

Cultural Value Transformation In Sapon Traditional Market Spatial Planning In Oke-Ona, Abeokuta

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Abstract: Traditional markets' role is not a mere exchange place but also a place for lifecycle basis and socio-cultural collaboration. Markets are political, economic, and cultural organizations that influence both the town structure and the human evolution of the city. The traditional market is a bit distinctive from basic urban edifices and an ever-existing part of the spatial planning pattern of towns in Abeokuta, for instance, Oke-Ona. This study was conducted in Sapon market, Oke-Ona town Abeokuta. This study aims to define the cultural values that inspire the formation of Sapon market spatial patterns. This study dealt with Sapon market spatial pattern, hidden cultural values in the form of Oke-Ona town morphology, and the factors that cause change. This study takes place in the Sapon market in Egba-Oke-Ona in the city of Abeokuta, Ogun State Nigeria. This study is inductive qualitative research employing several methods of analysis, for instance, Spatial Analysis to find out the interrelationship between a traditional market with the structure of traditional urban space. The results of this study suggested that: 1) Sapon market is part of the fundamental components of Oke-Ona town and a historical part in the spatial planning pattern of Abeokuta towns. 2) Oke-Ona town is a traditional town in Abeokuta that has a belief-related view of creation namely believing a harmony between illustration and universe. The fundamental philosophy employed by Oke-ona as a traditional Yoruba town is the tripod concept; the palace is the political hub, the market which is the economic hub, and the religious center. 3) traditional market becomes a part of urban space components referring to Sapon lo re concept in Oke-Ona town and as one of the urban space components called Abeokuta. This study used a descriptive qualitative method with an in-depth interview. Outline measure of the market morphology is a transformation of the conception of the spatial value of traditional Egba-Oke-Ona space that places the function of the clarity zones. From the creation of the market, there are some morphological changes on both the scale of the city and the scale of the market site, especially about the placement of the palace square. The main influence causing the change is the traditional value of the Egba-Oke-Ona people.

Keywords: traditional markets, spatial morphology, cultural values, spatial planning

I. INTRODUCTION

The location of the traditional market is of paramount importance to the town formation. The traditional market is a part of urban action made with numerous functions. Traditional markets have benevolent features that build closeness and bond between sellers and buyers Rahadi, (2012). The presence of traditional markets is related to social benefits namely norms, beliefs, and bargains that can strengthen the network and reliability of market

users Andriani & Ali, (2013). Dewey (1962) proposed that in a traditional market setting, there is an efficient relationship among trade patterns, social patterns, and society's economy. Understanding of markets packaged in the modern atmosphere as existed in Dongdaemun Korea orientates not only as a commercial place but also a part of the realization of sellers' organization and social order forms of market users and formed social structure accumulated from time to time into social strength Kim, Lee, & Ahn, (2004). Socio-economic and measure activities influence function that establishes the

movement pattern. The distance from residence to city center is the key factor influencing accessibility towards several facilities providing places for activity NÆss & Jensen, (2004). It is bound by research findings that place traditional markets as a part of cultural products and urban public space, where urban society gathers and develops the social relationship between them Ekomadyo, (2007). Some researchers explained that traditional markets function as a node of goods and services exchange locally that then grow and develop stimulating various activities inside a city Sirait, (2006).

