

UNIVERSITY OF ILORIN



**THE ONE HUNDRED AND NINETEENTH
(119TH) INAUGURAL LECTURE**

“HOW THE OTHER HALF LIVE”

BY

**PROFESSOR ADEBISI OLUFUNSO ADEDAYO
B.A. HONS (ABU), Zaria, M.SC. (London), Ph.D. (Ilorin)
Department of Geography and Environmental Management
Faculty of Business and Social Sciences
University of Ilorin, Ilorin, Nigeria**

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the Chairmanship of:*

The Vice-Chancellor
Professor Abdul Ganiyu Ambali
DVM (Zaria), M.V.Sc., Ph.D. (Liverpool), MCVSN (Abuja)

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PROFESSOR ADEBISI OLUFUNSO ADEDAYO
B.A. HONS (ABU), Zaria, M.SC. (London), Ph.D. (Ilorin)
Department of Geography and Environmental Management
Faculty of Business and Social Sciences
University of Ilorin, Ilorin, Nigeria

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of our University,
My Special Guests, friends and well wishers,
Gentlemen of the Print and Electronic Media,
Great University of Ilorin Students,
Distinguished Ladies and Gentlemen.

Introduction

I must not fail to express first my gratitude to the Almighty God who has made the celebration of today possible. To Him be the glory and adoration for the marvelous things He has done in my life. Looking back like Apostle Paul in I Corinthians 15:10 *“But by the grace of God I am what I am, and His grace is not in vain”*. As revealed also from Zechariah 4:6 *“It is not by power or might but only by the spirit and grace of God.”*

It is with joy and a deep sense of humility and fulfillment that I present myself to deliver today’s inaugural lecture on behalf of the Department of Geography and Environmental Management in the Faculty of Business and Social Sciences of our great institution. The choice of an appropriate topic for this lecture poses no challenge whatsoever after reflecting on what ought to be the raison-

d'être for an inaugural lecture. In line with the tradition of an inaugural lecture, I am expected to focus on my significant research contribution to knowledge and society in the context of developments in my chosen sub-discipline of human geography and at the same time present these ideas in a language that a non-expert in the field can comprehend and appreciate. This agrees with the view of our eminent human geographer and a former Vice-Chancellor of the University of Lagos, Professor Nurudeen Alao who in his inaugural lecture delivered in 1982 submitted that:

An inaugural lecture should distil a problem area at a contrived level of generality to enable a mixed audience to appreciate what makes the problem tick but at the same time must maintain the minimum level of technicality necessary to preserve the integrity of the problem.

Mr. Vice-Chancellor, sir, this lecture therefore affords me the opportunity of addressing the University community, researchers, policy makers and the general public on a topical issue of inequality and injustice in our society, not only because the problem persists and wears "a coat of many colours" as the first inaugural lecture from my Department delivered by my teacher Professor J.O. Oyebanji captioned it, but also because of its repercussions for just how people live differently in geographical space. For the human geographers who study the environment and man's changing relationship with it, the term "space" is used interchangeably with place, location, territory or region as the foundation of geographical investigation. For

example, Whittlesey describes “space as the organizing concept of the geographer” while Ackerman (1963) refers to geography as “the study of spatial distribution and spatial relations on the earth’s surface”. As Johnston (1983) succinctly puts it, human geography is a discipline “which studies particular aspects of society relating to space and place. The foregoing definitional terms imply that geography is about spatial differentiation and is rooted in man’s everyday life. This is buttressed by Smith (1977) who asserts that “the well-being of society as a spatially variable condition should be the focal point of geographical inquiry... if human beings are the object of our curiosity in human geography, then the quality of their lives is of paramount interest.”

Based on the diverse scope of human geography, its sub-divisions include social geography which places emphasis on the consumption of goods and services and on the spatial expression of social life and of social groups; cultural geography which concerns the interrelationship between cultural groups and environments as well as the spread of cultural traits; population geography, dealing with the spatial variations in numbers characteristics, growth and mobility of human population; and urban and rural geography.

My area of specialization is applied social geography which involves the study of the spatial impact of social life and of social groups as well as the spatial outcome of development policy and planning. A major interest of social-oriented geographers is to seek understanding of who gets what, where, how and when in the distribution of the material and non material resources of society. The “who” refers to all individuals and groups

within the society, while “what” represents the resources available for distribution among individuals and groups in society irrespective of their place of birth or location, sex, religion or ethnic background. The “where” question recognizes the geographical elements of space and time meaning usually the chance or opportunity which individuals and socio-cultural groups in particular places or areas have to share and when to share in all aspects of society’s resources and their negative externalities. The “how” question raises the issue of the process or method by which the attributes of development is shared equitably, fairly and justly between people and places differentiated by religion, status, sex, ethnic or linguistic ties.

For the past three decades, my research and teaching activities have focused on three main areas:

1. Rural social geography and planning with emphasis on equity approach to rural community development and environmental management;
2. Regional or community-based development planning and policy as a strategy of social, political and spatial integration;
3. Environmental education, monitoring and impact assessment.

Mr. Vice-Chancellor, sir, the title of this lecture paraphrased by the theme “**Development with Equity and Justice: How the Other Half Live**” has thus been suggested by my research focus and chosen greatly influenced by the following factors:

1. My being born in a rural geographical space, place or location into a Christian belief system, where I

have no choice or control except God in His infinite mercy and wisdom decided that I should be born an Igbomina man whose dialect is a branch of the Yoruba linguistic tree, situated in the Kwara South Senatorial district within the North Central geopolitical zone of Nigeria.

2. My training in social geography of rural communities and public policy analysis coincided with the debate about relevance in geography of the 1970s and early 1980s which culminated in the fundamental philosophical shift away from why man lives and behaves as he does in the environment to how he lives and behaves.

This was also at the time of the criticisms of what has been regarded as the sterile, inhuman approach of the quantitative human geography, which according to Bennett (1985) “distracts researchers from the central question of social distribution”.

