

SESSION FOUR: FOCUS ON PEACE (SDG 16)**1. When Buildings Speak: Socio-Cultural: Values of Dwellings Among The Settled Fulani Of Oke-Ogun, Oyo State****Adeyinka Wulemat Olarinmoye***Department of Tourism and Hospitality Management, Film Arts and Culture Studies.*Adeyinka.olarinmoye@lasu.edu.ngarotoge@yahoo.com**Abstract**

The discourse of nomadism and its attendant sociocultural implications is a central theme in the ethnography of the Fulani. Existing anthropological studies have focused on the socio-economy of cattle herding and settlement patterns, devoting little or no attention to the ecological and cultural significance of the unique architecture of the Fulani homesteads. This study was, therefore, designed to investigate the adaptiveness of the homesteads of Fulani settlers, to determine the roles that stable and sedentary lifestyles play in the evolution of their architecture. Acculturation Theory was adopted as the framework, while ethnographic design was used. Tede, Shaki, and Iseyin in the Oke-Ogun area in Oyo State were purposively selected for the study because of its large population of Fulani settlers. Qualitative data was obtained through participant observation, thirteen key informant interviews conducted with elderly Fulani in the selected communities, three Focus Group Discussion sessions with young men, and In-depth interviews with forty-one residents selected through convenience or accidental sampling. Data was analysed using the ethnographic description. There is evidence of an acculturation process going on among the settled Fulani in Oke-Ogun, which suggests that Fulani are amenable to changes within their eco-cultural system. These changes are responses to local climatic conditions and the influence of the gradual assimilation of Oke-Ogun culture. The design of their new architecture will be of value to cultural interchange in Nigeria.

Keywords: Settled Fulani, Oke Ogun, Eco-cultural values, Dwellings.

Introduction

Anthropological and historical research has given differing opinions on how architectural patterns or “house designs” are in direct influence of culture. In the research conducted by Oliver (1986) on housing in Turkey, he realised housing designs are influenced primarily by family. Privacy and protection of women from men was an important family value recognised by many households and largely under the influence of religious beliefs. Cultural values as defined by Lawrence (1987) is the set of moral and aesthetic principles that give an idealized framework of what the world should be. Lawrence's research in Australia on the German settlements gives the ideology that aside from cultural beliefs, political and social events shape housing designs and forms taken by the Germans. Different explanations exist on how culture influences housing designs, linking cultural values to house designs. Because the cultural values of the Fulani in Oke-Ogun have gone through modifications, the influence of acculturation can be assessed adequately by understanding the initial culture of the Fulani occupants and their culture compared to the culture of the host community.

One can only understand cultural values, human lifestyles and activities in their unalloyed state if these phenomena are studied in a traditional environment (Rapoport, 1969). Traditional house designs as defined by Rapoport take many shapes from generation to generation and that it is as a result of certain complex collaborations between architects or house builders and house users. There has been a shared traditional value among these sets of people for many generations. The shared sense of a shared cultural value and adherence to these values stands as a form of control enhancing moral discipline from generation to generation. These shared values encouraged a shared image of life and living and this has a strong influence in the kinds of houses built. Folk tradition takes its expressive forms in this regard. It takes into consideration from generation to generation the values, desires, dreams, needs and passions of the people (Rapoport, 1969).

The styles, patterns and placement of buildings among Fulani and their neighbours are a result of certain socially constructed shared meanings and beliefs. For instance, the choice of material, construction style, technology and environment will provide completely different building patterns. Architectural designs of sedentary or semi-sedentary Fulani settlement patterns are a mixture of multi-dimensional factors, notably eco-cultural factors. Cultural forces however are the primary determinants of architectural designs, other factors simply stand secondary and are thus tagged modifying factors. Such secondary factors are factors considered in climatic, available resources and prevailing technologies. All these factors are important, but none is as primary and more important as the cultural factor. This is a world-reckoned force. Value systems are a strong factor in housing form determinants. People have differing reactions to goods and services and this is arguably due to their differing cultural values (Rapoport, 2005). Values can be studied and they are often enmeshed in imaginary images (Rapoport, 1997); these images sometimes are visible in certain lifestyles. Often one can judge people from the way they behave, and these peculiar behaviours can be linked to their ancestral cultural backgrounds. It is a strong point and determinant of choices people make, how they behave and the way they allocate resources (Rapoport, 1980). People's lifestyles are strongly influenced by the environment in which they grow. Summarily, it is strongly established that the bond between culture and forms of architectural designs goes beyond the observation of structures to include processes instituted and driven by the inherent values of a cultural group. Primarily, this study aims to examine the sociocultural values in the architectural designs of Fulani buildings in Oke-Ogun, Nigeria

