar da rubutattun litattafai a cikin Hausa masu bayani kan dabarun da manazarci Hausa zai iya amfani da su wajen nazarin al'adun Hausawa, ba tare da dogara a kan ba} on harshe ba. Haka, rashin tsayayyun hanyoyi da dabarun nazarin ilimin al'ada a cikin Hausa, ya sa malamai da} aliban al'ada rashin samun cikakkiyar fahimta da wata madafa kan yadda za su fuskanci bincike kan al'adun al'umma, wannan ne mafarin matsala ga sha'anin bincike da koyar da ilimin al'ada. Don haka manufar wannan ma} ala ita ce yin matashiya a kan dabarun nazarin al'ada a cikin Hausa, musamman don amfanin masu bincike da} aliban al'ada. Ma} alar ta yi matsayar cewa rashin ingantattun dabarun bincike a cikin harshen Hausa, wata matsala ce da ke hana samun ingantattun bayanai kan al'adun Hausawa na asali, kuma wannan na iya haifar da koma baya wajen koyar da al'adun Hausawa ga} aliban al'ada. Don haka wannan takarda ta kawo wasu dabaru da hanyoyin nazarin al'ada a cikin Hausa, da za su iya zama jagora ga masana da} aliban al'ada.

Gabatarwa

“The pride of any society lies in its culture since no society in the world could be considered great without reference to its tradition.”
Dabaghian (1970)

Fassarar mai bincike:

“Kowace al'umma na alfahari da al'adunta, domin ba wata al'umma da za ta cigaba a duniya ba tare da yin nuni ga al'adunta ba.”

Al{iblar wannan aiki ne farkar da masana harshen Hausa samar da tsayayyun dabarun nazari da binciken al'adun Hausawa, a cikin Hausa. Za a iya yin haka ta hanyar binciko mata{ai da hanyoyin da suka fi dacewa a fagen nazari da binciken al'adun al'umma. A cikin wannan takardar, bayan kawo ma'ana a ta{aice, ba ni da niyyar yin sharhi ko zurfafa bayani kan al'ada ko al'umma. Manufata ita ce taimaka wa manazarta al'adun al'umma, da duk wani mai sha'awar karatun al'ada samun makama game da matakai ko dabarun da suka cancanta a yi amfani da su domin nazari da fahimtar tsarin rayuwar al'ummar da aka sa gaba. Tunanin wannan takarda ya zama wajibi, musamman idan aka

yi la'akari da karancin bayanai da rubuce-rubuce a cikin harshen Hausa kan dabarun nazarin al'adun al'umma. Shi ilimin al'adu, kamar kowane fage na ilimi, ya kai ga matsayi da darajar da ake bukaratar amfani da dabaru, domin yin jagora ga mai nazari. Wannan takardar za ta iyakara kafa hujja da cewar wani masanin al'ada a Nijeriya, Bunza, (2006: iii), a cikin dalilansa na wallafa littafinsa '*Gadon FeJe Al'ada*', yana cewa:

“Nazarin al'ada wani fanni ne mai cin gashin kansa da dole sai wanda ya himmatu a cikin zai iya koyar da shi, ko yin jagora ga mai koyonsa. Ganin shigan sharo ba shanu da 'yankallo, da na bayan fage, ke yi wa abubuwan da suka shafi nazarin al'ada, ya ba ni }arfin gwiwan fito da wani }an abu domin jagora kawai”

Ke nan, har idan akwai masu nazari da son yin bincike kan al'adun Hausawa ko koyar da su, wannan ma}ala na iya zama masa jagora, ta yadda binciken zai iya samun asali da tushe, ya inganta. Takardar ta fara ne da ra'ayin masana kan ma'anar al'ada. A mataki na biyu aka yi tsokaci kan dangantakar al'ada da al'umma. Matakin na uku kuwa, ya kawo wasu dabarun nazarin al'ada a cikin harshen Hausa da za su iya taimaka wa manazarta al'ada wurin tattarowa da nazarin bayanai. Akwai shawarwari da ake ganin za su iya kawo cigaban karatun Hausa a }asashenmu na Afirka.

