IBO RURAL HOUSING AND PLANNING

by

Udemezue Obidigwe Atuanya

B.Sc. Swarthmore 1954

Submitted in partial fulfillment of the requirements for the degree of Master in City Planning at the Massachusetts Institute of Technology

June 1956

Signature of Author

Signature redacted

Certified by

Signature redacted

Accepted by

Signature redacted

Chairman, Departmental Committee on Graduate Students
# TABLE OF CONTENTS

Letter of Submittal  
Acknowledgement  
Dedication  
Quotation  
List of Illustrations  
List of Tables  
Abstract of Thesis  
Introduction  

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I</td>
<td>Ibo Rural Housing and Planning</td>
<td>1</td>
</tr>
<tr>
<td>Chapter II</td>
<td>Changes, Problems and Possibilities</td>
<td>15</td>
</tr>
<tr>
<td>Chapter III</td>
<td>Ogidi Town</td>
<td>23</td>
</tr>
<tr>
<td>Chapter IV</td>
<td>General Plan for Ogidi Town</td>
<td>34</td>
</tr>
</tbody>
</table>

Appendix  
Bibliography  

P-9 (27x344)

110 (498x491)
June 15th, 1956

Professor Frederick J. Adams
Head, Department of City and Regional Planning
School of Architecture and Planning
Massachusetts Institute of Technology
Cambridge, Massachusetts

Dear Professor Adams:

The accompanying thesis entitled "Ibo Rural Housing and Planning" is herewith submitted in partial fulfillment of the requirements for the degree of Master in City Planning.

Sincerely yours,

Signature redacted

Udemezue Obidigwe Atuanya
ACKNOWLEDGMENTS

The author wishes to express his sincere gratitude to those whose guidance and stimulating criticisms have helped him immensely in producing this work. In particular, he wishes to thank the following:

Professor F. J. Adams, Head of the Department of City and Regional Planning, whose lectures on City Planning Theory gave the author a lead in this work.

Mr. L. K. Frank for permitting the author to use part of his paper for him on "Human Dimensions in Planning".

Professors L. Rodwin, B. Kelly, R. B. Greeley, and J. T. Howard for their constructive criticisms of this work.

Professor K. Lynch who served as official advisor and whose early interest and guidance in this work has helped the author to think through some of the town planning problems that can be met in the transformation of a society from under-developed to developed state.

Dr. O. Brown and the staff of Boston University Library (African Program) for their co-operation.

The Federal Government of Nigeria for financial support which was very helpful to the author.

Mr. R. Barrett, the Nigeria Liaison Officer in Washington, D.C., for his encouragement to the author, in his research work in this country and in Bogota, Colombia, South America.

Nkechinyelum and Adaeze Atuanya for their invaluable encouragement and co-operation throughout this study.

Dulcie Jones for her service and efficiency in typing the thesis.

His friends and classmates of the planning school for their criticisms of the general plan for Ogidi.
"We need not ignore the lessons of other countries, but our first duty is to acquire a thorough knowledge of our conditions and to formulate and strive for the attainment of our ideals, in our own way and with the realization of our power to shape our own future."

Thomas Adams
To all men and women of Nigeria, who in the days before us will undoubtedly come to take the Oath of the Athenian Youth, to transmit their towns to succeeding generations "not only not less but greater and better and more beautiful than" they were transmitted to them.
<table>
<thead>
<tr>
<th>Map No.</th>
<th>Illustration Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Map of Nigeria showing Iboland</td>
</tr>
<tr>
<td>Fig. 1</td>
<td>Typical Ibo Compound</td>
</tr>
<tr>
<td>2</td>
<td>Typical Ibo Houses</td>
</tr>
<tr>
<td>3</td>
<td>Schematic diagram of a Group of Compounds</td>
</tr>
<tr>
<td>4</td>
<td>Village of Umueke - Agbaja</td>
</tr>
<tr>
<td>5</td>
<td>Map of Onitsha Province showing Ogidi Town</td>
</tr>
<tr>
<td>6</td>
<td>Typical Ibo Village Design</td>
</tr>
<tr>
<td>7</td>
<td>Ebenezer Howard's Garden City Plan, and &quot;Improved Ward System&quot;</td>
</tr>
<tr>
<td>8</td>
<td>Schematic Map of Ogidi Town</td>
</tr>
<tr>
<td>9</td>
<td>Typical Erosion Damage</td>
</tr>
<tr>
<td>10</td>
<td>Schematic Diagram of Public and Ceremonial Ground</td>
</tr>
<tr>
<td>11</td>
<td>Population Bar Graph Ogidi Town</td>
</tr>
<tr>
<td>12</td>
<td>Population Bar Graph Akamang Quarter</td>
</tr>
<tr>
<td>13</td>
<td>Population Bar Graph Ezinkwo Quarter</td>
</tr>
<tr>
<td>14</td>
<td>Population Bar Graph Ikenga Quarter</td>
</tr>
<tr>
<td>15</td>
<td>Population Bar Graph Uru Quarter</td>
</tr>
<tr>
<td>16</td>
<td>Schematic diagrams of three markets in Ogidi Town</td>
</tr>
<tr>
<td>17</td>
<td>Scheme 1</td>
</tr>
<tr>
<td>18</td>
<td>Scheme 2</td>
</tr>
<tr>
<td>19</td>
<td>Scheme 3</td>
</tr>
<tr>
<td>20</td>
<td>Scheme 4</td>
</tr>
<tr>
<td>21</td>
<td>Scheme 5</td>
</tr>
<tr>
<td>22</td>
<td>Cluster of Wards</td>
</tr>
<tr>
<td>23A</td>
<td>General Plan for Ogidi</td>
</tr>
<tr>
<td>23B</td>
<td>Detail of Block A</td>
</tr>
<tr>
<td>23C</td>
<td>Detail of a Compound</td>
</tr>
<tr>
<td>23D</td>
<td>Detail of the Business Area</td>
</tr>
<tr>
<td>24</td>
<td>Hausa Housing</td>
</tr>
</tbody>
</table>
LIST OF TABLES

I  Population of Ogidi Town
II  Fertility Ratio Ogidi Town
III  Schools and School Age Distribution
IV  Schools and Classrooms
V  Land Area for the new town
Title: Ibo Rural Housing and Planning

Author: Udemezue Obidigwe Atuanya
B.Sc. (Civil Engineering)
Swarthmore College, Swarthmore, Pennsylvania
June 1954

Submitted to the Department of City and Regional Planning on June 15th, 1956, in partial fulfillment of the requirements for the degree of Master in City Planning.

Abstract: The aim of this study is to discover how a rural town in Nigeria can be improved to satisfy modern needs in terms of housing and planning. Chapter 1 deals with the broad aspect of rural housing and planning among the Ibo people. Historical development and village patterns, village life and ward systems are also discussed.

The second chapter deals with the social and economic changes that are occurring in the villages, and the problems resulting from the changes. Possible solutions are also explored.

Chapter 3 is concerned solely with survey of Ogidi Town and its problems. The fourth and final chapter deals with the writer's conception of a new Town for Ogidi and with methods that will make the Town a better place in which to live.

Thesis Supervisor

Signature redacted

Kevin Lynch
Associate Professor of City Planning
INTRODUCTION AND OBJECTIVES

A need to improve housing conditions and village design has arisen in the rural areas of Nigeria. The need has risen due to economic and social changes now taking place in the country. The impact of Western civilization has struck the country, the wheel of industrial revolution is beginning to be set in motion, jobs are being created in the urban areas, people are moving from the rural areas and crowding in the townships. The jobs created have never been enough to cope with the labour supply. In addition to inadequacy of job opportunities, there is an acute housing shortage, and even the housing that is available is poor and unsanitary. And so as people move into the townships they face the problem of finding jobs, of finding accommodation and of adjusting to their new environments.

This paper attempts to study one rural area, to see what is lacking in it and what can be done to prevent if that is possible, or at least to slow down, the excessive migration and the process of social disintegration by providing what is lacking or attractions similar to those of the townships.

The town that has been chosen for study is Ogidi, a town some 5½ miles east of Onitsha (see fig. 5). The town has been chosen because the writer has some knowledge of its conditions. It is a typical Ibo town and reflects typical patterns of culture, social life, mores, etc.

The problems that have arisen as a result of the impact of Western civilization are similar to those in other communities. And so, whatever solutions are found to the problem of Ogidi can be profitably, though with some modifications, applied to other places in Iboland and even to other rural areas in Nigeria.

There is need to make this type of study in the rural areas where other major ethnic groups live. It will be interesting to

---

1 Townships are urban areas with populations of 50,000 and over
study the housing and planning of the Hausa and the Yoruba and to compare the studies with that of the Ibo. Brief notes on possibilities for each such study are made in the appendix.

It is impossible to study from a distance all the aspects of housing and planning in a place without being on the spot. However, it is hoped that this paper will be of some assistance as a general information-guide to those who will face the problems of planning for rural areas in the Nigeria of tomorrow.
CHAPTER I

IBO RURAL HOUSING AND PLANNING

The Ibo-speaking people occupy the major portion of South-eastern and a small portion of South-western Provinces of Nigeria. The eastern part of Ibo land is separated from the west by the River Niger.

The Ibos are essentially farmers and live in compounds. The compound is a closed unit in which a family builds its own house and cultivates some crops intended for immediate household consumption. The size of the compound ranges from 1/4 of an acre to 2 acres, depending on how prosperous a family is in terms of wealth and number. The land enclosed by the compound is a "freehold" property of the family occupying it, but when the compound is "dead", that is when the family has moved out to a different place or when the last person in the family dies, the land reverts to the group family.

The compound is generally walled, but in some instances it is fenced or enclosed with hedges. When it is walled, the height of the enclosure does not exceed 10 feet. In fact it does not generally exceed six feet, especially in the areas where walled compounds are traditional rather than protection against intrusion of undesirable persons. The wall is built from the ubiquitous laterite soil and is covered with palm branches to protect it from the elements. In the compounds of more prosperous families it is covered with galvanized corrugated iron. The wall has no openings, except the gate and in some instances a door no bigger than 3 x 4 feet is built in the back wall as an access to the bush.

Arrangements of Houses in the Compound

The houses are arranged in the compound as shown in fig. 1. In a typical case, directly opposite the gate is the house of the head.

