

**INTEGRATION OF YORUBA ARCHITECTURAL CHARACTERISTIC IN
THE DESIGN OF AN ECO-RESORT IN OFFA, KWARA STATE**

BY

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ABSTRACT

Ecotourism has become one of the fastest-growing sectors of the tourism industry, growing annually at 10-50% worldwide. It accounts for 20 per cent of total international tourism. Insufficient attention to the historical aspects of developments is a setback to the challenges facing tourism development in Nigeria. A country endowed with several resources of international importance which can serve for sustainable tourism development but has not been explored to derive substantial tourism values. Without cultural heritage, there would not be any tourism. A survey carried out in some rural communities revealed that Yoruba architectural characteristics are rooted essentially in historical/cultural heritage but suffer either partial or total neglect and abandonment. This has affected the tourism value of the country. This thesis seeks to assess Yoruba architectural characteristics with a view to integrating Yoruba architectural character/elements in the design of an eco-resort in Offa, Kwara State with the view to promote the cultural heritage of the people. A descriptive survey method was adopted for the research and a structured observation schedule with selected variables focusing on Yoruba Architectural elements/identities was utilized. Questionnaires were also administered to determine people's perceptions of Yoruba architectural elements for cultural and tourism values. Data obtained were documented and analyzed using Microsoft Excel package and Statistical Package for Social Science version 26. Data presented for this study shows various Yoruba architectural elements adopted in various Yoruba monumental buildings. Findings from the study show that most architectural elements, 68%, have significant values that can be exhibited as a tourism product but are either abandoned or acculturated due to poor values for traditional architecture. In conclusion, there is a significant inclination towards constructing buildings with a courtyard layout, as well as a notable preference for murals and sculptures to adorn the walls.

TABLE OF CONTENT

Content	Page
Cover Page	
Title Page	i
Declaration	Error! Bookmark not defined.
Certification	Error! Bookmark not defined.
Acknowledgements	Error! Bookmark not defined.
Abstract	3
Table of Content	4
List of Tables	10
List of Figures	11
List of Plates	13
List of Appendices	13

CHAPTER ONE

1.0 INTRODUCTION	1
1.1 Background to the Study	1

1.2	Statement of the Research Problem	2
1.3	Aim and Objectives of the Study	4
1.3.1	Aim of the study	4
1.3.2	Objectives of the study	4
1.4	Research Questions	4
1.5	Research Justification	5
1.6	Scope and Limitations	6
1.6.1	Scope	6
1.6.2	Limitations	6

CHAPTER TWO

2.0	LITERATURE REVIEW	7
2.1	Definition of Eco-resort	7
2.2	General Overview of Eco-resort	9
2.3	Historical Development of Eco-resort	10
2.3.1	Tourism development in Africa	11
2.3.2	Tourism development in west Africa	12
2.3.3	Tourism development in Nigeria	13
2.4	Principles of Ecotourism	14
2.5	Tourism Policy in Nigeria	15
2.6	Overview of Yoruba Architecture	17
2.7	Characteristics of Yoruba Architecture	18
2.8	Yoruba Art and Craft	20
2.9	Kwara State and Its Archaeological Cultural Heritage	24
2.9.1	Relics of past industrial sites	25
2.9.2	Relics of colonial and slave trading evidence	26
2.9.3	War sites/camps	27
2.9.4	Ancient habitation/refuge sites	28
2.10	Summary and Deductions	29

CHAPTER THREE

3.0	RESEARCH METHODOLOGY	31
3.1	Research Design	31
3.2	Data Type and Sources	31
3.2.1	Primary data	31
3.2.2	Secondary data	32
3.3	Data Collection Instruments	32
3.4	Study Area	33
3.5	Population of the Study and Sample Frame	34
3.6	Method of Data Collection	35
3.7	Variables for Assessment	35
3.8	Method of Data Analysis and Presentation	35
3.9	Validity of Research Instrument	36
3.10	Reliability of Research Instrument	36
3.11	Pilot Survey	37
3.12	Summary of Research Methodology	37

CHAPTER FOUR

4.0	RESULTS AND DISCUSSION	38
4.1	Data Analysis	38
4.2	Identification of Yoruba Architectural Elements in the Existing Eco-resort Centres in the Study Area	38
4.2.1	Building configuration based on courtyard	39
4.2.2	Traditional building ornamentation	41

4.2.3	Natural building materials	45	
4.3	Examine the Various Yoruba Architectural Elements that can Promote Cultural Significance	47	
4.3.1	Respondent ethnic group	50	
4.3.2	Knowledge about the concept of sustainable development	51	
4.3.3	Knowledge about the concept of sustainable/eco-tourism	51	
4.3.4	Rating of respondent knowledge on eco-tourism	52	
4.3.5	Visitation to tourism centre in Nigeria	53	
4.3.6	Adoption of Yoruba architectural elements in eco-resort centres	54	
4.3.7	Preference on yoruba architectural element	55	
4.3.8	Preference on traditional building materials	55	
4.3.9	Adoption of sculpted images for eco-resort buildings	56	
4.3.10	Factors preventing people from adopting yoruba architectural elements	57	4.3.11
	Influence of yoruba architectural elements in eco-resort buildings to improve cultural heritage of the people	58	
4.3.12	Discussion of findings	59	
4.4	Integration of Yoruba Architectural Elements in the Design of an Eco-Resort to Promote Yoruba Cultural Values	60	
4.1	Site selection criteria	60	
4.4.2	Site location map	60	
4.4.3	Site characteristic	61	
4.5	Design Report	62	
4.5.1	Schedule of accommodation	62	

4.5.2	Design considerations, planning principles and concept	63
4.5.3	Conceptual analysis	63
4.5.4	Construction	64
4.5.5	Material and finishes	65
4.5.6	Landscape and external work	65
4.5.7	Building services	65
4.6	Summary and Discussion	66

CHAPTER FIVE

5.0	CONCLUSION AND RECOMMENDATIONS	67
5.1	Conclusion	67
5.2	Recommendations	68
5.3	Contribution to Knowledge	69
	REFERENCES	71
	APPENDICES	76

LIST OF TABLES

Table		Page
3.1	Outline of Primary Data	32
4.1	Showing Selected Building with their Respective Acronym	39
4.2	Shows the Valid Responses from the Questionnaire Administered	42

LIST OF FIGURES

Figure	Page
2.1 Spatial arrangement of Traditional Yoruba Town, and Traditional Yoruba House settings	19
2.2 Ogboni Chief's Textile showing Yoruba traditional art	22
3.1 Kwara State map showing the study area	33
4.1 Building configuration based on courtyard	40
4.2 Traditional ornaments adopted at the study area	42
4.3 Natural Building Materials adopted at the selected buildings.	45
4.4 Gender of Valid Responses	48
4.5 Respondent Age Bracket	49
4.6 Respondent Ethnic Group	50
4.7 Respondent Knowledge about the concept of Sustainable Development	51
4.8 Respondent Knowledge about the Concept of Sustainable Development	52
4.9 User's Knowledge Rating on Eco-Tourism	52
4.10 Respondent who have visited Resort/Tourism Centres in Nigeria	53
4.11 Adoption of Yoruba Architectural Elements in Eco-Resort Buildings.	54
4.12 User's Preference on Yoruba Architectural Elements	55
4.13 User's Preference on Traditional Building Material	55
4.14 Adoption of Sculpted images for Eco-Resort Buildings	56
4.15 Factors preventing people from adopting Yoruba Architectural Elements	57
4.16 Yoruba Architectural Elements Influence on cultural heritage of the people	58

4.17	Site Location Map	60
4.18	Site Inventory	61
4.19	Proposed Design Concept	63

LIST OF PLATES

Plate		Page
I	A = A Yoruba neighbourhood, B = a Row house with hall, and C = an Afro-Brazilian bungalow.	18
II	Sculptural Image of a King, His Queen and Children	21
III	Sculptural Image used as a structural column in Yoruba Traditional Building.	21
IV	Application of Ornaments on Traditional Yoruba Building	23
V	Application of Ornaments on Traditional Yoruba Building	24
VI	Traditional Square (Compound) Settings Central with Courtyard	40
VII	Traditional Building Facade Elements	41
VIII	The use of Sculpted Column	43
IX	Patterned Design on Doors	43
X	Sculpted Okin in front of Olofa's Palace	44
XI	Cornice Design Around Doors and Windows Openings.	44
XII	Estate Gate Design with stone walls.	46
XIII	Storey Building built with mud.	46

LIST OF APPENDICES

Appendix	Page	A Sample of Observation Schedule	75
B		Sample of Questionnaire	77
C		Morgan's Table for Sample Size	

CHAPTER ONE

1.0

INTRODUCTION

1.1 Background to the Study

The Tourism industry is part of the largest and fastest-growing industries globally (Huang *et al.*, 2018). The industry is important in poverty reduction as it provides economic benefits and job opportunities for residents (Lee and Jan, 2019). Given the escalating negative impacts of tourism, there has been a significant focus on the concept of sustainable tourism development (Agyeiwaah *et al.*, 2017; Lee, 2013; Lee and Jan, 2019). The United Nations World Tourism Organization (UNWTO) emphasizes that sustainable tourism should encompass socio-cultural, economic, and environmental aspects across various forms of tourism and destinations (UNWTO, 2019). The UNWTO asserts that the responsibility for fostering sustainable tourism lies with policymakers and stakeholders across the tourism industry (UNWTO, 2017).

Ecotourism is a niche market within the global tourism industry that is experiencing rapid growth, surpassing the growth rates of mainstream tourism (Marica *et al.*, 2019). Given the delicate nature of the natural resources involved in ecotourism, there is a need for their preservation and protection (Lee and Jan, 2019). With the rising demand for ecotourism, it becomes crucial for tourist service providers to understand the factors that contribute to both tourist satisfaction and dissatisfaction, as customer retention becomes paramount (Castellanos-Verdugo *et al.*, 2016). Moreover, the intensifying competition among ecotourism destinations presents challenges for ecotourism business operators who strive to identify the attributes that significantly impact the satisfaction of ecotourists (Lee, 2013).

Nigeria possesses abundant tourism resources, positioning it among the most privileged nations in the world (Bello and Bello, 2017). However, despite the substantial tourism potential, Nigeria's tourism economy has struggled to perform competitively compared to other African countries (Bello, 2018). In 2017, Sub-Saharan Africa received 67% of the total international tourists visiting Africa, generating USD\$25 million, which accounted for 74% of the continent's total tourist receipts (UNWTO, 2018). While this performance appears promising, Nigeria's tourist arrivals in the same period fell below expectations when compared to countries like South Africa: 8,904 million, Zimbabwe: 2,057 million, Mozambique: 1,552 million, Mauritania: 1,152 million, Kenya: 1,114 million, and Cape Verde: 520 million (UNWTO, 2018). Additionally, Nigeria's international tourist receipts amounted to \$404 million, representing only 1.2% of the entire international tourist receipts in Sub-Saharan Africa (UNWTO, 2018). These statistics indicate a significant underperformance of Nigeria's tourism economy.

Nigeria's cultural diversity is evident through its 250 ethnic groups and over 500 dialects, showcasing a wealth of cultural resources (Okeke, 2019). However, it is undeniable that the cultural heritage and tourism industries in African nations, including Nigeria, have been neglected for an extended period. It is also worth debating that by harnessing and utilizing the cultural wealth of society effectively, both in terms of monetary and nonmonetary contributions, significant benefits can be attained. Therefore, Nigeria has the potential to rejuvenate its cultural heritage and leverage tourism to create a prosperous nation that contributes significantly to global culture, promoting African civilization and values (Chidozie *et al.*, 2014).

1.2 Statement of the Research Problem

Nigeria possesses numerous internationally recognized ecological and touristic resources that should serve as the foundation for sustainable tourism development. However, the country has not been able to harness substantial benefits from the tourism market (Bello and Bello, 2017). With the largest population in Africa, Nigeria has the potential to support domestic tourism and the advantage of showcasing diverse cultures that influence its culinary offerings and natural landscapes, making it an attractive destination for both local and international tourists. Nevertheless, Nigeria's ecotourism resources remain underutilized and lack effective promotion. The tourism industry in Nigeria is confronted with a multitude of challenges, including the endangerment of biodiversity components, rampant poaching, habitat destruction, inadequate infrastructure, acts of sabotage, a tarnished global image, heightened security concerns, limited awareness about the significance of tourism and conservation, an absence of a thriving tourism culture, insufficient facilities in eco-destinations, widespread poverty, prevalent corruption, insufficient funding, low motivation among rangers, harassment by security personnel, substandard road networks leading to persistent traffic congestion, and a dearth of a culture of maintenance, among other obstacles.

Cultural heritage forms the very foundation of tourism, as, without it, the concept of tourism would cease to exist (Sanusi, 2002). In Nigeria, regions and settlements not only serve as centres of production and consumption but also represent and encapsulate the diverse cultures of their inhabitants (Bello, 2018). A survey conducted in rural communities highlighted that these cultures are deeply rooted in the historical fabric of each community. However, it is disheartening to observe that as these rural communities age, their cultural heritages and traditional crafts often experience varying degrees of

neglect and abandonment (Guanah, 2017). Consequently, this neglect and abandonment significantly impact the tourism value of the country.

1.3 Aim and Objectives of the Study

1.3.1 Aim of the study

This research work aims to integrate Yoruba architectural characteristics in the design of an eco-resort in Offa, Kwara State with a view to promote the cultural heritage of the people.

1.3.2 Objectives of the study

The following are the objectives of the study;

1. To identify Yoruba architectural elements in the existing Eco resort centres in the study area.
2. To assess the various Yoruba architectural elements that can promote cultural significance.
3. To integrate the assessed Yoruba architectural elements in the design of an Ecoresort to promote Yoruba cultural values.

1.4 Research Questions

This study shall answer the following questions;

1. How will Yoruba architectural elements in the existing Eco resort centres in the study area be identified?
2. How can one assess the various Yoruba architectural elements that can promote cultural significance?

3. How are these elements integrated to promote the cultural heritage of the Yoruba's?

1.5 Research Justification

In light of the transformation occurring within the tourism industry, governments and private entrepreneurs alike have recognized the need to capitalize on opportunities to attract tourists to their countries. Consequently, many nations have begun designing their regions, cities, and states in a manner that appeals to tourists and potential investors in the tourism sector (Bello, 2018). Resort development has emerged as a viable strategy in numerous countries due to its potential for generating significant economic benefits and its multiplier effect on other sectors of the economy, leading to the creation of a substantial number of jobs for both skilled and unskilled labour (Ayeni and Ebohon, 2012).

The impacts of resort development extend beyond mere economic gains and permeate society, the environment, and the overall well-being of a nation. At the societal level, the benefits of tourism are inclusive and span across various segments of society, including peasants, artisans, and professionals, regardless of gender, race, or age (NTDMP, 2006). From an environmental perspective, tourism has the potential to contribute to the conservation of natural environments, the preservation of antiquities, historical monuments, and the perpetuation of traditional customs, including culture, food, language, heritage, arts, and crafts. Furthermore, tourism serves as an economic driver by creating wealth and stimulating domestic and foreign earnings through direct tourism activities and associated businesses (NTDMP, 2006).

Therefore, this research aims to integrate Yoruba architectural characteristics in the design of an eco-resort in Offa, Kwara State with a view to promote the cultural heritage

of the people. By examining the impact of tourism on job creation, preservation of cultural heritage, conservation of natural resources, and wealth creation, this study will contribute valuable insights that can inform policy decisions and strategic planning to maximize the benefits of tourism in the country.

1.6 Scope and Limitations

1.6.1 Scope

The scope of this research focuses on the architectural characteristics of the Yoruba culture and explores how these elements can be integrated into the design of an eco-resort. Specifically, it examines the cultural significance of Yoruba architectural elements, features, and identities, and explores how they can be adapted and transformed to enhance the tourism value of Offa, a town in Kwara State, Nigeria. The proposed eco-resort design includes facilities such as resort hotels, recreational spaces, offices, museums, and commercial developments.

1.6.2 Limitations

During the course of the research, certain limitations were encountered. One challenge was the limited availability of research materials specifically related to Yoruba historical values and antecedents. This scarcity of literature restricted the depth of analysis in certain areas. Additionally, the outbreak of the Covid-19 pandemic affected the accessibility of recent literature within the study area's geopolitical zone, as it disrupted global economic activities, including the production and distribution of scholarly materials.

