

ROLE OF THE *GIDAN-GAADO* IN SUSTAINABLE URBANIZATION

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DEDICATION

This thesis is
dedicated to
our living parents, Alhaji Muhammadu *Kafi* (*Magàjin-màlam*) and Mama Hadiza,
our late dear parents, Mama Uwa and Goggo Hauwa
And to
The families still living in traditional urban *Gidaàjen-gaado*.

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ABSTRACT

The traditional *Gidan-gaado* has continued to be one of the most widespread residential building typologies, which has been accommodating extended family dwelling in the urban cores of Northern Nigerian towns and cities like Keffi. Major motivating factor for this research was that, despite its dominance, the traditional neighbourhoods of *Gidaajen-gaado* have remained territories of urban relegation. Although the neighborhoods lacked basic amenities and infrastructure, the occupants, nevertheless, have remained resolute in preserving their symbol of socio-cultural dignity. That is in line, not only with sustainable urban housing, but also with the concept of cultural sustainability. This research sets out to determine the significance of its sustained existence and dominance, and also the roles it plays in the process of sustainable urbanization. In order to change the status quo, important roles of the *Gidan-gaado* needed to be explored and brought to the fore. The exploration was conducted against the backdrop of its major characteristics as well as its relevance in urban affairs. The research therefore aimed at proving its significance within the context of sustainable urban housing in Northern Nigeria. Appropriate methodologies were adopted based on providing the best answers to the research questions, in order to attain the objectives. Focus group and interviews were used to acquire in-depth perceptions from sampled participants. Survey was used to capture participants' perceptions for possible generalization of the research findings. One major finding of the research was that, role of traditional urban *Gidan-gaado* was very significant from historical and socio-cultural perspectives. Its significance from architectural perspective was spatial rather than physical. A key contribution of this research was the documentation of how *Gidaajen-gaado* significantly influence sustainable urbanization by virtue of their traditional dispositions and cultural dimension. The documentation has comprehensively captured the essence behind continuous existence of *Gidan-gaado*, within the cultural dimension of sustainability.

ABSTRAK

Gidan-gaado tradisional berterusan menjadi salah satu jenis bangunan perumahan yang paling luas yang dapat menampung penempatan keluarga besar di pusat perbandaran di bandar dan bandaraya Utara Nigeria seperti Keffi. Faktor motivasi utama adalah, disebalik dominasinya, kejiranan *Gidaajen-gaado* tradisional masih kekal menjadi wilayah mundur perbandaran. Walaupun kawasan kejiranan tidak mempunyai kemudahan asas dan infrastruktur, para penghuni tetap berazam untuk mengekalkan lambang sosio-budaya mereka. Ini selaras bukan sahaja dengan perumahan perbandaran mampan tetapi juga dengan konsep kebudayaan lestari. Penyelidikan ini menggariskan penentuan kepentingan kewujudan dan dominasi yang mampan dan juga peranan yang di mainkannya dalam proses perbandaran lestari. Untuk merubah keadaan tersebut, peranan penting *Gidan-gaado* perlu diterokai dan dibincangkan. Penerokaan dilaksanakan terhadap latar belakang ciri-ciri utamanya serta kaitannya dalam hal-ehwal perbandaran. Oleh itu, penyelidikan ini bertujuan untuk membuktikan kepentingannya dalam konteks perumahan lestari perbandaran di utara Nigeria. Metodologi yang sesuai telah digunapakai bagi merungkai jawapan yang terbaik kepada soalan penyelidikan untuk mencapai objektif yang telah ditetapkan. Kumpulan sasaran dan temubual digunakan untuk memperoleh persepsi mendalam daripada peserta terlibat. Kajian telah dijalankan bagi mendapatkan persepsi peserta terhadap kemungkinan generalisasi ke atas penemuan penyelidikan. Satu penemuan utama penyelidikan ini adalah peranan *Gidan-gaado* tradisional perbandaran amat penting dari sudut sejarah dan sosio-budaya. Kepentingannya dari sudut seni bina adalah dari segi ruangan berbanding fizikal. Sumbangan utama penyelidikan ini adalah pendokumentasian bagaimana *Gidaajen-gaado* secara signifikan mempengaruhi pembandaran lestari berasaskan nilai-nilai tradisional dan dimensi budaya mereka. Dokumentasi tersebut telah merangkumi intipati disebalik kewujudan peranan *Gidan-gaado* dalam dimensi kelestarian budaya.

