AN APPROACH TO INTEGRATION BETWEEN THE TRADITIONAL AND CONTEMPORARY AREAS IN OGBOMOSO.

M. SC. (U.R.P) THESIS

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CERTIFICATE.

This is to certify that this thesis has been submitted in partial fulfilment of the requirements for the award of the Degree of Master of Science, Urban and Regional Planning.

APPROVED



ZARIA,
JUNE, 1975.

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T O A K I N.

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P R E F A C E.

The human being is a gregarious animal. So the Sociologist says. By nature he seeks companionship. He detests being isolated. He is also a social animal. He exhibits his desire to play, work, interact together with others of his specie. Unfortunately, there are also repelling forces which keep certain groups of humans from others. Man though gregarious and sociable also has a degree of personal standards which have to be met by other "animals" of his type before he can communally share living together with them.

Sometimes these standards are not met and he plucks himself from that environment with standards unacceptable to him. But man's specie is a restless one. His standards change with time. Where the standards he sets can not be accommodated fast enough by his immediate surroudings to satisfy his tastes and desires he again looks for a new environment.

Man's problem of grappling with changing standards are compounded today, by the technological developments of his age. Thus standards acceptable to him today may become obsolete before the next dawn. So the struggle to establish and fit into new standards continues. But the outmoded standards still exist side by side the evolving new standards. The two must be reconciled. That is the crux!

It is the process of reconciling the opposing, unequal and varying levels of situations related to man's living that is termed INTEGRATION. In our urban areas today, conflicts occur in social standards, cultural tastes, in the economic activities and in the political system. Conflicts are deeply ingrained in thephysical expression on land, of man's activities. These conflicts separate families, people into social groups and levels, separate people into healthy and unhealthy, disease-ridden districts!

The conflicting standards need reconciliation. There is need for their INTEGRATION. This then is the problem of this thesis.

A great deal of work was put into the guidance and modelling of my thoughts on this subject by my supervisor, Mrs. G. Stassen. To her I am greatly indebted. So also do I owe gratitude to the members of Staff of the Department of Urban and Regional Planning of the Ahmadu Bello University who throughout the period of preparation of the materials for the thesis provided constuctive criticisms during the departmental thesis reviews.

I am grateful to the Surveys and Cartographic section of the Ministry of Works and Housing, Ibadam, Ọyọ State for making available to me the aerial photographs of Ogbomọṣọ which I used in compiling my base maps.

I also owe a debt of gratitude to the Staff of the Ọsun North-West Area Planning Authority in Ogbomọṣọ for their invaluable assistance and cooperation during the period in which the survey for this thesis was being conducted.

I acknowledge with thanks, the cooperation of the Ọyọ State Water Corporation at Ogbomọṣọ, the NEPA office, Ogbomọṣọ, the Divisional Traffic Officer, Ogbomọṣọ, the National Archives, Ibadan, and the Fire Brigade Office, Ogbomọṣọ for providing me with necessary data.

I am grateful to Professor L.R. Vagale, Town Planning Department, Polytechnic Ibadan, Mr. A.O. Adediran, Urban Development Consultants, Ibadan, the Late Professor (Chief) N.D. Oyeride, and Mr. D.F. Oroniran, Nigerian Civil Aviation Training Centre, Zaria with who I had several useful discussions about the subje ot this thesis, and to Mr. I.A. Alade for permission to redraw illustrations from his Dissertation.

Ahmadu Bello University, I.A. OKEWỌLE.
Zaria, June 1977.

CHAPTER 1.

INTRODUCTION.

I. BACKGROUND INFORMATION.

a. Location:

Ogbomọṣọ town, lying at approximately 4°15'E and 8° 07'N is located in the Oyọ State of Nigeria. It is the Divisional Headquarters for Ọṣun North-West Division of the State. Ogbomọṣọ has been rightly termed the "gateway" into Ọyọ State, and indeed, into Yorubaland[1]. It is the last and northernmost town of the Ọyọ State before entering the Kwara State.

Ogbomọṣọ is 57Km South-West of Ilọrin, 104Km North of Ibadan, the State Capital, 52.8Km North-East of Oyo, 58Km North-West of Osogbo and 14.4 Km South-East of Ikoyi. (see figure 1). Thus the town is an important link in the Yorubaland communication network and an important link between the North and South of the country. (see Fig. 2).

b. Area:

The built-up area of Ogbomọṣọ in 1976 covered approximately 1,543 hectares of land, with the central and oldest parts densely crowded with dwelling units. The total built-up area is about six kilometers long and five kilometers across the widest part. (see Fig. 2)

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1. Oyerinde, N.D. Iwe Itan Ogbomọṣọ, S.I.M. Jos 1934, p. 89.

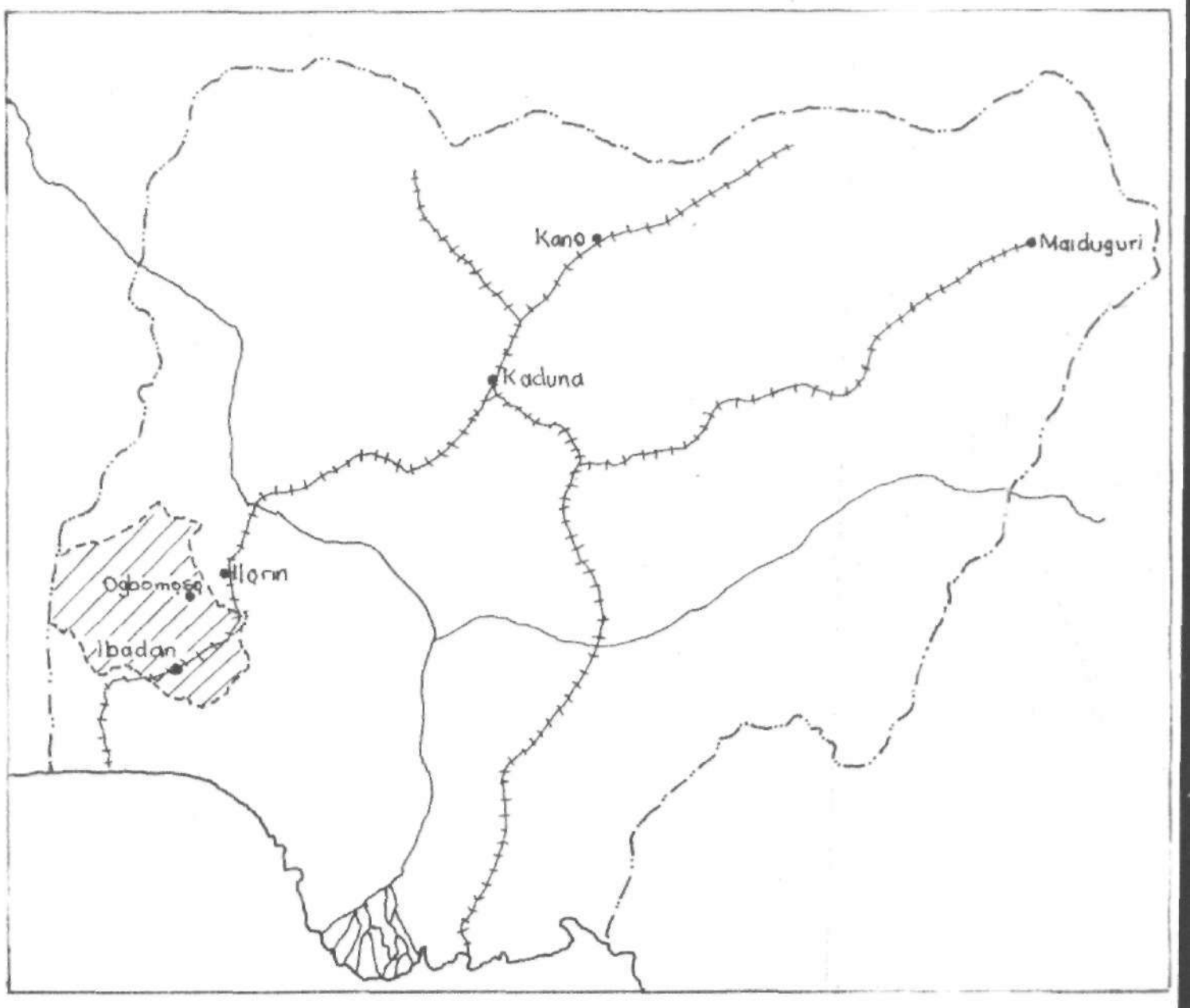


Fig. 1.

LEGEND	MAP OF NIGERIA	0 140 KM
OYO STATE	SHOWING THE LOCATION	Okewole, I. A.
RAILWAY	OF OGBOMOSO	M.Sc.(URP) Thesis. A.B.U. Zaria, 1976/77

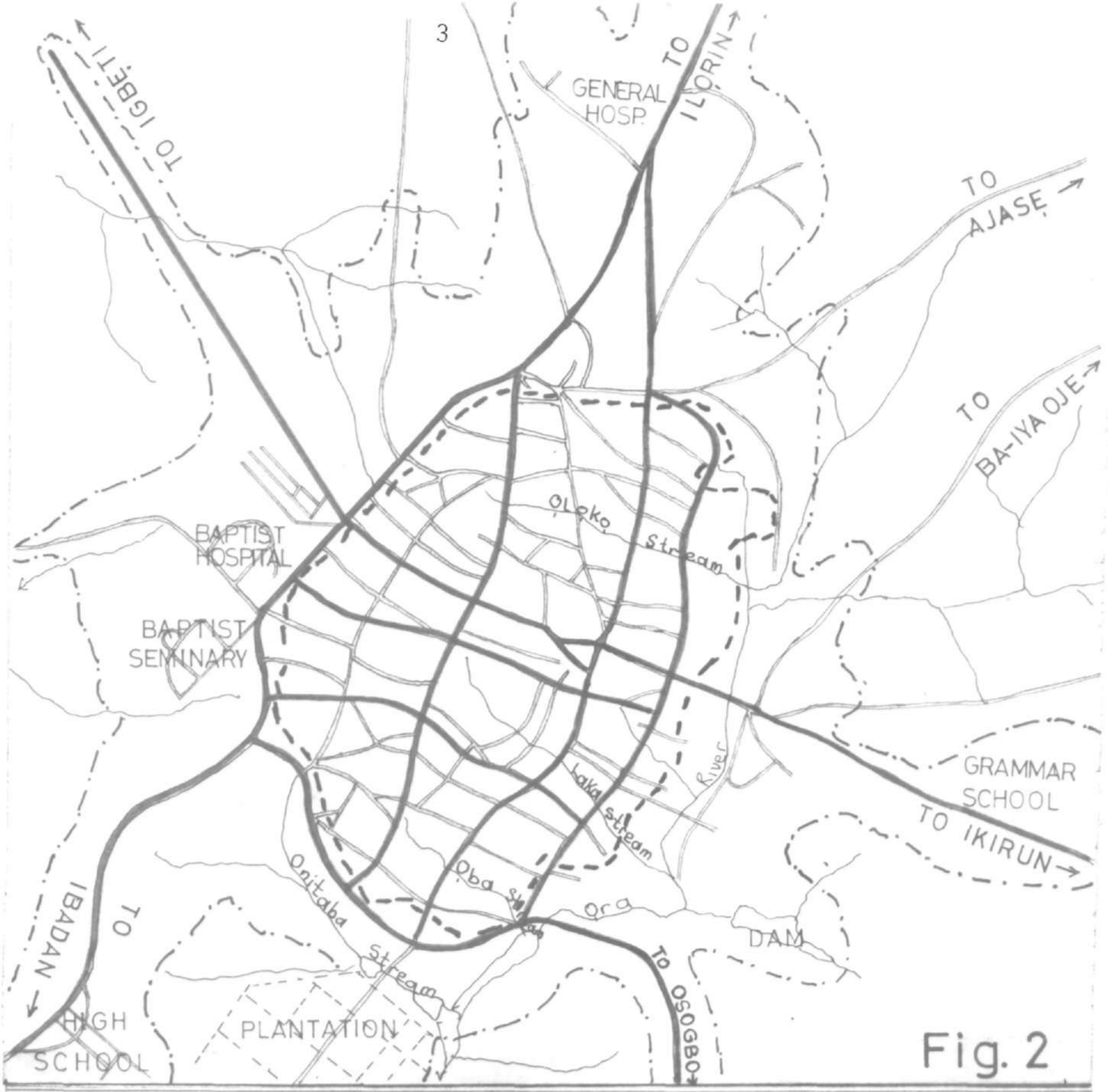


Fig. 2

LEGEND

- Boundary (Old & New)
- Boundary (Built-up)
- Main Roads
- Minor Roads

MAP OF OGBOMOṢO SHOWING BOUNDARIES BETWEEN THE 'OLD' AND 'NEW' AREAS

0 720M

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1976/77.

c. Population:

In 1952, Ogbomọṣọ town had a population of 139,500. In the 1963 census the population was 343,279. That made the town the second largest in the present states of Ọyọ, Ondo and Ogun put together in what was the former Western State, only second to Ibadan the Ọyọ State Capital.

The population projection for the town for 1976[2] with 1973 projected figure as base, and at 6.5% Mean Annual Growth Rate, comes up to 818,493. Table 1 below, and figure 3 both show the population growth of Ogbomọṣọ over time.

Table 1: Population Increase in Ogbomọṣọ.

1976[h] Projected	1973[g] Projected	1963[f] Census	1952[e] Census	1931[d] Census	1921[c] Census	1911[b] Census	Mid 19th C[a] Estimate
818,493	677,000	343,279	139,500	86,700	84,900	80,000	25,000

Sources: a. Estimate given by T.J. Bowen, an American Baptist Missionary [3].

b. e. Eva Kraff-Askari [3].

f. 1963 Population Census Figures .

g. Projection based on 1963 Census Figures [4].

h. Projection based on the 1973 Projected figure [4] but at 6.5% Annual Growth Rate.

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2. See Appendix 1.
3. See Eva Kraff-Askari, Yoruba Towns and Cities, Clarendon Press, Oxford, 1969, p. 35.
4. See Appendix 1.

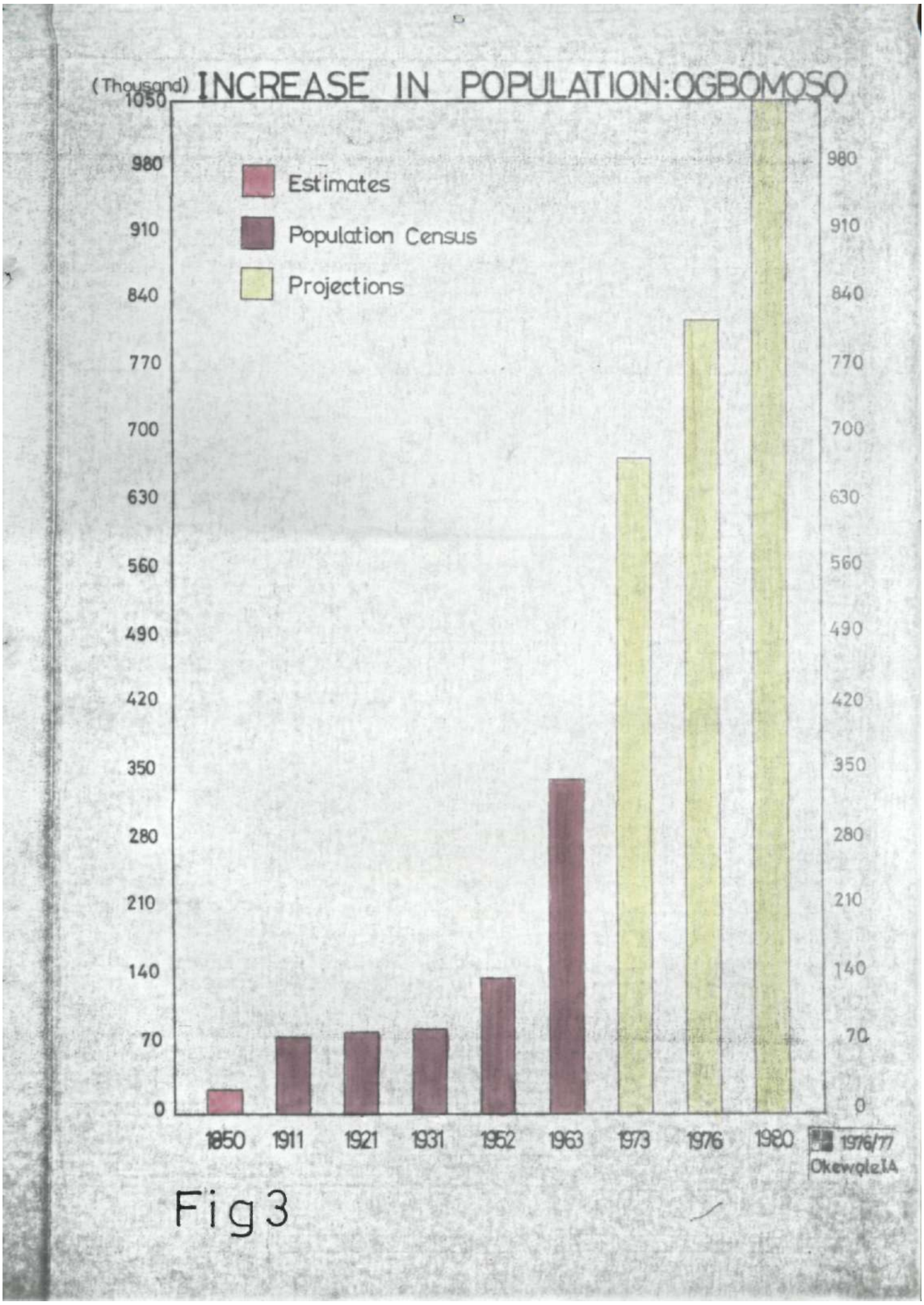

(Thousand)
INCREASE IN POPULATION: OGBOMOSO
1050
980
910
840
770
700
630
560
490
420
350
280
210
140
70
0
Estimates
Population Census
Projections
1850
1911
1921
1931
1952
1963
1973
1976
1980
1976/77
Okewole IA

Fig 3

d. Climate, Soil, Vegetation:

Ogbomọṣọ is located in the Guinea Savanna Zone of the South-West region of Nigeria. The vegetation therefore consists of tall grass, a variety of Savanna trees including the Shea-butter and a few rain-forest trees - notably the Iroko and Oil-palm in the North-Western, Southern and along the major rivers that surround the town. (see Fig. 4).

Average annual rainfall is 50 inches with effective distribution over seven months of the year - April to October (see table 2)[5]. Because of its northerly location it is closer to the effect of the biting hammartan winds than the more southerly towns of the state. Thus the period between December and January is marked by very cold weather while the pre-rain months of February and March record the highest temperatures and hence the hottest. However, average temperatures do not often exceed 70°F - 80°F (21.1°C - 26.7°C).

The dark loamy soil conditions permit cultivation of foodcrops like yam, beans, cassava and maize. Cotton and tobacco are the main commercial crops[6].

e. Topography:

Ogbomọṣọ is situated on a ridge which forms watershed for several rivers, some of which cut into the town's built up area. The Ọba river and its

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5. Extracted from Okewọle, I.A. Rural - Urban (Socio-Economic) Relationship between Ogbomọṣọ and its Rural Areas.

6. Ibid., p. 25.

Table 2: AVERAGE ANNUAL RAINFALL (In Inches) FOR OGBOMOSO 1959 - 1970.

YEAR/ MONTH	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
Jan.	-	-	1.09	-	0.47	-	1.24	1.04	-	1.04	0.34	0.77
Feb.	-	-	-	0.06	1.28	0.43	0.65	-	0.34	1.88	-	-
Mar.	2.04	2.55	0.19	2.01	2.76	1.56	4.08	2.22	4.28	0.77	0.28	2.05
Apr.	4.27	3.13	5.22	6.91	3.06	4.15	4.93	3.25	3.80	4.80	3.85	3.83
May.	2.39	7.44	3.79	7.04	5.02	5.54	5.59	6.23	4.74	8.28	4.96	10.87
Jun.	13.17	7.48	7.35	14.98	8.55	6.70	10.35	13.26	4.01	8.93	7.22	8.48
Jul.	5.53	2.66	4.43	7.43	14.81	3.84	5.60	6.36	1.59	10.76	4.73	1.12
Aug.	4.69	6.23	1.30	6.40	10.00	1.05	3.84	3.62	2.01	12.79	6.80	0.84
Sept.	4.26	9.54	5.35	5.56	14.44	7.09	7.99	6.66	7.56	11.27	6.21	12.70
Oct.	5.76	11.44	3.26	9.73	9.55	-	8.93	7.63	8.60	4.50	6.47	5.94
Nov.	2.46	3.11	-	2.46	0.24	-	-	0.43	1.26	0.71	1.20	-
Dec.	-	0.52	-	0.21	0.72	-	-	1.10	2.24	0.59	-	-
TOTAL	44.56	54.07	31.97	66.79	70.90	30.26	53.20	51.80	40.43	66.32	42.06	46.60

Note: a. Twelve-year average = 49.58 inches per annum.

b. Source: Okewole, I.A. "Rural - Urban (Socio-Economic) Relationship Between Ogbomoso and Its Rural Areas". Unpublished B.Sc. Dissertation, University of Ife, June 1972, p. 29.

tributaries, the Oru and Kinira streams, take their source from the ridge and flow in a westerly direction.

The valley of the Ora river which takes its source from about 20 kilometers North-East of the town forms an effective boundary to the built-up area of the town on the eastern side. The Oloko, Oba and Laka streams which are tributaries to the Ora river, cut into the town's landscape thus reducing the general topography of the town into an undulating series of hills and valleys with a general height between 1,000ft and 1,100 ft above the level of the sea. (see Fig. 4). This hill and valley series of the landscape is easily observed as one drives through or round the town. They present interesting contrasts and scenic beauty.

f. Historical Background:

The settlement known today as Ogbomọṣọ grew in stages through fussion of neighbouring hamlets and later during inter-ethnic wars, through addition of refugee quarters.

Pioneering Quarters:

The pioneering quarters were Oke-Elerin (Elephant Hill) Oke-Ijẹru (Ijẹru Hill) and Isapa. Ṣọun's camp was a later addition founded at the foot of the Sacred Grove (Igbo Igbale) see Fig. 5). The camp later grew to become Ọja-Igbo quarter, (the Grove-Market quarter) where the Ṣọun's Palace, the Central Mosque and Town Hall stand today[7]. (see Fig).

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7. See also section on Study Area above.

