

Assessment of the Impact of Modernization on the Traditional Igala House Form

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Abstract: - Traditional African Architecture dates back to the late Stone Age. It is one of the oldest and richest architecture the world ever had, almost the only one that still survives from the dawn of human history. Since the advent of globalization, many nations have experienced transformation with their identity. Nigerian culture, tradition, architectural identity, since colonialism have experienced rapid transformation resulting from various external influences. The Igala ethnic group of North Central Nigeria has a unique traditional house form that has transformed significantly between the periods of colonization and contemporary times. The aim of this study is to assess and identify the major influences of modernization and how they impacted on the traditional Igala house form. The study investigated the traditional Igala house form and its transformation between pre-colonial and contemporary periods. This study through oral interview and field study, as well as intensive literature review critically assessed the impact of modernization on traditional Igala house form and also identified factors that influenced the modern transformation of the traditional Igala house form. These factors formed the main body of the structured questionnaire which was administered to various professionals in the study area. The study revealed that the traditional Igala house form has significantly transformed, and is fast becoming extinct. The study advocates determined effort to revive the dying indigenous Igala architectural house form and evolve new but acceptable architectural forms that recognize the culture of the people with respect to current development.

Keywords: Culture, House Form, Igala, Modernization, Traditional Architecture.

I. INTRODUCTION

➤ Background of the Study

Nigeria is a country in West Africa with Abuja as the capital (Fig. 1). Nigeria has been the site of numerous kingdoms and tribal states over the millennia with more than 370 ethnic groups, with varying languages, customs and traditions; making it a country of rich ethnic diversity (Fig. 2). Nigeria amalgamated from British colonial rule beginning in the 19th century, with the merging of the Northern and Southern Nigeria Protectorates in 1914 and became an independent federation in 1960 (Danja, Dalibi and Xue, 2017).



Fig 1:- Map of West Africa showing Nigeria and Abuja the Capital. (Source:- <https://www.map+of+West Africa, 2018.>)



Fig 2:- Map of Nigeria showing location of major Ethnic Groups.

(Source:-<https://www.Ethnic+map+of+Nigeria, 2018.>)

The search for an architectural identity, the rise and fall of architectural movements and tendencies, and the continuous debate on issues of character in architecture are derived from the fact that societies tend to re-evaluate the meaning and desirability of built environments. This search seems to be a preoccupation with countries in Africa, America, and Asia, to mention a few and in other parts of the world. These countries have traditions, cultural richness, and multi-layers of history. Architects as well as building professionals in these countries find themselves dealing with a paradox needing to project a certain image of themselves through their built environment (Salama, 2006).

The pristine cultures, traditions and heritage of the world are fast changing as a new 'global' image is being adopted. Nigerian culture, since colonial invasion, has experienced rapid change. The contemporary Nigerian culture is merely a mixture of traditional elements and alien features (Okere, 1996 :10). According to Okere (1996), "The Africa today is a living confluence of cultural rivers, the major rivers being, on the one hand, the traditional culture with its tributaries of religion, social structure, language, values and world view, and, on the other hand, the Western culture – including Christianity and Islam- with its own tributaries". Nigerian identity is in crisis as the authentic cultures and traditions are fast disappearing.

According to Uchegbu (2007), "... every piece of architectural work has a lot to say about the time and culture that gave rise to it and as such, the different ethnic groups found in Nigeria have particular styles of traditional or vernacular architecture peculiar to them..." (Nduka, 2013:109). Also Chukwuali (2005) observed that ethnic nationalities that make no deliberate and conscious effort to retain and preserve their cultural and architectural identities get easily assimilated by other more vibrant and dominant cultures. According to Chukwuali (2005), a tested viable option to the preservation and retention of ethnic architectural identity is the strengthening of regional interpretations and criteria which will find acceptance within the given ethnic nationality where its meaning and content are better understood (Nduka, 2013:110).

The need to harmonize traditional architectural concept with modern architectural concept was emphasized by Dmochowski (1990) who opined that architecture is very much linked with human life and reflects its dynamics most faithfully. Also, Centre for Earth Construction and Technology (CECTech, 1995) observed that construction in general and earth construction in particular is the expression of the culture of people and individual traditions and we should not forget it.

Hence this study believes that every nation has its own rich history, but if it is not properly appraised and subsequently documented, preserved, promoted and applied, the future generations will have no sense of belonging and no connection with the past. In other words, if no conscious effort is made to identify, preserve and apply the peculiar architectural elements of a people's architecture, that architecture is likely to become extinct.

➤ *Statement of the Problem*

The Igala people have a rich and unique architectural pattern of house form that has transformed significantly between the period of colonization and contemporary times. Most buildings as seen in Igala land today reflect entirely European and Western architectural styles and forms, as a result of modernisation. Therefore, the traditional architectural form and architectural identity of the Igala people is fast becoming extinct.

➤ *Aim of the Study*

The aim of this study is to assess the impact of modernization on the traditional Igala house form with the view to establish the need for the preservation and application of traditional Igala house form and traditional architecture in Nigeria.

➤ *Objectives of the Study*

To achieve the set aim, the study objectives include;

1. To investigate the traditional Igala house form during the pre-colonial, colonial, post-colonial and contemporary periods and analyse its transformation.
2. Make recommendations on the documentation, preservation and application of traditional Igala Architecture in Nigeria.

