



UNIVERSITI PUTRA MALAYSIA

***DYEING (RINI) ACTIVITY AS INTANGIBLE CULTURAL HERITAGE
IDENTITY AND SUSTAINABILITY PATTERNS AMONG DYERS
COMMUNITY IN KOFAR MATA KANO, NIGERIA***

ABUBAKAR SADIQ YOUNG

FEM 2022 1



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By

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**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,
in Fulfilment of the Requirements for the Degree of Doctor of Philosophy**

December 2021

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DEDICATION

This thesis is dedicated to my late wife Aisha (Ummah) Aminu Daneji, who was on this journey with me, for her encouragement and support. May Allahu Taala rewards her with the highest level of Jannah. Ameen



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the degree of Doctor of Philosophy

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December 2021

Chairman : Professor Asnarulkhadi bin Abu Samah, PhD
Faculty : Human Ecology

For centuries, Kofar Mata intangible cultural heritage (ICH)-dyeing has been Hausaland famous skill activity in textile making and trading. This has not only attracted people from Africa and other parts of the world to Kano but it has made the town strategic in commercial activities. Although, this one-time booming industry is on the verge of extinction due to new technology and cheap importation of textiles material, dyers struggle with challenges to keep up the ancient practice.

This study explored dyeing (*rini*) activity as intangible cultural heritage identity and sustainability patterns among dyers community in their continuous engagement in Kofar Mata, Kano, Nigeria. Specifically, the study explores to understand the reasons for the continuous engagement in dyeing pits from dyers community perspective, to understand the sustainable benefits to dyers and its community, to also identify the challenges hindering dyers engagement in the Kofar Mata dyeing, and strategies or measure to be taken to safeguard the traditional ICH dye practices. The research used the qualitative case study approach and data were collected through in-depth interviews with six (6) key informants, and six (6) other informants for Focus Group Discussion and observation.

Findings revealed that dyers factors influencing the continuous engagement in the Kofar Mata dyeing is a clear manifestation of cultural pride such as ancestral knowledge and family legacy, and cultural identity. Challenges hindering the dyers engagement in the dyeing activities are critical political and oppressive imbalance from the political class, lack of proper awareness among the dyers and environmental factors such as territorial encroachment of the dye pits landscape. The finding of the study also revealed sustainable benefits of dyers at Kofar Mata brings about social cohesion among all stakeholders; the dye pits residual is use as medicinal value to the community; and also

serves as tourism potentials; is an attire that portrait the social class dimension of fashion with identity in the society.

Strategies or measure to safeguard dyers of the dyeing industry are that proper recognition of dyers by government policy in terms of logistic supports, motivation, restructuring or introduction of modern technology into the ICH dyeing industry; securing the dye pits territorial dimensions; and opening a window of opportunities in marketability of the ICH products. Though dyers continuous engagement in Kofar Mata were characterized by critical political manipulation and oppression of policy makers in authority, however, addressing these issues will improve interaction among dyers and authorities. Stipends to these dyers as the Living Human Treasure (LHT) will enhance and improve their general wellbeing.

The study concluded that the LHT in Kofar Mata ICH are able to exhibit their practical expertise in dyeing skill, improved designing and marketability in their profession to enhance their socio- economic wellbeing, and at the same time influence and draw the authority's recognition to consider heritage practice to understand the sustainable benefits to dyers and its community as community development in the aspect of ICH Kofar Mata dyeing pits. The findings offered theoretical and policy implication that is core in understanding the dyers participation in safeguarding ICH in Kano, as their cultural life and identity. The findings offered theoretical and policy implication that is core in understanding the dyers participation in safeguarding ICH in Kano, as their cultural life and identity. Finally, the outcome of this study provides new knowledge on intangible cultural heritage and an important insight for relevant government cultural resource centers such as Kofar Mata dyeing industry. This also relate to the institutionalizing the UNESCO/ICH Convention 2003 for the Safeguarding of Intangible Cultural Heritage (CSICH) for sustainable community development, based on the community-based cultural heritage and enforce new policies towards achieving sustainability for this industry in Kano, Nigeria.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

**AKTIVITI PENCELUPAN SEBAGAI IDENTITI WARISAN BUDAYA TIDAK
KETARA DAN POLA KELESTARIAN DALAM KALANGAN KOMUNITI
PENCELUP DI KOFAR MATA, KANO, NIGERIA**

Oleh

ABUBAKAR SADIQ YOUNG

Disember 2021

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Selama berabad-abad, warisan budaya tidak ketara, Kofar Mata-pencelupan telah menjadi aktiviti kemahiran yang terkenal di Hausaland dalam pembuatan tekstil dan perdagangan. Ini bukan sahaja menarik orang daripada Afrika dan bahagian lain dunia ke Kano tetapi ia telah menjadikan bandar ini strategik dalam aktiviti komersial. Walaupun industri yang berkembang pesat sekali ini berada pada ambang kepupusan disebabkan oleh teknologi baharu dan pengimportan bahan tekstil yang murah, pencelup bergelut dengan cabaran untuk mengekalkan amalan tradisi ini.

Kajian ini meneroka aktiviti pencelupan (rini) sebagai identiti warisan budaya tidak ketara dan corak kelestarian dalam kalangan komuniti pencelup dalam penglibatan berterusan mereka di Kofar Mata, Kano, Nigeria. Secara khusus, kajian ini meneroka untuk memahami sebab-sebab penglibatan berterusan komuniti pencelup dari perspektif mereka, untuk memahami faedah mampan para pencelup dan komunitinya, untuk mengenal pasti cabaran yang menghalang penglibatan para pencelup dalam aktiviti pencelupan di Kofar Mata, dan strategi atau langkah yang perlu diambil untuk melindungi amalan pencelup tradisional warisan budaya tidak ketara. Penyelidikan telah menggunakan pendekatan kajian kes kualitatif dan data dikumpul melalui temu bual mendalam dengan enam (6) informan utama, dan enam (6) lagi informan menerusi sesi Perbincangan Kumpulan Berfokus dan pemerhatian.

Hasil kajian mendapati bahawa faktor yang mempengaruhi para pencelup terlibat berterusan dalam aktiviti pencelupan di Kofar Mata adalah manifestasi kebanggaan budaya seperti pengetahuan tradisi dan legasi keluarga, serta indentiti budaya. Cabaran yang menghalang penglibatan dalam aktiviti pencelupan adalah politik yang kritikal dan ketidakseimbangan akibat penindasan daripada kelas politik; kekurangan kesedaran yang sewajarnya dalam kalangan para pencelup dan faktor persekitaran seperti

pencerobohan wilayah landskap telaga pencilup. Dapatan kajian juga mendedahkan faedah mampan yang dimanfaati oleh para pencilup di Kofar Mata yang membawa perpaduan sosial dalam kalangan semua pihak berkepentingan; sisa dari telaga pencilup bernilai perubahan kepada komuniti; dan juga berfungsi sebagai potensi pelancongan; serta busana yang menggambarkan dimensi fesyen kelas sosial dengan identiti masyarakat.

Strategi atau langkah untuk melindungi industri pencilupan ialah pengiktirafan para pencilup oleh dasar kerajaan dari segi sokongan logistik, motivasi, penstrukturan semula atau pengenalan teknologi moden ke dalam industri pencilupan sebagai warisan budaya tidak ketara; menjamin dimensi wilayah telaga pencilup; dan membuka peluang kebolehpasaran produk pencilupan warisan budaya tidak ketara ini. Walaupun penglibatan berterusan para pencilup di Kofar Mata disifatkan sebagai manipulasi politik yang kritikal dan penindasan pembuat dasar yang berkuasa, namun, menangani isu ini akan meningkatkan interaksi antara mereka dengan pihak berkuasa. Pulangan hasil kepada para pencilup ini yang dikenali sebagai harta pusaka manusia hidup (LHT) dapat meningkatkan dan memperbaiki kesejahteraan hidup mereka.

