

CULTURAL UNDERSTANDING OF SPACE AND WASTE DISPOSAL HABIT AMONG THE URBAN POPULACE IN IBADAN METROPOLIS, SOUTH WESTERN NIGERIA

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ABSTRACT

In Nigeria, the incessant urban environmental problems arise mainly due to geologic, climatic and cultural factors, but the cultural factors seem to be more pronounced here, such that the identified urban environmental issues are closely associated with the life styles of the people either as responses to urbanization or their spatial heritage. This perspective can be demonstrated with an ethnographic exploration of the waste disposal habits of the people. It emerged that different factors informed people's choice of waste disposal practice in Ibadan. These include level of income, education, profession, and exposure. Thus indiscriminate disposal of waste was mainly borne out of inadequate knowledge of the reinforcing interaction in the physical and human environments. The study suggests the development of collaborative approaches to integrative management of solid waste in Ibadan, while emphasising the need for a community-based action that would include educating the people on the challenges of inappropriate and haphazard methods of waste disposal.

Keywords: Urban, Environment, Wastes, Management, Culture, Integrated Sustainable Development

STUDY BACKGROUND

Over the last century, anthropology has drawn on insights from both ethnographic inquiry and recent analysis and debates on the politics of the built environment, contested material and mental spatial practices, to challenge accepted definitions and ideas of space. These efforts have led to an understanding that both the conceptual and material dimensions of space as well as built forms are central to the production and reproduction of social life. This is because anthropology of space has to do with the way(s) space is inhabited and altered to human dimensions. The spatial dimension of the social world is a major part of sociological and anthropological research; this is perhaps due to the fact that they cause fears and hopes, evoke emotions or trigger violence. They are at the heart of shared identities and they are tools of power (Skouteri-Didaskalou: 2006). According to Low (1996:400), the cultural meaning of urban space reflects an attempt to understand "the meaning of urban space through the knowledge of the people who live within them".

The tremendous growth in economic, social, industrial and technological activities in the 20th century also left in its trail the massive influx of people into cities. All over the world, the primacy of cities as the hub of economic, commercial, political, and industrial activities has been recognized and it is the reason for the continuous migration of people into them. Some of these people are seeking better living conditions from those in the country sides or rural areas. In the developed countries, economic, industrial and technological development has led to the creation of enormous wealth and the resources needed to

effectively manage cities through the provision of infrastructure, employment and social security that tend to enhance urban life. In the developing countries however, there has been a visible mismatch between urbanization and availability of resources necessary to sustainably manage the cities (Oluwasola, 2007).

Therefore, our world today is becoming more urbanized, and as the World Summit on Sustainable Development underscored, we must make sure that this urbanization is sustainable. Indeed, the success of our collective efforts for economic growth, social justice, biodiversity, environmental and climate protection depends largely on how well we protect and manage our urban environments. Perhaps, our culture has no value if it makes no significant contribution to the growth of our society and sustenance of life in them at large.

Obviously, one of the most visible challenges of the urban environment is waste management. Urban spaces in Nigeria, like many other developing countries, is beset with such environmental problems as desertification, deterioration of urban physical quality, land degradation, waste management, deforestation, soil erosion, and flooding. Although, according to Ogunleye (2003), the problem of environmental devastation in Nigeria manifests itself most notably at three major levels: water problems, forest degradation, and solid waste management. Already many cities are unhealthy environmentally with open drains, poor refuse collection and contaminated water supply. Thus, urbanization in our own contexts encourages the pollution of air and water, and the generation of large quantities of wastes that require disposal. This is the consequence of rapid city-growth which generally manifests in the shape of little land being set aside for public use and the development of social amenity.

Lack of space for recreation is yet another cause of deteriorating urban quality of life in developed countries and contributes to increasing social instability. This is compounded by limited availability of waste disposal sites. Thus, huge amounts of wastes are generated with nowhere to dispose them. And as Barrow (1995) notes, waste product is one of the unpleasant prices usually paid for urbanization and industrial development (Barrows, 1995). Nigerian cities are not exempt from this problem. Indeed, one area in which the strain of population explosion in Nigerian cities has become obvious is in waste management where the existing system appears incapable of coping with the mountain of waste generated and heaped on the surface. The management of urban waste constitutes one of the most immediate and serious environmental problems facing governments in contemporary Nigeria, and Ibadan is no exception. Indeed, the following description of Lagos by Adedibu and Okekunle (1989:91) can also be applied to Ibadan:

In most parts of the city, streets are partially or wholly blocked by solid waste. Similarly, open space, marketplace are clogged with solid waste. In most cases drains are clogged or totally blocked and many compounds are hemmed in by solid waste (as cited by Asomani-Boateng and Haight, 2003:1).

