Elements of Neighbourhood Structure
A Comparative Study of an Old and New Residential Area in Ibadan.

M. Sc (U.R.P.) Thesis

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DEDICATION.

To Lola, Ayo, Deji and to

the memory of late S.A. Alao.

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CHAPTER I.

(i) INTRODUCTION.

The neighbourhood unit as a concept for planning is not new with prefessional town planners all over the world. It has been used successfully in some developed countries as a basis for the development and redevelopment of residential areas in towns and cites. In the developing countries the idea is yet to be fully utilised and tested. This is particularlly the case in Nigeria where it is at present being employed for building new towns. It is however too early to discuss the success or failure in those places.

This particular study is a fact finding one which is aimed at testing the validity of the neighbourhood concept in one traditional residential area and a new residential estate in the city of Ibadan. The city of Ibadan like other historic cities in Nigeria developed oraganically and with the introduction of modern developments combined both traditional and modern features. With its twin city centre outlook and the socio-cultural way of life of its traditional and modern inhabitants it presents a good ground for examination of the existence and applicability of neighbourhood planning principle.

4. In the light of the above, to propose for planning purposes the adoption (or otherwise) of the concept.

(iii) DEFINITION OF TERMS.

In a study of this nature there cannot but be some words which would present dubious meaning especially words that can be used interchangeably in discussing other topics. For avoidance of this kind of mistakes certain words which are freeely used but which can be mis-interpreted are explained below within the context of this study.

1. Neighbours - They are those who live near to us. They are related to us not necessarily by blood or kinship ties but by proximity. It can also be seen "as a special role implying a particular kind of social attitude towards others to be distinguished from the role of friend and of relative with which it may at times merge as when relatives live next door on when neighbours become friends"[1].

2. Neighbouring - Refers to the activities engaged in by neighbours as neighbours and the relationships these engender among them. These activities range from highly formalised to regular neighbourly rituals to sporadic, informal, and casual contacts.

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1. Suzanne Keller - The Urban Neighbourhood - A Sociology Perspective, Random House, 1968.

3. Neighbourhood - This concept encompasses a variety of meanings and it has generated a lot of controversy among social scientists (see literature review). It is both a physical and social entity. Simply put the neighbourhood is a group of people who occupy a distinct territory, in other words where neighours reside and in which neighbouring takes place.

4. Community - It is an area the resident population of which is interrelated and integrated with reference to its daily requirements whether contact is direct or indirect. A place is community-like when patterns of primary relationship exist within a residential context.

5. Community and Neighbourhood - They are identical at first sight, but according to Ruth Glass[2] the territorial aspect of community is missing from some interpretations of the word and whenever it is implied the area covered is supposed to be larger than that of the neighbourhhod so that face-to-face contacts are, of necessity, less of feature of communities than of neighbourhood.

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2. Ruth Glass 'ed (ed), The Social Background of a Plan (London: Routledge and Kegan Paul, 1948).

6. Homogenous Neighbourhood - One where individuals share specific characteristics. The more the characteristics held in common the greater the homogeneity and by implication the greater the compatibility among individuals.

7. Focal Points - They are important locations within the locality where people come into frequent contact with one another. In terms of location of focal point amy not be centrally located but its function is of such importance that people have grown to acknowledge it and to converge there for leisure, economic or cultural purposes.

CHAPTET II.

LITERATURE REVIEW.

In one form or another, neighbourhood is universally recongnised as the basis of healthy personal, social and physical development. The idea of neighbourly living came into existance with the setting of the first human settlement.

Before the city came into existance, the village had brought forth the neighbour: he who lives near at hand, within calling distance, sharing the crisis of life, watching over the dying, weeping sympathetically for the dead, rejoicing at a marriage feast or a child birth[1]. This order and stability experienced in the village was carried along with its maternal enclosure and intimacy into the city. Aven though some of it got lost in the city due to over-expansion, it nevertheless remains in the quarter or the neigbourhood as characterised in the Geminschaft concept of urban social life.

The inclusion of social considerations as part of the role planning has to play in a society has therefore brought into clear focus the idea of neighbouring residences hence the involvement of all categories of social scientists in neighbourhood planning.

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1. Lewis Mumford - The City in History, Penguin Books.

Definition.

There has been much discussion of what a neighbourhood is.Physical planners, designer, geographer, have concentrated on the physical dimensions of a neighbourhood, describing it in terms of boundaries and areas. Physical planners and designers have dealt with the idea of neighbourhood in a rather simple manner: in particular, they have considered the physical aspects without giving much thought to the social aspects of a neighbourhood. On the other hand social planners and sociologist have stressed with equal zeal the social dimensions of a nieghbourhood. They view the neighbourhood in terms of its symbolic and cultural aspects and emphasise shared activities and experience, the resulting social groupings and common values and loyalties. The physical environment is taken for granted.

Of course, there are those who felt that man's behaviour is no longer oriented to the local area but to the city, nation and the world. Therefore, a definition of the neighbourhood is irrelevant.

In the light of the above, I shall attempt to group the definitions under various headings as follows.

Physical:

Many writers especially physical planners and geographers saw the neighbourhood as a physical entity. Gallion and Eisner[2], categorically stated that"the neighbourhood unit is not some sociological phenomenon, it embraces no particular theories of social science. It is simply a physical environment in which a mother knows her child will have no traffic streets to cross on his way to school, a school which is within easy walking distance from home. It is an environment in which the housewife may obtain the daily household goods, and the man of the house may find convenient transportation to and from work. It is an environment in which a well equipped play ground is located near the home where the children may play in safety with their friends, the parents may not maintain intimate friendship with their neighbours, but children are so inclined and they need the facilites of recreation for the healthy development of their minds and spirits".

In giving his own definition of neighbourhood Hestner[3] like Gallion and Eisner reflected the

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2. Arthur B. Gallion and Simon Eisner - The Urban Patterns. Second edition 1963 Van Mostrand Reinhold Company.

3. Randolph T. Hestner - Neighbourhood Space. Dowden, Hutchinson and Ross, 1975.

desirable features, such as: "A neighbourhood focal point in usually the elementary school with its recreation area (ideally centred in a park with not more than half mile walk through the park to the kindergarten or the elementary school without crossing traffic.

Peripheral access road with connections to a free-flowing parkway.

Elimination of rectangular residential islands surrounded by concrete rivers with their streaming traffic.

Safe residential streets laid out in short loops and cul-de-sec.

Every home abutting planned park and recreational space.

Lewis Mumford[4] like the others mentioned above says that "In the new city, a neighbourhood has visible definition. Its size is determined by the convenient walking distance for children between the farthest house and the school and play ground in which a major part of their activities are focussed". It went further to describe its patter as determined by the need to isolate the school and home from noise of traffic and its dangers,

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4. Lewis Mumford - The Culture of Cities.

"Whatever traffic filters into the neighbourhood must be that which directly subserves it, moving at a pace that respects the rights of the foot walker".

According to a group of researchers[5] the "physical neighbourhoods are those that have a distinct environment whose limits may be precisely defined. They may have boudaries formed barriers like railways, canals, major roads, industrial areas, or natural features such as open spaces, or steep slopes. Within these boundaries they may possess a uniform environment which differentiates them from surrounding neighbourhoods cities tend to have distinct housing environments".

Saroff and Levitan[6] defined the neighbourhood as "the areal unit in which a significant portion of the population spends most of its time (particularly mothers, young children and the aged), and planners have hypothesised that it is the scale at which much social interaction takes place (neighbouring and even friendship). They went further to state that planners do not look at the house or dwelling unit apart from its context the cluster of houses and local facilities which we call the neigbourhood.

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5. The Open University: The City as Social System. Prepared by a course term. The Open Univ. Press, 1973.
6. Jerome R. Saroff and Alberta Z. Leviten - Survey Manual for Comprehensive Urban Planning, Univ. of Alaska SEG No. 19, 1969.

We find that one common characteristic of the above definitions is that they connote an areal extent and most of them enumerates the elements of the neighbourhood in their descriptions almost to the total neglect of the social functions of a neighbourhood, an aspect which the following definitions would take care of.

As a Psychological Concept:

This concept of neighbourhood is mainly in the mind of the people who live in that part of the city. It is a sort of mental picture and it is aptly described by the following definitions:

For instance Pahl[7] quoted Mackenzie as writing in 1921 that "it is clear to me, that the conception which the average city dweller holds of his own neighbourhood is that of a very small areas within the immediate vicinity of his home, the limits of which seem to be determined by the extent of his personal observations and daily contacts". It is Pahl's opinion that this concept of neighbourhood changes with age, sex, occupation, mobility potential, social network, etc. Not only does this conception change through

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7. R.E Pahl, Patterns of Urban Life, Longmans, 1968.

time but also according to the stage of family cycle i.e as social networks change so does the locality-in-the-mind. So that important social could be seen as a series of small overlapping local areas, which are different for different people.

In discussing Lee's[8] work, members of the open University course term[9] interpreted Lee's evolvement of the neighbourhood as a "socio-spatial shcme", that is as a psychological and subjective internalisation of the environment as learnt image or schemata. In this way the neighbourhood is therefore a subjective psychological concept. They then concluded that factors such as change - people will choose friends and will do so fairly locally.

As a Socio-Cultural and Political Area:

Adequate reference has been made to the work of Mumford at the begining of this paper. He brought it home to his readers that the neighbourhood is a primary community where neighbours share their joys and sorrows together. Following on the above

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8. T.R. Lee: Urban Neighbourhood as Socio-Spatial Scheme in "Human Relations" 21, pp. 241-268, 1968.

9. The Open University, op. cit. p. 30.

"open University[10] describes the neighbourhood as "a territorially bound community that is socially homogenious an' bound together by a tightly knit pattern of primary (i.e face to face) relationship. The neighbourhood in this sense constitutes what Tonnies[11] called a gemeinshaft society, one that is exclusive, private and intimate as opposed to the gesselschaft society which is public life ... it is the world itself".

This idea of neighbourhood as a primary community was brought down to earth by Blumenfeld[12] when he quoted Mencius (an ancient Chinese sage) as saying that "if a neighbourhood of eight families is formed, the inhabitant will work together, will keep each other company while resting in the evening, will guard their property against tresspassers from outside, will look after the sick and help the weak, and attend to their private matters after the communal work is done".

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10. Open University, op. cit.

11. Tonnies, F. (1887) Geneinshcaft and Gesellschaft, Translated by Looms C.P. (1955). Community and Association, London, Routledge and Keigan Paul.

12. H. Blumenfeld, The Modern Metropolis: Its origin, growth, characteristics and planning, (ed) Paul D. Spreiregen M.I.T. Press, 1967.

Dennis Chapman [13] observes that the basic and most important social intercourse is that between immediate neighbours, two or three families on both sides of the dwelling ... mutual visiting ... more important, mutual aid in every aspect of domestic life, in sickness and in the care of children". Such is the social relationship that we expect to find in a neighbourhood which is a primary community.

Hester's[14] description of the neighbourhood as a political settlement is worth noting. He says "In contrast to many definitions of neighbourhood, the idea of a neighbourhood as a political settlement is also extremely useful in planning social and physical change. It is increasingly apparent that residents want to control their neighbourhood; therefore change at the neighbourhood level must be consistent with the values and goals of the residents, or it will not occur".

Perhaps the greatest advocate of political awareness in the neighbourhood is Jane Jacobs[15].

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14. Op. cit.

15. Jane Jacobs: The Death and Life of Great American Cities, New York, Random House, 1961.

It is her considered opinion that a neighbourhood should fulfill all the political functions eumerated above. She describes "a successful neighbourhood as a place that keep sufficiently abreast of its problems so it is not destroyed by them. An unsuccessful neighbourhood is a place that is overwhelmed by its defects and problems and is progressively more helpless before them, i.e the people there have lost the capacity for collective action. She went on and contends that "a reasonably effective district usually acrues to itself, considerable political power. It eventually generates, too whole series of individuals able to operate simultaneously at street scale and district scale, and in neighbourhoods of the city as a whole".

As a Religious Centre:

This is in so far as religion is a very important aspect of the people's life especially in ancient and traditional settlemments. These places of worship - (temples, mosques and shrines) form the the focal points in the nieghbourhood. For instance Mumford[16] in describing the ancient Mesopotamia cities wrote: "beyond the walled but spacious temple precinct, spread a serios of more or less coherent

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16. Op. cit., p. 74.

neighbourhoods in which smaller shrines and temples serve for the householder. Every citizen in ancient Mesopotamia, it would seem, belonged to a particular temple and its god and did work for him: the basic of 'citizenship' was in this particular religious affiliation". A temple community which is in a visible form - a 'neighbourhood unit comprised priests, officials, gardeners, stone cutters, merchants and even slaves - all the people of the god. Mumford is even convinced that the first historic example of a deliberately fabricated neighbourhood unit had existed from the earliest times. He also pointed out that there is plenty of evidence to show that natural neighbourhoods, formed around a shrine or a temple. In some towns in Yorubaland of Southern Nigeria, community shrines either in the market place or in the Oba's Palace serve as the focal point of the neighbourhood.

As a Unit for Provision of Facilities:

Almost all advocates of the neighbourhood concept from the time of Perry[17] the man who first used the concept in a paper published in 1929.

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17. Perry, Clarence Arthur, "The Neighbourhood Unit," Regional Survey of New York and Its Environs, VII, 22-140, New York, 1929.

recreational and other service facilites, and it is the standards for these facilities from which the size and design of a neighbourhood emerge.

Elements in the Neighbourhood:

The concept of the neighbourhood unit was developed not only to provide dwellings for the people concerned but all the everyday needs which can be supported by a population less than that of the town as a whole. We therefore have to consider what the neighbourhood should contain. Lewis Keeble[18] listed the following as the elements other than dwelling which are likely to be required:

Schools.

Open Spaces.

Large Establishments.

Shops and Similar Uses.

Places of Assembly of Modest Scope, Service Indstury.

To this list may be added: Places of worship, Clubs, Health facilities, etc.

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18. Lewis Keeble: Principles and Practise of Town and Country Planning. The Estates Gazette Limited, 1972.

Attributes of the Neighbourhood ~~as a Primary Community~~: As a Primary Community.

This has been adequately defined earlier in this paper. A factor that need be added to this is that of homogeneity among the residents of a neighbourhood. This idea of a primary relationship makes the neighbourhood community-like the more that people who live near one another mix with one another. The model of the close-knit community is either the rural village, or a certain ideal of what working-class life in the centres of towns is like. Studies of social life have shown that people tend to choose friends on the basis of similarities in background, such as age and socio-economic level; values such as those with respect to privacy or child rearing; and interests, such as leisure - activity preferences. Other conditions favouring social intercourse is the sharing of common experiences, and the common memories these engender e.g to have been to school together, to have worked in the same factory, been in the same job, supported the same political party, participated in the same strike, etc. Usually, these social contacts is initiated by propinquity. "The opportunity for visual and social contact" says Gans [19] is greater at high density than at low ones".

19. Herbert J. Gans "Planning and Social Life" in Peoples and Plans, New York: Basic Books, Hic., 1968.

Conversely, we have the heterogenous community where people hardly mix. Here, usually, social intercourse is inhibited by level-consciousness, Also the impact of technology, city people are mobile. They can, and do pick and choose from the entire city for everything from a job, recreation, or friends, to shops, entertainment or even in some cases their children's school.

Size of Neighbourhood:

The size of the neighbourhood could be perceived in terms of population and also in terms of the areal size of the neighbourhood. This idea has its origin in Perry's proposal. He proposed an areal extent of not more than one-quarter to one-half mile radius from the school which is taken as the focal point. Also in terms of population which can most efficiently support one elementary school: 5,000 to 9,000 people.

Since the time of Perry there has been considerable debate as to the size of an ideal neighbourhood size. According to Spreiregen[20], the advice of several consultants in the fields of education, sociology, health, housing, recreation, psychology, etc was that a neighbourhood would consist of 300 to 500 familes (1,200 to 2,000 people).

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20. Paul D. Spreiregen: Urban Design: The Architecture of Towns and Cities, 1965.

Five neighbourhoods would form a village. The villages would consist 300 to 500 families (12,000 people. The entire town, as proposed, would have an eventual population of 125,000. As for the areal extent of a neighbourhood, he found it difficult to prescibe an iddal size for a residential community. He says the community would come to enjoy the feeling of a 'neighbourhood when they possess everyday facilities at convenient locations.

Keeble[21] also points out that the question of appropriate size for a neighbourhood has often been a matter of dispute. He wrote "It seems, however, fairly clear that it should contain a population of about 5,000 or about 10,000. The smaller can support one two-stream primary school, the latter can suppport two. Below about 5,000 the unit is too small for flexibility and must lack substance; above 10,000 it becomes too large for its identity to be appreciated, and begins to suffer from the "sea of houses" , "symptoms of inter-war housing". Keeble is elusive when it comes to giving an areal unit which he recommends for a neighbourhood. He says: "whereever physical size renders the town

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21. Lewis Kebble, op. cit.

centre inconveniently inaccessible for everyday needs for an appreciable portion of the population minor centres will spring up to meet these needs, "although often in a distorted form". He agreed that nursery schools, if provided, to be within a quarter of a mile of every home, a group of shops to be within a quarter of a mile of every home. Lastly he postulates that it would be more helpful to think of these distances as a five-minute walk and a ten-minute walk. While agreeing that there is nothing precise about them he asserts that "a five-minutes walk for the toddler, a ten-minute for the child between 5-11 and a five-minute walk for a packet of cigarrette represent high standards of convenience".

Jane Jacobs[22] refuses to give an absolute number but gave a functional definition of size i.e "big enough to fight city hall, but not so big that street neighbourhoods are unable to draw district attention and to count". In terms of geographical extent she says that in real life, the maximum size of naturally evolved, effective districts seems to be roughly about a mile and half square. She is of the opinion that anything larger gets too incoveneient for sufficient local cross-use and for the functional identify that underlies district political identity.

22. Jane Jacobs, op. cit

From the above discussion we find that neighbourhood size means different sizes in different cities depending partly on the size of the city as a whole.

