

**UNIVERSITY OF PORT HARCOURT**

**EKE, ORIE, AFOR, NKWO IN  
PERSPECTIVE: ANY LESSON FOR  
CONTEMPORARY TIMES?**

**AN INAUGURAL LECTURE**

By

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**DEDICATION**

TO  
God and God only  
In whom I Trust

## ACKNOWLEDGEMENTS

I acknowledge the Almighty God, my Creator for the gift of life and a second chance to live again. It was in the year **2010**, a few months after being pronounced a Professor, that I “**died**” and came back to life. Without God’s mercy, kindness and love, there would not have been Professor Kalu standing before you today to deliver an Inaugural Lecture. It is only God that has made it possible and to Him be all thanks, Glory and adoration in Jesus name – Amen.

I acknowledge my late parents – **Catechist Philip Okereke Kalu and Mrs. Winifred Oma Kalu (Mma Egoro Uyo)** who sacrificed so much to create a niche for me in the academic world. To my late brother, **Emmanuel K. Kalu** who sponsored my education abroad, his efforts were not in vain for he will always be remembered. To my brothers and sisters – Chief Ben Ngozi Kalu, Mrs. Joyce Nwankwo Agwu, Mrs. Comfort Nwaeze, Lolo Grace Ukpola and Lolo Patience Uma Uka, I say thank you for your encouragement and love.

I am highly indebted to my wife and angel **Dr. (Mrs.) Ngozi Ezema Kalu**. True to her name, she is really a blessing to me. She has always been there for me; in sickness and in health, for better and for worse, in riches and in poverty. She was tried and tested in **2010** and she met the qualification of that virtuous woman described in Proverbs 31:10-31. The only **NGOSEK** in the whole wide world, I will continue to cherish and love you till death do us part. I sincerely appreciate my children – **Nnabugwu, Mrs. Winie Oma Ulu, Nnamdi, Nnaemeka, Ezinwanne, Nnadozie** and my nephew **Onyebuchi** for their understanding and support in critical times in the family.

I am sincerely grateful to our former Vice-Chancellors who positively touched my life in one way or the other and have contributed immensely to the development and growth of our unique entrepreneurial University: **Sir, Professor S. J. S Cookey**, an old boy of the famous Okrika Grammar School, Okrika, Rivers State who attracted me to the University of Port Harcourt as my mentor, **Emeritus Professor Nimi D. Briggs, Professor Don M. Baridam, Professor J. A. Ajiienka**, I salute you all.

To our indefatigable 8<sup>th</sup> Vice-Chancellor, **Professor N.E.S. Lale**, your leadership style has restored sanity in many areas that had been neglected in the University. You are leaving footprints in the sands of time and the Almighty God is your strength.

To my revered mentor and friend, **Professor Ogwo Ekeoma Ogwo**, a renowned Professor of Marketing, former Vice-Chancellor of Abia State University; pioneer Vice-Chancellor of Renaissance University, Ugbawka, Enugu State and at present the Chairman, Governing Council of Rhema University, Aba. You have been a source of inspiration to me and have contributed greatly to my academic progress. I sincerely appreciate you so much. **'Kaa'** Sir.

Special thanks go to **Professor Nnaemeka Francis Ukaigwe**, Professor Pita Ejiofor, Professor B.A. Agbonifor, Professor A.D. Nkanebe, Professor Ikenna Chukwu and Professor Ijeoma Emele Kalu for contributing to the successful completion of this work.

I cannot forget my numerous friends among whom are: **Prof. Austin C. Awujo**, Prof. Appah Dulu, Prof. Francis Sikoki, Prof. Eme Ekekwe, Prof. Okey Onuchukwu, Prof. Ukaoha

Ojiabo, Prof. Ralph Ngonchincho, Prof. Ben B.B. Naanen, Prof. E.J. Etuk, Prof. S.N. Maduagwu, Prof. Prince C. Mmom, Prof. Matthew Wegwu, Prof. Asagba, Prof. Onyeozu, Chief Richard Ofuru, Dr. Geoffrey Omojefe, Dr. L.C. Micah, Dr. C. A. Eketu, Dr. Richard Needom and my Adoni brother Dr. Jones Ayuwo. The list is in exhaustive. Thank you for your love and encouragement.

I am grateful to our articulate Dean, Faculty of Management Sciences, **Professor Barisua Fortune Nwinee**, a man endowed with enviable leadership qualities that have transformed the Faculty to greater heights. You have been a true friend and brother to me. I thank **all my colleagues** in the Faculty: Prof. Alloy Chinedu Ezirim, Prof. G.I. Umoh, Prof. P.C. Nwakama, Prof. B. C. Onuoha. **Associate Professors:** Mrs. C.A. Nwuche, C. N. Ogbuji, Mrs. Edwina Amah, Sam Nnamdi, I F. Asiegbu, John Amue, Dr. Awa H. Okorie, Dr. Ama Onuoha, Dr. Henry Ozuru, Dr. Sunny Igwe, Dr. (Mrs.) Doris G. Ademe, Peace Igwe, Haniel Eke, Idika Awa Uduma and others too numerous to mention.

I am thankful to all my past and present students for being a vital part of my academic career.

A big thank you to the Institute of International Trade and Development: my able assistant **Dr. Sylvester Udeorah**, staff and students, past and present for your unalloyed esprit de corps. I mention my computer operator **Dornubari Nyama** for her expertise in typing and arranging this work.

I am indebted to all my teachers who contributed in making me what I am today. My special thanks go to **Professor Caroline Prada**, Professor Mendoza DeJesus and Professor Juanito

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My special appreciation goes to Our Saviours Chapel (Interdenominational Protestant Chaplaincy) University of Port Harcourt, all the Chaplains past and the present **Rt. Rev. Mba Nwankwo Idika** and the Men's Christian fellowship (MCF) where I belong, for constantly holding the fort and all your intercessory prayers.

## **ORDER OF PROCEEDINGS**

2.45P.M. GUESTS ARE SEATED

3.00P.M. ACADEMIC PROCESSION BEGINS

The procession shall enter the Ebitimi Banigo Auditorium, University Park, and the Congregation shall stand as the procession enters the hall in the following order:

ACADEMIC OFFICER

PROFESSORS

DEANS OF FACULTIES/SCHOOLS

DEAN, SCHOOL OF GRADUATE STUDIES

PROVOST, COLLEGE OF HEALTH SCIENCES

LECTURER

REGISTRAR

DEPUTY VICE-CHANCELLOR [ACADEMIC]

DEPUTY VICE-CHANCELLOR [ADMINISTRATION]

VICE CHANCELLOR

After the Vice-Chancellor has ascended the dais, the congregation shall remain standing for the University of Port Harcourt Anthem. The congregation shall thereafter resume their seats.

THE VICE-CHANCELLOR'S OPENING REMARKS.

The Registrar shall rise, cap and invite the Vice-Chancellor to make the opening Remarks.

THE VICE-CHANCELLOR SHALL THEN RISE, CAP AND MAKE HIS OPENING REMARKS AND RESUME HIS SEAT.

## **THE INAUGURAL LECTURE**

The Registrar shall rise, cap, invite the Vice-Chancellor to make his opening remarks and introduce the Lecturer.

The Lecturer shall remain standing during the Introduction. The Lecturer shall step on the rostrum, cap and deliver his Inaugural Lecture. After the lectures, he shall step towards the Vice-Chancellor, cap and deliver a copy of the Inaugural Lecture to the Vice-Chancellor and resume his seat. The Vice-Chancellor shall present the document to the Registrar.

## **CLOSING**

The Registrar shall rise, cap and invite the Vice-Chancellor to make his Closing Remarks.

## **THE VICE-CHANCELLOR'S CLOSING REMARKS.**

The Vice-Chancellor shall then rise, cap and make his Closing Remarks. The Congregation shall rise for the University of Port Harcourt Anthem and remain standing as the Academic [Honour] Procession retreats in the following order:

VICE CHANCELLOR  
DEPUTY VICE-CHANCELLOR [ADMINISTRATION]  
DEPUTY VICE-CHANCELLOR [ACADEMIC]  
REGISTRAR  
LECTURER  
PROVOST, COLLEGE OF HEALTH SCIENCES  
DEAN, SCHOOL OF GRADUATE STUDIES  
DEANS OF FACULTIES/SCHOOLS  
PROFESSORS  
ACADEMIC OFFICER

## PROTOCOLS

- ❖ The Vice-Chancellor
- ❖ Previous Vice-Chancellors
- ❖ Deputy Vice-Chancellors (Admin and Academic)
- ❖ Previous Deputy Vice-Chancellors
- ❖ Members of the Governing Council
- ❖ Principal Officers of the University
- ❖ Provost, College of Health Sciences
- ❖ Dean, Graduate School
- ❖ Deans of Faculties
- ❖ Heads of Departments
- ❖ Distinguished Professors
- ❖ Directors of Institutes and Units
- ❖ Visiting Academics and Colleagues
- ❖ Esteemed Administrative Staff
- ❖ Captains of Industries
- ❖ Cherished Friends and Guests
- ❖ Unique Students of UNIPORT
- ❖ Members of the Press
- ❖ Distinguished Ladies and Gentlemen.

## TABLE OF CONTENTS

|  | <b>Pages</b> |
|--|--------------|
| Dedication   | iii          |
| Acknowledgements   | iv           |
| Order of Proceedings   | viii         |
| List of tables   | xiii         |
| List of figures  | xiv          |
| <b>Preamble</b>  | <b>1</b>     |
| 1. Introducing Marketing                                     | 1            |
| 2. Why the Title of this Lecture?                            | 9            |
| 3. Study Area  | 10           |
| 4. Conceptualizing Markets and Periodic Marketing            | 12           |
| • The Concept of Market                                      | 13           |
| • Theory of Periodic Markets and Periodic marketing          | 14           |
| • Periodic Markets   | 15           |
| • Periodic Markets Worldwide                                 | 16           |
| 5. Development of Trade and Marketing Activities in Igboland | 18           |
| 6. Eke, Orie, Afor, Nkwo (EOAN) Market Days                  | 20           |
| • Four-Day Periodic Markets in other places                  | 25           |
| • Significance of Market Days in Traditional Events          | 27           |
| • Locational functionality of EOAN Markets                   | 29           |
| • EOAN Markets Infrastructure                                | 31           |
| 7. Economic Functions of EOAN Markets                        | 33           |
| • Retailing and wholesaling                                  | 33           |
| • EOAN Markets and Retail Gender Characteristics             | 35           |
| • EOAN Markets and Types of Retail Selling Strategies        | 35           |
| • Economic Role of Retailing in EOAN                         | 37           |
| • EOAN Markets and Formal Retailing                          | 38           |
| • EOAN Markets and Economic Development in Igboland          | 42           |

|     |  |    |
|-----|--|----|
| •   | EOAN Markets and Employment Generation                             | 44 |
| •   | EOAN Markets, Apprenticeship and Entrepreneurship Development      | 45 |
| •   | Entrepreneurial Growth   | 49 |
| •   | Financial Inclusion  | 50 |
| 8.  | EOAN Markets and Development of Cities                             | 51 |
| •   | EOAN markets Transformation  | 53 |
| 9.  | Non-Economic Functions of EOAN Markets                             | 54 |
| •   | EOAN Types of Marketing Strategies                                 | 55 |
| •   | Traditional Market Days as Tools for Events Marketing              | 61 |
| •   | Consumer Behaviour in EOAN Market Days                             | 62 |
| 10. | Long-distance Trade  | 64 |
| •   | Traditional Market Days and the Development of Long-Distance Trade | 64 |
| •   | EOAN Traditional Market Days and Long-Distance Trade               | 65 |
| •   | The Aro and Long-Distance Trade                                    | 67 |
| •   | EOAN Market Days and International Trade                           | 68 |
| 11. | EOAN Markets and Rural Marketing                                   | 69 |
| 12. | Agricultural Commodity and food Marketing                          | 70 |
| 13. | EOAN Contemporary Issues   | 72 |
| 14. | Summary and Conclusion   | 78 |
| 15. | Reference  | 80 |
| 16. | Citation s   | 89 |

## LIST OF TABLES

|  |    |
|--|----|
| Table 1: An example of a month (Onwa)            | 23 |
| Table 2: Baby Names after market days (in Igbo)  | 60 |
| Table 3: Baby Names after market days (in Ogoni) | 61 |

## LIST OF FIGURES

|   |    |
|---|----|
| Fig 1: Exchanges between an Educational Institution and its various Markets.    | 5  |
| Fig. 2: The University and its Publics.   | 7  |
| Fig 3: Map of Igbo land and adjacent Groups                                     | 11 |
| Fig. 4 Open markets   | 22 |
| Fig 5: Izu Nta (Short Week) Four-day Cycle                                      | 24 |
| Fig 6: Izu Ukwu (Long Week) Eight-day Cycle                                     | 25 |
| Fig 7: Locational trees   | 30 |
| Fig 8: Water front market location  | 31 |
| Fig 9: Road Transportation  | 32 |
| Fig 10: Forms of Display  | 37 |
| Fig 11: Product Display in megamalls  | 39 |
| Fig 12: Product Display in megamalls  | 40 |
| Fig 13: Attributes that account for switching from informal to formal retailing | 41 |
| Fig 14: Market Evangelism   | 57 |
| Fig 15: Friends drinking palm wine  | 59 |

## PREAMBLE

Vice-Chancellor Sir, I thank you for the approval of the date and the wonderful opportunity to present this lecture that marks my Inaugural as a Professor of Marketing in the Department of Marketing, Faculty of Management, of Unique Entrepreneurial University of Port Harcourt.

Some years ago, after my academic sojourn in the Philippines, I returned home with Doctor of Business Administration (DBA) qualification in Marketing. A reception party was organized to welcome me. When it was time for me to address the audience, I told them that I studied Marketing at my BSBA, MBA and DBA degree levels.

There was an outburst of laughter from the uninformed and uneducated group in the audience. They started asking questions among themselves- Did you hear him? What did he say he studied? He studied marketing? So, he spent all these years abroad studying what we know and practice daily in our various market days?

To this group of people, the market and going to buy and sell in the market is all that marketing stands for. Marketing is more comprehensive than just buying and selling in the market place.

### 1. INTRODUCING MARKETING

Marketing is associated with all the activities, processes and organizations for the **creation, communication and distribution** of goods and services that have value and capable of satisfying individual and various societal needs and wants.

For better understanding of marketing, the following concepts need further clarification within the context of this lecture.

**Need:** Necessity. The state of deprivation in a person or lack of basic necessities such as food, clothing, warmth and safety etc.

**Want:** Lack or deficiency of something. A desire for something. We all have needs but sometimes we don't know what we want. When one's need is directed to the object of satisfaction that object becomes a want. The existence of human needs and wants gives rise to **the concept of products**.

**Product:** Anything that can be offered that is capable of satisfying a need or want. For one's need to be satisfied, there must be want and demand for a product or service.

