

# Hausa Firm Presence and Market Social Structure of Some Selected Grocery Markets in Ibadan and Lagos Metropolis

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## ABSTRACT

This study examined Hausa firm presence and market social structure of some selected grocery markets in Ibadan and Lagos metropolis. Firm presence depicts the established existence of an individual or group of individuals in a particular place. Whereas market social structure is the combination of norms, value and belief that integrate traders into a single social system and shape their trade activities in the market place. Data were collected through questionnaire and in-depth interviews among grocery traders in one popular market in Ibadan and Lagos. A total of 400 questionnaires were administered and 12 in-depth interviews were conducted. The data collected were subjected to descriptive, content and ethnographic analysis. The finding revealed that Hausa firm presence influenced the market social structure by building their traditional market institution which enhances the social, political and economic development in the market. Also, there is cordial relationship, love and sound trade network among the traders in the selected grocery markets. Therefore, the study recommends the inclusion of *laissez faire* approach to market structure in order to promote regional integration, unity and development in Nigeria.

**Key word:** Firm presence, Market Social Structure, Grocery markets, Trade network, Development, Regional Integration

## INTRODUCTION

In Nigeria, Hausa grocery merchant are noticeable migrant traders who move from one region to another with the motive to settle in strategic locations and establish firm presence in order to boost their trade activities and integration into the host community. An example is the Orile-Agege Hausa community that was established as trading station, where the Hausa traders sat under the trees to buy Kola and sell cattle to the Yoruba people. By 1906 the Hausa traders established firm presence by building camps in this area and it became a residential trading station (Tijani, 2003; Adamu 2003). In the same view, Albert (2001) reported that the establishment of middlemen trading positions between Yoruba and Hausa traders as well as the creation of Hausa firm presence in southwestern, Nigeria provide Hausa migrant traders the opportunity to strengthen their trade relationship with the indigene of host community and contribute to the overall social development at independence and afterwards. However, Mabogunje (2008) observed that Hausa migrant traders have dominated some trade in southwestern which may cause a change in the established market social structure.

Just like in the larger society, markets also have their social structure which comprise of the market culture, norms, value, belief and tradition that shape the social relationship in the market and integrate traders into a single social system. It also ensure orderliness, fairness, equity and justice among the actors (traders and buyers) that constitute the market environment (Tijani 2003 and Mabogunje 2008; Akran, 2011). In Yoruba Land, market bureaucrats like the *Iyalaje* (the female leader to commercial activities), *Baba Loja* (male leader of commercial activities) and other representatives set and enforce market social structure as well as collection of royalties from traders for the management of the market affairs and development of the society at large (Mabogunje 2008 and Tijani 2003). However, scholars have show that Hausa ethnic group have dominated many grocery markets in southwestern, Nigeria. Thus, most of the duties assigned to market bureaucrats are being carried out by Hausa executives in the market. However, this study aimed to investigate Hausa firm presence and market social structure of some selected grocery markets in Ibadan and Lagos metropolis, Nigeria.

### **Statement of the Problem**

While there is a great deal of empirical evidence regarding Hausa traders and their success in some trade especially in southwestern Nigeria, less is known about the relative effect of the established Hausa firm presence on the market social structure in Yorubaland. However, this study set out to investigate Hausa firm presence and market social structure of some selected grocery markets in Lagos and Ibadan metropolis.

### **Research Questions**

Based on the stated problem, the following questions are raised and answer shall be provided at the completion of this study;

- i. How has the presence of Hausa traders impacted the social structure of the local grocery markets?
- ii. Are Hausa and Yoruba traders integrated for peaceful co-existence?

### **Research Objectives**

The general aim of the study is to examine Hausa firm presence and market social structure of some selected grocery markets in Lagos and Ibadan metropolitan, Nigeria. While the specific objectives is to;

- i. Know whether the presence of Hausa traders impacted the structure of the local grocery markets
- ii. Find out whether Hausa and Yoruba traders integrated for peaceful co-existence in the grocery local market in Lagos and Ibadan metropolitan.