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LIST OF ABBREVIATIONS

ABBREVIATION	MEANING
UNESCO	United Nations Educational, Scientific and Cultural Organization
WCCD	World Commission on Culture and Development
NBS	National Bureau of Statistics
UNCHS	United Nations Commission on Human Settlements
UIA	International <u>U</u> nion of Architects

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LIST OF TRANSLATED TERMS

- ***Babban-Gida*** – literarily meaning, ‘big-house’, but contextually referring to an extended family compound found in far Northern Nigerian historic cities like Kano and Sokoto. It is a phrase synonymous to *Gidan-gaado* but not used in Keffi.
- ***Dangi*** – literarily meaning ‘relation.’ Additionally in Fulani culture, referring to a person’s clan.
- ***Galadima*** – traditional title given by an Emir in Northern Nigeria, to somebody amongst the royal families.
- ***Makarantan-allo*** – the widespread Islamic schools being ran mostly in the reception halls of residential buildings, in Northern Nigeria.
- ***Masu-sarautā*** - traditional title holders in Northern Nigerian cities and towns.
- ***Sarākuna*** – Emirs (traditional rulers of cities and towns in Northern Nigeria).
- ***Zaure*** (plural = *zauruka*) – the hall or room which is mostly the first residential space to be accessed before entering a Muslim’s traditional house in Keffi

CHAPTER 1

INTRODUCTION

1.1 Introduction

Cultural history of a people is crucial in comprehending essence of their living. One of the ways to preserve a culture is to sustain the gradual evolution of the people's traditional built environment. Urban Housing, especially in developing countries, has been threatened by numerous factors; rapid growth in population, over-urbanization, and rise in slums. Persistence of the issue could be attributed to the lack of, commitment (Oni et al, 2016) or understanding (Miranda et al, 2016; Roy and AlSayyad, 2004), of 'urban informality.' The phrase describes how 'seemingly' unplanned urban settlements have come to be part of metropolitan urbanization, especially in developing countries (Simatele et al, 2017; Roy, 2005). Urban areas have been critiqued, very often, from the perspective of 'formal/informal' dichotomy; subject of debates, manifested epistemologically, in either of four ways. Firstly in spatial classification; 'slum' vs 'non-slum.' Secondly, in organizational forms; labour as 'formal' or 'informal.' Thirdly, emerging as government organizational tool, to determine forms of intervention. Fourthly, as a negotiable value. Nevertheless, traditional urban architecture, largely driven by culture, is not anachronistic or outdated. It is manifestation of people's socio-cultural transactions, reflecting physical and cultural character of daily lives; called vernacular landscape. Tangible and intangible elements within it, affect its inhabitants' perceptions and ways of life, including survival (Anggadwita et al 2017). One of the most important unit within the vernacular landscape is the extended family, especially in West Africa where traditional social system demands cooperation between family members.

The traditional urban *Gidan-gaado* (extended family compound) has continued to accommodate substantial percentage of extended families in Northern

Nigeria. It is a classical architectural embodiment of socio-cultural dispositions of its occupants. Hence, culture being one of the most important components of sustainability, the continuous existence of the *Gidan-gaado* would be highly appropriate. It is of considerable urban significance, despite its so-called ‘informal’ status in many historic cities. Consequently, this research investigates *Gidan-gaado* as a phenomenon, to establish the roles it plays in the context of sustainable urbanization.

