

Full Length Research Paper

Contributions of Gobarau Minaret and Katsina City Wall to Tourism Development in Katsina, Katsina State, Nigeria

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This study dwells on the contributions of Gobarau Minaret and Katsina City Wall on tourism development with specific emphasis on ascertaining the benefits of the monuments to Katsina community as well as the challenges associated with the development of the monuments for tourism development. Tourists, custodians of the monuments, Katsina State Tourism Board, and residents constituted the study population. Purposive, simple, random, and accidental sampling techniques were utilized. Questionnaires were administered for data collection and simple percentage method was used in analyzing the data. The research findings revealed the contributions of the monuments as they are symbols of the cultural values of Katsina and therefore reminiscence to their past way of life, they help in promoting the image of the Katsina Community, they add to the numbers of attractions and thereby enhance patronage, etc. More so, the benefits of the monuments in Katsina Community were deduced to include among others, help in creating more recognition to the community, they serve as an avenue for social cohesion, they facilitate the infrastructural development of the community and the challenges facing the development of

the monuments were identified. "The symbols of cultural values and reminiscence to their past way of life" was the major contribution of the historical monuments to the development of tourism in Katsina Community. "They help in creating more recognition for the community", "they add to the number of attractions in the community" etc. were other contributions acknowledged. Creating more recognition to the community is the major socioeconomic benefit of the monuments. Other benefits acknowledged included: an avenue for social cohesion, facilitate infrastructural development; serve as a source of revenue to the community, etc and the major challenge facing the preservation of the monuments was the absence of qualified tour guides for educating tourists/visitors. Other challenges involve ineffective/poor promotional measures, poor community attitude, and lack of awareness creation, poor conservation of the monuments, etc and finally, recommendations were made on how to develop and sustain the monuments.

Keywords: Contribution, development, gobarau, minaret, tourism

INTRODUCTION

Cultural heritage is often seen as an important asset for the development of the local environment. It is also a crucial ingredient that enhances a city's impact upon quality of life, self identity and community integration. It also determines tourism and investment attractiveness of

sites, thus forming a basis for products of the cultural industry and diverse economic activities . In addition, they describe the concept of heritage as the complex ways in which a contemporary society uses her past as a social, political or economic resource (Akinbamijo and

Alakinde, 2013). This is a unique resource that can be interpreted in diverse ways by various users.

As it could be observed, overtime, significant political, economic and demographic changes in Katsina city began to take its toll on the built environment. This is constantly manifesting in the on going dynamics within the built environment in the city. Katsina with her wealth of historic city walls and minaret symbolizes what obtains in most ancient towns in Nigeria. While a few of the city walls experience gross neglect, modification in some of the walls arising from diversified economy become a dilemma to contend with. In some cases, the need for urban renewal and rehabilitation in the city centre districts, provision of needed contemporary facilities such as roads etc. make the call for heritage conservation needful if the walls are to be protected for their worth. Gobarau minaret is said to be the first multi-storey building in West Africa, is a 15 metre (50ft) minaret, made of baked clay and mud, located in the centre of the city of Katsina which its construction is believed to have been completed during the reign of Sarkin Katsina (King) Muhammadu Korau (1398-1408 AD)...the first muslim king of Katsina. It was originally built as the central mosque of Katsina town, but was later used also as a school ([https:// M.facebook.com](https://M.facebook.com)). Meanwhile, Katsina city wall is an ancient wall that surrounds the old Katsina City with seven different gates for securing the community. It is indeed a tourist attraction that was built about 900 years ago during the reign of Sarki (King) Ali Murabus (<https://www.nigeriagalary.com>)

In light of the above, Akinbamijo and Alakinde, (2013) stress the need for conscious and guided interventions in city heritage protection as many of these structures are fast wasting away. The attrition rates of the structure are easily perceived from the ease with which such sites and structures are replaced with new projects. Some others are left neither unused nor integrated into the current urban fabric.