### **Literature Review**

#### **History of Hausa migrant traders in South-western, Nigeria**

The settlement of Hausa migrant traders in south-western Nigeria predates the colonial period. However, the colonial political economy also increased the migration of Hausa traders into Yorubaland (Tijani 2008). This was due to the effects of colonial taxes, roads and railway (Cohren 1969; Tijani 2008). According to Tijani (2008), these factors encouraged and facilitated the increase in migration of Nigerians generally. He further stated that imposition of colonial taxes and the insistence of their payment with the new coins were the prime movers in the development of labour migration to cash crops producing areas and kola nuts trade in search of money to pay taxes. As well, the appointment of Sarkin Gambari as the leader of Hausa community in Lagos fostered the expansion of Hausa firm presence across Lagos and other neighbouring communities in south-western, Nigeria.

#### **Location of the Study**

This study was conducted in two cities (Ibadan and Lagos) in Southwest, Nigeria. The study examined two popular grocery markets in southwest Nigeria namely; Sasa market in Ibadan and Mile 12 market in Lagos. Brief histories of the two markets are presented below:

#### **Sasa Market, Ibadan**

The market was established on 29<sup>th</sup> of February, 1979. It consists of grocery traders whose major trading is pepper, tomatoes and onions. Sasa market consists of three main sections (Pepper, Tomatoes and Onions), each section have their sectional heads, union representatives and other market officials who govern the market. Sasa market is an open market which comprise of traders within and outside Ibadan metropolitan. The market officials ensure that new traders are properly integrated into the market social structure, rules and regulations in order to foster the established understanding, love and unity among the traders.

#### **Mile 12 Market, Lagos**

Mile 12 market started around 1976 during Muritala Muhammed regime at Iddo area of Lagos State however due to rapid growth of the market activities, population and buyers of goods and services; a directive was released by Federal Government to relocate the market to Mile 12-Kosofe, Lagos which is a bigger market than the former Iddo market. The Mile 12 market in Kosofe Local Government Area of Lagos State is known for

selling assorted grocery goods like tomatoes, onions, pepper, vegetables and fruits. The market also acts as assembly point for foodstuffs and poultry products shipped into Lagos from other states and outside the country.

## **METHODOLOGY**

The study adopts a descriptive survey design in which self administered questionnaire and in-depth interview were used to investigate research questions raised in the study. The Population of this study includes the entire traders in the two markets (Sasa and Mile 12). The list provided by the market officials shows that there are 862 traders in Sasa and 3,049 traders in Mile 12 respectively. In total, 3,911 traders made up the study population.

In determining the sample size, an online sample size calculator developed by Raosoft incorporation (2012) was used at 5% confidence interval and four hundred (400) respondents was obtained as the sample size. Based on the market population size, the researcher selected 150 respondents from Sasa market and 250 respondents from Mile 12 market through triangulation of sampling methods which include key informant interviews, cluster, purposive and simple random sampling techniques. First, key informant interviews (KIIs) was conducted with some of market officials in order to assemble pertinent information such as the number of sections, population size, management style, chain of authority, space allocation etc in the markets. Thereafter, the market was clustered along various trade sections as it appear in the market then, a purposive sampling was employed to select five sections namely; pepper, tomatoes, onions, vegetables and fruits that involve both Hausa and Yoruba traders from which the respondents were simple randomly selected with special emphasis on the length of stay (i.e. those who have been trading for not less than five years) and the ability to digest the questions on the research instrument. Then, the questionnaire was administered to the respondents.

In addition, purposive sampling was used to select 10 participants (5 traders and 5 officials) each in both markets for an in-depth interview. In total, 20 in-depth interviews were conducted. All the interviews were carried out in traders' stalls, which were not equipped with a sitting arena where we could sit down and talk to traders. Most interviews were done on foot, while standing and for very short periods of time that were repeated throughout the research with interviews. Most interviews were conducted in the mornings when peak period shopping was not prominent and on Thursdays when most traders did not display items of sale in their stalls till about close to noon, due to the sanitation laws in the market prohibiting buying and selling while the mandatory cleaning exercise in the market was occurring.