1 From here on, we shall designate this compound land
2 Group family as used here means extended patriarchal family. It does not in any way correspond to either the ward or the village.
FIG. 1 TYPICAL IBO COMPOUND

1 GATE OR ENTRANCE
2 GARDEN OF GODS (HUSBAND)
3 HUSBAND'S RECEPTION HOUSE
4 HUSBAND'S HOUSE
5 SON'S HOUSE
6 FIRST WIFE'S BARN
7 FIRST WIFE'S HOUSE
8 HUSBAND'S BARN
9 LIVESTOCK
10 SECOND WIFE'S HOUSE
11 SECOND WIFE'S BARN
12 GARDEN OF GODS (WIVES')
13 CISTERN OR WELL
14 BOUNDARY WALL (6-10 FT. HIGH)
of the family. This house is called Obi or Obu. It is where he receives people and where he keeps his gods, ceremonial equipment and other properties of minor importance. Behind the Obi is the Ofe or the inner house where the head of the family sleeps and keeps his more valuable property.

To the right and left of the husband's house are the houses of his wives. Generally the first wife's house is located on the right side to show that she is the next in importance to the husband in the family hierarchy. Each wife has a barn of her own where she keeps her crops such as coco-yams, seeds and beans. She also has a poultry house where there are many chickens to be sheltered; otherwise she keeps them at night in the same house in which she lives and sleeps. Other animals such as goats are kept in the same way.

The man's barn is located on the same side of the compound as that of the first wife's house. In this barn he keeps his yams in different stacks according to the use to which he will later put them. The yams to be consumed are kept in separate stacks from those to be planted in the next farming season.

Between the man's house and that of each of his wives are located the underground cisterns in which the water falling in the area surrounding the cisterns and in some cases water falling on the compound paths is collected. Where the water on the paths is collected, the cisterns are located in a different place according to the topography of the land. The cisterns are treated with some waterproofing materials so that the water can be stored for a long time without much loss by seepage. The water collected in this way is for domestic use.

Within the compound, the older son's house is located near the entrance wall so that he can welcome visitors before they proceed into the compound proper. The son lives there until he is ready to found his own compound. The oldest son is more often than not expected to remain in the compound to take charge of it when the father dies.
In the front of each house a sacred tree called Chi (god) is planted. This tree stands as long as the owner of the house lives, and when he dies the tree is cut down to show that its continued existence no longer serves any useful purpose.

Houses in the Compound

The houses that were discussed above are by tradition rectangular in shape. A typical house of the Ibo man or woman is shown in fig. 2. The universal building material is mud. The foundations and the wall are built with what is locally known as Oto. The floor is generally elevated some two feet above the ground level. It is composed of moist earth removed from the foundation trenches. Water is applied to this earth, mixing it until a required consistency is obtained. It is then rammed and left to dry before the house is occupied.

The walls are often decorated. The front walls may be decorated in modelled relief or with mural designs in colour. The walls of the sitting room are similarly decorated but with colours that are not too bright. The colours used include edo (yellow), Ufie (red), Ulagu (yellow ochre), Unyi (charcoal), and uzu (white). Yellow, red and white colours are used for decorating the front wall of the compound, and the house. At times black is used to bring out some contrasts in different mural designs.

Besides the murals, the houses in some areas are ornamented either by means of patterns cut out from soft clay called Oku; by a multitude of gay-coloured enamel plates on china wares or bottles; by elaborate designs made with shells such as cowries, or a fine mosaic formed from fragments of white pottery. The mural decorations and ornamentations are the work of women.

1 Special kind of mud that has been covered with grass and left to age for a few months before it is used
2 Approximate equivalent
TYPICAL IBO MAN'S HOUSE

TYPICAL IBO WOMAN'S HOUSE

FIG. 2
The walls of the house rarely exceed eight feet in height. The thickness is between eight and twelve inches. The foundation is set no deeper than fifteen inches, the reason being that the walls have no weight to bear since the roof is supported on either timber, bamboo, or palm-trunk columns.

The roof truss is constructed with either split palm trunk, sticks obtained by removing leaves from palm branches; sticks from the bush, bamboo and cane. The roof is covered with anything from grass, palm leaves of different kinds to the broad leaves of certain plants. This "leaf" roof does not last very long because of heavy rains, but the grass or thatched roof can last for some years especially when it is thick and well constructed, and when the chance of beetle attack is reduced by occasional cleaning and fumigation.

The houses have an average of two rooms. Usually the only aperture to the bedrooms is the doorway and the chicken hole. There are seldom any openings that would serve as windows and even when one does exist it is often a hole no more than a few inches in diameter. Chimneys are usually non-existent, and cooking is done over an open fire, with the smoke pervading every nook and corner of the house. The hearth consists of three stones or blocks inclined at about a 60 degree angle. Domestic animals, especially chickens and dogs, run loose about the house and are not infrequently sheltered in the same room with the family at night.

**Household Conveniences**

In a typical Ibo rural house there is little that could be called a household convenience, judged by any modern standards. There are no stoves; instead there are hearths; there are few chairs and no tables. The mud platform or even the floor is used as chairs. It is covered with either mat or goat skin. The bed is nothing but a mud platform, built-in wooden platform or raffia or bamboo platform.
on four legs. Underneath the bed a fire place is provided. In here, dried logs of palm trunk or any other tree that can retain fire for long is kept.

**Kitchen Equipment**

The kitchen is a part of the house (see fig. 2). The kitchen and the sitting room are the same unit. This unit is the centre of most domestic activity. The kitchen contains the hearth, uko, mortar and pestle for pounding yams and cassava, baskets and sieves and special clay cooking pots. Firewood which is the source of fuel for cooking is stored in one corner of the kitchen.

**Sewage Disposal**

The houses do not have any sewage disposal facilities. Rather faeces are disposed in the nearby bush where they are left to decay by the action of the elements.

**Groups of Compounds**

Compounds are grouped in such a way that people who are blood relatives or members of the same extended family live near each other. A typical grouping is shown in fig. 3. It consists of the main circulation, the footpaths linking back of compounds and the main road, the bush where human faecal matter is disposed, the compounds themselves and the play area. The play area is used mostly in the evenings by both the children and the adults.

Groups of compounds as described above constitute a ward, groups of wards form a village and a number of villages in turn make up a town. The village contains such facilities as the market place and...

---

1 Store "room" above the hearth and supported on columns. It is constructed with cane or palm ribs.
2 In modern sense, the ward system corresponds to the neighbourhood concept in Western planning thought.
FIG. 3 SCHEMATIC DIAGRAM OF A GROUP OF COMPOUNDS
ceremonial ground. Each village has at least one market place and a public and ceremonial ground called ezi-obodo or ezi ilo or ezi oha or ama.¹

The Market

The function of the market is both economic and social. It serves as a centre where prospective producers and consumers may come together and buy and sell farm produce. The markets are held every day of the native week,² but in different market places.

The articles bought and sold range from agricultural products to imported manufactured goods. They are so numerous that it would be impossible to have a retail market for them, and no attempt has been made to do so. Thus it would seem that an important economic function is performed by the market.

In addition to its economic function, the market performs a social function as well. In the market place people meet their friends, acquaintances and relatives from other villages or towns. Women are primarily occupied with buying, and/or selling while the menfolk spend their time relaxing, and even drinking palm and sagoe wine with their friends, members of the same age group and relatives. They also buy and sell such articles as yams, roofing materials, but they are not as occupied as the women. In the market also, official village announcements or even ones such as the birth of a child or a forthcoming dance show are made. It is in short a place for all face-to-face village relationships.

Public and Ceremonial Ground

The village public and ceremonial ground is the place where major

¹The name depends on the dialect spoken in an area but by and large this does not make too much difference as practically all Ibos understand each other well

²The days of the native week are Eke, Oye (Orie), Afo and Nkwo. There are seven and a half native weeks in a month
gods such as Amadioha, Idemmili, Mbari, are housed and worshipped. It is also the place where most of the village outdoor activities take place. Dances, inter-village or town contests such as wrestling matches, archery, somersaulting and local games of tug-of-war, take place here. All major village or town meetings are also held here.

For the convenience of the villagers the ground is generally located at the centre of the village. The size of the ground varies depending on the population. In some instances it is as much as 12 acres and in others as little as 2 acres or even less. Maintenance of the ground is the responsibility of the young boys, aged 12-20. They sweep it at least once every native week. They build the stands and even the juju or god's house.

Life in an Ibo Village

The domestic work (daily routine and maintenance of the house) of the man and woman are different. The man's work is to repair the house, tarp wine, provide food for the animals such as goats. He also repairs the compound walls and trims the trees. If he is an artist, he does artistic work, such as carvings and making leather bracelets for the women.

On the side of the woman, she sweeps the compound with the help of the children, clears the rubbish and rubs the floor. She fetches water from the stream, cooks and serves food to the husband and children. She also looks after the children, collects firewood and does all the family marketing. The farm work is done by both the man and the woman. The man clears the bush, makes the mounds and sows the yams. The woman helps in making the mounds, sowing, weeding and harvesting the crops.

\[1\text{Wine tarping is the work of men who do not hold titles such as Ozo and Ndichie or Ezenmo}\]
Festivals are common and often celebrated with great pomp. During the festival, people appear in their best clothes. Women prepare and serve food. Men slaughter goats, fowls, sheep and even pigs to their chi (other spirit or god of their ancestors). Open air dances are held by women and young children and in some instances by the menfolk. The bigger festivals last up to four days and a considerable amount of money is spent.

The village government is run by a Council of Elders. There is always a village Head or Chief but he is just a figurehead with not much political power. This is so because the Ibos earlier in their history developed a political maxim that: "Igbo Echieze"—literally "the Ibos do not have any need for kings," and meaning the Ibos can never submit to the hegemony of one man.

Legal procedure in the village is simple. There is no written law. Rather the law is kept alive by tradition and mores. New laws which affect the community require consent of the community as expressed at the public meeting. The members of the Council of Elders are holders of Ofo and are generally regarded as men of high integrity and above all suspicion in discharging their duties to the village.

Other people who help to keep the village alive are different age grades. Each age grade is charged with responsibility of one kind or another. Some act as market police to keep law and order in the market. Some are engaged in the village works projects which include road construction, cutting forests and acting as agents in apportioning land to the villagers during each farming season.