Architectural structures reflect time bound aesthetic values especially as seen in religious and recreational buildings and other historical properties that reflects the cultural norms of the people. The conservation of such sites makes for a conservation of cultural heritage and the urban evolution story. These historical buildings from vantage points from which we can peep into the past to guide physical development in the present and project also into the future (Ajah, 2005). Cultural heritage and historical buildings constitute important assets for local development. Murzyn, (2008) affirms that their resource values depend on how the contemporary society uses them as social, economic or political resources. Cullingworth and Nadin (2002) as cited by Akinbamijo and Alakinde, (2013) reveal that such assets especially in the developed nation have always enjoyed public concern such that they enjoy statutory protection. the statutory provisions influence their maintenance and minor adaptation works.

Historical monuments enables future generations to have an opportunity of seeing and appreciating the relics of the past and bring in tourism (Adeniji and Ekanem, 2013). Gobarau minaret and Katsina city wall are cultural heritage resources and thus, cultural heritage tourism is seen as "travelling to experience the places and activities that authentically represent the stories and people of the past and present, which includes historic, cultural and natural resources" (Ebru et al., 2009). Tourism, from the former perspective, connotes the mobilization of peoples cultural and natural resources especially those aspects which made people unique from the other people via what distinguishes Africans from non-Africans (Adeniji and Ekanem, 2013). The contributions of historical monuments in the development of tourism cannot be over emphasized. Tourism development without proper planning and integration with cultural values and environment can lead to socio-cultural, environmental and economic damage (Ayeni and Ebohon, 2014).

Akinbamijo and Alakinde, (2013) opined that in management of heritage structures, 'heritage' as a concept refers to components of the past – man made or naturally occurring that can be of use to the contemporary society. In Nigeria and in most cities of the developing world, increasing economic activities and heightening demand for prime land in the core areas of cities threaten the existence of aging stock of monuments sites. It has also been noted that cultural and natural heritage are increasingly threatened with destruction by the traditional causes of decay as well as by changing social and economic conditions which aggravate the situation of this stock with the phenomena of damage or destruction. Owing to the gravity of the new dangers threatening them and their potential value in reducing the pressure on housing need in cities, it is incumbent on all to devise means of protection, preservation and conservation of these resources. There is therefore a need to intervene in the preservation and conservation of these resources (Akinbamijo and Alakinde, 2013).

Larkham, (1999) presents 'conservation' as a term that runs synonymously with 'preservation' however, while preservation entails maintaining the original in an unchanges state, conservation embraces elements of change and enhancement. In providing an economic relevance for an old building, new uses are often sought out for these buildings. Heritage and heritage planning push the conservation idea further as these involve a consideration of the use of what is conserved hence it embraces land use change in historic sites (Cullingworth and Nadin, 2002 as cited by Akinbamijo and Alakinde, 2013). Larkham, (1999) added that 'heritage' a fashionable term; includes the process of evaluation, selection, interpretation and even exploitation of things of the past.

Murzyn, (2008) opines that from the many different types of remnants of the past, which can become heritage commodities, the contemporary society

evaluates and uses what it finds symbolically or commercially appealing. The discovery of some type of heritage most often leads to its 'commodification' – products and services derivable from such heritage goods are packaged and marketed. The success of a given product and demand for its values might lead to a reappraisal of the original resources for more utility value; - commodification process at times, being more stringent on authenticity and accuracy.

According to Akinbamijo and Alakinde, (2013), current thinking is however that of "sustainable conservation for sustainability. This is more so needful since the historic landscape is a finite resource that should not be depleted wantonly. Conservation being the hallmark of the heritage city, encourages recycling of existing buildings and materials, the use and reliability of local resources and diversity in the environment. On their note, Manley and Guise (1998) opines that the heritage city is indeed a model for a sustainable city. Therefore, Gobarau Minaret and Katsina City Wall are heritage resources of social, economic and educational significance to Katsina Community and the country at large. Heritage resources are cultural and historical properties or monuments which signify the past way of life, values, norms, traditions and beliefs of the people with a view of appreciating the present and making necessary preservations of these resources for future consumption.