**Demand:** Is the willingness and the ability of a person to purchase a product or service of his/her desire. The existence of needs and demands for products capable of satisfying wants is not enough to define marketing. Marketing exists when an individual or organization decides to satisfy their needs and wants through **the exchange process**.

**Exchange:** The act of obtaining a desired product or benefit from someone by offering something in return.

Marketing exists when people have needs and wants and willing to satisfy them through the exchange process. Exchange is **the core concept of marketing** and what defines one as a customer/consumer.

**Transaction:** When there is exchange of values between two or more parties, **transaction**, which is the unit of measurement of marketing is effected. The concept of exchange and transactions leads to **the concept of market**.

**Market/Market Place:** Is traditionally an open space where sellers offer the goods and services in exchange for buyers' money. Business transactions are done in the market.

**Market:** Is also broadly defined as a group of individuals, organizations or geographic region that need and want a good or service and have sufficient resources, willingness and authority to purchase the goods or service. The concept of markets finally brings us to **the concept of marketing.**

**Marketing:** Consists of individual and organizational activities directed at satisfying identified needs and wants through the exchange processes.

### **Eclectic or Universal Nature of Marketing**

#### **Marketing definition**

In July 2013, the American Marketing Association Board of Directors approved this definition of marketing.

*“Marketing is the activity, set of institutions, and processes for **creating, communicating, delivering and exchanging** offerings that have value for customers, clients, partners and society at large”.*

This definition is so comprehensive that it points out how the normal everyday, ethical and responsible practice of marketing benefits customers, clients, partners and society (Hunt 2015, pp 63-64).

Marketing is universal in application and not restricted to the business world. Everyone is involved in it! It is the concern of the Vice-Chancellor, the principal officers, the scientists, the doctors, the engineers, the lecturers, the students and the society at large.

**Individuals and organizations** do two basic things, they produce/manufacture goods and services and they market them.

*“Business has only two basic functions: - marketing and innovation”.*

*Peter Drucker*

The role marketing plays in an organization can be derived from the observation made by the National Association of Manufacturers in the United States of America

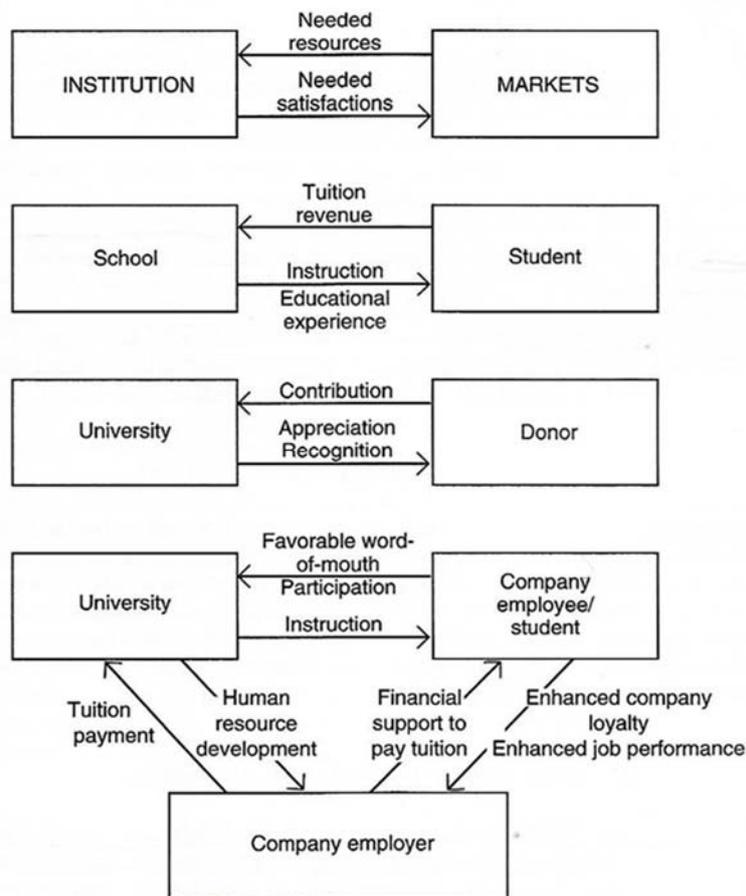
*“that the president cannot plan, the production manager cannot manage, the purchasing agent cannot purchase, the chief financial officer cannot budget, the engineer and designer cannot design until the basic market determinations have been made”.*

The pivotal role that marketing plays in planning and decision-making makes marketing the heart of business operation.

**The home:** Effective marketing communication starts from the home. It calls for wholesome interpersonal relationship between husband and wife; parents and children, brothers and sisters. This can only be achieved through effective communications.

Here in the **University**, knowledge is not just imparted, but must be sold by the lecturers, and bought wholeheartedly and enthusiastically by the students. Otherwise, the wealth of knowledge which the students should accumulate would just fleet by. The lecturer must know how to sell his knowledge. And selling it effectively, in most cases means, selling himself, too.

**In exchanging offerings**, for example, the University of Port Harcourt offers satisfactions through its eclectic mix of courses, degree programmes, entrepreneurial skills development and other services and benefits to its market (student customers) and so on.



**Fig 1:** Exchanges between an Educational Institution and its various Markets. Adapted from Kotler and Fox, (1995)

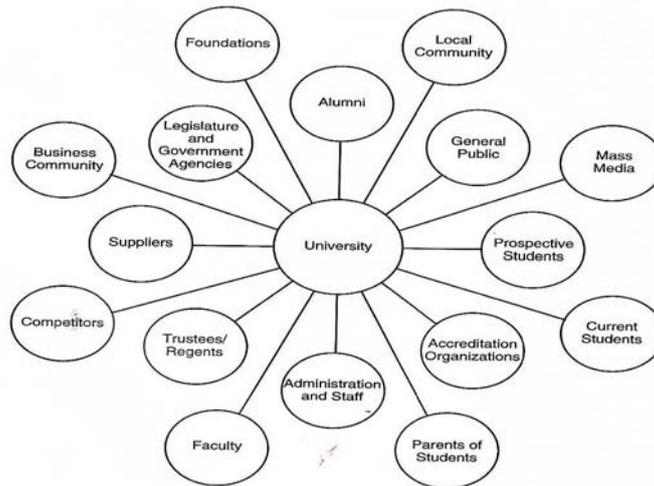
Marketing is therefore, a central activity of modern Institutions and the concept of **exchange** is central to marketing.

*“Through exchanges, social units – individuals, small groups, institutions, whole nations - attain the inputs they need. By offering something (of value), they acquire what they need in return since both parties agree to the exchange, both see themselves as better off after the exchange”. (Kotler and Fox 1995, P6.).*

### **The Sphere of marketing Influence**

Besides the key consuming market of the university, there are several other publics that the institution should establish responsive relationship with. It could do so with most or all of them.

The **publics** are heterogenous groups whose activities affect the performance of the university. Figure 2 shows major publics, individuals and groups that have real or potential interest or effect on a university.



**Fig. 2:** *The University and its Publics.*  
*Adapted from Kotler and Fox, (1995)*

Vice-Chancellor Sir, marketing, as earlier stated is also your concern as you continue to have and maintain responsive relationships with the various publics in order to generate a high level of satisfaction to move the university forward. Clark Kerr (1964:29) noted that the Vice-Chancellor is expected to be a friend of the students, a colleague of the faculty, a good fellow with the alumni, a sound administrator with the trustees, a good speaker with the public, an astute bargainer with the foundation and federal agencies, a politician with the state legislators, a persuasive diplomat with donors and a champion of education generally, and so on.

The **Faculty** consists of Professors, Lecturers and others who deliver the Institution’s educational services. The College, School or Faculty where the academic and non-teaching staff are student-oriented (**customer oriented**) is more likely to

attract and retain more students than one where they are **indifferent, intolerant** and **very unfriendly** to students.

Students are attracted and retained because of two basic reasons – their **experience, in terms of satisfaction** with product/service offerings (courses, degree programs, skills development, lecturers and so on) and their **experience acquiring the offerings**. There are departments in the University that are dreaded by students and even those applying for admission into such departments because of bad experiences with one or two lecturers, or administrative staff with regards to students' results and records, obtaining transcript of academic records and so on. These **dissatisfied students** spread the bad news of such faculty/departments to various publics through **word-of-mouth (WOM)** or **viral marketing**, with the resultant effect in drastic drop in student's enrollment. This situation invariably calls for ensuring sufficient students' satisfaction and retention which is an important aspect of **relationship marketing strategy**.

*What strategies are adopted to attract and retain the student customers?*

Besides the relationship marketing strategy, I suggest that, the first step to take is to adopt and internalize **Internal Marketing** within the entire university system. Internal marketing would ensure that everyone in the university system, right from the Vice-Chancellor to the janitor or cleaner embraces appropriate marketing principles. This is quite essential because:

*“We are living in a world that is no longer facing a shortage of goods (good universities; offering good programs), but a shortage of customers (student customers)”.*

*Philip Kotler*

However, we in the Faculty of Management Sciences have imbibed marketing principles in **rebranding** the entire faculty to such extent that it now flies high in the comity of faculties in the University of Port Harcourt.

*With marketing the difference is clear!*

In furthering our understanding and relevance of marketing in the 21<sup>st</sup> century, Kotler and Keller (2006:3), argued that “marketing is everywhere..... it is embedded in everything we do – from the clothes we wear, to the website we click on, to the advertisement we see”. “We **talk** marketing (e.g use of mobile phones as a product), **walk** marketing (e.g we use trainers and other shoes as fashion statement); **eat** marketing (the food and other products we buy and consume, including milk, bread etc), and **sleep** marketing (our bed, our home are all products designed and sold to us), **marketing is everywhere....**”. In a similar debate, Ogba (2010) argues that marketing is everywhere and almost **everything is marketing**.

Vice-Chancellor Sir, I have attempted to establish a common denominator for all present here today. We are all marketers and doing business together. Today, I am offering to you all, my Inaugural lecture titled: **Eke, Orié, Afor, Nkwo in Perspective: Any Lesson for Contemporary Times?**

I hope you would find it valuable and capable of satisfying your quest for more knowledge of marketing.

## **2. WHY THE TITLE OF THIS LECTURE?**

Eke, Orié, Afor, Nkwo market days are institutions in the distributive trade: my area of specialization. My Masteral dissertation, Doctoral thesis and a greater percentage of my research publications are domiciled in the field of **Distributive Trade**. Secondly, there is unclear understanding of market and

marketing. That is why **Kalu**, 2011 pointed out that buying and selling in the markets are only aspects of marketing and distribution is one of the components of the **marketing mix** (product, price, promotion, place/distribution). Marketing goes beyond distributive trade.

Eke, Orie, Afor, Nkwo are all symbolic of open place traditional, rural, periodic market days in Igboland. Again, the understanding of these markets and market days are somehow anchored in mythology and tradition. Sometimes, in main stream marketing, the **essence** and **roles** of these markets are taken for granted or underestimated. Nevertheless, scholars have called for new understanding of markets or market places as a core concept in marketing (Buzzel, 1999: 61).

This lecture examines the perspective essence and role of the traditional markets and showcases whatever lessons modern marketing would learn from traditional markets and marketing.

### **3. STUDY AREA**

The study area covers the entire geographical region inhabited by the Igbo people.

#### **Igbo People**

The Igbo are an ethnic group native to the present-day south-central and south eastern Nigeria.

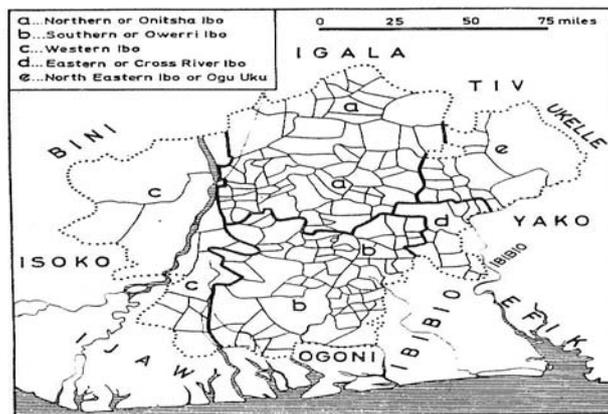
Geographically, the Igbo homeland is divided into two unequal sections by the Niger River – an eastern (which is the larger of the two) and a western section, (Slattery, Katharine (2016) and Chiyere, Nkem Hyginus (2000)).

Igbo people are one of the largest ethnic groups in Africa. They spread across other states such as Delta, Rivers, Bayelsa, Akwa Ibom, Edo, Kogi etc (Okeke, Ibenwa and Okeke, 2017), and they are naturally very competitive and enterprising in

nature. They live mainly by active involvement in distributive trade (Egwu 2012). In rural Nigeria, Igbo people work mostly as craftsmen, farmers and traders. The most important crops are yam, cassava, maize, palm produce – palm oil, kernel and *cakes*.

The origin of the Igbo people has remained exceptionally remarkable as it has been believed that the Igbos are descendants of Gad who happens to be the seventh son of Jacob also known as Israel (Oduah, 2013). Gad had three sons named Eri, Arodi and Areli and these sons settled in today south eastern Nigeria.

The Igbo is often seen as the most industrious people in Nigeria, given by the ability to dominate and multiply in any situation and location they find themselves. They are highly urbanized, with some of the largest metropolitan areas, cities and towns in Igboland being Onitsha, Enugu, Aba, Owerri, Orlu, Okigwe, Asaba, Awka, Nsukka, Nnewi, Umuahia, Abakiliki, Afikpo, Agbor, Ohafia and Arochukwu.



**Fig 3:** Map of Igbo land and adjacent Groups.

**Source:** Hodder, B.W. and Ikwu, U.J (1969)

#### 4. CONCEPTUALIZING MARKETS AND PERIODIC MARKETING

##### **The Concept of Market**

The word market is derived from the Greek and Latin word “mercatus” which means the market place. A market is a place where people assemble to buy or sell goods and services. It has existed since ancient times, long before the advent of Europeans to Africa. Good has defined market as a specific, usually authorized site where buyers and sellers meet at regular intervals for the purpose of exchange (Good, 1970: 10).

Scott (1970) defined a market as a public gathering of buyers and sellers at an appointed place and at regular intervals for the purpose of doing business under specified conditions.

Holder and Ukwu (1969) defined market as an authorized public concourse of buyers and sellers of commodities meeting at the place, more or less strictly limited or defined at an appointed time. On the other hand, the term market could be applied to a group of individuals, an organization, or geographical region that need and want goods and services and have sufficient resources, willingness and authority to purchase the goods and services.

Kotler (1967:6) defined markets as “all persons or business units who buy or may be induced to buy a product or service. Shaw (1912:746) addressed market distribution, but also included a discussion on demand. Coutant (1936), in the first issue of Journal of Marketing, discussed the creation of markets as linked to the creation of needs. **Customers are used as a synonym for market.** Kirca et al (2005: 27) interchangeably used the words customer, consumer and market in their studies on market orientation.

