

**THE PLACE OF COURTYARD (AKODI) IN THE CULTURAL UPBRINGING OF A
CHILD IN YORUBALAND: A CASE OF OMUO IN EKITI STATE**

Fasiku, Adesola Mercy

Department of Social Studies, College of Education, Ikere- Ekiti, Ekiti State, Nigeria

ABSTRACT

The courtyard (Akodi) is the traditional residential layout of Yorubas, usually made up of mud in a circular or rectangular shape that comprises of many rooms which can occupy many families. There are two types of courtyard in Omuo town, i.e., external and internal. In most cultures and throughout the ages, art and architecture are two inseparable entities that underscore a people's uniqueness and their cultural environment. The type of building available in a culture is determined by the values and specifics people attach to living and life style. This Yoruba architecture style has tremendous role in the cultural upbringing of a child. Since various families are joined together in the courtyard, socialization of a child was easy and with this pattern of building, passing to the child native intelligence, cultural norms, values, customs and the likes was aided. This paper examines the place of courtyard (Akodi) in Omuo-Ekiti. Its benefits are examined while stating how the cultural values embedded in it have started fading away as a result of urbanization. The paper further examines the characteristics of courtyard traditional architecture with particular reference to the Yorubas of western Nigeria and Omuo in particular, the functionality and the unity of purpose, the aesthetics provided and finally, the social services and the characteristics of environmental adaptation. Therefore, despite the benefits of modern architecture and urban development, elements and aspects of culture like art and heritage of architecture should be sustained for future generations and cultural identity which can be fixed into modern patterns of building.

Keywords: *Courtyard, Akodi, Omuo-Ekiti, Cultural upbringing, Architecture, Culture, Art, Yoruba*

INTRODUCTION

Yoruba people are homogenous in culture, religion (the belief in Olodumare) and language though with variants of dialect. The people covered by the Yoruba identity today are divided into Oyo, Ondo, Lagos, Osun, Ekiti, Ogun, Kwara States and areas of the Republic of Benin and Togo and that Oduduwa is believed to be the progenitor of the Yoruba race (Fadipe, 1991).

Yoruba nation is predominated by farmers but other economic activities that take place are hunting, music, craft, tie and dye and a host of others. They build their households mainly with mud brick, their architecture was passed from generation to generation with people adopting the courtyard form from the western states into the tropical region (Umoru-Oke, 2010). The Yoruba as a nation- via its culture and identity- historical origin, values, norms, moves, custom, before the nineteenth century, through the nineteenth century to recent times- revealing the state of the Yoruba value system, norms at those periods and making comparison with that which it is now (Olubomehin, 2017). The culture of any ethnic group is of two categories, i.e, material and non-material culture. Material aspect of culture are its physical attributes which we can behold with our eyes, such as houses, pots, cutglass, dress, hoe, bow and arrow and a host of others, whereas the non-material aspects are the non-concrete aspects, such as language, greeting, belief system and others. The concern of this paper is on the material aspect of culture - building or architectural design known as courtyard (Akodi). The courtyard is an element that is mostly used in buildings in all the climatic regions due to its passive tendencies for low energy consumption. Courtyard (*Akodi*), literally means a place of unity and harmony where love and peace dwell and grudges are discarded and hatred dispelled (Umoru-Oke, 2010).

In recent times, the architectural design component- courtyard (Akodi) seems to have drawn the attention of some scholars as a result of its numerous advantages. Mishra and Ramgopal (2013) defined a courtyard (Akodi) as an open space into the heavens, a square or rectangular in sketch and bordered by a group of buildings or most important rooms. It is a building surrounded by rooms living an open space in the middle and each rooms were occupied by other family members. The condition of this courtyard in Omuo-Ekiti has caught the attention of the writer.

