# EXPLORING SOCIAL SPACES FOR INFORMATION ACTIVITIES AMONG SOCIAL ACTORS AT *MAI-SHAYI JOINTS* (TEA SHOPS) IN SAMARU COMMUNITY, KADUNA STATE, NIGERIA

**BY**

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## DECLARATION

I declare that this Thesis entitled "ExploringSocial Spaces for InformationActivitiesamongSocial Actors of Mai Shayi Joints (Tea Shops) in Samaru Community, Kaduna State, Nigeria" has been written by me in the Department of Library and Information Science. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this Thesis was previously presented for another degree or diploma at this or any other Institution.

Hayatu Musa Muhammad Date

## CERTIFICATION

This Thesis entitled "EXPLORING SOCIAL SPACES FOR INFORMATION ACTIVITIES AMONG SOCIAL ACTORS AT MAI SHAYI JOINTS (TEA SHOPS) IN SAMARU COMMUNITY, KADUNA STATE, NIGERIA" by HAYATU MUSA MUHAMMAD meets the regulations governing the award of the degree of Doctor of Philosophy in Information Science of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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## DEDICATION

This thesis is dedicated to my Parents; Alhaji Muhammadu Hayatu and Hajiya Aishatu Hayatu and to my wife, Aishatu Isyaku Kuta. May the Almighty Allah reward you all for being patient with me.

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## ABSTRACT

This study explored the social spaces in Hausa communal setting from the perspective of social actors in tea shops in Samaru Community, Kaduna State. To achieve the objectives of this study, one main research question and four sub-questions were raised and answered. The main research question was; what types of social spaces for information activities exist in Samaru Community? The sub-questions were: what information activities occurred in teashops in Samaru Community, who are the social actors involved in information activities in tea shops in Samaru Community, what were the topics of discourse in tea shops in Samaru Community during the period of study in Samaru Community (2016-2018) and how did the propositions of Information Grounds Theory describe social spaces and the actions of individuals in Samaru Community? Information Grounds Theory was adopted for the study and a Case Study research design was employed. Participant observation was carried out in the tea shops to ascertain and redesign the interview protocol and to have a feel of the study setting. Qualitative Data was collected using in-depth interview. A sample of 12 participants was used for the study. However, only 10 participants' narratives were used for analysis. The data was analysed using Qualitative Content Analysis. Seven typologies of Social Spaces were identified by participants of this study; Fast-Food Businesses, Non-Food Related Businesses, Discussion/Relaxation Spaces, Venues for Ceremonies, Commercial Transport Stations, Health Care Centres and Office Spaces. Findings of the study also indicated that four out of the seven propositions of the Information Grounds theory described the typologies of Social Spaces in Samaru Community; the Temporal Setting proposition, the Actor/Social types proposition, the Social Interaction proposition and the Formal and Informal Information Sharing proposition. In addition, the Alternative forms of information use proposition and the context rich propositions explained the actions of individuals in tea houses in Samaru Community. The study recommended that the dynamics of inter subjective in small worlds should be considered during the design of information geared at information diffusion and exchange. The study also recommended that social spaces should be used as a channel for information diffusion because people trust information emanating from such spaces.

# CHAPTER ONE

# INTRODUCTION

## 1.1 Background to the Study

Social spaces are birthplaces for social and collective action (Foucault, 1984; Lefebvre, 1996). They are physical or virtual sites for social life where people meet and interact (Lefebvre, 1991). This interaction shapes the actions and behaviours of people who visit these spaces. A significant part of human behaviour that is shaped by these spaces is their information behaviour. According to Hartel, Cox & Griffin (2016), information behaviour typically manifests as information activities. Information activities are processes performed that are aimed at the manipulation of information (Hektor, 2001). These spaces are sites for information activities like information seeking, sharing, verifying and utilization (Hektor, 2001; Hartel, Cox & Griffin, 2016). These information activities form the basis for social and collective actions.

Studies have documented the typologies of Social spaces and the activities undertaken in the social spaces in the context of developed societies (Bourdieu, 1985; Fisher, Landry and Naumer, 2006; Babere, 2015; Rohman and Pang, 2015; Steigemann, 2017). These studies highlighted the role of social spaces in behaviour and group formation; information diffusion and sharing; and structuring the society into social categories. These spaces decide the group individuals belong to (Bourdieu, 1985), the information activities that take place in the group and collective actions group members take (Burnett and Jaeger, 2008). In some cases, these groups become violent groups like Boko Haram, ISIS, the Taliban, Al-Qaeda (Martin, 2017). However, little is known about social spaces in the context of developing countries. Specifically, little is known about the typologies of social spaces, social actors, the

information activities and the topics of discourse in these social spaces as explicated in the notions of habitus (Bourdieu, 1989), lifeworld (Husserl, 1982), and frame of reference (Parson, 1968).

## Social Spaces: Habitus, Lifeworld and Frame of Reference

The notions of habitus (Bourdieu, 1989), lifeworld and frame of reference all act as cognitive filters that shapes the collective dispositions, perceptions, preferences and interpretations of social groups in social spaces. They provide mental structure, the environment and the frame respectively for individuals in every community to help acquire, sort and aggregate their understanding towards taking a particular course of social and collective action.

### Habitus

Social space is closely related to the notion of habitus (Bourdieu, 1989). Habitus is a social and cultural system of thinking and perception that guides action. It produces the common sense that individuals in a particular social world use in apprehending situations and events in their everyday life, (Hilgers, 2009; Walther, 2014). The individual perceives, understands, evaluates, adapts, and acts in a situation according to his or her habitus. The habitus is durable but evolving and is continually adjusted to the current context and reinforced by further experience (Mayrhofer et al., 2007). Habitus accounts for the tendency of people from the same area to always act the same way in similar situations (Rehbein, 2011).

### Lifeworld

Lifeworld (Husserl, 1982) is closely knitted to the notions of habitus. It is the everyday world that individuals share with others. It is through Lifeworld that individuals in a particular social space are able to construct common understandings of the social world. It is therefore the sphere where individuals lead their social and

personal lives. It is where shared meanings and understandings that enable us to perform actions are constructed, (Habermas, 1987).

**Frame of Reference**

Similar to the notions of Habitus and Lifeworld, Frame of Reference (Parson, 1968) are socially constructed filters by which individuals interpret and engage in situational meaning making and problem solving as a part of their lived experience in a particular social space (Taylor, 2017). It is composed of two dimensions; Habit of Mind (Mezirow, 2000; Wofford, 2011) and Point of view (Wofford, 2011). Habit of Mind are the habitual ways of thinking among social groups in particular social spaces, while Point of View are beliefs, attitudes and values that are derived from habits of minds that shape interpretations of lived experiences. It is through an individual's frame of reference that sensory inputs are filtered supported by habit of mind resulting in interpretations, judgments and actions (Marsick, 2009). The interpretations, judgments and actions then add up to develop the individual's point of view. An individual's frame of reference shapes his/her foundational understanding of problems, situations and events that are encountered as a part of daily life.

### 1.1.2 Background Information on Samaru Community, Kaduna State

Samaru is an urban settlement within Zazzau Emirate. It is located approximately on latitudes $110^{O}$ 10' and $110^{O}$ 11'' North and longitudes $07^{O}$ 37' ` and $70^{O}$ 40'' East. It is situated in Sabon-Gari Local Government Area located between Ahmadu Bello University, Zaria (ABU, Zaria), Basawa and Bomo (Fig 1). The origin of Samaru is although traced to a primordial stream with a tree in a place known as Gangan Uku or old Samaru, its expansion started with the establishment of the Nigerian College of Art, Science and Technology in 1951(Nyagba, 2009). Later in 1962 the college was transformed to Ahmadu Bello University (ABU) and this led to a rapid influx of people

into the area for both educational and occupational reasons. Other institutions like Nigerian Institute for Leather and Science Technology, Zaria now located in Samaru has led to further increase in population (Junaid, 2016). Samaru has a climate similar to Zaria with a distinct variation in rainy and dry seasons (Sawa and Abdulhamid, 2009). Samaru is predominantly residential and it includes the settlement behind the rail line to Kaura Namoda known as HayinDogo.

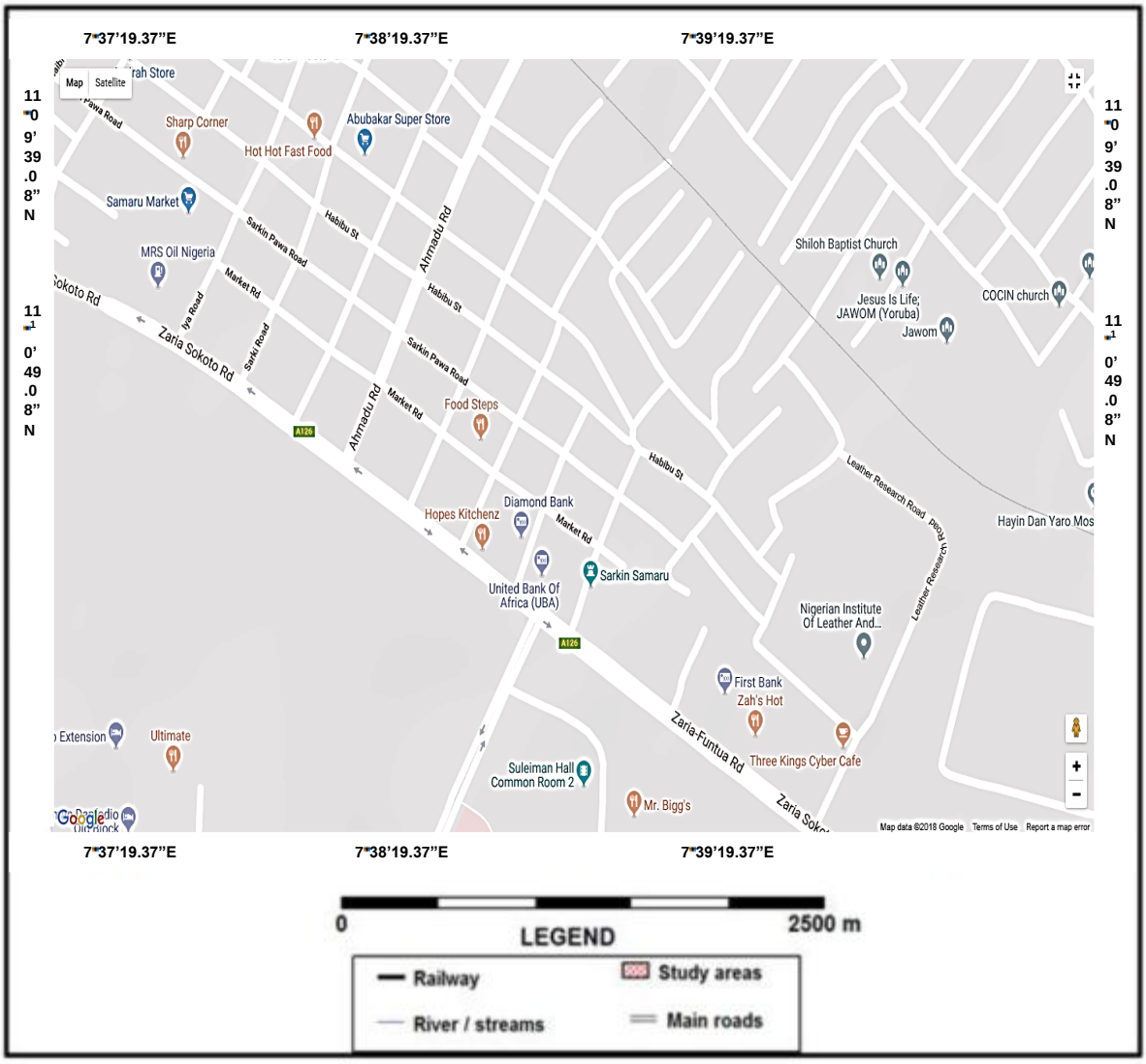



***Fig. 1.1: Map of Samaru Source: Modified from Google earth map of Samaru, 2018***

**Human Activities**

Samaru evolved from a small colonial farming settlement to become a large community, a melting-pot, often referred to as "the University village" (Junaid, 2016). Samaru is considered a centre of Hausa agriculture. It is a market town for the surrounding area. It is the home of numerous artisans, from traditional crafts like leather work, dyeing and cap making, to tinkers, print shops and furniture makers (Girhing, 1984).

Mai-Shayi business was introduced into Samaru by Nigerien nationals who came to Nigeria in search of menial jobs. The business started with these tea sellers roaming the streets with locally made Kettles. As the business started booming, operators started opening shops at street corners. The first tea shop was opened by Dan-Borno along Kasuwan Dare, the intersection between Iya Road and Galadima Road. This was in early 1960s. At about the same Mal. Idi mai-tea opened his tea shop opposite Dan borno. The next tea shop that opened in Samaru in 1970 was Mal. Halilu mai-tea shop also at Kasuwan Dare. This was because at that time, Kasuwan Dare was the centre of commerce in Samaru. Mal. Mustapha mai-tea opened his tea shop in the early 1980s along Ali Manchester Street. Mal. Mustapha was a Nigerien National. The next tea shop that opened and is still in operation is the Mal. Nuhu's tea shop in front of Rez inn adjacent Diamond Bank. It opened in the early 1990s. From there on many smaller tea shops started opening in Samaru Community (A. Liman, personal communication, 11th September, 2018). (See Appendix VI for the list of Tea shops and their years of establishment)

## 1.2 Statement of the Problem

Studies in developed countries (Counts and Fisher, 2010; Williamson and Roberts, 2010; Yeh, 2013; Babere, 2015; Rohman and Pang, 2015; Steigemann, 2017) have stressed the importance of Social spaces in behaviour development, actions/inactions of individuals and information activities like information sharing and diffusion (Fisher, Landry and Naumer, 2006). These studies are particularly critical as they highlight the role of these spaces in shaping perceptions, values, worldviews and dispositions of individuals based on interactive discourses (Gripsrud, 2002). Social spaces are avenues for shaping perceptions, values, preferences, dispositions and are places for cognitive development for groups or subgroups in social context (King, 2000; Feldman, 2016; Wang and Wang, 2017). One of these social spaces that has extensively been captured in literature in Western cultures is the tea/coffee shops (Felton, 2012; Memarovic et al, 2014; Pozos-Brewer, 2015; Rohman and Pang, 2015; Steigemann, 2017).

Tea/Coffee shops are a major sight on most of the streets and corners in Western communities. They are spaces where western community life unfolds. They are low profile, inclusive, accessible and generally conversational spaces (Memarovic, et al, 2014). They are notable spaces of socialization where people from all walks of life mingle, (Ellis, 2004). Tea/coffee shops have permeated western cultures such that they take tea/coffee breaks at work, they go out for tea/coffee and many times they say “let’s discuss over a cup of tea/coffee”. In some western cultures, like in the United Kingdom, they even have afternoon tea time between 2pm and 4 pm (Wang, 2011). They generally equate tea/coffee to social interaction and leisure (Pozos-Brewer, 2015).

In Hausa communities in Nigeria, tea shops are a means of livelihood for the youths and a lucrative business that reduces unemployment (Awa, 2015; Shettima, 2017). They also serve as rendezvous for people to meet, discuss and relax away from their homes and working places (Awa, 2015). Tea shops represent Fast food outlets where people get fast food like Indomie Noodles, Fried Eggs, Spaghetti and Potatoe Chips especially in the mornings and evenings (Giginyu, 2017). However, in spite of the economic significance and critical roles of tea/coffee shops as social spaces for information activities and in shaping actions and/or inactions of individuals in any given social polity, little is known of tea shops in Hausa communities of northern Nigeria. Specifically, little has been documented on the information activities, the social actors and the topics of discourse in these tea shops.

Understanding social spaces in general and tea shops in particular is critical because scholars in Library and Information Science discipline have identified the need for research into typologies of social spaces for different subgroups and populations in different regions of the world (Fisher et al, 2006; Al-Aufi, 2015). This is because different people from different regions utilize different social spaces for different information behaviour. In addition, individuals have more than one social space (Fisher et al, 2006). This study aimed at filling this conceptual gap. The tea shops in this study provided the starting point for exploring other social spaces in Samaru Community. Specifically, this study explored social spaces, information activities, social actors and the topics of discourse in the social spaces in the context of tea shops in Samaru Community, Kaduna State, Nigeria.

## 1.3 Research Questions

The study was guided by one central question and four sub-questions. The central question was: What social spaces for Information activities exist in Samaru Community, Kaduna State?

The Sub-questions were:

(1) What Information activities occur in Tea shops in Samaru Community?

(2) Who are the social actors involved in information activities in Tea shops in Samaru Community?