3. The national challenge of socio-political and spatial integration exhibited by inequality in the development landscape and the continuous rise in regional, ethnic, linguistic and religious tensions, conflicts and massacres.
4. A critical evaluation of national development planning and policy documents which explicitly stipulates definite regional policies for reducing socio-economic inequalities (inequities)..... mainly to ensure improved use of space so as to enhance the quality of life of all citizens as development progresses, and to give concrete expression to one of the long-term objectives of

national planning effort – the promotion of a just and egalitarian society.

5. The failure of several policy instruments directed at reducing inequality including rural development as a strategy of spatial integration, the creation of more and more states and Local Government Areas, the drafting and re-drafting of the constitution emphasizing equality, and social justice, geographical spread or Federal character principles in appointments to all top offices at various levels of government, in admissions, scholarship awards, employment, membership and leadership of political parties and even in who can occupy the highest position in the land.
6. My doctoral research work on “Spatial Inequalities in Economic Development in a Part of South-Western Nigeria”, supervised by Professor J.O. Oyebanji and accepted in March 1989 as the first Ph.D Thesis produced in the Department of Geography, University of Ilorin that revealed marked inequalities in the development process and highlighted the extent of the effectiveness of local administrative reforms as a regional policy instrument.
7. The emotive statement of Mrs. Margaret Thatcher, the former Prime Minister of Britain from the Conservative Party cited in Counter Information Services (CIS) (1980), *The Wealthy* Report 25 London, that “The pursuit of equality is a mirage. What is more practical than the pursuit of equality is the pursuit of equality of opportunity. And

opportunity means nothing unless it includes the right to be unequal.

8. The admonition in James 2:1-3 of the Holy Bible that humankind should evade the judgment of favoritism and discrimination.
9. The concern for geography in Nigerian educational system and in public affairs.

From the outline thus far of what has influenced me in the choice of the topic for today's lecture, it is the contention of this address, Mr. Vice-Chancellor, sir, ladies and gentlemen, that issues relating to inequities and injustice between particular areas, groups and individuals in our yesterday's development experience as a nation has come to the forefront of our today's development discourse. This has led Birdsall (1989) to assert that life is unfair. Although, analysis of distributional equity may not be popular with those who benefit from unfair distribution of society's resources, but as a regional planner, I should know that a reduction in inequality is regarded as a major component of regional development policy and planning and a step towards raising human living standards, reducing poverty and making the environment a better place to live.

Conceptual and Theoretical Statements

It is necessary to make some clarifications about the concepts of 'development', 'equity' and 'justice' and their explanatory theories not only because of their relevance to the study of geographical distributions, but also in order to enrich our understanding of how the other half live. The other half is defined here as people who experience discrimination, disadvantage or deprivation on grounds of

place, sex, religion, ethnic or linguistic association contrary to one of the fundamental objectives and directive principles of Nigeria's policy – promotion of unity and national integration (Nigeria Constitution, 1999: Chapter 2, section 15, p.10). Moreover, these concepts have acquired more specific meanings in the different fields of social science such that there is no universally accepted definition for them. Also, these terms mean different things to different people based on their differential perception and experience of life in the environment.

Development scholars, planners and policy makers generally agree that for all communities, development is in itself desirable and ought to be achieved through 'bottom-up' approaches to participatory development. Indeed, many developing world societies have employed various strategies for participatory development defined as development efforts or strategies that involve method in which people whose livelihood are directly affected are actively involved in the development process (Overseas Development Administration, 1996). This process is referred to by several terminologies such as community development, rural development or regional development which more or less refer to the same concept, with varying degree of emphasis (Adedayo, 1985). For instance, Adedayo (1983) sees development as a process in which communities actively and freely participate in tasks whose object is to make their collective lives better. This implies that development is about people interacting among themselves and also their environment in order to reach some common ground by which their objectives can be achieved.

A review of definitions applicable to both developing and developed world countries reveal that development is a multidimensional phenomenon involving a broad set of economic, social, environmental, institutional and political factors. This explains why opinions differ on what development is about from respective social science disciplines. Development economists, notably Seers (1977) conceived development both in quantitative and qualitative terms with emphasis on the need to distribute the factors and benefits of development equitably in society such that it can directly attack poverty, unemployment and inequality. Geographic approach to interpretation of development in terms of its distributional impacts on various segments of society involves a description and analysis of the manifestation of development disparity or inequality and an exposition of the nature which create and perpetuate unequal development in relation to interactions between regions and their inhabitants, such as rural-urban, urban-urban, and rural-rural interactions. The meaning of development therefore overlaps with environment which is simply defined as everything surrounding man and affecting his life and development. The environment is considered as space comprising a number of factors which influence location and activity. The natural elements of the environment which are essential for human life, and from which resources are tapped for distribution to society include water, air, climate, relief soil, flora and fauna. Today, however, since man has significantly modified or manipulated his environment for his benefits and to satisfy his needs and desires, all man-made resources and institutions including social tangible and intangible assets

may be added to the stock of natural resources that can precipitate or fortify inequality and injustice.

The meaning of the concept of 'equity' or its counterpart 'inequity' is obscure arising from the fact that at the level of common usage, there is so much overlap between equity, fairness and justice that any attempt to differentiate the three words is problematic. For instance, in the Concise Oxford Dictionary of Current English (Sykes, 1982 cited in Hay, 1995) 'equity' is defined as "fairness; recourse to principles of justice" while 'fairness' means "just, unbiased, equitable" (p. 347). What then is equity in social geographical context? Equity refers to justice and fairness in the spatial distribution of the benefits and burdens of society taking into consideration the spatial variations in people's needs and their contribution to the production of wealth. It also refers to territorial or spatial justice (Smith 1994; Okafor, 2000).