In Oyo state, despite the unrelenting efforts by successive governments to tackle the problem of waste management, especially in Ibadan metropolis, the challenge has remained an intractable one, with no end in sight. The most visible aspect of this problem is improper solid waste disposal, which manifests in the forms of refuse being thrown on roadways, spread on

walkways and dumped into the drainages. The waste obstructs the free flow of drainages, thereby creating the necessary conditions for mosquitoes to breed. The problem becomes more compounded during rainy seasons when the content of the drainages are usually emptied on the highways. Likewise, many are used to burying or burning their waste in the open space or disposed of it haphazardly by the road sides.

More often than not, the consequence of these improper waste disposal methods is often dire. For instance, the Ibadan flood disaster of April 20, 1978 and August 31, 1980 respectively were caused by blockage of the Ogunpa River channel by refuse. Since then, several efforts to combat this environmental hazard have been on. These include the establishment of various government agencies which include the establishment of the Ibadan Waste Management Authority (1997), the urban renewal of Ibadan (1988), which aim at upgrading the core areas and improving various aspect of housing, living, and environmental conditions (Fourchard, 2000), and the channelization and expansion of Ogunpa River by the Federal government. In addition, a pragmatic approach was adopted by the state government requiring the residents to devote the early hours of last Saturday of every month to cleaning their environment. Also worried about the increasing deterioration of the environment, the Federal Government of Nigeria, in 1988, set up the Federal Environmental Protection Agency (FEPA) and in 1989 formally launched the National Policy on the Environment. Both FEPA and the National Policy on the Environment emphasized sanitation and waste management as part of an integrated, holistic, and systematic view of environmental issues (Onibokun, 2000; Omoleke, 2004; Lawuyi,2004).

Despite the above effort and measure, maintaining a clean environment in Ibadan has constituted an intractable challenge for successive government. The attitude of most people to waste disposal is largely unchanged. People still throw their wastes into the drainage whenever it rain; dustbins are yet emptied on the highways and Ogunpa River has remained an attractive choice for waste disposal. Likewise, people defecate indiscriminately in undeveloped plots of land, and where public toilets are available their usage are usually nothing to write home about. However, the lack of success with the intervention efforts of government has been approached mainly from the viewpoint of inadequate or misdirected project implementation. In other words, focus has been on what government did right or wrong. While this aspect is crucial to every intervention measure, the role of urban dwellers in the entire process is for most times taken for granted. This is considered very important as we tend to see the waste disposal attitude of people as conditioned and manner in which the urban space is conceptualized. In other words, the way people see aspects of the urban space such as highways, drainages and river channels often define the forms of intervention that take place.

It is against this background that this study investigated the extent to which cultural understandings and knowledge are integrated into space and waste management practices in Ibadan. The following questions were also formulated to guide this study.

1. How do people conceptualise aspect of urban space, such as highway and river channels?
2. How do people arrive at decisions on the choice of waste disposal methods?

And in respond to these questions, this study involved a qualitative ethnography conducted in twenty selected communities in Ibadan metropolis, most especially the Bere-Oje Axis of the city which is predominantly known for its ever bussy nature.