Furthermore, this study is constrained by its focus solely on Yoruba architectural characteristics in relation to eco-resort design. It does not delve into other aspects of tourism development or explore architectural elements from different cultural

backgrounds. The research is specifically tailored to the context of Offa, Kwara State, and may not be directly applicable to other regions or cultural contexts.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Definition of Eco-resort

The term "ecotourism" emerged in the 1980s to describe the practice of visiting relatively untouched or pristine natural areas with the purpose of studying, appreciating, and enjoying the surrounding scenery, wildlife, and cultural elements (Ceballos, 1996). Weaver (2005) defined ecotourism as a form of nature-based tourism that aims to be environmentally, socio-culturally, and economically sustainable while providing opportunities for individuals to connect with and learn about the natural environment. Nelson (1994) characterized ecotourism as a subset of tourism that relies on natural resources, wherein conservation and tourist interests collaborate to preserve environmental quality while also promoting tourism. Fennell (2003) conducted a comprehensive review of ecotourism definitions in the academic and professional literature and identified several consistent themes, including;

- i. The reference to where eco-tourism occurs, e.g., natural areas;
- ii. Conservation;
- iii. Culture;
- iv. Benefits to locals, and
- v. Education.

In addition to the natural resources, cultural heritage attractions present income-generating opportunities for both economically disadvantaged and affluent communities worldwide (AlSaiyad, 2001). However, these cultural sites can be vulnerable to negative impacts

caused by mass tourism, such as damage to ancient buildings, sculptures, and monuments, erosion of sites and access routes, and environmental disruptions from increased water usage or inadequate waste management facilities. The ecotourism approach aims to limit visitation and designs facilities and visitor routes that minimize such impacts.

Over the past three decades, discussions surrounding the definition and conceptualization of ecotourism have resulted in numerous definitions (Conway and Cawley, 2016; Donohoe and Needham, 2006). Ecotourism involves promoting nature-based tourist activities, facilitating meaningful cross-cultural experiences, promoting ecological and cultural conservation, and pursuing sustainability through tourist education and maximizing benefits for local stakeholders (Fennell, 2003). Ecotourism is globally recognized as a significant strategy to meet tourists' demand for authentic experiences involving nature and culture (Lu and Stepchenkova, 2012). For example, Fiji adopted its National Ecotourism Policy (NEP) in 1999, which aimed to meet the needs of various stakeholders, including local communities, tourism associations, and non-governmental organizations. The NEP defined ecotourism as responsible travel to relatively undeveloped areas, fostering an appreciation of nature and local cultures while conserving the physical and social environment, respecting the aspirations and traditions of visited communities, and improving the welfare of local people (Harrison, 1996).

In recent years, tourists have become more environmentally conscious, leading to an increased demand for environmentally and socio-culturally friendly tourism products (Lu and Stepchenkova, 2012). It is projected that ecotourism travel will grow three times faster than other leisure holidays by 2024 (Lu and Stepchenkova, 2012). Ecotourism is perceived as an economic solution that can enhance the standard of living for local communities. However, in reality, local communities often fail to benefit significantly

from the profits and advantages of ecotourism. Challenges such as revenue leakage, limited tourist numbers, and lack of participation and control by local communities have hindered the development of ecotourism. Despite these challenges, there remains a widespread belief that, if properly managed in a holistic manner encompassing economic, environmental, and socio-cultural aspects, ecotourism can help address tourism development issues (Donohoe and Needham, 2006). Ecotourism is perceived as a beneficial industry and a preferable alternative to extractive industries such as mining and logging. It can facilitate a close partnership between local communities and the tourism industry, working together towards common conservation goals (Donohoe and Needham, 2006).

2.2 General Overview of Eco-resort

Ecotourism refers to the practice of travelling to natural destinations that are relatively less exploited, with the purpose of appreciating natural settings, gaining knowledge about wildlife, and experiencing local cultures in authentic settings, all while conserving the environments of these destinations (Lee and Jan, 2019). The sustainable development of tourism in protected areas has been widely promoted by authorities in many countries, facilitating the growth of ecotourism (Buckley *et al.*, 2008). It is crucial for ecotourism to have support from the local community in order to maintain a balanced approach (Nunkoo and Gursoy, 2012). Well-planned ecotourism can bring significant economic benefits to local residents, boosting their earnings (Deery *et al.*, 2012). However, there have been instances where residents have protested against poorly planned ecotourism businesses that have had negative impacts on the environment and the livelihoods of those living in the destination (Kousis, 2000).

A comprehensive model of ecotourism incorporates sustainable characteristics that support environmental enhancement, have a global scope, and encompass both environmental and sociocultural dimensions (Weaver, 2005). Conceptually, there is a fine line between ecotourism and sustainable tourism. Ecotourism is driven by tourist demand, while sustainable tourism incorporates measures from the supply side, implemented by tourism service providers (Dolnicar and Leisch, 2007). However, the tourism industry has often blurred the line by using the term "ecotourism" to label their offerings as explorations of environmentally sensitive areas (Collins, 1999). As a result, ecotourism is frequently regarded as part of the tourism industry's efforts to promote sustainable tourism (Weaver, 2005). Generally, eco-tourists seek a deep understanding of the destination and transformative experiences during their visits (Weaver, 2005). Therefore, it is expected that they are also concerned about the protection of the environment surrounding the attractions they visit (Dolnicar and Leisch, 2007).

2.3 Historical Development of Eco-resort

The term "ecotourism" can be traced back to its early origins in the 1960s and 1970s. Reports revealed that Heltzer in 1965 is believed to have first used the term and identified four principles of responsible tourism, with minimizing environmental impacts being a key characteristic of ecological tourism. Miller (1978) also made early references to ecotourism in his work on eco-development in Latin American national parks.

Ecotourism emerged as a concept within the environmental movement of the 1970s and 1980s. There was a growing concern for the environment, accompanied by a rising dissatisfaction with mass tourism. This led to an increased demand for nature-based experiences as an alternative to conventional tourism. Simultaneously, less developed countries recognized the potential of nature-based tourism to generate foreign exchange

and provide a more sustainable use of resources compared to activities like logging and agriculture. By the mid-1980s, several countries had identified ecotourism as a means to achieve conservation and development objectives. The first formal definition of ecotourism is generally credited to Ceballos Lascurain in 1987. Since then, ecotourism has evolved and developed over the years.

As the concept of ecotourism gained recognition, it paved the way for the emergence of eco-resorts. These resorts were designed to provide sustainable and nature-based tourism experiences while minimising negative environmental impacts. They aimed to create a balance between tourism development and conservation goals, offering visitors opportunities to appreciate and engage with the natural environment while contributing to local communities. The historical development of eco-resorts can be seen as part of the broader evolution of ecotourism as a response to the growing demand for sustainable and responsible travel experiences.

2.3.1 Tourism development in Africa

The development of tourism in Africa can be traced back to the era of nineteenth-century colonialism, as highlighted by (Dieke, 2003). Countries such as Egypt, Morocco, Tunisia, Kenya, South Africa, Swaziland, and Zambia were among the early destinations to experience tourism development, primarily driven by the interests of European and North American tourists. Africa's tourism industry was shaped by the imperial explorations and expansions of that time, with the construction of a particular image of the continent and its inhabitants, often influenced by notions of orientalism in the Maghreb region.

During the early stages of tourism development, which lasted until the 1950s, the growth of tourism was dependent on the limited ownership of automobiles by the white European

elite. Despite the unreliable road networks, automobile clubs established in the early twentieth century played a role in promoting travel within the continent (Pirie, 2013). In the 1930s, the development of aviation networks from colonial centres in Europe introduced air transport as a significant catalyst for tourism growth (Pirie, 2013). However, even in present times, air transport remains a major challenge for tourism development in Africa. Issues such as high airfares and inadequate, unsafe, and inconvenient scheduled and charter services are commonly encountered in many countries across the continent.

These historical factors and ongoing challenges in air transport infrastructure have influenced the trajectory of tourism development in Africa. Despite the potential for tourism growth, the continent continues to face hurdles that need to be addressed to unlock its full tourism potential and enhance its contribution to the local economies and communities.

2.3.2 Tourism development in west Africa

West Africa, also known as Western Africa, encompasses the westernmost region of the African continent. According to the United Nations, Western Africa consists of 17 countries, including Benin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, GuineaBissau, Liberia, Mali, Mauritania, Niger, Nigeria, Ivory Coast, Senegal, Sierra Leone, Togo, as well as the territories of Saint Helena, Ascension, and Tristan da Cunha (Paul, 2001).

The history of tourism in West Africa can be traced back to the internal trade networks that existed within empires such as the Mali and Gao Empires. West Africa served as a crucial intersection for trade routes, connecting the Arab-dominated North Africa with

the specialized goods from further south on the continent. These goods included valuable resources like gold, advanced ironworking, and items like ivory. With the arrival of European explorers, particularly from France and Britain, there was an exportation of various extractive tourism products from the region (Paul, 2001).

Since gaining independence, several West African countries, including Ivory Coast, Ghana, Nigeria, and Senegal, have played significant roles in regional and global tourism development. These countries have recognized the potential of their diverse cultural heritage, natural attractions, and historical sites to attract tourists and contribute to their respective economies. Efforts have been made to promote tourism infrastructure, develop tourist destinations, and showcase the rich cultural and natural resources of the region (Paul, 2001).

2.3.3 Tourism development in Nigeria

The history of tourism in Nigeria dates back to 1959 when the colonial government established an ad hoc advisory committee with the purpose of promoting tourism in the country (Jemirade, 2021). The committee's recommendations included the establishment of the Nigerian Tourist Association (NTA) in 1962. Comprised of government representatives and private individuals and organizations with a vested interest in tourism (Anand, 1997), the NTA operated as a private, voluntary, and not-for-profit organization, receiving financial support from the government to facilitate the development and promotion of tourism. In 1964, the association became a member of the International Union of Official Travel Organizations (IUOTO), subsequently renamed the World Tourist Organization (WTO) (Ukpanah, 1991).

Following a series of challenges, the Federal Military Government replaced the Nigerian

Tourist Association with the Nigerian Tourist Board through Decree No. 54 of 1976. In 1989, the Federal Military Government restructured the Nigerian Tourist Board and established a dedicated department for tourism within the Ministry of Trade, which was later renamed the Ministry of Trade and Tourism (Ukpanah, 1991). To enhance administrative efficiency, six zones were established with their respective headquarters, covering the entire country. Additionally, state headquarters were established to ensure better coordination and administration (Ukpanah, 1991). State governments were also directed to establish similar ministries, while local governments were instructed to form tourism committees. During this period, tourism development and policies were formulated and implemented through collaborative efforts among the three tiers of government, with the Nigerian Tourist Board providing support through its state-level offices.

On December 14, 1992, the Nigerian Tourism Development Corporation was established through Decree 81, superseding the Nigerian Tourist Board. Despite the establishment of these government agencies and entities, the Nigerian tourism industry has encountered a series of setbacks and missed opportunities throughout its history (Jemirade, 2021). The Nigerian Tourism Development Corporation remains the government agency entrusted with the responsibility of fostering the growth and development of the tourism industry in Nigeria. Nonetheless, the industry continues to face persistent challenges and obstacles to this day.

2.4 Principles of Ecotourism

Ecotourism is based on the integration of conservation, local communities, and sustainable travel practices. To ensure the effective implementation and promotion of

ecotourism activities, it is essential to embrace the following principles, as outlined by Vinaya and Binoy (2020):

i. Minimize physical, social, behavioural, and psychological impacts.

ii. Build environmental and cultural awareness and respect. iii.

Provide positive experiences for both visitors and hosts. iv. Provide direct financial benefits for conservation.

v. Generate financial benefits for both local people and private industry.

vi. Deliver memorable interpretative experiences to visitors. vii.

Design, construct, and operate low-impact facilities.

viii. Recognize the rights and spiritual beliefs of Indigenous People in our community and work in partnership with them to create empowerment.

2.5 Tourism Policy in Nigeria

Generally, a policy can be defined as a set of interrelated decisions (or non-decisions) and actions (or inactions) formulated and implemented by the government and public authorities to deal with public problems, concerns, and opportunities (Oloidi, 2019). The National Tourism Policy thrust is to develop sustainable tourism by capitalizing on heritage diversity as the basis for marketing and promoting domestic and international tourism within the confinement of the World Tourism Market and open up Nigeria as a major tourist destination in Africa through the Development of International Tourism and promotion of domestic tourism (Oloidi, 2019). The policy is further aimed at developing Nigeria into the regional airline main hub to coordinate and facilitate air travel to all parts of Africa and integrating all blacks, particularly those of Nigerian origin.

According to Oloidi (2019), the main objectives of the National Tourism Policy are:

- a. To protect and promote Nigeria's cultural heritage as a resource for homegrown socio-economic development;
- b. To encourage community and public partnerships in tourism development;
- c. To generate foreign exchange, enhance income redistribution, alleviate poverty, and create employment;
- d. To promote Nigeria as a desirable tourism destination within the context of Africa's cultural renaissance;
- e. To promote geopolitical integration, healthy international cooperation, and understanding; and
- f. To ensure environmental sustainability in the development of tourism resources.

Tourism rules and regulation explains the extent to which the policy environment of a country supports tourism business investments (Bello, 2018). In 2006, the Nigerian government developed the Nigeria Tourism Master Plan with the sole aim of providing a policy thrust capable of enhancing the Nigerian tourism sector (BGL, 2014). The gazette takes into account the extent to which foreign ownership and foreign direct investment (FDI) in tourism are welcomed and facilitated by the government of Nigeria, how tourism investment rights are protected, and the time and cost required for setting up a tourism business in Nigeria.

However, despite the existence of the master plan, the implementation of tourism policies and regulations in Nigeria has been inadequate, leading to underperformance in the tourism industry. The contribution of the tourism and hospitality sector to Nigeria's GDP was only 4.8% in 2016 (BGL, 2014). The observation on Nigeria's tourism industry is that weak tourism policy, rules, and regulations, including the unwillingness of the

relevant agencies of the Nigerian government to review and implement Nigeria's tourism master plan, have hindered the sector's progress (BGL, 2014). This situation may discourage international tourists and tourism investors from choosing Nigeria as a preferred tourist destination or investment location.

The inference that could be drawn from the above information is that weak tourism policy, rules, and regulations, including the unwillingness of the relevant agencies of Nigeria government to review and painstakingly implement Nigeria's tourism master plan, will perpetually keep the sector in a backward position on the Africa continent (BGL, 2014). To overcome these challenges, it is crucial for Nigeria to strengthen its tourism policy framework, improve regulatory enforcement, and prioritize the effective implementation of the tourism master plan.

2.6 Overview of Yoruba Architecture

Despite the growing interest in vernacular architecture, its potential advantages are yet to be fully recognized and utilized in contemporary design. According to Oliver (2007), traditional architecture resources must be tapped into in order to address the challenges of urban housing, particularly in developing countries. However, in recent years, design theorists have begun to explore vernacular architecture, particularly in terms of its social and cultural appropriateness (Ahmed, 2003).

The Yoruba people, who have a rich cultural heritage, are known for their highly admired art and music, which are displayed in numerous museums around the world. However, their architecture has received relatively less attention. Nonetheless, the Yoruba people have developed their own distinctive dwellings, which were adapted to their lifestyles and maintained even during their years of slavery from the sixteenth to the nineteenth

centuries. Scholars such as Vlach (1984) and Osasona (2005) have studied Yoruba architecture and identified four major types. More recent research has identified an additional type, known as the Front Hall type, and a sub-type called the Multiple Unit type (Sonaiya, 2008). It is worth noting that the shotgun house, which is popular in the American South, can be traced back to Yoruba unit and row-type houses (Vlach, 1984). The building tradition in their native Nigeria has evolved and given rise to various forms of Yoruba houses.



Plate I: A = A Yoruba neighbourhood, B = a Row house with hall, and C = an AfroBrazilian bungalow.

Source: Sonaiya and Dincyurek (2009)

2.7 Characteristics of Yoruba Architecture

Yoruba architecture has its roots in worship places, known as shrines, which were initially natural sites such as rocks, trees, lakes, and rivers (Jolaoso and Bello, 2017). Over time, as the Yoruba people settled and formed communities, communal shrines and buildings began to emerge. These structures served as places of worship and were adorned with carved objects, totem poles, caryatids, carved beams, and metalworks, becoming distinguishing features of traditional Yoruba structures (Osasona, 2016).