➤ *Significance of the Study*

This study will draw attention to the need for the appraisal, documentation, preservation and application of Nigerian cultural identity and traditional architecture in contemporary architectural practice in Nigeria. It will encourage interest in the study and specialization in traditional architecture in Nigeria schools of architecture. It will form a valid academic material for further research on the subject.

II. LITERATURE REVIEW

➤ *Historical Background and Origin of the Igala People*

Igala is an ethnic group located in Kogi State, North Central of Nigeria (Fig. 3). The area is approximately between latitude 6°30 and 8°40 north and longitude 6°30 and 7°40 east and covers an area of about 13,665 square kilometres (Oguagha, 1981). Kogi State is made up of three (3) Senatorial Districts namely; Kogi West, Kogi East and Kogi Central Senatorial Districts (Fig. 4).

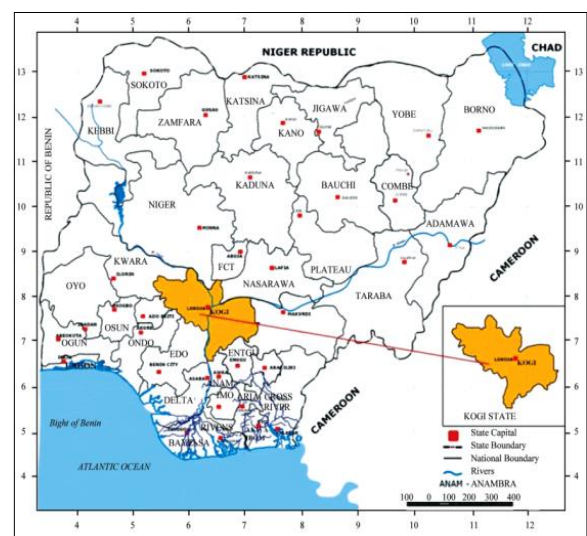


Fig 3:-Map of Nigeria showing the location of Kogi State. (Source:- Kogi State Ministry of Land and Environment, 2008.)

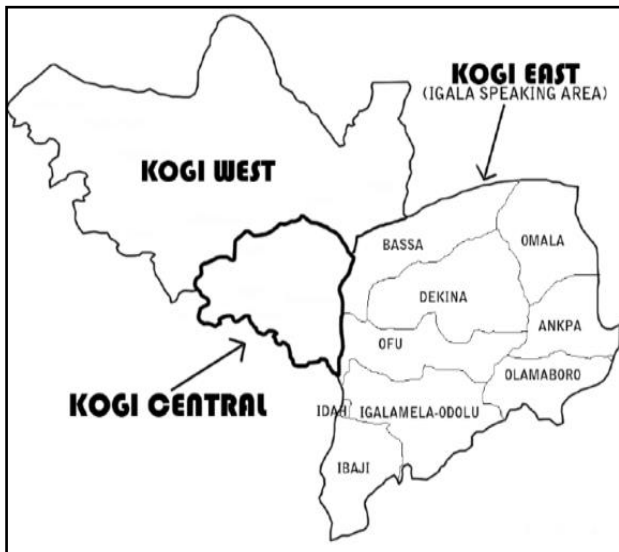


Fig 4:- Map of Kogi State showing Igala Local Government Areas. (Source: Kogi State Ministry of Land and Environment, 2008.)

The Igalas occupy nine (9) Local Government Areas out of the twenty one (21) Local Government Areas of Kogi State. The Local Government Areas occupied by the Igalas include; Ibaji, Idah, Igalamela-Odolu, Ofu, Dekina, Ankpa, Omala, Olamaboro and Bassa Local Government Areas (Fig. 5).

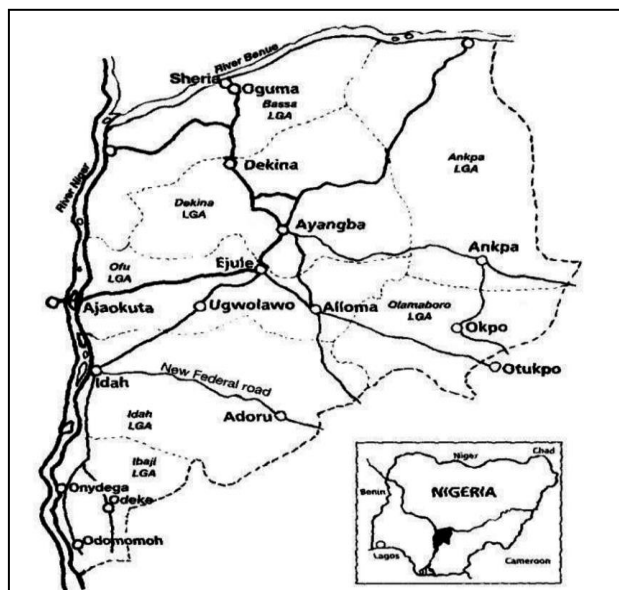


Fig 5:- Map of Igala Land. (Source:- Kogi State Ministry of Land and Environment, 2008.)

The population of Igalas is estimated to be about one million and five hundred thousand (1.5 million), of which over 70% are subsistence farmers. The traditional Igala society is largely agrarian, although fishing is also a mainstay of the people especially the Igalas of the riverine Idah area (Egbunu, 2001).

