

Evaluation of Locational and Environmental Effects of Religious Centres on Adjoining Development in Ibadan, Nigeria

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Abstract

This study assesses locational and environmental effects of religious centres on adjoining development in Ibadan South-East Local Government, Oyo State, Nigeria. Primary and secondary data were utilized. Geographic coordinates of religious centres were collected using GPS for a location-based mapping and nearest neighbour analysis in ArcGIS 10.3. A Multi-stage sampling technique was employed and systematic sampling procedure was used to administered 210 copies of questionnaires to respondents. The data were analysed using descriptive statistics which were frequency distribution and absolute mean in SPSS. Results showed that the nearest neighbour index (Rn) is 0.01 with critical value of <-2.58, p-value is 0.704138 and the nearest neighbour ratio equals 0.61799. Most religious centres were located without planning development permits and therefore are restricted by law to operate in the residential areas they were sited. Other key findings were based on three indices that were developed which are Proliferation Influencing Index (PII), Environmental Impact Index (EII) and Precaution Measures Index (PMI). The highest PII of 3.82 indicated that the proliferation of religious centres is majorly caused by “beliefs and practices”. An EII of 4.03 showed that environmental impact is highly due to “non-compliance with conditions of existing consents already in place” while “payment of fine by defaulters” with the highest PMI of 3.85 is the most used control measure. This study concludes that religious centres have been encouraged in residential areas by use of fines as against the enforcement of planning regulations as contained appropriately in urban and planning regional law.

Keywords: Religious Worship Centres, Places of Worship, Urban Development, Development Control, Socio-Environmental Impact

Introduction

In urban planning context, a settlement as a social system is defined by people with cultural ties and customs (Mumford, 1961; Murdock and Wilson, 1972; Marpaung, 2017). A significant part of human culture is religion which is a faith-based practice by certain individuals and groups that helps form or reform their attitudes and behaviours (Yesufu, 2016 and Beyers, 2017). In many parts of the world, religion is a practice of worship and reverence to a Supreme Being. Religion is so important a practice that it is believed to provide man with an identity and complex that could engender crises (Tinaz, 2000; George and Amusan, 2012). As such, it is viewed as a phenomenon of human concern which is most intricate and involving, and yet the least comprehensible when it is even considered as a discipline within the humanities (Chukwuemeka *et al.*, 2011). Within the bound of its complex nature, religion influences the use and development of land owing that the need to interact with the Supreme Being in worships has become one of the important activities of man. Hence, the resolve to allocating land for religious purposes.

Religious land use and its environmental consequences are increasingly begging for the attention of professionals in the built environment. Of note, is that land use incompatibility is a common problem in urban settlements, especially in developing countries (Magsi *et al.*, 2017). Many urban areas designated for

residential purposes are faced with a number of challenges regarding the siting of industries, commercial areas and places of worship or religious centres (Akanni, 2013). Attempts at ordering and controlling the use of lands and physical development are failing mainly because of the disposition of government and authorities responsible for physical planning matter. This is why Odunola and Odunjo (2015) documented that most towns and cities in developing countries have no development guides for the use of land, buildings and properties, while in areas with such guides, they are either weakly implemented or primitive. Owing to this situation, physical planning functions are unattainable, although some are not performed due to corruption on the part of planning authorities and the government (Kio-Lawson *et al.*, 2016).

Till now in Nigeria, it is disturbing to note that despite many years of evolution of Urban and Regional Planning, the extensive knowledge and practice, as well as the number of planning programmes and projects, existing physical developments are still uncoordinated on a large scale. The first point of consideration is the location and proliferation of religious centres such as churches, mosques, shrines and temples in residential urban areas. A reason is that the Nigerian constitution bestowed on every citizen the freedom of association; making the country a procreant ground for all types of religious affiliations and movements (Obiefuna *et al.*, 2016). Diamant (2019) stated that the country has the largest Muslim and Christian population in sub-Saharan Africa. Consequently, numerous worship centres span across the geo-political landscape of Nigeria (Okai, 2016). Adetunmibi (2017) established this finding by stating that there is a significant constant proliferation of religious houses in Nigeria because of increasing poverty and economic hardship as some individuals find it as a lucrative business, others thought it to be a means to proffering solutions to numerous problems.

