INFORMATION SERVICES IN PRE-COLONIAL HAUSALAND

BY

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DECLARATION

I hereby declare that this THESIS entitled INFORMATION SERVICES IN PRE-COLONIAL HAUSALAND for the degree of Master in Library Science (M.L.S.) has been humbly written by me and it is a record of my research work. It has not been previously presented either wholly or partly for any degree and it is not being concurrently submitted for any other degree to the best of my knowledge.

All quotations are indicated and sources of information are fully acknowledged by means of references.

Abubakar

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DEDICATION

SAY: "TRULY, MY PRAYER AND MY SERVICE OF SACRIFICE,
MY LIFE AND MY DEATH ARE (ALL) FOR ALLAH, THE
CHERISHER OF THE WORLDS:

SURATUL AN'AM (CATTLE) 6:162

CERTIFICATION

This thesis entitled Information Services in Pre-Colonial Hausaland written by MUHAMMAD ABUBAKAR SULEIMAN meets the regulations governing the award of the Degree of Master in Library Science of Ahmadu Bello University, Zaria, and is thus approved for its contribution to knowledge and literary presentation.

Prof. Abdullahi Mohammed
Head of Library Science — Date 17-2-87

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ACKNOWLEDGEMENT

1. IN THE NAME OF ALLAH, THE MOST COMPASSIONATE, THE MERCIFUL
2. ALL PRAISE BE TO ALLAH, LORD OF THE WORLDS.
3. THE BENEFICIENT, THE MERCIFUL
4. OWNER OF THE DAY OF JUDGEMENT
5. THEE ALONE WE WORSHIP AND THEE ALONE WE SEEK FOR HELP
6. GUIDE US TO THE RIGHT PATH
7. THE PATH OF THOSE WHOM YOU HAVE FAVOURED, NOT OF THOSE WHO WENT ASTRAY. AMEEN!

I would like to take this opportunity to express my deepest gratitude to Almighty, Allah for His ultimate mercy and right guidance, all through the pathway of life.

I also wish to thank my first supervisor in the person of Professor Abdullahi Mohammed, Head of the Department of Library Science, Ahmadu Bello University, Zaria, for his constant support and cooperation in providing valuable advice and criticisms inspite of his other administrative responsibilities. It is indeed my belief that without his continued guidance and inspiration the work would not be accomplished. I am greatly indebted to Mr. M. I. H. Zia the post-graduate coordinator of the department who incidentally happened to be my second supervisor for sharing his wealth of experience and making useful advice and comments that guided the work to its successful completion. I also

ABSTRACT

Information services are considered to be a sine-qua-non for the proper orientation and guidance of every society. The level of sophistication of any society, and the nature of its development are largely determined by the availability of information channels-. These are what must be employed for effective transfer and diffusion of information and knowledge which is to be rapidly utilised for differing needs and purposes Specifically, the purpose of this study is to trace the nature, methodology, rationale and philosophy of information services pursued in Pre-Colonial Hausaland. As a basic facet of human development and growth, information services are indispensable to the survival of the people. The crucial role played by information services in the transformation of the social, political, cultural, economic and religious orientation and guidance of a society is important enough to justify the assertion that the accumulation, preservation, recording and dissemination of information had been an established societal institution of central importance in Pre-Colonial Hausaland in particular and any society at large. Thus, the study seeks to throw ample light on the socio-cultural interaction and communication systems and their under-currents.

Information services in Pre-Colonial Hausaland were to achieve the following major objectives:-

(i) To pinpoint and highlight the fundamental changes that were achieved as a result of the modifications of the information structure. This was to reflect societal needs, global requirements and standard.

(ii) To determine whether the information system evolved in Hausaland took care of the actual information needs of the society.

(iii) To determine the extent to which this system helped the socio-economic development of the people.

(iv) To guide administrators, policy-makers, educational planners and researchers in defining the information needs and the inevitable formulation of appropriate national information policy.

Consequently, different media, techniques and apparatuses employed for the transmission of information in Pre-Colonial Hausaland reflecting differing orientation and emphasis are identified. Also, various ways and means through which information service was disseminated to different categories, level and group of people in the area are highlighted. The effectiveness and adequacy of the information service designed for the area is fully assessed.

The study discovers the extent of information service engaged at different levels, apparatuses used and areas of constraints in the smooth flow of information.

The study further evaluates and analyses the effectiveness of the service in relation to particular societal needs, norms and values.

The study reflects on current trends in the provision of information service which is highly secularised as a result of cultural dependence and the inevitable media imperialism[1].

The previous knowledge of the strategies, merits and virtues of the Pre-Colonial Hausaland information service are seen as the only remedy to the drawbacks and deficiencies in the current information service. It is envisaged that these resolutions, conclusion and findings with far-reaching effects would hopefully contribute to the better understanding, advancement and re-appraisal of the dynamics of information and help to re-construct the true nature of information service.

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ABBREVIATIONS

UNESCO	United Nation Education Scientific and Cultural Organisation
N.T.A.	Nigerian Television Authority
NATIS	National Information System
A.S.	Alaihis Salaam
SAW	Sallallahu Alaihi Wassalaam
T.V.	Television
VOA	Voice of America
BBC	British Broadcasting Corporation
USSR	United States of Soviet Russia
USA	United States of America
PANA	Pan-African News Agency
SOAS	School of Oriental and African Studies
ASLIB	Association of Special Library and Information Bureau
UNISIST	United Nation Scientific Information for Science and Technology

GLOSSARY

1. AJAMI - Written Hausa in Arabic Script
2. AKHBAR - Arabic word for Information
3. ARABIC - Language
4. ATH-THAQAFATAL-ARABIYYAH FIN NIGERIA - Arabic culture of Nigeria
5. ALLAH - CREATOR, CHERISHER OF THE WORLDS
6. AMIRUL MUMIN - Commander of the faithful
7. ALMORAVIDS - Islamic Reform Movement
8. BANZA-BAKWAI - Land occupied by non-speaking Hausas
9. BAWO - (Son of Bayajidda) ruler of one of seven Hausa states
10. BARE-BARI - Ethnic group in Borno area
11. BERBER - Ethnic group from North Africa
12. DAURAWA - Former queen of Daura, wife of Bayajidda
13. FATWA - Legal decision
14. FULANI (FUBLE) - Ethnic group widely scattered who spoke fulfulde
15. FIQH - Islamic theology
16. GOBIRAWA - Ethnic group from Gobir
17. GUNGUMA - Ruler of one of the seven Hausa state (ZAZZAU)
18. GWARI - Non-Hausa
19. GARGALIYYA - Spoken Arabic jargon
20. HAUSA BAKWAI - Seven Hausa States
21. HAUSANISATION - Assimnation
22. HALI ZANEN DUTSE - A proverb

23. HADITH - Deeds, sayings and tacit approval of Holy Prophet (SAW)
24. HABE - A social class within Hausa people
25. IMAN - FAITH
26. ISLAM - A divine religion of Allah
27. ILM - Knowledge
28. IMAM - Leader
29. IJMA - Consensus of opinion
30. INFAQ-AL-MAUSUR - Expenditure of what is possible
31. JUKUN - Ethnic group
32. JIHAD - Islamic war
33. KAKAKI - Trumpet
34. KEBBI - One of the seven non Hausa states
35 KWARARRAFA - One of the seven non Hausa states
36 KITAB AL FARQ - Book of distinction
37. KOJE - FREELANCE MEDIA
38. KANURI - Language spoken by Barebari
39. KUNNEN KANC - Information broker who speculate current issues
40. KUMAYO - One of the rulers of seven Hausa state (Kano)
41. KUTB - Weekly Friday sermon delivered by Imam
42. LABARI - Information
43. MALLAM, (ULAMA) - Singular. A person who acquires indepth knowledge in different fields/branches of Islam
44. MUSLIM - He who embraces Islam
45. MUJAHIDEEN - A soldier in the cause of Jihad

46. MALIKI - One of the four Orthodox school of Islamic jurisprudence
47. MAI SHELA - Town crier - channel through which information is conveyed
48. NAQTA SALIH - She camel of Prophet Salih
49. NAFATA - One of the rulers of Gobir
50. REDIYO MAI JINI - Grapevine
51. RIJIYA - Well
52. SARKI- Title of ruler in Hausaland
53. SHARIAH - Islamic law
54. SHUWA-ARAB - Person of mixed descent
55. SUFI - Mysticism
56. TAFSIR - Exegesis of the holy Qur'an
57. TALAKAWA - Peasan class
58. TUAREG - People from Maghred (North Africa)
59. WASSIYA - Admonition
60. ZAZZAU - Zariya and its land.

CHAPTER ONE

1:1 INTRODUCTION

Since the dawn of history, the enlightened people all over the world have believed that the pen is mightier than the sword, but in our time we have come to realise that the preservation and transmittal of what the pen has written is a key to both power and progress. Increasingly it is being viewed as a new, basic resource. Politicians, businesssmen, educators and even laymen, talk about the need for information, often expending considerable amount of time and resources in information gathering. Many of these people have little understanding of what information is or its processes of transfer, but they recognise its importance. The secret of the advent of the information age lies in the accumulation of information, and the technological advances being experienced now have increased information accumulation and processing capacities many times.

No society can exist without information and the media through which information is conveyed, channeled and transmitted. At the heart of all efforts in communication, information services are considered as sine-qua-non for the survival and guidance of any society. The level and sophistication of each society and the nature of its development are largely determined by the adequacy of the information channels it has at its disposal for effective transfer of information which must be rapidly utilised for differing needs and purposes.

In fact it might be argued that we are information dependent organisms on many levels. Every facet of our lives both incidental and major, is related to information. We face hundreds of incidents requiring information for guidance, indeed, often for survival.

Individuals, organisations, nations and in fact the entire world survive on information. Civilisation as we know it is possible only because of our ability to transfer information from one person to another and from one generation to another. The more complex our society the more necessary it is to have a well developed system of information preservation, storage, retrieval and dissemination. Information is in fact power. That is why the THIRD WORLD countries in the UNESCO have been striving for a NEW INFORMATION ORDER in which every society will have its own information system as against being dependent of information transfer from the west.[1]

1:2 Statement of the Problem

It is presumed that the Pre-Colonial Hausa society had got its own information system. The problem is that we do not have any documentary account of what the system was. What was its 'modus operandi' and what was the effect of that system on socio-economic development of Hausaland? The researcher wants to explore and investigate this problem. Ths study will further provide us with empirical data which will enable us to present a general description

of the information system operating in the Pre-Colonial Hausaland. From this we can have an insight of the nature and scope of the system.

The information services in Pre-Colonial Hausaland were basically oral and it is this oral aspect that has been incorporated into our modern media houses with little alterations.

An important aspect of the problem of this research is to determine the extent to which this Pre-Colonial system has been effectively applied to the modern situation. If the application has not been satisfactory then the question of its improvement is an urgent problem to reflect cultural realities.

The study set out to replenish and up date our existing knowledge of the methods, techniques and limitations of information transfer in a particular cultural setting.

1:3 SIGNIFICANCE OF THE STUDY

Communication, information and enlightenment programmes are essential ingredients for any society to develop. "Information services among the Pre-Colonial Hausa people" is a vital topic to be researched into, so that we could learn about the situation in the past and analyse current trends and project future prospects for socio-economic development.

1:4 OBJECTIVES OF THE STUDY

Based on the foregoing research problem and significance, the study intends to achieve the following major objectives:-

i. To pinpoint and highlight the fundamental changes that were achieved as a result of the modifications of the information structure of reflect societal needs and global requirements and standard.

ii. To determine whether the information services evolved in Hausaland took care of the actual information needs of the society.

iii. To determine the extent to which this system helped the socio-economic development of the people.

iv. To help administrators, policy-makers, educational planners and researchers in defining our information needs and formulating national information policy.

1:5 SCOPE AND LIMITATION

Basically, the study is about information services in Pre-Colonial Hausaland. Therefore it is deliberately limited to this area. Furthermore due to the complexities, variations and differences within Pre-Colonial Hausaland, some representative areas of the land have been selected for the purpose of this research. It is obvious that in considering multiple of variables in the region only those selected will be dealt with in the study. Clearly, Pre-Colonial Hausaland refers to the savannah zone area and extending to the desert. The Pre-Colonial covers the period prior to the western intrusion and colonial

domination. Within Hausaland itself there are many variations and in order to determine and define this study properly only a representative of the variables have been selected for the purpose of this research.

1:6 TREATMENT OF CHAPTERS

This study has been deliberately categorised into seven chapter headings. An overview is provided here so that it could serve as summary to the entire work at a glance. The first chapter deals with the introductory aspects which are considered pertinent to the study, thus broadly enumerating the statement of the research problem, the significance of the study, its objectives, the scope, limitation and methodology are properly discussed.

Chapter two will vividly review related literature on the topic. This will provide basis or background upon which the study is seen and evaluated. Both retrospective and current survey of the literature on this field will be focussed upon so as to reflect past, present and future trends. Thus, this chapter should be considered invaluable since it is a kind of framework which will consistently be reflected in the forth coming chapters.

Chapter three has been carefully styled as "Nature and power of information" (Independent variable) which exerts influence on the Dependent variable. In this chapter, definitions, meanings and functions of information are discussed. The nature and power of information in social, political and economic

transformation of society will be explained. Similarly, the cultural and philosophical role of information will be highlighted. Theories and concept are quite generalised, but effort will be geared towards social relevance and development of results from societal and interpersonal interaction and attitudinal change.

It is hoped chapter four shall dwelt largely on historical issue. It traces the historical origin and social structure of Pre-Colonial Hausaland with a view to give a clear insight into the norms, values, social phenomena and characteristics of the area, thus determining the type and level of communication in the society. The channels of communication will obviously clarify on the extent of the information needs of the Hausaland. In geographical context, we shall attempt to define Hausaland, what are the factors to be taken into consideration in such endeavour? Thus evolving an ideal demercation. Who are the Hausas? And more fundamently their information needs would be analysed in better perspective.

Chapter five will be devoted entirely to the significant aspect of the study the processes involved in the effective information transfer and exchange in the area with a view to integrating the social fabric of the society. How are the various components and segments combined and manipulated at different level to ensure a hitch-free flow of information at various level and periods of growth and development.

The researcher shall forecast on informal or civic information services offered at different levels of the social stratum, formal information services, selective dissemination of information machinery employed by specialised individuals in a bid to spread information to scholars, scientist. Lastly, User's Interest Profile is a concept which will be illustrated practically with how particular information is matched to a specific user-need.

