Assessment of Children's participation in Attributes of Traditional public space (*Ojude*) in Ilorin, Nigeria

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Abstract.

The paper aims at assessing children activities in relation to the attributes of traditional public spaces popularly known as 'Ojude' for children socio-cultural well-being in Ilorin, Nigeria. The study adopting quantitative (questionnaire) and qualitative (participant observation, photo-taking and drawing) methods. Both probability and non-probability sampling techniques were adopted. The estimated population of children in the study area was 28, 271, from which a sample size of 500 was drawn using Raosoft sample size calculator. The population is first stratified based on the five Ojudes purposively selected for this study (Ojude Oba, Ojude Baloguns, Ojude Magajis, Ojude Waasis and Agbo-Ile). Each of these constitutes a stratum from which the participating children were selected, using purposive sampling technique. The sets of data collected were analysed separately. Quantitative data obtained through questionnaires were analysed through descriptive and inferential statistics'.. Qualitative data derived from interviews and visual texts obtained through drawings and photographs were analysed using content analysis. The results reveal that cultural, physical and social attributes were the major attributes common and impactful in the ojudes as 88.0% (403) of the children speak Yoruba. This may not be unconnected with the dominant ethnic affiliation of most residents as the children are deeply rooted in the prevalent culture. However, the remaining 12 % were composed of five other languages inclusive of English (4.1 %), Hausa (3.3%), Fulani (1.5%), Nupe (1.1%) and Baruba (0.2%), as other languages acounted for 1.7 %. Further result revealsthat socio-cultural attachment of children to their Ojudes could re-awaken their consciousness on their cultural values, create enabling environment for social interactions, ensure children's proper behaviour through play and learning as well as induce self-esteem and confidence. It is therefore recommended that the policy makers, and the built environment professionals particularly, Architects and Urban Designers, are strongly encouraged to engage in the development of traditional public spaces in our rapidly growing cities as a sustainable approach towards improving children's quality of life.

Keywords: Attributes, Ojudes, Traditional Public Space, Cultural Values.

Introduction

In 1833, the committee of public trail used the concept of public space for the first time (Nochian et al., 2015).

Neighbourhood spaces between buildings, recreational grounds, public parks, urban spaces and underdeveloped natural landscapes are termed open spaces and are created for public access and use as described by Maruani and Amit-Cohen. (2007) and Chaudhury et al. (2019). According to Alubo (2011) and Cilliers and Cornelius (2018), it is the portion of the three-dimensional vacuum that is not occupied by man-made elements intended to create spatial enclosure. Open or outdoor areas that permit impromptu socioeconomic, political, religious, and cultural activity can also be referred to as public spaces (Altman and Low, 1992; Cilliers and Cornelius, 2019). Eagle Square, Millennium Park, and Durban Neighborhood Park in Abuja, Nigeria, for instance, are multipurpose areas that may be utilized for kid-friendly events and for many people's visual exploration (Abubakar-Kamar, Rasidi, Ismail, 2020). Furthermore, public space is intended to be a location where people of the community congregate and freely communicate and interact with one another (Kaplan, et al., 2008; Fathirezaie, et al., 2021). Public spaces meet people's human needs since we are social creatures who require ongoing social connections (Williams and Patterson, Shadkam and Moos, 2021).

Also, public place is seen as outdoors that attract people for passive recreations (Nash and Christie, 2003; Jansson, et al., 2016) as illustrated in Figure 1. In residential areas, the open spaces around and between residential buildings are only meant for access and used by the residents (Shabak et al., 2015, Kaplan, et al., 2008; Fathirezaie, et al., 2021). As social beings that need constant social interactions, public space fulfils the human needs of the people (Williams and Patterson, Shadkam and Moos, 2021). In residential areas, the open spaces around and between residential buildings are only meant for access and used by the residents (Shabak et al., 2015).

