

**Indigenous Languages, Signs and Symbols as Determinants of Consumer Markets  
Administration Effectiveness in Oluyole Local Government, Ibadan, Oyo state**

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Degree (PhD) in Mass Communication and Media Technology**

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### **Certification**

This is to certify that this study was conducted under my supervision by **Babafemi Opeyemi JACOBS** with LCU/PG/000454 for the Award of Doctor of Philosophy Degree (PhD) in Communication & Media Technology, Faculty of Communication & Information Science, Lead City University, Ibadan, Nigeria and that this work has not been previously submitted.

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## **Dedication**

This thesis is dedicated to the memory of Pa Samuel Oyebamiji Akanni Oyeleke (December 10, 1926 – May 26, 2024).

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## Acknowledgement

This project is a result of my study in Lead City University as a Mass communication student in its post graduate school. It could not have been written without the help of individuals and scholars who have contributed immensely to the success of this project. My sincere appreciation goes upward to God who knew me before I was formed in my mother's womb and blessed me with strength, wisdom, knowledge and understanding to put down things to make this project a success.

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Even though the above-mentioned institution and persons have assisted in the process of this research work, I alone stand for the errors, if any, found in the work.

## Abstract

Growth in every society is made possible through the economic activities that take place within it and between it and other societies. Hence, the market place is at the core of the economy of any community. Indigenous languages, signs and symbols are elements of communication that are useful for transactions, and administration, being an intangible part of all societies and it is crucial to the sustenance and growth of such society. This study therefore investigated indigenous languages, signs and symbols as determinants of market administration in Ibadan metropolis. The study is anchored on the General Systems theory, Uses and Gratification theory and Information Processing theory. The study adopted the descriptive survey research design. The population for this study include all traders within consumer markets in Oluyole local government area in Ibadan, Oyo state. Multi-stage sampling procedure was adopted to select 311 respondents. Two validated self-designed instruments; 'Indigenous Communication and Market Administration Questionnaire' (ICMAQ) and 'Consumer Market Administration and Key Personality Interview Guide (CMAKPIG)' were used for data collection. Data was analysed using descriptive and inferential statistics. Findings revealed that the role and influence of indigenous languages, signs and symbols is limited to their usage by market administrators. The inclusion of indigenous languages in the administrative structure fosters deeper connection between traders, customers and other market personnel which potentially leads to improved market efficiency and customer satisfaction. Findings also showed that indigenous languages, signs and symbols cannot as one be regarded as being a determinant in market administration ( $p = 0.001$ ,  $p < 0.001$ ;  $p = 0.671$ ). This is as a result of the differences in usage of the three elements of indigenous communication by traders, customers and other market personnel in the market. Thus, the study concluded that the influence of indigenous languages, signs and symbols on effective market administration in Ibadan is on the average level as a result of the imbalance in how they are used by market operators. The study recommends that elements of indigenous communication such as language, sign and symbols should be more inculcated into the administrative, social and economic activities of every stakeholder within the market environment and the Nigerian society at large.

**Keywords:** Indigenous languages, indigenous signs, indigenous symbols, markets, administration

**Word Count:** 359

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## **Chapter One**

### **Introduction**

#### **1.1 Background to the Study**

The growth of a typical African society is made possible through the array of economic activities that takes place within it or between it and other societies. This is because the typical African society is agrarian in nature. The market place is at the core of the economy of any community within and outside Africa. It is a place of economic, social and political transactions<sup>1</sup>. Market has different meanings, referring to a lot of things and idea. Scholars from various disciplines have attached different meanings to the word 'market'.

A market is an authorised public concourse of buyers and sellers of commodities meeting at a place more or less strictly limited or defined, at an appointed time. Markets are specific sites where sellers and buyers assemble on appointed days, to exchange goods and services and to participate in a variety of social activities complementing routine business transactions. Markets are institutions that comprise of a supply crowd or a demand crowd or both that are a multiplicity of hands desirous to acquire, or alternatively, to dispose of, goods in exchange. Simply put, a market is an institution for the exchange of goods and services within a particular society. It is a meeting point of actualising economic desires even though it can be used for other things apart from economic activities<sup>2</sup>.

Markets in Africa have however gone through a series of evolution due to interactions and exchanges that have taken place between representatives of European culture and African culture within the African continent over time<sup>1</sup>. Today, there are all types of markets existing side by side in different states of Nigeria and by extension in the remaining 54 countries of Africa. In most towns, different types of general and specialized markets exist to cater for the

basic and sophisticated needs of rural and urban people living in different areas within such towns.

Markets can further be explained as places where the forces of demand and supply operate and where buyers and sellers interact (directly or through intermediaries) to trade goods, services or contracts or instruments for money or barter. They include mechanisms or systems for determining price of a traded item, communicating the price to buyers, facilitating deals and transactions and effecting distribution. The market for a particular item is made up of existing and potential customers who need it and have the ability and willingness to pay for it<sup>3</sup>. Consumers are people who buy products and services for their own or someone else's personal and collective use. It is important to reaffirm that a market is the collection of buyers and sellers that, through their actual or potential interactions, determine the price of a product or sets of products. In the world of today, there are different classification of markets based on product being sold, service being rendered or the location and sphere of operation<sup>4</sup>.

A consumer market represents individuals and families purchasing goods and services for personal consumption. They are dominated by products and services designed for the general consumer. Markets, in this context, mean specified open places where people of different ethnic, religious, social, economic and political backgrounds gather together for the purchase and sales of commodities. Markets, are in general, highly organized to facilitate trading. In every society, markets of various sizes and periodicity exists; from very large to very small, and from well-structured facilities to squatters and street hawking<sup>4</sup>.

In Ibadan, the concept of market administration has to do with the distribution or allocation of stalls, the orderly arrangement of sellers, protection of property, maintenance of the established markets, and enforcement of bylaws and personnel matters. Market administration is also about ensuring that the market is well sanitised and the bylaws

regarding food preparation and sales in the market is adhered to. Market administration also involves the collection of tolls or dues and prevention of official malpractice and avoidance of payment by traders.

It is important to state that market administration involves the control and regulation of every group, association and submarket that can be found in a physical market. Effective administration of markets may increase the political, social and religious activities of markets in any society. Effective market administration is also made possible through the contributions of various groups and associations to the improvement of the physical structure of the market in terms of building, provision and maintenance of amenities, improvement in profits and influence on administration. The communication environment is sacrosanct to the survival and administration of any market and any other place in the society<sup>1</sup>.

Communication is that intangible part of any society that is crucial to the sustenance and growth of such society. Communication is the nerve of society. A society is a community of ideas. A society can be described as a group of people living in a defined territory and sharing a common culture. A society is made up of smaller structures (family, economy, government, religion) established to meet the needs of the people. A society can also be explained as an enduring and cooperating social group whose members have developed organized patterns of relationships through interaction with each other<sup>1</sup>.

People must relate to, communicate with and share ideas with other people everywhere they find themselves in any society. Without human communication in any form, the organization, peace and order of the society cannot be made possible. It is further described as the way in which a human society strives and ensures its continual existence by transmitting its values, concepts, habits, skills and attitudes from one generation to the other. From the above, it can be derived that communication is the essence of life. It is the nerve, the heart, the blood of a human being and society.

Every society has evolved its own ways of transmitting information between its persons and groups. In Africa, the indigenous (traditional) communication systems of transmitting information such as announcements, entertainment and persuasion, social exchanges still exists. There are other specific communication functions such as information, socialisation, motivation, education and cultural promotion. The African society today is one in which African and Western forms of communication are practiced side by side; although it seems that the western form of communication has the upper hand because it is used more by people in the name of modernization<sup>1</sup>.

Each society has its own media system which is structured to suit the needs of the members of the society. It is the natives of such a society that operate the media system. The people determine how the society is organised and administered. This will definitely impact on the media system and shape the media that exist in that society. Africans have their own media systems through which they foster the organization of different parts and aspects of their society. The system of communication has been in existence from time immemorial and has served Africans in various capacities like from politics, development, social integration and domestic stability<sup>1</sup>.

Effective communication which operates in a society through the mass media cannot operate in isolation. There is need for feedback which makes the communication effective. Indigenous communication forms such as festivals, traditional institutions, folklore, drama, music, songs, dance, drums, and poetry amongst others are dominant sources of entertainment, and they inform and reform social, moral and human values of their societies. They also help in curbing inter-tribal wars and conflicts among communities thereby promoting peace, understanding, team-spirit and brotherhood among mankind. To the rural people, the use of traditional communication to immensely popularise certain government

policies whether economic, ideological, cultural or educational is in tandem with their ways of life. This is done particularly through dramatic performances<sup>5</sup>.

Indigenous communication systems are essential elements of the socio-cultural tradition of Africans. These systems have been used to promote co-operation, mobilization and participation among African people. Indigenous communication refers to the kind of communication that can be said to be cultural in content and can only be understood by a group of people who share similar beliefs, same beliefs and ways of life. Indigenous communication is part of the culture in a particular town.

Indigenous communication as used in Africa is an admixture of social conventions and practice that have become sharpened and blended into veritable communication modes and systems which have almost become standard practices for society. Of the many types of communication available, indigenous communication is unique in that it is a type of communication that is linked to a given culture of society which existed before the arrival of modern mass media which is a formally organized bureaucratic system of communication. This indigenous communication system still exists today despite changes brought by technology<sup>6</sup>.

A peculiar advantage of indigenous communication in Nigeria is that it has a much wider audience, as it can reach those who do not read or write. It is therefore, crucial for exchange of information with those (people) who are out of the reach of external channels<sup>5</sup>. It is a complex system of communication, which pervades all aspects of rural life. It is a pre-colonial medium/channel of communication which has its own limitations especially in the area of national commerce, education, politics and government. It is perhaps the most important way by which the rural dwellers communicate among themselves and with others<sup>7</sup>. It can further be segmented into instrumental, demonstrative, iconographic, extramundane,

visual, institutional, venue oriented communication, myths and legends, names and folktales and proverbs<sup>8</sup>.

Indigenous communication is that form of communication that is unique to a given culture of society which existed before the arrival of modern mass media which is a formally organized bureaucratic system of communication. This indigenous communication system still exists today despite changes brought by technology. Indigenous communication is a credible and acceptable source of information among the rural populace. The term 'indigenous' is often interchangeably used with terms like traditional or local. Examples of folk media include puppet show, folk drama, storytelling, interpersonal communication, village meetings, community tea houses, open market conversation and so on<sup>6</sup>.

Indigenous communication is perhaps the most important means through which the rural folks communicate amongst themselves and with others. Therefore, despite the advent of the modern day media in Africa, the use of traditional African communication elements is still very much common, adaptable, acceptable and recognizable by people<sup>9</sup>. There are many elements in indigenous communication systems as situated in Africa. Relating to this study, indigenous languages, signs and symbols are the elemental part of indigenous communication systems that will be examined as determining factors that shape how consumer markets in Oluyole local government is administered. These three elements are culture based.

Culture consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them. It also includes the material objects that are common to that group or society<sup>10</sup>. Just like language, the sign system of a particular culture is invented to communicate and express the culture; it is a vital aspect of the communication code of the culture. It may be misleading to make an attempt to state when humans or when a particular culture started to use signs and symbols. What is incontrovertible is the fact that signs and symbols are obvious aspects of a culture and can be

said to be as old as the culture they reflect. Symbols and signs can be seen as products of a culture used for communicative purposes in place of oral/verbal communication.

Indigenous language is a language that is native to a region and spoken by indigenous people who have settled in a particular area for many generations. Indigenous language is a language that is spoken by a group of people that resides in a locality or region. It is a local way of communicating with members of the same community through a medium. It is a language spoken of, belonging or connected with a particular place or area. Indigenous languages are the tribal, native or local language spoken<sup>11</sup>.

Indigenous language embodies a value system about how we live and relate to each other. It gives a name to relationships among kin, roles and responsibilities among family members, to ties with broader groups. If an indigenous language is destroyed, these relationships break down and will inevitably destroy other aspects of our way of life and culture, especially those that describe the nature of man. The uniqueness of a people is tied to their indigenous language. Using indigenous languages to communicate makes the message more credible, understandable and believable by the people that owns the language.

Indigenous signs are physical forms that have been imagined or made externally to stand for an object, event, feelings, etc. Indigenous signs perform many roles in human life among which are helping to recognize patterns in things, predicting guides or plans for taking actions, and functioning as examples for specific types of phenomenon. Indigenous signs include marking of objects with colours, earth or sticks to give instructions, warnings and on what to do in an environment. Indigenous communication signs are a means by which people communicate in traditional African society<sup>12</sup>. Indigenous signs perform many roles in human life among which are helping to recognize patterns in things, predicting guides or plans for taking actions, and functioning as examples for specific types of phenomenon. They perform

spiritual, identification, economic, community policing, information and conflict mitigation roles in the society<sup>13</sup>.

Indigenous symbols are physical manifestations that signifies the ideology of a particular culture or that merely has meaning within a culture. The word 'symbol' comes from the Greek word 'symbolon', which means contract, token, insignia, and a means of identification. Parties to a contract, allies, guests, and their host could identify each other with the help of the parts of the symbolon. In its original meaning, the symbol represented and communicated a coherent greater whole by means of a part. The symbol is based on the principle of complementation.

The symbol object, picture, sign, word, and gesture require the association of certain conscious ideas in order to fully express what is meant by them. A symbol has a veiling and a revealing function. Discovering its meaning is based on the agreement of a group on what its meaning should be. A symbol can be interpreted in various ways, it has been contrasted especially with allegory, the translation of an abstract idea into a concrete image. The relationship between a symbol and that which it represents varies from society to society. In any society, natural, religious, nonverbal, expressive, ritual, mythic, aesthetic symbols exist and are used at various times by members of the society<sup>14</sup>.

These three elements are used in one way or the other in the daily administration of markets in Nigeria. From observation, most traders spend most of their working hours in the markets. Hence, it is necessary to make the market as comfortable as possible for traders and customers. An administration is effective when it is able to cure, tackle successfully or achieve desired results for private or public problems. For market administration to be effective, there must be clear and proper channels of communication, control and coordination. There must be proper coordination of people and materials. Effective administration thrives where objectives are clearly defined and followed through good

communication system which leaves no doubt in the minds of the administrators about what to do in any situation. Also, effective market administration needs dedicated and committed administrators who think about the success of the system first rather than their own selfish ends.

Effective administration can be determined based on what is administered in a particular environment, area or society. In the case of markets, it can be measured in terms of the number of modern facilities built, their maintenance and cleanliness, number of applications of shops processed, reduction in street trading, provision of better and adequate amenities for the use of the traders and their customers. The more attention that is paid to the administration of markets, the better for the nation in general and those that use markets in particular. As stated above, this study is aimed at examining the influence of indigenous communication language, signs and symbols on the daily and consistent administration of consumer markets in Nigeria with specific focus on the market administrators and users in selected markets in Oluyole local government, Ibadan, Oyo state.

## **1.2 Statement of the Problem**

Indigenous languages are central to the identity of indigenous peoples, the preservation of their cultures, worldviews and visions and an expression of self-determination even though they are evolving as a result of colonization and economic globalization. In Africa, signs and symbols are a form of visual communication that have meaning to people with a common history and heritage. These signs and symbols are considered sacred and are used for ceremonial, religious and communication contexts within various African societies.

Indigenous communication enjoys high credibility status because it is familiar and controlled locally. Indigenous communication is used in several places within the Nigerian society. One of such places is the market place. The market place is simply the place or location where

goods and services are transacted by people with the aim of making profit at the end of the day. The marketplace is also a place where cultures and people in different towns interact with each other. Any establishment in which large numbers of people are involved calls for administration which has to do with coordinating many, and often conflicting people in the same place so competently that they shall operate as a unit.

Researchers have studied indigenous communication and consumer markets in Nigeria independently, in relation to rural development, cultural resurgence, agricultural development, marketing, national development, religious communication, educational communication, women participation, market typology and economic development. None of these researchers has however, worked on examining indigenous languages, signs and symbols in relation to the administration of consumer markets in Nigeria. Therefore, this research is aimed at investigating indigenous communication languages, signs and symbols as determinants of consumer markets administration in Oluyole local government, Ibadan, Oyo state.

### **1.3 Aim and Objectives of the Study**

The aim of this study is to investigate the use and role that indigenous languages, signs and symbols play in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. Specific objectives for the study were to:

- i. ascertain the degree to which consumer markets in Oluyole local government, Ibadan, Oyo state are administered by market leaders;
- ii. identify indigenous languages, signs and symbols in relation to administration of consumer markets in Oluyole local government, Ibadan, Oyo state;
- iii. ascertain the extent of use of indigenous languages in consumer markets in Oluyole local government, Ibadan, Oyo state;

- iv. examine the extent of use of indigenous signs in consumer markets in Oluyole local government, Ibadan, Oyo state;
- v. examine the extent of use of indigenous symbols in consumer markets in Oluyole local government, Ibadan, Oyo state;
- vi. assess the role of indigenous languages in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state;
- vii. ascertain the role of indigenous signs in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state;
- viii. ascertain the role of indigenous symbols in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state;
- ix. determine the influence of indigenous languages on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state;
- x. determine the influence of indigenous signs on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state;
- xi. determine the influence of indigenous symbols on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

#### **1.4 Research Questions**

1. To what degree are consumer markets in Oluyole local government, Ibadan, Oyo state administered by market leaders?
2. What are the indigenous languages, signs and symbols used in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?
3. What is the extent to which indigenous languages are used as medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state?

4. What is the extent to which indigenous signs are used as medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state?
5. What is the extent to which indigenous symbols are used as medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state?
6. What is the role of indigenous languages in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?
7. What is the role of indigenous signs in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?
8. What is the role of indigenous symbols in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

### **1.5 Hypotheses**

The hypotheses for this research states thus:

H<sub>0</sub>1: There is no significant joint relationship between the use of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

H<sub>0</sub>2: There is no significant joint relationship between the role of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

H<sub>0</sub>3: There is no significant joint relationship between the influence of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

## **1.6 Significance of the Study**

This study is significant to various stakeholders within the Nigerian society. These stakeholders are drawn from the academic world, market sector and government officials at various levels of the government in Nigeria. This study will be of tremendous value to market leaders, administrators and elected officials who are in charge of policy framing and execution at all strata of Nigerian government.

This is hinged on the dearth of articles available in public sphere as regards the dependent and independent variables of this study. This study will thus help bridge the knowledge gap in the area of African communication system and consumer market administration in Nigeria. It seeks to know if indigenous communication systems exist within consumer markets and is used in the administration of consumer markets. It is important to highlight that communication is sacrosanct to the continuous existence of any group of people who share some common interests.

Data generated from this study is expected to show the role elements of indigenous communication such as languages, signs and symbols perform in the administration of consumer markets in Nigeria. This study will help establish that indigenous communication systems can be used to pass information and also regulate the administration of various groups who are involved in one thing or the other in the consumer market on a regular basis. At the end of this study, it is expected that the role that indigenous communication play in the administration of consumer markets in Nigeria will be known based on the information gleaned from the data gotten from the respondents. This role will help in decision making by the various organizational leaders who determine the communication and administrative structures in operation in consumer markets in Nigeria.

### **1.7 Scope of the Study**

The scope of this study is focused on consumer markets in Oluyole local government, Ibadan, Oyo state, Nigeria and the role that indigenous languages, signs and symbols play in its administration. Communication in its many forms is important to any society. The acceptance of Western form of communication has led to the gradual extinction of the African mode of communication in urban and rural communities in Nigeria. This study thus examined elements of indigenous communication such as languages, signs and symbols vis a vis the administration of consumer markets in Nigeria. For limiting factors, the study is confined to Oluyole local government, Ibadan, Oyo state. The study covers five consumer markets in Oluyole local government, Ibadan, Oyo state, Nigeria.

The scope of the study variable includes indigenous communication as the independent variable made up of elements such as indigenous languages, signs and symbols while administration of consumer markets in Nigeria serves as the dependent variable of the research. The choice of the study area of Ibadan is based on the premise that Ibadan can be regarded as the epicenter of Yoruba land where different people from different tribes in and outside Yoruba land reside and are engaged in one occupation or the other for a living. The opinion of relevant stakeholders within five selected markets in Oluyole local government, Ibadan, Oyo state was taken to know the role that indigenous communication plays in the administration of consumer markets in Nigeria between 2020 and 2023.

### **1.8 Limitation of the Study**

This work is limited to the roles that indigenous languages, signs and symbols play in the administration of consumer markets. The elements of indigenous communication are not limited to languages, signs and symbols. Other elements not studied could have their own

roles to play in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state and other local government in Nigeria.

This work is also limited to the availability of relevant recent educational materials that could have been used as literature for this study. It is also limited to the availability of informational materials with history of individual markets as its content in the public domain.

### **1.9 Operational Definition of Terms**

**Consumer Market:** a consumer market is a well-integrated system that allows people to purchase products, goods and services. These items are used for personal use or shared with other people. It is a very diverse and robust system that sees buyers, sellers and other stakeholders interact with themselves on a regular if not daily basis.

**Oluyole Local Government:** consists of five urban local governments in the city and six semi-urban local government in the less city. It shares boundaries with four local government areas (Ibadan South West, Ibadan South East, Ona Ara and Ido) within Ibadan and three local government areas (Obafemi Owode, Odeda and Ijebu) in Ogun state.

**Indigenous Communication:** can be defined as the kind of communication that is unique to a given culture of people which existed before the arrival of modern mass media which is a formally organized bureaucratic system of communication.

**Indigenous Language:** this is a language that is native to a region and spoken by people who have settled in a particular area for many generations.

**Indigenous People:** Indigenous people are the holders of unique languages, knowledge systems and beliefs and possess invaluable knowledge of practices for the sustainable management of natural resources.

**Indigenous Signs:** are physical forms that have been imagined or made externally to stand for an object, event, feelings, etc. Indigenous signs perform many roles in human life among

which are helping to recognize patterns in things, predicting guides or plans for taking actions, and functioning as examples for specific types of phenomenon.

**Indigenous Symbols:** are physical manifestations that signifies the ideology of a particular culture or that merely has meaning within a culture.

**Market Administration:** this has to do with the management of a particular market. It involves the controlling, coordinating and supervising of the various activities within the market as well as overseeing and disciplining errant activities and members. Without effective and efficient market administration, the stability, growth and existence of any market is in danger.

**Market Administrators:** these are people who are selected or appointed to oversee and regulate the daily activities of market operators such as traders, waste management officials, security outfits and other people who make a living through their activities in the market place.

### Endnotes

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## **Chapter Two**

### **Literature Review**

Literature review offers a focus on comprehension and reduces the probability of duplicating ideas. Most importantly, it helps to point out the direction of the scope of the study and maximize the reward of research attempts. To provide empirical background to this study, and also make this work comprehensive, the literature will be reviewed under the following sub-headings:

- 2.1 Conceptual Review
- 2.2 Theoretical Framework
- 2.3 Review of Empirical Studies
- 2.4 Conceptual Model
- 2.5 Summary of Gap in Literature Reviewed

#### **2.1 Conceptual Review**

##### **2.1.1 Communication**

The concept of communication has been in existence right from time immemorial. As man journeys through the ages, science and technology, he begin to influence his means of gathering and disseminating information. From the traditional use of gongs, town criers, colours, canons and so on to the modern-day television, radio, magazines, newspapers and the internet. Communication is fundamentally a human attribute that involves the generation, packaging, and transmission of ideas or symbols by a source to a receiver with an expected impact or feedback.

Communication is significant to the development of human societies when it is effective. On the other hand, ineffective communication impacts on development in a way that is negative

and counterproductive to the efforts towards the wellbeing of people. This implies that until a mutual understanding is realized in the exchange of information between two or more people, communication cannot be said to have taken place. Truly, effective communication hinges on the choice of medium and context. The notion that communication is at the core of humanity partly suggests that it defines and shapes human life and the world since human beings reckon on their communicative acumen to showcase their culture, critical thinking abilities, and creative problem solving skills in reaction to environmental challenges to their wellness<sup>1</sup>. Communication is the process through which people share information, ideas and emotions. It is an indispensable part of human existence and the basis for human relationship. As the carrier of the social system, communication enables a community of people to create shared meanings through the use of symbols, signs and vocal sounds thereby fostering understanding and relationship among users towards the achievements of shared goals for the growth and development of their society.

Communication is transactional in nature. It involves the process of encoding and decoding of messages by the sender and the receiver who receives the message, processes it and gives feedback in response to the messages received. This transactional nature makes communication both a continuous and procedural exercise involving stages before it could be accomplished. The basic elements in the communication process include sender, message, medium, channel, receiver and feedback. A sender is the individual in the communication process who conceptualizes an idea or message and desires to share this message with other individuals. The sender is also known as the encoder.

The message is the idea, information or emotion that the sender of the message wants to share with the receiver. The channel as an element is the route or means through which the message will get to the receiver of the message. The medium of communication includes the verbal and non-verbal cues through the use of sounds, signs or graphic symbols and various facial

expressions or body language. The receiver of the message is the person who receives the message sent by the sender. This individual is also known as the decoder. The receiver works on the message by processing, interpreting and assigning meaning to it before giving feedback to the sender of the message. Feedback is simply the response given to the sender of the message based on the content and perception of the message received by the receiver<sup>2</sup>.

Every society is made up of groups of people united by belief, norm, value and culture. As explained above, communication starts from the sender to the receiver while the communication process involves the participants, contexts, message, channels, noise and feedback. Participants are the people involved in the sending and receiving role during the interaction. The sender participant uses verbal and non-verbal codes/symbols to transmit messages to the receiver while the receiver participant processes the messages and behaviours forwarded to him and responds accordingly. Context is the setting in which the communication takes place. It may be physical, social, historical, psychological or even cultural.

Meaning is made up of a combination of ideas and feelings in the mind of the communicator. Meanings are not understood automatically until one expresses them in the form of messages. Symbols are words, sounds and actions recognized and acknowledged by others as representing or having specific meanings. Symbols are conveyed through verbal and nonverbal means. Messages are feelings, ideas and opinions while the symbols are the verbal and nonverbal modes<sup>3</sup>.

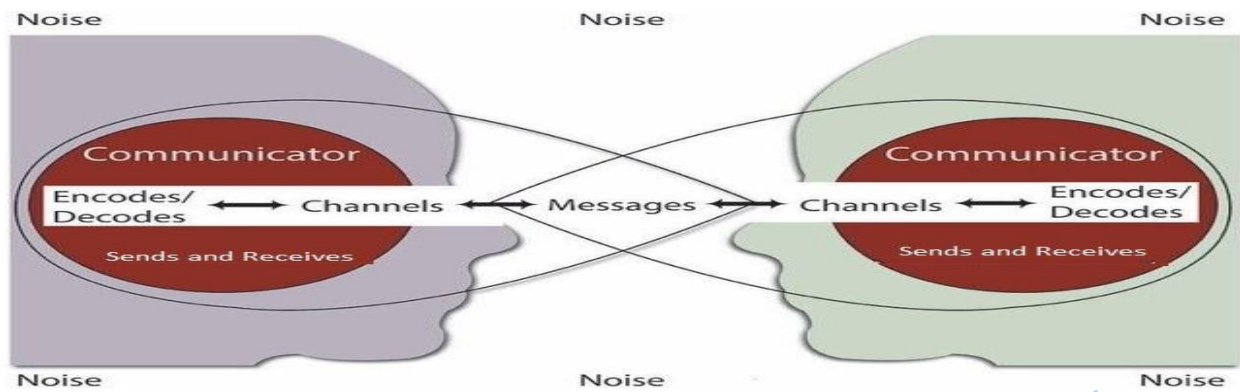


Figure 2.1: Transactional model of communication<sup>4</sup>

Communication can be seen as the process of eliciting a response from an individual or group by another individual or group, the process of which involves the sending and receiving of symbols. The symbols so transmitted represent ideas and attitudes or information about something. Symbols are not universal in terms of global acknowledgement. They are only universal to the extent of societal specificity. That is, their universality is specific to the particular society that has adopted such symbols. Each society has its symbols, which may be used by its media system. It is, thus, the symbols pervasively accepted in the particular society that its media make use of in their information dissemination function in the society.

Each society has its own media system which is designed and operated to suit the needs of the members of the society. It is the natives of such a society that operate the media system. If, for any particular society, they would be compelled to operate it within the ambit of the dictates of that society. The people determine how the society is organized or administered. This will definitely impact on the media system, as such would determine the kind of media that exist in the particular society. Broadly speaking, every form of communication within the African continent can be classified into western communication and African communication<sup>5</sup>. Africans have their own media system with which they foster the organization of their society. The communication system was developed many centuries ago and it has served the African's purpose effectively in various capacities – be it politics, development, social

integration or domestic stability. The African communication system resulted directly from the experiences of Africans, which compelled them to fashion the system to suit their existence. The intriguing issue however remains the idea of a particularly different media or communication system so radically different in the face of globalization of virtually every aspect of life including the mass media. But there remains an African communication system with a distinct character, fashion to suit Africans which may not be identified in any other place in the world. This explains why the system is referred to as traditional to Africa.

The effect of westernization which has now translated to globalization is quite devastating to Africa in the sense of a lamentable and, sometimes, deliberate alteration or outright destruction of values and norms of Africa people and societies. Such impact has affected the communication system to the extent of almost obliterating it in the urban areas, with only vestiges of the system left in the cities. However, the system continues to remain paramount in rural areas where the population relies on the system to satisfy their communication needs<sup>5</sup>.

### **2.1.2. Colonialism and African Communication**

Today many studies point out that African communication has its own particular features, different from Western ones. A traditional African communication can be considered as a continuous process of information dissemination, entertainment and education used in societies which have not been seriously dislocated by western culture or any other external influence as is the case in many parts of the world. It means that, firstly, there are many dimensions that are typical of traditional communication (such as symbols, signs, colours, music and so on)<sup>6</sup>.

Secondly, there are different cultures that can find a space in traditional communication, avoiding the attempt to homogenize, typical of the Western mass media; finally, that the traditional system is not competitive since it belongs to the community. Communication is

here a “common” asset that aims to include and not marginalize groups of individuals within society.

For instance, a strategic function of traditional communication in Africa is the regulation of justice and deviance, outside the formal, Western schemes. In pre-colonial Uganda, each society had set conventions, customs and traditions which regulated social behaviour, harmony and stability. These unwritten laws provided a set of acceptable behaviours and controlled deviants in society. It was the same for Swahili people and most African populations. This led some scholars to conclude that the general way of communicating in traditional Africa suffered from a very significant breakdown among the natives because of the experience of colonialism. Its consequence was the loss of the bases of traditional forms of communication, such as songs, storytelling, drumming, principally proverbs, which had a deterrent effect of wrong-doing<sup>6</sup>.

The Arab influences and the first contact with Europeans provoked significant changes, altering the large prevalence of the traditional ways of communication. But the great transformation occurred when slave trades and especially modern colonialism became the main factors in African societies. After the Berlin Conference in 1885, colonialism penetrated into African societies, imposing a new kind of communication and a new mentality. A conative, directive approach was then necessary in order to be sure that indigenous people obeyed the orders of the various colonial governments<sup>6</sup>. This transformation meant, as a direct consequence, that communication was used in different manners, among which it is possible to distinguish the following three as being the most significant:

1. As a means for political and social control;
2. As a means for creating ethno-cultural unity among indigenous people;
3. As a means for looking down on indigenous people, provoking a fall in their self-esteem and proposing Western values as the main points of reference.

All these functions are purely conative, strictly linked to colonial policies and their plan to subjugate local people. One of the basic preconditions for establishing colonial administrations in various parts of Africa was communicating with the colonized. As a result, control over communication became a strategic axis of all colonial policies and masters. As a first measure, the colonial powers imposed the use of their respective languages. The British Empire, based on “indirect rule”, tried to leave room for vernacular languages too, using them as “a bulwark against modern nationalism”, even if knowledge of the English language was necessary in order to develop institutional communications between colonized and colonizer<sup>6</sup>.

Protestant missionaries made a very important contribution in this task. They did this by transmitting and translating the biblical message in local languages according to their traditions. This made many sacred texts to be translated into different indigenous languages already existing in Africa. The religious message was better understood by local people; with it, other messages penetrated too, essentially of a cultural kind. Western values, history and traditions were enhanced: native languages functioned as the main means of internalizing (always in an indirect manner) a sense of inferiority among indigenous people.

At primary school, they learned in their own tongues, and only later did they switch to English, especially after the conclusion of the work of the Phelps-Stokes Commission which, at the beginning of the 1920s, obliged British colonies to adopt native languages in the first years of school. Local languages were transformed into a way of subjugating indigenous people through the action of a local elite. Native tongues were preserved but they lost their particular property of a language of freedom and socialization, and instead began to be considered as a simple means to availing the will of the British<sup>6</sup>.

On the other side, the French model of assimilation – used by the Belgians and Portuguese too – was much more violent than the British one. The colonized had to be assimilated, and

Catholic missionaries gave a decisive boost to reaching this goal. For them, it was not necessary for the indigenous people to be able to read the Bible, so it was not important to translate this text into their own languages. At school, French had to be the only language used from the first day of class. In this case, native languages were simply ignored. Although with relevant differences, language carried out a role of social and political control over African people in the British Empire and in the French Empire<sup>6</sup>.

Language, especially political and religious language, seemed to paint a picture of exploitation, disdain and devaluation of local culture. Western colonizers have been able to re-organize discourse and the colonized people's way of communicating. This discourse became hierarchical, closed and impenetrable. The "elitization" of language became one of the most difficult issues the new Africa faced. Political and social control is better exerted if the colonizers have to deal with uniformed masses. Rules, customs, values, discipline are better imposed on homogeneous groups than heterogeneous ones. Africa was however a very heterogeneous territory. It was necessary, therefore, to draw up criteria able to standardize the various linguistic and cultural differences. European languages served this purpose. However, other ways were encountered to reach this goal. Particularly in francophone and lusophone Africa, several attempts were made. In general, the problem was two-fold: on the one hand, colonizers had to avoid the affirmation of a state-nation ideal<sup>6</sup>.

For example, in Rwanda, the Belgian colonizers had to literally invent ethnic identities to destroy a sense of national community the local people had. So in 1930, a census established that a person was Tutsi if he had more than 10 oxen, and Hutu if he had less. This artificial separation was useful for controlling indigenous people using a discourse of differentiation based on an inexistent tradition. On the other hand, the same Belgian colonizers introduced (or greatly helped in the process) the Shaba Swahili to subjugate the populations of Katanga (Belgian Congo).