Omuo-Ekiti is a town in Ekiti-East local government area of Ekiti State. It is one of the ancient towns in the state, which is located on latitude 7.45⁰N and longitude 5.43⁰E, it is one of the 16 ancient kingdoms in Ekiti land (Johnson, 2001). Relatively, Omuo-Ekiti can be described as the gateway to Kogi, Kwara, and Ondo states (Fasiku and Daramola, 2015). As aforementioned, the town occupies the eastern part of Ekiti States and in a Savanna region where expansive land favours large-scale agriculture. From there, routes radiate to some major towns like Ikare, Ado-

Ekiti, Abuja, Ilorin, Ajowa, Eda-Ile, Igbagun and Isinbode-Ekiti (Fasiku and Daramola, 2015). It is therefore a receptacle of various cultures and ideas. The landscape is very plain and this encourages different types of architectural buildings that are suitable to the people's culture. Just like other towns in the Yoruba setting, one of the mode of architectural design and practice of the people house form was courtyard (Akodi), in those days but which has started fading away. This courtyard was in two categories, that is, external and internal courtyards. Based on the interaction with some indigenes of the town during the research, the reasons for the two were not farfetched as their benefits are quite obvious as amplified in its social, cultural, religious and environmental purposes. Despite the benefit of the courtyard in the cultural stand of the people, today most of these building have been modified and some of them have been deserted and are dilapidated as a result of new innovations. It is on this note that this study attempts to find out the influence of courtyard (Akodi) in the cultural upbringing of a child in Omuo and what to do to retain this cultural value in our modern architectural lifestyles. Based on these, there is need to define some concepts.

CONCEPTUAL ISSUES

Architecture

The Yoruba architectural just as in Omuo-Ekiti were built to suit the cultural and environment purposes. Though the building is planned in such a way to accommodate the nuclear family and some members of the extended family (Umoru-Oke 2010)

The architecture of a house and building materials are similar throughout a cultural area. Although the family is the basic unit of the society, there are great differences in family structure which are significant in relation to cultural house forms which differ equally as much. Even though the basic family structures are monogamous, polygamous (Polygyny and Polyandry), extended and compound family, prevalent is a cluster courtyard which is prominent especially among the Yoruba settlements (Olanrewaju, 2003).

The number of the collection of group of persons living in a place together and their activities matter in the design of a dwelling place and it has always been a major consideration. Yoruba has different ways of building their house with some native materials such as mud, bamboo,

plank, stone, native leaves and other native materials. One of the architectural building is courtyard (Akodi). Courtyards (Akodi) are either external or internal.

External courtyard is formed;

- ❖ When male children of a father come together to form a compound by building their houses round to form a circle.
- ❖ When a man builds separate houses each for his many wives to form a circle.
- ❖ When certain people migrated from one community to settle in another as a result of one problem or the other such as chieftaincy tussle and so on. They usually people build houses together to form external courtyard.

Internal courtyard is formed;

- ❖ when families teamed up to build a house (Agbo Ile) whereby each of the families has access to an open place where they can rest, do some vocational activities e.t.c. Love, intimacy and family tie are strong reasons for building a house together.
- ❖ Where the father built a house with many rooms for the convenience of the children and wives such that each wife has access to an open yard for her activities.

Toronka (2007) mentioned that western culture generally has been monogamous and has built dwellings for the occupancy by such family size, while in African tradition, polygamy is accepted and quite a different form of multi- family dwellings are built. Hur and Jones (2008) therefore maintained that family size is a major consideration in housing designs as they affect house structures whereby sample space should be provided for each member of the family to perform their chosen activities.

Culture

The word culture has been used in many different and interrelated ways by different scholars and other school of thoughts. Tylor (1958) defines culture as “that complex whole which include knowledge, beliefs, arts, law, moral, custom and any other capabilities and habits acquired by man as a member of society.” This definition implies that culture is a way of life because it permeates all facets of human life from birth to death. It equally satisfies some universal needs for living in a group or society to succeed. Owolabi (1987) states some of these needs to include; language, status ranking as a way of distributing roles and functions, the family life and as a

basic unit of social organizations, systematic methods of procuring food, shelter and clothing, government and law, religion and ethics as well as expressing one's sense of beauty. Teymur (1992) posit that cultures is a holistic, synergetic complex and dynamic phenomenon when combined with the built form both change in space and time. Rapoport (1999) asserted that house forms is not simply the result of the physical forces or any single causal factor but is the consequences of a whole range of social cultural factor seem in the broadcast terms. It is globally and traditionally always evolved based on both physical and socio-cultural consideration (Osasona, 2007) more importantly our dwelling place is one of such tangible thing imbedded with cultural identity. The Courtyard (Akodi) is a product of cultural identity common in Yorubaland.