1.2 Background to the Research

Sub-Saharan African urban areas have been rapidly expanding, evident in the phenomenon of natural population growth and migration. Much effort have been put into housing the population, in both the formal and informal housing sectors (Miller et al, 2015; Eckstein, 2014; Makinde, 2014; Olotuah and Bobadoye, 2009). Despite that, sustainable housing for urban population in Nigeria particularly, has eluded realization (Adeoye, 2016; Hays, 2012; Bromley, 2009; Bryld, 2003). A major reason for that could be traced to neglect of, and to some extent, disrespectful lack of understanding of a people’s strong attachment to their cultural heritage. Lack of understanding about the urban informality is painted, in the words of Lombard (2014), through “exclusion of certain perspectives, as well as persistent negative interpretations of places and people.” However, the informal, manifested in people’s traditional built environment, especially domestic buildings (Gopinath and Kulkarni, 2014), have been considered as cultural artifacts par excellence (Kesseiba, 2017; Muhammad-Oumar, 1997).

1.2.1 Formal and Informal Housing

The ‘formal’ and ‘informal’ distinction has become a resource for naming, managing, governing, and analyzing contemporary urban areas. It is also fundamental in constituting the urban area, especially that of the so called “global south”, a term used to denote “developing countries” (McCann, 2017; Grovogui,

2009). Thomashyllanderiksen (2015) dealt extensively with the incongruousness of the phrase. Debates have often conveyed, epistemologically, this relationship in various ways. However, in many instances, ‘informality’ thrives within ‘formality’, though at times, out of ‘ordinary’ sight, but nonetheless, inseparably intertwined. A classic example of that was, Chi's (2014) “Hong Kong’s hidden rooftop slums” (Figure 1.1).



Figure 1.1 Informal settlement within highly urbanized city
Source: Chi (2014)

Additionally, current trends in urban housing show how designers have been adopting experiences from the ‘informal’ sector; typified by what Reyes (2015) called, “half-finished” housing typology (Figure 1.2). Certainly, traditional urban architecture is not anachronistic; its seemingly ‘unplanned’ character embodies valid order and design principles, technical solutions and upgradable materials (Nsude, 1987).



Figure 1.2 Typical “half-finished” housing typology
Source: Reyes (2015)

1.2.2 Cultural Landscape

**Mu tsaya mu riqe al'adun mu
Su akka kafa ta Afirka mu
Harma wasu sun sha'awar namu
Shine darajar mu da haiban mu
Mai nuna muna da abin kanmu.
*Mu tsare girman al'adun mu
Da mutunci kau na sarautun mu
Da muke fahari tun farkon mu
Farkon duniya aka same mu
*Mu riqe girma da mutuncin mu
Ba'asan matsayin jemage ba
Shi bashi a tsuntsu ba dabba
Afirka ba za mui daraja ba
Kan ba mu riqe al'adu ba
Mun shure shirmen banza ba.

**We should be firm in sustaining our culture
Our established African culture
That others have shown interest in ours
It is our value and dignity
It shows we possess our everything.
*Let's preserve our exalted cultures
And the dignity of our Emirates
That we pride on since our beginning
We were met at the top of the world
*Let's hold onto our might and dignity.
A bat's status is unknown
It's neither bird nor animal
Africa will not be dignified
If we don't hold onto cultures
And throw away useless nonentities.

Hausa 'written song' titled, '*Hada kanmu Afirka Mu So Juna.*' (Africa to Unite and Love One Another), by Abubakar Ladan Zaria

It is important to consider landscapes, in relation to people, as their socio-cultural dispositions which defines their physical environment (Evans et al, 2001). Communities of people possessing distinct cultural dispositions dwell in a cultural landscape (Sauer et al, 2009), which they remold to suit their aspirations. It refers to a complex web of beliefs, values and behaviors, communicated from one generation to the next (Matsumoto and Juang, 2012; Marcucci, 2000). Bourdier and Minh-ha (2011) illustrated that indispensability. They opined that, the so-called international style in architecture, was being questioned even in Europe where it more or less originated. Nassauer (1995), much earlier, summarily captured the idea when he stated that, culture structures landscapes and landscapes inculcate culture. The complexities of a cultural landscape constitutes of vernacular, historic, designed, or ethnographic elements (The Cultural Landscape Foundation, 2016).