Chapter six would draw parallel, similarities and differences. A kind of comparative analysis, information in Pre-Colonial Hausaland vis-a-vis contemporary information services. This would enable us to observe what changes, modifications and innovations were introduced. What were the effects? How successful? What is the impact?

Finally, chapter seven is intended to take a critical look at what had been recorded in the study. In a nutshell, a summary will be drawn, conclusions and appraisals presented.

1:7 METHODOLOGY

It is proposed that data will be collected mainly through person to person contact direct observation; interview with elders in the society and through an intensive literature search.

The data collected through contact and interview will be verified and examined in the light of documentary evidence. It will finally be analysed, interpreted and suggestions be made on that basis,

PROCEDURE FOR DATA COLLECTION

The main source for the collection of data is oral. Data will be collected from representative sections in the whole of Hausaland, namely, Zaria, Kano, Kaduna, Sokoto, Argungu, Borno, Daura and Katsina. Those to be interviewed include chronicle keepers, owners of private collections of local history and the MAGORI or KOJE whose roles and functions consist of trading in information as a commodity. KUNNEN KANO is another significant peddler of information who is to be interviewed whose emphasis is the spreading of LABARI GAMA GARI.

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1. SMITH, Antony. The Geo-Politics of Information: How Western World Dominates the World. Faber and Faber, London, 1980, p. 14.

CHAPTER TWO

BACKGROUND TO THE STUDY

2:1 REVIEW OF RELATED LITERATURE

Essentially, literature review in academic dissertations enables the researcher to trace the historical development of the field concerned. Furthermore its purpose is to furnish the study with concrete background of relevant literature. Spanning and scanning through the mass of information will obviously help the researcher in the selection of variables, construction of hypotheses and perhaps drawing heavily on earlier works in the field.

Specifically, the main purpose of this literature review is to present a survey of what has already been done in the field and thus determine the point or aspect from where the researcher is expected to make his own contribution. It is designed to provide a panorama in which the study in hand can be seen and evaluated.

Here at the very outset it must be stated that there has hardly been any directly relevant literature on this topic. The non-availability of directly relevant literature, notwithstanding, there have been some very important contributions to the socio-religious history of Pre-Colonial Hausaland which are considered helpful in understanding the fabric and structure of the Hausa society. These works throw ample light on the dynamic including the social and cultural interaction, information and communication systems and the currents and under

currents. It is almost impossible to list and review all of them, but attempt has been made to review some of these contributions here.

Mervyn Hiskett, in his article entitle "Material Relating to the State of Learning Among the Fulani Before their Jihad"[1], attempts to indicate the existence of this aspect of information services by highlighting the medium through which it was preserved and documented in the period. Inter-alia, he cited Abdullah b. Mohammed who said "it occured to my heart that I should record in writing from whom I acquired knowledge and from whom I profited in order to make them known, and for the instruction of those ignorant of them, and for the information of him who relies on me in transmitting knowledge....." he concluded. This document which was translated by Hiskett tried to portray the rudimentary idea of the preservation, storage, dissemination and retrieval of information for posterity prevalent in Pre-Colonial Hausaland. It is easily discernable that one of the medium through which information was preserved and transmitted is in a written form. Information and the need to preserve and disseminate it from one person to another, and indeed from one group to another is as old as civilisation in Pre-Colonial Hausaland. We have seen from the evidence adduced that someone was ostensibly involved in this important task of information preservation and documentation. This was born out

of the realisation that the perfection of a media and channel for the conveyance of information is imperative to the educational, social, political and cultural progress of the society. And it will contribute towards the reconstruction of the past and enhance its image. This primary document, has intimated us with the earliest effort made by the Fulani clerics for the preservation and transmission of information through one of the most viable and dependable medium.

In 1962, J. O. Hunwick in his article the Influence of Arabic in West Africa: A Preliminary Historical Survey[2] identifies both the existence and effective use of Arabic language as a medium through different channels including scholars and written literature, oral communication are constantly engaged or employed in the information network. But he very much emphasised on the oral dispensation which might have been popular among the elite class particularly itinerant scholars, traders and mallams. The relationship which later developed betweem Hausaland and other West African countries could be seen as purely intellectual and commercial. But Arabic is still considered as one of the most conspicous and unique medium through which information is disseminated and documented in present day Hausaland. And it has considerable influence on the growth and development of Hausa as a language and medium of communication. Many words were derived from Arabic which were later domesticated and widely applied i.e. Akhbar means information, in Hausa it was adopted as labari.

The published Ph.D. Thesis by Dr. Ali Abubakar Al-thaqafatal-Arabiyyah-fi Nigeria[3] is another notable work which predominantly deals with how Arabic influenced the social and cultural activities of Hausaland and the extent to which it affected the channels employed for the transmission of information. Arabic as a medium constitutes a central, but highly esoteric position in the conveyance of information. This could be attributed to the fact that only few elites and itinerant scholars were fluent in it. This gives rise to the AJAMI version of Arabic to facilitate the information access and dialect like Shuwa-Arab popularly known as Gargaliyya came to be known and accepted.

Al-thaqfatal-Arabiyyah - for Nigeria i.e. The Arabic Culture in Nigeria gives the historical and descriptive presentation of the nature, extent and scope of the learned Muslim Communities of Nigeria along with their institution of learning. A whole chapter was devoted to the description and history of the various media and different channels, agents and other institutions engaged in the transmission and diffusion of information. Quite invaluable information on this study very substantial was gleaned from this source published in 1972.

Another outstanding work published entitled Religion and Political Culture in Kano[4] by Paden, J. N. has also explicitly describes and highlights some of the very common media and channels that were employed for the purpose of information dissemination

in Kano. In his book published in 1973, Paden critically examines the role played by religious, political and authoritative media as vehicle in the conveyance of information used in Pre-Colonial Hausaland in general, though his analysis was confined to Kano alone. The nature and type of the media vary and differ with a particular purpose or goal it is designed to achieve. Most importantly it includes the role played by Imams or religious leaders in delivering the weekly Friday sermons and in the use of oral preachings especially when the medium of communication is Arabic which requires someone who would translate, interpret and comment on the topic or issue being discussed. By political or authoritative media, we refer to all those official statements, pronouncements, warning orders originating from the central government, province or at district level. These are usually channelled through the established system of town crier or the beating of drum in order to ensure wider dissemination and coverage.

Commenting on the same issue in a book titled A History of Hausa Islamic Verse[5], published in 1975 Mervyn Hiskett, the prolific scholar on the Northern Nigeria Islamic Civilisation conveniently exploited the role played by Hausa Islamic verse as a medium used in the communication of religious information popularly employed by over-zealous scholars erudite in the tenets of Islam to convey information to the generality of the people in Hausaland and even beyond.

It is widely speculated that the modern or contemporary artists who introduced certain innovation into the composition and performing of Hausa verses/songs with secular outlook and colouring have drawn a lot of inspiration from the initial Hausa Islamic verse. But unfortunately, they were at variance because of different emphasis and orientation. Basically the Hausa Islamic verse which grew as a result of the inert desire by prominent scholars to awaken their breathren on fundamental issues started as non-partisan and non-materialistic. However as time goes, other things were added up and thus the present 'sychophancy age' by secular artists whose aim is to praise rather than to inform.

Hausa poems in Ajami is another significant medium used to convey information. Prominent among those who used this avenue during the post jihad era was Nana-Asma'u who composed a high percentage of poems aimed to educate and inform her women counterpart on the need to acquire knowledge. Indeed, this reached a climax during the campaign that she was later followed by several compilers and composers. Again the role played by Isa and Hayat the sons of Sheikh Usman Ibn Fodio in this regard is very commendable. The peak of this period witnessed the manipulation of Islamic verses and poems as popular means through which information was diffused smoothly and it has wide acceptance. The theme is usually of general nature, reawakening, enlightenment, and propagating of salient ideas of Islam as enshrined in its teachings.

The Islamic Reform Tradition in Hausaland was a very remarkable and momentous ocassion used to launch this important programme. The place and function of Islamic verse in Hausa society should not be over-emphasised. As an information profile it served as an instrument of an Islamic elite and for soliderity.

Contemporary composers of Hausa Islamic verse with political undertones was the famous late Sa'adu Zungur, a staunch Northern Nationalist, who employed Hausa verse as a means for the liberation of the people in Northern Nigeria from the bondage and unjust system perpetrated by Emirs as agent of British imperialism.

Sa'adu has composed quite a number of verses on independence, justice, equality and fairplay. Education is another important area which attracts his most attention especially with reference to Northern Nigeria. Other poems include "our soldier who served in Burma during the World War II as British forces."

It is thus evident that the influence of the Hausa Islamic verse as an effective information device is a historical reality and still very well-known and highly cherished in the Hausa society.

In his book Hiskett aptly describes and analyses the various form of Hausa Islamic verse as a medium in the information system. He further demonstrates how Hausa Islamic verse is so pervasive and becomes

organ powerfully used for the effective communication and dissemination of information such as ready reference, directional and even of research nature in Hausaland.

It is undisputable that the position occupied by this medium is very efficient and highly sophisticated. Indeed the Hausa verse and poem as a medium in the information dissemination is probably the most pervasive media in Pre-Colonial Hausaland and its impact can still be felt in our contemporary society.

Similarly, contrary to the erroneous conception and beliefs as expressed by apologetic scholars to the existence of information services in Pre-Colonial Hausaland can also be proved wrong yet by another unpublished work of Ph.D. status by I. A. Tahir titled "Scholar, Sufis, Saints and their Activities and Role in the Life of Kano City"[6], in which the author elaborates on the media and channels used to communicate information at various level of the network. Thus scholars, sufis, saints constitutes veritable channels through which information of all sorts flow to different direction of Kano and Hausaland and even beyond. The content of these information might be related to the religious, social, political and even of military and strategic value. To be concise the media employed are both oral and graphic. The role played by these channels can be conceived as ideal data bank of information as would be seen later. This is so because they primarily served as

disseminate and jealously guard and preserve for posterity. In this way scholars, sufis and saints perform the role as custodian of information which should be viewed as strategic and sensitive hot cake in the ancient city of Kano from 1904-1974 and it spread and disseminate to every nooks and corners of Hausaland. The structure of the Hausaland information system provides for the smooth conveyance in the sense that scholars, saints and sufis took the information to the people very doorstep by giving them the right stuff and make sure that information of direct importance to the welfare of the society is neither hoarded nor neglected. The obvious lack of concern to properly evaluate the manner and techniques through which information reaches the people in present society deserves our serious attention. There is need to explore and investigate the various ways and means of reaching the grassroot, and the nature of channel and medium used will help greatly to ameliorate the situation. In this way, impact can be felt and loopholes easily detected and curbed. However more fundamentally, the original information have to be critically scrutinised and analysed in the present context. This will usher in the formulation and implementation of appropriate policies and right decision which will be relevant to the goals, ideals and social norms. These are necessary as to how society should be properly served with right medium, and channel as agent in the information network espoused by Tahir in 1976.

In his analysis entitled "The Spread of the Hausa Culture in West Africa 1700-1900"[7], Mahdi Adamu clearly enumerates, pinpoints and highlights the most visible medium and channel that were prevalent and widely employed for the recording, storage, transmission, dissemination, organisation, distribution, documentation and retrieval of information in Pre-Colonial Hausaland. It must be explained that cultural traits are inseparable from the information needs of the people. There is always a tendency that when a culture made an indelible impact on a given society, such influence could only be channelled through an information network which is carefully monitored to ensure the adoption of particular norm or value depending on the approach and orientation. Enumerating and discussing the factors which were responsible for the spread of Hausa culture, 1700-1900 in the savannah issue volume 5, No. 1 of June 1976, Mahdi argued consistently that the various ways and means through which information was transmitted to all the people were Ulama, traders, artisans e.t.c. In this article the most conspicous medium and channel through which information reached people doorstep were clearly enumerated and highlighted. In this context, he elaborately examines in broader terms the manner in which Hausa culture becomes solidly established in almost the entire region of West Africa, which he attributes, was largely because of the effectiveness of the medium and channel that were employed in the information services. Thus, for effective

information services to prevail, it will require the understanding of the Hausa language and the adoption of the culture. It should be observed that the high quality of the media, channels or agents very much determine the success or otherwise of the system evolved.

By far the Ulama and traders occupied a very crucial role in the dissemination of information throughout Pre-Colonial Hausaland and beyond as illustrated by Mahdi Adamu

> "The Mallams prospered best in the work of praying for the success .... and also as data bank of information for the arriving traders."

Another prominent contribution to this field can be cited from the unpublished Ph.D. thesis by Abdullahi Mohammed "A Hausa-Scholar Trader and his Library Collection: The Case Study of Umar Falke of Kano, Nigeria.[8] From the title no further elaboration is required except for the sake of clarity. HAUSA, SCHOLAR, TRADER, all convey the perception of medium commonly used for conveyance or channelling of information. This information might assume different emphasis and orientation. But the understanding of the information network which involves the integration of the medium and channel was further clarified by this work. Umar Falke a Hausa, scholar and trader all rolled in one must have exerted considerable influence as few of the architects of Pre-Colonial Hausaland information system which evolves as a result of the need by

individual to acquire, accumulate, preserve and retrieve information for future purposes and the selfless endeavour to keep individual within the society be informed of what is happening within his social environment and beyond.

Through Umar Falke, Mohammed as able to vividly throw more light on the information system as it operates in Hausaland. The medium and channel employed were all too discernible for us to see and which demands that appropriate and proper documentation of this all important and embracing segment of our incredible information services need to be evaluated, analysed and put into a better perspective. The basic apparatus that were engaged for the diffusion and transmission of information were highlighted. The scholars, traders as medium using either or Arabic as channel are some of the primary tools used in the dissemination of information in Pre-Colonial Hausaland.