As a result, Swahili penetrated into the Congo (whose main local languages are Kituba and Lingala) in a climate of competition with the other local languages, but not in a “pure” form. It means that Congolese Swahili took the form of a “Creole” language, linked to colonial penetration. For the Belgians, it was a way of marking their presence and control in a large part of this African territory. Something similar happened in the British African Empire. For example, in Sierra Leone, colonial authorities transformed a language (Ibo) into a territory (Iboland), building the unity of Ibo people from an ethnological point of view, through territorially regimentable language boundaries. The different processes of linguistic standardization constituted an important instrument for deeper control over African colonies<sup>6</sup>. Finally, language, especially Western languages, had been used to look down on indigenous people, completing the operation to impose on them a specific, original identity and culture. It was done in two ways. Firstly, by forming a local elite clearly distinguished from the rest of the crowd. Secondly, giving this elite the “right” ideology, based on the superiority of Western civilization in comparison with the African one. In the 19<sup>th</sup> century, many western authors, British anthropologists and positive social scientists represented African people and culture in a very negative way. All of them helped create a very negative image of Africa and Africans, so that, in our common language, the word “black” is constantly related to “evil, bad, dirty”, while white connotes honesty, cleanliness and beautiful people (Idem). But there are examples of enlightened colonizers who tried to use the conative way of communication in its proper sense. In the Portuguese administration in Mozambique, for example, some administrators thought that persuasion could be used in order to educate native people. The case of Manuel Dias Belchior is very significant. He stated that it was necessary to execute an intelligently persuasive policy in order to elevate Africans level of civilization and production capacity<sup>6</sup>.

In this case, Africans had to learn from the European colonizers. They, in turn, had to use persuasion (and not imposition) to implement their colonial strategies. So, in a harder or softer way, images of inferiority have been continuously inculcated into African people. Today, a large proportion of African elites tend to reproduce this language in order to control local people and to continue a dialogue with the former colonizers<sup>6</sup>.

### **2.1.3 Communication in Africa**

In today's African societies, communication can get as complex as a socialization and culture promotion tool or as simple as a sending a message to a receiver. Whereas there is no specific agreed definition of communication, scholars agree that communication revolves around contacting and the relaying and transferring of ideas and information between individuals, groups and communities. Communication is not just as the exchange of news and messages but also an individual and collective activity embracing all transmissions and sharing of ideas, facts and data.

In this case, communication may be looked at in terms of it being a system or a process. Critics, however, argue that definitions that do not highlight the feedback component do not fully define communication. It is also argued that communication is a complex process involving the exchange or sharing of information or messages. To achieve this, communication requires certain basic components including the source from whom the message originates, the medium through which the message is conveyed, the audience who receive the message, and the feedback which is the reaction of the receiver of the message<sup>7</sup>.

Every society has evolved its own ways of transmitting information between its persons and groups. In Africa, besides the indigenous (traditional) communication systems of transmitting information such as announcements, entertainment and persuasion, communication is also

used for social exchanges. There are more specific functions of communication such as information, socialization, motivation, education and cultural promotion.

Traditional communication as used in Africa is a mixture of social conventions and practice that have become sharpened and blended into dependable communication modes and systems which have almost become standard practices for society. It is a complex system of communication which pervades all aspects of rural African life. Indigenous communication has varied characteristics ranging from being dynamic and multi-media to employing multi-channel systems. Indigenous communication is perhaps the most important means through which the rural folks communicate amongst themselves and with others. Therefore, despite the advent of the modern day media in Africa, the use of traditional African communication cues is still very much common, adaptable, acceptable and recognizable by people<sup>7</sup>.

Communication in Africa is a lot different than what we have today. This is because African communication depends largely on the shared and cultural meaning that a particular culture, town or people attach to various physical and non-physical things in their environment. The forms of communication that can place in an African setting include:

1. **Instrumental communication:** This is communication through the use of instruments. Communication cannot occur without the use of instruments. Just as transmitters, phones, computers, printing machines, satellites are instruments used in modern communication systems, there are instruments that are used in one way or the other to communicate information and messages to people far and near in African settings of old. Instrumental devices are the hardware of music. Every tribe in Africa have instrumental devices that are peculiar to them and perform different communication functions. These instruments are used in various situations and occasions to communicate information to people. The media of instrumental communication are classified into idiophones, membraneophones and aerophones.

2. **Demonstrative communication:** Demonstrative communication can be explained as that form of communication that makes use of demonstrative devices to communicate messages across to people in rural and urban settings. These demonstrative devices have been used to communicate in the traditional and modern African society<sup>8</sup>. These demonstrative devices are many but we will be examining three of them for the purpose of this class. These three demonstrative devices are music, song and dance. It is essential to note that music, song and dance are critical part of the communication that occurs in a traditional rural setting in the past and present. Music, song and dance are channels of demonstrative communication that are interlinked as music can be a song that someone is dancing to.

Music is sound arranged into pleasing or interesting patterns. Music can be said to be a major form of demonstrative communication. It is very powerful in conveying indigenous messages from generations to generations and has wide applications including serving as a means of public education. Music has the versatility of unlimited reach and can be used to preach for against a cause. It is a universal medium that cuts across the barriers of race, religion and gender. It can play a major role through its ability to penetrate into the hearts of people<sup>6</sup>.

It forms an important part of many cultural and social activities. People use music to express feelings and ideas. Music also serves to entertain and relax. Music provides a veritable source of information and communication to individuals as it entertains, educates, instructs, rebukes and celebrates life at birth and death. In Africa, music is used for different occasions and purposes such as religious worship/festivals, war, peace, celebrations, ceremonies, etc and as an instrument of vengeance by way of sarcasm or abuse.

Dance is the rhythmic movement of the body in time and space. Dance can be said to be an important mode of communication among a people because dance connotes different things. Dance involves the movement of the body which is the basic material in time and space. Dance as a mode of communication in Africa is culture specific. As such, you need to be enlightened about a culture before you can understand what each dance means and who those that dance each type of dance are. People dance to prepare for war, celebrate the birth of a baby, bury the dead and celebrate victory over an enemy as well as to signify failure, successes and seasons<sup>6</sup>.

A song is the lyric in music and is used in a particular purpose. It is a potent channel of communication in Africa. In some traditional societies, grapevine stories are presented in songs by cultural groups and other social groups. Songs can teach, can reinforce the norms of the society and can often provide reassurance of order and continuity in confused and troubled times. Most songs seek to entertain though some can communicate general philosophies and principles of life while some pass specific messages to specific people. Song is an important mode of communication in Africa because it can perform all the functions of communication at the same time. It can provide information on social and economic problems and advise on ways of solving such problems. Various songs are used to express different experiences by members of a society. Praise song, lullaby, dirge, worship, unity, work song, satire and love songs are the types of songs that are prevalent in the traditional African society<sup>6</sup>.

3. Institutional communication: in any society, there are certain institutions that are established to ensure that peace, order and tranquility is maintained in the society. These institutions consist of people who know about the past of the community and the guidelines on how things should be done. They are referred to as the custodian of the culture and religious practices in any society.

A society consists of people who have communal tendencies because they discover the necessity of interaction and the truth that no man is an island. As such, they have created platforms or structures through which their shared beliefs and ways of lives are integrated and trans-generated to sustain their society. These structures are socially framed and have at its core, the traditional institutions and councils that guide their everyday issues and settle disputes that arise because of inevitable disagreements and conflicts on issues of interest and propaganda. In any African society, there are three traditional agents that readily ensure this. They are the king/traditional council, the family and the religious priest.

4. Extra mundane communication: can be defined as that type of communication that involves an African religious priest and the various God/gods that he or she believes in. this type of communication can take place when an African man is consulting with one God or the other through a priest to know the way forward out of the current situation he or she is facing. Most of the time, the feedback comes in form of instructions on what to do about the issue. The instruction can be to abstain from certain things or make sacrifices to the gods for a better life. It can be in incantatory or graphic forms<sup>6</sup>.
5. Venue oriented communication: is the type of communication that takes place in designated venues or places. It is described as an informal type of communication. Venue oriented communication can take place in meetings, club gatherings, communities and open markets. It is most times not organized, structured or orchestrated like mass media. It can take place at home, in compounds, by the river side, wine bars, road, village square and any other place in the society.
6. Visual communication: this type of communication has to do with visuals – what you can see. Visuals communicate in the traditional African society. These are derived

from the sense of sight and knowledge of the peoples of Africa. Visual communication is used for different purposes and communicates different messages. Each has its own peculiar meaning. Some warn people or signify sundry things. Visual communication channels include dress codes, colours, facial marks, hairdos, tattoos, incisions and other marks on the skin<sup>9</sup>.

#### **2.1.4 The African Traditional Communication System in a Globalized World**

The African traditional communication system refers to the system of communication evolved by Africans and is indigenous to them and is used in particular ways to satisfy the information, entertainment and development needs of the African. This involves such methods that make use of signs and symbols that are culturally or traditionally based. The system is organized to protect the established norms and values of the society, such that the kind of information which is capable of upsetting established societal structures is suppressed while that which edifies or promotes norms and values is given prominence<sup>5</sup>.

The way the people lived determined how this system was established. The form, structure and content of the media of communication were determined by the various occupations of the people who made up the various communities, as well as the need for self-preservation and smooth administration of the society<sup>5</sup>. It is impossible to establish when the media system was evolved. What is clear is that the traditional African society developed the system for the purpose of enhancing continuity of the ideals of the society. The system could have equally evolved through the natural desire of man to display his assets. This can be noticed in every man especially the one that has not explored other parts of the world. Naturally, the desire of any man to arrogate to himself much power and property is matched by an equal urge to show to others the extent of his power and enormous acquisition he has achieved.

This is why the maxim that “everything acquired by might is right”, gets prominence when such acquisition is openly displayed and it goes unchallenged. Thus the warrior announces his success by becoming a chief and next, he wants his fame to be drummed into the ears of those far away. The need to ensure that people became aware of the strength and wealth of powerful men who are leaders must have contributed to the creation of the traditional communication system. It is these leaders who then ensured that the information was effectively disseminated to the people. Again, in the quest for smooth administration of the society, the people must have organized themselves to achieve harmony both in the division of sexual labour as well as the sexual division of labour<sup>5</sup>.

While division of sexual labour relates to the roles each partner plays during procreation, the sexual division of labour relates to duties and tasks to be undertaken as defined according to gender. It would have been impossible for order to be achieved or for any modicum of success to be noticed in a situation like this if there was no effective form of communication which enhanced the definition of the various tasks; as well as how they should be performed. For such a society to exist without dislocation of the ecosystem, certain ingredients must be available. One of such ingredients is homogeneity<sup>5</sup>.

At the time the African traditional communication system was evolved, the people were homogenous in virtually everything. This homogeneity resulted in the interconnection of the established modes of communication with the other social processes of the various communities. Like other aspects, the modes of communication were important aspects in the lives of people. The social processes of the various communities were thus in conformity with the communication system.

The system is the face-to-face pattern in relation to social and domestic relations. This was, and still is, the pattern of life in the traditional African pantheon and these traditional modes of communication still serve the needs of a majority of African people. Traditional modes of

communication came into existence when the alphabet had not been invented. Man was a creature living in an acoustic environment. At the time, man was quite close to nature, in a world not yet explored or altered by human quest for technological development.

It was thus incumbent on man to believe only what he could see, hear, touch, smell, or taste, depending on the circumstance in which he found himself. Other beliefs were based on his fertile imagination resulting from extrasensory perception which lay deep in the metaphysical world. Anything outside his environment or anything he could not explain or link to these beliefs was as good as non-existent. The concern of man at the time was determined by natural changes in the environment or such changes he could effect on the environment which enabled him to adapt to a harsh world. This was to the extent to which such changes affected him directly. Man, thus interacted with what he found in his immediate environment or vicinity<sup>5</sup>.

Since there was no writing of any kind, and no reliable method of documenting events, it becomes a wild goose chase to attempt to locate the beginning of the use of these modes in the labyrinth of past ages of civilization. This is more so when the modes must have evolved at different periods in relation to when their need became an unavoidable necessity. It must be stated that at the time, the tribe was the most important entity and every consideration was centred on the tribe. It was believed that no other tribe existed. This made the society to be greater than any individual and became the soul of the existence of every person<sup>5</sup>.

Hence, every achievement was to the glory of the tribe. Everybody was closely knit and whatever happened to one became known to all in a very short time. Even property was communally acquired. This accounts for why such things as songs and dances are not the property of any single person as it is in the westernized world where laws make an individual the exclusive owner of his music, song or dance. Apart from personal effects and a few belongings, there was hardly anyone whose wealth was greater than the other<sup>5</sup>.

Thus the very nature of the existence of man at the time did not provide the compelling need for information to be sent to distant places because the world of man was socially very small. The social and environmental conditions therefore made the African to develop the means of communication that best suited the very circumstances in which he found himself. And in response to these prevailing conditions, the African invented the modes of communication which were contingent upon the biological senses of man. This demanded that the sender of the message must present it in a way that would enable the receiver to see, hear or feel it. In this way, the information needs of the traditional African were fully served<sup>5</sup>.

Some key functions and characteristics of the traditional system of communication are easily discernible. First, it helps to mobilize the people at the grassroots level towards community development and national consciousness. Secondly, traditional system of communication serves as a source of cultural, political, health and other educational and enlightenment programmes for the masses leading them towards self-actualization and national development. When policies are made by the makers at the central level, execution or implementation of the decisions is carried out at the grass root level. It is here that the traditional system of communication plays its vital role.

Third, traditional communication is a source of entertainment during arts and cultural festivals, musicals, and dramatic performances by choral and masquerade groups. Visit to shrines and oracles does not only satisfy the entertainment yearnings of visitors, but also educate the visitors on aspects of the culture of the rural people. Also, it gives expression to cultural and other activities of the different parts of a nation. Through celebration of festivals, for example, wide aspects of a cultural system are exposed to other cultures and greater understanding and appreciation of differences takes place. Traditional communication is also used for intra-cultural, intercultural and other communication purposes for group and national unity<sup>10</sup>.

From the foregoing, it can be deduced that the traditional modes of communication served the needs of the African at a time devoid of any technological application with regards to communication. Today mass media development tends to confine these modes to the museum as fossils of our primitive past. In fact western civilization may not consider these modes in any modern sense. But they continue to exist, serving the needs of a great majority of Africans in a so-called modernized world. This lead to the question of the relevance of these modes of communication in a modernizing (or rather, globalizing) Africa.

### **2.1.5 Mass Media and Traditional Modes of Communication in Present Day Africa**

It is somewhat antithetical that there can still be any meaningful scholarly focus on a subject like the traditional communication system of Africans in the face of an all-embracing phenomenon known as globalization. But the fact of the relevance of this system in the Africa of today continues to reverberate. Physical development is largely lacking. One of the factors responsible for developmental failure is communication and physical development in any society. The issue here relates to a number of concerns such as whether the communication system currently in use serves the needs of the people adequately by passing information to them<sup>10</sup>.

There is also the question of clarity of content as to whether such content relates to the social or political reality of the people. It has been well noted that there is great difficulty in getting information to all nooks and crannies of Africa via the mass media. The huge financial stakes constitutes a formidable barrier. Although satellite communication has taken giant strides towards solving the problems of information dissemination, access to information remains the exclusive preserve of a few elites. Communication through print requires some level of education for the intended receiver to relate to the content, besides, such is at a high cost to the receiver.

As for electronic media, it has been observed that broadcasting is restricted to only a few urban areas. For example, in Nigeria, even areas designated as urban do not have electricity power supply and only a few elites who can afford electric power supply generators generate electricity for themselves. They are the people who receive broadcast messages. Even then, those who wish to get relevant information via satellite broadcasting have to access such information at astronomical cost<sup>5</sup>.

Again, when the content of the mass media is analyzed, it would be discovered that it does not relate to the social reality of the rural dwellers who may not know how to profitably utilize a broadcast reception facility like satellite television. For one, the rural dwellers are still largely homogenous. Yet the mass media relate to their audience on the basis of a differentiated mass of individuals who receive messages in their separate destinations with different experiences. One can best understand and relate to the content of a message when it is passed through a familiar medium. The best medium in this regard is the traditional communication system with which the rural dwellers are familiar and fully understand. This will definitely confer credibility on the message because of the face-to-face mode employed by the system.

Besides, these modes continue to perpetuate the people's identity. It has been noted that these modes were evolved in relation to the needs of the society. *Ipsa facto*, there was no need to send message to distant places. It becomes not necessary for the African to get information about distant places. Especially when the information may not be relevant to his social or political reality<sup>5</sup>. Our technological development is still at its embryo stage, making globalization a phenomenon restricted to the urban area that make up less than thirty percent of the continent. It must be noted too that the African, conscious of the need to believe only what he sees, hears or feels and touches, may not be favourably disposed to information whose source cannot be verified. For the African to relate to the information from a distant

place, such information must relate to his existence and be seen to bear some consequences for him.

A corollary of the issue of relevance is the literacy level of the people. Every medium of communication has its own codes. The mass media have their in-built codes which demand a particular level of formal education to enable a consumer of their offerings to relate to them and make effective use of the information purveyed through them. But very few countries in Africa (if any) have gone past the fifty percent mark in literacy of their people. So it becomes quite difficult to get people to make adequate use of the mass media. This perhaps, accounts for why many people acquire communication facilities for the wrong purposes such as using them as pieces of furniture used to beautify the sitting room or as a symbol to claim a belonging to the elite class<sup>5</sup>.

Again, when one considers the cost of acquiring information through the mass media, it would reveal the urgent need for the perpetuation of the traditional communication system. If print were to be considered in this regard one would discover the futility in using it to influence the people, especially the rural populace. A cost of a daily newspaper cost more than one hundred naira. If one were to be informed daily, it brings the cost to more than three thousand naira monthly. In a country where the official minimum wage remains five thousand, five hundred naira, it becomes virtually impossible for the majority to get informed through print. For electronic media, it is quite clear that only the urban area may likely relate to them<sup>5</sup>.

Even then, it is only those who can afford the astronomical price of acquiring the communication facilities that will utilize them for their information needs. In a country where power supply is less than three thousand megawatt of electricity, it becomes clear that even the majority of those who get information through the electronic media do so via other sources of power supply such as power generators or solar energy which the vast majority of

citizens cannot afford. But the traditional modes are cheap to acquire and professional personnel or elaborate arrangement.

From the foregoing, it is clear that the use of the mass media to disseminate information to the African has not had the desired effect. Perhaps, this is why there continues to be squalor, poverty and consequent underdevelopment of the African continent. It is therefore unthinkable for any modernization (or globalization) to supplant the African communication system and consign it to our fossilized past. Any attempt at affecting the continent through information must take into cognizance the prime place of the African communication system, if such an Endeavour must succeed. Otherwise, the result would, at best be infinitesimal<sup>5</sup>.

However, it is possible for globalization to integrate the African system. This can be done by harnessing the system positively. For instance, it could be used to get information from the remote communities. Then the mass media should broadcast or disseminate this information as part of its regular feature, to make the people relevant and for them to relate to the modern mass media<sup>5</sup>. This research is however focused on how elements of traditional/indigenous communication are being used in the administration of markets in Nigeria. Hence the need to conceptually discuss indigenous communication and its forms as it relates to Nigeria as a nation.

### **2.1.6 Indigenous Communication**

Communication can be said to be the transfer of information from one person to another through a medium. Such medium could be oral, written or electronic. Communication involves the transmission of knowledge for useful purpose<sup>11</sup>. Indigenous communication is seen as that type of communication system that existed before the arrival of the contemporary form of mass media.

Indigenous communication is purely founded on traditional culture. Tradition in this case is the norms and values of each individual group under a particular ethnic group or tribe. Whereas tradition is a bit stagnant, culture changes with time. Culture and tradition are interwoven but unlike tradition, culture is highly influenced by the environment. Culture is at times defined in terms of time, whereby it changes with it. Indigenous communication can, therefore, be described as that form of communication that has its root in the African environment. It is original in the African locality and to the natives<sup>7</sup>.

Indigenous communication is local communication that is unique to a given culture of society which existed before the arrival of modern mass media which is a formally organized bureaucratic system of communication. This indigenous communication system still exists today despite changes brought by technology. Indigenous communication involves the generality of the citizens in the society. The system is traditional in nature. It combines traditional channels along with other modes in reaching the vast audience. The media and messages are available in every part of the society at all times, even though they are underutilized. Indigenous communication brings about the integration of different part of the society, because it is broad based and highly respected<sup>1</sup>.

Indigenous communication systems are essential elements of the socio-cultural tradition of Africans. These systems have been used to promote co-operation, mobilization and participation among African people. Indigenous communication enjoys high credibility status because it is familiar and controlled locally. In Nigeria, indigenous forms of communication can be classified into the following forms:

(i) **Idiophones:** These are self-sounding instruments or technical wares which produce sound without the addition or use of an intermediary medium. The sound or message emanates from the materials from which the instruments are made and they could be shaken, scratched,

struck, pricked, pulled or pressed with the feet. These include gong, wood lock, wooden drum, bell and rattle.

(ii) **Membranophones:** These are media on which sound is produced through the vibration of membranes. They include all varieties of skin or leather drums. These drums are beaten or struck with well-carved sticks or fists.

(iii) **Aerophones:** These are media which produce sound as a result of the vibration of a column of air. They comprise media of the flute family, whistle, reed pipes, horns and trumpets.

(iv) **Symbology:** This simply means symbolic writing or representation. Communication takes place when an encoder uses graphic representations to convey a message which is understood within the context of a known social event and an accompanying verbal message. It is a descriptive representational device for conveying meaning. An example is the use of fresh unfolding frond of the palm tree usually with greenish yellow colour.

(v) **Signals:** These are the physical embodiments of a message. Many ancient signals are still being used today. Some of these signals include fire, smoke, gunshots, canon shots and drumbeats. It is obvious that almost all broadcasting stations in Nigeria use drum signal to draw the attention of its audience to the fact that they are about to begin transmission for the day; deliver their main news broadcast; announce time; close down or prepare for the broadcast of the local or national leader.

(vi) **Objectifs:** These are media presented in concrete forms which may have significance for a specific society only or may be universal through their traditional association with specific contextual meanings. These include kolanuts, the young unopened bud of the palm frond, charcoal, white pigeon or fowl, white egg, feather, cowries, sculptures, pictures, drawings among others<sup>1</sup>.

(vii) **Colour Schemes:** This is the general conception and use of combination of colours in a design to convey some meanings. Colour uses the advantages of pictorial communication by combining the speed of its impact and freedom from linguistic boundaries to achieve instant and effective communication. Important colours used to communicate different meanings among Nigerians are red (danger), white (peace or pure), black (mourning) and green (life).

(viii) **Music:** Itinerant musical entertainment groups sing satirical songs, praise songs and generally criticize wrong doings of individuals in society. Names of those being satirized or praised may be mentioned or descriptions of their physical or personality attributes given; where they live or what they do may form part of such songs. Grapevine stories concerning events or projects that are being planned for the society may be featured as a way of alerting the generality of the people. Such groups are potent sources of information.

(ix) **Extra-mundane Communication:** this is the mode of communication between the living and the dead, the supernatural or Supreme Being. It is usually done through incantation, spiritual chants, rituals, prayers, sacrifice, invocation, séance, trance, hysterics or libation.

(x) **Symbolic Display:** These may be culture-specific or may have universal significance e.g. smiling, sticking out the tongue, expression of anger, disgust, happiness and fear, the way we walk or sit, gestures we use, voice qualities and facial expressions<sup>1</sup>.

In addition to the forms just discussed, many traditional institutions, clubs or societies in Nigerian towns are also used to disseminate information, pass on gossips, rumours and at times highly confidential information. They include the town crier, cooperative societies, town/village unions, voluntary organizations, drinking clubs, market women's associations, traders' associations, religious groups, masquerade, cults, sports clubs, self-help groups, choral groups and many others whose activities are directly linked with communication. All these are channels of indigenous communication system<sup>1</sup>.

There are certain activities that are associated with indigenous communication media. These are puppet shows, storytelling, proverbs, visual arts, concerts, gong beating, dirges, songs, drumming and dancing<sup>12</sup>. Folk media, indigenous organizations, economic associations, deliberate instructions and unstructured channels are some of the forms of indigenous communication<sup>13</sup>. These forms are explained below:

**Folk Media:** These include festivals, plays, puppet shows, dance, song, storytelling and poetry activities in the society.

**Indigenous Organizations:** These are religious groups, village meetings, irrigation associations, mother's clubs and loan association. These organizations engage in much communication through formal meetings through messages sent in respect of activities obligations and work schedules.

**Economic Associations:** These comprises traders, farm input suppliers and indigenous specialists such as healers and midwives who are important sources of information for local people. Traders provide information on prices, varieties and fertilizer uses. Healers explain diseases and treatments. Every society has individuals who are regarded as authorities in their field of specialization.

**Deliberate Instructions:** in the traditional setting, the concept of deliberate instruction is linked to the socialization process whereby parents, families and peers teach their children how to eat, how to behave, how to cook, plough and plant. This socialization process continues through adolescence and adulthood through initiations and other rites of passage, apprenticeship arrangements and the instructions given by the village elders.

Indigenous communication promotes indigenous development. It, however, has some shortcomings. It has a problem of defining and explaining issues and illustration in modern language as it lacks appropriate terminologies. It is an extension and externalization of the individual knowledge system. Its relevance depends on the setting or area of occupation.

Despite these shortcomings, indigenous communication continues to be relevant as long as there are traditional settings or societies<sup>13</sup>.

### **2.1.7 Indigenous Communication in the Nigerian Society**

Communication or information dissemination are twin concepts that are interchangeably used to describe the method of spreading news within a society or community. In Nigerian traditional society, the means of disseminating information varied from one ethnic group to another. In whatever form the traditional system is used to achieve its aim, it is undoubtedly a success factor in a developing society. The system serves not only as a source of information, but also education and entertainment to the people at the grass root.

Unfortunately, the general opinion on traditional system of communication is that, they are outdated or better put, primitive. This same view often envisages traditional systems as being mutually antagonistic to what is generally known as modern systems of communication. But the fact is that although the systems may be old and different in their principles from the new systems introduced from abroad, they remain what essentially sustain the information needs of the rural population<sup>10</sup>.

In traditional African society, information are disseminated through recognized officials, recognizable sounds, signs and symbols. "The town crier" as the newsmen or newsvendors are popularly called, combined all the information agencies in the performance of their duty. The tools employed in the course of disseminating information in the traditional environment varied from place to place, with their attendant problems afflicting the development of the system.

Indigenous Nigerian society had no newspaper, but had agencies and institutions which in several respects served the same purposes as the modern day information dissemination facilities. The traditional media served its purposes to the satisfaction of the rural people in

pre-colonial era – the people’s desire for information about local people and events, the satisfaction of news hunger stimulated war or rumours of war, the necessity to spread information about political and religious decisions as well as threats to security etc<sup>10</sup>.

The agencies of communication in pre-colonial Nigeria can be classified into two groups. They are

1. The oral communication or informal transference media
2. The organized communication or formal transference media

Oral or informal communication, operated through informal contact, between individuals and persons, and did not go beyond the circulation or dissemination of rumours and “unofficial” information. A primary example of oral communication media system is family visitation. It was common then as now to visit relations and friends in their homes and in the process, exchange the latest information, either from within the immediate community or beyond. Information dissemination was also enhanced by means of organized and spontaneous gatherings which were fairly frequent in Nigeria society. Examples are birth and burial ceremonies. These ceremonies have always attracted large congregations from far and near<sup>10</sup>. As the ceremonies progressed amidst tears and wailing, the bereaved found time to exchange information particularly about people and events. The same cross-transference of ‘news’ took place when a new baby was born, and during village festivals, marriage, circumcision feasts, public meetings and traditional court sessions, moonlight gatherings etc. In all these, information were circulated. Trade was another informal media system in preliterate Nigerian society. Most communities had markets which did not only serve as centres of trade but also as principal agents of communication, information and recreation<sup>10</sup>.

The trading forum provided the most convenient opportunities to meet friends and kinsmen from far and near distances during which the traders exchanged news and other information. Some markets were also the terminal points of trade routes linking different parts of the

country with neighbouring states. The caravans and traders who plied the routes helped to distribute information. The second category of traditional media often referred to as formal transference media system, was concerned with the more systematized dissemination of information between the traditional administrative organ and the people (subjects).

The means by which the traditional government reached out to her subjects varied from sounds, signs to symbol, and the central disseminator was the “town crier”. The “town criers”, also known by other appellation as traditional newsmen, newsvendors, news reporters, correspondents, news agents, messengers (emissaries), spokesmen (or women), envoys (ambassadors), contact men, couriers, postmen, broadcasters, heralds etc, employed all the forms of communication in the performance of their duty<sup>10</sup>.

Furthermore, the diverse forms of indigenous communication in Nigeria can be said to be cultural vehicles through which members of different groups communicate with each other. These forms has been helpful in fostering unity, resolve contentious issues, exchange ideas and sharing information. Apart from town criers mentioned above, other forms of indigenous communication include wooden and metal gongs, talking drums, blasts of local guns, age groups, open market and palm frond. These other forms are explained below.

The talking drum is beaten or struck with well carved sticks to produce sound. In the Southeast, it is called *Ekwe Ikoru* and is used for both official and social functions. In its official function, the talking drum is used to summon meetings, make official announcements at ceremonies and for uniting the people during a war. On the social front, talking drums are used to cheer people up during festivities and ceremonies such as new *Yam* festivals, wedding and chieftaincy ceremonies. The talking drum is very prominent in Yoruba land, where it is called *Gangan/Dundun*<sup>14</sup>.

The origin of the talking drum has been traced to the old Oyo Empire in Southwest Nigeria. In Yoruba culture, the talking drum is used to communicate diverse messages. It is prominent

in palaces across the southwest of Nigeria where it is deployed to communicate challenges ahead and methods to overcome such challenges. In the North, it is called *kalangu* drum and it is used during festivals, coronations and special occasions<sup>14</sup>.

Age groups are age-old institutions in most Nigerian towns comprising males of the same age brackets ranging between one to five years. The age group institution is very popular in the Southeast of Nigeria where it plays a prominent role in community development and social networking. These are called *Ndi Otu Ogbo* and are reputed for contributing to the development of communities. There are records of community projects embarked upon by different age groups such as providing pipe-borne water, cottage hospitals and road construction.

Ivory horns and long brass are found useful in communicating long messages and to herald important events. The long brass horn is common in northern Nigeria while ivory horns are predominant in the Southeast of Nigeria, where they are also used as a status symbol indicating royalty and class among titled men and women. The long brass is called *Kaakaki* (trumpet) in northern Nigeria while the short trumpet is called *Algaita*. The long brass is symbolic of royalty and it is played at events at the palace of the emir or any title holder, during festive periods like *sallah* or *durbar*<sup>14</sup>.

A smoke signal is a form of visual communication used in Nigeria for long-distance communication. It is identified as one of the earliest means of communication patterns between distant communities and it is still used to communicate information based on agreed codes, for example to signal danger or to gather people to a common area. The open market is one of the cornerstones of the Nigerian society. There is hardly any village/town that does not have a market in Nigeria. While the market is a space for economic activities, it is also an avenue for communication activities. It serves as a “natural infrastructure for multi-directional dissemination of news, opinions and rumours and is important for agitation.” It is

also an avenue for the propagation of the faith and for politicians to solicit votes of the common people.

Palm frond have diverse use among different ethnic groupings in Nigeria. In Yoruba traditional communication, the palm frond is considered an *Aroko*. It is symbolically used to communicate restriction, embargo or inhibition in Yoruba traditional communication. When one sees palm fronds tied to a pole or struck to the ground in a land that is being cultivated or built on, it is a symbol that there is conflict over the land. In Igbo land, it is called *Omu*, a sacred motif. It is placed on coffins to indicate that someone has died and it is also a common sight in many shrines and sacred places<sup>14</sup>.

#### **2.1.8 Elements of Indigenous Communication**

Indigenous communication in Africa is hinged on the culture of the different tribes that occupy the African continent. Culture establishes the foundation for the growth of economic, political, religious and social integration of people. No society can develop beyond the culture that is indigenous to it and it practices. The skills, knowledge, ideas and technology of any society are hidden in the culture that is unique to such society. These skills, knowledge, ideas and technologies cannot be maximally used if a form of communication system with different elements and processes is not in place in any particular society<sup>15</sup>.

Elements of communication refer to essential tools of communication that serve as the framework on which communication is practiced. Communication elements initiate and conduct the full process of sharing information between people in the same or different environments. Several elements makes the practice of indigenous communication in Africa and Nigeria possible. These elements vary from culture to culture to culture across Africa. However, three elements that stand out among the indigenous peoples of Africa are indigenous languages, indigenous signs and indigenous symbols<sup>15</sup>.

### **2.1.9 Indigenous Languages**

Since the rise of the first civilizations in Human history, the need to exchange and the first forms of commercial activities played major role in formulating the social bonds within the early communities. A material transaction is usually a momentary episode in a continuous social relation. This could not have taken place without language<sup>16</sup>.

Language can be said to be a complex human phenomenon. It can be said to be an original noise used in actual social situations by human beings. It is basically a system of conventional, spoken or written symbols utilizing which human beings are used to communicate with each other. Encyclopaedia Britannica defines language as a system of conventional or written symbols through which human beings as members of social groups and participants in its culture, communicate. In other words, it says the language is a system of communication through which human beings express themselves. It is made up of sounds, words and grammar used by a particular community or nation. It takes many forms such as spoken, written, signal or even visual.

Language is a distinctive human communication system comprising of oral and written symbols. It is the vehicle through which the culture and beliefs of people are transmitted between themselves and from generation to generation. It is an extremely important aspect of a community. It is an index of identity which serves as a repository of a people's culture, industry and exploits. It is language that differentiates human beings from other creatures' created by God on earth. As at the beginning of 2021, there are over 6500 languages in the world. English, Mandarin Chinese, Hindi, Spanish, French, Arabic, Bangla, Russian, Portuguese, Indonesian, Urdu and German are some of the languages in the world with at least 132 million speakers<sup>16</sup>. Any language spoken in any environment can be classified either as a foreign or indigenous language based on their origin.

The African continent is one in which foreign and indigenous languages are spoken side by side in the 55 countries it comprises of. Africa is traditionally seen as hosting four large indigenous phyla, or language families, namely Niger-Congo, Afro-asiatic, Nilo-Saharan and Khoisan. This four-way division is overly simplistic, and the true number of African language families likely surpasses twenty, including a number of isolates and sign languages. There are estimated to be more than 2000 languages on the continent. Africa is home to some thirty different sign languages.

These include small, village-based sign languages such as Adamarobe Sign Language of Ghana to ones used at a national level, such as the unrelated Ghanaian Sign Language<sup>17</sup>. The continent is characterized by several regionally-dominant languages such as Swahili in East Africa, Hausa in northern Nigeria, Yoruba and Igbo in Southern Nigeria and a larger number of languages which are dominant on national and local levels. Below is a diagram showing some of the indigenous languages existing on the African continent.



