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TOPIC

**AN ASSESSMENT ON INDISCRIMINATE LOCATION OF
RELIGIOUS CENTRES IN ONDO STATE
(CASE STUDY OF OWO LOCAL GOVERNMENT AREA)**

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CHAPTER ONE

1.0 INTRODUCTION

According to Hargrove (1989), Religion as a phenomenon of human concern, is perhaps the most complex, most involving, and is the least comprehensible of all the disciplines within the humanities. Right from the dawn of human creation or evolution to the present age, man has been the only universally to do with religion in terms of belief and practices ,in other words man is the only religiously conscious being, even when the existence of the Supreme Being cannot be substantiated by some people, the benefits of religion cannot be over-emphasized. For instance, religion provides a ‘unified system of beliefs and practice.

In addition, religious practice lead to an increase in physical and mental health, longevity and education attainment, little wonder if generations pass these benefits to future coming ones by teaching the younger ones the ethos of their religion. Hence, religion is said to provide man with an identify (Tinaz, 2000). The aforementioned has resulted to various nations establishing ways of communicating to a supreme being. Nigeria for instance, can be seen as a Nation that practices three major kind of religions, Christianity, Islamic and Traditional religion. Several other religions in Nigeria coexist, helping to accentuate regional and ethnic distinctions. All religions represented in Nigeria are being practiced all over the Nation, but Islam is believed to be dominated in the North and held strong numbers in the southwestern Yoruba part of the country.

Protestantism and local syncretism in Christianity are also evidenced in Yoruba areas. While Catholicism predominates in the Igbo and closely related areas. Both Protestantism and Catholicism are also believed to be dominated among the Ibibio, Annang, and the Efik lands (figures from the 1963 census). Recent observations has revealed that religious centres have been making wares all over the continent today and ,as a matter of fact, brought about unknown places to be well known in the community in which bare land have been turned into religion centers in the residential areas.

Our global society today is undergoing significant constant proliferation of places of worship which have brought not only changing values, but also a greater source of solutions to people's problems. This rapid multiplication of places of worship is borne out of the understanding that in Nigeria, there is a freedom of religion center . For over one hundred and sixty years, Christianity and Islamic religions, and related religions have flourished in Nigeria. The presence of the religious houses and related institutions are as ubiquitous as its faithfulness.

Even when the existence of the Supreme Being cannot be. Substantiated by some people, the benefits of religion cannot be over-emphasized, for instance, religion provides a unified system of beliefs and practices' (Hagrove, 1989), which determines society's morality. More than being what relates the individual to a higher being religion also provides values that influence the way each individual relate to

others and his or her behavior in general (Blanco - Mancilla,2003) . Regular attendance at religious service is linked to healthy, stable family life, strong marriages, and well- behaved children (Fagan, 2006). The practice of the religion could also lead to a reduction in the incidence of domestic abuse, crime, abuse and addiction. In addition, religious practice leads to an increase in physical and mental health, longevity and education attainment. Little wonder. If generations pass these benefits to future coming ones by teaching the younger ones the ethos of their religion.

Nigeria is being spotlighted as the country with the highest number of places of worship in Africa, prayer houses are said to be a major industry in Nigeria. Religious centres exist in family houses, uncompleted buildings, warehouses, and any available space. A greater number of these religious centres exist unregistered. For urban planners, the religious centres development has been an important area of adjustment and has also been an area of considerable land use conflict.

According to Adesanya (2011), Religious centres are springing up at an alarming rate in all available spaces including public spaces and it is a common sight to see a minimum of fifty different religious centres on a street of four kilometers long in urban and rural areas. She further hinted that people living side by side with religious centers are constantly affected. As Akintola (2004) observes, "On every street, churches and mosques spring up daily without recourse to town planning policies".