Kajian itu menyimpulkan bahawa harta pusaka manusia hidup (LHT) mampu mempamerkan kepakaran praktikal mereka dalam kemahiran pencilupan, memperbaiki reka bentuk dan kebolehpasaran dalam profesion mereka untuk meningkatkan kesejahteraan sosio ekonomi mereka, dan pada masa yang sama mempengaruhi dan mendapat pengiktirafan pihak berkuasa untuk mempertimbangkan latihan warisan, untuk memahami faedah yang mampan kepada pencilup dan komunitinya sebagai pembangunan komuniti dalam aspek pencilupan warisan budaya tidak ketara Kofar Mata. Penemuan ini menawarkan teori dan implikasi dasar yang menjadi teras dalam memahami penyertaan para pencilup dalam melindungi warisan budaya tidak ketara di Kano, sebagai kehidupan budaya dan identiti mereka. Akhir sekali, hasil kajian ini memberikan pengetahuan baharu tentang warisan budaya tidak ketara dan wawasan penting untuk pusat sumber budaya kerajaan yang berkaitan industri pencilupan Kofar Mata. Ini juga berkaitan dengan menginstitusikan Konvensyen UNESCO/ICH 2003 untuk melindungi warisan budaya tak ketara (CSICH) ini bagi pembangunan komuniti yang mampan, berdasarkan warisan budaya berasaskan komuniti dan menguatkuasakan polisi baharu ke arah mencapai kelestarian bagi industri ini di Kano, Nigeria

ACKNOWLEDGEMENTS

In the Name of Allah, the Most Gracious, the Most Merciful

All praises are due to Allah only, the Most Beneficent, the Most Merciful. Praise be to Allah for granting me physical and intellectual health to triumph over melancholy, anxiety, fears, trials and tribulations, and my spiritual health, especially towards the end of this studies. Indeed, the greatest asset in life is faith in Allah and sabr (patience). May Allahu ta'ala continue to accept our *dua* and all efforts as *Ibadah*. May Allahu ta'ala peace and blessing be upon our Beloved Prophet Muhammad (SAW), his family and companions. Ameen ya Rabbil alameen.

My sincere appreciation goes to my Supervisory Committee Prof. Dr Asnarulkhadi Abu Samah (Chairman); who's brilliant comments and suggestions, continuous advice and analytical criticism brought out this masterpiece, and similarly to Prof. Dr Sarjit Singh Darshan Singh and Dr. Mohammad Roslan Rosnon all for their patience, motivations, superb scholarship and research skills generously applied to my work. Their encouragement and tolerance steered me on the right course and their guidance meant a lot to the completion of this thesis. My appreciation also goes Prof. Ahmad Hariza Hashim (Ex-Dean, Faculty Human Ecology), Dr Vivian Thompson for their consistent moral support and prayers during the research journey.

My profound gratitude goes to my Mum-Halimat Sadiyya and Dad, Dauda Abubakar Young for their tremendous gift of love and support and encouragement, endurance, valuable contribution, support and training. They inspire me to want to make a difference in the lives of others and mine, I never hesitated to believe that I am on the right track. This journey would not have been possible without the funding support of my in-laws Hajj Aminu Daneji, Hajia Halima Abdullah, and Aisha Aminu Daneji and they entire family have made incredible impact in my life.

I am really short of encomiums in expressing my unquestionable gratitude to a true love of my heart, of my life my late wife Aisha (Ummah), who has paid sincere and serious attention at my academic voyage, with constant encouragement when the tasks seemed arduous and insurmountable. Thank you for appreciated sacrifices. May her peace and loving heart be blessed with Allah Rahma in Aljannah Firdaus. My deepest appreciation and gratitude to our newborn before she passed on-Sabeer, and his brothers Al-Amin and Ahmad may Allah continue to bless and protect you.

My special and unreserved appreciation goes to them all for the deepest and unrelinquished support to pursue our education. I can never appreciate you enough. Jannah Firdaus is always my prayers for you. Jazakumullahu khairan.

And a well-deserved acknowledgement and appreciation goes to the former Director General, National Gallery of Art, Abdullahi S. Muku; Ag Director General Simon Ikpakoronyi and to the Present Director General Ebeten Williams Ivara; A T Ibrahim; Titus Akusu; Bayo Kazeem and entire management team of National Gallery of Art, Nigeria, for their unflinching support, braveness, understanding and motivation to further my studies. I am most grateful and I appreciate all.

I would also like to extend my appreciation to my colleagues both in National Gallery of Art, Nigeria: Hajj Kaoje; Nabiye; Muazu Alamanta; Dayo; Aliyu; Ramjul. My gratitude goes to Mrs Bridget Mundung; Musa Muhammed; Sulaiman Ibrahim (Minna Station); Musa Ndako; Yusuf Ibrahim Sikiru; Mary Samaila Hassan; Mrs Martha Hussaina Bawa; David Ajiboye; and many of my colleagues not mention here who all inspire me with motivation, am so grateful to have all of you thank you for understanding and wonderful support.

I would like to acknowledge and thank my siblings Habiba Dauda; Amina Dauda; Mairo Ilu; AbdulAziz Dauda; Yahya Dauda; Hajara Dauda and Sultan Fodio Dauda; and Asabe Yakuq for being my biggest drivers throughout this research journey. My appreciation goes to Uncle Yahya Usman Gyau, Uncle Zakari Abubakar, Mrs Solomon, Dr Vivian Thompson, for encouraging me to take this rewarding risk, made sure I did not put it down, shared my disappointments and cheered on my renewed efforts.

There are those who have always believed in me, whose loving support fortify my life, my wife, my parents, my in-laws, and my kids have provided the practical and emotional base which makes life, work and study a joy. I would also like to use this opportunity to truly acknowledged the immeasurable and sincere love my elders have for me; late Kaka Amina Gyau; late Baba Yaqub Abubakar; late Hauwa Yakuq; late Hajia Rabiya (Maman Minjirya); late Hajia Aisha (Maman Gandu); Hajj Abdullah (Baban Gandu); and so many to mention but space may not be enough to mention all.

Many good friends have also urged me on my way and kept my spirits up. I especially thank Babangida Bakori; Maryama and Kabir their families and the entire Garba II families for their prayers, support and motivations. I particularly acknowledge my gratitude for the mature friendship I found in my ever-loyal colleagues Hajia Hauwa Mai Butu and her family; Dr Gana Modu; Dr Aisha Agabi; Noor Watee Rahman; Shah Izan Bin Ahmad (with Apple Machines, NorthPoint Residence, MidValley); Amiraa Ali Mansor; Hajia Hafsat Sani; Dr Maimuna Gambo Hammawa; Dr Patrick Oduh among many others please my acknowledgement and appreciations. I say a big “thanks you” for your support and contributions during the academic struggle.

This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

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CHAPTER 1

INTRODUCTION

1.1 Background of Study

Intangible cultural heritage (ICH) dyeing (*rini*) is centuries old practices among African communities. It is one of the heritage practices embodied in their traditional crafts that form an integral part of their socioeconomic life within their immediate environment, among the people in Nigeria and Kano in particular, since the pre-colonial period. However, this heritage practices continued into the post-colonial era, which has since metamorphosed beyond the socio-cultural that encompasses political and economic viability spheres. This evolution has earned it an outstanding universal value (OUV), that is, world widely appreciable, accepted with shared value among people in communities as cultural capital or community cultural heritage. The ICH outstanding universal value can be connected to the attributes of sustainable community development (Labadi, 2013). In addition, ICH often portrayed national identities on performing arts, knowledge and practices concerning nature and universe; social practices, rituals and festive events. And looking from other perspective it covers the traditional craftsmanship that involved skills (Unesco, 2003), for instance, like the skill of Kofar Mata dye pits practices. Nevertheless, fundamental to these attributes are empowerment to the people through shared economic values, which is central to community development contribution. It also gives communities leverage to safeguard their cultural identity.

