



# The significance of rural markets as a public space in Nigeria

Oluwagbemiga Paul Agboola, Ph.D

Department of Architecture, Faculty of Architecture and Engineering, Istanbul Gelisim University, Istanbul, 34310, Turkey

## ARTICLE INFO

### Keywords:

Public space  
Marketplace  
Place meanings  
Ethnicity  
Rural areas  
Third place  
Nigeria

## ABSTRACT

The signs and symbolic meanings of public space in Nigeria as perceived by the users relied on the existence of strong relationships between the people and their environment. This study centers on the users' articulations, opinions, and views to public space such as traditional marketplace for the flourishing and sustainable development of indigenous people in South-West, Nigeria. This study adopts quantitative and subjective ways to elicit the views and opinions' appraisals of the marketplace users and the term marketplace as a thirdplace. The findings reveal marketplace as a place of cultural inheritance, social arena for users, aesthetically oriented zone and a thirdplace, forming an integral component for the future rural neighbourhood planning and development in Nigeria.

## 1. Introduction

A significant connection between individuals and the built environment is set up through human activity, visual or tactile inclusion, and the physical connection of qualities (Francis, 1989; Gehl, 2001; Montgomery, 2005; Rapoport, 1990). The significance of public space over time has been consolidated through its use, affordable participations, and the meanings ascribed (Abu-Ghazze, 1996; Bonilla, 2013; Chitrakar, 2016). This assertion was reinstated by Goodarzi et al. (2019); Li et al. (2018), and Cilliers et al. (2015); that public spaces' locations either in rural or urban areas have ascribed meaning that emanated from peoples' use and participation. Public spaces often referred to as places that allow celebration of cultural diversity, and places where memories are conserved (Bonilla, 2013; Hayriye & Bulent, 2007; Rapoport, 1990; Thompson, 2002).

Meanwhile, the opinions of Cattell et al. (2008) and Chitrakar (2016), revealed that public spaces are not only a physical setting, rather it connotes associated meanings ascribed overtime. In the same connection, public space happens to be a reflection of users' rural communal lifestyles, activities, and quality of the lives (Agboola et al., 2021; Arefi & Meyers, 2003; Gallacher, 2005). The concerns of public space users are far beyond its physical attributes; and this emanated from the socioeconomic point of view cum emotional attributes of the teeming users.

Meanwhile, the physical quality aspect of the public space and the surrounding features enhances the users' unalloyed relationships. In the same vein, the social aspect of public space associates with the manner of use and activities manifesting in the arena. The psychological

dimension of users relates to the public space's meanings, showcasing peoples' expression in terms of meanings ascribed. Hence, public space connotations were as a result of the diverse dimensions of both the social and physical attributes (Peters et al., 2010; Garcia-Ramon et al., 2004; Gaffikin et al., 2010; Adejumo et al., 2012).

In the same vein, the diverse ethnic nature of Nigeria directly or indirectly contributes the significance of studying neighbourhood environment which remains sacrosanct in people-place study. The users are the major players in the people and place studies. Ever since, numerous studies have not recognized the functional major role plays by the users. In Nigeria, few researchers have studied the significance, meanings and relationships between the people and environment in marketplace context.

In a related development, numerous studies on people and place relationships in Nigerian settings have failed to highlight the role of perceptual qualities played by market space users (Alubo, 2011; Madanipour, 2010; Rondinelli, 1987; Adejumo et al. (2012). Similarly, there is a strong need to investigate the interrelationships between market space and users' perceptual experiences in order to chronicle community lifestyles and quality of life (Yeoh (2005); Olayiwola, 1985; Gallacher, 2005; Yeoh (2005). Arefi & Meyers, 2003; Alubo, 2011; Li et al., 2018).

Thus, this research therefore explores a variety of user's ascribed meanings to the marketplace delving into the third-place concept. In connection to this, the target of the article is to investigate the different implications credited the marketplace among the major ethnics such as Hausas, Igbos, and Yorubas in South-west, region of Nigeria. The significance of the study is to enhance future rural development,

E-mail addresses: [agbofavour41@yahoo.com](mailto:agbofavour41@yahoo.com), [opagboola@gelisim.edu.tr](mailto:opagboola@gelisim.edu.tr).

<https://doi.org/10.1016/j.habitatint.2022.102519>

Received 5 April 2020; Received in revised form 5 December 2021; Accepted 24 January 2022

Available online 5 March 2022

0197-3975/© 2022 Elsevier Ltd. All rights reserved.

sustainable communities and residents' Quality of Life (Agboola et al., 2016a, Alubo, 2011, Kyle, Graefe, et al., 2004, and Brown and Raymond (2007). Also, this aims at consolidating the Sustainable Development Goals (SDG) Goal #11 in which making cities and human settlements safe, resilient and sustainable (Vecchio Riccardo, 2009; Adinyira et al., 2017).

This study's research questions are to answer the followings:

- (i) If the users' impression of the marketplace would contrast, among the three ethnic groups? The Hypothesis is to test if the markets' users' implications contrast, among the three ethnic groups in the study regions; Null Hypothesis (H1o): ascribed connotations of the marketplace would not vary among Yoruba, Hausa, and Igbo's ethnic's strata;
- (ii) If marketplace meanings will be related to sociodemographic and visit characteristics;
- (iii) If any relationship exists between residents' frequency of visiting marketplace and meanings ascribed as a third place;

Consequently, the subjective and quantitative methodologies adopted are to seek the opinions and users' views in order to clarify implications, and the marketplace benefits. The significance of the study targets the re-establishment of the marketplace importance and neighbourhood sustainability. In addition, the major target of the study aimed at the peoples' groups' comprehension of the public space, striving to build a conceptual framework that document rural planning with culture. Moreover, the individuals' impression of the marketplace will perform the residents' social interrelationship and fulfillment.

## 2. Review of literatures

### 2.1. The context of roles and dimensions of public space and the indigenous marketplace

The significance and meanings of public space depend on the length of commitment since place connection relies upon the length of affiliation and the recurrence of commitment. The users are individuals who often time attached to place. This shows the degree of familiarity and depending on the place socially or economically, subsequently mirroring its degree of reliance (Davidson & Cotter, 1991; Dempsey, 2009; Rapoport, 1990). Meanwhile, recognizing interactions between place connection and differentiation vested on agreement from stratified users as indicated by their roles and socio-cultural backgrounds. In other words, the roles and dimensions play by public space could not be overemphasized. Scholars have succinctly explored the diverse roles and meanings of public space in recent times, most importantly; different meanings as ascribed by diverse ethnic groups (Lewicka, 2005; Morehouse, 2008; Bonilla, 2013; Agboola et al., 2018).

Hosts of studies explored the measurement of the place's studies and attachment, and present unifications that improves mental balance and love (Adejumo et al., 2012; Agboola & Rasidi, 2018b; Agboola et al., 2017a; Agboola & Oluyinka, 2019). Past studies adjudged that the roles and dimensions of public space determine meaning ascribed by the diverse people (Lewicka, 2005; Yeoh, 2005; Morehouse, 2008; Agboola et al., 2018a). Equally, interpersonal relationship with a locale is documented, namely: first instance is subjective; second one focuses on residents' emotional feelings; and the third, is inclined to different types of conduct that brought about the assessment of the peoples' groups' observation. These also vested on interrelationships and socio-cultural experiences (Adalemo, 1979; Devi, 2007; Yeoh, 2005; Adejumo et al. (2012); while peoples' interrelationships evolve strong public spaces sustainability (Bonilla, 2013; Polese & Stren, 2000; Rapoport, 1990).

In a wider context, Agboola, Rasidi, and Said (2014); Agboola, Rasidi, and Said (2016b); Adejumo et al. (2012) and Bonilla (2013); identified public space as a fraction of neighborhoods' social, economic, and political arenas. Similarly, individuals feel more comfortable in the

marketplace that permits social connections. The social interrelationship occurred in the usage of market place depended on its arrangement of the basic enhancements fit for improving ethnics' cooperation.

Socio-cultural activities in the marketplace include: (i) religious activities; (ii) cult-related activities, particularly when an incumbent king died; and (iii) acts associated with appeasing divinity's fury. The cultural part of the activities are linked to the display of people's personalities in order to foster social interaction (Yeoh, 2005; Zakariya, Kamarudin, & Harun, 2016; Kazmierczak, 2013; Adejumo et al. (2012). Similarly, public spaces tremendously provided a wide spectrum of peoples' activities. According to Bonilla (2013), public spaces are urban generators, parts, and correspondence channels that express morphological, natural, and fashionable aspects. This is attributed to a person's level of thinking in terms of natural circumstances, social attributes, social qualities, style and opinions (Bonilla, 2013; Devi, 2007; Madanipour, 2010). Observing place was also elicited by thoughts and feelings expressed to put through personal experiences, values, and the relevance of a location.

In other dimensions, place recognition intertwines with public arena planning and coordination (Rapoport, 1990; Francis et al., 2012; Kyle, Bricker, Graefe, & Wickham, 2004; Agboola et al., 2017b). In addition, Woolley (2003) underlined the importance of improving users' psychological health and educational development in relation with psychological drives of public space. However, public space's social element reflects the individuals who use it; people's advancement and cultures (Stedman, 2002; Yeoh, 2005; Madanipour, 2010; Bonilla (2013).

Karuppannan et al. (2012) coined the relationship between society, the built environment and the quality of life in a neighbourhood setting as social sustainability. The author reinstates that social sustainability context differs between regions because of the peoples' social values and culture. Consequently, Polese and Stren (2000) viewed social sustainability as progress or growth that is compatible with the peaceful evolution of civil society, establishing an environment that allows culturally and socially varied groups to live in harmony. Similarly, social sustainability promotes social cohesion and improves the quality of life for all people in the community. This definition by Polese and Stren (2000) emphasizes social sustainability both collectively and individually. It could be summarized that the importance of social sustainability and how the quality of life can be enhanced by the built environment could not be over-emphasised. The current process of evaluating people's relationship to their environment consolidates residents' Quality of Life (Andrews, 1986; Lambiri et al., 2007); Van Kamp et al., 2003).

There is a growing literature on the potential benefits of public spaces to physical, mental, emotional well-being, and quality of life (Woolley, 2003; Lambiri et al., 2007; Van Kamp et al., 2003; Das, 2008). Recognizing the connection between neighbourhood design and social sustainability in developing countries becomes vital through the enhancement of the socially sustainable neighborhoods among the stakeholders. The concept of social sustainability associated with the achievement of social equity, social inclusion and social capital (Davenport & Anderson, 2005).

Social sustainability indicates that people need to work together and interact in order for society that will be socially sustainable (Davidson & Cotter, 1991; Dempsey, 2009; Rapoport, 1990). Social interactions are recognized as a common thread between these concepts. It is assumed that social interaction creates a community feeling and establishes a common sense of purpose and other social benefits. Two primary principles of social sustainability exist, namely; the social equity and social sustainability of communities. The socially sustainable community refers to social capital, social interaction, social behavior, sense of place, attachment, safety and security, comfort level and level of curiosity (Brown et al., 2003; Davenport & Anderson, 2005).

Succinctly put, the benefits derived from public space are deduced from peoples' perceptual characteristics in terms of cultural background, personal attributes, characteristics, utilization, and preferences.

A person’s perception culminated to various benefits. The first benefits have its impacts felt on residents’ health and physical characteristics (Rapoport, 1990; Ariane et al., 2005; Gardsjord et al., 2014). The second benefit is in regard to the social and cultural benefits (Matsuoka & Kaplan, 2008; Adejumo et al. (2012). The third benefit is in terms of residents’ environmental values (Hartig, 2007; Kaplan, 1995). The fourth benefits manifest in economic related drives (Omole et al., 2014; Adejumo et al., 2012; Sada, 1975; Okafor & Onokerhoraye, 1986). Diverse political conversations and concerns are possible in the public space arena (Adejumo et al., 2012; Bonilla, 2013; Mitchell, 1995). The economic importance of public space can be illustrated by the fact that it creates chances for commercial interaction and investment for both local and foreign clients (Francis et al., 2012; Madanipour, 1999; Adejumo et al. (2012). Fig. 1, present the summary of the main benefits and perceptual determinants derived from rural neighbourhood public spaces.

The marketplace is perceived in terms of the functional operations and features present (Agboola et al., 2018a; Adejumo et al., 2012). Similarly, the marketplace attracts large crowds of people and goods, allowing for financial transactions (Adejumo et al., 2012; Okafor & Onokerhoraye, 1986). Marketplace, on the other hand, depicts a zone intended for the acquisition of goods and services; it was established as a network area for varied that allows both monetary and non-monetary activity. The marketplace is a component of the built environment that could be seen as a zone with proper landscape furniture, while its assessment depend on the different activities, land utilizes and standard

of users’ conduct. The discernment is an impression of the user’s vision concretised by the qualities and culture.

Hence, the importance of market place fuses apparent capacities, attractions, evaluation, and social affiliations. To elaborate, the various features of a market place include products trading, social, recreational, and religious activities. Also, marketplace elements embraced individuals’ implications and recognitions. Similarly, the economic ways of life and traits revealed the users’ social roots, adduced to the indigenous market.

The theory of aesthetics in people-place study remains important in architecture and urban planning context. Therefore, good aesthetic appraisal of public space has a significant impact on the development and consolidation of urban planning theories. Appropriate design and use of marketplace at any point in time vested solely by users’ insightful aesthetic judgment. The judgment in this respect is connected to the aesthetic theories which remain paramount in the individual daily experiences and visual perceptions regarding the use of a particular space (Bada & Farhi, 2009; Bada & Guney, 2009; Davenport and Anderson (2005). In a related development, aesthetic theories affirm discernible route to aesthetic planning of public space, meanwhile, aesthetic judgments reflect the viewer’s aesthetic taste in their decision for approving or rejecting the subject (Bada & Farhi, 2009; Bada & Guney, 2009). Fig. 2 shows the three main forms of aesthetics as related to public spaces planning and design.