Al'adu

Masana da dama sun ba da ra'ayoyi game da abin da al'ada ke nufi, daga ciki har da [angambo, (1984: 38) da Ayoade, (1989: 5) da Sharomi, (1999:94) da Spering, (2001:5) da Mbakogu, (2004:37) da Bunza, (2006:xxxii). Masanan, sun nuna cewa al'ada ta }unshi abubuwan rayuwa na sha}atawa, kamar wa}o}in baka da raye-raye da wasanni. Akwai malaman da suka ke~anta ma'anar bisa tsarin rayuwa na wasu jama'a a cikin al'umma. Na uku, akwai masu kallon al'ada a matsayin halin rayuwar jama'a iri }aya, kamar sutura da tunani da addini da }abi'u da halaye da tsarin tafiyar da bukukuwa da sana'o'i. Na hu}u, akwai ma'ana da ta ha}a bayyanannu da ~oyayyin tsarin rayuwar al'umma, da yadda ake sadar da su.

[angambo, (1984:38) ya bayyana al'ada da cewa:

Ita ce abar da aka saba yi yau da gobe..., akwai al'adu masu kyau, da maras kyau.

Shi kuma Bunza, (2006: xxii) ya kallaci al'ada tamkar ginin rayuwa daga haihuwa zuwa mutuwa, Ga abin da ya ce game da al'ada:

Tana nufin dukkanin rayuwar }an'adam tun daga haihuwarsa har zuwa kabarinsa. A ko'ina mutun ya samu kansa, duk wata }abi'a da ya tashi da ita tun farkon rayuwa, ya tarar a wurin da ya rayu, ko yake rayuwa, ita ce al'adarsa da za a yi masa hukunci a kai.

A tawa fahimta, al'ada ita ce rayuwar al'umma baki }aya, domin tana yin bayani a kan tsarin rayuwar da aka saba da shi tun samuwar al'umma da cigabanta da sauye-sauyen da ta shiga na siyasa da bukukuwa da sana'o'i da }abi'u da halayenta. Wato dai, jama'a ne

masu kama jaya, da manufa iri jaya, suna zaune a cikin wuri guda bisa ha}uri da juna, da fake addini da mutuncinsu.

Dangantakar Al'ada Da Al'umma

Ilimin al'ada shi ke fahimtar da mu game da tsarin rayuwarmu ta yau da kullum, a matsayinmu na 'yan- adam, shi ke yi mana matashiya kan yadda rayuwarmu ta kasance, dangantakarmu da wasu al'ummomi da muhallan da muke a ciki. Ya kuma tuna mana tsarin gidajen da muka zauna, abubuwa da kayayyakin da muke amfani don noma da tsaron rayuwarmu. Wannan zumunci, ya zama sanadin 'yan'uwantaka da haifar da dangantaka a tsakanin jama'a masu manufa jaya. Sannu a hankali har muka zauna wuri jaya muka sami jagoranci. Ta haka rayuwa ta cigaba har zuwa yau. Irin abubuwan da suka faru a jiya zuwa yau sun zama tarihi kuma su ne ke da tasiri wajen tabbatar da al'adu bisa sauye-sauyen da aka samu na rayuwa.

Ita kuwa Al'umar Hausawa, da]a]]iyar al'umma ce wadda ta sha gwagwarmaya da wasu ba}in al'adu musamman na Larabawa da Turawa. Mutanen da ke zaune a }asar Hausa kuwa, sun sami kansu a wannan yanki zamani mai tsawo da ya gabata, suna kuma gudanar da rayuwarsu mani'imciya ta hanyar inganta da kyautata al'adu da]abi'unsu na yau da kullum. Ana iya kula da al'adun al'ummar ta hanyar lura da abubuwa da dama wa]anda suka shafi zama tare da yanayin ciyar da kai, da hanyoyin gudanar da addini da tattalin arziki, da bukukuwa, da sauran al'amurran Hausawa na yau da kullum, wa]annan ne suka taru suka gina al'adun Hausawa, Aminu, (2010:1-2).

Don haka, yana da wuya a raba al'umma da al'adunta, domin sun kasance tamkar jiki da tsoka, jaya ba ya wadata, sai da jaya. Taron jama'a kuwa, su ne ke haifar da al'umma, ita kuwa al'umma, ta zama sanadin al'adunta bisa abubuwan da aka aminta da su. Wa]annan sun ha]a da sha'anin tarbiyya, jagoranci da tattalin arziki na yau da kullum, don haka, akwai dangantaka ta kusa a tsakanin al'ada da al'umma. A nan, yana da kyau in jaddada wa jama'a cewa ita al'ada;

- Taron jama'a ne ke haifar da ita.
- Ba haihuwarta ake yi ba, }ir}irarta ake yi, a tsakanin yau da gobe
- Tana ya]uwa daga wata al'umma zuwa wata
- Al'ada na sauyawa bisa zamunna da faruwar abubuwa
- Al'ada ita ce gimshi}i, kuma tushen ci gaban al'umma