The Hausa Factor in West African History[9] written by Mahdi Adamu can be regarded as one of the few published source which concentrates entirely on the role played by this indispensable and significant medium - thus the importance of the Hausa factor in the total transformation, diffusion, transmission, retrieval and accessibility of information in the wider region of West Africa. It shows the pervasive influence enjoyed by Hausa in comparison to other languages, the number of people who can satisfactorily communicate with it and have attained a certain degree

of fluency in Hausa. Migrations, intermarriage, trade, were primary ingredients which helped tremendously in the diversification of the information network, thus widened and broadened the scope of information medium and channel prevalent in the society. The author reconstructs the history of Hausa people outside Hausaland, highlights their contribution to the general development of West Africa and focussing on the economic and social relation between Hausaland and the rest of West Africa which inevitably entails constant interaction and interplay of the medium, channels and agents involved in the information network. Using HAUSA as a factor, he demonstrated a highly developed nature of traverse commerce and cultural contact across the sahara, stressing hitherto neglected channel and medium as factors to be reckoned with in the smooth information transfer.

In his contribution to this issue, KANI, A. M. in an unpublished paper presented at the seminar on the history of the Central Sudan in 1979[10], the author elaborately discusses the various agents that were directly involved in the dissemination of information in Pre-Colonial Hausaland. Prominent among them were the Ulama class and scholars particularly itinerant scholars. In the period under review, Kani noted that "Despite the absence of modern transportation and communication, books (as carriers and agents for the dissemination of information) were available in considerable number at the time." It

must be emphasised that these new scholars basically need information for guidance and survival thus require a modest information system for the advancement of their career and discipline, for current awareness and more importantly they need to be specialist in particular field of knowledge and thus keeping track of information as a rat-trace (clue) is very essential.

It was at this juncture that some unscrupulous scholars were associated with some works of dubious authenticity and Infaq-al-maysur speaks about a certain scholar named Umar B. Muhammad b. Abi Bakr al Turundi who compiled a list of some fake material.* This was quickly countered and people become alerted. With the spurious attempt to inundate Pre-Colonial Hausaland with information medium of doubtful integrity as reflected, it has become imperative that, as the society was assuming some degree of complexity some criteria were set in order to evaluate each and every medium and channel of communication to ensure their efficacy and reliability.

The unpublished From Cradle to Grave: The Contribution of the Ulama to Education in Nigeria.[11] by Abdullahi Mohammed touches albeit indirectly on the channel and medium as agents which commonly characterised Pre-Colonial Hausaland information systems.

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*This author was probably the first person to attempt compiling a Biographical dictionary, each entry containing list of books written by indigenous scholars of Hausaland.

As an authoritative source, it tends to make a critical examination and evaluative interpretations of the various ways and means through which information was transmitted to the people in the area. The varying degree and proportion largely determined by individual profile based on his needs. It highlights the type and kind of information services prevalent and also pinpoints the carriers and agents of the information network serving the society.

Furthermore, A. Mohammed elucidates on the principal medium, channel or agents serving as information carriers and agents in Pre-Colonial Hausaland to justify their existence as efficient and compatible ingredients in the operation of the information system. He remarked "mass literacy, love for lore and cultivation of Arts and Sciences are the civilisational hallmarks of the Northern Nigerian history." He contended that even the fastidous western scholars do not try to conceal their surprise at the fact that Northern Nigeria i.e. Hausaland attained such cultural pre-eminence as to become "centre for the propagation of intellectual thought at a time when the western world was largely unlettered."

Barth was almost shocked to find in this far 'out of way place' someone who could discourse on PTOLEMY. This goes to show the efficacy and strength of the elaborate information system prevailing in Hausaland.

Yuri KASHLEV writing in his published pamphlet entitled Information Imperialism[12] has criticised outrightly the continued domination by the Western World of the Third World Countries. In this decade, Neo-Colonialism has made African countries entirely dependent on Western oriented information thus it has converted them into information colonies. Indeed this could be seen as a serious challenge to the Third World that for information to be accepted as standard its source must emanete from the West. To illustrate this point a controvesy can be cited to support it. In December, 1983 there was a change of government in this country which resulted in the fleeing of certain individuals out of the country. Legally, the diplomatic regulation allows a country to apply for the extradiction of its citizen who was extended political assylum in another country, after carefully considering the merit of such request that country may concede. However when all avenues were exhausted for this, then there was an abortive attempt to smuggle and repatriate Umar Dikko in a 'Diplomatic bag'. The move failed! Following this chain of events were revealed which characterised a biased and prejudiced reporting on the issue by the British Press championed by British Broadcasting Corporation. Just ponder over the Federal Military Government and British Press on Dikko affair of our recent time. The colonising of our medium and channel in the world information

cobweb has really deserve serious contemplation and the inevitable dismantling of this unholy predicament is of urgent necessity.

Fundamentally, the contemporary mass media should be a reflection of our image norms, values and also adhere to professional ethic. Authoritative, truth and veracity reporting is least expected. Mass media as agents for reaching the people should serve as 'true mirror' in the transmission of information. They should constitute the integration of the beloved and cherished information medium and channel efficiently operated in Pre-Colonial Hausaland hitchfree. But these indigenous medium and channels were later not properly aided, de-emphasised and insubordinated as a result of the imperialist occupation. Just as recently stated by N.T.A. Director-General, 'that N.T.A. stations would reduce the number of foreign film shown on our screens', he added "that foreign films may be immical to our national interest." This is very honest and true observation. The situation is a lamentable one and so precarious in the consequence. According to Guyanian Prime Minister: "a nation whose media are dominated from outside is not a free one."

Antony Smith in his published book The Geo-Politics of Information[13] also highlights more elaborately on how western culture dominates the world. A fierce debate has welled up in recent years over the reporting of the Third World in the

press of the west. In the 1980s it became an important source of international antagonism and raised acutely every major issue concerning the freedom and responsibility of the press i.e. medium and channel. Bitter charges have been made that the international news agencies systematically misrepresent the affairs of the developing world in a manner which acts to damage the economic interest of the societies involved. Furthermore so great is the power of the entertainment and information machine of America and other western countries, that the public of the developing world gets, allegedly, little chance to view itself in its own terms but is obliged to accept imposed perspective of the wealthy exploiting nations. Thus run an argument which has been advanced at UNESCO and countless other international gatherings. In this book, the author examines the origins of this increasingly intense debate in the images of the 'other' world which has evolved since the age of explorers and the colonisers. The need for the indigenisation of information, a movement which sprang up in the UNESCO under the able leadership of M. A. M'Bow has already evoked considerable conspiracy to frustrate this laudable programme. The movement was ideally conceived to modify the medium and channel of our information services and thus have threatened the western contact group spearheaded U.S.A. to declare their intention to withdraw and

quit from the world body if this programme is continued. But rhetorics does not yield any positive outcome, rather, concrete action and reality approach should be employed. Africans should be liberated from the continued and perpetual decay of our system. This is an information age. And information has become a big resource - a treasure so precious. There should be a body of technocrats to harness this great resource in our great and developing country!

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CHAPTER THREE

THE NATURE AND POWER OF INFORMATION

3:1 DEFINITIONS, MEANING AND FUNCTIONS

Literally, the word information has been defined as "the action of informing, formation or moulding of the mind or character training, instruction, teaching and communication of instructive knowledge....etc.[1] This defination tends to be too broad and covers information in general which embraces both formal and informal education.

But in the technical parlance it encompasses a bewildering variety of tangible and intangible activities which eludes any absolute or uninamous definition. Thus "like gravity or electricity, information cannot be absolutely described, explained or understood, but its properties and effects can be observed enabling us to improve on the communication system. Increasingly information is viewed as a new, basic resource which can be rapidly utilised for differing needs and purposes".[2]

Indeed it might be argued that human beings are information information dependent organism on almost all levels..... In our daily routines, we face hundreds of incidents demanding and requiring information for guidance and most often for survival.[3]

However, inspite of the all-embracing aspect of information in society, one cannot speak of a universal meaning of information. Many reasons for such a state of affairs could be advanced. But for

this purpose, the concern of this study is to look at the definition of information that could give practical application to the concept. According to UNESCO which tends to view information as

> "a commodity, a resource of value capable of being exploited in the same manner as coffee, cotton, machinery, mineral resources, etc., that can be utilised to produce more goods for the consumption of society."4

It is in this context that

> "The objective of NATIS is designed to ensure that all engaged in political, economic, scientific, educational, social and cultural activities receive the necessary information enabling them to render their fullest contributions to the whole community."5

These two quotations and observations as reflected in the UNESCO'S publications sum up what information is and what it is for. It is a manifestation of the philosophy of a free-flow and equitable distribution of information within a social unit, village, town or at country level. In the ensuing debate, attempts would be made on further arguments and observations pertinent to the Pre-Colonial Hausa society. Therefore in order to put this case in proper perspective and because information, as we shall see later, is value-loaded, dynamic and multi dimensional, it is only appropriate and necessary to relate this definition to a particular society or community. It also have to be appreciated that the purpose of information and communication are

conditioned by the needs of each event or activity and the context of time and place. For instance information for the dire need to acquire and pursue knowledge vigorously and its problems is not necessarily the same as information for political, cultural or even educational needs. It merely cited an aspect or facet of specific, individual and personal needs in relation to the broader and general societal needs.[5]

PHILOSOPHY: In our bid to promote and highlight information services prevalent in Pre-Colonial Hausaland, the objective must be to enhance the idea of coordination and sharing of all information resources that will assist those engaged in the political, economic, scientific, educational, social or cultural activities throughout the present day Nigerian polity. This clearly demonstrates the power of information to any society. Norms, values, customs and beliefs used in the past must be recalled to serve our contemporary purposes a kind of referral service. The virtue is aimed at a particular goal - i.e. fostering, sustaining and continuity. But the process is not smooth but rough and difficult, since it involves the act of rejection and acceptance.

Infact, close knowledge of user needs and the information resources available, preserved, recorded or documented in Pre-Colonial Hausaland are essential ingredients for the advancement of effective information services in the society.

WHY INFORMATION - ITS NATURE

For as far as we know, no one can objectively argue this undisputed fact that "information is social, dynamic, universal, multi-dimensional and time loaded."[7] But information, though universal and multi-dimensional in nature, cannot be meaningfully understood without relating it to another concept with similar attributes i.e. the process of communication hence these two phenomenon are unique, significant and intrinsically indivisible.

If society behaved in a certain set pattern and logical order, then surely the need to justify the invaluable role played by information is necessary and appropriate.

In the view of this study, information services in Pre-Colonial Hausaland is the end product of the process of communication which start right from the scratch. And as everyone knows, it is this process of human communication that integrates and binds any type of society together.

Undisputably, the process of human communication and information are vices and virtues that permeates and pollute every aspect or facet of human activities whether such activities or operation are mainly associated with rural area or with the more favoured and relatively developed parts of both Pre-Colonial and Post-Colonial Hausa society.

Fundamentally, information is an aspect of social change which enables the integration of individual within a larger social unit. It is a substance that

evokes certain changes within a given social framework and a vehicle which guide every society to develop, aspire, progress as well as transform.

Indeed, information is crucial to basic existence and ultimate survival. According to Saunders that "information is unscarce resource." But he cautioned out:-

> "What is perhaps scarce is the right information, in the right place and the right time."8

Progress in every field of human endeavour, growth and development are largely regulated and determined by our ability to reflect, appreciate and comprehend on the necessary variables involved in the information cycle - i.e. speculative, exchange, transfer, medium and channel. And also the acquisition, processing, storage, retrieval and its inevitable utilisation. It comprised a wide variety of elements aimed at fostering, transformation and the inculcation of positive values and attitudes necessary for the smooth social interaction.

FUNCTIONS OF INFORMATION

For further elucidation of the meaning of information, it is appropriate and relevant to fully operationalise this concept so as to enable proper understanding, appreciation and clear perception. Thus, "when human society was primitive tribes huddling in caves against the cold and the ever present dangers, even that society had the urge, feeling or desire of certain essential information needs."[9] Suffice it to

say, this is in addition to the sort of everyday information exchanged in courtship, family life cycle, children's play ground or casual conversation. Another significant dimension to this issue lies in the fact that "each society had to post a watchman to scan the horizon and report on dangers imminent and opportunities speculated, for instance to bring word when a hostile tribe came into view or when a herd of animals was seen within a hunting distance. And typically when information like this came back to the society, there had to be some arrangement for deciding what to do or probably the next line of action."[10]

Therefore, most certainly a leader or person entrusted with the single task of collecting and gathering the bits and pieces of information would be galvanised into action of trying to view issues and events in the attempt to find suitable solution. He will need to extend his thinking into knowledge of the past which brings a council of leaders who often have to make a decision after debate or discussion, explain the situation, evaluate and establish some factual data and perhaps issue orders, and allocate responsibilities.

However, it must be appreciated that not all societal policy was decided by a council of elders in response to unexpected happening or emergency, of course, much of it was determined by code of beliefs, customs and laws, many of them older than the oldest living men in the society - these are basically the

retrospective, recorded and documented information gems that had long been organised, stored and eventually retrieved for future purposes and events as the need may arise from time to time.

A highly important task, therefore, was to diffuse and disseminate as widely as possible these beliefs, values, norms and custom to young generation. The teaching and inculcation of such items into the children will give proper guidance and orientation to the societal growth and survival. They are necessary skills of societal life to new and young members of the groups. As parent within a given social unit taught the children with lofty ideas and virtues, so also the Ulama and elders trained and developed a human society in Pre-Colonial Hausaland to enable it acquire unique traits and characteristics consistent with societal need, aspiration and philosophy for information.

Intrinsically, the investigator shall identify three information roles that were glaringly unique and discernible in early societies within the context of Pre-Colonial Hausaland as the watchmen role who scan, decipher and report; the policy role, to decide, lead and legislate and more fundamentally the teacher role whose function is the moulding of character and to 'socialise' the new members into the society with skills and certain beliefs valued and cherished by a given society.

Underlying these relatively formal functions, as mentioned above, was a layer of everyday communication without which society could not operate properly and hitchfree thus "the scholastic prusuits, learning endeavour, the exchange of ideas, the expression of friendship and love, the challenges, arguments, discussions, reactions and countereactions, the debates, the bartering and trading, ... legends, myths, tales, epic, story telling that adds flavour to the cultural heritage and other numerous informal communication that gave colour, rythm and cohesiveness to the society"[11] will constitutes major discussion in the foregoing study since I shall broadly examine and highlight information transfer and exchange in Pre-Colonial Hausaland which includes both formal and informal services.