Markets have further been conceptualized as:

- (1) **Institutions or fields**, Loasby (1999) observed market institutions in terms of frameworks and protocols to support exchange. The market as field of action can be described as a social space where actors, such as whole sellers and retailers orient their actions to each other.
- (2) **Markets as networks** – a structure conformed by nodes, which are related to each other by threads – (Hakansson and Ford, 2002 P.133). the nodes are market actors, such as wholesalers, consumers, retailers etc and the threads are exchange relationships.
- (3) **Markets as outcomes of performative practices**. Diaz Ruiz (2012) noted that market actors do not only act within their environment, actors shape markets with their everyday practices. Thus markets are ongoing practical accomplishments (Kjellberg and Helgeson, 2007). Practices are conceived as arrays of human activity centralized around shared practical understandings – exchange, normalizing (establishing rules and regulations/practices).
- (4) **Markets are value-creating system**. Alderson (1964) observed marketing functioning as a dynamic system whose goal is aligning institutions and processes toward matching goods and needs. Mittelstaedt et al (2006: 132) proposed that the reason markets exist is to serve the provision system of society. They proposed three tenets:
  - (a) Markets are complex systems
  - (b) Markets are heterogeneous in needs, and offerings;

- (c) Actions of market actors have consequences in society, well beyond the boundaries of firms.

Layton (2007) discussed the idea of the marketing system where the key concepts used to explain markets were, a system of actors, a participation in economic exchange, an assortment of (tangible or intangible) products, and a response to customer demand.

There is now **online market place** or online e-commerce market place – a type of e-commerce site where product or service information is provided by multiple third parties, whereas transactions are processed by the market place operation. Online market places are the primary type of multichannel e-commerce. **Jumia, Konga.com, Jiji.ng** and **Dealdey** are typical examples of online market places in Nigeria.

### **The Theory of Periodic Markets and Periodic Marketing**

The theory of periodic markets and periodic marketing is linked up to either economic or non-economic tradition. The non-economic notion views periodic markets as social phenomenon (Tinkler, 1973). This view corroborates with Bromley et al (1975) and Good (1977), that markets are held periodically to coincide with existing periodic institutions and that local traders and consumers meet on a traditional rest day or on a day when they choose to converge in a central place for social religious activities, hear proclamation, pay tribute to or receive alms from local authorities.

The economic tradition has two perspectives originating from “Central Place Theory” and “Location Theory” (Christallers 1966). Stine (1969) first studied Korean periodic markets using the Central Places approach. The markets were analyzed in

terms of Central Place. Both Central and Location theories are integral part of economic geography that are concerned with human settlements and what economic activities are located where and why.

In both theories, periodic markets and marketing are considered as distinctive economic phenomena, implying that markets exist for the exchange of goods and services to make profit (Ehinmowo and Ibitoye, 2010). Hay (1971) further noted that the decision to adopt periodic marketing may be taken to achieve viability, increase profit, lower retail prices or raise producer prices as a move to prevent competition.

### **Periodic Markets**

The focus of this lecture is on Eke, Orié, Afor, Nkwo which are periodic, rural and traditional market days.

**Rural market** is a physical, low priced retail market featuring food and other items sold directly by farmers to consumers and wholesalers (aggregators) from urban centers. Rural markets are frequently classified on the basis of their periodicity which means that they do not operate everyday but in fixed cycles of four days, eight days, fourteen days or monthly.

Hodder (1965) defined periodic markets as official public gatherings of sellers and buyers in a designated location on a **designated** time. They are authorized gathering places that buyers and sellers meet at appointed regular intervals.

Khan and Ali (1998) noted that periodic markets are centers for exchange of common goods and services in both cities and the countryside. The temporal structuring of periodic markets fulfills the local need for which they are established and the interval between markets afforded sufficient time for

preparation (within the context of money and wares) for the next market day (Okafor 1982, Omole 2002). As such a five-day interval pattern has been documented in Korea (Park, 1981), while Hays (1980) observed a once or twice a week periodicity in Nigeria.

In his study on market periodicity in West Africa, Hill (1966:304) identified the broad geographical unit covering Southern West Africa extending from the Cross-River **Area, adjoining Iboland, the Ibibio** country to Eastern Nigeria and Cameroons as areas in which the **four-day markets** are found.

A periodic market place has a set of schedules of market meetings separated by market-less days, or days on which the level of activity is substantially less than on the main market day (Symanski, 1973: 62-66). He further classified market-places in Yorubaland into urban daily, urban nightly, rural daily, rural periodic nightly and rural periodic day markets.

### **Periodic Markets Worldwide**

Theoretical and empirical studies have shown that periodic markets do exist and are important elements of rural retail trade in many parts of the world. In China, Korea, India and Scotland, periodic markets play important role in trading and social life of the people (Skinner, 1964; Whyte 1979; Park 1981; Khan and Ali, 1998). These markets meet periodically at specific locations with set schedules, separated by market-less days or by days with limited trading activities (Symanski, 1973; 62-66). Periodic markets take place regularly on one or more fixed days each week or month and are generally associated with small towns or non-urban places (Bromley, 1971). For many underdeveloped regions, this type of market represents the most important trading institution (Rogerson 1997).

**In Africa**, traditional periodic markets are important aspects of African life. Across sub-Saharan Africa, nearly every community has periodic market of some kind. In West Africa, periodic markets in various towns and villages have a long tradition and they are as old as the settlements themselves (Hodder and Lee, 1974). Abbot, (1986), observed that Ghana had around one thousand (1000) periodic markets with at least 50 sellers in each market in early 1980.

**In North Africa**, most commerce in rural areas takes place in traditional markets called **Suqs**. Each suq is held on a specific day of the week and takes its name from the day and from the group on whose territory it is held. The same pattern is followed in **Zambia** where periodic markets are name – Chipata Saturday market, Lusaka Tuesday market and so on (Nyirenda K. Chidinma, 2016). In **China**, Skinner (1964) conducted most of the studies on periodic markets and noted the long existence of these markets. In **India**, Murgai (2012) reported that over two thousand markets which operated as rural periodic markets (haats), emerged as a result of internal demand for exchange of goods and services among local communities.

**In Latin America**, specifically **Guatemala**, Eff and Jensen (2007) noted that periodic markets had originated hundreds of years ago. Two types of periodic markets – subsistence and typical markets exist in Guatemala (Little, 2004). Gregory (2001) stated that anthropologists have traditionally described and analyzed ‘gift’ or ‘reciprocal’ forms of exchange. These forms of exchange coexist with market exchange such as barter, buying and selling, and money lending. Anthropologists have produced detailed ethnographic descriptions of markets, especially the periodic market systems found in the rural areas around the world.

The theories and studies on periodic markets point to the fact that although periodic markets are features of both developed and developing countries, their role in rural developing world forms the **core locus** of international literature (Rogerson, 1997). Globally, wherever periodic markets exist, they reflect the local tradition and culture in terms of goods and services offered, marketing activities, and so on.

##### **5. DEVELOPMENT OF TRADE AND MARKETING ACTIVITIES IN IGBOLAND**

Trade and its related activities predated the advent of European traders in the coastal areas of modern Nigeria. The Igbos were involved in various levels of exchange relations. Infrastructure like markets, trade routes and others that developed from the internal transactions paved the way for external commerce with the Europeans in the seventeenth century (long distance trading).

The Niger coast was the area of contact with the European traders from the years 1434 to 1807. The Portuguese were the first traders, then the Dutch and finally the British (Uchendu 1965). Prior the European contact, Igbo trade routes stretched as far as Mecca, Medina and Jeddah on the continent (Glenny, Misha, 2008). It is clear that these trade routes are as old as the history of the region (Ecoma and Ecoma, 2013).

Two theoretical views on distribution and exchange believed that the development of trade and marketing in Igboland was stimulated by the participation of external trade through trade routes. This agrees with the **exogenous concept** that credits external stimuli such as long-distance traders or Europeans, for the start of periodic market and **endogenous concept** which believes that periodic markets and marketing developed as a result of internal demands for exchange of goods and services among local communities.

Several authors like Northrup (1978) and Ukwu (1967) have noted among other things that trade developed in the area from **internal factors**. In olden days when there were no refrigeration facilities, perishable items like fishes, shrimps were disposed without delay. Markets developed at the heads of river navigation and contact zones (Emuoha Nkwo market, Choba market, Alagbrada Eke market) due to internal factors – the complimentary needs of people in close proximity to themselves (**Kalu** and Chinda, 2018).

There is no society that is self-sufficient and in human history. The quest for self-sufficiency had always been there. Naturally, ecological variations have always provided the patterning or mechanism for occupational specialization which enable individuals in an area to exchange goods they produced for those they lacked. Example, the Kalabari's exchange their aquatic products with the yam, cassava, maize and legumes, vegetables and palm oil from the Ikwerres at the Choba market and Emuoha Nkwo market locations near their water fronts (**Kalu** and Chinda 2018).

As a result of these local disparities and consequent localization of certain goods and services, **exchange**, which is the core concept of marketing became essential between one unit and the other. Therefore, trade developed locally based on **complementary needs** of communities in close proximity to each other consequent upon deficits in one area and an effective demand on the other. Subsequently, these venues for exchange within the communities developed into **village markets** and later gained prominence as **vital centers for exchange**, distribution, and redistribution of agricultural surpluses (Erim, 1992:128); Ndoma-Egba (1972).

The establishment of Hausa settlements in Igboland contributed a lot in the development of trade and marketing. The Hausa contact with the northern part of Igboland pre-dates European trade (Hodder, and Ukwu, 1969). The lower Niger valley and the Niger-Benue riverain trade brought these areas into direct communication with the Hausa.

Hausa settlements proliferated, usually as appendages of the European factories or the army barracks. They also followed the establishment of railway towns and flourished at Awaka, Aguleri, Abakaliki, Enugu, Onitsha, Elele, Omoku, Ogwuta, Port Harcourt, Aba, Umuahia Ibeku, Omoba, Mbaisi and Afikpo Road. They traded mostly on horses and cattle for ritual and ceremonial purposes; leather goods, crafts, medicines and buying Kolanuts for the northern markets.

The failure of the Igbo farmers to meet the demands for yam in the post-colonial era resulted to the emergence of yam dealers who imported yams from parts of northern Nigeria to Igboland to augment local supplies. This was a lucrative trade for many Igbo and non-Igbo traders who engaged in this inter-regional trade carrying lorry loads of yams from northern towns of Kastina-Ala, Markurdi, Gboko, Jalingo, Zakibiam, Oturkpo among others to major cities of Igboland such as Aba, Onitsha, Awka, Enugu, Okigwe, Afikpo, Umuahia, Owerri and Orlu among others. The volume of yam tubers transported from parts of the north to Igboland daily or on weekly basis far outweighed the volume produced locally (Chukwu, 2015:73).

## **6. EKE ORIE AFOR NKWO (EOAN) MARKET DAYS**

The **market** or market place for all I know is the most important place in human life after the **church** and **school**. It is one of the varieties of systems, social institutions, infrastructures whereby groups or individuals engage in exchange. It further governs the behaviours and expectations

of producers, buyers and sellers. In other words, a market can be seen as an arena where producers/sellers and consumers/buyers meet and interact to facilitate the exchange of goods and services.

**The origin of market days in Igbo land** can be traced to the reign of Eze Nriijiofor I within 1300-1390AD. According to Igbo history, Eze Nriijiofor was visited by four strangers one day at his palace. As they visited, these **four strangers** who were also regarded as wise men behaved as if they were deaf and dumb so they did not disclose to anyone what their mission was. However, history had it that Adama who happened to be one of the king's servants ushered them into the guest apartment. When Eze Nriijiofor went to see them in their apartment that night, they did not communicate with him, neither did they receive his gift of kolanuts (Nwokoye, 2008). In his wisdom, Eze Nriijiofor instructed his soothsayer to monitor the activity of the strangers and this he did by sending a rat to disturb them while asleep. The rat had to disturb the four baskets each of them was carrying. When he nibbled the first basket which belonged to Eke, Oye woke up and called the owner of the basket (Eke) by name and told him to wake up and see what was happening to his basket. The rat repeated the same exercise on all other baskets and through this, the strangers revealed their names without knowing. Their names were Eke, Ori, Afor and Nkwo (Okigbo, 2015). The next morning, Eze Nriijiofor proceeded to see the strangers who were initially referred to as '**Ndibialaijeekwuokwu**' which can be translated as (dumb visitors). As Adama broke the kolanut for the morning ritual, Eze Nriijiofor I called each of the strangers by name and they were astonished. Immediately, they requested for water to wash their hands and faces as well as requested for kolanut. After the morning ritual exercise, these strangers gave the king four earthen pots and directed him to keep them in front of the shrine outside the palace.

They informed the king that the pots were sent down by Chukwu (God Almighty) and his people must observe the names as market days. These pots were named after the strangers as well as the market days.

#### **Why Eke, Orië, Afor, Nkwo Market Days?**

Eke, Orië, Afor, Nkwo are names of days in the Igbo 4-day week. According to the Igbo mythology, the four strangers that visited Eze Nrijiöfor instructed the Eze and his people that the names of the week-days- Eke, Orië, Afor, Nwko should be observed daily as market days during which they should be buying and selling. They became venues for commercial exchanges and transaction. Everyday is a market day in Igbo traditional villages and that is why we have **EKE, ORIE, AFOR, NKWO, AS MARKET DAYS IN IGBOLAND.**



*Fig. 4: Open markets*

These are four periodic market days that are symbolic of open-place traditional markets where various Igbo communities choose to gather **in fixed cycle of 4days**, to buy and sell goods and services while some expand theirs to **8-days periodic cycle**. They are very significant and are uniformly observed within every Igbo community. Most cultural events are traditionally fixed for specific market days.

In the Igbo-Ukwu area, the names of the market days of the week are said to be derived from strangers who traded in fish (Jeffery, 1956). These market days are used to count the native week (**Izu**), month (**Onwa**) and year (Aro) and they follow each other sequentially in Igbo calendar.