The Circulation Pattern:

Perry set down a very strict circulation pattern within the neighbourhood which every author has agreed with ever since. His proposal was that internal street system should be designed so as to discourage through traffic. There is a hierarchy to traffic routes. The neighbourhood is bounded by major streets and it has minor streets in the interior. The latter is designed to discourage through traffic and only bear the number of vehicles necessary to serve the immediate vicinity. Other writters in addition to Perry's idea stressed on the provision of pedestrian links between them and the safety aspect of the street pattern.

Open Spaces:

One of the most vital aspects of community living, and the one which has been too frequently avoided, is adequate space for recreation. Open space would have been available if it had been so planned and reserved when land was inexpensive.

But when growth has been a made scramble to subdivide and sell every parcel of property that could receive a building, and many which were not so fit. This statement is true of both developed and developing countries of the world. In some traditional areas where there were open spaces before, they are gradually disappearing as a result of encroachment by some selfish individuals. Open space in the community or neighbourhood is usually considered as the area for recreation, and this is appropriately so. This space is devoted primarily to active playground for childrem youths, and adults. In the traditional African societies, it may be used for holding public meetings or traditional ceremonies. Usually the open spaces are within the traditional compounds or in front of the house of the head of locality.

Functions of the Neighbourhood Unit:

The neighbourhood unit performs a lot of functions especially where physical planning is concerned. In the first place the nieghbourhood is a convenient unit for dividing the city into its components. According to Perry[23] "organisation of

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23. Perry, Clarence Arthur, Op. cit.

the environment on a neighbourhood basis is an essential vehicle for the exercise of group life; it also serves to preserve the most significant values of our society". It is a basic unit of urban design. It can be taken as a module for urbam desugn, not only in new towns and new communities but in old ones as well.

The neighbourhood unit also would serve as a convenient unit for administration. In administration the interest has revolved round the conception of the neighbourhood unit and the new town. In such areas political and administrative jurisdictions must have plans for such developments in general outline terms; through their zoning ordninances or through more specific plans. This is because the neighbourhoods focus on communal facilities. It is an attempt at mingling people in the neighbourhood unit to produce a socially balanced community with diversity of socio-economic characteristics. It is also an attempt to foster a community spirit by creating a physical environoment which would give the inhabitants a sense of belonging to their own particular part of the town.

All the writers agree that a major function of the neighbourhood is that it is a convenietn unit for distribution of services and facilities. Some people even find it convenient to describe the neighbourhood as a "service area". Each service unit of each service function - education, health, shopping, recreation, etc, is analysed separately as to the optimum size and service radius and distributed accordingly. Some units are grouped together for convenience. As a planning cell for the provision of facilities, apart from the facilities listed above the neighbourhood is not expectdd to compete with the city centre but to be able to provide daily necessitites for the inhabitants of the neighbourhood. When it comes to higher order goods, the residents must be willing to travel to the city centre which they do not very often. A neighbourhood, therefore, does not need to be self sufficient.

Impact of Technology on the Neighbourhood Concept:

This is obvious in developed and developing countries. With the improvement in public transport, private car ownership, television, telephone, radio,

etc, we find that the individual is no longer tied to the immediate neighbourhood. Mayer [24] in one of his criticisms of Perry's work raised the fact that "the geographical neighbourhood has lost its compelling social validity because of the fractionated interests of modern urban man. He and his family are less likely, so the argument runs, to be intimate with his next-door neighbour than with the man next to whom he works in a distant factory. He is less likely to go to meetings of some neighbourhood group than to meetings of the bar association in the centre of the town or the labour union meeting. And wide-spread automobile ownership furthers this disperaion of intimacy". Television does no less nowadays. An individual can sit in his room and watch and receive information on the wireless from various parts of the world. He may not need to go to his next-door neighbour to ask for the information. Such is the impact of technology that one does not necessarily have to belong to any association within the neighbourhood to exist happily. The range of choice is so unlimited for everything from a job, recreation friends, entertainment, children's school, etc.

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24. Albert Mayer: Neighbourhood: Persistent, Peremnial, Resurgent in The Urgent Future pp. 99-107, McGraw-Hill Book Company, 1967.

CRITICISM OF SOME OF THE NEIGHBOURHOOD IDEAS.

Perry's concept of neighbourhood unit has come under sharp ciriticism by people who wrote after him and examined the concept critically.

Firstly, people critised the concept of having the neighbourhood as a place with facilities clustered in a neat parklike core. This need not be so and this ideal is even unrealistic.

Like others Jane Jacobs[25] did not believe in an idea of a definite size of a neighbourhood but the proper functioning of such a neighbourhood. This size might differ for different people from the same spot. She is of the opinion that successful neighbourhoods are not discrete units. "It is not the boundaries that make life" she says.

Another criticism is that of population limit set by Perry. Keeble[26] seemed concerned about the inflexibility of this idea. This is especially so where the schools are concerned. A drastic change in the number of children of school age in a particular neighbourhood is serious. An increase

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25. Jane Jacobs, op, cit.

26. Lewis Keeble, op. cit.

means larger classes than usual with obviously undesirable consequences; a decrease means less than full utilisation of a very scarce resource teachers. On the other hand neighbourhood shops and open spaces are far less closely tied to a particular population total than are schools.

Critics also emphasised that there is no such thing as the perfect provision of services. Neighbourhood need not be self-sufficient in the provision of the services for instance Blumenfeld[27] felt that "if it works out that a fellow living in neighbourhood 'A' sends his children to school in 'B', then I would not consider him a bad citizen or the city a bad city".

On the elementary school as focus of the neighbourhood, Mayer[28] asserts that school education in particular is undergoing such drastic changes that the elementary school as neighbourhood focus is not valid. The single elementary school has so small an orbit of attendance that it is bond to be substatially segregated racially and economically.

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27. Han Blumenfeld, op. cit.

28. Albert Meyer, op. cit.

On social grouping, it is found that the neighbourhood no longer contans all classes as prescribed by the ideal. What one finds nowadays is that housing estates that are normally supposed to house all socio-economic classes alone. Examples of such abound all over Nigeria. In developed countries, racial discrimination and class consciousness has defeated this lofty ideal.

The fact that the planner can create propinquity so as to achieve some level of social relationship among the residents of a locality and that some form of homogeneity is necessary to achieve this aim has come under mild attack by social scientists. The above could hold for some time but not necessarily resulting in lasting relationships. The planner has only limited influence over social relationships. Also friendship formation is a highly personal process and it would be wrong of anybody to presume to plan another person's friendship. Finding one's friends on the block is convenient, at the same time it may make life on the block difficult if the relationship should cease to be friendly. Dispersal of friendship over a large residential area may help people to know their community a little better.

The Nigerian Situation:

Not much work has been done in Nigeria on this topic as the concept is still new to the developing countries. Nevertheless a few people from various disciplines have touched on the topic.

Professor Vagale[29] remarked in his paper that the idea of organized communities for living is not new in Africa, at least not in Nigeria. He listed a few historic towns like Ibadan, Kano, Oyo and Ife which grew 'organically' over a period of centuries, and reveal a hierarchical system of residential units, of which the 'compound' is the nucleated element and the 'residential district' the largest unit. He said that although these communities may not have been designed after the neighbourhood principle, they certainly reveal that they had certain unitary characteristics through common use of community facilities. He, however, asserted that the cantonments, reservations and extensions to native cities in Nigeria were not based on neighbourhood idea. Neither are the various estates and residential layouts. He would, however, like that further systematic studies be

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29. L.R. Vagale, Neighbourhood Planning: Critical Appraisal and Applicability in the Nigerian Context. Course Paper No. 2, Technical college, Ibadan, Dept. of Town Planning, Feb. 1969.

be carried out in the existing community organisation to throw light on factors which govern community organisation and which are conducive to building integrated, balanced and cohesive communities.

In his work Askari[30] viewed the neighbourhood idea in its use as an administrative tool in the traditional society. He said, one has the impression that the tradtional adugbe (quarter), considered as a territory, was a somewhat prosais administrative unit, less important in the values and attachments of its inhabitants than descent groups, compound, associatiom, or ilu (town". He emphasised the territorial importance of the different hierarchies of residential units in the town and its rulers at each level.

Mabogunje[31] referred to the idea if neighbourhood in its economic function. He defined "The neighbourhood business streets which form the real centres of neighbourhood economic life throughout the city with grocerries, meat, fruit and vegetable, drug and other convenience goods predominating".

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30. Eva Krapf-Askari - Yoruba Towns and Cities, pp. 79-81, Clarendom Press, Oxford 1969.

31. Akin L. Mobogunje: Urbanization in Nigeria, pp. 181, 285-286. Africana Publishing Corporation, New York, 1971.

This shows that the neighbourhood business streets are to provide the lowest order retail goods such as those mentioned above. They usually complementary adjuncts to local markets, he concluded.

The Western State Ministry of Lands and Housing, Towns Planning Division,[32] in a Master Plan they prepared for a new settlment of about 50,000 people adopted the neighbourhood idea for their planning. Perry's idea was faithfully followed by the Ministry with a neighbourhood unit of 5000 people, the primary school as the focal point. The ten neighbourhood units are groups into three residential districts each district is arranged around a common centre which offers social facilit- of higher order than those of the neighbourhood units.

Ndiomu[33] in his thesis examined the potential for neighbourhood planning in Urban Zaria. His findings are that the neighbourhood concept exists in Nigerian cities as exemplified by the institution of wards in Zaria. That traditional towns in Nigeria are well structured and organized communities having

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32. Ministry of Lands and Housing, Town Planning Division, Ibadan: A New Town Structure Plan, 1976.

33. Ndiomu, Basil B.A.: An Analysis of the Hierarchy of Residential Areas in Birnin Zaria and the Potential for Neighbourhood Planning in Urban Zaria. 1976.

definite hierarchies of residential units. That they are both physical and social units and also they accord political importance. Each unit is webbed with the other with a network of relationships ranging from kinship, through political to common use of facilities. He also found that the people identified themselves with the problems of their own areas of the town. Finally that the local people preferred mixed land uses to the G.R.A. residential type of land use and the desire of the people for communal life and group interest.

In all we find that the emphasis has been on the cultural and communal life of the people. Neighbourhood characteristics is found more in the traditional African scene. It is just being applied in the new areas and as Vagale and Mabogunje[34] rightly pointed out in their works, the validity of the concept in these places is still subject to test.

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34. Akin Mabogunje: The Growth of Residential Districts in Ibadan, Geographical Review, January, 1962, pp. 72-74.

ASSUMPTIONS.

The following assumptions are made from the review and would be used for the purpose of this study.

1. Assumption of the Neighbourhood as a Physical Area/Unit:

Here the neighbourhood is taken in the physical sense as the minimum geographic and planning unit within the urban area. This unit is a comprehensible entity in itself, will permit a full growth of community spirit, fostered by sustained neighbourly social interactions, and at the same time function as an integral part of a greater whole.

Some writers believe that the neighbourhood may not necessarily have definite boudaries but may have boundaries which are only vaguely apparent and differently perceived by its inhabitants. None of these writers actually gave us what the definite boundary is or what is precisely the physical dimension of a neighbourhood in any city or village.

2. Assumption that the Neighbouhood could serve as the Unit for the distribution facilities and utilities, and also for administrative purposes:

This assumption is closely related to the concept of the neighbourhood as a definite physical entity. It is hereby taken that the neighbourhood is the smallest unit in the city for the provision of basic public facilities, utilities and services required in common by the residents and which provides a physical form conducive to the development of healthy life for the individual, the family, and the community. This does not have any bias for socio-cultural and economic standing of the residents. The needs of the people as far as basic facilities and utilities are concerned in a cith are the same.

3. Assumption that quality of environment occupied influences health and well-being of the inhabitants.

The hypothesis here is that the type of environment occupied influences health, behaviour and attitude particularly if the environment is desperately inadequate, that is if it lacks major facilities such as health clinics, public toilets, garbage disposal arrangement, good internal street system.

4. Assumption of friendship formation within the Neighbourhood through propinquity:

It is believed that those people who reside closest to each other in terms of distance, physical orientation or accessibility tend to become friends or form closely-knit social units. It is also being assumed that neighbouring activities or neighbourliness is (or is not) affected by the residents' physical and social environment or by his educational or occupation status.

5. Assumption of Satisfaction with Environment:

This assumption is closely linked with that of friendship and propinquity and also with the fact that the working class group depend on one another for day to day existence in several ways. Nevertheless being in an homogenous environment does not necessarily mean that peole are satisfied with the enviroment. There are likely to be other reasons for wishing to stay within the community. On the other hand in a niehbourhood which is not homogenous and with a lower residential density, satisfaction with the environment is on a higher level.

CHAPTER III.

METHODOLOGY.

(I) STUDY AREA.

A Brief History of Ibadan:

The city of Ibadan has its origin as a war camp around 1829. It was founded on the less elevated souther extremity of a ridge of hills running from north•west to the south•east, around Mapo Hill. It s position on the edge of the grassland, and the protection afforded by the large expanse of laterite outcrop in the area, made it an ideal place of refuge from the Fulani Calvalry attacking from the north and far from the hostile Egba in the neighbourhood. It was also the convergence point of the trade routes from the neighbouring towns and villages.

Since the city was temporarily settled as a war camp it had no crowned Oba and so no palace. With the coming of trading and the commercial activities it became a permanent settlement where these wandering soldiers from Ile-Ife, Ijebu and Oyo empire made their home. The camp was not so peaceful because of its heterogenous nature, and the struggle for leadership among the soldiers of fortune.

Town Walls estimated about 16 kilometres in circumference was built to surround the town in 1857. As the town grew in size, so it grew in commercial importance. The main market in Ibadan, which had become the focal point for traders from all over Yoruba country, was, however, Oja-Iba sited in the oldest part of the town.

In 1892 with the arrival of the British Resident and the emergence of a regional commercial centre came the end of Ibadan's turbulent era. Two centres therefore emerged - the pre-colonial and the modern colonial development - with the intervention of the British.

In 1901 the railway line from Lagos reached Ibadan bringing in growth due to its location in the city for trade over an extensive region. The coming of the Ijebus, Ijeshas and the Egba's after 1900 settling in the western sector not far from the modern commercial centre further added to the dichotomy of the city. In 1933 the road linking Ibadan with Oyo (the first road to be built in Nigeria) was completed, further opening up the city with the interior. Other ethnic groups (apart from the Yorubas) namely the Ibo, Efik, Ibibio, Edo, Urhobo, Hausa and Nupe settled in Ibadan.

One notable aspect of these stranger elements settling in Ibadan and other major towns in Nigeria is the fact that they have their neighbourhoods within the city. For instance the Hausa and Nupe are to be found in Sabo area of the city, the Ibos, Efik, Ibibio, etc are to be found mainly in Mokola area.

In 1948 the University College (now the University of Ibadan) was built in the city. Also in the same year the University College Hospital came into existence. These were closely followed by the Nigerian College of Arts, Science and Technology. At the same time we had the growth of suburbs such as Oke Bola, Oke Ado, Challenge and Agbowo. These areas were occupied by non-indegenes of Ibadan.

Geographical Information:

The city of Ibadan lies between latitudes $7^{\circ}21'$ and $7^{\circ}28'$ north and $30^{\circ}51'$ and $30^{\circ}55'$ east. The average latitude is 129 meters, but Agodi hill is about 288 meters above sea level. The town is just at the fringe of the grassland in the north. Annual rainfall is 1.2 meters while the relative humidity is 65%. It has a mean temperature of $21.2^{\circ}C$.

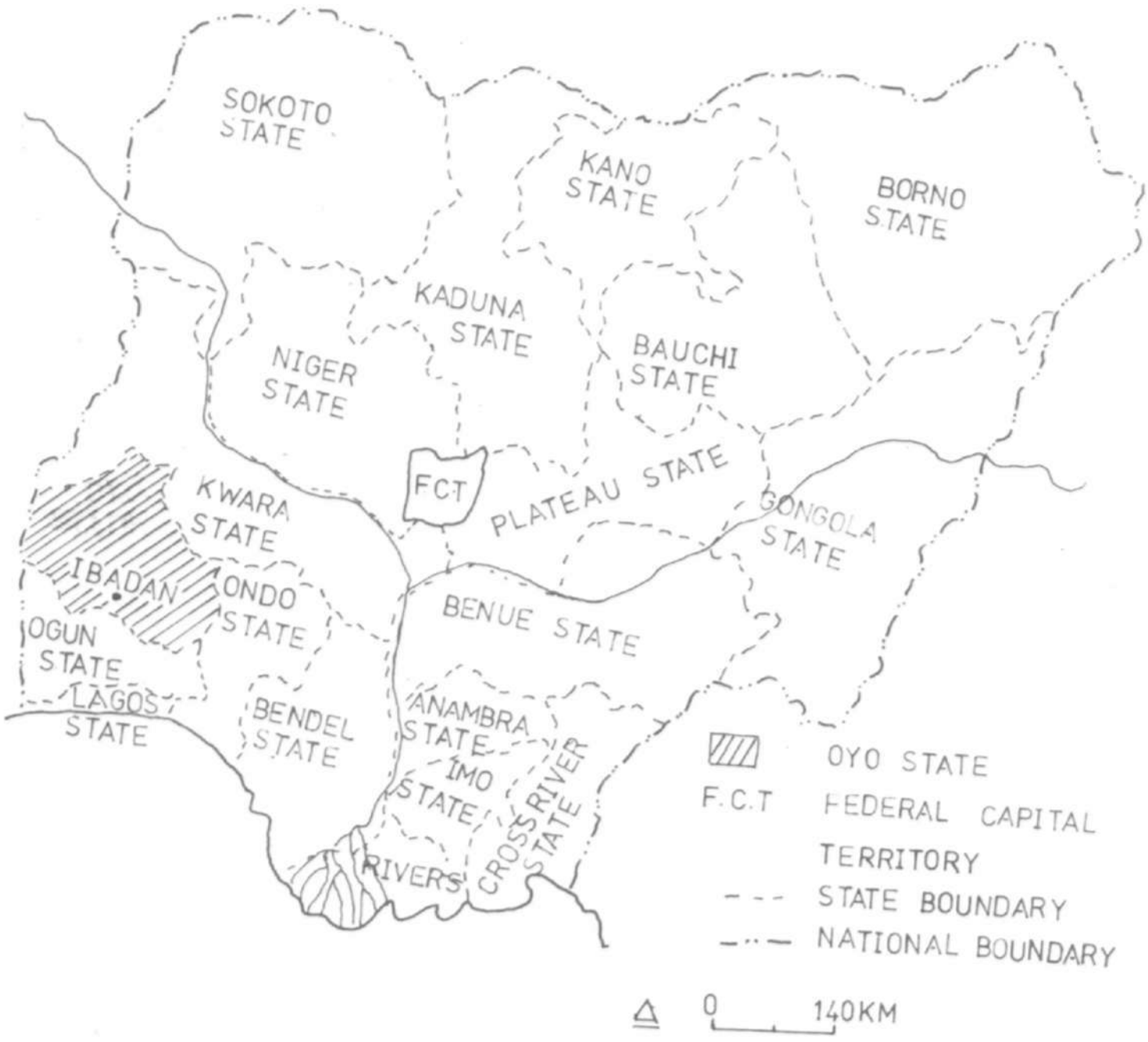


FIG.1 LOCATION OF IBADAN IN THE NATIONAL FRAMEWORK OF STATES IN NIGERIA

Population:

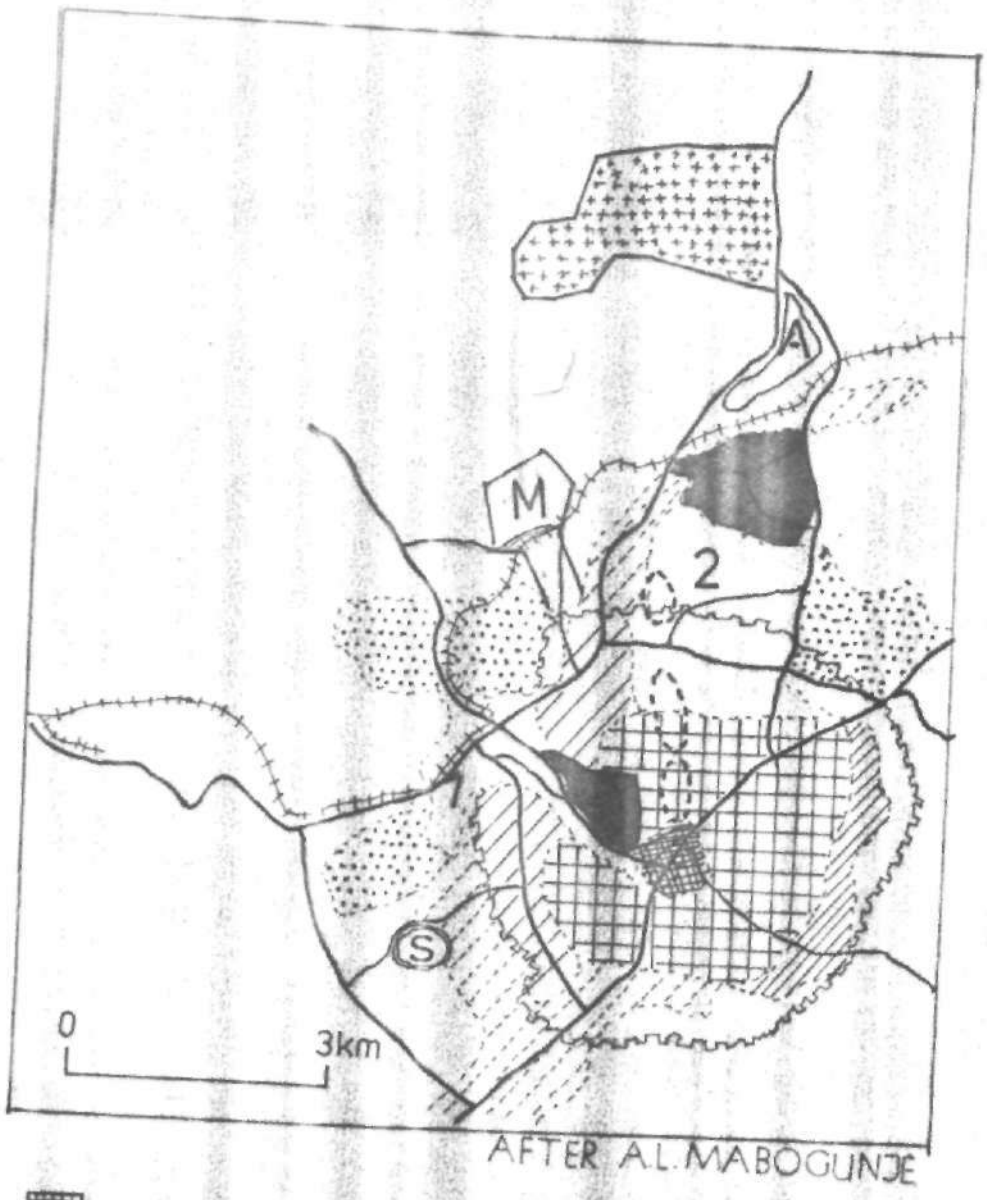
Ibadan is the most densely populated indegenous African city south of the Sahara and north of the Limpopo river. In 1952, Ibadan had a population of 459,196. The 1963 census puts the figure at 627,379 while in 1973 it was estimated to be 928,646 (at 4% annual growth rate) and in 1978, 1,129,874.

The Ibadan city consists of 35 wards i.e East 8, south 3, north 6, south west 6, north west 3, north east 3, and south west 7. These wards are integral parts of the city and as such should not be seen in isolation. They reflect the morphological, socio-economic and socio-cultural attributes of the city and its inhabitants.

Functions:

With the coming of self government, Ibadan became the capital of the then Wester Region in 1952. In 1967 when Nigeria was divided into twelve states, Ibadan retained its position as the capital for Western State and lastly when in 1976 the country was further divided into nineteen states Ibadan retained the capital of Oyo State. The town is also the seat of Nigeria's Premier University (University of Ibadan), its teaching hospital and sever other educational institutions

FIG.2 MAP OF IBADAN SHOWING STUDY AREAS AND SURROUNDING ELEMENTS



AFTER A.L.MABOGUNJE

CORE REGION
OLDER SUBURB
NEWER E. SUBURB
NEWER W SUBURB
POST 1952 SUBURB
RESERVATIONS
UNIVERSITY
STUDY AREAS

A AIRPORT
M MILITARY
S STADIUM
1 COMMERCIAL AREA
2 GOVERNMENTAL AREA
RANGE OF HILLS
FORMER TOWN WALL

most of which are sited at the periphery of the town. On the commercial and industrial sector Ibadan ranks among the first three in the country.

(II) IDIKAN TRADITIONAL AREA OF IBADAN.

This area was chosen as one of the areas of study because of its traditional nature. It is one of the first places to be inhabited in the city. It is close to Mapo Hill on which Mapo hall was built and also to the tradtional commercial centre - the Oja - Iba.

The morphology of this older section is based on the traditional social structure, and on the level of traditional technology with regard to building and to changing economic and social conditions. The residential structures here is the compound system. The average compound contains several dwellings occupied by as many separate families.

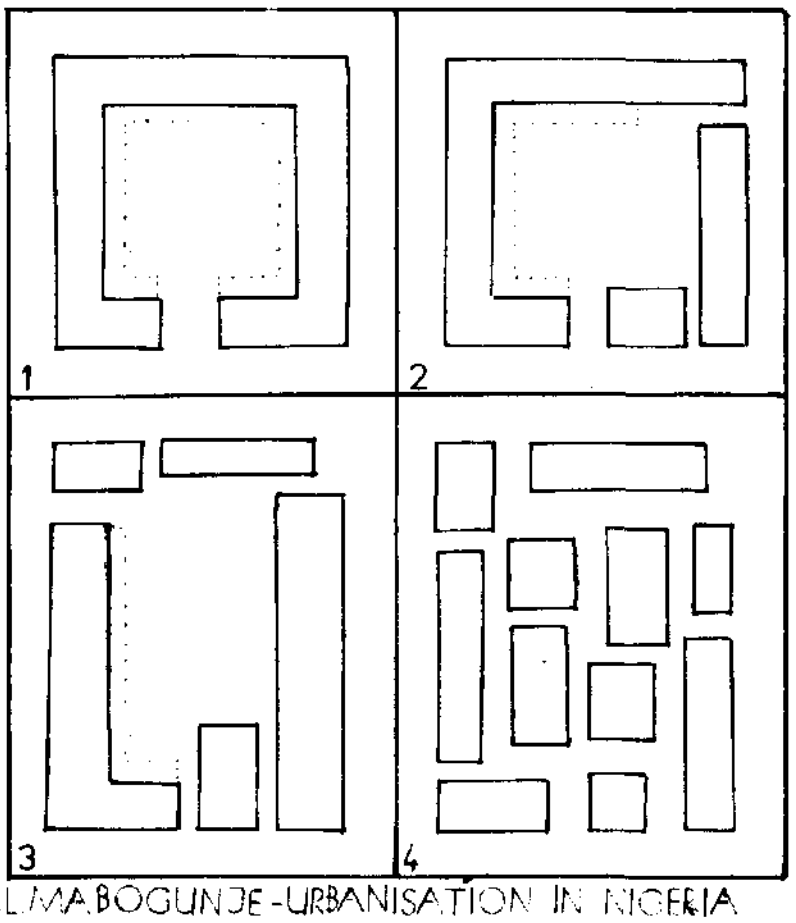
Being the oldest settled part of the city, the Idikan area is densely populated. In most cases we have 60-100 houses per hectare and a population between 200-300 per hectare. The tradtional area

is characterised by a high level of social integration and interaction amog the people. Relationship is not only informal , it is close close and durable.

The compounds have broken up and they now show varying standards. The reasons for this are not far-fetched. There are differences in income moreso as many young people from the various compounds have secured wage earning employments or are self employed in non-farming occupations. There is therefore the tendency towards individualism. As soon as chances presented themselves, therefore, members of a lineage separated their portions of the compound and transformed them into single-family houses. This is not only more manageable but could be improved upon greatly. This has led to what Mabogunje described as growth by fission i.e "the replacement of simple, large structures by more complex and more numerous smaller units" (see Fig. 4).

The amorphous lay-out and the high density of housing and population has its adverse effects on sanitation in this area and on the health of the inhabitants. The situation presents an almost

FIG.4 GROWTH BY FISSION



SOURCE: A.L.MABOGUNJE-URBANISATION IN NIGERIA

1. COMPOUND INTACT
2 INCIPIENT FISSION
3 ADVANCED FISSION
4 TERMINAL FISSION

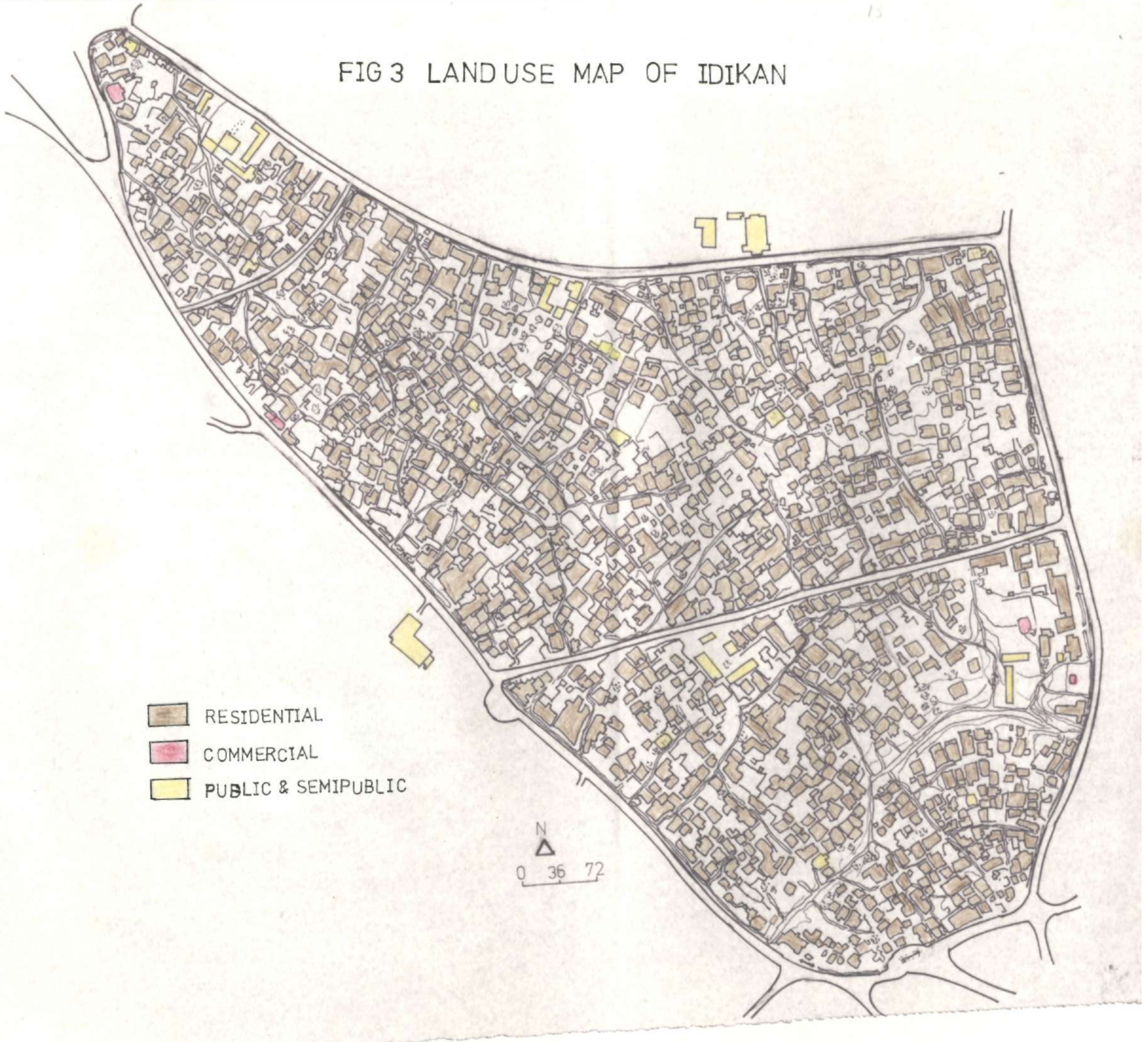
intractable problem for organising proper sewage disposal or refuse collection. Waste household water from the back of the house fouls the frontage of the adjoining houses. This creates a nuisance and it represents a serious danger to the population's health.

Although this situation makes for personal close contacts at local level, it creates a fantastic problem of locating people within the city. This results from virtual impossibility of orderly numbering of houses. Thus, it is difficult to plan mail delivery to houses or organise the collection of data for purposes of administration, planning or research.

The most important feature of this morphology is the small proportion of land devoted to roads in this part of the city. There are no internal street system, neither is provision made for pedestrian system. The roads are few and very narrow. This makes it difficult to organise cheap and efficient public transport system.

It is pertinent to remark here that in spite of conditions operating in this part of the city, these slum areas are, however, not coincident with areas of moral and social deviance, criminality

FIG 3 LAND USE MAP OF IDIKAN



and delinquency. Since life here is particularly integrated, satisfying to the full the warmth of intimate human relations discontent with the slum conditions comes from those living outside rather than inhabitants of the slum area itself.

(III) THE BODIJA ESTATE:

The rationale for the choice of this estate to represent the new residential area is its non-traditional nature. Also its age if considered in relation to other residential parts of the city is young. It is well laid out and supplied with facilities. In short it is modern in the real sense of the word.

Bodija estate was established in 1958 the year in which Western Nigeria Housing Corporation was established. The principal function function of this corporation is the provision of dwelling houses for acquisition by members of the public.

With the creation of threee states out of the former Western State, the Western Nigeria Housing Corporation has since been disolved and the corporation which administers Bodija estate now goes under the name: Oyo State Property

Development Corporation. Nevertheless the functions and objectives of the corporation did not change.

The Bodija estate is the first planned housing estate in the city of Ibadan. Located in the northern part of Ibadan, along Ibadan-Oyo road in Sango area, it is bounded in the south by Oyo State Secretariat, in the north by Ibadan-Oshogbo railway, and in the west by Agbowo and Kongi layout. The idea here is to have a balanced community of various income groups on the estate. The estate has however failed to attract most members of the low-income classess largely because of the relatively high monthly mortgage repayment and the high deposit required.

The estate is wholly residential. Originally it was situated on an area of 141.7 hectares but with the new extension an area of 53.8 hectares was added to make a total of 195.5 hectares. By 1975 a total of 412 units have been completed by the corporation and sold. Also individuals could hold land on which they build houses according to their taste. The important thing is that it must meet the standard set by the corporation.

Land Use Structure:

Residential land use takes a lion share of 74%. Other uses are commercial, public and semi-public. Open spaces and service industries are insignificant. This has adverse effect on the functional efficiency of the estate. The inhabitants have to go to other parts of the city to perform these missing functions. (see table 1 below).