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CHAPTER FOUR

4:1 THE HISTORICAL ORIGIN AND SOCIAL STRUCTURE OF THE PRE-COLONIAL HAUSA SOCIETY

Background: A brief description of Hausaland: As a background to the actual study, this chapter is devoted to gist and clarify, analyse critically the historical evolution, ethnic composition, geographical, social, economic, political, cultural and religions progress and development of the Pre-Colonial Hausaland. This is quite necessary and relevant because in order to perceive or understand any community, i.e. obtaining a clear mental image, it is pertinent to comprehend and appreciate certain trends, norms, values, beliefs, customs and traditions that constitute the social fabric of the particular area concerned. This is especially so because the major 'thrust' in this study is to broadly examine the nature and manner of disseminating information as well as to survey the various type or kind of information services operated in this large geographical area which is a homogenous entity with a rich cultural civilisation that thrived for many decades.

Information services as a sub-system is aptly described as "the sum total of the variables (either oral or graphic) popularly and commonly employed as societal means and ways of transfering, exchanging and communicating ideas, message or information in general with little innovations, moderation or

alteration between and among generation, people and society at large."[1] Probably, certain new techniques and method were introduced later to ensure smoothness, faultless and adaptable medium and the employment, manipulation and perfection of efficient and durable channel to provide hitchfree flow, recording and documentation, accessibility and satisfactorily utilisation, storage and retrieval for current/retrospective purposes. This is an aspect of considerable importance that contributes to the social transformation and the integration of the entire society.[2]

Historically, Hausaland or Hausa city states is what comprises of the present Northern States of Nigeria i.e. Kano, Katsina, Sokoto, Zaria .... Originally, these states were and are still known and referred to as the 'Hausa Bakwai' (Seven Hausa State) namely Biram, Daura, Gobir, Kano, Rano, Katsina and Zazzau. The direct opposite (seven) other settlements or states in which non-Hausa speaking people reside has been denoted by a deragatory term known as 'Banza-Bakwai'.[3] Most of the inhabitants who occupied this area could either not speak, comprehend or communicate fluently in Hausa. Thus the use of abusive and inappropriate word to describe their location. However, due to long tradition, they do not consider this as hostile or agressive remark that earn their wrath or infuriated them, rather, they view it as a joke. Quite a number of prominent scholars described

this area of Hausaland at different period of its historical evolution. And each of them highlighting the most visible features discernible from their assessment as well as stressing peculiar phenomenon and pattern of growth.

"The early city states of Hausaland in what are now the ten (10) Northern States of Nigeria, were founded and established by about the 13th century."[4] The legendry tale, didactic, myths, epics, written records and epitomes have fully propagated and indoctrinated the local inhabitants about the traditional story of Bayajidda-Abu Yazid who was regarded as crucial factor to be reckoned with in the evolution of Hausa/Banza Banza States and can be traced from this middle east prince. The traditional story of Abu Yazid explains vividly how the original seven states came into existence. This theory is highly speculative among the inhabitants, though not dependable.

According to this legend, Bayajidda (Abu Yazid), son of the King of Bagdad came to Daura during his military adventure. His fame came to a lime light when in the process of getting water from the central well, killed a terror snake. Prior to his arrival, this snake dictates it own terms to the people of this ancient city as to the conduct of fetching water from this central well. Also, this town was governed by a women queen at the time known as 'Daurama'. Out of sympathy for this act, the queen married Bayajidda.

The snake which, hitherto had stubbornly deprived the people of Daura the opportunity to fetch one of the major necessities of life i.e. (water) was eliminated. Before the arrival of this valiant prince, the snake used to threatened the people of Daura, thus limiting their frequenting of the central well to once per week. That is to say all the people could only have access to the well to fetch water on weekly basis. This episode might be further appreciated, if we recall of a similar occurence of a She-camel-Naqtal-Salih, which was brought to the people of Samud as a token because of their arrogance to and disbelief of their prophet Salih (A.S.). Both events share common attributes that is preventing people free and regular access to get water for daily communal purposes. But in the case of the later, the order or imposition was purely divine, the tribe of Samud were to be held responsible for this consequence, since they consistently refused to acknowledge the prophethood of Salih (A.S.) and to worship ONE GOD, rather, they resorted to ta-int and scoop his warning to the extent of soliciting for a token! Also, in the case Salih (A.S.) and the She-Camel which was addressed by him as 'camel of God' which should not be hurt or injured, the injunction ordained by Allah (SWT) was that a 'central well' existed in the whole community and the distribution of water should alternate between the 'She-camel' and they killed her which became the source of their destruction.[6]

As a result of the elimination of the snake that constituted a nuisance to the people of Daura by the courageous endeavour exhibited by Bayajidda, Daurama the queen of Daura was married to the hero. Thus, he became the King of Daura and husband of Daurama. He reigned for a few decades, with his wife Daurama, who delivered seven sons to him. This ushered in an era of peace, harmony and tranquility among the people of Daura. The offsprings were later to be founders of the historical Hausa Bakwai-viz Gunguma (Zazzau), Kumayo (Kano), Bawo (Rano) ... Therefore the product of the marriage between Bayajidda and Daurama became the undisputed rulers of Daura, Kano, Gobir, Biram also called Garun-Gabas, Zazzau, which later became Zaria and Katsina.[7]

Beyond the original or genuine Hausa Bakwai as we were made to believe, emerged other states i.e. Gwari, Kebbi, Kwararrafa, Nupe, Yawuri and Zamfara. They were not entirely genuine Hausas, Kwararrafa for instance, was a state of the Jukun people in present Gongola State, who defeated Kano at one time. They were called 'Banza-Bakwai', which connotes not genuine Hausas as distinct from the original Hausa Bakwai.

TRADITION

According to the Kano Chronicle, the history of Hausa States has predominantly tends to emphasise and assert the position and status exerted and enjoyed by

the ruling class-sarki or kingship institution which was properly well documented at the expense of the talakawa, peasants. Another important aspect that was highlighted, is trade, commerce, and industry necessary for economic survival in which the powerful states of Kano and Zazzau actively took part. This enables them to secure strategic materials, sophisticated equipments and obtained classified or confidential information through the Trans-Sahara trade routes across the Sahara to the North. And by the 17th century, the Hausa states had developed strong trading links with neighbouring states such as Oyo, Dahomey and the Ashanti empires to the south and south west. There were also important trade routes eastward to the Nile valley from Kano, which progressively became the most powerful and citadal of business of the Hausa States.

The Hausa cities became great centres of traditional industries through their trading contacts with neighbouring states, more fundamently 'slaves markets'. Such industries that prospered and boomed included leather-making, weaving, metal works, and other domestic occupation which are still important. They were however, crippled as a result of flooding the local markets with superior, high-quality manufactured goods imported from Europe. So they disappeared completely.

The cities were mostly typically surrounded by high walls or fortification with gigantic and strong gates to defend them against any form of external invasion or aggression. In Zaria, such walls are referred to as Amina walls after the name of the Queen of Zazzau who built them, There were farmland inside the walls so that food could be cultivated even if towns were under siege.

CRUCIAL FACTOR DEVELOPMENT

In the early 19th century, the entire Hausa states were engulped in the most remarkable revolutionary reform movement i.e. Jihad of Sheikh Usman Ibn Fodio, whose impact was felt in the whole area and beyond. The significance and repercussion of this jihad is to restore and revive Islamic principles, jurisprudence, learning and scholarship, that were hitherto decadent. It is aimed to ensure that sanity prevailed in religious, social, economic, political fabric of the society, to invigorate the process of justice, reactivate the administrative machinery and restore past image and glory of Islamic social and legal system. Fundamentally, the objective or philosophy of the Mujahidden was laying down certain basic pre-requites necessary for proper overhauling of the society. The period under review can be describe as Renaisance, Reformation, Englishenment and technological era. It is indeed a very challenging task but considering the conditions prevailing at the time, the change over was achieved with great efforts

and sacrifice. Islamic principles, scholarship and learning were restored. The ideology was based on the unconditional surrender to rule, verdict and laws espoused by Almighty God. Koran is the legal code complemented by the Hadith of the Prophet (SAW) and the Ijma-consensus and interpretation of the koranic verses and Hadith by learned, pious and erudite Ulama.

The Habe rulers who deliberately continued to infringe, neglect and condemn the laws and principles of Islam through corrupt practices, undue molestation and social misdeeds for many decades were completely ransacked and uprooted. The Islamic reform movement triumphed, thus a theocratic government was established under Sheikh Usman Ibn Fodio, as the Amirul-mumineen with headquarter in Sokoto which became the religious, spiritual, political, social and cultural centre of the Hausa States. Sokoto as the new central capital assumed a very important position. It was accorded twin name i.e. Sokoto/ Hausa indiscriminately by the people. The later name 'Hausa' even became more pronounced to an outsider visiting the town who instead of calling it by its proper name (Sokoto) will rather called it 'Hausa'. And he would prefer to answer an enquirer that "I am going to Hausa, to pay homage and pay visit to the grave of great Mujahideen Sheikh Usman Ibn Fodio." Sokoto is only a personal, more specific name, but Hausa has connotative meaning.

REFORMS

Prior to the execution of the Jihad in Hausaland, the former seven Hausa States were independent and autonomous. The pattern or machinery for the administration from one city to the other had limited impact, and hence was considered to be inappropriate, obsolete and irrelevant to the new society under the jihad leaders. Infact the policies, programmes and decision making process of the Pre-jihad administration were designed, ostensibly, to serve few vested interest, disregarding the genuine or latent felt needs of the people. On the other hand, the policies and decision-making process, as well as social justice and general administration of the jihad leaders were geared towards the evolution of an ideal society encompassing radical and drastic changes from the retrospective system of the pre-jihad period. The entire machinery of the states was critically re-appraised in the light of new circumstances and societal needs. In addition a complete evaluation, re-orientation and far reaching changes were introduced for the betterment of the new Islamic communities. These are designed to help and assist in the proper governance of the citizenry with distinct philosophy and orientation background. It is aimed to offer guidance and direction as opposed to erstwhile despotic system operated prior to the jihad.

During this period, a considerable progress in all facet of human endeavour had been recorded in Hausaland. It would not be unreasonable or an

exaggeration to describe this era as the 'golden age' of Hausaland, since it is glaringly visible that the society prospered both spiritually, educationally, socially and highly motivated. The peak of this civilisation was reached within a limited space of time and it ushered in all aspect of social life such as education, commerce, industry, trade, technology, social progress, industrial undertakings and economic growth. Continuity was disrupted by the abrupt imperial intervention and the inevitable colonial domination.

4:2 HAUSALAND AND ITS PEOPLE

Prominently, Hausa is the word or term ascribed to a particular ethnic or linguistic group who can be conspicously identified by certain traits in their mode of appearance and are also uniquely understood from the way and manner in which they communicate with each other with whom they share a common language.* Also they are associated or recognised by numerous social trait and characteristic as noted or witnessed by different people. As mentioned earlier, Hausa is performing a dual role or function. Firstly it is the name of the language spoken by about 70% of West African inhabitants. According to Greenberg's language classification, Hausa linguistically belongs to the Nilo Hamitic language family. Secondly, Hausa represents a region occupied by those who speak the

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*For example: Afuno by the Barebari, Kenchi by the Nupe, Abakwa and Abakwariga by the Jukun and most peoples of the Benne valley, Gambari, Mullah and

language hence the use of KASAR HAUSA in the Hausa literature to mean region or country of the Hausa people.

Etymologically, the Hausa word is typically used to describe Hausa-speaking people who are the backbone of the people residing in the area and it is a generally accepted fact that Hausa as a language constituted a veritable medium of communication. It has enjoyed a priveledge position probably not enjoyed by any other vernacular languages in the region. Perhaps, this factor alone explains Hausa's pervasive impact and the deepest assimilation, cultural absorption and influence it has weilded over other ethnic, tribal or linguistic groups. Hausa has been widely described as a trading language extensively used by merchants, traders, travellers, explorers, scholars and preachers. The adoptation and domestication of Hausa has very much influenced the social, economic, political and cultural development of Hausaland to a considerable extent that tremendous progress in all aspect of the social activities were recorded; its level and degree of civilisation, skills and intellectual endeavour proved to be remarkable, permanent, dynamic, effective and significant.

Hausawa or Hausa people are "the agglomeration of numerous tribes, ethnic or social groups that had come together through mutual contact either incidentally or deliberately and adopted one common medium on

reasonably accepted terms and conditions through the formal or informal process of intermarriage, assimilation, acculturation indoctrination, war and absorption...."etc.*

Geographically, the territorial boundaries of Hausaland can be recognised clearly, "as they may have been before the continued disnication of the sahara had caused many Hausa-speaking people, particularly of the Gobirawa stock living well to the North, to move southwards during the first millennium A.D. And also before the border areas which were then thinly populated by the Hausas occupied by the Tuareg, the Fulani and the Barebari immigrants in the present millenium A.D."[9] However, it must be cautioned that these boundaries are not exact, and they do not reflect the current distribution of Hausa language and culture even in the Northern Nigeria area. They are simply assumed as the territorial bounds of the Hausa states of GOBIR, KABI (KEBBI), DAURA, KATSINA, ZAMFARA, KANO, RANO, and GARUN GABAS or the eastern wall or BIRAM as it is called.

Historically, culturally and linguistically, I tried to give a mental image, with clear demarcation for the purpose of this study, of what "is still the area which the majority of the people who spoke Hausa

*For instance, within the boundaries of Hausaland, there is a non-Hausa language which has survived the semantic pressure of Hausa language..... For ethnographical accounts of these and other ethnic groups which had similar relationships with the Hausa, see C. K. Meek, Tribal Studies in Northern Nigeria, (2 vols. London 1931) and V. N. Low, Three Nigerian Emirates: A Study in Oral Traditions, (Evanston, 1972).

as their first and only language, and the cultural and social traits most oftenly associated with the Hausa people predominated."* But the highlighted area is only approximately except for some consolidation.

On the origin of the Hausa people, Abdullahi Smith has speculated "that the people who lived in Hausaland at the end of the 15th century, by which time all the former Hausa Kingdoms had been established"[10] - lived there from time immemorial, though their distribution within the zone had undoubtedly changed due to internal migrations from outside Hausaland.

Throughout its history, the Hausa ethnic unit has been described as "an assimilating ethnic entity and the Hausa language a colonising one to the extent that many people who were not originally Hausa by descent and did not use Hausa as their first language later become Hausas through assimilation." (This assertion was made by Mahdi Adamu, in the Hausa Factor in West African History, page 2).