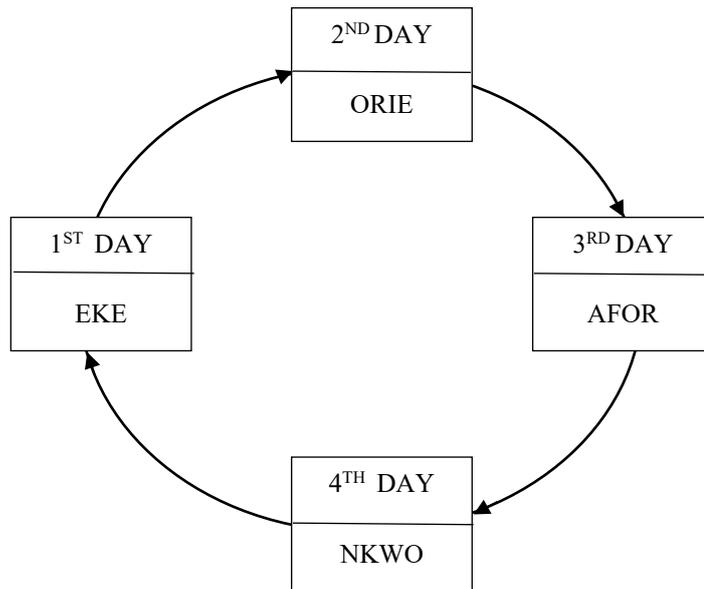
| <b>EKE</b> | <b>ORIE</b> | <b>AFOR</b> | <b>NKWO</b> |
|------------|-------------|-------------|-------------|
|            | 1           | 2           | 3           |
| 4          | 5           | 6           | 7           |
| 8          | 9           | 10          | 11          |
| 12         | 13          | 14          | 15          |
| 16         | 17          | 18          | 19          |
| 20         | 21          | 22          | 23          |
| 24         | 25          | 26          | 27          |
| 28         |             |             |             |

*Table 1: An example of a month (Onwa)*

The calendar has **thirteen months in a year, seven weeks (28 market days) in a month and four market days in a week** plus an extra day at the end of the year in the last month (Onwuejeogwu, 1981). The Igbo calendar was not only created and developed for worship and spirit honouring but also for **commercial purposes** as pointed out earlier in Igbo mythology. Each community has a day assigned to open its market and this makes the Igbo calendar very relevant and continually used. **The Igbo calendar is still used in indigenous Igbo villages and towns to determine market days** (Holbrook, 2007).

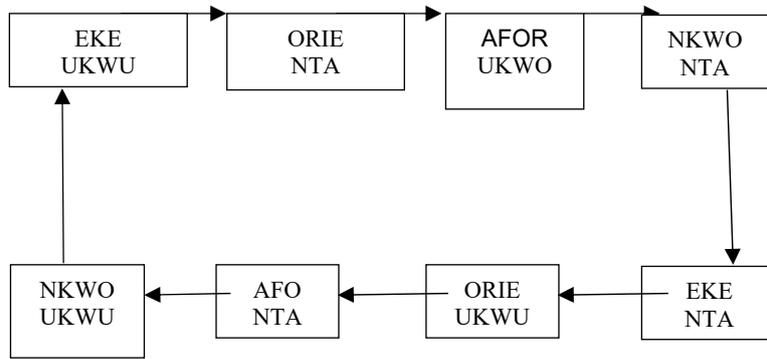
The knowledge of time of the Igbo man is believed to have originated from using the market days to count weeks, month and year. The Igbo week (Izu) falls into two categories of Izu

Ukwu (long week) and Izu Nta (short week). The short week is made up of four market days: Eke Ori, Afo, Nkwo.



*Fig 5: Izu Nta (Short Week) Four-day Cycle*

The Izu Ukwu (long week) is made up of eight market days because each of the market days has 'Big' and 'small' such as Eke Ukwu (big eke) and Eke nta (small eke) and so on.



**Fig 6:** *Izu Ukwu (Long Week) Eight-day Cycle*

If any of the market days falls on Sunday it would hold on Saturday as “full” market day – Eke nta, Orié nta, Afor nta and Nkwó nta. The volume of trade is also one of the determining factors of big and small market days. In other words, EOAN markets are held once in every four or eight days.

The four-eight-day rotation serves to synchronize the inter-village market days. The four-day is a very common phenomenon.

**Four -Day Periodic Market Days in Other Places**

The four-day market days are not only observed in Igboland alone but in other places like Edo, Calabar, Igala, Ogoni (Gokana), Ahoada, Emuoha, Ikwerre, Etche, Ogba/Ndoni, Abua/Odual, Ogoja, bordering Igboland but under different names to suit their dialects.

- (a) In Edo, we have great Benin – Edo 4 market days / days of the week.
  - i. **Eken** – pronounced as “**Aken**” – **Iyase** (-free day – for rest) also used for **East** (cardinal point)

- ii. **Orie** – pronounced as Oie or Ohie (R or H silence) – **Esogban** (lineage) (working day), also used for **West** (cardinal point) **Ekioba** (Oba Market).
- iii. **Okuo** – pronounced as Okuo – (**Ekenaka**) **Eson** (lineage). Also used for North (cardinal point) – **Okha** and **Igo**.
- iv. **Aho** – pronounced as Aho – **Osuma** (lineage). Also used for South (cardinal point) – **Agbado** (trading day).

Eken is a day of rest (like biblical Sabbath day), Council meeting can hold on this day but people do not go to farm. Edo land does not engage in any important events like marriage, burial etc on Eken day. (OTEDO.COM, 2017)

- (b) In Igala land, they have Afor, Nkwo, Eke, Ede (Orie) market days.
- (c) In Ogoni / Gokana local government area, they have market days of four days interval namely; Deezia, Deesor, Deekor, Deemua and Deebom (**Kalu** and ZorBari-Nwitambu, 2018).
- (d) In Rivers State, the Eke (Ahoada East) Ahia-Nkwo, (Emuoha), Awhor (Rumuodogo), Nkwo (Etche), Eketa, Anya Ezi (Abua/Odual) and all periodic markets in Ahoada -West. All are of four days interval (Kio-Lawson, Dekor and Chikagbum, 2015). **Kalu** and Chinda (2018) in their study of Rural market days and merchandising strategies, observed that there are four market days in Emohua, Rivers State similar to those in Igboland: EKE, URIE, AHUA, NKWO.
- (e) In Efik, Akwa Ibom, there are 4 traditional market days namely, Ekwuru Efiang, Ekwuru Arar, Ekwuru Eyino and Ekwuru Ekpem (Okehie-offoha and Sadiku, 1996).

It is important to note that all these markets operate at four-day intervals on rotational basis. The size of these markets, the available goods, services and patronage depend largely on the threshold population (minimum number of people necessary in an area) and the clashing of market days with neighbouring towns.

### **Significance of Market Days in Traditional events**

The Gregorian calendar provides seven days in a week, so the Igbo tradition provides four days in rotation namely; Eke, Orié, Afor, Nkwo. These four days represent the principal market days and the four cardinal points.

Eke corresponds to the East

Orie \_\_\_\_\_ West

Afor \_\_\_\_\_ North

Nkwo \_\_\_\_\_ South

The Igbos have a saying that **“the world is a market place” (Uwa bu ahia)** and that is why EOAN market days are so significant in the lives of people in the rural areas that they are dependent on them. Also, trade has become a prominent occupation among the Igbos. Nothing must be allowed to disturb the market days which also determine both the economic and socio-cultural activities that take place. Each village had special days when no inhabitant from that village was allowed to go to the market.

The Igbos in general have traditional taboos which vary from community to community. Some of these taboos are related to market days. For example, the insane or madman should not be allowed to step into the market place or else the condition would become irreversible; masquerades are not allowed to perform in market places because they scare women and create

chaos; and no fighting in market places. Any persons that broke these taboos must be adequately sanctioned.

**Eke Market Day is regarded as a holy day or a day set aside for rest, for doing household chores,** holding communal function or town/village meetings. All feasts and festivals connected with *Alusi* are performed on Eke market day. It has nothing to do with rituals. **Serious sociocultural activities are normally prohibited on Eke market day – marriage proposals, burial of beloved ones,** beginning of major communal celebration, etc. Efforts are made to avoid Eke market days when scheduling either Christian burial or Christian marriage rights which is similar to the Jewish observance of the sabbath day. **A married man cannot divorce the wife on Eke market day.**

Eke market day is generally assumed to be dedicated to the formidable force of creation 'Eke'. Some attribute **Eke** day as eke-e (the sacred python). Others trace the name Eke market day to one of the four strangers in Igbo mythology who visited Eze Nri. One consensus is that, **of the four days of Igbo week (Izu), Eke is the most sacred.**

**Orie** is the day before Afor and as such, it is the day farm produce are made ready for the market day.

**Afo** means formative market day. Besides Eke market day, Afo is the other market day that all feasts or festivals connected with *Alusi* (Icons) are performed because these are the only days the *Alusi* can "eat"

**Nkwo** is a very important day in many communities in Iboland and it appears to be the most favourable day for commercial activities. It may be the reason why many major markets hold

on Nkwo days such as Otu Nkwo (Onitsha main market) adjudged the biggest and most popular open market in West Africa; Otu Nkwo Nnewi, Nkwo Agu Agbaja (Udi), Nkwo Umenze, Nkwo Egwu Okaiuga, Afia Nkwo Isiana Elu Ohafia etc. One common characteristic of all these Nkwo markets is that they are centrally located to serve the neighbouring communities.

The reason why Nkwo favours commerce may be from the myth that it follows the next day, Eke, which is a holy day and activities are constricted outside Eke day as a severance day. It should be noted that any of these market days can be a day preferably revered by any community and would have nothing to do with rituals.

#### **Locational Functionality of EOAN Market**

Both central and locational theories (Christaller, 1996) are integral part of economic geography that are concerned with human settlements and **what economic activities are located where and why?** In both theories, periodic markets and marketing are considered as distinctive economic phenomena and **markets exist for the exchange of goods and services to make profits.**



***Fig 7: Locational trees***

Markets do not develop everywhere but they develop in specific places with specific locational advantages where exchange external to the community occurs. Because of local disparities and consequent localization of some goods and services, exchange, which is the core concept of marketing becomes essential between one community and the other. Trade, therefore, develops locally based on the complementary needs of communities in close proximity to each other consequent on deficits in one area and effective demand on the other.

The location of some EOAN market/days were planned from the onset (**Kalu, 2018**). The reflection of the local culture sometimes determines the location and name of the traditional market. Markets are located at road junctions or boundaries, river crossing, near king's palace, religious places, shrines, socio-cultural institutions and so on.

Some of the EOAN markets are located at junctions and boundaries to catch buyers and sellers from adjoining or neighbouring villages and at the same time attract many people from far distances. Most of these EOAN markets are so located to minimize efforts, expenses and inconveniences in traveling.



**Fig 8:** Waterfront market location

Some EOAN markets are located linearly on the banks of the water ways to encourage the inter-group trade between the upland agricultural communities and the people of the creeks and riverine areas. This location favours the quick disposal of perishable aquatics such as fish, prewinkles etc by the fishermen in exchange for yams, cassava, maize, palm oil, etc from the upland (**Kalu** and Chinda, 2018): (fig. 8).

#### **EOAN Markets Infrastructure**

The provision of adequate rural market infrastructure enhances the efficient marketing of food stuffs and goods within rural markets (Khadker, et al 2011). However, studies, general observations and interviews have revealed some infrastructural inadequacies in most EOAN markets (Allen, 2012; Ikelegbe, 2013 and Kalu, 2018). The following infrastructural challenges hinder EOAN markets from performing effectively their social and economic roles in the villages they are located.

- **Access roads:** Although some of these markets are now accessible by good roads, majority of them are bad and impassable during rainy season. This affects the free movement of people and easy distribution of goods and services.



*Fig 9: Road Transportation*

- **Environment:** In most cases, observation shows that some of these markets operate in very dirty, untidy and unhygienic environment. The responsibility of cleaning and maintaining these markets are not defined. The cleaning is either done by the traders themselves, or the local government authorities. Village women, of certain age grade and youths are used for general market clean up. There are also refuse or garbage collectors who are paid by market traders to clean the markets.
- **Physical Structures:** Although some of these markets now have some permanent stalls but majority of them still have open shades, temporary stalls, makeshift tables etc. Sometimes, the physical structures are unavailable or substandard in places they exist. This affects the display and retailing of

goods and services. Food stuffs are displayed on the ground and in the open, exposed to sun and rain.

- **Storage facilities are lacking or very local where they exist:** This adversely affects the marketing of agricultural products especially the fresh and perishable products.
- **Toilet facilities are inadequate or lacking in some cases:** No drinking water and no waste disposal units. These inadequacies contribute to untidy and unhygienic environment.
- **Packing space:** This is a very common problem in all EOAN markets and constitutes a big problem for shoppers and traders. The markets have inadequate space to pack vehicles, assemble bulk goods for transportation, etc.

## 7. ECONOMIC FUNCTIONS OF EOAN MARKETS

### **Retailing and Wholesaling**

EOAN markets are traditional institutions where producers/sellers offer their goods and services in exchange for money from buyers. What goes on in these markets is “**Marketing**” (**Izu ahia**). EOAN markets are physical retail outlets featuring agricultural products, food, fruits, vegetables, meat, etc, sold by farmers to consumers and wholesalers from the urban centers. They are points of collection, bulking and distribution of various goods and services.

**Wholesaling** is the activity of selling goods or merchandise by the wholesaler to the retailer or reseller. In EOAN markets, some women perform the function of wholesalers in purchasing agricultural commodities (fruits, vegetables, yams,

plantain, maize etc) in bulk from various farmers in the villages and sell them in smaller units to retailers.

**Retailing** is the activity of selling goods and services to the ultimate consumer and, as such, involves making the goods available, negotiating price (haggling) and transferring ownership. Traditional bargaining price (haggling) varies from one culture to the other. Retailing further entails moving the goods and services physically from the producers to the consumers, making sure that they are in a desirable and acceptable form to the consumers – concentration, equalization and dispersion of goods and services (**Kalu, et al 2011**).

“With the help of retailing the marketers are able to understand the connections between the lifestyle and expenditure characteristics of customers, their preferences to purchase one product or brand over another and this helps in understanding competition prevailing in the market” (Neha Puri, 2013).

Retailing in Nigeria was once confined to traditional open markets and small local store keepers referred to as the informal retail sector of the Nigerian economy. Between 1960 and early 1980s standard retail malls with chain stores across the country came into existence (BRIU, 2014). The informal or traditional open markets constitute a formidable part (over 70 percent) of the retail structure in Nigeria.

Nigerian retail outlets are classified into:

- The traditional open market outlet (where the EOAN markets belong)
- Unit neighbourhood stores or supermarkets
- Multi-branch supermarkets/franchises
- Mega super markets/shopping malls

### **EOAN Markets and Retail Gender Characteristics**

There have been previous studies on gender distribution of traders in African markets. Good, 1965; Tinkle, 1973; Riddel, 1974; Allen, 2012; **Kalu** and Ambakaderemo, 2018, **noted that female** population is often higher than the males in the market environment except, perhaps in Northern Nigeria (Hiv and Smith, 1971). While religious belief prevents most women from trading in Hausa communities in Northern Nigeria, Olorunfemi (1990) described the women in the south west Nigeria as home makers and managers, particularly in housekeeping, thus encouraging them to trade and make purchases.

