CITY PLANNING CONCEPTS IN YORUBALAND

M.Sc. Thesis

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CERTIFICATE

This is to certify that this thesis has been submitted in partial fulfillment of the requirements for the award of the Master of Science Degree (M.Sc.), Urban/Regional Planning.

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Head of Department.

"A City is like a garden where human beings grow. The city planner is like a gardener who endeavours to encourage the best garden possible."

Cook Theodore Stuart.

To the memory of my dear mother

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Olatunbosun Ayileka

Samaru,
5th June, 1981.

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chapter 1

CHAPTER ONE

1.00 INTRODUCTION

1.10 Theoretical Background

There is a tendency to assume that African towns and cities are exclusively the outgrowth of responses to European contact. To a large extent, this is a misconception in that some urban centres in Africa predate the European imposition of Western urban values and they have played significant roles in the advancement of African civilization. Spiritual and ceremonial cities like Ile-Ife and Daura were already in existence. Their raison dêtre derived essentially from their respective positions as fonts of Yoruba and Hausa civilization.

Every generation has to exist and work in an environment inherited and fashioned in some cases by very distant predecessors, but despite radical transformations in economic and social spheres, still amazingly workable, perhaps because Man's essential requirements as regards urban living-space remained fairly constant.

All through history, city planning has attracted idealists who often advocated and sometimes practised, their notions of ideal environment for life in society. The idealist was, and often is Bernard Shaw's unreasonable man "the reasonable man adapts himself to the world; the unreasonable man persists in trying to adapt the world to himself; therefore progress depends on the unreasonable man". However since man, reasonable or otherwise is born into a society and an environment framed long before his time, he must at least begin by taking things as he finds them. He cannot set about adapting the world of cities, towns, villages and countryside to new forms without a knowledge of how their present forms and conditions emanated and how far their state is relevant to the needs of today and tomorrow.

The Yoruba pattern of urbanisation is unique and some of the towns in existence today are about four centuries old. Present in the history of many of the towns are references to numerous hamlets and villages being compelled to break up and move into the town.

"This method of founding towns seemed to have been elevated to the status of a tradition".[1] The Yoruba towns were essentially administrative centres and over the years they had evolved an elaborate power structure and a hierarchical method of administration not only at the city level but also at the level of a kingdom.

If administration was the major reason for the existence of many of these towns and cities, they were in this respect quite similar to many towns and cities of the medieval period elsewhere in the world.

"Towns are fixed and permanent",[2] and they are reflections of past and present results of diverse human activities on the environment. Towns are centres of trade, commerce, industry, administration and cultural activities. Indeed, they are foci of change, growth and development. According to Smailes, "as much as any other tracts, if not even more, towns present palimpsests where the past activities of men

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1 MABOGUNJE, A.L. (1968): Urbanization in Nigeria, Africana Publishing Corporation. New York. Page 76

2 OJO, G.J.A. (1966): Yoruba Culture. University of London Press Ltd., Page 129

are recorded in the contemporary scene. In successive phases of human history and successive scenes of urban development, the town appears in new and different guise as the mirror of its age and the epitome of its region".[3]

This thesis has been embarked upon to explore the traditional city planning concepts in Yorubaland and to broaden the cultural understanding of the heritage of the past and the awareness of the exigencies of the present so as to have a basis for the future.

1.20 Review of Literature

Perhaps, more than any other part in Nigeria, various attempts have been made by geographers, historians and sociologists to write on different aspects of Yorubaland as well as on some important towns in south western Nigeria. As early as 1962, the geographer, A.L. Mabogunje[4] wrote on the

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3 SMAILES, A.E. (1953). The Geography of Towns. University of London Press Ltd. Page 70

4 MABOGUNJE, A.L. (1962): Yoruba Towns. Ibadan University Press.

pre-colonial development of Yoruba towns and spelt out the criteria for defining an urban centre in Yorubaland. He went further to consider the problems of Yoruba urbanisation. G.J.A. Ojo[5] in an attempt to explain the Yoruba pattern of nucleated settlements stressed the importance of permissive environmental factors and pointed out that concrete historical factors have contributed to the growth, and in some cases led to the foundation of the towns we know today; whereas their actual positioning has often been determined by strategic considerations.

Another geographer, N.C. Mitchel[6] has sought a partial explanation of the growth of Ile-Ife in the expansion of the sacred power of its king, the Oni; and certainly much may be attributed to the Yoruba Political system. R. Smith[7] gives the date of the foundation of Ibadan as 1829 and B. Awe[8] adds:

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5 OJO, G.J.A, (1966): Yoruba Culture. University of London Press Limited.

6 MITCHEL, N.C. (1961): "Yoruba Towns" in K.M. BARBOUR and R.M. PROTHERO (eds). Essays on African Population, pages 279 - 301.

7. SMITH, R.S. and AJAYI, J.F.A. (1964): Yoruba Warfare in the Nineteenth Century. Cambridge University Press.

8. AWE, B. (1967): "Ibadan, Its Early Beginnings in P. LLOYD and A.L. MABOGUNJE (eds). The City of Ibadan.

"It was however a settlement not without growing pains. Its heterogenous nature, as well as the insurbodinate spirit bred by the wandering life of those who had been soldiers of fortune, made peaceful settlement difficult. Moreover, the leadership was not clear-cut and Ibadan therefore became the scene of frequent civil wars in the continuous struggle for leadership". In 1969, E.K. Askari[9] - a sociologist - made an attempt in describing the morphology of Yoruba towns.

Despite the abundance of literature on Yoruba settlements, none has been able to provide a detailed study on the concepts of city planning in Yorubaland.

1.30 Goal and Objectives

The main goal of the thesis is to explore the traditional city planning concepts in Yorubaland with a view to identifying planning principles and design criteria considering the traditional attributes, cultural values, socioeconomic characteristics and the changing level of technology.

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9 KRAPF-ASKARI, E. (1969): Yoruba Towns and Cities. Oxford University Press, London.

The goal will be achieved through the following objectives:

(i) To identify elements in the traditional Yoruba settlements.

(ii) To examine the forces which have influenced the structure of the traditional Yoruba settlements.

(iii) To establish the traditional design concepts in Yoruba settlements.

(iv) To examine the impact of recent changes (socioeconomic and technology, etc.) on the traditional design concepts.

(v) To evaluate these concepts with a view to proposing a set of planning principles and design criteria which will give the Yoruba settlement a uniqueness, identity and character taking into consideration the traditional elements of urban design and specific situations like:

(i) Designing of new settlements.

(ii) Extension of existing settlements.

(iii) Redevelopment of existing settlements.