In addition to the aforementioned, the aesthetics, individuals’ aesthetic appraisal and inclinations of public space are influenced by the

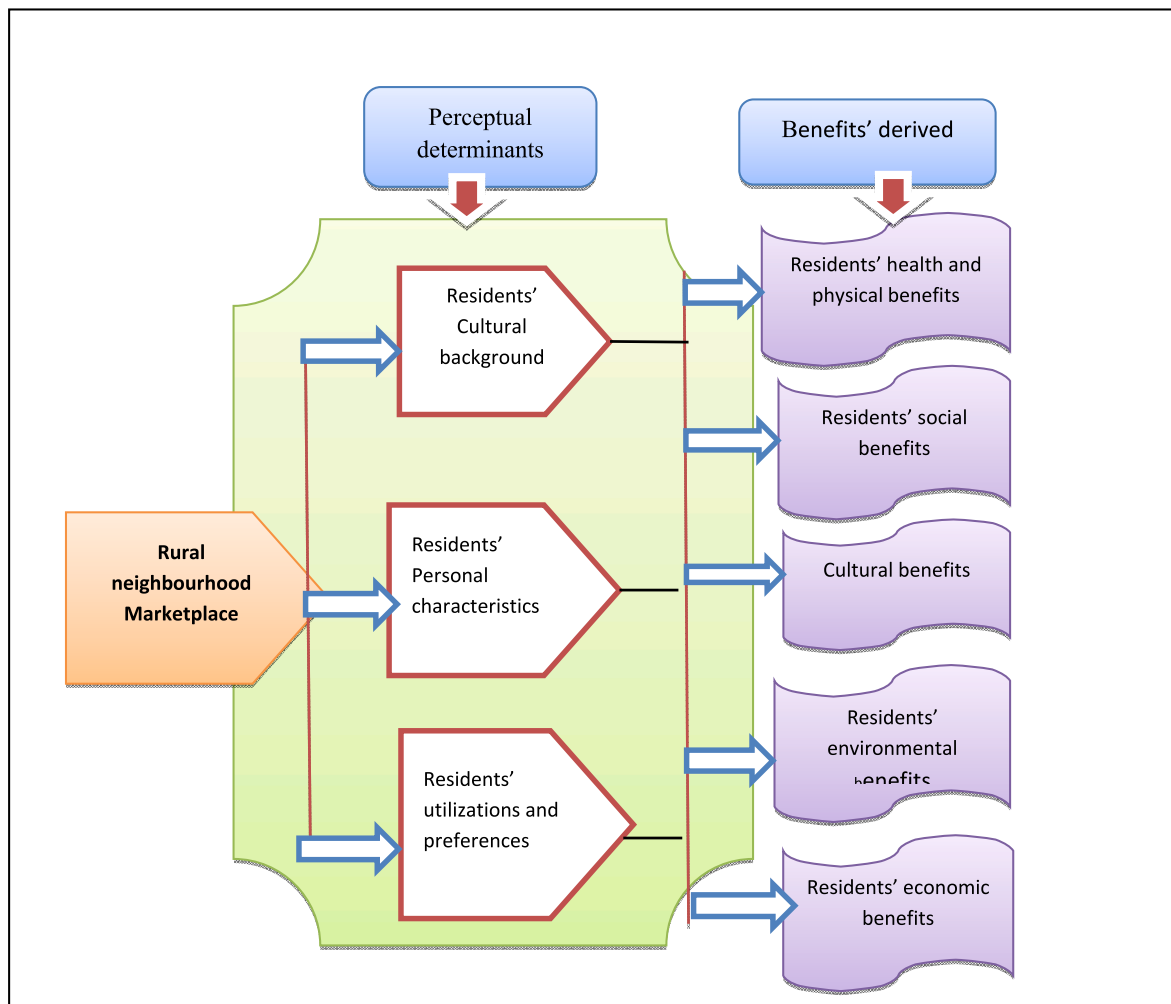


Fig. 1. Summary of main benefits and perceptual determinants derived from rural neighbourhood marketplace. Source: Researcher’s intuition, 2021

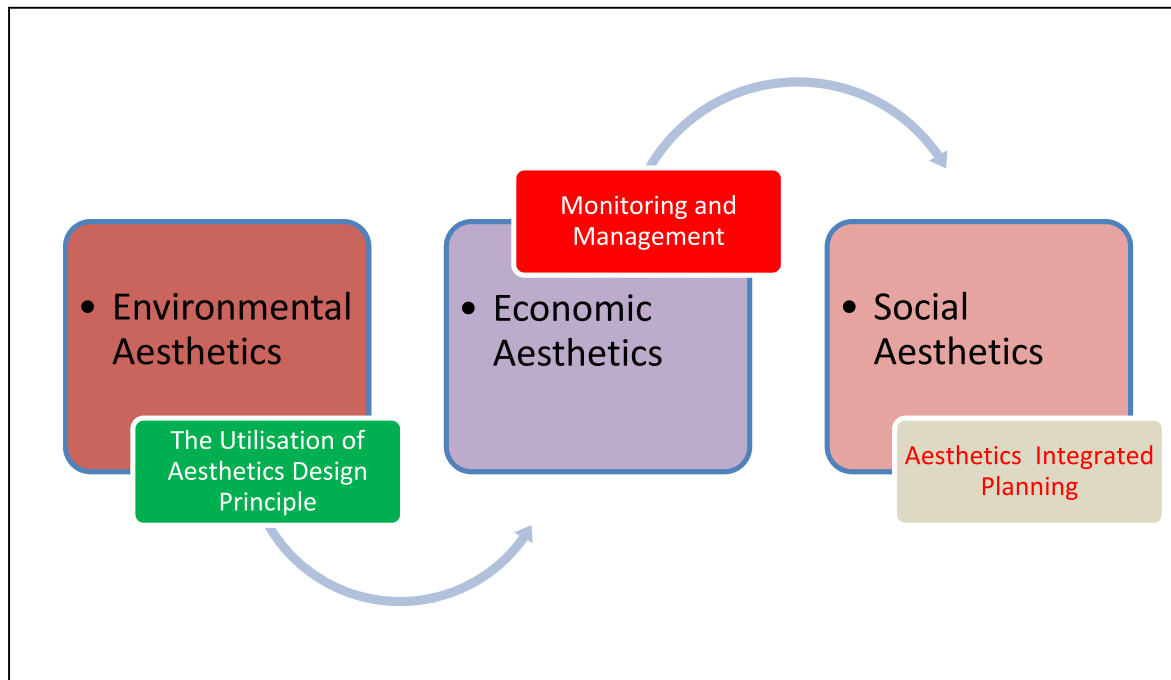


Fig. 2. Forms of Aesthetics related to public space planning and design Source: Authors' conceptualization, 2021.

user's perspective, cultural backgrounds, and experience, according to studies. Individual fulfillment is unmistakably influenced by the general mood of the psyche. The physiological assessment recognizes the viewer's beautiful expression of the public space. Therefore, marketplace's designers must focus on meeting occupants' visual and social needs.

While taking the cognizance of the physical aspect of marketplace as a public space, then one refers to the space as morphological and

environmental pleasing with aesthetics values as supported by Krier (1979) and Woolley (2003). In terms of the psychological contribution of public space, then it's worth mention that public space contribute to the human mental psyche and educational development as corroborated by Jackson, (2003) and Woolley (2003). The social contribution is portrayed through community tie and promotion of the human cultural values (Carr et al., 1992; Davenport & Anderson, 2005; Madanipour, 2010). In summary, the interactions between marketplace users, designs

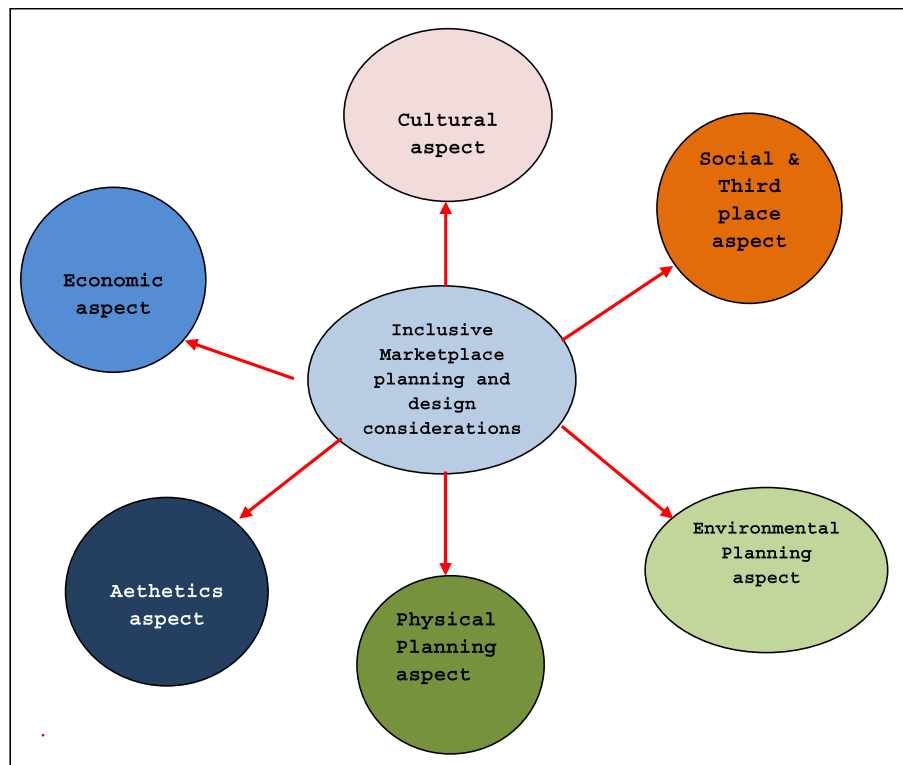


Fig. 3. Collaborative Public space Planning and Design Strategies. Source: Authors' conceptualization, (2021).

of the marketplace, and adequate infrastructure provision leads to a sustainable public space. In other words, aesthetically pleasing environment tends to incorporate environmental, social and economic components. Fig. 3 presents the collaborative public spaces' planning and design strategies, while Table 1 presents the summary of selected literatures on perceptions of public open space.

In terms of the Third-place concept, the marketplace is a third-place other than the home or workspace as similarly reinstated by Mehta and Bosson (2010); Agboola et al. (2015) and Agboola (2016c). The authors referred to the marketplace as a place that offers social contact among major actors. Likewise, third places are generally patronized by a group of customer who regularly change them into their subsequent homes (Oldenburg, 1989; Oluyinka et al., 2018; Endozo, 2019). These locations have evolved many important institutions with characteristics such as: [1] neutral ground with unrestricted entry and departure, [2] mentally strong and comfortable and [3] discussion venues and the accessibility of political debate.

2.2. Nigerians socio-cultural characteristics and diversities

Nigeria's ethnicity is a social group of people with a common identity that differs from one another. The social groups are connected bounded by involving common social activities in a certain place. The existence of ethnic diversity in Nigerian communities was affirmed by Ukiwo, (2005) and Akwanya (2014). However, it showcased the way individuals interpret their personal identity within the particular geographic area.

The diversities in Nigeria are seen from the various dimensions of ethnic group representations, climatic conditions, cultural beliefs, and religious affiliations. Within the indigenous market, people of all races and backgrounds are interested in various activities. The key actors and prominent parts that influenced the framework of legislative issues, referred to as tripartite political concerns, are Hausas, Igbos, and Yorubas (Blench and Dendo, 2003). Hausa, Ibo, and Yoruba made up the largest percentage of the population (Nnoli, 1995).

Other ethnic groups include the Ijaw, Kanuri, Tiv, Idoma, Ibibio, Nupe, and others. Residents of varied backgrounds, ages, and other factors are cut across by both majority and minority ethnic. Within the market, capable people engage in a variety of small businesses, including shoe repairers, tailors, vehicle drivers, and tricycle riders. Various trading activities take place in the marketplace, including the sale of privately generated goods, imported goods, and services. Trucks, commercial transportation, cabs, tricycles, and motorcycles are used to convey these supplies from surrounding towns. Local commodities such as traditional local wine, calfskin shoes, and bags are on display at the market as a cultural venue (Adejumo et al., 2012; Agboola et al., 2017a; Agboola et al., 2015).

Table 1  
Summary of Selected literatures on perception of public open space.

Perceptions of Public space	Concept	Brief Understanding	Selected Authors
Economic Interpretation	The economic prospects of environmental perception	Different interactions among diverse groups of people with various economic backgrounds	Özsoy and Bayram (2007); Li et al. (2018); Omole et., al. (2014); Madanipour (2010); Ogeah and Omofonmwan (2013); Agboola, Rasidi, and Said (2016b); Muli (2007).
Social Interpretation	Place attachment: functional, emotional, place dependence, place identity	i) the affective affinity between people and the places; ii) peoples' traits of the place; iii) the functional aspects of places	Altman et., al. (1980); Stokols and Shumaker (1981); Moore and Graefe (1994); Hidalgo and Hernandez (2001); Carr et al. (1992); Woolley (2003) Davenport and Anderson (2005); Agboola et al., 2016a.
Aesthetics Interpretation	Visibility and visual perception	Influential factors in designing public spaces	Bada and Farhi (2009); Bada and Guney (2009); Kytä et al. (2013); Peters et al. (2010); Davenport and Anderson (2005).
Religious Interpretation	Religious gatherings	Place to fulfil religious obligations	Davenport and Anderson (2005); Ismail, Z. (2011); Woolley (2003); Muli (2007).
Cultural Interpretation	cultural prospects of environmental perception	Knowledge and belief, and behaviors and actions	Low and Altman (1992); Budruk and Stanis (2013); Olayiwola (1985); Agboola et al. (2017a); Agboola et al. (2017c).
Third-place interpretation	Third place concept	Establishing necessary trust and familiarity amongst citizens	Oldenburg (1989); Megalhaes (2010); and Kazmierczak (2013). Agboola et al. (2015; Agboola, 2016).

Source: Researchers' compilations, 2021

The essentials of market in Nigeria settlements could not be over emphasized. As a result of this, every town, for example, has an indigenous market that is frequently visited by locals (Sada & Oguntoyinbo, 1978; Adejumo et al. (2012). With respect to this, the marketplace is regarded as a venue for social networking, and fostering of collaboration among a variety of consumers. It has been discovered that social relationships and quality of the marketplace are variables that improve people's perceptions about the market and its environment (Agboola et al., 2018a; Gobster, 1998; Nasution & Zahrah, 2012).

3. Conceptual frame work

Landscape architecture and rural planning studies advocated the comprehension of the significant contribution of public space development, and the subjective relationship between people and the environment (Jellicoe & Jellicoe, 1975; Rapoport, 1990; Scazzosi, 2004). Primarily, this study sought interest from numerous fields of studies such as cultural landscape planning, environmental psychology, rural planning, and people's environment and behavior with a view of establishing the significance and meanings people ascribes to their marketplace and its environment (Gustafson, 2001; Stephenson, 2007; Tuan, 1974; Trager -Lillian (1979). Likewise, the physical aspect of place incorporates homes, urban areas, geographic areas, and religion arena while the social angle incorporates peoples' connection process.

As a result, interactions among encounters may affect place, as suggested by Low and Altman (1992) and Bernadette et al., (2021). Meanwhile, Tuan's (1977, 1984, 2002) previous research identified disparities between space and place dependent variables. Human involvement with the space substantiates the comprehension of the setting and its qualities that exuded from users' social standards (Said, 2011; Williams & Patterson, 1999).

On this note, a more profound importance of place perceives the deeper meanings of place by various ethnic groups (Morehouse, 2008; Özsoy & Bayram, 2007). Planning, design and management of NOS to accommodate diverse residents in the multiethnic community, according to Altman, et al. (1980) and Sweeney (2004) required the following three elements. The first element is the residents' perception. The second element is the peoples' movement and interaction pattern within the settings. The third element hinges on people's cultural lifestyles and behaviors. Previous studies in the developed countries have reported that perception plays a major role in the examination of meanings and usage of NOS (Kaplan, 1984; Carrol & Alexandris, 1997; Stodolska & Jackson, 1998; Gearin & Kahle, 2006; Burns & Graefe, 2007; Bryne & Wolch, 2009; Low et al., 2006). Thus, human perception of public space, leaned on a three-step process of selection, organization, and interpretation of each identified step affected by cultural diversity.

### 3.1. Third place concept

A wider meaning of public space caught some development of new concepts. While designers and experts have emphasized the need for a deeper understanding of public space, echoing its thirdplace activities, which include small-scale businesses like as marketplaces, bistros, booksellers, and other such establishments (Banerjee, 2001). This 'third place' concept was initially advanced by Oldenburg (1989) who interprets third place settings as a collection of fragments where people spend ample time between home (first place) and work (second place). A third place is regularly visited and acquaintances, neighbors, coworkers, and even complete strangers commune therein. opined that third places focus on the social aspects, and thus a welcoming and comfortable place often time visited.

According to Oldenburg (1989); third places could also be deciphered as a public place that envelops various activities, such as, formal and informal, which surpass the home and work domains. Researchers in leisure activities have explored and affirmed that third places foster social connections and novel entertainment (Glover & Parry, 2008; Mair, 2009). Oldenburg (1989) has noted that community residents are delighted when socializing in third places, and this assists in establishing necessary trust and familiarity amongst citizens.