In traditional Igbo society, women dominate the rural retail-market trade. Trading is a major social and economic function of women. They engage in all sorts of economic activities to make money to cater for their families. The primary forces that induce most market women to attend the day's market are to gather, buy and sell commodities and exchange their news and gossip. No woman would like to be deprived of the privilege of going to the market. While women do most of the petty trading, the men engage in "**Igba-oso-ahia**" (Igba Ubiri) i.e buying at one place and selling at a profit elsewhere, etc.

### **EOAN Markets and Types of Retailing Selling Strategies**

**Kalu** (2018) observed the following selling strategies adopted by traditional retailers:

- **One-to-one selling (Onye Ahiam):** Customers are attended to as individuals and all marketing efforts are personalized.
  
- **Transactional Selling:** Marketing strategy that focuses on making quick sales without making any attempt to form lasting customer relationship.

- **Transitional selling:** Here, the retailer beckons the customer with the intention of checking on existing products and in the process of the service, the seller, turns the conversation into a selling opportunity.
- **Collaborative Relationship Selling:** This is a method adopted by the retailer whereby he acts like a trusted advisor, assists the buyer in identifying his /her needs and provides solution within their relationship.
- **Loyalty selling:** A strategic retailing approach in which the seller grows and retains existing customers through one-on-one interactions and attractive incentives such as price discount (**Jara/nmezi, Awoof price**) and so on. These retailing efforts are designed to make a buyer purchase again and again (repeat purchases) from a particular customer.
- **Merchandize strategy:** At EOAN markets there are different forms of displays of varieties and assortments of goods and commodities (merchandise) to entice customers. Merchandising is the buying, presenting and selling of goods at the retail level. Merchandise marketing is farmers/seller's effort in creating awareness and customer loyalty using merchandise. At EOAN markets, farmers and sellers make a lot of effort to create awareness and customers loyalty using their merchandise.



**Fig 10:** Forms of Display in EOAN Markets

### **Economic Role of Retail in EOAN Markets**

**Retail** is the sale of goods and services from individual sellers and farmers to consumers. It is the concept of buying or marketing commodities, display, and selling them at a profit. The economic role of retailing in the EOAN markets is captured in the informal sector of the economy. Nigeria has a huge informal economy, with large traditional open markets where such goods like agricultural and non-agricultural products are sold. Although, retailing has been neglected in favour of manufacturing and agriculture in economic development programs of developing nations (Kingsley, 1982; Onah, 2002), Nigeria's informal retailing channel is believed to be worth billions of naira, much of which is untaxed and unaccounted for in the nation's GDP (Mobile media infotex, 2015). It is estimated that transactions worth more than ₦1 billion are carried out by these traditional open market retailers (BRIU, 2014).

Because of high unemployment and other factors, the informal economy has traditionally played a large role in Igboland and in Nigeria. Retailing is a high employment provider to most of the unemployed youths. **Kalu** and Ambakederemo (2018) noted that rural market retailing activities are related to economic development in terms of quantity and quality of goods and services made available for consumers, income generation, unemployment reduction and improved standard of living of the people. **Kalu** and Emmanuel (2018) discussed the economic role of retailing in rural community development in the area of entrepreneurship development and growth. Rina Makgosa et al (2013) in their study of retailing and entrepreneurship development in a developing country concluded that the retail sector has the potential in stimulating entrepreneurial skills and knowledge.

Kinsey (1982) also emphasized that those involved in retailing are most likely to become entrepreneurs having acquired important business skills in negotiation, selling, dealing with uncertainty and being closer to the market.

#### **EOAN Markets and Formal Retailing**

Traditional open market retailing was once the only retail outlets in the country until the introduction of formal retailing in stores, department stores, supermarkets, mega supermarkets and shopping malls. As the population grew and the urban areas developed and expanded into rural areas, some of the EOAN markets were affected. They no longer provided the shopping needs of cities. This was the case of Otu Nkwo of Onitsha, Nkwo Nnewi market, Eke market Aba, etc.

These open traditional markets changed from being periodic to daily market and then into other forms of convenient retail store channels that offer hassle and haggle-free shopping in a

comfortable environment. The increased trend towards modern retailing and subsequent retail growth in urban areas/cities is due to the size of Nigerian population, (over 80 million of Nigeria's 170 million citizens live in or close to urban areas); increasing disposable incomes in some segments of the population and the drive of the government to modernize retailing; involving retail channels such as supermarkets – hyper supermarkets and “mega” malls for large-scale shopping.

**Supermarkets** are departmentalized retail establishments that have four based food departments – Grocery, Meat, produce and Dairy departments; plus, other house-hold departments. There are non-food departments which vary from store to store – beauty aids, housewares, electrical supplies, records, films, toys, etc. Some supermarkets have cafeterias, coffee shops, bakery, snack areas, etc.

A **megamall** is a very large shopping area containing many shops, cinemas and restaurants such as Shoprite, Palms malls, etc.



*Fig 11: Product Displays in megamalls*

Furthermore, because of the youths, improved internet literacy and the growth of the middle class online/internet retailing or e-commerce have emerged. The youths and the middle class

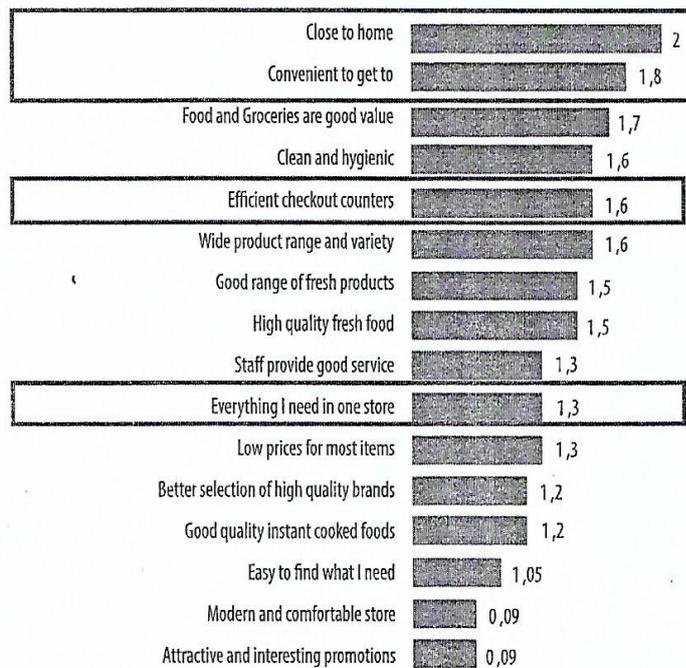
are confident and comfortable with trying new products and ready to break with the traditional retail system where possible.



*Fig 12: Product Displays in megamalls*

**Attributes leading to switch from traditional to formal retail in Nigeria**

BRIU, 2014, in profiling Nigeria's retail outlets highlighted the attributes that usually account for the switching from informal to formal retailing.



**Fig 13:** Attributes that account for switching from informal to formal retailing

**Source:** Euronmonitor (Nigeria lifestyles 2010), Accenture (2012)

**Online retailing** refers to the marketing activities that connect buyers and sellers electronically through the internet. Customers search, select and purchase goods and services online. Example of online retailers in Nigeria are Jumia, Konga, Mystore, Dealday, Taafoo, etc.

The growth of online retailing in Nigeria is enhanced by the universal use of mobile phones and improved internet literacy in the country. **Kalu** et al, 2011 noted that advances in

Information Communication Technology (ICT) have succeeded in relocating the market place from the traditional physical (brick and mortar) structures to a market space where market activities between participants now take place in the cyber space – e-commerce, e-tailing, e-marketing, etc – such as Jumia, Konga, etc.

Despite the transformations that have occurred in the traditional open market retailing, they still make up a remarkable part of the retail industry. Most Nigerians still patronize the traditional open markets retail outlets because of fresh food, cost of commodities, bargains, personal shopping experience, negotiable prices of goods and services they offer to consumers: the key selling points of traditional open retailing. **Kalu** (2018) observed that EOAN markets are still very important and relevant in Igboland and have not decreased in popularity. Every Igbo village/community has a traditional open market. Many people are seen driving daily from the cities to the rural markets, to buy goods and services because of their personal shopping experiences. **Kalu**, et al 2011, highlighted that, the modern retail store channels and internet retail outlets are advanced and modernized forms of EOAN markets that their deficiencies have been corrected due to creativity, innovation, and entrepreneurship.

#### **EOAN Market and Economic Development in Igboland**

EOAN markets are places of economic contact where the rural communities meet, interact and exchange goods and services. Thus, the economic factor was the primary factor that gave birth to EOAN traditional markets. Every rural community in Igboland has at least one periodic market. Each market is held on a certain day of the week either on Eke, Orie, Afo or Nkwo market day. Commercial activities within the communities are mostly carried out on these markets.

Although traditional periodic markets sometimes have been underestimated in their importance to the development of the economy of a country (Park 1982) but there is ample evidence that these traditional institutions have contributed to the process of economic development. The contributors to “markets and marketing in developing economies” have pointed this out. For instance, Alamtar and Khan (2008) noted that periodic markets are crucial for enhancing development of the rural areas because they boost economic growth which stimulates production, trade and employment. These improvements discourage migration of rural residents to big cities by providing them with off-farm employment. Wroe and Anderson (1957) pointed out that central market places increase the transactional efficiency of the economy.

Park (1982) observed that traditional periodic markets play very important roles in the social and economic landscape of Africa. They are a “source of growth, a school of entrepreneurship and a device for distributing scale and other economies”.

**Kalu** and Ambakederemo (2018) examined the roles of rural periodic markets in economic development. **Kalu**, Ikwor and Ademe (2018) investigated the relationship between traditional market activities and community development and **Kalu** and Emmanuel (2018) x-rayed the activities of rural markets and the impacts on the rural community’s economy.

Farming characterized agriculture among traditional Igbo people. Rural market goods are therefore agrarian mostly, and naturally quality is not compromised – yam, cassava, cocoyam, maize, melon, okra, beans, peppers, pumpkins, palm produce – (palm oil and palm kernels). Trading, local crafts and wage labour are essential components of Igbo economy. EOAN

markets provide the outlets that enhance the distribution of these commodities and the high response of the quality of commodities is directly related to economic development through high turnover and high profits. This corroborates with the cardinal objectives of rural marketing which is to promote socio-economic development.

Some of the products that are currently sold in EOAN traditional markets are now processed, packaged and sold in large quantities as export raw materials for foreign industrial use. These products are farm produce, agricultural products – palm oil, kernel and cakes; cassava and wood logs (Iroko and Mahogany) that are exported to Europe and Asia. EOAN markets in this way, have contributed immensely to Igbo economic life and to the economic wellbeing of Nigeria.

### **EOAN Markets and Employment Generation**

Several researchers, Rambanapasi (1998) and Alamtar A and Khan N. (2008), have noted the key roles played by periodic markets in the social and economic development of rural society in many countries. Kalu and Ambakederemo (2018) examined the role of periodic rural markets and their contributions to social and economic development. EOAN markets, which are common features in every Igbo community have contributed immensely to the socio-economic development of the Igboland. A large number of people mainly the youths in the local communities with low level of formal education or no formal education at all, have been provided jobs of retailing in the market. This employment creation guarantees their financial independence. The traders from the local communities where these markets are located confirmed that they benefited from the sales they made from farm produce and other commodities generating more income and increasing money in circulation in the rural economy. The

presence of these markets motivated them to work hard, produce and sale more to increase their disposable income.

Over 75% of the people in the EOAN markets are made up of trading women. This is so because in traditional Igbo society, trading is a major social and economic function of women. Through trading, they sustain life and manage their large families with or without their husbands. They made and traded on mats, patterned woven cloths, used clothings, pottery, and also engaged in “women crops” such as cassava, cocoyams, pumpkins and pepper, etc. Besides, trading in the market place offers the women the venue for social interaction, to gather information, exchange town news and gossip. The men are mostly seen selling yams, palm wine, palm oil, kernel and providing services such as umbrella repairs, shoe making and repairs, meat selling and cart pushing.

### **EOAN Markets, Apprenticeship and Entrepreneurial Development**

EOAN market traders have adopted social strategies which are in line with Igbo culture, that encouraged apprenticeship and entrepreneurial development. These strategies include “Igba-odibo”, “Imu-ahia”, “Imu-oru” and “Igba-oso-ahia” (Obunike Chinazor Lady- Franca, 2016).

**“Igba-odibo” (Traditional Business School):** deals mainly with buying, selling, promoting and distributing goods and business strategy. Here, the apprentice is exposed to the concepts of marketing while serving his master as *boi-boi*.

**“Imu-ahia” (business coaching):** this is used for a learner who is not under the direct supervision of a master/coach in marketing business but is just there to learn the trade. It is mainly for those who have same capital to invest in a business

but lack the knowledge thereof. Many traders use this also to diversify their business.

**“Imu-oru” (craft/vocational apprenticeship):** this involves working with different tools and equipment. It means learning the expert knowledge of a particular vocation by studying under a master or mistress within a specified period. It is also a means of diversification.

**“Igba-oso-ahia” (Igba Ubiri) (a form of business trick):** this is used by traders to raise capital for business. It involves selling another person’s goods at a higher price. Traditionally this has been in the hands of the men (Obunike Chinazor Lady-Franca, 2016).

**“Igba-mbo** is another entrepreneurial factor that is embedded in Igbo culture, with young men putting much effort to survive, avoiding idleness at all cost. It is a hustling strategy for survival.

Baden (1956) noted that by the 19<sup>th</sup> century some Igbo smiths from Awka who also turned to become traders, were organized into guilds which trained apprentices and guarded their prerogatives. More of their shops were located in or near the village markets. They manufactured high quality hoes, axes, knives, brass ankle – plates and leg coils that won praise from Europeans who saw the work. Apprenticeship is a kind of job training that involves following and studying a master of the trade on the job instead of in school.

The Igbo Trade Apprenticeship System (ITAS), which adopts the **Igba boy** or **Igba Odibo** strategy is the beginning of the Igbo learning culture. ITAS is a kind of informal and unstructured training program, scheduled for an agreed period

of time, which a person undergoes in order to acquire a desirable aspect of entrepreneurship skill (Dibia O, 2013). ITAS has survived for years and has become successful and acceptable tradition among the Igbo people. Under the ITAS, the teenage boy is placed under the care of his master/mistress and he becomes the **boi boi** or **odibo** (servant) to be trained in the act of buying and selling or marketing concepts. The apprentice arrangement usually lasts between five (5) to ten (10) years, after which the apprentice (servant) is settled by his master or mistress both in cash and kind to enable him become an independent and successful entrepreneur.

Apprenticeship is a common trend in NKWO market Nnewi and other EOAN markets in Igboland. Reference is made to UNN (**University of Nkwo Nnewi**) which is not a regular university but a description of the commercial hub in Nnewi that has given birth to many businesses and entrepreneurs. Like a regular school, many people in the Nkwo Nnewi market acquire long life skills that would translate into a means of livelihood through apprenticeship (Onyinye Uche, 2017). Other countries like **Germany** and **Switzerland** have remarkable apprenticeship system schemes that have resulted in a decreased unemployment rate. In her paper on “Apprenticeships are the Ideal Vehicle to Teach 21<sup>st</sup> Century skills” Suzie, the US Ambassador to Switzerland pointed out that Switzerland operates a dual school system (Dual Learning System) through its **VET** (Vocational Education Training) program where students can learn in the classroom while working and earning on the job simultaneously.