Cultural landscapes are identified with local customs which direct people's action to produce vernacular landscapes, or "landscapes of the everyday" (Jackson, 1984). These are made by homeowners with daily practices in mind rather than with design intentions (Nassauer, 1995). Jackson (1984) argued that great deal of a community's dispositions and history could be gleaned through study of its ordinary houses, streets, fields and places of work. This research focused on the traditional urban *Gidan-gaado*, which fell within the context of the vernacular. However, before

exploring the *Gidan-gaado*, it was essential to discuss family as the primary social unit constituting such prominent residential housing type.

1.2.3 The Family in Northern Nigeria

‘I miss the family, the extended
family, because our culture is very
much interwoven with
the extended family.’ –

Nigerian immigrant in Philadelphia, US (Swigart (au), 2006)

Prior to the widespread influence of Western colonialism and contemporary globalization, traditional African societies were dominated by the extended family system. Researchers like Yankuzo (2014), Ekeopara (2012) and, Kayongo-Male and Onyango (1984) postulated a typical extended family as, a patrilineal social unit constituting of a man, his one or more wives, his children, and his relatives. Lorimer and Lechner’s (1995) defined it as, “a group of people closely related by blood.’ Shorter (1998) defined it as a group of relatives by blood, marriage and also by analogous groups like adopted children. That type of family has been widespread especially among muslims (Sheldon, 2018) and traditionalists (Iganus and Haruna, 2017). It remains highly significant (Obi-Nwosu, H., 2017), by demanding strong cooperation between members of the family (DeGruccio, 2016; Robert, 2010). Even in the western world like United Kingdom, the fastest growing type of household between 2005 and 2015, was the multi-families (Hatzenbuehler et al, 2015) (Figure 1.3 and Table 1.1). In the United States it has been the same trend (Dalrymple, 2019; Cohn and Passel, 2018; Burns, 2016; Zonta, 2016; Taylor et al, 2010).

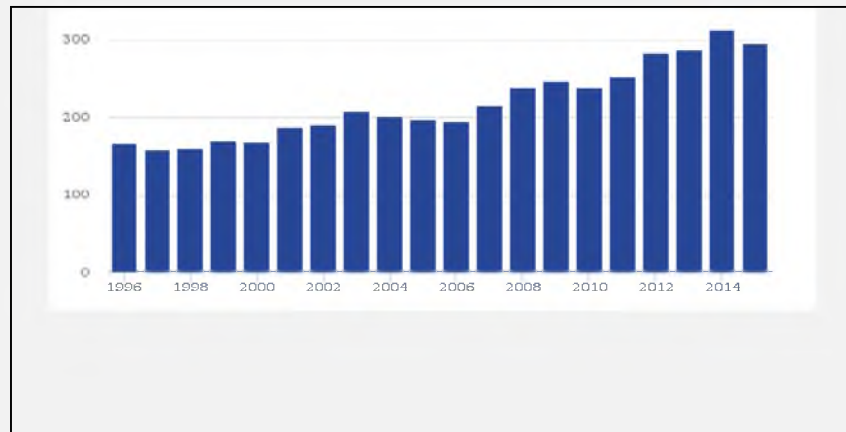


Figure 1.3 Growth of Multi-family households in UK from 1996 to 2014

Source: Office for National Statistics (2014)

Table 1.1 Households: by household type in 1996, 2007 and 2017, UK.

Year	Millions					
	One person house-holds	One family house-hold: couple ¹	One family house-hold: lone parent	Two or more unrelated adults	Multi-family house-holds	All house-holds
1996	6.6	13.9	2.3	0.7	0.2	23.7
2007	7.4	14.6	2.6	0.8	0.2	25.6
2017	7.7	15.7	2.7	0.8	0.3	27.2

1. Households with one family and one individual, like married couple with their daughter and lodger or married couple with one elderly parent are classified as a one family household: couple.
 2. 'One family household: couple' and 'One family household: lone parent' can contain dependent and non-dependent children.

Source: Labour Force Survey, Office for National Statistics (2017)

Swigart (2001) reported a classical quote by a Guinean immigrant to the United States, thus,

'What I miss most about Guinea is the extended family structure. When I am at home, I feel safe. My children are safe, my wife is safe. Whether I am there or not, they will be taken care of. In America, I don't have that.'