(3) What are the topics of discourse in Tea shops in Samaru Community during the period under study (2016-2018)?

(4) How will propositions of Information Grounds Theory describe the social spaces for information activities and actions of individuals in Samaru Community?

## 1.4 Objectives of the Study

The main objective of this study was: To identify the social spaces for Information activities that exist in Samaru Community.

The other objectives were:

(1) To identify the information activities that takes place in Tea shops in Samaru Community.

(2) To identify the social actors involved in information activities in Tea shops in Samaru Community.

(3) To identify the topics of discourse in Tea shops in Hausa Communities during the period under study.

(4) To ascertain the propositions of Information Grounds theory that described Social Spaces for Information activities and actions of people in Samaru Community.

## 1.5 Significance of the Study

This study has conceptual and pragmatic significance. Conceptually, this study uncovered the social spaces in Hausa communal setting, case study of Samaru Community, Kaduna State, Nigeria. It has also uncovered the social actors that engage in social interaction in these spaces, the information activities that take place in these social spaces and the topics of discourse in the social spaces that shape the behaviour and actions of individuals in Samaru Community.

Pragmatically, this study is significant because the conceptual constructs of typologies of social spaces, information activities, social actors and topics of discourse in Tea shops in Samaru Community, Kaduna State are potentially useful for the tea seller, Samaru Community, Kaduna State and Nigeria as a whole. For the tea seller, the identification of social actors and the topics of discourse is potentially useful as he becomes aware of local, national and global events as they unfold. They also get to know the people in the community; this familiarity breeds loyalty which in turn increases his turnover and income.

For Samaru Community and the State, the identification of social spaces, the information activities, social actors is beneficial in the diffusion of information targeted at any category of social actors, like the need to register and collect the Permanent Voters' Card, the need to shun election violence and Hate Speeches and the dissemination of health information on diseases like HIV/AIDS and cholera outbreaks.

For the Nigerian Government, these social spaces could serve as channels for information dissemination. The trust of these social spaces by social actors and the shared understanding of issues by these social actors is beneficial in promoting social integration of different ethnic and religious groups in the country.

This study is also beneficial to Library and Information Science discipline as the conceptual constructs identified shows the applicability of Information Grounds Theory in a non-western culture. The conceptual framework developed in this study also adds to the literature of Information Grounds Theory. In addition, these spaces are sources of data for information science researches in areas of community profiling, and community needs assessments.

## 1.6 Scope of the study

This study is a Single Case Study. Single Case studies could cover a single individual, an event, a particular area, or a group of people (Bryman, 2016; Yin, 2014). It is a single case study because it covered just Samaru Community, Kaduna State. The scope of this study is the social spaces, information activities, social actors, and the topics of discourse in Tea shops in Samaru Community.

## 1.7 Operational Definition of Terms

The following terms are defined operationally as used in this study:

**Information Activities**: Information Activities refer to the actions aimed at manipulating information like information seeking, information sharing, information diffusion, information utilization and information verification.

**Mai Shayi Joints (Tea Shops):** Tea shops refer to shops where tea, chocolate beverages, coffee, bread, fried eggs and noodles (indomie) are sold.

**Non-Regulars:** Non-Regulars are customers who visit the tea shops less than three times in a week.

**Regulars:** Regulars are customers who visit the tea shops more than three times a week.

**Samaru Community:** A Hausa Community in Sabon Gari Local Government, Kaduna State, Nigeria.

**Space:** Space refers to any physical location that provides the frame/platform where people meet for a particular purpose.

**Social Actor:** Social Actors refer to the people who visit the Tea Shops.

**Social Interaction:** Social Interaction refers to any relationship between two or more individuals.

**Social spaces:** Social spaces refer to any physical space where people meet and interact.

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# CHAPTER TWO
# REVIEW OF RELATED LITERATURE

## 2.1 Introduction

The literature review in this chapter is a Theoretical Literature Review. This type of literature review focuses on the theoretical aspects of a phenomenon and the degree to which theories have explored the phenomenon (University of Alabama, 2018). It also helps to determine whether the theory that provided the theoretical framework for the study is applicable to the context of the problem under study. The Information Grounds Theory was the basis for the theoretical literature review presented as a part of this chapter. Studies that adopted Information Grounds theory propounded by Karen Fisher were reviewed. The chapter is presented under the following subheadings:

2.2 Research Paradigm

2.2.1 Social Constructionism

2.3 Theoretical Framework

2.3.1 Information Grounds Theory

2.4 Theoretical Review of studies that adopted the Information Grounds Theory

2.5 Summary of the Review

## 2.2 Research Paradigm

Research Paradigms are systems of beliefs and practices that influence how a researcher selects the question to study in a research and the most appropriate methods to be used to study them (Shanon-Baker, 2016). They are conceptual lenses

through which researchers examine the methodological aspects of research to determine the most appropriate research methods that will be used and how data collected for the study will be analysed (Kivunja and Kuyini, 2017). Research Paradigms are defined along four philosophical dimensions, (Lincoln and Guba, 1985). These are Ontology, Epistemology, Methodology and Axiology. Ontology is the view of how one perceives reality. Interpretivists subscribe to the relativism ontology. Relativism is the view that reality is subjective and differs from person to person (Guba & Lincoln, 1994). Epistemology is focused on analysing the nature of knowledge and the notion of truth, belief, and the means of production of knowledge, as well as doubt about different "knowledge claims" in any field of research (Soini, Kronqvist, & Huber, 2011; Cooksey and McDonald, 2011; Kivunja and Kuyini, 2017). (For discussion on Methodology, see chapter three). Axiology refers to the ethical issues that need to be considered when planning a research. This study adopted the Interpretative Research Paradigm. Interpretivists understand the social world from the experiences and subjective meanings that people attach to it. Interpretivists researchers prefer interacting and having dialogues with the studied participants, (Neuman, 2011). Interpretative Research Paradigm subscribes to social constructionism meta-theory which opines that individuals construct their subjective meanings and realities through their interactions and dialogues using Language.

### 2.2.1 Social Constructionism

Metatheories are theories about description, investigation, analysis or criticism of other theories in a domain (Hjorland, 2005). Metatheories are theories about substantive theories. They are fundamental rules and set of ideas about how research should be conducted in any field of human endeavor (Vakkari and Koukkanen, 1997). Every theory has an implicit meta-theory, (Bates, 2005). One of

the core metatheories of the Interpretive Paradigm is Social Constructionism, (Gephart, 1999; Schwadt, 2000). The main focus of social constructionism is to uncover ways in which individuals and groups participate in the construction of their perceived social reality, through social interaction using language (Leeds-Hurwitz, 2009; Fairhurst and Grant, 2010; Garcia, 2015). It also involves looking at ways social phenomena are created, institutionalized, known and made into traditions by humans (McKinley, 2015). Social Constructionism metatheory was deemed appropriate for this study because it helped to uncover the typologies of social spaces where Hausa men participate in construction of their perceived social reality and the actions they take based on the information activities that occur in these social spaces.

## 2.3 Theoretical Framework

Information behaviour studies focus on the relations of people and information seeking, searching, management and use. Over the years, scholars have proposed situations and contexts for studying information behaviour (Yeh, 2013). One of such propositions is studying information behaviour from the context of place and social interaction as proposed by Karen Fisher. Fisher and colleagues developed a research programme on the role of social settings in everyday information behaviour, known as 'information grounds', which grew from Pettigrew's study of everyday information sharing among nurses and the elderly at community foot clinics in Canada. By applying Tuominen and Savolainen's (1997) social constructionist approach, she defined 'information grounds' as synergistic 'environment[s] temporarily created when people come together for a singular purpose but from whose behaviour emerges a social atmosphere that fosters the spontaneous and serendipitous sharing of information.

### 2.3.1 Information Grounds Theory

Information Grounds Theory emerged from Pettigrew's research on the everyday information sharing among nurses and the elderly at community foot clinics in Canada. The theory is a social constructionist theory that explains the information behaviour of people in places that they visit. It describes the typologies of these places and the information activities undertaken therein. General findings in information ground theory research reveal that almost everyone has at least one information ground, and people's top information grounds are the workplace, activity groups (e.g. fitness clubs or playgrounds), and places of worship. Also, some information grounds have hostage characteristics settings in which people are there by little choice, such as medical offices, laundry mats, bus stops, and store queues. Of importance to the current study are information ground's seven propositions:

- Proposition 1: Information grounds can occur anywhere, in any type of temporal setting and are predicated on the presence of individuals.
- Proposition 2: People gather at information grounds for a primary, instrumental purpose other than information sharing.
- Proposition 3: information grounds are attended by different social types, most if not all of whom play expected and important, albeit different roles in information flow.
- Proposition 4: Social interaction is a primary activity at information grounds such that information flow is a by-product.
- Proposition 5: People engage in formal and informal information sharing, and information flow occurs in many directions.

- Proposition 6: People use information obtained at information grounds in alternative ways, and benefit along physical, social, affective and cognitive dimensions.
- Proposition 7: Many sub-contexts exist within an information ground and are based on people's perspectives and physical factors; together these sub-contexts form a grand context.

According to Fisher, Durrance and Hinton (2004) "Information Grounds are temporal, this means they can occur anywhere and anytime in unexpected places and as members disperse, so does the information ground, at least until the next gathering". People who gather at information grounds focus on a primary, instrumental purpose that is not aimed at any information activity. Information grounds are attended by the same social types of people. In this sense, information grounds are attended by identifiable social actors that perform different roles in information flow. Some actors play more roles than others in information activities by providing feedback or communicating information needs. As people gather at information grounds, they converse about life and specific situations that leads to individuals encountering information accidentally and sometimes they engage in purposive, formal and informal information sharing of information on varied topics. Proxy information seeking (when someone asks information on behalf of someone else; also known as "Imposed Query") further occurs at information grounds. These are the sub-contexts that together form a grand context that makes information grounds context-rich. Additionally, people report using and benefiting from shared information in multiple ways, including the physical, social, affective and cognitive dimensions.

However, these propositions have been organized into fifteen categorical factors and grouped into three broad headings to gain insight into the general

properties of Information Grounds. These headings form the basis of the People, Place and Information (PPI)Trichotomy, (Fisher, et al, 2006). The Information Ground People Characteristics has Membership size, Membership type, Familiarity, Actor Roles and Social types and motivation as factors. The Information Ground Place Characteristics has Focal activities, Conviviality, Creature comfort, Location and Permanence, Privacy and Ambient Noise as factors. While the Information Ground Information Characteristics has Significance, Frequently Discussed, how Info4mation Grounds created/shared and topics as factors.

Similarly, Nugent (2016) organized the seven propositions into three Categories: Flow, Structure and Purpose. The propositions that fall into the flow category include:

- *Information grounds are attended by different social types, most, if not all, of whom play expected and important, albeit different, roles in information flow".*
- *People engage in formal and informal information sharing, and information flow occurs in many directions*."

These propositions describe how information flows in an Information Ground.

The propositions that fall under the Structure Category include:

- *Information grounds can occur anywhere, in any type of temporal setting and are predicated on the presence of individuals.*
- *Many sub-contexts exist within information grounds and are based on people's perspectives and physical factors; together these sub-contexts form a grand context.*

These propositions describe the structure of an Information Ground. While the propositions the fall under the Purpose include:

- *People gather at information grounds for a primary, instrumental purpose other than information sharing.*
- *Social interaction is a primary activity at information grounds such that information flow is a by-product.*
- *People use information obtained at information grounds in alternative ways, and benefit along physical, social, affective and cognitive dimensions.*

These propositions closely match the definition of an Information Ground.

## 2.4 Theoretical Review of Studies that adopted Information Grounds Theory

Literatures in western cultures by Fisher and her associates (Fisher, Marcoux, Miller, Sánchez, and Ramirez Cunningham, 2004; Fisher, Naumer, Durrance, Stromski, and Christiansen, 2005; Fisher, Landry, and Naumer; 2006; Fisher and Landry, 2007; Meyers, Fisher, & Marcoux, 2009) have used the Information Grounds theory across many disciplines in trying to find out the characteristics, typology and impact of Information Grounds on information flow and diffusion. This section discussed some of these studies that adopted the Information Grounds Theory as their theoretical framework.

One of the earliest studies to explicitly consider Information Grounds Theory alongside other theories and concepts is the study by Fisher, Marcoux, Miller, Sánchez, and Ramirez Cunningham (2004). They studied new and recent immigrants from Mexico who were working as migrant farm workers in the Pacific Northwest's Yakima Valley area within an everyday life, immigrant-focused context. The study adopted Information Grounds Theory alongside Harris and Dewdney's Principles of information sharing as theoretical frameworks. Both the information habits and

information grounds of the immigrants were examined. Interviews and observations of the farm workers were conducted, augmented by interviews with staff of Community Technology Centres (CTCs, educational facilities for migrant immigrants) and analysis of CTC reports. Significant barriers were found to the migrants' information seeking in everyday life, most drawing from social types. Findings on information grounds were somewhat limited, but identified the most common information grounds, why the immigrants felt they were good places for obtaining information, and what they learned through them. This is a critical issue in this present study as it explores the social spaces for a subgroup in the Hausa Communal Setting and the information activities that occur therein.

Similarly, the study by Fisher, Naumer, Durrance, Stromski, and Christiansen (2005) adopted Harris and Dewdney's principles of information sharing and Fisher's theory of information grounds as theoretical frameworks. The study presented preliminary results of a telephone survey/structured interview of 612 residents from the east side of King County, Washington, completed in partnership with the United Way. Eight questions covering these models in total guided the study. The information grounds questions were open ended, while the information sharing questions had fixed responses. Results indicated the most popular information grounds by gender and income, as well as the reasons information grounds were found most useful: the people they brought together, their overall diversity, and the quality of the experience. Although the findings were preliminary and exploratory, they are notable for four reasons: (a) information grounds was, again, considered alongside another theory; (b) the authors suggested a typology could be developed in future research, a task completed by Fisher et al (2006); (c) this was the first study to test information grounds with a large population using a quantitative, survey and

structured interview methods, thus showing a change in approach from purely qualitative; and (d) a few respondents mentioned online information grounds. This study is of interest because it set the stage for this present study. The fact there are different typologies of information grounds for different individuals. This is critical for this present study because it explores these social spaces that exist in Samaru Community.

In a follow-up study, Fisher and her colleagues; Fisher, Landry, and Naumer (2006) conducted a study of 729 college students. A survey questionnaire was used by LIS graduate students to ask questions of students on a college campus. The questions asked what information grounds the students visited, what types of information they obtained there, and why these grounds provided for good information flow. The development of this survey was a key turning point in the evolution and influence of the theory of information grounds; it allowed it to be applied to much larger sample sizes and with greater ease than ethnographic methods. Most questions were open ended and intended to provide sufficient context to continue the conception of information grounds as social constructions.

The study developed a typology of categorical characteristics of information grounds. This typology, based on the findings of this and previous information ground studies, was broken into three Categories of characteristics: people, place, and information. People characteristics included membership size, membership type, familiarity with the people and the ground they occupied, actor roles and social types, and the motivations for visiting the ground. Place characteristics included the focal activities taking place at the ground, the conviviality of the atmosphere, the creature comforts of the environment, the location and permanence of the ground, the perceived level of privacy, and the ambient noise level. Finally, information

characteristics included the significance and importance of the information shared, the frequency with which topics were discussed at the ground, how information was created and shared within the ground, and the level and types of topics of information shared. The college students deemed these information-related characteristics to be the most important for determining whether an information ground was best and for making information easier to share. Future research was suggested into roles and social types, motivation, and location and permanence, as well as on the variety of information grounds, typologies of social spaces for different subgroups and their life cycle, the social exchange and construction of information in information grounds, and affective factors and their role in the theory.

As part of the National Science Foundation (NSF) grant, Fisher and Landry (2007) conducted a study of the information behaviour of 20 stay-at-home mothers. They took an affective approach to examining their information worlds, employing unobtrusive observations and semi-structured interviews. Multiple theories were used to inform methodology and analysis; Chatman's theories of information poverty (Chatman, 1992, 1996) and normative behaviour, Harris and Dewdney's (1994) principles of information sharing, Wilson's revised information behaviour model (Wilson, 1999), and Fisher's theory of information grounds were employed. The findings developed a picture of stay-at-home mothers' information behaviour as it relates to information grounds, as well as some of the differences with other populations; for example, the mothers deemed *people* the most liked and important category of the typology of information grounds (Fisher & Landry, 2007), whereas the college students chose *information* (Fisher et al., 2007). In addition, Fisher and Landry's study was significant for including a substantial affective component. It is

another study that shows the growing influence and ever-widening application of the theory of information grounds.