Figure 2.2: Map showing various African languages<sup>17</sup>

The most effective engine of a people's culture is their mother tongue. Indigenous languages are treasures of our culture and self-identity. In other words, it is the indicator of history and self-identification. Indigenous language is a language that is native to a region and spoken by indigenous people who have settled in a particular area for many generations. Indigenous language is a language that is spoken by a group of people that resides in a locality or region. It is a local way of communicating with members of the same community through a medium. It is a language spoken of, belonging or connected with a particular place or area. Indigenous languages are the tribal, native or local language spoken. The language would be from a linguistically distinct community that has been settled in the area for many generations. Language being a potent vehicle of transmitting culture, norms, values and beliefs from generation to generation remains a central factor in determining the overall status of a community, town, state or nation<sup>18</sup>.

Indigenous language embodies a value system about how we live and relate to each other. It gives a name to relationships among kin, roles and responsibilities among family members, to ties with broader groups. If an indigenous language is destroyed, these relationships break down and will inevitably destroy other aspects of our way of life and culture, especially those that describe the nature of man. The uniqueness of a people is tied to their indigenous language. Using indigenous languages to communicate makes the message more credible, understandable and believable by the people that owns the language.

This is hinged on the fact that indigenous languages are rich in illustrations and explanations. As postulated by a past President of South Africa, Late Nelson Mandela, "If you talk to a man in a language he understands, that goes to his head, if you talk to him in his language that goes to his heart." Indigenous language plays a complementary role in the ability to understand and interpret scenarios even in other languages. When a language is lost, the

people who experience the harm continue to live in the shadow of the identity and culture of other peoples<sup>19</sup>.

Language is a social phenomenon and as such it is closely tied up with the social structural and value systems of the society. Language is the only avenue through which human beings communicate their thoughts and feeling to their fellow human beings. It is a basic factor for effective communication in any environment. Language is a particular phenomenon that is common to all mankind. The fundamental function of a language in a society is its use as a tool in interaction, it enables humans to use their linguistics abilities to communicate knowledge, ideas, desire, skills and information in spoken or written forms. The affinity between language and society is such that one cannot exist without the other.

Language can be said to have an inseparable relation with the culture of a society, it is medium for cultural transition for some cultural heritage is expressed and transmitted verbally musically and artistically. Language serves as a medium of communication, learning and transmission of culture from one generation to another<sup>20</sup>. Language, whether spoken or written, plays a fundamental role in shaping the communication systems and building ties within the societies. It is a great source of socialization, probably the greatest that exist. By this is meant not merely the obvious fact that significant social interaction is hardly possible without language, but that the mere fact of a common speech serves as a peculiarly potent symbol of the social solidarity of those who speak the language in any community or environment.

Marketplaces are social entities that have got their own cultural and social features. As such it can be said that consumer markets are communities with significant social and linguistic structures. Within the marketplace, the speech form of the traders and other market personnel have an essential advertising function. Language is used as a facilitator of communication between traders, customers and other stakeholders in the market community.

The verbal practices of people in the market place can be categorized into three types; the call, the spiel, and the vendor-customer communications. Merchants display a much richer inventory of communicative devices and strategies than their customers. They are obviously the more prominent actors in the marketplace since it is a regular workplace for them and their livelihood depends on the volume of sales they make on a daily basis<sup>21</sup>.

The use of language in consumer markets is an essential factor that gives the market place the form of community; a community in which special types of speech and verbal communications shape the relationships between occupants in the market environment. Within the atmosphere of the marketplace, the verbal discourse of traders play attractive and advertising role. It stresses on the value of the sold goods in a way that attract the potential customer to the shop or stall. In the marketplace, the verbal creation and enhancement of value is in the service of value of a particular kind, namely, commodity value. Traders use many ways of attraction to call on their items. These are relatively brief, formulaic, formally economical and condensed utterances designed to attract the attention of potential customers, inform them about the commodities for sale, and induce them to buy<sup>21</sup>.

The process of communication that takes place sees the traders and service providers as the message senders and the buyers as the message receivers. As already stated, three categories of verbal practices exist in the market place. They are:

1. Vendor calls: this is a traditional form of oral advertising used by market sellers to attract buyers to their stands. It is the patterned repetition of sounds and words makes this speech genre a form of verbal art. The vendor calls are attributed with expressing two kinds of information. These are “the identity of the commodity and the price”. For example, “Rice, rice...rice, rice...five hundred naira per cup, five hundred naira, come and buy”<sup>21</sup>. The repetitive pattern of the calls enriches the memory and stuck in the mind, indeed, despite the minimal form of the calls, the repetitive method and the stress on identity and price of the

item serve the function of call perfectly. In order to strengthen the function of the calls, vendors usually use the demonstrative pronouns, “At the level of discourse, the inventory of attention-getters and fillers partly overlaps what we found in vendor calls.

2. Vendor spiel: this is another form of verbal communication that takes the shape of a steady flow of discourse with a tight line of argumentation. Spiels perform some of the same general functions and employ some of the same formal elements and devices. They are however longer, continuous rather than bounded, less stereotyped, and marked by more elaborate devices and structures of argumentation. The vendor spiel also has an extremely distinctive mode of delivery: high volume (often achieved through the use of a microphone), remarkably continuous flow and sustained tempo, very skilful use of prosodic features. Even more so than in the case of vendor calls, the resulting effect is that of a performance, with the speaker creating his own imaginary stage through the manipulation of verbal and non-verbal "props" as he "hawks" his goods or calls for customers.

Vendor spiel is a variety of its own from an interactional point of view: this steady flow of speech, with its brisk tempo and tight texture of argumentation, does not easily lend itself to any prolonged interchange or interruption. The actor, after setting up his own stage, gives solo performances of variable duration which unfold in a logical manner from beginning to end. In some cases, his style does not even change in a drastic manner when people come forward to buy his merchandise. A strong and good example of what a spiel might look like, is in the phenomenal performance of a cloth seller mixed his rhymed calls with music to call on second-hand clothes<sup>21</sup>.

3. Vendor – Customer Communications: it is a form of dialogue. It consists of either two-party or multi-party exchanges. A commercial transaction may contain only instrumental talk which is essential for the conduct of business. It may also contain various kinds of gratuitous speech which contribute to sociability: politeness routines, small talk, jokes and playful

insults. For example, take a look at this beautiful banana. It would not go all soft like his [pointing to a vendor down the aisle] when you get it home<sup>21</sup>.

In the marketplace, the traders are the leading actors in an oral advertisement performance. They transmit commercial messages and try to attract the customers attention in many ways. The repetitive pattern of their calls and the continuous high toned spiels besides the verbal hints during negotiations are all linguistic structured verbal practices, have similar frame and serve similar functions in the marketplace<sup>21</sup>.

### **2.1.10 Indigenous Communication Signs**

The term “culture” has been given multifarious definitions. Culture consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them. It also includes the material objects that are common to that group or society<sup>22</sup>. A sign provides simple information. A sign is a word or words, design on a board or plate to give a warning, or to direct somebody towards something such as traffic or danger<sup>23</sup>.

Just like language, the sign system of a particular culture is invented to communicate and express the culture; it is a vital aspect of the communication code of the culture. It may be misleading to make an attempt to state when humans or when a particular culture started to use signs and symbols. What is incontrovertible is the fact that signs and symbols are obvious aspects of a culture and can be said to be as old as the culture they reflect. Symbols and signs can be seen as products of a culture used for communicative purposes in place of oral/verbal communication. The lack of cultural knowledge of the signs used in a signification system can lead to what is called aberrant decoding. This could be occasioned by the following factors:

1. Out-group member of speech community

2. Out-group member of a generation
3. Out-group member of belief system
4. Out-group member of cultural system.

A sign is any physical form that has been imagined or made externally to stand for an object, event, feelings, etc. Signs perform many roles in human life among which are helping to recognize patterns in things, predicting guides or plans for taking actions, and functioning as examples for specific types of phenomenon.

These roles include

1. Spiritual Roles
2. Identification Roles
3. Economic Roles
4. Community Policing
5. Information Roles
6. Conflict Mitigation<sup>24</sup>.

Indigenous communication signs are signs that are peculiar and understood by the people who can be regarded as the natives or settlers in a particular environment. Any meaningful marks or objects or symbols used to represent something are called signs. Indigenous communication signs can be described as constructs through which organisms affect the behaviour or state of another in a communication context. They were commonly used in time past during inter-tribal or ethnic wars or invasion to convey non-verbal messages.

During the colonial era, different communities in Nigeria developed different sign languages through which the presence of colonial agents in the community was announced to the able-bodied men. Immediately the sign alert was made, the youths and other able-bodied men went into hiding to avoid being used by the colonial government as forced labour<sup>10</sup>. In old and modern times, indigenous communication signs include marking of objects with colours,

earth or sticks to give instructions, warnings and on what to do in an environment. Indigenous communication signs are a means by which people communicate in traditional African society. In Yoruba speaking communities, it is known as Aroko. Aroko is used to inform the recipient about what has been happening within the sender and or what is going to happen between the sender and receiver<sup>8</sup>.

In decision making in Yoruba society, Aroko was also used if a new Oba or a chief was to be chosen and the king makers were not in support of a particular candidate, this would be shown by shaking hands with left hands. Similarly, the women in the town showed their rejection of appointment of a chief or new Oba by wearing the other sides of their clothes. When a couple are seeking for a child or children, various means were always used. Ifa could be consulted, when Ifa priest is now consulted and it was revealed that the couple would not have children, egg shells would be wrapped in cotton wool and sent to the parents. That was to indicate the couple would be childless. Aroko was also used to give situation report in Yoruba society.

For instance, if a set of people or community wanted to know how peaceful another town or people were, empty shell of snail would be sent. In response, if there was peace and harmony among the people and their community, life snail wrapped with fresh leave would be sent back. However, if there was unrest and disturbances, life snail with charcoal on the face of the snail, wrapped with dry leaves would be sent back to the sender community or the people. If assistance or help of the sender community was needed, Kolanut would be added to charcoal on the face of the snail wrapped with dried leaves<sup>8</sup>.

### **2.1.11 Indigenous Symbols**

Indigenous symbols are physical manifestations that signifies the ideology of a particular culture (in this case African culture) or that merely has meaning within a culture. Way before

communication as we now know it was conceptualized and contextualized, man has always communicated with symbols. This means that from time immemorial, symbols have played a communicative and interactive role to man in general and, Africans in particular. Even the developed countries did not spring into giants overnight. History will reveal that their ancestors must have had their own way of communication.

In other words, communication has evolved overtime to what and where it is today. The fact remains that symbols in most occasions start where words have stopped. They are used to delve and signify meanings that defy the constructive use of words<sup>5</sup>. Every knowledge, every meaning of existence must almost all of the time, involve some kind of reasoning with symbols, in symbols, by symbols and through symbols. Symbols can be described as instrumental tools in any cultural set-up that are characterized by expressive, communicative, cognitive and regulative qualities.

Symbols can be described as something; but it is something for something; that is, something that stands with something, for something and to something. The symbol begins from something and ends towards something for which it is the symbol. As such, it provides food for thought as well as thought for food. As it signals, signs and flows what it is beyond and to what it shows in terms of physical appearance. Symbols could be grammatical, technical, logical or mystical. Symbols in a general sense can be described as that which expresses, represents, stands for, reveals, indicates or makes known another reality. Symbols are different from signs because symbol is always different from what it represents<sup>5</sup>.

In other words, symbol is always of a representative importance. Symbols, representation and communication are all interlinked in that there cannot be one without the other. The power of symbols is gotten from its ability to represent something that can effectively communicate its meaning to the receiver. Also, can there be communication without representation? For there to be an effective communication, there has to be a representation that is in consonance with

the receivers reservoir of knowledge be it a signal, a sign, a symbol or even a word. When a receiver does not understand the representative meaning of a symbol, communication cannot be said to have taken place<sup>5</sup>.

An instance of symbol is green, white and green. This colour symbolizes Nigeria but there is no way you can link the colour to Nigeria as explicitly as that of smoke and fire. Symbols are just like that. Symbols do not give that kind of obvious meanings in that they are mostly or always different from what it signifies. In the light of the above as it relates to symbols, one can understand its importance to Africans as a whole. A symbol opens the door into a larger world. It goes beyond what is visible and tangible. It opens the door especially to the world of mystery. Symbols can say more than words. In this sense, a symbol is a powerful instrument to extend the visions of people, stimulate their imagination and deepen their understanding. Without symbols, people are unable to arrive at the truth. Words alone cannot express the whole reality. People in the Western world who are influenced by an unconscious materialism, often equate reality with physical, measurable reality, whereas Africans can often see the symbolic meaning of things and events, because they are convinced that reality is more than what can be seen and measured. They are often able to see a symbolic or spiritual meaning in events like sickness, death and disasters<sup>5</sup>.

Below is a list of some symbols whose meanings may or may not be culture specific in Africa.

- Mmiri: purity, life etc.
- Oji: acceptance, unity of life, love etc.
- Ose oji: vibrator, seasoner, activator etc.
- Nzu: purity of heart, gift of love for all etc.
- Mmanya: spice of life, spirit of health etc.
- Cross: sanctuary, death, danger etc.
- Flower: appreciation, love, romance, condolence etc.

- Ofo: truth and justice.

The Ofo as it is called in the Igbo African society is a piece of wood that is a symbol that signifies justice. It has no general global meaning as Ofo Ozo symbolizes the sceptre and truth of the kingly-spirit in force of it and is used by the holder to attest to the gravity, truthfulness and innocence of the title he holds and, to discharge his office in relation to it. On the other hand, Ofo-Ana represents the power and presence of the earth goddess and is used to care and remove abominations from the lands. That the Ofo has no general meaning may imply that symbols do not have a universal meaning. What it shows in essence is that the claim that symbols are quite different from what it represents is not unfounded. It also goes to prove that they speak in an enigma in that the meanings are always wrapped in mystery<sup>5</sup>.

Symbols are used to communicate complex knowledge. They are used to represent something like a mathematical sign. The word symbol comes from the Greek word 'symbolon', which means contract, token, insignia, and a means of identification. Parties to a contract, allies, guests, and their host could identify each other with the help of the parts of the symbolon. In its original meaning, the symbol represented and communicated a coherent greater whole by means of a part. The symbol is based on the principle of complementation<sup>23</sup>.

The symbol object, picture, sign, word, and gesture require the association of certain conscious ideas in order to fully express what is meant by them. A symbol has a veiling and a revealing function. Discovering its meaning is based on the agreement of a group on what its meaning should be. A symbol can be interpreted in various ways, it has been contrasted especially with allegory, the translation of an abstract idea into a concrete image. The relationship between a symbol and that which it represents varies from society to society<sup>23</sup>.

### **Types of Symbols in a Society**

The following are the types of symbols that can be found in any society today:

### **Natural symbols**

It is argued that there must be a natural or 'real' link between the thing recognized as a sign (signans) and that for which it stands (significatum). Natural symbols of divinity in Semitic worship were rocks, trees, fountains- things of the external environment which had independent existence unaltered by man, for example, Olumo rock in Abeokuta. Natural symbols were those where there was a closely observable correspondence between symbol and thing symbolized. Natural places like Olumo rock, Oke-Ibadan are deified as they have priests dedicated to them. They are conventional and have cultural conditioning<sup>23</sup>.

### **Religious symbols**

Religious symbols are used to convey concepts concerned with humanity's relationship to the sacred, also to his social and material world. Through them, man expresses his dream or production of images in dreams, dream is part of human life. The pragmatic significance of symbols is that it is an instrument of learning with the idea of mystical religious expressiveness.

### **Non-verbal Symbols**

The first step in communicating with another person is to form some impression of him/her. This impression directs the reaction of one to that person and thus influences the course of the interpersonal communication. This process of forming impressions of others and making judgments about them is called interpersonal perception. These perceptions are formed based on every day "informal" judgments of others. Non-verbal communication is tied closely to the visual signals exchanged between people. Eye contact between people may establish the initial contact, the union and interaction of individuals is based upon mutual glances. The observer seeks to know the observed through the glances<sup>23</sup>.

Action language embraces all movements that are not used exclusively as signals, such acts as walking and drinking. Also, the use of object like art objects, architectural structures, including the clothes human being wear. The commonest means by which man communicate is by gesture and material objects. A very explicit intent of these actions is to evoke a perception of humility when in the presence of a social superior. Prolonged eye contact is considered rude, threatening, and disrespectful. Children are taught from childhood to avert their gaze when one is part of an audience. Direct, sustained eye contact is normally avoided, unless a superior wants to admonish a subordinate<sup>23</sup>.

In Nigeria, bowing one's head is what is taught in schools but some people bend their knee, while some prostrate to greet seniors as culture demands. Identifications of one another are ordinarily facilitated by appearance and are often accomplished silently or non-verbally. The knowing of the gender of others is assumed silently, established by appearances. Appearance is that phase of the social transaction which establishes identifications of the participants. Ordinarily appearance is communicated by such non-verbal symbols as gestures, grooming, clothing, location and the likes<sup>23</sup>.

### **Ritual Symbols**

The emphasis here is on passage rituals of groups from one state of life to another, a life cycle ritual in any society. This begin with rites of separation, which remove the subject (individual) from the environment or social field he is in, the rite of transition, while the individual is waiting on the threshold of the status or social field he is about to enter, and finally comes rites of incorporation into the new status. The ritual in each case is appropriate because it symbolizes the nature of the passage in each particular case. There are ritual marking movement from one age –grade to another among ethnic groups, prince who are to become king pass through series of rituals<sup>23</sup>.

## **Myth Symbols**

Myths are a simple human attempt to explain in symbolic language the origin of the world, human discoveries and inventions, suffering and death, which the community accepts as belonging to it. Myth uses symbolic language to express the problem of origins. The symbols mainly employed are those of a Supreme Being, gods and goddesses including iconic heroes. Symbols are the images by which man seeks to explain concretely what he thinks about the relationship between the material and immaterial, the visible and invisible aspects of the universe. The aim of man is to give some meaning to his experience, and the community claim myth as its property. Myth has been a folk story inherited from the community or legend that came from neighbouring ethnic groups<sup>23</sup>.

For example, Ogun is the god of Iron among the Yoruba. There is a myth about Ogun which succinctly narrates the descent of the gods. In its essence, the myth tells that when the gods came to earth determined to occupy their appointed places, they discovered that they were separated from man by some disorderly growth, a kind of primordial marsh. Of all the gods, Ogun, was the hunter, who had visited the earth before and who knew how to melt iron. Ogun has been a god among Edo people but the origin of Ogun has been traced to the Yoruba neighbours.

## **Aesthetic Symbols**

Aesthetic is about appreciation of the beautiful in the arts. There is a close relation between symbols and civilization. This can be seen in the royal arts in the courts of Benin, Nigeria; Ashanti of Ghana and some other nations like Luba, Songa, Fang, Kong, in African Continent. The Oba (king) of Benin has been a symbol of the living past, representing the unbroken dynasty that began in the 1th century. He resides in the palace which dates back to the 9th century. The Oba possesses the divine regalia- the staff and the royal coral beads that enables him to bring to pass whatever he utters. The king of Benin and personages of rank wore

strands of coral necklaces piled about their necks. The necklaces are for embellishment assumed to possess the magic and the force attributed to coral. The use of brass and bronze works, ivory carvings have been in Benin, including coral for centuries<sup>23</sup>.

Bronze was reserved for royal usage, the bronze contains brass products; other objects are brass or carved in wood objects. Another cultural symbol is ivory face masks which are distinctive part of the royal regalia. They signify purity and are worn only by the king at ritual, religious and magical contexts. The other symbols are the beads given to members of the royal court as an honour by the king. The number of rows of coral in a necklace indicate the rank of a court official. The Queens of the Oba wore ivory and coral hair ornaments in their braided tresses and horsehair wig, in addition to necklaces and bracelets. There are many statues in the center of Benin City referred to as ring road<sup>23</sup>.

### **Expressive Symbols**

A symbol is an instrument of expression, communication, knowledge and control. As instruments of expression, symbols are to a supreme degree tools of the artist. The instrumental nature of a symbol as a means of expression is especially clear with political and religious symbols. Early in history, sculptors tried to express the spirit of a rock by giving it the hint of a human figure; many statues of the earth mother take this form. At the University of Benin teaching hospital gate is a statue of a Doctor attending to a mother breast-feeding baby. There are many other expressive symbols such as the flag, church painting, scriptural text, national dress, school label they evoke powerful emotions of identification with a group and can be used as a rallying point for group action. Symbols are aesthetic and of political significance. In Nigeria political campaigns, the use of broom, umbrella signifies a rally point for a group<sup>23</sup>.

Symbols is a unique way of getting at the truth. Symbols may be used for reference and support when conduct is called into question; they are appealed to as repositories of values.

Symbols can be invoked for justification, for example ancestral cult objects of memorial (monuments). A symbol is a sign consciously designed to stand for something. A symbol is a sign or status produced by its interpreter and acts as a substitute for some other sign for which it is synonymous or make one conceive the idea it represents<sup>23</sup>.

### **2.1.1. Societal Relevance of Public Spaces**

Public spaces serve as an important site of social interaction. They allow people to gather and socialize away from home and work. The human is the social being and the way he communicates, outside the home environment, in the public space and is the potential for communicating. The simplest element of common human life is social action. People need to establish a social communication, therefore provide opportunities for experiencing social relationships. The occurrence of social interaction requires a defined space that can establish a set of social and cultural relationships among specific groups at a particular location. Public space plays an important role in urban environments and can be a refuge from the hustle and bustle of city life<sup>25</sup>.

It refers to nondomestic physical places characterized by their relative accessibility such as dance clubs, parks, restaurants, bars, cafes, the street, etc. Social interactions in everyday locations, such as markets, schools, and coffee shops alongside similar semi-public spaces, become familiar spaces allowing for different worlds to intersect in one place and provide locations for the essential small-scale meetings in which a public is constituted. The process of socialization and the promotion of community life within the public spaces, based on the acceptability of space for different social groups, providing physical and psychological comfort, enjoying individuals and social groups, are considered to be active and active social presence in space<sup>25</sup>.

The use of social terms, community-friendly spaces, the community spaces, or unsociable sprawling spaces, expresses the qualities of space that bring people together or displace them. The public spaces with social characteristics are an important complement for the socialization of individuals. In addition, the socialization of the public spaces enhances cooperation, solidarity, and an individual's growth for all citizens, regardless of gender, descent, ethnicity, age, or social and economic level. Public spaces are simply convergent points at which everything encounters and assembles simultaneously with a dialectic centrality<sup>26</sup>.

The result of such interactions and experiences among individuals and groups creates a sense of identity, self-respect, self-esteem, social skills development, and social participation. It can thus be said that public spaces contribute to increase the sense of social belonging in any community. The public spaces of each city are the product of the city's culture, with its demographic, physical, cultural, and social dimensions.

The increasing surveillance and regulation of public space in neoliberal cities is believed in some quarters to be curtailing its potential to foster encounters with difference and create equitable access to public resources. Civility and tolerance alongside exclusion and conflict are found in marketplaces. The inability of people to make sense of their identities and experience belonging and marginalization through routine encounters often lead to tension and timidity among them. Thus, contact with diverse others leads to complex patterns of social relations that encompass fleeting as well as more enduring civility as well as entrenched conflict. Not only do people seek out difference in a calm environment of equivalent, symmetrical relations, but they learn to practice civility and share space with diverse others, nurturing tolerance citywide<sup>27</sup>.

In order for pleasurable public spaces to exist, a certain level of complexity due to diversity and novelty as well as order and cohesion should be in place. Traditional markets as public

spaces are part of the environment of many cities across the world and belong to all the citizens such to the urban population of these cities<sup>28</sup>. They can play various roles including contributing to a more sustainable environment as well as enhancing a sense of belonging and place attachment and communication. The most fundamental distinction between human and inhuman space is the consideration of human behavior in space. The behavior of users is the complementary public space.

Public spaces provides spaces for trading, meeting, conversing, resting, and so on. They fulfil certain psychological needs as well as purely physical ones. They provide for and strengthen the presence of people. This makes the social and cultural dimensions of public places have a special significance in the society. The place is used by various social groups (with the function and the environmental functions), and the behavioural patterns of the people are reflected. So the place becomes a social place that is formed and distinct from within the artificial and physical place. Then the sense of social belonging and the sense of physical belonging coexist<sup>25</sup>.

Public space should be accessible to and used by all. An accessible public space is thus one to which many different people can come, but also one where many different people can do many different things. Physical and psychological access to public spaces is a basic consideration for all open space planning. Public spaces must be seen and treated as an essential part of the planning process for urban development. Public spaces may be able to provide a variety of accessible opportunities to people and become a means of enhancing the quality of living in the urban environment. The accessibility of a public space can be judged by its connections to its surroundings, both visual and physical. Physical accessibility is defined by the nature of the road network that links the urban space to its surrounding urban fabric<sup>25</sup>.

The nature of these networks, highway or a pedestrian street, can change their role from linkages to obstructions facilitating or preventing exchange processes and therefore the inclusivity as a quality of 'Publicness'. Environments, individuals and/ or groups perceived either as threatening, comforting or inviting may disrupt how people access a public space. Visual access (the ability to monitor one's immediate spatial surroundings by sight) and visual exposure (the probability that one's behaviour can be monitored by sight from one's immediate physical surroundings) are the most fundamental attributes that subsume other environmental and behavioural aspects.

Visual exposure is one of the major aspects influencing human environmental quality and refers to privacy in any environment. The visual exposure of a place creates signs of the familiar shapes and images in the environment and gives a unique identity for that place. The location of the place in the context of the city itself in the vicinity of other spaces and how it relates to the context is important for designing a desirable commercial space. The way in which the environment is interacting with the location, the environment with the audience, and the type of activities performed in the environment is influenced by the diversity and physical functional attractiveness, and people from different social groups are affected by them<sup>25</sup>.

Traditional markets have been integrated into the context of their surroundings, and have integrated with the environment, buildings, tracks, and access, forming the whole and coherent. This led to the social belonging being created by the diversification of the functional, cultural, and social market, which increased the attractiveness of the place and attracted user and people from all parts of the city and shaped a coherent environment which serves the people of the city to meet the sociocultural needs of the city<sup>25</sup>.

### **2.1.13 Historical Perspectives of Traditional Markets in Africa**

Traditional markets are venues where individuals gather at regular intervals to purchase and sell goods and services. By facilitating trade, they play a vital role in enabling the distribution and allocation of resources within a society. Markets encompass a range of systems, institutions, social relations and infrastructure that facilitate economic and social exchange. These markets are widespread in many parts of West Africa, consisting of periodic markets that are typically held on specific days, often on the 3rd or 4th day of the week. While bartering remains a possibility, most traditional markets operate based on sellers offering their goods, services and even labour in exchange for monetary compensation from buyers. Essentially, traditional markets serve as the mechanism through which the prices of goods and services are determined<sup>29</sup>.

Nigeria's historical development reveals that market activities have been a crucial aspect of its progress since the pre-colonial era. Nigerian markets have a rich history that is firmly established in the creation of market relationships by various means. Nigeria was home to various kingdoms and tribal settlements before the arrival of colonialists. Modern-day Nigeria was formed in 1914 when the British colonialists merged the Northern and Southern protectorates. Since gaining independence in 1960, Nigeria has become one of the leading countries in Africa, with a large population and robust economy that earned it the title 'Giant of Africa'.

Located in West Africa, Nigeria is bordered by Chad and Cameroon to the east, Niger to the north and Benin to the west. Its coordinates are 3° to 15°E longitude and 4° to 14°N latitude. Nigeria is composed of 36 states and the Federal Capital Territory (Abuja). It is a major player in West Africa, representing about 50% of the region's population with an estimated 202 million people and having one of the largest youth populations in the world<sup>30</sup>. The country gets its name from the Niger River, which is the third largest river in Africa. It is

recognised as a federal state – one that is multi-ethnic and culturally diverse, comprising more than 250 distinct cultural groups. The primary cultural groups are Yoruba, Ibo and Hausa. The Hausa people predominantly reside in the Northern states, while the Ibos occupy the Eastern states and the Yorubas occupy the Western states<sup>29</sup>.

Despite this, commercial states like Lagos, Kano, Plateau, Anambra and the Federal Capital Territory attract Nigerian market traders, leading to a high volume of trade in these locations. The Hausas are predominantly Muslim, the Ibos are mostly Christian and the Yorubas practice both Christianity and Islam. Traditional ancestral beliefs are still prevalent among a significant number of Ibos and Yorubas.

Prior to the 19th century and the arrival of colonialists, Nigeria had a diverse array of indigenous market practices. Many settlements were primarily agricultural, and market trade was often conducted through barter exchanges. The establishment of markets between North and West Africa paved the way for trans-Saharan commerce, which began to flourish by 1000 ad Kano, a city in Northern Nigeria, emerged as a prosperous market hub during this time. In fact, Nigeria's economic growth was largely centred on Kano, which became the commercial capital of the new Sokoto Caliphate. Established by the Jihad of 1804, this caliphate-controlled trade in what is now the northwest and north central regions of Nigeria<sup>29</sup>. By this point, the Caliphate was renowned as a centre for craft production and cotton cloth in West Africa, which was traded far and wide. As a result of this economic growth, the Caliphate developed mutually beneficial relationships with North Africa.

Periodic market days for the exchange of goods are thought to have originated in the East, with specific days designated for trade activities based on the traditional calendar system of the Igbo people. Commerce played a significant role in creating the Igbo calendar, which is still in use today. The Igbo market days, Afor, Nkwo, Eke and Orie, were established, and other local markets organised market days at intervals of three, five, or seven days for the

exchange of goods. These markets allowed people to trade local products regularly and developed as their local production began to attract foreign merchants. Barter was the primary unit of exchange until the cowry became the accepted means of exchange introduced by North African foreign merchants. However, with the growth of Nigeria's trade, British gold and silver coins, Spanish and South American doubloons, Portuguese Isabel and French Francs also came into circulation<sup>29</sup>.

Nigeria's earliest recorded foreign contacts were made with North Africa through the trans-Saharan caravan market trade routes that linked West and North Africa. These routes, traversed by camels and caravans, were the only means of transportation between the regions. It has been suggested that the Carthaginians discovered West Africa B.C. and established commercial relationships through a form of barter exchange known as the dumb trade, which involved using sign descriptions due to the language barrier. Over time, between the 8th and 19th centuries AD, various empires and states developed because of the caravan market routes. Despite being the most hostile transport route, the Sahara was bridged by trade.

Despite playing a pivotal role in the development of West African markets, the trans-Saharan route suffered from great competition from European merchants who constructed railways and roads that opened alternative trade routes. After a considerable duration, European ships became a more appealing option for traders than the arduous trans-Saharan trek, resulting in trade being diverted away from the North<sup>29</sup>. In terms of economic advantages for Nigeria, the arrival of the Portuguese brought about the popularity of cowry and manila as means of exchange, replacing the traditional barter system. However, the adoption of small copper coins in 1858 proved to be even more popular among the indigenous people. The demand for labour in European and American plantations also led to the development of a thriving market for the slave market trade, resulting in the sale of over 10 million Africans to various plantations across the world.

Unfortunately, this had a significant negative impact on Nigeria's population, as young men and women were sold, leaving behind the elderly, resulting in a decline in agricultural productivity. Despite the adverse impact of the slave trade, the abolition of the slave trade in England created an opportunity for Nigerian market traders to switch to more legitimate exports, such as palm oil, which was in high demand in Europe for the manufacture of non-food products like soap, candles and cosmetics. This led to the rise of palm oil as Nigeria's main export, as the production of palm oil was inexpensive and could be processed by individual households<sup>29</sup>.

Other products such as raw cotton, pepper, mahogany, cotton, salt, ginger and hides were also exported to Britain and parts of Europe, with the Manchester Cotton Supply Association, even sending two tons of cotton seeds to Nigerian farmers in 1858 through the British Consul. Additionally, items such as egwusi, mats and baskets were exported to meet the needs of African slaves in Brazil. The arrival of the Portuguese in Nigeria brought about significant changes in the economy, with both positive and negative impacts on the population. However, the switch to legitimate exports like palm oil eventually proved to be a turning point in the country's economic development<sup>29</sup>.

As British and European merchants sought to expand market trade, they encountered resistance from the Yoruba, Benin and Igbo Kingdoms in interior Nigeria, who were determined to protect their local economies. These kingdoms acted as middlemen in trade and were wary of any attempts to undermine their position. Occasionally, foreign traders would attempt to negotiate with influential local chiefs or middlemen who had a stake in coastal trade. Some were reluctant to lose their income, while others were willing to assist foreign traders in exchange for bribes. Additionally, foreign traders would enlist the aid of local secret societies, such as the Egbos, to enforce debt payments when partners in the interior defaulted on their commercial obligations. Although market trade figures increased after the

abolition of the slave trade in the 19th century, civil wars in parts of West Africa caused occasional fluctuations<sup>29</sup>.

Since 1860, Nigeria's market structure has been shaped by a strong emphasis on family ties. Unlike in Western societies, the family is considered of utmost importance within the Nigerian context. Providing for the less fortunate members of the family is a customary norm, with the wealth of a rich family member perceived as belonging to everyone. This structure aims to improve the standard of living for the poorer members of the family. The family structure in Nigeria provides a unique form of social security that is characteristic of most African market societies.

Traditional norms reinforce many aspects of Nigeria's family structure, and kinship is organized through a lineage system within the extended family, giving fathers, husbands and senior brothers full ancestral authority. The power of kinship and ethnic solidarity is often demonstrated through building market relations among family members. It is important to note that trust plays a vital role in the development of viable enterprise patterns, which are underpinned by the durability of such economic relations<sup>29</sup>.

In addition to the family and kinship structures, religion is a crucial aspect of Nigeria's indigenous market structure. The old Hausa Kingdoms embraced Islam in the early 16th century, while a significant number of Yorubas are split between Christianity and Islam, and the Ibos are predominantly Christians in the east. However, traditional beliefs in ancestral deities are still held by a relatively large number of Ibos and Yorubas. This implies that Nigeria's indigenous institutions are founded on kinship and family identities reinforced by culture and religion, and trust in these institutions enables members to trust one another and hold erring members accountable<sup>29</sup>.

Regarding markets, agriculture was the mainstay of the Nigerian economy before independence. Land was allocated to the head of the family, who then allocated it to other

family members. Agricultural production was mainly for subsistence, but surplus crops were traded for industrial products such as leather, knives and pottery in larger settlements. Natural and geographical factors determined the location of local industries and crafts. For instance, cotton was grown and manufactured all over Northern Nigeria by the Hausas, and other Northern commercial cities like Kano and Sokoto had well-established leather industries that exported hides to European merchants in Morocco.

The Ibos were renowned for their flourishing brewing industries, producing beer from local corn, strong wine from kola nuts and palm wine tapped from palm trees. The Yorubas developed the cloth-dyeing industry using vegetable dyes extracted from local plants, while ironworks existed in other Yoruba parts like Ijebu-Ode, Ilorin and Bida. Local Yoruba blacksmiths forged spears and arrows for husbandry and inter-tribal wars. Woodcarving was encouraged in other Yoruba districts, where carved gods and goddesses were often displayed in places and shrines of worship<sup>29</sup>.