However, the location of religious centers have been different between developed and developing countries. For instance, in the United State of America, most modern and sub-urban areas use zoning ordinances to regulate religious institutional facilities or conversion of existing buildings for religious use. When it comes to sitting religious centers, courts have generally upheld the right of municipalities to regulate where religious centers may or may not locate their facilities, even apart from the siting of religious buildings, zoning laws are used to regulate religious activities in existing facilities that were built for non-religious purposes. It have also been used to compel Churches or to maintain structure that have been designated for historical preservations and to prohibit established churches from traditional roles such as feeding the poor or providing shelters for the homeless(Seam Gallagher,1996), while in Nigeria, the distribution of places of worship is considered one of the problems that Residents and Planners suffer from, as the distribution of religion centers within the cities are not consistent. The lack of obeying planning standards and criteria regarding religion centers distribution led to Planning problems that affect the role of religion centers in a community.

In his own view, Hans Kung (2003) defines a religious centre as a specially designed structure or consecrated space where individuals or a group of people such as congregation come to perform acts of devotion, veneration or religion study. A place of worship is of different types

which includes Pagoda (A Buddhist religious building with several levels, each of which has a roof that sticks out), Synagogue (where Jewish people worship), Temple (A building used for worship in some religion older than Christianity), shrine (A religious place built to remember a particular holy person or event), Mosque (a building in which Muslim people or groups performs their religious services) and Church (A building that Christians go to in order to worship, tradition churches usually contain an altar and long wooden seats facing the Altar called pews (Michael Rundell, 2008).

However, in Owo Local Government, three types of religious centres are very common, Churches, Mosques and Shrines. In this research work, a case study of churches and mosques are used and the research work focused its attention on how religious centres are being located indiscriminately in owo local government.

1.1. STATEMENT OF PROBLEM

In urban areas, religious centres have suddenly increased in number. In Owo, Churches and mosques are found in every streets, According to mohammed et al (2009), noise activates the pituitary adrenal-corneal axis and the sympathetic adrenal-medulla axis, noise disturb sleep and when sleep is disturbed, it affects mental functioning. During the religious service performed in this religious centers people living in that area constantly experience noise pollution emanating from sound speakers at no respect time, day or weekend, that of night is even worse

because it is quiet and their message overwhelm the environment, noise disturb sleep and when sleep is disturbed it affects mental function, even student living in such environment lose concentration while reading at night and that is capable of reducing their productivity . Apart from noise pollution, traffic congestion is also a problem. Most attendees arrived by automobile and during the services, roads are blocked, this leads to traffic congestion. Also, the problem of inaccessibility thus resulted from religious centers that are built close to roads and lined up in the streets, leaving barely trekkable distance to one another. Therefore this research work intends to proffer possible solutions to reducing these trends in order to safe-guard the health of the people living in such area and to remove religious obstacles to town planning process without undermining the important role the place of worship has been instituted to play in the lives of believers and in the religion.

1.2 RESEARCH QUESTIONS

- ❖ Where are the religious centres located in the core area of Owo?
- ❖ What are the factors responsible for the indiscriminate location of religion centres?
- ❖ What are the impacts of the religion centres in the study area?

- ❖ What have been the government efforts towards curbing indiscriminate location of religion centres?

1.3. AIM

The aim of this study is to analyze the indiscriminate location of religion centres in Owo with a view to curtailing its attendant problems.

1.4. OBJECTIVES

The objectives of this study are to:

- Identify religion centres in core area of Owo
- Identify various factors contributing to indiscriminate location of religion centres.
- Identify the impacts of the religious houses to people living in that environment.
- Identify government efforts towards curbing indiscriminate location of religion centres.

1.5. SIGNIFICANCE OF THE STUDY

The significance of this study:

- It will serve as the basis for further research on indiscriminate location of religious centres.

- It will serve as a guideline to environment planners on how religion centers can be integrated into the town planning process in the country.
- It will serve as a guideline on how the undesired physiological and effect of indiscriminate location of religion centers on individuals and environment can be solved.