The use of equity concept synonymously or interchangeably with such terms as parity, equilibrium, fairness and justice implies that the term should rather be perceived in normative sense related to public policy goals and indicators of social well-being. This also raises the problem of the interchangeable use of the terms 'equality' and 'equity' because they have different meanings in policy parlance. Equality means equal shares while equity means fair shares. For example, if three men have a cake, a policy of equality will give each man one-third of it; but if one man is hungry and the other two are well-fed, a policy of equity will give the hungry man a larger size. This subject introduces the concept of positive discrimination or redistribution of resources to disadvantaged areas or socio-cultural groups through planning mechanisms. Equity or

its counterpart inequity then refers to the fair or unfair access of individuals and community groups in different geographical locations to the material and non-material resources of society, resulting in feelings of disadvantage or marginalization, discrimination, deprivation and resentment with their associated poverty, social insecurity and political instability (See Adedayo 2006).

A wide range of theoretical perspectives has been suggested in the literature on the explanations for the pervasiveness, ramifications and remedies of inequity and injustice. Nonetheless, the three main perspectives that have become dominant in the prevailing development discourse are the dualism, group deprivation and ethnic regionalism approach, and socio-psychological theories.

The dualistic theory is a semblance of the core-periphery perspective which postulates that all countries or regions are characterized by a pattern of development in which a small, modern core (urban) sector or one half co-exists with a relatively large peripheral and rural sector (other half) and groups of people in these sectors have different experiences with respect to conditions that have bearing on their well-being or how they live. The group deprivation and ethnic regionalism approach claims that persisting gaps and inequalities between minority and majority and between spatial-ethnic groups create increasing tension born out of a frustration-aggression nexus.

The socio-psychological explanations for inequality focus on a particularism and ascription. Particularism occurs when the interests of particular groups direct the movement and processes of society thereby inhibiting social mobility between cultural groups, between different

professions and also between localities. It also occurs when the ruling elite or dominant ethnic or religious groups advance their own causes at the expense of others or when discriminatory and exclusionary policies work against certain underrepresented groups. Ascription on the other hand, is attributed to situations where recruitment and reward are determined by status, place of origin, ethnic or religious ties rather than achievement and competence. Development policies and strategies designed to narrow inequalities and create opportunity for development include growth- with equity, basic needs and poverty-reduction strategies and self-reliance strategy. These theoretical orientations and development strategies are complementary, applicable and have been adopted for analysis in my research efforts.

I shall now turn to how individuals, groups and communities fare in the distribution of available assets and in the opportunity to share in the many contrasting perspectives of rural life quality as well as development strategies for reduction of inequalities.

Marginalization of Rural Space

Mr. Vice-Chancellor, sir, the recognition of spatial and social inequalities in development and access to resources in Nigeria is exemplified by the use of such terms as ‘marginalized’ or ‘concentrated,’ ‘advantaged’ or ‘disadvantaged,’ ‘fair’ or ‘unfair’ to describe the experience of people and places that are commonly held to be comparatively privileged or deprived in particular attributes of development.

Previous studies including those carried out by me on socio-spatial structure of the Nigerian society revealed

that wide disparities exist between the core and peripheral regions of development thereby establishing the core-periphery theoretical notion, with the former labeled the better half while the latter constitutes the worse half subordinate to the core region. This situation of how the other half live is exhibited by the concentration of socio-economic and physical infrastructure in a few pockets of highly developed urban region while the other half – the vast rural areas suffer from deep-rooted poverty and social deprivation in terms of rudimentary shelter, poor health conditions and inadequate access to water, electricity, health, education and waste disposal facilities (Adedayo, 1986, 1988, 1995, 1998a&b, 2012}.

Although neither the urban centres nor the rural areas are observed to be internally homogenous in access to all facilities and opportunities, the disadvantaged and marginalized position of the rural areas is exemplified by a case study analysis of intra-rural equalities in social deprivation in Irepodun Local Government Area of Kwara State (Adedayo, 1988). Multivariate data based on criteria and sub-indicators of rural social deprivation were subjected to standard score additive score model, otherwise known as standardized derivatives. (Table1).

Table 1: Criteria used in the analysis of rural deprivation in Irepodun LGA, Kwara State.

I EMPLOYMENT AND INCOME

1. % in non-farm employment, 1983^a
2. % farmers aged 60 years or more, 1983
3. % households with annual income less than 1,000, 1983^a

II BASIC SOCIAL SERVICES AND FACILITIES

4. % household lacking both electricity and pipe-borne water, 1983
5. Post Offices/postal agencies (per, 1000 pop.), 1983^a
6. All-season roads per 50 kilometers, 1983^a

III HEALTH

A Access to medicare care

7. Doctors per 1,000 pop., 1983a
8. Nurses, midwives and other health staff per 1,000 pop., 1983^a
9. Hospital beds per 1,000 pop., 1983^a
10. Dispensary/health clinics per 1,000 pop., 1983

B Physical health

11. Communicable and infectious disease, cases per 1,000 pop., 1981
12. Malnutrition cases per 1,000 pop., 1983

IV EDUCATION

13. Illiterates per 1,000 pop., 1983
14. Adult education enrolment per 1,000 pop., 1983^a
15. Pupils per teacher in secondary school, 1983

V HOUSING CONDITIONS

16. % houses lacking toilet and bath
17. % households sharing a dwelling
18. % mud-houses unplastered with cement

VI COMMUNITY SPIRIT

19. % population aged 15-35 years migrated in last two years

20. Community development: expenditures, per 1,000 pop., 1983
21. % immigrant population, 1983

This analytical technique involves standardizing different sets of observations in a way which make the important properties of their distribution (i.e. the mean and standard deviation) the same for all variables. The standardized score has the formula: $Z = \frac{X_1 - X}{S}$ where X_1 =the value for each observation, X = the mean value and S = the standard deviation) As can be seen in the last column of Table 2 and depicted cartographically in Figures 1&2, reveal, that rural settlements in Idofin and Isin were consistently deprived in all aspects of the indicators of rural welfare. In structural terms on the other hand, the rural settlements in Idofin and Oko/Olla districts emerged as the most deprived in basic services and facilities including improved road network, pipe-born water, electricity and postal services. Oro, Omu-Aran, Obbo/Eruku, Ilofa/Odo-Owa and Osi districts showed lower levels of deprivation as reflected in their negative scores. This can be attributed to the fact that in these districts were found a few settlements with a population of over 5,000 people in which social services and facilities are concentrated (Ministry of Economic Development, Ilorin, 1980).