Figure 1: Typical Modern Public Spaces (A) and Traditional Public Spaces (B) in Nigeria

Source: Authors' fieldwork 2021

Stine (1997) noted that a sound and efficient public space is likely to contribute to positive socio-psychological development, socio-cognitive well-being and enhance children's socialization, acculturation, and learning activities. Ghanbari-Azarneir, *et al.*, (2015) also maintain that Traditional Public Space (TPS) is a learning environment and socio-physical arena for children's play. Majority of the existing studies consider importance and values of improving Traditional public space as a play-space, learning space and arena for enriching the attitudinal and behavioural development of children (Young, 1990; Titman, 1994; Moore and Wong, 1997; Tranter and Malone, 2004; Rita, *et al.*, 2021; Gill, 2021). There are studies on the roles of public space in promoting physical, social, cognitive, and health of children (Ozdemir and Yilmaz, 2008; Willenberg *et al.*, 2010; Melander, *et al.*, 2021). Some studies found that public spaces are places for learning traditions and vocations (Malone and Tranter, 2003a, 2003b; Dyment, 2005; Powell, 2007; Dyment *et al.*, 2009; Stanley 2010; Gill, 2021) as obtainable in Ilorin, where children learn cloth weaving as well as Arabic and Islamic education at the Ojudes, as illustrated in Figure 2.

Traditional public spaces could be seen as potential socio-cultural arenas for learning socio-cultural skills and ideals as they provide unscathed and unhindered opportunities for children to interact and exchange ideas. TPS is a veritable spatial environment for social interaction and socio-cultural and vocational learning (Kyttä, 2004; Kamar *et al.*, 2018).

Figure 2: Vocational and Islamic Learning in Ojude

Source: Authors' fieldwork 2021

The outdoor play opportunities which the TPS provides are likely to promote environmental connectedness and socio-cognitive fusions, among children. It can enhance children's academic and vocational performances because outdoor play opportunities in the space are experiential phenomena. Their cognition and social experiences are conditioned, shaped and influenced by the outdoor and experiential contexts (Choudhury, *et al.*, 2019).

Specifically, as expected, children learn more during play which is one of the major opportunities provided by the TPS. Play is critical for children as it contributes to their physical, social and cognitive development as well as their performance in schools; this is inclusive of both formal and informal schools, as well as vocational centres (Goosen, 2014; Chitrakar, *et al.*, 2017). Play is in itself a form of exercise. Children play with or use landscape elements, spatial patterns and objects they possess, to play in public space. These are hands-on experiences, and these influence motor and sensory activities of children. Through play, children involve in social interactions, communications and engagements with their peers. These social interactions and exchanges facilitate social development.

On cognitive development, Chawla and Heft (2002) argued that play enables children to comprehend and relate to the environment. Through play, children can explore their physical-social environment to discover new things. Therefore, public space is a place for informal learning activities, which Tranter and Malone (2004) described as environmental learning. There have been growing interests in examining the inherent potentials of traditional public space as an arena for learning and play for children. This is because researchers have recently realised that TPS could provide unhindered play and learning experiences for children even more than school grounds. While there

are guiding rules in school playing grounds that children must strictly follow, there are no strict rules in traditional public spaces. Thus, children have flexible and unhindered environments to learn and play. Traditional public space (TPS) is generally described as the land set aside for the purpose of public entertainment and protection of environmental, socio-cultural values for the current and future generations ((Afon, *et al,* 2020). Allocation of traditional public spaces is most often determined by Traditional rulers appointed by local or state government authority through traditional state council.

Traditional public spaces (Ojudes) are generally open and accessible to people where cultural norms and values are transmitted through social interaction (Gangwar, 2018; Jia and Jia, 2020; Alabed, 2020). The spaces are able to cater for people's needs, such as children, by providing different socio-cultural and economic factors (Gangwar, 2018). Traditional public spaces are traditionally owned, free access open spaces to all-city residents without prejudices of age, religion, sex, economic status, social level and communities.

The characters of these cities are formed through their unique and historical background, historic spaces, and natural environments like trees, markets, mosques, and unique local cultures of Ilorin people. The significance of these characteristics within these areas has been recognized for centuries, and their stories have been revealed, hence their significant contributions in enriching children socially and culturally, by providing them with a sense of identity. Traditional public spaces have been well debated in many countries such as Malaysia, India, China and Iran (Gangwar, 2018; Jia and Jia, 2020; Alabed, 2020). Generally, many recent studies on traditional public spaces have been described as Padang, Temple, courtyard, park and bazaars (Gangwar, 2018; Jia and Jia, 2020; Alabed, 2020).. Under the above traditional council, the hierarchy of TPS (Ojudes) includes Ojude Oba, Ojude Balogun, Ojude Wasi, Ojude magaji and Agbo Ile. These TPS in Ilorin are hierarchically classified using traditional organogram as well as size, function and structural properties. It is also recognised that categories of traditional public space areas can be nested within one another. For instance, if designed appropriately, Ojude Oba may also act as a local or neighbourhood public space for nearby residents. The Ojudes are designated for socio-cultural and religious activities. They are used by both adults and children for different purposes but are mostly dominated by children. Also, on the last day of the month of *Ramadan*, a religious festival is normally staged at the *Ojude Oba*. The

three-dimensional qualities of the Ojudes in terms of their functionality are categorised as socio-cultural, religious and economic functions.