Yoruba traditional architecture incorporates the styles and ornamentations derived from these shrine designs. The buildings are predominantly rectangular in shape, allowing for additional functional spaces clustered around large courtyards and central corridors called Oodede or kara, which have a single entrance. These compounds, known as Agboole, encompass various communal, socio-cultural, and religious activities such as cooking, weaving, pottery, beadwork, storytelling, music, and sports (Sonaiya and Dincyurek, 2009). The spatial layout of traditional Yoruba dwellings remains consistent across all house types. The houses are divided into three zones: the entry, the heart, and the back. The entry zone includes the front yard, veranda, entry corridor, and parlours. The heart zone comprises the courtyard, hall or day room, and sleeping rooms. The back zone consists of the backyard, conveniences, kitchen, and storage areas (Sonaiya, 2008) as shown in Figure 2.1.

They occur in all traditional house types and consist of the same basic spaces:

- a. Entry: front yard, veranda, entry corridor, parlour(s)
- b. Heart: courtyard, hall or day room, sleeping rooms
- c. Back: backyard, conveniences, kitchen and store

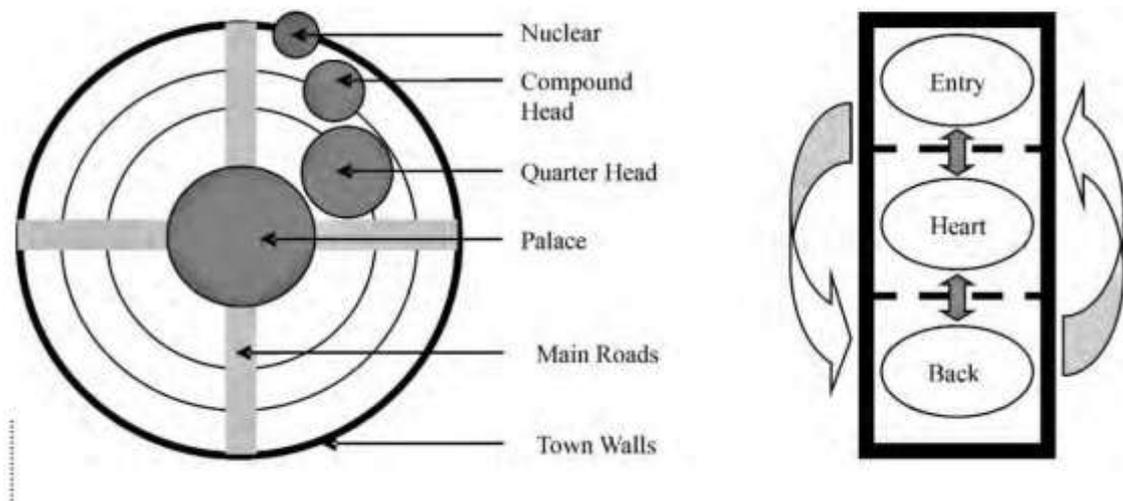


Figure 2.1: Spatial arrangement of Traditional Yoruba Town, and Traditional Yoruba House settings

Source: Sonaiya (2008)

Yoruba architecture creatively integrates indigenous building materials, including mud/earth bricks, bamboo, wood, thatch, and palm fronds, in the construction of walls, ceilings, roofs, decorations, ornamentations, and furniture. The architecture was designed to accommodate both communal shrines and communal living within a defined space or territory. Traditional building practices in Yoruba land involved communal participation (Owe) and the emergence of professionals and artisans specializing in masonry, carving, carpentry, and other crafts (Sonaiya, 2008).

Yoruba architecture is unique yet shares similarities with the architecture of neighbouring West African coastal regions. The Yoruba people's high level of urbanization has contributed to the architectural complexity observed in their communities. They reside in urban centres but engage in agricultural activities in the surrounding primary and secondary farmlands known as Oko-Etile and Oko-Egan respectively (Bray, 1968). This urban-rural dynamic has led to the development of both urban courtyard houses and rural dwellings in Yoruba architecture.

2.8 Yoruba Art and Craft

Yoruba traditional art is deeply rooted in a well-structured cultural and religious system. It encompasses a wide range of styles, from high abstraction to symbolism and realism, with a focus on the "Ori" (head) or "Orisa" (deity). Yoruba indigenous patterns and symbols are deeply intertwined with the ontological beliefs of deities, and many sculptural images depict the heads of different gods, which are carved and painted in shrines, palaces, communal spaces, and homes. Today, these indigenous artworks can be found in traditional shrines, monumental sites, and museum centres, among other places (Akande, 2020).

One example of Yoruba art and craft is the seated king and his wife depicted in Plate II. This wooden sculpture is part of a Yoruba sculptural form known as the Opo or veranda post, which is one of the most impressive architectural embellishments created by Yoruba sculptors. Another example, shown in Plate III, shows the usage of a sculptural image as a column for building support.



Plate II: Sculptural image of a King, his queen and children

Source: Okediji, (1997)



Plate III: Sculptural image used as a structural column in Yoruba traditional building. Source: Okediji, (1997)

Yoruba design and artistry also draw inspiration from the craft of weaving, which is believed to be one of the oldest crafts developed by humankind (Williams, 1998). Symbols play a crucial role in Yoruba culture and the beliefs associated with deities (Okediji, 1997). An example of this is the Ogboni Chief's Textile, also known as Iro Ogboni. This luxurious textile is worn by elders of the Ogboni society during important ceremonies, such as the coronation or burial of kings. The Ogboni society is a council of community chiefs and officials committed to the governance of their local constituency. The textile, a handwoven wrapper adorned with embroidered designs, embodies the taste, power, and dignity associated with this esteemed group. Figure 2.2 depicts a motif that showcases the supportive role of the Ogboni society to the king, representing Yoruba art in relation to religious ideology.



Figure 2.2: Ogboni Chief's Textile showing Yoruba traditional art
Source: Okediji (1997).

The Yoruba people excel in various forms of ornamentation and craftsmanship. They have a diverse range of talents, including weaving, tailoring, pottery, goldsmithing, brass casting, carpentry, calabash carving, and sculpting (Williams, 1998). Each of these artisan groups thrives in their respective vocations, passing down their skills through apprenticeship from one generation to the next. These artisans craft patterns, symbols, and artefacts that define Yoruba art and craft. An example of this ornamentation can be seen in Figure IV, which showcases sculptural ornaments on a building facade created using mud, a traditional building material.

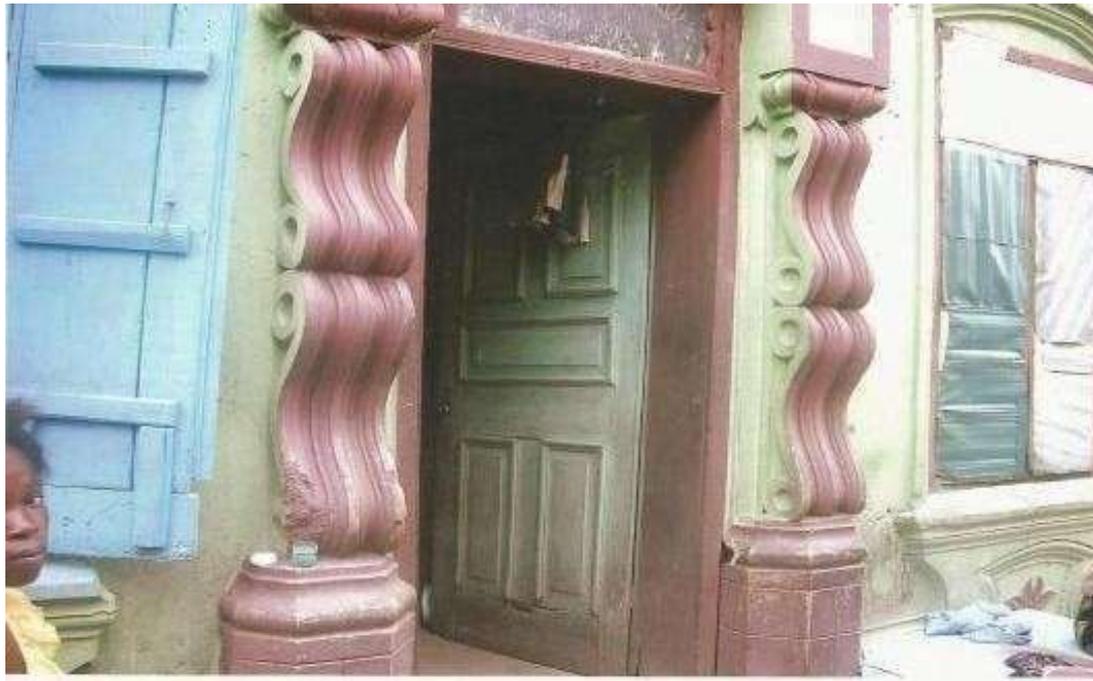


Plate IV: Application of ornaments on traditional Yoruba building

Source: Jolaoso and Bello (2017)

Other application of ornaments can be seen on windows to carve out window hoods and to beautify the building façade. These are achieved using traditional building materials, such as stone, mud, and rocks. Plate V shows application of ornaments on the building facade.



Plate V: Application of ornaments on traditional Yoruba building

Source: Jolaoso and Bello (2017)

Yoruba traditional art serves as a significant cultural marker, distinct from popular foreign art practices. It has been recognized as a symbol of cultural sustainability, maintaining its unique identity amidst external influences. The incorporation of patterns and symbols into Yoruba art coincided with the taboo associated with shrines and traditional places of worship, further enhancing cultural elements (Ojo, 2004). The infusion of patterns and symbols in Yoruba art led to the establishment of unique visual messages and symbolism interpreted by its local artist, with animals and plant motifs being incorporated into various visual elements. This traditional art continues to inspire and sustain Yoruba culture while showcasing visual creativity.

2.9 Kwara State and Its Archaeological Cultural Heritage

Many archaeological discoveries have been made within the boundaries of the Kwara state. Although major focus has been on the most prestigious Esie sculptures site and museum, others include past industrial sites; iron working sites, pottery, cloth and basket

weaving centres, abandoned habitations; caves and rock shelters and hilltops, belief sites; groves and shrine, historic buildings; houses of pioneer immigrant settlers, evidence of ancient war sites, colonial imprint sites, and many more. These other archaeological sites are also seeking for the attention of the tourism sector to enable them rise to their rightful positions (Ojo, 2004). Clearly, these constitute a part of the state endowed cultural tourism resources with significant tourism potentials for social and economic benefits for the people. Some of these sites will be categorized and discussed as follows;

- i. Relics of past industrial sites
- ii. Relics of colonial and slave trading evidence
- iii. War site/cramp
- iv. Ancient habitation/ refuge sites

2.9.1 Relics of past industrial sites

Archaeological research in Kwara State has uncovered evidence of past industrial activities. At Obo Aiyegunle, iron smelting furnaces dating back to the ninth century A.D. have been discovered, indicating the antiquity of metallurgy in the region. Brass casting, on the other hand, dates from the sixteenth century (Usman, 2012). Owa Onire is known for its ironworking traditions and is one of the largest ironworking centres in the Igbomina homeland (Aleru and Adekola, 2010). In Idera, there is evidence of a bronze industry site, while Oba-Isin was known for its ancient cloth weaving and dyeing industry. The village of Pamo had a significant bead-making industry, referred to as "Oko Iyun" or bead farm, suggesting the presence of a bead production centre. The Ilere area in Igbomina has the most evidence related to ironworking, including iron quarries, slag mounds, smelting furnaces, tuyeres, metal pieces, smithing workshops, and shrines linked to the deity Ogun (Usman, 2012).

Additionally, figurines with similar artistic styles and carving techniques to those found in the vicinity of Esie have been discovered in Ijara, Owode, Ofaro, and Igbaja (Aleru and Adekola, 2010; Usman, 2012). Oral traditions in the Igbomina region describe Oro Ago as a major producer of fine bows and arrows, which were in high demand by communities far and wide. Many settlements derived their names from prominent trade items, such as Ofaro village in northern Igbomina, which is believed to have derived its name from the bow and arrow procured from Oro Ago. "Ofaro" is derived from "OfaOro," meaning "bow/arrow from Oro." The knowledge and use of iron facilitated the production of tools, weapons for warfare, hunting materials, and materials for agricultural work and construction (Usman, 2012). Another notable relic is the steamer "Dayspring" at the Jebba hydroelectric power station, as well as the Old West African frontier force fort at Okuta and Yashikera. These sites serve as evidence of past industrial activities and historical relics within Kwara State, Nigeria.

2.9.2 Relics of colonial and slave trading evidence

In Kwara State, there are remnants and sites that bear witness to the colonial impact and slave trading era. Ruins of old mission posts, which served as the residence or office of mission officials, can be found in the Oke-Oyan site located in the Ilere area of Igbomina. These mission posts were situated on hills, some of which are even higher than the Olumo Rock in Abeokuta, reaching heights of about 137 meters above sea level. Notable examples include Oke-Onigbari, which is approximately 172 meters above the village level, and an interconnected hill recorded to be 161 meters above the village level, both located near the Oke-Oyan old settlement in Igbomina (Usman, 2012).

The old settlements of Igbomina were continuously occupied from the seventeenth century until the mid-twentieth century, prior to the arrival of Europeans. The Oke-Oyan site provides an example of the internal changes that occurred on the Yoruba frontier during the early contact with Europeans and how the people responded to these changes (Usman, 2012). Defensive sites from the period of the slave trade also exist, such as Ojokolo Mountain in Idofin Aiyekale, Oke-Ero Local Government Area, which is situated at an elevation of 1550 meters above sea level. This mountain contains numerous cultural materials. The Ipole hilltop, which was occupied by the Obo people during the slavery period, is another site that bears evidence of historical significance and has the potential for eco-tourism development (Aremu, 2008). These colonial and slave trading relics serve as a reminder of the historical events that shaped the region and can be explored for their cultural and tourism value.

2.9.3 War sites/camps

Among the archaeological sites in Kwara State are the war sites and camps, such as the Ajo war camp located approximately 3.5 km from Oko town in Igbomina land. Ajo served as a bustling war camp between 1878 and 1898 for the Igbomina and Ekiti armies. It was a strategic location where their forces would gather to resist attacks from either the Ibadan or Ilorin forces. Excavations at Ajo have uncovered significant occupation debris, including remnants of mud walls, ceramics, and grinding stones, providing evidence of its historical significance (Usman, 2012). These war sites and camps offer insights into the military strategies, conflicts, and resistance efforts that took place in the region during that period. They serve as tangible evidence of the historical events and battles that shaped the local communities.

2.9.4 Ancient habitation/refuge sites

Kwara State is home to various ancient habitation and refuge sites that hold historical and cultural significance. These sites served as shelters, defence points, and settlement areas for communities during times of displacement and conflict. Some of these sites include:

- i. **Ilere Hill:** Located in the eastern part of Igbomina land, Ilere Hill functioned as a refuge camp and defence for people who were displaced from Old Oyo, Osi-Opin, Saki, and Ila-Odo during the early stages of the Fulani/Nupe wars in the 19th century. It provided a safe haven for those seeking protection from the conflicts (Usman, 2012).
- ii. **Oke-Ode Hill:** Situated in northern Igbomina, Oke-Ode Hill became a significant refuge centre for people displaced by the Ibadan army between 1850 and 1860. It served as a sanctuary for those affected by the military actions during that period (Usman, 2012).
- iii. **Caves and Rock Shelters:** The eastern part of Igbomina land, including Ile Ire, Isin, Owode, Ofaro, Oba, and Oro-Ago, contains numerous caves and rock shelters. These natural formations played vital roles in the settlement history of the Igbomina people. They served as defence points, settlement sites, and blockades to lowland settlements during various historical events such as slave raids, Nupe raids of the 17th and 18th centuries, and Yoruba civil wars of the 19th century. Notable examples include the Imoleboja settlement archaeological site in Odo Owa and the human habitation sites in Owa Onire and Ila (Aleru and Adekola, 2010; Usman, 2012).
- iv. **Potsherd Pavements:** Potsherd pavements, constructed in a herringbone pattern, can be found in several places in Igbomina land, including Ahun, Oro, Owu-Isin,

Ilorin (around Adewole Estate and within the College of Education). These pavements are made of broken pottery shards and reflect a stylistic tradition common in Ife and Osun northwest. They hold cultural significance among the Igbomina people and have symbolic roles in the historiography of the Yoruba (Aleru and Adekola, 2010; Babalola, 2007).

