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01

A Preliminary Survey of Emerging Sunday Second-hand Goods Markets in Ilorin, Nigeria

Olorunfemi, J. F., Tilakasiri,
S. L. Adekeye, D. S. and Ogwoghadmhe,
Maureen

Introduction

At the international level, trading in second hand goods such as toys, electrical appliances, phones, shoes, clothes, hand bags, computers, vehicles, automobile parts, machinery, tools and appliances have been well documented (Wicks and Bigsten, 1996). The socio-economic impacts of increased growth in international trade on the developed countries, as well as the developing countries have also been articulated in literature (Kelegama, 2000; De Silva, 2009; and Adekoya, 2013).

The cumulative effects of this trade on a country like Nigeria is the fast closing down of the few local industries manufacturing any of the product so involved due to their inability to compete favourably with the foreign counterparts. Most of those local industries are unable to withstand the onslaughts of trade liberalization. Thus, the very survival of many of these industries is being challenged. It is not surprising therefore, that as many as 24 industries closed their activities in Nigeria as at 2000 (Popoola, 2001). The number of the closed down industries increased to 104 in 2009 (Adeduro, 2009). Consequently, there was a job loss of between 100,000 (Bankole, Babatunde and Kilishi, 2014) and 200,000 over the period within the textile industry alone.

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It is common to see the premises of some of these industries overgrown with trees and weeds. Some of these industries specifically the Textile industries in Kaduna and Tate & Lyle (Matcho premises) in Ilorin (Plate 1) are used as event centres, while others such as Guinness industry area in Lagos and many others are used as church premises and for a myriad of other activities.

While countries like China, Brazil, Russia and Australia have introduced separate rules governing such importations because of the negative effect on their economies, Nigeria has remained a dumping ground for various imported products. A recent development in Ilorin, the Kwara State Capital is an emerging and fast growing Sunday market along the railway station area. It started a while ago with public display of Second hand clothing materials popularly known as 'bend down' or "bosi corner" (which literally means bend down or get to a corner and pick your own). The nature, characteristics and volume of trade and traders involved in the Sunday markets in Ilorin is the specific objective of the present study. It is hoped that this preliminary investigation from a multidisciplinary approach will give results that will assist the State and Ilorin West Local Government in particular, in the planning of urban markets and transport management in the city. It may indeed be found relevant and applicable to some other areas with similar situation in Nigeria.



Plate 1: An Event Centre Built on a Closed Down Matcho Industry in Ilorin

Study Area

This study was carried out in Ilorin, the Kwara State capital. The Metropolitan city extends to about four local government areas namely; Ilorin-West, Ilorin- East, Ilorin-South, and Asa. The Sunday Second hand market is located at almost the heart of the city, specifically along Murtala Muhammed Road and Emir's road and somewhere around the General Post Office (Plates 2-3).

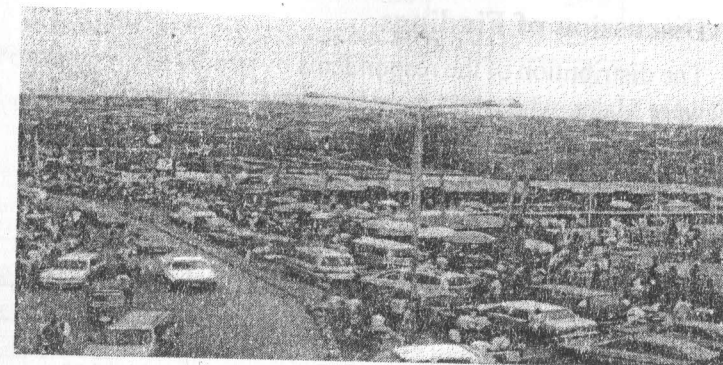


Plate 2: Site of Sunday Market Located along Railway Station in Ilorin

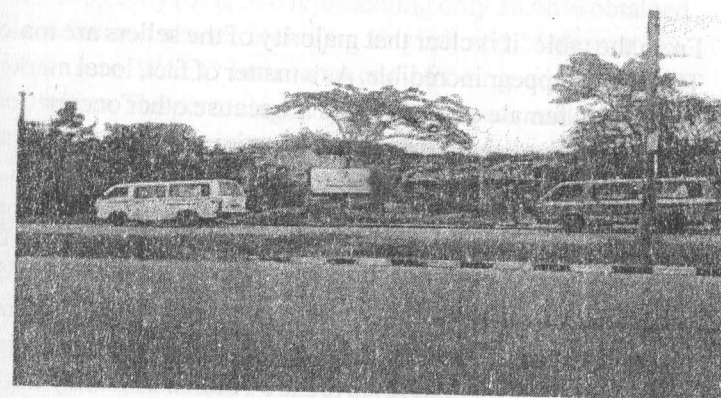


Plate 3: A Dilapidated Structure of Textile Manufacturing Industry in Ilorin

Materials and Methods

A structured and validated questionnaire was designed and administered on 125 respondents randomly selected in the affected Sunday market. The questionnaire administration took place between 8 am and 12 noon on the market days in February, 2014.