It is worth mentioning that studies on traditional public spaces and their impacts on socio-cognitive and physical development have not been emphasised in literature. As there is no empirical study on traditional public space in Ilorin city, Nigeria
The aim of this study is to assess children activities in relation to the attributes of traditional public spaces popularly known as 'Ojude' for socio-cultural well-being of children in Ilorin, Nigeria

Methodology

The study area

Ilorin, which is home to Yoruba, Hausa, Fulani, Nupe, Baruba, and other ethnic groups, is a cultural melting pot. Since most Islamic activities and festivals are practised more extensively than most places in the nation, the indigenous people's culture is primarily Islamic (Oladimeji, Abubakar-Kamar, Odunjo, and Adeoye 2024). Ilorin city has Three (3) distinct Local Government Areas; Ilorin West, Ilorin East, and Ilorin South. The early traditional neighborhoods that sprung up around the township center marked the beginning of Ilorin's development (Aderamo, 1990). The city's four main residential areas are discernible from the urban landscape, according to the trend. These are the traditional/core locations that make up the study area, such Pakata and Oja-Oba. The Government Residential Areas (GRA), Taiwo, Gaa-Akanbi, and other transitional/mixed residential zones, as well as the contemporary, well-planned housing estates of Irewolede and Adewole. Since Kwara State was established in 1967 and Ilorin was selected as the state capital, the state's population and territory have grown quickly. Among the state capitals established on May 27, 1967, following independence (namely, Lagos, Kaduna, Kano, Rivers, and Cross-river states), Ilorin is among the least developed. The location of Kwara State is shown on the Nigerian map in Figure 3.

Figure 3. Kwara State in it National context
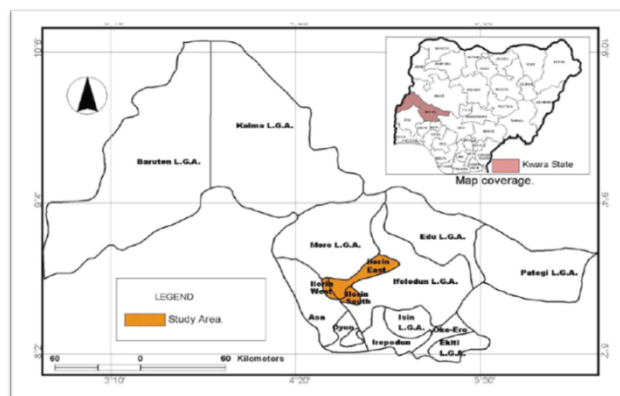
Source: Authors' Field Survey, 2021

Ilorin is a guinea savannah region containing very scanty trees and little or no grass cover. The climate is usually warm, and temperatures range from 68° to 86°F (20 to 30°C). Savannah exists in areas with a 6 - 8months wet summer season and a 4 - 6months dry winter season. An important factor in the savannah is climate, which influences children's engagement in outdoor play and learning at Ojude. Ilorin city, Nigeria, is selected because it is an ancient city with many historical sites. These historical sites and *Ojude*s include *Ojude Oba* in Ilorin west*, Ojude Balogun Alanamu and Ojude Balogun Ajikobi in* Ilorin West*, Ojude Balogun Gambari* in Ilorin East and *Ojude Balogun Fulani* in Ilorin South (Omoiya, 2009). Most of these *Ojude*s were traditionally used for security (Omoiya, 200), as they were often populated and guarded by *Dongari* (the slaves) to protect the areas under each *Balogun* (the Warlord) against any external aggression and internal insurrection (Chisholm, 1911). The thinking was that the slaves would have incapacitated or weakened the enemies at the *Ojudes* before the *Baloguns* would finally destroy the intruders (Omoiya, 2009). Figure 4 showcases the Ojudes in Ilorin. Agbo-ile is the public space within the setting of extended family bounded by houses around it.