The role of women in market activities varied depending on the region of Nigeria. In Muslim areas of the North, religious customs dictated that women were to remain indoors and avoid economic activities. However, in the South and Eastern parts of the country where Yoruba and Ibo people lived, women were actively involved in business ventures. Indigenous market traders organised themselves into various craft groups and associations, including groups for blacksmiths, brewers, carvers and weavers. These associations were instrumental in promoting cooperation, guarding trade secrets, controlling outputs and facilitating entry into the marketplace.

Middlemen played a crucial role in Nigeria's market progress. Market traders often acted as middlemen or agents in market transactions. These middlemen purchased local produce for export and operated with small capital and turnovers. They were highly competitive and efficient channels for the distribution of cash crops and manufactured goods. The middlemen

were perceived as powerful people and were essential links between the European merchants and the local producers. Trust was crucial in these relationships, and European merchants often entrusted their goods to the middlemen for extended periods of time<sup>29</sup>.

In turn, the middlemen exchanged imported goods for desired local produce such as palm oil. Such trusting agreements were beneficial to both parties. To secure patronage, middlemen often offered credit to producers, such as farmers, to ensure that they were preferred over other middlemen. They would fix lower prices, knowing that other middlemen would not retaliate. Unfortunately, middlemen often exploited the ignorance of local farmers. In many Muslim regions of Northern Nigeria, societal norms dictated that women were confined to their homes and not allowed to engage in market activities<sup>29</sup>.

However, in the South and Eastern parts of the country, Yoruba and Ibo women were actively involved in market trade. They formed various craft groups and associations to enhance cooperation and promote their market activities. These groups included blacksmiths, brewers, carvers and weavers and were highly influential in guarding market secrets, controlling outputs and facilitating market entry. Apart from being associated with these groups, most indigenous market traders served as middlemen or agents in market transactions. They operated as highly competitive and efficient channels for the distribution of cash crops and manufactured goods. They bought local produce meant for export and were seen operating on small capital and turnovers. These middlemen were perceived as very powerful people and were instrumental in Nigeria's market progress. European merchants relied on trust when dealing with them, often entrusting products such as cotton or alcohol to the middleman for a long period of time<sup>29</sup>.

In a bid to secure patronage, most of the middlemen offered credits to producers such as farmers. This practice ensured that they were considered ahead of other middlemen. Unfortunately, some farmers lost their farms to the middlemen after having pledged them as

securities for loans, especially when they failed to repay debts. The arrival of the British colonialists and the global depression of 1929 eroded the authority and influence of the middlemen, and subsequent economic historiography reinforced the importance of non-state institutional structures to facilitate pre-colonial trade. These structures include credit societies, groups or associations, secret societies and family and kinship systems.

To date, such institutions still exist and are an essential feature of Nigerian market systems, particularly as it relates to export trade. Members of cultural groups monopolize specific forms of market routes through network relationships. Religion and other belief systems also play a vital role in market activities, as seen in the Aro community's use of their gods to ensure that their customers and partners followed suit. In the Southwest, Yoruba-speaking societies were known for their hostage systems, where defaulters could be kidnapped or seized to enforce payments<sup>29</sup>.

Looking back, it is clear that the British colonialists failed to recognise the importance of Nigeria's indigenous market economy and erroneously believed it was not a significant source of revenue. As a result, they gave little attention to the growth of indigenous market trade and instead prioritised import and export trade. Despite this neglect, Nigeria's distributive market system operated effectively and ensured the smooth transfer of goods and services. If the indigenous market trade had been inefficient, there would have been a high rate of a commodity shortage, prompting colonial intervention and scholarly reports. However, it was not until the 1950s that economists finally discovered the significance of Nigeria's rich market systems<sup>29</sup>.

Markets can be defined as a public concourse of buyers and sellers of goods or services, who come together at a specific place and time to engage in transactions. The typical length of a market week in West Africa is usually three, four, five, or seven days. Markets that are shorter in duration are commonly known as periodic markets. In Nigeria and by extension

West Africa, markets are shaped by the influence of local authorities, who exercise quasi-legal controls over market affairs. These markets are widely regarded as institutions that hold the power to prevent dishonesty and promote fair dealings among market actors. The nature and scope of market roles can differ, and the functions are often divided among various groups or associations. Inclusion into these groups is frequently based on cultural, specialisation, religious, kinship and ethnic affiliations<sup>29</sup>.

The primary objective of these market groups is to offer traders promising economic prospects, which can include enforcing market agreements and punishing members who fail to fulfil their obligations<sup>31</sup>. Trust is a fundamental element in the operation of groups, as it boosts market activities by reducing the intricacies of market trade. The bulk of traders is typically affiliated with various groups that oversee prices, market entry and access to new markets. These groups promote the collective interests of their members by upholding trust practices in their market dealings. With time, groups have established a unique form of relationship called the transite system, which revolves around critical networks in several cross-border markets.

However, one fact is clear; group connections play a crucial role in providing economic support for market traders. They offer advice and, in many cases, loans to traders who encounter financial challenges. Investment activities are funded through local market arrangements that function similarly to formal banking institutions. The institutional support system also provides aid during significant life events such as childbirth, marriages and funerals, which helps to ease the financial burden on members<sup>29</sup>.

The appointed authority of market groups extends beyond economic support and encompasses quasi-regulatory functions, including promoting appropriate values and behavioural norms. Any act of theft or disrespect can result in severe sanctions, such as membership termination or ostracism. In the event of market disputes, these groups are

prompt in resolving them through the authority of the market leader. In such situations, the market leadership can impose sanctions, including the threat of halting trade agreements and damaging reputations. The risk of reputation damage through negative reports creates an obligation for partners to be trustworthy. As a result, a reciprocal culture of trust develops, where members strive to reduce malpractice by fostering trust between one another<sup>29</sup>.

Groups play a significant role in establishing market authority by fostering trust among their members, particularly in promoting trust among market traders. Trust is crucial in reducing transaction costs associated with market trade, including lower price monitoring and access to market information. It is important to note that groups provide advisory services by sharing market information, creating forums for price setting and enforcing adherence to established prices. Although it is widely acknowledged that market groups typically have positive benefits, there is also the concern that they can be used to promote the formation of trade cartels, which can limit market access. While this may benefit their members and those with whom they collaborate, it restricts opportunities for non-members<sup>29</sup>.

Nigerian markets possess two notable attributes. Firstly, they are characterized by the overwhelming sway of ethnicity and kinship. Secondly, religious ties also exert a notable influence. It is worth mentioning that ethnicity, kinship and religion are accorded greater importance in Nigeria and indeed throughout Africa than in Western societies. In fact, traditional market norms reinforce many aspects of these structures. The sheer potency of ethnicity, kinship and religious solidarity is often demonstrated by the need to build economic relationships with one another across markets. This is based on the knowledge that family/kinship and ethnic bonds, as well as religious beliefs, foster fruitful market relationships<sup>29</sup>.

In most cases, market traders depend on cultural institutions of chieftaincy within the market to enforce trusting behaviour. The traditional chief oversees the affairs of the market groups

where membership is exclusive to members from common cultural blocs. Here, the leadership role includes settling disputes, resolving conflicts and negotiating market prices.

Clearly, the role of the chief is to:

- Promote trust among members and ensure that market regulations are adhered to.
- Information on the traceability of the fellow market traders.
- Conflict resolution.
- Mediating on market disputes
- Provision of credit access and mutual assistance to market traders.
- Reducing barriers to market, price setting and bridges to new markets,
- Sanction erring members and regulating members actions.
- Providing access to market information.
- Umbrella body and trader representation

The cultural hegemony of chieftaincy wields specific roles in the resolution of disagreements and is responsible for upholding and enforcing anticipated conduct. The chiefs are entrusted with the task of settling market disputes and rendering decisions which every member is obliged to comply with. Those market participants who decline to accede to the verdict are either shunned or may not receive the backing of the council during subsequent altercations. Consequently, such market authorities are capable of fostering confidence by guaranteeing that the members regard them as capable of penalizing those who flout market rules and conventions<sup>29</sup>.

Bound by religion, there exists a presumed danger of violating market rules. However, in actuality, relying on traditional religious beliefs is a highly trusted mechanism for fostering trust within market systems. The market groups are not ignorant of the fact that many instances of market exchange may result in violations. Consequently, they have established religious safeguards against such actions. Indeed, many market actors are bound together by

traditional religious norms and are required to utilize the religious beliefs of Iyi (oath) in improving market relationships, thus decreasing the likelihood of misconduct or trust violation<sup>29</sup>.

As such the utilization of oaths as a sanctioning mechanism poses significant hazards in case of default. For example, partners are cautioned about incurring the wrath of traditional deities, as curses may be invoked as punishment. Regarding the concerns often expressed about market groups, it is important to note that one of the misfortunes of markets is the undue emphasis placed on male traders. Despite the significance of market authority, female traders are frequently viewed as individuals who ought to play a subordinate role to their male counterparts. As a matter of fact, there exists considerable variation in the treatment of both genders.

In certain regions, women traders experience discrimination and are not accepted into market groups. The primary reason for this exclusion is their gender. It is unsurprising that these market groups have failed to acknowledge the immense contributions of women, as a lack of sensitivity to the barriers faced by women actors reflects a high degree of masculine domination in every sphere of society. In certain markets, it is an established norm that women should not be elevated to join men in meetings<sup>29</sup>.

Within market groups, there is a widespread belief that all traders ought to act in a benevolent and expected manner, in keeping with market conventions. One question that often arises is what happens when individuals breach such market conventions. As simple as it may seem, distrust arises directly when trust is broken or violated. This is frequently the case when traders fail to fulfil market agreements or act contrary to market norms. The prevailing notion is that distrust seems particularly inappropriate in relation to enjoying the benefits of market groups.

Nevertheless, once distrust takes hold, it casts a powerful shadow, as subsequent market interactions are met with suspicion and scepticism. This and other implied assumptions, to be examined below, have contributed to the reluctance of traders to violate market conventions. When contemplating some of the factors that lead to distrust, it is notably intriguing that breaking market conventions can be classified into three general factors: unfulfilled expectations resulting from broken promises and agreement breaches; refusal to acknowledge receipt of loans, goods and payments; and problems arising from the inability of traders to perform their duties. This often includes traders disappearing, goods being diverted and theft occurring<sup>31, 32</sup>.

It is commonly said that the likely effect of violating fundamental market conventions would lead to an attack on the social reputation or identity of that trader. However, there is another practical challenge, one of the most difficult being the exclusion from market activities, as members will have no incentive to engage in trade with that partner in the future. Once again, one may ask, if market conventions are broken, is there a way such violations can be repaired? In laying the foundations for answering the above question, the term repair addresses instances where parties to a relationship pursue actions to reconcile possible grievances<sup>32</sup>.

Certainly, repair focuses on the activities in which a party has taken advantage of another party's vulnerability (in this case the market groups benevolence) and seeks to restore that willingness to be vulnerable. The fact is that within market groups, repairing market violations can be considered from two sequential but fundamental processes: reconciliation and rebuilding. Perhaps the most detrimental effect of such cases is instances where the offender is unwilling to apologize and seek forgiveness. This results in the likelihood of termination of membership from the groups and ostracism from all market activities. Consequently, the possibility of trust rebuilding was increased if the offending trader was willing to seek forgiveness. It is worth noting that the reliance on intermediaries is a widely

utilized technique by the market authority to ensure the settlement of disputes and grievances<sup>32</sup>.

This approach is frequently practiced by many traders who have defaulted in their dealings. In such circumstances, the head of the market groups, who is responsible for conflict resolution, typically serves as the principal intermediary. Other prominent figures within the groups also play a crucial role in resolving disputes. When disagreements arise between traders, the high social status and position held by such leaders make it obligatory for both parties to reconcile and rebuild trust. It is accurate to state that intermediaries tend to advocate for positive outcomes, as such results are perceived as advantageous for both parties and the market groups. Nevertheless, repairs or resolutions come at a cost, as the parties seeking the mediation of market leaders are expected to demonstrate their appreciation through monetary envelopes or presenting goats as gifts (acquiring goats within Africa is considered a sign of respect and appreciation)<sup>32</sup>.

It is widely believed that the threat of sanctions against defaulting traders always has a restorative effect. There are several reasons for this. Firstly, groups enforce sanctions that include stopping trade agreements and damaging reputations. As previously discussed, the danger of reputational harm due to unfavourable reports creates an obligation for traders to be trustworthy. As a result, they become obliged to mend broken relationships and follow market conventions.

Secondly, while sanctions are likely to have some restorative effect, threats of physical violence, such as invoking traditional deities, are sometimes used in worst-case scenarios. With rare exceptions, these methods tend to exacerbate existing issues and make repairing trust difficult during reconciliatory efforts. It is an undisputed fact that these tactics are found to be effective in very difficult situations where the market groups has no intention of maintaining existing relationships with defaulting traders. However, these cases are rather

rare as traders often consider the benefits of continuing market relationships. Additionally, the activation of oaths is seldom used by groups except in very dire situations. This is preceded by a series of advice, warnings and reminders of the consequences of breaking such oaths.

Regarding the question of the activation of oaths as threats, it must be noted that these threats are found to be effective, as defaulting traders are able to reach some level of acceptable agreements with market groups. The invocation of traditional deities suggests that some groups are bound together by members who share similar indigenous religious norms, reducing the likelihood of malfeasance or trust violation. The use of oaths as a sanctioning mechanism poses significant dangers in the event of default. For instance, partners are warned about incurring the wrath of traditional deities, as curses may be invoked as punishment<sup>32</sup>.

#### **2.1.14 Markets**

A market is any place where sellers of particular goods or services can meet with buyers of those goods and services. It creates the potential for a transaction to take place. Due to technology, a market can be physical or virtual. The market place is the exact location where buyers and sellers meet. People visit the market for many reasons other than to buy and sell goods. Markets provide a place to buy needs and sell produce, meet a significant other, settle a legal dispute, catch the latest news, or for religious activities.

A market can also be said to be a set up where two or more parties engage in exchange of goods, services and information. The two parties involved in a transaction are called seller and buyer. The seller sells goods and services to the buyer in exchange of money. There has to be more than one buyer and seller for the market to be competitive<sup>33</sup>. As mentioned above, a market is any place where sellers of particular goods or services can meet with buyers of

those goods and services. It creates the potential for a transaction to take place. The buyers must have something they can offer in exchange for the product to create a successful transaction. There are two main types of markets – markets for goods and services and markets for the factors of production. Markets can be classified as perfectly competitive, imperfectly competitive or monopolies, depending on their features.

A market is also an actual or nominal place where forces of demand and supply operate, and where buyers and sellers interact (directly or through intermediaries) to trade goods, services, or contracts or instruments, for money or barter. Markets include mechanisms or means for:

- (1) Determining price of the traded item.
- (2) Communicating the price to buyers.
- (3) Facilitating deals and transactions.
- (4) Effecting distribution.

The market for a particular item is made up of existing and potential customers who need it and have the ability and willingness to pay for it. For a market to be competitive there must be more than a single buyer or seller. It has been suggested that two people may trade, but it takes at least three persons to have a market, so that there is competition in at least one of its two sides. However, competitive markets, as understood in formal economic theory, rely on much larger numbers of both buyers and sellers. A market with single seller and multiple buyers is a monopoly<sup>33</sup>.

In any society, the following are the types of markets that can be present:

1. **Physical Markets** - Physical market is a set up where buyers can physically meet the sellers and purchase the desired merchandise from them in exchange of money. Shopping malls, department stores, retail stores are examples of physical markets.
2. **Non Physical Markets/Virtual markets** - In such markets, buyers purchase goods and services through internet. In such a market the buyers and sellers do not meet or

interact physically, instead the transaction is done through internet. Examples - Rediff shopping, eBay etc.

3. **Auction Market** - In an auction market the seller sells his goods to one who is the highest bidder.
4. **Market for Intermediate Goods** - Such markets sell raw materials (goods) required for the final production of other goods.
5. **Black Market** - A black market is a setup where illegal goods like drugs and weapons are sold.
6. **Knowledge Market** - Knowledge market is a setup which deals in the exchange of information and knowledge based products.
7. **Financial Market** - Market dealing with the exchange of liquid assets (money) is called a financial market. Financial markets can be further divided into stock market, bond market, foreign exchange market and predictive market. A stock market is a form of market where sellers and buyers exchange shares is called a stock market. A bond market is a market place where buyers and sellers are engaged in the exchange of debt securities, usually in the form of bonds is called a bond market. A bond is a contract signed by both the parties where one party promises to return money with interest at fixed intervals. In a foreign exchange market, parties are involved in trading of currency. In a foreign exchange market (also called currency market), one party exchanges one country's currency with equivalent quantity of another currency. A predictive market is a set up where exchange of good or service takes place for future. The buyer benefits when the market goes up and is at a loss when the market crashes<sup>33</sup>.
8. **Consumer Markets:** The consumer market represents individuals and families purchasing goods and services for personal consumption. The consumer market

excludes business or government purchases, or other non-personal investments. Consumer markets are dominated by products and services designed for the general consumer. Industries in the consumer markets often have to deal with shifting brand loyalties and uncertainty about the future popularity of products and services.

9. **Organizational Markets:** These are all the individuals and companies who purchase goods and services for some use other than personal consumption. Organizational markets usually have fewer buyers but purchase in far greater amounts than consumer markets, and are more geographically concentrated. Organizational markets are divided into four components:

**Industrial Market:** This includes individuals and companies that buy goods and services in order to produce other goods and services. Producers buy raw materials and machinery, often from other producers but sometimes from resellers. Marketing to producers requires technical expertise and knowledge of the producer's operations. Typical marketing strategies involve identifying problems in the producer's industry or particular operations and proposing solutions that are cost-effective. Producers have a long-term view of markets since their needs change slowly. As a result, marketing to producers is usually based on long-term relationships.

**Reseller Market:** Reseller market consists of individuals or companies that purchase goods and services produced by others for resale to consumers. Resellers include wholesale companies and retailers, as well as niche suppliers that specialize in particular areas where they have expertise. The key factor for marketing to resellers is to be aware of their added-value proposition. If the reseller is a wholesale company offering low prices for high volume, marketers must develop proposals which address this characteristic. If the company buys specialized equipment according to

specifications and re-sells it to customers based on high quality and reliability, the marketing will be different.

**Government Market:** This consists of government agencies at all levels that purchase goods and services for carrying out the functions of government. The purchasing process for governments tends to be highly bureaucratic and a familiarity with government procedures is a prerequisite.

**Institutional Market:** This consists of individuals and organizations such as schools or hospitals that purchase goods and services for the benefit or use of persons cared for by the institution. Marketing to these organizations is highly specialized, with marketers relying on long-term relationships as well as large, one-time opportunities<sup>34</sup>.

All the types of markets listed above can also be broadly classified into daily and periodic markets. The daily market can elaborately be divided into four depending on the time of day the market takes place. These classifications include; (i) morning (ii) Day (iii) Night and lastly (iv) Day/ Night markets<sup>35</sup>. The daily market requires the existence of many full time trades. They are regarded as the most popular and convenient type of market in providing daily needs for the people on daily basis. This is so perhaps because of the importance and significance of the daily markets. Over time, markets have performed social and cultural functions in the society.

The social function of market involves it being a place for the exchange of inter-regional goods, exchange of movable adaptation of economics, the nature of communication and to autonomous form of social exchange. This role of market is true, especially in Yoruba land where the use of markets as meeting places for the perpetuation of lineage rights and obligations are in existence. The market is also seen as a place which provides opportunity to meet one's friends and kinsmen for the exchange of news and gossip. Often, the political weights of political parties are tested in market places as they can be used as avenues for

political competition in search of political power and a physical regrouping of social entity that has formally dispersed<sup>35</sup>.

It can be said that markets are one of the fundamental points of economic life and that traditional system in Nigeria represents an articulation of spatial linkages which has been neglected in the post-independence development, such as the building of transport routes to link settlements. Market centres due to their centrality and volume of human population are used for dissemination of information which could be announced in the market centres by the town criers. The belief is that once such information is announced in the market centres, it would be dissemination to every part of the town by the population in the market without pains.

Apart from the diffusion of information by market centres, market centres are social centres that gives room for courtship, visits, exchange of ideas and other social activities; for dancing, dating drumming, reuniting and other festivities. A market day is generally regarded as a social gathering day apart from the economic activities taking place in the market centres. Similarly, religious roles have been ascribed to the market centres especially in Yoruba land. This role can be vividly looked at from traditional, Islamic and Christian viewpoints. Most markets have for some times served as places for sacrifice or ritual. The purpose for this is to maintain peace at the market and in the town in general<sup>35</sup>.

#### **2.1.15 Traditional Economy in Nigeria**

The cultures and social structures of contemporary African societies are a mixture of both traditional and modern elements. However, the proportion of the traditional elements is higher. It constitutes an enduring heritage which might, in no distant future, be eliminated due to the general tendency by Africans to absorb Western culture and/or social system in its entirety. In sub-Saharan Africa, the age-long cultural traits and social institutions which are

regarded by some people as archaic and irrelevant are still an integral part of contemporary cultures, and societies especially in the rural areas. They are no doubt, the bedrock of African societies.

To early Western economists, African traditional economies did not exist. This is because often times, direct equivalents of the concepts used by economists in the study of Western economies could not be easily identified in African traditional economic systems. It can be said that traditional economic systems are ignored by modern economists because there is not in common use a set of analytical categories designed to reveal distinguishing characteristics of markedly different systems: economies without market and machines still tend to be viewed through the theoretical spectacles designed for Western economies<sup>36</sup>.

Anthropologists have through the years, adopted the above suggestion and came up with ethnographic reports of traditional economic systems of different societies and cultures of Africa. Through their works, it has been established that that are traditional economies in Africa societies. They have been able to identify the peculiar characteristics of African traditional economies. The most important of this is that African traditional economies cannot be studied or understood without knowledge of their social structures especially institutions such as kinship and religion.

In fact, anthropological studies of African societies and cultures have shown that kinship is the basis of African traditional economic systems. Work takes place in familiar context of daily life, along with recreation, politics and religious worship. All of these articulate with kinship. Work and family life are not segregated in traditional work, as it is in modern organization<sup>36</sup>. Obviously, in African societies, people's economic behaviour can hardly be understood without an understanding of their kinship, religious and political behaviours amongst others.

The African economies have been highly modernized. That notwithstanding, the societies and cultures of Africa have practiced some form of economic systems prior to their being colonized by the Europeans. The economic system known in anthropological literature as “peasant” or “traditional” or “primitive” economy has certain characteristics which are particularistic of African traditional societies. Though the economies of African countries have been highly westernized, there are still some elements of the age long traditional economy which have survived despite threats of extinction.

In fact, certain traditional economic behaviours, which are peculiar to Africa have been merged with the new economic (modern) system. Those elements of traditional economy which have survived despite serious threat from Western economic influences are the core reasons for this research<sup>36</sup>. In contemporary Africa, traditional economic systems still persist in the rural areas where cultural heritages are still obvious. This implies that traditional economy is now an integral part of the overall economic structure of African nations. This research appraises consumer markets with a view of knowing the critical role that indigenous communication language, signs and symbols as factors in administration of consumer markets in Nigeria.

Economic life in African traditional societies centres on hunting, food gathering, shepherding or animal herding and farming. Generally, traditional or peasant economic systems are so named because of their characteristic simplicity of technology. In fact, because of this factor some people refer to most African traditional societies as “non-industrial” societies. In African traditional economy the unit of production which is the social organization carrying out the production of goods is dependent on, and derived from other, forms of social life. One of the elements of traditional economic organization which is indeed, very prominent is traditional markets. Therefore, at this juncture, this research will describe the features of traditional markets in Nigeria.

### **2.1.16 Markets in African Traditional Economy**

One common characteristic of traditional economies in Nigeria is the presence of markets, a location where buyers and sellers meet to buy and sell goods. All societies of Sub-Saharan Africa have such markets where goods are sold either on daily basis or otherwise. Generally, in Nigeria part of the goods produced by rural farmers are consumed while the rest are sold in markets. It is practically impossible for the family which, in most communities constitutes the basic economic unit, to produce all its needs on the farm. By a necessity, a surplus over its needs is required to exchange for what it could not produce<sup>36</sup>.

Markets in traditional economies can be described as only a place for buying and selling; also used as judicial and communication centres. It is a market as a place where exchanges could be made more easily. The institution of marketplace is therefore, a natural evolution. In Nigeria, like other African societies, there are two types of markets: the small village market and the large markets, which serve as long distance, inter-regional, trade centres. Most rural markets are sited at bush clearings. Many of the rural markets of Nigeria provide for the needs of the local producers, consumers and traders as well as serving as foci for long-distance traders. While some rural markets operate daily, depending on the volume of trade, others operate on weekly basis<sup>36</sup>.

Foodstuff and livestock constitute the bulk of trade in Nigerian rural communities. Commodities such as yam, cassava, plantain, salt, palm oil, banana, kolanuts, beans, goats, fowls, dried and smoked fishes, dogs, etc. A variety of fruits are also sold in these markets. Two steps are involved in opening a market in most rural communities in Nigeria. First, is to bring a group of traders together, at least once weekly, in some open space at which some shelters have been erected. An individual entrepreneur could initially clear the open space. If

it attracts attendance from other communities, then the village chief would be called upon to officially establish the market.

Nigeria's rural markets are periodic<sup>36</sup>. Usually market days are rotated among cluster of villages. The Yoruba operate on 5-day cycles. Ibo rural markets are on a 4-day or multiple of 4-day cycle. The cycling serves a dual purpose. This is an adaptation to a situation where the volumes of goods to be exchanged are too small to carry out on a daily basis. It also promotes intercourse between villages and further serves to stabilize prices in neighbouring markets and redistribute supplies among them.

In Nigeria's rural markets, vendors or merchants are segregated according to the products sold. For example, yam sellers are seated at one section of the market. This promotes competition. The same applies to other goods. This characteristic makes it convenient for buyers to locate the regular section for each commodity, to choose from a wide variety of goods and to buy at a fair price since the traders have to compete with one another at the same time.

In some Nigerian societies especially among the Yoruba, markets are located close to the Oba's (King's) palace. During major traditional festivals, sacrifices are made at certain spots in the market. It is believed that the Oba speaks to the spiritual world at nights through his visit to the market. Usually in every Yoruba community there is an Oba's market and other markets as well. Markets play a vital role in the socio-economic development of people, strengthens the economic base of towns and sustains the tax base of the Local Government Authority<sup>37</sup>.

A market is not just an economic institution, it is also as a social entity. It manufactures interface between individuals of different ethnic groups, racial backgrounds and social attributes. It fills in as meeting place for socio-cultural, religious and political activities. A market provides a physical setting for interaction between urban and rural cultures. It serves

as a chain of commodity distribution from the producers to the consumers. Aside from the business done in shops and stores in the city, the majority of the trading activities happens in modern and traditional markets of towns and cities. Market as a business institution has given a large measure of economic opportunity and social security to women, who form the greater part of the populace as traders<sup>37</sup>.

Markets are indigenous institutions and all market places can be seen economically as mechanisms designed to rationalize the fundamental problems of collection and distribution posed by spatial and temporal variations in demand and supply. The origin of markets in Nigeria and globally is shrouded in mystery. The market seems to have evolved and developed long after farming methods were perfected and practiced in the traditional Yoruba society. Indeed, several different concepts, variables, and kinds of analysis have been employed in the search for an understanding of markets globally.

Generally, markets play a vital role in the economic, socio-cultural and political life of the people. Economically, they serve as centre for collection and local exchange of produce originating in the immediate hinterland of a market. They also perform socio-cultural and political functions. Therefore, it is not surprising that markets can be and are used for nearly every conceivable purpose that requires a large number of people gathering, together under controlled conditions.

Furthermore, markets provide an avenue for social intercourse, to meet people, to gossip or to discuss and keep abreast of local affairs. Markets were major centres of entertainment. Dancers, singers, musicians and other artists display their skills in the market. Besides, markets serve as centres of inter-ethnic contact and channels of communication. Moreover, market places are associated with religious activities. Markets serve as avenues for the performance of public rituals. Sacrifices are made to the market spirits for the peace and

tranquillity of a town or community. Handling the market spirits with disdain or levity could spell doom.

Administratively, indigenous markets are always under the watchful eye of officials. These are usually appointed authorities, especially the market chief and crops of assistants appointed by the traditional rulers with the duties of keeping the peace and order, enforcing regulations, preventing dishonest dealing and maintaining the cleanliness and repair of the market. Some are in charge of levying a fee on goods entering the market and charging rents on stalls. These are market administrators and their position within the market is strategic and pivotal in the effective and efficient management of traditional and consumer markets in Nigeria<sup>38</sup>.

#### **2.1.17 Organizational Structure of Nigerian market**

Structure is key to the survival, growth and sustenance of any system. Without structure, chaos will be the order of the day in any environment. This study examines market administration. Hence, the need to explain how a traditional market is structured and how the organizational structure of a market is instrumental to its daily and continuous administration. As expressed in sections above, market administration is the process of overseeing the day to day activities of a market. This cannot be done without a proper communication system that is embedded in the organizational structure of the market.

The organizational structure available in any environment shows the pattern of reporting relationships, policies and mechanism of authority in such environment. Organizational structure is expected to promote decision making, ensure necessary and appropriate environmental respond and unit to unit dispute resolution<sup>39</sup>. The organizational structure of any market in Nigeria is framed on the kind of goods and services being traded in the market and how the constitution/law says it should be structured. The 1999 constitution of the

Federal Republic of Nigeria states that traditional markets are to be supervised and regulated by local government authorities and apparatuses. In every market, there is at least one market association named after where it is located and structured along what is being sold and who is selling it administratively.

In any traditional market, market associations are likely to do some of the following:

1. They are likely to promote trade.
2. They are likely to involve themselves in internal market affairs.
3. They are likely to be politically engaged especially with the local government authority of the environment they are located in. Sometimes, they can influence who becomes or stays elected as local government chairmen, councillors and officials.
4. The market association can discipline its members for selling substandard products.
5. The market association can collect fees from traders. These fees are designed to cater for trash collection, security and other needs as determined by the market association.
6. The market association can serve as liaison between traders and government officials.
7. The market association keeps record of all the traders in their markets from time to time<sup>40</sup>.

### **2.1.18 Communications Patterns in the Traditional Market**

Language is the only human property that can never be separated from all human activities and movements as long as human existence, as a cultured and social creature. There is no human activity that is not accompanied by language. Because of the relationship between language and humans, while in its life in society, human activities are not fixed and always changing, the language also changes, becomes impermanent, becomes non-static.

In an open society, meaning that its members can accept the arrival of members from other communities, either from one or more than one society, what is called language contact will

occur. One of the social interactions in language contact is through buying and selling activities. Buying and selling activities can actually occur anywhere, as long as there are sellers, buyers and goods being traded. However, the usual place for buying and selling is the market<sup>41</sup>.

Traditional markets do not vanish as a result of the advances in modern markets. Traditional markets still are trusted by buyer because the markets contain humanistic traits that enable sellers and buyers to form close bonds or good relationships. In traditional markets, features such as service quality and consumer identity are crucial in enticing customers to buy or making a deal to buy again. Indeed, traditional marketplaces are distinguished by their pleasant and familiar interactions between sellers and buyers.

Traditional markets flourish and expand as a regional hub for the exchange of goods and services, resulting in a variety of activities in a city. The activities include not only the exchange of products and services or the selling and purchasing of goods and services, but also the interchange of information and knowledge<sup>41</sup>. A market is an economic theory as well as a way of life, a broad style of economic activity that encompasses many parts of a society up to the socio-cultural life component.

Traditional markets serve as a location for not only selling and purchasing, but also for life conception and sociocultural contact. They remain in a globalized world due to social variables such as norms, beliefs, and bargaining, all of which can develop a loyal network of market visitors who continue to purchase in traditional markets. Trading activities at the traditional market are carried from morning till night depending on the rules and guidelines put in place for the traditional market to operate. Various merchandise, such as vegetables, fruit, fish, household furniture, electronic equipment, workshops, medicine, clothing or cloth shops and so on are sold in traditional markets across the globe<sup>41</sup>.

Furthermore, in the traditional market, buyers and sellers usually communicate each other by using various languages accepted and understood in that community. In the market, politeness and kinship are prioritized in communication for trading. The buyers and sellers tend to use persuasive sentences especially for bargaining and attracting a buyer to buy. Body languages or non-verbal communications are also used in the communication.

In addition, a culture tends to influence the communication patterns that occur in the market. Language, social structures, living equipment, knowledge systems, technology systems, livelihood systems, religion systems, and the arts are all cultural elements present in any environment. These cultural elements are included in the interaction of buying and selling in traditional markets, namely language and its social organization and what becomes an observation, namely the use of language and social organization of the speech participants<sup>41</sup>.

The core of language cannot be fully comprehended based just on its definition. The operation of language's nature can be used to appropriately explain the essence of language. The importance of language stems from the linkage between language and culture, specifically, that language is human, that language is action, and that language is linked to attitude. Culture refers to the entire system of human work's ideas, activities, and results. Interaction is necessary for the development of culture. It is always changing as a result of human growth. There are two aspects of culture that are addressed in this relationship: creating culture and interpreting culture. In addition, a language contains roles such as informative, interrogative, and imperative. That is to say, language plays a critical part in people's lives; individuals use it to express their ideas and feelings, to meet their needs and desires, and to transmit everything to others, as well as to form and sustain social relationships. A language can be used in a variety of settings, including school, family, religious concerns, businesses, and markets<sup>41</sup>.

There are many varieties of language communication that occur in the daily situation and various places including in selling and buying in traditional markets. In the traditional markets, sellers and buyers have different communication patterns relating to their cultural background. People in the traditional market tends to switch or mix their code from a language to another language. People use a code to talk or communicate in a specific language, dialect, register, accent, or style on various times and for various purposes. Code-switching can occur not just between languages, but also between different styles within a language. Code mixing is mixing two or more languages or varieties of language by people who are known to be familiar without changing a topic. Code mixing is used by speakers and listeners in a speech event with an informal atmosphere and is usually spoken only to people who are considered familiar by speakers who use code mixing. The closeness of the speaker and listener is intended to avoid misunderstandings.

At home, at school, at work, and in the marketplace, communication is everywhere. In the traditional market, every purchasing and selling action necessitates communication, particularly persuasive communication in order to persuade buyers to purchase goods. A reciprocal activity between two or more persons is known as communication. Communication entails more than action and reaction; it also entails reciprocal acting, or acting on each other. Nonverbal language is used in communication by all societies, however the meaning of the nonverbal varies from community to community. Nonverbal codes are used to comprehend, organize, and interpret the acts of others in the market place. Nonverbal codes include body movement, space, touch, time, intonation, and other nonverbal signals<sup>41</sup>.