Courtyard (Akodi)

The House is one of human basic needs in life. It is a place where we live in. It gives us protection, comfort and security. Shall (2010), said that man has tried to reshape his immediate environment so as to provide himself a means of cover and protection. Masnick (2002) postulated that the house and building forms created by so doing becomes a physical expression of human cultural and social system. That is to say, the type of house we build reflects the historical, prevalent cultural values of the society and objectively conditioned by the structural system of social organization (Lau, 2006). The cultural structures are integrals of civilization manifested in a system of behaviours, activities, and lifestyles at the individual and collective levels of the society (Shall,2010). The courtyard style of the traditional Yoruba architecture in made up of four block buildings or more that usually face one another across the courtyard with the roof (Umoru-Oke, 2010). Based on the history, the outlook of courtyard was formally thatched with local leaves and mud which has long been replaced with corrugated iron roofing sheets of different types. The above assertion simply means that, the house we live in changes from time to time as a result of civilization, and this is the more reason why some of the houses pattern in Omuo have changed to new houses pattern such as single bungalows, flats or two-storey buildings and duplexes. This has greatly affected the behaviour of some of our children and youth, just as the adage says "*ilelatikoeso rode*" charity begins at home, the child's behaviour has to do with type of house he/she comes from. Some children who were products of

courtyard process, integrity, honesty, handwork, good moral stand, native intelligence, humble and respect in short they are known as “Omoluabi” a child with a good character

Types of Courtyard (Akodi) in Omuo-Ekiti

Omuo-Ekiti, just like other towns in Yoruba land, embraced the architectural pattern of cultural and identity in Yoruba land building. Most of the buildings in Omuo town, from the ancient times, were of courtyard pattern, though they were made up of native material such as, mud, bamboo, stone. It was made possible for them at that time to live together in one big building because of the love, trust and unity that existed among them. As at that time, it was possible for mature men of the same parents or blood relation, with their wives and children to live together the courtyard in Omuo is of two types: internal and external courtyard.

Internal courtyard

The internal design consist of a big building in front and surrounded by block of rooms in a rectangle form leaving an open space in the middle. The block of rooms is usually with covered verandahs (Odede). This design is extensible not only to meet the demands of the developing families but to accommodate occupants (many families) and gives room to daily and domestic activities, including local crafts, weaving, tie and dying and light cooking. Also, some social activities like moonlight story folktales. People can also sleep in the open space called “alede” during the dry seasons and hot weather.

The pictures below show the examples of the internal courtyard in Oruju and Iludofin quarters in Omuo Ekiti:

PICTURE1:



1a: Showing the front view of building with courtyard at it back in Iludofin quarters in Omuo Ekiti



1b: Showing internal courtyard in Iludofin quarter in Omuo Ekiti.



PICTURE 2: Showing another internal courtyard in Oruju quarter in OmuoEkiti



PICTURE 3: Bungalow with many rooms called face me and face you (Emerging building)

These courtyards serve many purposes such as greeting place, social and cultural functions grinding, a place to keep animal and other domestic activities.

External courtyard

External courtyard is the second design of courtyard that was in existence in Omuo. In this case, the extension of lineage families with the agglomeration of courtyards in a centered place with big open place that can contain members of kinship during the time of important meeting, social gathering, recreation and other purposes. The picture below shows an example of an external courtyard.



PICTURE 4: Showing an external courtyard in Oruju quarter in Omuo Ekiti.



PICTURE 5: Showing another external courtyard in Iludofin quarter in Omuo Ekiti.

All these external courtyard serves many purposes. In those days it was used for important meetings, social gathering, recreation, age group activities, quarter meetings

The Cultural Upbringing of a Child in Omuo-Ekiti

Every society and every traditional setting in Nigeria preache sound moral values to the off springs, instructing them with precepts and examples that good name is better than silver and gold and that integrity cannot be bought with money (Alonge, 2015).For example, the Yoruba ethnic group in the Southwest geo – political zone of Nigeria attaches great importance to the moral upbringing of the child. The socialization process of the child is believed to be the general responsibility of all the people in a community, the parents, neighbours, and other sibilings most especially people living in the same courtyard passes cultural trait, values and norms of the family into the young one. An adage in Yoruba says, *‘Enikan lo n bimo, gbogboju lo n wo’*, which literarily means that it is a parent that gives birth, but it is the responsibility of all to nurture such child to become a responsible adult. In Yoruba culture, a child is seen as not just for the parents alone but for all, as everybody contributes in one way or the other in the socialization process of the child. A child that is able to abide by such values is referred to as *‘Omoluabi’* – a child with good character (Alonge, 2015).These and some other native intelligence, norms, values were very easy to transmit to the young ones when they live in the same compound