This process of Hausanisation especially in the Northern States of Nigeria has dwarfed and overshadowed

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*But since the 15th century, the combined effect of the southward movements of the Hausa people and the coming in of Tuareg, Fulani and Barebari immigrants caused the development of two marches of Hausaland, the Northern and the Eastern in which, though the Hausa language continued to be commonest language, it was no longer spoken as the first language by the majority of the inhabitants.

the extent and spread of numerous minority or vernacular languages to such a degree that their continued existence or survival is largely threatened. Indeed, the single factor detrimental to this has been attributed to the pervasive impact and positive influence of Hausa as a proxy, convenient, dynamic, durable, transitive, uniform and most appropriate medium of communication having the widest audience and enthusiastic appeal to the audience.

It is not possible to give a simple and all embracing definition of a Hausa person because different criteria were and are still used by different people at different times and place to define who was Hausa or not. For the sake of clarity a clue is provided which tends to identify certain peculiar factors or characteristics commonly used to separate a purely Hausa person from non-Hausa speaking individual. These include historical claims, cultural traits, social values, religion and language.

4:3 HAUSA SOCIETY AND ITS INFORMATION NEEDS

Basically, Hausa society during the Pre-Colonial period was illiterate in the pre-jihad era and the form of communication oral in nature. After jihad, communication was in Arabic especially within small elite circle. In terms of its level of communication, messages were transmitted orally and were very effective. However, this kind of message or information network lacks precision and is not always

static. Except for scholarly communication which is uncommon and rare. Each level or stratum of the communication is highly repetative, redundant and incomprehensible. Signals, gestures and attitudes give one the impression of what the situation is all about. The scope and coverage of information was not wide enough to cover the entire area. The channels were limited ranging from family, community or society and later it is relayed to all directions through the formal and informal process used to transmit information. These includes oral transmission in form of story telling, legends, saga, epic, didactic tales and much later on in graphic form i.e. well-recorded and documented.

The major flaws inherent in the oral transmission is the fact that it lacks permanency and is not static. The adoption of a written script facilitates the adequate storage, recording and documentation of both current and retrospective information.

Essentially, the primary ingredients that can be used for the smooth transmission and conveyance of information services to any society are central. medium, effective channel and the peoples awareness that such avenues exist to serve their basic need.

At the family level, social interaction was not elaborate and sophisticated, but was rather simple, regular and operated hitch-free. It depends on one's ability to 'possess' a good retentive memory plus some nmemonic aids which enable one to properly grasp

past events and compare them with present circumstances in order to draw judgements, conclusions about future trends and outcomes. The organisation, recording and dissemination of information at this level is limited and has not really reached a desired stage of perfection. This is largely attributed to the fact that there was limited or restricted medium and channel. Information-message, current news, impression, expression have to be encoded orally, transmitted orally, decoded orally, retained and retrieved orally. It is too monotonous, time consuming and cumbersome. Obviously, there is a restrictions or difficulties that arise in the variety of channel and medium which can be effectively employed for better information services, the rate of vibration is very slow and inadequate. Furthermore, the non-availability of alternative medium and channels deteriorate or reduce its desired versatile impact.

Objectively, unbiased, and honest reporting of facts, events, issues is highly doubtful even at this stage, since it creates room for exaggeration, hyperbole and coloured vision elements.

Internally at the family, village, town, city or state level, the medium and channel could be described as sufficient and satisfactory in so much as they convey or transmit, inform and educate the consumer information seekers to the barest minimum. But the audience is highly individualistic, person to

person contact except on rare occasion when information to be communicated affect the entire people - i.e. family, village, town, city and country at large.

However the greatest drawback of this oral information system highlighted is lack of retention or retrieval device which are necessary for standardisation of information. Without standardisation different version of the same information will proliferate thus creating pollution, speculation, rumour mongering, leading to doubts, uncertainty, misinformations and even causing aura of confusion and suspicion.

At the external level, information about the outside world, in terms of issues and events are circulated by merchants, travellers, traders, roaming scholars ... It was the activities of these category of people which prompted the introduction of writing. As a result a visual, viable channel and medium were brought into use. It proved to be popular, permanent, both dynamic in coverage, static in format and very effective. Gradually, and steadily literacy began to make significant impact on the society as traders, merchants, travellers and scholars became more and more in contact with outside world. They acquired and imported new values, norms, innovations and technology. The limitations imposed by the non-availability of medium and channel in graphic form was resolved. Inevitably, it

facilitates the recording, documenting and transmission of information around and across the world. Gesture, symbols, art and printings purposedly composed to convey impression, expression or information gave a new impetus and horizon. The most outstanding development was the perfection and evolution of a script. It enables the pioneer literates or elites to exchange ideas and information among themselves. The impact continues to widen and broaden. It reached a climax during the Islamic revolution of Sheikh Usman, when efficiently perfected and dependable medium and channel were employed and became widely used to circulate, inform and educate the people.

This helped tremendously towards promoting, propagating, orientation and awakening peoples conscience about the ideals and philosophy of the jihad - which witnessed the largest sympathisers ever recorded in the history of Hausaland. Through the following vehicles - open air preachings, sermon, leafts, bronchures, manifestoes and bulletin, ... which diffused incessantly, information was disseminated and circulated to the entire nooks and corners of Hausaland in order to register support, evoke response, capture and permeate people's enthusiasm.

The jihad which erupted spontaneously like a volcano in Hausaland was a milestone and should be seen as the period of renaissance, reformation,

enlightenment, scholastic pursuits, academic endeavour, propaganda machinery and zealous mobilisation of the collective will of the people to doggedly fight ignorance, backwardness, and eliminate retrogressive forces in all their ramification.

The information needs of every society must be critically analysed and evaluated to make adequate provisions and expectations that are in consonance with societal norms, values and culture. They should reflect realistic goals set out to be achieve. Thus information can be acquired for three purposes or needs by every society. Firstly, information is needed for current awareness purposes i.e. issues and events are seen in their proper context and perspective. Secondly, there is need to keep track of what is informed so that one is abreast of knowledge in a particular area. Thirdly, information is needed for retrospective purposes.

More elaborately, we need information to inform, enlighten, educate, propagate, inculcate, instill and mobilise people to the task of nation-building, social progress, economic advancement and political independence. In order to instill proper discipline, and give positive guidance, orientation and right guidance, to ensure stability, survival and self-training, there is need for information to flow!

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6. It is widely speculated among the subjects interviewed in Katsina, Daura, Zaria, Kano that Hausa/Banza Bakwai theory has become inculcated into their memory through long tradition.

7. Adamu, Mahdi. Op. cit., p. 14.

8. Ibid., p. 5.

9. Ibid., p. 2.

CHAPTER FIVE

5:1 INFORMATION TRANSFER AND EXCHANGE IN PRE-COLONIAL HAUSALAND

The preceding chapters attempt to examine and highlight basic crucial elements desirable to the efficient operation of information services within a particular area. They are intended to serve as a preamble to this study.

In the same manner, other equally significant, though pragmatic instruments, tools and apparatus will be identified and discussed in this chapter. Every society devices specially designed techniques and apparatuses that are consistent with its social background. Essentially, media represent primary ingredients in the pursuance of information transfer within a given area. These tend to vary with level of sophostication and philosophical orientation. As 'conveyance mechanism', media or channels reflect the age in which they are applied for differing need and purpose. For the effective transmission and diffusion of information in the society, the need for a dynamic, durable and veritable medium and channel is critical. These variables are further evaluated in the light of the reality of the situation, so as to view issues and events in their proper perspective.

This chapter will explore the techniques and manner through which information is widely distributed, and disseminated to different categories and levels of users in Pre-Colonial Hausaland and beyond.

The processes involved in the vigorous task of 'informing' and 'propagating' of salient ideas and concepts needed for individual or group participation with a view to awaken, mobilise and enlighten the people in Pre-Colonial Hausaland. This is necessary in order to determine the extent and versatility of the medium employed for the communication of ideas, issues and events prevailing in the area. It is also pertinent that the study, reconstructs to what extent had the system achieved the desired impact, and find out how relevant, dependable and hitchfree was the operation of the system as well as to discover bottlenecks and how they are overcomed?

Transfer and exchange of information implies the transplanting and sharing of certain values, morms and attitudes inculcated either deliberately or subconciously. This is part of the socialisation process of imparting, instructing, and informing people formally or informally either by actions or deeds, through the acquisition of skills and that is not an isolated phenomenon which is done or performed haphazardly without any laid down procedures, pattern or stages. The nature, scope and objective of the transfer and exchange of information is primarily aimed to integrate, foster, instill and imbibe fundamental norms, values and attitudes perceived to be positive for the social interaction and well-being of the entire society.

Education, according to Peter, means among other things, "passing a great deal of information."[1] The level of sophistication will be largely determined by certain factors. Such include peculiar conditions, degree of understanding between the person passing t the information on the one hand, and the inquirer or audience intended to be reached on the other. This act of passing information can only be accomplished by enlightened people such as those who frequently and regularly use recognised and acceptable medium or resource centres otherwise called libraries to seek information. As one writer puts it:-

> "An informed man is one with a mind lifted out of blind alleys', usually as a result of becoming exposed to a wide range of learning experiences under different situations and over a period of time."2

The mind cannot be lifted out of blind alleys without a reasonable degree of effort in the gathering, recording, documenting and retrieval, and transmission of knowledge or information. Similarly, it is imperative that a corresponding degree of need existed which would lead to the utilisation of recorded information through the improved channel and perfected medium designed to facilitate the inflow of information from various source carefully monitored to ensure that the philosophy and objective are achieved.

5:2 INFORMATION SERVICE STRATEGY

The exploitation, manipulation, handling and accessibility of information/knowledge had been invariably pursued at different stage and level of society, with different emphasis and orientation because information/knowledge is varied and dynamic. It is a phenomenon related to environmental exposure which entails the provision of rapid knowledge or information to individual or group which is rapidly utilised for differning needs and purposes. Information service strategy involves the careful preparation and dissemination of information with a view to achieving some degree of success in creating both current and retrospective awareness. Inevitably, this will lead towards the propagation, mobilisation andcultivation of right values and norms, attitudes and aspirations - thus resulting in the upliftment of spiritual, psychological, and social tendencies.

In Pre-Colonial Hausaland, information service is essentially based on the concept of development: thus it proclaimed that it primarily existed "fill a vacuum....i.e. to form public opinion, to orientate the people 'correctly' and to do so with gist of information which is topical and truthful, but socially meaningful at the same time."[3]

Traditional information services operates within a social framework under peculiar prevailing conditions. This implies variation because certain factors differ from one person to another and from community to community.

5:3 MANUSCRIPT COLLECTION AS AN AGENCY OF HUMAN COMMUNICATION

The unique role performed by the manuscript collection as an agency in the provision of information service is a historical reality. It is indeed the earliest prototypes of data bank largely responsible for collecting and gathering of information dealing, with various aspect of the society in different field of human endeavour. In most cases this task is also closely supervised by central authority in order to ensure that only information properly scrutinised were recorded for the purpose of eventual dissemination if not classified as confidential. A great deal of material received were rapidly utilised through 'referral service'. However, different data banks or information centres, prepare information digest for their clients who search for more selective, specific, and appropriate information tailored to their scholarly needs.

The functions of data bank and information centres* include: recording and processing every kind of current and retrospective bits and pieces of information with direct bearing and relevance to the society. They also monitor and keep track of all existing channels in order to collect and gather information which is centrally located for quick access and retrieval.

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*The centres were created primarily to cater for the daily information needs of scholars, in different fields especially historians who lacked sufficient material for the study of Nigerian history before the colonial period. The Northern History Research Scheme was first conceived in the 1960, by K. O. Dike, as an inter-disciplinary research project combining the resources of both the then University College Ibadan and the then Northern Nigerian Government. The 'recovery' of the Arabic script literature of the North was initiated. The earliest "recovered" item of which dates from the 17th century in other Nigerian languages (e.g. Hausa, Fulani, Bolanci, Kanembu, Nupe and Yoruba) written in the Arabic script. This material in general refers mainly to the history of Hausaland and Bornu, but can be expected to throw much light also in other related fields. The existence of this fund of material has, of course, been a matter of common knowledge. But very little work of a systematic nature has been done on it because the material is very widely dispersed and, at that time, mostly preserved in private possession of mallams.

The method employed for the collection of 'manuscripts was through field work by a group of touring team's. Like treasure hunters, they succeeded in retrieving considerable volume of manuscripts including some works of eminent Nigerian scholars. Besides, there is the invaluable collection of administrative correspondence. As the entries and 'field notes' show, some positive results were achieved. Having collected and recovered the materials, the problem of organisation, cataloguing and indexing of the manuscript Arabic script literature was necessary for proper access effective utilisation. In the catalogue, entries are alphabetically arranged. The author is followed by the title of work in order to discriminate the information contained in one document from the other.

The combination and unification of the various media and channels help to eliminate duplication and prejudices i.e. biases and rumour mongering. The integration of the medium and channels is further aimed to achieve uniformity and standardisation. This centralised pool will naturally serve the daily information needs of the society from time to time as an 'intermediary' through which relevant and useful information is diffused and transmitted across the region and even beyond. The agency provides the necessary tools and apparatuses used in the processing, storage and dissemination of the desired information. It collates, glean, replenish and up to date certain types of news, knowledge and information ranging from basic, factual, search and research for easy access and retrievability. These 'inputs' constitute the necessary ingredients in the pursuance of civic information service.[4] The transfer and exchange of any desired information in Pre-Colonial Hausaland was crucial to the social transformation and integration of the entire society.

The preservation and conservation of the cultural heritage of society was undisputably rested in the principal medium i.e. centralised societal agency or information data bank serving as a 'resource pool'. Through the resource pool, the society communicated and interacted in order to

quench her thirst for information on certain topical issues and events both current and retrospective in nature and scope.

The services of the agency at various levels were largely dictated by the type of medium employed i.e. whether it is popular or esoteric. In the traditional context, the channels were numerous, complex and diverse. They also ranged from formal to informal, dynamic and static, oral and written, reflecting different trends and conveying different messages, expressing the different needs of the receivers. The channels were highly efficient, durable and provided at different levels and stratum of the society. Each directed to different consumers serving different purposes with varying degree of usefulness, authenticity, veracity, reliability, relevance and objectivity. More fundamentally, each group or segment within a social unit reacted and, responded to such information differently.