In Ibadan, urban planning problems are immense and more easily observable (Ibraheem and Hassan, 2015). Ibadan, like any other cities in Nigeria, is prone to religious activities due to the multi-religious nature of the country. Of utmost importance to this study is assessing the negative environmental impact of the religious centres on residents in Ibadan South-East Local Government, looking at the challenges posed by their activities in the locations they are sited. A common submission by developers of religious centres is that they were given spiritual injunctions to build in the locations they are sited which are mostly residential areas. If such submission were true, could it be that the gods that are constituting environmental nuisance by virtue of their injunctions? This might just be pushed forward by developers as a means of defence and solidarity to continue their religious activities and operations to the detriment of the residents. As it stood then, many of such situations were evident in Ibadan South-East Local Government, Oyo State, Nigeria, hence the need to assess the locational and environmental effects of religious centres on adjoining environment in the area.

Literature Review

Historically, settlement forms are culturally and/or religiously oriented (Aldashev and Platteau, 2014). Towns and cities were organised around traditional centers shaped by palaces, markets and religious buildings. With emphasis on religious buildings in developed countries, is going by the instance that edifice like a Cathedral is the center of European cities in the past (Mumford, 1961). As at then, old planners consulted religious leaders with the view that religion played a key role in the establishment of those ancient cities (Mazumdar and Mazumdar, 2013). Most cities therefore take the forms that conform to religious principles, so that congregants can attend to calls for worship considering the cases of Vatican City in Italy and Mecca in Saudi Arabia (Day, 2017). At contemporary time are cities more oriented and organised around industrial and commercial hubs. Despite this, religious concerns had not been side lined in contemporary land use development.

Internationally, opportunity of affiliation remains an essential common liberty in numerous nations in which the freedom of religion has been recognised in the recent decades (Haar and Ellis, 2006; Singh, 2011;

Cobbinah and Korah, 2015). According to Singh (2011), societies in both the developed and developing nations in the last three decades have seen the return of religion to public life. The 2030 Agenda for Sustainable Development also provided a clear view that efforts are being put in place to increase the awareness and understanding of the role of religion and culture in sustainable development in both developed and developing countries (United Nation Environment Programme [UNEP], 2016). All this emphasises the attention given to religion throughout the world. Nevertheless, in the consideration for land use development, there are varying impacts. White *et al.* (2010) explained that religion and wellbeing are interwoven, while religion and development are conflicted. Taheri (2016) posited that scholars viewed the impact of religion on various part of human existence from positive and negative angles. Allam (2020) stated that the impact of religion on urban development is beyond the physical dimension of how worship centres have form cities over time as it encompasses sociological, cultural, and political dimensions.

Discourses on effects of religious land use on residential environment in developing countries have been considered in literature (Babawale, 2001; Akanni, 2013; Odunola and Odunjo, 2015; Okai, 2016; Adetunmibi; 2017; Nwanekezie and Oparaugo, 2019). Despite the out-cry that the menace continues to affect a lot of people, worship places are still existing in nearly all residential areas. Within the Nigerian literature, it is observed that aside the auditoriums built for religious functions, most religious centres often have other auxiliary uses including administrative offices, conference rooms, child care facilities, schools, event centres, cafeteria and hospitals (Nwanekezie and Oparaugo, 2019). All although not without their positive impact has been stated to have negative impact on the people and environment by causing noise, air pollution, land pollution and traffics jams, amongst others (Adesanya, 2011; Rajaram, 2015; Ogunbade, 2020). Hoering (2006) observed that the proliferation of places of worship has been an area of considerable land use conflict. Nwanekezie and Oparaugo (2019) observed the impact of worship centres to have negative effect on rental value especially in medium density residential areas compared to the positive impact felt in high density areas. The spontaneous increase in worship centres therefore calls for need for conscious space ordering and control through physical planning as the beauty of environment lies in conformity of different land uses. It is against this backdrop that this study seeks to assess the effects of the proliferation of the worship centres and its attendance on the physical planning, using Ibadan South-East Local Government, Oyo State Nigeria as a study.