Martin Datinden, Swiss Ambassador to U.S said: “it is not only about acquiring technical skills; young people learn to integrate themselves into the adult world”. They start to work

in a team with people of all ages and learn how to work with a client”. Apprenticeship therefore goes beyond technical skills.

Apprenticeship helps in entrepreneurial growth, enables the entrepreneur to understand all aspects of the business, the competitive structure, the needs and wants of the market, customer relationships and how to network in business and handle the customers which ultimately results into profit making and business expansion. Furthermore, apprenticeship offers the individual means of livelihood and the confidence to set up a business and nurture it to success. The “self-help and self-enterprise” aspect of the Igbo culture which has become both an ideology and a mantra among Ndigbo has to a great extent contributed to entrepreneurial growth.

Igbo trade apprenticeship system undoubtedly has produced great entrepreneurs all over the world and helps to improve the economic welfare of the Igbos and indeed Nigeria. The system has done well despite the odds, (Ifeany Calistus 2017 uploaded by Ikenga Chronicles) it has saved majority of Igbo men and women from the pangs of poverty and as a self-help and self-enterprise initiative it has assisted the government in reducing the unemployment in the country. The Igbos have come to rely on the proven trade apprenticeship system to sustain their entrepreneurial spirit. **Kalu** and Emmanuel (2018) re-emphasized the importance of Igbo trade apprenticeship system in the development and growth of entrepreneurship for self-employment and poverty alleviation.

Rural markets exert some economic impacts on the communities and for entrepreneurship to develop and grow, there must be products and services available in the rural markets. Besides, the entrepreneurial growth is affected by the social interactions in the market place.

An entrepreneur is an individual that starts a business or businesses, takes on financial risks with the hope of making profits. Ogundele (2000) defined an entrepreneur as an innovative individual who initiates and nurtures the growth of a new business that had not existed before.

### **Entrepreneurial Growth**

Entrepreneurial Growth is the individual's or organization's plans to achieve its objectives to grow and expand a business by its quantity, quality and turnover. Entrepreneurial growth can be in terms of innovation, business developers, customers, etc. According to Adebayo and Kolawole (2013) "entrepreneurship contributes to the development of skilled and semi-skilled manpower for national development as well as self-employment and poverty alleviation". This implies that there is progress in the entrepreneurial efforts put in by people in the communities for providing goods and services. The participants in the rural markets are conscious of profit making and obtaining the best value for the money they put in any exchange transactions. Invariably the community economy triggers entrepreneurship and financial literacy.

Entrepreneurial growth which is an essential element of community economy would involve generating and harnessing opportunities in the rural environment. Entrepreneurial growth will be more pronounced in communities where more people are more entrepreneurial conscious. The rural markets are one of the places where such individuals meet to exchange ideas, buy new materials and network with others with entrepreneurial inclinations.

In Igboland today, private enterprises have exploded in Onitsha, Nnewi, Aba, Alaoji, Owerri, Enugu, Awka, Ebonyi and so on. The so called traders or petty traders are now industrialists, who for example, have made Otu Nkwo of

Onitsha the biggest market in West Africa, Nnewi Nkwo market the biggest outlet for motor parts and industrial manufacturing estates; Ekeoha Aba the only place that manufactures everything we use from boxers, singlets, sandals, shoes, suits and so on. These so-called Aba made products are now being exported to Togo, Ghana, Benin, Cameroon and Dubai.

### **Financial Inclusion**

Community growth stimulates exposure of the people to finances and financial inclusion. **Financial inclusion** means that individuals and businesses have access to useful and affordable financial products and services that meet their needs – transactions, payments, savings, credit, etc – delivered in a responsible and sustainable way. In other words, financial inclusion is the availability and equality of opportunities to access financial services. It is a key enabler to reducing poverty and boosting prosperity. Finances in the rural communities are linked to the aged long system of exchange through barter of products and services. It is from this traditional means of financial transactions mostly in the rural market places that the financial **self-help groups, rotational credit system** and the **micro-contributions** emerged. The rural markets over time have created traditional finance institutions where the communities hinged most of their financial engagements upon. This is an informal financial scheme where the daily or periodic contributions commonly known as **Isusu** or **Esusu** take the form of a saving scheme amongst the traders in rural markets (Nwanyanwu, 2013).

Thrift collection popularly called ‘Esusu’ is probably **the earliest form of Igbo banking system** for loans and savings and it is still in use. It is a special kind of **micro finance banking business** currently practiced in most neighborhoods

and market places. In Yoruba, these saving schemes are called **Ajo** while it is referred to as **Adashe** in the North and the Ibo word for it is **Esusu**. Other countries that practice Esusu/Ajo/Adashe include Ivory Coast (**Nago**), Bahamas (**Esu**), Togo (**Jojuma**) and Afro-Caribbean descendants in North America (**Susu**).

All over Nigeria, it is common to see small contributory savings schemes where market women contribute a daily portion of their trading profit to a collector to ensure the availability of cash to meet their family financial needs.

## **8. EOAN MARKETS AND DEVELOPMENT OF CITIES**

In understanding the context of traditional, rural, periodic market, it is very necessary to comprehend their relationship to the process of urbanization. Let's consider how EOAN markets contributed to the development of three cities; Onitsha, Aba and Nnewi (Hodder and Ukwu, 1954).

**Onitsha:** The development of Onitsha market may have started in the 16<sup>th</sup> century (1506) when Onitsha people settled near the bank of River Niger. The place known today as Ose market used to be the Palace Shrine, where Onitsha people usually gathered for ancestral worship. A few distance away was the Otu-Nkwo Eze (the place known today as Onitsha main market), a market opened only once in four (4) days (Nkwo market days) but later grew to operate on daily basis. Then it was only trade by barter, mainly on food items. Later on, cowries served as medium for exchange but never eliminated trade by barter.

In the early to mid-eighteenth century, the Portuguese arrived Nigeria and were the first to come in contact with Onitsha. They introduced missionaries, trade commodities such as hot drinks, cigarettes, clothing, guns and gun powder and by

barter, they exchanged them for mainly slaves whom they exported to work in their factories in Europe. They also got palm produce, ivory, metal carving, etc. The British introduced money; first coins, and later notes as medium of exchange for goods and services. The Royal Niger company brought modernization to the markets. Their subsidiaries; John Holt, Kingsway supermarkets, etc, established their grounds for business in Onitsha market. Today, Onitsha Nkwo market is the largest market in West Africa (Mycostoma, 2017).

**Aba:** This is the second largest marketing center after Onitsha in the South Eastern Nigeria. The Ngwa people had a tradition of large central markets not attached to any settlement.

Ekeoha was a central market of four-day periodic cycle for Aba and Ohazu clan, located on the right bank of the Asa river. As a rural market, Ekeoha became so important because it was sited near the head of canoe navigation on the Asa river, which is a tributary of the Imo river with easy access to the great markets of Azumini and Akwette and the Coast. The Ekeoha was not the chief center of Ngwa trade. There was the arid-dominated Obegu Ori market. The sack of obegu paved the way for Ekeoha market's dominance.

The expatriate mercantile firms and administrative offices were aligned between the railway and Ekeoha market along the main west-east route through Aba from Owerri area to Annang Ibibio heartland. In 1924, the Ekeoha market moved to its present site on Asa road. Today, Ekeoha is the Aba shopping center.

**Nnewi:** Nnewi is the second largest city in Anambra State. It was founded in the fourteenth century. The old Nkwo Nnewi of four-day periodic cycle is situated in Otolo and served

Nnewi on pre-war years. When the old Nkwo market became too small for the trading population, a new site was found and cleared at Agbo Edo. In 1970, the new Nkwo Nnewi market was opened. Nkwo Nnewi market is the major import and wholesale market for motor spare parts in Nigeria. Nnewi is the home for many major manufacturing industries such as Ibeto group of companies, Cutix and ADswitch, Coscharis, Innoson group of companies and so on.

Most of the industrialists are also traders, producing one or more of the products they specialize in marketing as traders (usually motor vehicle parts). Since 1970, Nnewi residents have controlled approximately 80 to 90 percent of motor parts trade in Nigeria. The industrialists of Nnewi are adopting foreign technology to local needs, providing employment to thousands and making available goods and services which are relevant actual needs of the Nigerian citizens.

#### Other EOAN Popular Markets in selected Cities

- Nkwo Nike where Enugu is seated
- Ekeukwu Owerri
- Eke Oha market square Umuajata Olokoro
- Ekeukwu/Eke Onuwa Isida Mbanu
- Eke Okigwe market
- Orié Agu Abagana
- Afor Enyigogu market Mbaise

All these markets were not daily markets. They convened once in four-days before they sprout out to become daily markets based on increased population and city expansion.

#### **EOAN Markets Transformation**

The advent of European traders on the 19<sup>th</sup> century, led to the demand for inexpensive shopping facilities and this was met

by providing purpose-built market structures etc. however, when the market places began to integrate into city structures, they transformed in a covered area where traders could buy and sell.

Traditional trade has continued to evolve – (with open markets becoming ultra-modern markets) and growing. The retail stores of modern-day marketing trace their origin to the rural traders, peddlers and traditional merchants.

As Nigeria actively drives the diversification of the economy, retail is driving urban regeneration with ultra-modern international malls, with leisure and social opportunities. The retail landscape is evolving to provide lifestyle options that drives economic velocity and leads to urban transformation (Ebata, 2017). The supermarkets, department stores, malls, etc, are all modernized EOAN markets that the deficiencies have been corrected over the years through entrepreneurship, creativity and innovation.

## **9. NON-ECONOMIC FUNCTIONS OF EOAN MARKETS**

In Igboland, EOAN activities go beyond buying and selling of goods and services. Besides the economic function, there are a diversity of functions performed. Azuka (1985) noted that the market is not only an impersonal, rational atmosphere but also a place replete with primary relationships, a meeting ground for some relatives and other potentially intimate activities. Ukwu (1967) added that some markets are not regarded as primarily “economic” institutions by people. They also provide a meeting place where at least a certain minimum security is assured and hence they can be used for political, religious, social, cultural, entertainment and personal purposes.

### **EOAN types of Marketing Strategies**

The following types of marketing strategies were observed and being used in the markets:

#### **Relationship Marketing**

EOAN markets are places for initiating and sustaining relationships. People come from different communities or ethnic groups for the purposes of meeting friends, and exchanging ideas. Some spend their day either meeting people or going around. Infact, EOAN markets formed one of the main avenues for inter group contact in pre-colonial Nigeria.

**Relationship marketing** is about forming long-term relationships with customers rather than trying to encourage a one-time sale. It focuses on creating a strong link between items that are sold and the customer.

Some people travel long distances to EOAN markets especially those from other ethnic groups bordering Igboland. In order to establish good trading relationship among individuals and communities, the “**Ogbugbandu**” was instituted. The **Igbandu** is a blood covenant relationship that involved ritual incision on the forearms, the oozing blood mixed and licked by both parties to ensure protection and no harm to each other in trade or whenever necessary.

#### **Social Marketing**

The market as a field of action can be described as a social space where actors, such as wholesalers and retailers orient their actions to each other (Loasby, 1999). Browley (1971) saw the market place as a place which provides opportunities to meet one’s friends and kinsmen for exchange of news and gossip. A market gives room for freedom of speech and high

level of socialization because of its nature of buying and selling among different categories of people.

**Kalu** and Darlington (2018) highlighted the fact that, besides commerce, traditional EOAN markets are centers for interaction, exchange of ideas that improve rural life through social marketing. Achebe (1973) observed that EOAN markets were also important centers for social life where people came from all the quarters of the clan and even from neighbouring villages.

**Social Marketing** is the process that applied marketing principles and techniques to create, communicate and deliver value in order to influence target audience behaviour that benefit society as well as the target audience (Kortler, Lee and Rothschild, 2006).

Traditional markets serve as focal points of rural interaction where people can meet and form social groups and associations. In Nigerian society, traders such as yam sellers, garri sellers, etc, form trade/social groupings. These groupings support members socially, combining efforts to celebrate weddings, burials, child naming ceremonies, etc.

#### **Cultural Marketing**

People go to EOAN traditional markets for cultural diversity. People from different villages even ethnic groups come for purposes of buying or selling. Some of the goods and services have different ethnic sorts. They interact with sellers through negotiations and bargains. One major avenue for inter-cultural contact is the traditional market.

**Cultural marketing** is a kind of marketing where a message is promoted to a certain group of potential customers who belong to a particular culture or ethnic group.

### **Evangelism Marketing**

Park (1981) made a notable contribution that periodic markets serve as focal points for exchange of commodities and innovation avenues for social functions; centers for communication and entertainment and points of rural evangelism. Markets are really associated with religious activities (**Kalu**, 2018). The peace that some EOAN markets enjoy is because they are located very close to shrines and the forces that control them. Chinua Achebe (1973) noted that whenever the missionaries came, they preached in the open market place. He further recorded that “the missionaries spent their first four or five nights in the market place and went in the village in the morning to preach the gospel”.



*Fig 14:* Market Evangelism

**Evangelism marketing** had existed in Igboland long before the arrival of the early missionaries to convert people to Christianity. The practicing grounds were the EOAN market places. Evangelism marketing has been defined as a type of **word-of-mouth (WOM) marketing** where a company has a specific customer that believes in a product so much that he or

she convinces others to buy it and use it. Evangelism marketing involves a customer who loves the product so much that he just has to spread the word to his friends and social network.

### **Word-of-mouth Marketing**

Word -of-mouth (WOM) communication has been an old historic practice in EOAN markets. The information about the goods and services available were advertised by the village or town crier using word-of-mouth or the gong. **Kalu** and Enyia (2018) examined how modern marketing communication relates to traditional market days. Some of the strategies adopted in carrying out modern communication are drawn from the ideologies borrowed from events carried out during traditional market days. Today, modern marketing makes use of music, signs, symbols, etc, and these concepts are borrowed from traditional marketing. However, traditional means of communication in Igboland such as the gongs are still being used by village/town criers even in EOAN markets.

### **Experiential Marketing**

EOAN markets are multi-functional institutions. Apart from the main economic functions, they perform other functions such as political, administrative, social and cultural functions. Besides the buying of goods and services, consumers participate or engage in other events such as festivals – dances, shows, masquerades, other forms of entertainment, hanging out and drinking with friends, evangelism and meeting prospects to establish marriage relationships. These events leave good impression on the consumers in terms of experience.