1.40 Data Collection

In this study cadastral maps or town plans have been made use of extensively to show the structural patterns of the major towns in Yorubaland. Aerial photographs available for some of the towns have also been used in the analysis. Personal observation of most of the towns and the abundant documentary informations available on Yoruba towns provide ready sources of data.

1.50 Scope

In a study of this magnitude, it is hardly possible to cover all the major towns in Yorubaland, hence emphasis has been laid only on important towns for which maps and aerial photographs are available. These are the towns in the heart of Yorubaland. The non-availability of aerial photographs and town plans for some other towns in Yorubaland has tended to provide a justification for my emphasis on the selected towns. Nevertheless, as much as possible, examples are drawn from other parts of Yorubaland.

1.60 Structure of the thesis

In order to attain the goal, this thesis has been divided into three major parts:

(i) An examination of the structure of some towns in Yorubaland and the forces underlying the structure of the settlements

(ii) Establishment of city planning concepts in Yorubaland and the principles behind these concepts

(iii) Evaluation of the traditional concepts in the light of recent changes with a view to proposing a set of principles and design criteria.

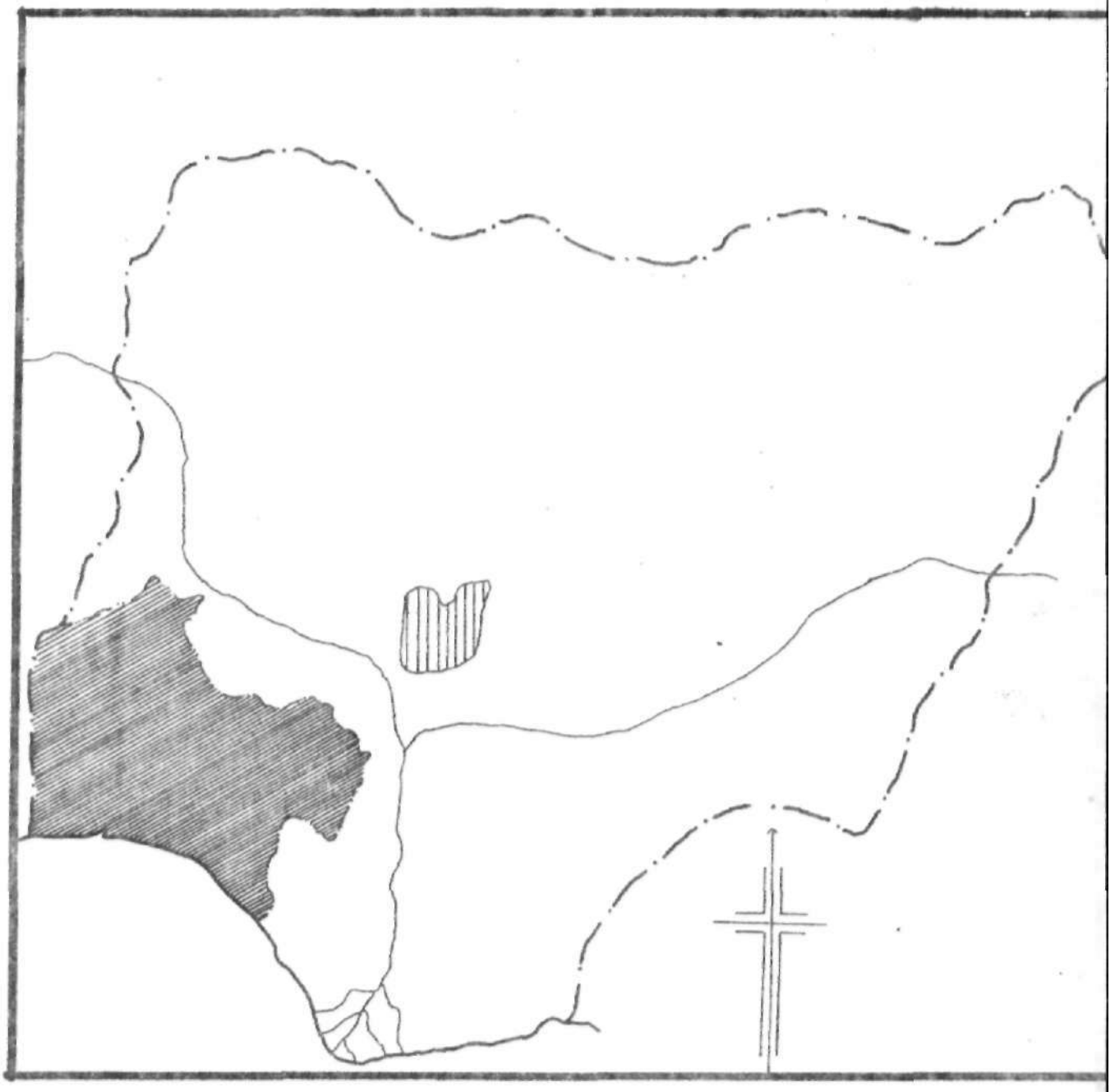
1.70 The Study Area

Yorubaland lies between parallels 5.86° and 9.22° north, and between longitude 2.65° and 5.72° east. It extends from the eastern limit of Benin Republic (former Dahomey) on the west to the border of the Old Kingdom of Benin in the east. Its southern boundary is the Bight of Benin. What may be called the northern boundary lies along the parallel of 9° north until it merges with the

political boundary of the Northern provinces.

Yorubaland is undoubtedly the most urbanised part of Nigeria. Important towns in Yorubaland include Ile-Ife, Oyo, Oshogbo, Ogbomosho, Iseyin, Iwo, Ede, Ilesha, etc.

Compared to other parts of Nigeria, Yoruba towns are relatively close to each other; the average distance separating them ranges between forty to eighty kilometres. Fig 1.10 shows Yoruba-land (south western Nigeria) within the National framework while Fig 1.20 shows the location of important Yoruba towns.