Materials and Methods

This study was carried out in Ibadan South-East Local Government which is one of the eleven (11) local governments that made up Ibadan. Five (5) of these local government are regarded as main city, while the remaining six (6) are categorised as less city. It is located on latitude 7.3756° N of the equator and longitude 3.8776° E of the Greenwich meridian. Data for this study were from both primary and secondary sources. Primary data were gathered through reconnaissance survey, direct measurement and questionnaire administration. The secondary data included relevant information regarding the research work extracted from relevant textbooks, unpublished work and journals like the population data of the study area, projection formula, sample size formula etc. The study population comprised residents in Ibadan South-East Local Government. According to Annual Abstract of Statistics by National Bureau of Statistics (2011), 2006 National population figure of Ibadan South-East Local Government was estimated to be 266, 457. This population was projected to 2019 using simple formula ($N_t = P_e^{(r*t)}$) by Dotson (2018) to calculate population projection. Nigeria growth rate of 2.18, according to World Population Review (2019), was adopted. The projected population of the study area for 2019 was 353,759. To determine the sample size, based on the assertion of Neuman (1997), a sampling ratio of 0.059% of the projected population was adopted, which amounts to 210 respondents.

The reconnaissance survey involved a direct observation of existing situation regarding religious activities and people's behaviour in the study area. The direct measurement focused on acquisition of spatial data

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whereby the geographical coordinates of religious centres were obtained as point data through Global Positioning System (GPS). The GPS Garmin model was used on a global datum (WGS84) with two (2) metres accuracy level on the castellation of at least four (4) satellites. Location-Based mapping and analysis were done based on the defined principles for Geographic Information System (GIS) with the intent to determine the spatial distribution of the religion centres in the study area. Hence, the X-Y data were loaded into an ArcGIS 10.3 environment to define the locations of the religious centres as point features on a defined layer along the boundary layer. The map was embellished and the nearest neighbour analysis was later used for the spatial dataset.

Questionnaire administration was used for obtaining perception data through social survey using a multistage sampling technique. The first stage involved the delineation of the study area into clusters using recognized political wards based on cluster sampling technique. The second stage involved random sampling technique based on ballot system. Paper balloting was done in casting lot on the numbers allotted to political wards. This was to determine whether the wards solely with the odd and even numbers should be selected. The lot fell on odd number which depicted that all political wards labelled based on this were selected as sample frame for this research. The third stage involved the use of systematic sampling technique. The major places of worship in each area of the selected wards were identified. Afterwards, the first buildings at close proximity to these major worship centres were selected while subsequent buildings were selected at every fifth interval until the sample size of 210 was reached. In the buildings with more than one household, only one household was considered. Questionnaire was therefore administered on one respondent from each selected building that was between 18years and above. This is because the Nigeria Constitution regards 18years as adult age and it is believed that people of this age and above should have full awareness of the subject of discussion. Questionnaire distribution was based on the ratio of area that made-up each political ward as revealed by Oyediran and Ogundiran (2013), as shown in Table 1.

Table 1: Distribution of questionnaire in the study area

Selected Ward		Number of Area	Number of Questionnaire Administered (0.059%)
Ward Number	Ward Name		
1	Mapo	5	29
3	Oranyan	5	29
5	Idi Aro	6	35
7	Orita Aperin	4	24
9	Kudeti	5	29
11	Molete	11	64
Total		36	210

Source: Oyediran and Ogundiran (2013)

Data collected were imputed into the Statistic Product and Service Solutions Version 20 (SPSS 20). The data were cleaned and analysed using descriptive statistic involving the use of frequency and percentage and the absolute mean. The frequency and percentage were used to analyse all the data on socioeconomic characteristics of respondents and perception on worship centres including factors influencing the proliferation of worship centres and the effects of worship centres on the environment. The absolute mean was used to further analyse the data based on the Likert scale (e.g., “strongly agree (5)”, “agree (4)”, “neutral (3)”, “disagree (2)” and “strongly disagree (1)”) that were on rating respondents’ perception on key information. Three indices were therefore developed which are: Proliferation Influencing Index (PII), Environmental Impact Index (EII) and Precaution Measure Index (PMI). PII was used to measure possible factors influencing the proliferation of worship centres; EII was used to measure negative impact of the worship centres to the adjoining land use which can be from the attendees or the structure itself. PMI was used to measure precaution to be put in place to regulate the proliferation of the worship centres.