Statement of the Problem

Conflicts have arisen between settled Fulani and host communities across Nigeria, leading to violence, displacement, and insecurity. These conflicts often stem from cattle grazing on farmland, creating tensions with both subsistence and commercial farmers. This escalating problem poses a significant security challenge for the Nigerian government and has prompted increased attention to the implications of Fulani-host community conflicts. However, there has been little assessment of the touristic potential of the eco-cultural values reflected in the architectural designs of Fulani homesteads, particularly in Oke-Ogun, where a large number of acculturated Fulani reside.

This study aims to address this gap by emphasizing the identity of the Fulani within an eco-cultural context as a key determinant of their homestead architectural designs. While there has been considerable research on the settled and semi-settled Fulani, discussions have often overlooked the potential for economic benefits and cultural preservation among sedentary Fulani in the Oke-Ogun region, where we have the acculturated Fulani in

large numbers.

Literature Review and Theoretical Learning.

Studies, like those by Tonah (2006), Ofuoke and Isife (2009), and Muhammed, Ismaila, and Bibi (2015) have assessed the economic and humanitarian cost of Fulani-Host community conflicts which range from gross depletion in the overall outputs of farmers and then a reduction in income to loss of lives or properties but placed little emphasis on touristic potentials of the architectural designs of the sedentary Fulani settlement.

The styles, patterns and placement of buildings among Fulani and their neighbours are a result of certain socially constructed shared meanings and beliefs. For instance, the choice of material, construction style, technology and environment will provide completely different building patterns. Architectural designs of sedentary or semi-sedentary Fulani settlement patterns are a mixture of multi-dimensional factors, notably eco-cultural factors. Cultural forces however are the primary determinants of architectural designs, other factors simply stand secondary and are thus tagged modifying factors. Such secondary factors are factors considered in climatic, available resources and prevailing technologies. All these factors are important, but none is as primary and more important as the cultural factor. This is a world-reckoned force. Value systems are a strong factor in housing form determinants. People have differing reactions to goods and services, and this is arguably due to their differing cultural values (Rapoport, 2005). Values can be studied, and they are often enmeshed in imaginary images (Rapoport, 1997); these images sometimes are visible in certain lifestyles. Often one can judge people from the way they behave, and these peculiar behaviours can be linked to their ancestral cultural backgrounds. It is a strong point and determinant of choices people make, how they behave and the way they allocate resources (Rapoport, 1980). People's lifestyles are strongly influenced by the environment in which they grow. Summarily, it is strongly established that the bond between culture and forms of architectural designs goes beyond the observation of structures to include processes instituted and driven by the inherent values of a cultural group.

The gap in researchers' interest in the determinants of the architectural designs of the Fulani homesteads and settlement patterns has led to the present inquiry. There has been very limited analytical work in this area, although significant research has been conducted on the cultural values of the Fulani. However, the publications that have appeared in West African countries and some parts of Nigeria exclude the experiences of Fulani in Oke-Ogun, Oyo State, and the sociocultural values of their architectural designs.

The study thus raises consciousness, beyond issues of generalisation of Fulani as the aggressive lots, to showcasing the sociocultural values as potential yardsticks in understanding them and possible avenues of harnessing other contributions they can give to their host communities beyond the violent confrontations and clashes they often have with host farmers in most parts of Nigeria. They have clashed with the people of Oke-Ogun including Kisi, Igangan and Saki more than any other sub-ethnic group of the Yoruba nation. However, the touristic potential of their architectural and settlement pattern in Oke-Ogun is immense and needs to be acknowledged in scholarship.

This study is also significant in the sense that it heightens awareness about the lack of identity kit in the location of settlement patterns, emphasizing the need to look beyond the inherent traditions of a place. Architects and policymakers should be more concerned with the demands of the house users and not alone focused on the

traditional beliefs of the land. All designs are to be strictly about what will support the livelihood and activities of the house user.

Tede became more attractive for the study after taking into consideration the cluster of Fulani communities in the Atisbo local government. The physical presence of the homesteads of the people under study was a major factor in the choice of Tede as the primary site of study. Tede has a Fulani community with unique architecture. The work focused on the structures of the buildings, the significance of the buildings and the materials used. We then checked with other Acculturated Settled (AS) Fulani communities around Oyo state to see if there could be any similarities or differences.