II. LITERATURE REVIEW

A. MARKETS IN AFRICAN TRADITIONAL ECONOMY

One communal characteristic of traditional economies in Nigeria is the presence of markets, a location where buyers and sellers meet to buy and sell goods. All societies of Sub-Saharan Africa have such markets where goods are sold either on daily basis or otherwise. Generally, in Nigeria, part of the goods produced by rural farmers are consumed while the rest are sold in markets. It is practically impossible for the family in most societies to organize in the basic economic units to produce all its needs on the farm. By a necessity, a surplus over its needs is required to exchange for what it could not produce. Akafor (2012) defined the market in the traditional economy as only a place for buying and selling; also used as judicial and communication centers. Ayittey (1991) defined a market as a place where exchanges could be made more easily. According to him, where exchanges occurred regularly, a marketplace would develop. The institution of the marketplace is, therefore, a natural evolution. In Nigeria, like other African societies, there are two types of markets: the small village market and the large markets, which serve as long-distance, inter-regional, trade centers Oluwabamide, (2007). Most rural markets are sited at bush clearings. Many of the rural markets of Nigeria provide for the needs of the local producers, consumers, and traders as well as serving as foci for long-distance traders. While some rural markets operate daily, depending on the volume of trade, others operate every week. Foodstuff and livestock constitute the bulk of trade in Nigerian rural communities. Commodities such as yam, cassava, plantain, salt, palm oil, banana, kola nuts, beans, goats, fowls, dried and smoked fishes, dogs, e.t.c. Onwuejeogwu, (1975). Varieties of fruits are also sold in these markets. Two steps are involved in opening a market in most rural communities in Nigeria. The first is to bring a group of traders together, at least once weekly, in some open space at which some shelters have been erected. An individual entrepreneur could initially clear the open space. If it attracts attendance from other communities, then the village chief would be called upon to officially establish the market. Nigeria's rural markets are periodic Oluwabamide, (2007). Usually, market days are alternated among clusters of villages. The Yoruba operate on 5-day cycles. Ibo rural markets are on a 4-day or multiple of 4-day cycle. Cycling serves a dual purpose. According to Ayittey (1991), this is an adaptation to a situation where the volumes of goods to be exchanged are

too small to carry out daily. It also promotes intercourse between villages and further serves to stabilize prices in neighboring markets and redistribute supplies among them. In Nigeria's rural markets, vendors or merchants are segregated according to the products sold. For example, yam sellers are seated at one section of the market. This promotes competition. The same applies to other goods. This characteristic makes it convenient for buyers to locate the regular section for each commodity, to choose from a wide variety of goods, and to buy at a fair price since, according to Falola (1985) cited in Ayittey (1991), the traders have to compete with one another at the same time. Some Nigerian societies especially among the Yoruba markets are located close to the Oba's (King's) palace. Many rituals take place at the market Fadipe, (1970). During major traditional festivals, sacrifices are made at certain spots in the market. It is believed that the Oba speaks to the spiritual world at night through his visit to the market. Usually, in every Yoruba community, there is an Oba's market and other markets as well.

B. TRADITIONAL MARKET AS AN ELEMENT OF URBAN STRUCTURE

The market is a fiscal element that can bring value and fortune to human life Toni, (2014). The presence of the market as the media for assembly and supply of production output adds meaningfully in accelerating working system, mindset, and quality of product varieties. In other words, markets can be a pointer to the change of production, consumption, and distribution of certain goods. Some of the traditional markets revealed rural life patterns and cannot be separated from occupation characteristics of the surrounding society Sunoko, (2002). Traditional markets grow and develop as a node of goods and services exchanged on a regional basis that subsequently evokes various activities in a city. The activities are in not only the form of goods and services exchange or selling-buying but also information and knowledge exchange Ekomadyo, (2012). It is by Geertz's theory, which suggests that "market" is an economic principle as well as a way of life, a general style of economic activity covering various aspects of a particular society up to socio-culture life aspect comprehensively Geertz, (1963). Traditional markets+ function not only as a selling buying place but also as a life conception and socio-culture interaction Pamardhi, (1997). Traditional markets reveal the society's life, marked by society's social economy domination as the environment where markets are formed Hayami, (1987). According to Bromley, traditional markets in Asian countries are located in rural and urban areas (Bromley, 1987).

C. TRADITIONAL MARKETS IN URBAN ECONOMIC SYSTEM

Traditional markets are seen as an administrative structure comprising unified and interdependent able elements, hence forming a multifaceted unity that supports each other components. In this case, the market system includes several components, namely rotation, production, distribution, transportation, and transaction Nastiti, (1995). Traditional markets cannot be separated from many problems, either

financial or operational systems. The sellers of traditional markets bump into several difficulties, including goods delivery, service, and payment with producer or consumer. Besides, there are time and climatic problems. During this time, sellers overcome these problems by establishing a relationship with intermediaries, consumers (sellers), and between sellers, both producers and distributors even with market officers and ‘goods carrier’. In addition, sellers always keep working hard and getting used to thrift habits, as well as religious improvement among the seller community Sutami, (2012).