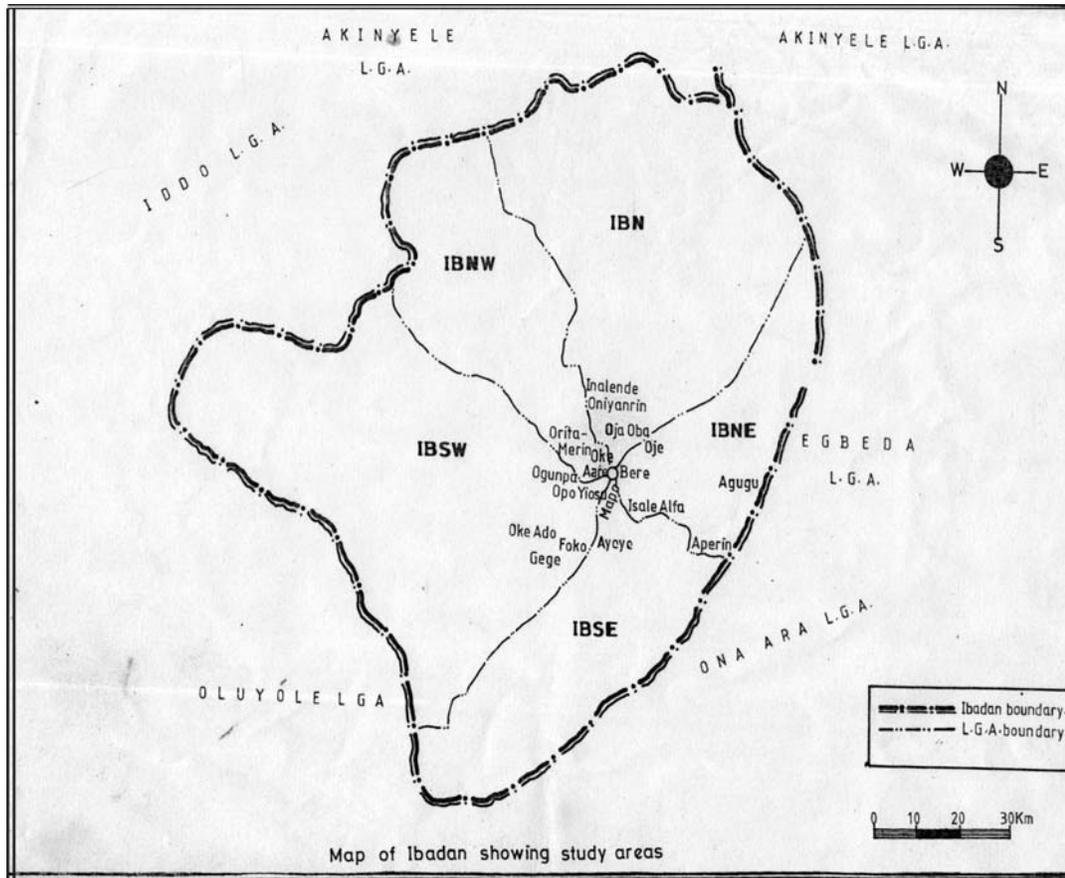


Fig. 1: Map of Ibadan showing study areas

Source: Fieldwork, 2010.

According to Low (1996), we can only understand “the meaning of space through the knowledge of the people who lives within them”. It centred most fundamentally on the underlying social and cultural values and power politics that give form and meaning to the cityscape and built environment. And Waltraud (2006) argued that, for the greater part of anthropology’s existence as an academic discipline, “space” was only implicitly present. Considered as part of the ‘given’ natural environment, it was seen as either determining or enabling the formation of “cultures”. A strong relationship, if not equation, between spatial territory, society and culture was at least tacitly assumed. As urban anthropology studies, among other researchers have shown, cultural knowledge and cultural practice can be transmitted among widely spread social networks crossing spatial boundaries.

METHODOLOGY

The study was based on an ethnographic fieldwork, such that data were collected qualitatively from twenty communities in the Beere/Oje axis of Ibadan metropolis where poor waste disposal habit is most visible. The selection of informants was based on simple random, purposive and snowball sampling approach. A combination of structured and unstructured interviews (of key informants), focus group discussion, and observational techniques were used to elicit relevant data. The population of study comprised all adults who are knowledgeable and understand the consequences and effects of an improper and inadequate waste disposal habit. Officials concerned with waste management service system, including the agencies, were also sampled and interviewed. A total of 20 key informants, 80 non-key informants, and 5 officials of the Waste Disposal Agencies were interviewed. The researcher participated in the activities of the communities and agencies/institutions of waste management that relates to the research work especially on the environmental sanitation day. The resulting data were analysed descriptively.