*Fig 15: friends drinking palm wine*

By branding these markets as event rather than inactive traditional open retail places, and focusing on experience, EOAN markets appeal to the consumer elements of retail, a big gap that the internet, e-commerce, e-tailing or on-line retailing such as Konga, Jumia etc are not equipped to fill. This is all about experiential **marketing**, **event marketing**, **engagement marketing**, **live marketing**, **participation marketing** and **loyalty marketing** which are the key selling points of EOAN market days.

#### **Other Social Activities Related to EOAN Market Days**

Market days have been avenues for other social activities such as courtship, marriages, naming of babies, entertainments, drinking etc.

#### **Brand Marketing**

Some products that were bought and sold in the traditional markets, over time, became associated with particular places such as Akwaete cloth, popo (Opobo) cloth, Uburu salt, etc. Valuable information would be provided to customers about these products, their quality and region of origin. In this way, the traditional markets helped to provide an early form of product branding. The primary goal of brand marketing is to raise brand awareness and visibility and boost product brand recognition.

### **Baby Names and Branding**

A brand is a name attached to a product or service of a seller or group of sellers that differentiates it from those of competitors. Branding is an important consideration in product development.

Naming of babies has been an old tradition of man; although it was not recognized as a concept “branding” (i.e what’s new is the nomenclature and not the practice). The naming of new born children after the various traditional market days and the careful nurturing and grooming of these children to ensure they grow up to become useful citizens in the near future can be likened to innovating and nurturing a brand (product, service, etc) to ensure that it is uniquely distinguished and stands out in the midst of numerous *competing* brand in the market.

To show how people regard the market days as very important and significant, babies are named and branded after the market days they were born. In Igboland, babies born in Eke, Orie, Afor, Nkwo market days had the following brand names.

| <b>Male</b>   | <b>Female</b> |
|---------------|---------------|
| Nwaeke        | Mgbeke        |
| Okeke/Okereke | Ekeidinma     |
| Nwaorie       | Orie          |
| Okorie        | Ngborie       |
| Nwafor        | Mgbeafor      |
| Okoroafor     | Aforji        |
| Nwankwo       | Nkwodinma     |
| Okonkwo       | Mgbonkwo      |

**Table 2:** Baby Names after market days (in Igbo)

The Ogonis bear names like (**Kalu** and Zorbari-Nwitambu, 2018):

| <b>Male and Female</b> | <b>Market days</b> |
|------------------------|--------------------|
| Deekor                 | Deezia             |
| Deesor                 | Deesor             |
| Nwideemua              | Deemua             |
| Nwibom                 | Deebom             |

**Table 3: Baby Names after market days (in Ogoni)**

Also, some villages are identified with the names of their market days-Orie Agu, Eke Abala etc (**Kalu** and Enyia 2018).

**Traditional Market days as Tools for Event Marketing**

Traditional market days also serve as veritable tools for branding of social and event marketing. For instance, the implication of scheduling marriages, entertainments and other social events on market days should be a cause for concern for event marketers so as to perform their marketing functions right and avoid conflicts or clash of interest or cause any infringement on the custom of the people. In marketing, it is important to be acquainted with the culture and ways of the people (host community) where a business or organization is located (**Kalu** and Zorbari-Nwitambu, 2018).

**Political Marketing**

EOAN markets can be utilized for any purpose that requires a large number of people gathered together in a controlled situation. Belshaw (1965) argued convincingly on the political roles and relevance of market places. He stressed that markets consist of different people from different parts of a region on every market day. The politicians use this as an avenue for campaign and dissemination of information; they offer promises of good government/governance in exchange for the peoples votes. Belshaw earlier noted that the political weights

of political parties are tested in market places. The use of market women for campaigns and rallies, for lobbying and canvassing for votes from the masses have become a long-time practice among notable politicians and political parties in Nigeria. This practice has immensely contributed to the political advancement and increased political awareness in the rural areas which has ultimately led to the development of political marketing in Nigeria. EOAN markets provide avenues for discussing and actualizing the development of political marketing (Awomolo, 1998); (**Kalu** and Zorbari-Nwitambu, 2018).

### **Consumer Behaviour in EOAN Market Days**

EOAN market days are quite interesting to be observed from the consumer behavioural point of view (**Kalu**, 2018). The profile of consumers show both old and young (men, women and children); big and small, rich and poor from different communities looking for good shopping deals.

**Consumer behavior** describes how people decide to spend their available resources that is, their money, credit, time or effort. They spend these resources to accumulate experiences in the form of products, services and ideas in the hope of satisfying their needs and possibly make themselves happier in the process. It concerns what products consumers buy, why, when, where they buy them and so on. Several studies have been conducted on the activities of consumers in EOAN market days (Azuka 1985), (Ukwu, 1967). **Kalu** and Darlington (2018) looked at variables that influence consumer behaviours such as social factors, cultural factors, past experience, economic factors (income and savings), good environment and price.

EOAN market days offer people good environment and opportunities for social interaction. Consumers come to the

market, walk around to make trade deals; fix appointments; meet distant relations; meet old and make new friends; buy and drink palm wine and have fun: mostly people of similar background or interest. Some young men and women dress well and walk around in the market for public notice and admiration. This provides high visibility for girls and men who are looking for marriage partners. The market place is for intercultural meeting. Some buyers go to the market for its cultural diversity because people from different communities and even ethnic groups come for the purpose of buying and selling.

Buyers interact with sellers through price negotiation (bargaining and haggling) which is the only way to purchase goods at lower prices and at the same time make the customer happy and thinking that he got good deal. The possibility of negotiating prices is one of the reasons why consumers patronize EOAN markets. Consumer are also observed to engage in **impulse/suggestive buying** when they shop around the markets, and come across and purchase products that are good and suggestive, although they did not originally plan to buy them.

Large varieties and assortments of **merchandise** and **low prices** contribute greatly to customers patronage of the EOAN market days. These two factors help consumers to determine which markets to attend and so on. EOAN market consumers are observed to be price sensitive. **Price sensitivity** is the degree to which consumers' behaviours are affected by price of the product or service. The observation corroborates the findings of Sun and Wu (2004) that some key features of rural customers are that they are price sensitive, are not attracted to some brands, they buy under the influence of word-of-mouth marketing (WOM) rather than the mass media.

The possibility to socialize, hang out with friends, negotiate, bargain and haggle for prices, among others, make EOAN markets a shopping and selling place for people with different backgrounds and incomes. Even consumers with much money would like to bargain and haggle to save more money. They look and negotiate for better deals unless they want to display their wealth and social status, be extravagant and spend more.

## **10. LONG-DISTANCE TRADE**

### **Traditional Market Days and the Development of Long-Distance Trade**

**Trade** – the exchange of goods and services – is the oldest form of business. It is the ancient form of marketing. Trade is one big step that men took thousands of years ago to emancipate themselves from their individual limitations. When two people engage in a trade so that each gains something he wants more by giving up something he wants less, then both have satisfied their needs fully.

Trade has developed in breadth and even more in depth – it has stretched men's boundaries geographically and psychologically until today that many regard it as the moving force in our dynamic economy (Bursk, Clark and Hindy 1962: 155-156).

Two types of trade existed in Igbo land over the centuries – Local and Long-Distance Trades.

**Local Trade** dealt principally on food and agricultural product (palm oil and palm kernels), products of smiths, sculptors, potters, cloth weavers and so on, that served the commercial needs and interests of the neighbouring communities.

**Long Distance Trade** attracted people from far places within the country or across borders. The items exchanged in the market satisfied the needs of the people beyond subsistence

level. The trade commodities were food items, slaves, horses, products of smiths, cloth weavers, sculptors, etc.

Long distance trade can be described as trade transaction done within long distance. Such distance could be within countries, regions and continents (Shokpeka and Nwaokocha, 2009). Long distance trade had started a long time ago even before the entity called Nigeria was formally instituted. Capitalists such as King Jaja of Opobo and Governor Nana of Itsekiri had engaged in trade internationally and were very successful (Rotimi and Ogen, 2008). According to Ekundara (1973), slave trade and export of palm oil and other products such as cocoa, groundnuts, etc, characterized the foreign trade going during the traditional market era.

#### **EOAN Traditional Market Days and Long-Distance Trade**

Several literature have examined the activities that occurred during the traditional market days even before the entity we have today became known as Nigeria. Authors such as Chinua Achebe (1958), Akakuru Nwokedi and Eli (2015), **Kalu** and Enyia (2018), among others also examined the extent to which traditional marketing within the Igboland have given birth to so many of the modern marketing activities. **Kalu** and Enyia (2018) in one of their studies, examined further, how the EOAN market days have led to the institution of modern long-distance trade in Nigeria.

EOAN traditional market days were filled with bitter stories related to slave trade and exploitation. Slave dealers carried out raids at the market days, villages and farmsteads in order to capture slaves which were sold to the European slave dealers at the coast (Mbagwu Ogbete, 1972). This negatively impacted on the major sectors of the economy – agriculture, non-agricultural production and trade.

The depopulation effect of the slave trade on the entire Igbo nation was equally atrocious. John Adam's records of this inhuman transactions provides an insight on the extent of the tale of this trade on Igbo population.

*“This place (Bonny) is the wholesale market for slaves, as not fewer than 20,000 are annually sold here: 16,000 of whom are natives of one nation called Heebo (Igbo), so that this single nation has not exported a less number of its people during the last twenty years, than 320,000; and those of the same nation sold at New and Old Calabar, probably amounted in the same period of time to 50,000 more, making an aggregate amount of 370,000 Heebos (Igbo)” (John Adams 1977).*

These able-bodied men and women of the Igbo extraction that were carted away into slavery would have been very useful in harnessing the various sectors of the Igbo economy to greater heights.

Local industries were adversely affected by long distance trade due to the influx of foreign made products in Igboland. From the 17<sup>th</sup> century onwards the European slave dealers and merchants started importing European made goods (tobacco, hats, gins, cloths, jewelries, plates, etc) into Igboland.

More varieties and assortments of goods than those obtainable in local markets were flooded and exchanged in Igbo markets. These goods were better substitutes to the locally made ones, more standardized, attractive and relatively cheaper; besides, the people had started to embrace European lifestyle as a mark of distinction and modernity.

The Europeans did not make any effort to develop or mechanize the existing local industries such as salt, cloth weaving, and so on.

### **The Aro and Long-Distance Trade**

In addition, to Igbo-Ukwu, the Ngwa and some Ibibio towns of the hinter land, the Nri and Aro were the two major communities that carried out extensive long-distance trade. The long-distance trade is associated with Arochukwu people, the most famous trading community in Igboland. The primary stimulus to long-distance trading was the overseas trade with Europe, which began with the arrival of the Portuguese traders in the Bight of Biafra in the Fifteenth Century.

The archaeological sites at Igbo-Ukwu and other evidences reveal long distance trade in metal works such as copper, bronze, objects of high quality and distinctive design, beads, weaving, pottery works as well as regional trade in salt, cloths, beads at an early date.

Ifemesie (1975) noted that;

*"----- The whole collection of Igbo-Ukwu Ivory, beads, manilas, etc, suggests the possession of considerable wealth, at least by a sizeable section of the Igbo people in the distant past. Such wealth apparently enabled them to import among other things copper for casting and beads for ornament. And they must have had the political and economic organization which made the requisite trade possible -- since the goods had to be carried over long distance. Moreover, the people undoubtedly had iron tools and weapons with which they exploited their productive environment ----"*

The network of Aro traders of Arochukwu and its colonies, managed the most important trade of the Eastern half of the Igbo territory. The network was heavily influenced by the European demand at the Coast (David Northrup, 1972). Although slaves and palm oil dominated the Aro trading network, a great volume of trade was done in traditional goods, as well as in European imports.

Though the **entrepreneurial importance** of the coastal city states was considerable, their success depended upon supplies of slaves and palm oil which reached them from the inland markets, especially those among the Igbo (Dike, 1956).

### **EOAN Market Days and International Trade**

International trade is not a new phenomenon as there are evidences that it was an important part of the lives of many ancient civilizations, including Egyptians, Chinese and so on. The EOAN market days were involved in long distance trade (foreign or international trade) with Europeans in the 17<sup>th</sup> century and beyond (**Kalu** and Enyia, 2018). Traders travelled enmasse to these markets to purchase palm produce for export to Europeans countries. It was the penetration of the European merchants into these EOAN periodic markets that exposed them to long distance trading. It is our position that Nigerian involvement in international trade today started from EOAN market days when imported European goods were exchanged for Igbo Palm produce and slaves in the 17<sup>th</sup> century (**Kalu** and Enyia 2018).

The economic reasons for international trade with respect to EOAN market days are namely;

- **Access to Commodities otherwise not available:** A large number of slaves, goods and services, including food and agricultural products, raw materials, spices, etc, were largely available in this part of the world.

Without the long-distance trade with Europeans, consumers in other regions could not experience these products.

- **Comparative Advantage:** Trade exists between two regions because different nations have comparative advantage or because different regions size helps in getting benefits of mass production. Some countries possess unique natural or human resources that give them an edge when it comes to producing particular products.

EOAN markets blossomed as communities traded in commodities in which they had absolute advantage and in return purchased those items which were needed but not produced within their geographical confine. The tropical South Eastern region of Nigeria abundantly produce goods and commodities such as cassava, wood logs (Iroko and mahogany), palm oil, kernel and cakes that are exported to Europe and Asia.

In the world today, many nations have benefited from international trade in the areas of wide varieties and assortments of goods available for consumption; efficient allocation and better utilization of resources; efficiency in production; more employment; reduction in trade fluctuation; utilization of surplus produce and fostering peace and goodwill. Generally, countries use trade to enhance economic growth.

#### 11 **EOAN MARKETS AND RURAL MARKETING**

EOAN markets are very crucial in enhancing access to goods and services. They link rural areas to urban areas which are the major sources of manufactured and imported goods. This would reduce the distance rural residents would cover to obtain goods from the cities.

**Rural marketing** has been defined as activities undertaken by the marketers to encourage rural dwellers to convert their purchasing power into effective demand for goods and services and making these available in the rural areas, with the intension to improve their standard of living (Salford Manchester online, 2018). It involves developing, pricing, promoting and distributing rural specific products and services that lead to exchange between the rural and urban markets which satisfies consumer demand and also achieving organizational objective. Rural marketing deals with satisfying the demands emanating from customers in rural areas.

The flow of goods from urban to rural areas and vice versa has led to stronger linkages between city and village: the rising demand for industrially made goods has percolated down to each and every rural resident through the periodic markets. This has led to profound socio-economic change in rural areas. When the urban economic system ignores the rural economic activities, poverty, disease and conflicts usually grow (Afsar, 1999). Musa (2018) in his study of Rural Marketing Strategies in Nigeria: Issues and Challenges, concluded that rural marketing is both a catalyst of rural development and market expansion option for companies in Nigeria.

## **12. AGRICULTURAL COMMODITY AND FOOD MARKETING**

EOAN market days provide avenues for marketing agricultural commodities and food items.