In a study of the everyday life information behaviour of tweens (children between nine and thirteen years old), Meyers, Fisher, & Marcoux, (2009) used the Tween Day methodology that was developed for the study, consisting of focus groups, information design activities, and individual interviews, with frequent breaks and movement between activities to keep twins interested. The results identified the types of everyday information tweens felt they needed, how they sought for information, the barriers they faced, how they managed this information, the criteria they used to assess and share it, the role played by different social types in their information behaviour, and the role of information grounds in their everyday lives. The researchers presented a number of principles, based on their findings, which were intended as a guiding framework for library and information services to tweens.

In the first study that applied information grounds to the study of information literacy for older people; Williamson and Asla (2009) explored the information behaviour of those in the fourth age characterized by illness, frailty, increasing dependence, and the imminence of death, examining the relationship between these and information literacy. The authors argued that naturally occurring information grounds such as beauty shops, coffee hours, and socialization with key gatekeepers within the social networks of the elderly need to be taken advantage of. In addition, they suggested artificial social gatherings could be created to stimulate the sharing of information via artificial information grounds. The article therefore showed the expanding reach and influence of the concept and theory of information grounds beyond Fisher and her associates, although its findings are mostly confirmatory of the

theory's applicability to a different population than indicative of a new direction for or unique application of the theory.

The first study to apply the Information Grounds theory in an online setting was conducted by Counts and Fisher (2010). They examined the use of Slam, a social messaging system for cell phones, to see if it served as an information ground and to examine its social and informational impact[s] on long-term uses (Counts & Fisher, 2010). The findings, employing an adapted version of the survey developed in the college student study (Fisher et al., 2006), showed that Slam did indeed act as an information ground and met most of the propositions of the theory (Counts & Fisher, 2010). However, the authors found that two of the propositions needed adjusting to fit online settings. Slam was often used for targeted information sharing and information flow was a primary activity, which went against propositions 2 and 4 respectively as identified by Fisher, Durrance, and Hinton (2004). Counts and Fisher (2010) proposed, first, that in online information grounds social coordination is more important than other forms of information sharing, and second, that information flow in online information grounds facilitates social interaction. This is almost a reversal of proposition 4 as stated by Fisher, Durrance, and Hinton (2004); in addition, proposition 2 had possibly been violated by the latter's study as well. The authors suggested further research into online information grounds (using the updated propositions), their relation with offline information grounds, the disconnection between online and offline identities in information grounds, the life cycle of information grounds, the role of social types in information flow, and the role of social capital (Counts & Fisher, 2008, 2010). This study identified social coordination which is one of the issues this study is exploring.

In another study by Williamson & Roberts (2010), the Information grounds theory was used to examine how people develop and sustain a sense of place and belonging and the role of information, information sharing, and information grounds in information behaviour. In this study, the authors used Moore's model of social information needs in everyday life as the focus of their theoretical framework, exploring —the role that social information can play in assisting people to (a) begin life in a new place or (b) live a fulfilled life in a place that has been familiar to them already. They focused on the city of Darwin in northern Australia due to its relatively small size, high population turnover, remoteness, and other unique features. Through a multi-phase study including surveys and interviews of Darwin residents, Williamson and Roberts found interpersonal information sources to be the most common source for information about the city. Darwin's Beach Market served as a natural information ground, used both as a way of information exchange and as a way of fostering community participation. Word-of-mouth and social networks were thus important in fostering information exchange and a sense of belonging. The researchers suggested these processes could be enhanced by taking advantage of Darwin's natural information grounds to distribute and promote information about the city and its community. This study applied information grounds to another area within information behaviour research, showing the theory's continuing influence. While having some degree of uniqueness, it fits best in this category because it continues the emphasis on everyday life information seeking that is common in much information grounds research, confirming the theory's usefulness as a method for studying the social information sharing that occurs in places and spaces.

A study by Yeh (2013) titled "Reflections on Information Ground Theory through: Research on Housewife Information Behaviours" modified the original

premise of applying information ground perspective to explore housewives' routine information behaviours. The data for this study was elicited from among Insight Xplorer's Cyber Panel participants. The study proceeded in two phases during March through May, 2011, with participants completing a daily diary journal. The first phase resulted in 32 participants completing 14 daily diary journal entries over 20 days. In the second phase 31 participants similarly took part. The journals elicited responses from open ended questions. The study was completed through in-depth interviews with ten participants similarly in late May 2011. This study explored housewives' daily information activities. The findings and reflections on information ground theory propose greater breadth and depth to information ground studies. In terms of practical applications, the findings helped inform online information service design. The study proposed social media concepts useful to develop new service applications for e-commerce. In terms of future study recommendations, the author believes in exploring sub-contextual mobility online as mobile computing is already the high-tech product of choice for the majority of urban dwellers. Since mobile devices are essential to modern living, future studies should consider how mobile devices interact with information behaviours in using internet services, or how they change information behaviour. Finally, location-based service information proximity or placed and internet-inspired information want are also concepts worthy of further future in-depth exploration on the information horizon.

In another study that was motivated by the absence research addressing the interaction of emotion and time pressure on the information behaviour of people making high stakes decisions during home buying, Landry (2014) used a naturalistic methodology and two conceptual frameworks: Chatman's Theory of Normative Behaviour (Burnett, Besant, & Chatman, 2001; Chatman, 2000) and Fisher's

Information Grounds (IG) (Fisher, Durrance, et al., 2004; Pettigrew, 1999). Iterative Pattern Coding was used to conduct data analysis. The study had three major research questions; 1. To what extent does the interaction of time pressure and emotion influence people's information behaviour when engaged in high stakes decision-making? 2. How effectively does Chatman's (2000) Theory of Normative Behaviour explain people's information behaviour when making high stakes decisions? 3. How do Information Grounds (Fisher, Durrance, et al., 2004) emerge and support people's information behaviour when making high stakes decisions? With regard to IG theory, findings revealed that IGs generally provided helpful information for deciders'; however, because people lacked trust in IG information, talking to strangers went against one's nature, insufficient time precluded socializing, or the irrelevance of information prevented some people from obtaining support. Further, social information gained at an IG presented as significant as it helped to build and maintain work-related associations, which is considered vital to a successful business in the competitive field of residential real estate.

Similarly, Talip (2016) sought to understand the behaviours and experiences of IT professionals when they use micro-blogging sites (with a particular focus on Twitter) and to examine the differences and similarities between their information behaviours and information experiences in physical and online spaces. The data for the study was collected using online observations, downloaded microblogs ("tweets") and one-on-one interviews wherein interviewees had their Twitter account open while answering questions and explaining their answers with respect to specific Tweets. Online observations were used to distinguish the information behaviours (objective and observable actions) of the participants, and the interviews were used to understand the participants' intentions and motivations through their own individual

perspectives. Data was analysed using a constructive grounded theory method. The findings indicate that building professional connections and a community of practice are more important to IT professionals than the information seeking and information sharing aspects of micro-blogging. Participants experienced the micro-blogging site, Twitter, as a real place or information grounds where they meet and socialize with others. The study also revealed that micro-blogging sites such as Twitter are more than just information grounds for IT professionals: they are also places where IT professionals create a community or seek a community of practice by choice rather than by simple chance. In these sites, IT professionals also engage in a process of sense making that is not so much about making sense of the informational content of their online networks, but about the network itself, and about expanding their own networks in a strategic manner in order to advance their professional goals.

Information ground theory provided the theoretical framework in Nugent's (2016) dissertation titled "Feel lost without it": The Impact of Mobile Phones on the Market Place Experience" to explore the current uses of mobile phone technology in outdoor markets and offer insight into the uses of mobile phones by market participants. Using a methodological approach from urban informatics, mobile technology in communal public spaces is explored through two phases. A variety of different Data collection tools were used and analysed using a grounded approach. Based upon the gaps identified in previous research, this thesis creates an understanding of communal public spaces and the role mobile technology has within them through the example of outdoor markets. This dissertation used multiple tools to collect data including surveys, individual and group semi-structured interviews, and prototype evaluation. The prototype evaluation was based on the exploratory findings of the work and informed the theoretical contribution of the research as a framework

to guide future public space research. The data was analysed using a grounded approach common to the human-computer-interaction fields and used a novel technique during the analysis of the data: live audio coding. The findings of this dissertation provided a better understanding of the part mobile technology occupies in outdoor markets in particular and communal public spaces in general. The major contributions of the dissertation include the exploration of an outdoor market as an information ground, observations on the importance of mobile technology in outdoor markets, and the design and evaluation of an iterative mobile prototype to encourage social awareness. The capstone of the dissertation is the modification of a pre-existing framework from information grounds literature to better guide future researchers and developers. This study identified outdoor markets as a type of social space. This is one of the critical premises of this study.

## 2.5 Summary of the theoretical Reviews

Literatures abound on the application of information grounds theory as theoretical framework for studies in different fields and across different disciplines. However, most of the literatures on information grounds theory were carried out by Fisher and her associates in the United States of America and a few others from Australia. These literatures have shown the applicability of the Information Grounds Theory in Western Cultures and the characteristics of social spaces in the context of Developed countries. In addition, the theory has described typologies of social spaces and those propositions of the theory that applies to the various contexts from which the literatures have applied the theory. There is paucity of literature on the adoption of the theory as a framework for uncovering the social spaces for information activities in the Hausa communities in Nigeria.

This study is also unique as it addresses the conceptual gap posited by Fisher, et al. (2006) that opined that different regions have different information grounds for different purposes. This study fills the gap for Hausa communities in Nigeria. No study has described social spaces, the information activities, the social actors and the topics of discourse in the various social spaces in Samaru Community, Kaduna State.

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# CHAPTER THREE

# RESEARCH METHODOLOGY

## 3.1 Introduction

This chapter discusses the research methodology that was used for this study, the research method, sample and sampling technique, procedure for data collection, procedure for data analysis and trustworthiness.

## 3.2 Research Methodology Adopted for the Study

The third dimension that defines any Research Paradigm is Methodology. Methodology articulates the logic and flow of the systematic processes followed in conducting a research project, so as to gain knowledge about a research problem. It includes assumptions made, limitations encountered and how they were mitigated or minimized during the research process (Keeves, 1997). It is the overall approach to the research process from its chosen research paradigm to the collection and analysis of data required to solve a research problem, (Letsoalo, Coetzee and Ukpere, 2014). The Qualitative Research Methodology was adopted for this study. Qualitative Research Methodology is a term that encompasses interpretive techniques that are geared towards describing, exploring, and coming to terms with the meaning of naturally occurring phenomena in the social world (Van Maanen, 1979). Qualitative researchers are interested in understanding the meaning people have constructed and the sense they make of their world and the experiences they have in their natural setting (Merriam, 2009). This methodology was deemed appropriate for this study because the study was conducted in a natural setting as it attempts to gain an in-depth understanding of the typologies of social spaces in Samaru.

### 3.2.1 Research Design

Research design is a plan that is applied during research in order to collect data to answer the research questions and to arrive at conclusions (Yin, 2009). A qualitative single case study design with embedded subcases was adopted for the study. A qualitative case study design is a holistic strategy that provides rich and in-depth information about an event, an individual, an organization or groups in a naturalistic setting, (Samkange, 2012; Ridder, 2017). This design was adopted because it provided a holistic and in-depth understanding of Social spaces in Samaru Community.

## 3.3 Population of the Study

In qualitative single case study research design with embedded subcases, population cuts across both the case and the data sources, (Stake, 1995, Patton, 2015, Gentles, Charles, Ploeg & McKibbon, 2015). In this study, the case is the tea shops while people who frequent these tea shops constituted the data source. The General Population in this study is the entire forty-five (45) tea shops in Samaru Community (see Appendix VI for their locations and years of establishment). While the target population are tea shops that have been in existence for more than ten years. The accessible population is five (5) tea shops; these are the tea shops that agreed to participate in the study.

## 3.4 Sample and Sampling Techniques

In qualitative single case research design with embedded subcases, sampling is also done at two levels. First the subcases are selected from the population of subcases within the case, then the data sources are selected from the selected subcases for data collection. In addition, qualitative case study researches small purposive

samples are selected. This is because in qualitative researches, sample sizes are determined by two critical issues i) the quality and depth of the information-rich data collected in answering the research problem (Landry, 2014) and ii) Saturation; which is the point where no new information is obtained from data collection. In this study, saturation was reached after the fourth participants in each of the tea shops. There was no new information emanating from the interview.

Purposive (Criterion-based) sampling technique was adopted in this study. This involves selecting participants that have met some predetermined criteria that are important to the research problem, (Gentles et al, 2015; Patton, 2015).

### 3.4.1 Inclusion/Eligibility Criteria

Inclusion/Eligibility criteria are the reasons or criteria for including a case or participant in the study (Polit & Hungler 2004). The Case is tea shops in Samaru. The subcases were selected based on the following criteria:

- Tea shops must have been operational for more than twenty-five years and are still operational. This is because these tea shops will provide the depth and rich data as it relates to the research questions raised for this study by virtue of their years of existence.
- Tea shops must have a minimum of ten customers in attendance in the evening.

The criteria for the selection of Participants from the data source were:

- Participant must be between the ages of 18-55
- Participant must visit tea shops at least three times a week.

Maximum Variation Sampling in addition to the criteria given above was used to select three tea shops so as to accommodate as many variations of tea shops as

possible (Merrian, 2009). Maximum variation sampling is a purposive sampling strategy that captures the central theme of a study by selecting across participants or cases with different variations (Patton, 1990). The three tea shops selected were i) the tea shop located at Front of Rez Guest Inn, adjacent Diamond Bank, Sokoto Road, Samaru. This tea shop was selected by virtue of the fact that it is the oldest tea shops in Samaru and its main customers are staff of Ahmadu Bello University and passers-by ii) the tea shop located at Habibu road, near Alhaji Wada Musa's Residence. This tea shop was selected because its main customers are traders and elders of Samaru Community and iii) the tea shop opposite Apostolic Church, Dogon Icce, Samaru. This tea shop was selected because some of its customers were people from neighbouring communities. The study then sampled 12 participants between the ages of 18-55 because they were adults that were on their own. Four participants from each of the three tea shops. This small sample size was as a result of reaching the point of redundancy of data (Saturation) and no new information was emerging from participants. In addition, qualitative case study researches typically use small sample sizes, Landry (2014) suggested a sample size of between 12-45, Gentles et al (2015) suggested a sample size of between 25-50, Nickelson (2010) used a sample of three Participants in her dissertation.

### 3.5 Instrument for Data Collection

Two instruments were used for data collection. Semi-structured interview and Participant observation.

#### Semi-Structured Interview

Interviews are qualitative research tools that are meant to explore in-depth a respondent's perceptions, understandings, feelings, and perspectives. Semi-Structured

Interview was used to collect the data for this study (Appendix I). Semi-Structured Interview is a more commonly used interview technique that follows a framework in order to address key themes rather than specific questions. At the same time, it allowed a certain degree of flexibility for the researcher to respond to the answers of the interviewee and therefore develop the categories and issues as they arise.

**Participant Observation**

Participant Observation was also used to observe the information activities and information behaviour of individuals as well as the setting (see Appendix II). This instrument provides a "here and now" analysis of the environment using the five senses, (Landry, 2014). The instrument was used to further refine the research questions and to have a feel of the environment. It also gave the researcher the opportunity to familiarize and relate with individuals in the tea shops so as to create the necessary environment for the interview.

## 3.6 Procedure for Data Collection

Three participant observations were carried out in this study for each of the three Tea shops. This observation allowed the researcher to collect firsthand information on the setting, participants, information activities and interactions between customers in the three tea shops. This was achieved by taking field-notes. These field notes were then analysed and this helped the researcher to revisit the research questions and pinpoint the participants to be interviewed. The Field-notes answered the following questions that were adapted from Landry (2014):

*1. What is the setting like in the Tea shops? (The seating arrangement)*

*2. Who are the people present? (their occupation, their roles in the tea shops), What brings them to the tea shops?*

*3. what is the sequence of activities in the tea shops? (Duration of activities)*

*4. What are the information activities that occur in the tea shops? (Topic of discussion, who participates in the interactions?)*

Interviews were scheduled at venues that were convenient for the participants. A consent form (see Appendix III) was used to assure participants of the confidentiality of the interview as it relates to their identity and the use of such information for strictly research purposes. Interviews were scheduled with the recruited participants at a convenient time that was agreed upon by both the researcher and the participants.