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A consistent belief by anthropologists seems to be that acculturation is important in considering the behaviour and beliefs of members of ethnic groups in any multicultural society. Furthermore, a broad consensus among researchers is that individuals who are exposed to a different cultural context exhibit a “complex pattern of continuity and change in how they go about their lives” (Berry, 1997:6).

As a construct in the social and behavioural sciences, acculturation has an early history of benign neglect. The last 3 decades have nevertheless been characterized by a resurgence of interest in defining, measuring, and reconceptualising acculturation to understand its role in shaping people's attitudes, norms, values, and actions. Early interest in acculturation primarily began in the anthropological community, which set out to describe the nature and effects of contact among distinct cultural groups. Many anthropologists focused on defining and properly understanding the dynamic processes that occur when cultures interact.

Redfield, Linton, and Herskovits (1936) established one of the first classical definitions of acculturation-encompassing changes in original cultural patterns that occur as a result of ongoing contact among groups of individuals with different cultures. In 1954 the Social Science Research Council proposed an expanded definition by stating that acculturation is the merger of two or more independent cultural systems, leading to dynamic processes that include the adaptation of value systems and transformation within relationships and personality traits. This definition suggests assimilation is not necessarily the only outcome possible when cultures interact, and acculturation is a selective process that may cause changes in one area of human behaviour but not in another. Despite their long history, these initial conceptualizations of acculturation continue to influence our current thinking in the field.

Recently, researchers have been trying to develop more sophisticated acculturation measures and assess the impact or relationship of acculturation with a panoply of behaviours, beliefs, attitudes, and perceptions. Our understanding of acculturation in the psychological literature has increased significantly with the development of conceptual frameworks (e.g., Berry, 1990; Padilla, 1980), analyses of methodological constraints (e.g., Berry, Trimble, & Olmedo, 1986; Olmedo, 1979, and appearance of critical reviews of the literature (e.g., Berry & Sam, 1996; Ward, 1996).

As is true with significant portions of research on ethnic groups, many seminal publications dealing with

theoretical and empirical issues on acculturation appeared in difficult-to-find sources or ephemeral outlets. These circumstances produced a situation in which advances in the field sometimes went unrecognized and the significance of the construct was obscured. Studies (e.g., Berry & Sam, 1996; Ward, 1996) have helped to alleviate this problem, and this study is one more attempt to apply the theoretical grid of acculturation to actual life phenomena, this time the Fulani-Yoruba interaction as a basis for adaptations of architectural designs and patterns.

Methodology.

Sampling and Sample Size

The study design was exploratory and involved the use of ethnography and intensive field work that lasted three years. The study adopted the use of Photographs (taken during fieldwork), observation, qualitative in-depth interviews, informal conversations, and focus group discussion.

The sampling population comprised the entire Fulani settlements in Atisbo Local Government, Oyo State, Nigeria. Members of the sample were selected through purposive and random sampling. Key informants and members of the focus groups were purposively selected from different categories of the populations, about their knowledge of the subject matter. The informants include the traditional rulers, chiefs, and Fulani in Awe, Saki, Isehin and Tede. The average number of minutes spent per informant was roughly thirty-five (35) minutes.

Informants for IDI's were selected through a simple random sampling technique at different places such as mosques, markets, streets and Fulani homesteads. However, criteria for inclusion include ethnicity, age, and willingness to participate in the study. In all, 70% of the informants were selected using simple random sampling methods, particularly for those included in the IDI's, while 30% of others were selected using purposive sampling methods of data collection.

Architectural Forms of Fulani Dwellings in Oke-Ogun.

The architecture is a manifestation of the cultural context of adaptation and adoption to the community. In Oke-Ogun, buildings are, in fact, matrices for social structure, and this corroborates the claim that:

Anthropologists believe that plastic arts, [including architecture], can be read to describe the "whole way of life" of a society. Encompassing much more than just the basic needs of a society, the architectural form responds to a far more complex system (Herskovits, M.J. 1965).