1.6. SCOPE OF THE STUDY

The spatial coverage of the study is Owo in Ondo state. The study will be based on four quarters in the town, which include: Ehinogbe, Iloro, idimepen and Igboroko quarters. The scope will cover both the physical and socio-economic development within the area mentioned with relevance to the indiscriminate location of religion centres within core area of Owo in Owo local government.

1.7 THE STUDY AREA

In 1893, Owo came under British rule. After Nigeria declared independence in 1960, it was part of the western region until 1967 when it became part of the western state. Owo and its indigenous people played a significant role in the politics of the first republic of Nigeria. In 1976, it became part of the then newly created Ondo state.

1.7.1 HISTORICAL BACKGROUND

The name Owo was derived from the first ruler of Owo, Olowo Ujugbe, his pleasant manner earned him the name Owo, meaning respectful and the name was passed onto his descendants and followers.

In their oral tradition, Owo traces its origin to the ancient city of ile-ife, the cradle of Yoruba culture. Tradition also claims that the founder was the son of Yoruba deity Odudua who was the first ruler of ile-ife. The early art- historical and archaeological records reinforce these strong affiliations with ife culture. Owo was able to maintain virtual independence from the neighboring kingdom of Benin, but was on occasion required to give tribute. The transmission of courtly culture flowed in both directions between the Benin and the Owo kingdoms; the skill of Owo's ivory carvers was also appreciated at the court of Benin. During the seventeenth and eighteenth centuries, Benin's ruler's increasingly utilized insignia made from ivory and imported Owo's art objects and recruited its artisans for their own royal workshops.

1.7.2 ECONOMICAL BACKGROUND

Owo is an agricultural center involved in the growing and trading of yams, cassava, maize, cocoa and cottons. There are however other meaningful commercial activities in the town including but not limited to timber and sawmilling. Soybeans processing plants and block making industries. The town is dotted with brandies of some of the foremost

Banks like, First Bank plc, Wema Bank plc, Skye bank plc, Enterprise Bank Ltd. (Former Omega Bank plc.) etc. The city is now witnessing a dramatic change due to expansion of its road network, particularly dualization of the main road beginning from Emure junction up to Iyere exit. A new ultra—modern market is now open in Owo. It has several institutions such as Rufus Giwa Polytechnic, Achiever University, Technical College etc. and notable hospitals such as general hospital and Federal Medical Centre.

1.7.3 GEOGRAPHICAL BACKGROUND

Owo is one of the local government area administrative headquarters in Ondo state, which is located between longitude $5^{\circ} 25'$ and longitude $5^{\circ} 57'$ east of the Greenwich meridian and latitude $6^{\circ} 40'$ and latitude $7^{\circ} 38'$ North of the equator (Olujimi et al ,2008).

Owo, like other towns in the western part of Nigeria, is predominantly affected by the south- west trade winds, which determines the timing and the length of the season. The south- west winds cause a slight” August break” in the raining season while during the dry season, the west trade wind termed harmattan prevails.

The town's main seasons are the rainy season. Which starts in Mid – March to October and the dry season which starts in November and end in February. Owo is located within the tropical rain forest zone

characterized by tall Mahogany and timbered trees . Owo lies within a broad belt of forest soil.

1.7.4 POPULATION

Population is the total number of inhabitants or people living in a particular area, at a particular time in a given geographical region. The United Nations has however defined urban areas as well as settlements with a population not less than 20,000 people and this has been adopted by the Nigeria national population commission. A rural area therefore implies that of a population under 20,000 inhabitants.

The major forms of migration that contribute or cause the increase in population of Owo are rural –urban migration and urban –urban migration. The rural-urban migration increases the population of Owo due to the fact that people from the rural area have the desire to go to tertiary institutions which they believe they can get in Owo.

More so, people in urban centers like Lagos, Ibadan, Enugu and Onitsha migrate to Owo to carry out commercial activities like buying and selling of goods. Self-provision of shelter by these people act as a catalyst thereby increasing the population of Owo. According to the result of the 2006 population census, the population of Owo then was 218,886.