Treading on the path of Oldenburg (1989) opinion; it should be noted that participation in third place such as marketplace in this study could lead to residents becoming more attached to their local community. Similarly, third place users are bound to gain more friends, help establish trust within the community, and facilitate social norms. Third places are found beyond the home vicinity, the place gathered people with the motive of enjoying each other's company. It equally functions as unique public spaces for social interaction, providing a context for sociability, community building and emotional expressiveness. A third place provides intimate personal ties outside the home and workplace (Oldenburg & Brissett, 1982, p. 280).

Marketplace as a third place in this study is termed as a place where residents and visitors gather together to experience community liveability. Reasons for a third place are not unconnected with its socio-economic importance, by also allowing a sense of commonality among the users such as friends, neighbors, co-workers, and even strangers. Meanwhile, this place attracts newcomers, allows interpersonal interactions, rejuvenation of ideas and feels safe. In this study, marketplace as a third place is affirmed through the experiences being executed every time such as people sitting, talking, playing, and enjoying each other's company. This illustrates the effect of great public space management, a sense of community ownership and control.

In the same vein, this study's conceptual framework rested on Oldenburg (1989); Megalhaes (2010); and Kazmierczak (2013) opinion by enlisting some of the third place's actual characteristics and proper enhancement of people's understanding of public space namely: (i) The place remain a neutral control ground irrespective of the users' regional affiliations; (ii) Users of different socio-economic strata could freely visit; (iii) The activity therein allows free conversation while activities at the setting may be drinking, or exercising, or playing a game; (iv) The space is easily accessible without any restrictions in form of physical, policy, or monetary barriers; (v) The marketplace is a home away from home for either patrons, sellers, artisans, vendors etc; (vi) The place allows recreational activities.

These essential characteristics of third places were explored by seeking respondent's opinions in this study; because they afford unique communication experiences and sociological benefits. The generality of the benefits encapsulates not only community residents, but also the community at large. The third place concept offers stress relief from the everyday demands of both home and work. It provides the feeling of inclusiveness and belonging associated with participating in a group's social activities, without the rigidity of the policy or exclusiveness of club or organization membership.

## 4. Methodology

### 4.1. Study areas

Yorubas dominate the Southwestern Geopolitical District of Nigeria, which lies between longitudes 10 25' E and 60 45' E; latitudes 50 55' N and 90 10' N. Lagos, Ogun, Oyo, Osun, Ekiti, and Ondo are the states that make up the region. The region also includes parts of the states of Kwara, Kogi, and Edo. For the most part, all Yoruba towns and urban areas share the equivalent conventional spatial settlement structure. The Yoruba ethnic groups associated with diverse social as well as rural practices.

Meanwhile, the unit of analysis is residents and visitors comprising three major ethnic groups, which are the Yorubas, the host community in the South-western part, the Ibos who are the settler migrated from the south-central parts of the country. Lastly, the Hausas that itinerant from the Northern part of the country. These are 3 dominant ethnic groups out of over 250 groups, comprising between 60 and 70% of the total population of Nigerians, having a powerful influence on the structure of politics (Blench & Dendo, 2003). This phenomenon sometimes referred to as tripartite politics. The classification was in line with the large administrative divisions of North, West, and East dating back to 1939. Thus, the groups considered in this study are of both genders aged 12 years and above. Studies have established that age groups possessed matured perceptual attributes pertinent to this study's context (Hay, 1998; Yuksel et al., 2010; Kil et al., 2012).

The Igbo are a prominent and ubiquitous group found in nooks and crannies of Nigeria. Igbo are industrious and will engage in any commercial and socio-cultural related activities within the market square (*ahia*) and neighbourhood open space (*obi-emegheohere*). In recent years, the Ibos have become primarily Christian. Before the arrival of missionaries in Nigeria, the Igbos practiced traditional religion, which included the worship of gods and goddesses. After the arrival of missionaries, the majority of the Igbos converted to Christianity. Igbos are pioneers of Nigeria's South-South region, which includes the states of Abia, Anambra, Ebonyi, Enugu, Imo, Delta, and Rivers. According to researchers, in every place outside of Nigeria's eastern region, the Ibo people have constantly become the second most populous ethnic group behind the natives (Okoro Cyprian Friday, 2012). The classes of ethnics are productive and invested with great exchanging and business instinct. Islam religion is being practiced by the Hausas; while their states in the Northern Nigeria cover Sokoto, Katsina, Kano, among others.

Their native tongue is Hausas, which is widely spoken throughout West Africa. Regardless, they learned another dialect, such as Arabic. Farming, animal herding, and crafts such as dyeing, thatching, leatherworking, weaving, and silver smiting are all common occupations for Hausas. The Hausas' way of life and culture has been influenced by their largely Islamic religion. This is reflected in their clothing choices, social interactions, and even architectural design.

The three context analysis towns were located in Nigeria's south-west area. These historic towns are Ijebu-jesa, Iloko, and Ijeda, which were encircled by the states of Ekiti and Ondo. The distance between Ijebu jesa and Iloko township zones is about 2 km, whereas the distance between Ijebu jesa and Ijeda towns is 1.5 km. However, Iloko and Ijeda towns are isolated by simply 1.5 km. Yoruba, Hausas and Ibos are the tenants of the case study regions. These groups patronize the indigenous market. The indigenous markets are purposeful capable of promoting shoppers in urban and rural regions. Two components were ascribed for selecting the marketplace for study, these are: First, the market has been in existence for nearly 10 years. The second factor relied on markets having comparative physical features and qualities in different towns within the South-west locales. Fig. 4 alludes to the pictorial view of the case study regions and marketplace under study, while Figs. 5-7 depicted the neighbourhood base maps.

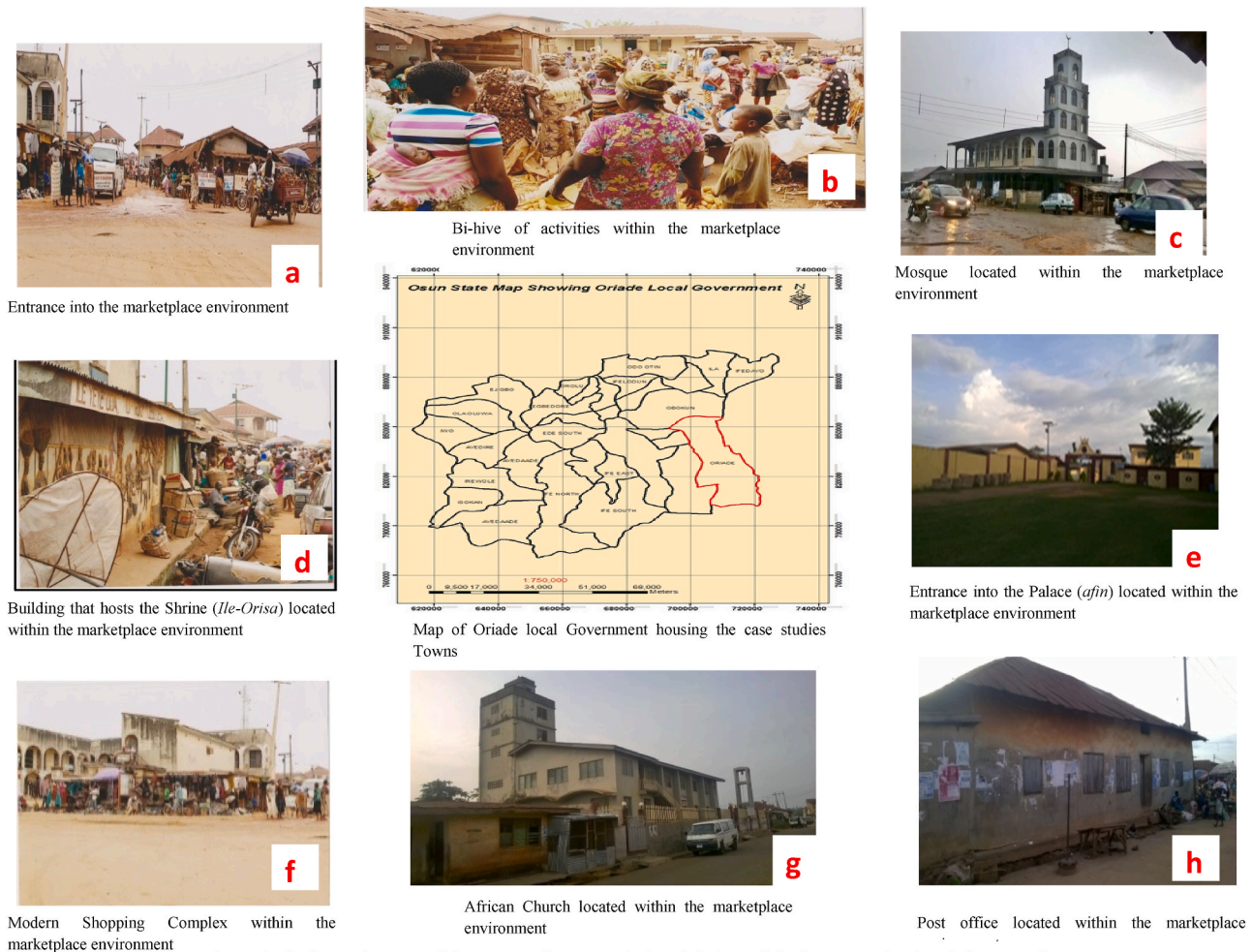


Fig. 4. alludes to the map of the case study area and pictorial view of the important landmark features. Source: Researcher's field work).

#### 4.2. Sampling, Data Gathering and Variables' measurements

Sampling, Data Gathering and Variables' Measurements Stratified random sampling were adopted during the pilot survey and main study as suggested by Mack et al. (2005); Patton (2002) and Cresswell (2014). The questionnaires distribution was done on each market day of the three-neighborhoods with comparative attributes. Distribution periods for the survey questionnaires were in the early morning (7–12 noon) and in the evening (1–6pm) while activities were in top gear. Coordination of the distribution was done by the selected well trained research assistants.

Both quantitative and subjective methodologies utilizing survey questionnaires and participant observation were techniques adopted (Patton, 2002; Mack et al., 2005; Cresswell, 2012). In other words, a mixed-method approach was adopted for this research, because findings from the two approaches could be used to crosscheck one another. The majority of the opinion polls develops were adopted from relevant literatures. The main survey was rebuilt dependent on the information and outcome created from the initial pilot survey. The main section caught data about the respondents' demographic factors. The other part of the survey incorporates measurement items presenting markets' various interpretations. The level of concurrence with the statements were documented using five-point Likert-type scale measurement with "1" being the lowest score ("Strongly disagree") to "5" ("strongly agree") and "3" (neutral).

Similarly, this study embraced focus group interview, which is interpretive in nature, focusing understanding explicit arrangement of

the issue among focus group members in a general quick manner. A diverse stream of research work has embraced qualitative procedures in public space studies (Ho et al., 2005; Krenichyn, 2006; Oluyinka et al., 2018). The essence of the focus group interview in this study is to document participants' opinions on the indigenous market place. Additionally, it allows the quantitative results of the survey to be complimented. Because of the characteristic idea of this study, nomination of the focus group participants were done in conjunction with the district heads of the three major groups in the community.

In the end, 35 potential focus group members were enlisted, representing all three ethnic groups. Although a number of focus group participants were not particularly mentioned in any literatures, it is wise to keep the number of participants to a minimum because large gatherings can look to be bothersome. Members of the enlisted focus group participants' backgrounds include government workers and self-employed clients, market men and women, and landscape experts, among others.

In connection with the measurement of the marketplace interpretation; conceptualization could be in various ways, such as place inclination, implications, and recollections. In the meantime, the place inclination and information is the resultant results of cognitive methodologies, while again, place imagery is depended on the cultural connection to a place. Outstandingly, different ecological implications such as visual, compelling importance, identifying with objective arranged cultural importance and individual importance (Özsoy & Bayram, 2007; Bada & Farhi, 2009; Bada & Guney, 2009). In a similar vein, various implications were attributed to explicit place dependent on people.

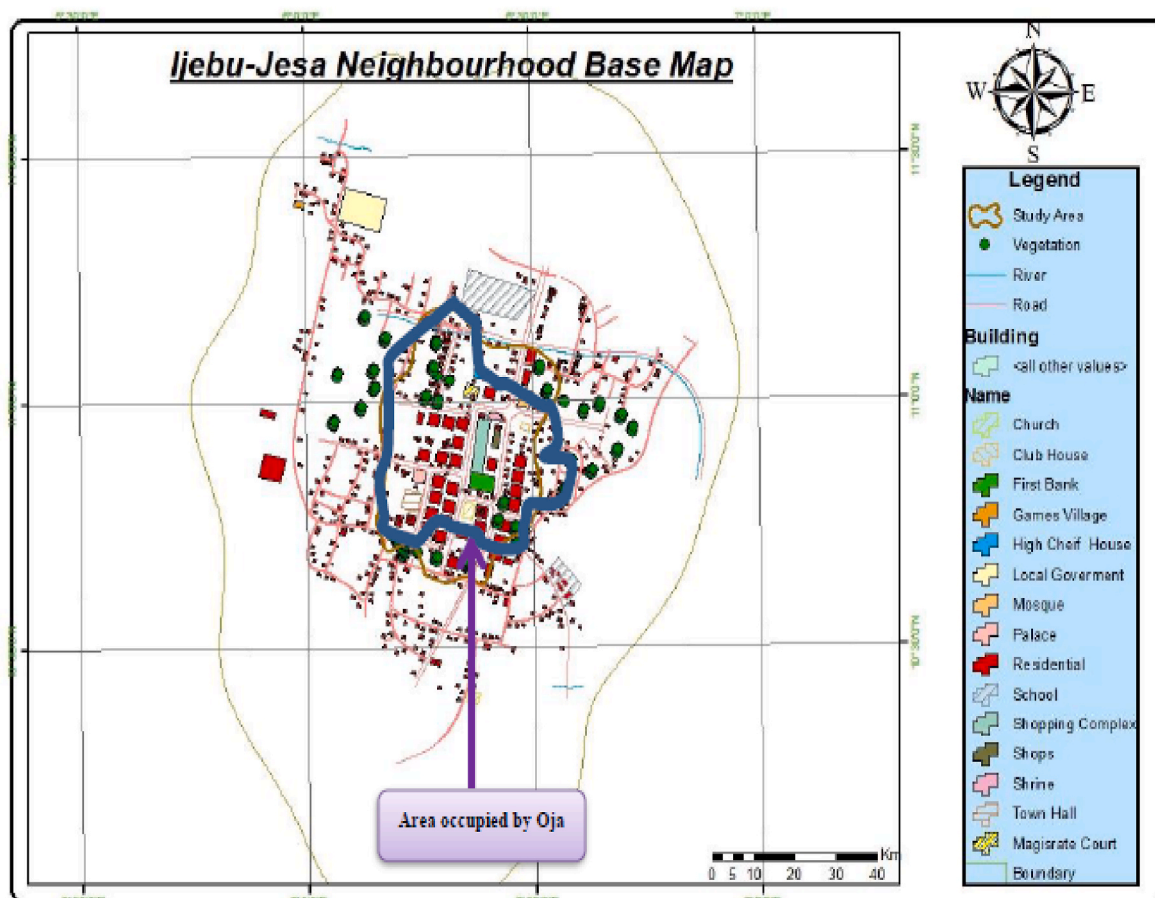


Fig. 5. Ijebu-jesa neighbourhood base map. (Source: Researcher's field work).