---

1 Ofo is a piece of stick (wand) which is given to a holder of very high title. A holder of Ofo holds high office in the village and he is highly respected.

2 Men born within elapsed time of two to four years are of the same age grade or group.
Village Planning (Historical)

The villages as they exist today grew out of the early settlements. War, power and wealth are some of the factors that contributed to the founding of these settlements. Development of communications, crude as they were, helped form settlements at the more frequented places such as crossroads and river banks (see fig. 4).

The place-names with various definitives attached to them indicate where or why the settlement was founded. As example, Enugwo Ngwo (Ngwo on the hill top), Nkwele Ofia (Nkwele in the bush) and Ezi Nifite (Real Ifite).

Ibo Village Patterns

As shown in fig. 5 the distribution of towns is linear in that they are located along the main roads, but the villages making up the towns are clustered. This clustered type of village has some advantages and disadvantages and it is well to examine them.

Advantages

1) **Protection**: In the past when there were inter-village conflicts most families would be afraid to live very far away from neighbours and friends. Where they did, they surrounded their compounds with trees to ward off any sudden attack. Thus, in villages of this type they had greater protection. Though there are no more occurrences of inter-village conflicts, the clustered type of villages still prevails.

2) **Social Contact**: Clustered type villages favour more social contact among the villagers. They also facilitate more social communications between different villagers. In fact in the area under study there is enough social communication among the people.

3) **Economy in facilities**: As most of the villages are still poor and cannot afford to own their own facilities such as good secondary schools,

---

1 Note the straight road cutting across the village, and also location of the market and wards
FIG. 4

VILLAGE OF UMUEKE-AGBAJA
NIGERIA

GREEN M.M.
IBO VILLAGE AFFAIRS
SIDGWICK & JACKSON LTD.
LONDON 1947
Fig. 5 Map of Onitsha Province showing Ogidi Town
there is an advantage in the nearness of the villages as it will be possible for two or three villages to support one school. In most of the villages transportation is still very poor but since they are close to each other, the school can be located within an easy walking distance of each village.

In addition to economy in school facility, other facilities such as water supply, electric power, telephones, medical services, can be provided at a relatively lower first cost than with scattered villages.

Disadvantages

Long Journey to Work:

Where the farm land is not near the villages, there is a long journey to and from the farm. This journey is made by walking since transportation facilities for farm work are lacking. The crops from the farm are carried home on the head. The crop loads are usually heavy and by the time the "carrier" gets home he is tired and weary. Short life expectancy among the menfolk can be attributed partly to this.

Village Design

The Ibos plan their villages and towns to take the greatest possible advantage of the surrounding farm-lands and still have gardens and bushes surrounding the compounds of individual households.¹

A typical village layout is diagrammatically shown in fig. 6. Its main features are a market, compound land, public and ceremonial ground,² farm-land, and sacred land, church, infant or elementary school,³ and chief's compound.⁴

¹See Jones, A.C.L., "Agriculture and Ibo Village Planning" in Farm and Forest, Vol. VI, No. 1, Jan-March 1945, Ibadan, Nigeria
²The market, compound and public and ceremonial ground have been described earlier in this chapter
³The church and school are generally owned and operated by foreign missionary organizations
⁴The Ibos are by tradition people without kings or natural rulers. The word chief as used here and for the rest of this paper means a popularly elected individual who serves for life as the President of the Council of Elders
FIG. 6 TYPICAL IBO VILLAGE LAYOUT

(THINLY POPULATED AREA)
Farm-lands

This is open land with relatively few trees and in some instances predominantly savannah. Some farm land is held in common ownership by group families and some by the village. Each member of the family has security of tenure over the land which has been apportioned to him for his farms, but if he ceases to use this land, it reverts to the group and is reallocated to another member. In some cases where the group has a large area of land, crop rotation is practised and land is apportioned out each year for use in that particular year.

Sacred Land

This is the land reserved for the local gods and cannot be used for any other purpose. It contains many trees including some economic ones, such as oil palm, raffia palm, coconut palm, and oil beans. The fruits of these trees are never harvested; instead they are left, some to rot and some to germinate, grow and struggle for existence in the land already covered by trees and undergrowth.

Some evil spirits such as Ajommo or Ndimmo are said to live in the sacred land and therefore the land cannot be cleared. However, in some areas, this type of land has been cleared by the foreign missionaries referred to above. They cleared it with the permission or consent of the local people and in some instances the land cleared has been used as church and school sites.

Sector or Ward System

The sector or ward is called Ogbe or Onuku or Adegbe in Ibo. More often than not, persons of the same blood relations or extended family live in the same ward. But the ward and extended family are not the same. There are many extended families in a ward. Inter-marriages between non-related persons within a ward is not rare.

---

1 Ibo is both a language and a people. Ibo name for ward depends on the dialect spoken in the area.
As shown in fig. 4 the village of Umueke in Agbaja division has seven wards, all having the central market as their focal point. The wards are near to each other and therefore there might be a closer spirit of unity among the ward members. In addition, even though the society is an agricultural one some members are more prosperous than others, but they all live within the same ward. In a way it may be said that different income groups are mingled together and this is a sign of good society. In general these are the advantages of the ward system.

Conclusion

The object of this chapter has been to describe the basic structure of the Ibo society and the village patterns. The villages themselves are not static. Already signs of changes in the village life are manifesting themselves, problems are arising. These problems need to be fully understood before any solutions can be attempted. In the next chapter the change in the village life and the problems resulting from the change will be discussed.
CHAPTER II

CHANGES, PROBLEMS, AND POSSIBILITIES

Marked changes are occurring in the village life. People are leaving the land and migrating to urban areas. The migration is not bad in itself but those who migrate to townships do so because they are not able to get economic and social opportunities in the village. Also, the quality of those who leave the land - i.e., able-bodied men - makes village depopulation serious.

In the village, the farmer makes his living from the produce of his farm and has but little chance to become economically well-to-do in the modern sense. The older farmers do not mind continuing in this way but the younger ones and their children, especially those who have had any amount of education, do not want to stay in the village and become farmers. Rather they migrate into urban areas where better paying jobs with assured weekly or monthly wages are available, although the pay is not very substantial.

Besides better economic opportunity which the urban area offers, it also offers facilities such as schools, libraries, hospitals, cinemas, and good roads. These facilities are lacking in the village but are in great demand. Since the demand is not satisfied, people tend to move to urban areas where the possibility of earning higher wages and having better services is comparatively greater.

Yet possibilities in the urban area are limited. Labour supply is much more than the demand, and so it is not surprising that the migrants face many problems in adjusting to their new environment and also in finding jobs.

Apart from the drift from the village to urban areas another change is also taking place - a change in building techniques. There is a definite attachment of social prestige to buildings of foreign

---

1 Annual per capita income in Nigeria is U.S. $84 but in the urban areas white collar workers and skilled artisans can earn as much as $400 a year, that is about five times as much.
design and materials of construction. In the rural as well as in the urban areas of Southern Nigeria, including Ibo land, houses of more prosperous people are built as copies of architecture from foreign countries such as England and Canada. The outside of these houses is foreign but the inside is altered to suit local requirement. "The result is not good because a plan is used which does not fit in very well with the elevation, and an elevation which does not fit in with the local conditions, especially as regards weather proofing. These houses of different style are built far too close together and with not much respect to vertical and horizontal lines." 1

Thoughtless copying of designs from advanced countries has produced some unhappy results. More often than not those who copy foreign designs do not have enough money to cover the cost of the building they undertake to build. This results in a longer period of construction with its attendance ills - bad housing, higher construction cost, site nuisance and tying up of capital which otherwise would have been used for other pressing needs.

As noted earlier, facilities and communities are lacking in most rural areas. The demand for them is great and the people do not mind travelling (often walking) a long distance to obtain them. Often children walk many miles to school, and by the time they get there they are too tired to do efficient work. The adults themselves also walk to the farm and the distant markets to buy their needs of manufactured goods. 2 Much time is spent, and as a result they engage less in other profitable things such as household activities and cottage industries from which they could increase their income and education.

Apart from the changes noted above, other changes such as dress

---

1 Hoeck, Ole, Looking at Houses through the Eyes of an Architect, Nigeria no. 29, 1948, Lagos, Nigeria
2 The manufactured goods they need are not always available in the village markets
and the use of manufactured tools are also occurring. Few barbers, carpenters, blacksmiths and goldsmiths are now using factory-made tools and instruments. The village tailor has a sewing machine. But amidst this change to the use of better tools and instruments no mentionable change has been made in agricultural tools, with the result that farming methods are still backward.

Marked tendencies for people living in rural areas to leave the countryside for the townships, changing taste in housing and the demand for modern amenities and facilities suggest that something should be done to improve the conditions of the rural areas. The need is urgent and many problems are involved.

Special Problems

The villages want to be healthy and decent but too many things stand in the way. They are ignorant of hygiene and health preservation; they are hampered by superstitions, prejudices, and traditions which compell them to do things in the old way instead of attempting new and better methods. For example, they keep animals in the same house in which they live; they dispose of waste and human faeces in nearby bush; their housing lacks ventilation and is therefore dark; the compounds are poorly kept. Better sanitary facilities are needed. The animals need to be quartered in a different place. The housing needs adequate ventilation, and the compound better design and upkeep. To do this requires proper planning, but many other problems are involved.

In planning there is the problem of involving a scheme that can suit local conditions and incorporating with it at the same time modern facilities such as efficient water and power distribution and other attractions that an urban area offers. There is also the problem of how to save the good aspects of the present rural design and transform it with the people.

In housing many problems present themselves. The desire of the
people to improve their housing is being manifested in the way they copy foreign designs which by and large are not always suitable to their living habits. One set of considerations concerns how these designs can be modified, taking the best in them and the present rural housing to evolve the best type of design suitable to local conditions. The compounds\(^1\) in which the houses are built need to be redesigned to avoid wasting land and excessive cost of providing utilities in the future. How this can be accomplished cannot be decided here, but it is worth outlining what should be taken into account in any attempt aimed at getting a better result.

In planning better rural housing and improved village design there are many things to be considered. Briefly, they are: development of the social and corporate life of the village; some control over building so that orderly development can be assured; introduction of modern conveniences such as roads, schools, shops and permanent buildings to replace the present mud and grass houses; improving the health of the village by providing hospitals,\(^2\) dispensaries and clinics.