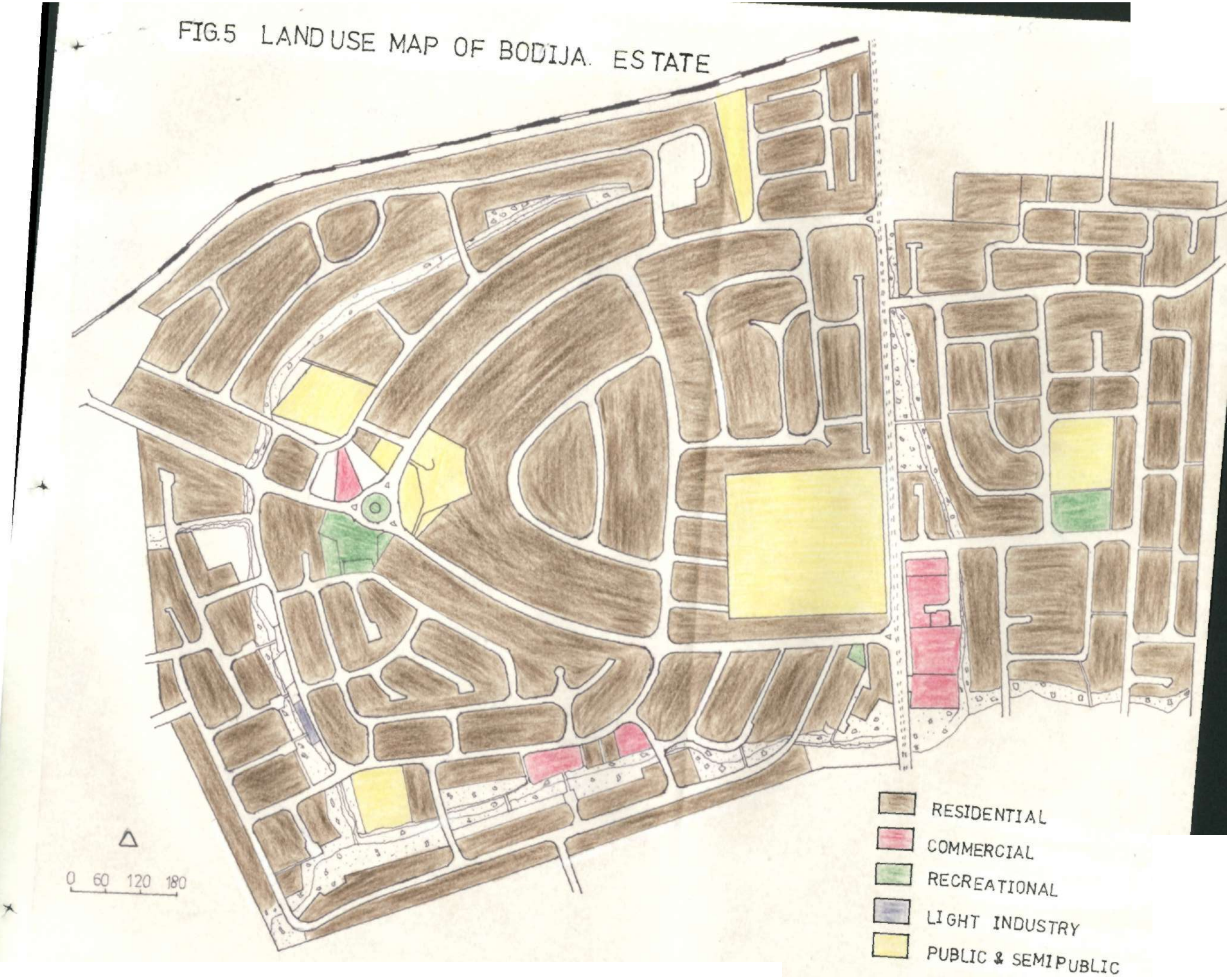
TABLE 1: Land use analysis in Bodija estate.

Land Use	Area in hectare	% of total
Residential	144.1	73.6
Public	19.5	10.1
Open Spaces	8.8	4.5
Commercial	6.3	3.2
Roads	16.8	8.6
TOTAL	195.5	100.0

Source: Western Nigeria Housing Corporation.

Of recent it was discovered that alterations are being made to some buildings in one form or another. Sometimes they are non-confroming uses and usually they are changes in a bid to have more living rooms, additional garages, shops, etc.

FIG.5 LAND USE MAP OF BODIJA. ESTATE



This has become inevitable to the inhabitants in order to meet their economic, socio-cultural aspirations. This trend is likely to continue unless something concrete is done in form of development control and provision of neighbourhood shopping centre in the estate. The one in the estate at the moment is inadequate.

Utilities, Services and Facilities in the Estate.

All plots in the estate are accessible to roads, provided with water supply and electricity before allocation. Many houses have telephone connections. However street lighting is absent in majority of the streets in the estate and the roads are in a state of disrepair.

There is a postal box at the independence square, a police post, places of worship, an undeveloped community centre and one staff club along Awolowo Avenue. The estate also has two nursery schools. The independence square and the areas along Alabiyamo Stream form the available open spaces, which are quite inadequate.

The estate is a low and medium density area. Recently the Property Development Corporation has resorted to medium density development in order

to make more houses available to the public, whose housing demands and problems are increasing daily. The present housing density in the estate is 10 dwelling houses per gross hectare while the population density is about 20-30 persons per hectare. The occupancy ratio is 1.5 which is regarded as low.

The estate is inhabited by the medium and high income group, with an average of one car per family/household. It is envisaged that the population density is likely to increase in future as more people with large families move into the estate. The estate was originally meant for the working class irrespective of grades. It now the exclusive possession of the high and medium group because of the resons earlier stated. Compared with the old areas of the city Bodija estate is a segragated community in terms of its social set up and environmental development.

(iv) METHOD OF SURVEY.

The method of research was both exploratory and descriptive. Exploratory studies are those in which the nature of the phenomenon is a question. Descriptive studies are those in which

the phenomenon are known but their sizes or distribution is the objective of the study.

Data collection was by use of questionnaire. Both close and open ended questions were used. Some Ordinary National Diploma Graduates of the Town Planning Department of the Ibadan Polytechnic were employed to administer the questionnaire. They were closely supervised by the researcher who also took part in the exercise.

The type of people interviewed were those not less than 12 years of age especially in the traditional area. Nevertheless we tried as much as possible to get the view of the cross-section of the community i.e children, adults and aged persons as shown in table 2. A single member was interviewed in a compound in the traditional area. The person interviewed must have resided in the locality for not less than nine months so that he could answer questions well.

The second method was by direct observation and informal discussion with realiable and knowledgeable individuals in the locality and a few heads of compounds.

Sampling Method:

A total of 300 samples was collected in the two areas of study. We had equal samples in both places. In the estate this constitutes 25% of the total. In Idikan area compounds were randomly selected and a single person interviewed in the household chose with their compound.

Things Tested:

Items tested could be classified into three broad sections or categories - physical factors, socio-cultural factors and administrative factors (see section under analysis).

Survey Materials:

Apart from questionnaires, detailed maps of the localities under study were used.

Priorities Considered as part of Neighbourhood Concept:

Since the socio-cultural aspects of the way of life of people in the localities did not pose much problems emphasis was placed on physical aspects and distribution of facilities such as schools, shopping facilities, recreational facilities, places of worship, health facilities, postal services, police protection, etc.

(v) DIFFICULTIES:

In a study of this nature one cannot but come across certain difficulties.

The first of such difficulties was getting up to date map of the traditional area. This was not possible and we had to rely on the 'latest' map which was made in the late 60s.

There was also the problem of non-response in both places of study. In Idikan, many women would not answer questions in the absence of their husbands or an elderly man in the compound. Many people also refused to be interviewed saying that they have seen many interviewers before now making these same questions, the result of which they never see. This might be the result of false indoctrination by earlier field workers. There was non-response to certain questions specially on the clubs or organisations to which they belong. This was so because at that time the government was fighting peoples participation in secret societies. In Bodija some people deliberately refused to be interviewed especially where the sample fell in an alien's house.

Another serious limitation is lack of documentation in the offices of the Oyo State Propery Development Corporation on the concept of design and other matters that are of interest to the physical planner.

CHAPTER IV.

ANALYSIS.

(I) PERSONAL CHARACTERISTICS OF RESPONDENTS:

The sample distribution of respondents by age in the areas of study are as shown in table 2 and figure 6.

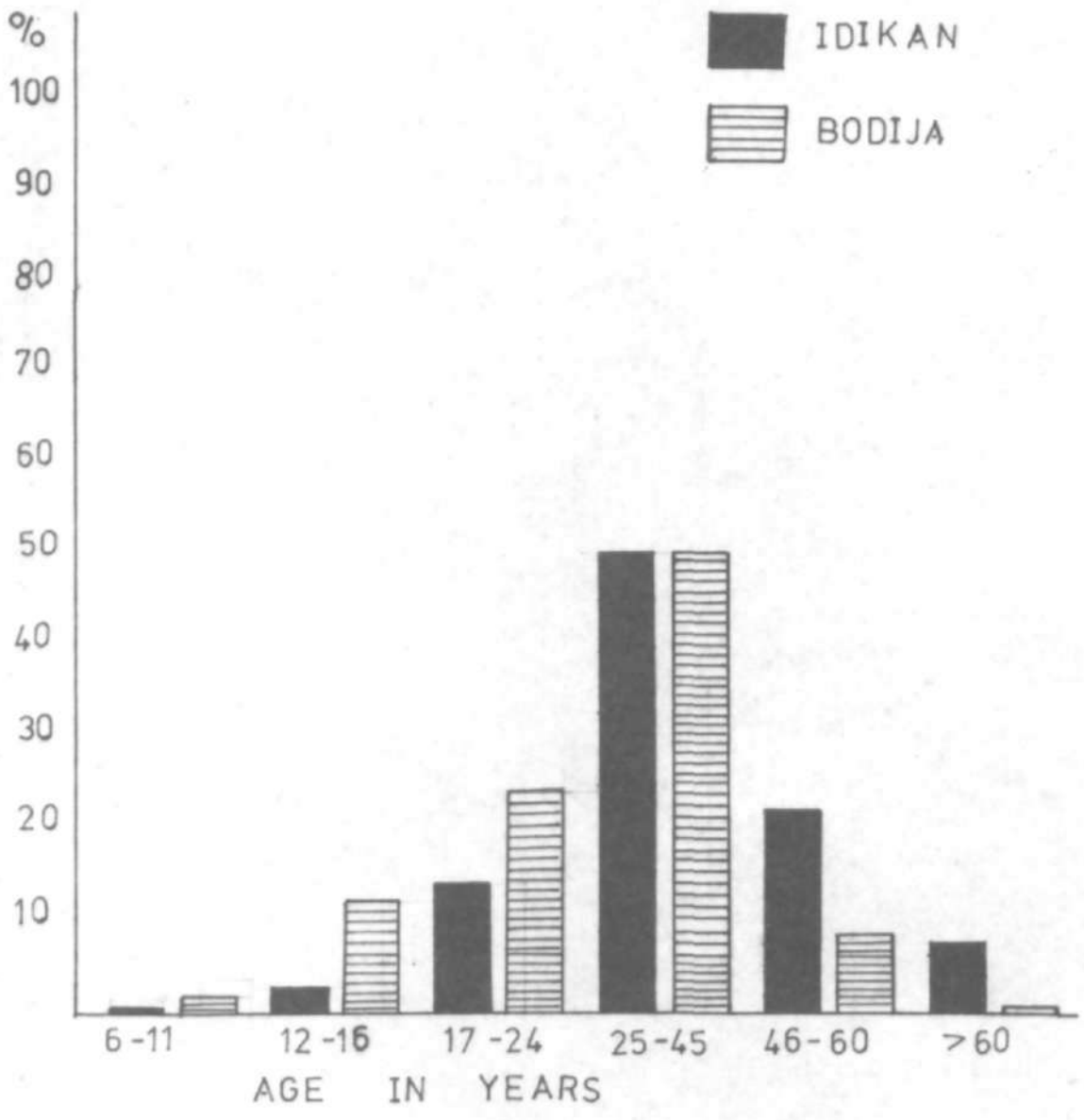
TABLE 2: Distribution of Respondents by age.

Age Group	Idikan	Bodija
6-11	.7	2.0
12-16	3.3	12.7
17-24	14.7	24.7
25-45	50.7	50.7
46-60	22.7	9.3
Above 60	8.0	.7
TOTAL	100	100

Source: Field Survey, August - September 1978.

In Bodija estate the distribution by sex is 60% male and 40% female while in Idikan traditional area the distribution is 71% and 29% respectively. This is because unlike Bodija the women are less disposed to answer questions in the absence of their hucusehold heads.

FIG. 6 DISTRIBUTION OF RESPONDENTS BY AGE



In the Idikan area people have low level of education or none at all. 32% of the people have no education at all (see table 3). People with primary or koranic education form 37.3%. These three groups form 69% while the remaining 31% have technical and secondary education. There is no respondent with university education.

In Bodija the reverse is the case. 34% of the respondents have university education, 38% have high level of literacy i.e secondar - university, Only 1.3% of the respondents have no education at all.

TABLE 3: Level of education.

Type of Education	Idikan	Bodija
Koranic School	7.3	-
Primary School	31.3	10.7
Sec./Teacher Training	22.7	32.0
Technical School	4.7	3.3
Polytechnic/N.C.E.	2.0	18.7
University	-	34.0
None	32.0	1.3
TOTAL	100	100

Source: Field Survey, August - September 1978.

(II) NEIGHBOURHOOD CHARACTERISTICS:

In measuring the characteristics of a neighbourhood one would consider the length of stay, knowledge of the line of authority in this locality, the kinds of focal points people recongnise.

In Idikan 66% of the residents have spent more 10 years in this locality. 41% of the responents have actually lived there for their live. Residential mobility is quite low. In Bodija only 14% of the respondents have spent 10 years in the locality, 73% have spent between 1 and 7 years. This is because people here constitute the mobile labour force. They have less attachment to a particular place of work than Idikan people who have lower level of education (see table 4 and Fig. 7)

TABLE 4: Length of stay in the locality.

Length of Time	Idikan	Bodija
Less than 1 year	.7	9.3
1-2 years	9.3	30.7
3-4 years	12.7	18.0
5-6 years	7.3	16.0
7-8 years	.7	6.0
9-10 years	3.3	6.0
Above 10 years	24.7	12.7
All my life	41.3	1.3
TOTAL	100	100

Source: Field Survey, August - September 1978.

If the above point is seen in relation to the occupation of people in both areas of study we would find that about 65% of the respondents in this areas are engaged in such occupations as trading (commerce), service and repair industries which are practised in the locality and for which they receive patronage in this locality. So that the tendency for them to stay put in their locality is high. This is unlike Bodija where by virtue of their education and the occupation in which they are engaged have wider patronage and are not restricted to the locality or even Ibadan town.

buil* their houses from the corporation. Information could have been through newspaper advertisements or other media of information through which the corporation projects itself.

(III) LOCAL IDENTITY.

This is the degree to which people in the localities under study are able to identify themselves with their locality. Under this, people are expected to name community leaders, recognise focal points, identify the problems of the area.

In both localities people recognise different lines of authorities. In Idikan traditional area people recognize the traditional line of authority. 62% of the respondents would refer matters affecting their locality to the leaders of the locality or household heads. Only 9% would refer such matters to the local council directly. In Bodija estate the Housing Authority is recognized for purposes of handling matters affecting the estate. 71% of the respondents indicated this.

On recognition of public places (focal points) where people come into contact frequently with one another we find that places of worship were mentioned as the major focal points in both palces. Others are elementar school, local/supermarkets and public open spaces (Bodija) (see table 5 and Fig. 8).

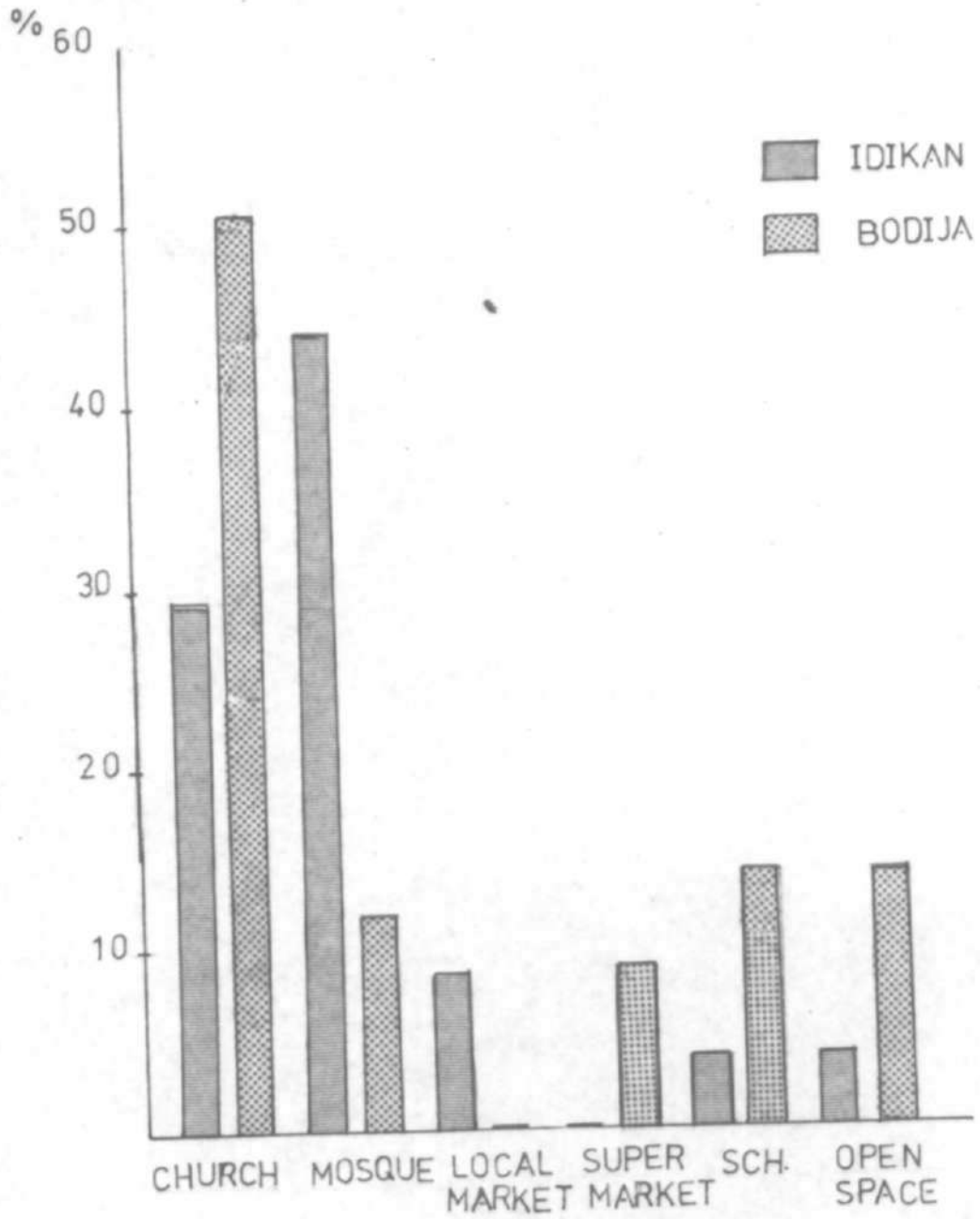
TABLE 5: Focal Points People Recognized.