To summarize, a large body of research shows that local public space interpretations are expected and activities are initiated through the user's relationship indices. (Table 1 refers). Consequently, the usage attributes of locals could be investigated dependent on people or aggregate recognition drives as persuaded by attachment activities, encounters, and inclusion (Gobster et al., 2007; Gieryn Thomas, 2000; Brown et al., 2003). This is the contribution that is manifested in a person's character, qualities, and needs when combined with the user's personal ideas (Kyle et al., 2004).

#### 4.3. Hypothesis Development

While dwelling on the Hypothesis development, various qualities and attributes are involved. Peoples' social ways of life, frequency of visiting the place, and encounter are the determinants of ascribing connotations. Individuals' views and implications toward location are tied to traits, experience, social and cultural articulation, according to.

In light of the foregoing, it was postulated in this study that the ascribed meaning of market place differs between ethnic groups (H1). In the meantime, the alternative null Hypothesis hypothesize that respondents' attributed meanings of the market place are identical (H1o).

**Hypothesis (H1).** ascribed connotations of market place vary among Yoruba, Hausa, and Igbo's ethnic's strata;

**Null Hypothesis (H1o).** ascribed connotations of the marketplace would not vary among Yoruba, Hausa, and Igbo's ethnic's strata;

**Hypothesis 2 (H2).** exploration, whether marketplace meanings will be related to sociodemographic and visit characteristics;

**Hypothesis 3 (H3).** exploration of relationship between residents'

frequency of visiting marketplace and its impact on its meanings as a third place arena.

#### 5. Quantitative data analysis and result

On-site questionnaires were appropriated to the respondents based on a stratified random sampling that cut across the marketplace at the case study marketplaces at South-west, Nigeria. Stratified random sampling, which requires stratifying a given population before applying random sampling across the stratum was adopted for effective data collection (Mack et al., 2005; Cresswell, 2012). The three-neighbourhood covered by this research work hosted separate periodic markets. Hence, the distribution of questionnaires was done on market days of each of the three community market (markets with similar characteristics) for the whole period of data collection.

Almost (500) questionnaires were appropriated to the respondents, while four hundred and fourteen (N = 414) questionnaires were subsequently assembled for analysis. Fifteen (15) out of the compiled survey were fragmented. Meanwhile, seventeen (17) questionnaires were found to be invalid. In this vein, a total of 382 (N = 382) questionnaires was conducted and analyzed in this fashion for research breakthroughs.

The gender of respondents who utilizes the indigenous market was categorized, and the findings revealed that male respondents made up roughly 49 percent of the total number of 187. Similarly, roughly 171 (44.8 percent) of people are still single, while 5.0 percent are divorced. In the meantime, 21 people (or around 5.5 percent) have not married. There is a preponderance of Yorubas respondents in the study area in 231 (60.5%). The Igbos respondents had a populace of added up to 96 (25.1%). The number of Hausas among the general responders was 55 (14.4 percent). Fig. 8 shows that Ijebu-jesa respondents made up 42.9



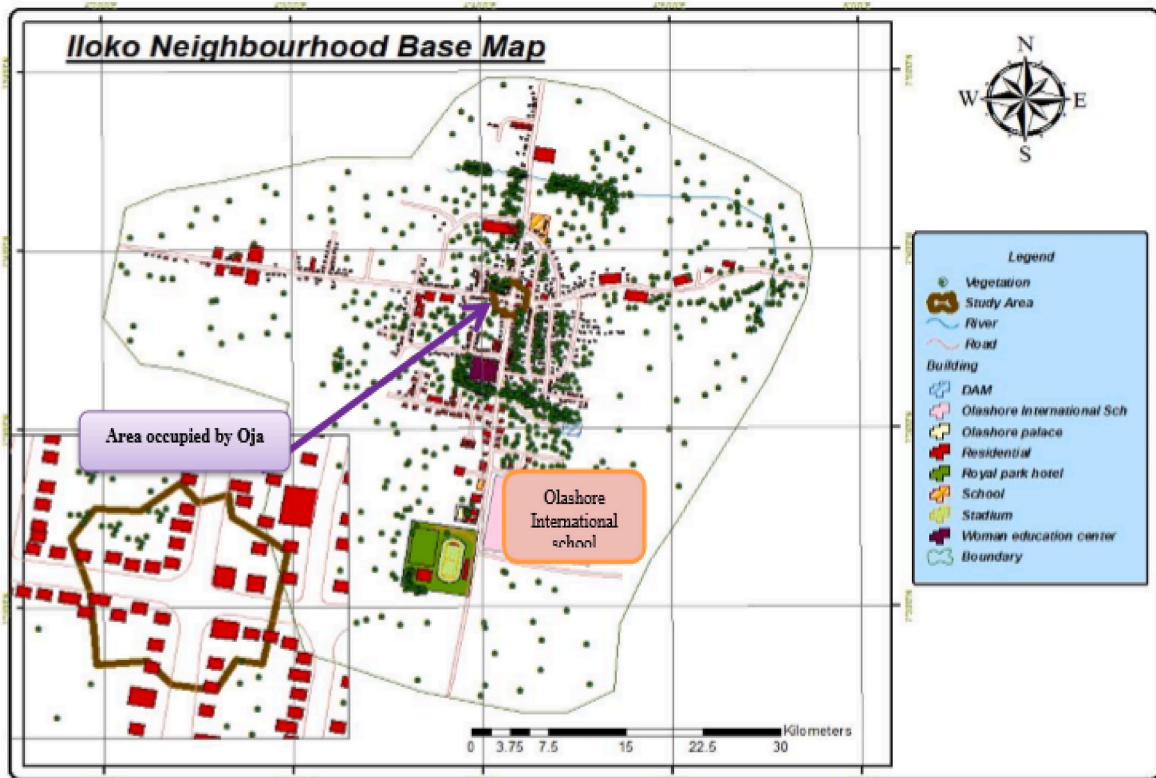


Fig. 6. Iloko neighbourhood base map indicating the location of the traditional market place (Source: Researcher's field work).

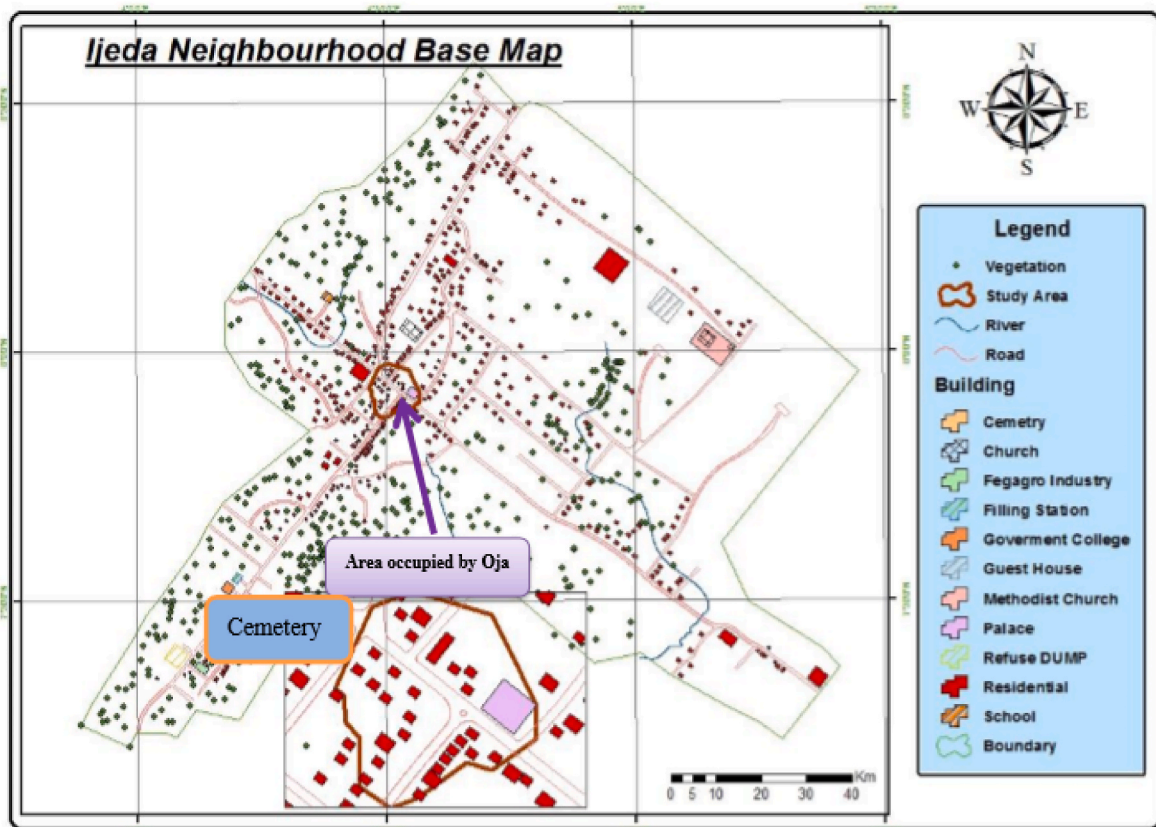


Fig. 7. Ijeda neighbourhood base map indicating the location of the traditional market place (Source: Researcher's field work).

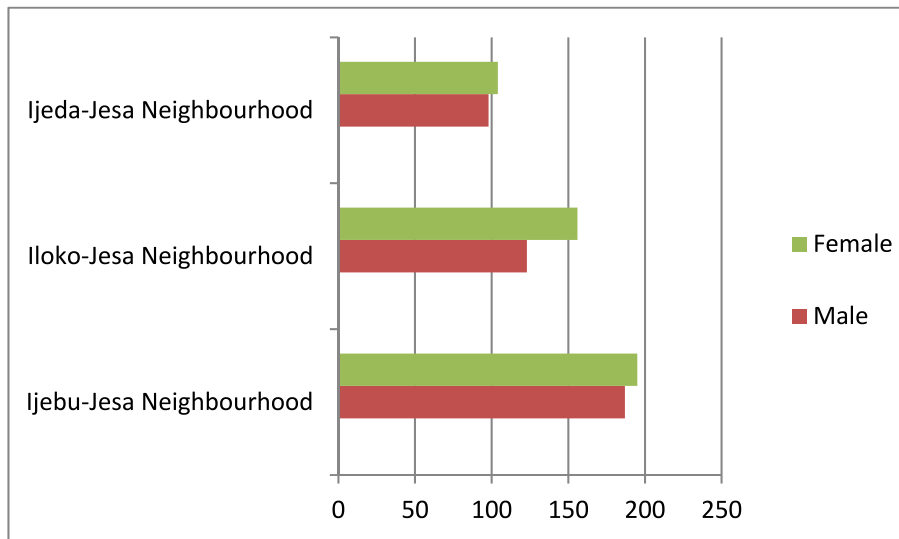


Fig. 8. Respondents' Neighbourhoods affiliations.

percent, Iloko respondents, 31.4 percent, and Ijeda respondents, 25.7 percent of the total population. Respondents' occupational status, households' capacity, educational background, and length of residency are shown in Figs. 9–12 respectively. Meanwhile, respondents' frequency of visiting the marketplace, marital status, and religious affiliations are depicted in Figs. 14 and 15 respectively.

In the long term, one-way analysis of variance (ANOVA) was used to analyze grouped data. The Cronbach's Alpha coefficient ( $\alpha$ ) was conducted on the grouped data reliability of ascribing meanings of the market place. The results revealed a dependable coefficient value of 0.798, which was reasonable given the edge of 0.7. (Anderson & Gerbing, 1998; Ayodele et al., 2016; Solomon et al., 2013). This meant that the measurable information was changed to the standard inner consistency test. In this way, the data from the review poll was arranged for statistical analysis in order to determine the differences in ethnic residents' perceptions of the market place's ascribed meaning (Table 2 refers). Therefore, the outcome of KMO from the factor analysis presented adequate value of 0.780 which avowed the reasonableness and fittingness of the ANOVA analysis. Accordingly, significant at  $p = 0.001$  were gotten for Bartlett's test of sphericity.

Furthermore, the Confirmatory factor analysis was performed on the marketplace meanings constructs (Table 3). The Chi-square ration to its

degree of freedom stood at 2.960 which was a good fit. Root Mean Square Error Of Approximation (RMSEA) = 0.072; Comparative fit Index (CFI) = 0.855; Significant at  $p = 0.001$ . This revealed adequate fitting model and valid constructs (Browne & Cudeck, 1993). Acceptable internal consistency was achieved for all Cronbach's alpha scores as all were above the minimum threshold value of 6.0 (Anderson & Gerbing, 1998; Cortina, 1993). All factors loadings for items ranged from 0.60 to 0.87.

### 5.1. Hypothesis (H1)

Ascribed connotations of market place vary among Yoruba, Hausa, and Igbo's ethnic's strata. Meanwhile, the Null Hypothesis (H1<sub>0</sub>): ascribed connotations of the marketplace would not vary among Yoruba, Hausa, and Igbo's ethnic's strata.

The outcome uncovered a statistically significant difference ( $p < 0.05$ ) between the respondents' implications of indigenous marketplace as far as social (INTP2), aesthetics (INTP3), and cultural Heritage based significance (INTP5), among the three ethnic respondents as shown in Table 4. The respondents' ascribed meaning of indigenous marketplace in connection with social activities showed noteworthy ( $p = 0.05$ ) esteem with result of  $F(2,379) = 4.511$ ,  $p = 0.010$ ; aesthetics,  $F(2,379)$



Fig. 9. Respondents' occupational status.

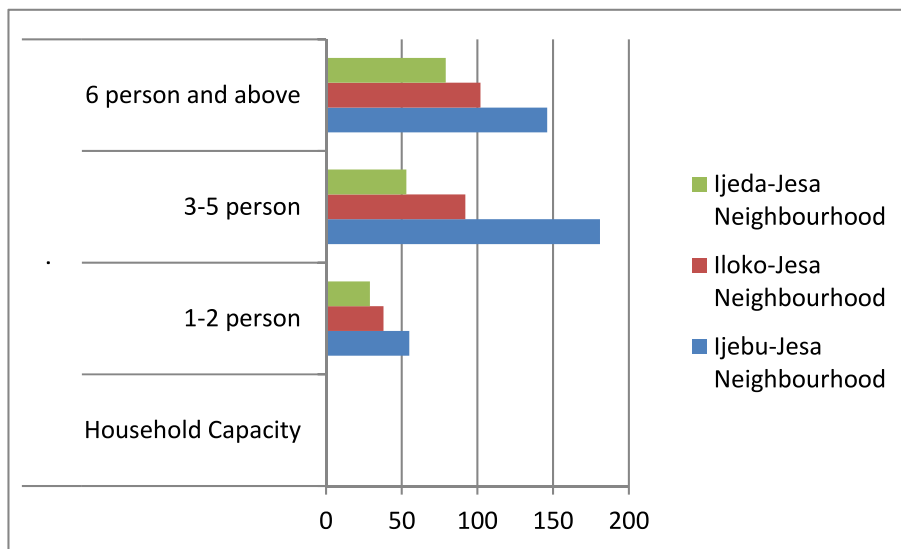


Fig. 10. Respondents' household capacity.