It is common and most accessible to children because more than two thousand of its type exists within Ilorin. Summarily, the above Ojudes serve as children's ceremonial, spiritual, socio-economic, and psychological purposes. *Ojude Oba* is located in Ilorin West; it covers a considerable large expanse of land. It is completely tarred and floored. A large mosque, the central mosque - is built in a portion of the space. People from far and near often come to pray every Friday in this mosque. Also, the *Ojude Oba* is surrounded by two important markets in the city, *Oja Oba* and *Oja Ago*.

Recently, *Durbar* festival was staged at *Ojude Oba* on the second day of *Eid-Kabir*.

Figure 4: Map showing Ilorin City, Highlighting the Ojudes (Google map)
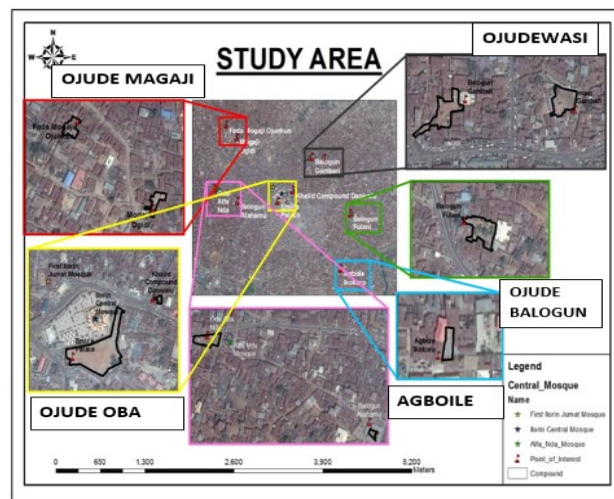
Source: Authors' Field Survey, 2021

The festival is an annual event which adds glamour considerably to this *Ojude*. Moreover, on every last day in the month of Ramadan, a religious festival is normally staged at the *Ojude Oba*. Based on the preceding discussion, it is argued that the *Ojude Oba* serves religious, socio-cultural and economic (*Oja -Oba* and *Oja-Ago*) functions. Plate 1 shows the topologies of Ojudes in Ilorin . Ojude Balogun Fulani in Ilorin South is another important Ojude. It is not as big as Ojude Oba. Traditional buildings surround it; it is not tarred but sand-filled. Islamic and cultural events are normally organized in this Ojude. People from different areas often gather at the Ojude Balogun Fulani to witness some of these important events. One important event that is very common at this Ojude is Maolud Nabiy (the celebration of the birth of the Holy Prophet). Interestingly, this Ojude serves ceremonial, security and residential functions.

Plate. 1 Typology of Ojudes in Ilorin.

S/N	Names	Features (Pictures)	Purpose	Children's activities
A	Ojude Oba		Durbar, horse riding, festival	
B	Ojude balogun		Festival, football, playing.	
C	Ojude Magaji		Festival, children party, playing ,meeting.	
D	Ojude Wasi		Islamic sermon, wedding, playing.	
E	Agbo-ile		Family meeting, playground for children	

Source: Authors' Field Survey, 2021

Essentially, the contemporary Ilorin is characterised by some traditional public spaces. These spaces include: Ojude Oba, Ojude Balogun Alanamu and Ojude Balogun Ajikobi in Ilorin West; Ojude Balogun Gambari in Ilorin East, Ojude Balogun Fulani in Ilorin South, among others. The organisational structure of Traditional Public Space in Ilorin is as illustrated in Figure 5 and are further expatiated in the succeeding

Figure 5:   Hierarchy of Traditional Public Space in Ilorin, North Central Nigeria
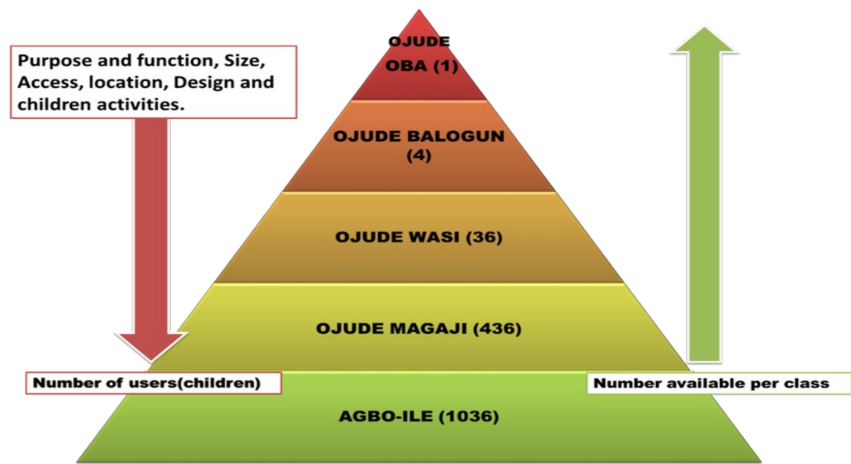
Research Methods