Courtyard in Yorubaland is created for different functions in the life of children. Some of the functions include Protection, care, folktale, discipline and socialization. These make them a total-child in the society. Yoruba people are always distinguished wherever they settle in the whole universe due to the uncommon morals, norms, discipline, values and a lot of characters imbibed and displayed. Such as greeting pattern, respect for elders, honesty, and obedience to verbal and non-verbal communicative signs

Home upbringing

Yoruba has different ways of passing home training to their children just for them to be self-reliance in the society. The major activities that take place in the home involve sweeping the floor, proper greeting habit developed by the male and female by prostrating and kneeling respectively, hearing and speaking Yoruba dialects fluently and commonly called mother tongue, showing respect to elders in the community through listening to folktales from the elders in *‘ere osupa’* (moon light play) mostly held in the courtyard and the most notable of it all is themeal preparation in the kitchen. The kitchen activities are food storage, cooking, washing of plates and

eating. Mother becomes home teacher to the children by training them on how to go about all this under the open roof and the father maintains discipline among the children. In Yorubaland first female child was recognized as the second mother in the family to play a mother role to her siblings. Also the first male child was recognized as the second father in the family to perform the role of father in his absence. The meal preparation activities can be done in both internal and external courtyard especially during the festive periods such as wedding ceremonies, birthday, coronation, and traditional festival days.

Socialization

Family is a smallest unit of society and agent of socialization. Yoruba does not take the socialization with levity hands. They gather their children in the courtyard at their leisure time to impart right morals, norms, values, integrity, honesty and culture of the community into their children. Socialization promotes the heritage of a community. An adage says '*oroti a kobafajuomodemo, yioparun*' meaning traditions that are not passed to another generation will not survive the test of time. Members of the family sit together in the open court of the house or in the central porch or under a tree listening to elders telling folks stories. The members can engage in doing one hobby or the other like unshelling of groundnuts, Mellon (egusi), curving calabashes, plating while the males are either spinning cotton wool, or curving wood (Rapoport, 1999). Thus reduces the social vices.

The Importance of Courtyard Architectural Style (Akodi) in Omuo-Ekiti

The history of the Yoruba nation and politics since the nineteenth century is a history of dynamic and dramatic growth in the society as regards culture, norms and traditions. From the beginning of the nineteenth century, the Yoruba nation had begun a period of multi-faceted development which is not restricted to its politics alone. The Yoruba nation has its peculiarities and it is quite important to note that these peculiarities are indelible. It is no doubt expedient to note that the "butterfly effect" of an identity as simple and mild as the courtyard architectural style (Akodi) encapsulates, with a sense of history, a whole lot of historical transformation not only in the societal substructure but its superstructure, its politics and worldviews as a significant group in the nation and Africa (Falola and Dauda 2017) Therefore, the genuine and scholastic purpose of this conference which is to delve into the historical trajectory of the Yoruba nation, personalities,

politics, society, cultural regeneration, internal and external relations, transnational influence and enduring impact on global and local politics and moral value of the society would be left unsettled without an in-depth appraisal of the fundamental attributes and significance of the courtyard to the upbringing of the Yoruba child. It is unhealthy to forget that vibrant personalities and political gladiators who became illustrious sons and daughters of the soil were cradled in these courtyard systems.

The Yoruba people do not just have the courtyard architectural style (Akodi), they have it because of the value they attach to it. The value they attach to it is represented by the importance that would be herewith exemplified. In the ordinary sense, the courtyard architectural style (Akodi) signifies oneness and togetherness. This is of significant importance to the culture of the Yorubas and the growth of its social life and politics since the nineteenth century. This architectural style has immense effects in the upbringing of a child as it is known that the existence of the courtyard style (Akodi) calls for mutual dwellings and the implanting of houses together and facing each other (Umoru-oke, 2010). The children in this kind of system are in close range. They are catered for and corrected not only by their parents but also by other guardians who are not their biological parents. This brings about joint responsibility which leads to all-round development for the child. It is expedient to note, at this point, that the development that had been achieved by influential personalities in the Yoruba nation since the nineteenth century has been and should advisedly continue to hinge on the indelible moral upbringing of the child in the seemingly unglamorous courtyard style residences as compared with the seemingly glamorous modern residences which since the advent of the white man and westernization has worked in cross purposes with the enviable ideals and benefits of its predecessor.