Results and Discussion

Results of nearest neighbour analysis show the location of the place of worship (Figure 1), while Figure 2 shows the average nearest neighbour. By principle, when the average nearest index has a value that is less than 1 exhibits a pattern of clustering, otherwise (greater than 1), that of dispersion. The nearest neighbour index (R_n) is 0.01 with critical value of <-2.58 , p -value is 0.704138 and the nearest neighbour ratio equals 0.61799. With the z -score of -0.37740 , the pattern does not appear to be significantly different than random. This connotes that the spatial distribution pattern of place of worship in the study area is random thus exhibiting a pattern of clustering. The implication is that religious centres are spread all over the residential areas and likely to constitute environmental nuisance in the study area.

On socioeconomic characteristics of respondents, the results on genders showed that there is a wide margin between the proportions of male and female respondents across the selected wards. Female respondents accounted for over two-thirds (69.5%) of respondents while less than one-third (30.5%) were males. Respondents between the ages of 26-35years constituted 30.0% and followed by those between the ages of 36-45years (27.6%). Respondents older than 45years and between the ages of 18-25years accounted for 24.2% and 18.2% of respondents respectively. Respondents with primary education formed the largest percentage (31.9%); followed by those with secondary education with the proportion of 29.5%. Those without a formal education represented 21.0% of respondents, while those with tertiary education represented the least proportion of respondents accounted for 17.6%. The level of education at times is a major contributing factor to level of exposure which in turn determines what is viewed as norms or not. Basically, most respondents (74.8%) were literate and this might help determine the type of information derivable on the subject of discourse. Respondents who were divorces accounted for 38.1%; this was followed by those that were married (35.2%). There is no much gap between those who were single and widowed as they constituted 14.3% and 12.4% respectively.

The study area is part of the core Ibadan Municipal as it housed different historical places. Without a doubt, this accounted for why overwhelming proportion of respondents were Yorubas (77.1%) and just few proportions (13.8% and 9.1% respectively) were Igbos and Hausas. Nevertheless, the study area is still found to be a liberal region for other tribes. The reason being that Ibadan is rich in accommodating people of different tribes as it is reflected in her anthem; this connotes that the study area is largely occupied by the indigenous people. The study area has religion mixture. The first church in the city of Ibadan i.e Cathedral Church of Saint David, Kudeti is located in one of the selected wards. The Central Mosque Ibadan, located at Oja'ba, although not part of the selected wards, has religious influence on adjoining wards. Aside these two major beliefs, there is also presence of traditional worshipers as many popular masquerades have compounds in the study area. A half (50.0%) of respondents were Christians, while the Muslim and Traditional worshipers accounted for 41.9% and 8.1% respectively.

Income level is a key variable in determining people's socioeconomic status and mostly reflects standard of living or quality of life. Findings revealed that the larger percentage (45.7%) of respondents earned less than ₦20,000 monthly. Respondents that earned between ₦20,000 -₦50,000 per month represented 34.3%, while those that earned above ₦50,000 accounted for 20.0%. This income trend affirmed that the study area is a domain of low-income earners. Furthermore, the period of stay in the study area is needful to know how knowledgeable the respondents in the area. Respondents that have been living in the study area for the period between 6-10years constituted larger percentage of 42.9%. Those who had been living there between 1-5 years represented 38.6% of respondents while those that had been living there for more than 10years accounted for 11.4%. A small proportion (7.1%) of respondents had resided in the study area for a period less than a year.