Kowace al'umma a tsakanin }asashe, na alfahari da al'adunta, domin su ne tushen samar da cigaba. Alal Misali idan muka]auki al'umar Hausawa, al'ada ce kan yi jagora wajen fahimtar juna (sutura, magana da]abi'u), kafa dokoki da a}idojin a cikin al'umma, al'ada jagora ga bukukuwa, zumunci, sadarwa, tarbiyya, tunani da zamantakewa a tsakanin jama'a, Bunza, (2013:5-6), da Sallau, (2013:3-4). Don haka, fake irin wannan tsarin, da sanin dabarun bincike da nazarinsu, har ma da koyar da al'adun al'umma na gargajiya ya zama wajibi.

Dabarun Nazarin Al'ada

Dabarun nazarin al'ada na nufin, hanyoyin gudanar da bincike, nazari da koyar da al'ada a cikin al'umma da makarantu domin ha}i}ance matsayin da aka fito, inda ake, da inda aka dosa game da al'adun al'umma wannan shi zai taimaka fake al'adun ta yadda ba za su salwanta ba. Gay (2000) na da ra'ayin cewa cancanta da }warewa a sha'anin koyar da al'ada, na bukatar sani da zurfaffan ilmin, da zamantakewa tare a cikin al'ummar da ake nazari. Wannan, na daga cikin muhimman abubuwan da kan taimaka a fagen bincike da nazarin al'ada. Dabarun nazarin al'ada kan taimaka wajen:

- Bincike da tara sahihan bayanai da suka shafi al'adun gargajiya na al'umma.
- Daidaita matsalolin sakamakon binciken al'adu da masana ke fuskanta game da tsarin rayuwar jama'a.
- Samar da wadatattun mataakai da ingantattun hanyoyin gudanar da bincike, da koyarwa da suka dace da fagen al'ada.
- Sukan }arfafa gwiwa ga mai bincike da }alibai da }aukaka matsayin al'adun al'umma na gargajiya
- Sukan agaza wajen tabbatar da samun bayanai na asali masu tushe da suka ji~anci bambance-bambancen al'adu a cikin al'umma, da sauye-sauyen al'amurra kan kawo.
- Zama garkuwa don }alubalantar kowane irin yanayi, su kuma }arfafa matsayin al'adu da yin alfahari da su.
- [aukaka ilimin bincike da nazarin al'adun al'umma domin fakewa da koyar da su.

Wasu daga cikin dabarun nazarin al'ada da wannan takarda ta yi tsokaci a kai sun ha}a da }warewa da labarun gargajiya da sha'anin bincike da wanzuwar al'adu da amfanin al'adu da dabarun taciya da sharhin bayanai.

Sai dai, bayanan farko na dabarun bincike na bukatar mai nazari ya yi matsaya a zuciyarsa kan wasu muhimman abubuwa da za su yi masa jagora game da samun nasarar bincikensa. Zai kasance mai kallon manufofinsa a koyaushe daga wani mataki zuwa wani. Wa}annan sun ha}a da:

i. Sanin al'ummar da ake bincike a kanta

Sanin al'ummar da ake binciken al'adunta zai iya ba mai bincike damar tsayar da }afarsa wuri }aya. Zai kuma ba shi damar samun sahihan bayanai da suka dace da bincike har su amfane shi, musamman a wajen gano bambancin al'adun wasu jama'a da ke zaune a cikin al'umma }aya. Misali akan iya samun sa~anin aiwatar da wasu abubuwa na al'ada a tsakanin Sakkwatawa da Kanawa, ko Katsinawa. Wannan ne zai iya fitar masa da cigaban da al'adun suka samu.

ii. Nau'in al'adar da ake bincike

Yana da muhimmanci ga mai binciken al'adu ya san nau'in al'adar da yake gudanar da bincike a kanta. Yin haka zai ba mai bincike damar sanin rukunin jama'a da ake bincike, yara da manya, maza ko mata. Wannan na

iya ba shi damar ka]aita bincikensa kan al'adun gargajiya ko ba}in al'adu. Mai bincike a kan wa}o}i da raye-raye da sana'o'i da bukukuwa ko halaye da]abi'u na iya tsara bincikensa daidai da al'adar da yake nazari.

iii. Wa'adin bincike (na lokaci)