The needed data was obtained through primary source which involved the use of both questionnaire and in-depth interviews (IDIs). The consideration for combining both questionnaire and in-depth interview is to fully capture the phenomena understudy. The questionnaire consists of questions with options from which respondents are expected to pick response as applicable (close-ended) as well as questions which allow respondents to freely express their opinion on the subject matter (open-ended). In addition, thirty percent of the questions are open-ended while seventy percent are closed-ended questions. Also, in-depth interviews with average length of 15 minutes were conducted among some selected market traders and officials. An interview guide containing set of questions relating to the subject matter was used as a plan to keep the conversation focused on the subject matter, while giving the interviewee room to freely express their perception on the content of discussion. The interview guide variables were subjected to face validity. The data collected were subjected to descriptive statistics (percentage and frequency distribution) as well as content analysis to complement the survey findings.

### **Ethical Consideration**

Ethical consideration was emphasized throughout the field work. First, permission was secured from the market chairman and other officials before entering the market. Also, participation of respondents was based on informed and voluntary consent. The respondents were at liberty to discontinue their participation at any point during the exercise, their confidentiality and opinion regarding questions perception was fully respected.

## RESULTS AND DISCUSSION

### Demographic Characteristics of Participants

Demographic characteristics of the respondents as presented on Table 1 showed that 145 participants representing 37.0% were traders in Sasa market, Ibadan; while 247 participants representing 63.0% were traders of Mile 12 market, Lagos. Thus, majority of the respondents are traders in Mile 12 market, Lagos. This is so because Mile 12 market is bigger than Sasa market in size and population. In an interview section held with the secretary of Sasa market, confirmed that Mile 12 market is bigger than Sasa market, He said:

Sasa market was established in 1979 for the purpose of trading grocery products like pepper, onions, tomatoes and vegetables to consumers within and outside Ibadan metropolis.... The market is relatively small in land space, sections and population when compared with Mile 12 market in Lagos state. (KII/Officials/Sasa/Ibadan/2013).

The table further revealed that 199 (50.8%) are male while the remaining 193 (49.2 %) were female. It showed that there are more male in the markets. The finding corroborates Ikioda (2012) who submitted that the growing number of male traders now challenges the traditional dominance of women in petty trading in Nigeria. Also, Agadjanian (2002) who suggested in a related study in Mozambique that the trend in which many men are increasingly pushed into low-income and low prestige “women’s” occupations, such as street commerce and trade as result of increasing unemployment and informalisation of the economy and structural adjustment reforms that have undermined men’s economic advantage.

Table 1: Socio- demographic characteristics of the respondents

Variables	Options	Frequency	Percentage
Location	Sasa market, Ibadan	145	37.0
	Mile 12, Lagos	247	63.0
	Total	392	100.0
Sex	Male	199	50.8
	Female	193	49.2
	Total	392	100.0
Age	28-32yrs	121	30.9
	33-37yrs	128	32.7
	38-42yrs	25	6.4
	43-47yrs	28	7.1
	48-52yrs	46	11.7
	53yrs and above	44	11.2
Total	392	100.0	
Marital Status	Single	51	13.0
	Married	261	66.6
	Divorced	56	14.3
	Separated	15	3.8
	Widowed	9	2.3
	Total	392	100.0
Religion	Christian	160	40.8
	Islam	164	41.8
	Traditional	68	17.4
	Total	392	100.0
Ethnic Identity	Hausa	206	52.6
	Igbo	30	7.7
	Yoruba	156	39.8
	Total	392	100.0

Educational Qualification	No formal education	25	6.4
	Primary/Secondary	309	78.8
	OND/NCE	44	11.2
	Bsc/HND	14	3.5
	Total	392	100.0
Daily Income	Less than 20,000	43	11.0
	20,000-40,000	116	29.6
	40,001-60,000	60	15.3
	60,001-80,000	50	12.8
	80,001-100,000	59	15.1
	100,001 and Above	64	16.3
	Total	392	100.0