These ancient habitation and refuge sites provide valuable insights into the historical experiences, migrations, and conflicts that shaped the region. They serve as reminders of the challenges and resilience of the communities that once occupied them.

2.10 Summary and Deductions

In this chapter, various researches on tourism and Yoruba architectural characteristics has been reviewed. The purpose of this review is to identify Yoruba architectural features that can be incorporated into the design of an eco-resort. Based on the research findings, the following Yoruba architectural elements will be adopted in this thesis for its eco-resort design:

- i. Ensuring sustainable tourism development
- ii. Adoption of a courtyard which is a very vital element in Yoruba architecture.
- iii. The use of indigenous building materials (like mud/earth bricks, bamboo, wood, thatch, palm fronds, etc.) to promote Yoruba architecture.
- iv. The adoption of plants and its various species both in indoor and outdoor environment
- v. Preservation of the natural landscape
- vi. Adoption of Yoruba craft and pattern on building forms

CHAPTER

THREE

3.0

RESEARCH METHODOLOGY

3.1 Research Design

The research design serves as a methodological framework through which appropriate research methods and techniques are chosen to address the objectives of the study. In this research, a descriptive survey method is adopted to systematically collect and analyse data related to Yoruba architectural characteristics for the design of an eco-resort in Offa, Kwara State. This method allows for the integration of Yoruba cultural heritage into the eco-resort design and facilitates the exploration of user perceptions regarding the incorporation of these elements. The data collected from the fieldwork will be meticulously documented, organized, and subjected to detailed analysis. Statistical tools such as tables and charts will be employed to interpret the findings, thereby identifying the Yoruba architectural elements that effectively promote the cultural heritage through the design of the eco-resort.

3.2 Data Type and Sources

3.2.1 Primary data

Primary data for this study were acquired from field work done at carefully chosen monumental buildings within Kwara State that showcase Yoruba architectural elements. The primary data were developed using a well-organised close ended questionnaire and observation schedule. This research instruments are designed based on the project objectives to ensure the study aim is realized. The gathering of primary data was done to obtain actual fact and evidence from the field on Yoruba architectural characteristic for the design of an eco-resort in Offa, Kwara State with a view to promote the people's

cultural heritage. Relevant data acquired for the research are classified in Table 3.1 as shown below;

Table 3.1: Outline of Primary Data

S/N	Research Questions/ Data	Research Methods	Research Instrument
1	Yoruba architectural elements in the existing Eco Resort Centres in the study area.	Quantitative	Questionnaire
2	Yoruba Architectural Elements that can promote cultural significance	Quantitative/ Qualitative	Questionnaire
3	Integration of Yoruba Architectural Element to promote the cultural heritage of the people.	Qualitative	Observation

Source: Author's Research Work (2022)

3.2.2 Secondary data

A broad evaluation of relevant literature on Yoruba architectural element and eco-resort formed the secondary data for the study. Significant research works were traced and extracted from articles, seminar papers, journals, conference proceedings and books. The secondary data structured were very useful to recognize the contextual framework of the research and to determine the research gap.

3.3 Data Collection Instruments

Research instrument are significant means for obtaining germane data on field work for a study. The primary data utilize two research instruments which include; a questionnaire and observation schedule. A close-ended questionnaire was administered to people residing/ working within the historical buildings visited to obtain information on their perception on Yoruba architectural elements while a structured observation schedule for direct observation on how Yoruba architectural elements were adopted on monumental buildings to promote the cultural heritage of the people. Refer to Appendix A for the sample of the questionnaire administered and Appendix B, for the sample of observation schedule utilized.

3.4 Study Area

The present-day Offa is located in South-East of Ilorin, the capital of Kwara State of Nigeria. The town is situated on longitude 500E and latitude 800N. It is about 56 kilometres from the state capital. Offa is situated on a gentle Plateau, which is about 1429 feet (408.9m) above sea level. It has indeed been aptly described as a watershed between the Ogun-Osun River Basin and Niger Basin. It is also situated on 215 miles (344km) on the South/ North (SN) rail line from Lagos (Olukoju, 1996). It is regarded geographically as a “gap town” and has always been a major Railway Deport Station.

Offa is regarded as a gateway to the old Northern Region of Nigeria. The climate in Offa is divided into two seasons; the rainy season, characterized by heavy rainfalls which usually start from April and end in October, with little shower to mark the end of rain in early November. The dry season is characterized by excessive sunshine, leading to the hotness and dryness of the land. It usually starts in November ending and end in March.

Offa is bounded in the South by Ijagbo, in the North by Erin-Ile, in the East by Ira, and in the West by Ipee. Offa, the headquarters of Offa Local Government is one of the 16 Local Government Areas in Kwara State (Rahman, 2009). The language spoken by people of Offa is Yoruba. Offa is located in Ibolo province and was a major town in the province. The Ibolo province lies to the South-East of the Ekun-Osi towns as far down as Ede, Iresa being the chief town. The other towns are: Oyan, Okuku, Ikirun, Oshogbo, Ido, Ilobu, Ejigbe and Ede. In 19th century, the Fulani Jihadist from Ilorin, the present capital of Kwara State destroyed Iresa, which was regarded as chief town in the Ibolo province, and the mantle of leadership for the control of that province fell on Offa.

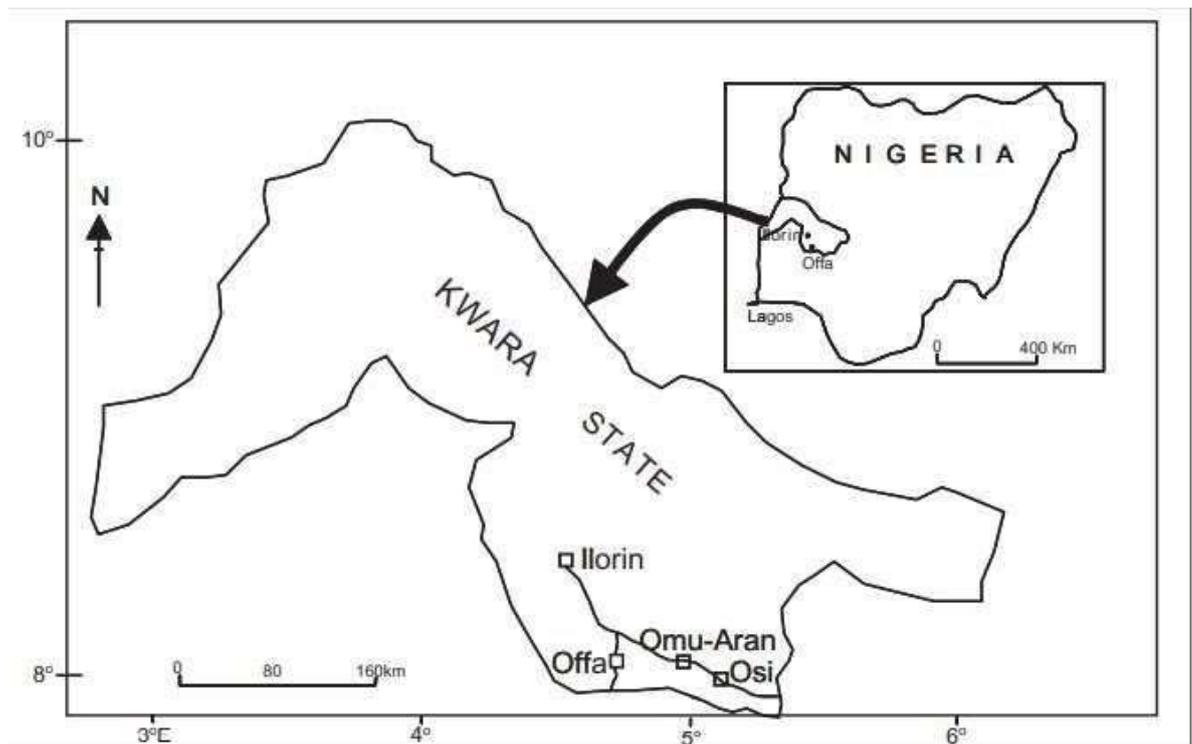


Figure 3.1: Kwara State map showing the study area

Source: Adelana *et al.* (2005)

3.5 Population of the Study and Sample Frame

A sample size of Six (6) monumental buildings were studied in Offa, Kwara State, Nigeria. These facilities were selected using stratified random sampling among resort buildings within Kwara State. The sampling was used to choose relevant buildings that showcase Yoruba architectural elements for the purpose of the study. A direct observation of green architectural element utilized at the selected facility was observed using a wellstructured observation schedule.

3.6 Method of Data Collection

The method adopted for the collecting data for the study was obtained from both primary and secondary data. The data gathered through field work utilise a questionnaire with close ended questions and a structured observation schedule. Nine (9) monumental buildings were visited and copies of the questionnaire were administered to people who reside or work in them. A total of four hundred and twenty-five (425) questionnaire was administered within the facilities studied. A sample frame of three hundred and eightyfour (384) was arrived at using Morgan's Table of sample size based on Kwara State population census in 2006. Refer to Appendix C for Morgan's Table of sample size.

However, the questionnaire distributed was increased from three hundred and eighty-four (384) to four hundred (425), since some questionnaire may not be filled correctly, not returned or may be invalid.

3.7 Variables for Assessment

The research variables adopted for assessment are critically selected based on literature review on Yoruba architectural element to help promote cultural heritage. Three variables

are selected based on Yoruba art and architecture that can be observed on a building and can ensure sustainable eco-resort. The variables selected are building form, traditional building materials, and ornamentation (sculpture, patterns and symbols) employed in the observation guide and questionnaire.

3.8 Method of Data Analysis and Presentation

The data gathered from field work were sorted, categorized, documented and analysed. The data for the study was obtained using a structured observation schedule guide and a closed ended questionnaire. The observation schedule was structure towards answering the first research question on identifying Yoruba architectural elements in the existing eco-resort centres in the study area. The data obtained via the observation schedule was documented and analyse using Microsoft Excel Spreadsheet 2016 and the result were presented in charts.

Also, objective two of the thesis which assess Yoruba architectural elements will be achieved using a structured closed-ended questionnaire. The questionnaire was targeted at providing answers to how Yoruba architectural elements are utilized. The data is presented using Google forms and analysed using the same Google forms. The result obtained was presented in form of a descriptive statistics using tables and charts.

3.9 Validity of Research Instrument

Research validity in surveys relates to the extent at which the survey measures right elements that need to be measured. In simple terms, validity refers to how well an instrument as measures what it is intended to measure. Reliability alone is not enough; research instruments need to be reliable, as well as, valid. The research adopts face

validity and it is the most basic type of validity which is associated with a highest level of subjectivity because it is not based on any scientific approach.

3.10 Reliability of Research Instrument

Reliability refers to whether or not you get the same answer by using an instrument to measure something more than once. In simple terms, research reliability is the degree to which research method produces stable and consistent results. A specific measure is considered to be reliable if its application on the same object of measurement number of times produces the same results. This research utilizes a Test-retest reliability approach to observe how reliability of the research instrument. Test-retest reliability method relates to the measure of reliability that has been obtained by conducting the same test more than one time over period of time with the participation of the same sample group.

3.11 Pilot Survey

A pilot survey otherwise known as pilot test or experiment is a small-scale preliminary study conducted to evaluate feasibility, duration, cost, adverse events, and improve upon the study design prior to performance of a full-scale research project. Ten (10) questionnaires were administered as a pilot test to evaluate the feasibility of the questions. The piloted survey also focuses on three variables obtained from Yoruba art and architecture. It utilizes variables such as, building form based on courtyard function, murals and traditional building materials. The questionnaire was further updated and perfected for the study after the pilot test.

3.12 Summary of Research Methodology

This study adopts a descriptive research method as shown in this section. It also revealed the type and approach used for primary and secondary data collection. A critical review of significant literature is very useful in selection of variables necessary for the questionnaire and observation. The research instrument is then administered on field to obtain data which are documented and analysed for the study.

CHAPTER FOUR

4.0 RESULTS AND DISCUSSION

4.1 Data Analysis

This chapter focuses on the data obtained from the fieldwork, the process of data analysis, and the subsequent discussion of the results. The information collected during the field survey of selected resort and historic buildings was analysed using Microsoft Excel Spreadsheet to generate descriptive statistics. Additionally, questionnaires were administered using Google Forms. The results obtained were evaluated in relation to the research objectives.

4.2 Identification of Yoruba Architectural Elements in the Existing Eco-resort Centres in the Study Area

The first research objective, which aimed to identify Yoruba architectural elements in the existing eco-resort centres within the study area, was successfully achieved through the field survey conducted by the researcher. This was accomplished using a structured observation schedule as a guide to assess selected buildings with Yoruba cultural values. A sample of the observation schedule used for the study can be found in Appendix A. Table 3.4 provides an overview of the variables adopted for the evaluation of the study. To evaluate the presence of Yoruba architectural elements, a structured observation schedule was prepared based on the identified variables. This schedule was utilized to evaluate nine (9) randomly selected buildings in Offa based on their cultural relevance. Table 4.1 presents the list of the selected buildings observed for the study.

Table 4.1: Showing selected building with their respective acronym

S/N	SAMPLE POPULATION	ACRONYM
1	Olofa's Palace, Offa Kwara State.	OPO
2	Baale Oloya's house, Bulala Junction, Offa	BOH
3	Iyeru-Okin African Church, Offa	IAC
4	1st Storey building, Oba Keji Family house, Offa	SBO
5	The Film house, Abogunugun Area, Offa.	TFH
6	1st Palace of the Great Oba Keji Olugbense, Offa	PGOK
7	Alh. S.A. Odunola House, Shaawo compound, Offa	SAOH
8	Jaisa house, Abogunugun, Offa.	JHA
9	Ancient Olatinwo Estate. Ibrahim Taiwo road, Offa.	AOE

Source: Author's field work (2022)

The findings from the study are discussed under the variables highlighted on Yoruba architectural element. The variables adopted include; building configuration based on court yard, traditional building ornamentation and natural building materials.

4.2.1 Building configuration based on courtyard

Courtyard is a familiar concept with traditional architecture and can determine building configuration or layout. 50% building selected for observation adopt traditional square (compound) settings central with courtyard, 30% uses square settings with courtyard 20% utilize square settings without courtyard. While none uses circular or radial building layout. The result is show in figure 4.1 below;

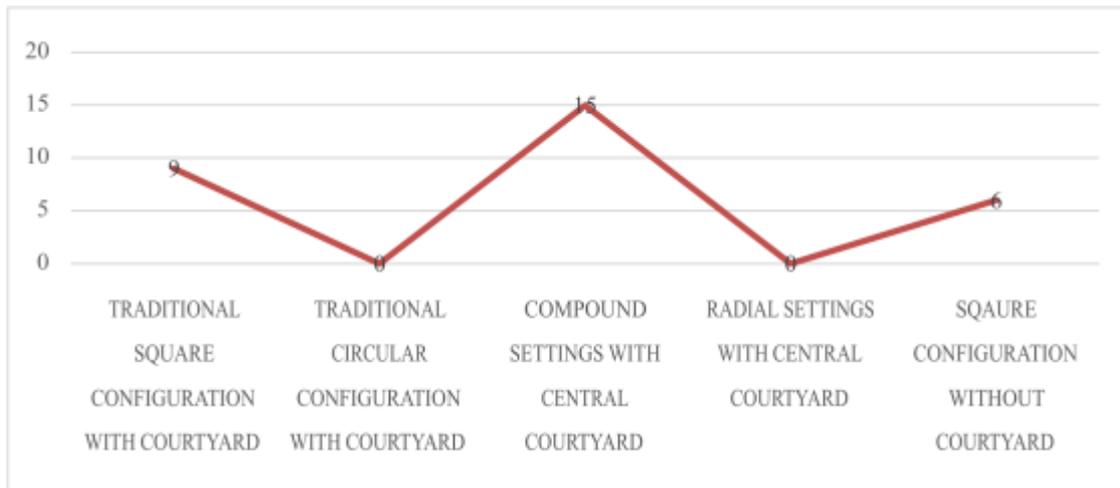


Figure 4.1: Building configuration based on courtyard

Source: Author's Fieldwork (2022)

Plate VI shows a traditional compound setting adopted at Olofa's palace. This allows for communal meetings within the palace. Plate VII also shows the front courtyard arrangement at the first palace in Offa which is a heritage site. Each plate shows the essence of court yard in eco-tourism site/destination.