Lokuttan rayuwa da ci gaban al'adu a }asar Hausa ya kasu zuwa gidaje da dama. Akwai }asar Hausa kafin Musulunci da Hausa lokacin Musulunci da }asar Hausa lokacin mulkin mallaka da bayan mulkin mallaka da zamanin yau na wayewar duniya da son mayar da rayuwa bai]aya a tsakanin }asashen duniya. Saboda haka ta}aita wa'adin (lokacin) bincike na da muhimmanci ga samun nasarar bincike. Yin haka wajibi ne ta yadda za a iya kauce wa hargitsa al'adun jama'a na zamunna daban-daban. Sai dai ana iya kwatanta wasu zamunna da wasu domin sanin sauye-sauyen da suka gudana a ~angaren al'adu.

iv. Dalilin gabatar da bincike/manufa

A kodayaushe mai bincike zai jaddada dalilansa na aiwatar da bincike, ya kuma tsaya a kan su don cimma nasarar bincikensa. Idan dalilansa na gano gaskiyar al'amari ne, a kansu zai tsaya. Haka bincike na iya samun manufa ta gano kwatance ko bambanci da cigaban al'adu. Tabbas bincike ya zama da manufar aiwatar da shi, kuma tilas a yi bayanin manufar a zahiri. Za yi la'akari da dalilin bincike bisa wa'adin lokaci da bukatun mai bincike wajen zayyana manufa.

v. Ku]in gudanar da bincike

A duniyar yau duk wani bincike da za a gudanar tilas ne a yi tunanin inda za a sami ku]a]en aiwatar da shi. Mai bincike na iya]aukar nauyin bincikensa ko ya nemi wata cibiya ta]auki nauyin bincike. Ko ta wace hanya ya samu, idan ana bukatar bincike ya yi nasara tilas a yi tanadin ku]in tafiye-tafiye da na abinci da na wallafe-wallafe.

{warewa

Hausawa kan ce 'A da]e ana yi sai gaskiya'. An jima ana amfani da wannan dabara ta bincike a fagen al'ada domin tana da inganci wajen samo bayanai da tsarin fi]arsu daidai da fasahar bincike da ta dace da al'ada. Ita ce muhimmiyar hanyar tara bayanai da za ta iya kawo falsafar al'adun al'umma kamar yadda suke gudana a zamunna da suka gabata har bisa ga lokacin da ake ciki. Misali ta amfani da wannan dabara ana iya gano yadda Hausawa suka zauna a rayuwar farko da lokacin Maguzanci da addinin Musulunci da zuwan Turawan mulkin mallaka, har zuwa samun 'yancin kai, da sabuwar duniyar Hausawa ta yau. A tawa fahinta, wannan dabarar binciken al'adun al'umma na da muhimmin matsayi wajen daidaitawa bisa ga yadda al'adu suka kasance da yadda aka fahince su. Hanya ce ta binciken al'ada mai amfanin gaske domin akwai ingantacciyar sadarwa a tsakanin mai bincike da jama'a don duba tarihin rayuwarsu. Kafa ce da jama'a za su ba da labarin rayuwarsu da kansu. Aikin mai bincike ne tantance bayanai da ya samu bisa faifan nazari. Wannan dabarar bincike na ba mai bincike damar samun bayanai

a cikin sau}i game da duk wata kafar siyasar rayuwa a cikin al'umma (Pickering, (2008:5-6).

Labarun Gargajiya A Duniyar Binciken Al'adun Hausawa

A cikin wani bincike da ya gabatar, Gusau, (2013:9-12), ya fayyace wasu tsarin al'adun Hausawa da suka dace da dabarar nazari ta amfani da labarun gargajiya. Ya bayyana cewa sassar}uwar al'adun Hausawa da juna, shi ya haifar da hanyar nazari da ya kira sassar}uwar al'adu Gusau, (1995:18). Masanin ya ce 'Ita wannan hanya ta ke~anta ga binciken al'adun al'umma bisa jimilarsu, musamman ta yadda suka sassar}u da juna'. Irin wannan hanya na iya ba mai bincike damar fahimtar yanayi da kashe-kashen al'adu da musabbin sar}uwarsu da juna.