Field Survey, 2013

Majority of the respondents' (32.7%) age bracket fell between 33 – 37 years of age, while the least (6.4%) fell within 38-42 years. The result implies that most of the respondents fell within the economically active age. Age factor is significant in trade activity, market accessibility and migration. Young people (traders) are more responsive to new trade ideas and practices while older ones are conservative and less responsive to adoption of new trade ideas and practices. Moreover, the marital status of the respondents showed that 51 (13.0%) are single, 261 (66.6%) are married, 56 (14.3%) are divorced and 15 (3.8%) are separated while 9 (2.3%) are widowed. Thus, majority of the respondents are married with family responsibilities which imply that informal trading (i.e selling of tomatoes, pepper, onions, vegetables, fruits etc) can help to meet up family responsibilities. In investigating this assertion, male respondent from Mile 12 market said:

The profits we made from this business daily are more than what some people earn from their job monthly. As for me, I have been able to meet family responsibilities and achieve great things through this pepper business. (IDI/Male/Trader/Ketu/Lagos/2013).

Also, the religion affiliation of respondents revealed that 160 (40.8%) are Christians and 164 (41.8%) are Muslims while 68 (17.4%) are Traditional worshipers. Thus; there are more Muslims in the selected grocery markets. Likewise, the ethnic identity of the respondents revealed that 156 (39.8%) are Yoruba, 30 (7.7%) are Igbo while 206 (52.6%) are Hausa. Therefore, majority of the respondents are Hausa by ethnicity which may have influence the number of Muslims in the market because Hausa are predominantly Muslims. The finding tallies with the response of a respondent during IDI session:

Yes, there are a lot of Hausa traders in the market because the commodities that we sell here are brought from the North. The Northern people are very agrarian and their soil is good for farming grocery produce like pepper, onions, vegetables, legumes etc so, they come with their produce to sell when they harvest it from their farm...However, after the produce have been sold they stay back to do one or more business (like load carrier (Kaiya), water seller (Meruwa), waste collector, shoe maker etc) in the city before returning home for another farming season... They do this to get money in order to boost their farming business and to mitigate their traveling expenses (IDI/Traders/Ketu/Lagos/2013).

Furthermore, the educational qualification of the respondents showed that 25 (6.4%) had no formal education, 309 (78.8%) had primary/secondary education, 44 (11.2%) had Diploma/NCE qualification while 14 (3.5%) had HND/B.Sc degrees. Thus, majority of the respondents had basic formal education hence their ability to understand the subject matter is not in doubt. In addition, the respondents daily income showed that 43 (11.0%) earn less than NGN 20,000 and 116 (29.6%) earn between NGN 20,000 – 40,000 while 64 (16.3%) were earning NGN 100,000 and above on daily basis. It could be inferred that most of the respondents earn between NGN 20,000- 40,000 daily which implies that they earn between NGN 420,000-NGN 840,000 monthly. This is not limited means of income when compared with other occupation in Nigeria. Therefore, trading of local grocery goods is highly rewarding (Lewu 2011; Tonah 2003).

Investigating the issue further, most of respondents in Sasa market claim that:

Selling of grocery goods like pepper, tomatoes, onions, vegetables etc is very lucrative and can transform a nation economy and agricultural development if given a priority in Nigeria. Even the issue of unemployment that has characterized the country from other developing countries will be solved if grocery trading is promoted among young Nigerians. A lot of people have achieved great things like sponsoring their children to school, establishing other business, building of houses, buying of cars, traveling abroad, financing their children abroad etc through this business. Just last week one of the traders in this market does her house warming party. This is just to say that informal trading is very rewarding and lucrative in Nigeria. Though, it requires huge capital to start on a large scale however, one can still start the business with little capital (IDI/Male/Trader/Sasa/Ibadan/2013).

From the above response, one can deduce that grocery trading is a good profession and majority of the respondents are financially successful.