Improving the housing conditions requires that the design of the houses be such that adequate living space be provided, that houses be properly oriented and grouped; that to insure economy in construction local building materials such as stabilized earth, shingles, clay tiles, bricks be utilized and that household conveniences such as furniture be provided.

Various Attempts in Improving Village Design

Various attempts have been made to develop the present village design to make it suitable to modern requirements. The original work

\(^1\)The size of compound is not necessarily a function of nobility or social status. The size is not fixed; a big family lives in a large compound while a small family and a bachelor live in smaller compounds. Generally the chiefs and more prosperous people have many wives and therefore live in large compounds

\(^2\)It is assumed that a group of villages or a town can support a hospital
on this was done by Jones. He based his plan on the Ward System. Later, Drew, Fry and Ford incorporated Jones' work in their book. The scheme is shown in fig. 7. It consists of a central core, four zones, A, B, C, and D; five wards - P, W, Q, Y and Z; bicycle tracks, a big market and a main road. The central core contains the market to serve Zone B. Zone A contains the school, council hall, court, reading room, shops, car parks, church and dispensary. The zone in short contains public land and buildings. Zone B contains the controlled buildings and garden plots and is separated from Zone C by a circular path. Zone D contains other buildings and gardens, the zone is not plotted and no controlled development is enforced. It also contains farm land where building would be prohibited except under certain circumstances such as providing storage for farm crops.

The wards are located on the vertices of the "pentagon" enclosing zones A, B and C. They are partly linked by bicycle tracks but in the design for population that uses vehicles as means of transportation other than bicycle, they can all be linked together by roads. The big market is located at the intersection of the bicycle tracks and the main road. It is located here so that it can be easily accessible to neighbouring towns and also for easy trucking of agricultural products from the market.

There is a striking similarity between the scheme and Ebenezer Howard's Garden City type plan. In the same fig 7 the two schemes are shown on the side of each other. In the improved ward system, Zones A, B and C correspond to the Central City, Zone C to the "tountry" zone between the Central City and the rest; the ward to the Garden

---

1 Jones, op. cit.
2 The Ward systems has been discussed in chapter 1
4 Bicycle is being used in the villages as a means of transportation but only very few can afford to buy them
N°5. 

DIAGRAM

ILLUSTRATING CORRECT PRINCIPLE OF A CITY'S GROWTH: OPEN COUNTRY EVER NEAR AT HAND AND RAPID COMMUNICATION BETWEEN OFF-SHOOTS.

Howard, Ebenezer: "Garden Cities of Tomorrow." Faber & Faber Ltd.
24 Russell Square, London.

Howard, Ebenezer: "Garden Cities of Tomorrow." Faber & Faber Ltd.
24 Russell Square, London.

"Ward System"

1 & 2 Centres surrounded by house and gardens
A, B, etc. Ward centres
3 Farm land
4 Swamp land

"Improved Ward System" to satisfy modern needs.
Zone A - Public land and buildings
Zone B - Controlled buildings and garden plot
Zone C - Free buildings and gardens
Zone D - Farm land, etc.

"Ward System"

1 & 2 Centres surrounded by house and gardens
A, B, etc. Ward centres
3 Farm land
4 Swamp land

"Improved Ward System" to satisfy modern needs.
Zone A - Public land and buildings
Zone B - Controlled buildings and garden plot
Zone C - Free buildings and gardens
Zone D - Farm land, etc.

"Ward System"

1 & 2 Centres surrounded by house and gardens
A, B, etc. Ward centres
3 Farm land
4 Swamp land

"Improved Ward System" to satisfy modern needs.
Zone A - Public land and buildings
Zone B - Controlled buildings and garden plot
Zone C - Free buildings and gardens
Zone D - Farm land, etc.
City and Concord; the bicycle track to the high road; and Zone D to the Country.

The new scheme or improved ward system appears satisfactory in that it takes the best of the existing scheme to create a new one that might satisfy modern needs. However, in the opinion of the present writer, it is doubtful whether the Garden City type plan as developed in advanced countries will be suitable to a totally different society. The Garden City type plan per se is good but if it is applied in the area under consideration, it needs to be modified in order to satisfy the requirements of the people.

Possibilities

There are possibilities of improving the village conditions either by the people themselves, the government or both working together. The spirit and vigour of the people and their determination to progress is being demonstrated in their approach to community development. One example of this is to be found in Ogwofia village in Udi division where the people raised the necessary funds and "built roads, a sub-dispensary, model latrines, a small market, chicken houses and their most costly venture - a brick maternity home with a 3,000 gallon water tank and midwife's quarters attached." The example set by Ogwofia is being copied by other villages. Before villagers used to look to the government as the agency to transform the rural conditions into a better place in which to live. But after Ogwofia villagers showed the light by demonstrating that the village can be improved without reference to any higher authority, other villagers are now finding their way to village improvement. If the example set by Ogwofia gains wide acceptance as is expected,

1 Community development as used here means village improvement, chiefly on a self-help basis
there is a possibility of utilizing the community development approach to stimulate other people to greater efforts in improving their villages.

Besides an approach to village improvement via community development there is another possible method by approach especially in rural housing improvement. In Nigeria local governments are beginning to take active interest in one aspect of social problems, namely housing. There is a possibility of the government's setting up local demonstration projects, the objective being to show the people how they can use the local building materials to improve their housing and also to demonstrate to them that houses built with local materials can be comfortable if properly constructed. In doing this, the local builders can be recruited, given short courses and sent back to villages where they will become "demonstration officers". In fact, this has been done in Owerri where building plots were properly laid out and many attractive houses are occupying the plots.

Another possibility is the use of aided self-help to improve the housing conditions. Rural housing is still built by traditional methods. More often than not the owner of a house is the architect, quantity surveyor and to some extent the builder. The owner supplies some of the materials by making some of them himself or purchasing them. The rest of the materials are contributed by his friends and relatives. Labour is also obtained in this way. Improvement of this system by organizing groups ranging from 12 to 15 families to build their own houses through co-operative efforts will undoubtedly be a possible method of solving the rural housing problem. There are some advantages in this method of providing more and better housing. Labour is cheap, the people building for themselves are proud and take great care in their workmanship, and home ownership – a factor in assuring a stable family pattern – is maintained.

1 The writer thinks that this is good as it is a way of preserving whatever architecture they have for future study by architects and planners
Conclusion

This chapter has covered some of the changes taking place in the villages and the problems to be faced in steering the changes along a different and more profitable course. It has also suggested possible solutions to the problems. Villages need better facilities and amenities such as education and sanitation, economic opportunity and efficient administration. But improvement of a village is not simply a matter of having more money, or one of education or village administration. It is a task which requires a co-ordination of all these efforts by both the government and the governed.

In the next chapter, a town will be studied and from the results of the study a plan for a new town will be made, bearing in mind that the goal is a town in which the people will have better economic and social opportunities.
CHAPTER III
OGIDI TOWN

Location and Natural Conditions

Ogidi is one of the many towns in the Eastern Region of Nigeria; politically it falls within Onitsha Province, geographically it lies 5½ miles east of the River Niger and along Onitsha–Enugu road. It is bordered on the north by Ogbunike town, on the east by Umudioka, Mgbuke and Aghaja towns, on the south by Umuoji town and on the west by Nkpogho and Obosi towns (see figs. 5 and 8).

Land

Farm-land covers the north-western and south-western portions and many scattered areas of the community. Some portion of the south-west is high and rocky and drains easily after rainfall. The northern, southern and western portions slope towards the centre; as a result all flood water tends to collect at the various low spots in the central area.

The land area is estimated at 40 square miles. The land is communally owned but controlled by the menfolk. As among the Ibos, the system of land tenure is based on three cardinal principles: that the land belongs to the whole community and cannot be alienated without the consent of the community, that within the community the individual shall have security of tenure for the land he requires for his compound, his garden and his farm, and that no member shall be without land.¹

Land for building a compound is apportioned by members of the same extended family. The amount of land that can be allotted to an individual to use as compound land ranges from one quarter of an acre to two acres, or even more. The farm-land is apportioned annually at

¹See Meek, C.K., Land and Authority in a Nigerian Tribe, Oxford University Press, Oxford, 1947
FIG. 8 SCHEMATIC MAP OF OGIDI TOWN
the beginning of the farming season. Every male member of each ward of the town receives some portion of the ward's farm-land. Equal apportionment of the farm-land is aimed at and where it is not feasible a satisfactory compromise is made. Qualification to receive land is based on the payment of head tax, rendering of service to the quarter to which a person belongs and participation in age-group\textsuperscript{1} social activities.

**Vegetation and Climate**

The vegetation is the relic of rain forest, with grassland scattered over some areas in the north, south, and south-east. There are two prevailing winds - the South-West and North-East Trades. The former blows during the rainy season and the latter during the hamattan.\textsuperscript{2} Long period of severe cold or heat is rare. The annual rainfall is between 60 and 80 inches.

**Transportation**

The principal road in the town runs from Onitsha (population 80,000) to Enugu (population 50,000), that is from west to east. The average daily traffic on this road is 350 cars.\textsuperscript{3} Other vehicular roads are Ogidi-Nkwele, Ogidi-Agbaja-Nnobi and branches such as that from Onitsha-Enugu road to the Church Missionary Society Girls' School at Ugwu Ogba in Ogbunike town. With the exception of Onitsha-Enugu

\textsuperscript{1}Age group association is an old established social institution in Iboland. Men born at the same period form their own age-group association to which they give a name. Each age-group association tries to improve the community by encouraging local works projects utilizing free labour from its members and those of other groups. Such projects include road construction, cutting forests, and keeping the public and ceremonial ground clean. In addition, it is the duty of the age-group designated by the town to exercise certain legal functions against anyone committing an offence. Another age-group so designated acts as the market police force to keep law and order in the market

\textsuperscript{2}Winter in Nigeria is known as the "hamattan" season

\textsuperscript{3}Buchanan, K.M., Pugh, J.C., *Land and People in Nigeria*, University of London Press, 1953
and Ogidi-Nkwele roads that are maintained by the Federal Government Department of Public Works, all the roads are maintained by the local native administration. Generally the roads are in poor condition.

Population

The town's population of 11,231 people shows a greater proportion of the age-group 0-14 years. This group constitutes 54 per cent. of the entire population. Of the remaining 46 per cent. 15-49 age-group accounts for 38.8 per cent. and 50 and over 7.2 per cent.