The interview guide covered all the research questions raised for the study. The interview included all the questions on the interview guide and contained open ended questions to facilitate the in-depth elicitation of information from the participants. The interviews lasted approximately 55minutes each. The following is the breakdown of the research questions in the interview guide:

To elicit the right responses for the first research question that sought to find the types of social spaces that people who frequent tea shops in Samaru Community visit, participants were asked to share with the researcher any three specific places they visit to meet people apart from the tea shops. To collect the data needed to answer the second research question, participants were asked the activities that occurred in the tea shops and the common links that the people in the tea shops had. Data to answer

the third research question was elicited by asking the participants two questions; i) the types of people that frequented the tea shops and ii) the social roles people ascribed to different types of people who come to the tea shops. The participants were asked three questions to elicit the data that answered research question four. These questions included i) how discussions start and go around in the tea shops, ii) what are the common topics that most frequently feature during social interactions in tea shops, iii) what four topics were of interest to you over the past six months?

### 3.7 Procedure for Data Analysis

The data collected for this study were analysed using the qualitative content analysis. Inductive qualitative content analysis involves a process designed to condense raw data into categories or themes based on valid inference and interpretation. Qualitative content analysis concentrates on portraying reality by discovering meanings from the textual data (Silverman 2011).

The process of inductive analysis as described by Thomas (2003) and adopted in this study is as follows.

**a. Preparation of raw data files (data cleaning).**

Raw data files (voice-recorded interviews and focus group discussion) were transcribed verbatim manually on paper. Participants of this study were labeled: P1-P10.

**b. Close reading of the text**

The transcribed data (text) was read (in hard copy) eight (8) times to gain an understanding of the content and themes covered within the text. Related narrations were identified and highlighted using highlighter pen. And a brief note was used to

indicate a clue to the research question each narrative addressed. The relevant texts highlighted were recorded in Microsoft word 2007.

**c. Creation of sub-Categories**

Sub-categories were identified. In this step, relevant narratives were read several times over to identify relationships and variance. From each narrative, open code(s) were drawn using exact wording of the participant. Some narratives that contained more than one meaning were coded more than once. Furthermore, the open codes were scrutinized and related open codes were identified and grouped together to form sub-categories.

**d. Overlapping coding text**

Thomas's inductive approach allows for segments of text to be coded into more than one category (Thomas, 2003). Some text may not be coded into any category if the researcher views them as irrelevant to the research aims and questions.

**e. Continuing revision and refinement of category system**

The final stage of the inductive process involved merging common categories, searching for contradictory points of view and new insights, and selecting appropriate quotations that convey the core theme of each category. Furthermore, related sub-categories, were brought together to form a category.

### 3.8 Trustworthiness/Rigor in Qualitative Research

Validity and Reliability must be addressed in all researches. In positivism tradition, criteria for ensuring validity and reliability include internal validity, external validity, reliability and objectivity. In qualitative researches, terms like rigor and trustworthiness replace validity, reliability and dependability (Davies & Dodd, 2002;

Lincoln & Guba 1985, Anney, 2014). Guba and Lincoln (1982) proposed that in Qualitative researches internal validity should be replaced by credibility; external validity should be replaced by transferability; reliability should be replaced by dependability and objectivity should be replaced by confirmability. To ensure trustworthiness and rigor in this study, the following measures were taken:

**a. Credibility** is concerned with whether the study actually measures or tests what is intended. The researcher ensured credibility of this study using the following:

***i. Prolonged Engagement***: The Researcher took 12 calendar months with the participants during data collection and analysis phase of this study and in that period, the transcript of the interview was shown to some of the participants for clarification and vetting.

***ii. Triangulation***: The Researcher used data source triangulation and data analysis technique triangulation. This study used data source triangulation by collecting data from three sub-cases (the three sampled tea shops). This was done in order to accommodate various variations of participants of the study. Analysis Technique triangulation was achieved with the use of frequency counts and inductive content analysis.

***iii. Member Checks:*** Member checks involved the use of voices of the participants in the analysis and interpretation of the data collected for the study. This was achieved by sending the analyzed and interpreted data back to the 12 participants to evaluate. In this study, member checks were conducted with the participants that are staff of Ahmadu Bello University, Zaria.

**b. Transferability** refers to the level of applicability into other settings or situations. As suggested by Lincoln and Guba (1994), a rich and thick explanation of research

sites and characteristics of case organizations should be provided to enhance transferability. The researcher provided a sample of the data analysis (Coding template) and a detailed description of this study as presented in this report. (See Appendix vii)

***i. Purposive Sampling:*** Purposive Sampling helps the researcher to focus on information-rich participants who are particularly knowledgeable about the phenomenon of interest in the study. This provides greater depth to the findings than other probability sampling methods, (Cohen, Manion & Morrison, 2011). In this study, Maximum Variation Sampling and Purposive (Criterion-based) Sampling were used to select the sub-cases and the participants of the study in order to provide a holistic and in-depth picture of social spaces for information activities in Samaru Community.

**c. Dependability** refers to the stability of findings of a study over time (Bitsch, 2005). Dependability was established using audit trail and triangulation (Ary, Jacobs, Razavieh & Sorensen, 2010).

***i. Audit Trail:*** This involved the accounting of all the research decisions and activities to show how data was collected, recorded and analyzed. This research report provided the audit trail showing all the research activities and justifying all the research decisions made.

**d. Confirmability** refers to the degree to which the findings of a study could be confirmed by other researchers. This can also be achieved using audit trail.

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# CHAPTER FOUR

# DATA PRESENTATION AND ANALYSIS

## 4.1 Introduction

This chapter presents the data generated from participants, analysis of data and interpretations. This was presented according to the research questions raised for the study. Thus, the data collected were analysed and the findings were presented under appropriate subheadings in line with the objectives of the study.

## 4.2 Data Analysis

Data in the forms of phrases and sentences were collected through in-depth interview of the participants of this study. The interviews were recorded using a tape recorder. The audio recordings were then transcribed. All the transcripts of the Interview were vigorously read, examined and re-examined for phrases and sentences that form patterns that were consistent with the objectives of the study. These patterns were further categorized into categories using the analytic inductive process described by Creswell (2013).

Thirty-three open codes were generated for research question one. Fifteen sub-categories emerged from these open codes and seven categories were used to label the related sub-Categories. Thirty-five open codes were generated for Research question two. Seven subcategories emerged from the open codes and two categories were used to label the related subcategories. Ninety-six open codes were generated for research question three. Three subcategories emerged from the open codes and two categories were used to label the related subcategories. Forty-nine open codes were generated for Research question four. Ten subcategories emerged from these open

codes. Two categories were used to label the related subcategories. A total of two hundred and thirteen (213) open codes, thirty-eight (38) sub-categories and fifteen (15) categories were generated in this study. This was achieved using the inductive analysis process which is an iterative process of sorting, ordering and coding of qualitative data into units of meanings, categories, patterns and themes (Cohen, Manion & Morrison, 2011; Kekeya, 2016).

Table 4.2.1 overleaf depicts the sub-categories and emergent Categories from the narratives related to the four research questions raised for this study:

**Table 4.2.1 Data Analysis by Categories and Sub-Categories**

| Research Questions | Categories | Sub-Categories |
|---|---|---|
| **1. What Social Spaces for information activities exists in Samaru Community?** | 1.Fast Food Businesses | 1. Tea shops<br>2. Suya (Barbecue) Spots<br>3. Fura da Nono (Millet Porridge) joint |
| | 2. Non-Food Related Businesses | 1. Corner shops<br>2. Barbers Shops<br>3. Markets<br>4. Car Wash centres<br>5. Mechanic Workshops<br>6. Football Viewing Centre |
| | 3. Relaxation Spaces | 1. Majalisa (Discussion Sphere with informal membership) |
| | 4. Venues of ceremonies | 1. Venues for Naming, Wedding and Funeral Ceremonies. |
| | 5. Commercial transport stations | 1. Motor Parks (Bus stations)<br>2. Commercial Motorcycle Parks |
| | 6. Health Care Centres | 1. Hospitals |
| | 7. Office spaces | 1. Office spaces |
| **2. What Information activities occur in Tea shops in Samaru Community?** | 1. Information Exchange | 1. Information Sharing<br>2. Information Seeking(Non-Purposive)<br>3. Information Seeking (Purposive)<br>4. Verifying Information |
| | 2. Leisure | 1. Relaxation<br>2. Unwinding<br>3. Meeting People (Togetherness) |
| **3. Who are the social actors that are involved in social activities in Tea shops in Samaru Community?** | 1. Coordinator | 1. Tea Seller |
| | 2. Resident | 1. Regulars<br>2. Non-Regulars |
| | 3. Non-Residents | 1. Regular |
| | 4. Unknown | 1. Regular<br>2. Unknown |
| **4. What topics feature during social interactions among social actors in Tea shops in Samaru Community?** | 1.Topical (Trending issues) | 1. Politics<br>2. Road Construction in Kaduna State<br>3. Football<br>4. Education |
| | 2. Topical (Long lasting issues) | 1.Security issues in the country<br>2.Love and relationships<br>3.Diseases, sicknesses and wellbeing<br>4.Agriculture<br>5.Religious issues<br>6.Cost of Living |

## 4.3 Social Spaces for information activities in Samaru Community

This objective of the study sought to identify the social spaces in Samaru Community visited apart from the tea shops. Seven categories emerged from the narratives of the participants of this study to include: 1) Fast Food Businesses, 2) Non-Food Related Businesses, 3) Discussion/Relaxation Spaces 4) Venues for Ceremonies, 5) Commercial transport stations, 6) Health care centres, 7) Office spaces. The categories and their respective sub-Categories are discussed overleaf:

**Table 4.3.1 Social Spaces in Samaru Community**

| Objectives | Categories | Sub-Categories | Frequency | Percentage |
|---|---|---|---|---|
| **Social Spaces for Knowledge Acquisition And Filtering in Samaru Community** | **1. Fast Food Businesses** | 1.1 Tea Shops | 8 | 24.24 |
| | | 1.2 Suya (Barbecue) Spot. | 1 | 3.03 |
| | | 1.3 Fura da Nono Joint | 1 | 3.03 |
| | | ***Group Total*** | ***10*** | ***30.30*** |
| | **2. Non-Food Related Businesses** | 2.1 Corner Shops | 2 | 6.06 |
| | | 2.2 Barber's Shop | 1 | 3.03 |
| | | 2.3 Open Markets | 2 | 6.06 |
| | | 2.4 Car Wash | 1 | 3.03 |
| | | 2.5 Mechanic Workshop | 1 | 3.03 |
| | | 2.6 Football Viewing Centres | 1 | 3.03 |
| | | ***Group Total*** | ***8*** | ***24.24*** |
| | **3. Discussion/ Relaxation Spaces** | 3.1 Majalisa (Discussion Spaces with informal membership) | 6 | 18.18 |
| | | ***Group Total*** | **6** | ***18.18*** |
| | **4. Venues for ceremonies** | 4.3 Venues for wedding, naming, and funeral ceremonies | 1 | 3.03 |
| | | ***Group Total*** | ***1*** | ***3.03*** |
| | **5. Commercial transport Stations** | 5.1 Motor Parks (Bus Stations) | 3 | 9.09 |
| | | 5.2 Commercial Motorcycle Parks | 1 | 3.03 |
| | | ***Group Total*** | ***4*** | ***12.12*** |
| | **6. Health Care Centres** | 6.1 Hospitals | 1 | 3.03 |
| | | ***Group Total*** | ***1*** | ***3.03*** |
| | **7. Office spaces** | 7.1 office space | 1 | 3.03 |
| | | ***Group Total*** | ***1*** | ***3.03*** |
| | | **GRAND TOTAL** | ***31*** | ***93.93%*** |

### 4.3.1 Fast Food Businesses

The Fast Food Businesses category describes the narratives related to the social spaces that exist for intersubjective discourse in Samaru Community. Three sub-categories made up this category to include: Tea shops (8/33, 24.24%), Suya (Barbecue) spot (1/33, 3.03%) and Fura da Nono (Millet Porridge and Milk) joint (1/33, 3.03%). The sub-Categories are explained overleaf:

***Tea shops:*** This sub-category emerged as one of the social spaces for intersubjective discourses in Samaru Community. The participants mentioned the tea shops as one of the major and permanent locations where they go to meet their friends and discuss issues. Participant 1 who is a Lecturer in Ahmadu Bello University, Zaria said" The Tea shops is the major, then all the others are casual, they are not eh, eh more of a permanent location that one goes to daily". Another Participant who is a resident of Samaru said "the tea shops, which is the main place where serious discussions take place is one of the places where I meet friends".

***Suya (Barbecue) Spots:*** This sub-category also emerged from the narratives related to the social spaces that exist for Intersubjective discourse in Samaru. It is a place where friends meet to interact. Participant 3 who is a cigarette distributor said" I go to the Suya spot where we interact with my friends".

***Fura and Nono (Millet Porridge and Milk) Joint:*** This sub-category also emerged from the narratives of the participants as one of the fast food outlets apart from the Tea shops and the Suya Spot where people meet. Participant 8 who is an employee of Ahmadu Bello University, Zaria said" there is the fura da nono joint where we go to drink fura, where a male individual prepares the fura locally".

### 4.3.2 Non-Food Related Businesses

This non-food related businesses (8/33, 24.24%) Category includes narratives relating to social spaces people in Samaru Community visit. Six Sub-Categories made up this category. These included: Corner Shops (2/33, 6.06%), Barber's Shop (1/33, 3.03%), Open Market (2/33, 6.06%), Car Wash (1/33, 3.03%), Mechanic Workshop (1/33, 3.03%) and Football Viewing Centres (1/33, 3.03%). The sub-Categories are explained overleaf:

***Corner Shops:*** Corner Shops are a common feature in Samaru. They are shops where provisions are sold and places where people meet to interact. Participant 8 who is also a shop owner said "…There are places like the provision shops where people sit and discuss what was discussed in the tea shops". Similarly, Participant 1 noted that "...You just meet friends today in maybe a corner shop and discuss, then another day in another location".

***Barber's Shop:*** This sub-category was coded in the non-food related businesses Category because it is a business outfit. It also emerged from the narratives of the participants as a social space that people who frequent tea shops visit. Participant 1 noted that "… a Barber's Shop, maybe before your turn reaches, you now discuss with one or two people".

***Open Market:*** Apart from the Corner shops and Barber's shops, this sub-category also emerged from the narratives as a social space. The Market comprises many shops and it is also a meeting place for people. Participant 9 who is a resident of Samaru and owns a shop in the Market opined that "…the second place where I meet people and discuss is the market…". Similarly, Participant 10 who is a Butcher said "there is another place in the market where Butchers are located".

***Car Wash:*** This sub-category emerged from narratives of a participant as a social space apart from the tea shops where people meet and interact. The car wash is a place where people take their cars for washing. Some people go to the car wash on a weekly basis, while others go twice or thrice a week. Many people meet at the car wash and while they await their turn, they interact with other people who are there. Participant 1 noted that "… A Car Wash is also a place where people meet and discuss with each other before their turns".

***Mechanic Workshop:*** This sub-category also emerged as one of the other social spaces people who frequent the tea shops in Samaru visit. Mechanic workshops are car maintenance centres. Participant 7 opined that "… there is the Mechanic Workshop, this is a place where we meet every evening whether we have cars for repairs or not".

***Football Viewing Centres:*** This sub-category emerged from the narratives as a type of social space people who frequent tea shops in Samaru visit. These are commercial viewing centres where individuals who are football fans pay to watch football matches. Participant 5 who is also an employee of the Directorate of Agricultural Colleges (DAC) noted that "the first place where I meet friends to discuss is the Football Viewing centre".

### 4.3.3 Discussion/Relaxation spaces

The Discussion/Relaxation Spaces (6/33, 18.18%) category also emerged from the narratives of participants as social spaces in Samaru Community. This category is made up of one sub-category: Majalisa (6/33, 18.18%). The sub-Category is explained below:

***Majalisa (Discussion Space with informal Membership):*** This sub-category emerged as one of the social spaces in Samaru. Majalisas are spaces for friends and peers such that they can be for only youths, or for elders and they are situated near mosques. Participant 2 who is a library staff with Ahmadu Bello University, Zaria noted that "I use to visit this majalisa where peers and other friends meet, mostly politicians and businessmen, who at the end of the day we gather and chat about general life issues as well as political matters...". Participant 9 also said" …the fourth one is a joint where

youths of a particular area form, where they discuss issues when they close from their businesses in the evening".

### 4.3.4 Venues for Ceremonies

Venues for Ceremonies (1/33,3.03%) Category also emerged as a typology of social space people in Samaru community visit. It is made up of one sub-category: Venues for naming, wedding and funeral ceremonies (1/33, 3.03%). The explanation for the subcategory is given below:

***Venues for Ceremonies:*** This sub-category also emerged from the narratives of a participant of this study as a type of social spaces that people who frequent tea shops in Samaru visit. These are venues for ceremonies like naming, wedding and funeral ceremonies. People meet at these ceremonies and they interact. Participant 5 said" the third place one meets people and may engage in discussion is at wedding ceremonies".