The people are evenly distributed all over the land but with Idah, Anyigba and Ankpa more densely populated. The Igalas are also sparsely found in Edo, Delta, Anambra and Enugu States but are largely concentrated in Idah, Ankpa,

Dekina, Omala, Olamaboro, Ofu, Igalamela/Odolu, Ibaji, Bassa (and even Lokoja and Ajaokuta) Local Government Areas of Kogi State. The boundary of the land was by far larger than it is in the contemporary era. The traditional limits of the land included; the greater part of Idoma Land, Nsukka area and Anambra area (North of Onitsha).

The Igalas are identified by the tradition of Western Igbos as descendants of Igbo migrants who migrated westward during the expansion of the proto-Igbo peoples at the beginning of the 1st millennium (Egbunu, 2001).

Boston (1967) opined that the central geographical location of the Igala people has exposed them to a wide variety of linguistic as well as cultural influences from other ethnic groups in the country. Notable among these are the Igbira, the Bini, the Igbo, the Hausa, the Idoma and the Yoruba ethnic groups. However, the most significant relationship is between the Igala and the Yoruba people (Boston, 1967). Contemporary historians believe that the Igala most likely shared a proto-kwa ancestry with the modern Igbo and Yoruba people as well as most ethnic groups of Nigeria today. Hence, the ethnic family would include not only the prior two, but groups like the Idoma, and the Nupe to the north. The name Igala refers to both the people (*Abo Igala*) and the language (*Ichi Igala*) (Egbunu, 2009).

➤ *Traditional House Form of the Igala People*

The traditional house form of a people is an architectural representative of such a people. It should be able to convey the message of the cultural heritage and identity of the people, suitable for their environment and climate, compatible with their socio economic life style. House form is not only the form of individual buildings but also the way they are arranged (Denyer, 1978).

In Nigeria, there are about 370 identified ethnic groups, and each expressing its own history, culture, identity and traditional house form (Nduka, 2013). In the North Central region of Nigeria where the Igalas are found, the traditional house forms are comprised of the traditional architecture of the Tivs, the Taroks, Beroms, Ngas, Kutep, the Bajju, to mention a few. The various house forms in this region seemingly have common features in their curvilinear house forms but noticeable differences in their housing pattern specifically in compound setting and techniques of construction (Rikko and Gwatau, 2011).

The Igala people adopted the circular curvilinear house form before the period of European influence and modernization, as revealed by this study. The circular curvilinear house form was important to and unique with the Igala people because it was compatible with their religion, tradition, culture and socio-economic life style. The house form was adaptable to the people’s needs. For instance, the economic activities of the people such as farming and animal husbandry were supported by animals’ pen and food barns which formed parts of the house form. Shrines were part of the courtyard to serve religious activities. Compatible also with the Igala culture was the circular form of individual huts and their arrangement which created a

courtyard that accommodated a reception hut where visitors were received. The courtyard and reception hut played important role in the social life of the Igala people. They were the centre for domestic and social activities. Security and privacy were important in Igala culture and were facilitated by the perimeter fence of the house form which allowed an entrance close to the hut of the head (husband) of the compound which enabled him to screen visitors and trespassers. Availability of traditional building materials and traditional building technology which made construction process easy and culturally adaptable also played a major role in the adoption of the circular curvilinear house form. The traditional Igala house form was their culture and architectural identity (Emusa, 2018).

➤ *Pre-Colonial House Form in Igala Land (Period before 1860)*

In the pre-colonial period, the Igala people practiced the circular curvilinear house form. The architectural transformations of their house form as a result of the impact of modernization started during the colonial period after 1860. The plan of the house form was circular and walls were made of mud. Roofs were made of thatch, covering a framework of wooden supports or covering mud domes. Sometimes the walls were of wattle and daub (Fig. 6). The roof shape was conical (Figures 7 and 8). The buildings were free standing and usually enclosed a courtyard which houses a reception hut (*Atakpa*) (Figures 9a and 9b) (Emusa, 2018).

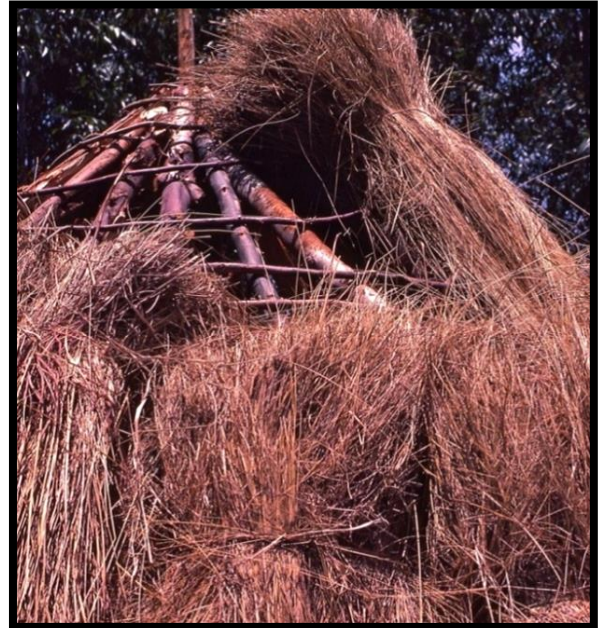


Fig 7:- Traditional Igala roof thatching. (Source: Emusa, 2018.)