Plate VI: Traditional square (compound) settings central with courtyard

Source: Author's Fieldwork (2022)



Plate VII: Traditional building facade elements

Source: Author's Fieldwork (2022)

4.2.2 Traditional building ornamentation

Traditional building ornamentation has been one of the ways Yorubas beautify their buildings. They use elements such as; sculpted columns, sculptures, traditional painting, cornice around openings, patterns and symbols. The research conducted shows 16% of the buildings assessed utilises sculpted columns, 5% added sculptures to their buildings, 34% still adopts traditional paintings, 36% beautify their buildings with cornice around building openings, while 9% adopts patterns and symbols as shown in figure 4.2 below;

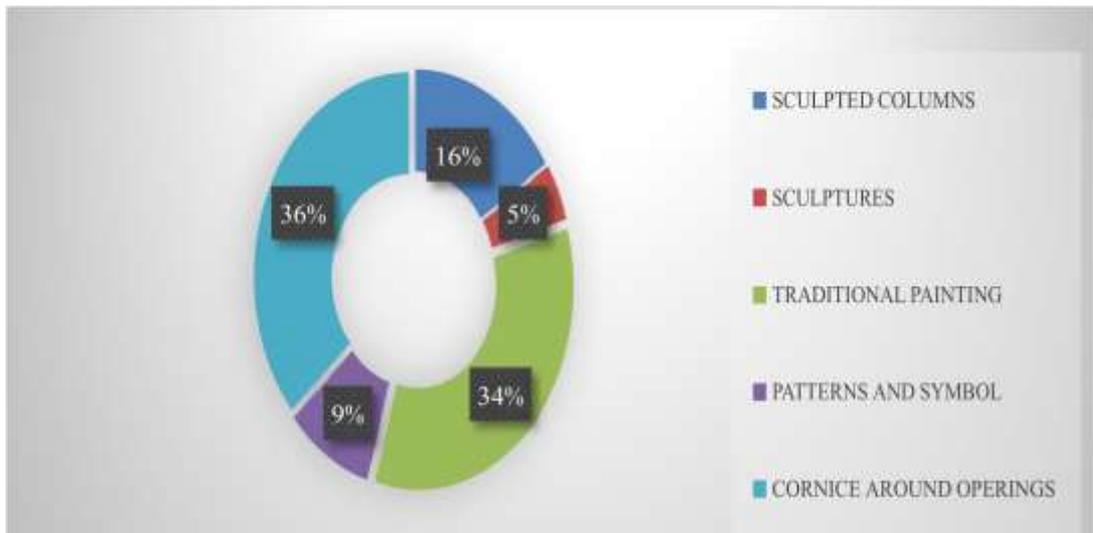


Figure 4.2: Traditional ornaments adopted at the study area

Source: Author's Fieldwork (2022)

Some of the ornaments highlighted above were adopted as shown in the following plates. Plate VIII shows a sculpted column which utilized at one of Offa chief residence; Shaawo compound. Plate IX showing ornamented doors with wooden design at the great Oba Keji Olu-Gbense palace (Olofa's first palace). The carved wood design displays the name of Oba Olu-Gbense which is well engraved with symbolic patterns. Plate X displays the statue of Okin at the entrance of Olofa palace which symbolize the heritage of Offa people as they are known as 'Iyeru-okin'. And plate XI shows ornamental cornice design around doors and window openings at Oloya's compound, Offa.



Plate VIII: The use of sculpted column Source:
Author's Fieldwork (2022)



Plate IX: Patterned design on doors Source:
Author's fieldwork (2022)



Plate X: Sculpted Okin in front of Olofa's palace

Source: Author's Fieldwork (2022)



Plate XI: Cornice design around doors and windows openings.

Source: Author's Fieldwork (2022)

4.2.3 Natural building materials

Traditional architecture utilises natural building materials for its construction and finishes. As such it utilises building materials such as; bricks, wood, thatch, bamboo, stone and mud. The research conducted on buildings with heritage values shows 2% of the buildings uses bricks, 38% uses wood, 35% utilizes mud for walls and ornamentation, courtyard, 25% uses stones for walls and beautification, while none uses thatch and bamboo. The result is show in Figure 4.3 below;

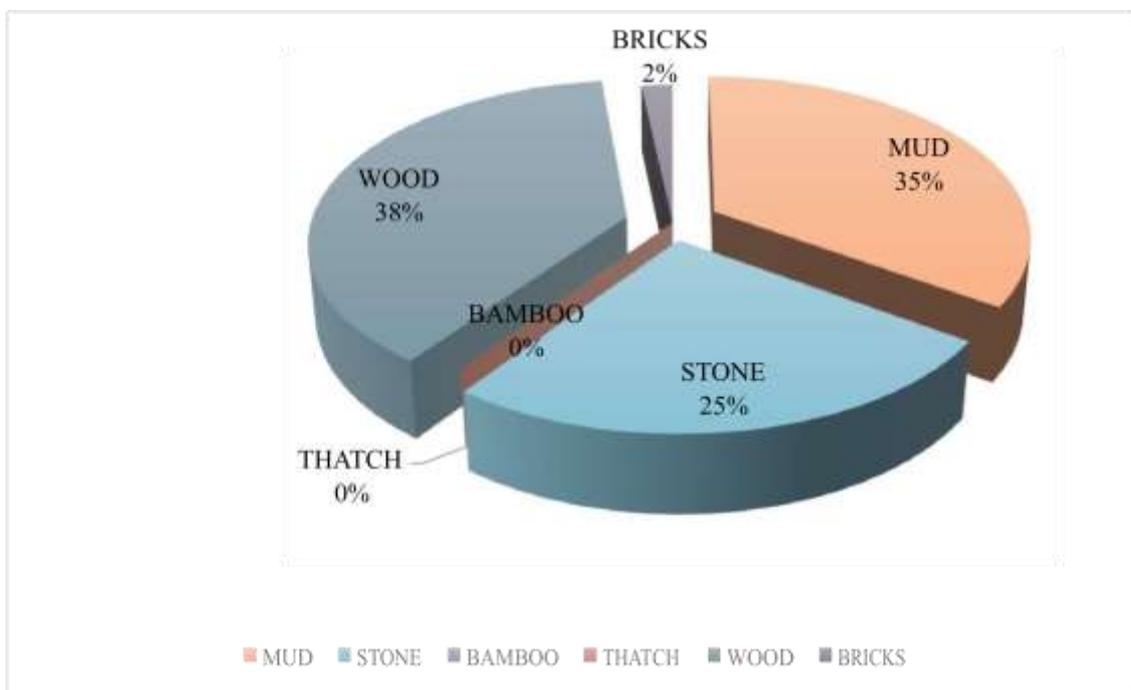


Figure 4.3: Natural building materials adopted at the selected buildings.

Source: Author's fieldwork (2022)



Plate XII: Estate gate design with stone walls.

Source: Author's fieldwork (2022)

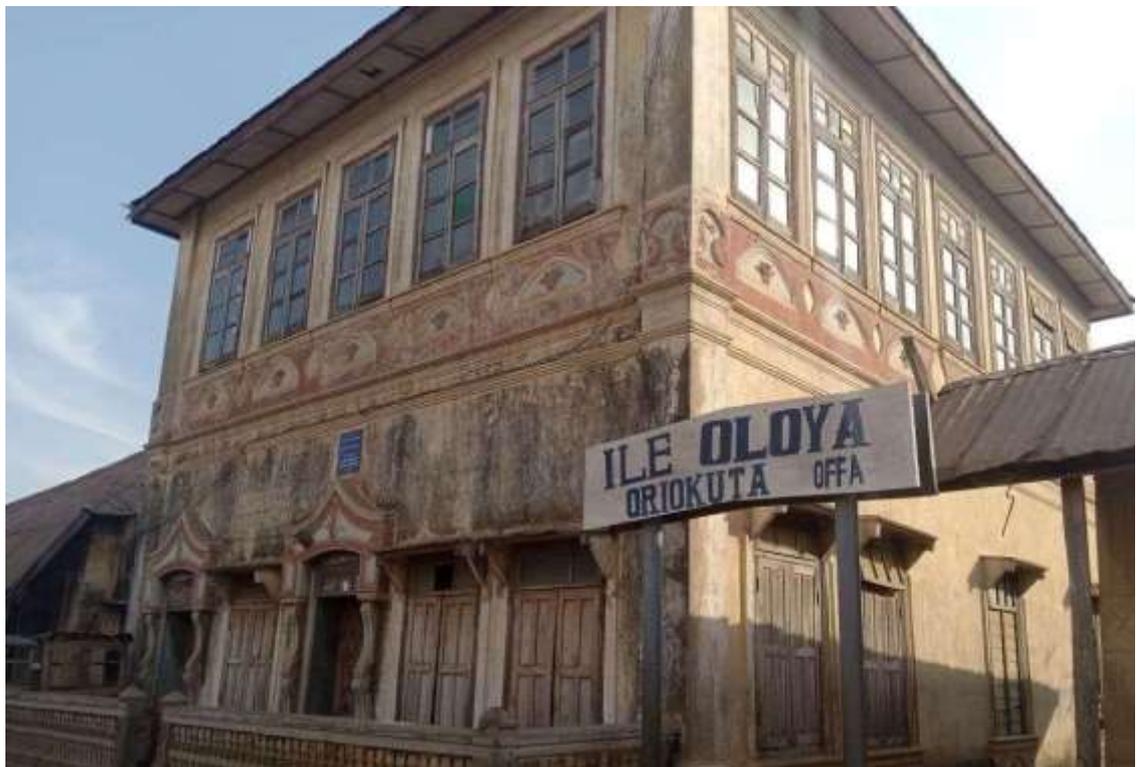


Plate XIII: Storey building built with mud.

Source: Author's fieldwork (2022)

Yoruba traditional buildings have utilised eco-friendly building materials which are locally sourced. Plate XII showcases the ancient Olatinwo's estate in Offa, with its entrance gate constructed with mud blocks and adorned with stone finishes. This combination of materials highlights the traditional building techniques employed in Yoruba architecture. Additionally, Plate XIII displays Baale Oloya's compound house at Bulala's junction in Offa. This house is constructed using mud as the primary building material and is beautifully embellished with traditional ornaments, further enhancing the Yoruba architectural character.

These examples demonstrate the use of sustainable and indigenous materials in Yoruba traditional buildings, emphasizing their cultural significance and eco-friendly nature.

4.3 Examine the Various Yoruba Architectural Elements that can Promote Cultural Significance

The second objective of this project is to access the various Yoruba architectural elements that can promote cultural significance. To achieve this objective, a field survey was conducted, and a questionnaire was administered to individuals who had visited resort centers. Please refer to Appendix B for a sample of the questionnaire used in the study.

A total of four hundred and twenty-five (425) questionnaires were distributed, but fifteen (15) of them were not properly filled and were considered void. The remaining valid responses were analysed to determine the demographic distribution of the respondents. According to the data presented in Table 4.3, it was found that 47.3% of the respondents were female, while 52.7% were male. This distribution is visually represented in Figure 4.4, which provides a chart illustrating the gender distribution of the respondents.

Table 4.2: Shows the valid responses from the questionnaire administered

		Frequency	Percent
Valid	Female	194	47.30
	Male	216	52.70
	Total	410	100.00

Source: Author fieldwork (2022)

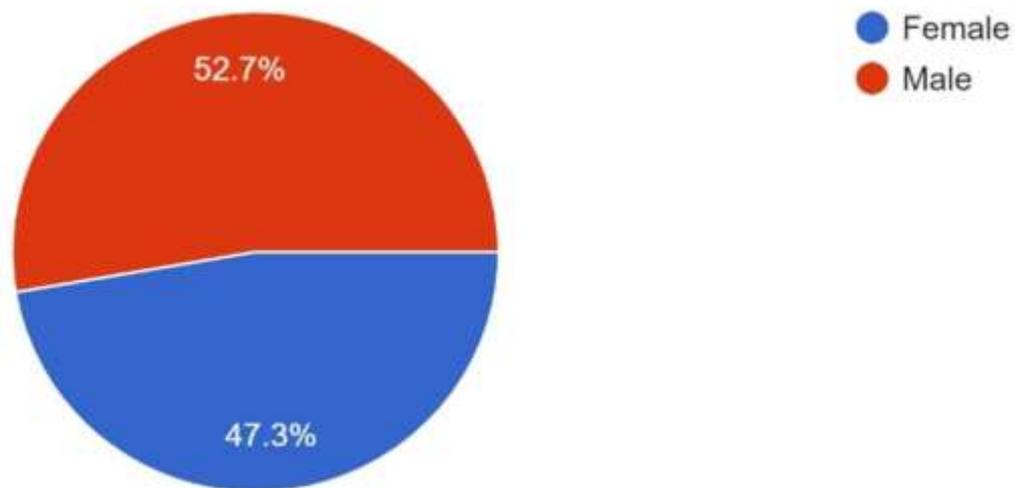


Figure 4.4: Gender of valid responses Source:
Author's fieldwork (2022)

The demographic information for valid responses is explained under respondent age, marital status, and educational qualification. This aids in establishing a level of competence of the respondent views about the evaluation. According to the data obtained, 19.8% of the respondent falls within the age of 15-24years, 37.3% falls into

the age bracket of 25-34 years; 28.3% are within 35-44 years, 11.0% falls into 45-54 years; while 3.6% are 55 and above age bracket. This is demonstrated with a pie-chart in Figure 4.5.

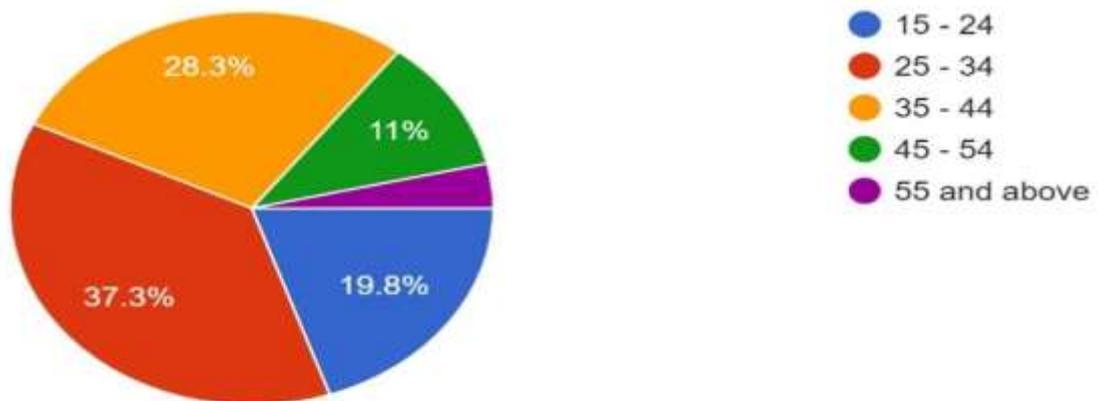


Figure 4.5: Respondent age bracket Source: Author's fieldwork (2022)

The result of the questionnaires administered to examine the various Yoruba architectural element to promote cultural significance is reported based on the following;

- i. Respondent ethnic group.
- ii. Respondent Knowledge on the concept of sustainable development.
- iii. Respondent knowledge on the concept of sustainable/eco-tourism.
- iv. Respondent knowledge rating on eco-tourism.
- v. Respondent preference for Yoruba architectural element.
- vi. Respondent preference for traditional building materials.
- vii. Encouraging the use of sculpted images for eco-resort buildings.
- viii. Factors preventing people from adopting Yoruba architectural element in their buildings

- ix. Influence of Yoruba architectural elements in Eco-resort buildings to improve cultural heritage of the people.

4.3.1 Respondent ethnic group

As part of the demographic information, respondents were also asked about their ethnic group to gather relevant data about their tribes, considering the focus of the study on Yoruba architectural elements. This information helps assess the relevance of the respondents' perspectives to the study. Based on the chart presented in Figure 4.6, the distribution of ethnic groups among the respondents is as follows: 49.8% of the respondents identify as Yoruba, 26.3% as Igbo, 18% as Hausa, and 5.9% as belonging to other minor tribes in Nigeria. The survey results indicate that the majority of the respondents are from the Yoruba ethnic group.