### **Impact of Hausa Firm Presence on Market Social Structure**

Markets play a very vital role in economic life of people because they are essential in the distribution of goods and services (Balogun 2011). Markets strengthen the economic base of a town and also sustain the tax base of the Local Authority. It also involves social structure which determines the pattern of relationship existing between the actors (buyers and sellers) in the market setting (Achyarya and Agarwal, 2004). However, it is conceived that Hausa firm presence may have cause a change in the market social structure since they are the dominant ethnic group in the selected grocery market. Against this background, this objective is to investigate Hausa firm presence and market social structure in some grocery markets in Ibadan and Lagos metropolis.

Investigating the issue further, an interviewee said:

Honestly speaking, Hausa traders have contributed a good deal to the development and expansion of grocery markets in Southwest, Nigeria particularly in Sasa market and its community. Since the coming of Hausa traders in this market there has been transformation in the trade activities and the community because, the trading activities in Sasa market has transform the community economically and socially... More so, the trade of grocery products likes tomato, onions, and pepper has significantly promoted good market relationship between the North and the Southwestern parts of Nigeria. (KII/Officials/Sasa/Ibadan/2013).

In attempting to throw light on the assertion that Hausa traders contribute a great deal to the development of local grocery market in Southwest, Nigeria, a 53-year old woman said:

*It is true that Hausa traders have impacted this market in so many ways, first in terms of administration and management of this market, they promote the rules, norms and value of the market with honesty, they show love and care to other ethnic group in the market. Second, they ensure that there is peace and unity in the market despite the uprising that is happening in the Northern region; they still share their business ideas, information and sincerity in terms of price of commodities with other traders in the market... As well, their trade activities has make Sasa market popular among other markets in Oyo State. Also, they ensure that the disciplinary committee comprises of representative all ethnic groups in the market so as to curb bias and promote unity among traders in the market which brought so much development and peaceful coexistence in this market as a whole. For instance, leadership positions are shared equally among ethnic identities as stated in the market constitution. Likewise rates and charges are paid based on the quantity of goods a trader is willing to sell in the market without any disparity or ethnic discrimination; thus, the market social structure remain binding on all traders in the market. (IDI/Female/traders/Sasa/2013).*



Similarly, a male respondent from Mile 12 market said:

Yes, Hausa traders have contribute so much to the growth this market in terms of quantity of goods and services available in the market. As you can see, most of this goods am selling here is from the North and it is the Hausa traders that brought them to us here at affordable prices which helps in growth of the market. When they came into the market they introduce their market traditions like *la'ada* (a certain rate that a buyer pay for buying some goods like tomatoes, onions, pepper, potatoes etc. in bulk), this rates is relatively cheap and affordable and it is used for maintenance of the market environment. As well, we (sellers) pay trade dues for Local Government authority and market officials particularly in the section where we trade. The collection of dues and rates has help in the development and maintenance of this market, you can see that the market environment is clean and attractive not as it use to be before around 1990s when people complain that Mile 12 is dirty, crowded and a place to perpetuate evil things (i.e. stealing, fake sellers and fraud). Now every trader is registered under each section and we have number of identification, nobody can trade in this market without being registered. Likewise, we have sectional heads that oversee every activities going on in each section and report any form of deviation directly to disciplinary committee who then take necessary action as regards the offence. I would say, Hausa traders play significant role in maintaining orderliness in this market. (IDI/Male/traders/Mile12/2013)

Likewise another interviewee, a Yoruba trader said:

*Sincerely, Hausa traders have been very active in this market in terms of the supply chain; they ensure that grocery goods are available at any point in time. Even when it seems that grocery goods are relative scarce in other markets they still ensure that Mile 12 market have the supply of goods for customers. I would say that without Hausa traders in this market there will be nothing like Mile 12 because, grocery goods that we produce here in Southwest are not adequate enough to feed the seventeen million people in Lagos state alone talk less of other state in Southwest... by so doing, Hausa traders have contribute so much to the growth of local grocery markets in Lagos State and Nigeria at large (IDI/Male/traders/Mile12/2013).*