In traditional markets, sellers shows their goods to the buyers, shows the nicer goods in order to make buyer also buy the others. For instance, if bargaining process is failed, when a buyer walks away from a seller, a seller will call the buyer again and then finally agree with the buyer about the price. The intonation and volume of voice when bargaining also low, soft,

and begging in order to make a seller agree with the price. Talking about gesture and facial expressions of buyer and seller in the traditional market, if there is a bad sign of buyer's gesture and facial expression about a price of certain product, the seller will quickly say the price can be lower or showing the similar product but its price is cheaper than before.

Furthermore, personal distance might range from grasping someone's hand to keeping them at arm's length. The majority of your intimate relationships are within the personal distance zone's closest point. The argument is that you are more prone to employ personal distance with your family and friends. There has been pleasant service because the seller respects the buyer as if he/she were a member of his own family. The voice is usually moderate in the personal distance zone, body heat is noticeable, and breath as well as body odour may be detectable. This zone includes those behaviours that exist in an area ranging from 18 inches<sup>42</sup>. Distance, Situation, Face Expression, and voice intonation were all factors in interpersonal communication. The most crucial aspect of this communication method is that the buyer constantly communicates with the buyer one by one. The seller is always attentive to the buyers' facial expressions and tone of voice.

Code switching or mixing and persuasive sentences are also commonly used in doing transaction in the traditional market. Both sellers and buyers use unique communication patterns and non-verbal communication in trading especially in attracting buyers, bargaining process and also in closing expression of trading. However, for the sellers, the communication used tends to persuade buyers to immediately buy their goods.

### **2.1.19 Market Administration**

As explained above, a market consists of a physical place where buyers and sellers gather to exchange goods and services. In Africa, markets can be classified as consumer markets, industrial markets, government and international markets. Traditional markets in Nigeria

signifies a public space in which people bought and sold various commodities and consumer goods. Traditional markets also functions as a place for judicial decisions and rulings and other public businesses. It is rare to find a town in Nigeria without at least one market place where trade takes place.

The market plays in various ways important roles in the sociocultural experience of many Nigerians. Historically, the traditional market has an open clearing without stalls or lock up shops close to the palace of the traditional head of the community. However, modernization has changed a lot of things. The continuous existence of any market lies in how it is managed and administered overtime. Market administration is a process of overseeing the day-to-day activities of a market<sup>43</sup>.

Market administration becomes imperative when cognizance is taken of the significance of market in the socio-economic life of people. Market administration has to do with the management of a particular market. It involves the controlling, coordinating and supervising of the various activities within the market as well as overseeing and disciplining errant activities and members. Without effective and efficient market administration, the stability, growth and existence of any market is in danger.

The concept of administration, in its broadest sense, is synonymous with management. Administration conveys the idea of group cooperation under executive direction, seeking fulfilment of goals through planning and organization. Administration must exist in any organization that is set up for a definite purpose or objective. A market, for instance, consists of many different groups of people coming together in a complicated process of buying and selling, and large numbers of people have to be supervised, coordinated and controlled.

So, any establishment in which large numbers of people are involved, calls for administration, because administration is the capacity of coordinating many, and often conflicting, social energies in a single organism, so adroitly that they shall operate as a unit. Administration is

thus defined as the pivot on which social stability rests. This is because administration ensures the establishment of institutional processes and machinery through which the function of an enterprise is carried out from day-to-day. Markets are indigenous institutions and all market places can be seen economically as mechanisms designed to rationalize the fundamental problems of collection and distribution posed by spatial and temporal variations in demand and supply<sup>38</sup>.

To achieve the aim of ideal physical environment for traditional markets, there is the need to harmonize the efforts of all the stakeholders to improve their physical environment through effective and efficient management. Management is necessary in any market that seeks to accomplish objectives. Without management an organization becomes a collection of individuals, each going in his or her own direction with no unifying guidance toward market oriented goals. Management is the field of human behaviour in which manager's plan, organize, staff, direct and control human, financial resources in an organized group effort in order to achieve desired individual and group objectives with optimum efficiency and effectiveness.

Management thought developed gradually from past to present and passes through various distinct phases. Importance of management includes acquisition and utilization of resources, environmental adaptation, goal achievement, problem solving, performance control, and social responsibility. The leading functions of management include planning, organization, staffing leading and controlling<sup>37</sup>.

Without a market having an effective and efficient structure, it cannot be properly administered. As such, markets have market administrators in charge of its day to day operations. Market administrators are people who are selected or appointed to oversee and regulate the daily activities of traders and other stakeholders who make a living through their activities in the market place. The administration of a market is essentially the application of

the principles of management to the solution of market problems, relies heavily on the design of organizational offerings in terms of the market's needs and desires. It also uses effective communication mechanism to inform, motivate and serve the market. This study is aimed at examining the role that elements of indigenous communication such as indigenous language, sign and symbols are used in the administration of consumer markets in Nigeria<sup>37</sup>.

The effective administration of markets can be traced to improvement of the physical structure of markets in terms of building, provision and maintenance of amenities as well as improvement to the members of various associations in existence. Its possible that the effective administration of markets can increase the political, social and religious activities of markets in different towns of Nigeria and globally. An administration is effective when it is able to cure, tackle successfully or achieve desired results for either public or private problems faced by the traders in the market and its environs.

Effective administration thrives where objectives are clearly defined and followed through good communication system which leaves no doubt in the minds of all the administrators about what to do in a situation. Effective administration is made possible through the efforts of dedicated and committed administrators who think about the success of the system in place and not their own selfish ends. Communication is also key to the effective administration of a market as it aids the sharing of ideas, conflict resolution and achievement of goals between those involved in one activity or the other. As such it is important to look at the importance of communication in market administration as a variant<sup>37</sup>.

#### **2.1.20 Importance of Communication in Market Administration**

Market administration has to do with the management of a particular market. It involves the controlling, coordinating and supervising of the various activities within the market as well as overseeing and disciplining errant activities and members. Without effective and efficient

market administration, the stability, growth and existence of any market is in danger. Communication is key to market administration as it helps to make it successful. As a blood stream to body so is the communication to the administrative machinery<sup>5, 43</sup>.

Communication can be explained as the heart of management. Communication is the means by which people are linked together to achieve a common purpose. In fact, no group activity is possible without communication. Coordination and change can be effected only by communication. Communication is one great activity in the world today. It involves the transmission and reception of information, ideas and attitudes between individuals. There is no human endeavour worth engaging in that is devoid of communication. In fact, failures in most of these endeavours are attributed to communication problems. Even animals have been proved to communicate.

This is why there is a need for well-defined channels of communication in any environment.

Communication in any environment is needed to do the following:

1. Establish and disseminate goals
2. Develop plans.
3. Organize human and other resources in the most effective and efficient way.
4. Select, develop and apprise member of the organization.
5. Lead, direct Motivate and create a climate in which people want to contribute.
6. Control performance<sup>5, 43</sup>.

It is important to state that every market has its own unique communication system. A communication system is explained as the combined processes and equipment that helps to ensure that set tasks are achieved and there is correct and smooth flow of information. A communication system consists of all forms of communication that exists in any environment. Through the use of language, mankind has been able to record past history and to transmit its culture from one generation to the other. This transmission exercise lies on communication

process without which managerial, administrative and academic functions will not be possible. With the use of communication, man has helped himself or herself to build societies and other social groupings, which contribute to his survival and to more enjoyable patterns of living. In all environments, the transfer of information from one individual to another is of absolute importance. It is a universal activity in one form or another between people at all times in their lives with the exception of a few religious orders<sup>5, 43</sup>.

Within an organization it is formalized as social interaction and is measured by its total amount, its frequency, who initiates it, the degree of reciprocity and its directions, upwards, downwards or sideways, among the members. In all organizations, the transfer of information from one individual to another is absolutely necessary. It is the means by which behavior is modified, change is effected, information is made productive and goals are achieved. It can be said that without communication, the organization cannot exist, for there is no possibility of others. Communication is done to effect a change, to influence action towards the welfare of the enterprise; and as such the need for an effective channel of communication becomes imperative for the attainment of the organizational goals. It is the means by which people are linked together in an environment. It is the vehicle through which” the basic management and administrative functions are carried out<sup>5, 43</sup>.

Administrators direct through communication; they co-ordinate through communication; and they staff, plan and control through communication. There is no action without communication leading to it. The communication process follows a systematic procedure. Usually, the sender must have an idea to put across which makes it a 3-way grid – the sender, message and the receiver. For better communication, the administrator must first and foremost conceive an idea and relate such idea to those under his authority and expect response. He has to share information, transfer ideas and feelings through communication to enhance the collective co-operation of others within the environment. In fact, in order to

persuade, instruct, direct, request, inform, stimulate, he must engage in upward and downward communication.

Hence, the importance of upward flow of communication in an environment cannot be underestimated. It helps administrators to get a feedback from the people that might be affected. These people represent an important source of ideas for improvement. Communication is thus important in an organization because it constitutes one of the chief means through which organizational members work together, and also helps to hold the organization together by making it possible for members to influence one another and to react to one another. Communication is very important as a break in communication brings about a great havoc in the environment by way of administration.

It is important to state that languages, signs and symbols as elements of communication go hand in hand if effective communication and a certain level of isomorphism is to be achieved. Every word is made up of symbols that in themselves do not have any meaning but when combined together can be perceived to have meaning or be associated with an object or subject that can be perceived by people based on their cultural background, knowledge base and field of experiences. Communication as a process is three-thronged (symptom, signal and model). It consists of the sender's input and understanding of the situation that inspired him or her to reach out, what the receiver perceives the piece of information to be and the receiver's understanding of the message and the nuances that accompanies it.

Relatively, how a sender culturally packages a message using languages, signs and symbols in a way that considers values and attitudes of the receiver to ensure clarity and understanding of the message shapes the perception of the message by the receiver and the kind of feedback that is received by the sender.

The role communication plays is so important in that its practice or non-practice can have a significant effect on business dealings in any environment. The administrator uses

communication to share instructions and policy decisions, to create a common understanding of the group purpose and to get reports, suggestions and opinions of those being administered on issues that affect them individually or generally. As such, it can be said that communication plays a critical role in the administration of any type of markets globally.

### **2.1.21 Markets in Oluyole Local Government Area**

Oluyole local government is one of the oldest local governments in Oyo state with its headquarters in Idi-Ayunre. It was established in 1976. It shares borders with other local governments in Ibadan, Oyo state and also two local governments in Ogun state. It shares borders with Ido local government, Ona-Ara local government, Ibadan Southwest and Ibadan Southeast in Ibadan. It also shares boundaries with Obafemi Owode Local government and Ijebu North local government areas in Ogun state. There are ten wards in Oluyole local government and these wards are divided into two sectors namely Idi-Ayunre and Olode sector. These 10 wards are Ayegun, Orita/Odoona-Eluwe, Pegba/Egbeda Tuba, Muslim/Ifelodun, Odo Ona Nla/Idi-Ayunre, Latunde, Olomi/Olunde, Abanla/Olonde, Onipe/Busogboro and Orisunbare. These ten wards are home to thirty traditional daily and weekly markets which are spread across the landscape of Oluyole local government. These thirty markets are listed below:

1. Olorunkemi market
2. Oja-Ibadan market
3. Toll Gate market
4. Olomi market
5. Muslim market
6. Ayegun Oleyo market
7. Ayegun Olujuoro market

8. Idi-Iroko Olomoyoyo (New Garage) market
9. Temidire Agbamu (Sanyo) market
10. Akorede (Odo Ona kekere) market
11. Afowosopo (Cele Rainbow) market
12. Olunde market
13. Soka Faruku market
14. Arowojeka market
15. Mosfala market
16. Idi Osan market
17. Ayetoro market
18. Alomaja (Rom Oil) market
19. Alukoro market
20. Onila market
21. Adeyipo market
22. Fatusi market
23. Boluwaji market
24. Akorede Olode market
25. Egbeda Atuba market
26. Okulu market
27. Orisunmibare market
28. Abanla market
29. Onipe market
30. Owode Idi Ayunre market

Each of the markets listed above are daily and weekly markets that have different degrees of functionality and size of people buying and selling in them on different days. Five out of the

markets above were used as the case study of this research. The five markets are Oja Ibadan, Mosfala, Afowosopo, Ayegun and Akorede markets in Oluyole Local Government. Oja-Badan market is located at Ogunmakin area, Mosfala market is located close to Iwo road, Afowosopo market is located at Idi Ayunre area, Ayegun market is located at Oleyo area and Akorede market is located close to Arapaja area in Oluyole Local Government, Ibadan, Oyo state.

A brief history and administrative structure of these five markets are explained below.

1. **Oja Ibadan Market:** Oja Badan was officially established around 2005. The market started as a daily market but became a weekly market that holds every five days. However, shop owners operate daily within it every day. The market was formerly part of the Ogunmakin market but was later extracted as a result of the power tussle between the elders of the Abanla village and the Egbas in Ogunmakin on the 15<sup>th</sup> of April, 2010. The market started operating fully on April 17<sup>th</sup>, 2010. The market is situated along Old Lagos road, Ogunmakin Area, Oluyole Local government, Ibadan. The market leaders are known as Parakoyis and have as their leaders the Babaloja, Chief Yekini Oladokun Abiola and Iyaloja, Chief Mrs Omolara Gafari to oversee the 60 – 100 shops operating within it. The market is patronized by people from Oyo, Ogun and Lagos states. The market is known for trading in raw food stuff, fruits and vegetables.
2. **Mosfala Market:** This market is located at Odinjo (Muslim) Area along Iwo Road in Oluyole local government. It was established in 1980. It has over 200 shops in seven zones operating within it. Administratively, the market has 13 executives and 8 ADHOC committees that has a tenure of four years. The executives are headed by the Babaloja, Chief Oyeniran. The market enjoys patronage from people within Ibadan and operates on a daily/weekly basis.

3. **Afowosopo Market:** the market is located at Karinkapo community, Ojo-Ekun Road, Oluyole local government. The market was established in 2019 with Chief Mrs Oluwatoyin Akinade as the Iyaloja of the market.
4. **Ayegun Market:** The market was established in 1963 and later closed down. It was relocated to Arigbowoja, Ayegun Oleyo in 1980. The market was founded by Baba Abdul Azeez Arigbowoja. The market is located at Ayegun/Oleyo road in Oluyole local government. It has over hundred shops located within it. It is currently being administered by eight executives led by the Babaloja, Chief Mukaila Ishola and Iyaloja, Chief Mrs (Alh) Olukemi. These eight executives have occupied the leadership position in the market since 10<sup>th</sup> March, 201. The market is patronized by people from Oyo and Ogun state and is known for trading in fruits, vegetables and food stuffs.
5. **Akorede Market:** this is a market known for selling provisions, cosmetics, food stuffs, live fishes, raw farm fruits and vegetables. The market is located at Arapaja/Odo Ona Kekere, Idi-Ayunre Road, Ibadan. The market has two hundred shops within it. The market is administered by 10 executives who have a four year tenure. The market is headed by Chief Akinbola the Babaloja and operates on a daily/weekly basis. The market enjoys the patronage of people from Oyo, Ogun and Lagos states.

## 2.2 Theoretical Framework

The theoretical framework as the name implies is a trial at using a set of theories to analyse issues, events, situations and phenomena in the society. It is equally a scientific administrative tool of analysis that gives this study a high level of credibility. The usage of theories in research works by scholars is a representation of their academic discipline's maturity level. It is important to state that academic disciplines requires the usage of theories

that originate from within in order to be seen as an independent field of scientific inquiry. The Merriam-Webster dictionary defines a theory as a scientifically acceptable general principle or body of principles offered to explain phenomena. It is the analysis of a set of facts in their relation to one another.

Based on the nature of this study which centres on how elements of indigenous communication such as language, signs and symbols are critical factors in the administration of markets in Nigeria, it is imperative that appropriate and relevant theories that will collaboratively explain the various variables of this study be used. Hence the choice of the following three theories as the theoretical framework for this research work:

- General Systems theory
- Uses and Gratification theory
- Information processing theory

These three theories were selected on the basis that the market is a group of people with similar objectives who must communicate with each other in order to achieve the purpose for which they are part of the market environment and also have a good relationship with each other. It is necessary to explain the origin and concept of these three theories and link them up with this study that focuses on how indigenous communication language, signs and symbols are critical factors in the administration of consumer markets in Nigeria.

### **2.2.1 General Systems Theory**

The general systems theory was propounded by Ludwig von Bertalanffy in 1976. The theory is hinged on the assumption that a system is characterized by the interactions of its components and the non-linearity of those interactions. The theory emphasizes the wholeness or interaction with the environment. This is in contrast with previous theories and perspectives on the communication sector. This theory states that the whole is more than the

sum of all the parts. When human behaviour or society is studied, these systems should be considered as an entity rather than a conglomeration of parts because the systems theory regards them as open and not closed systems<sup>44</sup>.

This theory is based on the assumption that everything around us as human beings is being divided into various associations which we categorize into various systems. The systems theory is associated with unification of happenings detached from their subsistence. A system always will have an entity depending on the nature of the system. This entity within the system will have some general qualities and will also hold a bond between them. Every system is unique in itself. Consumer markets in Nigeria and globally are systems whose aim is to exchange goods and service satisfactorily at a price that is profitable to all involved. However, all systems has some common elements such as:

- **Input:** Any type of input in the form of information or even the manual effort, which are processed by the system to get the desired output
- **Throughput:** The input will be processed to get an output. A simple logical explanation. This process which the system employs to get a desired output can be termed throughput
- **Output:** It is the end product of the processing by the system
- **Feedback:** It is an evaluation of the production process of how effective was the process been and how effectively the process could be modified with other suggestions
- **Control:** It is the process employed to measure the effectiveness of the processes from input to output
- **Environment:** The situation in which the entire process takes place
- **Goal:** The goal is targeted initially to get the desired output. Working to achieve the goal can be the collective aspect in all the systems.

The elements listed above helps in the organization, administration and continuous existence of any system (including the one present in any consumer market). The systems theory can be regarded as the skeleton of science as it aims to provide a framework or structure of systems on which to hang the flesh and blood of disciplines and particular subject matters in an orderly and coherent body of knowledge. It emphasizes the functions fulfilled by system components as the system responds to environmental demands. These four functions (adaptation, goal attainment, pattern maintenance and integration) are necessary to maintain a system's existence and effectiveness<sup>45</sup>.

Adaption involves the system components open exchanges with the environment in order to acquire resources to maintain the development of the system. Goal attainment concerns the use of resources to accomplish goals with regards to other systems in the environment. Pattern maintenance and integration focus on the development and maintenance of a system's symbolic frame of references and use of resources for internal coordination. The continuous existence of any consumer market depends on how it is able to adapt to the changing world of trade, technology and science.

Every market and the various associations and groups within it ensure that the resources available to them is used to ensure things are done and achieved smoothly. It is also expected that consumer markets have structures in place that help in ensuring that routine development and improvement takes place continually in the market place. Just as any organized system has a pattern of operation that is subject to change overtime, the consumer market too has a pattern or process of getting things done regularly that is subject to change based on market leadership as well as local/state government policies and regulations. Unity in the market place must also be ensured for peace to reign and progress to be made.

The General Systems theory aims at analysing dynamic relationships and interdependence between components of the system and the organization-environment relationships. A system

is established based on the structure and patterns of the relationships emerging from interactions among components. This theory presents a dynamic view of social organizations with penetrable boundaries and stable state realized through the components in the environment where the system is based<sup>45</sup>. This theory is relevant to this study as this study examines consumer markets that can be regarded as socially organized systems put in place for distribution of consumable resources at a profit.

The systems theory states that the information content of a 'piece of information' is proportional to the amount of information that can be inferred from the information. In relation to this study, indigenous communication language, signs and symbols are being examined as part of the administrative system and structure of consumer markets in Nigeria, if they are still part of the system, the degree to which they are still part of the system and are critical factors in the administration of consumer markets across Nigeria.

It is important to state that the systems theory consider communication and transaction as the only intersystem interactions. Communication involves information exchange while transaction involves the engagement of matter-energy. All organizational and social interactions involve communication and/or transaction. This theory is seen as relevant in that it provides an internally consistent framework for classifying and evaluating the world as well as a scholarly method of evaluating a situation<sup>44</sup>. This theory is relevant as every market has a system within it which it uses to administer itself on a consistent basis.

### **2.2.2 Uses and Gratification Theory**

This study aims at examining how indigenous communication language, signs and symbols are critical factors in the administration of consumer markets in Nigeria. As such, the Uses and Gratification theory of mass communication is considered appropriate and relevant to use as one of the theories backing this research. This theory originated from Herta Herzorg in

1944. The Uses and Gratification theory is a theory of Mass Communication that places the needs, motives and gratification of media users in the centre of interest and sees media users playing an active role in the media consumption process.

Audiences choose and use a media for the following four media purposes or uses and gratifications:

1. **Diversion or Entertainment:** people use media to get away from everyday problems and routines (escapism).
2. **Personal Relationships:** people use media as a substitute for real emotional and interpersonal interaction. It is normal that people watch a soap opera to live emotions they should have typically experienced in their real family life
3. **Personal Identity:** people find themselves reflected in texts and TV programs and they learn behaviours and values from the media.
4. **Surveillance:** people use the media to satisfy their need for information.

This theory perceives the recipient as actively influencing the effect process since he or she selectively chooses, attends to, perceive and retains the media messages on the basis of his or her needs, beliefs, etc. The focus has thus being shifted from media production and transmission function to the media consumption function. The question (who uses which content from which media, under which conditions and for what reasons) arises. The scenario is

1. An individual has some needs related to communication.
2. He/she selects the media that is likely to satisfy those needs.
3. He/she selectively consumes the content
4. An effect may or may not occur<sup>44</sup>.

From the above, it can be derived that individuals have various communication needs that must be met and in order to satisfy those needs employ different media outlets. This theory is

one that came out of the tested assumption that members of the society use the mass media to satisfy their own needs<sup>44</sup>. The assumption of the theory is that people are not just passive receivers of media messages but actively influence the message effects. This is because people selectively choose, attend to, perceive and retain mass media messages on the basis of their needs, beliefs, etc.

This theory is a reaction theory: reaction because, it started as a question. The uses and gratification theory is hinged on the question “Who uses which contents from which media, under which conditions and for what reasons? The uses and gratification theory tells us that people use the media to meet their various needs as individuals or as members of one association or business venture<sup>44</sup>.

Although this theory was birthed out of mass media research, it is relevant to this study. This is because every environment has its own media system which it uses to share information among its occupants or constituents on a daily basis to achieve its various goals and objectives. There is a familiarity and sense of belonging that comes with hearing information, instructions and decisions in your own language than in a foreign language. The usage of native language by market administrators to dialogue between themselves and those they administer creates a sort of bond and oneness in any market. The usage of indigenous language, sign and symbols can help deepen the kind of personal relationships and practices in the market place as well as shape the personal identities of market leaders, market operators, market traders and customers that come to the market regularly.

As communication is a two way process between the sender and the receiver; each sending information as messages to achieve their personal objectives, everyone who has a role to play in the administration of the market place can choose to employ elements of indigenous communication system such as language, signs and symbols and integrate it into the organizational and communication structure in place in such a market environment.

### 2.2.3 Information Processing Theory

The concept of information processing explains how individuals perceive, analyse, manipulate, use and remember information. This is the core of the information processing theory propounded by Williams J. McGuire in 1978. This theory is a rather composite theory that is concerned with the way in which individuals routinely cope with sensory information from the media. This theory explains the relationship between behaviour in a particular environment and what leads to such behaviour. It is a theory that pinpoints the mediating processes that generate behaviour in human beings in any environment they are in.

This theory suggest that attitude change involves six steps with each step being a necessary precedent for the next. The steps are as follows:

1. The persuasive message must be communicated.
2. The receiver will attend to the message.
3. The receiver will comprehend the message.
4. The receiver yields to and is convinced by the arguments presented.
5. The newly adopted position is retained.
6. The desired behaviour takes place.

This theory was further expanded in 1989 by William McGuire. McGuire proposed that the persuasion process involves being exposed to communication, attending to it, liking or becoming interested in it, comprehending it, skill acquisition, yielding to it, memorizing the content or agreement, information search and retrieval, deciding based on retrieval, behaving in accordance with decisions, reinforcement of desired acts and post behavioural consolidation. This theory is summarily based on the idea that human beings actively process the information they receive from their senses. This theory explains the process in which

people are persuaded by the information they receive in order to act or behave in a certain way<sup>44</sup>.

Any market not well administered shows the failure of the market leadership and market followership in communicating and collaborating for the unity, success, peace and progress of the market place. This theory can be seen practically in the decision making process of the market occupants, conflict resolution, alignment with market policies and instruction and other activities that can ensure that the market is regularly administered by elected or selected market administrators. The usage of indigenous communication elements such as language, signs and symbols can make exposure to communication messages and understanding of information being shared more easily. Languages, signs and symbols are the means by which the market leaders engage in different degrees of communication with different groups in the market environment to ensure the market is administered on a day to day basis. The usage of common languages, signs and symbols understood by market people help in making sharing ideas and getting feedback easier.

### **2.3 Review of Empirical Studies**

Markets in Africa have gone through a series of evolutionary changes due to interactions and exchanges that have taken place between representatives of European culture and African culture on the African continent. A consumer market can be described as a well-integrated system that allows people to purchase products, goods and services. The stability, growth and continuous existence of any market is in danger without effective and efficient market administration.

Hence, the need for market administrators who oversee and regulate daily activities of traders and other stakeholders in the market environment. Overtime, several academic scholars have carried out studies about traditional consumer markets in Nigeria using diverse criteria and

case studies. Below are summaries of different researches on traditional consumer markets conducted over time that are published between 2013 and 2023.

In 2013, a study on the management of traditional markets in Ibadan using Oja'ba and Oje markets as case study was conducted. The study concludes that traditional markets play a very important role in the social and economic development of a city in terms of job creations for the less privileged who could not afford tertiary education to have a source of livelihood. The management and coordination of traditional markets in Nigeria cities is nothing to write home about as many markets exist without effective coordination and management. The historical background of most of these markets in terms of location, setting and operation has made some of them to be a monument that cannot be scrapped or relocated. If these traditional markets are to be preserved, there is a great challenge for both public and private organizations, individuals or groups of individuals to address the challenges facing the markets.

In 2014, a study on the challenges that traditional markets administration in Yagba communities, North Central Nigeria between 1900 and 2010 was done. The study examines the challenges from colonial to post-independence and the implication for the development of the people. The study posits that the implication of these challenges on the Yagba communities is that traders from other areas shifted to well administered and well maintained markets in the neighbouring communities. This leads to low sales and patronage. The study points out that there is need to integrate the traditional authorities in order to reduce the challenges and improve the vital position of traditional markets in the socio-economic lives of Yagba people

In 2019, a study on traditional market management strategy in conditions of modern market development was conducted. The study opines that the dynamics of trading in the people's markets is a reflection of the economic growth of a region. The study concludes that a

management strategy is needed to improve the competitiveness of traditional markets by improving management insight, entrepreneurial mind set for market managers and sellers, renovating old buildings, increasing the cleaning and security services as well establishing planning and performance evaluation in the market.

In 2020, another study was done to examine the anatomy of marketing in Oja’ba and Oje traditional markets in Ibadan. The study examined the availability, physical environment, mode of transportation, demand and supply and selling of products in the two markets. The study concludes that the market is fundamental to the socio-economic development of a city. The market serves as the centre of social gathering, information exchange and dissemination, display of buying and selling skills otherwise known as a transaction, price determinant and meeting the basic need of man.

The physical environment of these traditional markets needs to be given adequate attention by policymakers, market stakeholders, planners and Non-Government Organizations in order to be upgraded to an organized market as it is being operated in the developed countries of the world. From the studies above, it can be deduced that there is no research that directly studies indigenous communication as a factor in the administration of traditional consumer markets in Nigeria. Hence the need to embark on this study.

## 2.4 Conceptual Model

<p>Indigenous communication</p> <p>Oral</p> <p>Verbal</p>
-----------------------------------------------------------

<p>Consumer Market</p> <p>Buying and selling</p> <p>Distribution of goods – wholesale and retail</p>
------------------------------------------------------------------------------------------------------

2.5

2.6

Source: Researcher's Compilation, 2024

**Figure 2.3: Conceptual Model on Market Administration and Indigenous Communication Language, Signs and Symbols**

The conceptual model depicts the variables for this study. The research model for this study is based on the research topic with dependent variable as market administration in Nigeria and the independent variables as indigenous communication languages, signs and symbols.

Other variables from the various dimension of the use, role and influence of indigenous languages, indigenous signs and indigenous symbols are included in the model.

The dependent variable of this study is administration of consumer markets in Nigeria. The indices of market administration are allocation of shops, protection of goods and wares (security), maintenance of the market facilities, enforcement of bylaws, keeping records of traders, disposal of waste, regular communication with traders/members, convenience of the market environment, resolving misunderstanding among traders, resolving disputes among traders and their customers and provision of feedback channels. These indices were used to measure administration of consumer markets in the selected markets used in this study.

The independent variable of the study is indigenous communication with three of its elements as its focal points. The elements examined under indigenous communication were indigenous languages, signs and symbols. The following are the indices through the uses of indigenous languages, signs and symbols in market administration were measured; interacting with market leaders, communicating with co-traders, transacting business with market customers, discussing business with other market persons, chatting with friends within the market, entertaining people visiting you within and around the market, sharing market instructions and information, resolving market dispute and learning new market skills.

The following are the indices through which the role that indigenous languages, signs and symbols play in consumer market administration were measured; indigenous languages play a positive role in market administration, indigenous languages helps to establish market goals, indigenous languages helps to disseminate market goals, indigenous language is used to ensure acceptance of allocated tasks to market operators, indigenous language is used to ensure understanding of allocated tasks to market operators, indigenous language is effective in getting feedback on policies made by market leaders, indigenous language is effective in getting feedback on decisions made by market leaders, indigenous language is important in

resolving disputes among market members, indigenous language is important in maintaining peace among market members and indigenous language promotes unity among everyone in the market

The following are the indices through which the influence of indigenous languages, signs and symbols on the administration of consumer markets were measured; usage of indigenous signs by market leaders, market sellers and other groups had a positive influence in the administration of your market, usage of indigenous signs by market leaders, market sellers and other groups had a negative influence in the administration of your market, usage of indigenous signs has helped in ensuring smooth running of the market continuously, usage of indigenous signs helped create a stronger bond between different groups and associations in the market, usage of indigenous signs is effective in ensuring a peaceful market and usage of indigenous signs is effective in ensuring a well-coordinated market.

## **2.7 Summary of Gap in Literature Reviewed**

The influx of western culture into sub-Saharan Africa has positively and negatively affected the lifestyle, activities and societal structure of the African continent. The West African region is not left out of this. Despite this influx, there are places where the traditional African culture are still held in high esteem and there are places where the African system has successfully merged with the western system/lifestyle to create an hybrid lifestyle that is accepted by members of the society.

The views of different scholars on the dependent and independent variables of this research were expressed above and summarized in this section. Three core elements of indigenous communication system as practiced in Africa were conceptualized and associated to the administration of consumer markets in Nigeria. This research is framed on three theories whose assumptions and relevance to the study were succinctly explained. The three theories

are the General systems theory, Uses and Gratification theory and Information Processing theory.

Literature reviewed in this study shows that the effect of westernization is quite devastating to Africa in the sense of a lamentable and, sometimes, deliberate alteration or outright destruction of values and norms of Africa people and societies. Such impact has affected the communication system to the extent of almost obliterating it in the urban areas, with only vestiges of the system left in the cities. However, the system continues to remain paramount in rural areas where the population relies on the system to satisfy their communication needs<sup>5</sup>. Literature reviewed further determined that indigenous communication occurs in many other settings such as talk at home and at the well, in the fields and on the road and anywhere else where people meet and talk. It is a major part of communication among kin and peer groups. This form of communication is often unorganized but spontaneous and informal<sup>13</sup>. Literature reviewed examined the three elements of indigenous communication used as dependent variables in this study. These dependent variables are indigenous language, signs and symbols.

It was further seen from the literature reviewed that any establishment in which large numbers of people are involved, calls for administration, because administration is the capacity of coordinating many, and often conflicting, social energies in a single organism, so adroitly that they shall operate as a unit. Administration is thus defined as the pivot on which social stability rests. This is because administration ensures the establishment of institutional processes and machinery through which the function of an enterprise is carried out from day-to-day. Markets are indigenous institutions and all market places can be seen economically as mechanisms designed to rationalize the fundamental problems of collection and distribution posed by spatial and temporal variations in demand and supply<sup>38</sup>.

From the foregoing, one would observe that not much attention has been given fully on the critical role that indigenous languages, signs and symbols play in the administration of consumer markets in Nigeria. There is therefore the need to engage in this research. This work therefore greatly contributes to the understanding that indigenous communication system is relevant today and still plays a role in consumer market administration in Nigeria.

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## Chapter Three

### Methodology

This chapter presents the methodology adopted in collecting and analyzing data for this research. This chapter therefore, describes the different methods and process involved in providing answers to the hypotheses and research questions outlined in chapter one and by extension finding an answer to the statement of the problem and bridging the knowledge gap in the society. Structurally speaking, this chapter is divided into the research design, population of study, sample and sampling technique, description of research instrument, validity and reliability of research instrument, data collection instrument and method of analysis for data collected.

### **3.1 Research Design**

The research design adopted for this study is the descriptive survey research design. This method was adopted on the basis that it will help to accurately describe the relationship between dependent variables, that is, the administration of consumer markets and the independent variables of indigenous languages, signs and symbols.

### **3.2 Population of the Study**

The population for this study include all traders within consumer markets in Oluyole Local Government area. Oluyole Local Government area was selected among the eleven local governments that are in Ibadan as it is the local government that borders Oyo state and Ogun state. These traders are people who either have shops or allocated spaces within the markets to display and sell various consumable products within the market locations. The population adopted for this study are 737 shop owners and non-shop owners who are taxed and officially recognized at market and local government levels<sup>1</sup>.

### 3.3 Sample and Sampling Technique

This study adopted two sampling techniques for this study. They are cluster sampling and convenience sampling techniques. Currently, there are thirty markets in Oluyole Local Government. These markets are Olorunkemi, Oja-Ibadan, Toll Gate, Olomi, Muslim, Ayeegun Oleyo, Ayeegun Olujuoro, Idi-Iroko Olomoyoyo (New Garage), Temidire Agbamu (Sanyo), Akorede (Odo Ona kekere), Afowosopo (Cele Rainbow), Olunde, Soka Faruku, Arowojeka, Mosfala, Idi Osan, Ayetoro, Alomaja (Rom Oil), Alukoro, Onila, Adeyipo, Fatusi, Boluwaji, Akorede Olode, Egbeda Atuba, Okulu, Orisunmibare, Abanla, Onipe and Owode Idi Ayunre markets in Oluyole Local Government Area.