Kofar Mata Dyeing Pits is a unique kind of dyeing practices. This style of dyeing is mostly practice in the Northern part of Nigeria, particularly Kano. In comparable term to other ICH dyeing techniques around Africa and the world. The practice is still very crude in nature, without the use of energy to power any engine. Moreso, the natural sunlight is the most effective energy use through the absorption of chlorophyll in the process of colour changes. In addition, Kofar Mata uses varieties of pits depth sizes where water and various plants herbs are stock-in to ferment for different time intervals depending on the depth of the pits and intended colors desires, to give the desire colour indigo colour expected; either blue, deep blue or blue black.

For example, other African countries for instance, Senegal Mali, Guinea, Ghana and so on have cross bride to using plastic bowls; some others have changed from the fermented plants herbs to the chemicalize colors processes; and some have evolve to the use of machines color processes. In a nutshell, growing literature works by some scholars in this field demonstrates that since the breakthrough of synthetic dye colors by the British chemist Henry perkin's couple with the phenomenal climate change, some African ICH dyers who used plants indigo experienced a gradual shift to the use of synthetic dye colors in commercial quantity as Gupta, (2019); Budiastuti, Purnomo, Pujiasmanto, and Setyaningrum (2021); Dey, (2010); Mishra, (2021); Bechtold & Mussak, (2009); Hawkins & Havens, (2008), stated in their works. Some not even gradual shift to the modern chemicalize color dyeing but rather jettison the heritage dyeing practices to

other skill professions instead. Despite these Kofar Mata still remains resilient to its initial authentic heritage machines (i.e pits and all other ancient tools in use such as mortar (*muciya*) among others; the use of natural plants and natural sunlight in all its production processes.

Presently today, despite its deteriorating state, Kofar Mata ICH dyeing pits industry (*marina*) still demonstrates its economic viability to the community both during the pre-colonial and contemporary times as an important economic product and as backbone that serves the economy of Sokoto Caliphate then as Candotti (2015) asserted. Budgetary allocation was planned based on the revenue generated from the dye products trade transactions with North Africa Arab Caravan merchants and their European counterpart (Johnson, 1975). Consequent upon this, moreover, whether viewed from the cultural or economic perspectives Kofar Mata created a chain of skill manpower development both in and around Kano city which further empowered engaged participation by the community people in the heritage skill dyeing. This further indicates that ICH skill sustainability may be a mirage without peoples' participation.

Some decades ago cultural heritage analyst and scholars on Living Human Treasures' LHT- expert craftsmen, - (taken from Japanese Cultural Property Law of 1950 and now worldwide use and accepted). Shows that participation in ICH conservation have affirmed that it has not struck that balance yet among communities, for instance, the unchecked ICH preservation in Kofar Mata dyeing pits Kano. Even though Kano is prominent with several intangible cultural heritage as Adeyemi and Bappah (2011) opined in their work. Community engagement in ICH practices to greater extent indicates safeguarding cultural heritage and guaranteeing sustainable development to the communities concerned as Giliberto and Labadi (2021) noted. However, in consideration of the above importance, the community are empowered to participate in heritage practice which at the same time their cultural rights as acknowledged by Wahyuningrum (2021) and Krishnamurthy, Rodgers, & Van Wesemael (2020). This demonstrates the central principle of ICH.

Since after the 2003 UNESCO Convention for the safeguarding of the intangible cultural heritage ICH. ICH is globally recognized as the living culture of the peoples that's continuously living and evolving, as Lenzerini (2011); and Florey (2003) noted. The living heritage are those cultural aspects and social activities as contain in the UNESCO Convention (2003) "as practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artefacts and cultural spaces associated therewith - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage" (UNESCO Article 2.1). ICH is manifested in the domains of "oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship" (Article 2.2) (UNESCO, 2003). This also composed both tangible and intangible properties that represent the human communities. Moreover, ICH are generally considered as those important elements of the communities identity, wherever they are situated, as Lenzerini emphasized. This Convention has far reaching implications of emancipating both men and women who

participate in the heritage practice and to several communities to have voice in economic, socio-cultural and politic activities if properly safeguarded.

Growing literature outside Nigeria shows that ICH is successfully making a significantly impact in terms of communities participation in ICH practices to address Living Human Treasures LHT (heritage dyers) socio-economic living situations. For example, studies from countries like Japan, China, South Korea Malaysia, Italy, England, Norway, Finland (Sector, (2006); Smith and Akagawa, (2009); Petronela, (2016); Ashiguro, (2018); Petti, Trillo and Makore, (2020); and Schreiber, (2019) among others recorded successful engagement of individual(s) or communities in ICH practices. In a related development, these are successes are characterized with capacity building of especially individuals or through community campaigns, such as seminars, training, institutional framework development (such as school curriculum, post graduate courses) to sensitise the communities and public of ICH importance and other issues as asserted in the works of Yan and Chiou (2021). In addition, government institutions are also involve in creating awareness and raising advocacy toward supporting heritage participation and growth. Hence, LHT were able to succeed through concerted effort of informal education and partnership with government institutions, Yan and Chiou (2021) further emphasized.

In Nigeria, the account maybe different based on previous literatures on heritage practice. Studies in ICH and Living Human Treasures LHT revealed unstable negative scenario of activities (Minjibir, 2012; Adeyemi and Bappah, 2011), since after Nigeria's independence in (1960) especially after the discovery of crude oil in Nigeria to contemporary time. Literatures shows a tremendous boom due to the Nigeria's agrarian economy system then. This mainstream Nigeria economy growth made her famous across globe as Okotie (2018) stated. However, along the line the narration was intuitively changing as a result of the oil boom market. This narration consequently affected the nation's heritage resource, for instance, tourism destinations and parks across the country. Despite this intuitive gradual deterioration Kofar Mata still serves as the place identity of Kano, where researchers do visit for sight and first-hand information for educational tour. Here, academicians see heritage dyeing (*rini*) practice in ethnographical perspective.

Consequent upon the challenges faced by the dyers (Living Human Treasures) in the ICH dyeing pits industry over the years (Ezenagu, 2018), this makes it gaining scholarly attention worldwide, with focus on safeguarding these living treasures. Ezenagu further emphasized that Kofar Mata ICH dye pits of Kano is an evident of declining living cultural heritage that needs to be revived and sustained given its importance to the immediate community. However, the greatest challenges facing not only Kofar Mata ICH dye pits but the world cultural heritage in the 21st century are faced with environmental, social, and economic sustainability pattern challenges. Hence, the called by the community for concerted effort with new tactics to urgently sustain this communit-based heritage practice (Soini & Birkeland, 2014), especially in this period of all-inclusive and integrative thinking to look into the declining conditions of traditional dyeing practice particularly Kofar Mata ICH dyeing pits. Studies also shows that culture and heritage are both potential components and instruments for developmental/social

sustainability, which has received increasing attention from both scholars and policymakers, as Loulanski (2006) observed.