1.7 LIMITATION OF THE STUDY

The limitations of this study are:

- Lack of cooperation from some respondents (Residents) that are supposed to give accurate answers.
- Inadequate capital to finance the research work.
- Lack of cooperation from the Area Town Planning Office to give effective answers.

CHAPTER TWO

2.0. LITERATURE REVIEW

Religion centre is one of the most significant factors which have brought changing values to human society. In history, Religion provide set of values that influence the way individual relates to others and his or her behavior (Blanco - Mancilla,2003).

The 1963 census indicates that in Nigeria, 47% of Nigerians were Muslims, 35% were Christian and 15% were members of local indigenous congregations. If accurate, this indicated a sharp increase in the number of Christian up to 15% , a slight decline among those professing indigenous beliefs, compared to 20% in 1953 and only a modest (4%) rise of Muslims.

A religious survey conducted in the country in 2009, put the figures as follow: 50.4%, 48.2% and 1.4% for Muslims, Christians and others respectively (Religions in Nigeria, 2010)

The above described scenario has led to the sudden increase of places of worship within the residential vicinity (Bouma, Hughes,2000).

The proliferation of places of worship and the increase in the number of devotees of religions are considered by many to be a welcome development, because of its positive impacts or benefit in community. Location of religious centres have a remarkable impact on the increase in residential property values ,which invariably result in the consequent

multiplier effect on job creation. Infrastructural development and other economic and socio-political development (Love,2000).

According to Fagan (2006), the religious centre is not merely a center of spiritual edification but also an avenue for enhancing the living standards of the populace. He further hinted that religion is an avenue for making the total man, viz-a-viz the building of spiritual, mental, social and economic stability of not just a man but an entire nation.

However, the continuous use, adaptation and evolution of worship centres show changes to social activities, religious belief and practice and nature of communities.

In the words of Akintola (2004), on every street, churches and mosques spring up without recourse to town planning policies. Most of these religious houses exist unregistered. Kawu, Ahmed and Usman (2002), opine that disorderly development of a country has both cost and health implications

As Ola (1997) put it " the plan ought to grow out of the city naturally" he continued, city is not an inanimate object upon which any plan can be imposed nor can it be with impunity be hacked about or messed up by any kind of haphazard development that can be got away with.

Simone (2005) observes that in many situations powerful individuals flaunt various land and building regulations at will, putting up poorly designed structures in areas not appropriate or zoned for religious uses. He further stated that the significance of town and country planning can

be seen in the repeated massive demolitions of buildings which did not conform with the building patterns of the capital city of Abuja and other major cities in Nigeria. The efforts of the Nigeria government to give her cities a touch of this area differentiation through planning is however, also being thwarted with proliferation of religious centres in the country particularly churches and mosques.

According to Ola (1997), development control is used to regulate the orderly planning and growth of a country, town or city by stipulating adequate standards for all aspects of planning, it ensures that there will be, for example adequate light, ventilation, open spaces for relaxation and recreation. It also ensures that residential, commercial, industrial, educational and agricultural areas are properly and carefully zoned to prevent conflict and promote harmonious activities of landowners by ensuring that they do not develop their property as they like and to the detriment of public interests. He continues “if development control is not enforced, landowners will build anywhere and anyhow causing the chaotic and disorderly growth of the town. He however concludes the height, bulk, area, use, character and appearance of buildings needed to be regulated. One building or site should not interface with the safety, convenience, privacy and efficiency of another building or site.