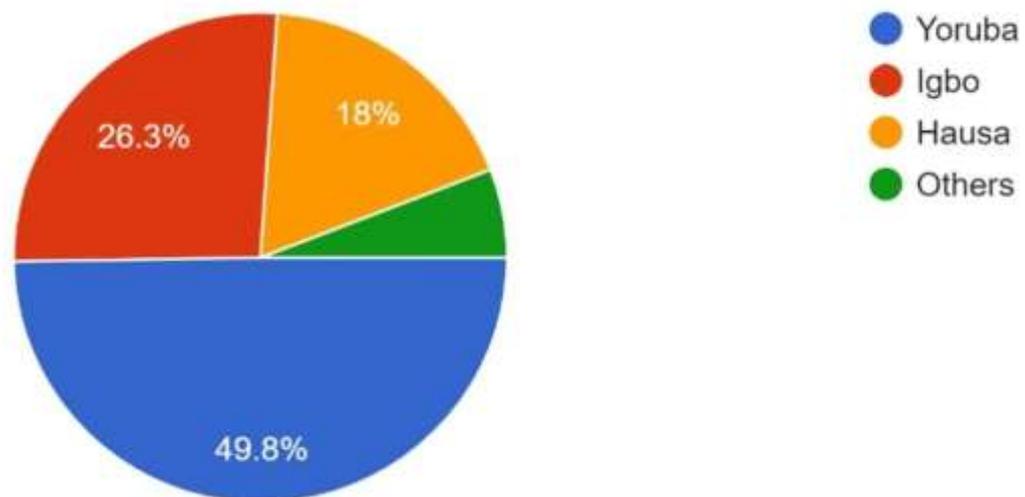


Figure 4.6: Respondent ethnic group Source:
Author's Fieldwork (2022)

4.3.2 Knowledge about the concept of sustainable development

The knowledge of respondents about the concept of sustainable development is a crucial factor for this study, as it can influence the data obtained. Understanding respondents'

awareness of sustainable development helps gauge their perspectives on the topic and its relevance to the study.

Based on the chart presented in Figure 4.7, the data indicates that 83.2% of the respondents are aware of the concept of sustainable development, while 16.8% are not familiar with it. These findings suggest that a significant majority of the respondents have knowledge about sustainable development.

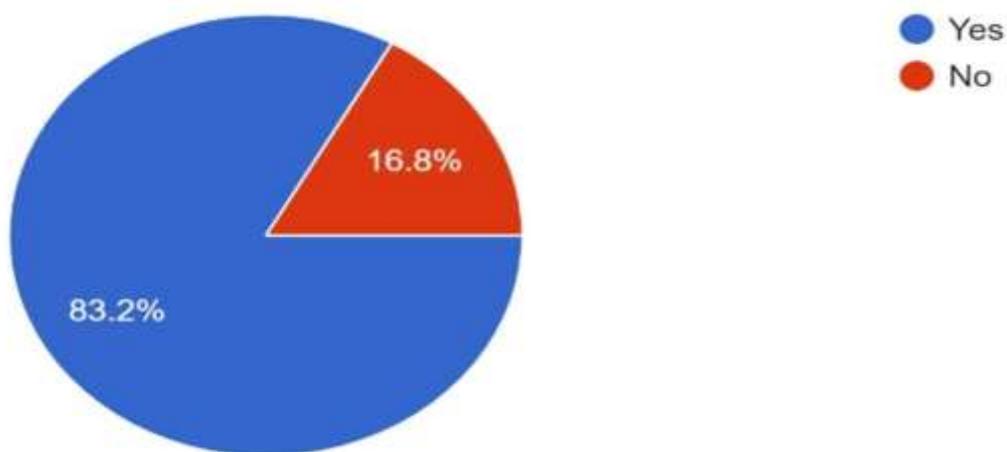


Figure 4.7: Respondent knowledge about the concept of sustainable development

Source: Author's Fieldwork (2022)

4.3.3 Knowledge about the concept of sustainable/eco-tourism

Recently, there has been awareness about the concept of sustainable/eco-tourism in tourism development. Respondent knowledge about eco-tourism was obtained for the study. Figure 4.7 shows the analysed result obtained from the field work. 72.9% of the respondent knows about the concept of eco-tourism while 27.1% are not aware of the concept of eco-tourism. The result of the survey shows that most of the respondent knows about the concept of eco-tourism.

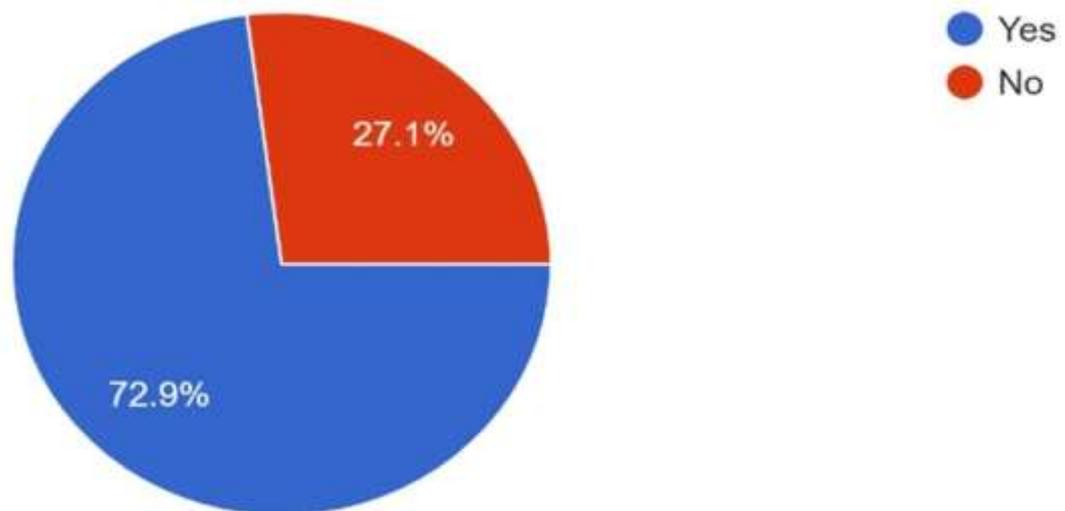


Figure 4.8: Respondent knowledge about the concept of sustainable development
Source: Author’s Fieldwork (2022)

4.3.4 Rating of respondent knowledge on eco-tourism

The essence of user’s knowledge rating on eco-tourism is to know user’s understanding about the concept of sustainable tourism. According to the chart presented in Figure 4.9; user’s responses show that 2.7% have very low knowledge on eco-tourism, 17.1% have low knowledge, 41.7% have moderate/ average knowledge, 25.4% have high knowledge while 13.2% have a very high knowledge about eco-tourism. This outcome from the survey shows that majority of respondent have moderate/average knowledge rating about eco-tourism.

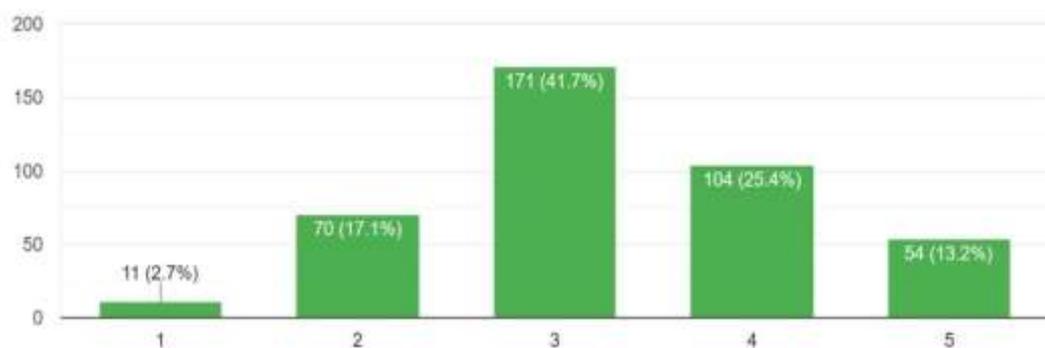


Figure 4.9: User’s knowledge rating on Eco-tourism
Source: Author’s fieldwork (2022)

4.3.5 Visitation to tourism centre in Nigeria

Users were asked if they have visited any resort centre before within the country. This will reflect on their response as to how familiar they are with Nigeria tourism centre. 89.3% of the respondent have been to resort centres while 10.7% have not visited any resort centre within the country. The outcome from the survey shows that most users have visited resort/tourism centres within Nigeria as described in Figure 4.10.

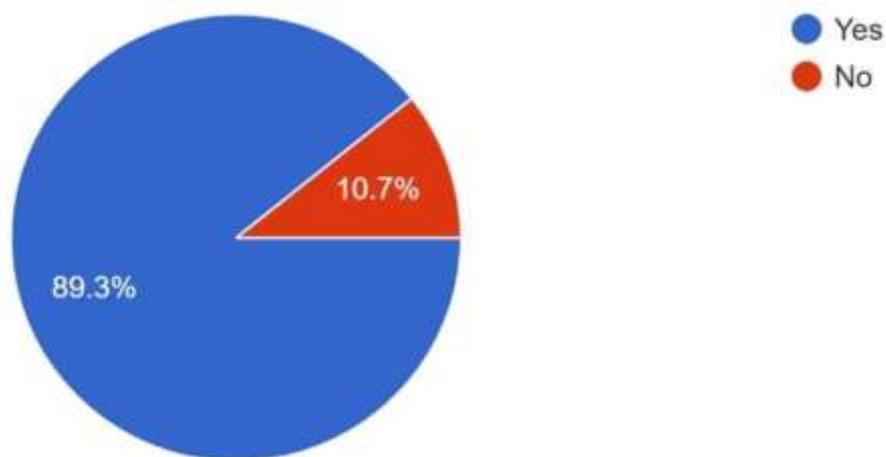


Figure 4.10: Respondent who have visited resort/tourism centres in Nigeria

Source: Author's Fieldwork (2022)

4.3.6 Adoption of Yoruba architectural elements in eco-resort centres

Yoruba architectural elements define Yoruba traditional architecture. One of core concept of eco-tourism is the use of traditional elements which are sustainable. Users were asked if they agree with the adoption of Yoruba architectural elements in ecoresort buildings. The result from the survey shows that 8.3% strongly disagree with the adoption of Yoruba architectural elements in eco-resort buildings, 18.5% disagrees with adoption of Yoruba architectural elements, 32.2% remains neutral on the subject, 33.7% agrees to adopt Yoruba architectural elements, while 7.3% strongly agrees to adopt Yoruba architectural elements in eco-resort buildings to promote cultural

significance. The result shows that majority of the respondent agrees to adopt Yoruba architectural element as exemplified in Figure 4.11.

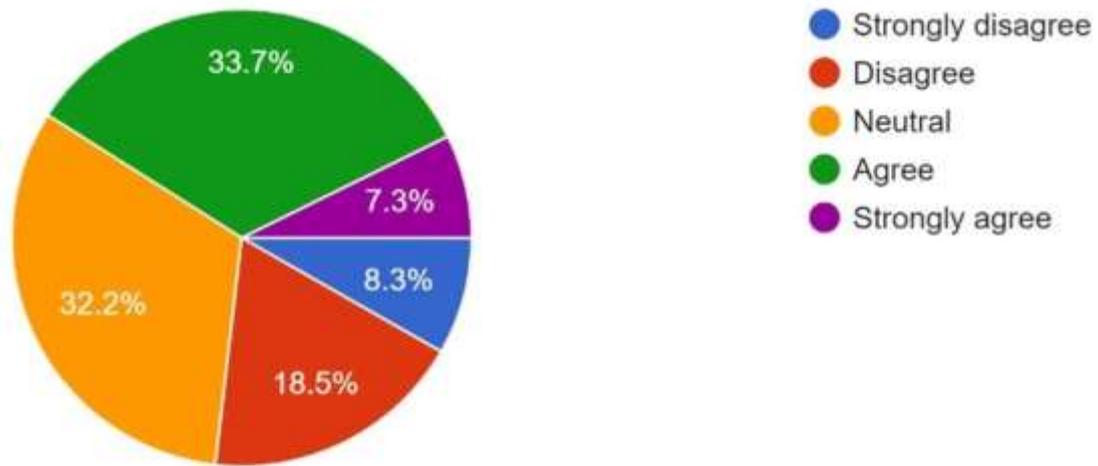


Figure 4.11: Adoption of Yoruba architectural elements in eco-resort buildings.

Source: Author's Fieldwork (2022)

4.3.7 Preference on Yoruba architectural element

Preference for Yoruba architectural elements vary from one user to another. Yoruba architectural elements include; sculpted columns, murals (painting and patterns), sculptures and building configuration based on courtyard. According to the study; sculpted columns was rated very low, most users have moderate preference for murals, sculptures and building configurations based on court yard. Also, few respondents rated murals high while some rated sculpture and building configuration based on courtyard very high. The result is graphically represented in Figure 4.12.

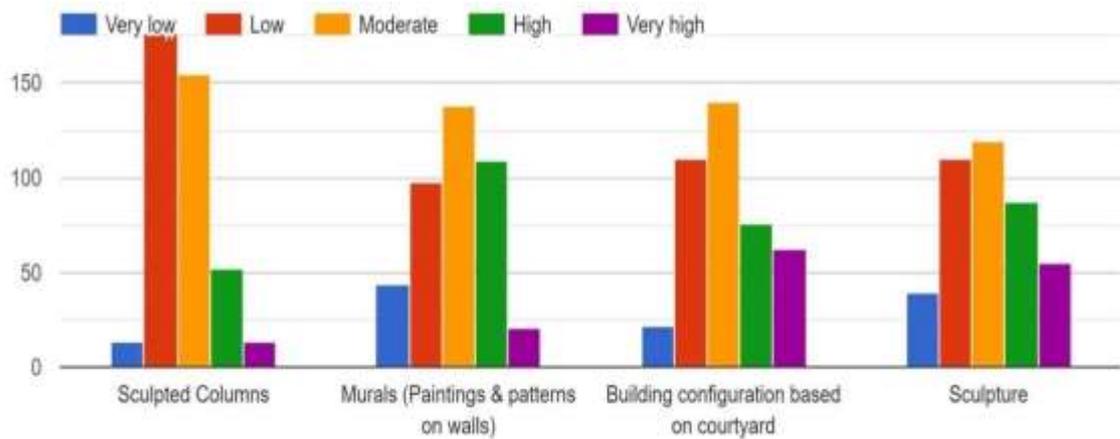


Figure 4.12: User’s preference on Yoruba architectural elements

Source: Author’s Fieldwork (2022)

4.3.8 Preference on traditional building materials

Preference for Yoruba traditional building elements vary among users. Yoruba traditional building materials include; mud, stone, wood, thatch and bricks. According to the study; mud, stone and thatch are moderately preferred while bricks and wood are highly preferred traditional building materials. Also, some users have very high preference for wood and bricks as its sustainable and are still very much relevant in today’s contemporary world. The analysis of the survey is graphically represented in Figure 4.13.

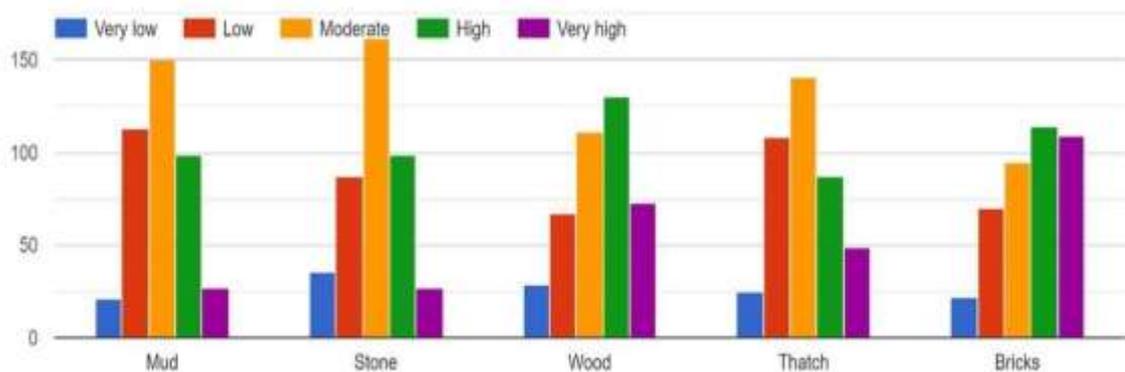


Figure 4.13: User’s preference on traditional building material

Source: Author’s Fieldwork (2022)

4.3.9 Adoption of sculpted images for eco-resort buildings

Sculpted image are essential Yoruba architectural elements used as ornaments to beautify buildings. According to the survey conducted, 84.1% of the respondent supported the use of sculpted images, while 15.9% do not supports the adoption of sculpted images in eco-resort buildings. The outcome from the survey shows that most users want sculpted images as ornaments in eco-resort centres. The result is described in Figure 4.14.