Discussion of Findings

The distribution of the respondents by gender shows that 56% were Males, while 44% were females as shown in Table 1.

Table 1 Distribution of Respondents by Gender

Gender	Frequency Distribution	
	No	%
Male	70	56
Female	55	44
Total	125	100

Source: Authors' fieldwork, 2014

From the table, it is clear that majority of the sellers are males. This would appear incredible. As a matter of fact, local markets are usually female oriented. This is because other occupations such as farming, civil service and the artisans among others, are male dominated.

The study also sort for age distribution of the respondents and the result (Table 2) indicates that majority of the respondents (49.6%) are below the age of 30, 20.8% are between 31 and 35 years, while about 21% are above 35 years. The implication of this is that, most of the people involved are youths. This may not be unconnected with the high rate of unemployment in the country. Indeed, the unemployment rate in Nigeria increased from 21.1% in 2007 to 23.9% in 2011 (Nigeria Economic Fact Sheet, 2012).

Table 2: Age Distribution of Respondents

Age	Frequency Distribution	
	No	%
21-25years	25	20
26-30	37	29.6
31-35	26	20.8
36 & above	37	29.9
Total	125	100

Source: Authors' fieldwork, 2014

The unemployment situation is further confirmed when the education qualification of respondents are examined (Table 3). About 10% of the respondents are graduates, but as high as 75% of the respondents have a minimum of secondary school education. This is certainly a cause for concern. The recently released 2015 West African Examination Council result indicated that less than 40% of the candidates in Nigeria had a minimum of five credits including Mathematics and English Language. Out of these number (1,605,248), only (616,370 representing only 38.68% obtained five credits and above, including English and Mathematics), according to WAEC have chances of being admitted into Universities. The percentage of wastage was so passionately of concern to JAMB Registrar who unilaterally re-allocated (though reversed) many of these candidates to other Universities. There is therefore a large pool of Nigeria out there without the opportunity of gaining admission, nor securing employment. Thus they resolve to trading.

The non-availability of formal or white collar jobs would appear to have made the choice of trading imperative to make ends meet.

Table 3: Educational Qualification of Respondents

Education	Frequency Distribution	
	No	%
No formal Education	10	8.0
Primary Certificate	22	17.6
Secondary School	57	45.6
OND/NCE Diploma	24	19.2
HND/University Graduate	12	9.6
Total	125	100

Source: Authors' fieldwork, 2014

The religion affiliation of the respondents was sought and the result presented indicates that four out of five are Muslims. Table 4 shows that about 80% are Muslims, while about 20% are Christians. The significant percentage of Christians who patronize the Sunday market on a day and time when Christians are expected to be at their various worship centres is rather surprising.

Table 4: Religion Composition of Respondents

Religion Affiliation	Frequency Distribution	
	No	%
Christians	24	19.2
Muslims	101	80.8
Total	125	100

Source: Authors' fieldwork, 2014

Obviously, the financial benefits of the Sunday market would appear to be an overriding preference by the people. It may also be that they belong to other denominations such as Jehovah witness and "The Seven-day Adventist" in Ilorin. Besides, several Churches now organize more than a service programme on Sunday

so as to make attendance realistic and convenient for worshippers. The result of the data collected from the respondents also indicate that majority of the Sellers are from Ilorin metropolis, while the rest (8.8%) are from other villages around Ilorin.

The next set of questions sought to know the kind of materials or goods common in the Sunday market, what the respondents do during the week, specifically what they did between Monday and Saturday and to know the main reason why they patronise Sunday markets.

The results of the analysis shows that the common items for sales on Sunday are cloths and clothes, bags, shoes, bed sheets, food stuffs and vegetables among others. Majority of the respondents (78.4%) indicated that they engaged in hawking, trading and other kinds of business during the week, while 21.1% indicated that they teach or attend school during the week. The reason why this category of people sell on Sunday may not be unconnected with the poor salary of civil servants in Kwara State in particular and the economic down turn of the country in general. Some of the students involved in the Sunday trading do so to support their education because of their background or unemployment situation.