Monuments are heritage resources that contribute to the socio-economic and thus, sustainable tourism development of a destination "the economic contribution of heritage resources is one of the major means to achieve sustainable tourism development (Apostolakis and Jaffry, 2005). Gobarau minaret and Katsina city wall are monuments of cultural and historic value to Katsina community. However, despite their value and significance, the monuments are not properly preserved for educational, research, tourism and other future purposes.

Meanwhile, this paper examines the contribution of the monuments (Gobarau minaret and Katsina city wall) to the development of tourism in Katsina community, ascertain the socio-economic benefits of the monuments and identify the challenges facing the preservation of the monuments. Preservation of heritage resources is of tremendous benefit in the present and future times. Therefore, this research will contribute to knowledge and serve as guide for future researchers in related field, and likewise to policy makers. Moreover, it will be meaningful to Katsina community, stakeholders and the concerned government authorities in appreciating the values and significance of the monuments with a view to enhance their preservation and indeed, promote socio-economic and tourism benefit of the destination.

Literature review

Cultural heritage and historical buildings constitute

important assets for local development. Murzyn, (2008) affirms that their resource values depend on how the contemporary society uses them as social, economic or political resources. Cullingworth and Nadin (2002) as cited by Akinbamijo and Alakinde, (2013) reveal that such assets especially in the developed nation have always enjoyed public concern such that they enjoy statutory protection. The statutory provisions influence their maintenance and minor adaptation works.

Historical monuments enable future generations to have an opportunity of seeing and appreciating the relics of the past and bring in tourism (Adeniji and Ekanem, 2013). Gobarau minaret and Katsina city wall are cultural heritage resources and thus, cultural heritage tourism is seen as "travelling to experience the places and activities that authentically represent the stories and people of the past and present, which includes historic, cultural and natural resources" (Ebru et al., 2009). Tourism, from the former perspective, connotes the mobilization of people's cultural and natural resources especially those aspects which make people unique from the other people via what distinguishes Africans from non-Africans (Andah, 1990 as cited by Adeniji and Ekanem, 2013). The contributions of historical monuments in the development of tourism cannot be over emphasized. Tourism development without proper planning, conservation and integration with cultural values and environment can lead to socio-cultural, environmental and economic damage (Long, 2012 as cited by Ayeni and Ebohon, 2014). UNESCO (1972) as cited by Akinbamijo and Alakinde, (2013) opined that in management of heritage structures, 'heritage' as a concept refers to components of the past – man made or naturally occurring that can be of use to the contemporary society. In Nigeria and in most cities of the developing world, increasing economic activities and heightening demand for prime land in the core areas of cities threaten the existence of aging stock of monuments sites. It has also been noted that cultural and natural heritage are increasingly threatened with destruction by the traditional causes of decay as well as by changing social and economic conditions which aggravate the situation of this stock with the phenomena of damage or destruction. Owing to the gravity of the new dangers threatening them and their potential value in reducing the pressure on housing need in cities, it is incumbent on all to devise means of protection, preservation and conservation of these resources. There is therefore a need to intervene in the preservation and conservation of these resources (Akinbamijo and Alakinde, 2013).

Larkham, (1999) presents 'conservation' as a term that runs synonymously with 'preservation' however, while preservation entails maintaining the original in an unchanged state, conservation embraces elements of change and enhancement. In providing an economic relevance for an old building, new uses are often sought out for these buildings. Heritage and heritage planning push the conservation idea further as these involve a

Table 1. Contributions of historical monuments to the development of Katsina community.