Akanni (2013), explained that analysis of the existing town and country planning laws in Nigeria reveals that to date, development for religious purpose, is not a term or definition that is evident in

government planning control except in Lagos State where there are certain restrictions on the uses of loudspeakers by religious centers to which compliance is still at the very low-level, nature, scale and location of development for religious purpose are taken care of within the general frameworks, for exercising spatial control in the country, some of these frameworks include the various laws relating to alternating existing buildings, conditions for approval respect to setbacks, plot coverage, density and illegal development, others include publication of proposed buildings Projects for people to react, submission of planning briefs and objection to master plan. The contraventions of planning in these regards include developing with approval, making adequate space provision conformity with approved plans, change of used buildings in stream setbacks, lack of ineffective use of these planning instruments is among the emergence of these worship centers, particularly the mosques and churches. He further hinted that, if Islam would say something about planning through its prophet, it follows therefore that indiscriminate building of mosques without resources to adequate planning will not be in the spirit of Islam.

According to Agbola et al (2012), residents in lagos metropolis are presently being suffocated by extensive illegal development and in May 2011, the commissioner for physical planning and development lament contravention on the huge number of illegal structures that have

sprung up in the last four years in lagos state, while also indicating the relatively small percentage that had been demolished.

Ehusani (1991) said in his word that indiscriminate location of worship centers is caused or happen because of the quest for materials in prevalent in the society rather than find solace in the hope of eternal life, sign of total submission to capitalistic tendencies, especially in insatiable material acquisitions booms large in Nigeria worship centers, unemployment of youths, also fraud and criminality has increase the indiscriminate location of worship centers.

The proliferation of places of worship, retreat camps and religious villages has influenced different religious bodies to adopt means of exploiting nature in order to meet their objectives. It has been observed that most of these activities are carried out for commercialization rather than spiritualization (Rev. Mathew kukah, 2013).

Falako (2010), described one of the major effect of indiscriminate location of religious houses as Noise pollution which is specialized by heavy traffic during religious services or conferences, sirens from peoples who attend religious programmes, mobile record players and jingles during mobilization for religious programmes, generating plants and indiscriminate blowing of horns by drivers who become impatient and aggressive on the road during such programmes.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

The research methodology examined the process, procedure, method and instrumentalities by which data will be sourced, collated and analyzed.

3.1 SOURCES OF DATA

The major sources of data for this research are both primary and secondary sources of data.

Primary Sources of Data: these are data collected directly from the study area. It involves direct contact with the respondents with the use of structured questionnaires in the collection of relevant data and information from the respondents in the study area. Interviews also were conducted to source information from the residents of the study Area.

Secondary Sources of Data: These are data sourced from text books, journals, literatures, published and unpublished articles, and material from the internet related to the study.

3.2 SAMPLING FRAME

Since the study is limited to the core area of Owo, the urban centre was delineated into four quarters in order to administer the questionnaire to the residents. These quarters include Iloro, Ehinogbe, Idimepen and

Igboroko the study sample frame was based on the total number of residential buildings in the four quarters which is 1,521.

3.3 SAMPLE SIZE

The sampling size was drawn from a total of 1,521 buildings in the core area. The distribution is shown in the table below.

QUARTERS	SAMPLE FRAME	SAMPLE SIZE
Iloro	427	$427 \times 3.92 / 100 = 17$
Ehinogbe	452	$452 \times 3.92 / 100 = 18$
Idimepen	369	$369 \times 3.92 / 100 = 14$
Igboroko	273	$273 \times 3.92 / 100 = 11$
Total	1,521	60

Source: Olugbamila et al, (2012)

Based on the above, 3.92 % was taken as sampling size (3.92% of 1,521) which amounted to 60. As a result of this, 60 questionnaires were administered to the study area. These were targeted on the household heads. So one household head was interviewed in each of the buildings.

3.4 SAMPLING TECHNIQUES

A systematic random sampling method was employed in selecting buildings to administer questionnaires in the Study Area. For the interview, respondents were selected at an interval of 10 buildings. This was done by asking questions from people residing in the selected quarters in the Study Area. The selection of the first respondent within the area was done randomly through a pre-numbering process. This was necessary to avoid bias.