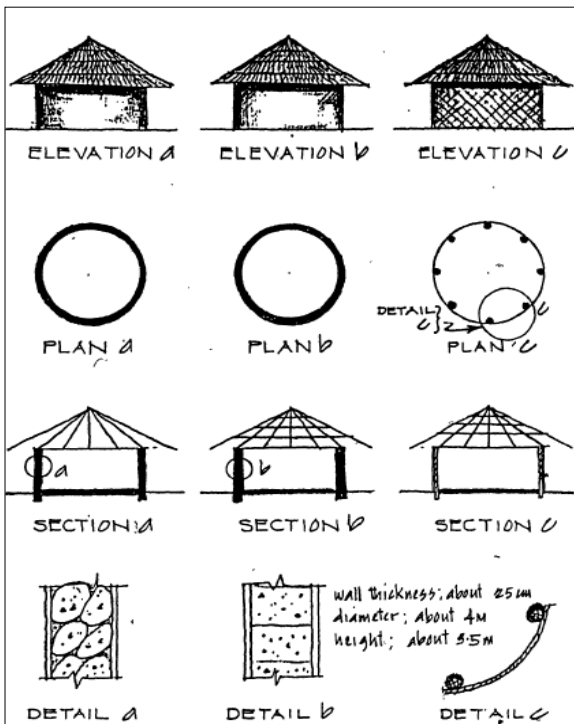


Fig 6:- The Circular Curvilinear House Form with Basic Sub-Variations: a – Brick Walls, b –Monolithic Walls and c – Walls of Vegetable Materials. (Source:- Danjuma, 1988.)

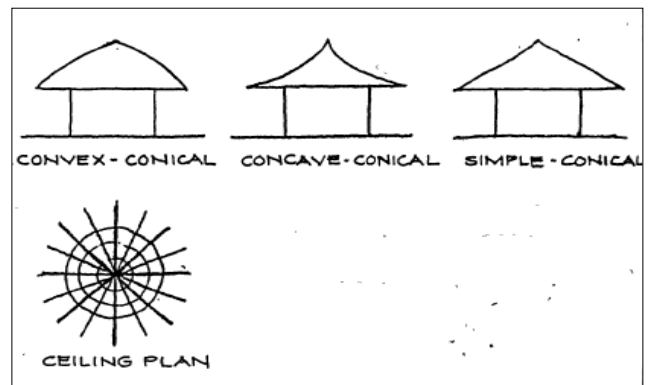


Fig 8:- The Circular Curvilinear House Form: Roof shapes. (Source: Danjuma, 1988.)

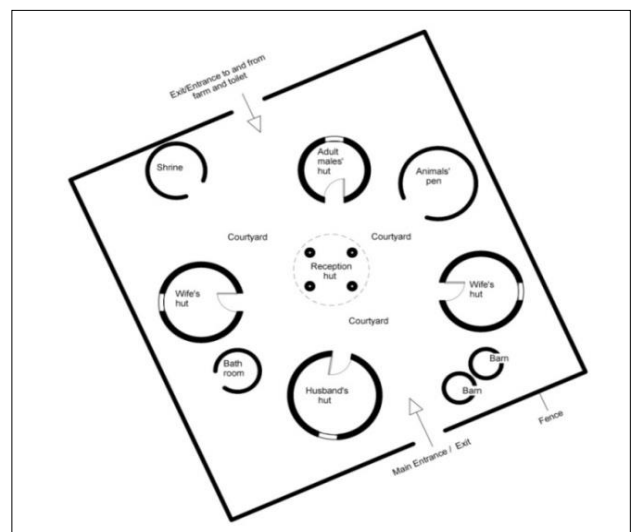


Fig 9a:- Traditional Igala house form of compound (Plan). (Source: Emusa, 2018.)

Within a given kindred in Igala land, there were individual compounds. The number of houses in a given compound depended on the number of wives married by the man. The traditional Igala house form comprised of various spaces for different activities or functions. These activities included sleeping, food preparation, food storage, animal husbandry, social interaction, religious activities and security. Each of these activities took place in different spaces specially planned to accommodate it. The different parts of the traditional Igala house form included; the head of the compound's hut (*Unyi Enegbani*), Wives' huts (*Unyi abobule*), Adult Males' Huts (*Unyi Abokelę*), Kitchen/Cooking Space (*Obuka*), Animals' Pen (*Unyi-ęnu-ęre*), Reception Hut (*Atakpa*), Courtyard (*Okolo*), Bathrooms (*Unyi ugw'pla*), Food Barns (*Aka*), Shrine hut (*Achekwu*) and Perimeter Fence (*Qgba*). The bushes served as toilet. The plan varied from space to space depending on the nature of activity, so also was the construction technique.

Different families have different size of house form. This was due to the fact that families in Igala land were not same in size. A larger family had a house form or compound which was larger than a smaller family. Fig. 9a shows the plan of a typical traditional Igala house form in the pre-colonial period (Emusa, 2018).



Fig 9b:- Traditional Igala house form of compound (Elevation). (Source: Emusa, 2018.)

Traditional building materials in Igala land were locally available and affordable. They were obtained from the forests and mangrove swamps found in the region. They had little or no variations in their application techniques, hence each traditional compound showed peculiarity in architecture only taking cognizance of its circumstance both in the environment and occupants. Common building materials in Igala land included earth/mud, timber/wood, bamboo stem, grass, palm frond, palm stem and bush twine or vegetable fibre (Fig. 10). These building materials were compatible with the people's culture, suited their traditional construction techniques and were in harmony with their environment (Emusa, 2018).