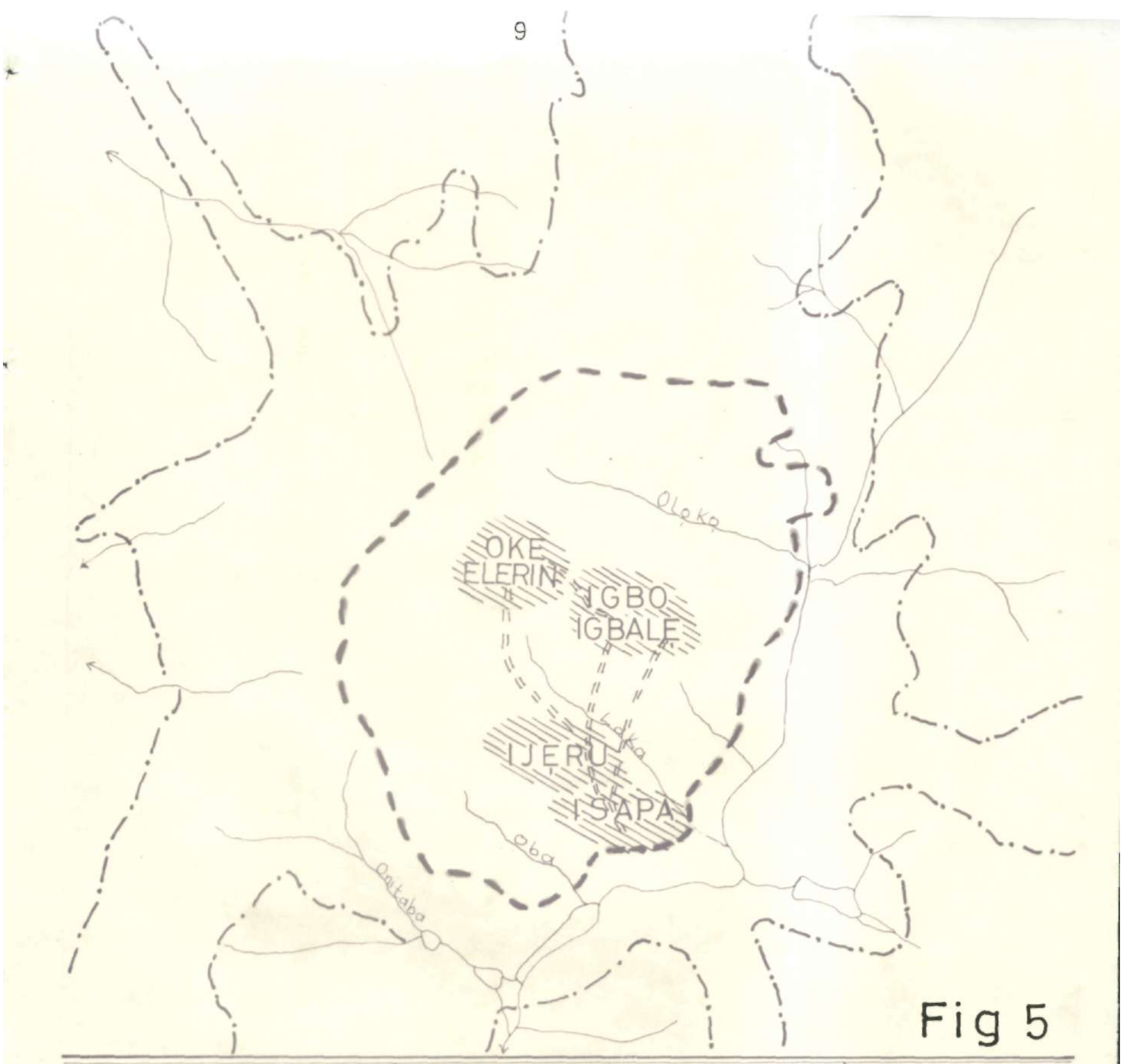


Fig 5

LEGEND

- Earliest Quarters
- Streams
- Boundary (old area)
- Boundary (new area)

PIONEERING QUARTERS IN OGBOMOṢO

720M
2000FT

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1976/77

Oke-Ijeru quarter, first settled by Ohunsile, from Ọtta; Oke-Elerin settled by Aale, a Nupe elephant hunter; Isapa which took its name from a vegetable cultivated by its pioneer settler, Orisatolu and Igbo-Igbale area, Ṣọun's camp, grew as independent hamlets from the beginning of their establishment. Each of the four hamlet heads soon discovered the presence of the others and started visiting them. Their friendship grew into the Alongo Defence League (Egbe Alongo). Each hamlet also received new settlers and grew in size [8]. The separately developing camps gradually disappeared, replaced by scattered farmsteads.

Ṣọun's heroic acts, particularly in war attracted many warriors to his hamlet and later to join the Alongo Defence League for mutual protection. As they arrived they were given portions of land on which to settle. Thus new quarters grew in addition to the initial four quarters [9].

Ogbomọṣọ During the 19th Century:

The inter-ethnic and the Fulani wars that ravaged Yorubaland during the early 19th Century brought refugees into Ogbomọṣọ from the surrounding settlements (see Fig. 6).

Over one hundred and forty chiefs were reported to have taken shelter in Ogbomọṣọ during those wars [10] and by 1971, there were one hundred and thirty-three

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8. Okewọle, I.A. op.cit pp. 11 - 12.
See also Oyerinde, N.D. Iwe Itan Ogbomoso op.cit. pp. 9-11.

9. Oyerinde, N.D. op.cit. p. 14.

10. Ibid, p. 55. See also Okewọle, I.A. op.cit. p. 13.
See also Eva Krapf-Askari op.cit. pp. 57,73.

REFUGEE ROUTES TO OGBOMOSO IN EARLY 19TH CENTURY

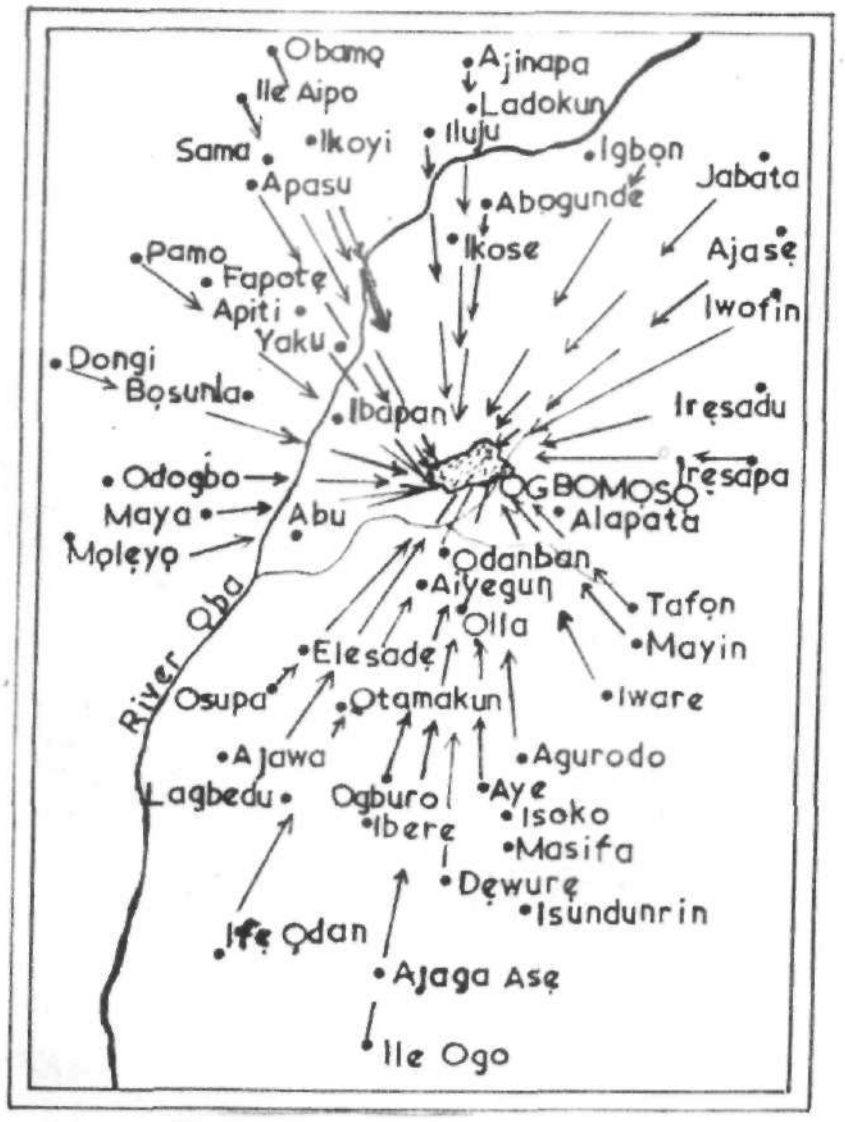


Fig 6

Source: Oyerinde, N.O. Iwe Itan Ogbomoso, S.I.M. Jos, 1934, p.75.

Bales (local chiefs) in Ogbomọṣọ District who owed allegiance to the Ṣoun [11].

The quarters or large compounds which grew from the refugees' settlement in Ogbomọṣọ are known today by the names of the original settlements from where they came. Examples are Ajawa, Ibapon, Masifa, Osupa, Aaje, Isoko and Aiyegun.

It is of paramount importance to stress at this juncture that each group of refugees just put their buildings wherever there was space donated to them. There was no conscious effort to direct or control the pattern of development. The architectural form of the structures also reflected the needs and circumstances of the refugees at the time of their arrival, that is, the desire to live closely together. The closed or half-closed rectangular compound type buildings thus reflected and represented that feeling. (see Plates 11 and 19).

Residential buildings grew organically, crowded together and only separated by narrow lanes and foot paths. (see Figs. 7 and 11). A road and street network had to be imposed later by cutting into the dense and congested residences to provide better accessibility. (see Plate 29, 30).

Another noteworthy factor of the growth of Ogbomọṣọ during this period is that there was security for both the citizens and the refugees that fled into the town from their war ravaged settlements. Indeed, because

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11. "Findings of the Ogundare Boundary Commission of Enquiry into the Boundary dispute between Ogbomọṣọ and Ọyọ" quoted in Okewọle, I.A. op.cit. p. 13.

of the invincibility of the Ṣọun, his warriors and his subsequent Lieutnants, Ogbomọṣọ now has the unbroken record of never having been captured or defeated in war till today, not even by the great Fulani warriors [12]. A monument has been erected at the Ọja-Igbo area housing a shrine called "Ogun-O-Jalu Ogbomọṣọ" (war has never destroyed the town of Ogbomọṣọ) about one hundred and twenty meters away from the Ṣọun's Palace. (see Fig. 9 and Plate 1). The inscription "Ogun-O-Jalu Ogbomọṣọ" boldly attached to the monument is to remind the inhabitants and tell visitors to this important traditional Yoruba town of that feat! (see Chapter 2).

Twentieth Century Expansion:

The last phase in the physical development of the town is what is called in this thesis, "Contemporary" development. Fig. 2 shows the boundary between the 'old' traditional part of the town and the contemporary or 'new' areas. Separating these two parts of course is a belt of transition. The boundary lines shown are therefore not supposed to be razor-cut. Below is an account of the development of some of the 'new' quarters, and some that fall in the transitional zones between the 'old' and the 'new'.

Osupa is one of such quarters in the transitional zone. The parts of Osupa adjacent to Aaje and Sekoni contain characteristics of the old part while those close to Abẹpẹ and Takie exhibit characteristics of the new areas.

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12. Oyerinde, N.D. op.cit. pp. 82, 89.

Abẹpẹ was settled by people from different parts of the town, notably from Isalẹ Affọn quarter (see Fig. 8). They first settled in a place called "Abẹ Ọpẹ" (under the Palm tree). It later came to be known as 'Abẹpe'. Abẹpẹ is adjacent to the Baptist Seminary and the Baptist Hospital. It is only separated from the Baptist Mission district by the Ibadan-Ogbomọṣọ-Ilorin trunk 'A' road. Abẹpẹ contains several residential buildings of the few early educated elites and indigeneous missionaries who felt the need to move into the then outskirts of the town [13].

The Baptist Mission Area occupies approximately 42 hectares of land along the western side of the ogbomọṣọ - Ibadan road. The area is divided into Hospital, Seminary and Missionary residential quarters. The Mission quarters is a low density area. (see Plate 14).

Caretaker. At the early part of the Colonial administration there were Divisional/District Officers stationed in Ọyọ and Osogbo. The white officers often toured parts of the division. In Ogbomọṣọ, a small house on the outskirts on the Ibadan road was built as the first Rest House. An attendant who was employed to look after the house was given the name "Care Taker". Soon the small Rest House and the area around it came to be named "Caretaker". Today, Caretaker area contains some of the best and most modern buildings.

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13. Notable amongst these were Late Chief, Professor N.D. Oyerinde, Author of "Iwe Itan Ogbomoso" and the retired Rev. S.A. Ige.

Takie-Papa. The Cross-junction of the Ibadan-Ilorin and Ikoyi-Ikirun roads within Ogbomoso is called Takie Square. This is the area where the General Post Office stands (see Plate 8). One of the earlier Telegraph Officers transferred to Ogbomoso lived in a government house adjacent to the newly built "Post and Telegraph House" (Ile Oniwaya) [14]. His name was Takie. People who went to "send" or "receive" messages at the Telegraph Office said they were going to 'Takie' (meaning the Officer in charge) for their message. The area surrounding the Post Office later was given the name Takie. The Western extension of Takie square on either side of the Ikoyi road is known as Papa (open land).

Apake is separated from Takie by a valley containing the Apake brook. It first dveloped linearly along the Ilorin road and gradually extended inward. Apake residential area has maintained a steady encroachment on the sub-urban land to the North-West of the town.

Sabo quarter is the 'strangers' section of the town. The major residents are the Hausa and other non-Hausa indigenes from the northern parts of Nigeria. Though situated in the "new" area of the town, Sabo exhibits typical traditional Housaland residential characteristics (also similar to those of the 'old' parts of Ogbomoso) of narrow winding lanes, open drains, lack of motorable roads and indeed, thatched buildings!

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14. The Ogbomoso Post Office was opened in 1940.

Oke-Ado is the nothernmost residential quarter along the Ilorin road. It is a very recent development, the age of most of the buildings being less than twenty years.

Arowomale, like Osupa mentioned above, is a transitional ward. It is said to be an extension from Ijeru ward [15]. Prominent indigenes went out to build houses at the outskirts of the Ijeru Chief's domain. These were rich people who claimed, "We have money to build a house" (Arowomale). The area was later named Arowomale. The part of Arowomale close to the Osogbo road contains new buildings typical of the "new" areas.

II. THE STUDY AREA.

Ogbomọṣọ, like most large Yoruba towns, has a large traditional core. Such traditional city cores have the Ọba's Palace (Afin) as the focal point for all other major landuses. The dominant features of the traditional town centre include the Oba's Market normally held in front of the Afin where, according to Ojo, "the Ọba could watch from a reasonable distance, the regular assembling of his people " [16].

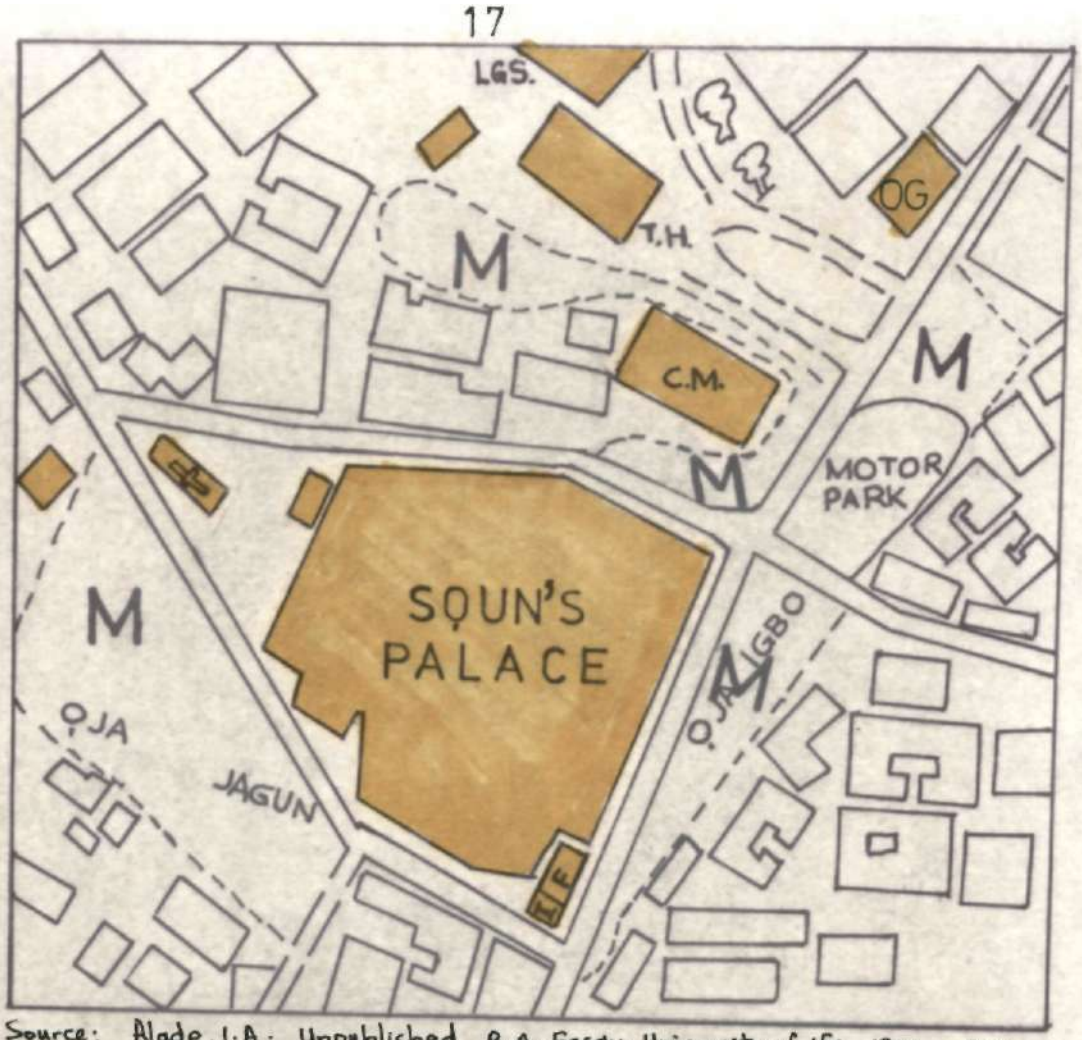
There is normally a wide palace ground. This is open space often used for recreation and assembly during traditional and cultural festivities, and for other public, religious or social occasions [17].

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15. Interview held with Late Chief, Professor N.D. Oyerinde, August, 1976.

16. Ojo, G.J.A. Yoruba Culture, The Layouts and Morphology of Yoruba Towns. London Press, 1966, p. 146.

17. Mabogunje, Akin, Urbanization in Nigeria. "Physical Structure of Yoruba Towns". London Press, 1968 pp. 96 - 97.



Source: Alade, I.A. Unpublished B.A. Essay. University of Ife. 1971 P.14.

M	MARKET	LGS	LOCAL GOVT. OFFICES
CM	CENTRAL MOSQUE	I	INFORMATION OFFICE
TH	TOWN HALL	F	FIRE BRIGADE
	MATERNITY		RESIDENTIAL
	TARRED ROAD		UNTARRED ROAD
	PUBLIC / SEMI-PUBLIC	OG	OGUN-O-JALU

Fig 7

ARRANGEMENT OF LAND USE AT ỌJA IGBO AND ỌJA JAGUN

0 72 M.
0 250 FT.

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Surrounding the palace buildings is a grove which is regarded as the abode of deities. The size differs from one town to another and may or may not be enclosed within the Palace walls. If a large area, part may be cultivated by the Oba and his family.

The corresponding section of Ogbomọṣọ referred to here as its traditional centre is made up of the Ṣọun's Palace triangle, the two twin markets Oja Igbo (Sacred Grove Market) and Oja-Ajagun (Mars Market), the Community Town Hall, the Central Mosque and the Local Government Council Offices. (see Fig. 7) [18]. Surrounding the traditional city centre in Ogbomọṣọ is a dense and compact residential area only punctuated by the three streams of Ọba, Laka and Ọlọkọ (see Fig. 8). This dense residential area is bounded in the East by the valley of the Ora river, in the North by the Bolantan road, in the South by the Osogbo road while in the West by the Ibadan-Ogbomọṣọ-Ilorin road. All areas enclosed within these boudaries have been regarded as constituting the 'old', traditional areas of the town. All other residential and other landuses outside those boundaries are therefore regarded as making up the 'new', or contemporary areas. (see Fig 2).

This demarcation into 'old' and 'new' areas has been done on the basis of

(a) History of Settlement,

(b) Physical Structure and Characteristics of the buildings.

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18. Both the Mosque and the Town Hall with the adjacent Council Offices now stand on grounds which used to be covered by the Sacred Grove, "Igbo Igbale".

All the wards constituting the 'old' parts were settled priorto or by the 19th century while all the quarters making up the 'new' areas are 20th century settlements. (see History of Settlement above).

There are distinctive distinguishing physical characteristics to the buildings in both the 'old' and the 'new' areas of the town. (see Chapter 2, Physical Elements). These have also helped in the demarcation between the old and the new.

III. NATURE OF THE PROBLEM.

a. Ogbomoso's traditional areas are fast growing into ruins. Many of the buildings are dilapidated while others are gradually deteriorating.

b. There is increasing tendency of population movement from the city's traditional parts into the newly developing residential quarters of the peripheries. This poses a serious threat to the proper functioning of both the 'old' and the 'new' areas in the future.

c. One obvious problem is the high possibility of polarization of physical development in such a way that there results two isolated "cities" within the same city.

d. Obviously, because of the changing technology, changes in lifestyles and changes in preferences, existing infrastructure in the old part of the town are no longer adequate to cope with the new demands by industry, commerce, transportation and for housing. Hence a positive effort must be made to restructure the conditions in the old parts of the town.

e. Another serious problem noted already is related to the fast growth of the peripheral residential quarters. Substantial parts of these new areas have begun to show signs of turning into slums. Houses are springing up without conforming to stipulated building regulations. There is tendency to urban sprawl where an urban fringe is produced with inadequate standards in housing and other land uses such that there is great threat to the health of the residents.

IV. AIMS AND OBJECTIVES.

a. to trace the development of the town from its inception - how it grew and what factors directed such growth and what distinctive patterns resulted.

b. to find out the present land use structure and form.

c. to find out and analyse both the positive elements and shortcomings in the growth and in form existing now in the old and the new areas.

d. to examine the level of compatibility in growth that there is between the new and the old areas.

e. to make proposals and recommendations for the integration of the old and the new parts of the town.

V. SCOPE AND LIMITATION.

This study attempts restructuring and coordination of existing land uses in two contrasting sections of the town such that there will be harmony of the physical environment while not jeopardizing the traditional and cultural values of their inhabitants. It is not an attempt to produce a "Master Plan" for Ogbomoso.

As there has not been a systematic and documented land use survey of the city which could be used as point reference, it has not been possible to produce in this thesis, a detailed land-use map of the city. An attempt was however made, to produce one with as much detail as could be inserted during the survey carried out by the author.

Since there is no existing "Master Plan" for Ogbomọṣọ [19], no comparative analysis is possible. All comments, observations and conclusions are therefore wholly drawn from the author's personal survey work and analysis.

VI. METHODOLOGY OF STUDY.

This study has been divided into three major phases. These include:

a. Identification of the elements of integration.

1. Physical elements include land use, buildings, transportation and specific crystallising elements in the town.
2. Socio-cultural elements which include the traditional markets, Town hall, 'Ogun-O-Jalu', churches and mosques, recreational centres and religion.
3. Economic elements including markets, commercial centres, shops/super markets and industries.
4. Political elements which inlude the administrative offices, Ṣoun's palace and the welfare centres.

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19. This is being undertaken by the Urban Development Consultants (UDC), a firm of Town Planning Consultants based in Ibadan.

b. Analysis of Existing Situations.

Observation:

Each of the four categories of elements listed above was closely observed and studied - both in space and over time. Methods employed included personal survey, interview of a cross-section of the community including community leaders, authors of documents on Ogbomọsọ's historical development [20] and also the staff of the Ọsun North-West Area Planning Authority. The aerial photographs of the town taken in 1961 and personal photographs taken during the survey were very helpful.

Interpretation:

The behaviour of the existing elements observed was analysed and interpreted in the light of available data on them. It was possible to find out why each element behaved as it did, and what causal factors are responsible for the emergent pattern of relationships amongst the elements.

c. Approach To Integration.

On the strength of the findings and the consequent analysis of such data of the findings, proposals have been put forward to achieve social, economic political and physical integration in Ogbomọsọ.

Two models of integration were examined and analysed. A choice was made from the two, upon which was based the proposals for achieving integration in the town.

Finally a set of Planning Principles were drawn and set out in the concluding chapter of the thesis.

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20. The Late Professor N.D. Oyerinde, the author of Iwe Itan Ogbomọsọ (1934) was on of such authors.

CHAPTER 2.

ANALYSIS OF EXISTING SITUATIONS.

I. SOCIO-CULTURAL ELEMENTS.

Ọja-Igbo area contains the largest concentration of the socio-cultural elements studied. These include the Ṣọun's Palace, the 'Ogun-O-Jalu-Ogbomọṣọ', Town Hall, Central Mosque, and the two traditional markets - Oja Igbo and Oja-Jagun. (see Fig. 9).

Ṣọun's Palace:

Following the historical development of the town, there are many local traditional chiefs in Ogbomọṣọ who owe allegiance to the Ṣọun of Ogbomọṣọ [1]. All through its evolution the town's political and administrative focus has been the Palace situated at Oja-Igbo area. Hence, both the local chiefs and the indigenes of Ogbomọṣọ visit the palace to pay homage to the Ṣọun, and to discuss very important issues affecting the town and the people [2].

The palace does not contain only the living apartment of the Ṣọun but many other elements. All the past Ṣọun's have their graves inside the palace grounds. There are also many small rooms containing the temples where the traditional Deities are worshipped or special prayers offered for the protection of the Oba and his subjects. Like a typical Yoruba Oba's palace, it was designed as stated by Ojo, "to confirm the belief that the Oba was the archpriest of the living members of the society who ensured among other things fertility in plants and animals, and the indispensable link between the living and the dead" [3].