Taking Nigeria as a classical case, it is a region where the extended family system has had a well established and sustained base, with more than half of the population living as extended family (Figure 1.4).

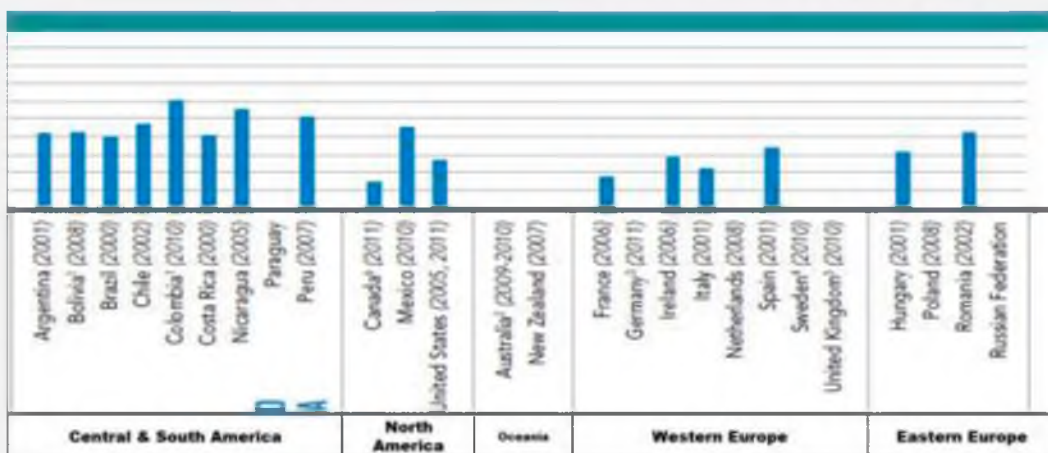
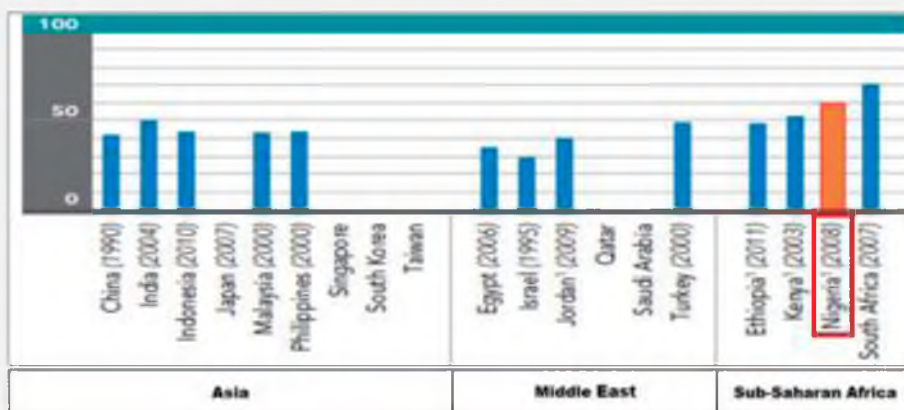
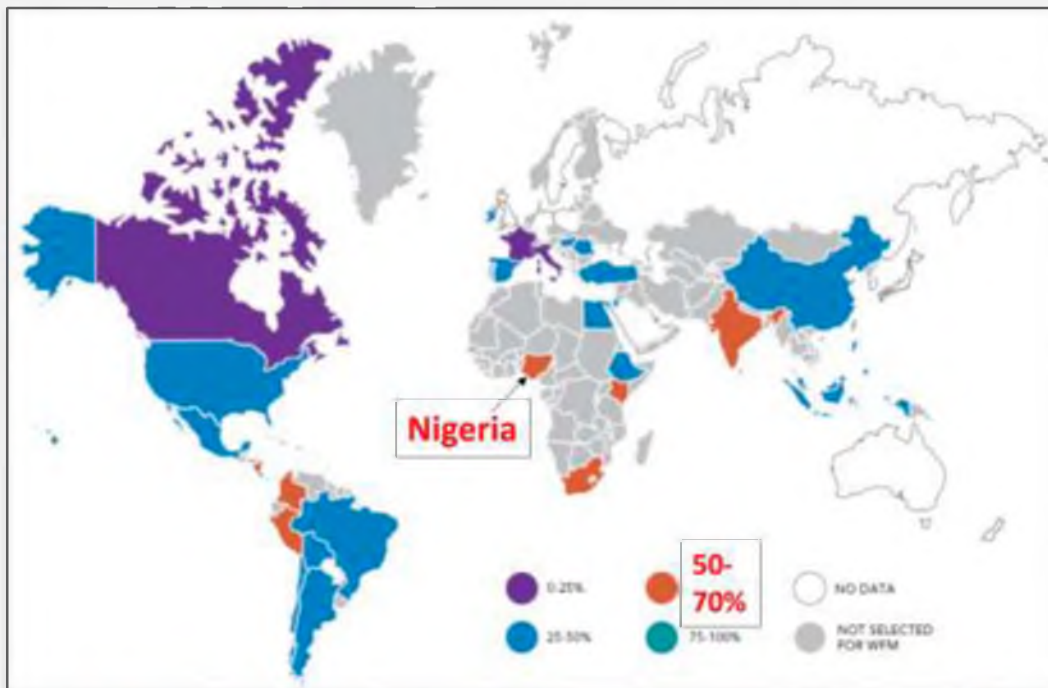