Out of these thirty markets, the researcher purposively selected five markets that are located in different parts of Oluyole Local Government as the population of study. These markets were purposely selected on the basis of how long they have been in existence. These markets are Oja Ibadan, Mosfala, Afowosopo, Ayegun and Akorede markets in Oluyole Local Government. Oja-Badan market is located at Ogunmakin area, Mosfala market is located close to Iwo road, Afowosopo market is located at Idi Ayunre area, Ayegun market is located at Oleyo area and Akorede market is located close to Arapaja area in Oluyole Local Government, Ibadan, Oyo state.

The preliminary study conducted on markets in Oluyole Local Government Area shows that these markets have been in existence for at least forty years. Hence, their choice for this study. The five markets selected for this study comprises of market operators who sell different kinds of food items and household items needed by members of the society living around the markets.

Convenience sampling was used to select the market operators who are the respondents as well as the market leaders as the key personalities within the five markets based on their availability to respond to the research instruments when the researcher and research assistants

visited the selected markets during the course of this research. Due to space and time, it is impossible to conduct this research across all consumer markets in Oyo State. Hence, the focus on five markets located in Oluyole local government area in Ibadan, Oyo State. It is important to state that each market is made up of associations that are formed as a result of the kind of material (Clothes, bags, etc.) or foodstuff (Rice, Beans, Yam, Meat, Fish, Onions, Pepper, etc.) being sold and services (Middle men, load carriers, Motorcycle riders) rendered. As such, the respondents will be an adequate representation of these associations present in the five markets.

The sample size for this study was identified using the number of shop owners and non-shop owners provided by the directorate of Education, Social and Community Development in Oluyole Local Government area. The Taro Yamane (1967) statistical formula was used to determine the sample size for this study. This formula relates the population size to the level of significance as illustrated below:

$$n = \frac{N}{1 + (e^2) N}$$

Where n = Sample size desired

N = Overall population

e = Tolerated/assumed error limit 0.05 on the basis of 95% confidence level

Therefore

$$n = \frac{737}{1 + (0.05^2) 737}$$

$$\frac{737}{2.84}$$

$$= 259.5$$

$$= 260$$

$$= 260 + 52$$

= 312 (plus 20% of calculated sample size to allow for non-response and wrongly filled copies of the questionnaire)

A table showing a fair distribution of copies of the questionnaire in line with the estimated population of shop owners and non-shop owners across the five markets is presented below:

**Table 3.1: Sample Distribution in selected Markets within Oluyole Local Government**

**Area**

<b>Market</b>	<b>Number of Shop Owners and Non-Shop Owners</b>	<b>Percentage %</b>	<b>Copies of Questionnaire for Distribution</b>
Akorede	300	41%	128
Afowosopo	67	9	28
Oja Ibadan	100	13.6	42
Ayegun	200	27	85
Mosfala	70	9.4	29
<b>Total</b>	<b>737</b>	<b>100%</b>	<b>312</b>

**Source:** Research field work, 2023

### 3.4 Description of the Research Instruments

This study used questionnaire and interview guide as the instruments for data gathering within the traditional market place covered in this research. Hence, instruments used to gather the required data information for this study are:

- a) Indigenous Communication and Market Administration Questionnaire (ICMAQ).
- b) Consumer Market Administration Key Personality Interview Guide (CMAKPIG).

#### 3.4.1 The Questionnaire

The questionnaire named 'Indigenous Communication and Market Administration Questionnaire' (ICMAQ) was used to gather information for the study. The questionnaire was self-developed, structured and designed in such a way to capture every aspect of the study. This was done to make sure that relevant areas were included in the course of the research process. The questionnaire was divided into two sections.

**3.4.1.1 Section A:** is aimed at gathering data on the respondent's demographic information on gender, market position, membership of market association and leadership position in the market they trade in. The responses to the items posed at respondents in this section will help give the research process a meaningful end.

**3.4.1.2 Section B:** this is a section that contained questions aimed at bringing out the opinions and views of respondents concerning the role that indigenous communication language, signs and symbols play in the administration of consumer markets in Nigeria. These items were drawn from the research questions to derive responses that will help give the research process a meaningful end.

### **3.4.2 Consumer Market Administration Key Personality Interview (CMAKPIG)**

The Key Personality Interview guide constructed is the instrument used as the second research instrument in this study. The interview guide was self-developed and consists of the introductory part and questions that relates to indigenous communication and how it is used in the administration of Nigerian markets being focused on. Questions that sought to expose the kind of communication that exists between diverse groups of people that conducts various activities and market administrators in the market environment were asked in the interview guide.

## **3.5 Validity of the Research Instruments**

Face and content validity was done to ensure that the research instruments used is of the highest standard possible. To ensure face validity, the researcher, the supervisor and a data analyst examined that the instruments have a logical link with the research objectives penned down in chapter one of this study. The researcher also made use of what respondents noticed during the pilot study to make sure that the technical terms used have similar consistency in academic literature. The reason for carrying out validity of research instrument is to ensure that there is a logical flow between the objectives of the study and questionnaire.

### **3.6 Reliability of the Research Instrument**

In order to ensure that the questionnaire used is reliable and appropriate, it was subjected to a pilot pretest among a group of respondents who are not part of the main study. A pilot study was conducted by distributing 20 copies of the questionnaire to traders in Panseke market in Abeokuta South Local Government, Abeokuta, Ogun state.

The distributed questionnaire was subjected to a test using Cronbach Alpha 0.72 co-efficient. The instrument is said to be reliable if the Cronbach's Alpha reliability coefficient is greater or equal to 0.72 (Reliability  $\geq$  0.72). A Cronbach's Alpha result of 0.982 (see Appendix I) was obtained from the entire questionnaire. It served as the reliability coefficient level of all constructs used in this study to measure the independent and dependent variables. Eighty two (82) items were subjected to reliability test. All the items were jointly reliable (0.982).

Administration of Consumer Markets was tested; eleven (11) items were subjected to reliability test. All the items were reliable (0.984). Usage of Indigenous language as a medium of communication in consumer markets was also tested; nine (9) items were subjected to reliability test in this section. All the items were reliable (0.985).

Furthermore, Usage of Indigenous sign as a medium of communication in consumer markets was tested, nine (9) items were subjected to reliability test. All the items were also reliable

(0.981). Usage of Indigenous symbols as a medium of communication in consumer markets was tested. Nine (9) items were also subjected to reliability test in this section. All the items were reliable (0.982).

Role of Indigenous language in the administration of consumer markets was tested. Ten (10) items were subjected to reliability test in this section. All the items were reliable (0.983). The

Role of Indigenous sign as in the administration consumer markets was tested. Ten (10) items were also subjected to reliability test in this section. All the items were reliable (0.985).

Influence of Indigenous language on the administration of consumer markets was tested. Twelve (12) items were also subjected to reliability test in this section. All the items were reliable (0.984). Influence of Indigenous signs on the administration of consumer markets was tested. Six (6) items were subjected to reliability test in this section. All the items were reliable (0.980).

Finally, Influence of Indigenous symbols on the administration of consumer markets was tested six (6) items was also subjected to reliability test in this section. All the items were reliable (0.981). Hence, the result suggested that the items that make up each indicator used in measuring the variables in the study was highly reliable.

**Table 3.2: Summary of Items Used in the Instrument and their Reliability Coefficient**

<b>Constructs</b>	<b>Number of Items</b>	<b>Cronbach's Alpha</b>
-------------------	------------------------	-------------------------

Administration of Consumer Markets	11	0.984
Usage of Indigenous language as a medium of communication in consumer markets	9	0.985
Usage of Indigenous sign as a medium of communication in consumer markets	9	0.981
Usage of Indigenous symbols as a medium of communication in consumer markets	9	0.982
Role of Indigenous language in the administration of consumer markets	10	0.983
The role of Indigenous sign as in the administration of consumer markets	10	0.985
Influence of Indigenous signs on the administration of consumer markets	6	0.980
Influence of Indigenous symbols on the administration of consumer markets	6	0.981
Overall Reliability (Entire items)	79	0.986

**Source:** Research field work, 2023

### 3.7 Method of Data Collection

The researcher administered copies of the questionnaire to those within the five markets in which the population of study is based. The questionnaire was distributed to 312 respondents who trade goods and services within the Oja Ibadan, Mosfala, Afowosowopo, Ayegun and Akorede markets in Oluyole Local Government Ibadan. The researcher ensured that copies of the questionnaire are duly collected for collation, analysis and presentations. This was done carefully so as not to influence the information provided by the respondents. Out of the three hundred and twelve (312) copies of the questionnaire distributed to the five selected markets, three hundred and eleven (311) copies of the questionnaire was returned valid as data generated for this study. This gives a return percentage of 99.6%.

The Key personality interview of the Babaloja of Oluyole Local Government Area was conducted. The key personality interview consists of questions that were drawn from the relevant research questions. The responses of the interviewee was collated and used to get answers to the research questions and hypotheses in chapter one of this study.

### **3.8 Method of Data Analysis**

The data generated was subject to analysis by the researcher. The demographic and research questions were analyzed and presented in percentage tables for easy of understanding and simplicity. The hypotheses were tested with inferential statistics using the Statistical Package for Social Sciences (SPSS) software. Specifically, the research question was analyzed using frequency counts and percentage distribution while the stated hypotheses were analyzed using multiple regression analysis. The information provided by the interviewed personality was analyzed and presented. The information gotten from the interview and the questionnaire were used to provide answer to the research questions and the hypotheses.

**Endnote**

1. Population of Traders in Oluyole Local Government Area, Directorate of Education, Social and Community development in Oluyole Local Government. April 15<sup>th</sup>, 2023

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#### **Chapter Four**

## Results and Discussion of Findings

This chapter presents the data analysis, interpretation and discussion of findings in line with the research questions raised and hypotheses tested in this research work.

### 4.1 Demographic Data Analysis

**Table 4.1: Demographic Distribution of Respondents (N= 311)**

Demographic Variable	Category	Frequency	Percentage
<b>Gender</b>	Male	133	42.8%
	Female	178	57.2%
<b>Period of Stay</b>	1-5 years	148	47.6%
	6-10 years	126	40.5%
	11-15 years	19	6.1%
	16-20 years	6	1.9%
	21 years and above	12	3.9%
<b>Market Position</b>	Shop owner	289	92.9%
	Non shop owner	22	7.1%
<b>Membership of Market Association</b>	Yes	39	12.5%
	No	272	87.5%
<b>Position in the Market</b>	Yes	8	2.6%
	No	292	93.9%
	No response	11	3.5%

**Source:** Researcher's Field Survey, 2023

Table 4.1 presents the demographic distribution of the respondents who are market traders in the selected population for this study. The responses shows that 178 (57.2%) of the respondents were females while 133 (42.8%) of the respondents were males. This projects that more market women responded to the questionnaire than their male counterparts.

The table also reflects the period in which the respondents have operated in the selected markets. The data shows that 148 (47.6%) of the respondents have operated as market traders in not more than 5 years, 126 (40.5%) of the respondents have been in the five selected markets between five to ten years, 19 (6.1%) have been in the market between eleven to fifteen years, 6 (1.9%) have been operating in the market between sixteen to twenty years and 12 (3.9%) of the respondents have operated in the five selected markets for over 20 years.

Furthermore, table 4.1 shows that 289 (92.9%) of the respondents are shop owners while 22 (7.1%) do not own shops. 272 (87.5%) do not belong to market associations while 39 (12.5%) of the respondents belong to market associations. Only 8 (2.1%) of the 311 respondents occupy leadership positions in the five selected markets. This shows their level of participation in the administrative structure of the markets examined in Oluyole local government area of Ibadan, Oyo state.

In summary, it can be said that the demographic data presented shows that there is a dominance of the female gender over the male gender in the markets examined. There are more entrants into the market place. The higher the period of stay, the less the number of people that have operated in the market.

## 4.2 Presentation of Data

### 4.2.1 Analysis of Research Questions

**Research Question One:** To what extent are consumer markets in Oluyole local government, Ibadan, Oyo state administered by market leaders?

**Table 4.2: Administration of Consumer Markets in Oluyole local government, Ibadan, Oyo State**

S/n	Items	P/VP	F	E/VG
1	Allocation of shops	2 (0.6%)	6 (1.9%)	303 (97.4%)
2	Protection of goods and wares (security)	226 (72.7%)	50 (16.1%)	35 (11.3%)
3	Maintenance of the market facilities	100 (32.3%)	122 (39.2%)	89 (28.6%)
4	Enforcement of bylaws	5 (1.6%)	97 (31.2%)	209 (67.2%)
5	Keeping records of traders	147 (47.3%)	55 (17.7%)	109 (35.0%)
6	Disposal of waste	288 (92.6%)	19 (6.1%)	4 (1.3%)
7	Regular communication with traders/members	2 (0.6%)	27 (8.7%)	282 (90.7%)
8	Convenience of the market environment	294 (94.5%)	7 (2.3%)	10 (3.2%)
9	Resolving misunderstanding among traders	0 (0.0%)	34 (10.9%)	277 (89.1%)
10	Resolving disputes among traders and their customers	0 (0.0%)	9 (2.9%)	302 (97.1%)
11	Provision of feedback channels	10 (3.2%)	175 (56.3%)	126 (40.5%)

**Source:** Researcher's Field Survey, 2023

**Key:** P/VP = Poor/Very Poor, F = Fair, E/VG= Excellence/Very Good

Table 4.2 reveals that 303 (97.4%) of the respondents believe that administration of the consumer market regarding allocation of shops is done well by market leaders. The market leaders are rated as being poor in the area of security by 226 (72.7%) of the respondents. The respondents are of the average opinion that market facilities is well maintained by market leaders.

A 209 (67.2%) majority of the respondents are of the opinion that by laws made by the market leaders are enforced. The respondents are not clear on the record keeping capacity of

market authorities. 147 (47.3%) of the respondents believe the market authorities of the five markets keep records well while 109 (35%) of the respondents do not believe so. Majority 288 (92.6%) of the respondents rate the market leaders as poor in the area of waste disposal among the five markets. 282 (90.7%) of the respondents are of the opinion that there is regular communication between market leaders and traders in the five markets.

294 (94.5%) being majority of the respondents are of the opinion that market administrators make the market environment convenient to operate. 277 (89.1%) of the respondents are also of the opinion that market administrators have a good structure for resolving misunderstanding among traders in the five markets. 302 (97.1%) of the respondents say that market leaders in the five markets have good structures in place for resolving disputes among traders and their customers. The respondents also opine that there is provision of feedback channels in the five markets.

In summary, finding revealed that the allocation of shops within the five markets is done properly. There is strict enforcement of bylaws put in place by market administrators. There is regular communication between the administrators and traders operating in the market. The market environment is convenient for all to operate. The administrators have good structure in place to resolve conflict among traders. The administrators have good structure in place to resolve conflict between traders and their customers. There is provision of feedback channels in place within the five markets.

The market facilities is averagely maintained. There is inadequate security with regards to protection of goods and wares. There is fair attempt at record keeping of traders by market authorities. There is poor disposal of waste within the five markets. Based on this, it can thus be concluded that consumer markets in Oluyole local government situated in Ibadan are well administered to a high extent.

**Research Question Two:** Which indigenous languages, signs and symbols are used in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

The interview conducted with some of the key informants in the course of this study revealed that markets in Oluyole local government use indigenous language more than indigenous signs and symbols in their day to day activities and administration. It was gathered that indigenous signs and symbols are used but not regularly and can only be identified and understood by those who are spiritually and culturally inclined in the environment. Some of the indigenous languages being spoken are Yoruba, Hausa and Igbo languages.

Indigenous languages, signs and symbols used in the markets are drawn from the Yoruba language and understood by the stakeholders in the markets inclusive of people from other tribes who have associations and trade in the markets spread across the local government. The data gathered also revealed that there are traders who speak more than one Nigerian language and this aids communication within the market and administration of the markets across board.

Most people who speak more than one indigenous language act as intermediaries among different groups in the market that are split along tribal and object of trade lines. The Yoruba language is also the language used to communicate during the monthly meeting of all the market leaders where issues are debated and decisions are made to be effected at the various markets in Oluyole local government.

Language, signs and symbols used in the market among is relative and linked to the understanding of the meanings attached to subjects and objects in different cultures. Market people can use coded languages and any part of the body to share messages between themselves for sales and other communal purposes. Symbols and signs used can be food items or traditional items for spirituality purposes and progress of the market. The traditional signs and symbols used depends on the event, activity or objective in place. The leaders in the

markets surveyed however were not forthcoming in stating the exact kinds of signs and symbols used to communicate within the markets and administering the markets. This was to protect the secrecy of the marketplace.

It can thus be summarized that indigenous languages, signs and symbols are used in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. Their extent of usage however varies depending on the number of tribes operating in the selected markets. Yoruba, Hausa and Igbo languages, signs and symbols are the predominant forms of indigenous communication prevalent in administering markets in Oluyole local government.

**Research Question Three:** What is the extent to which indigenous languages are used as a medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.3: Usage of Indigenous Languages in Consumer Markets**

S/n	Items	VO / O	NO	Never
1	Discussion with market leaders	310 (99.7%)	1 (0.3%)	0 (0.0%)
2	Communication with traders	311 (100%)	0 (0.0%)	0 (0.0%)
3	Business transaction with market customers	311 (100%)	0 (0.0%)	0 (0.0%)
4	Business discussion with other market persons	311 (100%)	0 (0.0%)	0 (0.0%)
5	Chatting with friends within the market	311 (100%)	0 (0.0%)	0 (0.0%)
6	Entertaining people visiting you within the market	310 (99.7%)	1 (0.3%)	0 (0.0%)
7	Sharing market instructions and information	311 (100%)	0 (0.0%)	0 (0.0%)
8	Resolving market dispute	307 (98.7%)	4 (1.3%)	0 (0.0%)
9	Learning new market skills	300 (96.5%)	6 (1.9%)	5 (1.6%)

**Source:** Researcher's Field Survey, 2023

**Key:** VO/O = Very Often/Often, NO = Not Often, N= Never

Table 4.3 shows that majority 310 (99.7%) of the respondents believe that indigenous language is used to discuss with market leaders. The respondents completely believe indigenous language is used to communicate with their fellow traders, conduct business

transactions with customers and have business discussions with other market persons. Respondents also opine that they use indigenous language when socializing with friends and attend to visitors within the market. The data presented in table 4.3 affirms that indigenous language is used to share market instructions and information. Majority 307 (98.7%) of the respondents are of the opinion that indigenous languages can be used to resolve market disputes and 300 (96.5%) of the respondents are of the opinion that indigenous language is used to learn new market skills. From the finding as presented, it can thus be deduced that indigenous languages are to a high extent used as medium of communication in consumer markets in Oluyole local government situated in Ibadan, Oyo state.

**Research Question Four:** What is the extent to which indigenous signs are used as medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.4: Usage of Indigenous Signs as Medium of Communication in Consumer Markets**

S/n	Items	VO / O	NO	Never
1	Interacting with market leaders	310 (99.7%)	1 (0.3%)	0 (0.0%)
2	Communicating with co-traders	311 (100%)	0 (0.0%)	0 (0.0%)
3	Transacting business with market customers	310 (99.7%)	1 (0.3%)	0 (0.0%)
4	Discussing business with other market persons	310 (99.7%)	1 (0.3%)	0 (0.0%)
5	Chatting with friends within the market	310 (99.7%)	1 (0.3%)	0 (0.0%)
6	Entertaining people visiting you within the market	311 (100%)	0 (0.0%)	0 (0.0%)
7	Sharing market instructions and information	310 (99.7%)	1 (0.3%)	0 (0.0%)
8	Resolving market dispute	304 (97.7%)	7 (2.3%)	0 (0.0%)
9	Learning new market skills	301 (96.8%)	5 (1.6%)	5 (1.6%)

**Source:** Researcher's Field Survey, 2023

**Key:** VO/O = Very Often/Often, NO = Not Often, N= Never

The respondents provided answer to this research question as presented in table 4.4. Majority 310 (99.7%) of the respondents are of the opinion that indigenous signs is used in interacting with market leaders. All the respondents affirm that they use indigenous signs to communicate with their co-traders. Majority 310 (99.7%) of the respondents use indigenous signs when transacting business with market customers, discussing business with other market persons and chatting with friends within the market. All the respondents believe that indigenous signs can be used to entertain visitors who entertain them who visit them within the market.

Majority 310 (99.7%) of the respondents are of the opinion that indigenous signs is used to share market instructions and information in the five markets being studied. The majority 304 (97.7%) of the respondents affirm that indigenous signs is used to resolve market disputes and 301 (96.8%) of the respondents affirm that indigenous signs is used to learn new market skills in the five markets.

Finding as presented reveals that majority of the respondents agreed that indigenous signs are used to interact with market leaders and other market personnel for administrative, economic and social reasons. Summarily, indigenous signs are extensively used as medium of communication to a high extent for administrative, socio-economic and education purposes in consumer markets in Oluyole local government situated within Ibadan, Oyo state.

**Research Question Five:** What is the extent to which indigenous symbols are used as medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.5: Usage of Indigenous Symbols in Consumer Markets**

S/n	Items	VO / O	NO	Never
1	Interacting with market leaders	308 (99%)	3 (1.0%)	0 (0.0%)
2	Communicating with co-traders	310 (99.7%)	1 (0.3%)	0 (0.0%)
3	Transacting business with market customers	310 (99.7%)	1 (0.3%)	0 (0.0%)
4	Discussing business with other market persons	310 (99.7%)	1 (0.3%)	0 (0.0%)
5	Chatting with friends within the market	310 (99.7%)	1 (0.3%)	0 (0.0%)
6	Entertaining visitors within and around the market	310 (99.7%)	1 (0.3%)	0 (0.0%)
7	Sharing market instructions and information	309 (99.4%)	2 (0.6%)	0 (0.0%)
8	Resolving market dispute	297 (95.5%)	13 (4.2%)	1 (0.3%)
9	Learning new market skills	40 (12.9%)	261 (83.9%)	10 (3.2%)

**Source:** Researcher's Field Survey, 2023

**Key:** VO/O = Very Often/Often, NO = Not Often, N= Never

The respondents provided answer to this research question through the items in table 4.5. 308 (99%) of the respondents are of the opinion that indigenous symbols are used to interact with market leaders. 310 (99.7%) of the respondents are of the opinion that indigenous symbols are used to communicate with co-traders, transact business with market customers, discuss business with other market persons, chat with friends in the market and entertain visitors from within and outside the market.

309 (99.4%) of the respondents affirm that indigenous symbols are used to share market instructions and information. 297 (95.5%) of the respondents affirm that indigenous symbols are used to resolve market disputes and 83.9% affirm that indigenous symbols can be used to learn new market skills by traders within the five markets.

Finding as presented reveals that majority of the respondents agreed that indigenous symbols are used in the market to interact with market leaders and other market personnel for administrative, economic and social reasons. Summarily, indigenous symbols are used as

medium of communication to a high extent for administrative, socio-economic and education purposes in consumer markets in Oluyole local government situated within Ibadan, Oyo state.

**Research Question Six:** What is the role of indigenous languages in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.6: Role of Indigenous Languages in the Administration of Consumer Markets**

S/n	Items	A/SA	D/SD
1	Indigenous languages play a positive role in market administration	311 (100%)	0 (0.0%)
2	Indigenous languages helps to establish market goals	311 (100%)	0 (0.0%)
3	Indigenous languages helps to disseminate market goals	310 (99.7%)	1 (0.3%)
4	Indigenous language is used to ensure acceptance of allocated tasks to market operators	311 (100%)	0 (0.0%)
5	Indigenous language is used to ensure understanding of allocated tasks to market operators	310 (99.7%)	1 (0.3%)
6	Indigenous language is effective in getting feedback on policies made by market leaders	310 (99.7%)	1 (0.3%)
7	Indigenous language is effective in getting feedback on decisions made by market leaders	311 (100%)	0 (0.0%)
8	Indigenous language is important in resolving disputes among market members	310 (99.7%)	1 (0.3%)
9	Indigenous language is important in maintaining peace among market members	311 (100%)	0 (0.0%)
10	Indigenous language promotes unity among everyone in the market	311 (100%)	0 (0.0%)

**Source:** Researcher's Field Survey, 2023

**Key:** A/AS = Agreed/Strongly agreed, D/SD = Disagreed/Strongly Disagreed

Table 4.6 revealed that all the respondents affirm that indigenous language play a positive role in the administration of the five markets and helps to establish market goals. 310 (99.7%) of the respondents affirm that indigenous language helps in disseminating market goals to

those operating within the market. All the respondents 311 (100%) also opine that indigenous language is used to ensure acceptance of allocated tasks to market operators. 310 (99.7%) of the respondents say that indigenous language is used to ensure understanding of allocated tasks to market operators and is effective in getting feedback on policies made by market leaders.

All the respondents 311 (100%) affirm that indigenous language is effective in getting feedback on decisions made by market leaders. 310 (99.7%) of the respondents are of the opinion that indigenous language is important in resolving disputes among market members. All the respondents 311 (100%) affirm that indigenous language is important in maintaining peace among market members and promote unity among everyone in the five markets they belong to. Based on this, it can be summarized that indigenous languages play a positive, important, communicative and effective role in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

**Research Question Seven:** What is the role of indigenous signs in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.7: Role of Indigenous Signs in the Administration of Consumer Markets**

S/n	Items	A/SA	D/SD
1	Indigenous signs play a positive role in market administration	311 (100%)	0 (0.0%)
2	Indigenous signs helps to establish market goals	310 (99.7%)	1 (0.3%)
3	Indigenous signs helps to disseminate market goals	310 (99.7%)	1 (0.3%)
4	Indigenous signs are used to ensure acceptance of allocated tasks to market operators	311 (100%)	0 (0.0%)
5	Indigenous signs are used to ensure understanding of allocated tasks to market operators	311 (100%)	0 (0.0%)
6	Indigenous signs are effective in getting feedback on policies made by market leaders	311 (100%)	0 (0.0%)
7	Indigenous signs are effective in getting feedback on decisions made by market leaders	311 (100%)	0 (0.0%)
8	Indigenous signs are important in resolving disputes among market members	308 (99%)	3 (1%)
9	Indigenous signs are important in maintaining peace among market members	310 (99.7%)	1 (0.3%)
10	Indigenous signs promote unity among everyone in the market	310 (99.7%)	1 (0.3%)

**Source:** Researcher's Field Survey, 2023

**Key:** A/AS = Agreed/Strongly agreed, D/SD = Disagreed/Strongly Disagreed

Table 4.7 reveals that all the respondents from the selected five markets affirm that indigenous signs play a positive role in market administrations. Again, 310 (99.7%) of the respondents are of the opinion that indigenous signs help to establish and disseminate market goals. All the respondents 311 (100%) affirm that indigenous signs are used to ensure acceptance and understanding of allocated tasks to market operators.

Further, indigenous signs are effective in getting feedback from market traders on policies and decisions made by market leaders. 308 (99%) of the respondents opine that indigenous signs are important in resolving disputes among market members. Majority 310 (99.7%) of the respondents from the five markets opine that indigenous signs are important in maintaining peace among market members and promoting unity among everyone in the market. The role of indigenous signs in administering consumer markets in Oluyole local government, Ibadan, Oyo state is a positive, important, communicative and effective one.

**Research Question Eight:** What is the role of indigenous symbols in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.8: Role of Indigenous Symbols in the Administration of Consumer Markets**

S/n	Items	A/SA	D/SD
1	Indigenous symbols play a positive role in market administration	311 (100%)	0 (0.0%)
2	Indigenous symbols helps to establish market goals	311 (100%)	0 (0.0%)
3	Indigenous symbols helps to disseminate market goals	310 (99.7%)	1 (0.3%)
4	Indigenous symbols are used to ensure acceptance of allocated tasks to market operators	311 (100%)	0 (0.0%)
5	Indigenous symbols are used to ensure understanding of allocated tasks to market operators	311 (100%)	0 (0.0%)
6	Indigenous symbols are effective in getting feedback on policies made by market leaders	311 (100%)	0 (0.0%)
7	Indigenous symbols are effective in getting feedback on decisions made by market leaders	310 (99.7%)	1 (0.3%)
8	Indigenous symbols are important in resolving disputes among market members	310 (99.7%)	1 (0.3%)
9	Indigenous symbols are important in maintaining peace among market members	310 (99.7%)	1 (0.3%)
10	Indigenous symbols promote unity among everyone in the market	310 (99.7%)	1 (0.3%)

**Source:** Researcher's Field Survey, 2023

**Key:** A/AS = Agreed/Strongly agreed, D/SD = Disagreed/Strongly Disagreed

The respondents provided answer to this research question through the items in table 4.8. All the respondents from the selected five markets affirm that indigenous symbols play a positive role in the administration of their market. All the respondents 311 (100%) say that indigenous symbols are used to establish market goals while 310 (99.7%) of the respondents affirm that indigenous symbols helps to disseminate market goals. All the respondents 311 (100%) affirm that indigenous symbols are used to ensure acceptance and understanding of allocated tasks to market operators.

All the respondents 311 (100%) affirm that indigenous symbols are effective in getting feedback on policies made by market leaders. 310 (99.7%) of the respondents are of the opinion that indigenous symbols are effective in getting feedback on decisions made by market leaders; indigenous signs are important in resolving disputes among market members; indigenous signs are important in maintaining peace among market members and promoting unity among everyone in the selected five markets. In summary, it can be deduced that indigenous symbols when used play a positive role in the administration of consumer markets in Oluyole local government situated in Ibadan, Oyo state.

**Research Question Nine:** What is the influence of indigenous languages on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.9: Influence of Indigenous Languages on the Administration of Consumer Markets**

S/n	Items	Agreed	Undecided	Disagreed
1	Indigenous language usage influences effective interaction among traders	305 (98.1%)	3 (1.0%)	3 (1.0%)
2	The use of indigenous language creates a cordial relationship between market leaders and traders in this market	305 (98.1%)	2 (0.6%)	4 (1.3%)
3	I tend to understand what market leaders are saying when they communicate using indigenous language	305 (98.1%)	3 (1.0%)	3 (1.0%)
4	My use of indigenous language for transaction makes it comfortable for my customers to buy from me	305 (98.1%)	2 (0.6%)	4 (1.3%)
5	I attract new customers when I speak about my market to them using indigenous language	303 (97.4%)	1 (0.3%)	7 (2.3%)
6	I attract new customers when I advertise my market to them using indigenous language	303 (97.4%)	1 (0.3%)	7 (2.3%)
7	Speaking to customers using non-indigenous languages limits their understanding of what I am saying	302 (97.1%)	2 (0.6%)	7 (2.3%)
8	It is easier for our market leaders to settle conflict among traders because they use indigenous language to converse	302 (97.1%)	2 (0.6%)	7 (2.3%)
9	I would not mind to have our laws and bylaws written in and explained to traders in their indigenous language	302 (97.1%)	2 (0.6%)	7 (2.3%)
10	To be able to manage the market activities effectively, market leaders need to constantly make use of indigenous language that majority of the traders can understand	302 (97.1%)	2 (0.6%)	7 (2.3%)
11	I think indigenous language is best used to inform traders about new changes in the market	307 (98.7%)	1 (0.3%)	3 (1.0%)
12	I think indigenous language is best used to inform traders about the administrative functions of this market	307 (98.7%)	1 (0.3%)	3 (1.0%)

**Source:** Researcher's Field Survey, 2023

**Key:** A = Agreed, U = Undecided, D = Disagreed

Table 4.9 reveals that 305 (98.1%) of the respondents say the usage of influences effective interaction among traders and can be used to create a cordial relationship between market leaders and traders in their market. 305 (98.1%) of the respondents affirm that they understand what market leaders are saying when they communicate using indigenous language. 305 (98.1%) of the respondents are of the opinion that their usage of language for business transactions makes it comfortable for customers to buy from them in their various markets.

303 (97.4%) of the respondents opine that their usage of indigenous language helps them in attracting new customers when they are spoken to and advertising to indigenous language. 302 (97.1%) of the respondents are of the opinion that speaking to customers using non-indigenous languages limits their understanding of what they are saying. 302 (97.1%) of the respondents also believe that it is easier for market leaders to settle conflict among traders when indigenous language is used.

Again, 302 (97.1%) of the respondents also say they do not mind to have the laws and bylaws written in and explained to traders using indigenous language. 302 (97.1 %) of the respondents affirm that market leaders need to constantly make use of indigenous language that majority of the traders can understand to manage the market activities effectively. 307 (98.7%) of the respondents also affirm that indigenous language is best used to inform traders about new changes in the market and the administrative functions of the market leaders.

In summary, finding revealed that indigenous languages have a huge economic and managerial influence in the administration of consumer markets in Oluyole local government situated in Ibadan, Oyo state.

**Research Question Ten:** What is the influence of indigenous signs on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.10: Influence of Indigenous Signs on the Administration of Consumer Markets**

S/n	Items	SD/D	A/SA
1	Usage of indigenous signs by market leaders, market sellers and other groups had a positive influence in the administration of your market	4 (1.3%)	307 (98.7%)
2	Usage of indigenous signs by market leaders, market sellers and other groups had a negative influence in the administration of your market	5 (1.6%)	306 (98.4%)
3	Usage of indigenous signs has helped in ensuring smooth running of the market continuously	4 (1.3%)	307 (98.7%)
4	Usage of indigenous signs helped create a stronger bond between different groups and associations in the market	4 (1.3%)	307 (98.7%)
5	Usage of indigenous signs is effective in ensuring a peaceful market	3 (1%)	308 (99%)
6	Usage of indigenous signs is effective in ensuring a well-coordinated market	3 (1%)	308 (99%)

**Source:** Researcher's Field Survey, 2023

**Key:** SD/D = Strongly Disagreed/Disagreed, SA/A = Strongly Agreed/Agreed

Table 4.10 reveals that majority of the respondents 307 (98.7%) are of the opinion that the usage of indigenous signs by market leaders, market sellers and other groups had a positive influence in the administration of the market they operate in. 306 (98.4%) of the respondents are of the opinion that the usage of indigenous signs by market leaders, market sellers and other groups has a negative influence in the administration of the market they operate in.

Further, 307 (98.7%) of the respondents opine that the usage of indigenous signs has helped in ensuring smooth running of the market they operate in continuously and has helped create a stronger bond between different groups and associations in their market. Majority of the respondents 308 (99%) are of the opinion that the usage of indigenous signs in their market is effective in ensuring a peaceful and well-coordinated market over time.

In summary, it can be asserted that indigenous signs have a more positive than negative influence on the administration of consumer markets in Ibadan, Oyo state.

**Research Question Eleven:** What is the influence of indigenous symbols on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state?