Variables	Strongly Agree (%)	Agree (%)	Undecided (%)	Disagree (%)	Strongly Disagree (%)	Mean	Ranking
They serve as a source of revenue	30 (20.27)	33 (22.30)	44 (29.73)	38 (25.68)	3 (2.03)	3.33	4 th
They help in promoting the image of the Katsina Community	34 (22.97)	76 (51.35)	32 (21.62)	4 (2.70)	2 (1.35)	3.92	2 nd
They add to the numbers of attractions and thereby enhance patronage	27 (18.24)	80 (54.05)	38 (25.68)	3 (2.03)	0 (0.00)	3.89	3 rd
They enable even development through infrastructural development	19 (12.84)	27 (18.24)	58 (39.19)	43 (29.05)	1 (0.68)	3.14	5 th
They are symbols of the cultural values of Katsina and therefore a reminiscence to their past way of life	74 (50.00)	48 (32.43)	21 (14.19)	4 (2.70)	1 (0.68)	4.28	1 st

Source: Field survey 2019

Note: from the mean, greater than 3 is a positive result, while less than 3 is a negative result.

consideration of the use of what is conserved hence it embraces land use change in historic sites (Cullingworth and Nadin, 2002 as cited by Akinbamijo and Alakinde, 2013). Larkham, (1999) added that 'heritage' a fashionable term; includes the process of evaluation, selection, interpretation and even exploitation of things of the past.

The optimistic school of resource utilization sees heritage commodities as resources which will mean different things to various users. Murzyn, (2008) argues that from the many different types of remnants of the past, which can be become heritage commodities, the contemporary society evaluates and uses what it finds symbolically or commercially appealing.

The discovery of some type of heritage most often leads to its 'commodification' products and services derivable from such heritage goods are package and marketed.

The success of a given product and demand for its values might lead to a reappraisal of the original resources for more utility value; - commodification process at times, being more stringent on authenticity and accuracy.

According to Akinbamijo and Alakinde, (2013), current thinking is however that of "sustainable conservation for sustainability. This is more so needful since the historic monument is a finite resource that should not be depleted wantonly.

Conservation being the hallmark of the heritage city, encourages recycling of existing buildings and materials, the use and reliability of local resources and diversity in the environment. On the his note, Manley and Guise (1998) agree that the heritage city is indeed a model for a sustainable city.

METHODOLOGY

Residents of Katsina community, traditional community heads (within Katsina town), religious leaders (Islamic religion), and custodians of the monuments, Katsina State Tourism Board, Katsina Local Government Tourism Committee and tourists who visit the monuments constituted the study population. Sample sizes of 150 respondents were drawn from these populations. Primary method of data collection was used. Close ended questionnaire was designed as an instrument for data collection. Simple random, purposive and accidental sampling methods were employed to select 40 residents, 5 religious leaders, 2 custodians, 5 State Tourism Board Members, 3 local government tourism committee members and 95 tourists respectively. Residents (simple random), traditional community heads, religious leaders, custodians, State Tourism Board and Local Government Tourism Committee (purposive) and finally convenient sampling for tourists. Data were subjected to analysis in simple percentage method through the aid of SPSS computer software.

RESULTS AND DISCUSSION

Table 1 reveals the contributions of historical monuments to the development of tourism in Katsina Community. As evidently indicated "symbols of the cultural values of Katsina and a reminiscence to their past way of life" was the main contribution as acknowledged by majority of the respondents with 82.43% while the least contribution acknowledged was "they enable even development through infrastructural development" with 31.08%. "They

Table 2. Socio-Economic benefits of historical monuments to Katsina community.

Variables	Strongly Agree (%)	Agree (%)	Undecided (%)	Disagree (%)	Strongly Disagree (%)	Mean	Ranking
They serve as a source of revenue to the government	31 (20.95)	31 (20.95)	50 (33.78)	35 (23.65)	1 (0.68)	3.38	4 th
They create employment opportunity	19 (12.84)	27 (18.24)	58 (39.19)	43 (29.05)	1 (0.68)	3.14	6 th
They serve as avenue for social cohesion	15 (10.14)	70 (47.30)	42 (28.38)	19 (12.84)	2 (1.35)	3.52	2 nd
They help in creating more recognition to the community	74 (50.00)	48 (32.43)	21 (14.19)	4 (2.70)	1 (0.68)	4.28	1 st
They facilitate the infrastructural development of the community	23 (15.54)	47 (31.76)	59 (39.86)	18 (12.16)	1 (0.68)	3.49	3 rd
It promotes buying and selling (commercial activities) of goods and services in the area	21 (14.19)	35 (23.65)	70 (47.30)	20 (13.51)	2 (1.35)	3.37	5 th

Source: Field survey 2019

Note: from the mean, greater than 3 is a positive result, while less than 3 is a negative result.