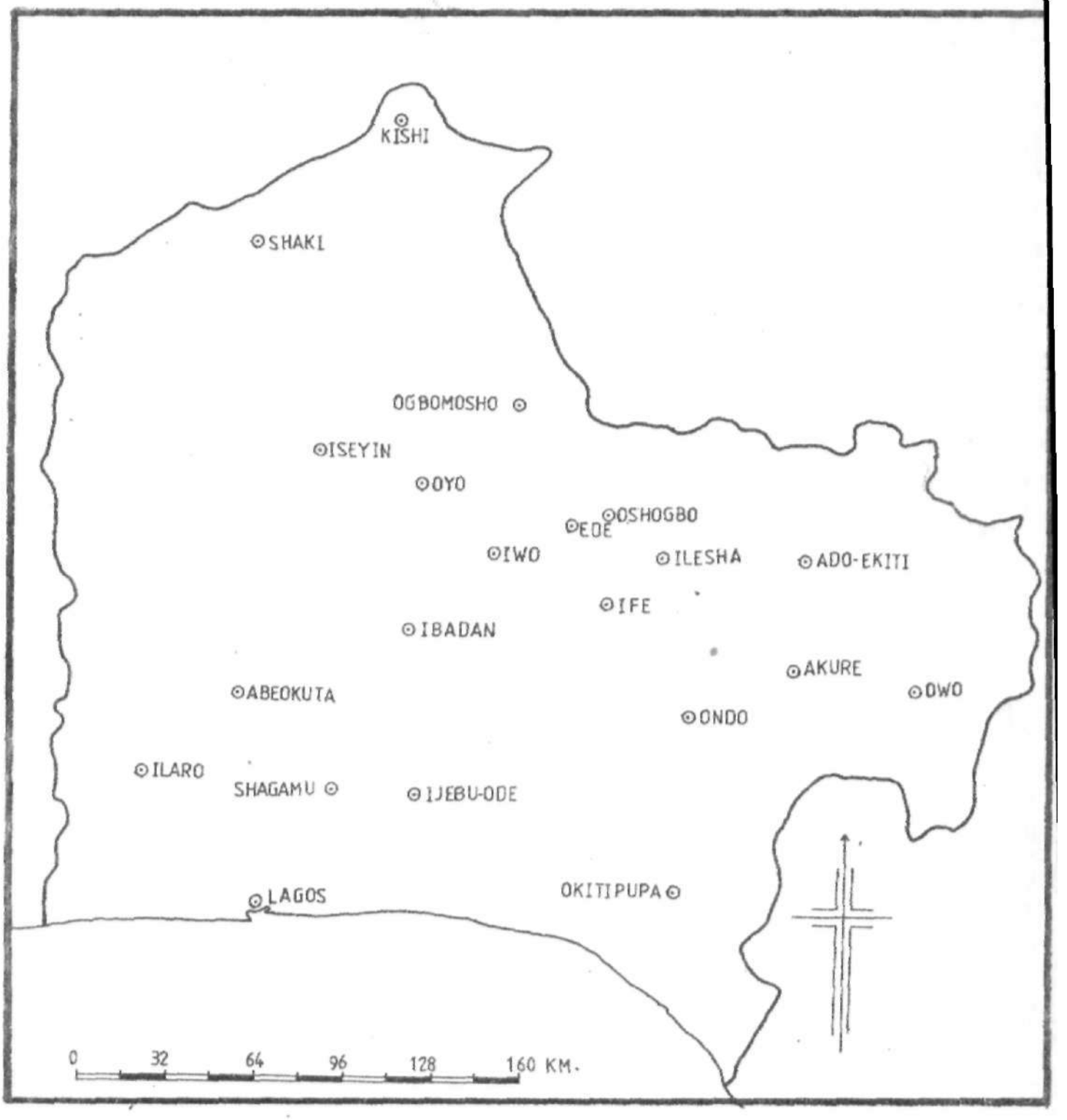


YORUBALAND (SOUTHWESTERN NIGERIA)

0 160 320 KM

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FIG. 1·10



LOCATION OF IMPORTANT TOWNS IN YORUBALAND.

FIG 1·20

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chapter 2

CHAPTER TWO

2.00 TRADITIONAL ELEMENTS OF DESIGN IN YORUBA SETTLEMENTS

2.10 Afin (Oba's Palace)

The Afin is usually at the centre of the town and was in many respects the most impressive part of any town. The central Afin or palace was traditionally thickly walled, with only one main gate linking its front, or public courtyard with the market and the town at large. The walled grounds usually include a proportion of bushland which often contains shrines and burial places; only the palace servants know the actual location of these shrines and burial places.

As regards the internal arrangement, the Afin could be described as a multiple compound with an indefinite number of courtyards leading on to each other. Ordinarily, a compound has one courtyard, roughly square or rectangular in shape, surrounded by a verandah on all sides on which the various rooms open. The Oba, his wives and other close dependants live in the inner courtyards.

2.20 Square

Next to the Oba's palace is an open square for public ceremonies. The main doorway from the Oba's palace usually connects this public place with the market (Oja Oba). On this open square were trees of significance and non-significance. Non-significant trees were ordinary trees, they were generally lower than the trees of significance i.e. trees with historical background. They provided shades during public ceremonies and they occassionally served as expansion area for the market.

2.30 Market (Oja Oba)

The Oba's market is as old as the Oba's palace. In most Yoruba towns, this market is located in front of the palace where the Oba could watch from a reasonable distance, the regular assemblage of his subjects. This joint location of the palace and market in the centre of Yoruba towns was according to Johnson "a rule without an exception and hence the term Oloja (one having a market) used as a generic term or title for all chief rulers of a town be he a king or a Dale".[1]

---

1 JOHNSON, S. (1921): The history of the Yorubas. London. Page 91

In close proximity to the Oba's market is always the central mosque of the town.

Any other market established in the town is of subordinate status and is established at the Oba's command. The subordinate markets are usually near the residence of a chief or a "bale". Thus the market in most cases is spatially and ritually related to the Oba.

2.40 Roads

The roads radiate out from the palace and market with the compounds grouped around them. These roads link the town with various neighbouring settlements. Where they cut across the town walls, gates were usually constructed and the Oba's officials collected toll from travellers, which constituted part of the royal revenue. The roads provided avenues of access to the core of the town along which dancers might move in procession to the market place in front of the palace.

2.50 Walls

Yoruba towns were surrounded by mud defensive walls, often supplemented by ditches. Walling was an important traditional element in the development of Yoruba towns. Walls gave definition to settlements and prevented uncontrollable urban sprawl. In addition, walls provided psychic and physical security. In times of trouble, they afforded protection against theft or destruction while in peace times, they controlled entry and exit.

Politically, walls were deemed prestigious, their size was a measure of a ruler's ability to command the labour of the subjects. Some towns are reputed to have had two or more rings of concentric walls with a strip of forest between them. Classical examples of such towns include Ile-Ife, Oyo, Oshogbo, Ilesha and Owo.

The town walls were intersected by the roads radiating out from the centre at major and minor gates. At one time, Ibadan had sixteen gates while Abeokuta had twelve.