Architectural designs of the Fulani respond to a complex system. It is not just an expression of a way of life, but of a "whole way of life" of a society. Evident are characteristics of the land, the attributes of personality, the socio-economy of the community and a functional adaptation to the climate and culture. Each settlement reflects a need, the family structure and hierarchy, the roles of women, notions of privacy and valued social interaction. Among the traditional Yoruba in Oke-Ogun, the kitchen is one of the very few areas of the house that are the "woman's domain," and is specifically designed for her use in terms of the scale of the space and arrangement of

equipment. In a sense, the room becomes a cultural space because human concerns, in addition to functional requirements, are considered in its conception.

But in Fulani buildings, huts are for either sleeping, cooking or tethering animals, they are separate and cyclical arranged with a pointed roof. The purpose of a cyclical arrangement is to offer protection for the house from harsh climatic conditions such as wind. The grass used for construction keeps the building cool during the dry and cold seasons. They are tightly knitted to disallow rain from sipping through into the buildings, as well as guiding against reptiles and winds. A typical large household would have the household head's hut in the centre, while other buildings are constructed around it. The headship of the household that controls members of the household.

Besides the thatched huts, there are mud structures. Over time, due to the scarcity of grass for hut construction, the Fulani have adopted the use of mud for the construction of huts. The houses constructed with mud are of two types. The first type is the hut constructed with bricks made from mud. The mud is collected, processed and cast into moulds to get a particular shape. The second type of building is constructed with mud but not in brick shape. However, both huts have roofs made from grass. Each of the constructed huts has a door at the entrance and a small window at the back of the huts. The doors and windows are made small to control the cold hoarding of the house during the rainy season.

In the interview with Informant X3, a key informant, I asked if the houses are built in the same way in the North (of Nigeria). He answered, that, obviously it must be in the same way: southern Fulani build their houses because they migrated from the northern part of Nigeria and must maintain their identity. To an average Fulani, the real Fulani houses are built with grasses all through. The huts in their dwellings these days are a mixture of mud for the body and grass for the roofing. Their preference for all-through thatch huts is that one, the grass used to be available in large quantities, secondly, they are lightweight and can be picked up when the nomads or semi-sedentary Fulani need to move with their cattle in search of water. I saw some of the all-grass huts' constructions in many of their *igas*. And they expressed a great preference for such huts type that is traditional and indigenous to their race. The head of Iga Oniyere, an Islamic clergy believed Fulani in the part of Awe need to act more in ensuring that the Settled Fulani in Oyo generally do not get carried away with the hospitality of their host community (Yoruba).

“All-through grass huts are the best. Only we don't have grass in large quantities again. We must use the material available (mud), thatch the roof up and still retain our conical shapes. It is better than not having such buildings at all. Our children would easily forget they are Fulani”. (Personal Communication, 2017)

Even though many buildings are constructed of natural materials, particularly earth, buildings constructed out of natural materials are now rare and uncommonly seen around the world. Buildings constructed out of mud and other natural materials were until recently considered primitive. The images of Fulani mud houses display a certain peculiarity.

Of course, I sense the need for the Yoruba to also encourage the Fulani architectural designs in their *igas* to guide against land use conflict that is almost inevitable in the future. The Settled Fulani have started claiming equal ownership of the lands, which the Yoruba population have not started observing to the best of my observation. A commercial biker was pointing at many instances of how the Fulani have come to be regarded as factors in the

socio-economic life of the Oke-Ogun people. He was sympathetic towards the Settled Fulani as against their Bororo kinsmen who kept spoiling the farmlands of the Settled Fulani who he constantly referred to as “*FilaniIbile*” (native Fulani). He was however quick to point out the fears of allowing them too much space. “My sister, the *Filani* are too aggressive. We cannot forget the slaughtering of our people between the years 1999 and 2000”. But could they have been the ones killed in Saki considering the level of integration with your people? I asked. “Their brothers did. They keep relationship with their brothers in the bush. Those help them rear their cattle”. Despite the high level of seemingly cohesive coexistence between the Settled Fulani is mutual distrust on both sides. As the Yoruba in Oke-Ogun still cannot hold them to trust fully from the experience of ethnic clashes they had had with the neighbouring town of Saki, the Fulani also fear the total influence of Yoruba culture on theirs that could erase the Fulaniness in a few decades to come.

Another twist is that observed in Awe town. The family heads of three *igas* visited all expressed the unfairness of having to rebuy the land that had been ceded to them for over a century. That explained why they must build more of their huts to wade off an incursion into the remaining parts of the land. The Yoruba population were seen building very close to *iga* Baba Musa. This act to them is part of the reason for the unavailability of *fudoo* (grass).