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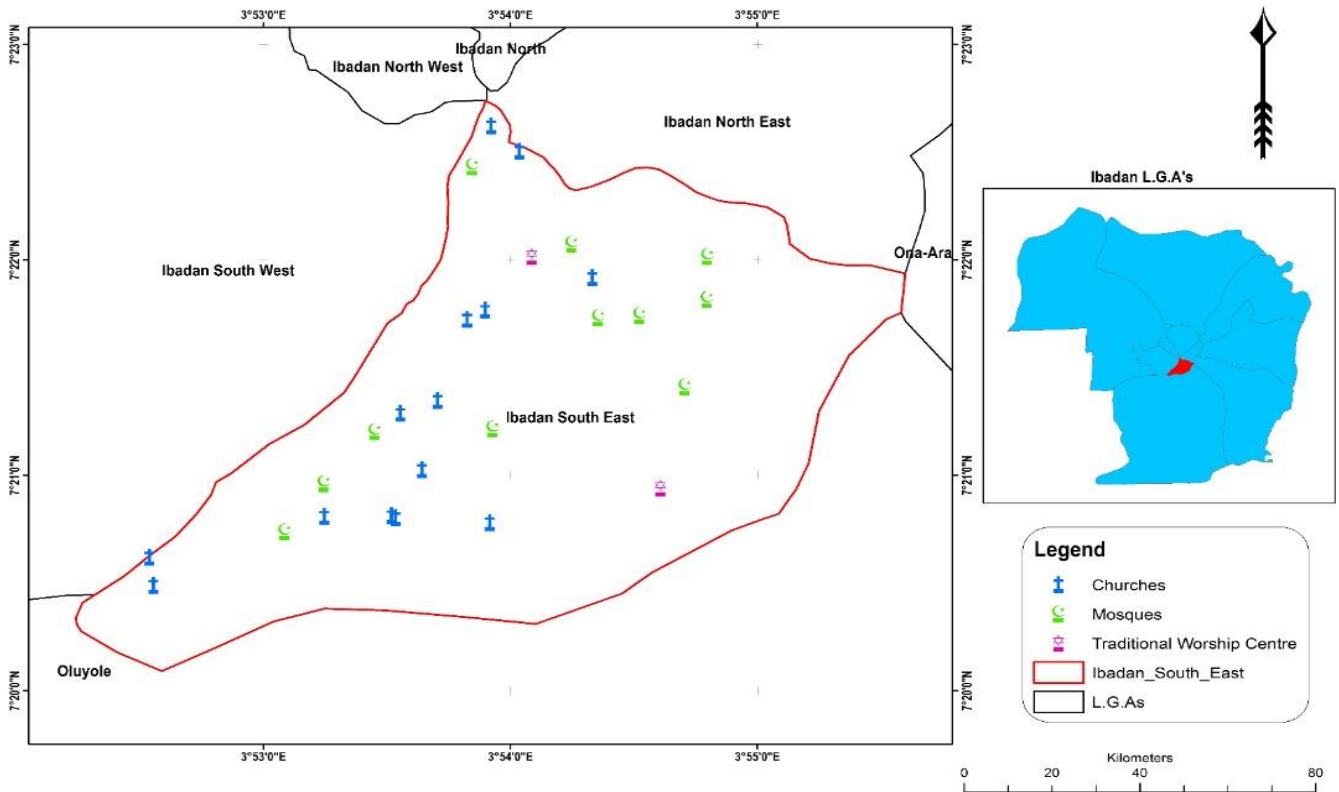