The social framework through which information was channelled and conveyed within traditional boundaries in Pre-Colonial Hausaland were central authority, family level, professional/occupational group, kingship, trade routes, traders, travellers, scholars and pilgrims. These represent the most popular channels employing a limited range of media to transfer and exchange information across the top

and bottom of the entire society. These channels had been identified as major instrument employed in the process of transmitting information in Pre-Colonial Hausaland using different types of tools and apparatus.

5:4 PROCESS OF INFORMATION TRANSFER AND EXCHANGE IN PRE-COLONIAL HAUSALAND

The trans-saharan trade routes over which information services penetrated served as coherent lines of communication between the neighbouring kingdoms and stronger Islamic centres. This period witnessed the rise of freelance information service practised by information brokers.

In Pre-Colonial Hausaland, the basic social unit where initial information service were usually first ignited is at the family level. This is probably the most elementary channel. Most frequently the medium used was verbal (oral). In Pre-literate society within a family circle, basic facts i.e. norms, values and attitudes of a society were aimed to be inculcated into the young ones through the long process of socialisation. Essential components imparted at other levels include rules and regulation governing marriage, divorce, method of production, the security system and, in case of nomadic tribes, the use of a particular grazing land for specific tribe to avoid social strife.

IBN Batuta, a Berber traveller who visited Hausaland in the 19th century was an observer who had been asked to report about this area by the

Sultan of Fez, and he commented on "the socialisation process peculiar to Hausaland and (he) particularly admired the love for justice and fair dealing that was every where, and he further remarked on the complete regard for law that made thieves unknown."[5] With reference to the socialisation process it can be assumed that Ibn Batuta confirmed the orderly administrative set-up of the region which relies heavily on the information network. Since without effective machinery to communicate far-reaching decisions taken at the administrative arm, the proper orientation and guidance the society will not have conducted its affairs in an orderly manner. This indicates that information service was vigorously pursued at different levels of the society with differing purposes, emphasis and orientation.

The role played by yet another remarkable channel i.e. ward or hamlet head in the dissemination of information was generally acknowledged to cover a wide scope and assume a great significance. At this level, the audience or recipient, having received the 'input' will readily react positively to the letter and spirit of the content of the message either by action or consistently responding to the order, summon and announcements. Such brief communications are quickly relayed across the social fabric of the society conveying current issues or events. They were either vibrated in the verbal form

through the famous medium called "MAISHELA" or "KAKAKI" (local hamlet, village or town crier) prevalent in pre-literate society or by means of information bulletin widely issued in the form of leaflets which were of a later development. This type of information is usually of social, economic, political and cultural significance or value. Despite the fact that it is of ephemerel value, at the moment of delivery it is regarded as a crucial and current stuff. A typical example of this kind of information might be a concern for the formation of a vigilance group to serve as society's watchman against external incursion. This system is very effective and ensures rapid delivery of the message and quick response from the populace. The same medium is employed by village and town central authority to communicate urgent message to the people.

The headquarters or capital are usually fortified towns where the central authority is represented by an emir who is a flag-bearer of the Caliph. The emir is directly responsible to the Caliph in Sokoto and in this way a considerable degree of information passes through various channels for onward transmission to the rural peasants.

On the other hand, under the Habe administration all subjects within an area of jurisdiction were under the autocratic dictatatorship of the king e.g. the example of Nafata of Gobir. In KITAB-AL-FARO

believed to have been written by Sheikh Usman Dan Fodio, "the Habe rulers did not allow free flow of information generally in society. They might do in certain directions like consulting oracles and military intelligence."[6] However, important bits and pieces of information were to a great extent censored and monopolised. This was characterised by the Shehu's condemnation and accusation of Habe rulers for imposing punishments and oppressive taxation, and of bribery, corruption of the law and tranny, as well as sins against religion. This was largely brought about because the people were in complete darkness and perpetual ignorance which was a deliberate strategy adopted by the rulers to exploit the people - if the people were given the right guidance and orientation, well enlightened and informed, knew about the concept of equality, society to be based on sound moral principles, then unlawful punishment and corruption would not have been condoned. Thus lack of proper information and appropriate knowledge on the part of the people had resulted in the social, economic, moral and political deprivation and, was detrimental to their progress.

This situation was completely eased when jihad was executed. The post-jihad government had a clear conception of the essence, value and effect that adequate information service could have towards the general education, enlightenment and awareness

of the entire Ummah. The philosophy and orientation of the Ummah were similar and identical. It was a manifestation of the true desire to rid society of ignorance, illiteracy and transplant cultural renaissance which require the complete overhauling of the erstwhile information services based on 'class-structure'. In the system previously operated before the jihad, there was a closed kind of system in practice similar to what a 20th century traditional ruler maintains. This traditional ruler still maintained that old-fashioned mentality of the yester years. It was during the inception of the U.P.E. in 1979 that "one ruler was reported as saying that if all the children were enrolled into the programme and successfully attained reasonable measure of education, then what proportion of people would be left for the traditional rulers to govern."* This kind of utterance completely negate the principles and philosophy of information services pursued vigorously with the inception of the Sokoto Caliphate.

In the post-jihad period there was a new philosophy of the need for effective, rapid and relevant provision of information service in all

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*This statement was attributed to an 'Emir' and widely narrated by his subject in one of the study area. The people cited this example to show how knowledge and information was deliberately blocked. Thus to continue in perpetual state of darkness and ignorance, so that they could easily exploited.

facet of human endeavour. An important factor to ensure its proper application was the integration of the 'ILM' (Knowledge), 'AKHBAR' (Information). These terms are synonymous and to some extent interrelated. This period was a landmark to inculcate, guide, 'orientate' and train the entire people to appreciate and feel receptive to Islamic ideas relating to God. Thus, the philosophy sharply contrasted with 1790 or the end of 18th century when people were not allowed free access to information.

The information service in post-jihad Hausaland was much more comprehensive. It consisted of different sort of things from which contemporary information service were composed of. This is because the post-jihad information system was based on sober philosophy and broader perspective than fragmented by modern connotation. Information service in those days included the totality of all aspect of what is called organised formal education today. In the late 19th century this area was subdued under Western Imperialism and control. This resulted in the fragmentation of 'ILM' and 'AKHBAR' which became largely secularised. The concept of information service was inevitably secularised during the colonial period. But the ideology of Islamic information system represents a higher level of human development in Hausaland because of its emphasis on literacy.

During this period, a veritable medium widely used for civic information service in Pre-Colonial Hausaland were oral classes. The purpose for oral classes was to teach non-literate people on topical aspect such as fiqh, tafsir in vernacular language by the erudite 'ulama' reading and interpreting the meaning of the book. The Sokoto jihad developed the system of training teachers because training was an essential element in the dissemination of information. Another dimension was to the retention and storage of information. The 'Ulama performed dual function both serving as commentators as well as data bank of information; and the role of private collections as a means of preservation, retrieval and storage of knowledge or information.[7]

As a medium for the communication of ideas, concepts, thoughts, and issues, the 'Ulama of Hausaland represent an ideal resource pool' far esoteric than anything a pre-literate society could possibly hope to achieve even in our present times. Majority of the 'Ulama from Hausaland had mutual cooperation with their counterparts from other parts of the muslim world. For instance, they were in contact with the 'Ulama of Timbucto from the 15th century to the beginning of the 17th when Timbucto served as a great centre of Maliki legal studies. This obviously has considerable influence in Hausaland. Wangara, Almoravids, Kanuri itirerant scholars and immigrants continued to visit and

settle down permanently in Hausaland. They disseminated information about legal aspects of Islam. From the 15th century the cities of Hausaland, particularly Kano and Katsina, developed intellectual contact with North Africa and the great Islamic centres of Tlemcen and Sankore Mosques of Timbucto. In addition to the oral dispensation provided by 'Ulama, some basic textbooks and leaflets on fiqh in hand written form were widely circulated especially among the elite class. Basically books and leafts on shari'ah provided information clues to the people of Hausaland. During the period there was the development of Fatwa a lot of legal decision became readily available and known in Hausaland on various aspects of the social, economic, political, cultural and religious injunctions. Late 15th and 16th centuries was predominately the period for the spread of FATWA which witnessed considerable recording, storage and dissemination of information mainly as a result of the effort of itinerant scholars.

Timbucto, Borno, North African Scholars like Muhammed Al-Maghili left indelible mark of their intellectual contributions. Hausaland witnessed in the seventeenth century the rise of "indigenous" intelligentsia produced by its schools. In the same period, there was growth of local authorship and intensive literary activity. Typical example of the work produced by Al-Maghili still extant are Ahkam

Ahl Zimma i.e. (judgement relating to protected people), Taj-al-Din Fima Yajib ala al mulk i.e. (The obligations of Princes) and Wasiyya. Some of these judgements, Fatwa or legal decision have been discovered and are effectively used to disseminate information among the 'Ulama class. Other legal books like Mukhtassar Khalil also provides information on jurisprudence.[8] They all helped tremendously towards the spread of information. This was a formative stage which ushers in the training of a new breed of 'Ulama class who later succeeded as an effective vehicle in the collection, diffusion and dissemination of information digest required for individual and societal needs. One of these distinguished scholars who featured prominently in the intellectual life of Hausaland was Ibn al-Sabbagh (Dan Merina), described by Muhammadu Bello as the "Corridor of Knowledge". These 'Ulama classserved as basis for the development of early higher education conducting indepth research on issues and events which was later diffused through the normal channels for vigorous information services at the grassroots.

Another vital institution which served as a medium in which information was spread and disseminated is pilgrimage. People annually go to perform pilgrimage and came back to narrate their experiences of what they had seen, tell people what they learnt. The narration was very inspiring. New values were

acquired. However, the most popular route was not through Hausaland. It went through Timbucto - North East to Agades and North West to Egypt Sennar - Sudan across the road to holy land. The antiquity of the pilgrimage from Hausaland is difficult to establish. Large number of Borno, Mali and Songhai rulers did perform pilgrimage, but there is no record to indicate that any Hausa ruler ever performed pilgrimage at all.

Borno scholars, travellers and adventurers, traders passing through the trans-saharan trade routes as well as returning pilgrims of Borno and other neighbouring states, were in the habit of visiting Hausaland either for business transaction or sight-seeing. They too constitute another factor through which information of varied sorts, and covering wide-range of issues were exchange and transferred across the entire region of Hausaland and even beyond. It is through this vehicle rather than other conventional medium that information tends to spread like a bush-fire to the grassroot in an effort to create a well-informed, enlightened and oriented society. Thus creating awareness, mobilising people through the propagation of salient ideas relating to current issues and events in society. This process helped tremendously towards achieving 'self-sufficiency' in the distribution of information among individuals, groups and organisation within the social set up. This vehicle emphasised

the need for the proper utilisation of all available medium which served as coherent vehicle in the information transfer. It should be carefully monitored as convenient tools and within easy reach of the local populace. The system devised proved to be efficient, direct and accessable.

Nomads who lived in pastures i.e. pastoral people particularly the 'FULBE' there was among them a learned class of which the Mujjahids were members. These learned class of people were said to have settled in Hausaland for a very long time and with their learning, they had the credit of bringing more information into Hausaland. Prior to the jihad, this learning was largely confined within themselves. Most common information about marriage ceremonies, inheritance, burial rites, knowledge of medicine and the management of herds were diffused and conveyed to their Hausa folk. These were fundamental custom of the people that are refined to reflect Islamic outlook and thus integrated and unified.[9]

Other varied forms of information dissemination machinery with far reaching effect in Hausaland are chronicles and chronologies notably located in the Palaces of Emirs. These are largely organised and managed by court keepers or antiquarians. At the societal level due to inadequacies of the storage facility and their oral nature, local histories are manifested in the form of proverbs, poetry, songs, arts, paintings which serve as informal

forum widely disseminated through the 'KOJE', 'Gama-gari' and 'Kunnen Kano' later collectively known as 'Radiyo mai jini' media.[10]

Information services in Pre-Colonial Hausaland had been evolutionary through the decades. These were gradually revolutionised with the rate of societal growth. But the most conspicious media remained unchanged. Oral emphasis was still predominant only perhaps using new innovations, skills and techniques applicable to the context and setting of the cultural diversity.

Indigenous media developed for centuries still provide clue to the transformation of the present day information services. A significant step was reached as a product of the jihad era during which time people had acquired some degree of literacy. This facilitated the introduction of graphic media as channel for the conveyance of information especially among the 'Ulama' but still the oral dispensation served as a vehicle through which information reached the populace. Probably the concept of information service in graphic media was diffused to the post-jihad Hausaland from the famous University of Timbucto as a result of along scholastic and intellectual symbiotic relationship between the jihad leaders of Hausaland and the University.[11]

During this period the philosophy of the information service in the light of the societal

needs and aspirations of the people were formulated. This inevitably resulted in the setting-up of an information centre - Data bank. The Information Centre - Data Bank was an appreciation of the role of the library as an agency of human communication which provide the daily informational needs of the society i.e. religiously, socially, politically and economically. It was a depository centre involved in the recording, processing and dissemination of information.

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CHAPTER SIX

6:1 INFORMATION SERVICES IN PRE-COLONIAL HAUSALAND VIS-A-VIS CONTEMPORARY INFORMATION SERVICES

The concepts of Reference and Information Service is most often defined as "direct, personal assistance rendered to people, readers or clients in the pursuit of information: if the three common functions of reference and information services include acquisition, organisation and dissemination of information, the emphasis is directed primary towards the last of these aspects i.e. the dissemination function."[1] In post-jihad Hausaland information services were never considered a 'personal assistance' but a right that people must be given. Dissemination of information being the most important aspect of information service as the above quotation shows was a primary duty of the state towards its citizen. Thus, it is clear that the definition of information service cited is rather narrow when compared to what obtained in the post-jihad Hausaland. In an atmosphere where the state considers it necessary to feed the people with the right kind of information at the right time to enable them become conscious of various topical issues be they social, political, cultural or religious, the people do not have to express a desire to be informed let alone be 'assisted'.

It had been earlier noted that the character of reference and information service differs markedly among societies, both individually and in terms of erudition, knowledge and background, experience, training and exposure to the current activities. The present information system also tends to be urban-based. While post-jihad information service was directed towards both the urban and rural populace. The contemporary information service is too elitist. But the post-jihad information service in Hausaland was altruistic. It has been clearly established that though information services in every society, both contemporary and post-jihad, Pre-Colonial Hausaland have identical goals and objectives, they are radically different in terms of emphasis and orientation.