Moreso, the wave of globalization and economic downturn, has characterized and brought Kofar Mata ICH dyeing pits industry declining situation to limelight as Giglito, Ciolfi and Bosswick (2022); Daly (2012); Brown (2005); and Logan (2001) asserted in their theses. This globalization threat scenario has presented the world with yet another challenge that necessitated a call to action to revive and sustainably develop not only Kofar Mata ICH dyeing pits but any other related ICH that is capable of transforming people's socioeconomic lives as indicated in the works of Muhammad and Ritter (2011). By implication what it means here is that, the spontaneous, characteristics influence of globalization, such as technological advancement; dynamic marketing strategies in terms of logistics and supply; uniformity of culture; borderless financial transactions; has further portrayed the weakness and challenges of traditional dyeing industry such as Kofar Mata dyeing pit, to standup for cultural diversity. This is therefore throwing up challenge to heritage experts custodians and stakeholders to wake up to protect, promote, sustain and safeguard the heritage industry from these above mentioned threats. In those days, people in the community mostly engaged in the ICH dyeing heritage skills practice which serves as the transitional generational skill-Living heritage (Nor, Sharif, Zahari, Salleh, Isha and Muhammad, (2012)). This translate to self empowered skill after internship learnt from either father or grand father or other family members in the ICH dyeing pits industry. The implication is that most dyers will be self-employed, that means they will no longer dependent on government for employment opportunities. Meanwhile for those who could not hold on to this, for instance, ICH dyeing activity, they will be seeking between skill jobs, which eventuallythey may not becoming expert LHT of dyeing of their living heritage nor any skilled profession. For those that initially engaged but upholding to none becomes masters of knowledge of all skills but masters of none. Perhaps this act contributes to the dismal zeal and unpatriotic act by some dyers towards their living heritage that became vulnerable to globalization (Jamaludin, Seow, and Radzuan, (2021); Han, Corsane, Wang, Cheng, You, and Gao (2018); and Kong, (2008).

Currently with the increasing literature works of Qiu, Zuo and Zhang (2022); Tavares, Alves and Vasquez (2021); De Ascaniis et al. (2018); Steinberg (1996); Petronela (2016);and Singer (2011) on ICH and in relation to Kofar Mata dyeing pits activities, ICH demonstrate the importance of heritage practice to built environment or built expressions of culture and in the economic assets as well that have good socioeconomic potentials to the community of Kofar Mata. This focus especially through cultural sustainability (tourism), to improve developmental sustainability of local community economic growth and the image of the community through the commodification of the past as Chen and Kong (2021); Fithratullah (2019); and Pritchard (1993) asserted in their research. Therefore, ICH as an aspect of cultural heritage plays an important role as living heritage that defines people or groups of people in a community through their common identity. This provides the community with a sense of belonging, sense of place and sense of identity (Adeyemi and Bappah, 2011). Moreso, the preservation of this cultural heritage can play a vital role in creating sustainable and resilient economic opportunities while enhancing and appropriating modernization (Iossifova, 2014). Heritage not only functions as tourism potential but also an instrumental for expressions

of nationalism and patriotism (Pritchard, 1993; Grimwade and Carter 2000 and Trigger, 1984). Hence, heritage plays a significant economic role and preserves the basic function of sustaining the past.

Some scholars Labadi, Giliberto, Rosetti, Shetabi, & Yildirim, (2021) and Labadi, Giliberto, Tarunvinga, and Jopela, (2020); Ryan and Aiken (2005); and Pearce (1989) in their studies of harnessing cultural heritage for sustainable community development, suggested that in the strategic management of cultural resources (both tangible and intangible), should be utilize efficiently so that future generations do not experience lower-quality resources. Hence, there is need for commitment by both actors, cultural heritage scholars and cultural custodians LHT to focus on the issue of cultural sustainability, that supports the utilization and strategic management of inherited cultural heritage resources for the benefit of today's generations while making the same resources obtainable for future generations (WCED 1987).

The ever-increasing negative threat of globalization in various communities is pausing a great danger to the cultural continuity or identity of the communities cultural capital of Kofar Mata ICH, that promotes social inclusion and the community sharing of cultural capital (Soini & Birkeland, 2014). Moresso, devastating effects making the ICH that plays an important role in promoting cultural diversity recorded a growing threat of globalization becoming fragile to the Kofar Mata ICH industry. Few empirical studies accounts on the threat of globalization, how it creates new dimension of social transformation that comes as a result of intolerance, disappearance and destruction of the intangible cultural heritage, which consequently result to new approach to dialogue among people in various communities (Nilson and Thorell, 2018; Liu, 2015; Dumoke, and Gnedovsky, 2013; Hribar, Bole, Pipan, 2015; Hølland, Skrede, and Holmgaard, 2017; Munjeri, 2004; Wong, 2005; and Unesco, 2003).

Moreso, communities are recognize based on the ICH five domains such as their cultural expressions; traditional knowledge; ethnographic culture and its manifestations. However, despite these community cultural rights, the wave of globalization is endangering and threatening communities sustainable development drive. Similarly, the inadequate support, appreciation and understanding for the shared values of ICH is shown by the people in the community. Therefore, research also acknowledged that the spontaneous threat pause by globalization on cultural heritage, if not nurtured, it risks becoming lost forever, or frozen as a practice belonging to the past only. Literatures from some scholars Hribar, Bole and Pipan (2013) and Hølland, Skrede and Holugaard (2017) suggests that preserving heritage and passing it on to future generations strengthens it Living, and keeps it alive while allowing ICH to change and adapt.

Building from the above understanding with contemporary developments in some countries around the world, there are three main concern that regards dyers continuous engagement to sustain the ICH dyeing heritage industry. Living Human Treasures' are acknowledge as the custodians and major driving force in safeguarding and transiting their communities Living Heritage (e.g dyeing) to next generation as opined by Kelles-

Vitanen (2008). LHTs dyeing activities are understudied population community in Kano Nigeria, many studies on living heritage are often tailored towards the historical, economic history, heritage products only instead of discussing both LHT and LH; and either mere description of it rather than empirical works as observed in Adamu (2020); Nwankwo, Agboeze and Nwobi (2018); and Minjibir's (2012) theses. Furthermore, those studies shows little concern to the LHTs- dyers, which does not go inline with the UNESCO/ICH contextual basics that gives more focus to cultural custodians LHTs (Unesco, 2003). Therefore, it is recommended to establish an institutional framework were all relevant stakeholders to mutually beneficial objective ideas concerning management and sustainability strategies in Kofar Mata dyeing pits industry (Labadi and Giliberto, 2021). This will abreast Kofar Mata dyers against their educational disposition on cultural sustainability.

1.1.1 General Background on Kofar Mata ICH Sustainability Patterns

In Nigeria, the cultural heritage has a long history with a rich background that has spread both locally and internationally (Vertag, 1976). This phenomenon is evident as it reflects in craft shops, stores and event shows, such as the annual National Festival of Art and Culture (Vertag, 1976) and other International Art Expos attended around the world (Umukoro, 2014 and NCAC, 2014). The dissemination of cultural heritage in the society illustrates how relevant intangible cultural heritage is to the people in the community (Iriwieri, 2009).

In the same vein, Nigeria is no exception and particularly Kano, Kofar Mata Dye Pits to 'the Africanization of ideas which seem to be missing as a prolong impact of colonization of Africa by the western world, became a context for cultural change. This essentially subdued the sustainability of African culture through the introduction of their hegemonic aliens' ideas to the Africans (Kwame, 2006). Literature shows that able body Africans (African rich resources) with high cultural capital skill were taken away considered as raw materials for their cheap labour. Thereby simultaneously regarded Africa as their market wherein they invest-in to continue building their economic power (Kwame, 2006).

However, this cultural colonization impact has directly or indirectly still lingers in the peoples' mind couple with the growing intensity of homogenization of global culture. This phenomenon not only faced by Africans along but these similar situations were faced by other communities around the world of subjugation and growing threat of globalization towards preservation of their rich cultural heritage (Kitagawa, 2016; Ziltener & Künzler, 2013; and Künzler & Walter, 2017).