The inference that can be made from the responses above is that Hausa firm presence has influenced the market social structure positively in so many ways. First is the introduction of *la'ada* (i.e. additional rate that buyers pay on original price of commodities bought) most commonly practiced in the North. The payment of *la'ada* is accompanied by the belief that the commodity bought will be of great profit to the buyer hence, must sellers hearten their buyers to pay it. As well, there is a culture of holding down the commodities if buyers refuse to pay the *la'ada*; this is to ensuring buyers conformity with the market social structure. On the other hand, traders are to pay their dues as at when due; defaulters of this norm are considered as cheat and may be sanctioned, fine or have his/her goods confiscated as adduced by interviewees. Thus, payment of market royalties and dues is very vital in the development of grocery markets in Nigeria.

Secondly, integration of new trader into the markets is done through formal registration which includes payment of registration fees, apprenticeship and provision of sureties who are genuine traders with good records in the markets. New traders are accustomed with the market norms, value and tradition before they are permitted to carry out trade activities in the market. This is neither based on gender nor ethnic affinities. The market is open to everyone who wants to trade and that meet up the induction requirements. This is with the aim to promote peace, unity and love among traders (Nigerians and non-Nigerians) in the markets.

Moreover, the executive and leadership positions in the market are shared according to the population of each ethnic identities however, majority of the leadership positions are occupied by Yoruba and Hausa. In both markets Hausa are the ruling ethnic identity this is so because there are the most dominant ethnic group. However, decisions are made democratically as all representatives and sectional heads are carried along and may have to vote over contentious issues. Disciplinary and grievance handling procedures are put in place to prevent disputes and illegal practices that may likely arise between traders and buyers in the market. Disciplinary

committees are made up of representatives of each trade section in the market. This is a systematic way to ensure justice, fairness, equity and development in the market environment.

From the discussion so far, it is evident that Hausa traders has influenced the market social structure as adduced by some scholars and confirmed by the respondents used in this study. As a result, Hausa firm presence has inclined the economic and social status of some state in southwestern, Nigeria.

### Peaceful Co-Existence between Hausa and Yoruba Traders

Many studies have shown that social interaction between people of diverse ethnic, linguistic and cultural backgrounds could lead to integration or disintegration (Tijani, 2002; Mabogunje 2008; Akran 2011). Therefore, this objective is to examine whether there is peaceful co-existence between Hausa traders and Yoruba traders in the selected markets.

Table 2: Peaceful co-existence between Hausa and Yoruba traders

<b>Are Hausa and Yoruba traders integrated peacefully</b>	<b>Frequency</b>	<b>Percentage</b>
No	11	2.8
Yes	381	97.2
Total	392	100.0
<b>Describe the nature of their integration</b>	<b>Frequency</b>	<b>Percentage</b>
Fair	57	14.5
Average	110	28.1
Perfect	225	57.4
Total	392	100.0
<b>In what way do Hausa traders involve in the market administration</b>	<b>Frequency</b>	<b>Percentage</b>
Policy formulation and decision making	98	25.0
Payment of royalties and fines	113	28.8
Formation of trade union and appointment of market officials	107	27.3
Cleaning and protection of the market	74	18.9
Total	392	100.0
<b>Do Hausa traders share the same sense of belonging in the market community</b>	<b>Frequency</b>	<b>Percentage</b>
No	43	11.0
Yes	349	89.0
Total	392	100.0
<b>In what ways do Hausa traders enhance the market relations in the market</b>	<b>Frequency</b>	<b>Percentage</b>
Avoidance of trade disputes or grievances	71	18.1
Provision of social, financial and trade support to other traders	86	21.9
Sharing their trade ideas, knowledge and dreams	51	13.1
Engage in joint financial contribution with co-traders in the market	77	19.6
Promote team spirit, unity and perseverance in the market	107	27.3
Total	392	100.0

Source: Field Survey, 2013

The result in Table 2 showed that majority (97.2%) of the respondents believed that Hausa traders integrate for peaceful co-existence in the market. Also, 57.4% of the respondents rated Hausa traders' integration as perfect, 28.1% rated it average while 14.5% rated it as fair. However, one can deduce that Hausa trader integrate positively to the development of the market. Further investigation showed that 25.5% of the respondents said that Hausa traders engage in policy formulation and decision making, 28.8% said payment of royalties and fines, 27.3% said formation of trade union and appointment of market officials while 18.9% said cleaning and protection of the market. The deduction here is that Hausa traders participate effectively in the progress of the market.