Amfani da dabarar bincike ta labarun gargajiya, kan taimaka wajen sanin rayuwar al'umma, domin }o}arin gano bayyanannun al'adu ta amfani da fasaha ko hikimomin jama'a na gargajiya. Ta hanyar amfani da labaran gargajiya, ana gano tsarin rayuwar jama'a. Su dai labaran gargajiya, labaru ne na kunne ya girmi kaka, ana gabatar da su da adana su da ka, da}a}ju ne a cikin al'umma. Yara da tsofaffi mata, har maza manya na gabatar da su, a lokutta dabam-dabam. Su ne gimshi}an tarbiyyar al'umma. A wani bincike, wata masaniya Lawler, (2008:6) ta jaddada muhimmancin labaran gargajiya a fannin binciken al'adun jama'a. Ta ce labaru na tafiya daga wani wuri zuwa wani wurin, daidai da lokaci ko yanayin da ake gabatar da su. Wannan ne ya ba su damar samun matsayi wajen fayyace al'adun al'umma. Misalin wasu daga labaran Hausa sun ha}a da labarin Bayajida da Barbushe, da wasu tatsuniyoyi na hikima da ke iya zama madubin rayuwar al'umma. Wani muhimmancin labarun gargajiya na al'umma ya ha}a da sake gina tarihin al'umma da al'adunta, ta nazarinsu. Labarai na fayyace tarihi da tsarin gudanar da abubuwa a cikin al'umma, Aminu, (2010:1-5).

Matakan Wanzuwar Al'adu

{alailaice sanin matakan wanzuwar al'adu a wajen gudanar da bincike da nazarin aladu, wata dabara ce da ke agaza wa mai bincike sanin yadda al'ada ke rayuwa a cikin al'umma. Irin wannan nazari, gundarin gabatar da shi ya ha}a da sanin tsarin tattalin arzikin al'umma na gargajiya, kamar sana'o'i da masana'antun }asar Hausa (noma da rini da sa}a da jima da kiwo da fatauci). A ta}aice dabara ce da ta ha}a matakai uku. Matakan su ne:

- i. Binciken tsarin tattalin arziki
- ii. Nazarin rubuce-rubuce da bayanar tarihi na al'umma
- iii. Bincike kan tsarin rayuwar al'umma kamar zamantakewa da shugabanci da bukukuwa da sha'anin ilimi.

Gudanar da bincike a kan yadda wata al'umma ke gudanar da rayuwarta ba abu ne mai sau}i ba, sai dai har idan aka jure aka yi amfani da dabarar, kwalliya za ta biya ku}in sabulu, Davis, (2000). Wannan hanya ce da ke iya ba mai nazarin al'ada damar tara

wadatattun bayanai domin samun hoton rayuwa da suka shafi tattalin arzikin jama'a. Matakan tara bayanai masu inganci, a wannan dabarar, sun haɗa:

- Kai ziyara ta kai tsaye a cikin al'umma
- Zaman tattaunawa da jama'ar da ake bincike
- Tuntu~ar ma'aikatu da hukumomin gwamnati
- Tattaunawa da }ungiyoyi masu zaman kansu na manoma da 'yan kasuwa
- Ganawa da cibiyoyin 'yan kasuwa, da dai makamantansu
- Ana iya samun bayanai daga kafofin yaɗa labarai na radiyo da jaridu
- Har ila yau gidajen adana bayanai da kayayyakin tarihi a matsayin wata kafar samun bayanai game da al'adun jama'a

Wannan dabarar, ba shakka hanya ce ta tara bayanai da ta ba da damar haɗawa da jama'a a wurin aiwatar da bincike. Daga bisani a yi cikakken nazari don fitar da bayanai bisa ga manufar bincike da aka zayyana tun farko.

Bincike

A lokacin da ake gudanar da nazari a kan al'adar al'umma, yana da muhimmanci a yi tunanin samowa da tara bayanai na gaskiya. Daga cikin dabarar da za a iya amfani da ita, shi ne tafiya a muhallin da ake nazari a kansa domin gano gaskiyar al'amari (yin bincike). Wani nazari na Meyer, (2007) ya }arfafa bukatar amfani da salon tattaunawa ta kai tsaye a matsayin wani mataki na tafiyar da binciken al'adun al'umma. Domin samun nasarar bincike, ana iya ke~ance wani rukunin jama'a ko al'umma, ko wani gari, a matsayin wurin gwajin, don aiwatar da bincike. Yana da kyau a san da cewa a koyaushe, al'ummar da ake bincike a kanta na da matsayin da za su iya takawa ga nasarar bincike. Don haka akwai bukatar }warewa ga mai bincike da mallakar sani (ilimi) game da halaye da }abi'un jama'ar da yake aiki a kansu. Muhimman abubuwan da za a }ara yin la'akari da su a wannan mataki na 'bincike a cikin bincike' sun haɗa da:

- Shirya tattaunawa da rukunin gwaji (ke~antattu)
- Samun Natsuwa da kwaciyar hankalin mai aiwatar da bincike
- Yin adalci ga bayanar da aka tara (fayyace su ta yadda za a iya gano wani abu)
- Kada a manta a kodayaushe a rin}a shata manufar da aka sa gaba, don ta haka ne kawai za a iya tantance nasarar aikin da ake gabatarwa

Kulawa da fakewa

Wannan dabara ta bincike na bukatar mai abinciken al'ada ya sa ido, ya kula, ya kuma fake bincikensa ta yadda zai fahimci duk wani sabon al'amari da zai iya shiga a kan abubuwan da yake bincike. Manufar ita ce har idan ana son bincike ya yi }arko da inganci, musamman daga bayanar da ake tarawa, tilas ne a kula da lura da shi a kowane lokaci. Za a iya yin haka ne ta hanyar;

- Haifar da zumunci da ziyara a tsakanin mai bincike da jama'a.
- Inganta sadarwa da hanyoyin samun bayanai tare da waɗanda ake aiki ko a bincike tare da su.
- Akwai kuma bukatar yin shirin ko ta-kwana. Ma'ana mai bincke na iya fuskantar shigar wani al'amari ba zata, ba tsammani. Hakkin mai bincike ne ya zama a shirye.

Fitar da bayanai ko taciya

Taciya ko fayyace bayanai, dabara ce da mai binciken al'adun al'umma zai iya amfani da ita domin fassara bayanai da hotuna ko fayafan da aka tara a lokacin da ake gudanar da bincike, musamman a matakin tara bayanai. Daga cikin bayanai da ake zaton a tara, akwai hotuna da rubuce-rubuce da fayafan bidiyo ko ma wasu kayayyakin da ke bayanin wata al'ada. A nan mai bincike na iya samun taimakon kafafen yaɗa labarai domin yi masa taciya, ya saurare su, ko ya kallace su. Shi ne amfanin tara su a wuri ɗaya. Ta yin haka ne kaɗai zai fita haɗarin rasa su, idan ya tsara bayanan ne zai ci gaba da aiki a kansu.

Shawarwari:

Hausawa kan ce “ko kana da kyau, ka ɗara da wanka.” Daga bayanan da wannan takarda ta fito da su game da dabarun binciken al'ada, yana da kyau a yi amfani da wasu shawarwari da za su iya kawo cigaban harshen Hausa da ilimin al'adun Hausawa, kamar haka:

- Kafa wani kwamitin ɗwararru da zai yi nazarin hanyoyin samar da litattafan binciken al'ada a cikin Hausa, kamar yadda ake da su a wasu fannonin ilimi.
- Daidaita dabaru da hanyoyin binciken al'ada su zama bai ɗaya a jami'o'i da cibiyoyin da ake nazarin Hausa
- Daidaita ra'ayoyin masana game da matakan koyar da ilimin al'adun Hausawa a makarantu, musamman idan aka dubi raunin da al'adun suka samu a duniyar yau.
- Shirya taro lokaci-lokaci domin nazarin al'adun Hausawa domin sanin inda aka kwana da inda aka dosa.
- Ana kuma iya yin tsarin/shirin ci gaban al'adu a tsakanin ɗasashe da ziyartar juna, ko musanyar wallafe-wallafe kan al'adu a tsakanin jami'i'oi masu koyar da Hausa.
- Akwai bukatar shirya baje kolin al'adun Hausawa na gargajiya a cikin ɗasa da matakin ɗasa da ɗasa, domin cigaba da kare al'adunmu na gargajiya daga salwancewa baki ɗaya.

Kammalawa

Daga bayanan da wannan takarda ta gabatar game da dabarun nazarin al'umma, za a iya fahimtar cewa akwai ɗarancin rubuce-rubuce a cikin Hausa game da hanyoyi da dabarun bincike a fagen al'ada. Sakamakon wannan bincike ya nuna mana cewa har idan ana bukatar aiwatar da bincike na ɗarai game da rayuwar al'umma, sai an himmatu da bincike mai asali da tushe. Manufa sai an zurfafa bincike har a cikin al'umma, kuma a haɗa da jama'ar da ake bincike a kansu don tara sahihan bayanai da za a yi nazari. Yin

nazari mai tushe da asali da hujja shi ne ingantaccen bincike a zamanin yau, kuma har idan ana bukatar nasararsa sai an haɗa dabaru da hanyoyi bincike masu inganci kamar yadda wannan takarda ta gabatar, ba wai a jauki tunani jaya a matsayin dabarar bincike ba.

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