D. THE SCOPE OF TRADITIONAL MARKET SERVICE

The market system usually terminates in one main central settlement or other centers that finally leads to networking among markets. A market is a space or particular area with or without buildings used as a place where selling-buying activities take place. The goods sellers and buyers meet at the specified places, at a time set within a certain interval Jano, (2006). Traditional markets have become urban communal space, a place where society gather and build a social relationship between themselves Ekomadyo, (2007). In the scope of traditional markets, there are several work divisions including the sellers who manage the goods transportation from one market to other markets, the sellers who manage goods sale to a rural area, the sellers who manage goods weighing or wholesale, and the others may sell textiles, baskets, livestock or corns Geertz, (1963). Traditional markets also maintain the social advantage created by a business life tradition in traditional markets that becomes the basic reference of conduct for sellers in daily business by preserving values and norms of honesty, trustworthiness, cooperation between sellers and consumers, and cooperation among sellers in traditional markets Laksono, (2009). In its improvement, traditional markets reach larger scope as a node of goods and service exchange on a regional basis that then grows and develops evoking various activities within cities Sirait, (2006).

III. METHODOLOGY

This research was considered using qualitative naturalistic approach. This method is used in accordance with the needs of research that will look for indigenous trait or distinctiveness that will not be widespread in the research conclusions. In this study, systematically observed the activities and interactions of buyers and traders in their environment (in this case: Traditional Market) and at the same time observed the traditional market's spatial capacity to accommodate these activities. The research location is in Oke-Ona Town. Abeokuta Ogun State, Nigeria particularly Sapon Market as a traditional urban component of Oke-Ona. This research starts with data collection through extracting information by observation and interview, both structured and unstructured, and content analysis (Creswell, 2009).

IV. RESULTS AND DISCUSSIONS

A. HISTORY OF SAPON MARKET IN OKE-ONA TOWN

Oke-Ona people migrated to Ago- Oko in 1830 for protection from Oyo Empire and Dahomey war.

Osinle's traditional square was a spot of power for the people as it is used for social and cultural activities as well as cultural festivals and events while Sapon market serves as economic activities. Chief Eboda Jimoh, the Apena of Oke-Ona identified Jagba in Sapon market as the major recreation hub in which Oke-Ona town evolved. At first, it was directly behind the Osinle palace building where people displayed all sorts of social and cultural activities during the leisure period in the olden days. At present, it has been converted to a residential area. Sapon market was the meeting place where people, especially bachelors used to go to eat delicious portage beans. This historic area is still the popular and commercial center of Abeokuta city. Sapon connects Ijaiye, Ago-Oba, Itoku, Lafenwa, Isale Igbein and Ake roads. It is now bisected by an overhead bridge that linked those roads. Igbo traders and Yoruba women still daily display their wares. Sapon market was renamed Kemta Oloko market in 2017. Osinle's traditional square is the main palace in Oke-Ona and is located in Ago-Oko. It revolves around three mini foci; Osinle's palace square, Sapon market, and Motor Park that was converted to Access bank and surrounded by different commercial buildings as shown in Nvivo analysis flow in figure 4.1 below.

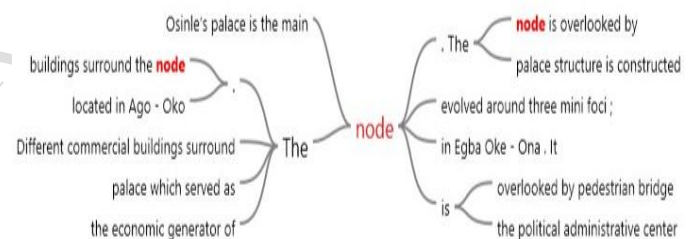


Figure 4.1: Nvivo analysis in word tree summarized Osinle's palace character

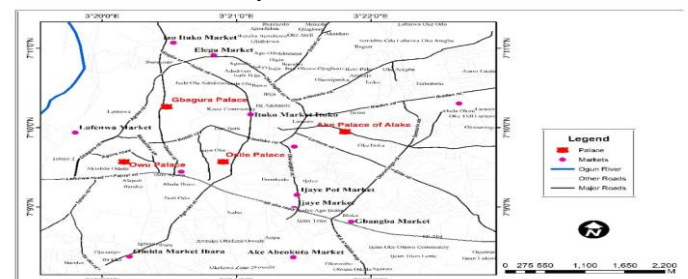


Figure 4.2: Map of Abeokuta Showing the Traditional Squares- Source: (GIS & Remote sensing Lab, Geography Dept., Unilag. 2021)