CHAPTER FOUR

4.0 DATA ANALYSIS AND DISCUSSIONS

TABLE 4.1: GENDER DISTRIBUTION

S/N	SEX	NO OF RESPONDENT	%
1	Male	32	53.3
2	Female	28	46.7
	Total	60	100

SOURCE: *Field survey, 2014.*

The table above shows that 53.3% of respondents are male while 46.7% of respondents are female. This table revealed the targeted household head.

TABLE 4.2: AGE DISTRIBUTION

S/N	AGE	NO OF RESPONDENT	%
1	10-20 years	5	8.3
2	21-40 years	24	40.0
3	41-60 years	13	21.7
4	61 years and above	18	30.0
	Total	60	100

SOURCE : *Field survey, 2014*

This shows that 8.3% of the respondents are between the age of 10-20 years. It also shows that 40.0% of the respondents are between the age of 21-40 years, 21.7% of the respondents are between the age of 41-60 years and 30.0% of the respondents are 61 years and above. It finally shows that respondents between ages 21-40 years take the higher percentage.

TABLE 4.3: RELIGION DISTRIBUTION

S/NO	RELIGION	NO OF RESPONDENTS	%
1	Christianity	21	35.0
2	Islam	27	45.0
3	African Traditional Religion	10	16.7
4	Free thinkers	2	3.3
	Total	60	100

SOURCE: *Field survey, 2014*

This shows that 35.0% of the respondents are Christians, 45.0% of the respondents are Muslims, 16.7% of the respondents practice African Traditional Religion and 3.3% of the respondents are free thinkers. It finally shows that respondents that practice Islamic religion take the higher percentage.

TABLE 4.4: DISTANCE OF RELGION CENTERS

S/NO	DISTANCE	NO OF RESPONDENT	.%
1	less than 100m	18	30.0
2	100m-500m	27	45.0
3	500m-1000m	15	25.0
4	greater than 1000m	0	0
	Total	60	100

SOURCE: *Field survey, 2014*

From the above table, the analysis shows that 30.0% of the respondents' houses are less than 100m in distance to the religion centers, 45.0% of the respondents' houses are between 100m-500m in distance from the religion centers.

TABLE 4.5: LOCATION OF RELIGION HOUSES DISTRIBUTION

S/N	OPINION ON LOCATION	NO OF RESPONDENTS	%
1	Satisfied	23	38.3
2	Not satisfied	37	61.7
	Total	60	100

SOURCE: *Field survey, 2014*

From the table above, the analysis shows that 38.8% of the respondents are satisfied with the location of religious centers while 61.7% of the

respondents are not satisfied with the location of religious centers. This finally shows that the majority of the respondents are not satisfied with the location of the religion centers.

TABLE 4.6:FACTORS RESPONSIBLE FOR LOCATION OF RELIGION CENTERS

S/NO	FACTOR RESPONSIBLE	NO OF RESPONDENTS	%
1	Closeness to members	35	58.3
2	Zoning factor	0	0
3	Closeness to natural endowment	4	6.7
4	Spiritual reasons	21	35.0
	Total	60	100

SOURCE: *Field survey, 2014*

From the table above, the analysis shows that 58.3% the respondents thinks that closeness to members is the factor responsible for the location of religion centers, 6.7% of the respondent thinks that closeness to natural endowment is the factor responsible for the location of the religion centers while 35.0% of the respondent thinks that spiritual reasons is the factor responsible for the location of religion centers. This shows that respondents that think the location of religious centers is as a result of closeness to members takes the highest percentage.

TABLE 4.7: EFFORTS OF RESPONDENTS TOWARDS CURBING THE ABNORMALITY

S/NO	EFFORTS	NO OF RESPONDENTS	%
1	report to police	9	15.0
2	report to landlords association	8	13.3
3	report to priests	15	25.1
4	report to ministry of housing and physical development	5	8.3
5	Nothing	23	38.3
	Total	60	100

SOURCE : *Field survey,2014*

The table above shows that 15.0% of the respondents reported to the police, 13.3% of the respondents reported to landlords association, while 25.1% of the respondent reported to the priests, 8.3% of the respondents reported to the Ministry of Housing and Physical Development and 38.3% of the respondents did nothing. This shows that respondents that residents prefer to do nothing despite the negative effect.