The study is based on a pragmatic research approach; thus, the researcher adopted complementary quantitative (questionnaire) and qualitative (interviews, participant observation, photo-taking and drawing) methods as the findings from questionnaire strengthened and supported the findings from interviews, observation, photo-taking and drawing. Precisely, the researcher used the results from one method (questionnaire) to explain and interpret the results from another method (interviews, observation, photo-taking and drawing). In designing and deciding sampling strategy and sample size, the research first selected the study area (Ilorin city) and identified the existing sites (*Ojudes*). After the selection of the study sites, sample size was determined using Raosoft sample size calculator. Thus, for the children, a sample size of 500 was adopted from the estimated population of 28, 271 (i.e. N = 28,271; n = 500), The study adopted both probability and non-probability sampling techniques using both stratified and purposive techniques. The population is first stratified based on the five *Ojude*s selected purposively for this study (*Ojude Oba, Ojude Baloguns, Ojude Magajis, Ojude Waasis* and *Agbo-Ile*).

Each of these constitutes a stratum from which 'participating children' were selected. Sample size for each stratum was determined by the estimated population of children in each *Ojude* as shown in Table 2. It covers both boys and girls, aged 6-12 years old. Children who are below six 6 and above thirteen 13 years were not included for some reason as stated shortly. Children below six years old are not mature enough to express their views and perceptions. Moreover, they are not experienced enough to form opinions about attributes of *Ojude* and their impacts on behavioural affiliations and socio-cultural well-being. Conversely, children above 12 years old were not included because they are considered too old for this study and also because they are already consider as a teenager and not children.

Table 2: Sample Size of Children in the Study Area

Ojude (Stratum)	Estimated population of children in each *Ojude* (Sample size)	
Ojude Oba	(12,314) 218	20 additional children are selected purposely for interviews (The qualitative part of the thesis)
OjudeBaloguns	(4,245) 75	
OjudeMagajis	(3,567) 63	
OjudeWasis	(5, 129) 91	
Agbo Ile	(3,016) 53	
Total	(N=28, 271; n=500)	

Source: Author's fieldwork 2021

Twenty children participants were also purposefully selected for the qualitative part of the study . In a qualitative study, there are no specific rules for sample size. While bigger sample size is used to address the quantitative part of the study, smaller sample size is used to address the qualitative part. Larger sample size is used to get children's perceptions on the impacts of Ojudes on socio-cultural well-being. Smaller sample size is used to obtain more in-depth information about their perceptions on the impacts of Ojudes on socio-cultural well-being. Both bigger

and smaller sample sizes would help achieve the research objectives of this study. Essentially, in this study, 20 children were selected purposefully for interviews to obtain in-depth views about the impact of Ojudes on behavioural affiliation and socio-cultural well-being of children.

Data Treatment

The sets of data derived from data collection were analysed separately. Quantitative data obtained through questionnaires were analysed using descriptive and inferential statistics. Qualitative data derived from interviews and visual texts obtained through drawings and photographs were analysed using content analysis. The results from the analyses were triangulated in order to come up with comprehensive findings for this submission.

Discussion of Result and findings on Attributes of Ojude in Ilorin

This Section discusses the result and findings of research, which examines attributes of Ojude that improve the social and cultural well-being of children in Ilorin. The section consists of three subsections that explicitly explain the three major influences considered: cultural, physical, and social as illustrated in Figure 6.