Table 2: Standard scores on sub-indicators and overall indicator of rural deprivation in Irepodun LGA., Kwara State, Nigeria

District	I	II	III	IV	V	VI	Overall indicator
Ajase	1.22	1.99	1.01	1.15	1.14	1.54	4.97
Oro	-1.00	-1.51	-2.80	1.50	-2.75	-2.95	-9.51
Isin	2.48	1.92	3.43	1.67	1.61	1.75	9.36
Esie/Ijan	1.18	1.81	-2.02	-1.28	1.76	-1.01	0.44
Ou-Aran	-2.01	-1.21	-2.98	-0.08	-1.44	-1.02	-8.74
Oko/Olla	1.92	2.10	-1.88	-1.18	1.58	1.77	4.31
Obo/Eruku	-1.53	-1.90	-0.39	-1.55	1.75	1.81	-1.81
Ilofa/Odo-Owa	1.62	-1.98	0.60	1.73	-1.60	-1.01	-3.88
Osi	-1.66	-1.91	-1.41	0.19	-1.32	-1.11	-7.22
Idofin	2.97	2.16	2.10	1.62	2.00	1.85	12.70
Ekan-meje	0.73	0.95	1.90	0.98	-1.58	1.01	3.99

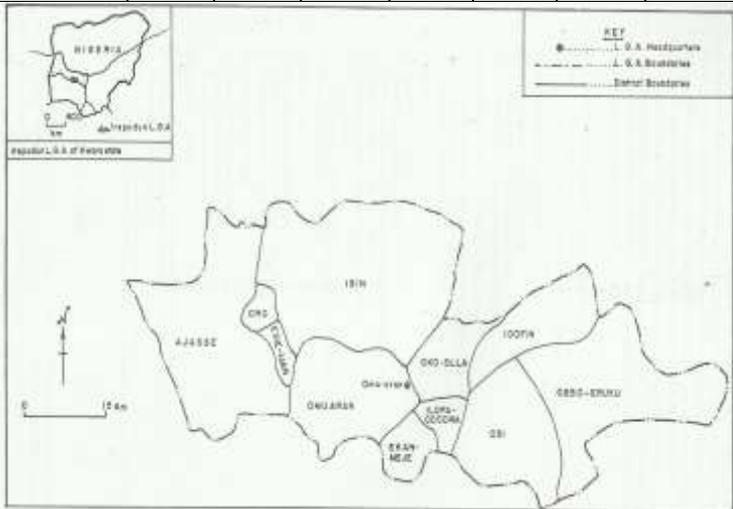


Figure 1: Reference map of Irepodun local government area

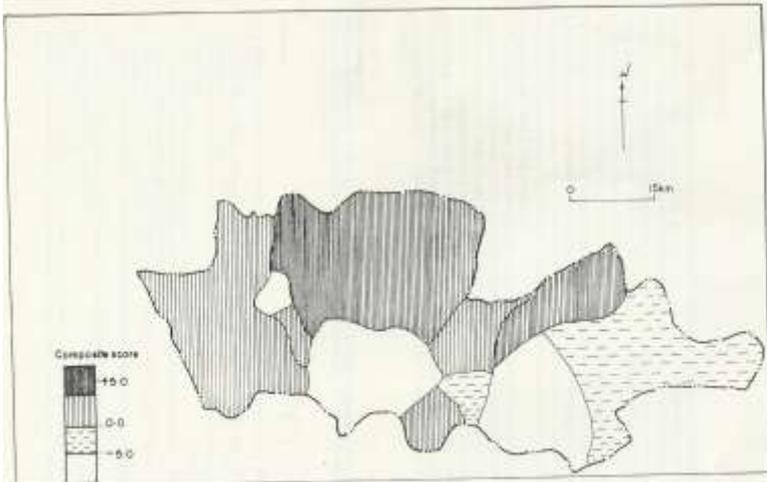


Figure 2: Pattern of Rural Deprivation in Irepodun Local Government Area.

The health status of rural dwellers is an important element of rural welfare and vice versa while the extent of access to health infrastructure reflects an extreme degree of social deprivation for individuals and groups in rural areas. Accessibility to health care facilities and services is usually measured in terms of physical (distance and time) and socio-economic (affordability of cost) parameters. These two criteria were used as measures of the spatial pattern of access to health infrastructure in a recent study of health deprivation in rural settlements of Borno State where upswing of religious insurgency is held to be attributed to poverty and inequality (Adedayo & Yusuf, 2012).

Tables 3 and 4 present the respondents' claim of time spent to reach health facility and cost of obtaining health services respectively. As depicted in Table 3, 17.0% of sampled rural households were within less than 30 minutes of travel time to hospitals while 34.9%, 30.6% and 17.5% of rural household had to spend one hour (1) one and a half hour (1 ½) and two (2) respectively by motor vehicle or motorcycle before being able to receive medical attention. As also presented in Table 4, health services are not free and sampled rural households paid between N500 to N2,000 (N160 is equivalent to 1US dollar) to obtain health care services.

Table 3: Respondents' Assessment of time spent to reach health facility in Rural Borno State.