Focal Point	Idikan	Bodija
Church	29.3	50.7
Mosque	14.0	12.0
Local Market	8.7	-
Supermarket	-	9.0
Elementary School	4.0	14.3
Communal Open Space	4.0	14.0
TOTAL	100	100

Source: Field Survey, August - September 1978.

We wanted to know if people are able to identify the problems in their locality. This we did by asking what four improvements they would like the government to make in their locality. The responses were ranked and the following was the outcome in both places.

FIG.8 FOCAL POINTS RECOGNISED BY PEOPLE



IDIKAN	BODIJA
1. Adequate supply of water and eletricity.	1. Repair the bad roads
2. Provision of public toilets	2. Adequate supply water and electricity.
3. Provision of refuse disposal facilities	3. Provision of market and shops
4. Provision of drainage facilities.	4. Provision of more parks and play-grounds.

The findings are a manifestation of the problems encountered in the different zones. Even though the demands made by respondents in both cases are facilities, yet the difference in the kind and quality of facilities is a pointer to the differences in the environmental sanitation characteristics of both areas.

Lastly we wanted to know whether people are satisfied or dissatisfeid with their local environment. In Idikan we found that only 20% of the respondents are dissatisfied with their locality. 15% of the people are very satisfied, 28% are satisfied and 34% are only fairly satisfied.

In the estate nobody expressed dissatisfication with the locality. 34% of the respondents are very satisfied, 49% are satisfied and only 15% are fairly satisfied with the locality. (see table 6).

TABLE 6: Satisfaction with Locality.

Level of Satisfaction	Idikan	Bodija
Very Satisfied	14.7	34.0
Satisfied	28.0	48.7
Fairly Satisfied	34.0	15.3
Fairly Dissatisfied	8.7	-
Dissatisfied	10.7	-
Very Dissatisfied	0.7	-
Don't Know	3.3	2.0
TOTAL	100	100

Source: Field Survey, August - September 1978.

(IV) NEIGHBOURLINESS:

This has to do with the intensity of inter-personal relationship in the locality. Among other measures of neighbourliness can be: how people know their neighbours, exchange of tools by neighbours, exchange of sympathy and joy with neighbours and exchange visits. The assumption is that

friendly and intimate neighbours should know each other by name, occupations, tribe and state of origin.

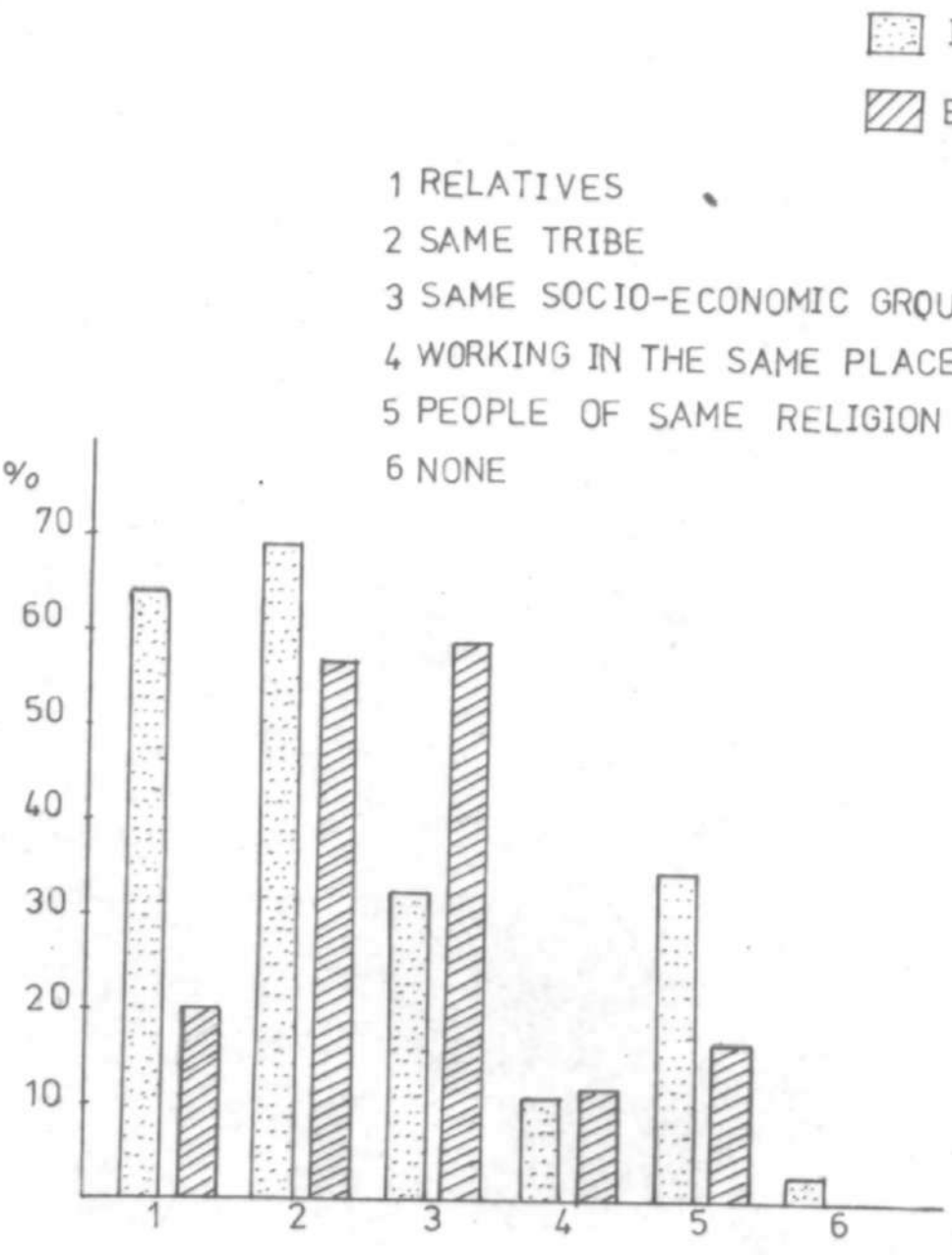
To start with respondents were asked whether their neighbours are their relatives, people of the same tribe, etc. The results are as follows (see table 7 and Fig. 9).

TABLE 7: Social Relationship with Neighbours.

Relationship	Idikan	Dodija
Relatives	64	21
People of the same tribe	69	57
People of same socio-economic group	33	59
People of working in the same place	11	12
People of same religion	35	17
None	3.0	-

An individual can know his neighbours by all ways or a combination of ways. The above also show how friendly and intimate relationship in both places.

FIG.9 SOCIAL RELATIONSHIP WITH NEIGHBOURS



People were also asked whether they exchange tools with their neighbours. We found that 77% of the residents in Idikan exchanged tools with their neighbours. In Bodija only 38% does.

On knowledge of their neighbours, residents in the traditional area have more intimate knowledge of their neighbours 79% of them know their neighbours by their first names as against 47% in the estate. In the estate however, as much as 74% know their neighbours by their surnames - this might be a sign of polite relationship. Almost on equal number of people can recognise their neighbours by face in both places. Also in both places we had low reponse for recognition of people by tribe and state of origin. Since the areas of study are dominated by people of one tribe (the Yorubas) may be that is why people don't place great emphasis on the state of origin of one another. In Bodija there is high response (69%) to knowledge of people by the type of car they ride. This might have been the result of sharing the same roads as a result ot which people often come into face to face contact. It could also be a result of their social consciousness. Car ownership is low in Idikan are 1.2% (see table 8 and Fig. 11).

TABLE 8: How People know their Neighbours.

Knowledge of Neighbour	Idikan	Bodija
By their first names	79	47
By their surnames	51	74
By their occupation	66	49
By face	81	88
By tribe	43	21
By state of origin	20	17
By the type of Car they ride	1.2	69

Source: Field Survey, August - September 1978.

There are occasions when neighbours cannot but show concern for one another. Such are occasions for joy, sadness, On such occasions we find that responses in both places are high. For other activies as shown in table 9 and figure 11 below , we find that the relationship is more cordial in the traditional area than in the estate. This is because they depend more on one another than the people on the estate.

FIG.10 HOW PEOPLE KNOW THEIR NEIGHBOURS

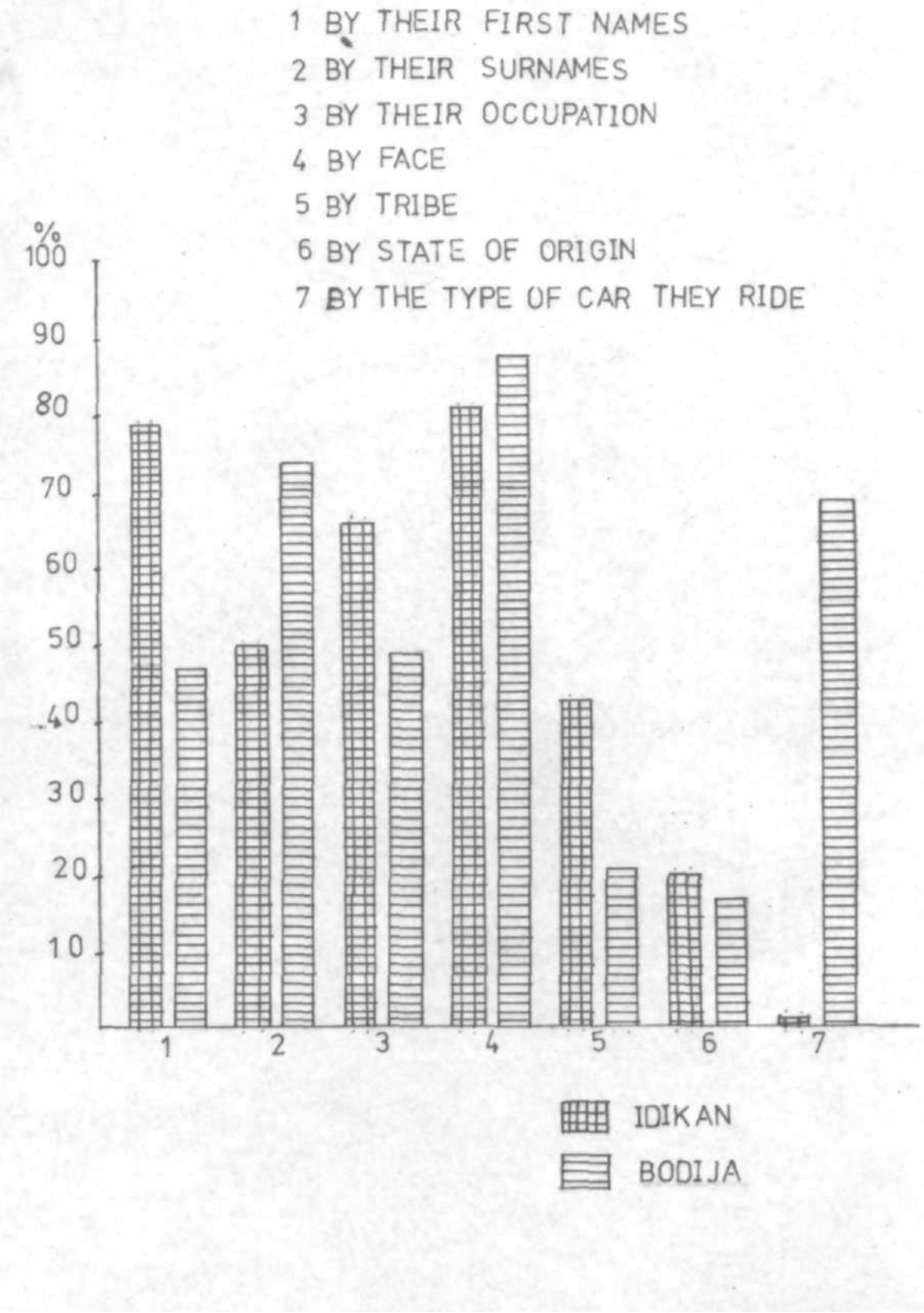


TABLE 9: Activities engaged in by Neighbours.

Activity	Idikan	Bodija
Exchange of tools	39	26
Rejoice/Sympathise as occasion demands	87	39
Play games together	9	8
Taking care of children	19	21
Receive Information and Seek advice	31	15
Borrow or lend money	32	3
House building on communal basis	30	-

Source: Field Survey, August - September 1978.

We also examined the frequency of visiting among neighbours in the two areas of study. It was found that people do more visiting in Idikan than in Bodija as shown in the table below. It will be recalled that people in the estate are more mobile and so their choice of acquiantances is not likely to be limited to the locality (see table 10 and Fig. 12).

FIG.11 ACTIVITIES NEIGHBOURS ENGAGED IN

1 EXCHANGE OF TOOLS
2 REJOICE/SYMPATHISE
3 PLAY GAMES TOGETHER
4 TAKING CARE OF CHILDREN
5 RECEIVE INFORMATION & SEEK ADVISE
6 BORROW OR LEND MONEY
7 HOUSE-BUILDING COMMUNALLY

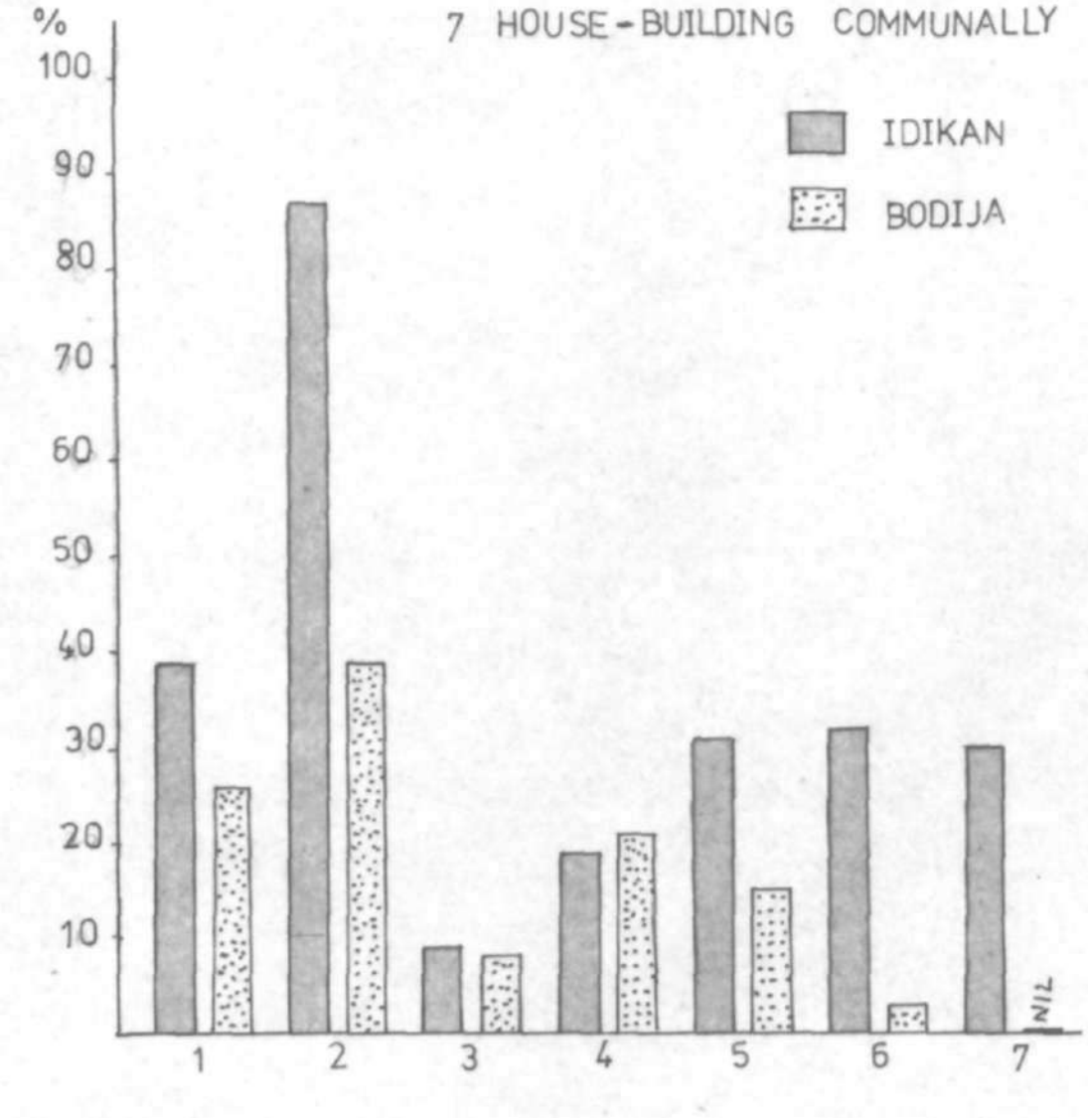


TABLE 10: FREQUENCY OF EXCHANGE OF VISITS.