B. MORPHOLOGY OF OKE ONA'S TOWN

Several cultural factors influenced the morphology pattern of this square, including topography, orientation, vegetation, political, socio-economic, historic, and mythical origin. Other factors were social events, security, and defense. The nucleated settlement pattern typical of the Yoruba Agbo-Ile

compact system is very visible. The buildings were built together in accordance to Yoruba “settlement pattern is a radial settlement that revolved around three focuses namely Palace (social religious), Market, and transit. These dominant attributes formed the settlement pattern of the Oke-Ona community. History had it that the traditional square served as the administrative, social, religious, and economic nerve of this Ebi” philosophy. The settlements pattern is organic and developed mostly around Osinle palace, crossroads, along paths, and at “T” junctions. Oke-Ona area, this is evident in the local cliché “Sapon lo re” meaning favoring the bachelors to cook an affordable meal which was potage beans about how buoyant they were by an old woman named Janet Olawuyi. The market was named with the local cliché Sapon lo re. The topography scenario is low land with pockets of hills. The palace square is strategically located around the center around which other activities revolved. The square is seen as the center of power and authority while the market is identified as the economic power of the community.

Sapon market is identified with Oke-Ona as it is a multi-purpose market. The traditional Square serves as historical heritage, religion, and tourism while Sapon market serves as an economic hub of the community. But the historic concept of the square was recently diminished by the introduction of Fly- Over. The settlement pattern of Oke-Ona is nucleated having the king’s palace at the center. Sapon market is identified with Oke-Ona as this is a multi-purpose market. Oke-Ona is good in tie and dye fabrics (Adire).



Figure 4.3: Oke Ona Traditional Square Morphology

Figure 4.3 shows that the Oke-Ona evolved through three foci namely the palace, the market, and the access bank (motor park). All the urban tissues are moved towards the traditional square.



Figure 4.4: Nvivo analysis in word cloud showing Sapon Market

C. ENVIRONMENTAL PLANNING IN OKE-ONA

Towards the western side of the palace building, are some stalls, a newly built shopping complex, an Access Bank building, and the newly-built bridge. Towards the right hand of the square building is locked up shops, for selling the wares in the market square called Sapon. So many residential buildings; modern houses and traditional buildings surround the square, including other bank buildings and the Post Office. Afomika stream where the Obatala deity is been worshipped annually is within walking distance to the square building.



Plate 4.1: Osinle's palace



Plate 4.2: A section through Sapon mar

Plate 4.1 and plate 4.2 squares in Osinle's Traditional square (source: fieldwork, 2018)

D. EGBA OKE ONA'S TRADITIONAL SQUARE

Osinle's palace is the main palace in Egba Oke-Ona, located in Ago-Oko evolved around three mini foci; Osinle's palace (plate 4.6), Sapon market (plate 4.7) and Motor Park that was converted to Access bank and surrounded with different commercial buildings as indicated in figure 4.2 below. The traditional square served as a political-administrative center while the market is the economic generator for the traditional square. The traditional square is overlooked by a pedestrian bridge constructed lately.



Plate 4.3: Section through Sapon market

V. CONCLUSION

Based on the results of this study the following was concluded;

- ✓ The cultural values that are fundamental to the formation of the market are astral-constitutional values set in the traditional Yoruba architecture spatial by placing the power of palace as the main determinant. The values maintained until now are the divisions of sacred and profane layout transformed primarily in market morphology and stalls and kiosks spatial pattern in Sapon Market.
- ✓ Traditional market spatial pattern follows astral principles where sacred profane division becomes important in determining the location of the shrine. This is also true in micro spatial arrangements (stalls and kiosks).

- ✓ Factors that cause changes in spatial and market morphology are political factors and cultural factors. Political factors change the location and dimension of the market while cultural factors change the location of the shrine to get a place that is more in line with the cosmological rules.

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