A break-down of the 54 per cent. of the 0-14 age-group shows that male and female of 0-6 age-group make up 18 and 19 per cent. respectively, leaving a balance of 17 per cent. for the 7-14 age-group. Out of this balance, male and female groups in order account for 8 and 9 per cent. In the town as a whole, other age-groups (15-49, and 50 and over) have more female than male population. This imbalance is even more obvious in the population traits of each quarter.

The preponderance of the younger over the older age-group, and of women over men is attributable to the following reasons: men have more than one wife and if each wife is "fertile" (usually they are) many children are born. Some of these children die but a greater number survive. At the age of 10, some of these surviving children leave the town to live with their relations who are working in townships. The drastic drop after the age of 14 can be accounted for in the following way. The boys usually leave the town for urban areas to seek paid employment. The girls move to other towns where they do the job of taking care of the young children. This migration causes the sudden drop between 0-6 and 7-14 and the drastic drop of the over 14 age-groups. The death rate of men is higher than that of women and

1See table 1
2See tables I, II and also the population bar graphs, figs. 11-15
so the larger percentage of women can be expected. In addition to the difference in death rate, men generally leave the land and migrate to urban areas to seek paid employment. Women do not for two reasons. Social stigma is attached to women without husbands who move into urban areas; the majority of the women are not able to read and write and therefore cannot easily find jobs, even if they move from the village to the township.

In spite of the migration of the town's menfolk to urban areas, population growth is expected. The position of the town, the hospital facility it offers, its markets patronized by the nearby towns and the church influence are some of the reasons that would justify this expected growth.

Economic Base

The economic base is essentially agriculture. Trade is local and agricultural products are bought and sold. Manufactured goods are bought from Onitsha Market 5½ miles west of the town. There are virtually no professions in the town; only a handful of teachers, and a few doctors are the only professionals that the town can boast of. Changes are expected but they can only come by way of increased and improved education and by creating local sources of employment that can utilize the local agricultural products such as palm oil, yam, corn and cassava; and cheap labour.

Housing

The typical housing and compound in the town are similar to those described in chapter I on the Ibo housing and village layout. The cost of native housing is very low, about U.S. $15.00. Both local building materials and skills are adequate. Most of the housing is built on a co-operative basis. What is needed now is to encourage native house building techniques using better and improved local materials such as bricks, roof tiles, seasoned timber, and colour-
washes for the walls. Local industries can be organized to produce greater quantities and better qualities of these materials.

**Government and Finance**

The government is run by the Council of Elders (locally known as Ndichie) presided over by Igwe Amobi II, the "natural" ruler of the town. Each quarter\(^1\) has its own local Council of Elders; it is from this that members are elected to the town's Council of Elders. One time, Warrant Chiefs who held office at the pleasure of the Resident of the Province used to be the heads of the towns' government. These chiefs were not responsible to the people but to the District Officer. Since a new constitution was granted to Nigeria whereby Nigerians can participate in the government of their country, the office of Warrant Chief has been abolished. The District Officer now acts in an advisory capacity to the local council.

The town's finance is derived solely from head tax which ranges from U.S. $0.70 to $3.00 and over. The assessment is based on ability to pay, that is, how much visible material and taxable property a person owns. Generally there is no tax on the land. The revenue collected is kept in the local Treasury. The Treasury disburses part of this revenue for the improvement of the local roads, salaries of local officials and other minor works in the area over which it has jurisdiction.

**COMMUNITY FACILITIES**

**Sewage Disposal**

In Ogidzi town, disposal of faecal matter is done on an individual basis by making use of open cesspool or nearby bush as latrines. The latter method of disposal is unhygienic; the sewage so disposed is left open to decay by the action of the elements and fungi. The

\(^1\) See table I for names of the quarters
odour from this decayed sewage contaminates the air.

Refuse Disposal

Refuse disposal service (if any) in the town is very poor. Each compound does its own disposal by dumping the refuse onto a rubbish heap or throwing it directly on the compound land. The refuse so disposed is later used for manuring the compound land on which crops are planted. As in the case of sewage, the odour emanating from improperly disposed refuse contaminates the air.

As yet, no problem of non-organic refuse disposal exists but in the future the problem may arise. It is therefore important that plans should be made for its disposal along with others.

Surface Drainage

Ogidi town has a problem of surface drainage of storm water. The flood water follows the line of least resistance, eroding land and vegetation and depositing the debris in low areas where pools are formed. The extent of yearly damage done by storm water has never been measured but it is quite substantial.

Churches

There are five churches in the town – three Protestant and two Roman Catholic. The Protestant churches are located as follows: one in the west, one in the centre of the town (both of them along Onitsha-Enugu road) and the other in the south-east portion of the town. Of the two Roman Catholic churches, one is located at the centre of the town, less than a quarter of a mile away from one of the Protestant churches; and the other at the south-east portion, again near a Protestant church.

1 See fig. 9 for typical erosion damage in many rural areas in Nigeria
2 This is part of the Mission hospital mentioned later
Fig. 9 Typical Erosion Damage. 

Drew, Fry, and Ford: "Village Housing in the Tropics."
Lund Humphries, London, 1947
FIG 10 SCHEMATIC DIAGRAM OF PUBLIC AND CEREMONIAL GROUND
<table>
<thead>
<tr>
<th>Age Group</th>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
<th>0-6</th>
<th>7-14</th>
<th>15-49</th>
<th>50+</th>
<th>0-6</th>
<th>7-14</th>
<th>15-49</th>
<th>50+</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total for Ogidi Town</td>
<td>Both</td>
<td>43.5</td>
<td>56.5</td>
<td>17.7</td>
<td>8.0</td>
<td>14.6</td>
<td>3.1</td>
<td>19.2</td>
<td>9.3</td>
<td>24.2</td>
<td>4.1</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>4,839</td>
<td>6,372</td>
<td>1,985</td>
<td>896</td>
<td>1,631</td>
<td>347</td>
<td>2,137</td>
<td>1,047</td>
<td>2,731</td>
<td>1,457</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>1,182</td>
<td>3,950</td>
<td>5,498</td>
<td>245</td>
<td>13,439</td>
<td>81</td>
<td>7,390</td>
<td>3,894</td>
<td>7,990</td>
<td>5,794</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total for each Quarter</th>
<th>Both</th>
<th>41.5</th>
<th>58.5</th>
<th>15.1</th>
<th>7.5</th>
<th>15.9</th>
<th>3.03</th>
<th>18.8</th>
<th>7.06</th>
<th>28.3</th>
<th>4.15</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akanano</td>
<td></td>
<td>41.0</td>
<td>1,037</td>
<td>269</td>
<td>134</td>
<td>283</td>
<td>54</td>
<td>335</td>
<td>126</td>
<td>503</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>1,777</td>
<td>7,400</td>
<td>1,037</td>
<td>269</td>
<td>134</td>
<td>283</td>
<td>54</td>
<td>335</td>
<td>126</td>
<td>503</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>1,000</td>
<td>3,950</td>
<td>5,498</td>
<td>245</td>
<td>13,439</td>
<td>81</td>
<td>7,390</td>
<td>3,894</td>
<td>7,990</td>
<td>5,794</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ezinkwo</th>
<th>Both</th>
<th>42.4</th>
<th>57.6</th>
<th>14.6</th>
<th>9.0</th>
<th>16.2</th>
<th>2.00</th>
<th>14.6</th>
<th>10.1</th>
<th>30.2</th>
<th>3.1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>2,626</td>
<td>1,110</td>
<td>1,516</td>
<td>381</td>
<td>235</td>
<td>442</td>
<td>54</td>
<td>381</td>
<td>263</td>
<td>791</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>1,777</td>
<td>7,400</td>
<td>1,037</td>
<td>269</td>
<td>134</td>
<td>283</td>
<td>54</td>
<td>335</td>
<td>126</td>
<td>503</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ikenga</th>
<th>Both</th>
<th>41.5</th>
<th>58.5</th>
<th>14.6</th>
<th>8.1</th>
<th>16.4</th>
<th>2.42</th>
<th>15.9</th>
<th>9.35</th>
<th>29.0</th>
<th>4.2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>3,221</td>
<td>1,336</td>
<td>1,885</td>
<td>470</td>
<td>259</td>
<td>529</td>
<td>78</td>
<td>513</td>
<td>301</td>
<td>936</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
<td>1,500</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Uru</th>
<th>Both</th>
<th>46.5</th>
<th>53.5</th>
<th>24</th>
<th>7.45</th>
<th>10.4</th>
<th>4.55</th>
<th>25.2</th>
<th>9.9</th>
<th>13.9</th>
<th>4.7</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>3,607</td>
<td>1,673</td>
<td>1,934</td>
<td>865</td>
<td>268</td>
<td>377</td>
<td>163</td>
<td>908</td>
<td>357</td>
<td>501</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
<td>2,000</td>
</tr>
</tbody>
</table>

**Source:** Population Census of the Eastern Region of Nigeria, 1953
The Government Statistician, Lagos, Nigeria
<table>
<thead>
<tr>
<th>Quarter</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ogidi Town</td>
<td>4122</td>
<td>2190</td>
<td>1.88</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>Akanano Quarter</td>
<td>604</td>
<td>403</td>
<td>1.50</td>
<td>0.80</td>
<td></td>
</tr>
<tr>
<td>Eninkwo Quarter</td>
<td>762</td>
<td>634</td>
<td>1.20</td>
<td>0.64</td>
<td>Lowest</td>
</tr>
<tr>
<td>Ikenga Quarter</td>
<td>783</td>
<td>750</td>
<td>1.31</td>
<td>0.70</td>
<td></td>
</tr>
<tr>
<td>Uru Quarter</td>
<td>1773</td>
<td>403</td>
<td>4.40</td>
<td>2.34</td>
<td>Highest</td>
</tr>
</tbody>
</table>

1Assumed to be 80% of the number in 15-49 age group. Normal child-bearing age: 18-44 years.
2Men in this age group can marry widows already counted as married and have more children.