Exchange of Visits	Idikan	Bodija
Often	52.7	28.7
Sometimes	32.7	45.3
Rarely	12.7	18.7
Never	2.0	7.3
TOTAL	100	100

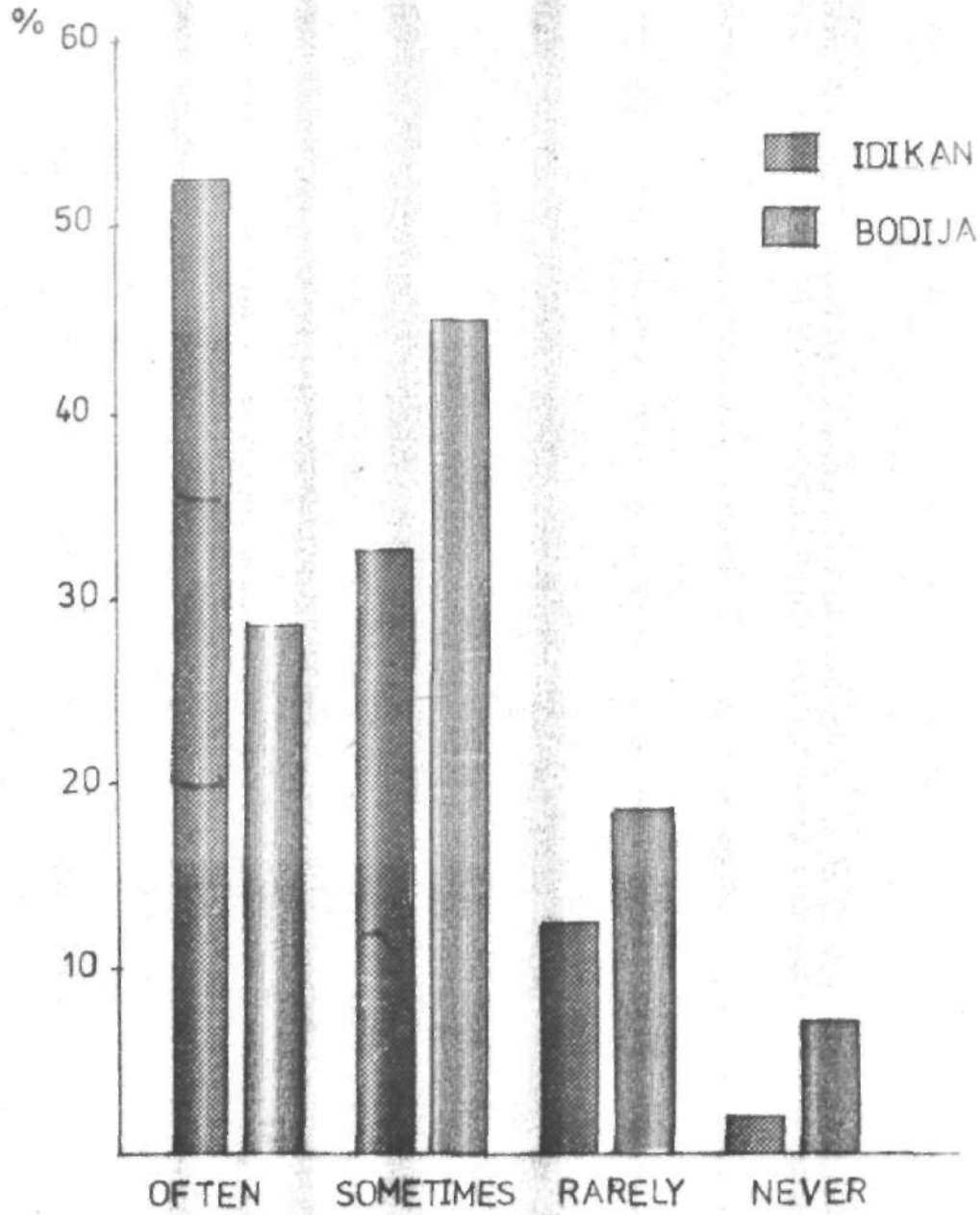
Source: Field Survey, August - September 1978.

We went further to ask if there was enough privacy in the localities. The response in Idikan was 41% yea, 58% no to the question. In Bodija nearly all the residents. 96% said there was enough privacy in the estate.

We wanted to find out what would be the peoples reaction to this unpleasant state of their environment (especially in Idikan) by asking if they would like to move to other places where the physical conditions are better, only 39% of the respondents in Idikan would like to move out, the remaining 60% would stay on. In Bodija 86% would stay in the estate for obvious reasons.

Asked the reason why people in Idikan would like to stay put 47% said because of traditional

FIG. FREQUENCY OF VISITING



attachment to the locality and because it is near to their kinsmen. Others because the order is near to their places of work. There was however no relationship between these factors.

Since the people knew their environmental problems, we asked them to suggest solutions or improvements which they would like to see in their localities. 82% did not suggest any solutions saying that they were alright with the situation. Others have simply lost confidence in the ability of their local government to make any improvement in the area. One respondent suggested "environmental improvement", another said "no practical solution" while some believe that it is only after the community has met that such issues can be decided.

(V) COMMUNITY FACILITIES.

A number of facilities and services which people make use of daily were examined. We wanted to know how self-sufficient these localities are and what aspects of these facilities are lacking seriously.

First of all a comparison of where people go for daily activities was done. The result is as shown in table 11.

TABLE 11: Location of Daily Activities.

Location	Idikan	Bodija
Within Locality	46	29
Outside Locality	26	42

Source: Field Survey, August - September 1978.

To get a clearer picture of this situation it is necessary that each activity concerned is examined separately (see table 12).

TABLE 12: Where People go for Daily Activities by facility.

	Within Locality		Outside Locality	
	Idikan	Bodija	Idikan	Bodija
Work	54	16	24	55
Purchase of Household Items	76	13	15	80
Taking Children to School	64	25	-	30
Buying Clothes	76	-	24	95
Purchase of durable items	50	-	14	70
Medical care	10	3	82	92
Workshop	77	55	10	37
Recreational activities	5	16	34	46
Meetings	34	14	8	15
Purchase of drugs	41	67	12	10
Garbage Disposal	67	73	-	-
Public Transport	69	28	-	6
Police Protection	-	82	74	1
Posting Letters	29	25	68	74

Source: Field Survey, August - September 1978.

In Idikan many vital activities take place within the locality which is not the case in Bodija. Take for instance schooling, children in this locality do not attend school outside their locality. Also household utensiles and durable items are purchased within the locality which is not the case in Bodija.

From the above we went to ask people which six of the facilities listed above they would want located near their homes. The intention here is to really know what the people need urgently as they too are aware of the fact that all the neighbourhood facilities cannot be located close to their homes. The facilities could also be taken as locality organizing factors. The result is listed below in order of importance.

Idikan	Bodija
Post Office	Health Clinic
Tap Water	Post Office
Health Clinic	Market/Supermarket
Public Toilet	Recreation ground
Police Station	Police Station
Garbage Disposal	Public Transport

Next the respondents were asked what in their opinion was the most attractive feature in their locality. Most respondents in Idikan could not name any. Actually there is little to recommend as beautiful in this part of the town. Nevertheless 24% of the respondents named places of worship, such as Idikan Baptish Church, Idikan Mosque and Chief Agbaje's compound as beautiful. This has high correlation with the focal points mentioned earlier on. Also 5% of the respondents named the commercial activities in the locality as beautiful. However in Dodija estate 45% of the respondents saw the general layout and the whole scenery as beautiful, 25% saw the houses and the surrounding gardens as bautiful, another 8% saw the independence square/the only open space as beautiful. Here the latter happens to be the only focal point mentioned in the estate.

(VI) NEIGHBOURHOOD INTEGRATION:

To find out about this we asked respondents how close to their neighbours they are, by asking them to state their relationship with their neighbours. This device would help to determine how deep the integration is in the locality.

We found in Idikan that 28% have very good relationship with their neighbours. 45% have good relationship. 21% fair and no respondent has poor relationship with neighbours. In Dodija a similar case was established. 26% have very good relationship with neighbours, 48% have good relationship, 19% have fair relationship, 4% and 1% respectively recorded just fair and poor as in table 13 and Fig. 3 " below.

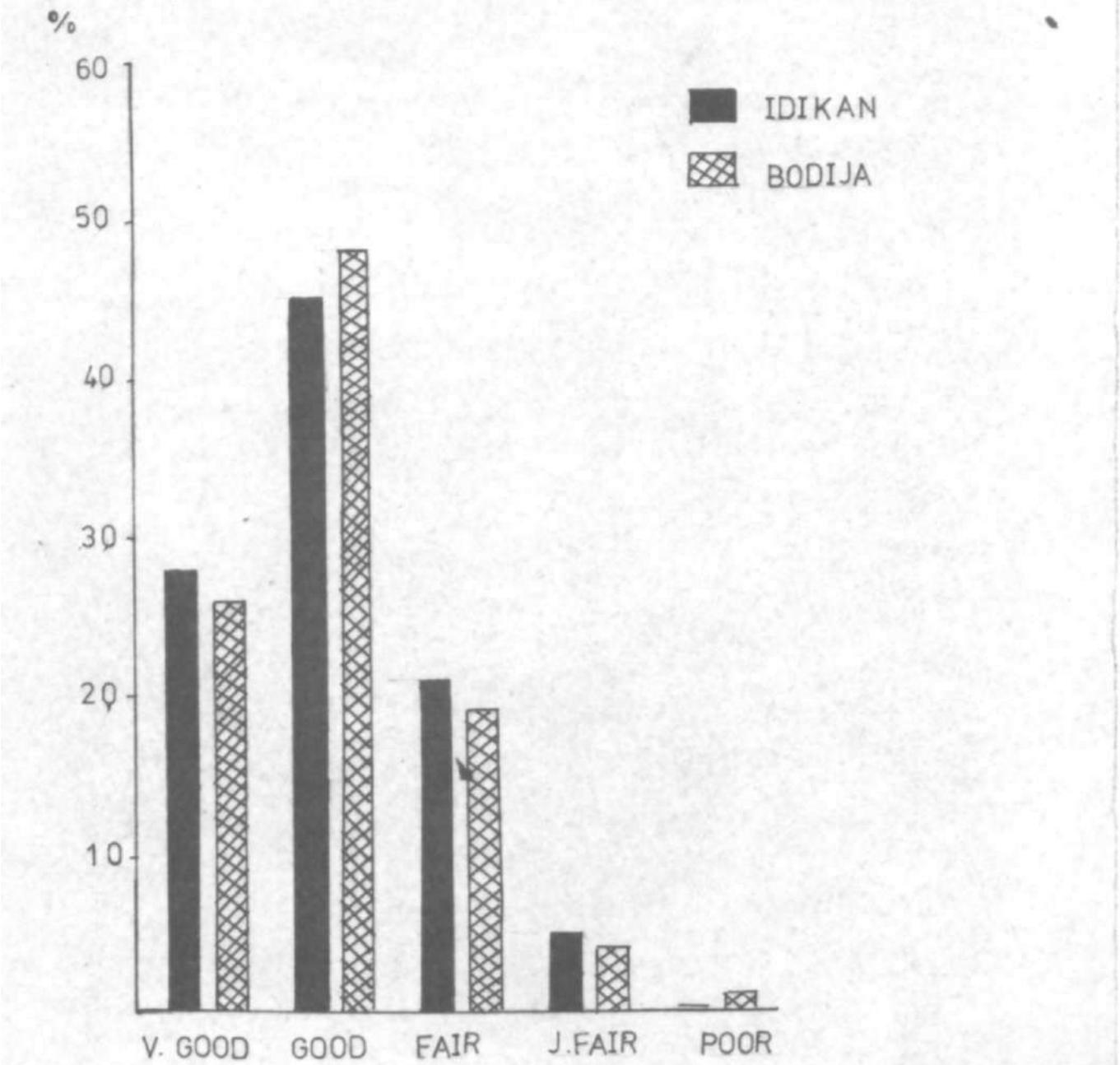
TABLE 13: Relationship with Neighbourhood.

Relationship	Idikan	Dodija
Very good	28	26
Good	45	48
Fair	21	19
Just fair	5	4
Poor	-	1
TOTAL	99	98

Source: Field Survey, August - September 1978.

The above was also related to friendship making in the localities. In Idikan only 7% make friends with people in the same house, 20% have friends in the same compound, 24% in the same street, 24% in the next street and very suprisingly 70% have friends in another ward, in the town.

FIG. 13 RELATIONSHIP WITH NEIGHBOURS



(People were allowed to respond to more than one item in this question). In Bodija estate the trend is almost the same. Only 3% make friends in the same house, 25% on the same street, 29% in the next street and 72% in other parts of the town. This is to be expected as people in the estate are mobile and they take advantage of this also in making use of facilities outside the estate (see table 14 and Fig. 15).

TABLE 14: Location of Best Friends.

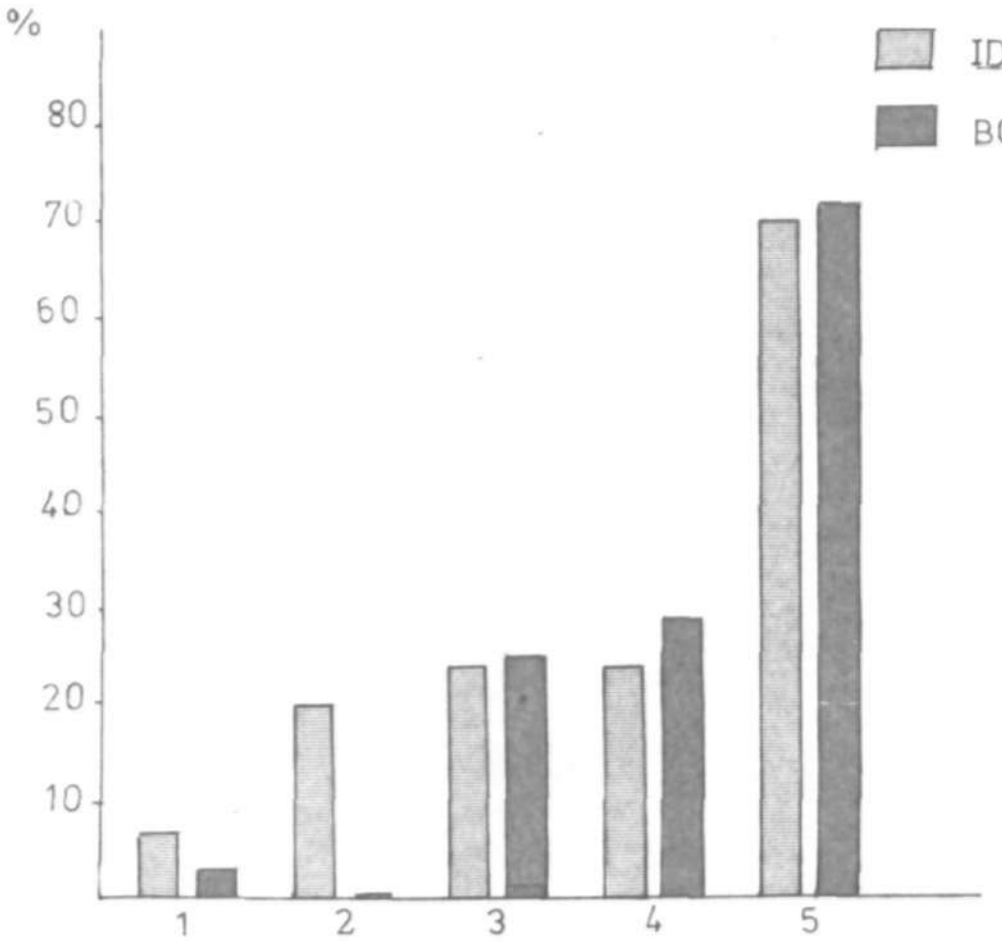
Location	Idikan	Bodija
In the same house	7	3
In the same compound	20	-
Same street	24	25
Next street	24	29
In another ward in the town	70	72

Source: Field Survey, August - September 1978.

We also investigated about location of respondents relatives. As much as 85% of the respondents in Idikan have relatives in Ibadan, at the same time we found that 99% of the respondents have relatives who live in the locality although 64% have relatives in other wards in the town.

FIG.14 LOCATION OF BEST FRIENDS

1 SAME HOUSE
2 SAME COMPOUND
3 SAME STREET
4 NEXT STREET
5 ANOTHER WARD IN THE TOWN



In Bodija an equally large number (85%) have relatives in Ibadan but only 49% live in the locality with the relations and as much as 73% said that their relatives live in other parts of town (see table 15 and Fig. 15).

TABLE 15: Location of Relatives.

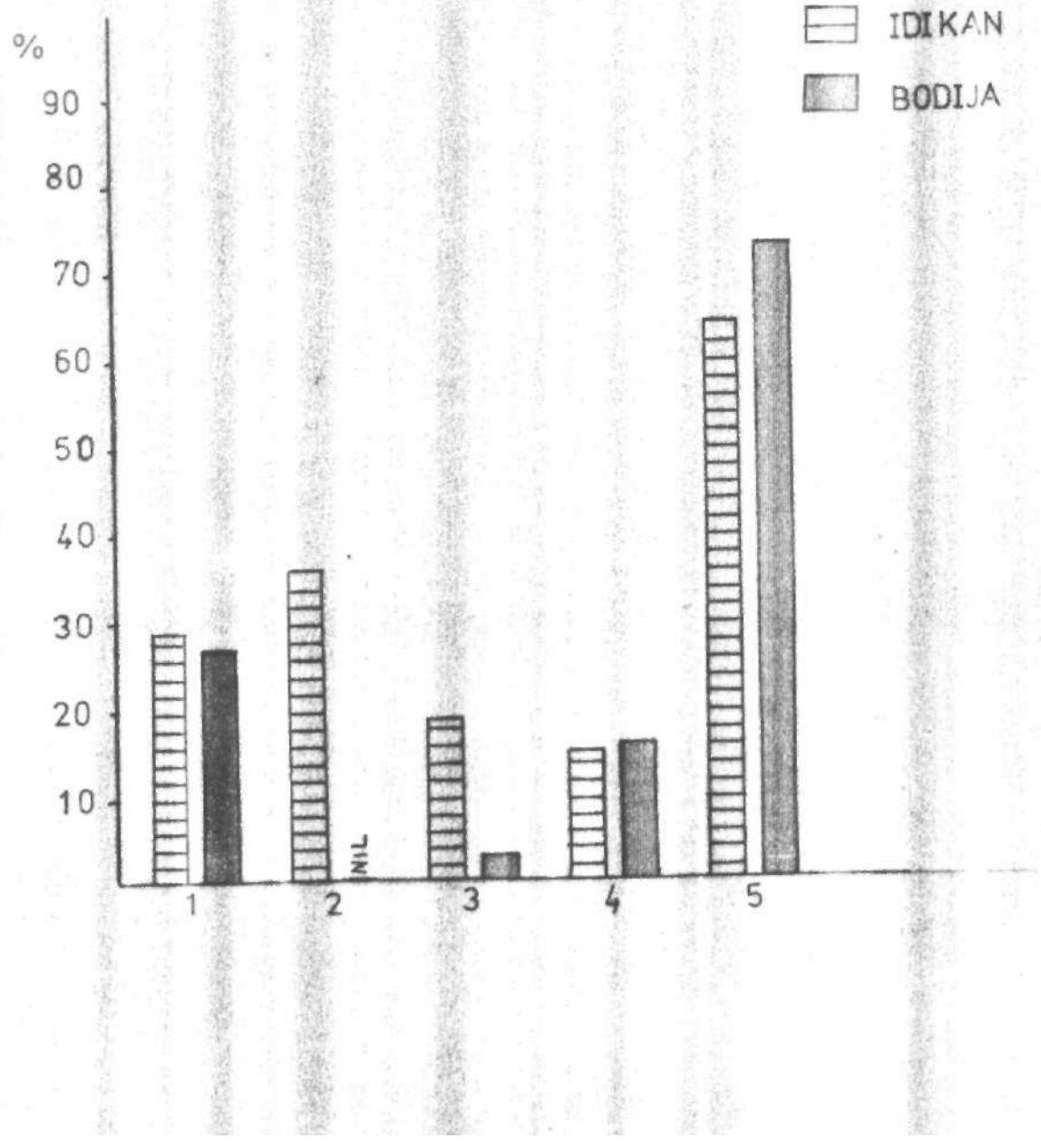
Location	Idikan	Bodija
In the same house	29	27
In the same compound	36	-
In the same street	19	5
In the next street	15	16
In another ward of the town	64	73

Source: Field Survey, August - September 1978.