RESEARCH FINDINGS

People's Conception and Use of Space in Ibadan

The poor space management situation in notable areas within Ibadan metropolis is a reflection of a general tendency in much of the Third World where cities are largely characterized by disorderliness and chaos. From Agodi-Gate, which is known for its ever busy streets, to Bere, which is one of the inner backwaters of Ibadan metropolis, Ibadan space is a *mélange* of markets (food stuff markets, spare part market, cloths and wear market), motor parks and lock up shops. Another important thing which one would notice along this route (that is Agodi-Gate to Oje, Bere, Oritamerin, Ayeye, Agbeni) is the straggling nature of commercial activities and markets. This is compounded by indiscriminate parking of motor vehicles on both sides of the road, such that one wonders whether law enforcement agents really exist in the city. But the occasional sight of street sweepers, mostly old women, working tenaciously with brooms and parkers and dressed in yellow uniforms, is an encouraging sign that something is being done about keeping the city clean.

A casual probing revealed that these sweepers were employed by the state ministry of Environment and Water Resources. As they sweep, they usually gather the dirt in a waste bin that would be taken off the road by an ambulatory waste disposal trucks moving round the city. These trucks can be sighted along major highways daily as they collect the bins which the street sweepers have carefully placed by the highway. However, the activities of the said street sweepers are limited mainly to the state roads within the metropolis. In other words, the inner streets and interior districts as well as compounds are left out of their daily itinerary. This is perhaps so because these places are not exactly accessible to their vehicles and therefore their services.

In addition to the sweepers, other noticeable denizens of the Ibadan urban space that can be seen from a kaleidoscopic viewing are beggars, ordinary passersby, law enforcement agent, motor toll collectors (locally referred to as '*agbero*') and street urchins or '*area boys*' (locally called '*omoita*'). Each of these categories of space users perceive and use the urban space differently. Most of them, it was observed, litter the environment with all sorts of waste. Although waste bins are not available in many of the places observed, where bins exist most people simply ignored them. Asked why they ignored the bin, some of them claim ignorance of their existence. Where these bins do not exist, the people interviewed did not show too

much concern about their nonexistence. It was also observed that many people see gutters and open drainages as natural dumpsites because, as some of them claim, rainfall will always take the dirt away. Therefore, it is clear that the physical environment is not considered as determining human culture alone, but also enabling certain forms of economic strategies and social organization. In sum, the identification of urban spaces with certain kinds of people frequently undermines the fulfilment of the goals of urban planning which involve space use, such as housing, school integration, and location of shopping mall, entertainment and recreation facilities. And traditional cultural values and behaviour patterns of people affect the functioning of urban services based on these identified categories of usage of the urban space. For instance, there are about 40 markets in Ibadan with a lot of street trading activities going on as well. However, the unguided increase in the activities of the informal sector in the city has led to the invasion of all available spaces in all land-use types. In Oje market, for instance, traders place and display their wares on the highways without minding the implications for other road users. These street trading usually result in the reduction of space for human and vehicular movement and thus leading to persistent traffic hold up and congestions. The other implication of this is that there is a disruption of original planning as regard the use of space. But what is actually galling is that these traders are hardly aware that their activities are contributing to the environmental problem of the society because this action does not only increase the generation of waste but also complicate collection mechanisms.

One informant, in responding to the allegation that the market people had no regard for proper use of space, offered a distinction between what he called 'lawful' and 'tradition'. For him, the law allows them to use their lock-up shops but tradition also permits them to use the set back. And it is only unlawful to display your goods on the road. In other words, for them at Agbeni market (where this respondent trades), the traders don't display good on the mere road side rather they use the road set back. Also, the Baba Loja of Oje market argued that it is according to tradition in the city of Ibadan to display wares along the road rather than having a permanent lock-up shops. He explains:

Originally our markets are not made up of lock-up shops and buildings or what you called modern markets today in the real sense of it. Therefore, we are use to this pattern and this is the system here, or as you can see in our markets, Oje, Ojoo, Orita merin, Egbeda, and many other markets in Yoruba land, this is a common phenomenon in most food stuff markets because at the initial stage most of the markets in Ibadan were not daily markets as you have it today, but rather they are markets with fixed date of the week (Personal communication, May, 2010).