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1. See Chapter 1. "Ogbomọṣọ during the 19th C.
2. See Oyerinde, N.D. op.cit. chap. 21.
3. Ojo, G.J.A. op.cit, p. 134.

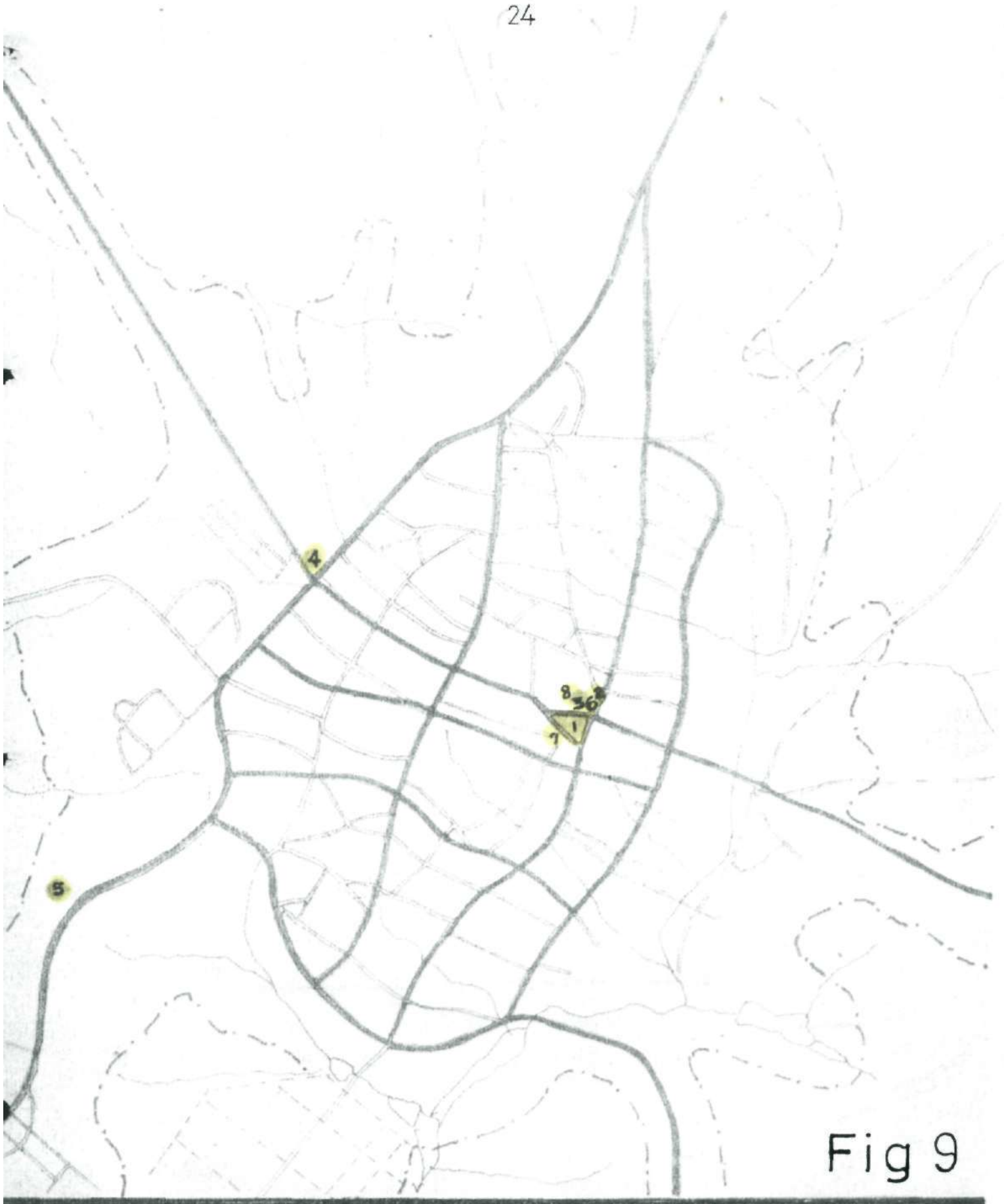


Fig 9

KEY

1 SỌUN'S PALACE.
2 OGUN O JA'LU
3 CENTRAL MOSQUE
4 TAKIE SQUARE
5 CARE TAKER
6 ỌJA IGBO
7 ỌJA JAGUN
8 TOWN HALL

PLACES OF HISTORICAL VALUE AND SOCIAL ATTACHMENT IN OGBOMỌṢỌ

240 720M

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Ogun-O-Jalu Ogbomọṣọ:

This is a legendary power accommodated in a small looking house at Oja-Igbo (about one hundred and twenty meters away from the Ṣọun's Palace) along Masifa road and almost directly standing in front of the Town Hall. (see Fig. 9 and Plate 1).

It is believed by the inhabitants that it was this deified power that was responsible for the protection of the town all through the turbulent years of the 19th century when wars of all grades and dimension ravaged Yorubaland.[4] By this power, the invincibility of Ogbomọṣọ warriors led by their formidable leader, Ṣọun was maintained throughout the period. Thus "Ogun-O-Jalu Ogbomọṣọ" is an appropriate caption befitting the monument at Oja-Igbo to act as perpetual reminder to both the inhabitants and visitors to the town that war has never captured Ogbomọṣọ!

Community Town Hall:

The Town Hall serves a variety of purposes. It is used in the mornings on week-days as Court. The Customary Grade A Court sits there. It is also used for important gatherings. It is used by clubs and societies as venues for dances and plays, normally in the evenings. Both the Hall and its grounds are also used for special festivals which draw large numbers of people. In the evenings, the space between the Town Hall and the Mosque is also used as market. (see Plates 2, 4, 5 and Fig. 7)

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4. See Chapter 1. "Ogbomọṣọ During the 19th Century"



Plate 1. "Ogun-O-Jalu-Ogbomọṣọ at Oja-Igbo".



Plate 2 a. Ogbomọṣọ Town Hall, Foreground, right. The Secretariat Offices of the Ogbomọṣọ Local Government are at the background extreme left.

b. Note market women already ariving for the evening market holding on foreground of the Town Hall.

Central Mosque:

The Central Mosque at Oja-Igbo is conspicuosly located. It is surrounded by the Town Hall, the Hotel Terminus, the Ṣọun's Palace and Oja-Igbo (market) (see Fig. 7, Plates 3, 4 and 7). The Central Mosque pulls worshippers on Fridays and during special muslim festivals. The mosque was "born" when some of the early Ṣọuns like Oba Oyewumi became coverted to Islam [5].

Oja-Igbo, Oja Jagun - Traditional Markets.

The twin markets of Oja-Igbo and Oja-Jagun are the equivalence of the traditional Oba's market common to most large Yoruba towns. The two markets are the largest of the traditional markets in Ogbomọṣọ, both in area and the poupulation that patronizes them. Alade has given a description of these twin markets:

> "At the peak of its operation, Oja Jagun is rectangular, surprisingly enough, with a refuse dump at the centre. It covers an area of 160 by 50 yards.
>
> The second market Oja-Igbo is of about 300 yards by 30 yards. There are differences in the morphology of the two markets; for instance Oja Jagun is compact and better defined while Oja Igbo is irregular" [6].

Thus while essentially they may be economic elements, they were originally part of the socio-cultural morphology married to the Ṣọun's palace.

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5. Oyerinde, N.D. op.cit. p. 195.

6. Alade I.A. Takie Business District and The Twin Market Areas of Oja Jagun and Oja Igbo in Ogbomọṣọ. (A Comparative Study of the Characteristics of the Two Economic Foci). Unpublished B.A. Dissertation, University of Ife, June 1971, p. 13.



Plate 3. The Central Mosque, Oja-Igbo. Front view.

Note towering height.

Note Market Women already arriving for the market which holds in front of the Mosque.



Plate 4. The Central Mosque and Oja-Igbo (Market).

Note the traditional Oja-Igbo Market holding on the large open ground that surrounds the mosque.

Traditional Markets as Elements of Socio-Cultural Interaction.

Traditional markets as defined here are those socio-economic entities (commonly found in Nigeria) located within the town or village in which are found the opportunity for the exchange economy on both the small and large scale. They may be physically identified by a non-indigene but sometimes they may exist imperceptibly to an unaccustomed eye since the European or American type row of shops and stalls may not necessarily be present. It may be an open space within a residen*-ial quarter. Each seller (mostly women in some markets) puts her wares on the ground. She sits on a low stool. Buyers move round the market area to the different sections of the displayed wares and haggle for the item they wish to purchase. (see Plate 6).

In Ogbomọṣọ the traditional markets could be divided into two maih categories. These are the daily morning markets and the daily night markets. Fig 10 shows the distribution of the important traditional markets in Ogbomọṣọ. See also appendix 3. Out of the 21 markets shown in Fig wo, only 3 are located in the new areas. This leaves 18 or 85.7% located within old parts of Ogbomọṣọ. This clearly confirms the importance of these markets in the day-to-day life of the inhabitants of the old parts of the town.

Both the morning and night markets provide opportunity for meeting and interaction with relations and friends either from a rural area of the district or from different parts of the town. In addition, the night markets act as recreation grounds for the young people. This function of the traditional markets



Plate 5. Oja-Igbo Market holding on open ground between Town Hall (left) and Central Mosque (right, covered).



Plate 6. A typical Traditional market holding on open space between residences.

a. *Note* (a) each seller sitting on low stool.
(b) buyers moving round the market.
(c) lack of organised stalls.

was stated more clearly by the writer in another work thus:

> "The urban daily night markets (in Ogbomọsọ) are only important with regards to the intra-urban retail marketing, and contribute little to interaction between the town and the rural areas except in as much as they provide recreation grounds for rural inhabitants who have come to town on important festivals. They could be seen in these markets at night, not buying anything but to enjoy the fun of meeting old and new acquaintances and also to keep dates with lovers.."[7].

What was said with regards to rural inhabitants who come to town during festivals and end-of-year is generally true of residents in the town. One observes identical regular interaction of people each night in all the night markets in the town.

Occasionally the Ministry of Information Officials make use of the open market space between the Central Mosque and the Town Hall (see Figs 4 and 5) at Oja Igbo to show films to the people at night. On such occasions large crowds of old and young people easily collect to watch the pictures on the screen.

From the foregoing, it will be realised that traditional markets are strong focal points and meeting places for social interaction in Ogbomọsọ.

Clubs, Cinema Houses, Hotels:

There is only one important club house in Ogbomọsọ the WHOT CLUB situated at Idi-Abẹbẹ along Takie-Ikoyi road. This is an elite-oriented club restricted to its members. There is only one cinema house - the Alata

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7. Okewọle, I.A. op. cit. p. 54.

Cinema house at Sabo. Hotels and bars are numerous in the town. They could generally be classified into three categories:

i. hotels with bar facilities, accommodation for lodgers, and wide open, cemented ground for entertainments and plays. Hotel Terminus (see Plate 7), Alata City Hotel, Ambassador and Independence Hotel are notable examples.

ii. hotels with only bar facilities - mainly for sale of drinks to customers who sit to drink at the hotel. No lodging accommodation. These are many and faily scattered all over the different wards in both the new and old areas.

iii. liquor shops to which are attached sitting (only a few) accommodation and which have the "On and Off" licence. Drinks bought could be taken at the "beer parlour" attached to the shop. These are numerous in the town. The town experienced a sudden proliferation of this category of drinking houses soon after the Ghana returnees' episode of 1969/70. They are so numerous that the average distance between one and the next along any of the major streets in the town was estimated to be less than 100 meters during the survey for this thesis.

Of the three avenues for recreation mentioned above, that is, clubs, cinema house and hotels, only hotels are adequately distributed all over both the new and old areas of the town, and hence the only element providing venues adequately for relaxation and social interaction to the inhabitants from both the new and old area.



Plate 7. The Hotel Terminus on the extreme left is one of the most important recreation centres in the town. Note also the Central Mosque in the middle at background. At Oja-Igbo.



Plate 8. The General Post Office at Takie Square. Opened in 1940. Has become grossly inadequate in the communication facilities it provides.

Sporting Facilities:

The provision of sporting facilities is grossly deficient. There is no single playground as at April, 1977. What used to be the "Public Field" at Takie now accommodates the newly built Telephone Exchange buildings. Sporting activities have consequently died down. It is only at the sports grounds of the existing Secondary Grammar and Primary Schools in the town that any organised sporting activities take place. The location for the proposed Stadium for which the State Government Grants have been made available is yet to be finalised.

Reading Room/Public Library:

The only Reading room in the town is situated adjacent to the General Post Office at Takie Square. It is only a small room of about 10 meters long and 8 meters wide. It contains very old books donated by groups, Information Services and individuals plus a collection of National Dailies and Magazines. There are a few tables and benches.

Religion:

The inhabitants of Ogbomọṣọ can be divided into three broad religious groups, namely, the Christians, Moslems and Pagans. Each of the groups has adherents that are fanatical and conservative. Oyerinde has this to say on the religious inclination of Ogbomọṣọ people:

> "Ogbomọṣọ is a conservative town clinging passionately to the customs and traditions of the ancestors. The conservation which one finds among the Christians is in sway among the pagans and the Mohammedans " [8].

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8. Oyerinde, N.D. op.cit. p. 189.

One interesting observation is that each category of worshippers fairly actively participates in the festivals of the other two groups. Visits are exchanged during which food, drinks and gifts are presented. The Egungun (Masquarades) festival for instance, has a unique pull on people even on Christians and Moslems![9]. So are the Ileya (Id-El-Kabir) for the Moslems, and Easter and Christmas celebrations of the Christians.

The Baptist Mission is particularly noted for its network of churches within the town. There is hardly any ward in Ogbomoso without a Baptist church branch. (See Fig. 10. See also Appendix 2.) Table 3 shows the number and types of denominations of all the churches that could be identified which are listed in Appendix 2. The Baptist churches alone account for 56.7% of all the churches. Of the total number of 17 Baptist churches identified, 13 or 76.5% are located within the old part of the town. On the whole, 17 of the 30 churches listed in Appendix 2 are located within the old area.

This gives an approximate value of 56.7% in the old area and 43.3% of the churches in the new areas.

Most of the church buildings like the Central Mosque (Plate 3) are tall, heavy imposing structures towering above the surrounding residential squalor that predominates the older parts of the town.(See Plate 43).

The Moslems also have many mosques scattered all over the wards of the town. These mosques are however, apart from the Central Mosque, not as noticeable as the churhces. They hardly rise above the general level of residential buildings.

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9. Okewole, I.A. op.cit. p. 40.



Fig10

LEGEND

- PUBLIC/SEMI-PUBLIC
- COMMERCIAL
- INDUSTRIAL
- TRADITIONAL MARKETS
- CHURCHES
- ROADS
- BOUNDARY(OLD AREA)
- BOUNDARY(NEW AREA)

EXISTING FACILITIES AND SERVICES IN OGBOMOṢỌ

0 720 M

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1976/77.

Table 3: Churches in Ogbomoso by Denomination.

No.	Type of Denomination	Total No.	Percentage of Total	No in Old Area	No. in New Area
1.	Baptist	17	56.7	13	4
2.	Unidentified	3	10.0	1	2
3.	Anglican	2	6.7	2	-
4.	Aladura	2	6.7	1	1
5.	The Apostolic	1	3.33	-	1
6.	C.A.C.	1	3.33	-	1
7.	Methodist	1	3.33	-	1
8.	Catholic	1	3.33	-	1
9.	Cherubim and Seraphim	1	3.33	-	1
10.	Celestial Church of Christ	1	3.33	-	1
	TOTAL	30	100.0	17	13

The pagans have their shrines located within family compounds as groves or fetish temples that are kept away from the general public.

The assertion by Lynch that "every citizen has had long associations with some part of his city, and his image is soaked in memories and meanings (about that city) ..." [10] is relevant to the nature of socio-cultural milieu associated with Ogbomoso. Every part of the old city for instance, has certain distinctive identities which have been registered in the memories of the inhabitants. Such identities, reverently held, have produced a defineable image of the town which to an indigene is real.

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10. Lynch, Kevin. The Image of the City, M.I.T. Press 1960, p. 1.

However, there may not be present an expected imageability for the town in the sense of a "quality in a physical object which gives it a high probability of evoking a strong image in any given observer" (emphasis mine). This is because in Ogbomoso there are several socio-cultural physical objects and places which are very important only to the inhabitants and produce identity which gives the town the image of it held by the inhabitants but which an outsider represented especially by a European or an American may simply over look. Such is the case of the "Ogun-O-Jalu-Ogbomoso". The outsider has first to learn to understand the importance of such a special mark to the people in order that he may have some glimpse into the sentimental or emotional attachment of the inhabitants to the object. This special mark has for practical purposes been turned into a symbol of Unity and Power for the town. For it is not uncommon to hear elders pray for a newly enthroned Ṣọun: Ogun-O-Jalu-Ogbomọṣọ will help you to rule the town well". Any attempt therefore, by anyone to remove this important and special mark will be met with stiff resistance from the people.

The fact of "Ogun-O-Jalu-Ogbomọṣọ" that is, that war has never entered and captured the town may be seen in another light. That this fact is also responsible for, in part, or contributed to immensely, the intactness of the customs and traditions of the people and also ensuring to a large extent, the socio-cultural homgeneity of the people.

The experience of other towns in Yorubaland will seem to lend credence to the fact that there is a higher

degree of cosmopolitanism in those cities which were ravaged by war (and consequently experienced a rapid mixture of culture and tradition) than exists in cities not touched by war [11].

The effect of war is however not conceived of as being absolute as the effects of other factors are recognised. Other contributory factors include Government intervention and the location and distribution of modernising elements and economic development motivators.

However, such special marks like the "Ogun-O-Jalu-Ogbomọṣọ" and important socio-cultural landmarks like the Ṣọun's Palace, Town Hall, the Central Mosque and the traditional markets all located in Oja-Igbo area need be given face lifts to improve on their locational importance, and also to give more meaning and attach more value to their socio-cultural character. As potential elements of integration, they are capable of bringing together residents of both the old and the new parts of the town.

There is inadequate provision of recreational centres in the town. Hence, the only places frequented by the inhabitants are the hotels and drinking houses. There is therefore need for possitive tackling of the problem of recreational centres to be distributed over every part or sections of the town.

Religious forces are very strong in Ogbomọṣọ. The customary devotion of the people to tradition is extended to religion. Surveys conducted revealed that people maintain close affinity with their "family" church even after leaving their extended family houses

in the old part of the town to live in the new area. This is the church attended by his parents. He was born into it and has attended it all his life. So from his house in the new area, which may be between one and three kilometers away, he attends the old 'family' church every Sunday even when other churches may not be more than a stone's throw from his house.

Even when an Ogbomọṣọ indigene moves out of the town to live in other towns or countries, he maintains his membership of his 'family' church in Ogbomọṣọ and sends his contribution to the church especially for special projects proposed by the church. This continual financial and moral support for the 'home' or 'family' church from the "sons and daughters abroad" in large measure accounts for the reason why these churches have continued to maintain steady expansion in size.

This attachement to the old 'family' church may also be seen as being part of the reason why not many new churches have grown outside the old areas (see Fig. 10).

Another interesting revelation of the role of the churches is the establishment of a gradation of social interaction for their members. Amongst the Baptist, the church member is expected to be

i. a member of a church union/society;
ii. a member of his church;
iii. a member of the Association to which his church belongs;
iv. a member of the Nigerian Baptist Convention.

Each member functions in each of the levels and interacts with other members in performing roles designed for each level. This gradation of interaction affords each member not only an opportunity for meeting and interacting with other members of his church but with members of other churches from other parts of the town.

Religion, then could be seen as having a strong potential for social integrative force in Ogbomoso. Both the Churches and the Central Mosque exert strong pull on residents of both the new and the old areas of the town.

II. PHYSICAL ELEMENTS.

Land Use:

The major land use in the old areas is residential. Churches and Mosques dominate the Public/Semi-Public uses. The only commercial uses worth mentioning are located on narrow strips (a room or two room deep) along the major roads within the old areas. They are part of mixed land use with residences. (See Fig 10).

There is a greater variety of land use in the new areas. All the existing seven Secondary Schools are located at the peripheries. The major commercial centres at Takie, Caretaker, Sabo, and Arowomale are all in the new areas. The only factory in the town, The Nigerian Shoe and Rubber Products Company Ltd., is located at the out kirts of the town along Ilorin road. (See Fig 10).

Generally the arrangement of landuse in the old areas of Ogbomọṣọ is hapharzard and most of the buildings have grown organically over the place. There are few facilities and the buildings are arranged in such a way that only accidental rather than planned open spaces occur. There are few provisions for organised Public and Semi Public uses (except churches). (See Fig 11).

In the new areas, effort is made to organise landuse through conscious planning. The Ọṣun-North-West Area Planning Authority with its Head Offices at Ogbomọṣọ now insists that land owners should draw layout plans for all new developments on their land before such developments are approved. Consequently all land owning families have had to produce layout plans for their lands before selling them out plot by plot to members of the public. Such a plan shows specific portions set aside for public/semi public uses, open spaces, corner shops, proposed roads and residential plots. (See Fig 12)[12] (See also p. below).

12. Example of layout plan extracted from the Fapote and Gbogbo Family layout Plan off Blind Centre Road, Ogbom



LEGEND
- RESIDENTIAL
- PUB/SEMI-PUB.
- M MARKET
- MAIN ROAD
- FOOTPATHS

ARRANGEMENT OF LAND USE IN A TYPICAL OLD AREA OF OGBOMOṢỌ

200FT
62M
0·1 HA

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A.B.U. ZARIA.
1976/77.

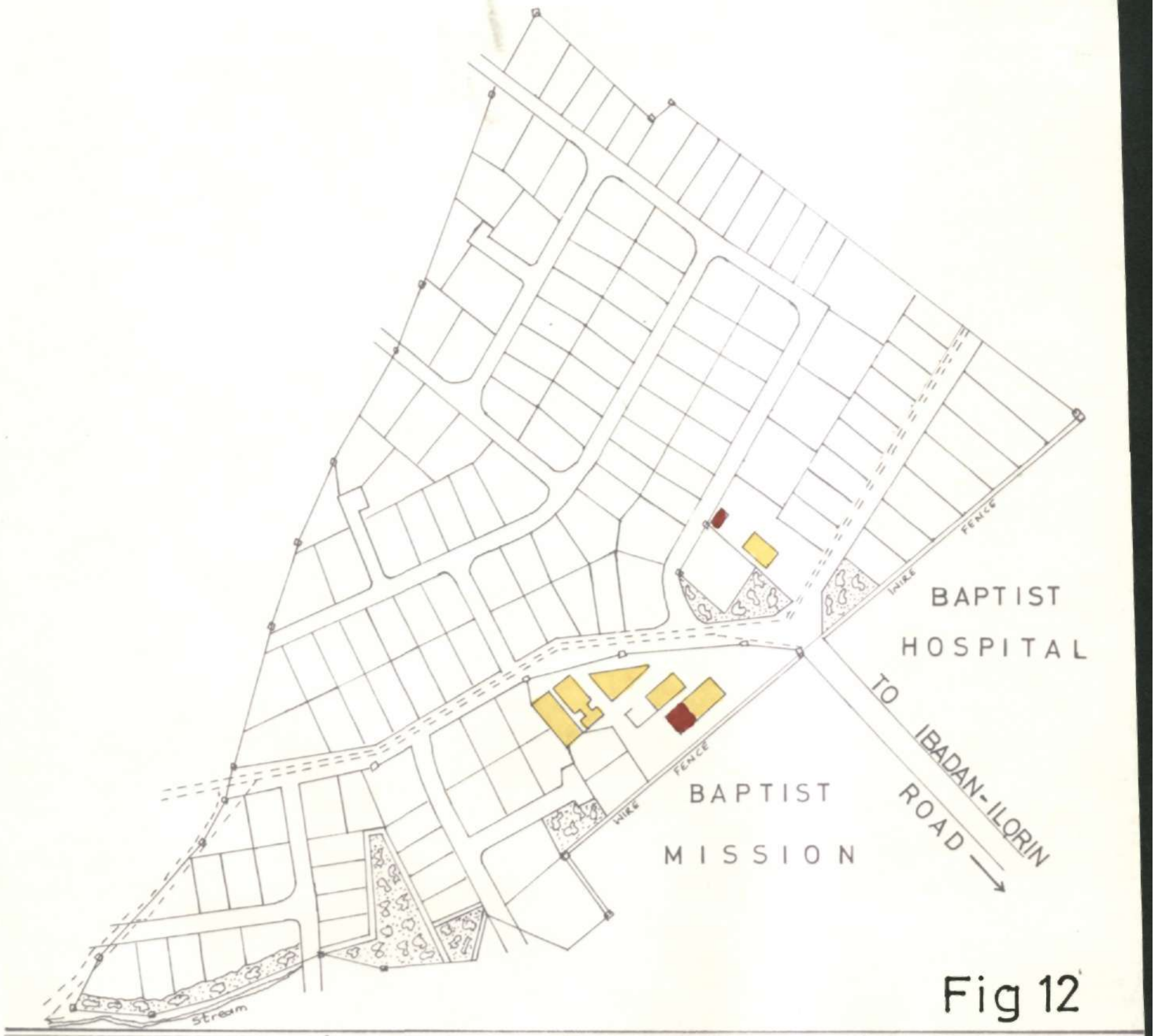


Fig 12

LEGEND

- RESIDENTIAL
- CORNER SHOPS
- OPEN SPACES
- ROADS & STREETS
- FOOTPATHS
- PUB/SEMI-PUBLIC

ARRANGEMENT OF LAND USE IN A TYPICAL NEW AREA OF OGBOMOṢO

200FT
82M
0.1 HA

OKEWOLE, I.A.
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A.B.U. ZARIA.
1976/77.