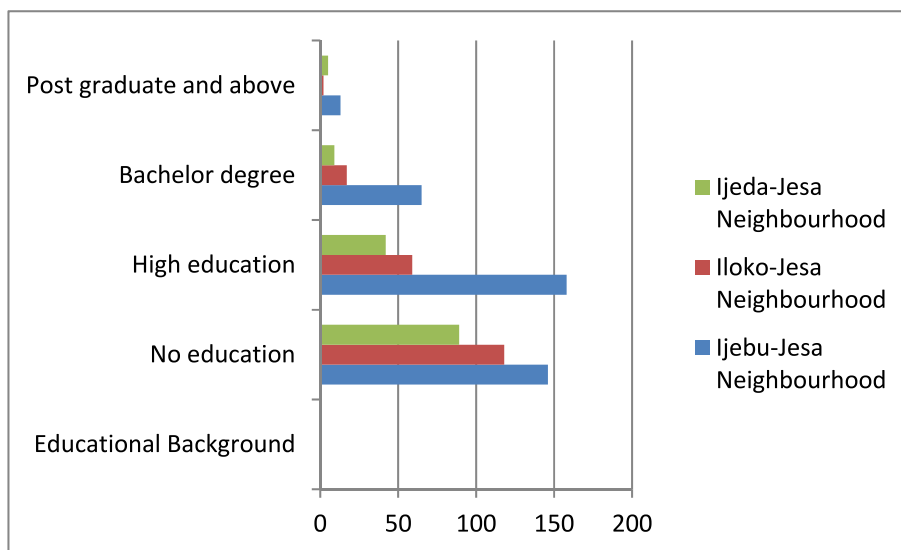


Fig. 11. Respondents' educational background.

= 6.823,  $p = 0.001$ , cultural heritage-based shows,  $F(2, 379) = 31.622$ ,  $p = 0.001$  and third place based interpretation with result of  $F(2, 379) = 4.315$ ,  $p = 0.010$  separately. This outcome demonstrates that ethnic's respondents had contradicted assessments for the three ascribed meanings, hence consolidating Hypothesis 1. Contrarily, insignificant values ( $p = 0.05$ ), was presented in ascribing meaning connoting with the economic interpretation (INTP1) with  $F(2, 379) = 1.841$ ,  $p = 0.157$ ; religious-based exercises (INTP4), with  $F(2, 379) = 1.394$ ,  $p = 0.378$ . This implies that the marketplace in this circumstance stands same among the respondents; accordingly, the Null Hypothesis ( $H_0$ ) was dismissed.

Nonetheless, the average means and standard deviations contrasting the significance of indigenous marketplace among the ethnics' respondents (Yoruba, Hausa, and Igbos) appeared in Table 5. The results suggest that the average mean for social meaning (INTP2) increased from 2.86 to 3.37. The average mean value of 2.5–3.04 for aesthetics (INTP3) was the most notable. In the meantime, when compared to other interpretations (INTP2 and INTP3) among the three ethnics' respondents, the cultural heritage based interpretation (INTP5) displays an average mean of 2.6–4.8, which is the most notable.

The Post Hoc Test was used to examine the group mean differences across the components, and it was discovered that Yoruba respondents had the most significant mean difference in social interpretation (INTP2), with 0.483 ( $p = 0.015$ ), while Hausa respondents had a similar mean difference. The Igbos had a mean difference of zero. According to the aesthetics linked meaning, the significant mean difference seen by the Yoruba was 0.594 ( $p = 0.001$ ), while the Igbos exhibited the corresponding most significant mean difference (INTP3) for the sake of cultural heritage. For third place meaning (INTP6) significant mean difference shows Yoruba and Igbo has same value 2.22 ( $p = 0.001$ ) which also higher than Hausa 2.60 ( $p = 0.001$ ). The respondents' viewpoints on economic (INTP1) and religious (INTP4) consequences are a special instance, with no substantial means difference across the three ethnic groups.

### 5.2. Hypothesis (H2)

Whether marketplace meanings will be related to sociodemographic and visit characteristics. The sociodemographic characteristics include gender, age, education, while the visits characteristics incorporate daily

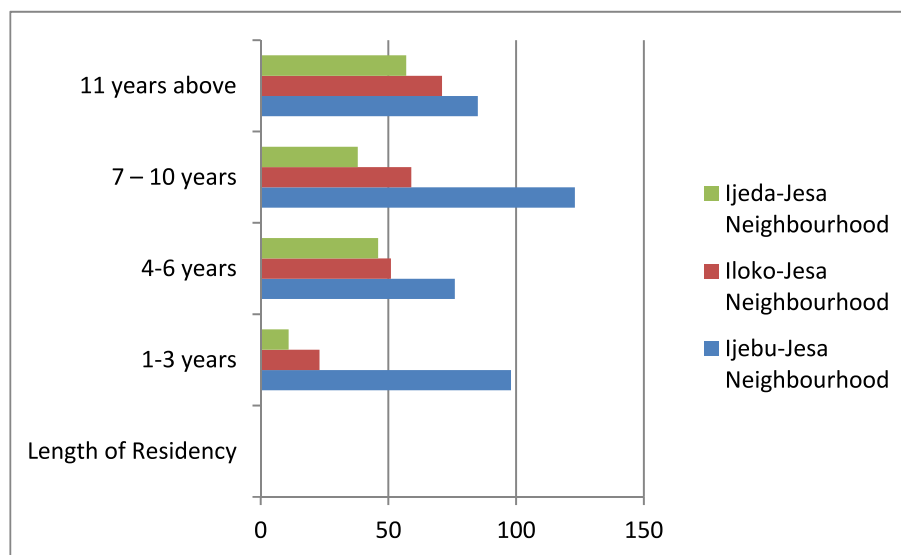


Fig. 12. Respondents' length of residency.

Table 2  
Reliabilities results.

Item-Total Statistics						
Interpretation	Codes	Possibility of Scale Mean Items	Scale Variance	Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha
Economic Interpretation	INTP1	12.900	15.908	.567	.427	.739
Social Interpretation	INTP2	12.5611	12.780	.678	.489	.798
Aesthetics Interpretation	INTP3	11.5498	12.148	.723	.749	.723
Religious Interpretation	INTP4	12.770	12.986	.789	.678	.796
Cultural Interpretation	INTP5	12.6490	12.893	.729	.732	.865
Third place Interpretation	INTP6	12.2470	12.713	.713	.771	.720
6 -Items						
Cronbach's Alpha = 0.798						

and periodically (monthly, or yearly). Table 6 indicates a significant correlation ( $p < 0.01$ ) between the marketplace meanings, respondents' socio-demographics and frequency of visiting marketplace. Therefore, the output of the results indicates that the various meanings of the marketplace are determined by the socio-demographics, and frequency of visits the marketplace.

### 5.3. Hypothesis 3 (H3)

Exploring the relationship between residents' frequency of visiting marketplace could impact on its meanings as a third place. Table 7 shown that a positive correlations exists between the residents' frequency of visiting the marketplace and the various third place meanings such as eat, drink, and talk ( $r = 0.803^{**}$ ,  $p < 0.01$ ); organized activity ( $r = 0.713^{**}$ ,  $p < 0.01$ ); outside venues ( $r = 0.825^{**}$ ,  $p < 0.01$ ); and commercial venues  $r = 0.763^{**}$ ,  $p < 0.01$ ). Overall, all these third place indices of marketplace have a strong relationship with the residents' frequency of visiting marketplace.

## 6. Qualitative data analysis and result

The manual selective coding based on the themes excerpt from the Nvivo grouping provides the summary of the consensus decision extract for each of the ethnics as hinged by the focus group semi-structured questionnaires. The demographic result of the focus group's participants at the workshop that consisted of 35 participants is shown in Fig. 16. However, a summary of the themes decision extract was presented in Table 8.

The ethnics' opinions on the numerous meanings given to the indigenous market place were revealed as a result of the focus group discussion. In any case, the outcome matched the quantitative investigation's findings. The cultural and heritage significance themes emerge many times in the general agreement of the three ethnic groups, as outlined in the themes' presence portion of the decision extract. Following that were aesthetic significance and social relevance, both of which appeared many times. Meanwhile, economics and religion-related interpretations had the fewest themes, with each theme appearing many times. Public spaces, such as indigenous markets, are designed to facilitate peoples' movement and serve as a hub for a variety of activities. The indigenous market as a heritage zone, physical aspects, traditional activities, and spatial configuration are factors well appreciated by the users.

## 7. Discussion

### 7.1. Indigenous marketplace in tandem with deeper meanings

This current research has enriched readers' knowledge of deep meanings associated with the indigenous market as against the common meanings alluded in Nigeria setting. The tested Hypothesis (H1) investigating the users' ascribed meaning of the marketplace would differ among the three ethnics is affirmed. The outcome uncovered different views on the marketplace by the Yoruba, Hausa, and Ibos in the followings: First, the ethnics' recognitions were because of differing particular activities occurred in the marketplace. Second, the meanings could be linked to the ethnics sociocultural backgrounds, morals, beliefs,

**Table 3**  
Confirmatory factor analysis of marketplace meaning items.

<sup>a</sup> Variables	(α)	(λ)	t = value	mean	SD
1.0 Economic meanings	.78			4.26	
Place to sell and buy		.87	10.30	4.33	.72
Place to lean trades		.81	10.10	4.14	.73
Place to meet consumer demand		.82	11.02	4.31	.69
2.0 Social meanings	.75			3.26	
Place for romance/dating		.78	9.81	4.12	.61
Place for friendship		.76	9.56	3.41	.64
Place for recreation/play games		.79	9.91	3.01	.65
Place for political meetings		.75	9.00	3.02	.60
3.0 Aesthetic meanings	.85			4.16	
Place of good sanitations/hygiene		.69	.87	4.11	1.12
Place well planned		.61	.81	4.22	1.17
Place with good facilities and amenities		.66	.84	4.23	1.16
Place with comfort		.65	.86	4.00	1.15
Place that stimulate neighbourhood vitality		.66	.80	4.10	1.13
4.0 Religious meanings	.65			4.20	
Place of worship for Christian		.69	.77	4.11	8.14
Place of worship for Muslim		.67	.78	4.05	8.11
Place of worship for the traditionalist		.64	.72	4.31	8.16
5.0 Cultural meanings	.69			4.99	
Place for selling traditional items/foods/drinks		.71	.61	4.41	5.31
Place for traditional festivals		.74	.60	4.52	5.41
Place that hosts shrines		.72	.67	4.17	5.22
6.0 Third place Meanings	.70			4.42	
Place that is neutral		.63	10.11	4.34	.67
Place with free accessibility		.60	10.12	4.04	.63
Place for eating and drinking		.65	11.00	4.05	.64
Place for congregation		.62	10.20	4.61	.66
Place for individual and collective benefits		.64	11.10	4.22	.69

<sup>a</sup> Items were measured on a 5 Likert scale where 1 = strongly disagree, “2” meant for “Disagree”, 3 = neutral, “4” meant for “Agree”, and 5 = strongly agree. Fit index =  $\chi^2/df$  = 2.960. Root Mean Square Error Of Approximation (RMSEA) = 0.072; Comparative fit Index (CFI) = 0.855. Significant at  $p \leq 0.001$ .

**Table 4**  
Summary of one way-analysis of variance.

<sup>a</sup> Variables		df	F	Sig.
INTP1:Economic interpretation	Between Groups	2	1.841	.157
	Within Groups	379		
	Total	381		
INTP2:Social interpretation	Between Groups	2	4.511	.010
	Within Groups	379		
	Total	381		
INTP3: Aesthetics interpretation	Between Groups	2	6.823	.001
	Within Groups	379		
	Total	381		
INTP4:Religious interpretation	Between Groups	2	1.394	.378
	Within Groups	379		
	Total	381		
INTP5: cultural heritage interpretation	Between Groups	2	31.622	.001
	Within Groups	379		
	Total	381		
INTP6: Third place interpretation	Between Groups	2	4.315	.001
	Within Groups	379		
	Total	381		

and characteristics. In countries such as Malaysia, Poland, Canada, and Sweden, it was unequivocally established that diverse recognition and interpretations exist due to differences in people’s way of life (Gustafon,

**Table 5**  
Average means and standard deviations in comparing the indigenous marketplace meanings among the three ethnics.

<sup>a</sup> Interpretations variables		N	Mean	Std. Deviation
INTP1:Economic interpretation	Yoruba	206	1.7312	.84877
	Igbos	101	1.6336	.60066
	Hausas	75	1.8857	1.08514
	Total	382	1.8535	.83091
INTP2:Social interpretation	Yoruba	206	3.3744	1.44800
	Igbos	101	2.9801	.92952
	Hausas	75	2.8610	1.80131
	Total	382	3.0819	1.38425
INTP3: Aesthetics interpretation	Yoruba	206	3.0471	1.36797
	Igbos	101	2.5270	.98444
	Hausas	75	2.8400	1.72575
	Total	382	2.8872	1.33309
INTP4:Religious interpretation	Yoruba	206	2.5501	1.09760
	Igbos	101	2.6131	1.08910
	Hausas	75	2.0077	1.10856
	Total	382	2.7882	1.04345
INTP5: cultural interpretation	Yoruba	206	4.8619	.76478
	Igbos	101	2.2288	1.17854
	Hausas	75	2.6071	.496706
	Total	382	3.8935	1.45879
INTP6: Third place interpretation	Yoruba	206	4.8619	.76478
	Igbos	101	2.2288	1.17854
	Hausas	75	2.6071	.496706
	Total	382	3.8935	1.45879

**Table 6**  
Correlations between the marketplace meanings with sociodemographic and frequency of visiting marketplace.

	<sup>a</sup> Factors	Socio-demographic			Frequency of Visit marketplace		
		Pearson correlation coefficient (2-tailed)	r =	df =	p =	r =	df =
1	Economic interpretation	0.01	382	0.000 <sup>a</sup>	0.01	342	0.000 <sup>a</sup>
2	Social interpretation	0.12	382	0.85	0.12	342	0.001 <sup>a</sup>
3	Aesthetics interpretation	0.11	382	0.61	0.14	342	0.003 <sup>a</sup>
4	Religious interpretation	0.14	382	0.53	0.13	342	0.002 <sup>a</sup>
5	Cultural heritage interpretation	0.11	382	0.001 <sup>a</sup>	0.11	342	0.001 <sup>a</sup>
6	Third place interpretation	0.13	382	0.002 <sup>a</sup>	0.13	342	0.002 <sup>a</sup>

<sup>a</sup> Correlation is significant at the 0.01 level (2-tailed).

2009; Lewicka, 2010; Halpenny, 2010; Agboola et al., 2021). Notably, this study found that the activities in the indigenous market, as well as individual perceptual characteristics, resulted in diverse connotations, which led to people’s connection. For example, economic significance is hinged on trading activities and visit to the market. Also, religious interpretations attributed on individuals’ contribution in organized conventional and cultural activities, for example, Egungun celebration, *iwuye* festival and other celebrations have been a pointer to residents’ understandings of indigenous market.

A dissenting viewpoint was expressed through social, aesthetic, and cultural heritage values. The Yoruba and Hausa attached social importance to indigenous markets, indicating that they might serve as social gathering places for family members, companions, and friends. In this way, the indigenous market serves as a communal gathering place. The communication between visitors and locals, because Igbos were more entrepreneurial and innovative than their partners, they were discouraged from participating in indigenous market social activities. The Igbos as enterprising and enriched with great business impulse, and along these lines appears not to join any qualities to social related exercises occurring in the market. Essentially, related social essentialness values of the market incorporate as an arena for romance, dating, and trade of ideas. Unequivocally, courtship and dating into the market related to a situation where single parents (separated from people) and adolescents

**Table 7**

The correlations between the time residents' frequency of visiting marketplace and its third place meanings.

Dependent Variable		Third place Indices of Marketplace			
		Eat, Drink and talk	Organized Activity	Outside venues	Commercial venues
Residents' Frequency of Visiting Marketplace	Pearson Correlations	0.803 <sup>a</sup>	0.713 <sup>a</sup>	0.825 <sup>a</sup>	0.763 <sup>a</sup>
	Sig. (2-tailed)	0.000	0.000	0.000	0.000
	N	382	382	382	382

<sup>a</sup> Correlation is significant at the 0.01 level (2-tailed).