Studies also show that in South Americas the colonial domination system lasted for over 200 years, this process has culminated with entail changes in their political and socioeconomic lives. For instance, 'land areas and the resources therein' were under control of the colonial reign, of which the colonize nations use this system 'to design and legislate' their political institutions that has shaped the fundamental structures of

their lives today, subverting sustainability of the peoples' cultural heritage (Jefferson and Lokken, 2011).

There is increasing concern that some of the Living Human Treasure LHT are aged and their eventual dead have created serious dilemma for the intangible cultural heritage of Kofar Mata (Kurin, 2007). Living Human Treasures came about by Japanese and it is known as "*Ningen-Kokuho*" in Japanese language and it has a phenomenal name in the intangible cultural heritage ICH term in Japan (Rossi, 2018; and Saito, 2005) and elsewhere. And the phrase Living Human Treasures is overwhelming gaining global acceptance because of the recognition accorded to these expert skill men. Similarly, with regard to Kofar Mata dyeing pits, they certified skills men performed excellently especially during Kano peak of civilization, when Kano was producing dyed cloth domestically which eventually became an oriental product for exchange with the outside world. This was when merchants from both North Africa and European caravan traders became attracted to trade with the people in this proto-industrial dyeing pit industry.

However, the Living Human Treasures' aged and eventual dead pose a great concern as to the development of this ICH dyeing industry (Aikawa-Faure, 2014 and Kakiuchi, 2014). Even though transmission of this ICH generational skill still happens but incomparable with the yesteryears were hundreds young men (dyers) and women participate in the skill. Today, to my dismay, only very twelve dyers (with eight aged experts dyers and four younger generation among them) are engaged with very negligible women participation. Women participation here was majorly in the aspect of knot tying of designing pattern.

The advent of technology resulted in increasing industrialization and urbanization (Musyoki, Luv and Kitheka, 2012). This development has consequently increased peoples' demands for clothing both within and in the international market. Technology in another word has brought about new improvement on every sphere of human lives, but in some ways affected the growth of, for example, the dye pits Kofar Mata and cultural capital industries in some localities, particularly for example, the intangible cultural heritage dyeing at Kofar Mata Kano. Technological advancement has necessitated the speed in production and generally dyeing of clothes faster than it is comparatively observed in the traditional dyeing industry. However, this has apparently broke down the generational long tedious skill labour and proud skill practice by the dyers; it has also broken down the 'historical artisan-consumer relationship' that coexisted for centuries (Musyoki et al, 2012). Therefore, renders dyers traditional dyeing skill and knowledge gradually becoming useless? and making their products turns into an unsustainable livelihood. This scenario is now a major context between the traditional dyeing ICH and modern dye industry, which have created an unstable economic condition in and within the neighborhood communities even though they are still having and living with their rich cultural heritage (Muthu, 2017; Saxena, Raja, & Arputharaj, 2017; Jansen and Cardon, 2005).

Consequent upon these issues, this has informed the research into the Kofar Mata dyeing pits, with the thesis main focus to understand the perspective views why they dyers still continuous engage in the ICH dyeing practice despite the sustainability patterns they are faced with as a result of threat at the peak of globalization, the spontaneous technological advancement and increasing new ways of marketing in the contemporary world. These global scenarios have impeded the growth of Kofar Mata ICH dyeing pits industry, Kano.

In another word, some sustainability pattern of the ICH Kofar Mata is in the area of marketing its products to the public. We can all ascribe that market is all about satisfying customers' needs; getting customers' loyalty; and yield some profits thereafter. Actually over the years Kofar Mata has shown that remarkable and impressive market in attracting and selling its products not only within but most especially to the outside world were (Johnson, 1976) prove the assertion that with Kano been a "major producer of high quality of dyed cloth", he emphasize further that it is "unlikely on the face of it to be importing European cloth, particularly of the cheaper kinds". But however, Misiura (2006) argued that in today's marketing strategies things has change fast in that packaging, labeling designing and target market plays a very significant role in marketing any products because of the information age technology (Misiura, 2006). In the event of all this development the cultural heritage (ICH) did suffered a serious comparative disadvantages to the modern textile industries, due to inadequate knowledge in all that is mentioned above. Cateora Philip, Gilly Mary and Graham John (2010) stated that the most worrisome of challenges to Kofar Mata dyers are lacking financial capabilities or powers to operate their inherited skills efficiently. For instance, unlike their counterpart that operates their shops in Malls in major cities of the world, advertise their products online, on magazines, and on other social medias such as Facebook, Wechat, Whatsapp, and so many others (Cateora Philip et al, 2010).

However, with this scenario apparently restricted the traditional products marketing within the confines of local and international Arts and Craft Exhibitions; or National Cultural Festivals, for instance during FESTAC'77, Argungun Fishing Festivals, Abuja Film Festival, among others and other related national or international organized cultural and arts programs Calabar Carnival (Shyllon, 2007; Asogwa, Umeh, & Okwoche, 2012). Here they earn some sizable income; I am tempted to call this a sustainable income- because this is what the Kofar Mata dyers entire life depends on and earn from. An empirical evidence from one of the participants, though no written statistical data, shows an estimated annual sustainable income for the dyers amounts to about \$2488.12 which shows that their monthly income roughly \$207, in a good market season they earn higher than the above stated income. This was based on the rough estimate of their income while in field with they dyers.

Some issues noteworthy to be mention in the background of this study is that Kofar Mata plays an important role as tourism potential of not only Kano State but for other tourism festivities in the North, even with the challenged faced (Ezenagu, 2018). As asserted by some scholars shows that the history of Nigeria and Kano in particular, can never be complete without mentioning Kofar Mata dye pits Kano (Shea, 1975; Johnson, 1976;

Candotti, 2015; Kobayashi, 2016; and Masaki, 2018).

Though large amount of the ICH around the world is owned by states and is portrayed as states' communities cultural identity, both externally and internally (Smith, 2003 and Labadi, 2013). Hence, this symbolic national emblem of Kofar Mata, though are owned by individuals, becomes part of Kano State and national identity. As such serves as tourism potentials by attracting the attention of both domestic and international tourists. This historic heritage practices is consider as a tourism site of sort, where people both within and from overseas come to visit the site, to see for themselves, the ancient skill that's still in practice, using the crude processes in production. Even though no token is collected from anyone entering the site. The processes of dyeing cloth on these pits still bewildered people who visited.

Before the oil discovery and other services corporations and British colonial system, there were wealthy and influential merchants whose sources of riches were agriculture-base (Candotti, 2015 and Steyn, 2009). These merchants sold agricultural products such as cocoa, rubber, kolanuts, ginger, palm oil, palm kernels, cotton and groundnuts into Europe (Stephens, 2017). These agricultural-base economic was the bases that back and further influences the establishments of proto-industry among which are dye pits industry that spread around Kano State, because most its resources, that powers the dyeing pits are ingredients of mostly agricultural plants.

But after the discovery of oil everything took a dramatic turn that has affected most of these wealthy individuals and their merchandize kind of farming. This has impacted greatly on the dyed cotton dyers that drifted from them away from their everyday practice-ICH dyeing (*rini*). Therefore, many Nigerians who seek to earn huge and legitimize a living through their agricultural base products was shifted to other service providers and or other non-oil sources. Even though Nigeria has continued to be rich as a result of its agricultural products proceeds, at the same time these proceeds has helped finance and administered the government then, because this was the only source of revenue then. These agricultural proceeds have consistently determined what Nigeria is today. Empirical studies show that that was what initially necessitated the British and other Europeans powers to Scramble and Partition Africa (Koponen, (1993); Michalopoulos and Papaioannou, (2011); Heldring & Robinson, (2012); Oni & Segun, (2014); and Bondarenko, (2017), to power their industrial revolution industries in their various home countries.