There is greater accessibility by roads and streets in the new areas than in the old areas. There are fewer roads in the old areas per corresponding unit of land of the new area. Footpaths wind through densely compacted residences. (See Figs 11 and 13). In the new areas, roads and streets are planned such that most buildings are accessible by road at least on one side of the building. (See Fig 12 and 14).

Buildings:

Most of the buildings in the old part are worn-out and old, (Plate 9) while others are in total dilapidation (Plate 10). Dilapidation might have been caused when parts of the extended family compound houses were neglected and not maintained or as a result of the creation of new roads and streets in the town. (See section on roads below and plates 29 and 30).

The common materials used for buildings in the old part include lateritic mud mixture for the walls, wooden windows and window frames constructed from solid plank, wooden doors, corrugated iron sheets for the roof (many have now rusted under the hard influence of heavy rainfall and sunshine). (See Plate 9, 10 and 11). Some of the buildings have been given face lift by plastering them with cement. But it is common to find that only sections of the same compound or even of the same building within a compound is so plastered while the remaining part remains in mud. A fairly rich member of the family often decides to improve his own portion of the house! (See Plates 17 and 20) See also Plates 44 -46).

Conditions of the buildings in the new areas are different. Instead of the large compound type housing of the old areas (Plate 11),buildings are generally detached. (Plate 12 and 16). They are more good looking.



Plate 9. Very old compound type buildings in the old areas of the town.

Note the small rectangular hole on the wall of the building in the middle in picture used as window.



Plate 10. Dilapidated Buildings in old area.

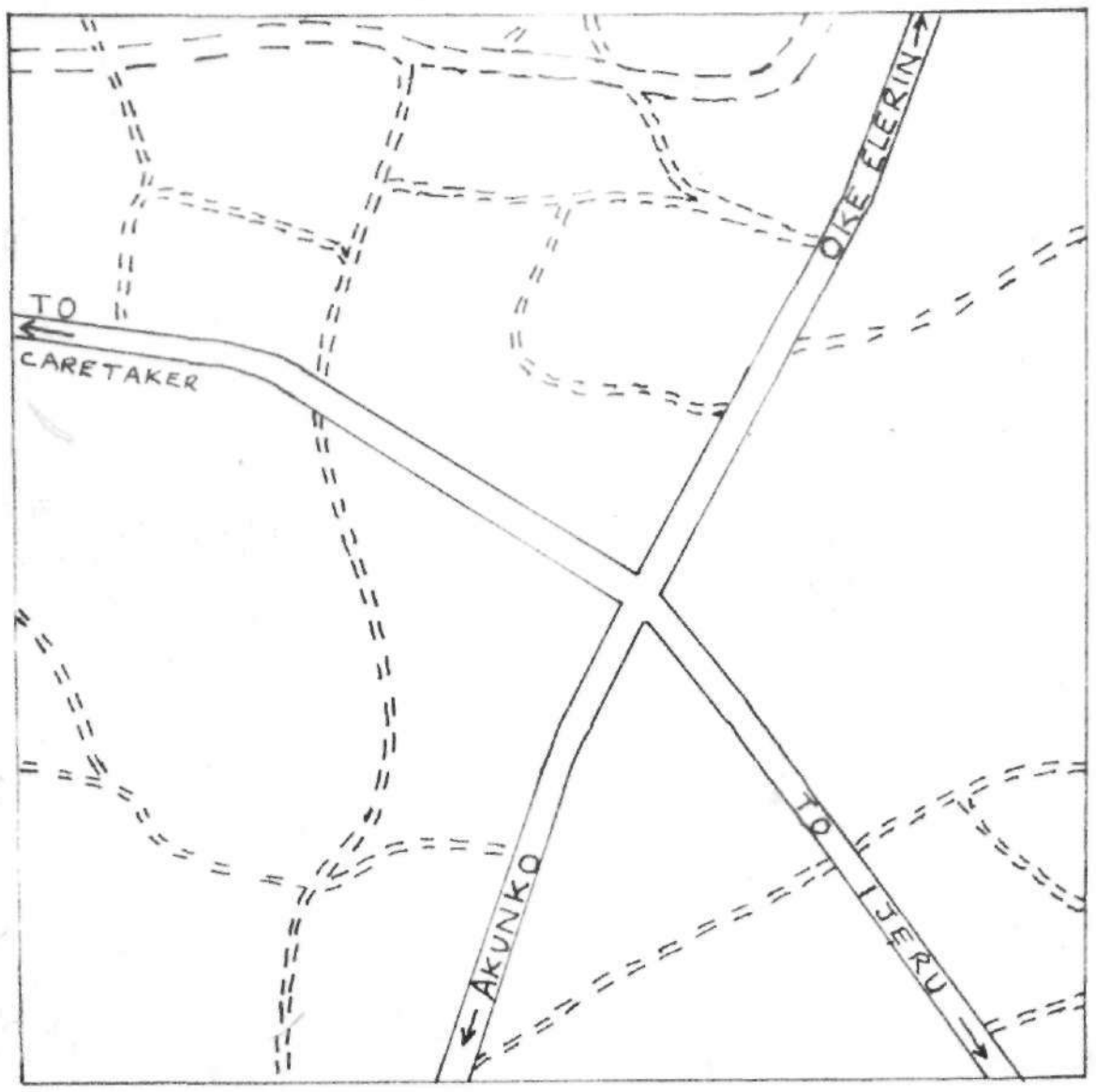


Fig 13

LEGEND	CIRCULATION SYSTEM	200 FT, 80M, 0.1 HA
MAIN ROAD	IN AN OLD AREA	OKEWOLE, I. A.
STREETS	OF OGBOMOSO	M Sc(URP) THESIS.
FOOTPATHS	ITA OLOLA	DEPT. OF PLANNING.
		A.B.U. ZARIA.
		1976/77.

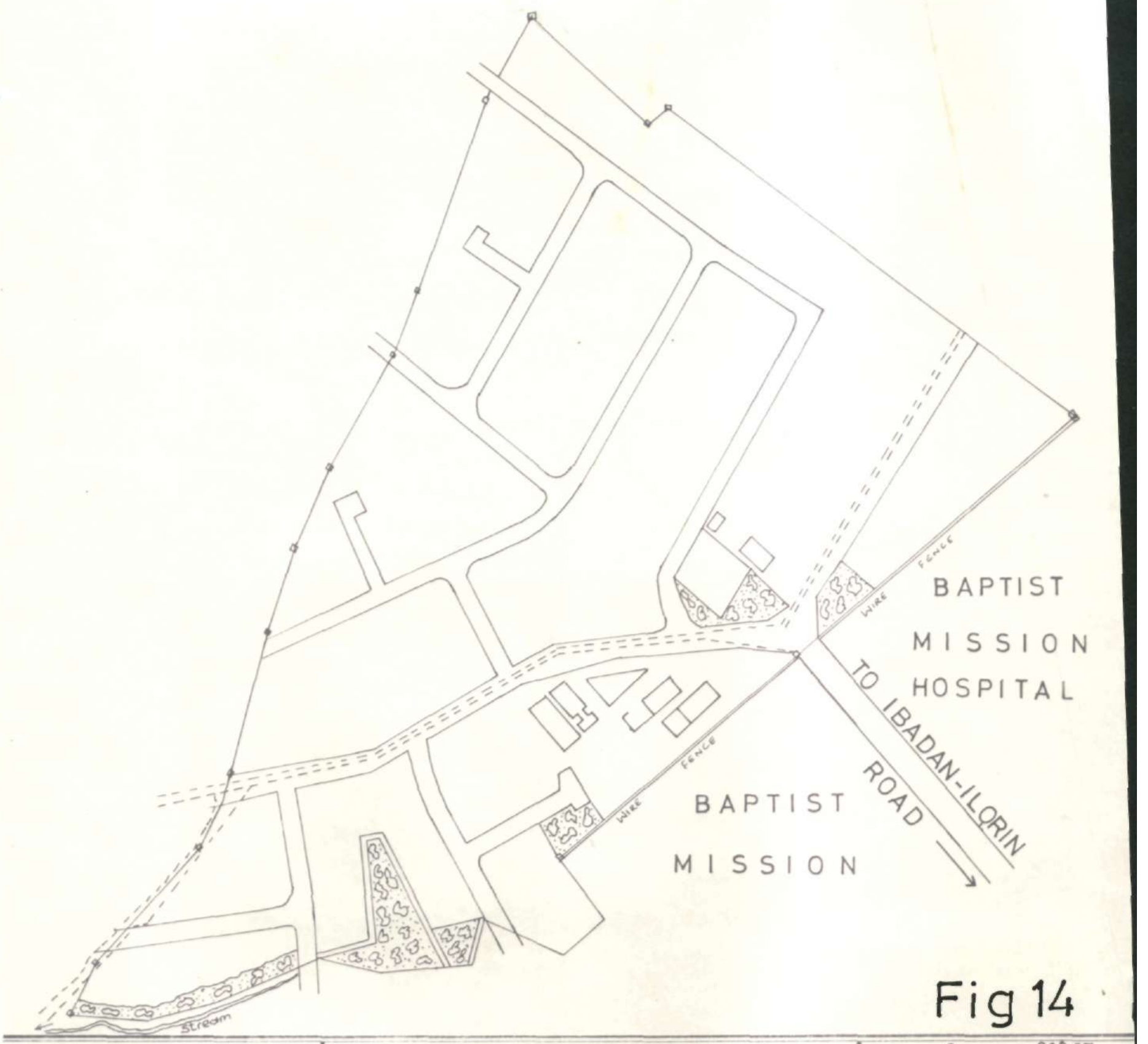


Fig 14

LEGEND

MAIN ROADS

STREETS

FOOTPATHS

CIRCULATION SYSTEM IN A NEW AREA OF

O G B O M Ọ Ṣ Ọ

0 200 FT
0 82M

0.1 HA

OKEWOLE, I.A.
M.Sc(URP) THESIS.
DEPT. OF PLANNING.
A.B.U. ZARIA.
1976/77.

Some are built of mud while others are built with concrete blocks. Generally they are all plastered with cement after building is completed (Plate 12) (See also Plate 16).

Facilities provided in the buildings of the old areas vary from house to house. Some of the houses provide pit latrine for use of the residents. These are normaly located at the back of the compound in the intervening space between the compound and another compound. (See Fig 15a) Some don't provide any latrine and residents just make use of any available open space behind the house or any adjacent bush for toilet purposes. Rubbish collected from inside the house is also dumped in such open space behind the house. (Plate 13). The living environment is therefore dirty, smelly and generally unhealthy. Bathing is done in some cases in the narrow spaces left between the walls of one building and another (Fig 15b). A piece of cloth is used as curtian suspended by a piece of stick sticking into the opposite walls. In some other cases small bath-rooms made of corrugated iron sheets are erected just outside the building (See type in Plate15). No separate kitchen in the house. There is a cooking place called Aro (Fig 16) at different points along a corridor which separates the bedrooms from the courtyard (Fig 15b).

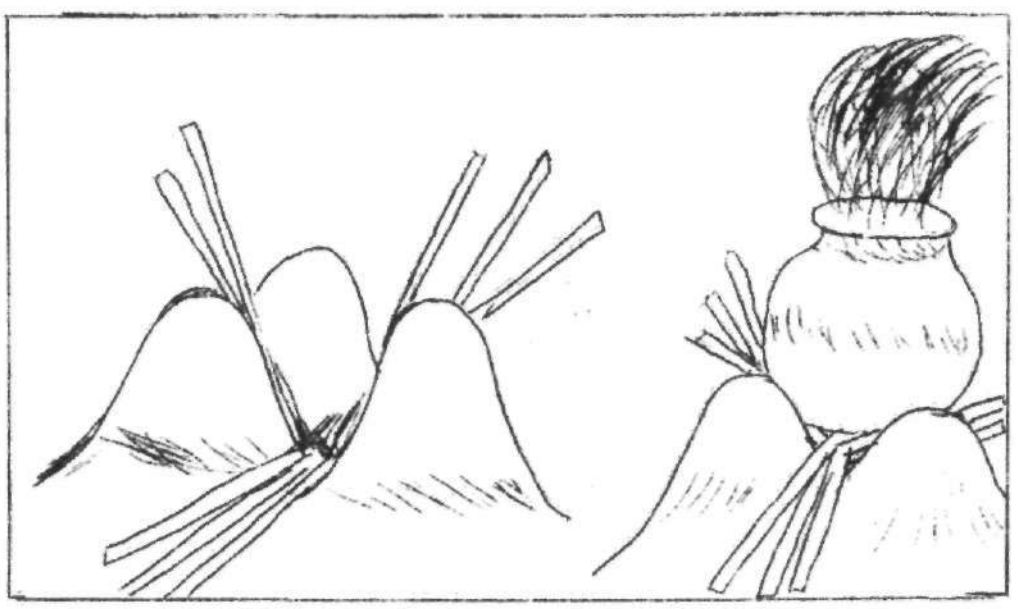


Fig 16. Traditional Cooking Place, Aro.



Plate 11. Compound - Type Housing. Old Area.

1. Note complete absence of windows along the whole length of the building.
2. Note also the closed rectangular form.



Plate 12. Detached Housing. New Area.

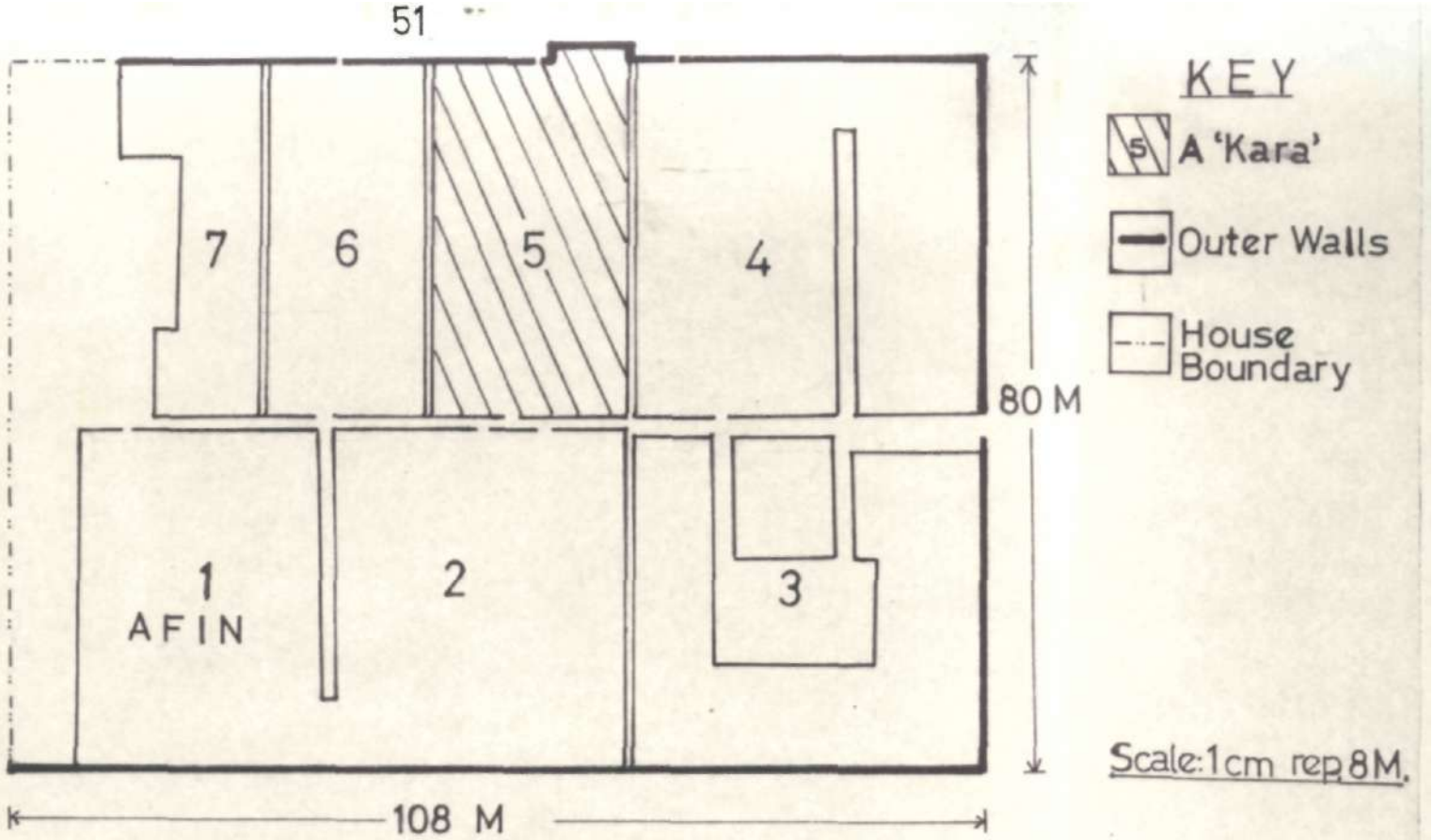


Fig A Typical House in the old area

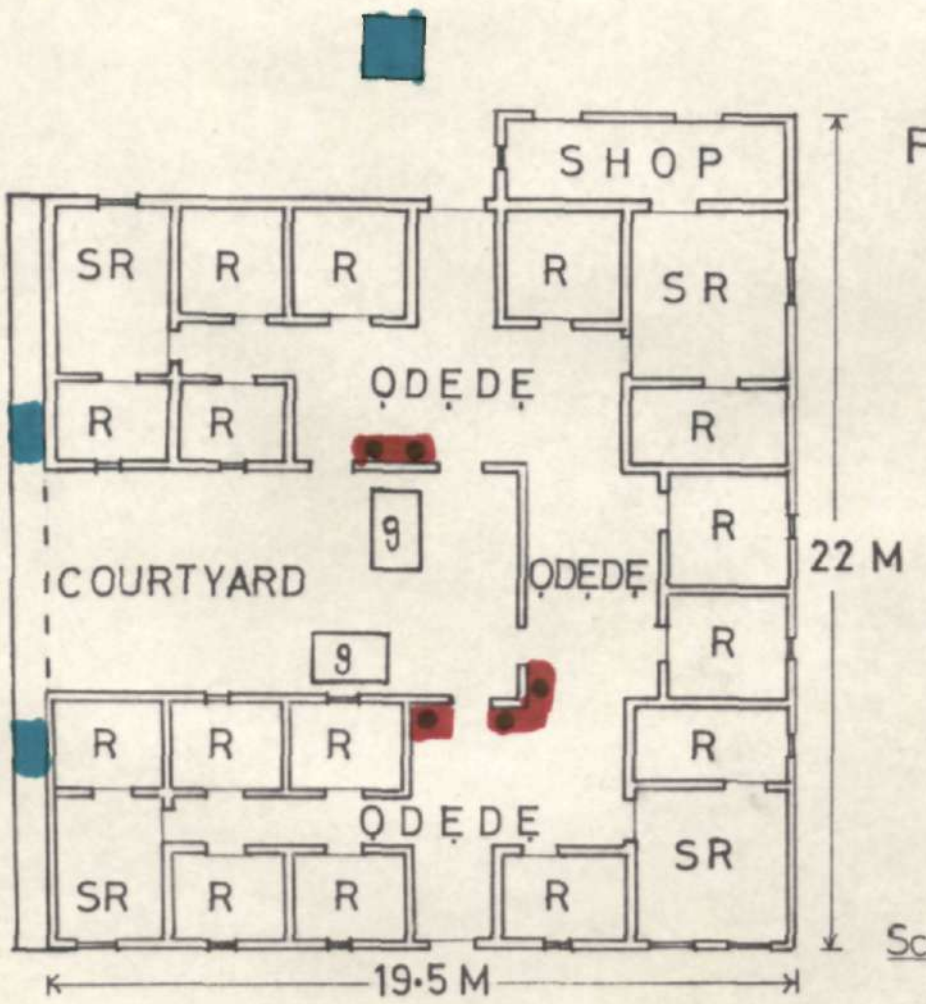


Fig Plan of a 'Kara'

KEY

SR Sitting Room

R Bedroom

9 Grave

Cooking Place

Bathing Space

Pit Latrine

Scale 1 cm rep 2 M.

Fig 15

PLAN OF A TYPICAL COMPOUND HOUSING IN OLD PART OF OGBOMOSO

Okewole, I. A. Dept. of Planning.
M. Sc. (URP) Thesis, A.B.U. Zaria, 1976/77.

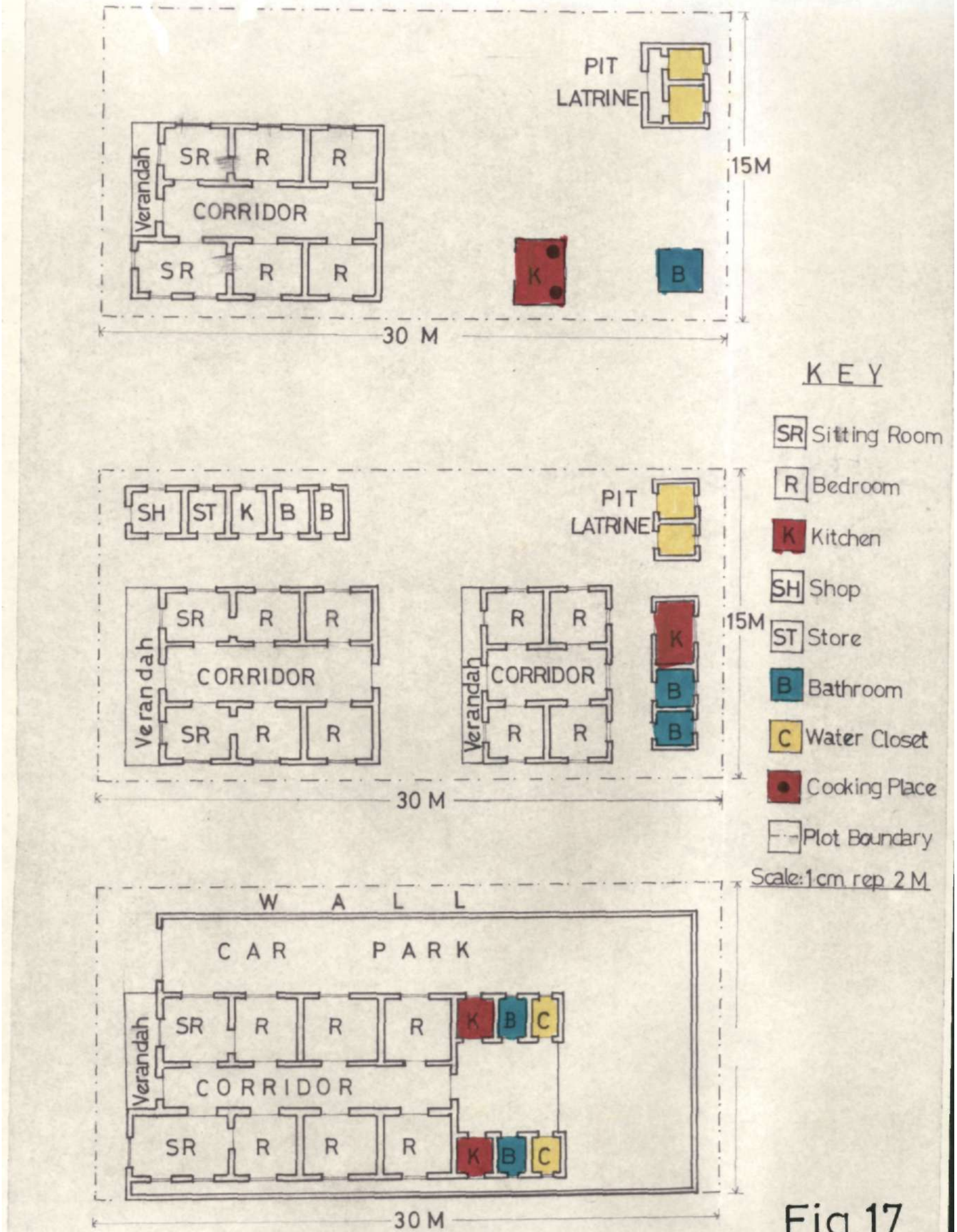


Fig 17

PLANS OF TYPICAL HOUSES IN NEW AREAS OF OGBOMOṢO

Okewole, I.A.