**Table 8**

Summary of the focus group decision extract (n = 35).

Focus group research questions variables	Focus group extract	Themes appearance in participant's consensus decision excerpt	Findings/ domain
Economic interpretation	<i>"Neighbourhood market is a place that allows us to do our "buying and selling" of our goods and service".</i>	7 times in the excerpt	Marketplace affords economic related activities
Social interpretation	<i>We "meet our friends and relatives in the market. At times our children often time play together whenever we send them to the marketplace. We at times "relaxed" at the market. Is a meeting arena for community resident's discussions"</i>	6 times in the excerpt	Marketplace affords social related activities
Aesthetics interpretation	<i>"the market is somehow appealing, if not good we would not be going there for shopping, anyway, it needs to be improved upon to be more pleasing and conducive like the planting of trees in the market area.</i>	8 times in the excerpt	Marketplace affords aesthetic related activities
Religious interpretation	<i>"Our central mosque is there for "prayer". The open crusade programme of our "church" occurs there often times"</i>	5 times in the excerpt	Marketplace affords religious related activities
Cultural heritage interpretation	<i>"The yearly "traditional festival" occurs at the ojubo-orisa (shrine) located in the twice in a year. So, we like to always witness the cultural ceremony during which the deities are appeased. The market square was inherited from our forefathers .... it forms parts of our heritage; therefore, we have to visit the place often time"</i>	7times in the excerpt	Marketplace affords cultural related activities
Third place interpretation	<i>"The place allows us to interact ....often time we play, dance, and discuss whenever we are in the marketplace. It is a place away from our home. We like the place".</i>	7 times in the excerpt	Marketplace affords third place related activities

that are prepared for marriage routinely visits; looking for planned accomplices.

The visit was placed in two ways: (i) on a regular basis and (ii) on a periodic basis. Considerations on political issues and particular issues that occur among older groups during a public and private gathering reveal how they react to the indigenous market as a relaxing place. According to the observations, the indigenous market's territory housed clubhouse structures that provided open-air game zones for both young and old people. An extract from the participants' observation results, the different entertainment joints referenced are regularly jam-pressed by patrons after 5 p.m. when public service staffs have come back from their duty posts. Various types of recreational exercises in the market often improve the users' mental perspective and prosperity.

**7.2. Marketplace meanings in relation to users' sociodemographic and visit characteristics**

A public space such as market affords diverse interactions among diverse groups of people with various socio-economic backgrounds of residents' leads to creating a vista in order to accomplish a vast range of socio-cultural and physical needs (Özsoy & Bayram, 2007). The meanings ascribed to marketplace depends on the users' socio-demographics such as age, ethnicity, income groups, and religious affiliations which is in line with the similar place studies (Kellert, 1996; Williams & Patterson, 1999; Hidalgo & Hernandez, 2001; Kil et al., 2012; Kyle, Bricker, Graefe, & Wickham, 2004).

Place meanings were equally buttressed by the frequency of visiting the place and length of associations with the place. This is in accordance with the past place studies of Hammitt et al., 2006; Kil et al., 2012; Moore & Graefe, 1994). This study's findings have shown that larger proportions of users often time visit the marketplace (Fig. 13), which affirmed the various meanings ascribed. The meanings of marketplace in this study were corroborated by the study of Ali (2004); Ali (2014) and Kelley (2008) as a place hosting political, economic and cultural needs, and a place of rituals and ceremonies.

**7.3. Marketplace meanings As A third place: impact of users' frequent visitation**

This study has affirmed that residents' frequency of visiting marketplace impacted positively on diverse meanings ascribed as a third place. The various third place meanings such as eat, drink, and talk; organized activity; outside venues and as commercial venues have a strong relationship with the residents' frequency of visiting marketplace. Eating, drinking and talk are social character of a third place in this study. In other words, these activities are commonly associated with relaxation at regular schedule in the marketplace. These actions are affirmed by the presence of bars, clubs houses, and canteen situated within the market environment. The influx of people at various times of the day has shown the significance in this regard.

There were palm wine drinking joints at various parts that allows frequent socialization. These also corroborate the recreation activities within the marketplace. This combination of food and social activity supported by outdoor seating made people stay longer on the street. Thus, leisure opportunity in third place offers individual and communal benefits. Organized activities such as trading in different items in the

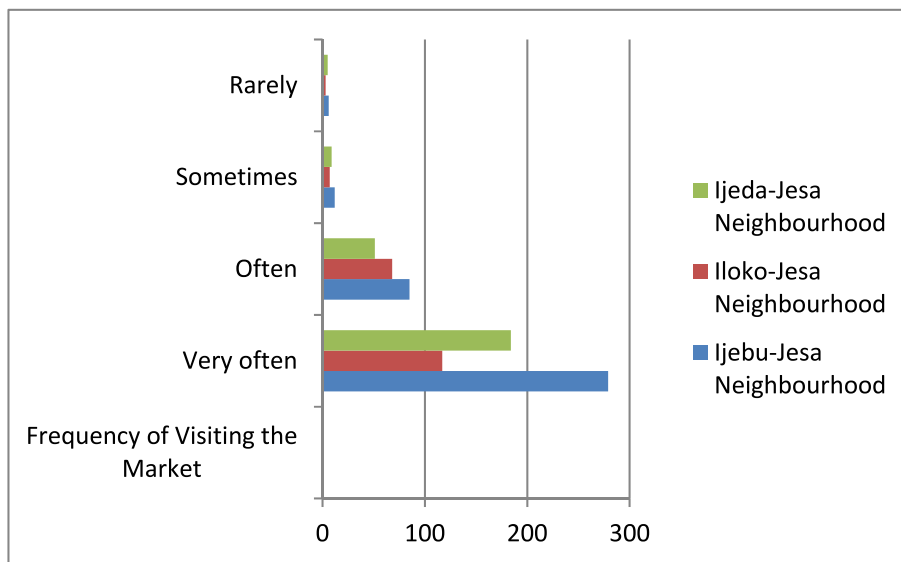


Fig. 13. Respondents frequency of visiting the marketplace.

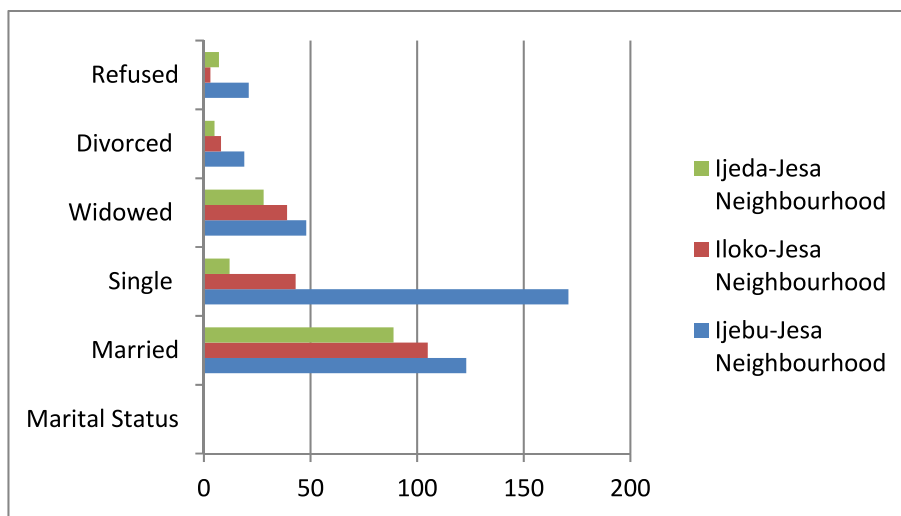


Fig. 14. Respondents marital status.

marketplace are acknowledged as a third place. These activities are coupled with conversation during bargaining which involved both the patrons and the sellers.

Marketplace as a third place has regulars and non-regulars that are accessible to the community, and conversation remains the main activity. This place helps address the problems of antisocial behaviors that is prevalent in suburban developments (Duany et al., 2000; Putnam, 2000). It's worth noting that such activities are frequently started not just in the marketplace, but also in the surrounding neighborhoods where people pass through on their way to the town hall and the palace.

Activities within the marketplace as revealed by Symanski (1973) and Adejumo et al. (2012) are in two folds namely: (i) normal daily routine and (ii) periodic. Place outside the home is another characteristic of Third places. The marketplace is a home away from home (Oldenburg, 1989). To support this claim, users of the marketplace are rooted to the third place because conversations occur with the familiar faces which showcase a sense of possession. Marketplace as a commercial center acknowledges the third place characteristics. The economic functions of marketplace are in terms of local exchange, internal trade and central place functions (Adejumo et al., 2012; Ogeah & Omofonmwan, 2013).

The socio-economic and recreational activities occur on market days, while festive, cultural, traditional and religious activities happen periodically. Summary of cultural, traditional and religious activities according to Adejumo et al., 2012, includes: (i) activities along the routes and road linkages to marketplace (ii) cult related activities which at times relates to the announcement of the King's demise, (iii) activities relating to the appeasement of the market deities that generally believed are residing permanently within and around the marketplace.

**8. Conclusion and recommendation**

This study attests to the significance of marketplace on the premise that its planning, management, and design could contribute to rural quality developments and improved social sustainability as supported by a similar study by Lofti and Koohsari (2009). There is a need for the provision of appropriate facilities such as sidewalks, broad passages, enough parking space and adequate security in the marketplace, which could then have positive impacts on the residents' well-being (Davidson & Cotter, 1991; Dempsey, 2009). The potential contribution of adequately planned marketplace could impact positively on the life of its users as corroborated by Massam (2002).

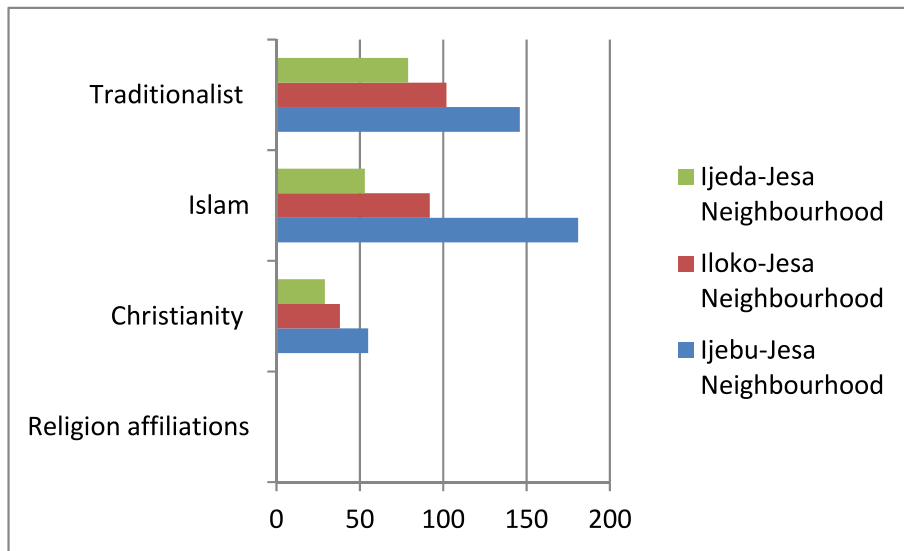


Fig. 15. Respondents religious affiliations.

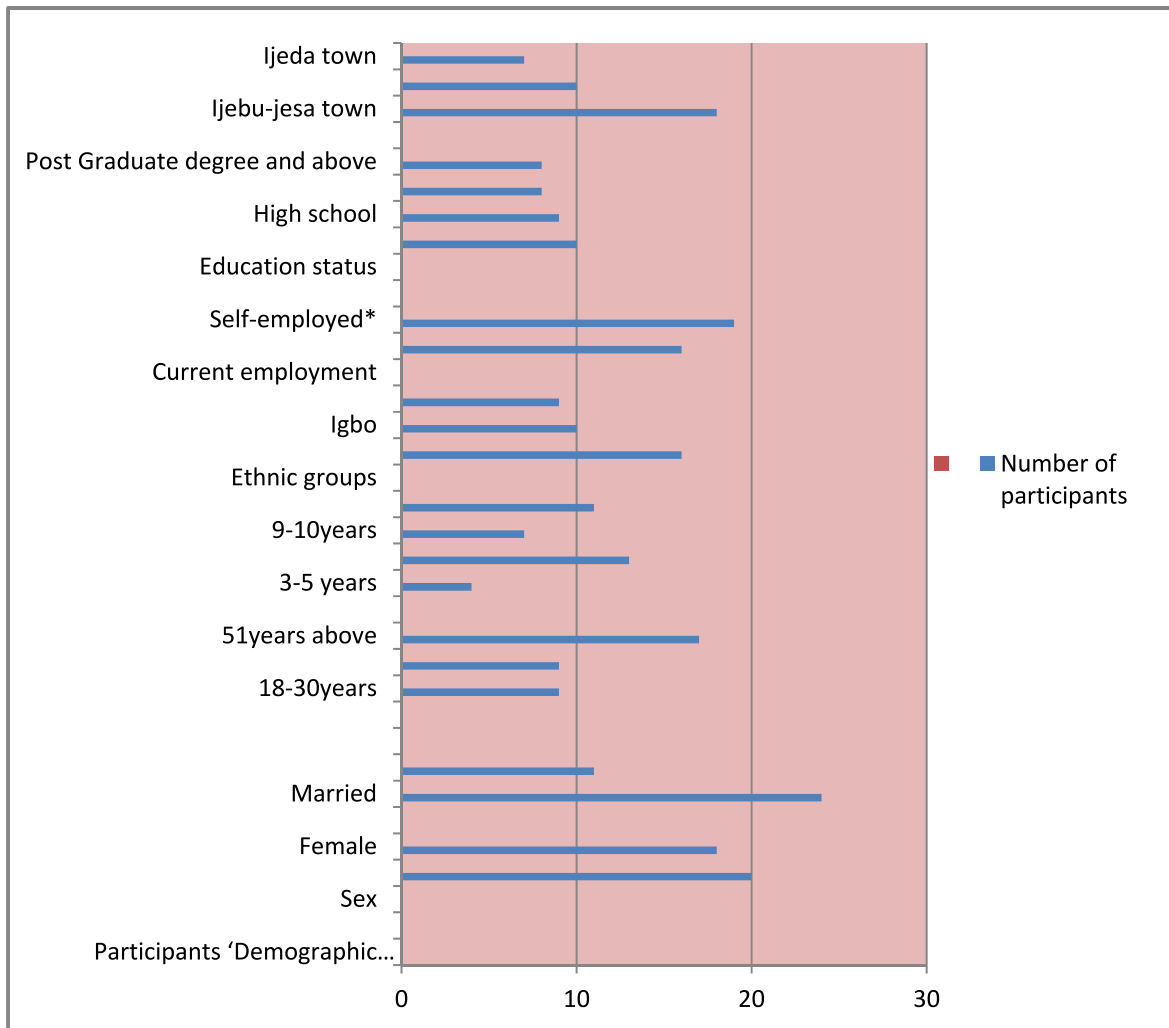


Fig. 16. Focus group participants' profile.



Therefore, comprehension of people's perception of marketplace could help with better re-planning and management to meet users' satisfaction. This study's finding concurs to Oldenburg (1989) and White (1999) assertions that third place participation could foster social connections, or help develop a connection to the community. Similarly, this study's is in agreement with the Jeffres, Bracken, et al. (2009) opinion that third place participation and perceived availability of third places had a positive impact on quality of life.