The ideology of the state and the philosophy of information services were integrated. This resulted into an incessant dissemination of information, knowledge, and education to all directions. Relevant information to the individual or group for particular societal needs were provided in both limited and wider scope.

6:2 FORMAL INFORMATION SERVICES

Specialised and general information services were consistently manifested in the provision of information and reference services at all levels of the society. Each piece of information was designed

to meet the needs of a given group or person within the larger social unit. Having critically digested and analysed the information the recipient will further spread it deliberately emphasising certain aspect to the audience. It is very useful and relevant to observe that such concept like current awareness service, user interest profile through the scanning of the bits and pieces of information, tangibly exists in the society. However, it is operated hitchfree using simple skills and techniques. The most unique elements or veritable agents were no less than the respected 'Ulama' serving as religious, historical and geographical data banks in the dissemination of information throughout post-jihad Pre-Colonial Hausaland. Essentially, mosques served as the citadel of knowledge or information. This was primarily by means of Khutbah (Sermons) on varied issues on the social life of the people. Mosques were therefore used to impart information to zealous listeners. This is true especially during Friday sermons. But other preachings were more frequent and on regular basis. The functions performed by mosques in post-jihad Pre-Colonial Hausaland far surpassed the functions most academic, special and even public libraries are performing today. They had made quite indelible impact on the educational, religious, political, social and economic progress of post-jihad Pre-Colonial Hausaland. The distinctive quality of

the information services offered at mosques lies in the fact that it is the most original in the sense that it is written, scrutinised and authoritative. It also combines oral and written medium using multiple channels, locally improvised apparatuses and tools towards the creating of a class-structure whose desire is to advance information at all levels of the society. A considerable amount of material are available in the form of manuscripts. A second principal agency used as a repository of information - though of limited scope, is the widely scattered private collections owned by various 'Ulama'.[2]

Pre-Colonial Hausaland whether it was Islamic or un-Islamic had its own unique information service. The Islamic information service, however, was more effective and was concerned with more profound development in the society. This is so because it is associated with literacy which resulted in the increase in the level of literacy.

6:3 ORAL OR INFORMAL INFORMATION SERVICES

I deliberately term this category of information as oral, informal and unconventional though quite a reasonable percentage of the people could only have access to information through this medium employing varying degree of channels ranging from simple gestures to oration. 'Koje', 'Kunnen - Kano' referred to as 'Rediyo-mai jini' - channel in the

spread of 'labari gama gari' epitomise the most popular media widely employed for the dissemination and transmission of information in Pre-Colonial Hausaland especially the pre-jihad era. During this period freelance information brokers served as the most veritable vehicle. These informal information diffused through oral literature and tradition were many and varied. They include legends, myths, story telling, folklores, ballads, epics, poems, poetry, verse and saga. All these categories of oral literature commonly employed as informal information device had mnemonic quality and were more useful and relevant to the youth class and women because they assist memory. They served the basic foundation for the rote-memorisation of the Qur'an by the children when eventually enrolled in Qur'anic schools by constant process of drill and practice. The oral literature or informal information service had been the most crucial stage in the intellectual development of the post-jihad Pre-Colonial Hausaland. This informal service helped greatly even among the adult class who enrolled in the oral classes discussed.

These compositions were widely circulated orally among different social units in Pre-Colonial Hausaland with different emphasis and orientation, depending upon the cultural background of customs, traditions, norms, and values. Both formal and informal information services so far highlighted were channels through which current issues, opinions

and trends as well as retrospective views were properly employed for the effective social transformation and integration of the entire Hausa people.

6:4 INFORMATION SOURCES: PAST AND PRESENT

The primary role of information sources of any sort whether oral or graphic irrespective of current or retrospective, past and present is to serve as dynamic channels for the transmission and dissemination of information services. Past information sources contained diverse and miscellanous data of retrospective information. Present information sources have current information.

Past information sources were indigenous, simple and direct compared with present information sources. The type of channel a society adopts will be largely determined by its level of sophistication, although present information sources are complex but efficient and durable. However, what matters is the social relevance and adaptability of the various sources for better service to the society.

"As the world has advanced, the task of information sources and services has became ever more complex and subtle to contribute to the liberation of mankind.... from what oppression and fear and to unite it in community and communion, solidarity and understanding. However unless some basic structural changes are introduced, the potential benefits of technological and information

services development will hardly be put at the disposal of the majority of mankind."[3] There is need to evaluate the social relevance, appropriateness and originality of the standard of information services pursued with a view to reflect on cultural realities. This is desirable to enable the society derive the potential benefits of the technological and information services development.

In the past through history, Pre-Colonial Hausaland have sought to improve their ability to received and assimilate information about their surroundings and at the same time to increase the speed, clarity and variety of indigenous methods for the transmission of information. Human beings have also developed a whole range of non-verbal means for conveying messages. A typical example of this point can be illustrated:-

> "..., signal fires, drawings and other forms of graphic symbols including the pictogram, followed the method which information was transmitted in the olden times"[4]

A kind of innovation or modification was introduced in order to re-inforce the basic media and channel towards the effective transmission of information. These demonstrative acts were derived from the cultural background and social experience of the society.

But what rendered human information particularly powerful than what you have seen above was the development of language for the potential scope and

depth which also gave rise to the content of information services prevailing today.[5] The interpersonal and intercommunal were the earliest traditional methods adopted for exchanging information. The advantage of this system shows that traditional information services were shaped. Interpersonal sources of information get to a small community or its destination normally by means of rare appearance of strangers, i.e. "travellers, pilgrims, nomads and soldiers."[6] Through these channels information was conveyed verbally which was liable to errors. They tend to be repetious, redundant and dupliciting thus becoming difficult and cumbersome to decipher.

Interpersonal ways and means of information have been transformed and modernised, and made suitable for present day needs. "Today we do not need the service of a person to carry information from a far distance which distorts the information from its original or primary source. Currently, the same face-to-face communication is used but by the means of a modern tools, such as the telephone which is a means of transmitting the human voice by electric current through wires or by a posted letter which are characters of sign that represent human sound."[7]

When we speak of an interpersonal channel today we mean that channel that reaches from person-to-person with such things interposed. By this we speak

and think of a mass-medium. It is usually a channel of information in which a machine is involved that is, the machine duplicates and distributes the information signs and in some other cases organisation like the staff of a newspaper or broadcasting stations. This point of interpersonal information clearly shows its difference with that of traditional system. The modern type of method has larger advantages over the previous type, because is sharper than the physical or face-to-face information system. The structure of the mass-media has grown tremendously without corresponding relevance and useful inflow of information services for societal needs.

The contemporary newspapers which are considered as one of the most veritable vehicle have been effectively used as a tool for conveying and circulating information all around the country without any difficulty. Many newspaper organisations of today which carry information on a daily basis and which maintain faster means of conveying information to different parts of the country within a very limited time are the direct decendant of the contribution of local newspaper that spread information known as 'village news'. It was written only in the local language which goes around on very few persons. Its distribution network also involved some problems and as such only a small number of copies of district village newspapers were received on weekly basis.

In Pre-Colonial Hausaland an individual had several kinds of media at his command that give information but three are very crucial, internalised and frequently used. One that carry his own message for example voice and gestures by the movement of the hand or head to indicate or illustrate an idea or feeling. This was sometimes done to convey friendly intention. Information was carried through the sense of touch - thus demonstrating something. Human voice and other organs of human body are known to serve as media apparatus. In fact such was known as pre-mass media devices. The grapevine-talking drum i.e. the 'talking drum' of Africa', were used by commercial travellers to communicate with their counterpart elsewhere. One basic fact about the 'talking-drum' was that it tries to imitate human voice. The smoke signal, e.g. the smoke signal of the Gade and Bassa[8] tribes of Keffi Local Government of Plateau State is still used to communicate information to their neighbours. This type of information dissemination was normally used in military operations during war and it was designed to mislead opponents about the intentions of their attackers. In addition, this method has been used in different circumstances not purely restricted to war situations. The message sticks of the Australian aborigines had been imitated by some tribes in Hausaland, so also is the blowing of flutes and trumpets especially among the Hausa people in the Northern Nigeria.

The town-crier 'mai-shela' was yet another source of traditional information machinery. The 'mai-shela' institution is still extant especially in the ancient cities of Zaria, Katsina, Kano, Sokoto and in other rural areas of the North. It is a process where two or three people are employed by the head of a community i.e. recognised authority to announce information or messages which were normally done at night when the village or city was quite and calm. In Pre-Colonial Hausaland, talking drums and blowing of trumpets (kakaki) might be called a machine (operators) which interposed in the communication process much as the newscaster and radio of today.

Presently, there are a number of information sources which belong to the scientific and technical link of the information network. These includes researchers written by field specialist. Documentation centers are also other sources of comprehensive information services. People today get information from referral centres and even from seminars that are delivered by eminent personalities or scholars. Translation services and conference proceedings constitute other sources of retrospective information. Manuscripts and periodical publishing are known to be other modern information sources.

Seand McBride sums it up in the following words:-

> "Information can also be acquired today from index and abstract, bibliographical records, personal correspondence which might be both internal and external, printed publications e.g. books, pamphlets, data compilation, graphics, reports on certain enquiries been set-up by any organisation or government, theses of academic work written in higher institution and even circulars given by a particular authority within a component set up."9

Information services were carried out in the past by demonstration, discussion and persuasion. This method which was possibly very slow cannot be compared to the modern communication devices such as telephones, telegrammes and computers that have the ability to reach you instantly. Traditional aspect of information services i.e. Ballad singers, story tellers, poetry, epic, group participation which portray the reminiscence of the traditional outlook of information services were transformed. They have been inserted into contemporary creative and performing arts media which are presented usually in group situation e.g. a movie theater, T.V. shows, video, slides and radios. They have been integrated to serve retrospective functions in our present context. Traditional information services were extended and inserted into modern communication network. Well organised villages in the olden days had a community made mini-radio station. Such stations are found in Nigeria around the eastern region and were privately owned. Public educational

forum that gave the locality within its limits information can be seen in different places.

Today technology, including application of science and engineering, creative efforts, and systems devices, have given room for modern ways of information which include the social, cultural and information media.[19] The flow of news had been developed and the industrialised countries through their various new agencies and well equipped radio and television stations as well as private organisations are monitoring activities in the Third World Countries with the sole aim of sabotaging, ridiculing and frustrating development in the region. The industrialised countries through the nefarious activities of their puppet regimes had succeeded in the cultural transplant of their economic, social, political philosophy and orientation. This inevitably resulted in the discarding of our cherished social norms and values consistent to societal needs. A typical examples of foreign media that are propaganda oriented and serving vested interest include the voice of America (VOA), British Broadcasting Corporation (BBC). These media organisations have a clear form of spatial distribution of information and correspondents more than the locally village media which gave information only to its limit of existence.

In the late 19th century, mobile cinema vans were organised annually in transporting information to the rural areas by exhibitions to educate people

on new improved methods of farming. Freelance information brokers i.e. 'Koje', 'Magori', 'Kunnen Kano' earlier highlighted were specially trained to disseminate information - through 'Rediyo mai jini' channel in the form of messages i.e. proverbs, poetry, poems. The major shortcoming inherent with human voice type of information is that it reached its destination only within its range, "but the written message travelled much faster than a runner, a horse, a bird, or a sailing ship which was ardous and dangerous."[11]

Today one needs to be trained as a professional in the art of disseminating information.

> "Present-day technology have been increased by development in the new science of information. Computers and data banks can be used now to collate, store and transmit millions of items of information."12

Despite the sophisticated type of information services of today, the traditional service type of information are still being reintroduced, re-activated and restored. For example, the Concord Group of Publishers have recently established the community Concord that gives information about localities throughout the 19 states of the country.

As shown by numerous ways of disseminating information in the past, the public at large are, to some extent, fully informed, although in rare cases one finds distortions or misinformation. Many factors are also responsible for distortions of

information. It can be observed that there was less concentration which resulted in less achievement of the message that had to be passed through a community and information tended to loose its value before getting to its destination. In short there was no accuracy in the transmission of information in Pre-Colonial Hausaland prior to the jihad. These are drawbacks in present day information service.

Unless the Pre-Colonial form of information services are enhanced, extended, refined and certain salient elements put to use today, our society will continue on cultural dependence imposed upon us by the media imperialism perpetrated by the so-called civilised world! The Port-Folio, 1861 cautioned "Dependence, whether literary or political is a state of degradation, fraught with disgrace; and dependence on foreign minds for what we can ourselves produce, is to the crime of indolence, the weakness of stupidity."* Despite the continous inventions of new technologies and increasing sophistication and complexity of interaction between people, the people are generally not properly informed.

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*I quoted this statement from the DAILY TIMES 22/4/1986, p. 3.

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CHAPTER SEVEN

7:1 SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

7:2 SUMMARY OF FINDINGS

This study has been divided into seven chapters. A summary of major issues highlighted in each chapter would obviously serve as an adequate comprehensive summary of findings of the entire work. The researcher therefore intends to re-capitulate them as follows:-

In chapter one, the researcher began by introducing the topic to be investigated from a broad perspective. The rationale for the existence of information service was then considered. Information services were found to be a basic resource manipulated by scholars, professional, [illegible] politicians and businessmen to weild power, control, influence and determine policies that affects different aspects of the society. This provides the theoretical framework upon which the study is based. Other items included in this chapter are statement of the problem, significance of the study, objectives of the study, scope and limitation, treatment of chapters and the methodology adopted for the conduct of the research.

The second chapter is entirely devoted to the review of related literature. This is aimed to give a vent to the study. The purpose is to furnish the reader with concrete background of relevant

literature. The chapter extensively examines various media and channels employed at different levels of the society for the conveyance and transmission of information services.

Chapter three dealt with the nature and power of information in general. It concentrates on the various universal definitions, meanings and functions of information and thus the role information performs in the transformation of society. This chapter, inevitably, reflects on important considerations such as the cultural and philosophical effects of information services perpetuated within a social setting geared towards social relevance and the development of results from societal and interpersonal interaction and attitudinal change.

Chapter four covers the historical antecedent of the area under study. The investigator attempts to visualises the area, its social structure, geography, people and tradition which are considered vital in determining the scope and complexity of the information services pursued. Also as a result of fundamental changes which took place in Pre-Colonial Hausaland, the information services were transformed, modified and overhauled in the light of societal needs, aspirations and philosophy. Finally, the information needs of people in this area are enumerated.