M. Sc. (URP) Thesis 1976/77.
Dept. of Planning.
A.B.U. Zaria.



Plate 13. Living Environment. Old Area - At Lagbedu.

Note i. Refuse dump right behind the buildings.

ii. Reconstruction of parts of the buildings.

iii. Buildings crowded together.



Plate 14. Living Environment. New Area.

Note i. Neat Surroundings of the buildings.

ii. Trees, flowers planted round the buildings.

iii. Space separating the buildings.

Since cooking is by firewood, smoke constantly fills the whole length of the corridor, penetrates the bedrooms and the sitting rooms thus making life uncomfortable at meal times.

In the new areas, all houses make provision for toilet facilities. Some are pit latrines while others use the water closets where water is available in the house (Fig 17). There is provision made for separate kitchen and bathrooms also. However, in some houses, the bathroom, kitchen and latrine are located outside the main living apartment at the backyard (Fig 17a, b. See also Plate 15), while in others they are accommodated inside the main living apartment (Fig 17c). The general effect is that the surroundings are kept comparatively neat and clean. (Plate 14. See also Plates 16 and 18).

Facilities for ventilation are very poor or even non-existent in some houses of the old area. Where windows are provided, they are rather very small, irregular in size and location. The size of windows ranges from a small hole 30cm by 30cm (Plate 9) to "large" size windows of about 75cm by 1 meter (Plate 17. See also Plates 11, 19 and 20). The problem of air circulation is further compounded by the overcrowding of the housing units.

The windows of the houses in the new areas are much larger and regularly spaced. The size of windows varies from 1.0m by 1.5m to 1.5m by 1.5m (Plate 18). There is the tendency however, to have wooden windows for the bungalows while luver glasses are fitted to rooms on first and second floors of storey buildings. (See Plates 16 and 18).

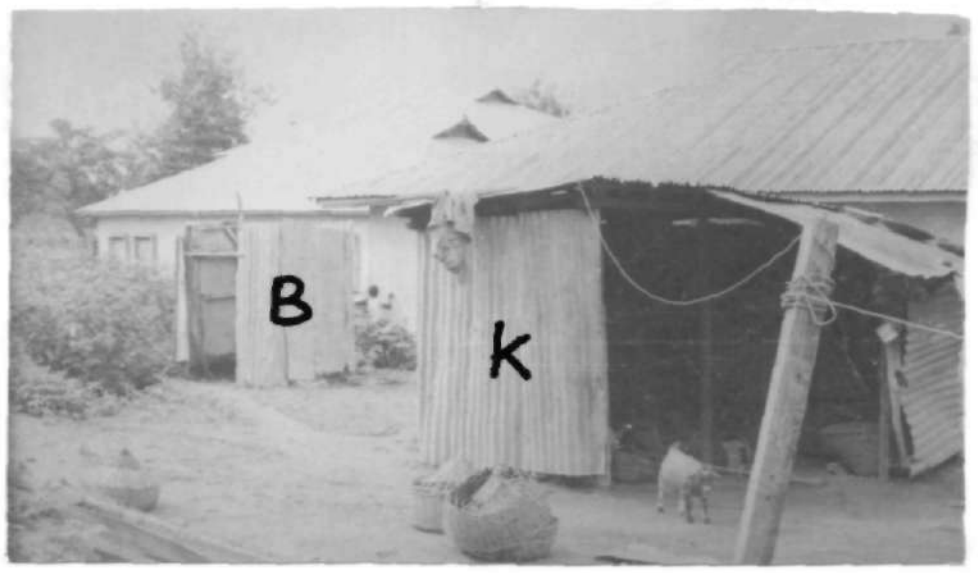


Plate 15. Housing Facilities: New Area.

Note i. Kitchen built out side the main living apartment marked K in photograph.

ii. Bathroom marked B in photograph.

iii. No drainage. Water drains from bath straight on to street.



Plate 16. Arrangement of buildings: New Area.

Note i. Provision of streets.

ii. Distance between buildings.

iii. Wooden windows.

iv. Provision of Verandah in front part.



Plate 17. Facilities for Ventilation - Old Area.

Note i. Small sizes of some of the windows.

ii. Note crowding of the buildings.



Plate 18. Facilities for Ventilation - New Area.

Note i. Large sizes of the windows.

ii. Plenty of open space for air circulation.

The wooden windows are securely locked at night, and for most of the houses, no alternative ventilation channels are provided. So the whole house - sitting room, corridor and bedrooms - become terribly hot and soffocating all through the night even during cold weather. Because of the street system, distance between buildings and size of windows, there is better potential for air circulation in the new area than in the old area.

Room sizes vary in the old areas. The bedroom may be as small as 2.5m by 2.5m and as large as 3m by 3m. The sitting rooms which are only slightly larger than the bedroom may have dimensions up to 4m by 3m or in a few cases as large as 4m by 6m. (fig 15b). Bedroom and sitting room sizes are standardized in the new area. Developers are requested to comply with specified dimensions by the Area Planning Authority. Consequently, there are no rooms smaller than 3m by 3m in dimension for the bedroom. The sitting room dimension varies with the wishes and tastes of landlords, but are generally not smaller than 4m by 4m.

"Ọdẹdẹ" is used to describe the physically demarcated family unit apartment within a compound in the old area. Such a unit will comprise members of the same blood relations or of same great grand parentage. The word derives from the narrow corridor or passage into which the individual rooms open and which is separated from the courtyard by a wall. (See Fig 15). An "Ọdẹdẹ" is identified by the name of the oldest male member of that family unit. Two or more "Ọdẹdẹ" make up the next cadre of social unit, the "Kara". This is a whole section of the entire house whose members' relationship with other Kara is traced only to the great grand parentage of the entire members of that house. There may be two or more Kara composing a house or compound (Fig 15).

A house may be in the form of a rectangle or a capital letter L shape. (Plate 19).

The individual rooms in an "Odede" are shared out to members of the family. Normally a full grown man who takes a wife qualifies for a room with his wife. He sleep in the one room with his wife and children. The big children of different parents may sleep in any vacant bedroom or sitting room as on the corridor "Odede" where there are no vacant rooms.

There are three main types of housing units in the new areas. These include:

i. the single family bungalow commonly found in the low density residential area found in the Baptist Mission reservation and some other scattered locations in the new areas. (Plate 14). These are usually occupied by the high income group.

ii. the detached multi-family "face-to-face" bungalows (Plate 16 and 18). This category of houses are occupied by the middle and low income workers who have either moved away from the extended family houses in the old area or from other towns. Each house consists of rows of rooms on either side "facing" each other separated by a corridor (See Fig 17). There is usually a sitting room at each end of a wing. A tenant family may occupy the sitting room plus one or more bedrooms. The remianing single room(s) may be let out to "single" tenants. Thus in a housing unit, there may be a minimum of two families (tenant), each family occupying a wing, or as many tenants as there are separate rooms in the house.



Plate 19. A Typical Building shape of the Compound Housing of the old area.

Note i. Sizes and distribution of windows.

ii. Types and distribution of doors.



Plate 20. Typical Collection of Building Units making up Compound Housing of the old area.

Note i. Sizes and distribution of windows.

ii. Shapes of roof.

iii. Extension used as shop.

iv. Distance of buildings from road.

iii. the "face-to-face" storey buildings with identical plan as for the bungalow in (ii).

From the foregoing description of the housing conditions in both the old and new areas, the following distinctions could be made:

i. The residents of the compound in the old area are all members of one extended family, while the occupants of the housing unit in the new area are not normally so related.

ii. There is a higher occupancy ratio in the compound unit of the old area than in the housing unit of the new area.

iii. The quality of the facilities provided in houses of the new areas are much higher than those in the old area, although these are not adequate in themselves.

iv. The living environment of the new areas is generally more healthy and more pleasant than that of the old area.

Roads:

There are three categories of roads inside Ogbomọṣọ Township. These include

(a) Federal Trunk 'A' and 'B' roads -

(i) Ibadan - Ogbomọṣọ - Ilorin road passing through Caretaker, Takie and Sabo: (Trunk 'A' road).

(ii) Ogbomọṣọ - Osogbo road[13] (Trunk 'A' road).

(iii) Ogbomọṣọ - Igbetti road[13] (Trunk 'B' road).

(b) State Government Road - Ogbomọṣọ - Ikirun road[14].

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13. Formerly Trunk 'B' State Government roads taken over by Federal Government to be rehabiltated. See Western State Programme of the 3rd National Development Plan 1975-80, p. 129.

14. Local Coucil road taken over by former Western State Government. Ibid. p. 130.

(c) Local Council Roads - These include road network within the Ogbomoso Local Government Area, apart from the Federal and State Governments' roads passing through the town.

Table 4 gives an analysis of the roads within the built-up area of Ogbomoso as they existed in August 1976.

Table 4. Classification of Roads in Ogbomoso 1976.

Type of Road	Length in Km	% of Total	Area in HA.	% of Total Area	No. of Traffic Lanes	Right of Way in M.	Width of Carriage Way in M.	Nature of Surface
Trunk 'A' & B' Federal	22,28[15]	24.84	45.79	35.1	2	30	12	Bituminous
Trunk 'B' State	6.40	7.14	11.52	8.8	2	18	9	Bituminous
Local Council	61.00	68.00	73.20	56.1	2	12	6	Some tarred Others Laterite
TOTAL	89.68	100.0	130.51	100.0				-

Trunk 'A' Road:

The Ibadan - Ogbomoso - Ilorin road is a strong edge between the 'Old'and 'New' areas of the town (See Fig 18 and Plates 21 and 22). The road was reconstructed and widened in 1971/72. The resurfacing of the road was just

15. This includes the Ibadan-Ogbomoso-Ilorin Trunk 'A' section of 9.48km, and the Ogbomoso - Osogbo, Ogbomoso - Igbeti sections of 12.80km.



Plate 21. Section of Ogbomoṣọ-Ilorin road. Picture taken from Takie looking towards Apake.

Note i. Width of carriage way and the right-of-way.

ii. Strong observation point from where photography was taken.

iii. The road separates the 'new' from the 'old' parts.



Plate 22. Section of Ogbomoṣọ -Ibadan road at Caretaker.

Note Width of the carriage way.

being carried out at the time of survey for this thesis in Agust 1976. (See Plate 23). This is the best and widest of the roads within the township. When the section of this road within the town was going to be reconstructed in 1971/72, there was clearance of roadside structures and unauthorized uses to provide sufficient width for right of way. However, since its completion, there has been gradual encroachment on the right-of-way and substantial parts of the carriage way such that only a narrow part remains at some points along the road within the town. (See Plates 24 and 25). This often causes unnecessary traffic congestion and accidents at Sabo area.

Trunk 'B' roads:

The next grade of roads are the trunk 'B' roads. They connect the new and the 'old' areas of the town as they pass through to other parts of the state.

There is marked difference in quality between the sections within the new areas and those within the old areas. Because of recent development and the action of the Area Planning Authority, there is sufficiently wider right-of-way along the sections of these roads within the new areas (See Plate 27) than along the corresponding sections of the roads within the old areas (Plate 28).

However, even the sections at the outskirts are already being reduced to only the carriage way through the encroachment on them of unauthorized uses like those of the roadside mechanics in plate 26 along the Ogbomoṣọ - Osogbo road.



Plate 23. Re surfacing of the Ibadan-Ogbomọṣọ-Ilorin Trunk 'A' road in progress.



Plate 24. Encroachment on Right-of-way and part of carriage way along Ibadan road by Plank dealers and road side traders at Caretaker.



Plate 25. Encroachment on both Right-of-way and carriageway on Ilorin road at Sabo caused by on-street parking and the roadside traders. Note also unused old tyres on right.



Plate 26. Encroachement on Ogbomoso-Osogbo road. Scraps piled up by roadside mechanics along the road at Arowomale have taken over the right of way.



Plate 27. Ogbomoso-Osogbo road along Caretaker - Arowomale. (Trunk 'B'. To be upgraded later).

Note i. Wide right of way.

ii. Trees on both sides of the road.



Plate 28. Typical section of Trunk 'B' road inside old area. Along Oja-Igbo-Ijeru.

Note i. Narrow gutter separating carriageway and residences.

ii. Absence of right of way.

Local Council Roads:

These make up 68.0% of the developed roads existing in the town. Most of these were constructed during 1955/56. They cut through formerly dense, overcrowded residential buildings. There is hardly any right-of-way. Some residences are separated from the carriage-way only by narrow gutters. (See Plates 29 and 30). Most of these roads present ugly sights of dilapidated remains of the walls, truncated roofs and isolated remains of walls standing which are great risks to life and property. Some of the rooms in the remaining buildings along the roads and streets are not habitable, their parts having been torn away to make room for the roads and streets created.

The Local residential roads and streets in the new areas are wide but poorly maintained. The streets sometimes of the year become impassable by car due to pot holes and grooves cut across them by running water allowed to flow into the streets because of lack of adequate drainage system. If well maintained, they are often good and all houses are accessible by road at least on one side (Plate 31) unlike the condition in the old area where large blocks of residences can not be reached by road and vehicles have to be parked on the main road or street nearest to one's residence. (See Plate 20. See also Figs 11 and 12).

Problems are often created for other residents in parts of the new area by the unauthorized building activities of some people. Buildings are erected across what is expected to be residential street thus terminating such streets abruptly (Plate 32).



Plate 29. Local Council Residential Street. Idi-Igba

Note i. Dilapidated remains of walls and roof.

ii. Truncated gables.

iii. Narrow, winding street.

iv. Absence of right-of-way.



Plate 30. Local Council Residential Road. Oke-Laka.

Note i. Truncated roofs and dilapidated walls.

ii. Roof ends almost touching electricity poles.

iii. Absense of right-of-way.

iv. Isolated remains of walls that cn easily collapse - great risk to life -right, near camera.



Plate 31. Local Residential Road. New Area.

Note: Residences are accessible by road. Vehicles could be parked right in front of house or in the garage where this is provided in the house.

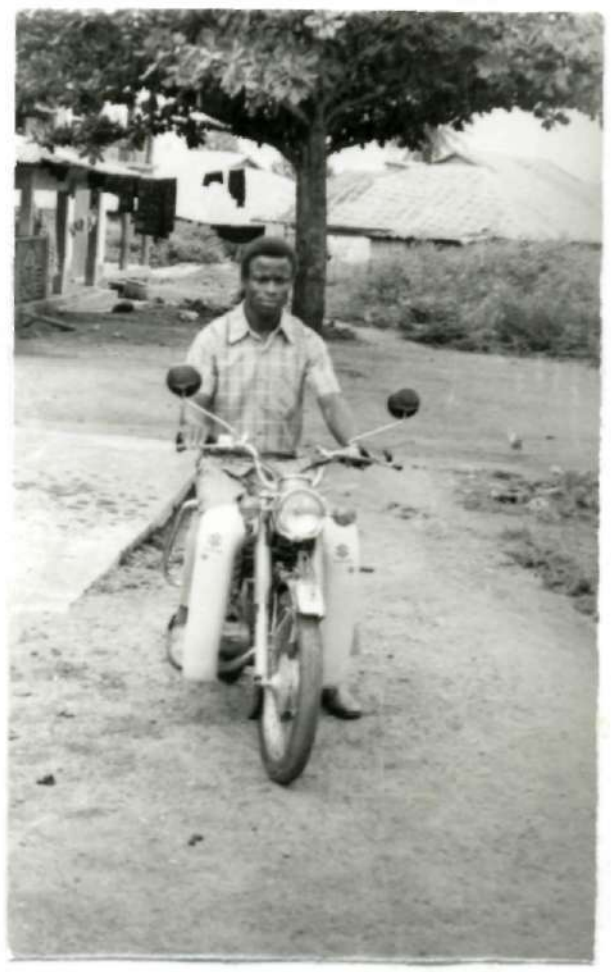


Plate 32. Problem Area.
A local residential road or street may terminate abruptly as in this photograph. Buildings are put up across the street. The street becomes a "dead end" at such points. Note buildings across the street at background in the photograph.

The Visual Form of Ogbomoso:

As stated above (P.39), Ogbomọṣọ has its own peculiar socio-cultural and physical elements which give it the meaning and image which the indigenes associate with it.

Kevin Lynch devised a mapping technique which classified physical elements in an urban area into five types:[16]

i. paths - Channels of movement.
ii. nodes - Strategic, intensive foci of activity.
iii. edges - Lateral references or boundaries, linear breaks in continuity.
iv. districts - Sections of the city which have an identifiable visual character.
v. Landmarks - Visually prominent objects.

Each of these elements conveys certain image impression and helps in producing a level of knowledge about the urban environment. The level of that knowledge as possessed by the occupant of the urban area is said to be "based upon the depth and clarity of the image impression which these elements convey."[17]

A map showing the Visual Form of Ogbomọṣọ has been produced from the observations made during the research survey carried out for this thesis (See Fig 18). The elements which compose the map are discussed below.

Paths:

Using the criteria of size, continuity and visual intensity as employed by Lynch, the following paths were differentiated. The 'major' paths are the Takie-Ikoyi road, Takie-Oja-Igbo - Grammar School road, Caretaker - Osogbo road, and Arowomale - Oke Ado road. The 'minor'

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16. Lynch, Kevin, op. cit. pp. 47-48.

17. See Gihring, Tom. Research Subjects in Socio-Spatial Analysis. Paper read at the 2rd International Conference on Housing, Ibadan, April 1975, p. 4.

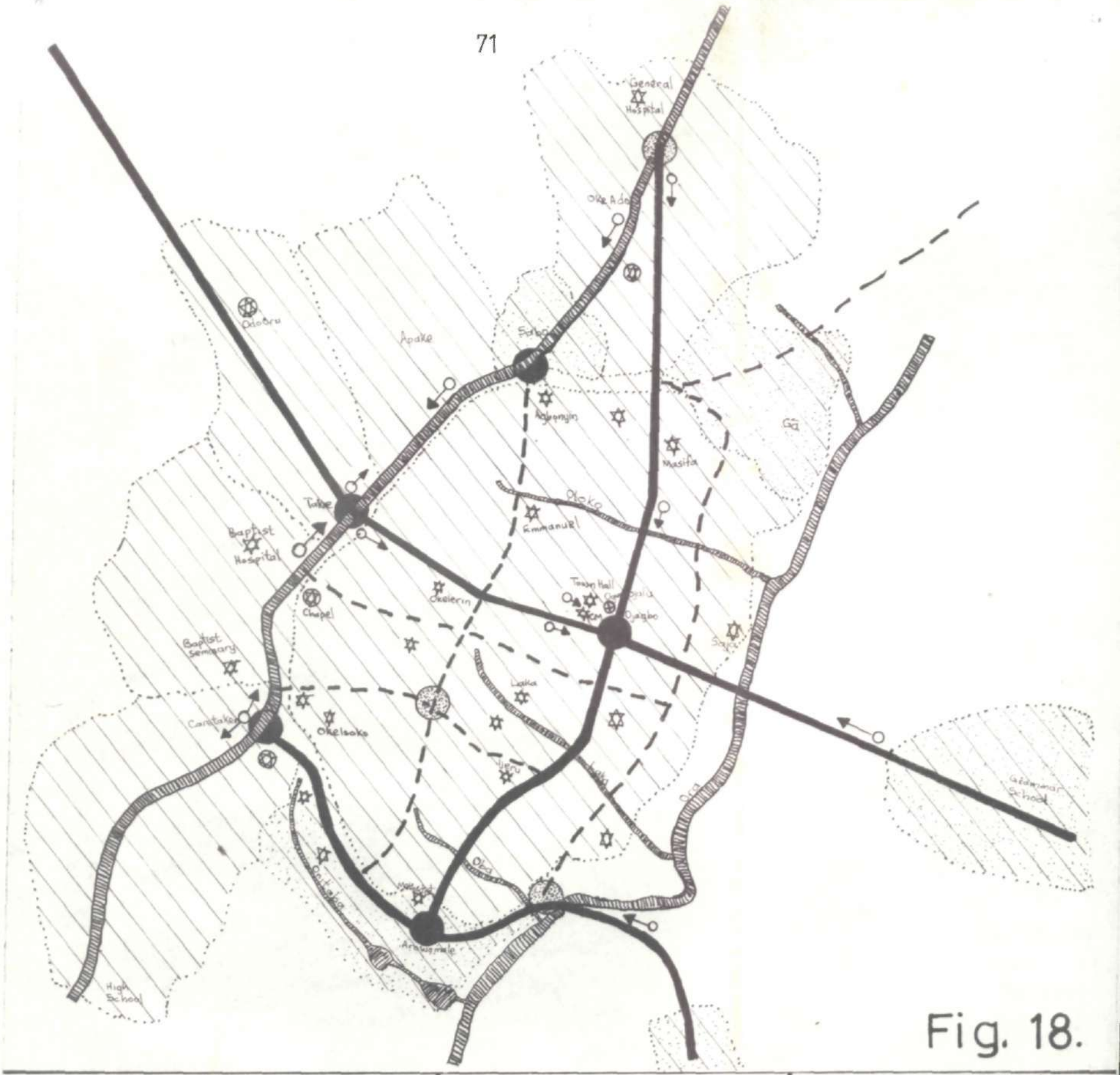


Fig. 18.

LEGEND

MAJOR	MINOR	
●	◌	NODE
▱	◌	DISTRICT
▬	—	EDGE
▬	--	PATH
✡	✡	LANDMARK
	⊕	SPECIAL MARK
	○→	OBSERVATION POINT

VISUAL FORM OF OGBOMOṢO

0 720 M.
0 2000 FT.

OKEWỌLE, I.A.
M.Sc.(URP) THESIS. 1976/77.
DEPT. OF PLANNING.
A. B. U. ZARIA.

paths **significant** enough to be recorded are the Arowomale - Oke Masifa road, Aiyegun - Sabo road, Caretaker - Ijeru road, and Osupa - Oja Jagun road. From the survey, it was discovered that most of the other environmental elements in the town are arranged along and related to these paths.

Nodes:

The most important strategic, intensive foci of activity are the intersection of roads at Oja-Igbo, Takie Square, Caretaker, Arowomale and the area around the moter garage at Sabo (Fig 18). Oja-Igbo's nodal point is a scene of a variety of activities. (See Plate 33) Takie is one of the most important economic activity centres in the town. Apart from its being an important and strategic intersection of the Ibadan - Ilorin and Ikirun - Ikoyi roads, various commercial and banking services are located at Takie (See Plate 34, See also Economic elements below P.94).

The nodal points at Caretaker are two. These are the junction of Ibadan and Osogbo roads and the Motor stand at Ahoyaya (Plates 35 and 36). The motor-stand at Ahoyaya is badly located. It has been the scene of fatal accidents. Motor touts struggle with one another over passenger's luggage right close to the wide trunk 'A' road. The squabble often results into blows and in some cases, tout riot at the stand. The stand is however full of activity throughout the day from about 5.00 am. to 6.00 p.m.

The activities at the Arowomale junction are similar to those at Ahoyaya in Caretaker. (See Plate 37).

Sabo, like Takie has a concentration of a variety of activities. These activities often conflict with each other thus creating confusion, disorder and often, danger to life. The long distance vehicles for instance



Plate 33. Nodal Point Located in the Centre of the Old area of the town. Oja-Igbo.

Note i. Market holding by side of the road. At the peak of its operation, when Market is full, it is difficult to drive through.

ii. No round-a-bout at the Cross-junction.

iii. There is a motor-part just left, at background of photo.



Plate 34. Nodal Point at Takie Square. Passengers are picked even at the confused junction and at the filling stations by taxis and passenger lorries and buses.