Figure 1: Location of places of worship in the study area

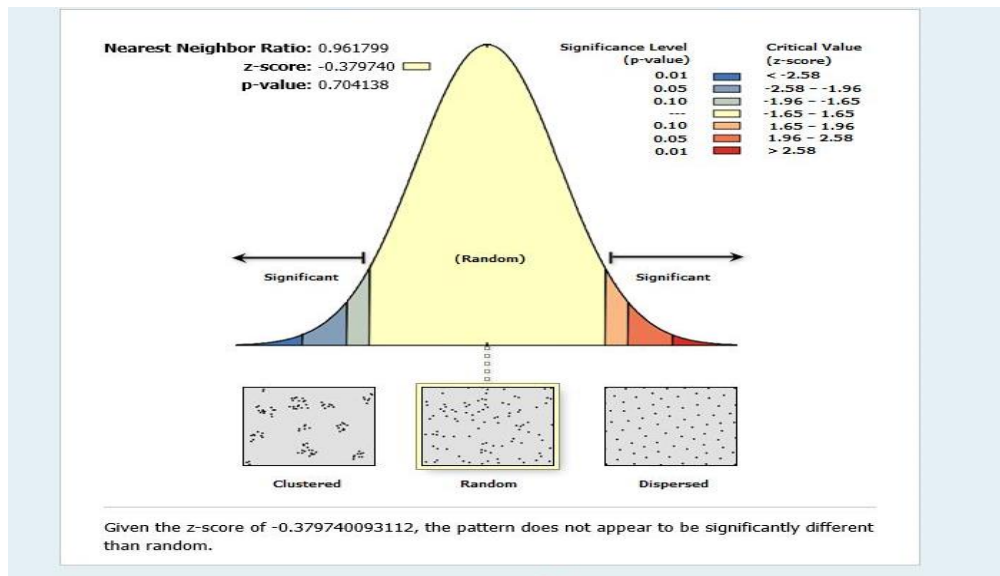


Figure 2: Summary of average nearest neighbour analysis

Respondents' Perception was used to measure factors that influence the proliferation of the worship centres, effects of the proliferation on the environment and preventive measures by government to ensure compliance. This index for such measure determined using variables including beliefs and practices, leadership tussle and theological issues. It was found that 'Beliefs and practices' is the major contributing factor to the proliferation of worship centres with the highest PII of 3.82. Next in rank are: 'leadership tussle' (3.52), 'theological issues' (3.43), 'fanaticism' (3.39), 'increased evangelism' (3.14) and 'overpopulation' (3.05). 'Wars and conflicts' has the least PII of 1.96 with negative deviation of -1.05 from the mean, followed by 'industrialisation' (2.52), 'genuine thirst for spiritual nourishment' (2.62), 'unhealthy rivalry' (2.71), 'economic recession' (2.98) and 'urbanisation' (3.00).

Major focus of this study is to assess the negative effects of these worship centres on residents in the study area. Environmental Impact Index (EII) was developed based on the perception of the respondents. It was observed that most of the effects have value above the mean of the study area which connotes the possibility of environmental nuisance. The major environmental effects of proliferation of worship centre is 'non-compliance with approved land use' with the highest EII of 4.03 which reflected conversion of existing land use either residential or commercial to meet religious demands. This implies that most religious centres were without development permits and were by the urban and regional planning law restricted to operate in the residential areas they were sited. Such aberration to the law sometimes results from the failure of planning authorities in performing their functions. On the part of the government, the failure is associated with negligence, reluctance and incompetence in providing the necessary tools, funds and adequate personnel. Based on evidence from existing literature (e.g., Odunola and Odunjo, 2015; Kio-Lawson *et al.*, 2016), these challenges are not new and have been there for many decades without solution. Next in rank is 'air pollution' with EII of 4.28, others in descending order are 'odd worship hours' (3.91); 'decrease in rental value' (3.81); 'poor waste management' (3.79); 'porous security' (3.78). Furthermore, 'noise pollution' and 'trespassing on another property' have the same value of EII of 3.76 while 'religious violence' and 'traffic congestion' have EII values below the mean of 2.26 and 3.57 respectively.

Precaution Measures Index (PMI) was used to measure respondents' perception on measures to regulate the proliferation of the worship centres. 'Payment of fine by defaulters' has the highest PMI of 3.85. Others with value higher than the mean PMI (3.52) in descending order are 'enforcement of planning law', 'enforcement of environmental law' and 'limited hours of operation' with PMIs of 3.79, 3.76 and 3.73 respectively. 'Enactment of new policy that addresses the anomalies' and 'demolition of structures' has the least PMIs in descending order of 3.21 and 2.79 respectively.