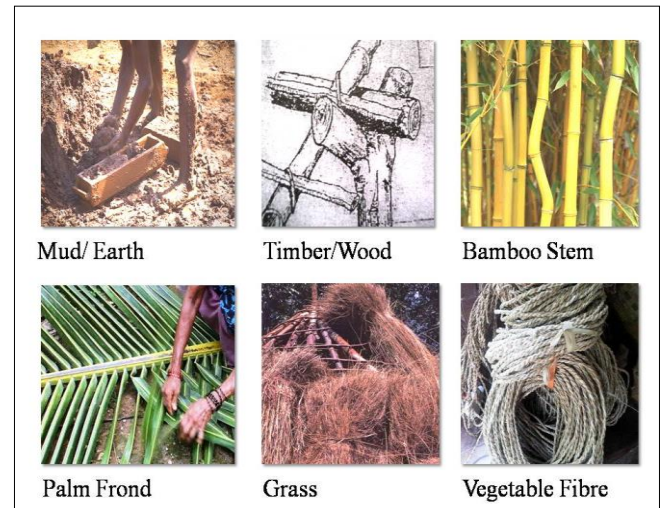


Fig 10:- Major traditional Igala building materials. (Source:- Emusa, 2018.)

➤ Colonial House Form in Igala Land (1860 - 1960)

Colonization in Igala land came with some absolute realities. First it came with the principles of individualism, abolishing the age-long practice of communalism in Igala land. Communal activities such as farming which was an integral part of the people's culture and tradition gradually suffered neglect as extended families were separated and disintegrated into nuclear units. With the arrival of the Europeans in Nigeria and the subsequent colonization of the country, several changes occurred. The influence of European culture and life style started producing a new class of elite professionals, businessmen, and politicians. Religion, education, social and family life all began to witness a hybrid of African and European styles. As people began to move away from polygamy, family sizes began to drop. Single unit houses began to appear, they were built with materials introduced by the Europeans which included clay, mud bricks, sandcrete blocks, concrete, corrugated iron roofing sheets, processed timber, metal bars and panels, glass, cement, sand, gravel, paint, mechanical and electrical fittings and appliances to mention a few. The introduction of bricks, blocks and iron roofing sheet led to rectilinear building forms and the adoption of the rectilinear house form. Through the agency of Christianity and Islam, it dealt a serious blow to traditional religion including its various categories of deities. In so many communities, the shrine phased out, also phased out was the security fence which protected the compound. The colonial or western architectural design at the time was the model which greatly influenced the Igala traditional building design in the colonial period. Modernization in the colonial era was rather in contrast with the people's tradition and way of life (Emusa, 2018).

Major changes in the traditional Igala building form and house form as a result of modernization in the colonial period include;

- Introduction of skilled and paid labour in building construction. This was alien to the people because their traditional building knowledge was general and

sometimes an entire family or the whole community was involved in building.

- Building form transformed from curvilinear shape to rectilinear shape (Figures 11 and 12) especially because of the introduction of mud bricks and corrugated iron roofing sheets. This new building form was not compatible with the people’s culture and tradition. The traditional Igala building form was circular. The choice of circular building form by the people was not by accident, it was rather decided by their culture, climate and available building materials and construction technique. Circular building form was their tradition and way of life.
- As a result of the introduction of rectilinear building form, traditional Igala house form in the colonial period equally took rectilinear form, thereby adopting the rectilinear house form. This however was in contrast with the people’s tradition and culture.
- Traditional Igala buildings before modernization were generally constructed with mud and the walls also finished with mud. In addition to economic reasons, the mud floors and walls controlled interior temperature. Clay pots were placed on the mud floor and this kept drinking water cold. But modernization introduced concrete floors that were finished with cement/sand screed. Walls were also plastered with cement/sand and finished with paint. These modern finishing techniques were not compatible with the climate of the place thereby necessitating the introduction of heat ventilation and cooling system which was not affordable by the people.
- Family sizes in the colonial period reduced because polygamy was gradually phased out as a result of the influence of new religions especially Christianity. The reduction in family sizes also affected family work force which was required for construction work and farming. The new religions also gradually eliminated animism which was the religion of the people as it was compatible with their culture.
- The reception hut was phased out and was incorporated into the husband’s house as a living room. The presence and location of the reception hut in the traditional Igala house form was an integral part of their culture and tradition. Its functions, among others, included reception and entertainment of visitors, social gatherings, family meetings, bride pricing, naming ceremony, funeral activities, daytime lounge and workspace.
- The traditional Igala house form in the pre-colonial era did not incorporate toilets. In Igala culture, toilets were considered unclean to be located in the dwelling area. Bushes were rather used for defecation and this also provided manure for the farm lands. But modernization introduced Pit toilets as part of the house form and later, modern toilets such as water closets were incorporated in single dwelling buildings.
- Modernization encouraged the removal of perimeter fence from the house form. Before the advent of modernization in Igala Land, perimeter fence was an integral part of the people’s culture and tradition. It provided security and privacy. It gave the head of the family a sense of authority and control.