Moreover, Table 2 revealed that nearly all the respondents 89.0% agree that Hausa traders share the same sense of belonging with other traders in the markets while 11.0% disagree. Thus, one can conclude that there is peace, love and unity among the various ethnic identities in the market. Also, it is evident that 27.3% said Hausa traders promote team spirit, unity and perseverance in the market, 21.9 % said Hausa traders provide social, financial and trade support to other traders, 19.6% said Hausa traders engage in joint financial contribution with co-traders in the market, 18.1% said Hausa traders avoid trade disputes or grievances while 13.1% sharing their trade ideas, knowledge and dreams with other traders in the markets. Therefore, one can deduce that Hausa traders integrate for peaceful coexistence with the market values, beliefs, culture and norms in the selected markets which facilitate good market relation and socio-economic development of the host communities.

The above assertion is corroborated by, a 47-year old man who said:

Market place is a public place where people from diverse ethnic group, religion and location meet to carry out transactions hence the need for mutual relationship among the actors is very essential because without good interpersonal relationship the primary goal will not be achieved. Therefore, Hausa traders and other ethnic groups in the market integrate for peaceful co-existence despite the insurgency in the country especially in the North (IDI/Male/trader/Ketu/Lagos/2013)

Similarly, a female respondent in Sasa market said:

Hausa relationship with other ethnic group is very cordial and peaceful, we see ourselves as one family and we share the same belief as true Nigerians... No matter what happen in the country Hausa traders will always be in peace and love with other ethnic group in the market. Our unions here do not affiliate with any political leader so there is no room for separation or any kind of dispute among us. (IDI/Female/trader/Sasa/Ibadan/2013)

The inference from the above responses is that there exist a good social relationship and trade network between Hausa traders and other ethnic groups in the market. Therefore, we can conclude that Hausa traders integrate for peaceful and harmonious coexistence. This finding supports the postulation of the theory of migrants' integration that said relationship between people, especially between immigrants and indigenous inhabitants in urban or public spaces overtime end up in assimilation and integration (Borjas 2008; Ritzer 2000; Park 1950). It further stated that as the assimilation increases it create a condition that can be described as: a harmonious relationship, a reciprocal, complementary and adaptability. Thus, it become difficult for immigrants to return back home; the more they are inclined to settle in the host community.

### **Conclusion and recommendation**

This work has shown, to some extent, the pivotal role of Hausa migrant traders in promoting cordial relationship and integration among traders in local grocery markets. The integration was so deep that there is peaceful co-existence, love, unity, sense of belongingness and development among the traders which enhance the established Hausa firm presence. Also, market social structure helps traders from different ethnic group to learn each other's language and communicate mutually intelligibly. Thus, there is high level of integration which in turn promotes social and economic development.

Based on the finding of this study, it is necessary to make the following recommendations:

- i. Market officials should ensure peaceful and harmonious co-existence among traders at all times regardless of their ethnic identity. Development can only be achieved in a peaceful environment. Also, they should shun corruption, ethnic rivalry and local politics that may hinder the growth of the grocery market.
- ii. Market officials should trader's conformity with the market values, beliefs, culture and norms in which facilitate good market relation and socio-economic development.
- iii. Government should encourage trade business as viable alternative to quench unemployment rate among youths in Nigeria.

- iv. Establishment of grocery market should be extended to all Local Government areas in order to create market accessibility, regional integration and opportunities to local farmers in contributing their own quota to make agriculture a primary driver of Nigeria future development.

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