**Agricultural marketing** generally involves the performance of business activities directed at moving agricultural commodities from the farms to consumers at affordable prices. The traditional Igbo economy rested on three major sectors namely: **agricultural, non-agricultural** and **trade** sectors (Chukwu, 2015).

According to the account of the famous ex-Igbo slave, Oluada Equiano, agriculture is the mainstay of the Igbo economy, involving men, women and children.

*“Agriculture is our chief employment, and everyone, even the children and women are engaged in it ..... our land is uncommonly rich and fruitful and produces all kinds of vegetables in great abundance”. (Oluada Equiano, 1794)*

**Subsistence farming** characterizes agriculture among traditional Igbo people. The dominant products are yam, cassava, cocoyam, palm oil, palm kernels, plantain, fish, vegetables, garri, beans, maize, groundnuts, potatoes etc.

EOAN markets serve as places for the exchange and distribution of local agricultural commodities, goods and services and redistribution of agricultural surpluses. On these market days, the village farmers would carry their products to the markets; display them in economic lots on the ground or makeshift tables; sell them and purchase those commodities which the villages do not have the capacity to produce (**Kalu** and Ambakederemo, 2018). EOAN markets provide readily accessible and conducive centers for agricultural commodities. Agricultural goods are perishable in nature and demand speedy marketing activities such as **agri-retailing** – bulk-breaking, processing, transportation and storage of the commodities.

However, the EOAN markets have the problem of **bad roads** and **inadequate storage facilities** which affect the effective marketing of Agricultural products. People travel from the urban areas to the villages on EOAN market days to buy fresh agricultural commodities at low prices and move them to the cities. Agricultural marketing provide some kind of employment and sources of income for rural development. **Kalu** and Ambakederemo, (2018), noted that the agrarian rural economy provides a veritable source of income as farmers can

sell their produce in the rural market and purchase their needs. This agrees with the Irish Aid (2013) report which said that the main source of cash income among rural households was the sale of agricultural produce and hiring out their labour.

### **13. EOAN CONTEMPORARY ISSUES**

In examining the activities of EOAN market traders and the socio-cultural strategies which they adopted that encouraged apprenticeship and entrepreneurship, this lecture reveals principles and techniques that can be lessons for contemporary times. These principles, rooted in Igbo culture, have accounted for the business success story of many Igbo men and women which can still be applicable in any business and industry today.

#### **The Igbo Trade Apprenticeship System (ITAS)**

This is a structure built around informal training (“**Imu-Oru**”) to drive entrepreneurship which can be used to build a formal education system that imbibes apprenticeship modeling and mentoring in Nigeria.

We are convinced that Igbo traditional apprenticeship and formal learning can be blended to improve entrepreneurial skills among our unemployed youths. Both **Germany** and **Switzerland** have remarkable apprenticeship system schemes that have resulted in a decreased unemployment rate.

Switzerland operates a dual school system (Dual learning system) through its Vocational Education Training (VET) program where students can learn in the classroom while working and earning on the job simultaneously.

**Traditional Business School (Igba-Odibo or Igba Boi):** The apprentice learns basic concepts of marketing and the act of selling, buying, promoting and distributing goods and services. We strongly believe that Igba Boi helps the learners acquire entrepreneurship skills, keeps them away from idleness and

crime, provides instant employment and alleviates poverty. Most minor and serious crimes are linked up with unemployment, idleness and poverty.

**Business Coaching (“Imu-ahia”):** For learners in a new area of business to get experience before investing in the trade. This reduces the level of risk and business failure.

**Hustling (“Igba Mbo”):** A survival strategy once imbibed can enable the youths avoid idleness through hard work, creativity and innovation. Generally, the Igbos abhor idleness and lack of initiative in people.

**Igba-oso-ahia:** This is mainly done by those who do not have shops nor been able to raise start up capital. This requires that the person involve acts as agent bearing in mind that he would have commission for any sale made.

Other contemporary characteristics of Igbo traders worth emulating are:

- **Networking Quality:** The Igbo society is communal in commercial lives and it is structured by networks of small groups of families, kindred, age grades and so on. This has affected their sense in business and made them realize that more money could be made from a network of friends, families, clubs, etc, than the market alone.
- **Enterprising Spirit:** that accounts for creativity, initiative, resilience and resourcefulness in the traders
- **Selling Spirit:** Igbo man’s natural passion for selling beats competition in the marketplace. All these secrets to business success can be adopted by individuals and organizations to run their businesses.

There are major lessons that can be learnt from EOAN traditional markets that are not offered in supermarkets, mega malls, online markets or other formal retailing outlets.

The formal retail outlets **lack the interactivity** commonly convassed especially by the online shopping platforms. Where as EOAN markets provide socializing opportunities that go beyond the marketplace, to seller's personal residence. These markets provide a more robust mechanism in interactivity in terms of depth and show case truth, sincerity and reflects **communal marketing**.

Consequently, the social interaction aspect has elements of significant importance for potential and actual customers. These markets are built on the ideals of exchange that enforces rural life through social marketing.

The EOAN, traditional markets exhibit uncommon attributes in terms of **price negotiations, informal bargain** and **strike deals** that are reciprocal pending when a party would make good of its own side of the bargain. Thus, negotiation is seamless, communal and unthreatening.

**Experiential marketing:** The experiences of buying and selling at the EOAN markets have major lessons that could be derived by modern marketing.

- i. The excitement of shopping around for interesting goods has given participants the opportunity of seeing items that may suggest impulse buying (suggestive buying).
- ii. Search for bargains and the tendencies of negotiation, socialization, interaction and fun experience re-enact attachment in the transaction and subsequently longevity in relationship.
- iii. **One-on-one interaction.** The parties in the interaction respect their mutual differences and are responsible for default or cognitive dissonance arising from the business transaction.

- iv. Some goods or services are often best purchased from people with whom you have a good personal relationship with.
- v. In the case of selling fresh, high quality, even cooked food people considered **the health of the seller** or his hygiene history.
- vi. EOAN markets are often regarded as **theater of festivals/dancing** and other celebrations as well, platforms through which cultures are borrowed or transferred.
- vii. Consumers in company of their friends go for **tour**, seek for exchange relationships, **gossip**, exchange vows and dreams while looking for different bargains and deals. This situation is most especially indulged by lower income people.

### **Online retailing**

Online retailing as a modern form of retailing has a lot of shortfalls which EOAN markets do not have.

- i. Online retailing has **delays in delivery** and the supposed exactness in terms of its form, as expected by the buyer. Whereas the traditional EOAN markets canvass for instantaneous delivery and completeness in terms of product form which invariably form the bases for the exchange.
- ii. Online shopping lacks significant **discounts**, as products are already **price tagged**, whereas discounts in the EOAN markets are emotionally driven.
- iii. Online retailing does not provide for **touch and feel** of the merchandize before purchase. Conversely EOAN markets are built on the sight, hear, touch, feel, taste before buying.
- iv. The online retailing is heralded with no real time interactions thus **pseudo interaction**.
- v. Shopping experiences provided for by online retail are gadget based and does not provided for real time

- experiences where customers have no choice of contributing directly to their own experiences.
- vi. Online retailing does not provide for **close examination of products**. Product quality, size, and other attributes are often described by measurement, kilos, etc; limiting the uneducated from knowing what exactly he or she is buying. Online marketing is limited by **verifiable physical evidence** which the EOAN markets offer. The EOAN market is associated with **sensory marketing**; hence the buyers/sellers five senses are at work thus influencing what they buy, how they buy, whom they buy from.
  - vii. There are so many **security challenges** associated with online retailing. Credit card holders or merchants are required to authenticate each order during an internet interaction. This is as a result of the persistence in **credit card fraud** arising from the market. The EOAN market however are far from these associated frauds given that participants have a fair history or knowledge of themselves and any irregularity is traced to a defaulting party.
  - viii. Online shopping does not offer **instant satisfaction** to consumers after making purchases except after consumption whereas satisfaction is embedded in EOAN transactions hence consumer have the opportunity of exploring and expelling all perceived fears or reservations on the product/service.

Even the **just-in-time delivery strategies** used by online retailers are relative because the distance between the participants is hardly bridged given that some products can not just be sold online.

#### **Political Marketing**

- i. EOAN markets can be of political relevance. Only EOAN markets offer unprecedented number of people from the

grass root, brought together in a controlled situation. It goes further to explain that when politicians need to reach the grass roots, they use the market elements for their campaigns and political education. Mostly market women are used for the campaigns and rallies for lobbying and canvassing for votes.

### **Cultural Marketing**

There is this issue of cultural diversity that is better handled in traditional markets.

- i. EOAN markets provide enabling environment for people from different villages even **diverse cultures** for the purposes of consummating business transactions. The goods and services offered in these markets have different ethnic sorts and appeal to participants
- ii. These markets are not attuned to handling **repulsive products** that are not societally approved to be visible in the marketplace or even given shelf space on the ground of morality e.g **sex toys**.
- iii. EOAN markets are associated with religious activities and deeply entrenched on peaceful coexistence of indigenes and neighbouring communities. The market settings are often heralded with peace and tranquility given that they are allocated around the graveyards, churches, spiritual trees, shrines and old settlements.

### **Evangelism Marketing:**

- i. EOAN markets often provided platforms for religious activities. This allows churches to evangelize and convert people. Besides, people and communities use the markets as **fora** for communal bonding, disputes settlements and building of goodwill and trade relationships for peaceful coexistence.

### **Marriages**

EOAN markets provide the meeting point for mutual acquaintances for potential brides and grooms. Within the African context, the process of selecting a partner for marriage or courtship is mostly done by recommendation through private enquires of the character of the man or woman. EOAN markets provide such platforms and give the visibility that is required of such. More so, EOAN markets have marriage **brokers** who play mediating roles of bringing to a close contact men and women who may wish to marry. Brokers are not just like the online match-makers who rely solely on pictures and profiles, but they make personal interrogations, investigating marriage histories, parental backgrounds etc before recommendation is made.

### **14 SUMMARY AND CONCLUSION**

It has been shown that EOAN markets have served their purposes and contributed to the economic development of Igboland in particular and Nigeria in general. EOAN markets are still places where everyone can gather to sell and buy goods and services undisturbed. This unburdened free exchange and transactions marked by haggling, negotiations, bargains and deals have existed from time immemorial and are still common denominators of today's market operations. People still travel daily from the urban areas to the villages on market days to buy fresh agricultural commodities at low prices and move them to the cities.

EOAN markets will continue to appeal to the consumer elements through experiential marketing, thus, creating a big gap that the internet, e-commerce, e-tailing, online retailing such as Konga, Jumia, etc are not equipped to fill.

Despite the transformations that have occurred in EOAN markets, they still make up a remarkable part of Nigeria's

retail industry and are still playing a major complementary role in the economy. Most Nigerians still patronize the EOAN markets because of **fresh goods, lesser costs of commodities, bargaining outlook, personal shopping experience, negotiable prices of goods and services** they offer to consumers: **the key selling points of EOAN markets**. EOAN markets are still very important and relevant in Igboland and have not decreased in popularity.

EOAN markets have made positive impacts on lives and communities in Igboland. They are the cornerstone of the community's economy and culture and have helped to build and sustain good conscience at the market place. They offer real time interactions, verifiable transactions, sustained relationships; fostering peaceful co-existence without encroaching on the common essence of good life, values, and economic robustness of our communities.

The lecture has showcased what contemporary times can learn from EOAN market days besides the Igbo Trade Apprenticeship System (ITAS). The Igbos have built a reliable model of learning through the apprenticeship system, that should be adopted in our formal education system in **Nigeria**. It is our position that it would certainly guarantee entrepreneurial growth, job creation and poverty alleviation in Nigeria. In spite of all challenges, EOAN markets still offer unique opportunities for building interpersonal relationships and entrepreneurship development.

Vice-Chancellor, Sir, this last point touches us the more as we continue to strive to be an Entrepreneurial University.

**THANK YOU AND GOD BLESS!**

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Professor Sylva Ezema Kalu was born to the family of an Anglican Church Catechist, Phillip Okereke Kalu and Winifred Oma Kalu of Nde Akarmandu compound, Ekelogo, Akanu-Ohafia. He had his secondary school education at the Okrika Grammar School, Okrika from 1963 to 1967 but was disrupted by the Nigerian Civil war. He later attended the Adventist High School, Ihie-Mbawsi, Abia State from 1970 to 1971 where he obtained the West African School Certificate. He had his tertiary education in the Middle East College, Beirut, Lebanon, an affiliate of Loma-Linda University California, USA and the University of the East, Manila, Phillipines where he obtained the B.Sc. degree in Management and BSBA degree in Marketing respectively. He also attended the Polytechnic University of the Phillipines and obtained the M.B.A. degree in Marketing and a D.B.A degree in Marketing Management.

Prof. Kalu is one of the second generation staff of the University of Port Harcourt was employed as a Lecturer II in 1987. He rose steadily to the rank of a **Professor of Marketing Management in 2009**. He has served the university in various capacities ranging from **Hall Warden, Coordinator** of PG programmes and Part-time programme etc. He was twice, the **Head of Department** of Marketing 2000-2002 and 2004-2010. He was a two-term **Dean** of the Faculty of Management Sciences 2010-2014 and currently the **Director** of the Institute of International Trade and Development since 2017.

Professor Kalu has served as external examiner and professorial assessor for a number of universities in Nigeria and has widely published locally and internationally in high impact journals. He has seven (7) books and over seventy (70) journal articles to his credit. He has supervised over 30 doctoral candidates, 80 Master's degree candidates and over 500 undergraduate students. He is on the editorial board of several peer reviewed journals locally and internationally.

Professor S. E. Kalu is a Fellow of the National Institute of Marketing of Nigeria (**fnimn**), Fellow of the Academy of Management, Nigeria (**ftamn**), Member of the Phillipines Marketing Association, Member of the Nigeria Institute of Management and a member of the Institute of Sales Management of Nigeria. As a teacher of teachers, more than ten (10) of his former students are successful Professors in various Nigerian universities and abroad.

Professor Kalu is a devoted Christian and a member of the Men's Christain Association of the Diocese of Niger Delta North. He is happily married to Dr.(Mrs) Ngozi Ezema Kalu and they are blessed with six (6) children, all but one are

successful graduates. He is also a grandfather. As a committed community leader, he was recently honoured as a senior citizen, in his native Akanu-Ohafia community, in an elaborate IGBA UCHE ceremony.

Distinguished Ladies and gentlemen, I present to you this salesman of our time who rose from grass to grace, community leader, a chartered marketer, a consummate university administrator, a loyal and committed husband and a faithful servant of God to present the 159<sup>th</sup> inaugural lecture titled ***EKE, ORIE, AFOR, NKWO, IN PERSPECTIVE: ANY LESSON FOR CONTEMPORARY TIMES?***

**Prof. Ndowa E. S. Lale**  
Vice-Chancellor