Figure 1.4 Children living with probable extended family

Adopted from: www.worldfamilymap.org/2013/e-ppendix/figure2

Describing it as the ‘Care Syndrome,’ Esen (1973) submitted that, the familial support had indeed been a feature of the Nigerian. To further support that submission, the tremendous sense of psychological wellbeing exhibited by the Nigerian child, was largely traced to the caring accorded by members of the extended family (Imouokhome, 1987). Convinced of healthy children being key to healthy societies, Yildiz, Toruner and Altay (2018) proved that, different cultural and religious practices, extended family living included, affected children’s health positively. Thus, unlike from the Western perspective, the extended family or ‘extensive’ primary family, as Obayan (1994) referred to it, is a contextual terminology connoting ancestral ties, within the cross section of practically all Nigerians.

1.2.4 The ‘*Gidan-gaado*.’

Families have continued to express their lineage through preservation of a family-house, which acts as a social security for its dwellers (Ayisi, 1992). The family-house in parts of Northern Nigeria, has been referred to as ‘*Gidan-gaado*’ (Usman, 2016). It still exists as symbol of social identity and community recognition (Jiboye and Ogunshakin, 2010). Jiboye and Ogunshakin (2010) reiterated the need to preserve people’s culture and history through their residential buildings, to ensure sustainable housing. They further showed that, *Gidan-gaado* has been a major factor in enhancing socio-cultural integration in sustainable urbanization. The ‘*Gidan-gaado*’ accommodates several, often related nuclear families, living in different sections within a compound (Muhammad-Oumar, 1997). Islamic tenets on privacy of the family in general, and the women folk, in particular, strongly dictates the hierarchical spatial composition, exhibited by the *Gidan-gaado*. As this research was carried out with the case study being in Northern Nigeria, Hausa language terms like *Gidan-gaado* had been used. In that way, the socio-cultural value of the words may not be lost in the course of translation. Further discussion on *Gidan-gaado* is contained in Chapter 3.