Cultural Construction in the Values of Styles and Placements of Buildings in the Fulani Settlements.

Cultural attitudes about privacy influence the Fulani architectural form; degrees of privacy within the society, views about personal self-worth; territoriality and sex all have an impact on the form of the built environment. The Fulani have an attitude about being bare, and their architecture tends to be less visually open to the public. A Fulani culture, with an emphasis on modesty, orient attitudes, to building a closed space. What the basic form of building requires is a closed space for a bath.

Fulani men and women have separate places for sleeping, even in marriage. Indeed, Informant X4 was very surprised to know that women and men should sleep in the same place in the first place. As he says:

“Yes, that is true, in the room men and women sleep separately, it is not an accepted tradition for men and women to live in the same room at a stage in their lives. He said it is not common for husbands and wives to sleep on the same bed. It is not something that the Fulani do”. It is a normative practice that is culturally interpreted among the Fulani.

(IDI, XT5, Male, 70 yrs, Tede 2017).

The researcher probed further; “including a husband and wife? Another informant, XA6 stated in another interview at Awe, that Fulani women sleep to the left of the house, “because it is a natural order for women to tie their wrappers to the left”. The researcher raised the question of nature that makes most humans right-handed because of the positioning of the brains. But that did not make much meaning to them. To them, modernity has come to rob people of everything that is “right”. Similarly, all the men in the group discussion at Tede agreed that the rightful position of a woman in the dwelling is the left-hand side. They think it is divinely arranged for a man to understand the use of space. Like every other spatial allocation such as markets and worship centers, the inner chamber of a dwelling has been divinely ordered and allocated by nature. A view which was captured by an informant in IDI, Awe in 2017. Even though this assertion is not logical to the researcher, it is part of their cultural disposition that women are better protected and secured in the left part of their dwelling.

“The left side will enable them to better conceal their nakedness, and because the men own the right side, women cannot take it from men. But unfortunately, the situation in our hands is that some women tie their wrapper to the right now, although it is still not common among the Fulani”.

(IDI, XA6, male, 65 yrs, Awe, 2017)

The Social Construction Inherent in the Styles of Fulani Architecture

A typical large household has a structure for the household head in the center of the occupied space as depicted in plate 10. It is the biggest hut that is often sited in the center that is called *suudu*. Other buildings are constructed around it. The *suudu* serves as the focal point of any settlement (*gure*) because it represents the authority, power, and dominance of the male. Here, the father (*dafijo*), entertains his male visitors, from inside or outside his *suudu*. Political discussions with other heads of the clans are held in *suudus* around the community, signifying the importance that men play in making decisions for and on behalf of the community. The researcher asked informant XT9 if there is anywhere in this arrangement of houses that are out of bounds to women. That is, which is forbidden for women to reach? Informant XT9 said no, “there is no such place. Women can move anywhere around as they like here”. In the arrangement of the studied Fulani homesteads, it is common to build different types of huts, small ones are built all around and big ones at the centre. As informant X4 showed me around, he pointed at a *suudu*, the biggest hut situated closer to the second entrance to the settlement, and said:

“So, if we are talking about the northern ways of placement of buildings, and not the Yoruba influenced styles that we have around here, just as the Yoruba people do not build separate [or detached] buildings for the head of their family, the Fulani population settled in this area do not have much of the *suudus* built. But we need to start building *suudus* as this is our own unique household settlement arrangement. For instance, the Northern Fulani still practice *purdah*. They keep their wives in an enclosure commonly referred to as *bashiga*.

(IDI, XT9, Male, 60+ yrs, Tede, 2016)

What is *bashiga*?

Bashiga is the strictly barricaded area where the wives of a clan head stay. It is forbidden for any other man, apart from the husband, woman, or close male members of the family like father, father-in-law, brothers and sons to gain access to the area. It is always located at the end of the compound, according to Islamic injunction.