Alhaji Ogundimu, who is the Mogaji of Itutaba compound, Agbongbon area, Oje, argued that the idea of parcelling out land by sale was unknown among the Ibadan people. Hence houses tended to be crowded on a small space instead of being spread out. Thus it is the utmost desire of a man to be near and close to his relatives who probably had as much influence on them and their way of life too. In his words:

Our fathers are so generous to the extent that they gave land to people that comes to their life in one way or the other. Likewise because our fathers are warlords and by implication the idea to maintaining their status quo in the society, especially for security of their life and family as well, this necessitates the type of structure they put in place as their house".

As a result of this historical practice of indiscriminate apportioning of land to people, urban space in Ibadan has become one huge space of markets and shops, with buying and selling going on in any available space, either on the streets, highways, and/or roadsides etc. without any reservation for planning in whatever form. In like manner, the government agencies argued that people conceive the urban space as belonging to them and they can use it the way and manner that favours them most (Personal communication, 2010).

Also noticed is the indiscriminate packing of cars on the highways especially by commercial motorists without minding the consequence of their actions on other road users. In other words, virtually everywhere or available space along the highway has been turned into garage or car park. Thus a visit to the city, possibly from Agodi –Gate down to Oje or Bere would better explain this scenario. This ultimately led the state government to establish Traffic Taskforce which issues tickets as fine for this acts.

Therefore, from our study we can vividly deduce that there is poor conception of urban space in this part of the world. This is the manifestation of various unregulated socio-economic activities that were found among the people in this environment as reflected in their traditional settlement pattern and rapid population growth which ultimately led to urban congestion and poor environmental sanitation. By and large, many residents see urban space as a physical and social environment where they can easily make their lives or earn a livelihood. Thus the need for human survival is the driving forces of their conception of urban space which also characterized the styles of life in this city.

Factors That Determine People' Choice of Waste Disposal Methods in Ibadan

There are cultural, educational, economic, institutional, as well as environmental factors that determine and inform people's choice of waste disposal practices and habits as identified in the core area of Ibadan during this research work.

Economic Factors

Strictly speaking, the core areas of Ibadan (areas covered in this study) are known to be dominated mostly by low income earners. Therefore, their level of income was seen by many people as a factor determining their choice of waste disposal method and practices. According to most of our respondents, high unemployment rate, low income, poor living conditions, low literacy level and lack of recreational facilities were identified as notable contributing factors that hinder adopting a proper and effective waste disposal habits and practices. Thus most people in these core areas are more interested in how they would survive and be able to put food on their tables always, such that any other things are not important to them. Also many a people that live here today are mostly old people whose economic standard is very poor, not to talk of being able to afford or engaging the service of waste management.

Institutional Factors

The lack of well established human, physical and organizational structures in these communities is another contributing factor that determines the choice of waste disposal practice by the people of Bere-Oje in Ibadan. In other words, lack of technologies that could be easily maintained; excessive focus on the technical and financial implication of proper waste disposal habits and sanitation; inadequate water supplies; poor maintenance of toilet structures; poor facilities for safe disposal of other domestic waste; and inadequate toilet facilities were seen as some of the determining factors underpinning the choice of a waste disposal habit and practices. Furthermore, people always want a manageable situation that would not make excessive demands on their time and resources. In other words, inadequate institutional arrangements compel urban dwellers to adopt the indiscriminate way and manner in which they dispose their refuse and wastes. Mr. Oladokun who hail from Agbongon compound in Bere, argued that:

“Egun to bale lara Badan pewo,

Eyi ti ko bale,

Dindinrin ni da”

Meaning:

It is the tough masquerade that Ibadan people always gather to watch

But the gentle one is regarded with derision (translation, mine)

The informant made this proverb in response to the assertion that Ibadan people have a poor waste disposal habit. This means, in effect, that a good waste disposal habit is not a big deal among Ibadan people.