Plate 35. Nodal Point at Caretaker. A variety of activities are located here.

i. Petrol Filling Stations.

ii. Plank sellers.

iii. Roadside sellers.

Note also a strong observation point located at the junction.



Plate 36. Motor Stand on the Ogbomoso-Ibadn road at Ahoyaya - Caretaker.

Note i. Commercial Vehicles by side of the road and under the trees.

ii. Traders with their wares displayed under the trees and hawkers moving about.



Plate 37. Motor stand at Arowomale junction on the Ogbomọṣọ-Osogbo road, Activities located here include:

i. Passenger vehicles bound for Osogbo, Ife, etc.

ii. Petty traders with their wares displayed on low tables (Kanta) under the tree.

iii. Road side mechanics.



Plate 38. A Scene at Sabo.

i. Long distance vehicles park on both sides of the road.

ii. The Abbatoir is at background.

iii. Petty traders' improvised stalls of mat and rusted iron sheet in middle of photo-graph.

park on both sides of the road (Plate 38) creating traffic chaos (See also Plate 25). The garage built for the trailers is not big enough to accommodate all so there is roadside parking. Tradees erect shanty stalls at the garage and even encroach on both right-of-way and carriage way. (Plate 39). The only abbatoir is at Sabo on the other side of the garage. The refuse made up of the animals killed and those dumped by residents of the area piles up so much that it migrates towards the major road (Plate 40), and no proper or conscious plan has been made for its disposal.

Other lesser points of activity are scattered inside the town. Some of these like the road junctions at Ita Ọlọla, Oke Elerin and Ijeru have turned to recreational and entertainment points for the young people in the evenings. Young boys and girls hang around these nodal points for no particular reason other than to stand, talk and listen to music plyaed at the local hotels and shops located at such junctions.

Edges:

In Ogbomọṣọ the effect of green belts is very glaring on the spatial structure that has emerged. The dominant green belt is that along the Ọra river stretching from the North-East towards the South-West. This belt of thick green acts as an effective "frontier line" in the eastern end of the town, putting a check on the residential expansion. (See Fig 18. See also Plates 41 and 42). Strips of green which act as minor edges also protrude from the Ora valley into the residential areas of the town. These are the green along the Ọba, Laka and Ọlọkọ streams.



Plate 39. Sabo.

Note i. Garage meant for the trailers and long-distance vehicles by the right.

ii. Shanty Stalls built round the garage by traders in middle of photograph.

iii. Trailers parking outside the garage along the road.



Plate 40. Sabo.

Heap of rubbish close by the only abbatoir serving the whole town.

Note 'competition' between the petty trader's stall and the encroaching refuse gradually moving on to the major road not shown here - foreground.



Plate 41. Green of the Ora valley behind residences at Molete.
Note the dense, thick vegetation.



Plate 42. Bridge over Ora river at Baaki.
Note the limit of building line in the distance at the background.
Note also the thick vegetation.

In the West, the Ibadan - Ilorin road is a strong edge separating the 'old' parts of the town in the East from the 'new' quarters of the West. (See Fig 18. See also Plates 21 and 22).

Districts:

Altogether thirteen districts have been identified (Fig 18).

a. Arowomale - comprises all the new fringe developments on either side of the Caretaker - Osogbo road.

b. Caretaker - developments from the Baptist Mission boundary and extending along the Ibadan road.

c. Baptist Mission - includes the Seminary, Hospital and residential quarters of the Missionaries.

d. Takie - Papa - developments from the Takie Square and extending along Ikoyi road.

e. Apake - begins from the Northern bank of the Apake brook and extends in a North-Westerly direction.

f. Sabo - comprises the residential development of the non-indegenes(mostly Hausas, and some commercial activities).

g. Oke Ado - the Northernmost residential quarter of the town.

h. Ga-Masifa - extension of new quarters from the Belantan end of Masifa ward.

i. Traditional City - comprises all the oldest wards and quarters of the town.

j-m. Instituions - made up of the Girls' High School, Grammar School, Baptist High School - Higgh School, and the Infectious Deseases Hospital (I.D.H.).

Land Marks:

Church buildings and the Central Mosque form a set of dominant landmarks within Ogbomọṣọ. Because of the importance of religion, the inhabitants' (See page 34 above) support has continued to be given for the erection of imposing church buildings and the extension and renovation to the Central Mosque. (See Plates 3,4 and 43). The Baptist Seminary and Hospital are also important landmarks. These buildings because of their size, importance and regularity in distribution have become deeply registered in the minds of the inhabitants and are used as point reference. [See Plate 54]

The poor physical conditions of the residential areas of the old part may be attributed to four main factors.

a. the quality of building materials used.
b. the age of the town.
c. occupational structure of the inhabitants.
d. the lack of coordinated planning in the town generally.

About 90% of the buildings in the old part were originally built of mud - mainly reddish-brown earth (Plate 9, 10, 11, 17, 19). Many of the buildings, having stayed for a very long time (some as old as the town itself) have depreciated considerably and are worn-out, presenting very shabby, ugly appearance.

Efforts at renovating and reconstructing family compounds are becoming popular in the town. This is carried out with different levels of seriousness and in accordance with the financial strength and commitment of members of individual compounds to such projects. Some simply plaster the mud walls with cement mixtures (Plates 17, 20, 29). In some cases part of the whole of the compound is broken down and rebuilt using mud (Plate 21). The third



Plate 43. An Imposing Religious Building.
Oke Elerin Baptist Church.



Plate 44. Reconstructed Family apartment.

Note i. Mud used for the walls.

ii. Modern Structure of the building.

category involves the rebuilding of part or whole of the family unit with concrete blocks (Plate 45 and 46).

The age of the town has contributed immensely to the present unsatisfactory conditions of the residential areas of the old part. The facilities and arrangement of land uses which were once regarded as adequate have grown obsolete and consequently become inadequate with the growth of the town.

The indigenes of Ogbomoso are largely traders and farmers. But paradoxically, Ogbomoso town itself has not developed into a recognisable commercial centre. So the indigenes have moved out of the town to establish prosperous trading ventures and live away from their home[18].

In a survey carried out in Ogbomoso in 1971, it was found out the virtually all indigenous homes in Ogbomoso have family extensions into one or more of the farmsteads, hamlets or villages within the district who are engaged in farming or other rural activities[19]. Some of the farmers go to town fortnightly to share in the social life of the town - attending group meetings, religious association meetings and other social engagements. Some only go to town during traditional festivals - Egungun, Odoje, Orisa Oko, and also during the Muslim and Christian celebrations - Id-El-Kabir, Easter and Christmas. It is the women who have got to transport farm products for sale to town that frequent the town more often than men. This therefore means that for a greater number of days in the year the house built in the town is not used by these indigenes who reside more on their farms than at Ogbomoso.

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18. See Economic Elements, below p.93
19. Okewole, I.A. op.cit. p. 39.



Plate 45. Foundation of new building laid with concrete within existing old building - old area Molete.

Note: Foundation is in the centre of the open court yard.



Plate 46. Completed modern building in the middle of old Compound Family house.

Note quality of building materials.

Akunko.

A situation is thus created where only the aged parents of these able bodied farmers and traders who do not live in the town are left to live inside the houses in the town. As will be expected, these aged parents can not provide adequate maintenance to the buildings. Secondly, since neither the farmer nor the trader stays long in the house, he is not sufficiently inclined to supervise constant maintenance to the buildings. Hence the buildings degerate slowly. In some cases family houses have been left in such sorry states that parts of the walls crumble while the other sections are still being inhabited by the old people left there (Plates 10 and 17).

Closely related to this is the situation where traders and other workers (indigenes of the town) living outside the town start buildings in the town and for some reasons are unable to complete such buildings. The uncompleted buildings go into ruin if he has no one in the town to help to complete his project. (Plate 47).

The general slackness and levity with which the observance and enforcement of health and building regualtions, provision of drainage, sewage and refuse disposal systems are handled by both the inhabitants and the Local Authority has created the generally low environmental quality of the residential areas of the old parts.

The Ogbomoso District Native Authority (Public Health) Rules enacted in 1952, has several unobserved provisions. Paragraph 3 under Sanitations of Premises for instance, states that:

"The Occupier of any premises shall -

(a) prevent any refuse or stagnant water from lying in his premises or being deposited by the

inmates of his premises on the portion of the road or street immediately adjoining this premises;

(b) prevent the flow of noxious matter from his premises into a road or street;

(c) collect daily, all refuse, dung and sweepings in his premises and dispose of them in such manner and at such place as the Native Authority shall publicly direct;

(d) construct, when so directed by the Native Authority, Salgas or other approved forms of latrines on his premises ..."[20]

The fact that the living environment within the old area has been found to be so deplorable in many parts (see Plate 13), is a good testimony of the fact that neither the inhabitants nor the Authority has accepted responsibility for observance and enforcement, respectively, of those rules.

The poor, unhealthy nature of the living environment of the 'old' parts partly accounts for the movement of the young educated working class people into the 'new' parts of the town where better, healthier environmental conditions exist.

The new areas, on the other hand, are developing at such a fast rate mainly because of the desire to meet the demand arising from the movement of people from the old parts of the town. The fast growth at the peripheries is also caused by the increase in functions of Ogbomoṣọ The town has been made the Divisional Headquarter for Ọṣun North-West Division. There is now a Divisional Schools Board in the town, a function which used to be at Osogbo. Departments of the various State Ministries

20. The Ogbomoṣọ District Native Authority (Public Health) Rules, 1952. Made under The Public Health Ordinance (Chapter 183) Parag. 3a.d.

have also been established in the town. Workers posted to each of these Ministries' departments in Ogbomọṣọ have to be accommodated, and since they do not prefer the older parts of the town, they demand accommodation in the more modern residences of the new areas.

The influx of refugees from Ghana (1969/70) also created demand for new housing in the town.

All these demands contributed to the speed with which new houses sprung up in the new quarters. Very often planning regulations were bye-passed. The demands have also had speculative effect on land and consequently multiplied land values. In January 1974, a plot of land 30m x 15m at one of the layouts along Ibadan road cost ₦200.00. By June of the same year, the same size of plot at the same location had risen to ₦400.00 and by August had got to ₦500.00. By June 1975, a plot was being sold at ₦600.00. Thus within a period of eighteen months land value at the site had risen by 300%.

There has also been rapid encroachment on land formerly held under food crop cultivation. Lands which were as far as three to four kilometers from the built up area of the town in 1970/71[21] have now been effectively brought under the construction of residential units.

The unwholesome effect of this large scale construction of residential units is that of haphazard arrangement of houses since the Planning Authority in the town has been unable, with its very limited staff, to effect a firm control on developers.

The staffing position of the Osun North West Area Planning Authority in Ogbomọṣọ by August 1976, is shown in Table 5 below. There were only two Assistant Town

21. During the Writer's Survey conducted for B.Sc. Dissertation.

Planning Officers. These were the most "qualified' officers in the office, with OND (Ordinary National Diploma) from the Polytechnic. No qualified Town Planning Officer in the Authority's Office. As will be seen from the table, six of the existing fourteen members of the staff are administrative staff. All the remaining eight are assistants.

Table 5: Staffing Position of the Osun-North West Area Planning Authority, Ogbomoso, August 1976[22].

	Type of Post	No. of Posts	
		Approved	Filled
1.	Town Planning Officer - Chief Executive	-	-
2.	Assistant Town Planning Officer	2	2
3.	Administrative Officer	1	-
4.	Technical Officer	1	-
5.	Town Planning Assistants	5	5
6.	Survey Assistants	1	1
7.	Technical Assistant	-	-
8.	Clerical Officer/Assistant	2	2
9.	Typist	1	1
10.	Messenger	1	1
11.	Labour	1	1
12.	Night Watchman	1	1
	TOTAL	16	14

22. Survey data collected by Writer from the Osun North - West Area Planning Authority, Ogbomoso, Aug. 1976.

The Ọsun North West Area Planning Authority (ONWAPA) in Ogbomọṣọ is an organ of the Ministry of Works and Housing of Ọyọ State [23]. It was one of the 24 Area Planning Authorities (APA) established by the former Western State to take care of development control in each APA area.

The ONWAPA is involved in:

(a) development control in the town.

(b) layout regulation enforecement.

(c) approval of building plans.

In part pursuance of its laid down objectives, the ONWAPA requests the large land owning families to produce the layout plans of their land before being sold to the public by plots. The following families have produced layout plans which have either been approved by the ONWAPA or are being processed (by August 1976).

a. Fapote and Gbogbo families - land beyond Baptist Hospital and Seminary areas of Blind Centre road.[24]

b. Atanda - Land along Ọyọ Road close to Ogbomọṣọ High School.

c. Alapo - Land along Ayọkd Memorial School road.

d. S.A. Lateju - N.T.C. road close to General Hospital.

e. Itabiyi family - Land along Kiye road, Masifa area.

f. Ọlayọde family - Land behind the Magistrate Court at Oke Ado.

g. The ONWAPA layout - land along Abogunde road, Sabo.

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23. The functions of the ONWAPA are now to be performed by the Local Government Council by the new Local Government Reforms in the country.

24. See Reproduction of the Plan in Fig 12.

From the above list, it will be appreciated that the area covered by lay-out plans is very small relati e to the total built up area of the new quarters in the town. These are isolated and scattered parcels of land. Though the ONWAPA's effort is to ensure that new develo-ments are controlled and that unplanned development is prevented, it fails to achieve its objectives mainly because of a dearth of qualified staff to supervise coordinated development and also because no comprehen-sive development plan has been drawn for the whole town. There is therefore, a large number of buildings which have been erected in chaotic manner even in these new quarters with no access roads to buildings (see above and plate 32), few planned open spaces, unrelated uses (like having a Sawmill in the midst of residential quarter), lack of drainage and lack of provision for public and semi-public facilities.

The ONWAPA is not effectively engaged in any control or developmental activities in the old areas of the town. The only involvement of the Authority in the old areas concerns the reconstruction of old buildings. The ONWAPA insists that plans must be drawn for such redevelo-pment and approved before development but this has hardly been kept. Indeed, many such new buildings grow in stages. Sections of the old house are torn down and built before other sections are pulled down. Since the ONWAPA is grossly short -staffed for supervision, the buildings will have already been completed before it is aware of their existence. There is however, usually a great improvement in the facilities provided in the reconstru-cted house. Facilities like the Pit Latrine, in some cases flush toilets, detached kitchen, bathroom, larger windows and verandah are incorporated in the new building (See Plate 46).



Plate 47. Several uncompleted buildings such as this, more common in old parts, go into ruin owing to neglect.

Note i. Large part of a room on top floor torn away.

ii. Uncompleted windows and doors.

iii. Cracks in other parts of the walls.

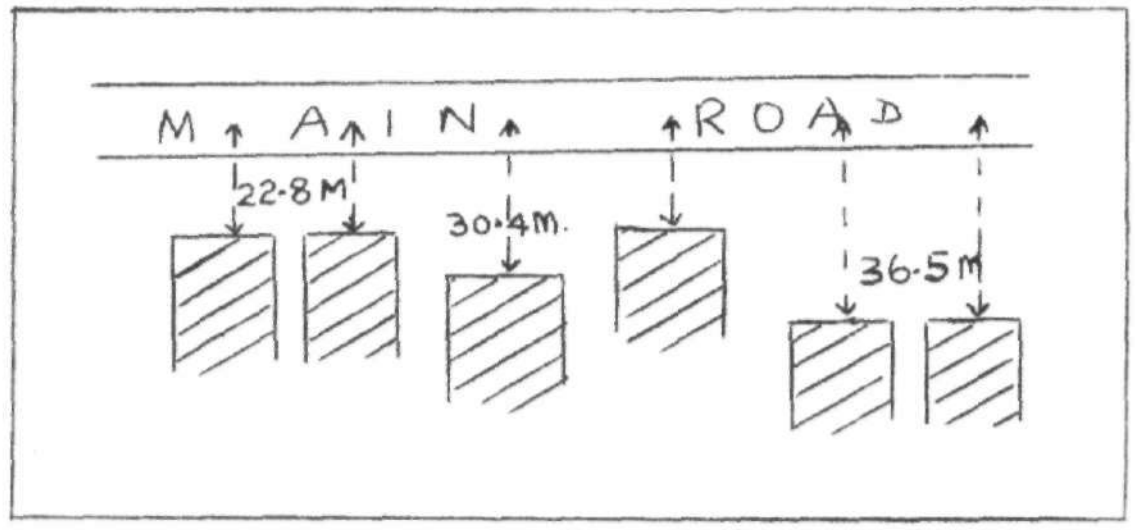
iv. Roof still looking new.



Plate 48. Ọṣun North West Area Planning Authority Offices, Ogbomọṣọ. Former office was burnt during a tax riot in the town. Valuable Plan documents were burnt. Consequently many houses were put up without approved building plans by people who claimed that their documents were burnt during the disturbances.

Finally the inconsistency in the issue of set-back regulation by the Ministry of Works and Housing to the ONWAPA has created a disorderly arrangement of buildings along the major roads in the new areas. (See Fig 19). The result is not aesthetically pleasing to the observer and create discomfort to the plot owners, particularly those who bought plots when a particular set back regulation was in force but could not develop their plots before the new changes in regulation overtake them. Their plots are reduced in size.

Fig 19: Disorderly Arrangement of Buildings along Main roads.



As a result of the constraints placed on the way of the ONWAPA - limited funds, dearth of professional staff for effective supervision and control of development, their operations have been greatly restricted. Their impact of disorderly development is very minimal. This ofcourse is not peculiar to the ONWAPA in Ogbomoso. A similar observation was also made for other Area Planning Authorities in the former Western State in a recent research findings.[24]

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25. Adeniyi, E.O. Administrative Framework for Physical Planning in Nigeria. Reprint Series No. 95, NISER, Ibadan. Reprinted from Journal of Administration Overseas, vol. xiv, No. 3, p. 167.

The visual form that emerges in Ogbomoso may therefore be attributable partly to the nature of the landuse or the physical expression on land, of the way of life of the inhabitants backed by their historical evolution and partly to the characteristics of the natural environment.

The strong edge of green for instance which limits expansion in the East is a natural Phenomenon while the edge of the West is Physical expression on land of man's activities. The Western edge has tended to divide rather than integrate residents of the two sections it so divides. The two edges have also encouraged a three way (Northern, Southern and Western) expansion of the town.

Certain nodes are already developing where there are concentrations of activities and these are changing the morphology of such nodes. These nodes are so strategically placed in the trasitional zones between the 'old' and the 'new' areas that they could be utilised for purposes of developing centres for the integration of the residents of the 'new' and 'old' areas of the town.

III. ECONOMIC ELEMENTS.

In a study on Ogbomọṣọ conducted in 1972, Ogbomọṣọ was described as having "generally poor patronage for shopping services" from the rural parts of its district. This state of affair was attributed to its "low potential (then) in commerce when compared with competing urban centres like Osogbo and Ibadan."[26] In a similar observation, Vagale and Adediran noted that "the town lacks a strong economic base and presently (1969) has no industrial establishments engaging twenty people or more"[27].

The position as described in both observations quoted above has changed little now (in 1977) except that there has been a small increase in the concentration of commercial activities with the maturity now, of the businesses established by the Ghana returnees of 1969/70. Several Supermarkets have since been added to the 1972 stock described by Okewọle. There has also been an increase in the number of Saw mills - there are now seven as against four in 1972. There are four fish storage houses, and five wholesale Distributors of some big companies.

The only industry, the Nigerian Shoe and Rubber Products Company Ltd. which was opened in September 1970 with an initial labour force of 69 (9 skilled, 59 unskilled) has still to make any noticeable impact on the town in terms of influencing commerce, providing job opportunities and the development of ancillary industries. This is only envisaged before the end of the current Plan Period when

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26. Okewọle, I.A. op.cit. p. 87.

27. Vagale, L.R and Adediran, A.O. An Outline of the Scope and Contents of the Proposed Development Plans of Selected Urban Centres. Produced for Western State of Nigeria Ministry of Lands and Housing Town Planning Division, Ibadan, October 1969, p. 8.

it is proposed "to further expand facilities and diversify the product lines of the factory"[28].

The Traditional markets apart from their socio-cultural functions (see page 29) are also important economic units in Ogbomoso. Both the daily morning and the daily night markets perform exchange functions in the economy of the town. The commodities desplayed generally include food items, grocery, firewood, clothes and utensile (see fig 10). These daily markets are so located all over the town that at least one is accessible to inhabitants of all the parts of the town (See Fig 10, see also Appendix 3).

Since these markets hold in the open (Plate 49), they disperse before noon when the sun is up. A few temporary stalls and the verandah of surrounding residential apartments provide shelter from the sun and rain in the traditional markets. (See also Plate 50).

The most important foci of economic activities in the town include Takie Square, Sabo, Oja-Igbo, Oja-Jagun, Arowomole and Caretaker.

Takie Square:

There is a variety of service and commercial activities located within Takie Square. These include banking, Insurance Companies, Petrol Filling Stations, repair garages, private health clinics, business and professional offices (See Plate 34,52) retail and whole sale general goods shops, food sellers, shed and hotels (See Table 6).

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28. Western State Programme of the Third National Development Plan, 1975 - 80, p. 31.



Plate 49. Daily Morning Market at Akunko.

Note i Market holding on open space between residences.

ii. Extension of activities on to the Verandah of nearby buildings.



Plate 50. Market Stalls at a Section of Oja-Igbo.

This section holds throughout the day because of stall facility.

Table 6: Land Uses: Takie Business District and Oja Igbo -Oja Jagun Economic Focus.

	LAND USE	TAKIE	OJA JAGUN OJA IGBO.
	SHOPS		
1.	Food	14	4
2.	Clothing	15	2
3.	House hold goods	20	6
	OFFICES		
4.	Professionals' Offices	5	-
5.	Business Offices	10	1
6.	Other Offices	2	1
	SERVICE TRADES		
7.	Heavy Service Trade	3	1
8.	Light Service Trade	21	4
	PUBLIC BUILDINGS		
9.	Places of Assembly	2	2
10.	Institutions	-	-
11.	Other Public Buildings	2	-
	OPEN SPACES		
12.	Public Open Spaces	2	3
13.	Private Open Space	-	-
	RESIDENTIAL		
14.	Residential Clubs	-	-
15.	Hotels and Bars	3	4
16.	Dispensary and Nursing homes	1	2

Source: Alade, I.A. op.cit. p. 27.

Takie springs to life from as early as 6 a.m with the rush for early travellers to Ilorin, Ibadan and Ikoyi by commercial vehicles. It remains active until as late as the mid night (See Plates 21 and 34).

Sabo:

Like Takie, Sabo contains several supermarkets retail and wholesale general goods (See Plates 25, 39 and 40) and a large modern day market constructed by the Local Council but which is yet to be used by the inhabitants.

Oja Igbo - Oja Jagun:

The twin markets Oja Igbo and Oja Jagun are located here.[29] Figure 19 shows the spatial distribution and variety of commodities sold at Oja Igbo. (See also Table 6, and Plates 3, 4, 5, 33 and 50).

Arowomale Market/Osogbo Motor Stand:

The market at Arowomale holds mainly in the morning. It is an important foodstuffs market. Other miscellaneous articles p grocery hardware, locally made cloths - are sold.