The courtyard architectural style teaches the African concept of Omoluwabi- a paragon of good character, that the greatest good is communal harmony (Falola and Dauda 2017). The Akodi is of inestimable value to the survival of a community or a nation, particularly the Yoruba nation, because it imbues the child, in his upbringing with vital elements and values which are germane and accepted in the society. Children from the different families in the courtyard family style are afforded the opportunity to help each other and to love each other thereby growing in intimacy. They are taught core social values of cooperation. They are taught team work and from this

ensues leadership skills which they exude even as far as the national stage as they come into maturity.

Here is a call for the preservation of the courtyard architectural style. Major problems which had bedeviled the Yoruba nation since the nineteenth century are not so far from the absence of cooperation. And cooperation is not farfetched; it is a result of deliberate efforts to promote our traditional systems of which the courtyard architectural style (Akodi) is one. It goes without saying that the political nature or climate of a nation is majorly influenced by the values of each of its members. The courtyard architectural style (Akodi) affords the child to be taught political values. These children get transmitted into them, values and moral lessons. It is unfortunate to realize that children who live in modern residences do not have these opportunities. They are dangerously opened to disastrous political views, social vices and moral decadence through the media without effective monitoring and training by their parents and other guardians who are of good knowledge and want the best for them. Children in the courtyard architectural style (Akodi) learn fast through imitation. Aside from the parents, these children take up role models for themselves. It cannot be overemphasized that children from the courtyard architectural style residences (Akodi) are more disciplined than their counterparts in modern residences. This is not farfetched; the children brought up in the Akodi are disciplined because of the availability of more hands to train them other than their immediate biological parents. In Yoruba culture, a child is seen as not just for the biological parents alone but for all, as everybody contributes in one way or the other in the socialization process of the child (Alonge, 2015). More importantly they are not self-centered and greed which are the root cause of corruption; the cankerworm that has eaten deep into the fabric of the society today.

Succinctly, the importance of courtyard to Omuo Community includes but not limited to the following;

Mentoring- Courtyard building design is very good in performing mentoring roles, in that children who are very good in imitation always take after people that are successful in the family whom they wish to take after them, maybe in terms of profession, character, career among others. This is usually possible when they live together.

Training: This is another virtue that children usually gain from living together in a courtyard. They develop interest in one vocation or the other in which they later practice when they grow up because they see people doing it in their large family. Such as goldsmith, bricklaying, mat weaving, e.t.c.

Protection: Living in courtyard with many families always serve as barrier for any external forces to enter into their family. The large number of people coming out from a compound is strength in itself.

Discipline: This is the watchword of the family living in the courtyard in that, they do not take misbehavior with levity hand, and if any child misbehaves, the child will be exposed in the presence of all and judgment will be passed. This will serve as precedence for others to avoid such.

Hardwork: Children in courtyard were exposed to different kind of work and the entire adult in the compound are free to send any of the children on an errand by so doing they will be very active, agile to work and these will help them in their personal live

Competition: The life in the courtyard is highly competitive in that they monitor each other progress especially those in primary and secondary schools they covet each other talent and try to meet up.

Caring and generosity: The entire people in the courtyard were committed to one another's welfare; they imbibe the spirit of give and take. When food is prepared, it is served to children irrespective of the biological parents.

Good table etiquette: Many of the age grade in the courtyard do eat together and in the course of it children that is used to parking too much food inside their mouth, rush over food or cut more than what they can bit or swallow will be corrected

Covetousness: This is another habit that the people in the courtyard usually wage war against. No child dare covet what does not belong to him, if such intention is noticed the child will be severely punished

Despite the importance of courtyard (Akodi) in the ancient time, most of the buildings are wearing off and people are no more building the style.