1.3 Problem Statement

The urban traditional *Gidaajen-gaado* have had to contend with negative affection, portrayed by the near-total neglect in urban affairs, largely for being located in the informal part of urban areas. They were even described by the sociologist Wacquant (2008), as ‘territories of urban relegation.’ Nevertheless, those territories or neighbourhoods, constitute largest percentage of the urban core housing of historic places like Keffi town. However, critical lack of social services characterizes the neighbourhoods. In spite of that condition, the occupants have remained resolute in sustaining their ‘*Gidan-gaado*’ as one of their symbols of socio-cultural dignity. Interestingly, factors such as; migration, adoption of western cultures and beliefs, and evolution of nuclear family units, have not had distinctive effect on the *Gidan-gaado*. On another hand, developmental trends today are towards the institutionalization of sustainability, with regards to urbanization generally and housing in particular. The important roles played by the *Gidan-gaado* in urban affairs need to be explored and brought to the fore. In doing that, the issues with sustainable urban housing in Keffi may be alleviated to an appreciable extent. One way to achieve this aim is by thoroughly exploring the perceptions of various participants in such a traditional urban milieu. They include, occupants of *Gidaajen-gaado*, custodians of the people’s culture and, urban authorities and professionals. Hence, this study seeks to establish the significance that the *Gidan-gaado* plays, and the need to preserve the *Gidan-gaado* phenomenon, in trying to attain the goal.

1.4 Research Agenda

1.4.1 Research Aim

To prove that the *Gidan-gaado* plays a significant role in urban development, especially in sustainable urban housing in Nigeria.

1.4.2 Research Questions

- i. What are the major characteristics of the *Gidan-gaado*?
- ii. What makes existence of the *Gidan-gaado* still relevant?
- iii. How does *Gidan-gaado* contribute to achieving sustainable urbanization?

1.4.3 Research Objectives

- i. To identify the major characteristics of *Gidan-gaado*.
- ii. To evaluate the relevance of sustaining the *Gidan-gaado* in urban areas.
- iii. To determine the impact of *Gidan-gaado* on the drive to achieve sustainable urbanization.

1.5 Case Study Area

The founding of Keffi by Abdu Zanga, within the then realm of the Sokoto Caliphate, meant that Islam remained a strong influence not only on pure religious dispositions, but also on socio-cultural ways of life of the people. It was against that background of heritage that the research hinged its examination.

1.6 Research Methodology and Analysis

The focus of this research, the problem statement, and the research objectives point to three basic domains within the context of the research; traditional housing, sustainable urbanism, and attachment. They needed to be situated within a single boundary of process. Based on the information which the research elicited, four methodologies were adopted for data collection. First was case study research, to better illustrate *Gidan-gaado* phenomenon within a practical existing context, such that comprehension of the dynamics involved will not be tempered down by

excessive theorization. Second was survey questionnaire constituted of three constructs; cultural dispositional stance of the occupants of *Gidaajen-gaado*; attributes of *Gidan-gaado*, and attributes of the neighbourhoods. Using cross-sectional design (Creswell, 2015), the questionnaire was used to gain a broader comprehension of the dimensions surrounding existence of *Gidan-gaado*, within the urban context. Third was focus group, an exploratory inquiry method employed to get general stakeholders perceptions (Delli Carpini and Williams, 1994) on *Gidan-gaado* phenomenon. It relied on argumentative interaction within a group (Maxwell, 2013; Morgan and Krueger, 1998), to elicit various points of views of participants (Kasinath, 2016). Fourth was interviews as a phenomenological strategy (Creswell, 2018), often called “hermeneutics” (Manen, 2016), adopted to understand subjective or lived experiences (Greenfield and Jensen, 2016) of *Gidan-gaado* occupants. It was an approach, free of preconceptions and prior knowledge of the phenomenon (Moustakas, 1994).

The focus group discussions were analyzed through a descriptive narrative (Sutton and Austin, 2015), to identify thematic patterns (Nili et al, 2017), sorted into themes. The survey subjected to statistical analysis using SPSS 20 software by extracting both descriptive and inferential statistics to answer research questions, and attain the objectives. The interviews were analyzed using inductive thematic process, with NVivo11 reducing the data for appropriate interpretations and deductions.