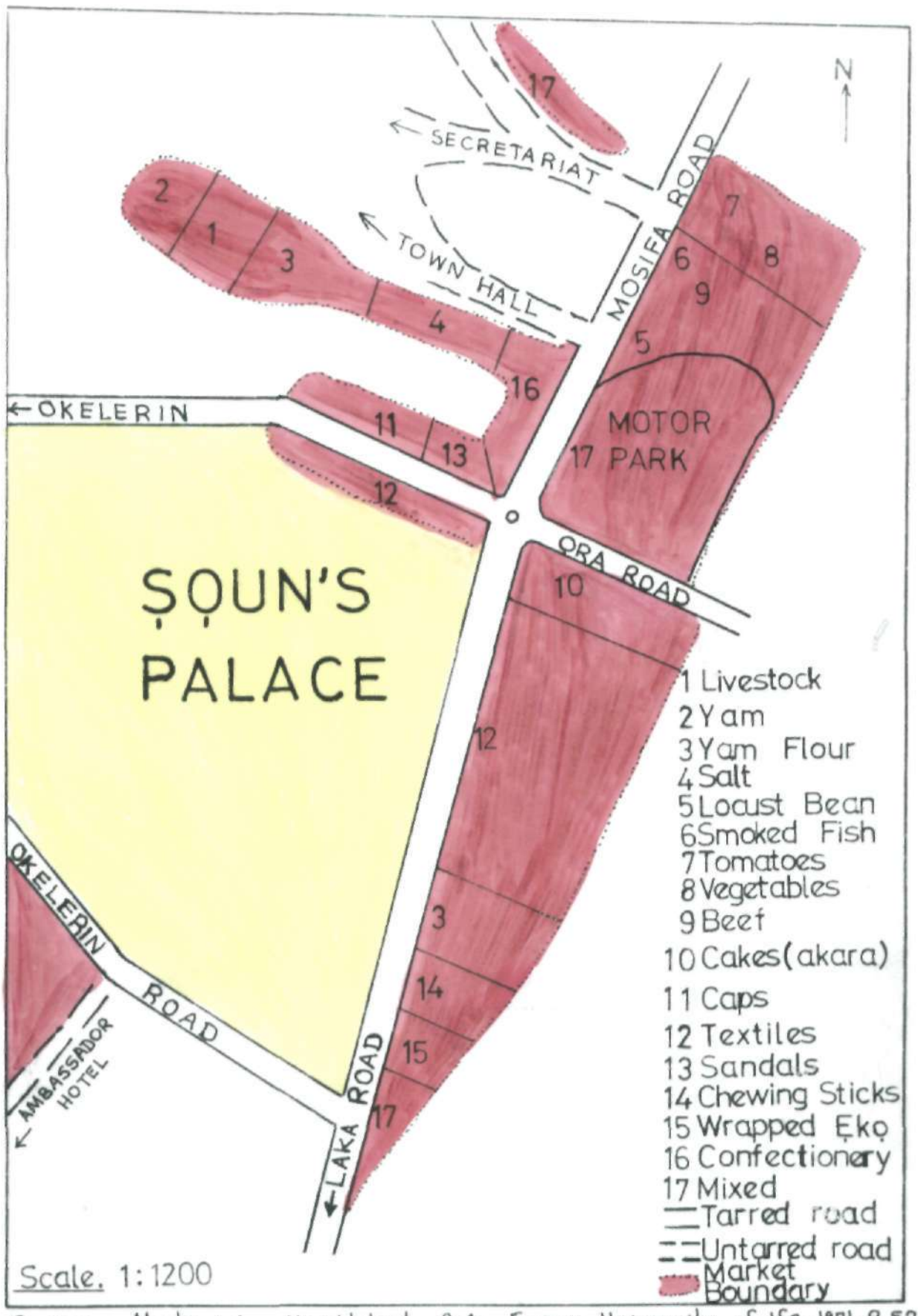
Stretching away from the main market site along the road to the junction of Osogbo road is a belt of retail shops, canteens, roadside mechanics and bars. (See Plates 26 and 37)

Careataker:

The economic functions located at Caretaker can be divided into four categories - industrial, basic services, retail/ wholesale trade and transportation.

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29. See page 27 for a description of the morphology of the two markets.



Source Alade, I.A. Unpublished B.A Essay University of Ifẹ, 1971. P.57.

Fig 20

SPATIAL DISTRIBUTION AND VARIETY OF COMMODITIES AT OJA-IGBO

36 M
100 FT

OKEWOLE, I.A.
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The industries located at Caretaker include Saw mills and a Weaving mill which produces locally woven cloths on a small scale.

Commercial activities include sale of planks (Plate 24), petrol stations (Plate 35), departmental retail/ wholesale stores and a mixture of roadside sellers.

The services include rapair garages, vulganising services, photographers, hotels and other smaller services.

The Ahoyaya moter stand (Plate 36) is gradually turning into an important commercial and transportation point.

A few strategically placed economic foci are already developing in Ogbomoṣọ which could be developed and incorporated into centres for the integration of the economic activites of the inhabitants of both the 'old' and the 'new' areas of the town.

There is ofcourse the urgent need for the establishment of labour-based industries in order to bring in to town consumers whose stabilised purchasing power will be able to sustain any planned socio-economic centres in the town.

It is also evident from the foregoing accounts that lack of a strong economic base has been responsible for the outmigration of able-bodied youths and traders of Ogbomoṣọ origin. Any measures that may result in revitalising the economy of the town will also result in the physical transformation of the residential parts of the 'old city'. This is because some of the young business men and women who have left the town may be attracted back. They will not all look for accommodation in the new areas. Some will like to rebuild parts of their family houses in the old parts (as is already being done now. See Plates 44, 45 and 46).

The traditional markets will continue to function as economic factors even when modern shopping centres develop fully in the town. They have become part of the socio-cultural and economic elements that contribute to the day-to-day pattern of life of the inhabitants.

IV. POLITICAL ELEMENTS.

The secretariat of the Ogbomoso Local Government is situated at Oja Igbo. (Fig 7, 9. See also Plate 2). A multi-purpose Community Town Hall is also located close to the Secretariat (Fig 7, Plate 2). The hall is used during office hours on week days as court by the Grade A Customary Court while at other times by the public for social functions and meetings.

The State's Information Office is also located close to the Soun's Palace at Oja Igbo (Fig 7).

The political and socio-cultural importance of the Soun's Palace has also been discussed (See Page 23 above). The Palace was the nerve-centre of administration in pre and during colonial periods in Nigeria. The present day land use arrangement at Oja Igbo is only a carry-over of the traditional political functions of the Soun's Palace and grounds immediately surrounding it.

Departments of the State Ministries have been established in Ogbomoso as the Divisional Headquarters for Osun North-West Division. These include Education, Finance, Works and Housing (Plate 48), Agriculture and Natural Resources (Plate 51), Treasury Cash Office and Health. These Ministries offices are presently scattered all over the town, mainly in the new areas, where temporary accommodation has been obtained for their staff.

The management of Ogbomoso has all along been in the hands of the Local Government Council Staff. Although an Area Planning Authority was later established in Ogbomoso, there was hardly any coordination of efforts nor cooperation between the two agencies of government.



Plate 51. Office of the Ministry of Agriculture and Natural Resources, (Cattle Control Post) at Ogbomoso - cut off from the photograph on right. Sabo area. Trailers and lorries loaded with South-bound cattle are checked at this point in front of the Ministry's office. The already clumsy traffic situation at Sabo is often complicated at this point.



Plate 52. Commercial and Business Offices, Takie.

The Local Authority has neither the financial nor qualified human resources to provide efficient management for the town's growth. So is also the ONWAPA (See above page 91). Indeed the ONWAPA's activities practically excluded the old parts. Health Inspectors (called 'Wole Wole') employees of the Local Government Council, supervise the sanitary and safety conditions within the 'old city'.

Some or all of the constraints to efficient management of the town may, hopefully, be removed when the recent proposed Federal Government's Local Government Reforms come into operation, and if by then:

a. Town Planning will have become a responsibility of the Local Government.

b. There will be sufficient funds provided by the Federal and State Governments for the operations of the Local Government.

c. The Staff of the Local Government will have equivalent service conditions with the staff of other departments in the civil service hence the Local Government will be able to attract qualified staff for all its operations.

d. There will be coordination of development of all parts of the urban area through a Local Planning Agency.

e. Each Local Government Planning Agency will be empowered to prepare and execute development plans.

It is however not easy to see all the above becoming a reality now or in the future as Planning is still to be tied to the Ministry for Local Government at the State Capital.

C H A P T E R 3.

APPROACH TO INTEGRATION.

Model of Integration:

The theme which has run through the foregoing analysis of the existing situations in Ogbomoso is that disharmonious tendencies have already set into the Socio-cultural, physical, economic and political fabrics of the town. The possible consequence of these tendencies is a permanent polarisation of a once united community into what has been termed 'old' or 'traditional' and 'new' or 'contemporary' areas, in this thesis.

The objective of this chapter is to propose solutions to the established problems of disintegration in Ogbomoso on the basis of the analysis in the preceding chapters.

Two possible orientations of growth have been conceived, taking into account the existing situation in Ogbomoso. Fig 21a shows, in a schematic way, the existing conditions in the town in relation to residential units (or districts), and distribution of socio-economic centres. The 'old city' is a unit with a socio-cultural centre at Oja Igbo and roadside commercial belts radiating from the centre outward and along a few other roads (see fig 10, and also chapter 2 page 23). Surrounding the old city in a ringlike manner are residential areas differentiated from the old city by their distinctive physical and social characteristics which are recognised as "their common identifying character". Such units, called "districts"[1] are shown in figure 18. (See also page 70). Socio-economic centres have already begun to develop in some of these peripheral districts (see page 94)

Figure 21b shows one alternative orientation of growth for Ogbomoso. Each of the districts is provided with an organised socio-economic centre which serves primarily, members of that district. The range of influence of the centre may however extend later to cover the whole town where it develops specialisation in its services and facilities. The overall spatial pattern of growth resulting from this model will be multiple-nuclei. It is ofcourse pertinent, at this point, to draw attention to the fact that the multi-nuclei pattern has, as its basis, residential development, rather than the aggregation or clustering of specialised activities and facilities as contained in Harris and Ullman's concept of the Multiple-Nuclei Theory.[2]

The inhabitants of each district will have attachment primarily to their neucleus centre. Since they are already differentiated by their social status, income, lifestyles and education,[3] there will be limited interaction with members of the other districts, particularly the 'old city'.

Figure 21c shows the second alternative model. Here socio-economic centres are located within approximately the transitional zone between the 'old city' in the centre, and the 'new' peripheral districts.

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1. Lynch, Kevin, op.cit. pp. 47-48.

2. See "The Multi-centred City" in Johnson, J.H. Urban Geography. An Introductory Analysis. Pergamon Press Ltd., 1967 pp. 170-172.

3. Ibid. pp. 165-170

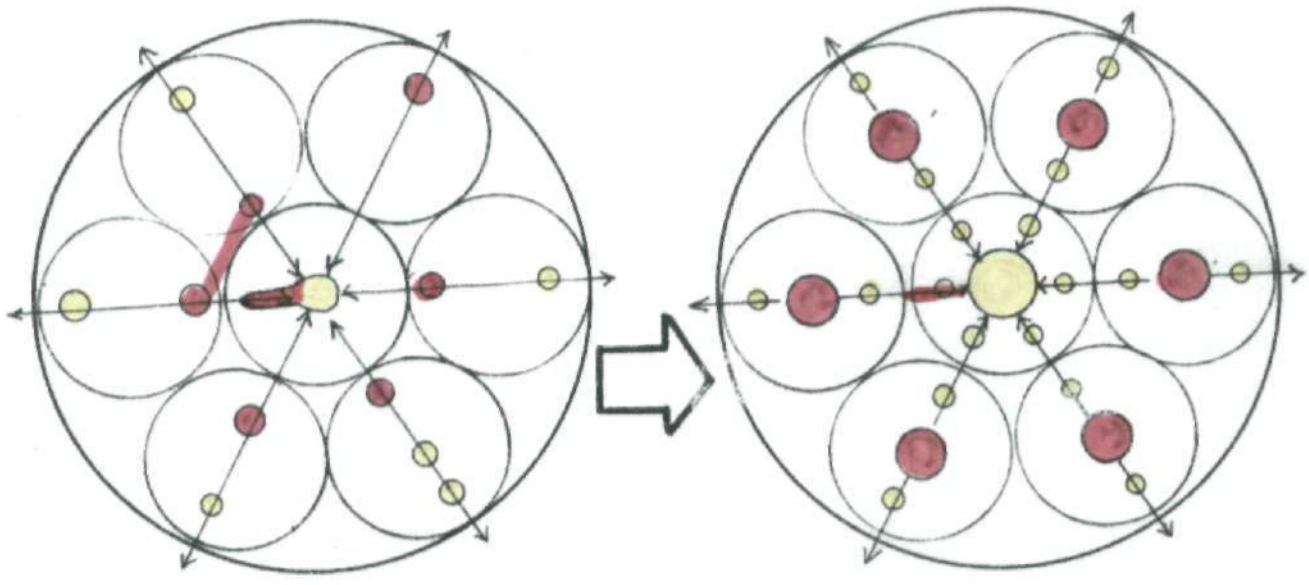


Fig.21a

Fig.21b

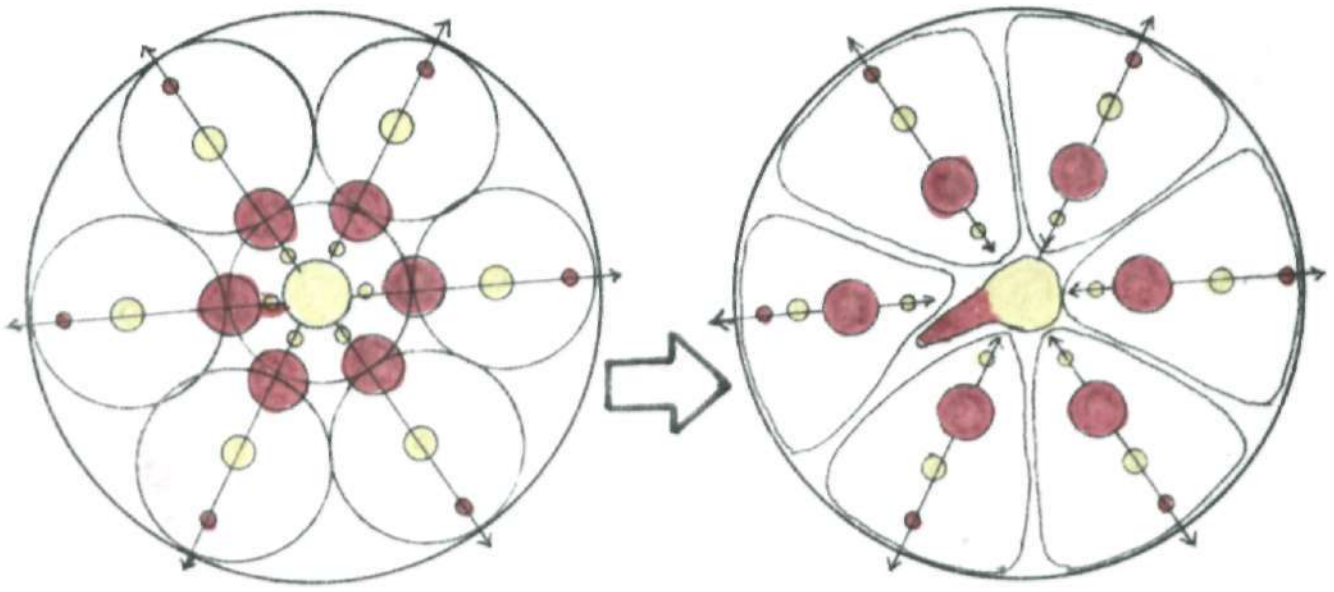


Fig.21c

Fig.21d

1976/77.
Okewole, I.A.
A.B.U. Zaria.

Facilities and services provided in each of the centres are expected to be shared by members from both the 'old' and the 'new' parts of the town. In this way a wedge-like functional consumption area or sector will be carved around each socio-economic centre which consists of some part of the 'old' and some part of the 'new' areas. The resultant pattern is shown in figure 21d.

There are some similarities in the principles which govern the emergence of this pattern and those of Homer Hoyt's Sector Theory of Urban Structure. Hoyt's idea for instance, of distinctive land use growing out from the centre, focussed on major routeways, is faintly related to the model's structure. Sectors have been conceived as developing around the major routes leading into and out of the settlement and connecting the socio-economic sector centres. Similarly, the Wedge-like expansion of the settlement is also applicable. A basic difference between the model and Hoyt's idea exists with regards to the classes of people located in each sector. While in Hoyt's theory, there is possibility of different social classes occupying separate sectors, the model envisages an admixture of different social classes living within each sector. Additional new and modern type housing (not necessarily "better-class") will extend outwards in a sector, but as maintained by Johnson,[4] buildings are more likely to show a concentric arrangement, according to age, since through expansion in the settlement, new housing will be expected to be added to the urban fringes.

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4. Ibid. pp. 166, 168.

For Ogbomoso, I have chosen as basis for the proposals for integration of both the 'old' and 'new' parts, the model depicted in figures 21c and 21d. The model offers greater possibilities for integration.

a. It conceives the town as being capable of developing as one whole unit rather than with separate distinct districts.

b. Every social stratum of the population is represented in each sector. People with different social status, income level, lifestyle and educational standards are brought together. The physical expression of social stratification which have already been shown in chapter 2 to be increasing will be de-emphasized.

On the basis of the chosen model, Ogbomoso has been divided into six functional sectors each containing a population of approximately 136,500, using the population projection for 1976.[5] My proposals for integration between the old and new areas in the town contain the following basic features most of which are shown graphically on figure 22.

i. Most of the sectors have been so demarcated to contain parts of old and new areas of the town. Two of the six sectors have however, not conformed to the model. They have not included both parts of the old and new. These are Oja Igbo - Oke Elerin and Apake - Sabo sectors. The Oja Igbo - Oke Elerin sector is wholly composed of old parts while the Apake - Sabo sector is wholly made up of new areas. Effort was made to ensure as much as possible, that boundaries for the sectors are close to existing physical edges, particularly the green strips and the routes within the town[6]. This fact coupled

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5. See Appendix 1.
6. The 'edges' used in demarcation are not so strong as to have fatal effect on integration of the communities within each sector.

with the location of the City-Centre between the Oja Igbo - Oke Elerin and Apake - Sabo sectors are responsible for the shape and limits of the two sectors.

ii. A Sector-centre has been located in each sector within approximately the transitional zone between old and new areas of the town.

iii. A Socio-Cultural centre which is hoped will attract inhabitants of all the sectors in the town has been located at Oja Igbo because of its existing Socio - Cultural and Political roles.

iv. A City-centre which takes advantage of the existing Takie - Apake - Sabo axis with its socio-economic characteristics has been located.

v. A new bye-pass has been proposed along the Western end of the town to remove the 'edge' character of the present Ibadan - Ogbomoso - Ilorin road.

vi. A set of recommended standards have been proposed for raising the quality of the physical elements in both the old and the new areas.

vii. A set of Socio-Cultural common services and facilities have been proposed to act as unifying forces on the inhabitants of both the old and new areas.

viii. Proposals have been outlined for the improvement of the place and object importance of Landmarks and Special marks in the town.

The City Centre - Takie:

The existing infrastructre[7], maximum accessibility from all parts of the town[8] and possible future directions of growth of the town[9] have jointly been considered in

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7. See pp.94 and 92 . See also tables 6 and 7.
8. See Fig 10. See also Johnson, J.H. pp. 107-109; and Town Centres. Approach to Renewal, in Planning Bulletin No. 1 Reprinted 1965, pp. 2-3.
9. See Fig. 22.

Table 7: Facilities and Services Proposed for the City Centre at Takie.

Group of Elements	Existing Facilities and Services	Facilities and Services to be Provided	
		Type	Area Required
SOCIO-CULTURAL	Maternity/Dispensary Reading Room/Library Club House	1. Cultural Centre 2. Organisation Coordinating Health Delivery Service	1.0HA 0.5HA
PHYSICAL			
ECONOMIC	1. Commercial/Business Offices 2. Banks 3. Filling Stations 4. Roadside Commercial Belt 5. Hotels and Restaurants 6. Large Modern Market*	1. More Commercial/Business Offices 2. Shopping Centre (120 shops) 3. Cinema	1.5HA 0.7HA 0.5HA
POLITICAL		1. Administrative Offices connected with the running of the City centre	1.5HA
GENERAL	1. Post Office 2. Telephone Exchange 3. Large Motor Park	1. Police Post 2. Fire Service 3. Parking Space	0.5HA 0.5HA 1.0HA

* Not yet used by the inhabitants.

lacating the proposed City Centre at Takie[10].

The existing facilities and services are shown in table 7 (see Plate 52). Some of these facilities need improvement to bring them up to required standard. The Reading Room will have to be enlarged and upgraded into a full Library with adequate collection of reading materials and texts. The existing private Maternity and Clinic do not possess adequate facilities. There will be need to upgrade them. The presently unused motor park will be incopporated into the total land available for utilisation.

With the provision of a new bye-pass at the western end of the town, the importance of the trunk 'A' road through Takie will be greatly decreased and the heavy traffic removed.

A bigger Post Office with modern facilities will have to be provided.

In order to accommodate all the new elements proposed to be located as facilities and services (table 7) the area will have to be redesigned. This will ofcourse affect the general landuse existing at Takie and the adjacent areas of Papa and Apake.

Because of the proposal to make Oja Igbo the main Socio-Cultural Centre, some of the functions which would normally be located in the City Centre will not be found at the Takie Centre. These include the City government Offices, and the Community Town Hall.

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10. No attempt will be made here to go into the various theoretical arguments regarding the location, definition or composition of a City Centre. This is outside the scope of this thesis. However, in the peculiar case of Ogbomọṣọ, Takie has been found also in a recent study to be "the greatest commercial point" and "a developing local central business district".
See Alade, I.A. op.cit. pp. 5,6.

Table 8: Facilities and Services Proposed for the Oja Igbo - Oke Alerin Sector.

Group of Elements	Existing Facilities and Serivice Within the sector	Facilities and Services to be Provided	
		Type	Area Required
Socio-Cultural	Ogun-O-Jalu-Ogbomoso	Central Library	0.6HA
	Dispensary	Museum	0.5HA
	Maternity	2 Comprehensive Health Centres	2x10HA*
	Town Hall	1 Hospital	20HA*
	Central Mosque	1 Reading Room	0.5HA
	5 Churches	5 Secondary Schools	25HA*
	Secondary School	Playfields	0.4HA* each
	Ṣoun's Palace	Sports Centre	5.0HA*
		Cultural Centre	0.5HA
Physical			
Economic	2 Traditional Markets	Shopping Centre	0.7HA
	Roadside Commercial Belts	2 Cinema Halls	1.0HA*
	Hotels	Commercial Offices	1.5HA
Political	Local Government Offices	Improved Administrative Offices	1.0HA
	Information Office		
	Treasury Cash Office		
General	Divisional Police Station	Sub Post Office	0.5HA
	Fire Brigade Service		
	Redifussion Service		
	Postal Agency		
	Telephone Exchange		

*Facilities and Services which are not necessarily to be located in the sector centre but within the sector.

Oja Igbo - Oke Elerin Sector:

This is the sector in which is located the proposed Socio-Cultural centre at Oja Igbo. The decision to make Oja Igbo a Socio-Cultural Centre to serve the whole town has been taken on the basis of its importance in the Socio-Cultural functions that cluster there (see chapter 2).

In order to raise the status of the centre to acceptable standard, some of the elements at Ọja Igbo will have to be given face lift to increase their physical magnitude. These include the Town Hall, the Local Government Offices, the Traditional Markets and the Ogun-Ọ-Jalu-Ogbomọṣọ (see figs 7 and 9). See also Plates 1, 2, 4 and 5). The Ṣọun's Palace is already being reconstructed and will cover a wider space when completed (see Plate 53).

While the open air structure of Oja Igbo, Oja Jagun traditional markets should be maintained as much as possible, permanent stalls to replace shanty ones now standing on sections of the markets (Plate 33, 50) should be constructed, and new ones added.

There will be need for a general reorientation of the circulation pattern in the centre to accommodate the new land uses to be introduced at the centre. The exercise will affect some of the old, worn-out residences that are within about 200 - 300 meters' radius of the Ṣọun's Palace.

The approximate locations of elements proposed which can not be sited at the centre have been indicated on the proposed map, figure 22.

Table 9: Facilities and Services Proposed for the Apaka - Sabo Sectors.

Group of Elements	Existing Facilities and Services Within the Sector	Facilities and Services to be Provided	
		Type	Area Required
Socio-Cultural	2 Churches	2 Comprehensive Health Centres	(2x10) 20HA*
	Maternity/Clinic	1 Hospital	20HA*
	1 Secondary School	1 Reading Room	0.5HA
		5 Secondary Schools	(5x5) 25HA*
		Sports Centre	5.0HA*
		Playfields	0.4HA
Physical			
Economic	Roadside Commercial Belt	Shopping Centre	0.7HA
	1 Cinema House	1 Cinema House	0.5HA
	Hotels and Restaurants	Commercial Offices	1.0HA
	Industries (Sawmill)		
Political		Administrative Offices	1.0HA
General		Police Post	0.5HA
		Sub Post Office	0.5HA
		Fire Service	0.5HA

*Not necessarily located in the Sector Centre.

Table 10: Facilities and Services Proposed for the Oke-Ado - Ilasifa Sector.