2.60 Physical structure of Yoruba Towns

Although, Yoruba towns were not intentionally planned in the traditional days, the Afin (Oba's palace) as the fixed point reference within the town induced an element of order. The quarters of the town were arranged in relation to the Afin as their centre. The chiefs of the quarters were located at varying distances away from the Afin which reflected the sequence of their importance. In Ilesha, for instance, the quarters of high-ranking chiefs were located nearest to the Afin while those of the lower rank of chiefs were located at increasing distances away from the Afin. Individual compounds within each quarter bore a relationship to the quarter-chiefs compound similar to what the quarter-chiefs compounds were to Afin. Ultimately each individual compound had the Afin as its focus.

This link was ensured primarily by the network of paths and roads which converged on the Afin from all parts of the town. In short, the Afin (palace) was the landmark against which every part of the town was viewed and considered. Consequently, the Afins imparted some measure of order in the layout of the towns.

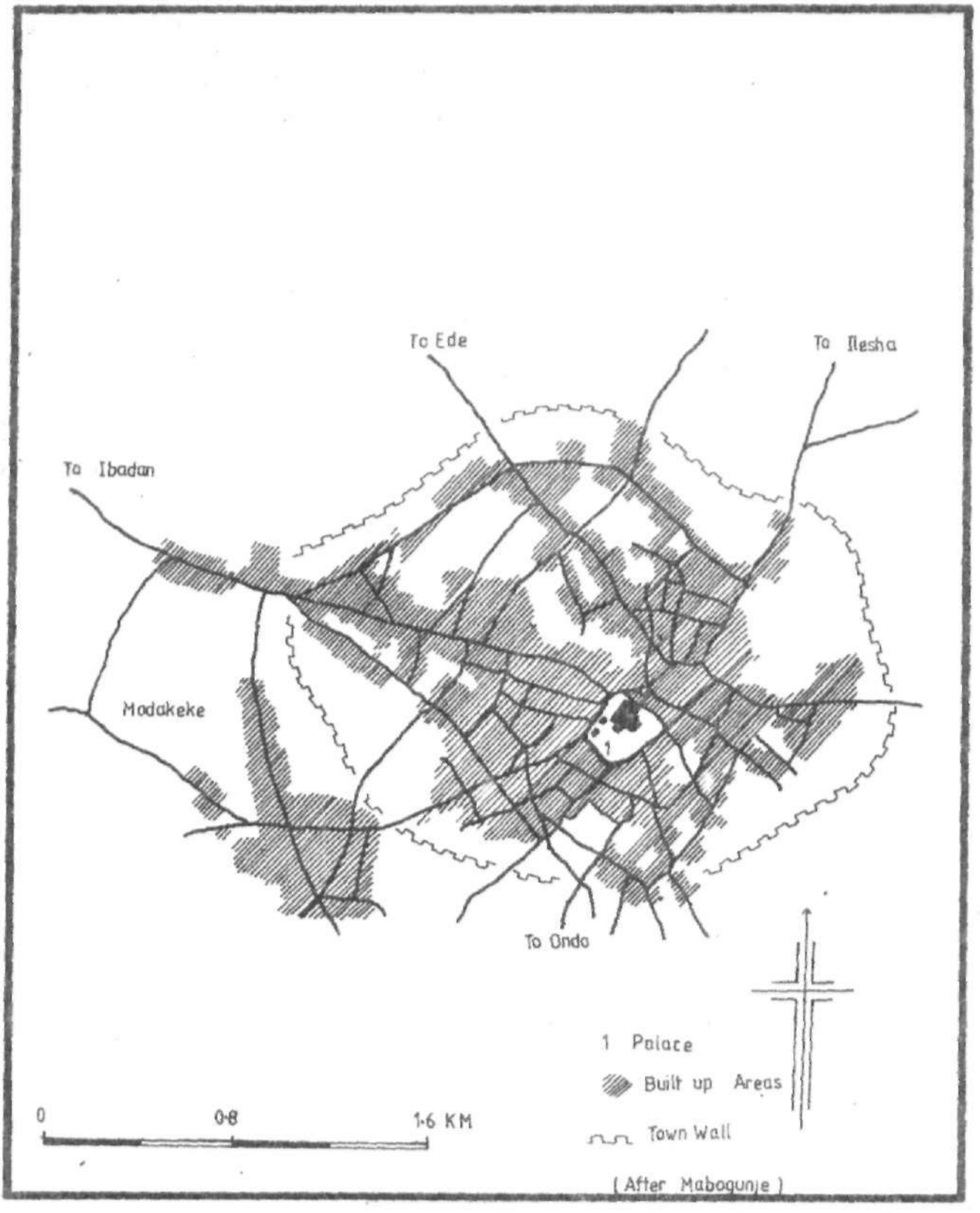
According to Freeman "some kind of central area is a fundamental feature of all towns, the Afin with its concommitant market-place is invariably the central area of traditional Yoruba towns. It is to Yoruba towns what central cathedrals and churches, market places, craftmen's homes and shops were to Medieval English towns".[2] Thus it may be claimed that Yoruba towns were planned.

Figures 2.10, 2.20 and 2.30 show the structure of Ile-Ife, Ilesha and Owo respectively.

The standard plan of a Yoruba town bears a close resemblance to a bicycle wheel (see Fig 2.40); the Oba's palace, Market/Mosque being the hub, the town walls constitute the rim while the spokes are the series of roads radiating out from the centre (palace/market) and connecting the town to neighbouring settlements. The hypothetical structure of a focal point area in a traditional Yoruba town is shown in Fig 2.50.