Table 2: Socioeconomic characteristics of respondents

Socioeconomic Characteristics		Ward Name and Number											
		Mapo (1)		Oranyan (3)		Idi Aro (5)		Orita Aperin (7)		Kudeti (9)		Molete (11)	
		F	%	F	%	F	%	F	%	F	%	F	%
Gender	Male	5	17.2	9	31.0	11	31.4	10	41.7	10	34.5	19	29.7
	Female	24	82.8	20	69.0	24	68.6	14	58.3	19	65.5	45	70.3
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
Age Distribution	18-25years	2	7.0	8	27.6	0	0.0	3	12.5	4	13.9	11	17.2
	26-35years	8	27.6	10	34.4	14	40.0	12	50.0	13	44.8	15	23.4
	36-45years	10	34.4	2	7.0	11	31.4	5	20.8	5	17.2	26	40.6
	above 45years	9	31.0	9	31.0	10	28.6	4	16.7	7	24.1	12	18.8
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
Educational Level	None	14	48.2	10	34.7	9	25.7	8	33.3	9	31.1	3	4.7
	Primary	8	27.6	12	41.4	14	40.0	8	33.3	10	34.5	15	23.4
	Secondary	7	24.2	7	24.2	11	31.4	6	25.0	5	17.2	26	40.6
	Tertiary	0	0.0	0	0.0	1	2.9	2	8.4	5	17.2	20	31.3
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
Marital Status	Single	2	6.9	0	0.0	5	14.3	2	8.4	4	13.8	17	26.6
	Married	8	27.6	12	41.4	19	54.3	10	41.7	10	34.5	15	23.4
	Divorced	11	37.9	10	34.5	11	31.4	8	33.3	10	34.5	30	46.9
	Widow/Widower	8	27.6	7	24.1	0	0.0	4	16.6	5	17.2	2	3.1
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
Ethnicity	Yoruba	29	100.0	29	100.0	30	85.7	16	66.6	20	69.0	38	59.4
	Hausa	0	0.0	0	0.0	5	14.3	4	16.7	1	3.4	9	14.0
	Igbo	0	0.0	0	0.0	0	0.0	4	16.7	8	27.6	17	26.6
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
	Christianity	13	44.9	12	41.4	15	42.9	10	41.7	17	58.6	38	59.4
Religious	Islam	11	37.9	12	41.4	17	48.6	10	41.7	12	41.4	26	40.6
	Traditional	5	17.2	5	17.2	3	8.5	4	16.6	0	0.0	0	0.0
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
	Less than 20,000	20	69.0	22	75.9	19	54.3	6	25.0	11	37.9	18	28.1
	20,000-50,000	5	17.2	7	24.1	12	34.3	11	45.8	12	41.4	25	39.1
Monthly Income (₦)	above 50,000	4	13.8	0	0.0	4	11.4	7	29.2	6	20.7	21	32.8
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4
	Less than 1year	1	3.4	0	0.0	5	14.3	0	0.0	2	7.0	7	10.9
Period of stay	1-5years	8	27.6	10	34.5	20	57.1	12	50.0	11	37.9	20	31.3
	6-10years	12	41.4	12	41.4	10	28.6	10	41.7	11	37.9	35	54.7
	above 10years	8	27.6	7	24.1	0	0.0	2	8.3	5	17.2	2	3.1
	Total	29	13.8	29	13.8	35	16.7	24	11.5	29	13.8	64	30.4

Table 3: Residents' perception on factor influencing the proliferation of worship centres

Factors	Rating					F	SWV	PII	x̄	(x̄ - x̄)	(x̄ - x̄) ²
	5	4	3	2	1						
Beliefs and practices	390	200	144	68	0	210	802	3.82	3.01	0.81	0.6561
Leadership tussle	325	160	132	80	44	210	741	3.52	3.01	0.51	0.2601
Theological issues	310	208	114	60	28	210	720	3.43	3.01	0.42	0.1764
Fanaticism	300	180	186	26	20	210	712	3.39	3.01	0.38	0.1444
Increased evangelism	350	40	180	60	30	210	660	3.14	3.01	0.13	0.0169
Overpopulation	215	172	129	86	38	210	640	3.05	3.01	0.04	0.0002
Urbanisation	210	168	126	84	42	210	630	3.00	3.01	0.01	0.0000
Economic recession	210	160	132	80	44	210	626	2.98	3.01	-0.03	0.0000
Unhealthy rivalry	200	120	90	100	60	210	570	2.71	3.01	-0.30	0.0900
Genuine thirst for spiritual nourishment	150	120	120	100	60	210	550	2.62	3.01	-0.39	0.1521
Industrialisation	160	128	96	64	82	210	530	2.52	3.01	-0.49	0.2401
Wars and conflicts	50	80	90	150	42	210	412	1.96	3.01	-1.05	1.1025
Total								36.14			2.8388