The current findings add substantially to a growing body of literatures on the conceptualization of Nigerians' understanding of indigenous market apart from its usual economic interpretation. In Nigeria, the various meanings provided by the Yoruba, Hausa, and Ibos served as a reminder that market is a local generator. According to this research, the indigenous market is a historic site, a social gathering place, and a charming traditional furnished location. Another noteworthy significance is that indigenous markets serve as a "third place" that provides people with amazing opportunities outside of their comfort homes.

In Nigeria, the indigenous market place is a people's place because of the following vital factors: first, tolerance is required during interactions in an indigenous market place. This was mirrored in the benefits given to various ethnic groups throughout trading operations and administrations. Second, the value of the indigenous market is manifested through user encounters and memories shared during recreational activities. Third, the significance of the indigenous market place's centrality was determined by the enhancement of users' feelings of togetherness through participation in network activities and affiliations.

In the aftermath of working hours, the fourth relied on the local market place as a morale lift. This shows that the indigenous market-place is viewed as a location where a variety of needs can be met. In view of the above, this study's findings have affirmed the tremendous uniqueness of indigenous market in Nigeria rural environment. The diverse interpretations of the users' social and physical relationships. The connotations of the indigenous market are determined by the way it is provided and used. It could be presented that indigenous market place in Nigerian neighbourhoods has diverse implications; as it welcomes individuals for various uses and provision thus a common ground. The discoveries are in concurrence with the assessment of Carr et al. (1992) that expressed that open space resembles a state whereupon the community life vested. It could be contended that the market as an open space in the local area where individuals' personal satisfaction and active living is hinged (Beck, 2009; ICMA, 2005).

The indigenous market place as a public space is interlaced with everyday activities and is identified by the nature of everyday public activity of users. As it were, indigenous market places not only a physical space as well as the social and mental dimensions. Focusing on the Sustainable Development Goals (SDG) #11's targets, in which the blueprint aimed at achieving a better and more sustainable future for all, this study, therefore, presented the need to achieve a better marketplace for residents' safe, resilient and sustainable to the Built Environment. It is therefore suggested that the design of the physical condition of indigenous markets ought to consider a superior arrangement of social communication through its utilization.

The evidence from this study suggests that the three tiers of government in Nigeria need to fittingly manage and control activities in the markets. These will guarantee the upgrade of value, needs, goal, and enthusiasm of various markets' users. At this end, it is advocated in this study that the planning and management of indigenous involve concerted impetus of the users, the organizers, and administrators.

## References

- Abu-Ghazze, T. M. (1996). Reclaiming public space: The ecology of neighbourhood open spaces in the town of abu-nuseir, Jordan. *Landscape and Urban Planning*, 36, 197–216. [https://doi.org/10.1016/S0169-2046\(96\)00343-X](https://doi.org/10.1016/S0169-2046(96)00343-X)
- Adalemo, A. I. (1979). Small Urban Centres in Nigeria's Development Strategy; the role of rural market centres, small urban centres in rural development in Africa. *African Studies*, 1, 128–130.
- Adejumo, T., Okedele, N., & Adebamowo, M. (2012). Symbolism in the conceptualization of contemporary Yoruba city central business district urban design. *Architecture and Urban design proceedings*, 3, 967–976.
- Adinyira, E., Hasselt, H., & De Wal, E. (2017). Building a resilient market place in Africa: A case for stakeholder participation. In *ICIDA 2017-6th international conference on infrastructure development in Africa. 12-14 april 2017*. Ghana: KNUST. Kumasi.
- Agboola, O. P. (2016c). *Rural sense of community of oja in Nigeria*. Unpublished Ph.D. Thesis Submitted to Universiti Teknologi Malaysia.
- Agboola, O. P., Agboola, M. A., Zakka, S. D., & Adekiya, S. I. (2021). Users' evaluation of public parks' quality and utilization pattern: A comparative study in South-western Nigeria. *International Multilingual Journal of Science and Technology (IMJST)*, 6(2), 2465–2473. ISSN: 2528-9810 <https://imjst.org/>.
- Agboola, O. P., Azizul, M. F., Rasidi, M. H., & Said, I. (2018a). The cultural sustainability of traditional market place in Africa: A new research agenda. *Journal of Rural Studies*, 62, 87–106. <https://doi.org/10.1016/j.jrurstud.2018.07.001>. ISSN 0743-0167 <https://www.sciencedirect.com/science/article/pii/S0743016718301165>.
- Agboola, O. P., & Oluyinka, S. (2019). Perceptions of ethnic residents' satisfaction: A quest towards the sustainable development of public space in Nigeria, 2019 *International Journal on Hydropower and Dams*, 5(1), 66–82. Available online: 22 Feb 2019 <https://www.inderscience.com/info/inarticle.php?artid=98050>.
- Agboola, O. P., & Rasidi, M. H. (2018b). 'Residents' socio-cultural experiences and effects on neighborhood public space in Nigeria'. *International Journal of Sustainable Society*, 10(2), 123–139. <https://doi.org/10.1504/IJSSOC.2018.094499>. <https://www.inderscience.com>
- Agboola, O. P., Rasidi, M. H., & Said, I. (2014). Neighbourhood open space's attachment and utilization characteristics among the ethnic groups in the rural community of South-west, Nigeria. In *1st conference proceedings of international alliance for sustainable urbanization and regeneration*. Kashiwa, Japan: Sustainable Society as our Challenge", 24th-27th October.
- Agboola, O. P., Rasidi, M. H., & Said, I. (2016a). Challenges in sharing neighbourhood open space among residents in South-west, Nigeria. *International Journal of Multidisciplinary Academic Research*, 4(2), 34–49. ISSN 2309-3218.
- Agboola, O. P., Rasidi, M. H., & Said, I. (2016b). Residents' contribution towards improving physical quality of neighbourhood open spaces in a multi-cultural community of Nigeria. *Journal of Advanced Research in Social and Behavioural Sciences*, 2(1), 75–92.
- Agboola, O. P., Rasidi, M. H., & Said, I. (2017a). The influence of open space utilization on residents' attachment to the community: A case study of the rural market square in South-west Nigeria. *International Journal of Architectural Research: ArchNet-IJAR [Online]*, 11.1, 44–66. Web. 8 Apr. 2017 <http://www.archnet-ijar.net/index.php/IJAR/issue/view/38>.
- Agboola, O. P., Rasidi, M. H., & Said, I. (2017c). Adolescents' sense of community and involvement in playground activities: Panacea to ameliorate social vices and delinquencies. *International Journal Of Built Environment And Sustainability*, 4(2), 81–92. <https://doi.org/10.11113/ijbes.v4.n2.179>
- Agboola, O. P., Rasidi, M. H., Said, I., Zakka, S. D., & Shuaibu, A. W. (2017b). Investigating ethnic residents' satisfaction within neighbourhood open space towards achieving appropriate improvements in South-west Nigeria. *Journal of Applied Sciences in Environmental Sanitation*, 3(8), 43–53. e-ISSN 2360-8013 [https://www.jases.org/wp-content/uploads/2017/08/EES\\_005-3.pdf](https://www.jases.org/wp-content/uploads/2017/08/EES_005-3.pdf).
- Agboola, O. P., Zango, M. S., & Zakka, S. M. (2015). Towards sustainability of open space's planning and management in Nigeria: Roles of science and technology. *Journal Teknologi*, 27(14), 51–56.
- Akwanya, A. (2014). Nigeria: Of ethnic diversity and coexistence. Conference: Pope john Paul II memorial lecture series. At *Pope John Paul II Major Seminary, Okpuno Awka, Anambra State*, 9. <https://doi.org/10.13140/2.1.3245.8564>. April 2014.
- Ali. (2004). *Courty culture and political life in early medieval India*. Cambridge University Ltd.
- Ali, M. (2014). Marginal public spaces in European cities. *Journal of Urban Design*, 9(3), 267–286. October 2004.
- Human behaviour and environment: Advances in theory and research. In Altman, I., Rapoport, A., & Wohlwill, J. F. (Eds.), *Environment and culture* (Vol. 4), (1980). New York: Plenum Press.
- Altman, I., Rapoport, A., & Wohlwill, J. F. (1980). Human behaviour and environment. In *Vol. 4. Advances in theory and research. Environment and culture*. New York: Plenum press.
- Alubo, O. (2011). The public space in Nigeria: Politics of power, gender, and exclusion. *Africa Development*, 36(1), 75–95.
- Anderson, J. R., & Gerbing, D. W. (1998). Structural equation modeling in practice: A review and recommended two-step approach. *Psychological Bulletin*, 103, 411–423.
- Andrews, F. M. (Ed.). (1986). *Research on the quality of life*. Ann Arbor: Institute for Social Research, University of Michigan.
- Arefi, M., & Meyers, R. W. (2003). What is public about public space: The case of visakhapatnam, India. *Cities*, 20(No. 5), 331–339.
- Ariane, L., Bedimo-Rung, Mowen, A. J., Deborah, A., & Cohen, D. (2005). The significance of parks to physical activity and public health. *American Journal of Preventive Medicine*, 28(2S2), 159–168.
- Ayodele, S. O., Oga, O. E., Bundot, Y. G., & Ogbari, M. E. (2016). *Role of power supply towards e-learning acceptance: VBSEM-AMOS* (pp. 151–155). Hatfield: 6th International Conference on Information Communication and Management (ICICM).
- Bada, Y., & Farhi, A. (2009). Experiencing urban spaces: Isovists properties and spatial use of plazas. *Courrier du Saviuor*, 9, 101–112.
- Bada, Y., & Guney, Y. I. (2009). *Proceedings of the 7th international space syntax symposium, ds D. Koch, L. Marcus, J. Steen. Stockholm, Sweden*.