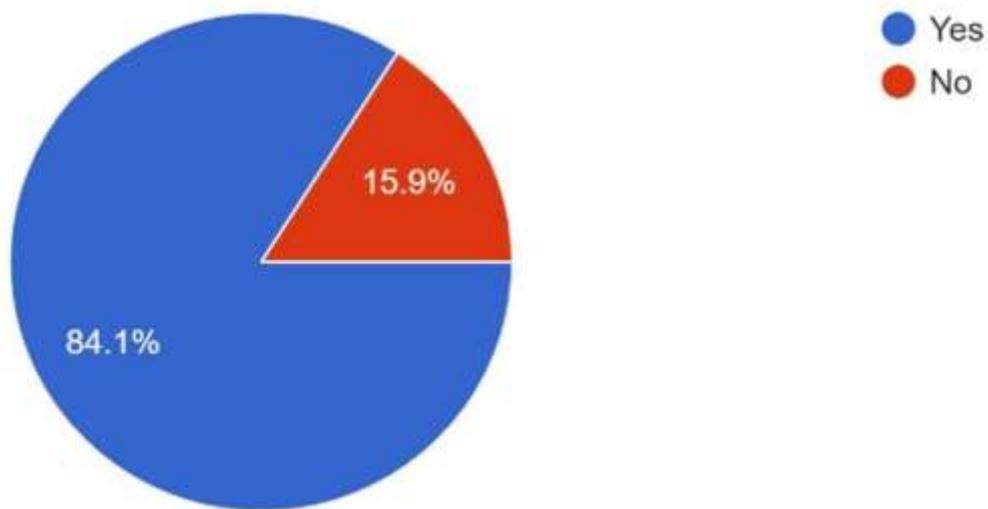


Figure 4.14: Adoption of sculpted images for eco-resort buildings

Source: Author's Fieldwork (2022)

4.3.10 Factors preventing people from adopting yoruba architectural elements

According to study, most respondent prefer to have Yoruba architectural elements within eco-resort buildings. However, there are certain factors that hinder adoption of Yoruba architectural elements. The study extends its field work to find out the reason why Yoruba architectural elements are not well utilized. Findings from the survey shows that Yoruba architectural element adoption was hindered due to the followings;

24.6% of the respondent believe it's due to religion as some elements are seen as fetish in nature, 51.5% agrees it due to advancement in civilization which led to partial abandonment/abolishment of Yoruba architectural element, 23.7% also believe it's due to poor skills and technical knowledge to design and craft-out Yoruba architectural element while 0.2% says it's because of ethnicity. The outcome from the survey shows that most respondent agrees that Yoruba architectural elements were not adopted in resort buildings as a result of civilization as described in Figure 4.15.

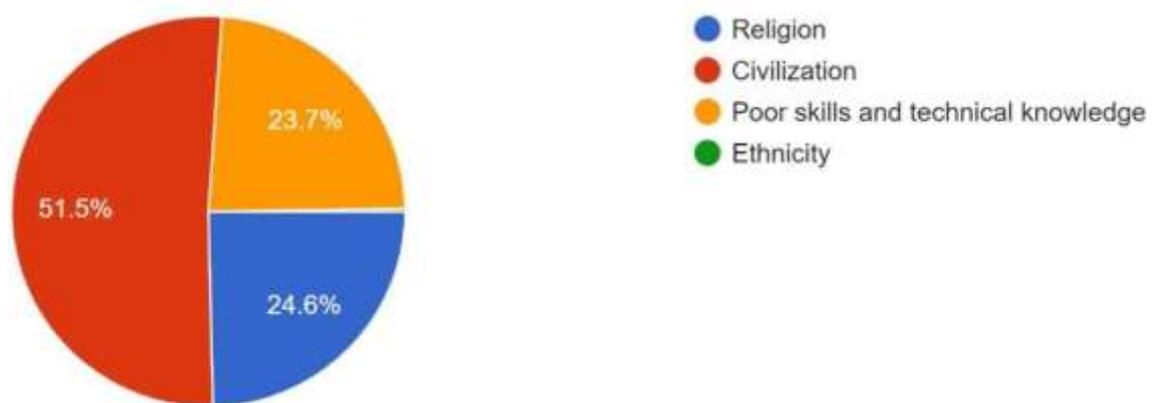


Figure 4.15: Factors preventing people from adopting Yoruba architectural elements
Source: Author's Fieldwork (2022)

4.3.11 Influence of Yoruba architectural elements in eco-resort buildings to improve cultural heritage of the people

Despite decline in the adoption of Yoruba architectural elements in recent years, there is need to convince people about the influence of Yoruba architectural elements has it depict our culture and shows our heritage. According to the survey conducted on the influence of Yoruba architectural elements, 7.6% of the respondent strongly disagrees that Yoruba architectural elements promote the cultural heritage of the people, 12.9% disagree on the notation, 21% maintains neutrality on the subject, 40.5% agrees that

Yoruba architectural element can boost cultural heritage significance while 18% strongly agrees on the subject. The outcome from the survey shows that most respondent agrees to adoption of Yoruba architectural elements in eco-resort centres as illustrated in Figure 4.16.

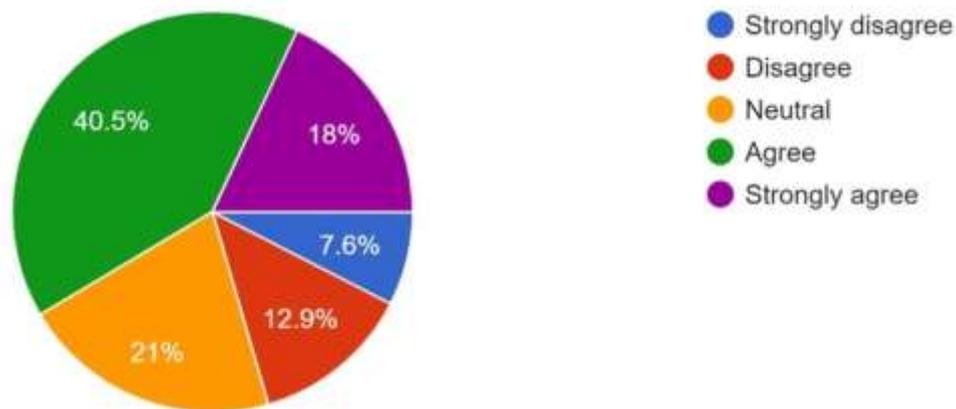


Figure 4.16: Yoruba architectural elements influence on cultural heritage of the people.

Source: Author’s Fieldwork (2022)

4.3.12 Discussion of findings

The survey conducted is majorly filled by Yoruba tribe with respondent having a high knowledge on sustainable architecture and considerable knowledge on sustainable/eco-tourism. The result from the survey show that most respondent have visited one or more resort centres in Nigeria. However, they have a great preference for Yoruba architectural element to be adopted in resort centres. They have a considerable preference for building configuration based on courtyard as courtyard is an essential element in Yoruba traditional architecture. Users also prefer murals (paintings and patterns on wall) and sculptures. Less preference was made for sculpted columns.

Although, mud. Stone and thatch are moderately preferred due to their eco-friendly nature. There is limit to their adoption in contemporary buildings. Wood and bricks are

highly preferred building materials. Also, respondent agrees to the adoption of sculpted images in eco-resort centres. They believe Yoruba architectural elements were not properly adopted in recent years due to civilisation. This is a major factor affecting the adoption of Yoruba architectural element. Majority of the respondents believes adopting Yoruba architectural elements will promote eco-tourism, improve cultural heritage and cultural values of the people.

4.4 Integration of Yoruba Architectural Elements in the Design of an Eco-Resort to Promote Yoruba Cultural Values

This objective is focused on integrating Yoruba architectural elements in the design of an Eco-resort to promote Yoruba cultural values. The design of the proposed eco-office building will be located at Offa, Kwara state. The design will be discussed under subheadings highlighted as follows; site selection criteria, site location, site characteristic, and design reports.

4.4.1 Site selection criteria

The site for the proposed eco-resort was picked based on zoning regulation in urban planning. Land-use zoning regulation allows arrangement of building within an area based on their usage. The site was selected at an existing park, at Offa, Kwara state, to upgrade it while utilizing Yoruba architectural elements. The justification for selecting the site for proposed eco-resort is due to elements of cultural values it possess and landform that promote good recreation. Other selection criteria include; ease of access, availability of good roads, and infrastructural facilities, proximity to Offa palace and other historic site within Offa.

4.4.2 Site location map

The site is positioned along Ajase Ipo to Osogbo road, Offa, Kwara state. Ajase Ipo is an ancient town in Igbomina-Yoruba land of Kwara State. Ajase Ipo is sometimes spelt as Ajase-Ipo and is also known as Ajasse or Ajasepo. It is one of the prominent towns in Irepodun Local Government Area of Kwara State. The site is an existing park within Offa, adjacent to Oyun River, Kwara state. Figure 4.17 is a graphical illustration of the site location map.

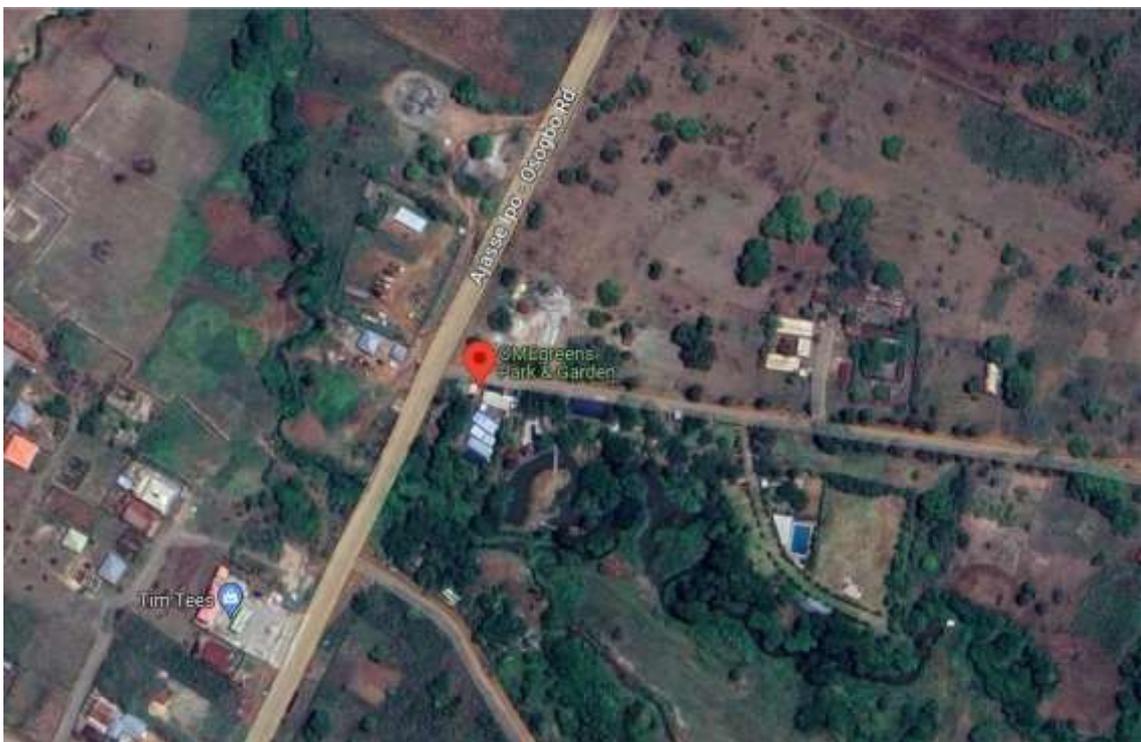


Figure 4.17: Site location map

Source: Author's Fieldwork (2022)

4.4.3 Site characteristic

The site for the proposed design is positioned at Offa, Kwara state, Nigeria. Offa falls within savannah vegetation type in the West African sub-region. This zone is characterised by patches of rain forest, with few surviving occurrences of matured

forest vegetation. The site contains few rocks and relatively flat with topography sloping towards the public drainage. The site characteristic is illustrated in the Figure 4.18.



Figure 4.18: Site inventory

Source: Author's Fieldwork (2022)

4.5 Design Report

4.5.1 Schedule of accommodation

The proposed design is an eco-resort centre which integrates Yoruba Architectural characteristics to promote Yoruba cultural heritage and values. The design for the proposed project will accommodate various functions which promote recreation, relaxation and cultural values. These functions include; reception hall (Ile-oro), auditorium, cultural art gallery, outdoor food court, convenience, changing room,

owanbe pavilion, indoor pool, kitchen, stores, bar, barbing salon, beauty salon, and outdoor seat-out/pavilion (alo-pavilion). These functions are well structured and arranged within the eco-resort centre to meet the required standard for resort design while ensuring user's enjoys cultural values from the integrated Yoruba architectural characteristics.

4.5.2 Design considerations, planning principles and concept

The proposed eco-resort design considered the following theme in its design approach. These include; culture and lifestyle, aesthetics, sustainable building materials, building form and passive solar design considerations. Eco-resort centre design must reflect the culture of the people and their lifestyle where it is proposed or built. The design considers Yoruba culture and lifestyle through integration of Yoruba art, weaving patterns, painting patterns, and architectural elements. The design considers aesthetic as a core value in resort design. As such, it incorporates Yoruba traditional ornaments, sculpted columns, sculptures and murals to beautify the eco-resort building. The resort building also utilizes eco-building materials which are locally sourced and readily available. It adopts a courtyard-based building configuration which allows displays of artifact, recreations and ensures adequate ventilations and lighting. Moreover, it adopts passive solar techniques to reduce glare and solar radiation from the building.

4.5.3 Conceptual analysis

The proposed project utilises a Yoruba royalty pattern. This emblem is seen as a major design on the kings' wears (Agbada Oba), the crown (Ade Oba), the neck beads and wrist beads. This pattern is common to royal family and it's a pattern that depicts

Yoruba art. As such, this pattern was adopted as a concept for the proposed eco-resort as it showcases Yoruba art and values. Figure 4.19 shows the concept application for the proposed design.

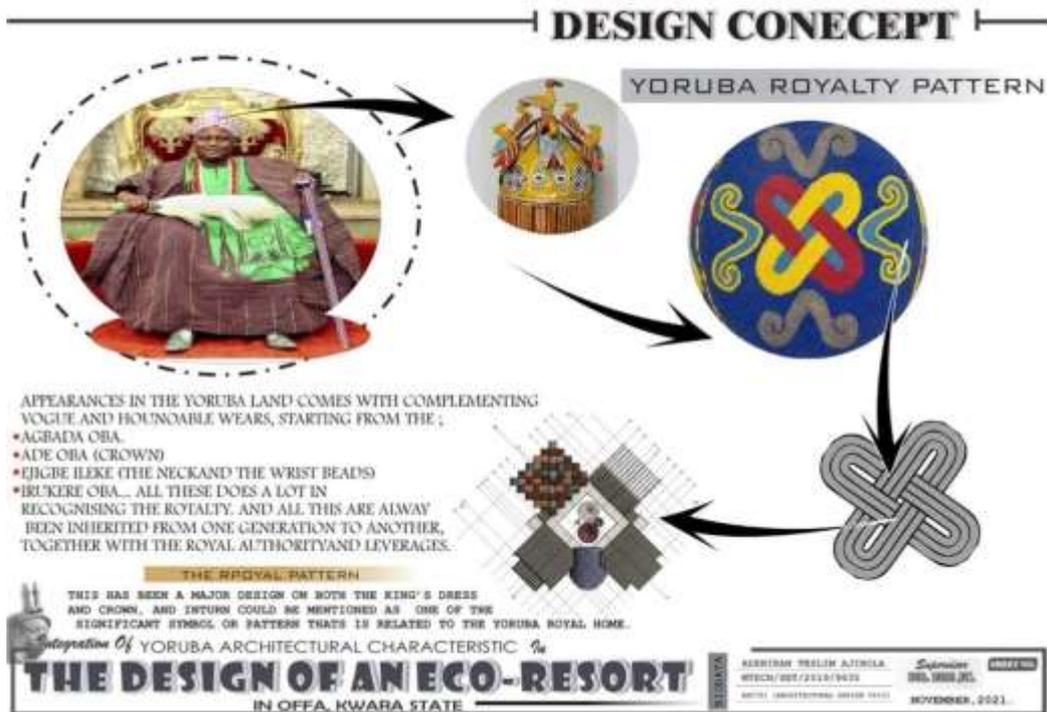


Figure 4.19: Proposed design concept
Source: Author’s Fieldwork (2022)

4.5.4 Construction

The construction stages for the proposed eco-resort building structure will be accentuated under the following building construction stages; substructure, super structure and roof structure. The Substructure shows the foundation type employed for the proposed eco-resort building. The building utilized a pad foundation type with successive columns and column base positioned at regular interval as specified by structural engineers. This foundation design helps to support unvarying building load from the building.