(KII, XA10, The head of Iga Oniyere, Male, Awe, 2017)

The two important buildings ongoing during the ethnographic visits a granary (*lumure*) and a *Suudu* were under construction. The first stage of the construction is the clearing of the site by the family members. The Second stage is the gathering of materials and heaping them close to the site, after which, as still the second stage, the clay soil for the moulding is dug out from the surface of their surrounding soil. The final, third stage is the construction proper. The basic materials needed are just (1). *Fudo* (generic term for grass), (2). *Bomboru* (clay), (3). *Kewi* (bamboo) (4). *Beere* (elephant grass; and the most preferred, but which is also scarce now) (4). *Bulude* (common grass). These materials are needed in constructing the Fulani huts. Nevertheless, due to the scarcity of

these materials, alternatives are being provided which caused the Oke-Ogun Fulani to adopt the use of new materials, natural or artificial. (FGD, Awe, 2017)

As earlier stated in this work, the Fulani enjoy their privacy, particularly, the females. Thus, privacy is considered in the building pattern and architectural design. The female apartments are behind the main building and surrounded by high walls to keep it out of public sight and access. The female areas are termed “Bashigated” areas as stated by the researcher. It is a term coined from the Fulani word, *Ba Shiga* meaning “no entry”. In this wise, and as a projection of privacy, Fulani women are scarcely seen, both in public and in their homes, except by persons with genuine access to the building. The purdah may be another metaphor for the value of protection and restricted visibility for women. As the researcher could observe, the purdah (the seclusion of women) is a value with religious roots. In the same vein, the Bashigated area is a response to an Islamic injunction that stipulates the privacy and seclusion of women in Purdah. Purdah in the Islamic religion is intended to screen away males who are not related to a woman. Such men or males include male visitors and male family members who are not the woman's sons, brothers, or husbands.

However, aside from the homesteads for sleeping or resting, each compound has at least a place for tethering animals. The females are not left out in the household architectural designs. They provide structure for cooking activities for both household and commercial consumption. The kitchen (see plate 17) and the granary (see plate 14) remain exclusively a female preserve. The Fulani men avoid these areas, including the buildings that are women's affairs. One of my informants, a woman of petite build XF1, gave the information on their privacy, the inner room allocation, and sexual relationships.

There are three major architectural forms found in the dwellings of the Settled Fulani of Oke-Ogun, namely; i. the traditional form ii. the hybrid form and iii. The contemporary form. That the sociocultural values unearthed in the Oke-Ogun architectural designs of both their dwelling arrangement and building styles include religious value, gender value, and economic and ecological values.

The study also noted that the preservation of their architectural types is important to them as it serves as identity-building and identity-preservation, and to their host communities, as keeping in check of perceived excesses of the Settled Fulani population and maintenance conflict as well as the formation of land-use policy. And lastly, the architectural designs of the Settled Fulani can help boost the economy of the communities if given attention. The uniqueness of the relationship between the hosts and the settlers can help in answering the many questions bothering the Fulani outlook in the larger Nigerian state. The Oke-Ogun typifies the “Unity in diversity” mantra from the cordial relationship the settlers and hosts enjoy there. This can be replicated in other parts of Nigeria where the problems of herdsmen and native populations are raging now. For further economic gains, a tourist economic plan can be achieved, where public education can be initiated about the systemic acculturation that could help settlers and host communities coexist without life-threatening conflicts. These buildings can be encouraged to be built by other ethnic groups considering the ecological implications and the cost-effectiveness. Lastly, it has tourist potential as it is an indigenous knowledge system of architecture and engineering that needs to be preserved for posterity.

The study in general established that:

1. The Fulani people of Oke-Ogun area of Oyo State claimed to have settled down in the area for over a century. The Settled Fulani in Tede even have a history as old as the town itself. Many other Fulani

nomads joined as the town expanded and decided to live permanently with the Yoruba indigenes.

2. The Fulani settlers came with their architectural designs and that is quickly sighted on getting to the Oke-Ogun area. The building styles of the Fulani under focus are not different from those described in the literature. However, the study found that there are observable changes in both the architecture and settlement patterns engendered by the influence of acculturation by the host community.
3. As opposed to the famous assumption that the Fulani are isolated and do not have familial interaction or relationship, the study established that social interaction and cohesion among the Fulani in Oke-Ogun is strong. Through observation and interaction with the Fulani in Oke-Ogun throughout the study, it is found that they consider themselves indebted to one another and as such they assist friends and families in erecting their structures. This heightens social interaction, allows for closer relationships and ties, and settles the demand for labour and the cost attached to it.
4. The design and patterns of their architecture have deep socio-cultural cum religious undertones with exact semblances of what obtains in the north, the social imagery of their public space is largely Islamic/northern in appearance and feel, depicting a northern atmosphere and ambience. They hold the belief that materials used for constructing their homesteads are ecologically friendly and do not pose any significant threat to nature (since they are made of bio-degradable material) and help them maintain regulated temperatures in harsh weather conditions. However, these materials are becoming less and less available due to the impact attacks from termites and other insects, drought and other ecological factors present in Oke-Ogun. As such, opting for available materials and adopting contemporary architectural designs for their homesteads.
5. The original beliefs and values of the Fulani society including those that relate to dwelling or settlement making and architectural designs are slowly being eroded particularly by the impact of the Yoruba culture found in the host community and partly by modernity. As such, some houses are now seen in bricks and corrugated iron roofing and the purdah system highly celebrated in the north is almost unseen in Oke-Ogun. Special spaces are also now allocated to women as cooking spaces or kitchens which was hitherto not so in traditional Fulani architecture. However, they still hold their core beliefs and values in high esteem, particularly those that set them apart and are not willing to let go. One such value is indigenous architectural technology. They all want the architectural designs kept in their originality, or at worst, in syncretism with Western Yorubarized architectural forms.