- Banerjee, T. (2001). The future of public space: Beyond invented streets and reinvented places. *Journal of the American Planning Association*, 67(1), 9–24. <https://doi.org/10.1080/01944360108976352>
- Beck, H. (2009). Linking the quality of public spaces to quality of life. *Journal of public management and development*, 2(3), 240–248 (Shakur).
- Blench, R., & Dendo, M. (2003). *Position paper: The dimensions of ethnicity, language and culture in Nigeria*.
- Bonilla, H. M. (2013). The significance and meanings of public space improvement in low-income neighborhoods „colonias populares“ in Xalapa-Mexico. *Habitat International. Habitat International*, 38, 34–46, 2013.
- Browne, M. W., & Cudeck, R. (1993). *Alternative ways of assessing model fit*. Newbury Park, CA: Sage Publication.
- Brown, B., Perkins, D. D., & Brown, G. (2003). Place attachment in revitalizing neighborhoods: Individual and block level analysis. *Journal of Environmental Psychology*, 23(3), 259–271.
- Brown, G., & Raymond, C. (2007). The relationship between place attachment and landscape values: Toward mapping place attachment. *Applied Geography*, 27(2), 89–111.
- Bryne, J., & Wolch, J. (2009). Nature, race, and parks: Past research and future directions for geographic research. *Progress in Human Geography*, 743–765.
- Budruk, M., & Stanis, W. (2013). Place attachment and recreation experience preference: A further exploration of the relationship. *Outdoor Recreation and Tourism*, 1–2, 51–61.
- Burns, R. C., & Graefe, A. R. (2007). Constraints to outdoor recreation: Exploring the effects of disabilities on perceptions and participation. *Journal of Leisure Research*, 39(1), 156–181.
- Carr, S., Francis, M., Rivlin, L. G., & Stone, A. M. (1992). *Public space*. Cambridge: Cambridge University Press.
- Carroll, B., & Alexandris, K. (1997). Perception of Constraints and Strength of Motivation: The relationship to recreational sport participation. *Journal of Leisure Research*, 29(3), 279–299.
- Cattell, V., Dines, N., Gesler, W., & Curtis, S. (2008). Mingling, observing, and lingering: Everyday public spaces and their implications for well-being and social relations, 14, 544–561 <http://doi.org/10.1016/j.healthplace.2007.10.007>.
- Chitrakar, R. (2016). Meaning of public space and sense of community: The case of new neighborhoods in the Kathmandu valley. *International Journal of Architectural Research Archnet, IJAR10(1)*, 213–227. <https://doi.org/10.26687/archnet-ijar.v10i1.807>
- Cilliers, E. J., Timmermans, W., & van den Goorbergh, F. (2015). Designing public spaces through the lively planning integrative perspective. *Environment, Development and Sustainability*, 17, 1367–1380. <https://doi.org/10.1007/s10668-014-9610-1>
- Cortina, J. M. (1993). What is coefficient alpha? An examination of theory and application. *Journal of Applied Psychology*, 78, 98–104.
- Cresswell, J. W. (2012). In P. A. Smith (Ed.), *4th ed. Educational research: Planning, conducting and evaluating quantitative and qualitative research*. New York: Pearson Education.
- Cresswell, J. W. (2014). *Place: A short introduction*. Oxford: Blackwell Pub.
- Das, D. (2008). Urban quality of life: A case study of Guwahati. *Social Indicators Research*, 88(2), 297–310.
- Davenport, M. A., & Anderson, D. H. (2005). A getting a sense of place to place-based management: An interpretive investigation of place meanings and perceptions of landscape change. *Society & Natural Resources*, 18, 37–41.
- Davidson, W. B., & Cotter, P. R. (1991). The relationship between sense of community and subjective well-being: A first look. *Journal of Community Psychology*, 19, 246–253.
- Dempsey, N. (2009). Are good-quality environments socially cohesive? Measuring quality and cohesion in urban neighbourhoods. *Town Planning Review*, 80(3), 315–345.
- Devi, H. E. (2007). *Traditional market and urban planning: A case study of Khwairamb and Keithel, Imphal*. <https://mail.sarai.net/pipermail/urbanstudygroup2007-July/002831>. (Accessed 5 May 2020).
- Duany, A., Plater-Zyberk, E., & Speck, J. (2000). *The rise of sprawl suburb and the decline of nation*.
- Endozo, A. N. (2019). Structuring the quadratic effect of motivation towards mental tasks performance among university students. *Journal of Theoretical and Applied Information Technology*, 97(13).
- Francis, M. (1989). Control as a dimension of public space quality. In I. Altman, & E. H. Zube (Eds.), *Human Behaviour and environment: Advances in theory and research*. New York: Plenum Press.
- Francis, J., Giles-Corti, B., Wood, L., & Knuijan, M. (2012). Creating a sense of community: The role of public space. *Journal of Environmental Psychology*, 32(4), 401–409.
- Gaffikin, F., Sterrett, K., & Mceldowney, M. (2010). Creating shared public space in the contested city: The role of urban design. *Journal of Urban Design*, 15(4), 493–513. <https://doi.org/10.1080/13574809.2010.502338>
- Gallacher, P. (2005). *Everyday spaces: The potential of neighbourhood space*. London: Thomas Telford.
- Garcia-Ramon, M. D., Ortiz, A., & Prats, M. (2004). Urban planning, gender and the use of public space in a peripheral neighbourhood of Barcelona. *Cities*, 21(3), 215–223.
- Gardsjord, H. S., Tveit, M. S., & Nordh, H. (2014). Promoting youth's physical activity through park design: Linking theory and practice in a public health perspective. *Landscape Research*, 39, 70–81.
- Gearin, E., & Kahle, C. (2006). Teen and adult perceptions of urban green space in los angeles. *Children, Youth, and Environments*, 16(1), 25–48.
- Gehl, J. (2001). Three types of outdoor activities and quality of outdoor space. In Gehl (1996). *Life between buildings using public space* (pp. 11–40). skive: Arkitektens Forlag.
- Gieryn Thomas, F. (2000). A space for place in sociology. *Annual Review of Sociology*, 26, 463–496. <https://doi.org/10.1146/annurev.soc.26.1.463> (Volume publication date August 2000).
- Glover, T. D., & Parry, D. C. (2008). A third place in the everyday lives of people living with cancer: Functions of Gilda's Club of greater Toronto. *Health & Place*, 15, 97–106.
- Gobster, P. H. (1998). Urban parks as green walls or green magnets? Interracial relations in neighborhood boundary parks. *Landscape and Urban Planning*, 41, 43–55.
- Gobster, P. H., Nassauer, J. I., Daniel, T. C., & Fry, G. (2007). The shared landscape: What does aesthetics have to do with ecology? *Landscape Ecology*, 22(7), 959–972.
- Goodarzi, M., Haghtalab, N., & Saedi, I. (2019). Structural and functional improvement of urban fringe areas: Toward achieving sustainable built-natural environment interactions. *Environment, Development and Sustainability*. <https://doi.org/10.1007/s10668-019-00511-4>
- Gustafson, P. (2001). Meanings of place: Everyday experience and theoretical conceptualizations. *Journal of Environmental Psychology*, 21, 5–16.
- Halpenny, E. A. (2010). Pro-environmental behaviors and park visitors: The effect of place attachment. *Journal of Environmental Psychology*, 30, 409–421.
- Hammitt, W. E., Backlund, E. A., & Bixler, R. D. (2006). Place bonding for recreation places: Conceptual and empirical development. *Leisure Studies*, 25(1), 37–41. <https://doi.org/10.1080/02614360500098100>
- Hartig, T. (2007). Three steps to understanding restorative environments as health resources. In C. W. Thompson, & P. Travlou (Eds.), *Open space: People space*. Abingdon: Taylor & Francis.
- Hay, R. (1998). Sense of place in developmental context. *Journal of Environmental Psychology*, 18, 5–29.
- Hayriye, E., & Bulent, D. (2007). Effects of land use development on urban open spaces. *Journal of Applied Sciences*, 7, 1138–1144. <https://doi.org/10.3923/jas.2007.1138.1144>
- Hidalgo, M. C., & Hernandez, B. (2001). Place attachment conceptual and empirical questions. *Journal of Environmental Psychology*, 21, 273–281.
- Ho, C. H., Sasidharan, V., Elmendorf, W., Willis, F. K., Graefe, A., & Godbey, G. (2005). Gender and ethnic variations in urban park preferences, visitation and perceived benefits. *Leisure Research*, 37(3), 281–306.
- ICMA. (2005). *Active living and social equity: Creating healthy communities for all residents. A guide for local government. Report of International City/Country Management Association*. <https://icma.org/active-living>. (Accessed 6 May 2020).
- Jeffres, L., Bracken, C., Jian, G., & Casey, M. (2009). The impact of third places on community quality of life. *Applied Research Quality of Life*, 4, 333–345.
- Jeffres, L. W., Bracken, C. C., Jian, Guowei, & Casey, M. F. (2009). The impact of third places on community quality of life. *Applied Research Quality Life*, 4, 333–345. <https://doi.org/10.1007/s11482-009-9084-8>, 2009.
- Jellicoe, G., & Jellicoe, S. (1975). *The landscape of man*. London: Thames and Hudson.
- Kaplan, R. (1984). Wilderness perception and psychological benefits: An analysis of a continuing program. *Leisure Sciences*, 6(3), 271–290.
- Kaplan, S. (1995). The restorative benefits of nature: Toward an integrative framework. *Journal of Environmental Psychology*, 15, 169–182.
- Karuppanan, S., Sivam, A., Koohsari, M., & Sivam, A. (2012). Does urban design influence physical activity in the reduction of obesity? A review of evidence. *The Open Urban Studies Journal*, 5, 14–21.
- Kazmierczak, A. (2013). The contribution of local parks to neighbourhood social ties. *Journal of Landscape and Urban Planning*, 109, 31–44.
- Kellert, S. R. (1996). *The value of life: Biological diversity and the human society*. Washington, D.C.: Island Press.
- Kelley A. McClinchey (2008) urban ethnic festivals, neighborhoods, and the multiple realities of marketing place, *Journal of Travel & Tourism Marketing*, 25:3–4, 251–264, DOI: 10.1080/10548400802508309.
- Kil, N., Stein, T. V., Holland, S. M., & Anderson, D. H. (2012). Understanding place meanings in planning and managing the wildland – urban interface: The case of Florida trail hikers. *Landscape and Urban Planning*, 107(4), 370–379. <https://doi.org/10.1016/j.landurbplan.2012.07.004>
- Krenichyn, K. (2006). The only place to go and be in the city: Women talk about exercise, to be outdoors, and the meanings of a large urban park. *Health & Place*, 12, 631–643.
- Krier, R. (1979). *Urban space*. London: Academy Edition.
- Kyle, G., Bricker, K., Graefe, A., & Wickham, T. (2004). An examination of recreationists' relationships with activities and settings. *Leisure Sciences*, 26, 123–142.
- Kyle, G. T., Graefe, A., Manning, R. E., & Bacon, J. (2004). Effects of place attachment on users' perceptions of social and environmental conditions in a natural setting. *Journal of Environmental Psychology*, 24, 213–225.
- Kyttä, M., Broberg, A., Tzoulas, T., & Snabb, K. (2013). Towards contextually sensitive urban densification: Location-based softGIS knowledge revealing perceived residential environmental quality. *Landscape and Urban Planning*, 113, 30–46. <https://doi.org/10.1016/j.landurbplan.2013.01.008>. ISSN 0169-2046.
- Lambiri, D., Biagi, B., & Royuela, V. (2007). Quality of life in the economic and urban economic literature. *Social Indicators Research*, 84, 1–25.
- Lewicka, M. (2005). Ways to make people active: The role of place attachment, cultural capital, and neighbourhood ties. *Journal of Environmental Psychology*, 25, 381–395.
- Lewicka, M. (2010). What makes the neighbourhood different from home and city? Effects of place scale on place attachment. *Journal of Environmental Psychology*, 30, 35–51.
- Li, J., Ren, L., Hu, T., & Wang, F. (2018). A city's "urban crack" at 4 a.m.: A case study of market vendors in Beijing's Longfu Temple area. *Habitat International*, 71, 14–21.
- Lofti, S., & Koohsari, M. J. (2009). Analyzing accessibility dimension of urban quality of life. Where urban designers face duality between subjective and objective reading of place. *Social Indicators Research*, 94(3), 417–435.

- Low, S. M., & Altman, I. (1992). *Place attachment: A conceptual inquiry*. New York: Plenum Press.
- Low, S., Taplin, D., & Scheld, S. (2006). *Rethinking urban parks: Public spaces and cultural diversity*. Austin: The University of Texas.
- Mack, N., Woodsong, C., MacQueen, K., Guest, G., & Namey, E. (2005). *Qualitative research methods: A data collector's field guide*. NC: Research Triangle Park, Family Health International.
- Madanipour, A. (1999). Why are the design and development of public spaces significant for cities, environment, and planning? *Journal of Planning and Design*, 26(6), 879–891.
- Whose public space? In Madanipour, A. (Ed.), *International case studies in urban design and development*, (2010). Abingdon, Oxon; New York: Routledge.
- Mair, H. (2009). Club life: Third place and the shared leisure in rural Canada. *Leisure Sciences*, 31, 450–465.
- Massam, B. H. (2002). Quality of life: Public planning and private living. *Progress in Planning*, 58(3), 141–227. [https://doi.org/10.1016/S0305-9006\(02\)00023-5](https://doi.org/10.1016/S0305-9006(02)00023-5)
- Matsuoka, R. H., & Kaplan, R. (2008). People needs in the urban landscape: Analysis of landscape and urban planning contributions. *Landscape and Urban Planning*, 80, 7–19.
- Megalhaes, C. De (2010). Public space and the contracting-out of publicness: A framework for analysis. *Journal of Urban Design*, 15(4), 559–574.
- Mehta, V., & Bosson, J. K. (2010). Third places and the social life of streets. *Environment and Behaviour*. Sage Publications, 42(6), 779–805.
- Mitchell, D. (1995). The end of public space? People's park, definition of the public and democracy. *Annals of the Association of American Geographers*, 85, 108–133.
- Montgomery, J. (2005). *Community, place, and building: The role of community facilities* (pp. 1–20). stronger communities.
- Moore, R. L., & Graefe, A. (1994). Attachment to recreation settings : The case of rail-trail users. *Leisure Sciences*, 16(1), 17–31.
- Morehouse, A. (2008). A deeper meaning of place. *Environmental Education Research*, 14(6), 693–697. <https://doi.org/10.1080/13504620802547231>
- Mulij, S. J. (2007). *Analysis of market typology and function in development*. London: University of London Press.
- Nasution, A. D., & Zahrah, W. (2012). Public open space privatization and quality of life in medan. *Procedia-Social and Behavioural Sciences*, 36, 466–475.
- Nnoli, O. (1995). *Ethnicity and development in Nigeria*. Aldershot: Avebury.
- Ogeah, F. N., & Omofonmwan, S. I. (2013). Urban markets as a source of employment generation in Benin city. *African Journal of Social Sciences*, 3(4), 62–78.
- Okafor, F. C., & Onokerhoraye, A. G. (1986). *Rural systems and planning, geography and planning series* (Vol. 87, p. 89). University of Benin.
- Okoro Cyprian Friday. (2012). *Democracy and good governance in a multi-ethnic society: Nigeria as a case study. A grassroots study of Igbo, Yoruba, and Hausa-fulani in Nigeria 1999-2011*. Philipps University Marburg.
- Olayiwola, L. M. (1985). The case for the renewal of traditional markets in Ibadan, Nigeria. In *Journal of west african studies. New series*, No. 28. University of Ife Press.
- Oldenburg, R. (1989). *The great good place*. New York: Marlowe.
- Oldenburg, R., & Brissett, D. (1982). The third place. *Qualitative Sociology*, 5, 265–284.
- Oluyinka, S. A., Endozo, A. N., & Calma, R. R. (2018, October). A study on the acceptance of internet banking. In *Proceedings of the 10th international Conference on education Technology and computers* (pp. 374–378).
- Omole, F. K., Lukman, Y., & Baki, A. I. (2014). Analysis of market typology and functions in the development of Osun State, Nigeria. *International Journal of Development and Sustainability*, 3(1), 55–69.
- Özsoy, A., & Bayram, B. (2007). The role of public art for improving the quality of public places in the residential environment. In *Paper presented at ENHR international conference*. Rotterdam, The Netherlands: Sustainable Urban Areas.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). United Kingdom: Sage Publication.
- Peters, K., Elands, B., & Buijs, A. (2010). Social interactions in urban parks: Stimulating social cohesion? *Urban Forestry and Urban Greening*, 9, 93–100.
- Polese, M., & Stren, R. (2000). *The social sustainability of cities, diversities and the management of change*. Toronto-Buffalo-London: University of Toronto Press.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American democracy*. New York, NY: Simon & Schuster.
- Rapoport, A. (1990). *The meaning of the built environment: A nonverbal communication approach* (2nd ed.). Tucson: University of Arizona.
- Riccardo, V. (2009). European and the United States farmers' markets: Similarities, differences, and potential developments. In *Paper prepared for presentation at the 113th EAAE Seminar "A resilient European food industry and food chain in a challenging world", Chania, Crete, Greece, date as on September 3-6, 2009*. <http://ageconsearch.tind.io/bitstream/58131/2/Vecchio.pdf>. (Accessed 1 May 2017).
- Rondinelli, D. A. (1987). Cities as agricultural markets. *Journal of Geographical Review*, 77(4 Oct), 409–419.
- Sada, P. O. (1975). Market channels and chains of distributions in Nigeria. (1975). In , Vols. 1 – 23. A paper presented at the 23rd IGU congress commission on market distribution systems. Moscow.
- Sada, P. O., & Oguntoyinbo, J. S. (1978). The market traders in the city of Lagos. In P. O. Sada, & J. S. Oguntoyinbo (Eds.), *Urbanization and problems in Nigeria* (pp. 63–80). University Press Ibadan.
- Said, I. (2011). *Place and placelessness in urban context : An overview on urban sustainability*. Urban Landscape (March).
- Scazzosi, L. (2004). Reading and assessing the landscape as cultural and historical heritage. *Landscape Research*, 4, 335–355.
- Solomon, O., Shamsuddin, A., Ajagbe, M. A., & Enebuma, W. I. (2013). A study of electronic commerce adoption factors in Nigeria. *International Journal of Information Systems and Change Management*, 6(4), 1479–3121. ISSN.
- Stedman, R. C. (2002). Toward a social psychology of place: Predicting behaviour from place-based cognitions, attitude, and identity. *Environment and Behavior*, 34(5), 561–581.
- Stephenson, J. (2007). Many perceptions, one landscape. *Landscape Review*, 11(2), 9–30.
- Stodolska, M., & Jackson, E. L. (1998). Discrimination in leisure and work experienced by a white ethnic minority group. *Journal of Leisure Research*, 30, 23–46.
- Stokols, D., & Shumaker, S. A. (1981). People in places: A transactional view of the settings. In J. Harvey (Ed.), *Cognition, social behaviour, and the environment*. Hillsdale, NJ: Lawrence Erlbaum.
- Sweeney, M. (2004). *Planning for public spaces in multiethnic contexts: A case study of mountain sights, montreal*. Canada: Montreal University.
- Symanski, R. (1973). Goods, foods, and consumers in periodic market systems. In *Proceedings of the association of American geographers* (pp. 262–266).
- Thompson, C. W. (2002). *Urban Open Space in the 21<sup>st</sup> Century*, 60, 59–72.
- Trager -Lillian. (1979). Market centers as small urban places in Western Nigeria small urban centres in rural development in Africa. In *African studies program* (pp. 138–157). University of Wisconsin – Madison.
- Tuan, Y. F. (1974). *Topophilia: A study of environmental perception, attitudes, and values*. New York: Columbia University Press.
- Tuan, Y. F. (1977). *Space and place : The perspective of experience*. Minneapolis, MN: University of Minnesota Press.
- Tuan, Y. (1984). In place, out of place. *Geoscience and Man*, 24, 3–10.
- Tuan, Y. F. (2002). Community, society, and the individual. *Geographical Review*, 92(3), 1–12.
- Van Kamp, I., Leidelmeijer, K., Marsman, G., & de Hollander, A. (2003). Urban environmental quality and human well-being: Towards a conceptual framework and demarcation of concepts. A literature study. *Landscape and Urban Planning*, 65(1/2), 5–18.
- White, J. (1999). *The market infrastructural planning: A guide for decision makers FAO agricultural services*.
- Williams, D. R., & Patterson, M. E. (1999). Environmental Psychology: Mapping landscape meanings for ecosystem management. In H. K. Cordell, & J. C Bergstrom (Eds.), *Integrating social sciences with ecosystem management: Human dimensions in assessment, policy, and management* (pp. 141–160). Champaign, IL: Sagamore Publishing.
- Woolley, H. (2003). *Urban open spaces*. London: Spon Press.
- Yeoh, B. (2005). The global cultural city? Spatial imagining and politics in the (multi) cultural marketplaces of south-east asia. *Urban Studies*, 42(5/6), 945–958.
- Yuksel, A., Yuksel, F., & Bilim, Y. (2010). Destination attachment. Effects on customer satisfaction and cognitive, affective, and loyalty. *Tourism Management*, 31(2), 274–284.
- Zakariya, K., Kamarudin, Z., & Harun, Z. N. (2016). Sustaining the cultural vitality of urban public market: A case study of pasar payang, Malaysia. *Archnet-IJAR*, 10(1), 228–239.