Table 3. Challenges facing the preservation of the monuments.

Variables	Very Severe (%)	Severe (%)	Undecided (%)	Minor (%)	Very Minor (%)	Mean	Ranking
Poor conservation of the monuments	29 (19.59)	47 (31.76)	44 (29.73)	25 (16.89)	3 (2.03)	3.50	3 rd
Poor community attitude and lack of awareness	37 (25.00)	44 (29.73)	29 (19.59)	35 (23.65)	3 (2.03)	3.52	2 nd
Poor accessibility to the monuments	29 (19.59)	37 (25.00)	29 (19.59)	47 (31.76)	6 (4.05)	3.24	5 th
Ineffective/poor promotional measures	23 (15.54)	58 (39.19)	29 (19.59)	30 (20.27)	8 (5.41)	3.39	4 th
Absence of qualified tour guide for educating tourist/visitors	27 (18.24)	79 (53.380)	24 (16.22)	8 (5.41)	10 (6.76)	3.71	1 st

Source: Field survey 2019

Note: from the mean, greater than 3 is a positive result, while less than 3 is a negative result.

help in promoting the image of Katsina Community”, “they add to the number of attractions and thereby enhance patronage” and “they serve as a source of revenue” with 74.32%, 17.29% and 42.57% respectively. This affirmed that the monuments have significant economic and touristic values to Katsina community. Table 2 reveals the socio-economic benefits to Katsina Community. The

major benefit as evident in the above table was “they help in creating more recognition to the community” with 82.43% while the least benefit as attested by the respondents was “they create employment opportunity” with 31.08%. “They serve as avenue for social cohesion”, “they facilitate infrastructural development of the community”, “they serve as a source of revenue” and

“they promote buying and selling (commercial activities) of goods and services in the area” with 57.44%, 47.30%, 41.90%, and 37.84% respectively. The above findings show that the monuments possessed numerous social values of great significance to Katsina community. Table 3 reveals the challenges facing the preservation of the monuments. As deduced from the above therefore, “absence of qualified tour guides for educating tourists/visitors” was indicated as the main challenge with 71.62% while the least challenge as confirmed by the respondents was “poor accessibility to the monuments with 44.59%.” “Ineffective/poor promotional measures”, “poor community attitude and lack of awareness” recorded 54.73% respondents each and “poor conservation of the monuments” with 51.35%. This shows that despite the significant economic and social values of the monuments, they are equally confronted with major challenges hindering their development.

Conclusions

In line with the research findings, the following conclusions were drawn:

- (a) The research findings confirmed that “the symbols of cultural values and reminiscence to their past way of life” was the major contribution of the historical monuments (Gobarau minaret and Katsina city wall) to the development of tourism in Katsina Community. “They help in creating more recognition to the community”, “they add to the number of attractions in the community” etc. were other contributions acknowledged.
- (b) The Minaret and Katsina City Walls possessed socio-economic benefits to the community with creating more recognition as the major benefits. Other benefits acknowledged included: avenue for social cohesion, they facilitate infrastructural development; they serve as a source of revenue to the community etc.
- (c) The major challenge facing the preservation of the monuments was absence of qualified tour guides for educating tourists/visitors. Other challenges involves: ineffective/poor promotional measures, poor community attitude and lack of awareness creation, poor conservation of the monuments etc.

Recommendations

- (i) Qualified personnel should be employed for the conservation of the monuments and also to educate tourists and visitors effectively.
- (ii) Awareness/orientation exercise should be employed to educate the community on the importance of preserving the monuments for tourism and educational purposes.
- (iii) Promotional measures should be employed through

the production of pamphlets and other materials for enlightenment and awareness creation.

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