LGA	Time spent by motor vehicle/motor cycle			
	30 minutes	60 minutes	90 minutes	120 minutes
Bama	10	23	22	21
Chibok	3	24	23	20
Dambo	12	23	16	13
Hawul	14	25	19	12
Konduga	13	28	17	12
Kukawa	4	26	30	10
Kwaya kusar	17	24	21	9
Mobbar	19	22	25	16
Monguno	26	25	29	6
Total	107	220	193	110
Percentage Total	17.0	34.9	30.6	17.5

Field work, 2009

Table 4: Respondents' Assessment of cost of obtaining health services in Rural Borno State

Cost of service	Frequency	Percent	Cumulative %
N<500.00	132	21.0	21.0
N600 - N1000.00	250	39.7	60.6
N1,100 - N1500.00	192	30.5	91.1
N1,600 - N2000.00	56	8.9	100
Total	630	100	100

Inequalities within rural areas and between rural settlements are so disturbing as it is worrisome to observe that if a male rural farmer who died on the day of Nigeria's Independence in 1960 were to resurrect, he will most likely find his way to his farm or family compound made of mud-blocks. Our rural communities are nearly the way they were fifty-two years after independence, suggesting how their inhabitants live: bad roads, absence of drinkable water and institutional facilities and services.

Socio-cultural Pluralism and Social Inequality

Inequality is a complex phenomenon and frequently raises the question of the role which uneven spread of such socio-cultural attributes as geo-ethnic units, language, status, sex and belief system plays in creating and perpetuating socio-spatial inequality and injustice in the distribution of Nigeria's resources. For instance, geo-ethnic pluralism in Nigeria is indicated by over 300 ethnic groups with the dominance of the Hausa-Fulani cluster, the Igbo and Yoruba groups occupying distinct geographical locations. There are also over two hundred (200) so called ethnic minorities scattered over the entire national regional units. In this category are the Ijaws who constitute the

fourth largest ethnic group but are regarded as minority because they live in the diaspora of Rivers, Delta, Bayelsa, Akwa-Ibom, Cross River, Ondo and Edo States. Moreover, using language as a basic distinguishing variable, each of Nigeria's multi-ethnic groups possesses its own language and dialects, which can be used to divide the national population into several sub-regions characterized by different cultural peculiarities. There are also minor linguistic or religious differences within even ethnically homogeneous groups or political units which often result into clannishness over the sharing of resources. Typical examples were observed in Kwara and South-western States as revealed by some of my previous studies (Adedayo, 1995, 1998a, 2006a).

A related issue is the extent to which ethno-religious diversity in Nigeria constitutes a basic element of inequality, conflicts and insecurity caused by the growth of fundamentalism among different religious adherents. Ethno-religious tensions and conflicts have been particularly pervasive between people and communities where both Christians and Muslims have been competing for converts and sharing of resources. What is of course important is that the country and the various spatial units within it experience internal conflicts and feeling of marginalization and under-representation in various appointments, admissions, scholarship and other resource distribution and the stance of both Muslims and Christian faiths on the status of the State religion. This is exemplified by the constitutional conflicts arising from different reactions of Muslims and Christians whenever a clause is planned to be entrenched in the series of constitutional amendments declaring Nigeria as a secular

state. Rise in religious insurgence and fatality have not only engendered growing poverty and marginalization of a greater strata of the rural population but have claimed many lives several times and in several places in Nigeria as presented in Table 5.

The ultimate victims of these fatalities are the rural poor, youth and women who constitute the other half and the capability of Nigerians to live together in peace and harmony.

Table 5: Fatalities from Religious Insurgence in Northern Nigeria: 2004 -2012

Name	Date	Location	Deaths	Notes
Jos Massacre	February 12, 2004	Jos	46	46 people killed in the attack
Yelwa Massacre	May 2, 2004	Yelwa	630	-
2010 Jos Massacre	2010	Jos	992	Religious rioting, victims were mostly Christians killed by Muslims
2011 Abuja United Nations bombing	August 26, 2011	Abuja	21	73 injured; Boko Haram attacked a United Nations compound
2011 Damaturu attacks	November 4, 2011	Damaturu	100-150	Boko Haram attacked police stations, churches and banks
December 2011 Nigeria clashes	December 22-23, 2011	Maiduguri and Damaturu	68+	Islamic militants associated with Boko Haram clashed with security forces
December 2011 Nigeria bombings	December 25, 2011	Madalla	45	73 injured; Muslim militants bombed a Catholic church during Christmas mass
January 5-6, 2012 Nigeria attacks	January 5-6, 2012	Mubi, Yola, Gombe and Maiduguri	37+	Islamic terrorists attacked churches and Christian businesses; Boko Haram claimed responsibility
January 20, 2012	January 20, 2012	Kano	185	Islamic terrorists attacked churches

Nigeria attacks				and Christian businesses; Boko Haram claimed responsibility
April 2012 Kaduna massacre	April 8, 2012	Kaduna	38	Islamic terrorists bombed a church on Easter
June 2012 Kaduna church bombings	June 17, 2012	Kaduna, Wusasa and Sabon Gari	12-19	80 injured; Islamic terrorists bombed three churches
Matse Village Massacre	July 08, 2012	Matse Village, Jos	52	Gunmen suspected to be Fulanis killed a senator, representing Plateau North, Dr. Gyang Dantong and his counterpart in Plateau State House of Assembly and the Majority leader representing Barkin Ladi, Gyang Fulani and 50 others.
Barkin ladi and Riyom L.G Areas attack	July 07, 2012	Barkin Ladi & Riyom, Jos	37	Dozens of people died in villages attacked by gunmen whose identities were yet-to-be clearly ascertained

Source: Tell Weekly, July 23, 2012, p.3

Table 6 indicates the trends in relative poverty rate by urban-rural sectors and geo-political zones of Nigeria.

Table 6: Trends in relative Poverty Rate by Urban/Rural Sector and Zone in Nigeria (1980-2004)

Year	Urban	Rural	South South	South East	South West	North Central	North East	North West
1980	17.2	28.3	13.2	12.9	13.4	32	35.6	37.7
1985	37.8	51.4	45.7	30.4	38.6	50.8	54.9	52.1
1992	37.5	46.0	40.8	41.0	43.1	46.0	54.0	36.5
1996	58.2	69.3	58.2	53.5	60.9	64.7	70.1	77.2
2004	43.2	63.3	35.1	25.7	43.0	67.0	72.2	71.2

Source: National Bureau of Statistics, 2005.