- Fenestrations increased in number and size as a result of modernization. This was aided by the introduction of metal doors, metal windows and steel bars as lintel. In the traditional Igala building architecture before modernization, the windows and doors were very limited in number and small in size. The windows were as small as 400mm by 400mm. This provided security and privacy as required by the people’s culture and tradition. The traditional Igala building architecture provided good heat ventilation and cooling, so there was no need for large fenestrations.
- Thatch roofs were replaced by corrugated iron roofing sheets. In addition to economic reasons which made it difficult for majority of the people to afford corrugated iron roofing sheets as they do thatch roof, the thatch roof provided good heat ventilation and cooling.
- Traditional building materials were replaced with expensive imported materials that were also not sustainable.

Modernization in the colonial era in Igala Land encouraged class system and corruption of the people’s belief system and moral values (Emusa, 2018).

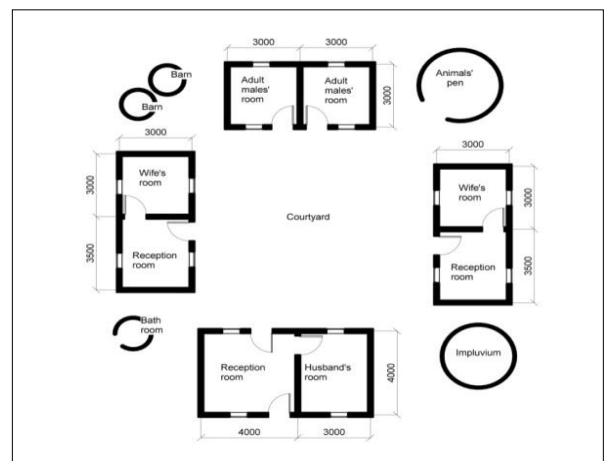


Fig 11:- Traditional Igala house form in the colonial period. (Source:- Emusa, 2018.)



Fig 12:- Rectilinear building construction in Igala Land, with mud bricks, corrugated iron roofing sheets. (Source: - Emusa, 2018.)

➤ *Post Colonial House Form in Igala Land (1960 – 1990)*

The post colonial Igala house form was a transformation of the colonial Igala house form. This period saw rapid urbanization of Igala land, with modern building designs, modern building materials and modern infrastructure. Family units disintegrated into smaller independent units, tradition and culture suffered gradual neglect, and modern jobs beside farming and hunting were in vogue. These changes affected the traditional Igala building form and general house form. Building forms were not only rectilinear, they took other irregular geometric forms consequently posing a serious problem of construction for the people. During this period, family members and most of the building functions were accommodated in a large single building. Storey building was introduced and perimeter fence was re-introduced. The buildings orientation was usually to face the road, they obeyed no particular pattern and this was in direct contrast with the people's culture of courtyard system.

During the post colonial period, modern building materials like steel, tiles, asbestos, aluminium, glass and plastic were introduced and could be used in places and manner that were unthinkable in the past such as wall skins, doors, windows, roofs, floors, ceiling to mention a few, and this also brought advanced technology. Mechanical and electrical fittings and appliances were also improved upon. All of these posed difficulty in affordability and application by the Igala people. Even though the new building materials were more durable, they were not easily affordable and they required advanced skills to manipulate.

Building designs in Igala land in the post colonial period were majorly bungalow (Fig. 13), only the few elites built duplexes. The buildings were secured in a perimeter fence with huge steel gate. The fence was constructed to accommodate the entire building and defined a space which was regarded as compound. Sometimes the buildings were not fenced. The buildings were designed to accommodate the following major functions;

- Living room
- Dining room
- Master bedroom
- Madam's bedroom / madams' bedrooms
- Female children's bedroom
- Male children's bedroom
- Kitchen
- Storage
- Water closets and baths

The post colonial Igala building architecture and planning did not represent the traditional Igala house form/planning and was not compatible with the culture and tradition of the people. Despite the modern transformation of the traditional Igala house form, the old aged Igalas and those that reside in the remote areas of Igala Land remained more comfortable dwelling in the pre-colonial traditional Igala house form (Emusa, 2018).



Fig 13:- Post colonial Igala residential building. (Source:- Emusa, 2018.)

➤ *Contemporary House Form in Igala Land (1990 to Date)*

Urbanization, collision of cultural values, relics of the colonial experience and exposure to western education have all made what is imported from foreign cultures dominate our society. This explains the disappearance of the traditional house form in Igala urban centers and also open space architecture and settlement pattern, all of which is obsolete now. The traditional Igala building design changed significantly in the contemporary period, and their traditional house form completely phased out, especially in the urban centres. They were only found in remote areas where the culture and tradition of the people were still strongly practiced. This period came with the adoption of new building forms and composition of volumes, large and plenty fenestrations, adoption of glasses, use of concrete, heating and cooling systems, modern building materials and sophisticated construction techniques.