TABLE 4.8: HOW TO SOLVE THE INDISCRIMINATE LOCATION OF RELIGION CENTERS.

S/NO	SOLUTIONS	NO OF RESPONDENTS	%
1	Through zoning	14	23.4
2	internalizing their externalities	23,	38.4
3	reducing their number of activities	12	20.0
4	Reducing the number of religion centers per square meter	11	18.3
	Total	60	100

SOURCE: *Field survey, 2014*

The table above shows that 23.4% of the respondents think indiscriminate location of religion centers can be solved by zoning, 38.3% of the respondent thinks it can be solved by internalizing their externalities, also 20.0% of the respondent thinks it can be solved by reducing their number of activities and 18.3% thinks it can be solved by reducing the number of religion centers per square meter. This shows that respondents that think indiscriminate location of religious centers can be solved by internalizing their externalities takes the highest percentage.

TABLE 4.9: LIST OF RELIGION CENTERS USED AS CASE STUDY AND THEIR QUARTER.

S/N	RELIGION CENTERS	STREET/QUARTERS
1.	St. Andrew Anglican Church	Imola, Iloro quarter
2.	Methodist church	Farm center, Ehinogbe quarter
3.	St. Patrick church	Igboroko quarter
4.	Celestial church (parish 2)	Enete,Ehinogbe quarter
5.	Cherubim and Seraphim	Oke roundtry,Ehinogbe quarter
6.	Central mosque	Idimisasa ,Igboroko quarter
7.	Redeemed Christian church	Idimepen quarter
8.	Christian Charismatic Ministries	Iloro quarter
9.	Mosque 1	Igboroko quarter
10.	Mosque 2	Iloro-quarter
11.	Mosque 3	Ehinogbe – quarter
12.	Mosque 4	Idimepen quarter

SOURCE: *Field survey, 2014.*

CHAPTER FIVE

5.0. SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1. SUMMARY OF FINDINGS

According to findings, the location of religious centres is as a result of owners of the religious centers locating them close to member's houses. Closeness to members' houses takes the highest percentage of the factors responsible for location of religious centers compared to other factors such as spiritual reasons, closeness to natural endowment and zoning . It also showed that 61.7% of the respondent are not satisfied with the location of religious centres, due to the negative impact of the religious centres on the people, also 68.3% of the respondent admit that most of the religion center does not fall into the planning scheme, this means that most of the religious centres are located indiscriminately in Owo. Findings also showed that noise pollution is a negative impact of indiscriminate location of religious centers. The noise emanates from the loudspeakers used during religious services in the religious centers. Also traffic congestion is a usual occurrence in the study area. This is common in Igboroko quarters. This traffic congestion usually starts by 1:00pm-3:00pm, every Friday at the central mosque. This congestion mainly deprived people from reaching wherever they are going on time.

Findings also ascertained that indiscriminate location of religion Centers can be solved by zoning, internalizing their externalities, reducing their number of activities or reducing the number of religion centers per square meter. Hence, there is need for the government and people to join hands (co-operate) in integrating religion centers into town and country planning to reduce the indiscriminate location of religions centers in Owo and across Ondo State.

5.2. RECOMMENDATIONS

From the discussion so far, and based on the findings above, the following recommendations are made.

1. Adequate care through subsequent laws and amendments must be taken to ensure that religious enthusiasts do not take advantage of this to deny believers the right to have religious centers within their reach. This becomes necessary because cooperation of the populace is essential to any form of planning.
2. There is a need to create zones for development for religious purposes in major cities in urban planning in Nigeria. Development for religious purposes has progressed beyond traditional definitions. The increase in the level of religious diversity and activities in the Study Area (Owo), which manifest in the regular congregational vigil prayers, Night of

Majesty, crusades, vigils etc. and the auxiliary use of the places of worship for activities such as counseling, social events, instruction and religious training has meant that development for religious purposes be specified in the planning laws of the country. Hence, the suggestion for the application of land use zoning policy in respect of religion centers. According to Stein (2008), the purpose of land use zoning is to invest in an area or a district with a certain predominant character and to protect it from avoidable invasion or erosion of that character. A zone aggregates uses of land that have a common form or function.