It is worthy of note that all the respondents agreed that they came to the market on Sunday because of the high sales and more customers which culminated into high profit. Other reasons given include the fact that, sales on Sundays are usually on a cash and carry basis which help their businesses a lot than selling to customers on credit. It was further revealed that many of the customers in the metropolis are civil servants who usually buy things on credit and pay at the month end. This culture is particularly common especially when products are taken to their offices. This kind of arrangement is not common in Sunday market where buyers and sellers meet briefly for hours and depart without any serious attachment.

Further attempt made to examine why many sellers are attracted to the market indicates a number of reasons. These, as shown in Table 5, indicates that majority of the respondents (40%) have no money to rent a shop. This may not be unconnected with the prevailing high cost of renting a shop in Ilorin metropolis. As a matter of fact, some shop owners demand for two or three years rent in advance from those that wish to rent their shops. Another contributory factor noticed by the researchers may be that most of the available shops are occupied by people from outside of the State, particularly Ibos from the Eastern part of Nigeria. These non-indigenes dominate places like Taiwo, Agaka and Saw mill area, among others in Ilorin.

An attempt to investigate whether the sellers pay for using the space they normally occupy on Sundays, indicates that majority (70.4%) pay between #50 and #150 for using the space, while 29.6% pays more than #150 every Sunday.

Table 5: Factors Promoting Sunday Market

Why patronizing Sunday market	Frequency Distribution	
	No	%
No vacant shops	41	32.2
Sell only on Sundays	3	2.4
No money to rent shop	50	40.6
Other reasons	6	4.8
Total	125	100

Source: Authors' fieldwork, 2014

Our investigation further indicates that these monies are collected by various persons, agencies and authorities. Table 6 shows that 34.4% of the money is paid to the Local Government Authorities, while 9.6% is paid to the State government. Forty per cent of the money paid by the sellers to the collectors is collected by touts

and miscreants, while 20% is collected by others, such as landlords of places the sellers display their wares for sale.

Total 6: Collections of Rent at Sunday Market

Revenue Collector	Frequency Distribution	
	No	%
Local Government	38	34.4
State Government	12	9.6
Touts	50	40.0
Others	25	20.0
Total	125	100

Source: Authors' fieldwork, 2014

On the part of buyers, the main reasons for patronizing the Sunday market is because of cheap prices of the Second hand goods. Besides, the products are of high quality. Indeed, Table 7 indicates that about one third of the respondents are attracted to the Sunday market because, the goods are of high quality compared to the locally made goods. Although this may not be applicable to all products. There are several locally made goods that are better than imported goods.

Total 7: Reasons for Patronising Sunday Market

Why people patronise Sunday market	Frequency Distribution	
	No	%
Cheaper goods	67	53.7
Opportunity to compare prices	9	7.7
Availability of quality goods	37	30.6
Central location	9	7.7
Nearness to church	3	0.3
Total	125	100

Source: Authors' fieldwork, 2014

While few people (7.7%) are attracted to the Sunday market because the market is located at the centre of the city and its nearness to their various churches, the results generally suggest that the overriding reasons for patronizing the Sunday market by customers are because of the availability of cheap and quality goods.

Conclusion and Recommendations

The study examined the effects of the emerging Sunday market on the socio-economic activities of Ilorin. It observed that most of the traders of the Sunday second hand goods are males (50%) and unemployed youths below 30 years (49.6%). Over 80% of the people are Muslims, while about 20% are Christians. The sellers are mostly those who could not afford to rent a shop because of the high cost of rent in the metropolis. The Local government authority collects about 34.4% of the money paid as tax or levies to various agencies. The touts collect most (40%) of the money paid by the sellers.

Based on this study, efforts should be made by government to ban the importation of Second hand goods to allow and encourage local production. In our opinion, this is not a time for trade liberalization. Nigeria has the market and so, it should produce locally. Local production has a lot of advantages which include generation of employment, saving foreign exchange and preventing Nigeria from being a dumping ground. If a ban on importation becomes politically unwise, proper counseling should be offered to patronizers of these Second hand goods, especially clothing materials which should be thoroughly washed and sterilized before putting them into use.

A close look at Plate 2 shows the long queue of vehicles. This is the usual occurrence between 8:00 am and 10:30 am when traffic is heavy. Efforts should therefore be made to control traffic in the

short run and plan a relocation of the market into a more convenient place in the outskirts of the city on the long run. If this is done, more of the revenue collected can indeed be for government instead of the present rather haphazard situation.

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Abstract

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