Note: It is interesting to note that even though both Akanano and Uru Quarters have the same number of "fertile females" yet the fertility ratio of Uru Quarter is three times that of Akanano Quarter.
Fig. II Population Bar Graph
FIG. 12 POPULATION BAR GRAPH
Fig. 13 Population Bar Graph
FIG. 14 POPULATION BAR GRAPH
FIG. 15 POPULATION BAR GRAPH
Church membership is about 10 per cent. of the population. Out of this, the Protestant denomination claims more than half. Non-Christians worship their local gods such as Idemmili, Aro, Udo, Ogwugwu, Nkpikpa, in the public and ceremonial grounds. Worship of these gods is open to anyone in the town who has not been converted to Christianity.  

Hospital  
The Church Missionary Society has one hospital in the town. This hospital serves both O gid i and the neighbouring towns and also towns as far away as forty miles. It is located on the west side, and a few poles off Onitsha-Emugu road.  

Other Facilities  
The town has neither a library nor a reading room and provision of any is still in the offing. The town has no supply of electricity but when the Nigerian Electricity Corporation completes a power project now under construction near the Oji River along Onitsha-Emugu road, every compound hopes to be served. The town's present sources of water supply are the local streams, a few miles away, and an underground cistern in each compound. Travelling some miles to fetch water is often a hardship; to remove this hardship, the town is financing its own water works by voluntary subscriptions and levies made by the "sons and daughters abroad" and a loan from the Eastern Regional Government. When this project is completed, it will serve the whole town and the neighbouring towns that can pay for the services. The water will be distributed by making connections to compounds and fixing stand pipes in open places such as the public and ceremonial grounds.  

---  

1Mohammedan religion has no influence in this town  
2Ogidi men and their wives who make their living outside the town.
grounds and the markets.

Fire protection facility does not exist; instead neighbours help to fight fire in any event of an outbreak.¹ The fire-fighting equipment consists of a shield (egbeke) made out of palm-stalk, matches and water stored in earthen pots. As the houses are generally thatched and fire-fighting equipment crude, it is not always easy to bring the fire under control before great damage is done to the property.

Schools²

Ogidi town has five elementary schools. All of them are owned and run by foreign church organizations. Out of the five, only one or possibly two have facilities for enrollment up to standard six (about eighth grade). The other three have facilities for only up to standard four (about sixth grade).

Enrollments in these schools are low compared to the number of children of school age in the town.³ The low enrollment can be explained by the fact that the elementary school education is neither free nor compulsory. Only those children whose parents can afford to pay the fees, which are generally high, go to school.⁴ It is therefore not surprising that the illiteracy rate is very high. About 10 per cent. have education above fourth grade and only 8 per cent. are able to write in Roman script.⁵

¹ Some may not be home when an outbreak occurs and so before the outbreak is reported the worst has already happened
² The early founding of a foreign Mission at Onitsha made it possible for Ogidi town to come under the influence of the Missionaries who brought with them the Christian religion and Western type of education
³ See table I for amount of illiteracy in the town
⁴ Annual per capita income in Nigeria is U.S. $84.00. Yearly cost of educating a child in the elementary school is over U.S. $16.00. If there are, say, three children in the family, education will take the major part of the family income
⁵ See table I
Daily Life of a Family

The life of the townspeople is characteristic of an agricultural society. Life starts early in the morning. A man wakes up, washes his hands and face, and offers kola to his chi or the spirit of his ancestors. He then goes to his farm and works there till sundown. He has both his breakfast and lunch on the farm and dinner at home. If he is engaged in other activities such as palm-wine tapping, he does not leave home before 9:00 a.m. for he has to collect the wine and market it before attending his farm.

The daily life of a wife is slightly different. She wakes up early and goes to fetch drinking water from the stream. On her return she sweeps the compound with the help of the older children and serves breakfast. Later in the morning, she engages in compound work or goes to the farm.

Both the man and his wife have their free days on which to attend local markets and other activities in the town. In some sections of the town market attendance is compulsory for women and so they stay home on the compulsory market day and do some domestic work.

Festivals are many but only three of them, namely Nwafo, Alommos and Ufiejioku, are celebrated with great pomp. Nwafo festival takes place in about the month of June of each year, Alommos in August and Ufiejioku in December. Nwafo festival marks the middle of each year, Alommos the harvesting of new yams and Ufiejioku the end of the year and the beginning of the next farming season.

Each of the festivals lasts for four days. Invitations are extended to the nearby townspeople. Dances are held, Juju games are played, presents are given to children as they visit different compounds. During the festival season the town is full of life and the townspeople appear in their best clothes.

---

1. The nut from the Kola tree
2. Same as Thanksgiving in the U.S.
3. Masked men singing, dancing and racing after young men and women
Market

Markets are the focal points of the town. Each quarter has its own market but members of other quarters are free to attend. Markets are held every day of the native week. Some of the markets have stalls and others have not. The stalls are of temporary construction and need repairs, especially during the rainy season. The wares sold in the markets include local products; not only agricultural products, but also local pottery wares, baskets, and building materials such as ropes and sheets of sago palm leaves.

The markets are located at the junction of roads (see figs. 8 and 16) so that they can serve the nearby towns, and even more distant urban places such as Onitsha and Enugu. The one that serves this purpose best is Afoigwe which is located along Onitsha-Enugu road. Some of the markets are not located on this road but they can be easily reached through motorable roads which connect them to the main highway.

Problems of the Town

Ogidi town has many problems to face if it is to check the out-migration of its people, reduce considerably the present death rate, step up literacy rate, or in short create a better living place for the people. Briefly, the problems are as follows:

1) Building more schools, expanding and improving the existing ones so that better facilities for infant, elementary and secondary schools can be provided.
2) Disposal of storm water and sewage.
3) Improvement of circulation, recreation facilities and markets.
4) Provision of sources of employment other than agriculture - encouragement of "cottage" and small-scale industries.
5) Provision of community facilities such as a library, town hall.
6) Building better housing.
7) Modernizing the town without destroying the best aspect of the social structure of the town.
CHIKE MARKET
NOTE GROUND AND THE MAJOR MARKET IN THE TOWN

AFQ IGIWE MARKET NO. 1

Ji E S AFQUDO MARKET NO. 6
NOTE THE POSITION OF THE LOCAL GOD - UDO

CH CHURCH
E ELE ME ELEMENTARY SCHOOL
ES "SCRIPTURE" SCHOOL

FIG. 16 SCHEMATIC DIAGRAM OF THREE MARKETS IN OGIDI TOWN
8) Planning the town as a centre for the nearby towns.

Conclusion

The object of this chapter has been to survey Ogidi town and to outline the problems the town has to face. The problems as outlined are not peculiar to this town, but rather they are typical of many towns in Nigeria. Solutions to the problem of Ogidi town can therefore with some modifications be profitably applied to other towns.

In the next chapter a theoretical plan of the town will be made. It is theoretical because data such as topographical maps, income distribution and other social statistics are not available.
CHAPTER IV
GENERAL PLAN FOR OGIDI TOWN

Growth of the Town

With a population of 11,231, Ogidi's average population density is about 280 persons per square mile. With expansion of agricultural production and the introduction of small-scale industries, population will grow and living standards should better.

In the past decade the population has increased at an estimated rate of about 2 per cent. annually. The nation's rate of population growth is 1.5 per cent. annually. In the future the writer expects the town's rate of growth to be not more than 1.5 per cent. annually.1 With this rate, by 1970 the population will be 16,300. Out of this about 45 per cent. or 7,350 will be under 19 years of age - about 1.8 times the present child population. More and better school facilities will therefore be needed.

Of the remaining 8,950, about 10 per cent. will be above the working age (50); 15 per cent. engaged in industry, and the rest in services and agriculture.

The new town should have attractions similar to those in urban areas so that out-migration can be stopped. Before making definite proposals, however, it will be necessary to set up some basic assumptions.

Assumptions
1) Ogidi will become the local educational centre and market centre for most of the nearby towns.
2) The population will increase as forecast.
3) The following industries will be introduced, some of which will be cottage and some operating in small-scale material plants.

---

1It is also expected that in the future the rate of polygamous marriages will decline appreciably
a) Brick and roof tile making.
b) Weaving.
c) Pot and clay pipe making.
d) Basket and rug making.
e) Straw mat, bag and rope making.
f) Native soap making.
g) Canning of local foodstuffs for local export.
h) Furniture, metal implement making.

4) Farming techniques will be improved, so that the amount and quality of agricultural products can be increased.
5) The ward system will be preserved and the age-groups will continue to render their services to the town.
6) Some control measures will be introduced to regulate orderly development of the town.
7) The present land tenure of communal ownership will be continued but a kind of leasehold system which has nothing intrinsically contrary to the present custom will be introduced in the residential areas.
8) The above assumptions are acceptable to the townspeople and they can co-operate to make Ogidi town a model for other towns that will want to improve themselves.

Design for the New Town

Before making a finished design for the town, some studies of possible schemes will be made. These schemes will be analysed and from these analyses the best scheme will be used as a guide for the final design.

In figs. 17-22 six different schemes are shown. In all the schemes, consistent legend is maintained.
ANALYSIS

Scheme 1

This scheme is a linear town. In siting or laying out the compounds, they will have to be arranged along the only major road in the town. As the population forecast (16,300) is large, the number of compounds will be many. When they are arranged as in fig. 17 they will extend too far from the centre of the town.

The scheme has some advantages and disadvantages. Its advantages are: that the town can extend indefinitely along the road; that the compounds and the town's focal point are close to the main road and can all be easily reached if efficient transportation is available, and that the farm-land is within easy reach.

The disadvantages are: that it will be difficult to arrange access to the local centres and other places of public interest, and that passengers will have to be picked up and dropped at specific stopping points probably too far from their houses. In addition, by spreading the compounds along one very long road the sense of compactness, and physical unity, the contiguity of people which should be of the very nature of this town, will be lost.

Scheme 2

This scheme, like scheme 1, has the farm-land within easy reach. The scheme is basically a linear town and though it has a solid central focus yet the scheme has the disadvantages of a linear town.

Scheme 3

The scheme has the advantages and disadvantages of a linear town mentioned above. Other disadvantages are that the population is dispersed along six roads and there seems to be no physical unity.