An important aspect that could have thrown more light into neighbourhood integration is the inquiry into what social club or organisation to which people belong. There was high rate of non-response as the time of survey coincided with the time the Federal Government was fighting peoples participation in secret societies and in most places people misconstrued the question and refused to answer or merely said 'No'. Bodija was not an exception as some elites are known to belong to some secret societies and cults.

FIG. LOCATION OF RELATIVES

1 SAME HOUSE
2 SAME COMPOUND
3 SAME STREET
4 NEXT STREET
5 ANOTHER WARD IN THE TOWN



(VII) ENVIRONMENTAL PREFERENCES:

Respondents were asked if their locality is attractive. 31% said it is and 53% are of the opinion that it is not in Idikan. In Bodija, 91% agreed that their locality is attractive.

We went further to ask if the respondents would like to move into another locality. Only 39% of the reponsenes would like to move out and as much as 60% would not. Among those who would like to move out 15% would like to move into the GRA type while 23% would prefer an area with mixed land uses.

On the other hand only 14% of the respondents in Bodija would wish to move out of the estate, a majority of 86% would like to stay on for obvious reasons. Those who wish to move out would like to move into a place where similar conditions operate.

Asked why they wish to remain in their present locality majority of those in Idikan gave reaons such as nearness to kinsmen, nearness to places of work, etc, as seen in the table below.

In Dodija as might be expected the strongest reason for wanting to stay is the fact that the environment is attractive, wll planned and with all necessary facilities. Next to this is the fact that the area is located near to the people's place of work e.g the University of Ibadan, the Oyo State Government Secretariat, Universtity College Hospital, etc. (see table 16).

TADLE 16: Reasons for staying in locality.

Reason	Idikan	Dodija
Privacy	4	11.3
Quiet Enough	1.3	10
Well Planned, neat environment	-	28
Nearness to kinsmen/ traditional attachment	41	1.3
Nearness to place of work	6	21.3
Neighbours are friendly	4	2.7
Residence owned by me/my family	2	6

Source: Field Survey, August - September 1978.

GENERAL.

A general question was asked to the respondents if they felt that the locality has enough or adequate facilities. In Idikan 88% of the respondents said 'No' and only 12% said 'Yes'. In Bodija 37% of the respondents felt that the facilities are inadequate and 61% said it was adequate.

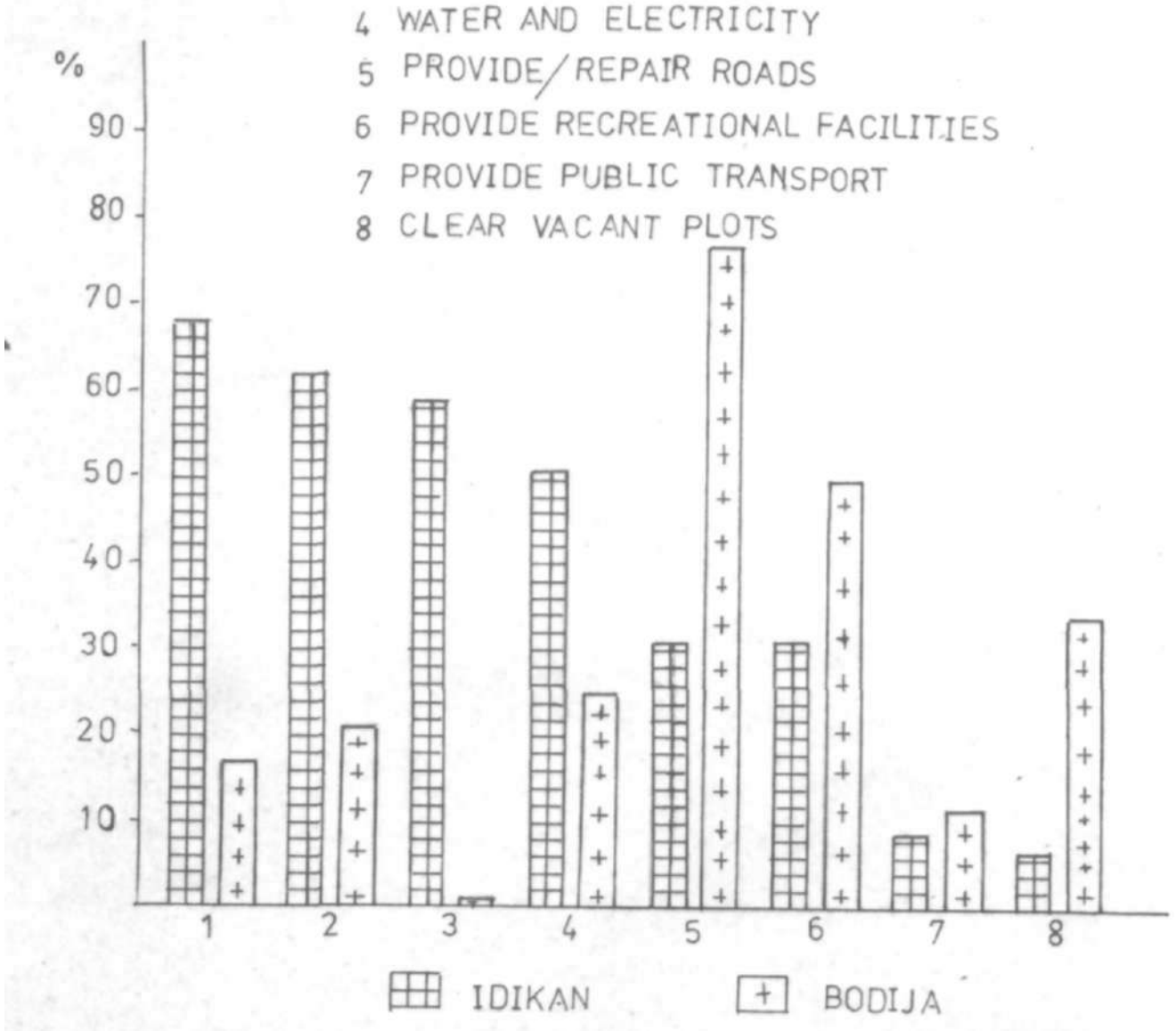
Still on these facilities we asked what general improvements people would like to see in their localities. The following list was gathered. (see table 17 and Fig. 17).

TABLE 17: List of Improvements wanted in the localities.

Improvement sought	Idikan	Bodija
1. Provision of refuse depot and regular removal waste	63	17
2. Provision of better and cleaner drainage system	62	21
3. Provision of Public Toilet	59	1
4. Regular supply of water and electricity	51	25
5. Provide/Repair Roads	31	77
6. Provision of Recreational Facilities	31	50
7. Provide Public Transport	9	12
8. Clear Vacant Plots	7	34

Source: Field Survey, August - September 1978.

FIG.16 IMPROVEMENTS WANTED IN THE LOCALITIES



To see if the people are aware of the seriousness of their environment after being able to identify the problems and suggesting what improvements they wanted to see, we asked whether they would allow the continued existence of their different types of locality. In Idikan as many as 67% of the respondents answered 'No' and only 21% answered 'Yes'. (This shows a misconception of the question as refering to the physical aspect alone. The answer could have been different if social aspect had been considered).

In Bodija 79% of the respondents would want the continued existence of that kind of estate. This is so since the physical facilities and the layout are conducive to human existence and in terms of social co-existence the people are fairly alright.

Lastly, we wanted to find out if the people would welcome planning control in the two localities. In Idikan 55% of the people frowned at any attempt by any organisation to enforce planning regulations in their locality. This is a serious contradiction of the earlier assertion that they would not like the continued existence

of such a physical environment. How else could this be ensured than by applying some planning control measures?

As will be expected the finding in Dodija shows that 89% of the people are willing to co-operate with planning authorities in maintaining the existing high standard in the estate.

SUMMARY OF FINDINGS.

I. EXISTING CHARACTERISTICS OF THE LOCALITIES.

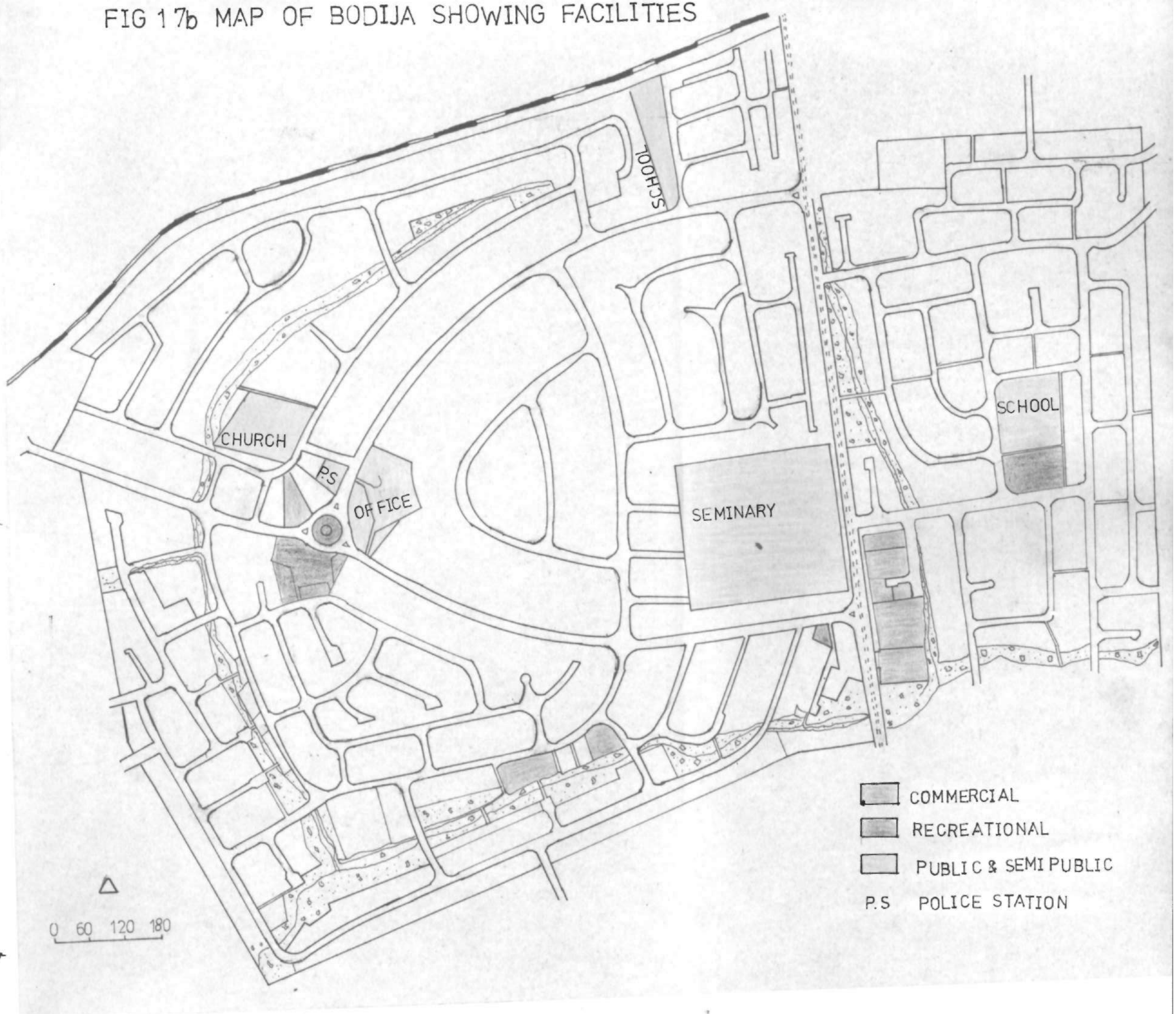
In Idikan we have two wards in the chosen area. Each of these wards is under a paramount chief to whom the people of the area are responsible. The two wards taken together could be sub-divided into five residential sub-sectors . The population is about 17,500. Unlike Idikan, Bodija estate is a wholesome entity and there is not basis for further subdivision of the estate into smaller bits. The population of the estate is about 5,800 which makes it a nice residential sector.

In both places of study, the central elements are places of worship. In Idikan, we have the Mosques, the Local Market, Chief Agbaje's compound (because of its open space, mosque and school), elementary schools. In the estate the central elements are the Churches, the Supermarket and the Open spaces in front of the Oyo State Property Development Corporation's Office and the Elementary School.

FIG 17a MAP OF IDIKAN SHOWING FACILITIES
& IMPORTANT PLACES IN THE LOCALITY



FIG 17b MAP OF BODIJA SHOWING FACILITIES



II. PHYSICAL, SOCIO-CULTURAL AND ADMINISTRATIVE FACTORS.

Physical:- It was found that both areas of study have definite boundaries. The Idikan area is already carved out into wards by the local authorities and the area is surrounded by road networks. Bodija necause of its planned nature is housed in the north by the railway line in the south by the Oyo State Government Secretariat, in the west by the Ibadan-Oyo road and by the Alabiymo Stream in the east. This finding justifies the first assumption of the neighbourhood being an area with definite boundaries.

Internal Street System:- Idikan wards lack this vital aspect of a neighbourhood. Access to most of the houses is by means of a labyrinthal system of footpaths. Bodija is highly favoured in this respect. Every house is accessible by road.

Open Spaces:- In the traditional area the concept of open spaces does not go beyond the space within the compounds and the market square where traditional ceremonies take place. In the estate there is an open space called the independence square. There are open spaces along Alabiyamo stream although put together they are inadequate.

School as Focal Point:- In Perry's concept of neighbourhood the school is the central point. Even though there are schools in both places of study, they do not serve as the focus of the localities. In Idikan the main focal points are the mosques, the church, the local market, the communal open space and the elementary school comes last. In Bodija we have the church, the communal open space, the supermarket and also the elementary school (see table 5).

Local Stores:- Here the two areas of study conform with Perry's standard. Idikan has its local stores which the people prefer to patronise than the big departmental stores in the city centre nearby. Bodija depends heavily on the only supermarket existing in the estate.

Socio-Cultural Factors:- Perry recommended that there should be mixed social groupings in a community. In Idikan this is so but in Bodija only the middle and high income groups are found. So that the social grouping in the estate is not balanced. Also there is no homogeneity in the estate like we have in the traditional area.

Administrative Factors:- The concept of neighbourhood is accepted for use as a unit for distribution of facilities and services. While this is true of the estate, in the traditional area it is valid for easy governance of the people through the chiefs and mogajie of each compound.

III. COMPARISON OF THE APPLICABILITY OF THE CONCEPT IN THE AREAS OF STUDY.

1. As earlier mentioned the two areas have definite areal boundaries and so this fact is applicable.
2. Even though Bodija has more facilities within the estate, they are inadequate. In Idikan the facilities are limited but the people make use of these facilities more than do the residents in Bodija (see tables 11 and 12). We found that people in Bodija go outside the locality more than in Idikan to use facilities such as shopping, schooling, working, buying household and durable items, etc. Both palces however lack adequate postal services, medical services and facilities for recreation.
3. The focal points in both places are places of worship (churches and mosque).

The school is just one of the elements. In Idikan the chief's place is widely recognized as a focal point because of the facilities within the copound.

4. There is high population density in Idikan (above 300 per hectare), leading to high residential density (about 60-100/hectare), resulting in the break-up of the compounds i.e what Mabogunje described as growth by fission (Fig. 4). Whereas in Dodija the density of population is low (20-30 persons/ hectare) and the present housing density is 10 dwelling units/hectare.

5. On the socio-cultural front we found that interpersonal relationship in the traditional residential area is more integrated and durable than in the estate. People in the traditional locality depend on their neighbours for merial services, borrowing household utensiles, lending a hand in community services such as house building. In Dodija the realtionship is not as strong. People exchange visits with neighbours when it is necessary e.g on occasions of joy and sadness. The realtionship with neighbours is good but it is not majifest as it is the

case in the traditional area. The situation in the traditional area justifies our assumption on propinquity and friendship formation. But with the estate we find that the aspect on friendship is not justified.

6. The people in the estate are highly educated and with the mobility at their disposal they prefer to go outside the estate for recreational purposes, to make friends and to visit relations who live mainly in other parts of the town. There is however no relationship between education and friendship formation in the locality. On the other hand our assumption that technological innovation effects the level of social interaction of the people in a locality is validated by the finding in the esate.

7. In the two areas of study people are satisfied with their locality. People in Bodija are more satisfied as could be read in table 6. The reasons for this is very obvious and is justified by the latter part of our assumption on satisfaction with the local environement whereas the former part of this assu ption aptly justifies the reasons for Idikan i.e community life.