Concern over problems of insecurity, injustice and unfairness is seen in myriads of social policy objectives and government programmes directed at managing the socio-spatial environment with a view to spreading the benefits of developments to the greatest number of people. I will now consider in this lecture, the extent to which rural inequality has been reduced or increased by a variety of rural development schemes.

Policy Analysis of Inequality Reduction Programmes

Public policies for inequality reduction and rural development can be grouped under the redistributive classification scheme developed by Lowi (1972). This type of policy seeks to shift emphasis in the development process from the urban to the predominantly rural areas. The implied intention and goals of these policies and the programmes for achieving them are expressed in the various development plans in terms of a sustained effort to increase agricultural productivity and to provide the basis for a more even geographical spread of physical

development throughout the country, and thus help to reverse inequity and the strong trend towards rural out-migration (Federal Ministry of National Planning, 1980).

Rural development strategy in Nigeria is taking place on two broad fronts. First are the major schemes of improvements inspired by the economic planners of government or international agencies. These range in scale from the major agricultural and irrigation projects to the medium-sized exercises at improved agriculture, cooperative farming, village regrouping or resettlement schemes which are common in most parts of the country. The second type of rural development involves the community-focused, bottom-up self-reliance strategy of providing physical and social infrastructures such as rural electrification, provision of educational institutions, health facilities, motor roads, water supply, markets and so forth.

However, governments and their agencies have naturally opted for major schemes in the hope that the greatest returns will be achieved by investing in large-scale projects rather than the small ones. Their reasoning is that it appears more rational to concentrate funds and energies in certain specific locations than to spread them through many hands over a large rural area where the majority of the population live.

As reported by Adedayo (1983), a comparison of Federal Government's 1975-1980 planned expenditure on rural infrastructure in Kwara State put at N4.850 million with the 1980-1982 actual value worth N16.2 million of completed rural citizen self- help development project showed that various rural communities expended far more on infrastructural development for the purpose of reducing inequity and improving rural welfare.

A comparative study of attempts at achieving rural development through major schemes and self-participation by various communities in Kwara State was reported by Adedayo (1986) using data generated from field survey and Lower Niger River Basin and Rural Development (LNRBRD). The result showed that whereas a length of 73.5km covering only ten road projects have been constructed by the authority, about 219 road projects of 2,160kms were constructed through community self-help in Kwara State at a cost of N10.6 million by 1985 (excluding the cost of bridges and culverts). These were carried out without necessity for such superstructures as the Lower Niger Basin's headquarters at Ilorin comprising an estate of 104 residential buildings 8 guest houses, a secretariat complex, heavy duty workshop, a generator house and four (4) blocks of classrooms for primary school among others. (LNRBRD Progress Report, 1986).

A major criticism of rural/regional development schemes relates to the issues of targeting and exclusion of areas and people that are in need of social life transformation. I have worked with Drs. Olawepo, Ifabiyi and Yusuf on the outcome and problem of some rural development programmes and local institutional structures and administrative reforms formulated and implemented with a view to bringing development closest to the people. These include River Basin and Rural Development Authority {RBRDAs}, Directorate of Foods, Roads and Rural Infrastructures {DFFRI}, FGN/EEC middle-belt programme through proper organization of space into community development areas agricultural cooperatives, and regionalization of space through creation of local

government areas. Our work revealed lapses in programme conception and achievement (Adedayo 1998a, 1998b, 1999a, 1999b, 2003a, 2003b, 2004a, and 2004b). As an illustration, the creation of local government areas since 1976 has been an important aspect of public policy employed to tackle the actual intra-regional and interpersonal inequality observed in different parts of Nigeria, (See Tables 7 & 8 and Figure 3). Adedayo's (1998a) study of Ogun State showed that the effect of more local administrative areas have been incrementalist rather than redistributive as inequality has not been significantly altered.

Table 7: Standard Scores as on selected criteria of Economic Development in Ogun State, 1976 (ranked by LGA)

Local Govt. Area	Revenue of LGA per capita	Expenditure of LGA per capita	Health Index	Education Index	Aggregate Score
Abeokuta	0.880 (2)	1.591 (2)	4.310** (1)	0.796 (4)	7.577** (1)
Ijebu Remo	2.663 (1)	2.090* (1)	1.381 (2)	0.624	6.758** (2)
Ijebu Ode	-0.282 (5)	-0.118 (4)	1.191 (3)	1.242 (2)	2.033** (3)
Odeda	-1.098 (10)	-0.536 (8)	1.170 (4)	1.485 (1)	1.021 (4)
Ijebu North	-0.391 (6)	-0.145 (5)	-0.035 (5)	1.165* (3)	0.594 (5)
Ife/Ota	-0.424 (7)	-0.827 (9)	-0.439 (6)	0.616 (6)	-1.074 (6)
Obafemi/Owode	-0.228 (4)	-0.227 (6)	-0.980 (9)	-0.073 (7)	-1.508 (1)
Ijebu East	-0.524	-1.427 (10)	-0.495 (7)	-0.517 (8)	-2.963** (8)

Egbado South	-0.424 (7)	-0.355 (7)	-0.519 (8)	-1.731*	-3.029**
Egbado North	-0.163	-0.045	-1.794*	-0.623	-3.625**

Note: Ranks for each criterion are in parenthesis and LGAs are arranged according to the rank order on the aggregate score.