### 4.3.5 Commercial Transport Stations

The Commercial Transport Stations (4/33, 12.12%) category emerged from the narratives of social space that people in Samaru Community visit. Two sub-Categories were coded under this category: Motor Parks/Bus station (3/33, 9.09%) and Commercial Motor Cycle Parks (1/33, 3.03%).

***Motor Parks/Bus Stations:*** This sub-category also emerged as a social space for meeting people. Participant 8 noted that "

> *…there are the Parks, people also gather in parks, here we have two different types of parks; there is the motor park where passengers traveling long distances, as they are waiting for the car or bus to fill up they interact and*

*discuss; there is also the commercial motorcycle parks, there too people discuss serious everyday life issues".*

Similarly, Participant 6 opined that "then there are the motor parks where people meet and discuss about issues affecting everyday life and politics of the country".

***Commercial Motor Cycle Stations:*** This sub-category emerged as a type of social space people who frequent tea shops in Samaru visit. Commercial Motorcycle stations is coded as a type of Station where people go to board these Commercial Motorcycles to take them to their destinations at a price. Most times people have to wait for the next available motorcycle at such parks. Participant 8 opined that "There is also the commercial motorcycle parks where the riders discuss before a passenger comes…".

### 4.3.6 Health Care Centres

The Health Care Centres (1/33, 3.03%) category also emerged as one of the social spaces people in Samaru Community visit. It is made up of just a subcategory; Hospital (1/33, 3.03). The explanation is given below:

***Hospital:*** This subcategory emerged from narratives of a participant related to the types of social spaces that people who frequent tea shops in Samaru community visit. People visit their friends and family members who are admitted in the hospitals. They meet other people who have also come to the Hospital. Participant 5 remarked that "…Secondly, there is the hospital, where people who have come for treatment or visitation meet and discuss…".

### 4.3.7 Office Spaces

Apart from the Health Care Centres, Office spaces (1/33, 3.03%) also emerged as a category describing narratives related to types of social spaces people in Samaru community visit. It also has just a subcategory; Office spaces (1/33, 3.03%). The explanation of the subcategory is given below:

***Office spaces:*** This subcategory also emerged from narratives of a participant related to types of social spaces people who frequent tea shops in Samaru community visit. People meet and interact with their colleagues in the office. Participant 4 opined that "Yes, apart from the others I have listed there is my working place, where I meet my colleagues and we discuss even during office hours….".

## 4.4 Information Activities in Tea Shops in Samaru Community

This objective of the study sought to identify the information activities that occur in tea shops in Samaru Community. Two Categories emerged from the narratives of the Participants of this study that were related to this objective namely Information Exchange and Leisure. The Categories and their sub-Categories are explained overleaf.

**Table 4.4.1 Information Activities in Tea shops in Samaru Community**

| OBJECTIVE | CATEGORIES | SUB-CATEGORIES | FREQUENCY | PERCENTAGE |
|---|---|---|---|---|
| Information activities that occur in the tea shops in Samaru Community | **1) Information Exchange** | 1.1 Information Sharing | 8 | 22.86 |
| | | 1.2 Non-purposive Information Seeking | 3 | 8.57 |
| | | 1.3 Source for Verifying Information | 5 | 14.29 |
| | | 1.4 Purposive Information Seeking | 1 | 2.86 |
| | | **Group Total** | **17** | **48.58%** |
| | 2) **Leisure** | 2.1 Resting | 2 | 5.71 |
| | | 2.2 Unwinding | 1 | 2.86 |
| | | 2.3 Meeting People | 1 | 2.86 |
| | | **Group Total** | **4** | **11.43** |
| | | ***GROUP TOTAL*** | **21** | **60.01%** |

### 4.5.1 Information Exchange

The Information Exchange (17/35, 4858%) category includes narratives on the information activities that occur in Tea shops in Samaru. This category is made up of four sub-categories; Information Sharing (8/35, 22.86%), Non-purposive Information Seeking (3/35, 8.57%), Source for verifying Information (5/35, 14.29) and Purposive Information seeking (1/35, 2.86%). The Sub-Categories are explained below:

***Information Sharing:*** This sub-category encompasses narratives related to information sharing as an information activity in the Tea shops in Samaru Community. Participants opined that the main reason for going to the tea shops is just to discuss about what is happening around. Explaining the significance of going to the tea shops, Participant 8 noted:

> *People rush to this tea shops to share information they have picked up during the day, since all the issues discussed here have a bearing on everyday life issues and so it affects all the types of people who come to the tea shops…*

***Non-purposive Information Seeking:*** This sub-category identifies information seeking as one of the information activities that take place in the Tea shops. It encapsulates narratives relating to picking up information that an individual was not seeking for and information that cannot be gotten anywhere else. Participants noted that the tea shops are their most trusted source of fresh and latest information. Participant 6 noted that:

> *…you pick up information in the tea shops, fresh information that you cannot get anywhere else, maybe a politician comes into town and distributes monies or maybe youths apprehend a motorcycle thief and beat him up or even kill*

*him, or maybe a prominent member of the community is apprehended on corruption charges, these are fresh information and latest news...*

More so, Participant 2 said "…picking up information about what is going on in the country. Because news on radio and newspapers can be paid for to be concocted but at places like the tea shops you get accurate information….".

***Verifying Information:*** This sub-category emerged from narratives relating to the information activities that take place in the tea shops. The tea shops are places where individuals who frequent them take their information for verification. Participant 5 remarked that "…whatever information I get I take to the tea shops for authentication…". Likewise, Participant 6 opined that:

*Some news you pick from radios or watch on television or you pick information from people in the community and issues of unrest in the community between thugs in the community and so on. You get to know who is involved or if it involves you and how to avoid things like that, some information you avoid in the tea shops.*

***Purposive Information Seeking:*** This sub-category emerged from narratives relating to the information activities that take place in the tea shops. People go to these tea shops with inquiries and when the meet other people who can help them with the information, they enquire. Participant 1 opined that "enquiring about issues, and explaining more, you do not just take decisions without explaining why you took the decision in the first place".

### 4.5.2 Leisure

The Leisure (4/35, 11.43%) Category includes narratives relating to Leisure as one of the information activities that takes place in Tea shops in Samaru Community. This category is made up of three sub-categories: Resting (2/35, 5.71%), unwinding (1/35, 2.86%), Meeting people (Togetherness) (1/35, 2.86%). The Sub-Categories are explained below:

***Resting:*** This sub-category encompasses narratives relating to resting as one of the information activities that takes place in Tea shops in Samaru Community. Participants see resting as a major activity in the tea shops. Participant 2 opined that "Actually, there is no other activity apart from taking tea and resting, because people take that place as a leisure place where they spend their leisure time after working…". Similarly, Participant 7 noted that "the activities I go to the tea shops for apart from taking tea is just resting and then the discussions…".

***Unwinding:*** Apart from resting, unwinding also came up as one of the information activities that takes place in Tea shops in Samaru Community. The tea shops is a place where people go to forget their worries and just pass time. Participant 2 opined that "…a kind of place where people express themselves and forget about the difficulties in the day or the period…"

***Meeting People (Togetherness):*** Meeting people came up in the narratives as one of the information activities that takes place in Tea shops in Samaru Community. Participants go to the tea shops to be in the midst of friends. Participant 5 noted that "…so you see it is not only the tea that takes us there, there is togetherness, where people meet to be together..."

## 4.5 Social Actors that are Involved in Information Activities in Tea shops in Samaru Community

This objective of the study sought to identify the social actors that are involved in information activities in tea shops in Samaru Community. Four categories (Coordinator, Residents, Non-Residents and Unknown) emerged from the narratives of the participants of this study. The categories and their sub-categories are explained overleaf:

**Table 4.5.1 Social Actors Involved in Information Activities in Tea Shops in Samaru Community.**

| OBJECTIVE | CATEGORIES | SUB-CATEGORIES | FREQUENCY | PERCENTAGE |
|---|---|---|---|---|
| **Social Actors involved in information activities in Tea shops in Samaru community** | **1) Coordinator** | 1.1 Tea Seller | 1 | 1.04 |
| | | ***Group Total*** | ***1*** | **1.04** |
| | **2) Resident** | 2.1 Regular | 10 | 10.42 |
| | | 2.2 Non-Regular | 3 | 3.13 |
| | | ***Group Total*** | ***13*** | ***13.55*** |
| | **3) Non-Residents** | 3.1 Regular | 4 | 4.18 |
| | | ***Group Total*** | ***4*** | **4.18** |
| | **4) Unknown** | 4.1 Regular | 2 | 2.08 |
| | | 4.2 Unknown (Passers-by) | 3 | 3.13 |
| | | ***Group Total*** | ***5*** | ***5.21*** |
| | **GROUP TOTAL** | | **23** | **23.98** |

### 4.5.1 Coordinator

The Coordinator (1/96, 1.04%) category was used to label narratives related to Tea Seller as a social actor who engages in information activities in tea shops in Samaru community. It is made up of one sub-category: Tea Seller (1/96, 1.04%). This subcategory is explained below:

***Tea Seller:*** This subcategory emerged from narrative of a participant as a social actor who engages in information activities in tea shops in Samaru community. The tea seller is the coordinator of the business that brings people to the place. Participant 8 remarked that "…. the tea seller coordinates his business and will sometimes initiate the conversations by way of greeting any customer who comes to the tea shops. The tea seller also asks the customers for their order…".

### 4.5.2 Resident

The Resident (13/96, 13.55%) category encompasses narratives relating to the social actors who engage in information activities in the Tea shops. This category is made up of two sub-Categories which are: Regulars (10/96, 10.42%), and non-regulars (3/96, 3.13%). The sub-categories are explained below.

***Regulars:*** This sub-category emerged as one of the social actors that are involved in information activities in the Tea shops. It comprises narratives of the social actors that are self-employed like tailors, transporters, labourers, shop owners etc. Participant 1 noted that "

> *…we have transporters, people that drive commuter buses, we have Commercial Okada Riders, we have people that have shops in the market that sell livestock, we have people that sell you know, ehhh vegetable oil; they fall*

*within the category of marketers, then we have others that just push trucks to sell water around…"*

Similarly, Participant 6 opined that "Well, most of the people who come to this tea shops are the commercial motorcycle riders, you know wherever there is cheap food, you will see them there because the price is less, then there are labourers…".

***Non-Regulars:*** This sub-category was coded to include narratives related to those that are residents but not known in the immediate community. Participant 4 opined that "… some of the people who come to this tea shops you don't even know their tribes, they just live in the community, …". Likewise, Participant 5 noted that "…many people who just live in the community, they come to the tea shops once in a while."

### 4.5.3 Non-Residents

The Non-Residents (4/96, 4.18%) category included narratives related to non-residents as social actors that are involved in information activities in Tea shops in Samaru Community. This category has a sub-Category; Regulars (4/96, 4.18%). The sub-category is explained below.

***Regulars:*** This sub-category emerged from the narratives of a participant as a social actor that is engaged in information activities in tea shops in Samaru Community. These are individuals who come from neighbouring communities. Participant 9 opined that "…there are people who always come to the tea shops that are not from the town…".

### 4.5.4 Unknown

The Unknown (5/96, 5.21%) category was used to label subcategories related to people that are unknown in Samaru community. It is made up of two subcategories:

Regulars (2/96, 2.08) and Unknown (Passers-by) (3/96, 3.13). The subcategories are explained below:

***Regulars:*** This subcategory emerged from narratives of the participants as a social actor that is engaged in information activities in tea shops in Samaru community. It is impossible to know everyone in Samaru, so this subcategory includes regulars who are unknown by virtue of residence. Participant 1 remarked that "…there are others that are not indigenes of the local community, actually they come at a particular or given time then they do whatever kind of business that is obtainable and then they leave…"

***Unknown:*** This subcategory emerged from narratives of participants as social actors that are engaged in information activities in tea shops in Samaru community. This subcategory was coded to include people that are unknown and just come for tea and bread and just leave and passers-by. Participant 6 remarked that "…then there are passers-by who just come and buy tea and bread and then leave….". Similarly, Participant 8 said "…we also have visitors who might not be known…".

## 4.6 Topics of discourse in Tea Shops in Samaru Community During the Period Under Study (2016-2018)

This objective of the study identified the topics of discourse in Tea shops in Samaru Community. Two Categories emerged from the narratives of the participants of this study: Topical (Long Lasting issues) and Topical (Trending issues). The explanation of these Categories and their respective sub-Categories is given overleaf:

**Table 4.6.1 Topics of Discourse in Tea Shops in Samaru Community**

| Objective | Category | Sub-Categories | Frequency | Percentage |
|---|---|---|---|---|
| **Topics of discourse in Tea shops in Samaru Community during the period under study** | **1. Topical (Trending Issues)** | 1.1 Politics | 5 | 10.20 |
| | | 1.2 Road Construction in Kaduna State | 6 | 12.24 |
| | | 1.3 Football | 1 | 2.04 |
| | | 1.4 Education | 2 | 4.08 |
| | | **GROUP TOTAL** | **14** | **28.56** |
| | **2. Topical (Long Lasting Issues)** | 2.1 Security issues in the country | 4 | 8.16 |
| | | 2.2 Love and Relationship | 5 | 10.20 |
| | | 2.3 Diseases, Sicknesses and Wellbeing | 1 | 2.04 |
| | | 2.4 Agriculture | 3 | 6.12 |
| | | 2.5 Religious Issues | 1 | 2.04 |
| | | 2.6 Cost of Living | 2 | 4.08 |
| | | **GROUP TOTAL** | **16** | **32.64** |
| | | **GRAND TOTAL** | **30** | **61.20** |

### 4.6.1 Topical (Trending issues)

The topical (trending issues) (14/49, 28.56%) category identifies topics related to everyday life issues that feature during Discourses in Tea shops in Samaru Community. It is made up of four sub-categories: Politics (5/49, 10.20%), Road Construction in Kaduna State (6/49,12.24%), Football (1/49, 2.04%) and Education (2/49, 4.08%). The sub-Categories are explained below:

***Politics:*** This sub-category emerged from narratives of participants as topics of discourse in tea shops in Samaru Community during the period under study. Participant 1 opined that "mainly what is being discussed is on governance which normally hinges on politics and the delivery of promises by politicians and a kind of scorecard to see how far they have gone..." Similarly, Participant 9 remarked that "Yes, in this tea shops the topic that is most frequently discussed is politics…"

***Road Construction in Kaduna State:*** This sub-category emerged from the narratives of participants as another topic that features in discourses in Tea shops in Samaru Community. Participants used the construction of roads as a scorecard to evaluate administrations in the State. Participant 1 noted that "…when you talk about government and their plans, it cuts across all these things, road construction..."

***Football:*** Another sub-category that emerged from the narratives of the participants as a topic of discourse at the tea shops in Samaru Community is Football. Issues surrounding football clubs, match fixtures, player transfers are mostly discussed. Participant 10 opined that "The topics that mostly feature during discourses are that of Politics and Football…".

***Education:*** This sub-category also emerged as a topic of discourse from narratives of participants. Issues related to teaching and learning, admission issues and school fees are discussed. Participant 3 remarked that "…issues related to admission into the university are discussed in the tea shops". Similarly, Participant 9 opined that "The third topic that is usually discussed in the tea shops pertains education/knowledge…".

### 4.6.2 Topical (Long Lasting Issues)

The Topical (Long Lasting Issues) (16/49, 32.64%) Category emerged from the narratives relating to topics of discussion in Tea shops in Samaru Community during the period under study. It is made up of six sub-Categories: Security Issues (4/49, 8.16%), love and Relationships (5/49, 10.20%), Diseases, Sickness and Wellbeing (1/49, 2.04%), Agriculture (3/49, 6.12%), Religious Issues (1/49, 2.04) and Cost of living (2/49, 4.08%). The sub-categories are explained below:

***Security issues in the country:*** This sub-category emerged from narratives relating to security issues as a topic of discussion in Tea shops in Samaru Community. The

sub-category was coded to include issues relating to terrorism by the dreaded Boko Haram Insurgents. Participant 2 opined that:

> *...security issues also used to be discussed, what I mean security issues like now the issue of Boko Haram, their impact, the effect, how they are doing things, who are the people behind them, the level of effort government is putting…*

***Love and Relationship:*** Love and relationship issues also emerged as a topic of discourse in Tea shops in Samaru Community. Culturally and Islamically, Hausa men are allowed to marry more than one wife and divorce is also permissible. Participant 5 remarked that "Marriage issues come up, how to marry, how even to divorce are discussed there…".