Figure 6: Attributes of Ojude influencing cultural, physical and social attributes.
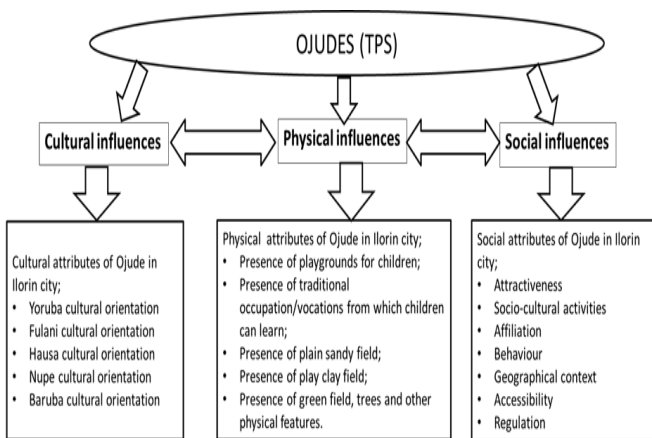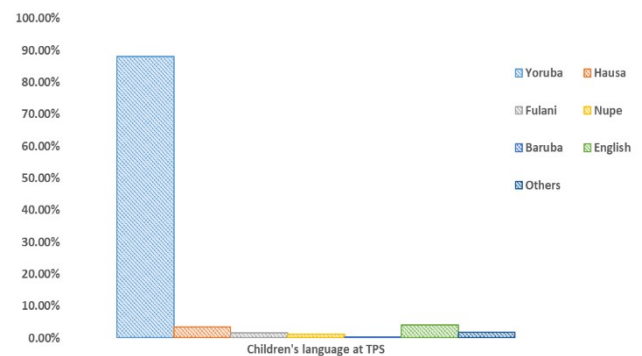

Source: Authors' 2021

Cultural Attributes

The cultural attributes of Ilorin are unique because it comprises of different ethnic groups. Cultural influence is the most important attribute that influences the language that children speak in the Ojude. As shown in Figure 7, 88.0% (403) of the children speak Yoruba. It could be because most residents in Ilorin are Yorubas, and the children are deeply rooted in that culture. Moreover, the remaining 12% com-

prises of five other languages inclusive of English (4.1 %), Hausa (3.3%), Fulani (1.5%), Nupe (1.1%) and Baruba (0.2%), as well as other languages, accounting for 1.7 %, as seen in Figure 7. Yoruba language is the official language of children in the *Ojude*. The city is a melting point of different ethnic groups emerging to become a mono-ethnic enclave.

In other words, Yoruba has gradually become dominant as Hausa, Fulani, Nupe, and Baruba are now acculturated. Thus, Yoruba is the means of communication within the Ojudes. Yoruba is a denominator for children to communicate and play in Ojude, which is communality. Children play is associated with their developmental well-being; examples of the play are *Alo (moonlight tales), Ayo (local chess)*. The Yoruba language is associated with the play as medium of communication . Consequently, everybody understands the language and the rules of the play in Yoruba.

Figure 7: Languages spoken by children at *Ojude* in Ilorin

Source: Authors' 2021

Physical Attributes

Some physical attributes such as playgrounds, traditional occupations/vocations, plain sandy or clayed fields, green fields, trees, and other simulative options effectively develop the physical aspects of traditional public spaces (Kiper, 1999; Soltanian and Mohammadi 2015). Space quality like integration, flexibility, proportions, geometry, enclosure, materials, structures and physical integrity can be influenced by understanding the space and its impacts on children (Soltanian and Mohammadi 2015). Having enough space for bike riding, Alo, Ayo, and football attract children to the space. Therefore, these events provide situations for children to talk and communicate. Hence,

Figure 8: Physical Attributes of TPS
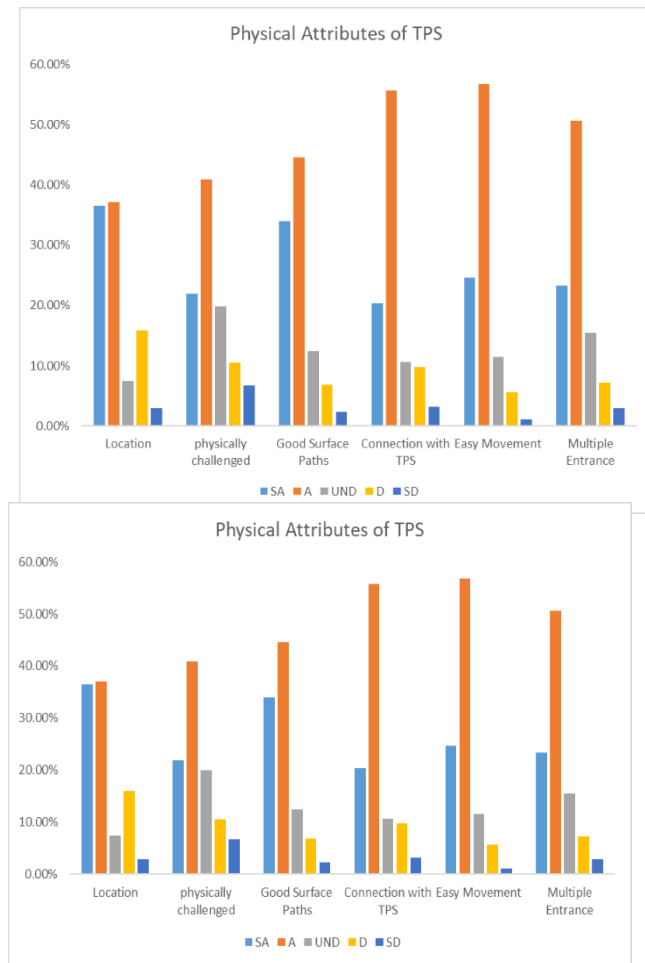
the physical Attributes are related to activities of the children in *Ojude*.