8. As an administrative tool, we found a clear difference. Even though the neighbourhood unit could be said to be suitable for administrative purposes, yet the kinds of administration is what makes the difference. In Idikan the unit was found to be suitable for traditional administrative purposes, while in Bodija, it is suitable a unit for distribution of facilities and services. Here, the assumption on distribution of facilities is relevant.

IV. ASSESSMENT OF THE ABILITY OF THE CONCEPT TO PERFORM NEIGHBOURHOOD FUNCTIONS IN THE AREAS UNDER STUDY.

1. Both places of study satisfy the condition on physical extent of a neighbourhood.

2. In terms of population, the density of population in Idikan is too high and the land too heavily developed to make neighbourhood planning realistic. Bodija has just enough population to support a neighbourhood unit. The low density of development gives room for further development in the future.

3. Talking of socio-cultural factors, a neighbourhood is supposed to be made up of balanced socio-economic groups. This was found to be totally lacking in Bodija. In Idikan as soon as the children are educated and are in wage earning employment they move to the newer areas of the town where they pay rent for better accommodation and facilities. In Bodija because of their inability to pay, the low income group have been eliminated by the middle and high income groups. On the cultural side we found that both sides have good relationship with their neighbours. The relationship does not go further than this in Bodija. People only visit one another when it is necessary. Friendship making in the locality, frequent exchange of tools are not common in the estate. In Idikan the reverse is the case. The population is homogenous and of the same tribe and they share the same aspiration. This aspect of the neighbourhood unit concept is more relevant in the traditional area than in the new residential area.

4. For administrative purposes it is generally accepted. In the old area it is a success in the traditional set-up. In the new area it is successful for the distribution of facilities and for orderly development.

5. Local shopping habits in Idikan contributed a lot to interpersonal relationship between the residents of the locality. In Bodija it is also an important element, the only problem being its inadequcy.

CHAPTER V.

CONCLUSION.

Old concepts and uses of the neighbourhood are fast changing. To the sociologist the neighbourhood no longer exist except in as much as it can be used to describe a group of people with homogenous characteristics and community life. Nevertheless to the physical planner it is still adequate as a unit for distribution of facilities and services.

The impact of mobility and technological development is felt in the social system. Thus many social changes have accompanied these innovations. One can easily see this in the shopping habits of the people many of who prefer to do their shopping outside their locality. The same applies to childrens' schooling. It is no longer necessary that a child should go to the locality school if the parents can afford to take him to and from a school of their choice. Recreation and friendship making is no longer an exclusive preserve of the immediate environment. There are evidences of these in the old and new areas especially among the young people. More so that these localities

are not amply endowed with all the facilities mentioned, even if they are, man's adventurous tendencies cannot but be exercised.

The Bodija estate was designed purely for residential use without consideration of externalities associated with housing. The estate falls short of a 'balanced neighbourhood' especially in the provision of recreation facilities and open spaces for children and adults as well. Shopping facilities in the estate are inadequate. This inadequacy could be attributed to lack of foresight and planning with regard to the social aspirations of the people as evidenced by conversion of garages in some houses to shops in the estate.

The school is not the centre of attraction of the neighbourhood in the Nigerian scene although it is one of the important elements named in the localities.

Open spaces are misused in the traditional areas as refuse dumps. Schools are fenced off to prevent this and to disallow private developers from encroaching on the school land.

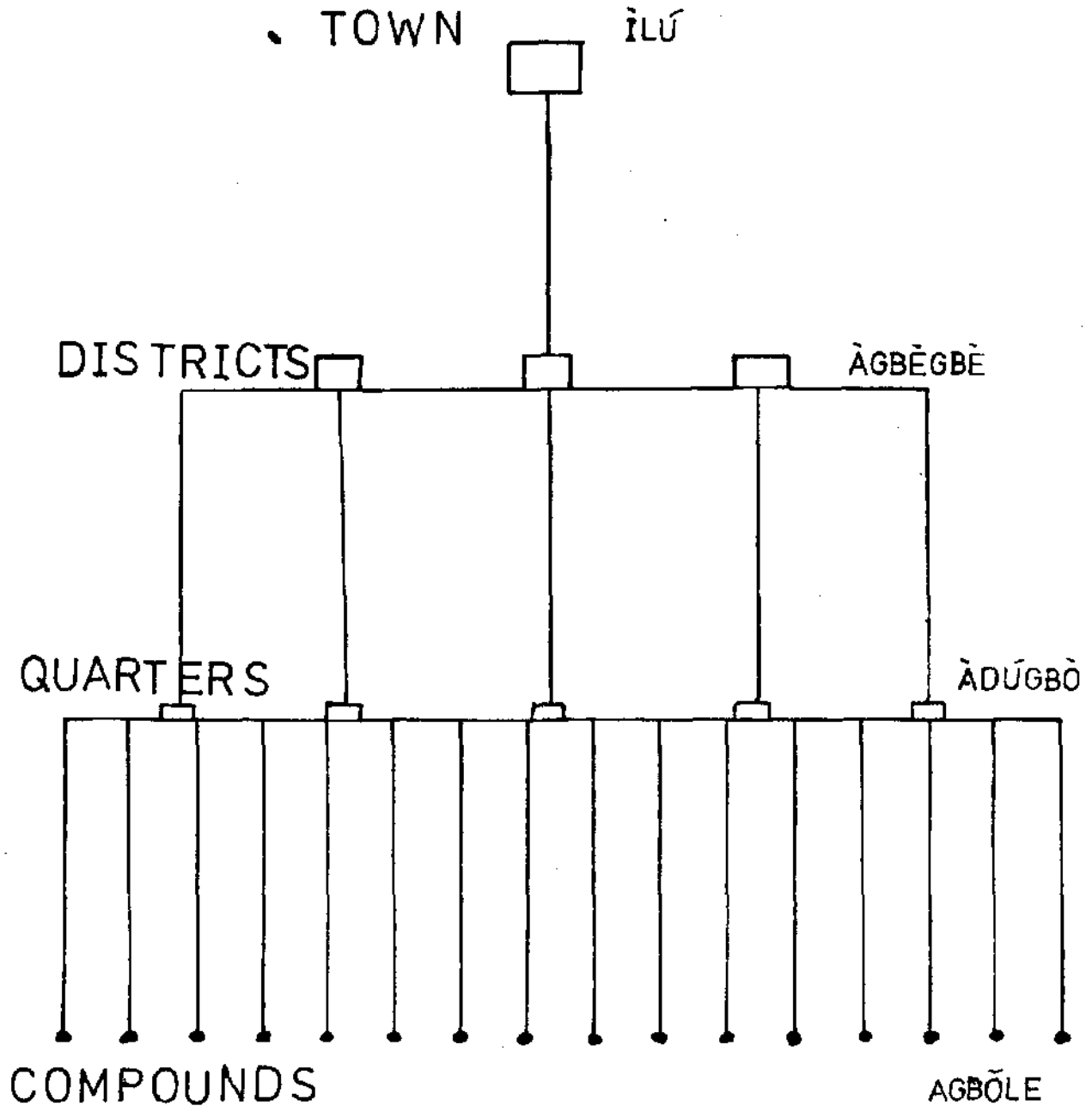
Study reveals that the neighbourhood does not compete with the centre of the city.

The concept still holds a bit in the old areas. The traditional Nigerian towns are structured and organized in communities thereby showing a hierarchy of residential unit (see Fig. 18). In the traditional area of Ibadan the compound (Agbole) is the nucleus, the quarter (Adugbo) is a collection of compounds (similar to Ungwa in Hausa towns), the district (Aghegbe) which is a collection of quarters is the largest unit. A number of districts would form the town (Ilu). The collection of a few quarters (where a quarter is not big enough) could be described as a neighbourhood.

The study shows the desire of people in the traditional area for communal life. It shows their love for preservation of the lineage system. It also shows that social and cultural cohesion is more with people in the traditional area than with these who live in self contained houses in the estate or the G.R.A.

There are favourable physical, social and cultural elements that can be used to establish neighbourhood boundaries in the city. Localities were named after physical elements such as hills, (e,g Oke Mapo, Oke Sapati); after war heroes (e.g Ogunmola, Bashorun, Agbaje) and cultural element (e.g Oke'badan shrine).

FIG.18 HIERARCHY OF RESIDENTIAL UNITS



The study also revealed that people in the traditional areas prefer locality shops to corner shops or big supermarkets. In fact since certain individuals within the community are known to be sellers of certain commodities, people prefer to patronise these sellers from whom they could buy any time.

In the traditional area, even though the people are aware of the deplorable conditions of their locality, they would not want any planning control measures taken in this locality for fear that it might disrup' their communal life.

Because of their western education people in the estate like quiet, serene environment, well-planned and free from outside traffic and noise.

DETERMINATION OF SIZE OF 'ADUGBO'

1. Physical Area:

The average distance people travel to use urban facilities is about 500 metres and the range is between 500 metres and 750 metres. On the basis of this range and means it is recommended that the physical range of an 'Adugbo' should be between 300 metres and 750 metres.

2. Facilities:

From the survey, six community facilities were identified as important factors organising local communities in Ibadan. Each of these facilities can be supported by the 'Adugbo' except the police station. In both places of study, place or worship form central points. It is therefore suggested that for planning purposes in a well mixed heterogenous neighbourhood, the church and mosque should be given equal emphasis.

The most important facilities that should be in an 'adugbo' therefore are church and mosque, market, school, open space, health clinic and waste disposal facilities.

3. Size of Population:

The range of population recommended for a neighbourhood is between 5,000. From the survey about 17,500 live in the two wards in Idikan areas and 5,800 people live in Bodija. On the basis of this and previous works done on this topic, the 5,000 and 10,000 range of population could still be used.

Variations in the use of the above population sizes is possible. For economic use of facilities

and avoidance of unnecessary waste of land and to reduce cost of provision of facilities population density must not be too low, neither should overcrowding be encouraged because of the attendant sanitation problems.

4. Social Factors:

Among the findings of this survey is the fact that people in Ibadan like integrated communal life. They prefer 'adugbo' with corner shops. Most especially in the traditional areas, people of various social classes live together. Class differences may come in, in the standard and quality of housing and the conveniences therein. It is recommended that all classes should be provided for in the locality. Housing market factors should be allowed to determine who should occupy which house. As long as there is provision for the need of all classes, co-existence would not be any difficulty.

RECOMMENDATIONS.

Even though this is a fact finding study, it will not be out of place to make the following proposals for the adoption of the concept in traditional and new areas of a city in a developing country.

1. With certain changes the concept could be used for administrative purposes in the traditional areas. Such changes could be physical i.e in terms of making the place accessible and providing adequate necessary facilities. Also socio-cultural factors could be enhanced to make life in the locality more harmonious i.e encouraging proper mixture of all heterogenous groups and providing room for more of those cultural factors that bring people into constant close contact.

2. In the new areas, the neighbourhood unit concept could be used for the distribution of facilities and services. It is also necessary to ensure peace and serenity in the neighbourhood by avoiding traffic hazards, noise, fumes, etc and the encouragement of a pedestrian system.

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APPENDIX.

Elements of Neighbourhood Structure - A Comparative study of old and new residential areas in Ibadan.

1. Case Number ---
2. Neighbourhood ---
3. Name of Locality ---
4. Name of Street ---

Personal Characteristics of respondent

5. Age

Years	
0 -5 "	1
6-11 "	2
12-16 "	3
17-24 "	4
25-45 "	5
46-60 "	6
Over 60 "	7

6. Sex

Male	1
Female	2

7. Marital Status

Married	1
Single	2
Separated	3
Divorced	4
Widow	5

8. a) If married, number of wives

1	1
2	2
3	3
4	4
Above 4	5

b) No. of Children

0-2	1
3-5	2
6-8	3
9-11	4
Above 11	5

9. Education

Koranic School	1
Primary School	2
Sec./T.T.C.	3
Technical School	4
Poly./N.C.B.	5
University	6
None	7

10. Employer

Public	1
Semi Public	2
Private	3
Self Employed	4

11. Occupation

Agriculture	1	Service and repaird	
Industry	2		
Commerce	3	Industry.	
Public Admin.	4	Recreation and Entertainment	
Transport	5		
Construction	6		
Health	7	Apprentice and Leaner	
Education	8		
Other(specify	9	Domestic Worker	
		Unemployed	

12. Occupational Status ———

13.(a) Household head

Yes	1
NO	2

(b) If No, relationship to head of household

Wife	1
Son	2
Daughter	3
Brother/Sister	4
Cousin	5
Step son/ step daughter	6
Others	9

14. Ethnic Group

Yoruba	1
Hausa	2
Ibo	3
Fulani	4
Kanuri	5
Tiv	6
Other(Specify)	9

15. Religion

Christianity	1
Muslim	2
Others (Specify)	9

16. How many children of primary school age do you have in this area?

0	1
1	2
2	3
3	4
4	5
5	6
6	7
7	8
8	9
Above 8	

Neighbourhood Characteristics

17. What is the name of the locality in which you live (Write do) .....

18. How long have you lived on this locality?

Less than 1 yeat	1
1 - 3 years	2
4 - 5 years	3
6 - 7 years	4
7 - 8 years	5
9 - 10 years	6
Above 10 years	7
All my life	8

19. Did you know anybody in this locality before you come to live here?

Yes	1
No	2

20. Do you know of anybody or person whom you can complain to for problems affecting your locality? (Community leads or Management)

Yes	1
No	2

21. If yes, what is he?

1. Head of your locality	1
2. Head of household	2
3. Local Council	3
4. Estate Manager (Housing Corporation)	4

22. Within this localit do you recognise a sigle public plac; where you meet other people (focal poin:).

1.	Elementary School	1
2.	Koranic School	2
3.	Health Centre	3
4.	Church/Mosque	4
5.	Local Market/Supermarket	5
6.	Club	6
7.	Communal Open Space	7
8.	Cinema House	8
9.	Others (Specify)	9
10.	None	

23. What four (4) major improvements would you like to find in your locality? (Things you want gaovernt to do for you).

1
2
3
4

24. Summing up you feelings about your locality, would you say that you are:

Very satisfied	1
Satisfied	2
Fairly satisfied	3
Fairly dissatisfied	4
Dissatisfied	5
Very ds$atisfied	6
Don't know	9

Neighbourliness

25. Are your neighbours

1. Your relatives?	1
2. People of the same tribe?	2
3. People of the samde socio-economic group?	3
4. People working at the same place?	4
5. People of the same religion?	5
6. None	6

26. How do you know your neighbours?

1. By their first names	1
2. By their surnames	2
3. By their occupation	3
4. By face	4
5. By tribe	5
6. By state of origin	6
7. By the type of car they ride	7

27. Do you and your neighbours exchange or borrow things?

Yes	1
No	2

28. In which of the following activities do you engage with your neighbours?

1.	Exchange of tools	1
2.	Household requests for food items	2
3.	House building (on communal basis)	3
4.	Borrow/Lending money	4
5.	Symathise on sad occasions	5
6.	Rejoice together on happy occasions	6
7.	Play local/moonligh games together	7
8.	Taking care of neighbours children when parents are away	8
9.	Seek advice	9
10.	Receive information	10
11.	Take neighbours children to clinic	11
12.	Covey neighbours children to and from school	12

29. Do you exchange visits?

Often?	1
Sometimes?	2
Rarely	3
Never	4

30. a) Would you say that there is enough privacy in this locality?

Yes	1
No	2

b) If No, what improvement would you like to see? (Write in) ----------

Community Facilities - Location and Accessibility.

31. Where do you normally go for each of following?

	Name of item	Name of Locality	Street Name	Means Transport
1.	Work			
2.	Household items like food.			
3.	School/Koranic Sch.			
4.	Clothes			
5.	Durable items e.g. furniture			
6.	Medical care (Hospital, clinic, traditional)			
7.	Worship - church/ mosque.			
8.	Recreational activities.			
	i. Out dor games (e.g football. lawn tennis)			
	ii. Cinema.			
	iii, Clubs			

	Name of item	Name of Locality	Street Name	Means Trans-port
9.	Meetings (Social, Religious, Tribal)			
10.	Drugs			
11.	Garbage disposal			
12.	Public Transport facilities.			
13.	Police Protection.			
14.	Posting Letters.			

32. Name in order of improtance to you (and consideraing distance) six of the facilities listed (in 31 above) (read out) which you think should be located near your home.

1.	1
2.	2
3.	3
4.	4
5.	5
6.	6

33. What is the most attractive feature of your locality (Write in)

34. a) State the relationship with the residents of your neighbourhood

Very good	1
Good	2
Fair	3
Just fair	4
Poor	5

b) Why (Write in)……

35. In your opinion, is the locality attractive?

36 a) Would you like to move into another locality?

Yes	1
No	2

b) If yes, which of the following would prefer:

(i) That which has only self contained residential houses? e.g (Estate, G.R.A.) [1]

(ii) That which has mixed landuse (dwelling houses workplace, commerce industry) [2]

c) If No, why do you wish to remain in your present locality? (write in) .....

Neighbourhood Integration

37. Do you have any relative in Ibadan?

Yes	1
No	2

38. If yes where do they live?

In the same house	1
In the same compound	2
Next compound	3
Same street	4
Next street	5
In another ward in the town	6

39. Tell me where your best friends live:

In the same hous	1
In the same compound	2
Same street	3
Next street	4
In another ward in the town	5

40. (i) Do you belong to any social club/orgnaisations?

Yes	1
No	2

(ii) If yes, name them

1.	1
2.	2
3.	3
4.	4

(iii) How many of them draw their membership from this locality?

41. What is the composition of you club/organisation?

1.	Mostly of the same ethnic group	1
2.	Mostly of the same social status	2
3.	Mixed-people from different etnic, socila and economic background	3
4.	Mostly people of the same religion	4
5.	Others	5
6.	Don't know	9

General

42. Would you say that your locality has enough or adequate facilities

Yes	1
No	2

43. What general improvements would you like to see in this neighbourhood? (Write in) .....

44. Would you encourage government to continue to allow the continued existence of this type of locality?

45. Do you resent government or local authority or management intrusion into your locality either in enfrocing planning regulations or seeing to the up keep of the environment?

Yes 1 No 2