***Diseases, Sicknesses and Wellbeing:*** This sub-category also emerged as a topic of discussion in the tea shops. This sub-category encompasses orthodox and unorthodox medical issues. Participant 9 opined that "…issues to do with health, someone once came to the tea shops and said he has been diagnosed with typhoid, someone instantly told him of a place where he can get the unorthodox treatment for it..".

***Agricultural Issues:*** Apart from health issues, agricultural issues also emerged as a topic of discourse in tea shops. Agriculture is a major occupation of the Hausas, coupled with the fact that the President Buhari's Administration has made it an agenda for development, it features in most of the discourses. Participant 5 said "Agriculture is also discussed, fertilizers, pesticides and improved seeds...". Similarly, stressing the place of Agriculture in the President Buhari's Administration, Participant 2 noted that:

> *Agricultural issues used to be discussed, particularly because the government*

*said it wants people to go back to the farms but people are complaining the government did little or nothing about assisting the farmers to do their businesses or to do their farming.*

***Religious Issues:*** This sub-category emerged from the narratives of participants relating to topics of discourse in the tea shops. Since Samaru Community is predominantly an Islamic community, this topic also features in discussions in tea shops. Participant 4 opined that "...we even discuss religious issues, like the issue of the Shiites and their wahala with the Government…".

***Cost of Living:*** This sub-category emerged from narratives of participants as one of the topics of discourse in tea shops in Samaru Community. Issues surrounding the economy and the prices of goods and services are discussed. Participant 8 said "Cost of living, which is the cost of things and foodstuff in the market and how people have overcome these hikes in prices are discussed in the tea shops". Similarly, Participant 10 remarked that:

*Lack of money in the country, that is to say that money is not circulating and the issue of inflation, the increase in the price of goods and services and the downturn of the economy and the continuous increase of the value of the dollar over the naira.*

## 4.7 Discussion of Findings

The following is the discussion of the findings of this study.

### 1. Types of Social Spaces for Information Activities in Samaru Community.

This study found out that seven typologies of social spaces for information activities exist in Samaru Community. They are fast food businesses, non-food related

businesses, discussion/relaxation spaces, venues for ceremonies, commercial transport stations, health care centres and office spaces. Five of the aforementioned social spaces (Fast Food Businesses, Non-Food Related Businesses, Relaxation Spaces, Commercial transport Stations/Parks) serve as third spaces (Mehta and Bosson, 2010), While two are First spaces (Health Care Centres and Office spaces). Third spaces are informal spaces where people congregate. It is regarded as a space contrasting with first place (Work space) and second place (Home space) (Pennington, 2012). Two typologies of third space are discerned: Relaxation space and "hostage-like" space, (Landry, 2014).

In this study situation, four of the typologies fall under the category of third spaces for relaxation--Fast Food Businesses, Non-Food Related Businesses, Discussion/Relaxation spaces and Venues for ceremonies. In contrast Commercial Transport Stations/Parks, on the other hand, is a get-away space with Hostage-like situations.

The concept of third spaces as places for relaxation and as "hostage-like" situation has been discussed for decades by scholars (Oldenburg, 1999; Fisher et al, 2006; Oldenburg, 2009; Woldoff, Lozzi and Dilks, 2013; Memarovic, Fels, Anacleto, Calderon, Gobbo and Carrol, 2014; Landry, 2014; Siagian, 2016; Steigemann, 2017). These literatures described third places as public places that connect individuals beyond the realms of home and work.

This study has found contrast in the conceptualization of First spaces. In particular, while existing literature has discussed First spaces as spaces with limited or no intersubjective discourses taking place among informal members: in this study, findings indicate that First spaces have both temporal characteristics as well as high

degree of intersubjective discourse among informal members. Third spaces with "hostage-like" situations in the study setting are mechanic workshops, motor parks (Bus stations). People who frequent these places experience unusually high wait-time for service delivery. For instance, in the study setting, people who go for vehicle repairs experience on the average two to four hours. Unlike in developed societies, vehicle owners do not have to wait this long, but in this study setting, vehicle owners are forced to wait by their vehicles to be fixed regardless of the time it will take. In the process of waiting, it is not uncommon for intersubjective discourse to take place with other vehicle owners.

Secondly, this study found that the designation of spaces as first space and third space is not clear. The Tea shops, Suya (Barbecue) Spots, Kiosks (Corner) Shops are also first places for the owners. While they are third spaces for the customers.

Finally, this study found that five of the social spaces are well established spaces (Fisher, et al, 2006). These are Fast Food Businesses, Non-Food Related businesses, Relaxation/Discussion spaces, Health Care Centres and Office spaces. While two of the social spaces are transient spaces. These include Venues for Ceremonies and Commercial transport stations.

The contrast in the conceptualization of spaces and a high level of intersubjective discourse in First spaces implies different groups and subgroups have different social spaces.

**2. Information Activities at the Tea shops in Samaru Community.**

This finding indicates that the information activities that take place in the Tea shops are information exchange and leisure. These activities are all hedonic. Hedonic activities bring pleasure and pure enjoyment to people who engage in them.

In this study setting, information exchange includes information sharing, non-purposive information seeking, verifying information and purposive information seeking. Information exchange in the tea shops is in the form of sociable conversations that have no restrictions. Everyone has the right to say what he feels at any time. This is so inviting and interesting that even unknown individuals can comment on issues that are being discussed at the time they come to order for tea. Most of the regulars come to the tea shops because of the discussions and the information they pick during these discussions. The pure enjoyment of these discussions makes people at the tea shops spend time there. Unfinished discussions are deferred till the next meeting. These discussions are so pleasurable that regulars have made going to the tea shops a routine and they do not feel well if they miss a day.

Similarly, in this study setting, leisure is a pleasurable activity. It includes Resting, Unwinding and Meeting people (togetherness). Regulars go to the tea shops to rest and unwind. It is while resting that discussions begin. They also visit the tea shops to be in the company of their friends. This is further accentuated by the fact that if an individual does not come to tea shops, people in the tea shops call him on his phone to inquire why he has not come.

Hedonic activities are not new in library and Information Science literature. These activities are seen as casual leisure (Stebbins, 2009; Fulton and Vondracek,

2007; Wilson, Alhodaithi and Hurst, 2012; Yeh, 2016). What is new however, is the relationship between casual leisure and Intersubjectivity. Intersubjectivity is seen as the lifeworld that allows human beings from a variety of personal and social background to function and interact together. It is within this intersubjective lifeworld that all situations are measured and interpreted (Appelrouth and Edles, 2008). Casual Leisure on the other hand, are activities that people indulge in for the pleasure and enjoyment they derive from it, (Stebbins, 1997). When people engage in similar activities (Casual leisure activities), intersubjectivity is formed.

People see each other as one because they are always together doing the same activity. They form a small world (Chatman, 1998). In small worlds, access to any available information and knowledge is guaranteed for members, and the interpretation of information becomes the same, as this is seen as the 'way things are' for the members of the small world (Chatman, 1999; Burnett and Jaeger, 2008).

**3. Social Actors that engage in information activities in the Tea shops.**

Findings from this study indicate that four categories of social actors are involved in information activities in Tea shops. They are coordinator, residents, non-residents and unknown. Coordinator and Residents are individuals that live in Samaru community. They are further subdivided into regulars and non-regulars. Regulars visit the tea shops at least 3 times in any typical week. Non-Regulars visit the tea shops once or twice in a week. Non-Residents are individuals who do not live in Samaru community. They are made up of regulars. Unknown are those individuals that are unknown to the people in the tea shops. They are divided into regulars and unknown people.

Residents are those people that have an extended relationship of going to the tea shops. People in the tea shops are familiar with such people. In this study setting, Residents form strong ties. Strong ties are people who have similarities. Residents (regulars and non-regulars) are homogenous by virtue of the fact that they all live in Samaru community.

Non-Residents and unknowns on the other hand form weak ties. In this study setting, Unknown people come to the tea shops to order for tea and any light refreshment that is available. The people in the tea shops are not familiar with them. The concept of tie strength among social actors has extensively been explored in Information Science and social network literature.

In Information science literature, Granovetter (1973) in his seminal article, used these concepts to postulate the theory of "strength of weak ties" to explain information flow in social networks. Strong ties include family members, close friends etc. Weak ties are acquaintances, friends of friends etc. Information that flows through strong ties are confirmatory and redundant information while the information that flows through weak ties are new information (Granovetter, 1973; Thoits, 2011; Kim, 2017).

In Social Network literature, the notion of bonding and bridging forms of social capital explains relationships and information exchange in social networks. Social capital is the relationship in the social network that enables individuals act collectively towards shared objectives (Putnam, 2001; Oduntan, 2017). Bonding social capital is the relationship with family members while bridging social capital is the relationship with acquaintances. Bonding network provides cohesion, solidarity

and conformity like strong ties, while bridging networks provide new information like weak ties.

In this study setting, Residents constitute strong ties and bonding social capital while Non-residents and Unknown constitute weak ties and bridging social capital. Since these two groups are present at the tea shops. New, confirmatory and redundant information are always available at the tea shops.

This has implications on information activities. The cooperation and exchange of information that takes place at the tea shops breeds trust by enabling the creation of social ties and networks among participants. This also makes information emanating from these networks trustworthy. Available information diffuses through different communities easily.

**4. Topics of discourse in Tea Shops in Samaru Community.**

The topics that feature during social interactions among social actors in Tea shops in Samaru Community are topical (trending issues) and topical (long lasting issues). These topics constitute news to people who come to the tea shops.

In this study setting, findings indicate that topical (trending issues) include politics, road construction in Kaduna State, football and education. People expect the new government to deliver on promises made during their campaigns. These promises include issues of road construction. Many of the roads in Kaduna State are in deplorable conditions and the new Governor of the state promised to construct new roads and also continue the Zaria Water Project.

Similarly, findings indicate that in this study setting, topical long-lasting issues include security issues in the country, love and relationships, diseases,

sicknesses and wellbeing, agriculture, religious issues and cost of living. The Federal Government on its part pledged to fight the Boko Haram Insurgency which is a major security threat. Also, the issue of Shiite Muslims and their encounter with the Chief of Army Staff and the incessant motorcycle robbery in Samaru all come up as topics of discussion in the Tea shops in Samaru Community. Residents discuss issues pertaining to political office holders in the previous government that are under Economic and Financial Crimes Commission's List. Local Economics like cost of food items in Samaru Market and how it is affecting the cost of living is a recurrent topic of discussion in the tea shops. Social actors also discuss the different community markets where food stuffs are cheaper. Similarly, regulars discuss their love and relationship issues. While some seek for advice on marital issues, some brag about their sexual prowess. The tea shops owner knows different aphrodisiacs for sexual stamina. Regulars order for black tea and request for the aphrodisiac to be added to the tea. Another issue that is discussed in the tea shops is the issue of health. Some of the regulars are medical doctors and they give medical advice to other individuals in the tea shops. Other individuals also know unorthodox medicine for different ailments, some even recommend Islamic medicine for ailments. Apart from, economics, marital and health issues, agriculture is also discussed. Since most of the regulars engage in farming even when they have other jobs. The location and sales of fertilizers are discussed on a daily basis. More so, since the present government has focused on agriculture as a way out of poverty. Religious issues also feature as a topic of discussion. The Shiite issue with the government, being a local issue in Samaru Community also comes up for discussion. People also seek religious advice in the tea shops.

The fact that these topics have local, national and global coverage is not new in Library and Information Science literature (Fisher, et al, 2006; Burnett and Jaeger, 2008). More so, the fact that these topics come up for discussion is captured in Mass Communication Literature. All the topics that feature in this study setting are topical issues that constitute news to individuals at that time. In Mass communication literature they constitute what is known as agenda (Weeks and Southwell, 2010; Mcgregor and Vargo, 2017). The Agenda Setting theory postulates the ability of the mass media to influence the salience of topics on the public agenda (McCombs and Shaw, 1972). With agenda setting being a social science theory, it also attempts to make predictions. That is, if a news item is covered frequently and prominently, the audience will regard the issue as more important.

In this study setting, the topics that feature are topics on the Mass Media. More so, when there is a disagreement on a particular issue, regulars tend to browse the Internet for confirmation. As was the case with the Robbery incident at Guaranty Trust Bank in GRA, Zaria. There was a disagreement over the fact that it was not a robbery by the people in the tea shop, but someone browsed the Internet from his phone and confirmed it was not a robbery. While the Media sets the agenda for the audience, they do not influence the actions taken by these audience as regards the agenda/topics in the news. More so, with the proliferation of all these sources/media of news, the people have to choose which of the sources to believe. In this study setting, regulars choose the tea shops as a source of information and to help them interpret the information contained in the news.

This has implications for information activities and the actions that are taken based on the information acquired. Regulars go about their day in their different walks of life picking up information from other sources, only to bring this various

information to the tea shops for clarification and interpretation. The Tea shops serve as a Cognitive Authority to regulars. The opinions and discussions in the tea shops is taken as superior to whatever news they have heard. The tea shops assume the position of opinion leader for individuals.

## 5. The Propositions of the Information Grounds Theory that Described the Typologies of Social Spaces and the Actions of Individuals in Samaru Community

The Information Ground Theory is a social constructionist theory that examines the relationship between people, places and information. It describes temporal places where information behaviour occurs, (Spink, 2010).

### 5.1 Propositions that described Social Spaces for Information Activities

Four of the seven propositions of the Information Grounds theory described the typologies of social spaces in Samaru Community, while two of the propositions explained the actions of individuals in Samaru Community. The four propositions that describe the typologies of social spaces include:

**5.1.1 Information Grounds can occur anywhere, in any type of temporal setting and are predicated on the presence of individuals**. This proposition describes the structure of information grounds based on three parameters. They occur anywhere, they occur in any temporal setting and they occur based on the presence of individuals. Findings of this study indicated seven typologies of social spaces in Samaru Community. These include Fast food businesses, Non-food related businesses, Relaxation spaces, Venues for ceremonies, Commercial transport stations, Health care centres and Office spaces. All these spaces can occur anywhere and at any time in unexpected places in the community. For example, there are no fixed places where tea

shops and corner shops are located in Samaru Community. They can be located anywhere in the community.

This proposition describes temporal setting as places that do not have a permanent location. However, information grounds are environments that are formed based on the presence of people and the time (wait-time) they have to wait for the service that is provided in that particular space. The temporal setting is people-based. It is the interaction and the behaviour of individuals based on the duration of meeting (wait-time) that forms the information ground. As individuals come and go, the information grounds forms and disperses, respectively. Finally, information grounds are based on the presence of people. Findings of this study indicate that there are different social actors who visit these spaces. They are Coordinator, Residents, non-residents and unknown individuals.

### 5.1.2 Information Grounds are attended by different social types, most, if not all of whom play expected and important, albeit different roles in information flow

This proposition describes how information flows among the expected social actors in information grounds. Information grounds are attended by recognizable social actors that are expected in that setting. They also play expected roles in facilitating information flow. Finding of this study indicated that there are four categories of social actors in tea shops in Samaru Community as mentioned above.

The different roles played by these social actors are a part of this proposition. In this study setting, Residents form Strong ties while non-residents and unknown form weak ties. Information that flows through strong networks is confirmatory and redundant. This information serves to strengthen existing ties and provide emotional

support. Information that flows through weak ties on the other hand are new information.

**5.1.3 Social interaction is a primary activity at information grounds and information flow is a by-product**. This proposition stipulates that as individuals congregate in information grounds, they interact with each other primarily through discussion. This discussion centres on issues of life generally, specific situations that leads to purposive and non-purposive information seeking. Findings of this study indicate that information exchange is one of the social activities that occur in the tea shops in Samaru community. In this study setting, information exchange includes information sharing, information seeking (purposive and non-purposive) and verifying information. For example, as people discuss in the tea shops, they exchange, seek and verify information on issues concerning life in general and specific situations. This leads to information sharing on various topics.

**5.1.4 People engage in formal and informal information sharing and information flows in many directions.** This proposition describes the pattern and the direction of information sharing and information flow respectively. Findings indicate information exchange as one of the social activities that occur in tea shops in Samaru community. Information exchange includes information sharing. Findings of this study also indicate there are different social actors that are engaged in social activities in tea shops. Residents include learned people, truck pushers, businessmen and commercial motorcycle riders. Information exchanges occur between these actors on different topics. For instance, information is shared between a truck pusher and a businessman or between commercial motorcycle riders. Here the Information flows in many directions formally between commercial motorcycle riders and informally between a Truck pusher and a Business man.