Similarly, the super-structural design for the eco-resort building was made of frame structure otherwise known as frame and post. This consists of beams and column at regular spacing designed by structural engineer to support the structure. Concrete used for the frame structure contains recycled content (plastic and glass) to make it more sustainable and light-weight. Solar reflective glass was adopted to reduce solar radiation and glare. Also, eco-friendly materials such as bricks and wood are utilized. **4.5.5**

Material and finishes

The proposed design utilised sustainable building materials for its construction and finishes. These materials are eco-friendly, locally sourced and readily available. Composite concrete was used by mixing concrete with recycled content such as plastic and glass at a specified mix ratio to make the building structural frame. Brick which is an eco-friendly material with high thermal mass was used a facing/cladding on the building façade to reduce heat effect. Wall cladding with wooden finish was also employed to simulate application of natural materials. Sandcrete block will be used as the wall material to support the structural frame.

4.5.6 Landscape and external work

Landscape is a very important aspect of every building. More importantly; it is very essential in resort design. Eco-resort centres are design to expose users to nature while ensuring recreation and relaxation. Vegetation such as grass, shrubs, hedges, trees, indoor plants, and tendril were utilized in the design of resort centre. Also, site-out are well positioned to ensure users are able relax indoors and outdoors. Hard landscape elements are also utilised to direct movement of pedestrian and vehicle within the site. The building was harmonized with the immediate environment through the use of hard and soft landscape element.

4.5.7 Building services

Electricity is very important for the proper functioning of a building. The building will utilise a renewable form of energy, to ensure there is an un-interrupted power supply within the facility. The building utilises a tree column within the courtyard to ensure proper ventilation within the building. Staircases were positioned to ensure efficient circulation of users within the building. Pipe borne water will be made available to the proposed site through bore-hole which will be used for general maintenance and sanitation of the surroundings landscape and firefighting.

4.6 Summary and Discussion

Data presented for this study shows the type of Yoruba architectural elements adopted at selected buildings within the study area. The study utilized descriptive statistic for its analysis while quantitative results are presented in charts. The result from the survey shows that most respondent agrees to adopt Yoruba architectural element in resort centres with preference for courtyard-based building form since it is an essential element in Yoruba traditional architecture. Users also prefer murals with less preference for sculpted columns.

Although, stone, mud and thatch are eco-friendly building materials, but they are not very adopted in contemporary buildings. Except for wood and bricks which are highly preferred eco-friendly building materials. Also, sculpted images are also used to add cultural significance to eco-resort centres. Civilisation was seen as a major factor affecting the adoption of Yoruba architectural element as it limits the adoption of Yoruba architectural element. However, the study shows there are people who still

believe adopting Yoruba architectural elements will promote eco-tourism, improve cultural heritage and cultural values of the people.

CHAPTER FIVE

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

The tourism industry is recognised as one of the fastest-growing sectors worldwide, offering opportunities for poverty alleviation, economic growth, and employment creation for local residents. There is no doubt that Nigeria is positioned among the most fortunate nations of the world in terms of bequest of tourism resources. However, Nigeria's tourism economy performance falls short when compared to other African countries.

Although, Nigeria is made-up of more than 250 ethnic groups with over 500 dialects confirming her rich resources and cultural diversity, nonetheless, it is unquestionable that tourism and cultural heritage in African states, especially Nigeria, have been left in the lassitude resulting in underutilization of its potential revenue-generating capacity. It is also disputable that the quantity of revenue in both that a society can amass through its culture can be enormous if judiciously and resourcefully tapped into. By this clarification, revitalizing Nigeria's tourism values and cultural heritage, the country can build a prosperous nation that contribute significantly to global culture, promoting African civilization and values.

Furthermore, there has been an increasing interest in vernacular architecture, the need to tap into traditional architectural resources to address the challenges of urban

housing, especially in developing countries. Also, there are research work in the field of vernacular architecture, which shows concerns for social and cultural appropriateness. Yoruba traditional architecture is not left out as it lay claims to an ancient heritage rich in cultural values with their art work highly admired throughout the western world. This study thus seeks to integrate Yoruba architectural characteristic in the design of an eco-resort in Offa, Kwara State with a view to promote the cultural heritage of the people. The study utilized descriptive research utilizing variables on Yoruba architecture which focus on; building form, traditional building materials, and ornamentation (sculpture, patterns and symbols).

Data presented shows people have great preference for Yoruba architectural element to be adopted in resort centres. They have a considerable preference for building configuration based on courtyard, with a considerable preference for murals (paintings and patterns on wall) and sculptures. Wood and bricks are highly preferred building materials as they can be locally sourced and are eco-friendly. Although, civilization is seen as a major drawback, there is need to adopt Yoruba architectural elements as the study shows adopting Yoruba architectural elements can promote eco-tourism, improve cultural heritage and cultural values of the people.

5.2 Recommendations

Resort centres can be designed and planned to promote cultural heritage and values. This can be achieved through integration of Yoruba architectural characteristics and elements in the design of an eco-resort centre. To promote cultural values and significance, this study therefore recommends the following recommendations:

- i. Professionals in the built environment should periodically adopt Yoruba architectural styles, elements, and characteristics in eco-resort designs to promote cultural elements.
- ii. Courtyard configurations should be utilized in the design of tourist sites to showcase the attributes of Yoruba traditional architecture.
- iii. The use of locally sourced natural building materials should be encouraged in ecotourism sites.
- iv. Yoruba arts and patterns should be utilized as murals to enhance the beauty of building facades.
- v. Sculpted columns, a distinctive feature of Yoruba architecture, can be modified, reinforced, and used as structural members in eco-resorts.
- vi. Ornamentation elements peculiar to Yoruba architecture, such as sculpted columns, sculptures, traditional paintings, cornices around openings, patterns, and symbols, should be reintroduced in contemporary eco-tourism buildings. These additions will not only enhance Yoruba cultural values and heritage but also serve as unique eco-tourism products for the country as a whole.

5.3 Contribution to Knowledge

This research work contributes to the understanding of the cultural values embodied in Yoruba architectural identities in resort centre design. The study raises awareness among Nigerians about Yoruba architectural elements and their significance for tourism values and products.

This research study makes several significant contributions to knowledge in the field of Yoruba architectural heritage and its integration into eco-resort design. These contributions include:

1. **Cultural Values of Yoruba Architectural Identities:** The study articulates the cultural values embedded within Yoruba architectural elements and their importance in promoting cultural heritage and values. By highlighting the significance of Yoruba architectural characteristics, the research enhances our understanding of the cultural identity and heritage of the Yoruba people.
2. **Integration of Yoruba Architectural Elements in Resort Design:** The study provides practical insights into the integration of Yoruba architectural elements in the design of eco-resort centres. It offers recommendations for incorporating Yoruba building configurations, traditional materials, ornamentation, and artistic expressions to promote cultural significance and authenticity in resort design.
3. **Awareness and Exposure to Yoruba Architectural Elements:** By raising awareness and familiarity with Yoruba architectural elements, the research expands the knowledge base of both professionals in the built environment and the general public. It introduces a wider audience to the beauty and cultural significance of Yoruba architectural heritage.

Overall, this study significantly contributes to the academic and practical understanding of Yoruba architectural heritage and its role in promoting cultural significance and ecotourism. It provides valuable insights, recommendations, and statistical data that can inform future research, policy-making, and design practices in the field of sustainable tourism and architectural conservation.

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APPENDICES

Appendix A: Sample of Observation Schedule

INTEGRATION OF YORUBA ARCHITECTURAL CHARACTERISTIC IN THE DESIGN OF AN ECO-RESORT IN OFFA, KWARA STATE
FEDERAL UNIVERSITY OF TECHNOLOGY, MINNA
SCHOOL OF ENVIRONMENTAL TECHNOLOGY
DEPARTMENT OF ARCHITECTURE

Name of Building:

Variable checklist:

1. Building Configuration (Based on courtyard configuration)
2. Traditional Building materials
3. Ornamentation (Sculptures, Patterns and Symbols)

SECTION A

Project Objective 2: What are the biophilic architectural principles adopted in high-rise building.

1. What type of building configuration was adopted?

- | | |
|---|--|
| <input type="checkbox"/> Traditional box configuration with courtyard
<input type="checkbox"/> Traditional circular configuration with courtyard
<input type="checkbox"/> Traditional box configuration without courtyard | <input type="checkbox"/> Traditional circular configuration without courtyard
<input type="checkbox"/> Others |
|---|--|

2. What type building materials was adopted?

- | | | |
|--------------------------------|---------------------------------|--------------------------------|
| <input type="checkbox"/> Mud | <input type="checkbox"/> Bamboo | <input type="checkbox"/> Wood |
| <input type="checkbox"/> Stone | <input type="checkbox"/> Thatch | <input type="checkbox"/> Other |

3. How is mud adopted in the building?

- | | | |
|--------------------------------------|----------------------------------|---|
| <input type="checkbox"/> Floor | <input type="checkbox"/> Windows | <input type="checkbox"/> Sculptures |
| <input type="checkbox"/> Wall | <input type="checkbox"/> Doors | <input type="checkbox"/> Patterns and symbols |
| <input type="checkbox"/> Wall facing | <input type="checkbox"/> Roofs | <input type="checkbox"/> Others |

4. How is stone adopted in the building?

- | | | |
|--------------------------------------|----------------------------------|---|
| <input type="checkbox"/> Floor | <input type="checkbox"/> Windows | <input type="checkbox"/> Sculptures |
| <input type="checkbox"/> Wall | <input type="checkbox"/> Doors | <input type="checkbox"/> Patterns and symbols |
| <input type="checkbox"/> Wall facing | <input type="checkbox"/> Roofs | <input type="checkbox"/> Others |

5. How is bamboo adopted in the building?

- | | | |
|--------------------------------------|----------------------------------|---|
| <input type="checkbox"/> Floor | <input type="checkbox"/> Windows | <input type="checkbox"/> Sculptures |
| <input type="checkbox"/> Wall | <input type="checkbox"/> Doors | <input type="checkbox"/> Patterns and symbols |
| <input type="checkbox"/> Wall facing | <input type="checkbox"/> Roofs | <input type="checkbox"/> Others |

6. How is thatch adopted in the building?

- | | | |
|--------------------------------|--------------------------------------|--------------------------------|
| <input type="checkbox"/> Floor | <input type="checkbox"/> Wall facing | <input type="checkbox"/> Doors |
| <input type="checkbox"/> Wall | <input type="checkbox"/> Windows | <input type="checkbox"/> Roofs |

- Sculptures Patterns and symbols Others

7. How is wood adopted in the building?

- Floor Windows Sculptures
 Wall Doors Patterns and symbols
 Wall facing Roofs Others

8. What type Ornammentation is adopted

- Sculptural columns Painting Others
 Cornice and traditional effect with mud Sculptures
 Patterns and symbols

INTEGRATION OF YORUBA ARCHITECTURAL CHARACTERISTIC IN THE DESIGN OF AN ECO-RESORT IN OFFA, KWARA STATE
FEDERAL UNIVERSITY OF TECHNOLOGY, MINNA
SCHOOL OF ENVIRONMENTAL TECHNOLOGY
DEPARTMENT OF ARCHITECTURE

Dear Sir/Madam,

We are currently working on a research project about eco-resort under the above name institution. This research is being carried out to know Yoruba architectural element in resort centres to promote eco-tourism. Your assistance in completing this questionnaire will be of great importance for the study. The information you provide will be made confidential and anonymous, if you agree to participate in this survey. Thanks so much for your assistance.

The survey

Name of Respondent:

Instruction: Kindly tick the most appropriate answer (✓)

Section A: Background Information

1. Please indicate your gender

- i. Male
- ii. Female

2. Kindly indicate your age bracket

- i. 15-24
- ii. 25-34
- iii. 35-44
- iv. 45-54
- v. 55 and above

3. What is your highest educational qualification?

- No formal qualifications
- HND or Degree
- SSSCE/ O-Level
- Post Graduate Qualification
- ND or Vocational

4. Marital status (tick the most appropriate)

- Single
- Divorced
- Separated
- Married
- Widowed

5. Please indicate your ethnic group

- Yoruba
- Igbo
- Hausa
- Others

Section B: Awareness of the respondent on sustainability

6. Have you ever heard of the concept of sustainable development?

- Yes
- No

7. Have you ever heard of the concept of sustainable/eco- tourism?

- Yes
- No

8. If yes, rate your knowledge about eco-tourism using a scale of 1-5. 1(lowest) to 5 (highest level).

- Very poor
- Average
- Very Good
- Poor
- Good

Section C: Perception of respondent on Yoruba architectural element

9. Have you been to any resort or tourism centre before in Nigeria?

- Yes No

10. Do you agree that Yoruba architectural elements can be adopted on eco-resort buildings?

- Yes No

11. Rate your preference on Yoruba architectural elements; 1(lowest) to 5 (highest level).

S/N	Yoruba Architectural Elements	1 (Very low)	2 (low)	3 (Moderate)	4 (High)	5 (Very High)
i.	Sculpted columns					
ii.	Murals (Paintings & Patterns on walls)					
iii.	Building configuration with Courtyard					
iv.	Sculptures					

12. Rate your preference on traditional building materials for resort buildings; 1(lowest) to 5 (highest level).

S/N	Yoruba Architectural Elements	1 (Very low)	2 (low)	3 (Moderate)	4 (High)	5 (Very High)
i	Mud					
ii	Stone					
iii	Wood					
iv	Thatch					
v	Bamboo					
vi	Bricks					

13. Would you encourage the use of sculpted images for eco-resort buildings?

- Yes No

14. What are the factors preventing people from adopting Yoruba architectural elements in their building?

- Religion Poor skills and technical knowledge
 Civilization Others
 Ignorance

15. Do you agree that Yoruba architectural element when integrated to Eco-resort buildings can improve the cultural heritage of the people?

- Strongly disagree Neutral Strongly agree
 Disagree Agree

MORGAN'S TABLE FOR SAMPLE SIZE

Population Size	Confidence = 95%				Confidence = 99%			
	Margin of Error				Margin of Error			
	5.0%	3.5%	2.5%	1.0%	5.0%	3.5%	2.5%	1.0%
10	10	10	10	10	10	10	10	10
20	19	20	20	20	19	20	20	20
30	28	29	29	30	29	29	30	30
50	44	47	48	50	47	48	49	50
75	63	69	72	74	67	71	73	75
100	80	89	94	99	87	93	96	99
150	108	126	137	148	122	135	142	149
200	132	160	177	196	154	174	186	198
250	152	190	215	244	182	211	229	246
300	169	217	251	291	207	246	270	295
400	196	265	318	384	250	309	348	391
500	217	306	377	475	285	365	421	485
600	234	340	432	565	315	416	490	579
700	248	370	481	653	341	462	554	672
800	260	396	526	739	363	503	615	763
1000	278	440	606	906	399	575	727	943
1200	291	474	674	1067	427	636	827	1119
1500	306	515	759	1297	460	712	959	1376
2000	322	563	869	1655	498	808	1141	1785
2500	333	597	952	1984	524	879	1288	2173
3500	346	641	1068	2565	558	977	1510	2890
5000	357	678	1176	3288	586	1066	1734	3842
7500	365	710	1275	4211	610	1147	1960	5165
10000	370	727	1332	4899	622	1193	2098	6239
25000	378	760	1448	6939	646	1285	2399	9972
50000	381	772	1491	8056	655	1318	2520	12455
75000	382	776	1506	8514	658	1330	2563	13583
100000	383	778	1513	8762	659	1336	2585	14227
250000	384	782	1527	9248	662	1347	2626	15555
500000	384	783	1532	9423	663	1350	2640	16055
1000000	384	783	1534	9512	663	1352	2647	16317
2500000	384	784	1536	9567	663	1353	2651	16478
10000000	384	784	1536	9594	663	1354	2653	16560
100000000	384	784	1537	9603	663	1354	2654	16584
300000000	384	784	1537	9603	663	1354	2654	16586

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