Social values and technology brought by contemporary modernization significantly changed the scenario. Traditional trends significantly diminished due to European influence, changing from the multiple unit system of housing extended family to one-unit system of flats and apartments. Contemporary building designs in Igala land were a complete deviation from the people's culture and architectural identity. For instance, the courtyard system disappeared in the contemporary building forms, living rooms did not provide privacy as in the traditional Igala house form where visitors were received in reception huts. The traditional outdoor cooking was replaced by indoor kitchen. Conveniences were located in the interior of buildings where as in Igala culture, conveniences were not allowed in dwelling areas. Recently, the Igalas no longer used food barns and animals' pen because modernization provided alternative jobs to their traditional farming and animal husbandry. In contemporary Igala building design, family members were occupied in a single building where as in Igala culture, individual huts were provided because privacy was an important element of their culture. Also, modern building materials and construction technology were alien to the people's culture and not compatible with their environment and climate. For instance, traditional

Igala building materials and technology provided natural regulation for room temperature. Heat Ventilation and Cooling (HVAC) systems were not needed. As the Igalas adapted to the rapid changes of modernization, they compromised their culture and architectural identity. The contemporary Igala building form does not represent the traditional Igala house form and does not reflect the culture and architectural identity of the Igala people. No doubt, the modernization of every aspect of life of the Igala people integrated them into the new 'global' image, but their culture, traditional architecture and the modern trend were not harmoniously integrated (Emusa, 2018).

➤ *Factors that Influenced the Transformation of Traditional Igala House Form*

• *Slave Trade*

In Africa, traditional architecture has transformed significantly over time due to the effect of slave trade and colonization. Apart from the direct intervention of the British in Nigeria in terms of imposing their own architecture, they were also responsible for creating the enabling environment for other influences to come into play.

The abolition of slave trade in the 17th century brought to Nigeria a style of architecture referred to as 'Brazilian Architecture' in the South West zone. Slaves that were repatriated from South (Latin) America after the abolition introduced the Brazilian Style of architecture in Lagos, Nigeria. According to Sa'ad (1996), "these houses contain some formal and symbolic characteristics acquired as a result of complete cultural synthesis". Vlachi (1984) stated that the Yorubas changed their houses, but they changed them in a way that made an imported design profoundly their own. Marafatto (1983) in his 'Nigerian Brazilian Houses' stated that original Portuguese functional stylistic concepts were modified in Brazil before importation to West Africa. According to Marafatto (1983), the Yoruba conception of spatial relationship linked to the traditional family organization were added to the imported architectural style to create a new model of residential architecture known as the Nigerian Brazilian House (Nduka, 2013). This new model of residential architecture known as Nigerian Brazilian Houses found their way into Igala land influencing the existing traditional house form and architectural styles (Emusa, 2018).

• *Colonial Administrative Policies*

To underpin their administration, the British colonialists needed various institutional and physical infrastructures such as; warehouses, banks, schools, hospitals, residences, to mention a few, and they were built. These were serviced by rail, roads, bridges, piped water, electricity and other social amenities. The architectural forms, completely different from what was on ground, were variously expressed as timber-framed buildings, masonry structures (employing either fired brick or stone), or composite construction (Osasona, 2006). These new architectural designs and forms gradually integrated into the Nigerian system. The Igbos of the south eastern part of Nigeria were some of the earliest beneficiaries of the new

trend, and this was easy to extend into Igala land as a result of its close proximity to Igbo land (Emusa, 2018).

• *Introduction of Western Building Design*

Based on the misconception about the cause of malaria (Okpako: 2005: 4-5, Osasona, 2006: 13, 14, 19), single-storey buildings (bungalows) were raised above the ground, and residential buildings were well-serviced by porches and verandahs, catering to the preferred forms of leisure, social exchanges, and even daily domestic routine. Two-storey construction was also an innovation promoted by the colonial building culture, producing the first of the archetype in Badagry, Lagos, in 1852 (Osasona, 2006), and gradually spread across the region down to Igala land.

• *Introduction of Western/Foreign Building Materials*

Of necessity, building materials were imported from Britain (consisting of cement, slate roofing tiles, corrugated iron roofing sheets, processed timber and synthetic paints, among others). Local unskilled labour was harnessed to expatriate expertise, to effect these building forms. The resultant acquisition of building skills, coupled with readily-available prototypes to copy from, gradually produced a crop of local interpretations of the colonial building design particularly with respect to residences. In effect, traditional building practices became "refined" by more durable building materials and techniques, and more "sophisticated" formal expressions (Osasona, 2007).

• *Introduction of Western Religion and Culture*

Igala culture, since colonial invasion, has experienced rapid change. The contemporary Igala culture is merely a mixture of traditional elements and alien features. The activities of missionaries in Nigeria had significant influence on the Igala people (Emusa, 2018).

Missionary expansion became largely incidental to the establishment of the colonial rule in Nigeria between 1891 and 1960. It was from 1841 to 1891 and 1900 to 1960 that missionary work had its distinctive significance in Nigeria. It was in these periods that the missionaries had a greater measure of initiative and their work had its own decisive influence on Nigerians apart from the colonial influence (Chuta, 1992). Some of the major areas that were influenced are categorized thus;

- *Politics* - In terms of politics, African traditional political leaders no longer follow religiously, the laid down rules and ritual practices that guide their offices because of their contact with the west and this caused serious problems among the so called His Royal Majesties. According to Ugwu (2002), "the king is brainwashed and indoctrinated into accepting that rulership has no meaning here on earth and that nobody rules except God."
- *Pattern of Dress and Dressing Style* - Undoubtedly, pattern of dressing has changed immensely. Children now wear western dresses at the expense of local made dresses.
- *Design of Houses* - The architectural designs of residential houses are not left out in this movement. It is only in the most remote parts of Nigeria today that

people still build houses with sticks, red sand, elephant grass and palm fronds instead of block, cement and zinc.