Scheme 4

This scheme is an improvement over scheme 3. The town is now
LEGEND FOR FIGS. 17-22

C.C. CHIEFS COMPOUND
H. HOSPITAL
P. PUBLIC & CEREMONIAL GROUND
S. S. SECONDARY SCHOOL
          COMPOUND & COMPOUND LAND
BUSINESS AREA
WARD CENTRE CONTAINING:
          ELEMENTARY SCHOOL, CHURCH, LOCAL
          BUSINESS AREA & PUBLIC AND CEREMONIAL
          GROUND
        INDUSTRY
        FARM-LAND
SCHEME 2

FIG. 18
well-defined but still the population is dispersed along the roads and the local centres are far away from the population centres. The scheme has one merit, it allows for future internal expansion and when the enclosed farm-land is built up a compact town will be the result, and the community will have solid visible unity.

Scheme 5

This scheme is the end development of schemes 1-4. It shows a greater degree of sociability among the people as the compounds will be much closer to each other than in the previous schemes considered. The plan has some merits and demerits. Its merits are a good degree of compactness and regularly shaped compound sub-divisions which can be economically developed. In addition, as the scheme is essentially a grid-iron pattern, it does not require any skill to design and set out on the ground and makes location easy.

The demerits are akin to those of a grid-iron pattern. The scheme is inflexible and monotonous.

Hollow and Filled-in Blocks

The schemes discussed above can be divided into two groups - the "hollow" block and the filled-in block. Schemes 3 and 4 fall in the first group while schemes 1, 2 and 5 fall in the second. The relative advantages of the first group to the second are that it is capable of internal expansion and has more contact with open land. On the other hand, its relative disadvantage is that the filled-in block has better solid visible unity.

Scheme 6

This scheme is a cluster of small wards. It is presented to show that the introduction of innovations such as roads, schools, sewage and refuse disposal systems, water, electric power to a dispersed but clustered settlement will cost a great deal of money. But the sense of compactness and physical unity is lost in this type of scheme.
SCHEME 6

FIG. 22 CLUSTER OF WARDS
Final Scheme

The final scheme is based mostly on scheme 5. Four wards have been planned. Each has its own local centre containing the local shops, markets, public and ceremonial ground, churches and an elementary school. The main centre of the town is at the intersection of the two major roads. At this junction, a secondary school, public and ceremonial ground, central market, public and government buildings, lorry parks and the main shopping centre are located. The Chief's compound is located on the right side of the first belt road, running round the town. The town is well served with a network of roads and both the local and the main centre can be easily reached and without loss of time.

Planning Proposals for Ogidi Town

Any planning proposals for a town in Nigeria will require that local standards be used. But since no such standards are available, American standards modified to suit Nigerian conditions will be used for determining the land area and the number of facilities, such as schools, etc., required.

Compounds and Housing

The estimated population of Ogidi town by 1970 is 16,300 people. In order to compute the number of compounds required for this population, an assumption that a compound holds 8 persons has been made. Allowance for wives, unmarried sisters, children and daughters-in-law, etc., has been made on the assumption. Further a density of 10 persons per area has been made.

Using the above assumptions, the number of families or compounds will be 2,038 and the land required for residential area 1630 acres, that is 2.60 square miles.

1 See figs. 23A, B, C, and D
The size of the compound has been planned so that in the future two non-farm plots each 110' x 150' can be made out of it.

**Fig. 23C** Detail of a compound
The size of a compound is 110 x 300 ft. or 3/4 acre (see fig. 23C). The scheme is flexible in that two plots of 110 x 150 ft. can be made out of the compound plot. The circulation system has been planned to make a future sub-division of the plot easy (see fig. 23B).

The present housing arrangement in the compound should be continued, that is separate housing for the wives, older sons, etc. A minimum of 150 square feet of living space per person is recommended. Adequate openings should be provided in the house walls to permit free flow of air and light which are lacking in the present housing.

The use of better building materials is desirable and is recommended. The material that is at present being used for the floor is entirely unsatisfactory - the floor undergoes constant sweeping and rubbing, it harbours insects and yields to pressure from the legs of the few pieces of furniture that are in use. Where the family's income permits the use of concrete floor is recommended. Where it is not possible to use concrete, a good substitute for mud floor may be stabilized earth, cheap soil stabilizers such as oil from coal and local limes, pozzolanas and gypsum can be used to make the floor sufficiently hard to prevent objectionable penetration that the chair and table legs make into the floor.

The roof requires a more durable and fire-proof covering. Galvanized corrugated iron could be a better roof covering since it is highly waterproof, but there are some objections to using it. It is very hot during the hot season even with a good ceiling; during a rainstorm it is noisy, and is also exceedingly ugly due to rusting.

Better substitutes for the present roofing material (grass)  

---

1 See chapter I where discussion was made on houses in the compound
2 Nigeria has large deposits of coal. The one at Enugu is only 60 miles away from the town under study
and even corrugated iron may be corrugated asphalt felt, clay tiles, wood shingles, bamboo and compressed fibres (such as coconut fibre) bound by domestic glues, e.g., extracts from the bark of certain creepers.

All these materials can be made locally. Making clay tiles as a local industry has already been recommended.

**Colour and Decoration**

Many colour-washes and delightful ways of using them already exist in this town as well as in other towns and villages. In some places, frescoes are very attractive, and in general, colouring of walls is to be encouraged, both as a protection and as an improvement of the appearance of the wall.

Light colours such as pale grey shades, light buff and ochre shades which can be easily obtained from local sources are recommended as some of the more suitable colours to be used in housing. White is not recommended because it is expensive to maintain and also causes glare due to reflection of the sun on the white surface of the wall.

**Furnishings and Other Requirements**

The use of window blinds and door curtains is recommended. Inexpensive ones can be made with strips of split bamboo. They can also be made with coloured burlap.

Closets should be provided for clothes. This can be done by staggering bedroom walls to give needed clothes recess across which a bar could be fixed and cover clothes and other clothing hung.

**WASTE DISPOSAL**

It is recommended that before wastes are disposed of they should be well treated. Sewage treatment plant is an expensive proposition and as it is not at all expected that the town can afford
to maintain one, its use is not recommended.

Disposal methods such as covered borehole, pit latrines and septic tanks can be adopted, but the use of borehold latrines is recommended for three reasons: the ground water level in the town is comparatively low; the cost of construction can be reduced by the members of the family contributing their labour, and only a simple equipment is needed — a posthole digger or auger. Other disposal methods can, however, be adopted where the cost of doing so will not cause a great burden on the family's income.

**Surface Drainage**

It is recommended that the storm water be disposed of by constructing gutters through which the water can be drained away.

**Schools**

The nation's illiteracy rate is as high as 80% or even more. The writer expects that in the near future the Government will pass a law making elementary school education free and compulsory so that this rate can be reduced considerably within a few decades. With this as a national goal the school plan for Ogidi town aims at its attainment.

The number of children of school age has been estimated at 7,350. In computing the number of schools required, the following assumptions have been made.

1) That there will be free and compulsory education.
2) That the children aged 5-7 will attend infant school.
3) That 85% of the children aged 8-14 will be in elementary school.
4) That 70% of the children aged 15-19 will be in secondary school.
5) That the percentage of children of school age will be distributed as shown in table III.
TABLE III
SCHOOLS AND SCHOOL AGE DISTRIBUTION
(Total, Children 5-19 : 3700)

<table>
<thead>
<tr>
<th>School</th>
<th>Age Group</th>
<th>%age of School Age Population</th>
<th>No. of Children</th>
<th>%age in School</th>
<th>No of Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant</td>
<td>5 - 7</td>
<td>22</td>
<td>814</td>
<td>95</td>
<td>774</td>
</tr>
<tr>
<td>Elementary</td>
<td>8 - 14</td>
<td>51</td>
<td>1887</td>
<td>85</td>
<td>1604</td>
</tr>
<tr>
<td>Secondary</td>
<td>15 - 19</td>
<td>27</td>
<td>999</td>
<td>70</td>
<td>700</td>
</tr>
</tbody>
</table>

In Nigeria, the Education Code allows a maximum enrollment of 35 children per class. Using this figure, and some other modifications, the following figures for classrooms and schools are obtained (see table IV).

TABLE IV
NUMBER OF SCHOOLS AND CLASSROOMS

<table>
<thead>
<tr>
<th>School</th>
<th>No. in School</th>
<th>No. of Classrooms @ 35/room</th>
<th>Room/School</th>
<th>No of Schls.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infant</td>
<td>774</td>
<td>23</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>Elementary</td>
<td>1604</td>
<td>46</td>
<td>12</td>
<td>4</td>
</tr>
<tr>
<td>Secondary</td>
<td>700</td>
<td>20</td>
<td>15</td>
<td>2</td>
</tr>
</tbody>
</table>

The infant-elementary-secondary school plan recommended is the prevailing practice in Nigeria. Two years is spent in infant school, six in elementary and four in secondary school.

In addition to the types of schools provided, it is proposed that the town build one Centre for training in local crafts so that the local industries will have a source for recruiting workers. A two-year training course is recommend.

1 See Department of Education, Education Code, Lagos, Nigeria
2 See Engelhardt, Jr., N.L., "The School Neighbourhood Nuclei", in Architectural Forum, New York, October 1943
3 Classrooms are provided in some schools in Nigeria. It is proposed to provide them for this town
Wards

The Ward System has been taken into consideration in planning the new town. It is proposed to have four wards, each composed of some 4,000 people. Each ward is a self-contained living unit with all necessary facilities for a full ward life. The wards are linked together by the business area, which is centrally located, and also by the public buildings and the public and ceremonial grounds.

Place of Worship

Ample space has been provided for churches of any denomination, and sacred land. This space is provided at the local centre of each ward.

Public and Ceremonial Ground

Two public and ceremonial grounds have been provided. One is centrally located and the other is on the north end along the main road. A smaller ground is provided for each Ward and is located at the Ward Centre.

Chief's Compound

This is located in the first quadrant Ward and on the first belt road. By providing a pedestrian way it will be possible to walk from the centre of the second quadrant Ward to the Chief's Compound with only one major traffic crossing.

Hospital

This is located in the upper Ward in the right hand side away from the main road and near farm-land. It will serve as the main health centre with branch dispensaries in different wards.

1 Christians and non-Christians
Library

One library and four reading rooms are proposed. The library is located in the business area and the reading rooms at the local centre of each Ward. It is expected that in the future the reading rooms will become branch libraries.

Cinema

One commercial cinema is proposed. It is also located in the business area. It will serve both the town and its neighbours.