Cultural Factor

Waste disposal habit of the people could be considered based on the values, culture and beliefs of the inhabitants and of indigenous knowledge and experience as exhibited by them. It beats one hollow to see a man defecating in broad daylight on the side of the high way, or right inside a river or a woman with her wrapper pulled up, doing her thing on the sidewalk or gutter in full glare of the public. Also, it is not uncommon to see a man park his car and throws waste on the street. Therefore one begins to wonder the reason(s) for such dirty habits and attitude of the people to the environment. Indeed, indiscriminate discharge of garbage into drains and at times on the highway is a normal daily occurrence in the city. For instance, in some of these areas, most women do not perceive children’s faeces as harmful to them, as observed in the manner in which they always handle it. There are also people who prefer to defecate in the bush or in one corner of their compound or house without minding the consequence to their health and environment, simply because they are afraid to share toilets with other people. According to one informant, “sometimes one has to defecate outside in order to examine the faeces to see if s/he has been bewitched or not”.

As in the residential areas, markets and other commercial activities also contribute to the waste disposal problems. This is because many of the major food stuff markets in the city are located within the core area and consequently generate a lot of wastes that are dumped in the Ogunpa River or only cleared irregularly and, at night.

Educational Factor

Ignorance coupled with poverty may also be adduced for the habit of most people in Ibadan, especially those dwelling in the core areas of the city. Low public awareness, ignorance on the part of people, lack of capacity building, lack of hygiene education and training, and the negligence habit of people are responsible for the development of a particularly offensive waste disposal habit of the people. Other factors include: the absence of training, advocacy; capacity building, access to information and information exchange. These are compounded by certain cultural beliefs in relation to hygiene. Fears and perceptions of hygienic practices would have to be changed through raising awareness and education among the populace.

Environmental Factor

The nature of the environment of the core area of Ibadan, which is surrounded by stream and rivers culminated into and aided the menace of indiscriminate dumping of wastes as exhibited by the residents of Bere-Oje. Thus people see the space as being readily available for their use, instead of wasting their resources for engaging the service of paid private refuse collectors, who rarely come to park the wastes regularly anyway. Also, the absence of access roads, drainage system and water channel are other contributing factors to this situation, such that movement in and out of the inner sections of the communities is by foot through footpaths.

The practices we have described so far have consequences for the life of the people. Environmental problems associated with indiscriminate waste disposal practices include dispersed and diffuse pollution of water sources resulting in the water and faecal disease cycle for communities with untreated water supplies and increased downstream water treatment costs. For instance many people do not wash their hands after urinating and they urinate in open spaces (e.g. behind the house, on the street, next to a car). There is also poor disposal of both children and adults faeces and solid waste because of lack of essential services for waste disposal. Many houses do not have toilet facilities, while the one that was provided by the government is not well maintained by the residents. Most mothers who use disposable nappies throw them in the open. Water containers are sometimes left uncovered or half-covered so as to ensure that they capture rainwater.

DISCUSSION

The growth of Ibadan into a metropolitan city brings luxuries and opportunities, real or imagined which are not found in the rural areas. These attractions have, however, led the city to grow at a rate that has become too difficult to manage. Essentially, undue pressure is exerted on the existing public utilities while services are extended legally and illegally to the unplanned new areas (Tomori, 2001).

In view of this, this study observed that it has become evidently true that given the present financial position of (revenue and expenditure) the Oyo state Solid Waste Management Authority, the agency cannot manage efficiently and effectively the gamut of refuse generated in this densely populated African city. Waste management is a capital intensive project indeed. It is therefore suggested that a sustainable integrated waste management approach should be adopted that would definitely involved all major stakeholders (state and local governments, private sector interests, national and international non-governmental organizations (NGOs), national and international investors, and the communities) in the society.

Thus this waste management approach (WMA) that is rooted in or derives from the culture of the people needs to be introduced. This study revealed that waste disposal is one of the important aspects of urban management crises in Nigeria

because the management of solid waste generated within the urban centres has become one of the most intractable problems of development.

In this regard, municipal solid waste management constitutes one of the most crucial health and environmental problems facing governments of Nigeria and Africa cities at large. This situation places the already desperate urban planners in a difficult situation especially as they have to develop new strategies to deal with increasing volumes as well as strange varieties of wastes (Okpala, 1979).

In all, waste management plays an integral role in human activity. Not only does it involve rational decision making about whether to bury, burn, recycle, or produce less waste, it must also consider impacts to health, society, and the environment. Assessing the benefits and costs of various waste management policies and projects is complex because it involves numerous, interconnected economic, social, and biological components. The barriers to effective MSW management are not simply lack of policy, but lack of infrastructure, education, social awareness of problems and solutions, and lack of institutions promoting sustainable actions.