As seen in Figure 8, 73.6% of the children agreed that traditional public spaces are very close to where the children live. Traditional public spaces can accommodate children with mobility difficulties and visual impairment based on responses of 62.8% of the children. In addition, 78.6 % of the children agreed that traditional public spaces have good surface paths to play easily. Also, 76.1% of the children agreed that traditional spaces connect to other traditional public spaces, 81.8% agreed that traditional public spaces allow

Figure 9: Children playing in (a) Ojude Balogun Fulani (b) Ojude Balogun Gambari

easy movement in and between spaces. In addition, 73.9% of the children agreed that the traditional public spaces have multiple accessible entrances in the right places. All the physical attributes examined corroborated with the study of Soltanian and Mohammadi (2015). Therefore, physical attributes enhanced and enticed the children to TPS.

Social Attributes

Tradition public spaces (Ojudes) are available for everyone, including children, regardless of race, age or gender, so they are engaged in socio-cultural play and other activities for children in Ilorin. It also presents a cultural identity of Ilorin and, as a unique feature, declare a fixation among the children. The main functions of social attributes are to enhance children interaction among their peers and adult to transfer social play, ideals, norms and values within Ilorin city. Figure 10, reveals the social attributes of TPS in Ilorin city. From Figure 10, close to 70% of the respondents strongly agreed that their traditional public spaces have positive attractiveness through historical images. About 65% of the respondents strongly agreed and agreed that their TPS have attractive recreational infrastructures which affiliate the children to TPS. Over 70% of the respondents strongly agreed and agreed that their TPS have a clean, hygienic and well-maintained environment, which influences the children's behavioural attitude to the space. Close to 65%
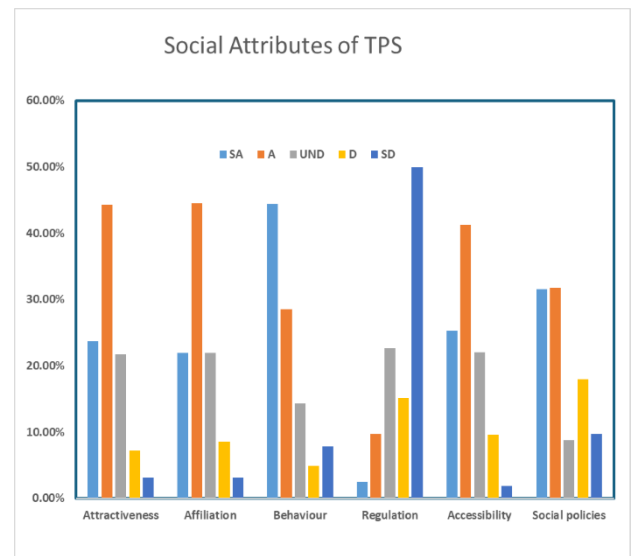
of the respondents strongly disagreed and disagreed that their TPS have regulations. About 66% of the respondents strongly agreed that their TPS have well-

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defined boundaries and welcoming entrance areas that make them accessible.

About 62% of the respondents strongly agreed and agreed that their TPS have social policies that enhance adults to properly guide their children within the public space. (Moreover, among all the questions examined on social attributes, only respondents on regulation of social attributes of TPS shows higher percentage of strongly disagrees. However, regulation of TPS is one factor that determines the socio-cultural relationship of children to the space. It is not regulated by governments but is managed by traditional leaders (Ekhaese *et al.,* 2021). Subsequently, all these social attributes provide different activities and usages in various hours and seasons to children in Ilorin.