PICTURE 8 the picture above shows dilapidated buildings in Oda-odo quarters in Omuo-Ekiti

Effects of Modernization on Courtyard (Akodi) in Omuo-Ekiti

As years roll in and out some material and non-material aspect of culture continues to fade away. Example of this is the type of architectural pattern of building courtyard. The tremendous impact of modernization is commendable and quiet a lot of things have changed in the architectural structure of the building. Some ancient buildings that are probably to be preserved for cultural and historical purposes are drastically collapsing. Despite the importance of courtyard in the Yoruba land, buildings with courtyard are now dilapidated following the demise of the owners. The children that are supposed to renovate the building prefer to go and build their own modern mansion: As the building was falling the values attached to it was also fading away. No wonder many children are misbehaving today because many of them lack home training and the product is that there is increase in the crime rate. Many parents that live in self-contained apartment or 2-4 bedroom flats or duplex don't usually have time to look after their children because of their jobs. Children are often kept indoor without enough people to interact with. Some are less concern about their moral behaviour but more concern about their educational achievement. Most children are left at the mercy of housemaid, all these have given room to increase in the crime rate in society. Majority of them who are educated don't want their children to have anything to do with native issues like teaching them their dialect or speaking Yoruba language. Many don't visit their family house in the village, many of the children do not know their place of origin. All these without mincing words have adverse effect on their cultural upbringing. Due to westernization, some of the courtyards (akodi) that stand to be our family houses are getting

dilapidated in our towns of which Omuo is not exempted. The young men from the extended family have gone out to settle with their conjugal family in their new apartment

Also some of the external courtyards have been converted to shops and mini-flat for rentage which has affected the original purposes and usefulness. All the families that use to assemble in the external courtyard to discuss issues affecting their moral, social and cultural life have been separated because their offspring no longer live together. Some were outside the town, state and even the country. Recently, most of the buildings in the town are modern houses ranging between bungalow, mini-flats, two- three storey building and duplex, each nuclear family in its own apartment. These have greatly affected the moral and cultural upbringing of the young ones, level of discipline is low no proper sanction or capital punishment meted to heinous some offences



Exceptional cases

Exceptional cases such as people that live in the government research area (GRA). These sets of people are learned people and by the virtue of their occupation were skilled and many of them are foreigners, it was of the opinion of the writer that these set of people can train their children based on their culture. Also parent that use to keep their children in nanny or daycare, home, though these children were at the custody of these external person from their family, but the fact remain that they have influence on their character. Many cannot avoid their services because of the nature of their job.

CONCLUSION

Traditionally, the mode of building or architectural house that we live in, speak volume about the functions and benefits derived from it in conjunction with the behaviours of the people. Housing pattern in Omuo-Ekiti has been revolutionized. The erecting of compounds that consisted of a number of thatched roof houses fenced for security and cultural upbringing reasons for several extended family (Akodi) has given way to individual housing units or apartment for single family education dwellers.

The courtyard (Akodi) as a place for social, moral and cultural activities provided both congenial and stimulating environment and this will encourage social and cultural value of our world. Though the courtyards were very common in the past, most of the buildings are now wearing away or dilapidated and they are being replaced by new mode of architectural building. It is unfortunate that some of the virtues attached to courtyards are being eroded. This, in no small measure, has affected the cultural upbringing of the child, in that, courtyard in Omuo were designed based on the social, cultural and climatic requirements which are of great significance in child development. It was crystal clear that children living in the courtyard were socialized by their parents and other older members of the families living together.

RECOMMENDATIONS

This paper will be of great benefits and importance to building architects and designers, in that; they will see the need to integrate the traditional ideas and form of building into their modern designs. Modern materials such as cement, sand and polished stone could be used to substitute mud blocks. It is a truism that it will be a great loss and tragedy if our traditional mode of building style such as courtyard (Akodi) should disappear as a mode of building.

- There should be cross-blending of the modern concept mode of building and the traditional concept.
- In order to sustain the moral values in the upbringing of a child attached to traditional building (Akodi), the allied professionals in the building are advised not to jettison the pattern

- It was recommended among others that the architects' interest should focus on traditional design and the utilization of cheaper building materials such as mud, stone, wood which can be modified to latest fashion. For instance, there is the burnt brick factory in Ire-Ekiti.
- Parents should always embrace and portray their culture in their various homes: speak Yoruba language including their dialect, adopt Yoruba greetings, local foods so that their children will learn them through imitation, observation and interaction.
- There should be meeting that will combine all extended family maybe monthly or quarterly, twice in a year or yearly in their home town, for this will in no small measure help the children to know their cultural values, know each other and some issues affecting them will be discussed and this will promote love, unity and cooperation that will make the family ties strong.

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