## 5.2 Propositions that explained the Actions of Individuals in Samaru Community

The two propositions of the Information Grounds theory explain the actions of individuals who frequent tea shops in Samaru community. The propositions are explained below:

**5.2.1 People use information obtained at information grounds in alternative ways, and benefit along physical, social, affective and cognitive dimensions.** Findings of this study indicated participants seek information (purposive and non-purposive) on different topics in tea shops. Topical issues with local, national and international significance (Cognitive dimension), Religious issues (Cognitive Dimension), Diseases, sicknesses and wellbeing (physical dimension), love and relationships (Affective and social dimensions). The study also found that one of the social activities in the tea shops is verifying information which is also a benefit in the cognitive dimension.

**5.2.2 Many sub-contexts exist within an information ground and are based on peoples' perspectives and physical factors; together these sub-contexts form a grand context.** This proposition explains sub-contexts as circumstances relating to the place or participants in the information ground that affects information seeking behaviour. In relation to the place, findings indicate that it encourages social interaction and participants pick up reliable information and verify the information they have from the tea shops. In addition, the place provides a relaxing atmosphere for participants where they unwind, meet people and discuss. Tea shops have become potent sources of information and information filtering systems for the participants of this study.

In relation to the participants, findings indicate that participants seek information

(Purposively or Non-purposively) through social interaction in the tea shops. Information flows in many directions between the different social actors that visit tea shops. Similarly, findings indicate that Participants benefit from the information exchanges in the tea shops in the physical, social, affective and social dimensions. These sub-contexts together give a grand context of Tea shops as information sources and filters for individuals in Hausa communal settings in northern Nigeria.

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# CHAPTER FIVE

# SUMMARY, CONCLUSION AND RECOMMENDATIONS

## 5.1 Introduction

This Chapter presents the summary of the study, summary of the major findings, contributions to knowledge, the conclusion, recommendations and the limitations of this study.

## 5.2 Summary of the Study

This study explored Social spaces for Information Activities among Social Actors in *Mai-Shayi* joints (Tea Shops) in Samaru Community. The first chapter of this study introduced the research problem and the research questions that guided this study. The chapter also presented the objectives of the study, significance of the study, and scope of the study.

The second chapter discussed research paradigm that informed the choice of the meta-theory and theoretical framework used in the study. The study adopted the interpretative research paradigm, social constructionism meta-theory and the information grounds theory as theoretical framework. The chapter then presented a theoretical literature review based on studies that adopted Fisher's Information Grounds Theory as theoretical framework.

The third chapter presented the research methodology. The study adopted the qualitative research methodology and a qualitative case study (with embedded sub-cases) research design. Three tea shops in Samaru Community were used for Participant Observation. Four participants each from the three tea shops were

interviewed. The data collected were subjected to qualitative content analysis. The following is the summary of the major findings of this study.

## 5.3 Summary of the Major Findings

The following are the major findings of this study:

1. Seven social spaces for information activities were identified by participants of this study: fast food businesses, non-food related businesses, discussion/relaxation spaces, venues for ceremonies, commercial transport stations, health care centres, and office spaces.

2. Participants identified information exchange and leisure as the social activities that occur in the tea shops in Samaru Community.

3. Coordinator, residents, non-residents and unknowns were the four Social Actors identified by participants as people that are involved in social activities in tea shops in Samaru Community.

4. The topics of discourse in the tea shops during the period under study are topical (long lasting issues) and topical (trending issues).

5. Four of the seven propositions of Information Grounds theory described the typologies of social spaces in Samaru community while two explained the actions of individuals in Samaru Community. The four propositions that described social spaces include; the temporal setting proposition, the social types proposition, the social interaction proposition and the informal and formal information flow propositions. While the two propositions of the theory that explained actions of individuals in Samaru Community include the alternative forms of information use and benefits proposition and the context rich proposition. The instrumental purpose proposition did

not describe social spaces nor did it explain the actions of individuals in Samaru Community.

## 5.4 Contributions to Knowledge

From the findings above, the study has established that:

1. This study uncovered the social spaces for information activities in Samaru Community, the social actors that engage in social activities in the tea shops, the information activities that take place in the social spaces, and the topics of social interactions in the tea shops.

2. This study established that social spaces are cognitive authorities. The social spaces have taken the place of opinion leaders in information transmission. Individuals believe and take actions based on the knowledge that is acquired in these spaces. This implies that social spaces could be used to disseminate information on issues relating to Voters' registration and people will embrace and utilize such information, since these spaces helps them verify, and interpret any information they encounter.

3. A conceptual Framework for the typologies and the characteristics of social spaces in Samaru Community (See fig 1, p.121) was developed from the findings of this study.

## 5.5 Limitations of the Study

The following are the limitations of this study:

This study employed a qualitative research methodology and as such it is not statistically generalizable. The goal of this qualitative research is analytical generalization. Analytical generalization involves identifying evidence in the data collected that supports the constructs of the theory (Polit and Beck, 2010).

The Interview for some of the participants was conducted in Hausa Language and Pidgin English. The transcription and translation of the audio recordings required careful selection of English words. The service of a Hausa Linguist was employed that added to the cost of undertaking the study.

## 5.6 Conclusion

The following conclusions are drawn from this study that explored social spaces for information activities among social actors in *Mai-Shayi Joints* (Tea Shops) in Samaru community. First, this study has established that participants have more than one social space. The typologies of these social spaces are fast food businesses, non-food related businesses, discussion/relaxation spaces, venues for ceremonies, commercial transport stations, health care centres and office spaces. Second, the study revealed that four major Categories of social actors engage in social activities in tea shops; coordinator, residents, non-residents and unknown people. Third, participants visit these social spaces for information exchange and leisure. Fourth, the study discovered that the topics that feature during social interactions in the tea shops are topical (long lasting issues) and topical (trending issues). The study finally established that temporal setting proposition, the social types proposition, the social interaction proposition and the informal and formal information flow proposition describe typologies of social spaces in Samaru community while the alternative forms of information use and the context rich propositions explained actions of individuals who frequent tea shops in Samaru community.

## 5.7 Recommendations

Based on the findings of this study, the following recommendations were proffered:

1. This study discovered that there is high degree of intersubjective discourse in third spaces with hostage-like characteristics in Samaru community. In addition, the study also discovered that five of the social spaces are well-established spaces while two are transient. Since hospitals are a part of the well-established spaces and are third-spaces with hostage-like characteristics, the Ministry of Health should use these spaces to disseminate health information interventions like information on diabetes, HIV/AIDS and Ebola. This is because two of the topics of discourse in the tea shops are Diseases, sicknesses and wellbeing.
2. This study also discovered the Information Activities in social spaces are information exchange and leisure. People see each other as one because they are always together doing the same activity. They form a small world. Designers of awareness programs like political campaign organizers and Ministry of Information should use the dynamics of intersubjectivity in small worlds to design information programs that are aimed at information diffusion like the need for Voters to register and collect their Permanent Voters' Cards (PVC).
3. This study discovered social actors engaged in information activities in social spaces. Government and other Foreign Agencies should use these actors to obtain information about the community and community needs for research and developmental purposes.

4. This study revealed that social spaces foster the creation of social networks and social capital among participants of the study. This implies the cooperation and exchange of information that takes place at the tea shops breeds trust among participants and the information that is acquired. Available information including political, religious and health information diffuses through different communities easily and this could be used to improve social integration of different tribes and religions as members of a bigger community. Nigerian Government can create social spaces like amusement parks, commercial transport stations that provide affordable transportation to the people and diffuse information of National interest like the issues of Fulani herdsmen conflict, corruption and insecurity, therein.

**Suggestions for further studies**

The following are suggestions for further studies:

1. This study identified the typologies of social spaces for Information activities among social actors in *Mai-Shayi* (Tea Shops) in Samaru Community. Future studies could concentrate on identifying the influence of social spaces for information activities on Political affiliation among social actors in Samaru Community, Kaduna State.

2. More so, future studies could also investigate the influence of Information Sharing in Social Spaces on the farmer-fulani herdsmen conflict among communities in Kaduna South Local Government Area, Kaduna State.

3. Future studies could also investigate Information seeking behaviour of social actors in *Majalisas* (Discussion/Relaxation Spaces) in Samaru Community, Kaduna State, Nigeria.

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## APPENDIX I: INTERVIEW PROTOCOL

**Topic: Exploring Social Spaces for Information Activities among Social Actors at *Mai Shayi Joints* (Tea shops) in Samaru Community, Kaduna State, Nigeria.**

Good day Sir;

I am Muhammad Musa Hayatu, a Ph. D Student of the Department of Library and Information Science, Ahmadu Bello University, Zaria undertaking my thesis research on the aforementioned title. The information you will give will help in uncovering the typologies of social spaces in Samaru Community that shapes the actions and behaviours of individuals in the community. All the information given will be confidential and will be used mainly for educational purposes. This interview will take approximately between 45-60 minutes.

**Demographic Information**

**A.** What is your name?

**B.** What is your occupation?

**1: Social Spaces in Samaru community**

*Please can you share with me any three specific places you go interact with people apart from this tea shops.*

**2: Information Activities that occur in Tea shops Samaru community**

*i. What are the major Information activities that take place at this place?*

*ii. Can you share with me what specific activities, background or interests the people who come to this tea shops have in common?*

*iii. Can you share with me how discussions start and go around among the individuals in this tea shops?*

**3: Social Actors involved in information activities in Tea shops in Samaru community.**

*i. Can you share with me the types of people that come to this tea shops?*

*ii. Can you share with me the characteristics of the people who come to this tea shops?*

*iii. Are there individuals that make the tea shops lively, without whom the place feels incomplete?*

**4: Topics of discourses in tea shops in Samaru Community during the period under study (2016-2018)?**

*i. Please share with me the topics that most frequently feature during intersubjective discourses in the tea shops?*

*ii. Can you recollect any four (4) issues that were of interest to you over the last six months in the tea shops?*

*iii. Please share with me how the discourses in the tea shops have helped you in taking decisions on everyday life events and issues.*

***Interview Protocol: Hausa Language***

Assalamu alaikum,

Suna na Mal. Muhammad Musa Hayatu. Ni dalibi ne a jami'ar Ahmadu Bello ta nan Zariya. Ina Nazari ne akan: Ire iren Dandalolin musayar bayanai da tafka muhawara akan mutanen da ke zuwa Dandalin Mai Shayi a Samaru, zariya ta jihar Kaduna, Nijeriya. Ina tare da wasu Tambayoyi da nike buƙatar ka taimaka man da Amsoshin su, na gode da wannan gudunmuwar da ka ba ni. Kuma in sha Allahu wannan bayanan da za ka ba ni ba zai wuce mintoci Arbain da Biyar zuwa mintoci sittin ba.

**Tambaya ta Daya:**

- Don Allah za ka iya bayyana mani wasu muhimman wurare guda Uku da ka ke ziyara domin tattaunawa da tafka muhawara ban da wannan Dandalin na mai shayi?

**Tambaya ta Biyu:**

- Wadanna muhimman abubuwa aka yi bayan shan shayi, a wannan Dandalin na mai Shayi?
- Kana iya sanadda ni muhimman abubuwa ko ra'ayoyin da al'ummar da ke zuwa wannan Dandalin na mai shayi ke da su a tsakanin su da ke sawa suke kamanceceniya da junnansu?

**Tambaya ta Uku:**

- Don Allah ina son ka sanar dani ire iren mutanen da suke zuwa wannan dandalin mai shayi?
- Shin? akwai wasu mutanen da ke ƙara ma wannan dandalin mai shayi armashi, da idan basu zo ba Kamar dandalin bai gama cika ba?

**Tambaya ta Hudu:**

- Wadanna muhimman hira akan tafka muhawara da musayar baya nai a kan su a wannan Dandalin na mai shayi?
- Za ka iya bayanin yadda muhawara ko tattaunawa ke faruwa, kuma har ta ɗore a tsakanin mutanen da ke zuwa wannan dandalin mai shayi?
- Shin za ka iya tunawa da wasu muhimman abubuwa guda Hudu da suka ƙayatar da kai wadanda ake tattaunawa a kai a cikin watanni shida da suka gabata a wannan dandalin na mai shayi?
- Dan Allah za ka iya sanadda ni yadda muhawarar da ake tattaunawa da kuma hiran da ake yi a wannan dandalin na mai shayi ya ke tasiri a kan ka a wurin zartar da hukunci a game da rayuwar ka ta yau da kullum da wurin shawo kan matsalolin ka na rayuwa?

## Appendix II: Participant Observation Guide

**Ahmadu Bello University, Zaria**

**Department of Library and Information Science**

**Title: Exploring Social Spaces for Information Activities among Social Actors at *Mai Shayi Joints* (Tea shops) in Samaru Community, Kaduna State, Nigeria.**

**Description of the tea shops:**

*1. What is the setting like in the Tea shops? (The seating arrangement)*

**Description of Participants:**

*2. Who are the people present? (their occupation, their roles in the tea shops), What brings them to the tea shops?*

**Social Activities:**

*3. what is the sequence of activities in the tea shops? (Duration of activities)*

**Information Activities:**

*4. What are the information activities that goes on in the tea shops? (topic of discussion, who participates in the interactions?*

## Appendix III: Consent Form

**Department of Library and Information Science**

**Ahmadu Bello University, Zaria**

**1st July, 2016**

### Consent Form for Participants in the study

I am Muhammad Musa Hayatu, presently undertaking my Thesis titled "Exploring Social Spaces for Information Activities among Social Actors at *Mai Shayi Joints* (Tea shops) in Samaru Community, Kaduna State, Nigeria**".** I will like to invite you to participate in this research. Your participation is however voluntary. Your responses will be audio-recorded. Confidentiality is assured as all the information gathered will be confidential and be used solely for this research.

This interview will take approximately between 45-60 minutes of your time.

**Statement of Confidentiality**

I hereby undertake in writing the participants confidentiality throughout the course of the study.

Signature:…… Date:…….

Muhammad Musa Hayatu

Department of Library and Information Science

Ahmadu Bello University, Zaria

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## Appendix IV: Assent form

Please check the boxes provided below to affirm your agreement:

| | |
|---|---|
| I. I understand that my participation is voluntary, and that I can withdraw at anytime, without any reasons or consequences on me | ☐ |
| II. I understand that the information I will provide will be treated as confidential and will be anonymised | ☐ |
| III. I agree to the use of anonymised direct quotes from the study in publications and presentations arising from it | ☐ |
| iv. I agree to take part in this study | ☐ |

| Name of participant | Signature | Date |
|---|---|---|
| _____ | _____ | _____ |

**APPENDIX V: Illustrative Quotes for each subcategories**

| S/NO | Subcategory | Illustrative quotes |
|---|---|---|
| ***Research Question 1*** | | |
| **1** | *Tea shops* | • "The Tea shops is the major, then all the others are casual, they are not eh, eh more of a permanent location that one goes to daily"<br>• "The tea shops, which is the main place where serious discussions take place" |
| **2** | *Suya (Barbecue) Spots* | • " I go to the Suya spot where we interact with my friends". |
| **3** | *Fura and Nono (Millet Porridge and Milk) Joint* | • " there is the fura da nono joint where we go to drink fura, where a male individual prepares the fura locally". |
| **4** | *Corner Shops* | • "…There are places like the provision shops where people sit and discuss what was discussed in the tea shops"<br>• that "...You just meet friends today in maybe a corner shop and discuss, then another day in another location". |
| **5** | *Barber's Shop* | • "… a Barber's Shop, maybe before your turn reaches, you now discuss with one or two people". |
| **6** | *Market* | • "The second place where I meet people and discuss is the market".<br>• "There is another place is in the market where Butchers are |

| | | |
|---|---|---|
| | | located” |
| **7** | *Car Wash* | • “… A Car Wash is also a place where people meet and discuss with each other before their turns reach”. |
| **8** | *Mechanic Workshop* | • “… there is the Mechanic Workshop, this is a place where we meet every evening whether we have cars for repairs or not”. |
| **9** | *Football Viewing Centres* | • “the first place where I meet friends to discuss is the Football Viewing centre”. |
| **10** | *Majalisa (Discussion Space with informal Membership)* | • “I use to visit this majalisa where peers and other friends meet, mostly Politicians and Businessmen, who at the end of the day we gather and chat about general life issues as well as political matters...”.<br>• “…the fourth one is a joint where youths of a particular area form, where they discuss issues when they close from their businesses in the evening”. |
| **11** | *Venues for Ceremonies* | • ” the third place one meets people and may engage in discussion is at wedding ceremonies”. |
| **12** | *Motor/Bus Stations* | • “then there are the motor parks where people meet and discuss about issues affecting everyday |