Chapter five is on Information Transfer and exchange in Pre-Colonial Hausaland goes further to explore the techniques through which information services were disseminated. This constituted a task of 'informing', 'awakening', 'mobilising' and 'propagating' of salient ideas and concepts needed for individual and group participation within Pre-Colonial Hausaland, in order to determine the medium of communication. The chapter also analyses information service strategy, manuscript as an agency of human communication and the process of information transfer and exchange in the area.

In chapter six which deals with information services in Pre-Colonial Hausaland vis-a-vis contemporary information services, the investigator tries to draw parallels, similarities and differences in order to establish certain assumptions and test validity. This was a kind of comparative approach to relate the Pre-Colonial information services and present ones. This is intended to demonstrate originality; relevance and philosophy of the two systems. Furthermore, the chapter focusses on changes, innovations and modifications that were introduced for improved services. In other words how adaptable the present system is with that of the Pre-Colonial period. The chapter tries to weigh and measure the scope, coverage and reflects on fundamental objectives deduced from both services under study in an entirely different social setting.

To recall what the study is all about and what it has set out to accomplish may require a re-statement of its objectives earlier stated as follows:-

(i) To pinpoint and highlight the fundamental changes achieved as a result of the modifications of the information structure to reflect societal needs.

(ii) To determine whether the information [illegible] services evolved in Hausaland took care of the actual information needs of the society.

(iii) To determine the extent to which this system helped the socio-economic development of the people.

(iv) To help administrators, policy-makers, education planners and researchers in defining present information needs and formulating national information policy.

As guidelines toward the accomplishment of the stated objectives, certain basic assumptions were made about the study which may need to be re-stated here. The essential specific assumptions drawn for this purpose are:-

(i) That information services in Pre-Colonial Hausaland were pursued with different emphasis and orientation.

(ii) That the percentage of literacy and level of awareness was higher in Pre-Colonial Hausaland than it is in our contemporary time.

(iii) Primarily the oral transmission (media) is the unique form of communication in a verbally oriented society.

(iv) The amount of information retrieved is limited to the individual's ability to memories considerable events in the early periods.

(v) During the period under review, there was a kind of information explosion which became not only restricted to space and time but transcends these barriers because records can be acquired and preserved.

During the conduct of the study the investigator attempted to:-

(a) Determine the nature and power of information in general.

(b) Analyse and evaluate the methodology, rationale and philosophy of Pre-Colonial Hausaland information services.

(c) Highlight noticeable aspects of the Pre-Colonial information services.

(d) Examine Hausa society and its information needs.

(e) Identify information transfer and exchange.

(f) Compare information services in Pre-Colonial Hausaland with that of the contemporary period.

It has been found that Pre-Colonial Hausaland information service were largely incorporated into the fold of contemporary information services with little modifications though with different emphasis, orientation and philosophy. Pre-Colonial information services were basically used as agents of socialisation and consistently applied for the proper guidance, reformation and training of the entire society. Current information services are highly secularised with emphasis on alien culture, norms and values. This inevitably resulted in our cultural dependence and submission to media imperialism.

The study also noted that the tools and apparatuses used in the conveyance and transmission of information were locally made but were very effective and highly transitive. Indeed it was through these various ways and means that information services of various sorts covering different field were transmitted to different categories, levels and groups of people designed to be served. Thus, the post jihad Pre-Colonial Hausaland had achieved a degree of 'self-sufficiency' in the provision of ideal information services, catering for the millions of its inhabitants. More importantly, the communication network of the period proved to be efficient, durable and dynamic.

The study also found that even within Pre-Colonial Hausaland, there was variation in the mode of information services provided. For example, the period before the jihad and post-jihad were parallel. This was so because they have different emphasis, orientation, and philosophy in the provision of information service. Pre-jihad era had a very conservative view about the dissemination of information, thus the people under this system were completely denied such essential service like the provision of useful information. Instead, they were left in perpetual darkness and ignorance which was deliberate so that the attention of the people could be diverted from real issues for easy manipulation and exploitation. During the Pre-jihad period information was hoarded.

However the information services in post-jihad Hausaland was much more comprehensive, radical and consistent. It was more elaborate and effective since it concerned itself with more profound development in society. Thus information services were designed to promote:-

(i) Public enlightenment through oral classes, leaflets, bronchures and sermons.

(ii) Indoctrination of ideals.

(iii) Propagating right values and attitudes.

(iv) Orientation of the character and pattern of social behaviour.

(v) Awareness of current trends prevailing in the society.

(vi) Mobilisation of Islamic ideology and principle.

Consequently, the period witnessed remarkable prosperity and progress in every field of human endeavour. Through the operation, monitoring and channeling of the right information to the right person who needed it had led to the realisation of goals that were considered to be crucial to the societal development and growth.

In the process of re-defining the philosophy and objective of information services tailored to the needs and aspirations of the society the post-jihad period employed indigeneous media and channels using Ajami script to record and document valuable historical records about the area. It also dealt with various aspect of the social, religious, cultural, economic, political activities and programmes. This was vigorously pursued as clearly demonstrated through the teaching and preaching tours carried out to various places in Hausaland. These were essentially geared towards inculcating right attitudes and positive norms and values required for better life. Thus, through public enlightenment campaigns, salient ideas were propagated. The entire society became mobilised, transplanting the virtues of awareness, conscientiousness and enlightenment.

The researcher found that present information services pursued and operated though very sophisticated and more advanced, owing to its indebtedness to the technological advancement, but is highly secularised, elitist and partly irrelevant. Media have been one-way channels of communication.

7:3 CONCLUSION

Information services in Pre-Colonial Hausaland were central to the transformation of the social, cultural, educational, political and economic outlook of the society. It had contributed immensely towards the growth, and degree of development which inevitably resulted in the proper orientation and guidance of the entire people. The role played by information services as an integral part of the 'socialisation process' in Pre-Colonial Hausaland helped tremendously in the advancement and progress of society. This was recorded in different fields of human endeavour such as social, political, economic and cultural.

However, the provision of information services in Pre-Colonial Hausaland were with different emphasis and orientation for differing needs and purposes. This obviously did reflect the fundamental philosophy of the service and its aims. The methodology was largely determined by the society's level of sophistication and its objectives.

Different media and channels were employed as societal devices in the process of disseminating information. The most conspicous medium are oral and graphic. The channels were varied i.e. scholars, pilgrims, and traders. The channels and media had been identified as major instruments employed in the process of transmitting information in Pre-Colonial Hausaland using different types of tools and apparatuses.

In Pre-Colonial Hausaland, information services were vigorously pursued with a view to achieving a certain degree of creating current and retrospective awareness. Thus propagating, mobilising and cultivating of right values and norms, attitudes and ideals consistent with societal needs and aspirations. This was especially true during the post-jihad period. In this period there was a new philosophy of the need for effective, rapid and relevant provision of information service. The information service in post-jihad Hausaland was much more comprehensive. The concept of Islamic information system represents a high level of human development in Hausaland because of its emphasis on literacy. Oral classes were popularly employed through veritable channel i.e. 'Ulama' who served dual function as commentators and data bank of information. These 'Ulama' served as basis for the development of early higher education conducting

indepth research on issues and events which were later diffused through the normal channels and medium for onward circulation to the grassroot.

Information services in Pre-Colonial Hausaland had been evolutionary over the decades. They were gradually revolutionised with the pace of societal growth. But the popular media remained unchanged. The oral emphasis was still predominant only perhaps using new innovations, skills and techniques. Indigenous media developed for centuries still provides clue to the transformation of the present day information services. They had made an indelible impact on the educational, religious, political, social and economic progress of post-jihad Pre-Colonial Hausaland. This study observed that it combined both oral and graphic medium using multiple channels, locally improvised apparatuses towards the creating of a class-structure whose desire was to advance information at all levels of the society.

Finally, Pre-Colonial Hausaland whether it is Islamic or un-Islamic had its own unique information service. The Islamic information service, however, was very effective and progressive. It was concerned with the profound development of the society. This is so because it is associated with literacy which resulted in an increase in the level of literacy.

7:4 RECOMMENDATIONS

In a survey conducted by Unesco, it discloses that 70% of the population of the world is lacking in adequate information facilities and thus denied effective enjoyment of the right to information.[1] Consequently, governments were invited to include in their economic plans adequate provision for the development of national information media and take this factor into account in their programmes. In order to achieve and realise this in our present context, certain 'program of concrete action' has to be planned and executed.

PEOPLE'S RIGHT TO KNOW

The Minister of Information and Culture is credited to have told the Sunday New Nigerian that the Federal Government planned to establish information booth in strategic places throughout the country. This was an obvious response to the yearning of the people to be better informed. Furthermore, in a recent interview the Minister stated that the booth would be sited at motor-parks, airports, railway stations, amusement parks and all such approved public places and would be adequately equipped. It is also the intention of the government to provide public address systems, handouts, posters and other valuable information materials free for distribution to the public.[2]

It is clear, therefore that the government attaches great importance to the right of the people to know so that the grassroot can be enlightened on the activities and programmes of the government. In order to make this venture a success, it is our recommendation that government should also appoint town-criers in rural areas to disseminate information.

Such a new approach to information, when fully operational will not only bridge the information gap between the government and the governed but will also give proper guidance and orientation and make the National Orientation Movement (NOM) more effective. It was on account of this that a meeting of all Commissioners of Information in the country was summoned with a view to deliberate upon and work out ways and means of devising an effective information system that could reach the grassroot. It is our recommendation, therefore, that:-

(a) Current practice whereby states information organs duplicate operations of the Federal Government should be checked to avoid dissipation of efforts and unnecessary waste of funds and manpower.

(b) The operations of the two organs are streamlined so that they can "complement and strengthen our information mechanism."

PAN-AFRICAN INFORMATION AGENCY (PANA) TO BREAK THE CARTEL AND MONOPOLY OF 'BIG FIVE' NEWS AGENCIES

The Pan-African Information Agency was founded in April 1979 at Addis Ababa following a convention

adopted by the African Ministers of Information. It has regional offices in Khartoum (Sudan), Kinshasa (Zaire), Lagos (Nigeria), Lusaka (Zambia), Tripoli (Libya). They receive information from National Agencies and transmit them to headquarters in Addis Ababa. The Pan-African Information Agency (PANA) should be the voice of the African continent as a centralised medium. It should endeavour to report objectively to the world on issues and events that would reflect true spirit and substance. Through its regional offices, the Pan-African Information Agency had considerably improved the image of Africa in the process of collecting and distributing an unbiased, objective information from the African view point. This is a credit to the agency.

The five agencies which supply international news in bulk - Assiciated Press (AP), United Press International (UPI), Reuters, Agence France Press (AFP) plus the Soviet Unions Tass have all emerged from the imperial and post-imperial activities of the last century, by which great powers tried to spread their news networks throughout their economic and political control.[3] This was to the detriment of developing countries of African continent. The four Western agencies alone send out, between them, 34 million words per day and claim to provide nine-tenths of the entire foreign news output of the world newspapers, radio and television stations.

The Pan-African Information Agency by competing with the big five is helping to break their monopoly in the African continent. The task a head of Pana is great. In order to make PANA more effective, it is our recommendation therefore that:-

(a) The principle of cooperation and coordination should be advocated between PANA and various National New Agencies e.g. News Agency of Nigeria (NAN).

(b) Proper staffing and equipment must be made available for the better operation of the agency both at its headquarters as well as regional centers.

(c) Access to information should be freely provided to PANA by all African countries to facilitate smooth information transfer.

(d) PANA should strive for a new philosophy of information service in order to ensure proper orientation and guidance of the people through its regional offices. An Afro-Centric approach to information.

NEED FOR EFFECTIVE SYSTEM OF PUBLIC ENLIGHTENMENT STRESSED.

In view of the decaying condition of the public enlightenment services to the present Nigeria society, appeals have been made to the appropriate authority to help resuscitate the situation from total collapse. For example, the permanent secretary in the Niger State Ministry of Information has stressed the need

for a more effective system of public enlightenment to enhance, promote, foster and sustain the level of awareness especially in the country-side among the populace in every segment of the society.[4] Exchanging views while receiving the newly appointed Chief Information Officer in the Federal Information Centre, Minna, the Permanent Secretary advised the Federal and State Information organs to cooperate and work hand in hand with each other for effective coverage and integration of the rural areas.[5] Based on his observation, our recommendation are as follows:-

(a) great priority should be attached to the dissemination of information to the rural areas.

(b) public enlightenment units of the Federal and State Information Ministries need to be reorganised and overhauled for effective service.

These public enlightenment units also need to carefully study and identify our information and communication needs.

IDENTIFYING OUR INFORMATION AND COMMUNICATION NEEDS

It is imperative that for us to make meaningful strides in the social, economic, and political aspirations, the agents of reaching and educating people should be seriously re-examined. Moreover "unless there is a structural reorganisation of the mass-media and the formulation of a comprehensive,

coherent national communication policy, the future will not be a radical departure from the past."[6] The mass-media as an agent of cultural transmission have a significant role to play in the formulation of a well articulated National Communications Policy. Therefore the government should seriously review the present communication policy with a view to improve 'mass-communication' to reflect the political and socio-economic goals of the nation. In a bid to achieve this. It is therefore, recommended that:-

(a) Present Information/Media Imperialism must be dismantled which largely contributed to our cultural dependence.

(b) A new philosophy and orientation should be sought to train and guide people correctly and rightly.

INFORMATION LEGISLATION, DECREES AND EDICTS

In view of many shortcomings and deficiencies in present information services, many countries have enacted legislations in order to ensure and facilitate hitchfree information services and also guard against misrepresentations. Countries should endeavour to study their past systems of communication and see in what way they can utilise them to suit mo modern technology. In Nigeria the old systems like 'Koje', 'Mai shela' and 'Kurmen Kano' - orally oriented sources should be integrated into the modern communication network. This will contribute

immensely towards the promotion of public enlightenment and awareness. Government should promulgate relevant decrees and edict to facilitate the adoption of our conventional methods of communication into our modern methods. Such integration is desirable and commendable to a considerable extent. Government can draw examples from other places to justify the promulgation of the decrees. In Liberia for example a decree has been promulgated against the spread of lies, rumours mongering and misinformation and there is no reason why our government cannot issue a similar decree. It is gratifying to note that the Benue State Government is preparing an edict that will overhaul the state information machinery so as to perform its major role of disseminating information to the grassroot.

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