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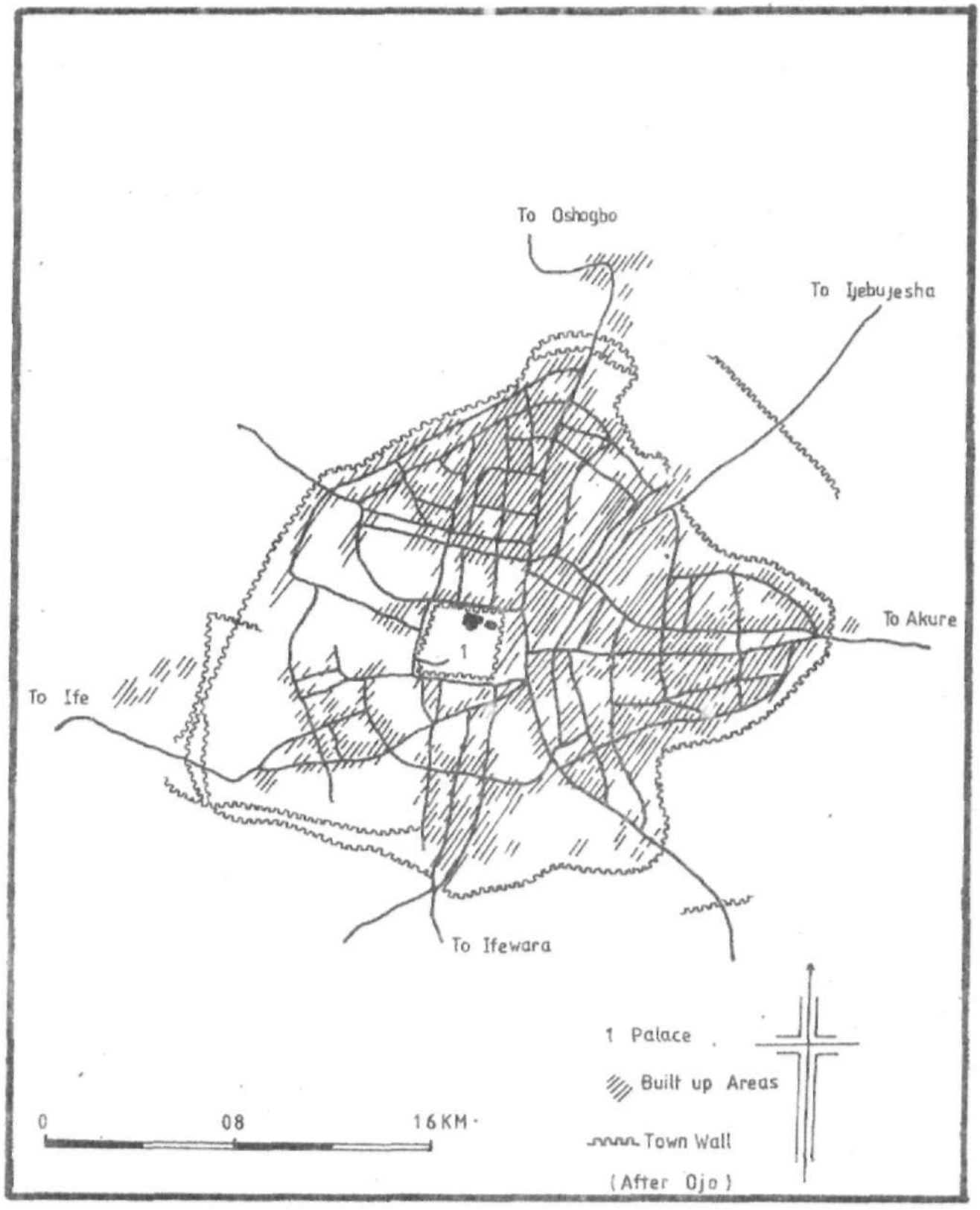
2 FREEMAN, T.W. (1958): Geography and Planning, London. Page 18



STRUCTURE OF ILE-IFE

FIG 2·10

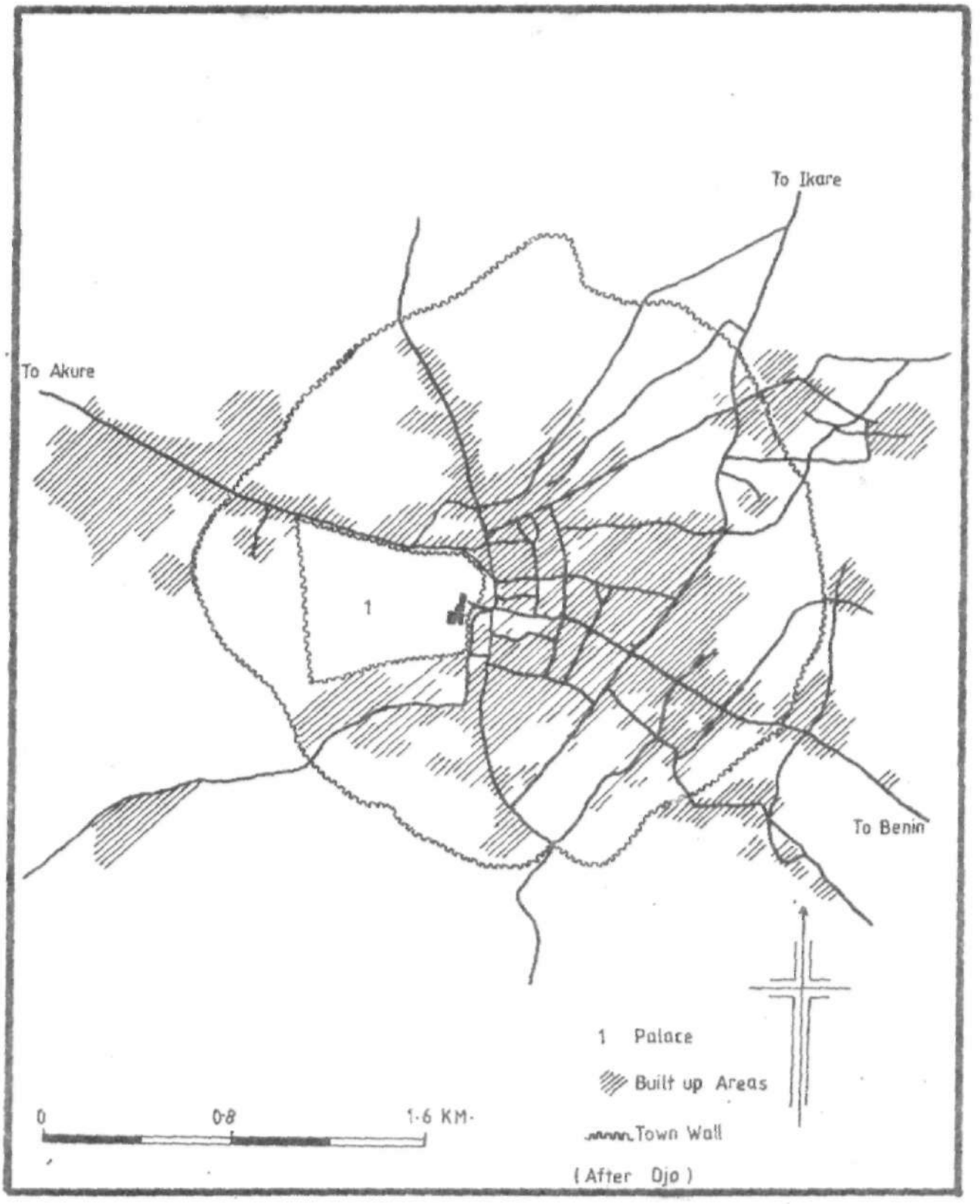
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STRUCTURE OF ILESHA