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|---|---|---|
| | | life and politics of the country". |
| | | • *"*…there is the Parks, people also gather in parks, here we have two different types of parks; there is the motor parks where passengers traveling long distances, as they are waiting for the car or bus to fill up they interact and discuss; there is also the commercial motorcycle parks, there too people discuss serious everyday life issues". |
| **13** | *Commercial Motor Cycle Stations* | • "There is also the commercial motorcycle parks where the riders discuss before a passenger comes…". |
| **14** | *Hospital* | • that "…Secondly, there is the hospital, where people who have come for treatment or visitation meet and discuss…". |
| **15** | *Office spaces* | • "Yes, apart from the others I have listed there is my working place, where I meet my colleagues and we discuss even during office hours….". |
| ***Research Question 2*** | | |
| **16** | *Information Sharing* | • "People rush to this tea shops to share information they have picked up during the day, since all the issues discussed here have a bearing on everyday life issues and so it affects all the types of people who come to the tea shops…". |

| | | |
|---|---|---|
| **17** | *Non-purposive Information Seeking* | • "You pick up information in the tea shops, fresh information that you cannot get anywhere else, maybe a politician comes into town and distributes monies or maybe youths apprehend a motorcycle thief and beat him up or even kill him, or maybe a prominent member of the community is apprehended on corruption charges, these are fresh information and latest news".<br><br>• "Picking up information about what is going on in the country. Because news on radio and newspapers can be paid for to be concocted but at places like the tea shops you get accurate information". |
| **18** | *Verifying Information* | • "Some news you pick from radios or watch on television or you pick information from people in the community and issues of unrest in the community between thugs in the community and so on. You get to know who is involved or if it involves you and how to avoid things like that, some information you avoid in the tea shops". |
| **19** | *Purposive Information Seeking* | • "Enquiring about issues, and explaining more, you do not just take decisions without explaining why you took the decision in the first place".<br><br>• "Actually, there is no other activity apart from taking tea |

| | | |
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| **20** | *Resting* | and resting, because people take that place as a leisure place where they spend their leisure time after working".<br>• "The activities I go to the tea shops for apart from taking tea is just resting and then the discussions". |
| **21** | *Unwinding* | • "It is a kind of place where people express themselves and forget about the difficulties in the day or the period". |
| **22** | *Meeting People (Togetherness)* | • "So, you see it is not only the tea that takes us there, there is togetherness, where people meet to be together". |
| ***Research Question 3*** | | |
| **23** | *Tea Seller* | • "The tea seller coordinates his business and will sometimes initiate the conversations by way of greeting any customer how comes to the tea shops. He also asks the customers for their order". |
| **24** | *Regulars (Residents)* | • "We have transporters, people that drive Commuter buses, we have Commercial Okada Riders, we have people that have shops in the market that sell livestock, we have people that sell you know, ehhh vegetable oil; they fall within the category of marketers, then we have others that just push trucks to sell water around".<br>• "Well most of the people who come to this tea shops are the |

| | | |
|---|---|---|
| | | commercial motorcycle riders, you know wherever there is cheap food, you will see them there because the price is less, then there are labourers". |
| **25** | *Non-Regulars* | • "Some of the people who come to this tea shops you don't even know their tribes, they just live in the community".<br>• "Many people who just live in the community, they come to the tea shops once in a while". |
| **26** | *Regulars (Non-Residents)* | • "There are people who always come to the tea shops that are not from the town". |
| **27** | *Regular (Unknown)* | • "There are others that are not indigenes of the local community but they always visit the tea shops, actually they come at a particular or given time then they do whatever kind of business that is obtainable and then they leave". |
| **28** | *Unknown* | • "There are passers-by who just come and buy tea and bread and then leave"<br>• "We also have visitors who are not be known who come to the tea shops for tea and bread". |
| ***Research Question 4*** | | |
| **29** | *Politics* | • "mainly what is being discussed is on governance which normally hinges on politics and |

| | | |
|---|---|---|
| | | the delivery of promises by politicians and a kind of scorecard to see how far they have gone..."<br><br>• "Yes, in this tea shops the topic that is most frequently discussed is politics…" |
| **30** | *Road Construction in Kaduna State* | • When you talk about government and their plans, it cuts across all these things, road construction is one of the long-lasting issues in every government". |
| **31** | *Football* | • "The topics that mostly feature during discourses are that of Politics and Football…". |
| **32** | *Education* | • "…issues related to admission into the university are discussed in the tea shops".<br><br>• "The third topic that is usually discussed in the tea shops pertains education/knowledge…". |
| **33** | *Security issues in the country* | • "Security issues also used to be discussed, what I mean security issues like now the issue of Boko Haram, their impact, the effect, how they are doing things, who are the people behind them, the level of effort government is putting". |
| **34** | *Love and Relationships* | • "Marriage issues come up for discussion, how to marry, how even to divorce are discussed there". |
| **35** | *Diseases, Sicknesses and* | • "Issues to do with health, someone once came to the tea |

| | | |
|---|---|---|
| | *Wellbeing* | shops and said he has been diagnosed with typhoid, someone instantly told him of a place where he can get the unorthodox treatment for it". |
| **36** | *Agricultural Issues* | • "Agriculture is also discussed, how to get Fertilizers, Pesticides and improved seeds".<br><br>• "Agricultural issues used to be discussed, particularly because the government said it wants people to go back to the farms but people are complaining the government did little or nothing about assisting the farmers to do their businesses or to do their farming". |
| **37** | *Religious Issues* | • "We even discuss religious issues, like the issue of the Shiites and their wahala with the Government". |
| **38** | *Cost of Living* | • "Cost of living, which is the cost of things and foodstuff in the market and how people have overcome these hikes in prices are discussed in the tea shops".<br><br>• Lack of money in the country, that is to say that money is not circulating and the issue of inflation, the increase in the price of goods and services and the downturn of the economy and the continuous increase of the value of the dollar over the naira. |

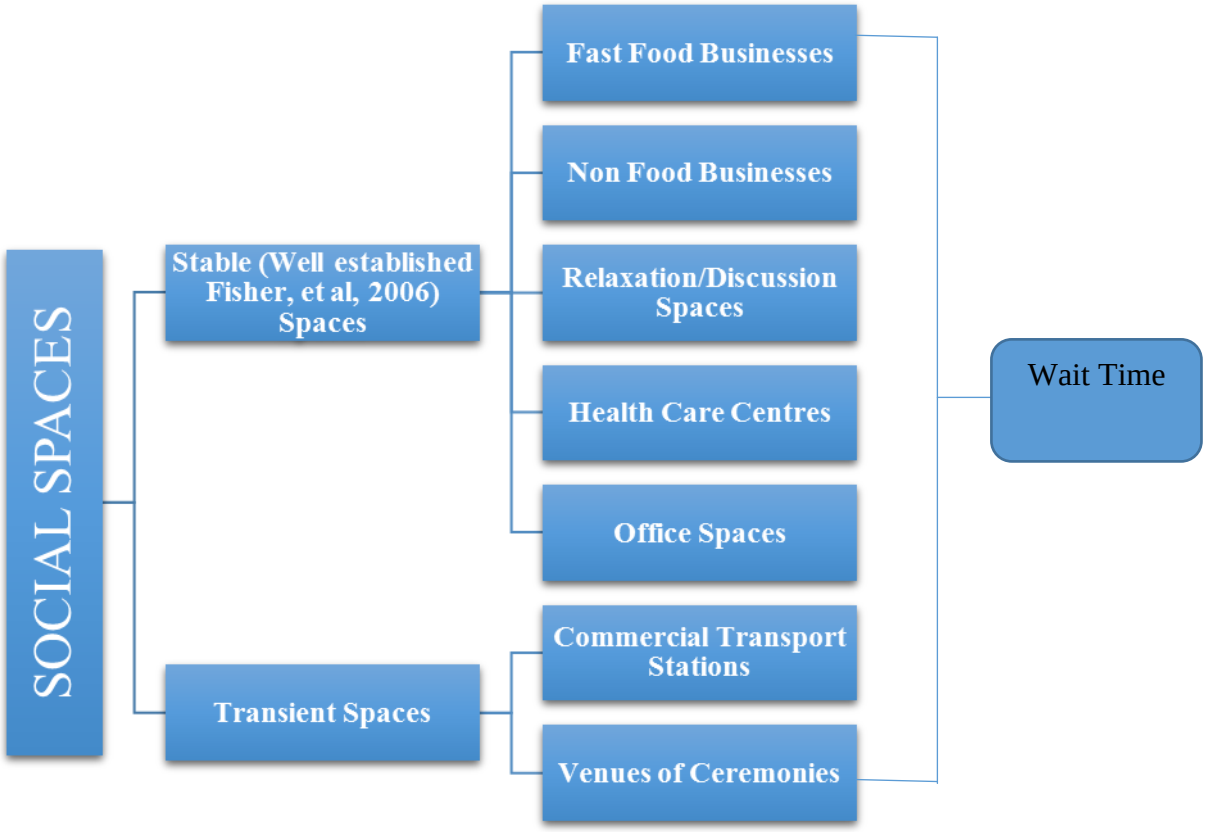
## Appendix VI: LOCATION OF TEA SHOPS IN SAMARU COMMUNITY.

| Location | Year of Establishment |
|---|---|
| **1. Rez Guest Inn, Adjacent Diamond Bank, Samaru (Big)** | 1992 |
| 2. Adjacent UBA, Samaru (Medium) | 2002 |
| 3. Opposite Area 3 Gate, Entrance to Samaru Market (Big) | 1984 |
| 4. Adjacent Model Learning Sec. School Samaru (Small) | 2015 |
| 5. Habibu Road, Samaru (Small) | 1990 |
| 6. Habibu Road, Samaru (Small) | 2006 |
| 7. Behind Rufasy Flats, Samaru (Small) | 1999 |
| 8. Masallacin Danraka, off Railway, Bakin Dogo (Medium) | 2006 |
| 9. Intersection between Layin Kwarkwara and Layin Sarki. (Small) | 2014 |
| **10. Habibu street, near Alhaji Musa Wada's residence. (Medium)** | 1998 |
| 11. Adifa Road, Samaru(Small) | 2013 |
| **12. Opposite Apostolic Church, Dogon Ice, Samaru. (Medium)** | 1998 |
| 13. Entrance to Layin cinema (Small) | 2013 |
| 14. Habibu Street, Opposite Alhaji Yahaya Dankarimi House Samaru. (Small) | 2009 |
| 15. Opposite Vital Feed Depot Signboard, Samaru Market (Small) | 2012 |
| 16. Entrance to Samaru Market, Opposite Quarter 3 Gate, Samaru (small) | 2000 |
| 17. Galadima Road, Opp Rufasi Lodge (Small) | 2011 |
| 18. Ali Manchester Road (Small) | 2002 |
| 19. In Front of Ali Manchester's House, Tanko mai kara Street, Samaru (Small) | 2011 |
| 20. Layin Cinema, off Railway, Bakin Dogo (Small) | 2010 |
| 21. Dan Madatai Road, Samaru (Small) | 2008 |
| 22. Adjacent Gidan Sanda, Samaru (Small) | 2007 |
| 23. Entrance to Rukayya mai panke Road (Small) | 2005 |
| 24. Layin Sanda Samaru (Small) | 2001 |
| 25. Galadima Road, Samaru (Small) | 2005 |
| 26. Entrance to Sarkin Pawa Road (Small) | 2012 |
| 27. Bakin Kasuwa, near the Entrance to Model Learning Sec. School (Small) | 2015 |
| 28. Adjacent Samaru Mosque, in Front of Samaru Court, Samaru (Small) | 2000 |

| | |
|---|---|
| 29. ‘Yan Doya, Samaru Market (Small) | 2009 |
| 30. ‘Yan Kaji, Samaru Market (Small) | 2005 |
| 31. Intersection between Iya Road and Kasuwan Dare Junction. (Medium) | 2002 |
| 32. ‘Yan Dorawa, Bakin Dogo, Samaru (Small) | 2000 |
| 33. ‘Yan Dorawa, Bakin Dogo II, Samaru (Small) | 2012 |
| 34. ‘Yan Dorawa, Layin Madauci, Samaru. (Medium) | 2008 |
| 35. Layin Zuru, Samaru. (Small) | 2010 |
| 36. Layin Zuru II, Samaru (Small) | 2002 |
| 37. Opposite Asibitin Salisu, Bakin Dogo, Samaru (Small) | 2009 |
| 38. Basawa Road Samaru (Small) | 2013 |
| 39. Basawa Road Hayin Dogo Samaru (Small) | 2012 |
| 40. Basawa Road II, Hayin Dogo, Samaru (Small) | 2010 |
| 41. Mangororı, Hayin Dogo, Samaru (Small) | 2000 |
| 42. Hayin Danyaro, Samaru. (Small) | 2012 |
| 43. Behind Saidu Primary School, Samaru. (Small) | 2000 |
| 44. Opposite Sule Buba Galadima House, Samaru. (Small) | 2012 |
| 45. Entrance to Leather Research, Samaru (Medium) | 2011 |

**The tea shops in bold were the ones used for the study**

**Fig 2: Conceptual Framework of the typologies and characteristic of social spaces in Samaru Community, Kaduna State, Nigeria**



# Appendix VII: Coding Template

| | | P | Narratives | Open codes | Related Open codes | Subcategories | Related subcategories | Categories |
|---|---|---|---|---|---|---|---|---|
| **RQ** | What social spaces for information activities exist in Samaru Community? | | | | | | | |
| Sub Q- A | Kindly share with me any three specific places you go to meet people apart from this Tea Joint | 1 | **Ok, actually, the Tea House is the major, then all the others are casua**l, they are not eh, eh more of a permanent location that one goes to daily. So in most cases you meet friends in one locations that are not re-occuring, **you just meet today in maybe a Kiosk and discuss, then another day in another location**, so they are not of a permanent location but the more permanent one is the Tea House. Ok there are mainly two places, its either **a Car Wash** or a **Barbers Shop**, maybe before your turn reaches, you now discuss with one or two people, same thing with the Car Wash | 1) Okay, actually, **the Tea House** is the major, and then all the others are casual.<br><br>2) You just meet today in maybe a **Kiosk** and discuss, then another day in another location.<br><br>3) Ok there are mainly two places, its either a **Car Wash** or a<br><br>4) **Barbers Shop** | The Tea House (P1,P2,P3, P4, P6, P8, P9,P10) | **1. TEA HOUSE**<br><br>**2.CORNER SHOPS**<br><br>**3. CAR WASH**<br><br>**4. BARBERS SHOP** | ***TEA HOUSE**<br>***SUYA(BARBECUE) SPOT**<br>***FURA (MILLET PORRIDGE) & NONO(MILK) JOINT**<br>***CORNER SHOPS**<br>***BARBER'S SHOP**<br>*** OPEN MARKET**<br>***CARWASH**<br>***MECHANIC WORKSHOP**<br>***FOOTBAL VIEWING CENTRE** | **FAST-FOOD BUSINESSES**<br>**NON-FOOD RELATED BUSINESSES** |
| | | 2 | Thank you very much, there is a place **apart from the Tea House which we normally spend the rest of the day hours**..(coughs), **I use to visit, this place is a gathering place where peers and other friends meet, mostly politicians and some businessmen, who at the end of the day we gather and chat about the general issues of life, mostly, eh family issues, market issues, social issues as well as political matters**, apart from the tea house as I told you, | 5) Apart from the **Tea House** which we normally spend the rest of the day hours<br><br>6) I use to visit, this place is a gathering place where peers and other friends meet, mostly politicians and some businessmen, who at the end of the day we gather and | Majalisa. (P2, P3, P6, P7, P9, P10) | **5. MAJALISA** | ***MAJALISA**<br>• **VENUES FOR CEREMONIES**<br>• **M0T0R/BUS STATIONS**<br>• **COMMERCIAL MOTOCYCLE STATIONS** | **Discussion/ Relaxation Spaces**<br>**VENUES FOR CEREMONIES**<br>**COMMERCIAL TRANSPORT STATIONS** |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | there is also a kind of … **lets call it Majalisa**, but it is not really named majalisa, but we meet there at least once in a week, it depends on the intensity of a person's commitments during the week, if you are a little free maybe twice mostly from five down to eight in the evening. We also meet **in front our imam's house**, where we are not really taking study but we also pay a visit, we discuss life issues, we discuss religious issues, we also discuss other general issues. The imam's house is near the mosque, because the essence of meeting is just to greet and then pray or before the prayer or after the prayer. | chat about the general issues of life, mostly, eh family issues, market issues, social issues as well as political matters<br><br>7) There is also a kind of … lets call it Majalisa, but it is not really named majalisa, but we meet there at least once in a week | | | • **OFFICE SPACES**<br><br>• **HOSPITAL** | **OFFICE SPACES**<br><br>**HEALTH CARE CENTRES** |