**Table 4.11: Influence of Indigenous Symbols on the Administration of Consumer Markets**

S/n	Items	SD/D	SA/A
1	Usage of indigenous symbols by market leaders, market sellers and other groups had a positive influence in the administration of your market	2 (0.6%)	309 (99.4%)
2	Usage of indigenous symbols by market leaders, market sellers and other groups had a negative influence in the administration of your market	2 (0.6%)	309 (99.4%)
3	Usage of indigenous symbols has helped in ensuring smooth running of the market continuously	2 (0.6%)	309 (99.4%)
4	Usage of indigenous symbols helped create a stronger bond between different groups and associations in the market	2(0.6%)	309 (99.4%)
5	Usage of indigenous symbols is effective in ensuring a peaceful market	2 (0.6%)	309 (99.4%)
6	Usage of indigenous symbols is effective in ensuring a well-coordinated market	2 (0.6%)	309 (99.4%)

**Source:** Researcher's Field Survey, 2023

**Key:** SD/D = Strongly Disagreed/Disagreed, SA/A = Strongly Agreed/Agreed

Table 4.11 reveals that majority of the respondents 309 (99.4%) are of the opinion that the usage of indigenous symbols by market leaders, market sellers and other groups has both positive influence and negative influence in the administration of their markets. Majority of the respondents (99.4%) also agreed that the usage of indigenous symbols has helped in ensuring smooth running of their various markets continuously. Majority of the respondents

309 (99.4%) also agreed that the usage of indigenous symbols has helped to create a stronger bond between different groups and associations in the market they operate in. Majority of the respondents 309 (99.4%) also agreed that the usage of indigenous symbols is effective in ensuring that their market is peaceful and well-coordinated. In summary, indigenous symbols has both positive and negative influence on the administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

#### 4.2.2 Presentation of Hypotheses Test

The three hypotheses formulated to test the relationship between the independent and dependent variables in the research were analysed and presented as follows:

**Hypothesis One:** There is no significant joint relationship between the use of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

**Table 4.12a: Model Summary**

Model	R	R Square	Adjusted R Square
1	.508 <sup>a</sup>	.258	.251

**Source:** Researcher's Field Survey, 2023

**Table 4.12b: ANOVA Statistics**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1076.806	3	358.935	35.657	.000 <sup>b</sup>
	Residual	3090.326	307	10.066		
	Total	4167.132	310			

**Source:** Researcher's Field Survey, 2023

**Table 4.12c: Coefficient**

Model		Unstandardized		Standardized	t	Sig.
		Coefficients		Coefficients		
		B	Std. Error	Beta		
1	(Constant)	13.945	2.037		6.847	.000
	Usage of indigenous languages	.233	.071	.218	3.285	.001
	Use of indigenous signs	.344	.071	.324	4.837	.000
	Usage of indigenous symbols	.027	.062	.029	.426	.671

**Source:** Researcher's Field Survey, 2023

The model's coefficient of determination ( $R^2 = 0.258$ ) indicated that approximately 25.8% of the variance in consumer market administration could be explained by the indigenous language and sign variables. The analysis of variance (ANOVA) demonstrated the overall significance of the model ( $p < 0.001$ ), indicating the presence of statistically significant predictors influencing consumer market administration.

Notably, employment of indigenous languages ( $p = 0.001$ ) and indigenous signs ( $p < 0.001$ ) exhibited substantial positive effects on administration, while the impact of indigenous symbols was not statistically significant ( $p = 0.671$ ). From the test done, each of the element of indigenous communication measured are used in the markets surveyed to varying degrees.

Hence, it can be deduced that there is no significant joint relationship between the use of indigenous languages, signs and symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

**Hypothesis Two:** There is no significant joint relationship between the role of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

**Table 4.13a: Model Summary**

Model	R	R Square	Adjusted R Square
1	.830 <sup>a</sup>	.689	.477

Source: Researcher's Field Survey, 2023

**Table 4.13b: ANOVA Statistic**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	771.821	3	257.274	23.262	.000 <sup>b</sup>
	Residual	3395.311	307	11.060		
	Total	4167.132	310			

Source: Researcher's Field Survey, 2023

**Table 4.13c: Coefficient**

Model		Unstandardized		Standardized	t	Sig.
		Coefficients		Coefficients		
		B	Std. Error	Beta		
1	(Constant)	13.945	2.037		6.847	.000
	Usage of indigenous languages	.233	.071	.218	3.285	.001
	Use of indigenous signs	.344	.071	.324	4.837	.000
	Usage of indigenous symbols	.027	.062	.029	.426	.671

Source: Researcher's Field Survey, 2023

Hypothesis two examined the association between the roles of indigenous language, signs, symbols, and the administration of the consumer market in Oluyole local government, Ibadan,

Oyo state. The results presented in the tables indicate a significant relationship. The model summary ( $R^2 = 0.689$ ) reveals that approximately 68.9% of the variance in consumer market administration is accounted for by the indigenous language, signs, and symbols variables. The analysis of variance (ANOVA) results ( $p < 0.001$ ) further support the model's significance, indicating that at least one of the predictors significantly affects consumer market administration.

Specifically, both indigenous languages ( $p = 0.001$ ) and indigenous signs ( $p < 0.001$ ) have substantial positive effects on administration. However, the utilization of indigenous symbols does not exhibit a significant impact ( $p = 0.671$ ). Hence, it can be deduced that there is no significant joint relationship between the roles of indigenous languages, signs and symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

**Hypothesis Three:** There is no significant joint relationship between the influence of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

**Table 4.14a: Model Summary**

Model	R	R Square	Adjusted R Square
1	.571 <sup>a</sup>	.326	.229

Source: Researcher's Field Survey, 2023

**Table 4.14b: ANOVA Statistics**

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	572.732	3	190.911	16.306	.000 <sup>b</sup>
Residual	3594.400	307	11.708		
Total	4167.132	310			

Source: Researcher's Field Survey, 2023

**Table 4.14c: Coefficient**

Model	Unstandardized		Standardized	T	Sig.
	Coefficients		Coefficients		
	B	Std. Error	Beta		
1 (Constant)	29.620	1.053		28.125	.000
Usage of indigenous languages	.149	.040	.346	3.701	.000
Use of indigenous signs	-.006	.044	-.013	-.143	.886
Usage of indigenous symbols	.033	.033	.061	.983	.326

**Source:** Researcher's Field Survey, 2023

Further, the study assessed the collective impact of indigenous language, signs, and symbols on the administration of the consumer market in Ibadan, in relation to Hypothesis Three. Contrary to the hypothesis, the results demonstrate a significant relationship. The model summary ( $R^2 = 0.326$ ) indicates that approximately 32.6% of the variance in consumer market administration can be explained by the indigenous language, signs, and symbols variables. The analysis of variance outcomes ( $p < 0.001$ ) underscore the model's significance, revealing that at least one predictor has a substantial influence on consumer market administration. Specifically, the utilization of indigenous languages ( $p < 0.001$ ) is shown to have a meaningful positive effect on administration. However, neither the use of indigenous signs ( $p = 0.886$ ) nor the utilization of indigenous symbols ( $p = 0.326$ ) is found to have significant effects.

Summarily, it can be implied that there is no significant joint relationship between the influence of indigenous languages, signs and symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state. The correlation however shows that the three elements of indigenous communication measured are individually used by market administrators and personnel for different roles and as such have different degrees of

influence in the administration of markets in Oluyole local government situated in Ibadan, Oyo state.

### **4.3 Discussion of Findings**

This research examined indigenous communication languages, signs and symbols as determinants of consumer market administration in Ibadan, Oyo state with focus on five markets located in different parts of Oluyole local government in Ibadan, Oyo State. Discussion of the findings presents the collated data gotten from the research and relates them to the theories and previous studies done around the variables of this research study. In this study, demographic information of the sample comprising market operators in Oluyole local government were analysed.

The result of the demographic information provided by the respondents showed that there is a dominance of the female gender over the male gender among the respondents in the selected five markets. A larger number of market people have operated within the market between one to ten years. Fewer market people have operated within the market for over ten years and above. It can be said that there are more recent entrants into the market place. The higher the period of stay, the less the number of people that have operated in the market.

Demographic findings further showed that majority of the market operators are shop owners but do not belong to market associations. This implies that the markets are not administered using the expected organizational structure of market administration. This finding is further emphasized on the fact that majority of the respondents do not occupy a leadership position within the market in which they operate.

The demographic data projects that there is a degree of fluidity in the movement of market operators with regards to their length of stay in the market. This is in line with a research study which posits that traditional markets in Nigerian cities is nothing to write home about

as many markets exist without effective coordination and management<sup>1</sup>. It is expected that every trader in the market have their own allocated spaces and are part of the organizational structure of each market. However, in a case that the markets do not have associations and most traders do not belong to one association or the other in the markets that have, it can be said that such markets do not align with the general systems theory which was used as one of the theories for this study.

Finding on research question one based on the indicators identified revealed that markets in Ibadan, Oyo state are well administered by the market leaders selected by market operators and approved by Oluyole local government to a high degree. Effective administration occurs when objectives are clearly defined by market administrators and there is a good communication system in place for all the stakeholders of the market place to interact and make policies that guide the daily activities of traders and other market personnel in the market. This is in line with a study which says that a management strategy is needed to improve the competitiveness of traditional markets by improving management insight, entrepreneurial mind set for market managers and sellers, renovating old buildings, increasing the cleaning and security services as well as establishing planning and performance evaluation in the market<sup>2</sup>.

Finding from research question two shows that indigenous languages, signs and symbols are used in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. Further findings show that indigenous languages are used more than indigenous signs and symbols by market administrators and traders. Findings also reveal that there are traders who speak more than one Nigerian language and this aids communication within the market and administration of the markets across board. Traders who speak more than one indigenous language act as intermediaries among different groups in the market that are split along tribal and object of trade lines.

The indigenous Nigerian languages, signs and symbols prevalent among market personnel in Oluyole local government are Yoruba and Hausa languages, signs and symbols. Depending on the market, other languages are spoken and groups are formed to protect the interests of other market personnel operating in the markets under focus. The usage of indigenous languages is however higher than that of indigenous signs and symbols in the markets studied. Though coded, the usage of indigenous languages between market personnel is more physically visible than indigenous signs and symbols. However, the researcher was unable to lay hands on physical signs and symbols used due to their sacred nature and the secrecy of market personnel about them.

Finding from the items drawn from research question three show that indigenous language is used in discussing with market leaders and entertain people visiting them within the market. Indigenous languages is used to communicate with traders, business transactions with market customers, business discussion with other market persons, chatting with friends and sharing market instructions and information. Indigenous languages is also used to resolve market disputes and learn new market skills. The data gotten shows the practicality of information processing theory in the market. The usage of indigenous language for various purposes by market administrators, traders and other personnel goes a long way in the administration of the markets. It can thus be concluded that indigenous languages are used to a very high extent as a medium of communication in consumer markets in Oluyole local government, Ibadan, Oyo state.

Finding from the items drawn from research question four show that indigenous signs are used to interact with market leaders, transact business with market customers, discuss business with other market persons, chatting with friends within the market and sharing instructions and information in the market environment. It was affirmed that indigenous signs are used in communicating with co-traders and entertaining people who visit market

personnel in the market environment. Indigenous signs are used to resolve disputes and learn new market skills.

This finding brings to fore the conclusion that indigenous signs are used to a very high extent by different groups of people in the market place for administrative, socio-economic and education purposes. The extent to which indigenous signs are used for economic activities is more than the extent to which they are used for educative purposes by market personnel.

Finding from the indicators drawn from research question five show that indigenous symbols can be used by traders to interact with market leaders. Indigenous symbols are used to communicate with co-traders, transact business with market customers, discuss business with other market persons, chat with friends and entertain visitors within and around the market environment. Indigenous symbols are also used to share market instructions and information, resolve market disputes. These findings also show that indigenous symbols are not used to learn new market skills within and around the market environment.

Finding bring to fore the conclusion that indigenous symbols are used to a high extent by different groups of people in the market place for administrative, social and economic purposes. The extent to which these indigenous symbols are used for administrative purposes is lesser that the extent to which they are used for social and economic purposes by market personnel.

Finding on research question six reflect the role that indigenous language as an element of indigenous communication in the daily operations of the market place that has a system of administration embedded within it. The findings brings forth a consensus that indigenous languages play a positive role in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. This finding is supported by a study which says that indigenous languages are indispensable cultural legacies without which all forms of human interactions can be carried out. It is capable of destroying or mending relationships<sup>3</sup>.

Finding on research question seven centres on the role that indigenous signs play in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. Finding show that indigenous signs play a positive role in market administration. They are used to ensure acceptance of allocated tasks to market operators. They are used to ensure understanding of allocated tasks to market operators. They are effective in getting feedback on policies made by market leaders. They are effective in getting feedback on decisions made by market leaders. Indigenous signs help to establish and disseminate market goals. Indigenous signs are important in maintaining peace among market members and to promote unity among everyone in the market. Indigenous signs are important in resolving disputes among market members.

These findings reflect the role that indigenous signs as an element of indigenous communication in the daily operations of the market place that has a system of administration embedded within it. The findings brings forth a consensus that indigenous signs play a positive role in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. The findings brings to fore the assertion that indigenous signs are used by administrators, tribal and product based groups for different purposes that contribute to the successful running of the market and longevity of members in the market.

Finding on research question eight centres on the role that indigenous symbols play in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. All the respondents agreed that indigenous symbols play a positive role in market administration. Indigenous symbols helps to establish market goals. They are used to ensure acceptance of allocated tasks to market operators. They are used to ensure understanding of allocated tasks to market operators. They are effective in getting feedback on policies made by market leaders.

Indigenous symbols help to disseminate market goals. Indigenous symbols are effective in getting feedback on decisions made by market leaders. Indigenous symbols are important in settling disputes among market members. Indigenous symbols are important in maintaining peace among market members. Indigenous symbols are used to promote unity among everyone in the market. These findings reflect the role that indigenous symbols play in the day to day activities of the markets in Oluyole local government. The findings brings forth a consensus that indigenous symbols when used play a positive role in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

Finding on Research question nine was drawn to ascertain the influence of indigenous languages as an element of indigenous communication on market administration in Oluyole local government, Ibadan, Oyo state. Finding show that the usage of indigenous languages influences effective interaction among traders. The use of indigenous languages creates a cordial relationship between market leaders and traders in this market. Traders understand what market leaders are saying when they communicate using indigenous languages. Usage of indigenous languages by traders for transaction makes it comfortable for their customers to buy from them.

Traders attract new customers when they speak about and advertise their market to potential customers using indigenous languages. Speaking to customers using non-indigenous languages limits their understanding of what they are saying. It is easier for our market leaders to settle conflict among traders because they use indigenous language to converse. Market operators would not mind to have their laws and bylaws written in and explained to them in their indigenous languages. Traders agreed that to be able to manage the market activities effectively, market leaders need to constantly make use of indigenous languages that majority of the traders can understand.

Indigenous languages is best used to inform traders about new changes in the market and administrative functions of the market they operate in. Based on these findings, it can be deduced that indigenous languages have a huge influence on consumer market administration in Ibadan, Oyo state. Indigenous languages allows easy entrenchment of a good administrative structure within each market in Oluyole local government. It aids proper interaction, understanding and feedback among market personnel.

Finding on research question ten centred on the influence of indigenous signs as an element of indigenous communication on market administration in Oluyole local government, Ibadan, Oyo state. Finding show that the usage of indigenous signs by market leaders, market sellers and other groups had a positive influence in the administration of markets. The usage of indigenous signs has helped in ensuring smooth running of the market continuously. The usage of indigenous signs helped create a stronger bond between different groups and associations in the market. Indigenous signs is effective in ensuring a peaceful market and a well-coordinated market. The usage of indigenous signs by market leaders, market sellers and other groups had a negative influence in the administration of their market.

Based on these findings, it can be asserted that indigenous signs have a more positive influence than negative influence on consumer market administration in Oluyole local government, Ibadan, Oyo state. Indigenous signs are cultural in nature and as such cannot be understood by people within the market from other tribes. Its usage can however lead to development of conflict between different language based groups who might feel uneasy during social and economic interactions among them and among them and customers.

Finding on research question eleven was drawn to ascertain the influence of indigenous symbols as an element of indigenous communication on market administration in Oluyole local government, Ibadan, Oyo state. Research finding show that the usage of indigenous symbols by market leaders, market sellers and other groups has both positive influence and

negative influence in the administration of consumer markets studied. The usage of indigenous symbols has helped in ensuring smooth running of their various markets continuously. The usage of indigenous symbols has helped to create a stronger bond between different groups and associations in the market they operate in. The usage of indigenous symbols is effective in ensuring that markets are peaceful and well-coordinated. This brings the conclusion that indigenous symbols when used by market leaders, traders and other market personnel can have positive or negative influence on the administration of consumer markets. This is because the purpose of usage of indigenous symbols depends on who uses it and what it is used for in the market environment.

Finding from hypothesis one states that there is no significant joint relationship between the use of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state. The test conducted collectively suggest that indigenous languages and indigenous signs have a significant positive influence on the administration of the consumer market in Ibadan. The usage of indigenous symbols does not show a meaningful impact. The test overall shows a moderate portion of the variability of the elements of indigenous communication in the administration of the consumer market. This means that of the three elements of indigenous communication used by market administrators, only language and signs were able to offer a form of gratification to the market administrators selected to run the markets properly.

Finding from hypothesis two states that there is no significant joint relationship between the role of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state. The test indicates a significant relationship. The utilization of indigenous languages and signs plays a meaningful role in consumer market administration in Ibadan, contrasting the hypothesis, while indigenous symbols do not hold significant influence in this context.

Finding from hypothesis three states that there is no significant joint relationship between the influence of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state. The study assessed the collective impact of indigenous language, signs, and symbols on the administration of the consumer market in Ibadan, in relation to Hypothesis Three. Contrary to the hypothesis, the test results demonstrate a significant relationship. The test results show that the variance in consumer market administration is influenced by the role that indigenous languages, signs and symbols play in market administration. Specifically, the utilization of indigenous languages is shown to have a meaningful positive effect on administration. However, neither the use of indigenous signs nor the utilization of indigenous symbols found to have significant effects in the administrative system put in place by market administrators to ensure effective market administration.

In summary, contrary to null hypothesis, the utilization of indigenous languages appears to play a significant role in consumer market administration, while the roles of indigenous signs and symbols lack substantial influence in this context. The results of this analysis hold several implications. First, they suggest that the utilization of indigenous languages contributes significantly to the administration of the consumer market in Ibadan, supporting the notion that linguistic factors have practical implications in market dynamics.

This implies that businesses and marketers in Ibadan may benefit from incorporating indigenous languages into their strategies to enhance consumer engagement and market performance. On the other hand, the non-significant influence of indigenous signs and symbols indicates that their roles might not be as influential in this particular market context. This finding could guide businesses in prioritizing language-related aspects over visual symbols when aiming to maximize market effectiveness. Overall, these insights emphasize

the importance of considering local linguistic factors when crafting marketing approaches in culturally diverse settings like Ibadan.

The findings of this study provide valuable insight into how indigenous languages, signs and symbols are employed in the administration of consumer markets within Ibadan, Oyo state. The empirical data reveals indigenous languages and signs are used more by market operators and administrators in markets surveyed than indigenous symbols. The findings show that those who play one role or the other in the market make use of indigenous languages and signs more than indigenous symbol in the execution of these roles. These findings reiterate the adoption of the Uses and Gratification theory for this study<sup>8</sup>. Indigenous languages, signs and symbols (majorly Yoruba and Hausa) are employed as part of the communication structure in the market environment, the achievement of market objectives and formulation/execution of market policies. The lesser usage of indigenous symbols could be as a result of the presence of different cultural groups operating in the markets as market traders and personnel as derived from the key personality interview conducted for this study.

The findings of this study provide valuable insight into the role that indigenous languages, signs and symbols play in the administration of consumer markets within Oluyole local government, Ibadan, Oyo state. The empirical data reveals that there is a significant joint relationship between the role of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state. Market administrators employs the use of indigenous languages, signs and symbols in ensuring that the market is administered well from time to time. The test conducted shows that at least one of the variables significantly affect market administration.

This means that elements of indigenous communication used as variables in this study are well integrated into the system of administrations being enforced by market administrators in each market. From the empirical data gotten, it can be said that indigenous languages and

indigenous signs have substantial positive roles to play in the market more than indigenous symbols.

The data gotten shows a clear cut inclusion of indigenous languages, signs and symbols in the practical application of the general systems theory in administering the markets surveyed.

The empirical data also shows that colonialism has reduced the role that indigenous symbols play in the administration of consumer markets that are intricate parts of any tribe or community.

The findings of this study aligns with a study which concludes that linguistic communication is a prerequisite for the existence of a human group as it enables man to achieve a form of social organization<sup>6</sup>. Communication is a social function which occurs whenever people attribute significance to message related behaviour. This finding is further supported by a study conducted which says that indigenous communication systems is important in that it is an aspect of culture which has been a part of people's lives and their ways of making a living over several generations<sup>7</sup>. Indigenous communication systems facilitate acquisition of local knowledge which enhances productive activities, income and better quality of life in rural areas. The marketplace is central to the survival of rural and urban centres in any society.

The findings of this study provide valuable insight into the influence of indigenous languages, signs and symbols on the administration of consumer markets within Oluyole local government, Ibadan, Oyo state. Contrary to hypothesis three which posited that there is no significant joint relationship between the variables of the study, the empirical data revealed intriguing results.

According to this study, the use of indigenous languages was found to have a statistically significant positive effect on the administration of consumer markets. This implies that businesses and market administrators employing indigenous languages in their interactions and transactions are likely to experience enhanced market administration.

The positive impact of indigenous languages suggests that effective communication in local languages fosters a deeper connection between traders, customers and other market personnel which potentially leads to improved market efficiency and customer satisfaction. This finding aligns with previous research and scholarly works that highlights the importance of shaping consumer behaviour and market dynamics in different market environments across continents<sup>4,5</sup>.

In contrast, the study did not find significant utilization of indigenous signs ( $p = 0.886$ ) or symbols ( $p = 0.326$ ) on consumer market administration. This suggests that while language plays a crucial role, visual communication elements such as signs and symbols might not have a substantial impact on the overall administration of consumer markets in the context of Oluyole local government, Ibadan, Oyo state. Further research studies could explore the specific contexts like niche markets or specific product categories in which these visual elements might be more influential in the market environment. It can thus be concluded that the influence of indigenous languages, signs and symbols on market administration in Oluyole local government, Ibadan, Oyo state is average.

### Endnotes

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## **Chapter Five**

### **Conclusion**

This chapter presents the summary, conclusion, recommendations contribution to knowledge of the undertaken research as well as suggested areas of further research.

#### **5.1 Summary of Findings**

The study examined indigenous languages, signs and symbols as determinant factors in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. The purpose for this study was to investigate the use and role that indigenous languages, signs and symbols play in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

Two methods of data collection was employed in this research. The Key Personality Interview was done and the instrument used to answer the research questions and hypotheses was the questionnaire. 312 copies of the questionnaire were administered to the respondents and 311 were returned and found useful. The data collected were analysed using the SPSS software package and presented in simple percentage tables.

Descriptive survey research design was adopted for this study. The study sampled responses from 311 market personnel who operate in the five selected markets namely Oja Ibadan, Mosfala, Afowosopo, Ayegun and Akorede markets in Oluyole Local Government in Ibadan, Oyo State. The instruments of data collection was a well-structured questionnaire and Key personality interview with one of top ranking market leaders in the local government. The data analysis undertaken involved the use of descriptive and inferential statistics. These descriptive statistics include frequency and percentage distribution of the demographic and

research based responses from the population of the study and inferential statistics include multiple regression analysis used to test the hypotheses of the study.

The summary of findings from the study are presented below:

1. There is a fluidity in the movement of market people. The data gotten revealed that market personnel in whatever capacity do not stay in the market for long period. This can be attributed to the kind of administrative structure available in the market environment and the accommodative nature of market people.
2. Markets in Oluyole local government, Ibadan, Oyo state are well administered by the market leaders selected by market operators and approved by Oluyole local government to a high degree. This is based on clearly defined objectives by market leaders and the existence of a good communication system that connects all stakeholders and operators in the market together.
3. There is disparity in the usage and degree of usage of indigenous languages, signs and symbols in the markets under study. Although market personnel originate from different cultures in Nigeria, they are more accustomed to European languages, signs and symbols than Nigerian languages, signs and symbols.
4. Indigenous languages, signs and symbols are used in the administration of consumer markets in Oluyole local government, Ibadan, Oyo state. However, indigenous languages are used more than indigenous signs and symbols by market administrators and traders. The availability of market personnel who speak more than one indigenous Nigerian language aids interaction and settlement of issues that exists between groups of people who operate within the markets but speak different indigenous Nigerian languages. The indigenous languages, signs and symbols used in the markets are from the Yoruba and Hausa tribes.

5. The indigenous Nigerian languages, signs and symbols prevalent among market personnel in Oluyole local government are Yoruba and Hausa languages, signs and symbols. Depending on the market, other languages are spoken and groups are formed to protect the interests of other market personnel operating in the markets under focus. The usage of indigenous languages is however higher than that of indigenous signs and symbols in the markets studied. This cuts across all the markets in Oluyole local government as affirmed by the Babaloja of Oluyole local government, Oloye Mukaila Ilaolaji.
6. Market administrators use indigenous languages, signs and symbols to ensure that the market is administered well from time to time. The usage of the elements of indigenous communication stated above significantly affect market administration in Oluyole local government. These elements are enforced by market administrators in each market.
7. Effective communication in local languages in marketplaces fosters a deeper connection between traders, customers and other market personnel which potentially leads to improved market efficiency and customer satisfaction. While language plays a crucial role, signs and symbols might not have a substantial impact on the overall administration of consumer markets in the context of Oluyole local government, Ibadan, Oyo state.
8. The usage of indigenous languages and signs in the market places studied have a significant positive influence on the administration of such markets in Oluyole local government. The Usage of indigenous symbols however does not have any meaningful impact in administrations of the selected markets across Oluyole local government.

9. The utilization of indigenous languages by market personnel plays a more significant role in the administration of the markets studied. The influence exerted by the usage of indigenous signs and symbols can be described as being little or non-existent in market administration. Acculturation to European lifestyle could be responsible for this.

Findings from the hypotheses test also revealed as follows:

1. There is no significant joint relationship between the use of indigenous languages, signs, symbols and administration of consumer market in Ibadan
2. There is no significant joint relationship between the role of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.
3. There is no significant joint relationship between the influence of indigenous languages, signs, symbols and administration of consumer markets in Oluyole local government, Ibadan, Oyo state.
4. The test also proved that although there is no significant joint relationship between the use, role and influence of indigenous languages, signs and symbols, each of the variables have their individual level of use, role and influence in administration of consumer markets in Oluyole local government, Ibadan, Oyo state.

## **5.2 Conclusion**

The findings of this study is the anchor on which the conclusion of the study is based on. The following are the conclusions that can be drawn for this study based on the findings:

1. Markets in Oluyole local government, Ibadan, Oyo state are well administered by the market leaders selected by market operators and approved by Oluyole local

government to a high degree. Indigenous communication is one of the determinant factors that makes this possible.

2. Market administrators need to put structures in place in the aspects of security, record keeping and disposal of waste in the markets.
3. The usage of indigenous languages, signs and symbols contribute in various degrees to the daily administration of the markets in Oluyole local government, Ibadan, Oyo state and operations of market personnel who are there for various reasons from selling of wares, payment of taxes, allocation of shops, formulation of market policies and ensuring a clean, safe and peaceful environment.
4. The type of indigenous languages, signs and symbols used by market personnel in markets situated in Oluyole local government, Ibadan, Oyo state is dependent on the number of people who have from different cultures located in Nigeria but involved in one trade or activity within the market.
5. Indigenous languages, signs and symbols are well integrated into the system of administration enforced by the market administrators. However, their role is limited to their usage for socio-economic and administrative activities as decided by market administrators, traders and other market personnel.
6. The influence of indigenous languages, signs and symbols on market administration in Ibadan is on the average level as a result of the imbalance in how they are used by market administrators, traders and other market personnel who are there to ensure that the market is well administered.

### 5.3 Recommendations

The following recommendations are made to operators in the market sector who are in charge of market administration, policy framing and execution at the local, state and federal government levels in the Nigerian society.

1. One of the findings of this study is that there are more females than males operating in the markets surveyed. Hence, it is recommended that local government authorities should establish programmes aimed at sensitizing more males to be involved in the trading various goods within consumer markets.
2. One of the findings of this study is that the markets are well administered to a high extent. It is recommended that there should be adequate security, good record keeping and proper disposal of waste in order to have an improvement in how the markets are administered in Oluyole local government.
3. The demographic data shows that market people are not highly involved in market administration as most of them do not occupy administrative positions in the market. It is therefore recommended that an all-encompassing administrative structure be put in place to ensure that all market personnel participate in the daily administration of markets.
4. The study reported that indigenous languages are used more by market personnel than indigenous signs and symbols within the market. Based on this, it is recommended that market administrators should make equal use of indigenous signs and symbols in administering the market and also inculcate indigenous signs and symbols into the communication system entrenched in the market environment. There should be usage of traditional materials and traditional communication outlets in the market environments.

5. Market administrators, market personnel as well as the custodians of culture across Nigeria in unity strive to ensure that all avenues to rewind the effect of colonialism on usage of indigenous communication in our markets and other areas of our community is maximized. Elements of indigenous communication should be embraced, accepted and seen in a more positive look.
6. It is also recommended that market personnel at the market and local government level do strategic analysis of the usage of indigenous communication elements on a regular basis with the aim of ensuring that its usage within the market environment is sustained and continuous. Indigenous languages, signs and symbols identified by those in that environment should be used at all public functions by all stakeholders in the market as well as create awareness for public functions.

#### **5.4. Contribution to Knowledge**

The study examined how indigenous languages, signs and symbols determined market administration in Oluyole local government, Ibadan, Oyo state using respondents from Akorede, Afowosowopo, Oja Ibadan, Ayegun and Mosfala markets situated in Oluyole local government. Questionnaire content of a self-designed questionnaire named 'Indigenous Communication and Market Administration Questionnaire (ICMAQ)' were analysed to evaluate how indigenous languages, signs and symbols are used by market personnel to perform social, economic and administrative functions within the market. In addition, interview was conducted among market leaders in Oluyole local government using an interview guide named 'Consumer Market Administration Key Personality Interview Guide (CMAKPIG)'. From this study, there are significant contributions to literature, theory, research, practice and policy.

This study has contributed to the body of existing literature in the field of indigenous communication with emphasis on how elements of indigenous communication such as language, sign and symbol play a significant role in market administration. Only few studies have been done in this area in recent times. A lot of literature focused more on the relationship between mass communication and different areas, segments and sectors of the society. Hence, this study filled the gap in literature in the areas of indigenous communication and market administration in Nigeria. It would also serve as a reference point for future researchers who might wish to investigate more on indigenous communication and consumer market administration.

Regarding theories, the findings of this study has contributed to the General Systems Theory, Uses and Gratification Theory and Information Processing Theory. The findings reinforced the assumptions of these theories. Every market has a system of administration in place that can be identified by certain indicators and used by appointed administrators to effectively organize the activities of the market as well as maintain peace and order among its occupants who are there for different purposes. Usage of indigenous languages, signs and symbols by market administrators, traders and other market personnel to communicate, aid understanding of information, receiving feedback, making and implementing policies help in ensuring that the administrative as well as the socioeconomic functions in the market is achieved. In addition, the conceptual model developed in this study in the area of indigenous communication can be used or modified for usage by future researchers to conduct future studies on indigenous communication.

To research, the study has also contributed to the literature on indigenous communication and market administration as few works exist on traditional market structures, administration and the contribution of indigenous communication to the administration of traditional consumer markets in various communities in Nigeria and beyond. It has directed focus on the use of

elements of indigenous communication for researches. There is an addition of empirical findings to the limited studies on use, role and influence of elements of indigenous communication in the Nigerian society.

To practice, this study ascertained that indigenous languages, signs and symbols are used by market personnel to administer and engage in economic and social activities within markets.

There should be enforcement of the usage of indigenous communication at all market functions by market authorities within the market environment and the local government.

To policy, the study has provided policy makers at local, state and federal levels of government with useful data for policy planning and formulation on indigenous communication and market administration in Oyo state. It has also provided non-governmental organizations at national and international levels with data with which decisions can be made on how best to reach market communities with information and messages that can be used for development and growth of market personnel in Nigeria.

### **5.5 Suggested Area of Further Research**

Further research could make use of another case study that relates to indigenous communication and market administration. Further studies on the relationship between indigenous communication and other sectors of the Nigerian society can be examined to know their impact on one another. The sample size and case study can also be changed. The impact of other types of advertising, market operators and government institutions on the growth of the ecommerce industry in Nigeria can also be researched into so that comparison can be drawn

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## Appendix I

### Indigenous Communication and Market Administration Questionnaire (ICMAQ)

Dear Respondent,

I am a postgraduate student in the Department of Mass Communication and Media Technology, Lead City University, Ibadan. I am conducting a study on 'indigenous communication languages, signs and symbols as determinants of consumer market administration in Oluyole local government, Ibadan, Oyo state. Any information about the research provided will be treated as confidential. Your response shall be used only for research purpose.

Thanks for your cooperation.

Babafemi Opeyemi Jacobs

#### Section A: General Market Information

In this section, respondents are expected to tick (  ) the appropriate space provided for answers.