3. There is also a need to internalize their externalities; this is done by reducing the noise generated from the instruments they use during their service. A small speaker should be provided in the building with the windows closed or small windows (ventilated window) and an air-conditioner should also be provided for, this will reduce the noise generated during the service.

4. The numbers of religious centres in each street can also be reduced per square meter. The planning law for the accepted standard of the required number of religious centres should be reviewed. This will also curb the indiscriminate location of religion centres.

5.3 CONCLUSION

This research work has examined the indiscriminate location of religion centres in owo. However religion has indeed served as an instrument of

social harmony in many civilizations, and is one of the most significant transformations of society. But religion centers are springing up at an alarming rate as a result of factors such as spiritual reasons, closeness to natural endowment and closeness to members' houses. Everyone wants to own a religious centres because of their quest for materials prevalent in the society rather than find solace in the hope of eternal life, a sign of total submission to capitalistic tendencies, especially in insatiable material acquisition. Most of these religious centres do not fall within the planning scheme and this serves as an hindrance to planning.

Therefore, the people of Owo should join hands with the government in order to curb the indiscriminate location of religion centers and the federal government should also support the state government where necessary for the successful implementation of this work.

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ONDO STATE.

INTRODUCTION: Questionnaire on the indiscriminate location of religion centers in the core area of Owo, Ondo state. Thanks for your co. operation. This has nothing to do with either politics or taxation, but rather for academic research purposes.

RESEARCHER: ABULATAN AYOTOLA

1. Sex (a) Male [] (b) Female []
2. Quarter/area of residence_____
3. Age a)10-20yrs (b)21-41 yrs. [] (c) 41-60yrs []
(d)61and above []
4. Marital status (a)single [](b) married [](c) divorced[]
(d) widow/widower []
5. Religion (a) Christianity [] (b) Islam [] (c) African Traditional religion [] (d)free thinker []
6. Do you have any religion house close to your house?(a) Yes []
(b) No []
7. If yes, what is the distance of the religion house to your house? (a)less than 100m [] (b) 100m-500m []
(c)500m-1000m[](d) greater than 1km []

8. What is your opinion about the location of the religion houses?(a)Satisfied[] (b)Not satisfied []
9. If not satisfied, what has been your effort towards curbing the abnormality? (a) Report to police[] (b)report to landlord association/king[] (c)report to priest[] (d)nothing[]
10. Did the Religion center fall within the planning scheme? (a)yes [] (b)no []
11. What factor did you think is responsible for the location of the religion centers ?(a)Closeness to members house[] (b)zoning factor[] (c)closeness to natural endowment[] (d)Spiritual reasons []
12. How do you think the indiscriminate location of religion centers can be solved? (a)through zoning[] (b)internalizing their externalities[](c)reducing their number of activities[](d)reducing the number of religion houses per square meter[]

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ONDO STATE
CONSTRUCTED QUESTIONS FOR INTERVIEW
RESEARCHER: ABULATAN AYOTOLA
OPERATORS OF RELIGION HOUSES

Dear Sir/Ma,

Your assistance is kindly required in answering the questions saved in the questionnaire. This exercise is purely for Academic purposes. Thanks for your cooperation.

1. Name/ type of religious house
2. When was the religious house established?
3. What has been the impact of the religious houses in the development of the area where it is located?
4. What is the reason for locating your worship centre in that area?
5. If a better place is provided for you ,will you relocate?
(a)yes [] (b)no []
6. Did you have approved plan of your building?
7. What is the total land area of your religion center?
8. Do you have a parking space?

9. What is the average attendance of members?