The discovery of oil has hindered the industrial process that had started with the proto-industry, dyeing pits Kofar Mata. Before Nigeria became independent agriculture was the lifeblood of the nation, economically it contributed as much as 70% Gross Domestic Product (GDP) that is in 1960, and employment capability was almost at the same percentage (Odetola and Etumnu, (2013); Omoroguiwa, Zivkovic and Ademoh, (2014); Luqman and Lawal, (2011); and Adedipe, Okuneye and Ayinde, (2004). With this Nigeria earned about 90% of foreign revenue generation for the Federal Government. This economic growth steadily expanded and tremendously to the manufacturing sector,

this situation improved the GDP from 4.8% to about 8.2% (Adedipe, Okuneye, and Ayinde, 2004; Chinedu, 2010; and Odeniran & Udejaja, 2010). However, this economic growth pattern abruptly changed the momentum with the discovery of oil that became an important product in the global market. This development opens up the Nigerian crude oil to the global market, and government became wealthier and expanded the economy with other government employment opportunities among others that enticed and attracted people. People considered that government employment opportunities are faster to earn a living rather than to be farmer or dye pits dyers (Living Human Treasures) with laborious tasks on sites and little income earning. Thereafter some left the ICH dyeing pits industry, their inherited traditional skills practices that has transited from generations.

Consequently, some literatures mentioned that the traditional craft skills practices that abound in different regions of the country became vacuum unattended to. Eventually this oil boom became 'doomed and dwindled the capacity of the famous agricultural sector that funded government' in those days, the cotton farming (Adedipe et al 2004; Sanusi, 2010; and Edo & Ikelegbe, 2014) then, and at the same time that sustained the traditional dyeing pits industry of Kofar Mata. Soon afterwards this oil boom prominence relegated the agricultural sector, that adversely affected some commercial agricultural products among which was the cotton farming that supplied and sustained the dyeing pits industry. Adedipe et al. (2004), further argued that, oil gradually became the mainstream of Nigeria's economy, but with the present global economic downturn the revenue accrued couple with focus on single source of economic power shows some staggering economic statistic which is a clear demonstration to inform the government to diversify the economy by promoting the ailing agricultural sector and the cultural capital with economic values such as the Kofar Mata dyeing pits industry, so as to power the economy and also to emancipate the people with socio economic wellbeing.

Some experts opinion shows that, cultural heritage specifically ICH, has been declining partly due to dying of expert craftsmen, Living Human Treasures LHT- (taken from Japanese Cultural Property Law of 1950 and now worldwide accepted), not properly passing it down to the next generation ((Rossi, 2018; Lupu et al., 2016; UNESCO, 2005; Labadi. & Long, 2010; Labadi, 2013; and Misiura, 2006); crises and war in some parts of the world (Ezenagu, 2018) and at the same time increasing innovation and creativity taking place in the modern industrial corporations/ complexes, that has improve marketability strategies and borderless financial transactions which can easily be refer to as modernity at large (Appadurai, 1996).

1.2 Problem Statement

The central problem to the proposed research study is largely the sustainability patterns in the field of ICH dyeing (rini) skill engagement among Kofar Mata dyers. Currently there is a lot to do with the inadequate sustainability management strategies in Kofar Mata ICH dyeing industry, and the need for adequate and sustainable management strategies is advocated for. This has created huge setback in terms of moving the ICH industry forward to actualize community socioeconomic, sociopolitical benefits and

aspirations. Therefore inline with this research study, the research has identified some phenomenon to look into. For instance, after Nigeria's independence in 1960, there was hegemonic colonial cultural influence that impacted on Kofar Mata community cultural heritage as mentioned in Candotti's (2015), Shea (1975); Johnson (1976); Kobayashi (2016); and Masaki (2018) works. In addition, the ICH generational transition came to a cross road during the colonial era where the communities and groups responded to the alien colonial fashion introduced into their communities cultural lifestyle. Thus, this has impacted on their interactions with nature and their history, that traditionally provides them with a sense of identity and continuity, hence promoting respect for cultural diversity and human creativity. (cited in Isar, 2004; Bakar, Osman, and Bachok, 2011).

However, Unesco consider and defined all these forms of tradition and popular folk as culture that is identified and originated from a particular community as their tradition and recognized as such (Kirshenblatt-Gimblett, 2004). The products of this cultural heritage are transmitted generationally either in oral or by gesture (Bakar et al, 2011; and Smith, 2006). The five domains ICH as proposed by UNESCO during ICH Convention 2003 comprises: Oral traditions and expressions; Performing arts; Social practices, rituals and festive events; Knowledge and practices concerning nature and the universe; and Traditional craftsmanship.

Therefore, the preservation and sustainability of Kofar Mata ICH depend upon its embodiment to human and the community shared values, which is one of the main priorities of Kano state government. Several cultural heritage faces turbulent times in the country and especially Kano state which prompted this thesis research in particular. Recent development shows the ICH industry is the most highly affected. Empirical studies have shown that the declining condition of ICH dyeing skills began to surface in Nigeria in the late Seventh Century and continue to persist to modern days (Iliyasu, 2014). Noteworthy to mention is the contemporary challenges of ICH, the decaying dyeing industry at Kofar Mata.

Research based studies illustrated that cultural sustainability of ICH dyeing pits industry had contributed significantly to the economy development of Kano State and Nigeria at large, then, according to Shea (1975); Johnson (1976); Candotti (2015); Kobayashi (2016); and Masaki (2018). Paul Lovejoy (1978) in his account further added that Kofar Mata ICH was the economic backbone of the then Sokoto Caliphate that finance government activities. Beside the creation of jobs for the teeming population of Kano State, ICH is mentioned as an instrument for the preservation of historic and cultural identity of Kano State population. Upto today Kofar Mata ICH still have the glorious economic potentials of yester years, if properly preserve and sustained. The imperative of sustainability/preservation of the ICH according to Iliyasu (2014) is that, it reinforces five senses of quality communities based on cultural sustainability of the ICH industry; namely; sense of place, sense of identity, sense of evolution, sense of ownership and sense of community. Moreso, Tudorache Petronela (2015) stated in one of her works importance of sustaining ICH have direct and indirect benefits to any community wherever is situated. Appropriating the cultural sustainability of Kofar Mata ICH will provide Kano with developmental sustainability of global wealth through attraction of

tourists around the world to visit and see new, first hand traditional dyeing culture with interconnected chain experiences such as Performing art (durbar festivals); handcraft activities; rituals; cuisines of Kano people. The cultural sustainability of ICH Kofar Mata dyeing pits industry will stimulate development sustainability discourse/discussions among tourists and academic scholars in particular. This will further build understanding among people across diverse communities and encourage tolerance and peace, Petronela (2015) emphasized. Cultural Sustainability of Kofar Mata ICH would establish bridges between the past, present and future were economic, sociocultural impact will be in perpetual continuity for the benefits of the Kano community. This will create intuitive change in societal structures such as transition and in cultural diplomacy.

However, despite the monumental important and contributions of the ICH, the growing evidence shows that the dyeing ICH industry as a means of cultural sustainability in Kano State is not adequately studied. The increasing concern that the ICH industry in Kano particularly that of Kofar Mata is eventually collapsing have created serious dilemma for the intangible cultural heritage sustainability in Kano State. For instance, Kurin (2007) demonstrated that the certified skills men, that's LHT, in the ICH that performed excellently especially during the peak of Kano civilization has not been properly studied, this has resulted in the sustainability patterns in Kofar Mata ICH dyeing pits industry. Iliyasu (2014) further stressed that, it is very unfortunate that the physical and monumental aspects of cultural environment have not been properly preserved. Therefore, the consequential lack of or non-preservation or inadequate sustainability management approach are enormous considering the level of deterioration of the Kofar Mata cultural heritage. But in the case were proper and adequate preservation are practice, evidence based literature shows that preservation made 'The Great Wall of China' as one of the most monument on the earth planet today (Iliyasu, 2014).