1.7 Significance of The Research

A traditional or vernacular buildings, are a social artifact through which significant aspects of a culture are transmitted, hence considered as artifacts par excellence. Their study gives extensive insight into socio-cultural dispositions of the people who built them. One of the principles of sustainable development is to build communities, which would provide lasting and secure livelihoods by avoiding social instability and cultural disruption. Therefore, firstly, this research was significant in exposing the *Gidan-gaado* as embodiment of socio-cultural bonding-agent. It ensures sustainable development due to the values inculcated within it. Secondly, outcome of

the research served as useful feedback upon which relevant aspects of indigenous traditional architecture could be appreciated within the context of sustainable urban development and policies in Nigeria. Thirdly, the research is significant in terms of cultural heritage management, which is the action taken by policy makers to assess, decide and enact decisions regarding cultural heritage. Fourthly, the research determined the ways morphology of traditional architectural spaces influence the socio-religious and socio-cultural lives of occupants of the *Gidan-gaado* in Northern Nigeria. Fifthly, it ascertained the fundamental characteristics of a *Gidan-gaado*, which would ensure more sustainable architectural spaces within it. Finally, as perceptions of policy makers and planners rarely corresponded with those of their communities, this research provides data on how people prioritize needs to create quality of life for themselves. Consequently, the policy makers and planners would be able to provide more effective social services and programs.

1.8 Scope and Limitations

The geographical scope was within Northern Nigeria; being culturally distinct. However, there was no presumptuous notion, that it had only one cultural identity. The generalising allusion to its distinctiveness was borne of Islam having far reaching and long-lasting influence on the region. Therefore, minimal conflict would be experienced, of having widely diverse cultural differences in subsequent arguments put forward. Keffi is one of the urban centers in Northern Nigeria with sustained traditional urban cores intact to large extents, and served as case study.

The actual study unit was the traditional *Gidan-gaado*. Noteworthy is that, few modern *Gidaajen-gaado* were constructed in Keffi suburbs. However, those were mostly as a result of the family trying to decongest the traditional *Gidaajen-gaado* within the town's core, and this research did not study those.

Focus of this research was to explore essence behind continuous existence of *Gidan-gaado* and the role it is playing in sustaining urbanization. Occupants of the *Gidan-gaado*, served as major sources of data for the research. Roles of other factors

like planing or administrative authorities were not studied. Hence, methods which lent themselves to evoking physical, spatial and socio-cultural perceptions were employed to support sound inductive and deductive interpretations.

1.9 Definition of Key Terms

- **Family-house** – a traditional compound within which different sections accommodate nuclear families whose members often include non-blood related.
- ***Gidan-gaado*** – traditional urban extended family compound in Keffi.
- **Place attachment** - deep affectionate feelings and emotional bonding people develop towards places they were born, brought up, or lived in. The affective feelings may be either negatively or positively induced.
- **Sustainable urbanization** – to develop an urban area responsibly, towards positive socio-cultural, environmental, and economic aspirations of dwellers.
- **Traditional housing** – residential buildings characterised by use of indigenous materials and knowledge, environmentally submissive components and socio-cultural compositions. Such building may be constructed with or without the supervision of a professional builder or designer.

1.10 Structure of the Thesis

The research has been logically and systematically structured to answer the research questions and attain the research objectives. It is comprised of preambles and six chapters, all of which fall into 5 sections (Figure 1.6). **Chapter 1** presents general highlights; introduction, background to the problem, and problem statement. The research agenda is clearly laid out to inform the research aim, questions, and objectives. Next is a brief on the case study, Keffi. Subsequently, the methodology is outlined and significance of the research presented. Scope and limitations come next, followed by the research structure. **Chapter 2** presents reviews of literature on sustainability and place attachment within the traditional urban context, as it relates

to urban traditional housing. **Chapter 3** also reviews literature but on traditional built environment and the methodologies past studies have adopted in conducting researches in this field. **Chapter 4**, on methodologies, began with philosophical underpinnings; the paradigm in which the research was situated, from ontological and epistemological views. It discusses research approaches; logical positivism and phenomenological inquiry. Sampling and data collection are explained, with discussions on analyses of the various data collected. **Chapter 5** presents analysis and discussions which generated findings to answer the research questions, and achieve the research objectives. **Chapter 6** restates the problem and agenda, then presents summary of main research findings and conclusions drawn. It made submissions of architectural implications and contributions of the research. It concludes by recommendations for further research. References, appendices and journal publication served to close the thesis.

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