It is clear from this study that, as urban population increases or grows in size, water supply, urban pollution and waste problems will definitely increase and obviously result in environmental degradation. This ultimately prompted Onibokun (2000) to describe this menace of waste as a monster that has aborted most efforts made by city authorities, state and federal governments, and professionals alike in African. In other words, a visit to the core part of the city today will reveal aspects of the waste-management problem such as heaps of uncontrolled garbage, roadsides and highways littered with refuse, streams blocked with junk, disposal sites constituting a health hazard to residential areas, and inappropriately disposed toxic wastes, most especially during the raining seasons. This implied that, the quality of the urban environment is directly related to the general public-health status of the residents of the city. Therefore, the uncollected or illegally dumped wastes constitute a disaster for human health and the environmental degradation.

Likewise, not only are the quantities increasing but also the variety, both a consequence of increasing urbanization, incomes, and changing consumption habits fuelled by globalization. This scenario places the already-desperate urban councils in a difficult situation especially as they have to develop new strategies to deal with increasing volumes as well as strange varieties of wastes (Achankeng, 2003:8). Thus, one can attribute the prevalence of parasites, tetanus, malaria, hookworm, cholera, and diarrhoea so common in many African to unsanitary conditions caused by waste being simply strewn around.

In respect of this development, Barrett et al. (2001) recommend that the “conservation community” needs to invest in research to work out institutional design questions, and in building and linking conservation institutions. These needs are real—education and cooperation are fundamentally necessary for progress to be made in any environmental issue. Ultimately, policies designed for institution-building, increasing awareness, and market restructuring may even create success stories in a number of environmental issues. And despite movement toward market and community-based programs, policy in these countries still relies on the threat of government intervention measure. Many developing nations have created legislation based in such discourses, but they lack governmental power. Such policies are unrealistic for the problems of population,

poverty, and economic instability found in developing nations (Hughes), and can cause as much damage as good. In other words, change will not come from legislation or policy statements, neither from the promises of government officials and agencies. Instead, it must come from concerted efforts, working from many starting points in the markets and communities. For example, a first step could be design of a garbage truck explicitly for the dense wastes of developed countries, or the organization of a community group that transports garbage to an intermediary point, or helping several young entrepreneurs open a company that sells scavenged materials. These are the realistic actions to take, and the actions that in the long run can lead to strong institutions, interwoven business and community interests, and perhaps even to well-designed, practical government regulation.

However, sustainable urban development requires an integrated approach. These include long-term strategic visions and linking different policies at different administrative levels to ensure coherency. Integrated environmental management also means tackling related issues together such as urban management and governance, integrated spatial planning, economic wellbeing and competitiveness, social inclusion, and environmental stewardship. For example, the implementation of Community law on urban air quality control, will not only has implications for pollution control and traffic management, but also requires combined efforts to address city and town centre management, spatial planning and urban design, health impacts and social justice (taking account of the different social groups affected and disproportionate burdens of environmental impacts). This development approach advocates that cultural knowledge if recognized is valuable and can contribute to ensuring sustainability; science and technology do not have all the answers (and perhaps caused some of the problems in the first place). Therefore scientists have something to learn from cultural practices too; we should have a two way flow of information, drawing on the combined strengths of different cultural traditions.

Lastly, the economic, environmental and social benefits of waste management could easily surpass its initial costs. We can learn from available experiences from other countries and cities in the areas of policy, institutional set up, financing mechanisms, technology and infrastructure, roles and responsibilities of stakeholders, and political will and awareness. An integrated effort based on cooperation of all and sundry would be very vital to accelerate the learning process and to share in the mechanism for developing effective and efficient solid waste management system.

CONCLUSION

In this paper, we have attempted to show the effect of unmanaged urban space in relation to waste disposal habit of the people in a big city like Ibadan. While this arise mostly due to the cultural factors inherent in the life style of the residents of the city. This was made possible successful through a variety of elicited techniques that facilitate data collection process, which include the direct field observation, focus group discussions and key informant interviews in the study area.