However, in spite of the importance of analysing the dye pit industry to the Kofar Mata community, there was no relevant studies found that focuses on reviving and preserving the decaying ICH of the Kofar Mata dyeing industry. Thus there are no research studies on this particular area that focuses on 'Intangible Cultural Heritage'; the dyeing pits industry Kofar Mata, Kano, Nigeria that has examined the dyers' perspective. Not only the dyers perspectives but also propose and ensure sustainability measures of the ICH dyeing pits industry, Kano. Majority of the existing studies examined different aspects of the Kofar Mata dyeing industry, such as historical, economic and agricultural aspects (Shea, 1975 and Candotti, 2015). But as this research study is concern it focuses on understanding why dyers (Living Human Treasures) continue to engage in ICH dyeing (*rini*) Pits skill at Kofar Mata, despite the contemporary challenges they are faced with, some of them are still consistent with this cultural heritage skill tradition in dyeing pits. Therefore, this study is focused to understand from the dyers perspectives why they continue to engage in sustaining the ICH dyeing (*rini*) pits skill practice at Kofar Mata despite the mentioned challenges. And why is the sustainability of the ICH dyeing important to the community socioeconomic development?

However, as part of many reasons justifying sustainability of Kofar Mata dyeing activity, and in line with this research study, is that, preserving this rich ICH knowledge and skills will highlight and provide the socio-economic and cultural essence of this cultural industry to the community's benefits. For instance, as family legacy, for this is where the practice and earn a sustainable income to cater for the family; it will help to preserve the heritage site (even now) as educational resource center- where students and scholars alike could come for academic purposes or discourse. This dye pit industry will continue to serve the community of Kofar Mata as a symbolic landmark of heritage site where the community's identity is manifested, shared common values with equal rights to promote and protect. Furthermore, sustaining Kofar Mata dyeing pits industry will harness and influence the much needed sustainable development the community is yearning for, such as infrastructure among other benefits.

Nevertheless, despite the growing importance, the increasing cultural militations hindering the sustainability of the ICH industry, most of Kano State cultural capital industries including the ICH dyeing pit at Kofar Mata was intuitively neglected to deterioration and probably may go to extinction if adequate measures are not taken to salvage and sustain it. Therefore, as part of the objectives of this study, it is determined to identify those growing or potential sustainability challenges ICH Kofar Mata that causes hitches to the growing socioeconomic community development of the ICH dyeing pits Kofar Mata Kano. For example, as part of sustainability measures of ICH Kofar Mata, is that, there should be community collective measures to protect the industry from copy right. The copy righting of the Kofar Mata community heritage came to limelight when a protest was organized against Chinese businessmen copying the Kofar Mata dye heritage patterns for commercialization without considering the indigenous practitioners' pride in their cultural identity, and rights to their culture (Daily Trust and The Guardian, May, 2015). These can be elicited through multiple data sources (triangulation) (Yin, 2017) during field data collection.

Furthermore, previous empirical literature research studies provided valuable input in this area, although those studies were not focused on the dyers only but on other relevant areas as well. For instance, Lovejoy (1978) examined the role of slave plantations in the cultivation of the raw cotton and the vegetable dyes, such as indigo. Marisa Candotti (2015) focused on two historical periods (pre-colonial and colonial) to examine the dynamics of ICH dye skills in northern Nigeria and how these impacted the transformation of the economic structure of West Africans, particularly Kano in Nigeria, during the colonial era. However, in this study objectives the researcher also looked into the potential benefits of the intangible cultural heritage of Kofar Mata dyeing pits if this is properly sustained for the community. Therefore, to fully benefit from this ICH skill, sustainable strategies would be identified and outlined for adequate safeguarding of Kofar Mata dyeing pits industry.

Hence, to fill this literature gap, this study utilizes qualitative case study (intrinsic) research approach to analyze the challenges constraining the ICH dyeing industry. The aim is to abreast the community on the challenges and potential benefits and the measures that might help revive, preserve and safeguard the declining ICH skill. The

case study focused on Kofar Mata dyeing pits in Kano State. In addressing this issue, the research will be guided by the following questions.

1.3 Research Questions

The following are the questions guides in the research study:

1. Why do dyers continue to engage in dyeing pits skill practices in Kofar Mata ?
2. Why is sustainability of dyeing pits skill practices important among dyers community in Kofar Mata ?
3. What are the sustainability challenges hindering dyeing among dyers community in Kofar Mata ?
4. How did dyers community overcome sustainability challenges encountered in sustaining community development in Kofar Mata ?

1.4 Objectives of The Research Study

The general purpose of this study was to analyze from the perspective of the key actors (dyers) world view on sustainability of the ICH dyeing pits Kofar Mata that's characterized with sustainable patterns in the ICH dyeing industry. In line with the research questions, the research would be achieved through Kofar Mata ICH dyeing industry yearning for sustainability in the face of challenges, following are the research objectives:

1. To understand from dyers community perspectives their continuous engagement in dyeing (*rini*) Pits skill practices in Kofar Mata.
2. To understand the benefits of sustaining dyeing skill practices among dyers community in Kofar Mata.
3. To identify the sustainability challenges hindering dyeing among dyers community in Kofar Mata.
4. To identify the strategies employed by dyers community to overcome challenges in sustaining Kofar Mata dye pits practice.

1.5 Significance of The Study

In the field of sociological studies especially in the area of community development and heritage studies, the findings of this study is imperative in several other ways. First of all the dyeing skill practices among they dyers community in ICH dyeing pits industry and specially on the sustainability of the ICH provides the Kofar Mata dyers community with a new knowledge in Kano, Nigeria, since is a new area of research, on community-

based heritage sustainability practice in the aspect of intangible cultural heritage practices, preservations, and safeguarding in Kofar Mata Kano. In addition, gaining from the community collective initiatives of stakeholders perspectives, that is dyers and other stakeholders involved, as they relate and reflect on their socioeconomic and cultural circumstances, experiences and insight would enrich the growing literature on Living Human Treasure LHT, dyers skill practices at Kofar Mata ICH and it community in Kano.

The findings will as well significantly strengthening the concepts and the theory underpinning the study. Moreso, considering that the knowledge ideas of Intangible Cultural Heritage ICH is relatively new in the horizon particularly in Kano's intangible cultural heritage practices, since the conceptualization and implementation of ICH came to be during UNESCO 2003 Convention for the safeguarding of the intangible cultural heritage. This will help the community of dyers move away from the concept notion of dyeing as a mere cultural heritage practices of inherent value, meaning, and identity of the material past but instead to a new paradigm shift in the contemporary society as a sustainable traditional knowledge connected to the practice and management of the cultural heritage with impactful benefits to the dyers community.

With this therefore, it will go a long way to open a new vista in research and contributes to the limited literature on the manifestation and challenges faced by craftsmen in the Kofar Mata dyeing pits Kano state in particular, Nigeria and perhaps Africa, and probably other parts of the world lacking adequate knowledge on intangle cultural heritage ICH. Nevertheless, hypothetically, findings of this study would be valuable to both stakeholders and or agencies of higher authority if eventually accepted and used in practical terms.