Group of Elements	Existing Facilities and Services Within the sector	Facilities and Services to be Provided	
		Type	Area Required
Socio-Cultural	General Hospital	2 Comprehensive Health Centres	(2x10) 20HA*
	Secondary School	1 Reading Room	0.5HA
	4 Churches	Play fields	0.4HA*
	Maternity	5 Secondary Schools	(5x5) 25HA*
		Sports Centre	5HA*
Physical			
Economic	Traditional Market	Shopping Centre	0.7HA
	Hotels	2 Cinema House	1.0HA
	Commercial Point	Commercial Offices	1.0HA
	Industry		
Political	Divisional Offices	Admministrative Offices	1.0HA
	Departments of State Ministries		
General	Police Post	Sub Post Office	0.5HA
	Burial Ground	Fire Service	0.5HA
	Postal Agency		
	Motor Garage		

*Not necessarily located in the Sector Centre.

Apake - Sabo Sector:

The unrelated landuses will have to be relocated. Example is the large sawmill behind Alata Super market. The motor garage at Sabo should be removed to the side of the proposed bye-pass such that trailers and long distance travellers will not have to pass through the town as it happens presently.

Oke Ado - Masifa Sector:

A nucleus for Industrial Development has already started growing at the Northern end of the sector along Ilorin road. It also has a fair distribution of existing facilities and services (table 10) relative to other sectors.

Arowomale - Ijeru Sector:

The traditional markets at Arowomale and Ijeru should be improved. Permanent stalls should be provided round the open spaces for use by the regular sellers while the open spaces continue to be used by the temporary sellers. The permanent stalls will then offer protection from extremes of weather. It will be necessary to provide alternative location for the roadside mechanics who have taken over both the right-of-way and parts of the carriageway along some of the major routes in the sector (see Plate 26). An organised motor park must be provided to prevent the present practice of picking of passengers by the roadside (plate 37).

Caretaker Sector:

The infrastructural facilities concentrated at the nodal point in Caretaker (see page 97 and plates 22, 24 and 35) make the choice of location of the Sector-Centre relatively easier than for other sectors. The plank dealers will however have to move to a new location within the

Table 11: Facilities and Services Proposed for the Arowomo-Ijimu Sector.

Group of Elements	Existing Facilities and Services Within the Sector	Facilities and Services to be Provided	
		Type	Area Required
Socio-Cultural	Maternity	2 Comprehensive Health Centres	(2x10) 20HA*
	5 Churches	1 Reading Room	0.5HA
	2 Secondary Schools	4 Secondary Schools	(4x5) 20HA*
	Infectious Diseases Hospital	1 Hospital	20HA*
		Play fields	0.4HA*
		Sports Centre	5HA
Physical			
Economic	Roadside Commercial Belts	Shopping Centre	0.7HA
	Traditional Markets	2 Cinema Houses	1.0HA
	Hotels	Commercial Offices	1.0HA
Political		Administrative Offices	1.0HA
General	Postal Agency	Sub Post Office	0.5HA
		Fire Service	0.5HA
		Police Post	0.5HA

*Not Necessarily Located in the Sector Centre.

Table 12: Facilities and S rvices Proposed for the Caretaker Sector.

Group of Elements	Existing Facilities and Services Within the Sector	Facilities and Services to be Provided	
		Type	Area Required
Socio-Cultural	1 Secondary School 5 Churches	2 Comprehensive Health Centres Reading Room Playfields Sports Centre Hospital 4 Secondary Schools	(2x10) 20HA* 0.5HA 0.4HA* 5.0HA* 20HA* (4x5) 20HA*
Physical			
Economic	Industries (Sawmill, Weaving mill) Roadside Commercial Belt Hotels	Hotels Shopping Centre 2 Cinema Houses Commercial Offices	0.7HA 1.0HA 1.0HA
Political		Administrative Offices	1.0HA
General		Sub Post Office Fire Service Police Post	0.5HA 0.5HA 0.5HA

*Not Necessarily Located in the Sector Centre.

sector, so also will the sawmill that has already been surrounded by residences on the Western side of the Ibadan road. An organised motor park is required to remove the danger to life created by the motor stand at Ahoyaya.

Osupa - Papa Sector:

This sector has relatively fewer number of existing facilities and services. There is no single secondary school, for instance. There are hardly any economic elements and no administrative offices. A large portion of the sector is however already covered by the Baptist Mission and its establishments - the Seminary and Hospital. (see table 13, fig 22 and plate 54).

Proposals for Educational Facilities:

By the Federal Government's new policy on education, all children of primary school age are expected to be in school. This is the objective of the Universal Primary Education (U.P.E) scheme. By the time the scheme matures, the primary school stage will last six years.[11]

The target in-take of successful primary school leavers into secondary schools in the former Western State (now Oyo, Ondo and Ogun States) was 30% during the 1970 - 74 Development Plan period. However, during the Third National Development Plan period it is hoped to provide enough secondary grammar/commercial facilities such that admission could be given to "50% of successful primary school leavers divided between 27% to grammar/ commercial and 23% to improved secondary modern schools or junior high schools"[12].

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11. The 3rd National Development Plan, 1975-80, Vol.1 page 246.

12. The Western State Programme of the 3rd National Development Plan, 1975-80 p. 41.

Table 13: Facilities and Services Proposed for the Osupa-Papa Sector.

Group of Elements	Existing Facilities and Services Within the Sector	Facilities and Services to be Provided	
		Type	Area Required
Socio-Cultural	Hospital 4 Churches Eye Clinic Seminary	Reading Room 5 Secondary Schools Play fields Sports Centre 2 Comprehensive Health Centres	0.5HA (5x5) 25HA* 0.4HA* 5.0HA* (2x10) 20HA*
Physical			
Economic	Traditional Market	Hotels Shopping Centre 2 Cinema Houses Commercial Offices	0.5HA* 0.7HA 1.0HA 1.0HA
Political		Administrative Offices	1.0HA
General	Telephone Exchange	Sub Post Office Police Station Fire Service	0.5HA 0.5HA 0.5HA

*Not Necessarily Located in the Sector Centre.



Plate 53. Urban set at Oja Igbo - Oja Jagun showing Soun's Palace triangle.

Note i. The New Palace under construction at the back ground.

ii. Colonel Taiwo Memorial Maternity in foreground.



Plate 54. The Baptist Seminary Ogbomoso at Abepe. It is an important landmark in the town.

Since the creation of new states in 1976 there has been greater emphasis on increase in the enrolment of successful Primary School leavers in Secondary Schools in the country. Consequently, the target ratio will be expected also to have risen above 27% stipulated for the former Western State. Since no revised programme for Oyo State is available for use presently, a suggested ratio of 35% is adopted to estimate the number of secondary schools that are now needed in Ogbomoso.

Since by the UPE Scheme, all children will be expected in the Primary School, the number that completes the primary school stage will be expected to form the population of the Secondary School age children. It has not been possible to obtain a current age pyramid for Ogbomoso, therefore after a comparison of data obtained from recent surveys of some towns in Nigeria, an approximate population ratio of 15% for Secondary School age population has been adopted to estimate the total number of secondary school population that is expected to be in school. Consequently the total number of schools required in each sector has been obtained These figures are shown in table 14. An important feature of the Government's Plan is the increase in the number of years to be spent in the Post Primary Institution. A child will spend six years. Also each school is expected to run six streams for each class with a maximum of 35 pupils per stream. This gives a maximum of 1,260 pupils per school. As the number of students will be so large, that are in school, provision of boarding facilities may not be feasible for everybody, hence the location of the schools must also not be too far from the children's homes. This is why only the area required for the school blocks of classrooms and play area have been provided and incorporated within each sector area.

Table 14: Post Primary Institutions Proposed for Ogbomoso.

	Particulars	Estimates	
		Ratios-%	Figures
1.	Total Population of Ogbomoso by 1976		818,400[a]
2.	Population of each sector	16.7%	136,400
3.	Proportion of the Population of each sector that is secondary school age	15%	20,460
4.	Proportion of Secondary School Age population expected in Post Primary Schools in each sector	35%	7,161
5.	Number of Pupils per class	-	35
6.	Number of Streams per class	-	6
7.	Duration of Course	-	6yrs.
8.	Maximum Number of Pupils per School	-	1,260
9.	Total Number of Post Primary Schools to be provided in each sector	-	5-6[b]
10.	Area Required per School		5 Hectares

Note: a. See Appendix 1.

b. Including existing Post Primary Institutions in each sector. All the existing Schools will be up graded to six streams each.

Health Facilities:

The Federal Government's policy on Health delivery service is being pursued in Oyo State. The scheme is divided into four broad categories, namely, Comprehensive Health Centre, Health Centre, Mobile Clinic and Health Clinic. Both the Mobile Clinic and Health Clinic are planned for the rural areas while Comprehensive Health Centres and Health Centres are to be located within urban centres.[13]

For Ogbomoṣọ, 1 Hospital and 2 Comprehensive Health Centres have been proposed as minimum for each sector of 136,400 people.

Proposals for Raising Standards of Physical Elements:

The analysis contained in chapter two clearly shows that the living environments within the old parts of the town is generally unhealthy and unpleasant. There is the need also to improve on the aesthetic quality of the physical arrangement of land use. Similarly there is uncoordinated use of land in the new areas and this has already created conditions favourable to development of slums.

Measures have been outlined below (table 15) which are aimed at correcting those ills highlighted. Within the scope of this thesis, only a general outline has been provided. No effort has been made to go into greater depth. It will be necessary in another study, for instance to categorise and document the buildings within the old area so as to determine which ones are dilapidated and fit for demolition; worn out and old, fit for renovation and strong, which should be preserved. Similarly, the spatial distribution of the water supply lines, electricity supply and possible new street and road networks will be outside the scope of the thesis.

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13. Ibid. p. 46.

Table 15: Proposals for Raising of Standards of Physical Elements in Ogbomoso.

Element	Old Area	New Area
1. Buildings	Dilapidated remains - clear. Old, worn out -renovate. New buildings -Insist on Compliance with building regulations.	Insist on Building Plans, Compliance with building regulations. Layout for all new development.
2. Drainage	Open drains, organised and maintained	Open/Soak-away connecting each housing unit
3. Toilet	2 Pit Latrines per compound	2 Water Closets per unit
4. Bath	2 Bathrooms per compound	2 Bathrooms per housing unit
5. Kitchen	Separate Kitchen area, built	Built Kitchen, if possible as part of living area.
6. Water Supply	Connect every street with auxiliary distribution network. Encourage extension to compounds	Distribution to each housing unit
7. Electricity	Connect every street with auxiliary distribution network. Each compound to be connected.	Distribution to each housing unit

.../cont'd

Table 15 cont'd.

Element	Old Area	New Area
8. Streets	Demolish truncated buildings close to streets to provide right-of-way. Provide new streets through the dense residential blocks for greater accessibility. Minimum distance between streets 80 meters. Tar all streets.	Prevent illegal blocking of streets with buildings. Tar all streets.
9. Roads	Provide right of way. Clear all encroachment on right-of-way. Tar all roads.	Clear all encroachment on right-of-way. Tar all roads.

Land Marks and Special Marks:

The major landmarks identified in Ogbomoso are the religious buildings - churches and mosques. Since these are also foci of socio-cultural interaction for the town's inhabitants and hence potential elements of integration, a conscious effort should be made to improve their locational environment. It will also be necessary, aprat from increasing their aesthetic qualities, to provide meeting places within the vicinity of these landmarks for the young people where they can play and spend their leisure apart from the normal periods for religious services. These may

be called "Youth Centres" attached to the churches and mosques.

The only special mark identified, the Ogun-O-Jalu-Ogbomoso at Oja Igbo will be incorporated within the general development of the proposed Socio-Cultural Centre at Oja - Igbo (see page 113 above).

Future Visual Form for Ogbomoso:

From the foregoing analysis and proposals it will be seen that some of the existing nodes will increase in importance. New nodes will also emerge. A new edge has been created along the Western end of the town and this together with the Eastern edge will both largely determine the future expansion of the town.

If all the proposals and recommendations contained in the preceding pages are implemented, a new visual form for Ogbomoso is bound to emerge. This expected visual form as conceived by the writer is shown, following the Lynch mapping technique, in figure 23.

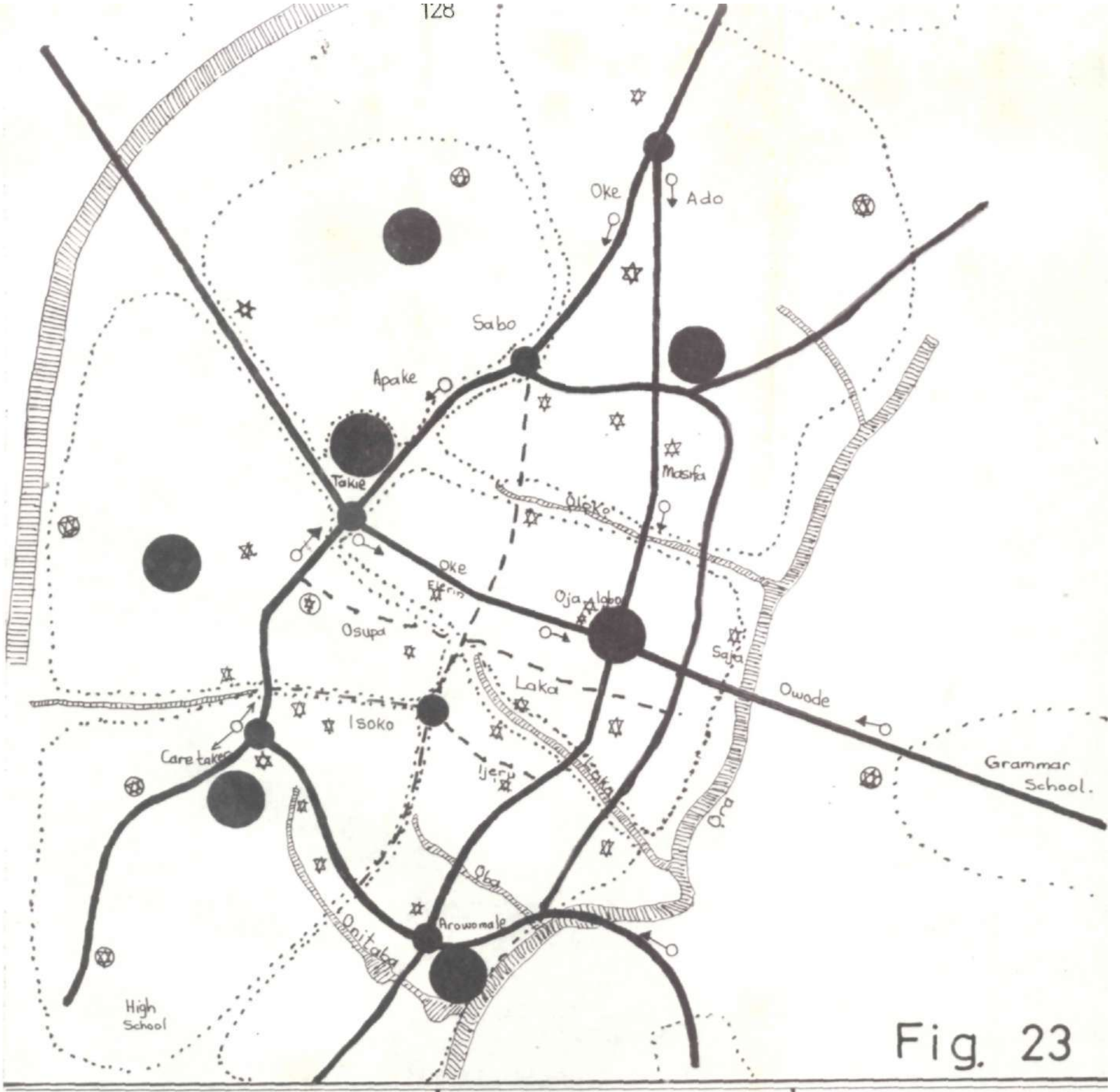


Fig. 23

LEGEND

MAJOR NODES MINOR

DISTRICT

EDGE

PATH

LANDMARK

SPECIAL MARK

OBSERVATION POINT

EXPECTED VISUAL FORM OF OGBOMOṢO

0 720M

OKEWỌLE, I. A.
M.Sc.(URP) THESIS. 1976/77
DEPT. OF PLANNING.
A. B. U. ZARIA.

CHAPTER 4.

CONCLUSION.

When a physical planner takes the gospel of Constance Perin seriously, to plan "with man in mind", he discovers that all those grandiose, neatly-arranged-to-fit, sterotype plans often imposed on the physical landscape by many professionals readily fall into pieces and are unworkable in reality. So he is compelled to tread softly.

In the preceding chapters, conditions which exist in Ogbomoso which warrant the need for the physical, socio-cultural, economic and political elements to be fused together into a living corporate environment were outlined. Since the human environment is the basis for the development of the elements outlined, it is important that such an environment is maintained to sustain societal attachment within a single unit. In the attempt to integrate conflicting situations however, there was the danger and temptation of adopting a totality measure. This ofcourse would not work. Hence in dealing with man's intricately balanced ways of life, it must be kept constantly in mind that "environmental design ..... pollutes the human environment when it overlooks and fails to provide resources in acknowledgement of the behaviour people have."[1]

In a changing world, people's behaviour and lifestyles though must be tolerated and accommodated in the general scheme of things, can not be allowed to be unbridled. Where the necessary coordination is lacking, chaos sets in. In Ogbomoso, the situations uncovered and set out in the preceding chapters testify to the fact that people's

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1. Perin, Constance. With Man in Mind. An interdisciplinary Prospectus for Environmental Design. The M.I.T. Press 1970, p. 83.

behaviours and lifestyles have been allowed unbridled expression on land use for too long. The fusion or integration of the elements falling apart can only be attempted by introducing some elements of design to humanise the urban scene.

The situation of the generally poor sanitation in the old area of Ogbomoso which affects the living environment should be seen as a typical example of the general attitude and inabilities of the agencies responsible for the enforcement of planning regulations in our national urban systems. The system of our urban management must therefore be overhauled. Many ambitious plans and beautifully built environments often too soon fall into ruin and disrepair due to poor or absence of maintenance.

In order to have an optimal use of the urban and sub-urban land, there must be integrated zoning regulations adopted within the context of an overall development plan for our urban areas. The rate at which this requirement is met in Nigeria is too slow to have any appreciable impact on the urban scenes within the country.

The absence of development plans for most of our towns and cities is responsible for their incidental landuse arrangement. By the time any effort is made on the degenerating city, the problems have already reached uncontrollable dimensions. In Ogbomoso, it was found that the problems associated with landuse arrangement are so complex that to avoid any large scale disorganisation to the society's fabrics, only a gradual approach to integration can only be adopted. It is not possible for instance to create the same physical scenes as may easily be created on a new site, within the already established old parts, without completely removing the existing elements.

Hence what may be done is to give guidelines for the raising of standards in order to increase the livability of the physical environment.

In any traditional society, all over the world, it is common to find, at varying degrees, objects, special marks, buildings of architectural values, monuments and relics of socio-cultural importance relevant to the community's historical evolution. These are priceless symbols whose preservation must be maintained while innovation may be introduced in such traditional areas. Urban design styles, especially of buildings, must not be expected to be the same for both old and new areas. Indeed it has been found often that there exists several better urban design characteristics which evoke satisfaction and are more aesthetically pleasing than there are in some new areas. Such special marks, landmarks and features of archtectural value need be preserved but improved to increase their focality and pride of place.

Where a situation exists as was found in Ogbomọ̀ṣọ́ that a single unit of human habitation shows tendency of polarisation and consequent isolation of its parts, it may be found necessary as a measure of integration of those parts to locate intensive elements of integration at the transitional zones between such disintegrating units. In addition, any location which has been found to be of socio-cultural importance to all the inhabitants as a whole should be so improved as to evoke pride in and stronge sense of belongs and attachment to the city. Such a place like the Oja Igbo area of Ogbomọ̀ṣọ́ with all its socio-cultural elements may therefore be utilised to remain the symbol of unity for all the city's inhabitants.

Finally, it must be stressed here that all proposals and recommendations contained in this thesis are relevant only to achieving integration of the inhabitants of Ogbomoso living within a single unit. No conscious or deliberate attempt has been made to provide a Master - Plan - approach solution for the development of the town. Consequently certain necessary aspects of a town s development which are not directly related to the subject of integration of the 'old' and 'new' parts of the town have not been emphsized. These have therefore been left out of the analysis and proposals. This ofcourse does not mean that they are not important. They must be dealt with fully in other studies which will be necessary to be carried out in order to draw up a comprehensive development plan for the town.

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Appendix 1: POPULATION PROJECTIONS FOR OGBOMOSO 1973-1976.

1. Projected Population for 1973 = 677,000[1].

2. Projected Population for 1976 (P_2)

Base figure (P_1) = 677,000 (1973)

Growth rate assumed (r) = 6.5%

No. of years (N) = 3

Formula employed: $\text{Log}(1+r) = \dfrac{\text{Log}\frac{P_2}{P_1}}{N}$

where r = rate of growth.

P_1 = base year population.

P_2 = projected population.

N = number of years between base and the terminal years.

$$\text{Log}(1+0.065) = \frac{\text{Log}\frac{P_2}{677,000}}{3}$$

$$3 \log (1.065) = \text{Log}\frac{P_2}{677,000}$$

Let $\frac{P_2}{677,000} = X$, hence $\text{Log}\frac{P_2}{677,000} = \text{Log } X$.

$3(0.0274) = \text{Log } X$

$0.0822 = \text{Log } X$

$1.209 = X$

$P_2 = (1.209)(677,000)$

$= 818,493.$

∴ Expected Population for Ogbomoso in the year 1976 at the growth rate of 6.5% per annum is 818,493.

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Appendix 2: NAMES/LOCATION OF CHURCHES IN OGBOMOSO.

	Name	Location	Denomination
1.	Christ Apostolic Church	Onitaba	C.A.A.
2.	Methodist	Arowomale	Methodist
3.	Catholic	Arowomale	Catholic
4.	Cherubim & Seraphim	Caretaker	Cherubim and Seraphim
5.	Apostolic	Akata	The Apostolic
6.	Aiyegun Baptist	Aiyegun	Baptist
7.	Oke-Isoko Baptist	Isoko	Baptist
8.	Ijeru Baptist	Ijeru	Baptist
9.	Ga Lagbdeu Baptist	Ga Labedu	Baptist
10.	Laka Baptist	Laka	Baptist
11.	Oja-Oba Baptist	Oja-Oba	Baptist
12.	Chapel	Abepe	Baptist
13.	Seminary Chapel	Abepe	Baptist
14.	Alafia-Oluwa Baptist	Ikehinsi	Baptist
15.	Oke-Elerin Baptist	Oke-Elerin	Baptist
16.	Odo-Oru Baptist	Odo-Oru	Baptist
17.	Saja Baptist	Saja	Baptist
18.	Ori-Oke Baptist	Ori-Oke	Baptist
19.	Ebenezer Baptist	Isale Affon	Baptist
20.	Emmanuel Baptist	Isale Affon	Baptist
21.	Masifa Baptist	Masifa	Baptist
22.	Atala C.M.S.	Atala	Anglican
23.	C.M.S.	Agbonin	Anglican
24.	Aladura	Akata	Aladura
25.	Celestial	Odo-Oru	Celestial
26.	Lajide	Caretaker	-
27.	Eleja	Oke-Olla	Aladura
28.	Caretaker Baptist	Caretaker Modern School	Baptist
29.	Oke Ado Church	Oke - Ado	-
30.	Kolara	Kolara	-

Appendix 3: NAMES/LOCATION OF TRADITIONAL [illegible] IN OGBOMỌṢỌ.

Appendix 3a: Names/Location of Important Traditional Markets in Ogbomọṣọ.

1. Ọja Igbo.
2. Ọja-Jagun.
3. Masifa.
4. Oke-Elerin.
5. Osupa.
6. Bọsunla.
7. Ita Ọlọla.
8. Arowomale.
9. Ọja Ọba.
10. Idi Abebe.
11. Taraa.
12. Ijeru.
13. Akunko.
14. Aje.
15. Agunodo.
16. Ita Alasa.
17. Bolantan.
18. Isale Affon.
19. Ga Labbedu.
20. Owode.

Appendix 3b: Names/Location of Important Night Markets in Ogbomọṣọ.

1. Ọja-Igbo.
2. Ọja-Jagun.
3. Masifa.
4. Osupa.
5. Bọsunla.
6. Ita Ọlọla.
7. Ọja-Oba.
8. Ọja-Ijeru.
9. Aaje.
10. Bolantan.