Generally, researchers have reported significant relationship between child-friendly public space and socio-cultural development of children. For instance, the study of Francis *et al.* (2012) showed that only a child-friendly public space facilitates social support required for improving children's well-being. Cities with high quality child-friendly public spaces were more likely to have children with a high level of socio-cultural development than cities with low quality public spaces. Similarly, Taylor *et al.* (2011) affirmed that child-friendly public spaces have direct positive impacts on the well-being of the children. Well-being of children in *Ojudes* is predicted by the intensity, frequency, and quality of social interactions, which determines the level of cultural development. Some of the attributes of child-friendly spaces include wide greenish open space, recreational facilities, good guardianship, natural features, and others.

The attributes of public space are the domain that influences the actions and perceptions of children in it. While adults perceive and build narratives of their public space based on their aesthetic values, children value properties, either natural or designed, in terms of playability (Francis *et al.,*2012). For instance, children may prefer public spaces with flat and grass surfaces to play football, running, and acrobatics, as well as bushes, to play hide and seek (Veitch *et al.,* 2007). Different children have different preferences informed by their preferred activities in it. Thus, policymakers and designers should design and manage urban space so that the interests and needs of different children and different age groups are properly taken care of.

Children's behavior and views in public spaces are influenced by their characteristics. Children evaluate qualities, whether natural or artificial, in terms of playability, but adults see and construct narratives about their public area

based on aesthetic values (Francis et al., 2012). For example, kids could like grassy, level areas for football, sprinting, and gymnastics, as well as shrubs for hide-and-seek games (Veitch et al., 2007). Based on their favorite hobbies, various kids have varied choices. Therefore, in order to adequately address the requirements and interests of various children and age groups, legislators and designers should plan and oversee urban space.

Based on the work of Chawla and Heft (2002), children's activities and play in public spaces are categorised into three: (i) performative activities, (ii) exploratory activities, and (iii) productive activities. Children should be given or supported in transforming and changing the properties of their(ii) exploratory activities, and (iii) productive activities. Children should be given or supported in transforming and changing the properties of their public spaces so that they would accommodate and enhance their desired activities (Chawla and Heft, 2002). However, some physical and social contexts could constrain them from achieving their goal of transforming and changing the properties of public space. Moreover, studies revealed that the decision of children to play in the public space might be influenced by the presence of other children, friends, and peers (Veitch *et al.,* 2007; Castonguay and Jutras, 2010). Lastly, physical attributes of public space such as flat and covered in a grass surface may inform the children's decision to play football.

Conclusions

Language is the major Cultural Attribute influencing children interaction in the *Ojude*. From a descriptive perspective, traditional public spaces are multipurpose and accessible areas distinct from individual territories (Fluhrer *et al.*, 2021). As described above, out of the three categories of attributes, social attributes are most important factors identified that determined socio-cultural well-being of children in TPS. Therefore, the results revealed that social attributes are the most important factor of traditional public spaces to create enabling environment needed for social interactions. Children's interaction with their peers and adults creates a stronger relationship with the place and society.

The study has affirmed that *Ojude* in Ilorin is a socio-cultural place in a Yoruba community that shapes children's behaviour through play and learn-

ing. Knowledge of weaving and reading the Quran are imparted, leading to cultural attachment of children to Ojude and their community, which gives children comfort, enjoyment, and confidence. The study further reveals that socio-cultural attachment of children to their Ojudes could also enhance the development of their consciousness on their cultural values. Conscientious children can form their own identity as community members and develop as persons in their own space. Through passive surveillance by adults, children have direct engagement with the Ojude, which allows them to engage in play, day and night. Meanwhile, passive surveillance is a determining factor in shaping children's play and behaviour.

Traditional and modern public spaces in Nigeria have a lot of differences. Hence, a comprehensive and comparative analysis of traditional and modern public spaces in different States in Nigeria need to be studied for necessary improvement. Periodic assessment and report on all classes of Ojude identified in this study may be necessary to appraise policy analysis on traditional public space. Hence, policy makers, and the professionals in the built environment particularly, Architects and Urban Designers, are encouraged to engage in the development of traditional public spaces in our rapidly growing cities as a sustainable approach towards improving the ultimate solution to maintain and increase children's quality of life.

Author contributions

Aishat Tayo ABUBAKAR-KAMAR conceived the study and wrote the first draft. She is also responsible for the design and development of the data analysis. Samuel Bolaji OLADIMEJI was responsible for data interpretation and Sule Adeniyi OLANIYAN review of the article and editing of final draft. Maimunat Orire is the study area curator.

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