Critical heritage studies theory is linked to the scholars of modern conservation theory, who are mostly from the West, most of their work derived from the ancient archeaology, architectural buildings, which has significantly contributed in the conceptualization of what is today called critical heritage studies. Therefore, employing this framework in Kofar Mata ICH Kano, Nigeria where preservation, protection and safeguarding intangible cultural heritage are still new and evolving among Living Human Treasures, communities and government institutions, not only Kano but Nigeria or Africa generally. It will highly be appreciable to understand their challenges and strategies of implementing the UNESCO Convention 2003 for the safeguarding of the intangible cultural heritage as it manifest among various communities especially through collection initiatives.

Critical heritage studies theory acknowledges the ideology that focuses and very sensitive to marginalized people who typically receive inadequate attention from the authorities, wielders of power as indicated in the works of Gentry and Smith (2019), Winter (2014) and Harrison (2012). These people who received inadequate attention from the authorities are marginalized, dominated with economic and political power, and weak voice to achieving their goal. However, these are achievable through the central

concept and focus of the CHS theory of maintaining transparent accountability to be public and all interest group concern, with special attention to the marginalized people; and with fair practice involving equity and the rule of law as observed by Silverman (2014). Finding also revealed that dyers continuous engagement was very important in preserving and safeguarding the community-based asset, which is invariably resilient to the wave of cultural globalization. In addition, Kano state will benefit from this new approach of preserving and safeguarding intangible cultural heritage, if the findings are accepted. In other words, findings of the study may be different from other parts of the world, perhaps because of the applicability of the theory in a developing country like Nigeria. This means that preservation and safeguarding practices of the ICH may not be the same in spite of the UNESCO 2003 Convention for the safeguarding of the ICH.

Similarly in relation to the practical and policy decision making, dyers continuous engagement in the Kofar Mata dyeing pits could thwart the decaying condition and enhance the sustainability of the Kofar Mata ICH dyeing (*rini*) pits. Dyers engagement in Kofar Mata ICH shows their resiliency towards sustaining their inherited cultural practices, their resiliency if found worthy will once again draw the authorities attention towards resuscitating, or reviving and safeguarding the ICH for sustainable development, for generations to come. Findings also reveals that dyers are professional expertists with objective ideas on traditional dyeing (*rini*) with distinctive quality which may lie and influence higher authority to resuscitate, or revive and safeguard other ICH in Kano state. Hypothetically, dyers continuous engagement in Kofar Mata ICH will mutually increase their integration in all-inclusive grassroots decision making process (bottom-up approach), to the community benefits, Kurin (2006) emphasized. This development will enhance their welfare and consequently reduce the high-handed top-bottom approach (Nikkhah, Redzuan, and Abu Samah, 2011), thereby bridging the inequality gap.

Moreover, the outcomes of this study would further promote and strengthen the community's cultural identity and preservation of the dye pit community-based asset of Kofar Mata in Kano State, if the authority acknowledges the research work. Previously, in spite of the notable importance, policy makers focus only on organizing festival, such as the Durbar festival, as a symbol of cultural preservation (Kurin, 1998 and UNESCO, 2003a). If these findings were to share with their policymakers, the study will therefore be an eye opener for the government and other relevant stakeholders to tap the potentialities of the rich ICH skill in Kano State. This symbolic gesture can be accorded prestige, honour, and respect to the people of the Kofar Mata dye pits community (Kurin, 2006). It is noteworthy to state here that this type of heritage defines the cultural identity of the community or of the people even in the face of (Yim, 2004).

With an emphasis on the importance of reviving and sustaining the ICH of Kofar Mata dye pits, this study will be influential in proposing measures that would provide an outstanding and remarkable economic and social contribution to the people of Kano and Nigeria at large, if acknowledged and accepted by higher authorities (Jenning, 2012 and Sarashima 2013). This might build a greater synergy and mutual cooperation among the dye pits dyers, Kano State government policy makers, non-governmental

organizations such as UNESCO/ICH, WHO, ICOMOS and Community Development workers towards promoting, enhancing and safeguarding the peoples community-based assets for empowerment and their wellbeing. In another word, regional cooperation can also enhance and contribute significantly into the all-inclusive socioeconomic growth of the dyers at Kofar Mata Kano and Nigeria.

Moreover, knowing how communities interact with their immediate environment, the study if shared and accepted among authorities/policymakers as one of the community's authorized heritage discourse, then it would identify and harness those community shared values and maintaining those that may become symbol of construction of cultural identity (Smith, 2009 March), cultural distinctions, and cultural diversity among the communities (Hough, 1990). Therefore this can be passed down to the future generations for educational purposes and enlightenment which will forge a sense of common identity based on their shared past history (Smith, 2009 March).

Therefore, the survival of the ICH is generally dependent upon how it is practised and sustained. Preferably sustain through the human bodies and minds rather than only on documents, artefacts and other forms of media (Bakar, Osman and Bachok, 2011). Another importance as highlighted by UNESCO (2003), the findings would play a great role, if accepted by the Kano state authority, would create awareness campaigns about the importance of ICH in the local community of Kofar Mata and Kano in general, national and international communities regarding the decaying situation and essence of safeguarding the ICH Kofar Mata dyeing pits. This would create a mutual, common and concerted interest and efforts in reviving, educating, funding and sustainability of the Kofar Mata ICH.

1.6 Scope and Limitations of the Study

The scope of this research only covered Kano State in the Northwest part of Nigeria. The study cover the intangible cultural heritage skill of traditional dyeing of clothes at Kofar Mata in Kano State. This study is looking at the dyeing activity (and the Living Human Treasures LHT-heritage dyers) (Yin, 2017), out of the several intangible cultural heritage skill practices that exist in Kano. Since this is a community-based resource with aspirations towards empowering people in their community development approach. This is also inline with the theory CHS that underpinned this study, thats focus and sensitive to the plead, yearnings and aspirations of the Living Human Treasure LHT (heritage dyers) who are powerless or voiceless.

However, there were seven dyeing pits centers in Kano, but only one functional dyeing pit center at Kofar Mata dyeing pits center was selected for this study. Kofar Mata is the most prominent, resilient and with long-standing commitment of continuous practice with consistent dyers practicing comparable to other dyeing centers in Kano. Particularly, the information was from a multiple sources (Yin, 2017); key informants of the study were members of the dyers (LHT) practicing at Kofar Mata Kano, and other stakeholders comprising academic scholars, policymakers, consumer/dyer who are

privilege to have an insight into the intangible cultural heritage dyeing activities of the dyers (Yin, 2017). These form the purposive group of informants drawn from various field; with six dyers as the key informants and two people drawn from each category of the above mentioned stakeholders for the study.

There were several limitations noted in the course of this study, data collected from only the key informants at Kofar Mata only, dyers who were consistent in the skill practice. Data were not collected from other dyeing centers around Kano because most of them either left the heritage practice for something else, or as a result of death and some operate /practice in sabbatical basis. In a nutshell these category of people were not easily access, (and therefore only involve small number of informants). The few women in the aspect of designing ought to have been part of this data gathering also but were inaccessible due to some reasons.

In addition to the limitation, the study adopted a qualitative case study approach with inductive purposive sampling that opposed generalization of findings. The findings of this study are not generalizable to other states and countries, but support multiple data sources (Yin, 2017). The research finding may only be generalized base on population of Kano State, therefore, only applicable to the main study site at Kofar Mata and other relevant ICH in Kano State.

1.7 Organisation of Chapters

This thesis is organised into five chapters. Chapter one is the general introduction of the thesis. The chapter explained the general background of the study, the statement of the problem, research questions, research objectives, significance of the study, scope and limitations, and organisation of chapters. Meanwhile chapter two comprises of the literature review and theoretical framework of the study. Chapter three presented the methodology of the study, chapter four is the result and discussions, whereas chapter five is the summary, conclusion and recommendation.

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