Industry

The types of industry that are expected to locate in this town have been listed under the assumptions. They include cottage and small-scale industries. Ample space has been provided for these and for any future expansion. Some of the industries will be located within the community and some on the south side, near the North-South main road. Industries such as roof tile and brick making are expected to locate in this area, to take advantage of the main road, and the source of raw material - clayish red earth.

Training Centre

A centre for training young men and women in local crafts is proposed. It is recommended that, like the schools, it should offer free courses and therefore should be in public ownership. The centre is to be located near the industries.

Business Area

This is located in the right corner of the intersection of the two main roads. Any building or land in this area may be the following:
a) Retail stores.
b) Warehousing for storing agricultural products intended for shipment.
c) Hotel, cinema.
d) Restaurant.
e) Open-air market for sale of agricultural products.
f) Bank and other professional offices.
g) Major public buildings such as courts, main library, etc.

Farm Land

This surrounds the town. It is to be devoted to the use of agricultural farming such as yam, cassava, and fruit growing. No houses are permitted except for sheds or barns for storing farm crops. This restriction has been introduced in order to prevent the use of farm-land for residential purposes.

Transportation

It is recommended that public transportation facilities such as bus services be introduced. At the same time, the use of bicycles should be encouraged, at least among the farmers who travel to and from the farm.

Land Area

The total land area required for all types of use in the town is shown in table V. This includes all open spaces but excludes all land reserved for farming.


TABLE V  LAND AREA FOR THE NEW TOWN

<table>
<thead>
<tr>
<th>Type of Use</th>
<th>Area in Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. All public buildings, library, etc.</td>
<td>20</td>
</tr>
<tr>
<td>2. Public and Ceremonial grounds</td>
<td>30</td>
</tr>
<tr>
<td>3. Business area (stores, markets)</td>
<td>30</td>
</tr>
<tr>
<td>4. Hospital</td>
<td>20</td>
</tr>
<tr>
<td>5. Schools including Training Centre(^1)</td>
<td>190</td>
</tr>
<tr>
<td>6. Place of worship(^2) churches, etc.</td>
<td>20</td>
</tr>
<tr>
<td>7. Residential area</td>
<td>1631</td>
</tr>
<tr>
<td>8. Industry(^3)</td>
<td>60</td>
</tr>
<tr>
<td>9. Roads, bicycle paths, etc.</td>
<td>427</td>
</tr>
</tbody>
</table>

or 3.87 square miles
say 4 square miles

2410 acres

Control System

The present system of land tenure is communal ownership. It is recommended that this system be continued though with some modifications. Each family will own its compound land, but the farm-land should continue to be in communal ownership.

It is proposed to create a separate Agency to handle all subdivisions. The Agency will be responsible to the government of the town. The function of the agency will be as follows:

1. Infant schools at ac/school 7
2. Elementary schools at 30 ac/school 120
3. Secondary schools at 30 ac/school 60
4. Training Centre 3

790 acres

Allowance has been made for land required for school gardens.

For non-Christians. In the 6th item allowance has been made for land required for buildings, housing for resident priests and for gardens.

Brick and tile making requires plenty of land for its "raw" material. The location will therefore be outside the town.
1) To see that each family gets land for its compounds.
2) To supervise the sub-divisions and make sure that plots are correctly mapped out.
3) To transact all business such as deed conveyance, collect rents from shop owners in the commercial area.
4) To control the location of whatever industry comes into the town.
5) To enforce building codes.
6) In general to control land use and to set a definite limit to the amount of land to be sub-divided.

Summary and General Conclusion

The general aim of this paper has been to show how a people lives and to suggest how their living conditions, in terms of housing, and site planning, can be improved to cope with the inevitable changes that are now taking place.

What this paper has covered is by no means exhaustive. The problems facing the people who are attempting to transform themselves from a backward to a modern state are legion, the problems cannot be studied without being on the spot. The important thing is, however, that this paper attempts to grapple with some of the most important questions and the solutions might be thought of as a theoretical blueprint.

The plans and standards developed have been geared to two objectives – namely to save the best of the past and to introduce some innovations through which life in the rural areas can be made pleasant. The ward system, compound system and communal ownership of land have been retained. The ward system is comparable to the neighbourhood concept in Western planning thought, and since neighbourhood planning, regardless of any criticisms that might be levelled against it, has been successful, it is believed that the ward system will also be successful. The compound gives the owner a feeling of security and sense of ownership of the land, and so the continuation of the system is desirable. The system of land tenure in the town studied is communal ownership.
Preservation of this system will be useful in the future development as land speculation and "zamindar" activities will be avoided. The control of the land has been entrusted to the community as this is the most direct method of eliminating the conflict that might arise between private interests in putting a given piece of land to the most profitable use.

The introduced innovations such as secondary schools, industries, and better circulation, will respectively help the people to eradicate illiteracy, improve their economic status and thereby improve their standard of living and have more social communication. In short, help them to transform themselves faster than they will otherwise do.

It is recognized, however, that these innovations cannot solve all the problems. Nevertheless, it is hoped that as the people are transformed they will be better equipped to face the situations that may arise in the future.

In general, there is the need for more study and information in such fields as local customs and beliefs, economy, forms of the towns and villages, not only for the area that has been the subject of this paper but also in other rural areas in Nigeria. Such study and information will be a valuable asset in planning new towns and villages and replanning the old ones.

In summarizing, this paper was written as an attempt to state the problems facing a rural area in Nigeria and what could be done to solve them. It was hoped to attain, broadly speaking, three main goals: first, to show that better life can be lived by improving environmental conditions; second, to emphasize the importance of initiating investigation and research toward answering basic planning questions; third, to make the would-be Nigerian architects and planners realize that they have something useful to learn from the way their

---

1 A kind of feudatory paying the government a fixed revenue
forefathers built their houses and planned their villages and towns.

The goals outlined can be easily attained only through the cooperation of both the government and the governed.
APPENDIX
NOTES ON HAUSA AND YORUBA HOUSING

The Ibo housing and village planning were discussed in Chapter I. It would be desirable to do the same for other major ethnic groups but since the main objective of this paper has been to confine the discussion to one group, other groups were omitted. However, it would be proper to add some notes on the housing of two major ethnic groups, namely, the Hausa and Yoruba.

Hausa Housing

The Hausas are all Moslems. Their social and economic backgrounds and their ways of life are a result of Mohammedan influence. This influence clearly affects and shapes their living habits, housing designs, and methods of construction. Generally, the houses are round but in some instances they are rectangular. The Hausas like the Ibos live in compounds (see fig. 24). Each compound contains the following: Zaure or "porch" house, living houses for wives and children, shelters for animals such as donkeys, goats, horses and chickens, a latrine and a well. The compounds vary in size. The sizes vary anywhere from 1/16 of an acre to over 2 acres.

Mud is the universal building material. The walls of the compounds and the houses are built with stabilized earth locally called tubali, a mixture of mud and grass or animal dung. The walls are treated with vegetable water-proofing agents with varying degrees of success. The roof is covered with grass or again with stabilized earth.

The type and number of houses in a compound and other kinds of materials employed vary in accordance with the size and wealth of the family. For example, the more prosperous and ruling classes live in rectangular instead of round houses. These houses are built for the

1 The building techniques of the Hausa are nearly the same for all the rest of the Islamic North, for Kanuri, Town Fulani, etc.
Fig. 24 Hausa Housing.

Drew, Fry, and Ford: "Village Housing in the Tropics."
most part with the materials mentioned above, but with such additional
refinements as concrete floors, glass windows and, in some cases, cor-
rugated iron roofs.

**Yoruba Housing**

The Yorubas are much more urbanized than either the Hausas or the
Ibos but their rural housing is not too different from that of the
Hausas or the Ibos in that they all live in compounds built with the
same material - mud.

The Yoruba rural housing is generally rectangular and employs
saddle-back roofs thatched with leaves or grass. The walls are solid
mud, 10 to 24 inches thick. The houses are arranged in groups of four
or more facing inward to enclose a compound. Like the Ibo or Hausa
compound the compound has a gate which is the main entrance. There are
verandas running on the inner side of the houses surrounding the com-
 pound. There are also separate domestic units for each elementary or
compound family. Each unit has two or more rooms adjoining each other,
with a common wall between neighbouring apartments. Men and their
wives each have their own rooms. The children sleep either with their
mothers or in a room by themselves. Animals are kept often in the
open space in the middle of the compound.

The houses of the more prosperous classes are built with mud or
brick and concrete blocks, and like their Hausa counterpart, have cor-
rugated iron roofs and glass windows. In many cases a house built this
way will have two floors and will generally include a store for pro-
duce and shops for petty manufactured goods all located on the ground
floor.

---

1 See Colonial Office report on Nigeria for the year 1950, H.M. Station-
ery Office, London, 1951
2 This corresponds to separate houses for the wives and older sons in
the Ibo housing
3 See Forde, Daryll, The Yoruba-Speaking People of South-Western Nigeria.
   International African Institute, London, 1951
4 Colonial Office report, op. cit.
BIBLIOGRAPHY


Basden, G.T., Niger Ibos, Seeley, Service and Co., Ltd., London, 1921


Buchanan, K.M., and Pugh, J.C., Land and People in Nigeria, University of London Press, 1955

Chadwick, E.R., Our Community Effort in the East, Crownbird Series No. 30 (Special), Public Relations Dept., Lagos, Nigeria


Colonial Building Notes, Building Research Station, Watford, Herts., England


Dahir, J., Communities for Better Living, Harper and Brothers, New York


Department of Education, Education Code, Lagos, Nigeria


Elliot, H.P., Mud Building in Kano, Nigeria No. 2, 1940, Lagos

Forde, Daryll, The Yoruba Speaking People of South-Western Nigeria, International African Institute, London, 1951


Green, M.M., Ibo Village Affairs, Sidgwick and Jackson, Ltd., London, 1947


Hoeck, Ole, Looking at Houses through the Eyes of an Architect, Nigeria No. 29, Lagos, 1948


Howard, Ebenezer, Garden Cities of To-morrow, Faber and Faber, Ltd., London


Jones, A.C.I., "Agriculture and Ibo Village Planning," in Farm and Forest, Vol. VI, No. 1, Jan–March, 1945


Meek, C.K., Land and Authority in a Nigerian Tribe, Oxford University Press, 1937