*Significant at the 5% confidence level ** Significant at the 1% confidence level

Table 8 : Standardised Scores as on selected criteria of Economic Development in Ogun State, 1985 (ranked by LGA)

Local Govt. Area	Revenue of LGA per capita	Expenditure of LGA per capita	Health Index	Education Index	Aggregate Score
Abeokuta	0.517 (1)	0.515 (4)	4.700 (1)	1.089 (2)	7.841** (1)
Ijebu Ode	0.145 (5)	0.571 (3)	2.125 (2)	1.184 (1)	4.025** (2)
Ijebu Remo	1.113 (3)	1.722* (1)	0.125 (5)	0.448 (5)	3.408** (3)
Ijebu North	0.983 (4)	-0.561 (10)	0.735 (3)	0.519 (4)	1.676* (4)
Ife/Ota	1.206 (2)	-0.287 (7)	-0.279 (6)	0.554 (3)	1.194 (5)
Obefemi/Owode	-0.832 (7)	-0.039 (6)	-0.144 (4)	-0.324 (7)	-1.051 (6)
Ijebu East	-1.043 (8)	-0.602 (2)	-0.695 (8)	-0.389 (8)	-1.525 (7)
Egbado South	-1.168 (10)	-0.418 (9)	-0.346 (7)	-0.460 (9)	-2.392** (9)
Egbado North	-1.082	-0.229	-1.130	-0.142	-2.125*

	(9)	(5)	(9)	(6)	(8)
Odeda	-0.254	-0.335	-1.505	-4.574**	-4.573**
	(6)	(8)	(10)	(10)	(10)

Note: Ranks for each criterion are in parenthesis and LGAs are arranged according to the rank order on the aggregate score.

*Significant at the 5% confidence level. ** Significant at the 1% confidence level.

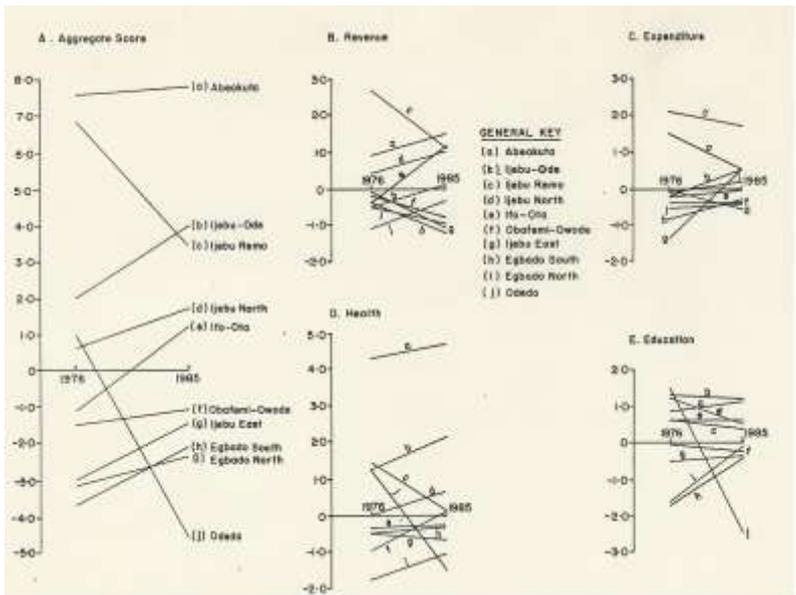


Figure 3A-E: Spatio-temporal Trend of Inequality in Ogun State, 1976-1985

Local self-help community development and environment sanitation planning and implementation in Kwara State were reported by Adedayo (2000 a&b) as instrument of improved welfare. This self reliance strategy which was found to be common in most rural areas of Nigeria is in response to government neglect of the rural environment.

Inequality may be illustrated by the effect of user charges on access to education services delivery in Nigeria. The worsening economic situation in the mid – 1980s led to the introduction of Structural Adjustment Programme (SAP) which made it imperative for government to introduce cost recovery policy of ensuring that consumers of education services (parents and students) pay some

amount before being able to access education. This has resulted in rural-urban disparity in the ability of parents to pay cost recovery charges on education such as school fees, parent/teachers association levy, development levies as observed by Onibokun(2003) and indicated on Tables 9,10 and 11.

Table 9: Urban-Rural Dimension and Ability of Parents to Pay at Primary level Over Time (in %)

Payment ability level	Urban low Income		Urban Middle Class		Rural	
	Before 1985	Between 1985/1999	Before 1995	Between 1985/1999	Before 1985	Between 1985/1999
Able to pay without difficulty	52.9	51.1	17.1	7.6	45.4	39.5
Able to pay with some difficulty	44.8	47.9	2.8	18.0	52.4	55.2
Unable to pay	-	0.4	-	2.9	-	-

Source: Onibokun, 2003

Table 10: Urban-Rural Dimension and Ability of Parents to Pay at Secondary Level Over Time (In %)

Payment ability level	Urban Low Income		Urban Middle Class		Rural	
	Before 1985	Between 1985/1999	Before 1995	Between 1985/1999	Before 1985	Between 1985/1999
Able to pay without difficulty	61.0	55.5	52.4	30.6	40.9	33.7
Able to pay with some difficulty	47.9	48.6	47.6	5.6	48.6	45.7
Unable to pay	12.0	10.7	-	3.6	35.7	60.0

Source: Onibokun, 2003

Table 11: Urban-Rural Dimension and Ability of Parents to pay at Tertiary Level Over Time (in %)

Payment ability level	Urban Low		Urban Intermediate		Rural	
	Before 1985	Between 1985/1999	Before 1985	Between 1985/1999	Before 1985	Between 1985/1999
Able to pay without difficulty	73.7	76.2	15.8	3.6	10.5	23.8
Able to pay with some difficulty	48.8	56.1	14.0	57.1	37.2	40.0
Unable to pay	50.0	42.3		42.9	50.0	34.6

Source: Onibokun, 2003

Small and medium urban centres are theoretically regarded as the most strategic to problems of rural development given their role as instruments of rural regional development and socio-spatial integration, at which community interests especially women and productivity of the poor are articulated and promoted. (Southall. 1979a, 1979b). These constitute the thrust of my research output (with Drs. G.P Afolayan and A.M Tunde) on gender differences in access to production resources (Adedayo & Tunde, 2008, 2009), motivation of women in urban agriculture (Adedayo & Tunde, 2012) and community infrastructure provision in medium-sized towns (Adedayo & Afolayan, 2006, 2012).