The study has focused on the patterns of architectural designs, settlement patterns and eco-cultural undertones of Settled Fulani in the Oke-Ogun area of Oyo state Nigeria. The study made attempts at understanding the reasons why the Fulani in Oke-Ogun build or fashion their architecture in the manner with which they do and the consequences of these patterns for their social organisation and settlement patterns. The study established that Fulani architectural patterns and designs are closely tied to environmental factors, religious factors and socio-cultural factors. As such, certain materials are used to ensure that conducive atmospheric conditions are obtained within the buildings even when general weather conditions are harsh or almost unbearable. The study also attempted to understand the tourist potential in the material culture to their buildings and styles of architecture. As we have attempted to show in the study, the Fulani in Oke-Ogun consider themselves indigenes of the community, claiming to have settled there over a century ago, however, they trace their origin to the northern

parts of Nigeria with specific references to the Ilorin migrants. They are also entirely Muslim, and the ambience of their community depicts this fact. Their social organisation and sense of community are also reflected in the placements of their huts and general allocations of spaces in their homesteads. Their pattern of settlements also echoes the prevalence of patriarchy, as a typical Fulani settlement is built around the hut of the family head.

The study established that there is a need to conserve the architecture of the Fulani settlers around the Oke-Ogun area, as this is an authentic material aspect of their culture that can give immediate details about their origin, history, and identity. It is also Fulani's justification for touristic value. It is an indigenous knowledge system of architecture and engineering that needs to be preserved for posterity. This justifies its location within the domain of the tourist industry, for economic development and resources for education.

Finally, as rich and interesting as the Fulani architectural pattern and design are, they are slowly being eroded by the influence of acculturation (particularly from the host Yoruba community) and modernity. The study shows that certain changes have surfaced in traditional Fulani architecture as found among the Settled Fulani in the Oke-Ogun area of Oyo state, due to constant contact with the culture of the host community. As established by the study, the building materials of Fulani dwellers in Oke-Ogun are frequently attacked by termites and other insects, coupled with the fact that ecological situations in the area do not fully support the growth of these materials. Hence, due to unavailability, these materials are replaced by modern building materials as used by members of their host community.

In conclusion, three major architectural forms are found in the dwellings of the Settled Fulani of Oke-Ogun, namely, i. the traditional form ii. the hybrid form and iii. The contemporary form. The socio-cultural values unearthed in the Oke-Ogun architectural designs of their dwelling arrangement and building styles include religious value, gender value, and economic and ecological values. The study also noted that the preservation of their architectural types is important to them as it serves as identity-building and identity-preservation, and to their host communities, as keeping in check of perceived excesses of the Settled Fulani population and maintenance conflict as well as the formation of land-use policy. And lastly, the architectural designs of the Settled Fulani can help boost the economy of the communities if given attention. The uniqueness of the relationship between the hosts and the settlers can help in answering the many questions bothering the Fulani outlook in the larger Nigerian state. The Oke-Ogun typifies the “Unity in diversity” mantra from the cordial relationship the settlers and hosts enjoy there. This can be replicated in other parts of Nigeria where the problems of herdsmen and native populations are raging now. And for further economic gains, a tourist economic plan can be achieved, where public education can be initiated about the systemic acculturation that could help settlers and hosts communities coexist without life-threatening conflicts. These buildings can be encouraged to be built by other ethnic groups considering the ecological implications and the cost-effectiveness. Lastly, it has tourist potential as it is an indigenous knowledge system of architecture and engineering that needs to be preserved for posterity.

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