It emerged that different factors informed people's choice of waste disposal practice in Ibadan. These include level of income, education and exposure. Thus indiscriminate disposal of waste was mainly borne out of inadequate knowledge of the reinforcing interaction in the physical and human environments. The study suggests the development of collaborative approaches to integrative management of solid waste in Ibadan, while emphasising the need for a community-based action that would include educating the people on the challenges of inappropriate and haphazard methods of waste disposal.

It is clear from this study that, as urban population increases or grows in size, water supply, urban pollution and waste problems will definitely increase and obviously result in environmental degradation. In other words, a visit to the core part of the city today will definitely show heaps of uncontrolled garbage on the roadsides and highways littered with refuse, streams blocked with junk, disposal sites constituting a health hazard to residential areas, and inappropriately disposed toxic wastes, most especially during the raining seasons. This implied that, the quality of the urban environment is directly related to the general public-health status of the residents of the city. Therefore, the uncollected or illegally dumped wastes constitute a disaster for human health and the environmental degradation.

Hence, in every human society, culturally unique ways of thinking about the world unite people in their behaviour. Anthropologists often refer to the body of ideas that people share as ideology. Ideology can be broken down into at least three specific categories: beliefs, values, and ideals. People's beliefs give them an understanding of how the world works and how they should respond to the actions of others and their environments. Particular beliefs often tie in closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death. People's values tell them the differences between right and wrong or good and bad. Ideals serve as models for what people hope to achieve in life. Thus people in all types of societies organize themselves in relation to each other for work and other duties, and to structure their interactions. Thus, people's understanding must be taking into consideration at all the time as an holistic approach to sustainable development.

RECOMMENDATIONS

The following are recommended based on the findings of this research work:

1. The most critical recommendation which is highly imperative in Ibadan as regards waste management is the need for *attitudinal change* among the populace and inhabitant of the city through massive public awareness and campaign. This should be supported with political will to tackle urban space, environmental and waste management related issues.
2. This implied establishing credible and efficient institutions for proper public resource management, while the existing ones need to be strengthened. The imperative of this endeavour is to ensure efficient or better still, proper utilization of public resources (public goods) with the overall objective of preventing, or at least, minimizing waste and inefficiencies its management. These will entails administrative reorganization, with clear responsibilities at all levels of government, including the appropriate financing mechanism should be giving a priority.
3. Secondly, there is need to restructure and re-engineering the institution involve in the management of Environment and Waste in the State. It is important to state here clearly that the government, need to put people who have knowledge about the Environmental matter in the relevant ministries or parastatal, or simply put, technocrats. This is because experts have a great role to play in this regard. This implied 'putting the right balls in the right hole', rather than the political favouritism or business as usual syndrome. More so, the establishment of Partnership between the Public, Private and Community sectors to maximize the mobilization of public, private and community resources for the betterment of the society.

4. Thirdly, the re-introduction of house-to-house sanitary inspection programme by the government. This will also entails employment and training of more personnel, that is, Environmental Health Officers and purchase of modern Equipment that would definitely enhance their productivity.
5. Fourthly, Urban Renewal programme should be prepared and implemented for the slummy and blighted areas of the Metropolis of Ibadan, as well as providing feasible network of markets within the Ibadan Metropolis. And the government should consider new areas in this scheme, so that the present predicament would not spread to them too later. Thus opening-up these new areas with basic amenities through proper and standardised planning.
6. Likewise, improvement on the traffic, roads and transport rules within Ibadan Metropolis is desirable. Thus proper traffic system and management should be put in place, with garage and Motor Park for loading and off loading activities. And Drainages and Flood Control Measure Programme which would includes re-channelization of existing streams and rivers within the Metropolis.
7. Above all, as part of the holistic measure and approach, constant community liaison is frequently required to ensure the success of this scheme. This would be followed by education programme that can improve people's awareness and understanding of appropriate practices, as against indiscriminate dumping of refuses and wastes in illegal public spaces. Thus the management of wastes in Ibadan, most especially this core part of the city must be pursued with rigorous political will on the part of the governments. The governments must not only legislate on environmental pollution but such laws must be enforceable in its entirety, and this is the only way the city can maintain modest degree of decency and neatness in its outlook among the committee of Nations.

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