FIG 2·20

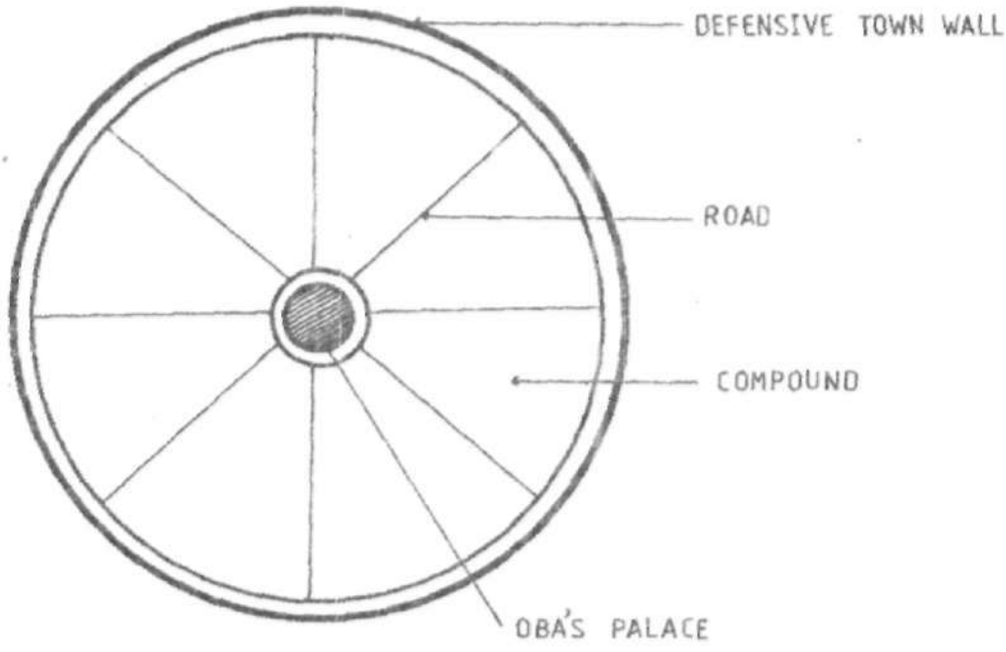
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STRUCTURE OF OWO

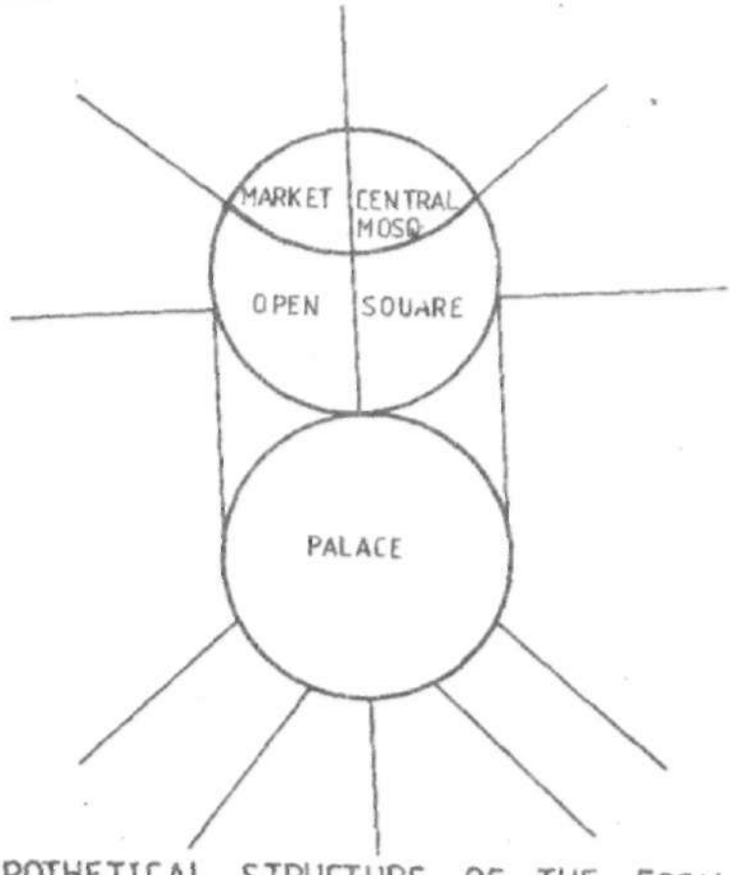
FIG 2·30

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WHEEL STRUCTURE OF A TRADITIONAL YORUBA TOWN.

FIG 2·40



HYPOTHETICAL STRUCTURE OF THE FOCAL POINT AREA IN A TRADITIONAL YORUBA TOWN.

FIG 2·50

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2.70 Hierarchy of Planning Units

Apart from the classical wheel structure of Yoruba towns, a hierarchy of planning units can also be identified. At the city centre level is the Oba's palace while the lowest planning unit is typified by a house (ile). This is presented in the schematic diagram below.

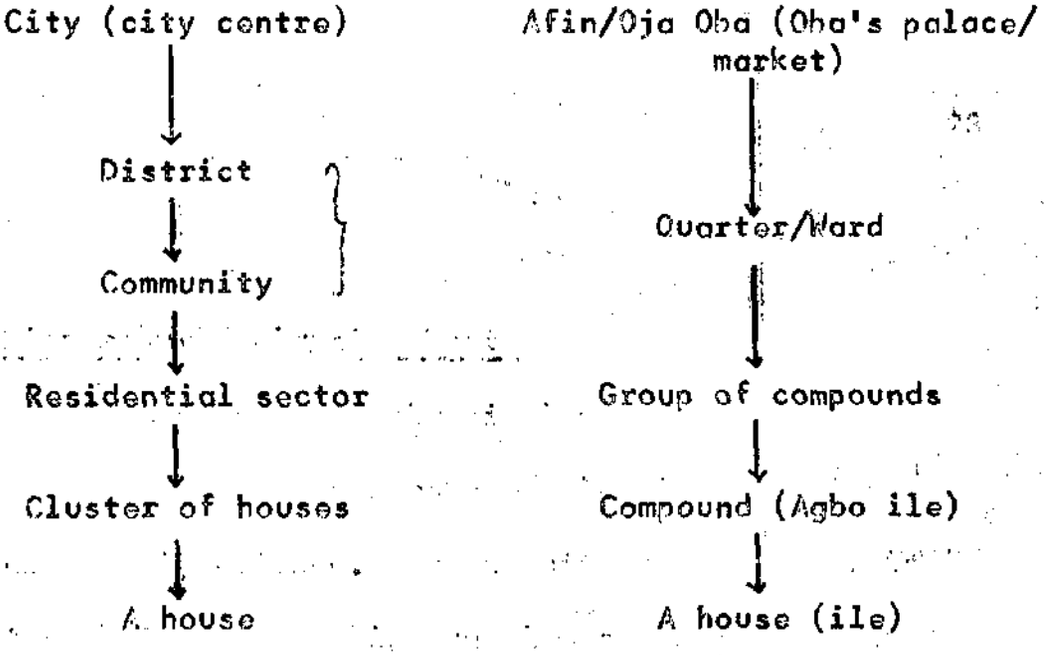


Fig 2.60 Hierarchy of Planning units.