- *Pattern of Greeting* - The greeting patterns of Africans have been influenced also. People no longer bow or prostrate while greeting, rather they prefer to wave hands and to say "hi."
- *Occupation* - The occupation of Africans is no longer the usual farming work of cultivation of crops and rearing of animals. People now prefer white-collar jobs in the urban areas and this has led to importation of virtually everything in Nigeria today, and overcrowding in the urban areas.
- *Carting away and Burning of Objects* - Most of our valuable objects are burnt from time to time. Such objects, worthy of mention, are the rich artistic and symbolic works of our forefathers which after being burnt would be difficult to recover, and put in our museums. This makes meaningful and fruitful research practically impossible for scholars. The powers of most of the divinities and deities are thereby undermined, underrated and consequently treated with contempt and levity (Ugwu, 2002).

III. METHODOLOGY

It is necessary to establish the methodology of study that will help to construct logically, the sequence of research on how to find data and make proper recommendations. The primary sources of data for this research involved survey questionnaire, oral interview and field study. Secondary sources of data included review of literature such as journals, text books, periodicals, gazettes, conference / seminar / workshop papers, magazines and the internet sources to mention a few. The questionnaire was structured to focus on the study subject, and one thousand (1000) copies were administered to various professionals in the study area. This study also adopted evaluative and qualitative research methods in combination with historical research approach and descriptive approach. Data collected were analyzed and interpreted.

IV. DATA PRESENTATION AND ANALYSIS

Of the one thousand (1000) copies of the questionnaire distributed to respondents, eight hundred and forty (840) copies which represented 84% were filled out and returned, forty eight (48) copies which represented 4.8% were returned unfilled, seventy five (75) copies which represented 7.5% could not be retrieved and thirty seven (37) copies which represented 3.7% were rendered invalid. The invalidation arose from respondents that answered questions on topics they were not conversant with, respondents that chose more options for answers than required for a question, and respondents that did not answer reasonable number of questions.

RESPONDENTS AND NOS		QUESTION:			
		Modernization has transformed traditional Igala house form to contemporary building forms that are not compatible with and do not represent the people's culture, tradition and architectural identity and consequently making it fast becoming extinct.			
		OPTIONS			
		Partially Agree	Yes	Partially Disagree	No
Architects	37	NIL	37	NIL	NIL
Medical Practitioners	42	2	40	NIL	NIL
Legal Practitioners	15	NIL	15	NIL	NIL
Engineers	18	NIL	18	NIL	NIL
Teachers/Lecturers	84	3	81	NIL	NIL
Historians	5	NIL	5	NIL	NIL
Archaeologists	NIL	NIL	NIL	NIL	NIL
Archivists	NIL	NIL	NIL	NIL	NIL
Town Planners	39	NIL	39	NIL	NIL
Artisans/Local Builders	187	7	180	NIL	NIL
Transporters	25	5	20	NIL	NIL
Civil Servants	123	2	121	NIL	NIL
Artists	7	1	6	NIL	NIL
Farmers	94	4	90	NIL	NIL
Students	106	6	100	NIL	NIL
Traders	58	3	55	NIL	NIL
TOTAL	840	33	807	NIL	NIL

Table 1:- Data on response related to the impact of modernization on traditional Igala house form. (Source:- Emusa, 2018.)

It can be deduced from table 1 above that, of the eight hundred and forty (840) respondents that filled out and returned copies of the questionnaire, thirty three (33) respondents which represented 3.93% partially agreed that modernization has transformed traditional Igala house form to contemporary building forms that are not compatible with and do not represent the people's culture, tradition and architectural identity and consequently making it fast becoming extinct. Eight hundred and seven (807) respondents which represented 96.07% agreed that modernization has transformed traditional Igala house form to contemporary building forms that are not compatible with

and do not represent the people's culture, tradition and architectural identity and consequently making it fast becoming extinct.. The respondents that partially agreed and those that fully agreed had a combined population of eight hundred and forty (840) which accounted for 100%. The survey therefore revealed that modernization has transformed traditional Igala house form to contemporary building forms that are not compatible with and do not represent the people's culture, tradition and architectural identity and consequently making it fast becoming extinct.

V. RESULTS AND FINDINGS

The research revealed that all the respondents which represented a 100% acknowledged that modernization has had a tremendous impact on the traditional Igala house form, as well as the people's culture, tradition and architectural identity. The research also revealed the significant transformation of the traditional Igala house form between pre-colonial period and contemporary times, nature of transformation as well as the factors that influenced the transformation.

VI. CONTRIBUTION TO KNOWLEDGE, RECOMMENDATION AND CONCLUSION

The research will be beneficial to designers, architects and other allied professionals in the built environment, reinstating the essence to integrate traditional form, ideas, expressions, materials into modern/contemporary design techniques and construction. This research recommends that contemporary buildings in Nigeria should be designed and built to be representatives of the culture, tradition and identity of the people, employing the indigenous and traditional architecture of the people or society that lay claims or initiated them thereby harmonizing the modern and traditional concepts in contemporary architectural forms. The research concludes that despite the impact of modernization, there is need to use the existing situation as a spring board to develop traditional architecture in Igala land and indeed in Nigeria that will be environmentally, socially, economically and culturally friendly and acceptable and at the same time harmonizing with the existing environmental infrastructures.

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