Table 4: Residents' Perception on effect of worship centres on the environment

Effects	Rating					F	SWV	EII	x̄	(x̄ - x̄)	(x̄ - x̄) ²
	5	4	3	2	1						
Non-compliance with approved land use	415	268	150	10	5	210	848	4.03	3.66	0.37	0.1369
Air pollution	480	200	102	36	12	210	830	3.95	3.66	0.29	0.0841
Odd worship hours	460	192	120	40	10	210	822	3.91	3.66	0.25	0.0625
Decrease in rental value	375	220	150	50	5	210	800	3.81	3.66	0.15	0.0225
Poor waste management	375	260	90	60	10	210	795	3.79	3.66	0.13	0.0169
Porous security	405	196	126	56	10	210	793	3.78	3.66	0.12	0.0144
Noise pollution	400	200	120	60	10	210	790	3.76	3.66	0.10	0.0100
Trespassing on another property	350	240	150	40	10	210	790	3.76	3.66	0.10	0.0100
Traffic congestion	350	200	120	60	20	210	750	3.57	3.66	-0.09	0.0008
Religious violence	75	60	150	120	70	210	475	2.26	3.66	-1.40	1.9600
Total								36.62			2.3181

Table 5: Residents’ Perceived Precautionary Measures that Government to Enforce Development Controls Parameters

Precautionary Measures	Rating					F	SWV	PMI	x̄	(x - x̄)	(x - x̄) ²	
	5	4	3	2	1							
Payment of fine by defaulters	365	292	108	30	13	210	808	3.85	3.52	0.33	0.1089	
Enforcement of planning law	315	248	186	46	0	210	795	3.79		0.27	0.0729	
Enforcement of environmental law	310	248	189	40	3	210	790	3.76		0.24	0.0576	
Limit hours of operation	310	252	186	26	10	210	784	3.73		0.21	0.0441	
Enactment of new policy that addresses the anomalies	315	132	114	76	38	210	675	3.21		-0.31	0.0961	
Demolition of structures	190	152	114	66	63	210	585	2.79		-0.73	0.5329	
Total								21.13				0.9125

Conclusion

This study assessed the challenges posed by religious centres due to their presence in areas within urban environment that are designated as residential in Ibadan South-East Local Government, Oyo State, Nigeria. The first point of consideration was the proliferation of religious centres in residential urban areas. While basing our proposition on the usual submissions of religious leaders that their choices of location were divinely determined, could it be that, the gods knowing fully well the environmental nuisance caused by these worship centres, are party to this? The spatial distribution pattern of worship centres in the study area exhibited a pattern of clustering, therefore implying their spread of the worship centres all over the residential areas are likely to constitute environmental nuisance. Most religious centres were without planning development permits and were by law restricted to operate in the residential areas they were sited. This study therefore concludes that religious centres have been encouraged in residential areas by use of fines as against the enforcement of regulations as contained in appropriate planning laws.

Based on the identified gaps in the preceding session, the following were put forth as recommendations so as to enhance harmonious arrangement of land uses and putting a check on the proliferations of worship centres. Physical planning agencies should strictly adhere to zoning. They should monitor and evaluate the Environmental Impact Assessment (EIA) report of religious land use submitted for development approval. Lack of manpower in planning authorities is a setback for site inspection to ensure that worship centres are built in conformity with the approval granted. The study has earlier asserted that “payment of fines” is a major problem for enforcing planning standards. This research assessed the effects of the proliferation of worship centres and its attendants on physical planning, using Ibadan South Local Government Area of Oyo state as a case study. This study found out high level of non-compliance to planning standard. This calls for a need to draw balance between our belief and our environment in such a way that it will bring relief on the residents.

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