The Concern for Geography as a Problem-Solving Discipline

Mr. Vice-Chancellor sir, ladies and gentlemen before I end this lecture, I must not fail to express my concern for geography as a discipline that is misunderstood and misperceived by the Nigerian society. This concern relates less to the issue of relevance about which the geographical literature (including my own effort on equity and social justice) and series of presidential addresses of the Association of Nigeria Geographers contain a lot of information. My concern has to do more with the unfair perception and attitude of education policy-makers and administrators and the general public including parents and students to geography and geographers in form of preference for, being made a subsidiary to or subsumed under other disciplines, particularly social sciences, social studies, and agriculture. It is my own contention here that

geography in Nigeria and geographers as victims of this unwholesome situation have a share of the blame.

In the uncritical attempt to make geography relevant, little, if any progress is made on a rigorous pursuit of spatial data acquisition, mapping of area units for planning and on the recently introduced geographical information systems (GIS) for which geography is distinct. Instead some geography departments in Nigerian universities have changed their programmes and even renamed their departments such that we now have departments of geography and planning, geography and regional planning, geography and environmental management. In this regard, I had the assigned duty as the chairman of the committee that developed the curriculum of our department for a change in programme and nomenclature to the Department of Geography and Environmental Management with a view to making geography more attractive to prospective applicants for admission. But what is in a name when admission policy on quota is skewed in favour of some so called “blue chips” programmes such as Accounting, Business Administration, Sociology and Political Science?

The misunderstanding and misperception of geography has led to the problem of which faculty the discipline may be appropriately domiciled. For example, in the University of Lagos, geography has been housed in four different Faculties; namely Arts, Science (partially), Environmental Science and lately Social Sciences. This may be attributed to the fact that geography is a discipline that studies the environment and its diverse components. This makes the broad nature of the discipline to fit into various Faculties: some social sciences (economic

geography, settlement geography, transport geography) some in science (hydrology and water resources, biogeography, climatology, geomorphology, soil geography etc) some in engineering (remote sensing, cartography etc) and even some in medicine (medical geography). The beauty of the diversity of the field of geography is its unity in so far as man is the focal point of geographical study. The unity of geography can therefore be achieved in the establishment of a Faculty of Geographical Sciences as it is the case in some universities in the developed and developing world countries.

The unequal treatment and negative image of geography and its undesirable consequences as exemplified by the elimination of the discipline in a leading American University still persists in Nigeria today. Geography was abolished in Harvard University in 1948 not on account of what geography is but partly because it was alleged that the Head of Department/Chairman was a homosexual (Smith, 1987 cited in Ikporukpo, 2002). Some of the recently established Federal Universities are without geography programme while most of the private universities in Nigeria do not mount the geography programme as if the job market is flooded with unemployed geography graduates!

Another area of my concern is that apart from subsuming geography under the omnibus subject called social studies by education planners, the Federal Government of Nigeria through its agency the Nigerian Educational Research and Development Council (NERDC) has drafted a curriculum on citizen education for infusing Environmental Education in secondary schools. The rationale and problems of injecting purely geographical topics as contents of Environmental education component

and an already overcrowded social science curriculum have been reported by Adedayo (1997a, 1997b). This policy also questions the relevance of geography to environmental education.

Conclusion and Recommendations

Mr. Vice-chancellor, ladies and gentlemen, in this lecture, I have talked about the intractable problem of inequity, unfairness and injustice experienced by people and places in the distribution of benefits and burdens of our society and the role which geographic variables (i.e. place of origin, religion status, sex, ethnic and linguistic ties) play in this phenomenon. What then are the policy and planning implications of our observation? First, as long as socio-spatial inequality and injustice remains, migration of people from rural or marginalized areas to urbanized or privileged areas with its associated congestion, physical deterioration, criminality and social disorganization will remain. Secondly, the implication of an extreme degree of social deprivation for residents of backward or disadvantaged areas may be that in the more developed or advantaged areas more and more people will go to school and be better educated, may have better access to health establishments and be more healthy, may have higher income for the satisfaction of their basic needs and may even consume all kinds of luxury goods and services and with improved road network, they may benefit more from the diversity of internal trade and exchange in addition to maintaining closer contact with a wider world. Finally, the implication of the trend of increasing inequality at the local level is the ineffectiveness of creation of states and local government areas as instrument of development with spatial equity.

In concluding this lecture, I will like to make the following recommendations:

1. There is a need for the designation of all settlements with minimum population threshold of 2000 people as an urban centre and unit of planning instead of local government area as it is the case presently. This will bring government and development closest to the people as is the practice in Germany, Greece, Luxembourg and Netherlands.
2. There is a need for identification of all settlements in Nigeria for data acquisition and population head count in the various geographical units and census enumeration areas.
3. The Federal Government should urgently eliminate place of origin and religion in official documents and transactions through legislation and strict enforcement.
4. The National assembly should through constitutional amendments adopt a two-tier system of government with the abolition of the States and the strengthening of local government areas through creation of more local government areas, districts and wards for the purpose of achieving even development. This will curb the endless agitation for the creation of more States

Acknowledgements

Mr. Vice-chancellor, sir, ladies and gentleman, I can never thank the Almighty God enough for making me what I am today by His matchless grace. That a boy who over 50 years ago, enrolled at a secondary school built through rural community self-help effort, now an old man today stands before you, an eminent audience as an inaugural lecturer is surely a testimony to the greatness of God.

While it is difficult to mention all the good people who have contributed in one way or another to my overall success in life, I am, of course, using the occasion to extend a blanket note of appreciation to my immediate family, relatives, friends and colleagues in this university and elsewhere. I want to particularly thank colleagues from my Faculty for the opportunity of the academic and social experience in this university, experience which would have been taken for granted. I publicly recognize the support of my loving wife Lydia Folashade Adedayo for her understanding. Her role in my life goes beyond that of a wife. She is a sister and spiritual mother, I wish her God's protection. I acknowledge specially the peace of mind I enjoy from my children who now understand that their sharing my burdens all through my career is less significant than is human contribution to inequality in opportunity. Finally, I thank you all for listening.

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