1. Gender: Male (  ) Female (  )
2. How long have you been a market person: 1-5 years (  ) 6-10 years (  ) 11-15 years (  )  
16-20 years (  ) 21 years and above (  )
3. Market position: Shop owner (  ) non shop owner (  ) Other roles, please specify \_\_\_\_\_  
\_\_\_\_\_
4. Do you belong to any association in the market? Yes (  ) No (  )
5. If Yes, Which association? \_\_\_\_\_
6. Are you an executive in the association? Yes (  ) No (  )

### Section B: Administration of Consumer Markets

Using this scale: Excellent (E), Very good (VG), Fair (F), Poor (P) and Very Poor (VP). Rate market leaders on how well they have managed this market in the following areas:

	Rate your market leaders regarding how they have managed the market in terms of;	E	VG	F	P	VP
1	Allocation of shops					
2	Protection of goods and wares (security)					
3	Maintenance of the market facilities					
4	Enforcement of bylaws					
5	Keeping records of traders					
6	Disposal of waste					
7	Regular communication with traders/members					
8	Convenience of the market environment					
9	Resolving misunderstanding among traders					
10	Resolving disputes among traders and their customers					
11	Provision of feedback channels					

### Section C: Usage of Indigenous Languages as Medium of Communication in Consumer Markets

Using the scale of Very often (VO) Often (O) Not often (NO) Never (N), please indicate how often you use indigenous language within this market environment in the following instances;

		VO	O	NO	N
1	Discussion with market leaders				

2	Communication with traders				
3	Business transaction with market customers				
4	Business discussion with other market persons				
5	Chatting with friends within the market				
6	Entertaining people visiting you within the market				
7	Sharing market instructions and information				
8	Resolving market dispute				
9	Learning new market skills				

**Section D: Use of Indigenous Signs as Medium of Communication in Consumer Markets**

Using the scale of Very often (VO) Often (O) Not often (NO) Never (N), please indicate how often you use indigenous signs within the market environment in the following instances

		VO	O	NO	N
1	Interacting with market leaders				
2	Communicating with co-traders				
3	Transacting business with market customers				
4	Discussing business with other market persons				
5	Chatting with friends within the market				
6	Entertaining people visiting you within the market				
7	Sharing market instructions and information				
8	Resolving market dispute				
9	Learning new market skills				

**Section E: Usage of Indigenous Symbols as Medium of Communication in Consumer Markets**

Using the scale of Very often (VO) Often (O) Not often (NO) Never (N), please indicate how often you use indigenous symbols within the market environment in the following instances

		VO	O	NO	N
1	Interacting with market leaders				
2	Communicating with co-traders				
3	Transacting business with market customers				
4	Discussing business with other market persons				
5	Chatting with friends within the market				
6	Entertaining people visiting you within and around the market				
7	Sharing market instructions and information				
8	Resolving market dispute				
9	Learning new market skills				

**Section F: Role of Indigenous Languages in the Administration of Consumer Markets**

Using the scale of Strongly agree (SA) Agree (A) Disagree (D) Strongly disagree (SD), please indicate your opinion on the items in the table below

		SA	A	D	SD
1	Indigenous languages play a positive role in market administration				
2	Indigenous languages helps to establish market goals				
3	Indigenous languages helps to disseminate market				

	goals				
4	Indigenous language is used to ensure acceptance of allocated tasks to market operators				
5	Indigenous language is used to ensure understanding of allocated tasks to market operators				
6	Indigenous language is effective in getting feedback on policies made by market leaders				
7	Indigenous language is effective in getting feedback on decisions made by market leaders				
8	Indigenous language is important in resolving disputes among market members				
9	Indigenous language is important in maintaining peace among market members				
10	Indigenous language promotes unity among everyone in the market				

### Section G: Role of Indigenous Signs in the Administration of Consumer Markets

Using the scale of Strongly agree (SA) Agree (A) Disagree (D) Strongly disagree (SD), please indicate your opinion on the items in the table below

		SA	A	D	SD
1	Indigenous signs play a positive role in market administration				
2	Indigenous signs helps to establish market goals				
3	Indigenous signs helps to disseminate market goals				

4	Indigenous signs are used to ensure acceptance of allocated tasks to market operators				
5	Indigenous signs are used to ensure understanding of allocated tasks to market operators				
6	Indigenous signs are effective in getting feedback on policies made by market leaders				
7	Indigenous signs are effective in getting feedback on decisions made by market leaders				
8	Indigenous signs are important in resolving disputes among market members				
9	Indigenous signs are important in maintaining peace among market members				
10	Indigenous signs promote unity among everyone in the market				

### Section H: Role of Indigenous Symbols in the Administration of Consumer Markets

Using the scale of Strongly agree (SA) Agree (A) Disagree (D) Strongly disagree (SD), please indicate your opinion on the items in the table below

		SA	A	D	SD
1	Indigenous symbols play a positive role in market administration				
2	Indigenous symbols helps to establish market goals				
3	Indigenous symbols helps to disseminate market goals				
4	Indigenous symbols are used to ensure acceptance of				

	allocated tasks to market operators				
5	Indigenous symbols are used to ensure understanding of allocated tasks to market operators				
6	Indigenous symbols are effective in getting feedback on policies made by market leaders				
7	Indigenous symbols are effective in getting feedback on decisions made by market leaders				
8	Indigenous symbols are important in resolving disputes among market members				
9	Indigenous symbols are important in maintaining peace among market members				
10	Indigenous symbols promote unity among everyone in the market				

### **Section I: Influence of Indigenous Languages on the Administration of Consumer Markets**

Using the scale of Strongly Disagree (SD), Disagree (D), Agree (A), Strongly Agree (SA), describe the extent to which you agree or disagreed about the influence of indigenous language on administration of consumer markets

s/n	Statement	SD	D	A	SA
1	Indigenous language usage influences effective interaction among traders				
2	The use of indigenous language creates a cordial relationship between market leaders and traders in this market				

3	I tend to understand what market leaders are saying when they communicate using indigenous language				
4	My use of indigenous language for transaction makes it comfortable for my customers to buy from me				
5	I attract new customers when I speak about my market to them using indigenous language				
6	I attract new customers when I advertise my market to them using indigenous language				
7	Speaking to customers using non-indigenous languages limits their understanding of what I am saying				
8	It is easier for our market leaders to settle conflict among traders because they use indigenous language to converse				
9	I would not mind to have our laws and bylaws written in and explained to traders in their indigenous language				
10	To be able to manage the market activities effectively, market leaders need to constantly make use of indigenous language that majority of the traders can understand				
11	I think indigenous language is best used to inform traders about new changes in the market				
12	I think indigenous language is best used to inform traders about the administrative functions of this market				

**Section J: Influence of Indigenous Signs on the Administration of Consumer Markets in Nigeria**

Using the scale of Strongly agree (SA) Agree (A) Disagree (D) Strongly disagree (SD), please indicate your opinion on the items in the table below

		SA	A	D	SD
1	Usage of indigenous signs by market leaders, market sellers and other groups had a positive influence in the administration of your market				
2	Usage of indigenous signs by market leaders, market sellers and other groups had a negative influence in the administration of your market				
3	Usage of indigenous signs has helped in ensuring smooth running of the market continuously				
4	Usage of indigenous signs helped create a stronger bond between different groups and associations in the market				
5	Usage of indigenous signs is effective in ensuring a peaceful market				
6	Usage of indigenous signs is effective in ensuring a well-coordinated market				

**Section K: Influence of Indigenous Symbols on the Administration of Consumer Markets in Nigeria**

Using the scale of Strongly agree (SA) Agree (A) Disagree (D) Strongly disagree (SD), please indicate your opinion on the items in the table below

		SA	A	D	SD

1	Usage of indigenous symbols by market leaders, market sellers and other groups had a positive influence in the administration of your market				
2	Usage of indigenous symbols by market leaders, market sellers and other groups had a negative influence in the administration of your market				
3	Usage of indigenous symbols has helped in ensuring smooth running of the market continuously				
4	Usage of indigenous symbols helped create a stronger bond between different groups and associations in the market				
5	Usage of indigenous symbols is effective in ensuring a peaceful market				
6	Usage of indigenous symbols is effective in ensuring a well-coordinated market				

## Appendix II

### ÌWÁDÌÍ NÍPA ÌBÁNISÒRÒ NÍLÀNÀ ÈDÈ TIWA-N-TIWA ÀTI ÀKÓSO OJÀ

#### TÍTÀ

Èyàn Mì Pàtàkì,

Mo jé akékòò-ìmò-Ìjìnlè ní Èka Ìmò Ìjìnlè Nípa Ìbáraenisòrò àti Ìpolongo ní Lead City University nílúú Ìbàdàn. Èròngbà mi ni láti sèwádìí ijìnlè nípa àwon ònà tiwa-n-tiwa tí a n gbà bára eni sòrò, àwon àmì àti àròkò pípa nínú isàkoso má-je-ó-bàje láàrin ojà. Mo n fí dá yín lojú pe ohun yòówù tí e bá bá mi so yóó jé lílò gégé bi ohun tó seyebíyé, tí kò sì níí di tóró-fónkále. Isé akadá nìkan ni n ó lò ó fún.

E seun lópòlopò fún irànlówó tí e pinu láti se fún mi.

Babafemi Opeyemi Jacobs

#### Abala Kìn-ín-ní: Àpèjúwe tó Gbòòrò Nípa Ojà

Ní abala yíí, á fé kí e fa ilà sínú àkámó tó wà níwájú ohun to bá èrò-okàn yín mu.

1. Àbuda: Okunrin [ ] Obinrin [ ]
  2. Odún melòó niyi ti e ti jé òntàjà? Odún 1 - 5 [ ] Odún 6 - 10 [ ] Odún 11 - 15 [ ] Odún 16 - 20 [ ] Odún 21 tabi jubèè lo [ ]
  3. Ipò yín nínú ojà: Alákòóso Yará Itàjà kansoso [ ] Olufaramó Onisò Kan [ ]. Ipò Míiràn [ ]. E dakun, e sàpèjúwe ipò yin naa
- 
4. Sé e jé omo-egbé alájosepò kankan nínú ojà? Bèè ni [ ] Bèè kó [ ]
  5. Bó ba jé bèè, inu egbe wo le wà? \_\_\_\_\_
  6. Njé omo igbimò alakòóso ni yín ninú egbé naà? Bèè ni [ ] Bèè kó [ ]

**Abala Keji: Isakóso Ojà Oníkátà-kara**

Fa ilà sínú ihò to bá èro-okàn re mu: Dára Tayo (DT); Dára Púpò (DP); Dára Díè (DD); Kò Dára (KD); Burú Jáí (BJ). Sàmúlò àwon àkole wònyí láti se àgbéléwòn àwòn olùdarí ojà yíí se n sàkóso ojà náà látodúnmodún.

	Se àgbéléwòn awon alakòoso oja yíí lóri bi wón se n:	DT	DP	DD	KD	BJ
1	Pín isò fún àwon olùtájà ti wón n darí					
2	Sètò ààbo lóri awon dúkiá ati ohun-èlo orò-aje					
3	sátúnse àtámójúto àwon ohun amaáyérórùn tó wà nínú ojà					
4	sàmúlo àti igbéro àwon ofin, agbékalè ati ilànà to n sàkóso ojà					
5	Sètò atamójúto àwon àkosilé to jemo orísirisi isèlè ààrin ojà					
6	sètò kólè-kódotí ati imótótó ojà					
7	sètò ibánisoro tó múnádóko pèlú àwon òntajà atonrajà					
8	sètò igbe-aye iròrùn nínú ojà àtàyíka rè					
9	sèt ilájà àti àtúnse igbóra-eni-ye láàrin àwon olutajà					
10	parí ija ati asò laàrin awon olùtájà àtáwon oníbàára won					
11	sisètò jíjábò, fifesi ati ijihin					

**Abala Keta: Síse àmulo awon èdè tiwa-n-tiwa fun igbóra-eni-ye nínu ojà**

Bi igbà mèlòò le maa n lo èdè tiwa-n-tiwa wa ninu ojà lati se okookan awon nnkan tó wà nínu àte isalè yíí?

Lo awon osunwon yii: Opò Igba (OI); Lóòrèkóòrè (Loo); Léèkòòkan (Lee); Kòselèrí (K)

		OI	Loo	Lee	K
1	ijírooro, iforojomitoro oro pèlú àwon asiwaju ojà				
2	àjosoyepo pèlú àwon olutajà atolurajà				
3	katàkara pèlú àwon olunajà				
4	idúnaadúrà pèlú àwon olójà miíràn				
5	iforodapaara pèlú àwon ore laarin ojà				
6	igbàlalejo àwon alejo tó n wa sínú ojà				
7	síse ipolongo àwon liànà ati iroyin isèlè aarin ojà				
8	yiyanjú àwon aawo àtèdè-aiyedè ninú ojà				
9	kíkó àwon èkó ogbón tuntun fún ojà títà				

**Abala Kerin: Síse àmulo àwon àmì tiwa-n-tiwa fun itànkankle iroyin atàgbóye nínu ojà**

Sàmulo àwon osunwon yíí: Opo Igbà (OI); Lóòrèkóòrè (Loo); Léèkookan (Lee); Koselèrí (K). Bii igbà meloó le n lo àwon àmì tiwa-n-tiwa lati se àwon nnkan wonyí nínu ojà àtàyika rè?

		OI	Loo	Lee	K
1	ibasepo ati iforowero pèlú àwon oludàrí ninú ojà				
2	ijíróro pèlú àwon olutajà yoóku				
3	idunàadura pèlú àwon olurajà				
4	ijíróro pèlú àwon ara ojà yoóku				

5	iforojomitoro-oro pèlú àwon ore ninú ojà				
6	síse àpónle àtítójú àwon orè tó ba sàbèwo sí yín ninú ojà				
7	síse itànkalè àwon liànà àti àgbekalè ofín oja				
8	yíyanjú èdè-àiyedè latàrí ojà tità				
9	kíkó èkó tutun nípa onà itajà				

**Abala Karun-ún: Àmúlo awon àpere ati àrokò tiwa-n-tiwa fún igbora-eni-ye ninú oja**

**Sàmúlo àwon osunwon yíí:** Opo Igbà (OI); Lóorèkóorè (Loo); Leekookan (Lee); Koselèrí (K). **Bii igbà meloó le n lo àwon àpere ati àrokò tiwa-n-tiwa lati se àwon nnkan wonyi ninú oja àtàyika rè?**

		OI	Loo	Lee	K
1	ijírooro, iforojomitoro oro pèlu àwon asiwajú ojà				
2	àjosoyepo pèlú àwon olutajà atolurajà				
3	katakara pèlú àwon olunajà				
4	idúnàadúrà pèlu àwon olójà miíràn				
5	iforodapàara pèlú àwon orè laàrin ojà				
6	igbàlalejo àwon àlejo to n wa sínú ojà				
7	síse ipolongo àwon ilànà àti iroyin isèlè ààrin ojà				
8	yíyanjú àwon aawo àtèdè-àiyedè ninú ojà				
9	kíkó àwon èkó ogbón itaja tuntun				

**Abala Kefa: Ipa tí àwon èdè tiwa-n-tiwa n kó nínú isàkóso àwon oja**

Nípa sísamulo Beè Gele Ni (BGN) Beè Ni (BN) Ko Rí Beè (KRB) Ko Jo O (KJ), e sáfihan èro yín nínú àte yíí:

		BGN	BN	KRB	KJ
1	Àwon èdè tiwa-n-tiwa wa n kópa rere tí ko kere nínú isàkóso ojà wa				
2	àwon èdè tiwa-n-tiwa wa wúlo pupo fún síse àgbekalè àwon àfojusun rere nínú ojà				
3	àwon èdè tiwa-n-tiwa wa wúlo pupo fún síse ipolongo àwon àfojúsun ojà				
4	Edè tiwa-n-tiwa maa n je lílo lati rií i dajú pe àwon to n lo iso ojà faramó àwon ojúse tí àwon alakoóso ojà filelè				
5	a ma n se àmúlo èdè tiwa-n-tiwa wa lati rí i dajú pe awon ojúse tí a là kalè fún àwon tó gba iso nínú ojà ye won yekeyeke.				
6	edè tiwa-n-tiwa n wúlo daadaa lati je kí awon oludari ojà n rí èsi to munadóko gbà lorí àwon àgbekalè ilana ojà				
7	Edè tiwa-n-tiwa wa múndóko ní síseto igbesi nipa àwon ipinnú ti awon oludari ojà n se.				
8	Edè tiwa-n-tiwa wa se pàtáki ní yíyanjú aawo laàrin awon olójà				
9	Edè abíínibí wa se pàtáki fún èto àlàafia laàrin àwon ontajà				
10	Edè tiwa-n-tiwa wa n ró isokan awon ara ojà lagbara nínú ojà.				

**Abala Keje: Ipa tí awon àmi tiwa-n-tiwa n ko nínú isàkoso àwon ojà**

E sàmúlo Beè Gele Ni (BGN) Beè Ni (BN) Ko Rí Beè (KRB) Ko Jo O (KJ), lati

sàfihan èro yín nínú àte yí:

		BGN	BN	KRB	KJ
1	Ami tiwa-n-tiwa wa n kópa pàtàki nínú àkóso rere nínú ojà				
2	Àwon àmi ati aroko tiwa-n-tiwa n wulo fun ifidímulè àwon àfojúsun ojà				
3	Àwon àmi tiwa-n-tiwa wa n sèrànwo fún itànkalè àwon àfojúsun idàgbàsokè ojà				
4	A n lo àwon àmi tiwa-n-tiwa wa lati rí i dajú pe àwon to n lo ojà n tewógba àwon ojùse won nínú ojà.				
5	A n lo awon àmi tiwa-n-tiwa wa kí àwon ise tí a làkalè fún àwon to n lo ojà ye won daadaa.				
6	Àwon àmi tiwa-n-tiwa wa múnadóko ní sisèto esi sí àwon ilànà àtàgbekalè èto ojà				
7	Àwon àmi tiwa-n-tiwa wúlo púpo fún gbigba esi nípa àwon ipinnu tawon oludari ojà ba se.				
8	Àwon àmi tiwa-n-tiwa wúlo fun iparí ijà laàrin àwon ara ojà				
9	Àwon àmi tiwa-n-tiwa wúlo fun igberó ibasepo àlàafia laàrin àwon ara ojà				
10	Àwon àmi tiwa-n-tiwa wúlo fún igbelaruge isokan laàrin àwon ara ojà				

**Abala Kejo: Ipa tawon àpere ati àrokò tiwa-n-tiwa n kó ninú àsakóso àwon ojà**

**Lati fi ero re hàn, sàmúlo àwon osunwon yíí: Beè Gele Ni (BGN) Beè Ni (BN) Ko Rí Beè**

**(KRB) Ko Jo O (KJ)**

		BGN	BN	KRB	KJ
1	Àwon àpere ati àrokò tiwa-n-tiwa n ko ipa rere nínú isàkóso ojà				
2	Àwon àpere ati àrokò tiwa-n-tiwa n ràn wa lowo lati se ifidimúlè àwon àfojúsun rere oja				
3	Àwon àpere ati àrokò tiwa-n-tiwa wúlo fún itànkalè ati ipolongo àwon àfojusún rere ojà				
4	Àwon àpere ati àrokò tiwa-n-tiwa n wúlo fun itewógbà àti àtilèyin fún àwon afojúsun rere oja laàrin àwon olójà.				
5	A maa n sàmúlo awon àpere ati àrokò tiwa-n-tiwa n lati fi oye ye àwon ara oja nipa àwon ojúse ti àwon alase oja gbe le won lówó.				
6	Àwon àpere ati àrokò tiwa-n-tiwa kún oju osunwon fun gbígba èsi nipa àwon àgbekalè ilànà ti àwon oludari oja se.				
7	Àwon àpere ati àrokò tiwa-n-tiwa kún oju osunwo fún gbígba èsi nípa àwon ipinnu tawon oludari oja ba se.				
8	Àwon àpere ati àrokò tiwa-n-tiwa se pàtàki fún yíyanjú gbónmisíí-omiotóo laàrin awon ara oja.				
9	Àwon àpere ati àrokò tiwa-n-tiwa se pàtàki fún igberó ibasepo àlàafia laàrin àwon ara oja.				
10	Àwon àpere ati àrokò tiwa-n-tiwa maa n se igbelaruge ibasepo				

àlàaffià laàrin àwon ara ojà.				
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**Abala Kesàn-an: Ipa ti awon ede tiwa-n-tiwa n kó lóri isàkóso àwon ojà katàkara**

**Lati fi ero re hàn nipa ipa tí àwon èdè tiwa-n-tiwa n ko lorí isàkóso awon ojà katàkara,**

**sàmúlo àwon osunwon yíi: Ko Jo O Rara (KJR) Ko Rí Beè (KRB) Beè Ni (BN)**

**Beè Gele (BG)**

s/n		KJR	KRB	BN	BG
1	Edè tiwa-n-tiwa n kópa nínú imunadóko èto ibara-eni-soro laàrin àwon olojà				
2	Ilo àwon èdè tiwa-n-tiwa n je ki irepo wa laàrin àwon oludari àtawon ontajà nínú ojà.				
3	Oro àwon oludari ojà maa n ye mi tí won ba n lo èdè tiwa-n-tiwa lati gbe èro okàn won kalè.				
4	Lílo ede tiwa-n-tiwa maa n je ki ara àwon oníbàara yagaga lati ra ojà lódo mi.				
5	Lílo ède tiwa-n-tiwa maa n se onfà àwon oníbàara tuntun wa sódo mi				
6	Àwon oníbàara tuntun maa n wa sódo mi nígbà ti mo ba n polówó ojà mi lèdè tiwa-n-tiwa				
7	Bíba awon oníbaara soro pèlu ede ajoini maa n sakóba fún igbóra-eni-ye.				
8	Ohun tó maa n je ki yíyanjú èdè-àiyedè rorun fún àwon alakoóso ojà ni bi wón se n lo èdè tiwa-n-tiwa.				
9	Yóó dara ti a ba le se àtèjade àwon ofin ati liànà egbe				

	olójà ledè tiwa-n-tiwa wa.				
10	Lati le sàkóso ojà laseyori, àwon oludari ojà níló lati maa sàmúlo èdè tiwa-n-tiwa tí òpòlopò èyàn gbó nígba gbogbo				
11	Mo lóro pe ede tiwa-n-tiwa ló dara ju lati maa fitó awon ara oja leti nipa awon ohun otun laarin oja				
12	Mo lero pe ede tiwa-n-tiwa ló dara ju lati maa fitó awon ara oja leti nipa awon ise akóso ninu oja yii.				

**Abala Kewaa: Ipa ti awon ami tiwa-n-tiwa n ni lori awon oja ni orile-ede Naijiria**

Fi ero-okan re nipa awon gbolohun yii han nipa sise amulo awon odiwon Bee Gele Ni (BGLR) Bee Ni (BN) Ko Ri Bee (KRB) Ko Jo O Rara (KJRR)

		(BGN	BN	KRB	KJRR
1	Lilo awon ami tiwa-n-tiwa laarin awon alakoóso oja, awon ontaja atawon miiran n kó ipa rere pataki lóri isakóso oja.				
2	Lilo awon ami tiwa-n-tiwa laarin awon alakoóso oja, awon ontaja atawon yoóku maa n ni ipa ti ko bójumu lori isakóso oja yin.				
3	Lilo awon ami tiw-n-tiwa ti se iranlówó lati sakóso oja yii pelu irorun.				
4	Lilo awon ami tiwa-n-tiwa n sagbega isokan laarin awon elegbejegbe ninu oja yii.				
5	Lilo awon ami tiwa-n-tiwa n je ki alaafia joba ninu				

	oja.				
6	Lilo awon ami tiwa-n-tiwa maa n je ki enu ko niti orisirisi awon eto laarin oja.				

**Abala Kokanla: Ipa awon àpere ati àrokò tiwa-n-tiwa lori isakoso oja kata-kara ULo**

awon osunwon yii lati sapejuwe ero re nipa awon gbolohun yii: Bee Gele Ni (BGN) Bee Ni

(BN) Ko Ri Bee (KRB)

Ko Jo O Rara (KJRR)

		BGN	BN	KRB	KJRR
1	Lilo awon àpere ati àrokò tiwa-n-tiwa laarin awon oludari oja, awon ontaja atawon yoóku n nipa rere lóri isakóso oja yin.				
2	Lilo awon àpere ati àrokò ti-n-tiwa laarin awon oludari oja, awon ontaja atawon yovku n nipa ti ko bojumu lóri isakóso oja yin.				
3	Lilo awon àpere ati àrokò tiwa-n-tiwa n sagbega fun irowórose akóso oja yii nigba gbogbo.				
4	Lilo awon àpere ati àrokò tiwa-n-tiwa ti sagbega isokan laarin awon elegbejegbe ninu oja yii.				
5	Lilo awon àpere ati àrokò tiwa-n-tiwa sagbega igbe-aye alaafia laarin oja				
6	Lilo awon àpere ati àrokò tiwa-n-tiwa kóju osunwon lati maa je ki gbogbo eto aarin oja maa gunrege.				

## **Appendix III**

### **Key Personality Interview Schedule with a Market Leader in Oluyole Local Government**

My name is Babafemi Jacobs, a post graduate student of the department of Mass Communication, Lead City University, Ibadan, Oyo State, Nigeria. I am currently doing a research study titled “Indigenous Communication language, signs and symbols as critical factors in Administration of Consumer Markets”. This research is aimed at revealing the role that indigenous communication language, signs and symbols has on the administration of markets in Oluyole local government in Ibadan, Oyo state, Nigeria. Your sincere response is important in the achievement of the major aim of this research.

#### **Interview Questions**

1. Can you introduce yourself?
2. For how long have you been a market leader in Oluyole local government?
3. Do you belong to any market association within the market you trade in?
4. If yes, which association
5. What is your position in the market leadership system in Oluyole local government?
6. Are you an executive in the association?
7. Would you say that markets are well administered by market leaders? Why?
8. Does your understanding of market administration include allocation of shops, protection of property, maintenance of the market, enforcement of bylaws and personnel matters, disposal of waste?
9. As a market leader, would you agree that market administration involves the control and regulation of every group, association and submarket in a physical market or much more?

10. Do you consider the administration of markets very important to the continuous existence of the market? Why?
11. Based on your experience, would you say that effective market administration is based on the presence of a good communication system in the market?
12. From your exposure to how things are done in the market, what is your opinion on people's usage of indigenous languages, signs and symbols to communicate regularly in the market?
13. Which indigenous languages are you fluent in?
14. How many indigenous languages are being spoken by traders and other persons in the market?
15. Do you find it easy talking or doing business with people who speak other indigenous languages in the market?
16. Could you describe the roles indigenous languages play in the day to day running of this market
17. How would describe the roles the sue of signs and symbols played in the day to day running of this market
18. From experience, would you say that the usage of indigenous languages, signs and symbols in a market has helped market leaders to establish and disseminate market goals to market traders and members? Please explain what you mean by your response.
19. Would you say that indigenous languages, signs and symbols have been used effectively to get feedback from market traders and operators on policies and decisions made by market leaders? How so has this happened?

20. As a market trader or operator, do you consider the usage of indigenous language, signs and symbols important in settling conflicts and maintaining peace among market members? How?
21. Has the usage of indigenous languages, signs and symbols in the market made it possible for there to be unity and common understanding among market leaders, market sellers and other groups of people operating in your market? How?
22. As a market person, do you think that indigenous languages, signs and symbols have a positive or negative influence in the administration of the market? How?
23. Has the usage of indigenous languages, signs and symbols helped in ensuring smooth running of the market continuously? How?
24. Has the usage of indigenous languages, signs and symbols assisted in creating a stronger bond between different groups and associations in the market? How?
25. As a market person, can a peaceful and well-coordinated market be ensured with the usage of understandable indigenous languages, signs and symbols?

Thank you for your time and understanding.

**Babafemi Jacobs**

**(Researcher)**

## Appendix IV

### Reliability Result

#### Section B: Administration of Consumer Markets

Reliability Statistics	
Cronbach's Alpha	Number of Items
0.984	11

#### Section C: Usage of Indigenous Language as a Medium of Communication in Consumer Markets

Reliability Statistics	
Cronbach's Alpha	Number of Items
0.985	9

#### Section D: Usage of Indigenous Signs as a Medium of Communication in Consumer Markets

Reliability Statistics	
Cronbach's Alpha	Number of Items
0.981	9

#### Section E: Usage of Indigenous Symbols as a Medium of Communication in Consumer Markets

Reliability Statistics	
Cronbach's Alpha	Number of Items
0.982	9

**Section F: Role of Indigenous Language in the Administration of Consumer Markets**

<b>Reliability Statistics</b>	
<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0.983	10

**Section G: The role of Indigenous Sign in the Administration of Consumer Markets**

<b>Reliability Statistics</b>	
<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0.985	10

**Section H: Influence of Indigenous Signs on the Administration of Consumer Markets**

<b>Reliability Statistics</b>	
<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0.980	6

**Section I: Influence of Indigenous Symbols on the Administration of Consumer Markets**

<b>Reliability Statistics</b>	
<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0.981	6

## Bio-data

### A. Personal Data

Name: Babafemi Opeyemi JACOBS

Address: Flat 2A, Building one, Staff Quarters 1, Lead City University,  
Ibadan, Oyo State

Email: Jacobs.femi@lcu.edu.ng

Phone Number: 07089640475

Date of Birth: 13 May 1987

Place of Birth: Abeokuta

State of Origin: Ogun State

Nationality: Nigerian

Name and Address  
of Next of Kin: Ayomikun Victoria Jacobs  
1, Janet Olayinka Crescent, Off Nepa Road,  
Gbokoniyi, Ojere, Abeokuta, Ogun State.

### B. Educational Background

#### Institutions Attended with Dates

Lead City University, Ibadan	2018 till date
Lead City University, Ibadan	2015 – 2017
Covenant University, Ota	2006 – 2010
Alaba Lawson Royal College, Kuto, Abeokuta	1997 – 2003
Mapoly Staff School, Ojere, Abeokuta	1992 – 1997

### **Academic Qualifications obtained with Dates**

PhD (Mass Communication)	In-view
M.Sc (Mass Communication)	2017
B.Sc (Mass Communication)	2010
West African Senior School Certificate	2003

### **C. Work Experiences with Dates**

**Programme Assistant** July – September 2008

Nigerian Television Authority, Ogbe, Abeokuta, Ogun State.

**NYSC Corps Member** November 2010 – October 2011

**Lead City University, Ibadan, Oyo State.**

**Lecturer** March 2012 till date

**Lead City University, Ibadan, Oyo State.**

### **D. Awards and Fellowship: None**

### **E. Membership of Professional Bodies**

African Council for Communication Education (ACCE) Nigerian Chapter

Nigerian Institute of Public relations (NIPR)

### **F. Publications**

**Thesis**

1. The influence of Business day newspaper on the development of entrepreneurship among youths. A case study of Covenant University students (2010).
2. Impact of outdoor advertising on the growth of e-commerce in Nigeria (2017).

### Journal Publications

1. Ihebuzor, L.A & Jacobs, B.O. *The effects of out-of-stock syndrome on book sales and marketing in Nigeria*. **International Journal of Socio-Economic Development and Strategic Studies**. Vol. 5 (1), 2012: 215-222.
2. Jacobs, B.O. *The role of the social media in sustaining democratic governance in Nigeria*. **Management Skills and Techniques**. Vol. 4(1), 2013: 184 – 192.
3. Abioye, L.A. & Jacobs, B.O. *New media: a tool for sustaining Nigeria's development*. **International Journal of Socio-Economic Development and Strategic Studies**. Vol. 6 (1), 2013: 214 – 222.
4. Jacobs, B.O & Essien, B.I.O. *Corruption and Nigeria's development: the role of the mass media in 21st century Nigeria*. **International Journal of Socio-Economic Development and Strategic Studies**. Vol. 6(1), 2013: 153 – 158.
5. Jacobs, B.O. *Cultural imperialism and the evolution of white Africa*. **Lead City Journal of the Social Sciences**, Vol. 1(1): 2014: 25-29.
6. Solo-Anaeto, M & Jacobs, B.O. *Exploring social media as channels for sustaining African culture*. **International Journal of Humanities and Social Sciences**, Vol. 4(1). 2015: 37 – 42.
7. Jacobs, B.O. *Political advertising as a tool in sustaining Nigerian democracy*. **African Journal of Politics and Society**, Vol. 1(1), 2015: 105 – 116.
8. Jacobs, B.O. *Impact of outdoor advertising on the growth of ecommerce in Nigeria*. **NTAtvc Journal of communication**. Vol. 3(1), 2019: 89 – 97.
9. M. Solo-Anaeto, B.O. Jacobs & P. Solo-Anaeto. *Christian mobile applications and their role in faith building: nature, uses and drawbacks*. **Journal of Communication and Media Technology**, Vol, 2 (1&2), 2019: 49 – 60

10. Idowu, S. & Jacobs B.O. *Health implication of media equipment usage among church workers in Nigeria*. **Dominican University Journal of Management and Social Sciences**. Volume 1 (2), 2021: 117 – 123.
11. B.O. Jacobs & A.A. Amedu. *Strategic radio programmes as agents of socio-political opinion moulding: a study of 'Orontolo' on Oluyole FM and 'State Affairs' on Splash FM*. **Education Journal in International Technology and Science Publications**. Vol. 5(1), 2022: 1-10

### **Contribution to Books**

1. Adejare Odu & Babafemi Jacobs “*The Nigerian print media reportage of terrorism in the new democratic dispensation: a study of The Punch, Daily Sun and The Guardian*” published in *Terrorism, kidnapping and climate change in the emergent Nigerian state* edited by Falade, D.A., Olupayimo, D.Z. and G. Ikuejube, 2017
2. Babafemi Jacobs & Margaret Solo-Anaeto “*Towards utilizing the social media in sustaining African culture and identity*” published in the book “*Identity (re)creation in global African encounters*” edited by John Ayotunde Isola Bewaji and Adedoyin Aguoru. Lexington Books, New York 2019.
3. Babafemi Jacobs “*Challenges and prospects of community newspaper*” published in the book “*Scholarship in communication studies volume 2*” edited by Lambert Ihebuzor and Noel Ihebuzor. College Press, Ibadan 2021
4. Babafemi Jacobs “*Digital media, religious structures and christian faith building in the pandemic era among churches in Nigeria*” published in the book “*Research methodology handbook for behavioural and social scientific studies*” edited by Adekunle Olusola Otunla and Samuel Taye Babaleye. Zoladot Communications Company, Ibadan 2023.
5. Adesegun Adetola & Babafemi Jacobs “*Development communication in the era of digital media: confronting the myth of pandemic in Nigeria*” published in the book “*Development communication in perspectives*” edited by Titiloye Oyeyinka Ojo. Kola Daisi University Press, Ibadan 2023

### **G. Conferences and Workshops Attended**

2<sup>nd</sup> Ebenezer Soola Conference on Communication – April 18 – 19, 2013 at Conference Centre, University of Ibadan, Ibadan.

Toyin Falola Annual International Conference (TOFAC) – July1 - 3, 2013 at International Conference Centre, Lead City University, Ibadan

2<sup>nd</sup> Biennial International Conference on Security, Education and Sustainability – November 28 – December 1, 2016

Liprorich Consulting Limited workshop at Lead City University, November 10<sup>th</sup>, 2018

21<sup>st</sup> African Council for Communication Education (ACCE) International Conference – October 22-25, 2019 at National Open University of Nigeria, Jabi, Abuja.

First Faculty of Management and Social Sciences International Virtual Conference– August 19<sup>th</sup> – 21<sup>st</sup>, 2020.

5<sup>th</sup> Idowu Sobowale International conference at School of Communication, Lagos State University – 29<sup>th</sup> March – 2<sup>nd</sup> April, 2021

1<sup>st</sup> Dominican University International Conference on Humanities, Management and Social Sciences – October 27-29, 2021

1<sup>st</sup> Faculty of Communication and Information Science International Conference – February 12 – 15, 2024

**H. Referees**

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.....  
Signature

.....  
Date

### **The University Compliance Certification**

This is to certify that this thesis by Babafemi Opeyemi JACOBS with Matric No: LCU/PG/000457 in the department of Mass Communication and Media Technology, Faculty of Communication and Information Science, Lead City University, Ibadan is in full compliance with the approved university format and style.

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