Note that the closest parallel in Yoruba Literature has been used to conform with the established hierarchy of planning units in Town Planning Literature.

2.80 Forces Underlying the Structure of the Traditional Yoruba Settlements

There are various forces underlying the structure of traditional Yoruba settlements, the most important ones are discussed below:

2.81 Historical factors

Ile-Ife is generally regarded as the cradle of Yorubaland. All Yoruba towns trace their origin to Ile-Ife. It was founded probably between seventh and tenth century A.D. Shortly after this period, a number of princes spread out and carved other kingdoms for themselves and arranged some of the indigenous inhabitants of the kingdom into towns similar to Ile-Ife. Later other secondary towns grew up on sites with favourable locational characteristics following exactly the pattern of Ile-Ife.

Abundant evidence exist to show that the founders of these new towns copied not only the social and political institutions but also the physical plan of Ile-Ife. Today most Yoruba towns bear close resemblance to Ile-Ife in their layout.

2.82 Socio-cultural factors

The social set up of the Yorubas which is dictated by a long tradition largely accounts for the layout and appearance of Yoruba towns. They worship the institution of leadership and not the leader himself, except when he combines the excellence of leadership with the institution. Thus the Oba's palace usually forms a dorminant spatial focus where every citizen look up to for protection. The high-ranking chiefs live next to the Oba in the city centre while the commoners live at the periphery. The roads tend to converge on the Oba's palace, hence development pattern is in form of nucleation.

2.83 Defence factors

Every Yoruba town that is worth the name had at least a wall and a ditch around it. In fact, most traditional cities, the world over, were contained within perimeter walls and Nigerian traditional cities are no exception. The walls served as defence posts to keep off and reduce the risk of constant attack during the inter tribal wars in the early days.

Some towns had more than one wall, the inner wall enclosed on a large scale the built-up parts of the town while the outer wall protected farmland and sources of water as well as affording a first line of defence behind which the home army could mobilise before the attack. In addition, walls also provided the inhabitants of a city with the necessary sense of corporate identity.

2.84 Economic factors

Apart from the socio-cultural factors dictating where the Oba stays in the city, economic factors are also very significant in the form and structure of the city. Where one resides is dependent upon one's level of affluence. At the early part of this century when transportation development was at its infancy, the people in the upper classes economically, resided very close to the city centre near the high ranking chiefs, while the down-trodden (masses) often lived at the outskirts. This gave rise to a specific pattern within the cities.

2.90 Changes in the Traditional Elements

According to Ojo, G.J.A. "the Afins have had their own share of the kaleidoscopic changes that have swept over Yoruba towns as a whole, especially since the turn of this century, as a result of unimpeded contact with Western Culture".[3] A pronounced change is that most of the Afins have been reduced in size, dwarfed and eclipsed by the town because of the rapidity of urban growth.

The open square in front of the Afin (Oba's palace) has been built upon. Many public and semi-public buildings such as town hall, Library, Post Office and other centre-seekers tend to locate on the extensive grounds formerly belonging to the Afin.

The towns have expanded beyond the walls and only the relics can be seen today in some Yoruba towns.

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3 OJO, G.J.A. (1966): Yoruba Palaces. University of London Press Limited, London. Page 81

chapter 3

CHAPTER THREE

3.00 CITY PLANNING CONCEPTS IN YORUBALAND

"To build a beautiful city, we must start with a beautiful concept"[1] - Kublai Khan. That concept is not simply a concept of form, it is a concept of living, for which form is, but the physical extension.

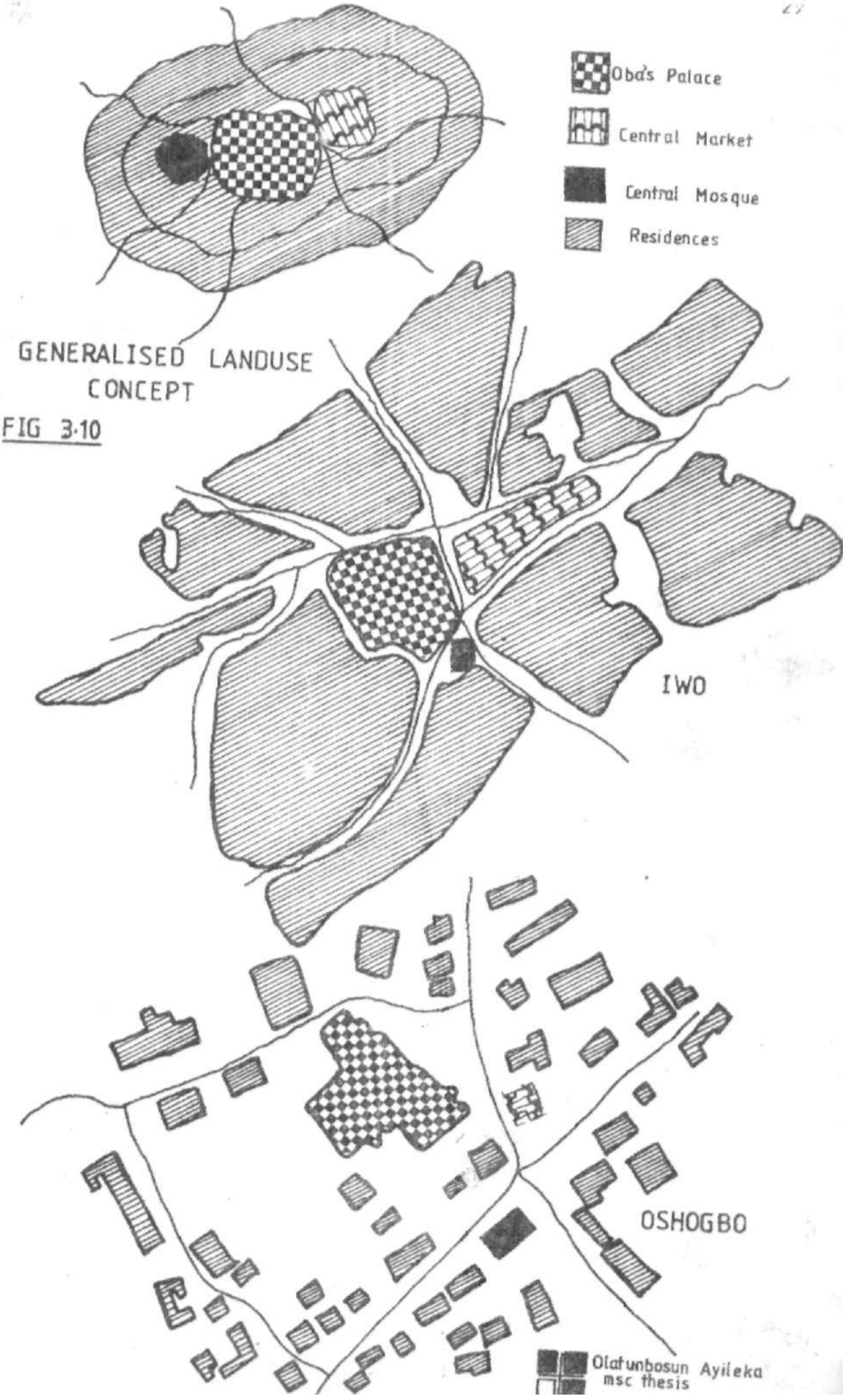
It has been established in the preceeding chapter that traditional Yoruba cities were planned. One can then ask a pertinent question thus: Upon what concepts were those cities based and what were the principles behind the concepts? The concepts/principles could be discussed as follows:

3.10 City Form (fig. 3.10)

The Oba's palace in the city has a political, social and administrative focus. All major roads lead to this centre. The city is subdivided into residential wards and each ward is strongly demarcated by a physical feature (road). The land use pattern is generally mixed.

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1 SPREIREGEN, P.D. (1965): Urban Design: The Architecture of Towns and Cities. McGraw-Hill Book Company, New York. Page 114



GENERALISED LANDUSE CONCEPT

FIG 3·10

3.20 Traditional City Centre Concept

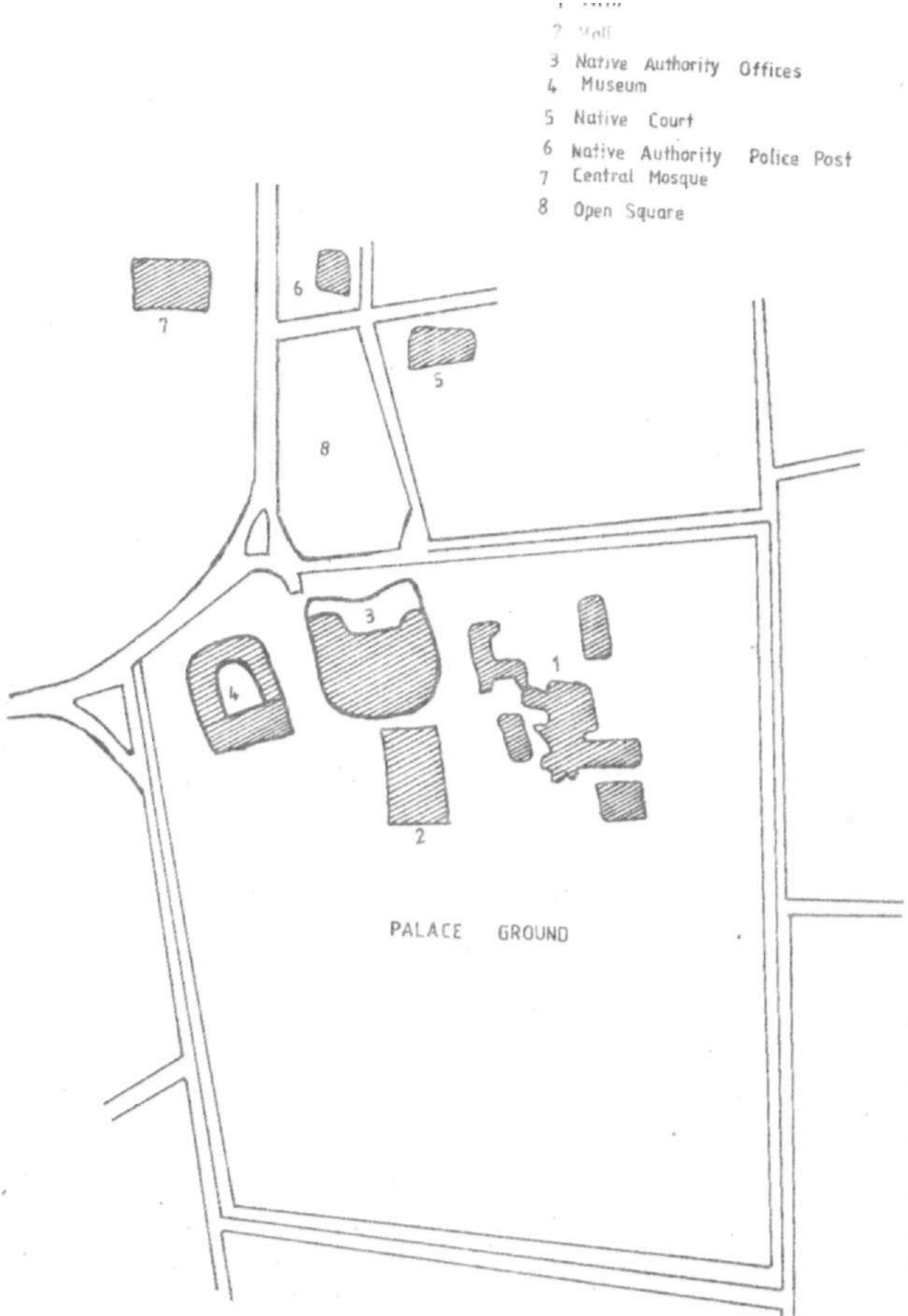
The traditional city centre is the seat of the Oba. The city centre is usually of low density and a first order open space is found in front of the Oba's palace. Religious building (usually a mosque) and some other public/semi-public buildings are also found (see figs 3.20, 3.21 and 3.22).

3.30 Street Pattern Concept (fig. 3.30)

Streets are rectilinear and in some cases grid-iron patterns are exhibited. The streets are inward looking towards the central part. Two cases - Ile-Ife and Ilesha have been depicted in the figure to illustrate the concept of street pattern.

3.40 Housing Concept (figs 3.40, 3.41, 3.42)

There is no clear cut separation of residential landuse. The compound is the traditional housing unit. It is a group of compactments. Open spaces are haphazardly found within the residential units. The compound is an enclosed space, generally rectangular or square facing an open courtyard (fig. 3.43). The arrangement of the compounds reflect the political organisation of the society (fig. 3.44).

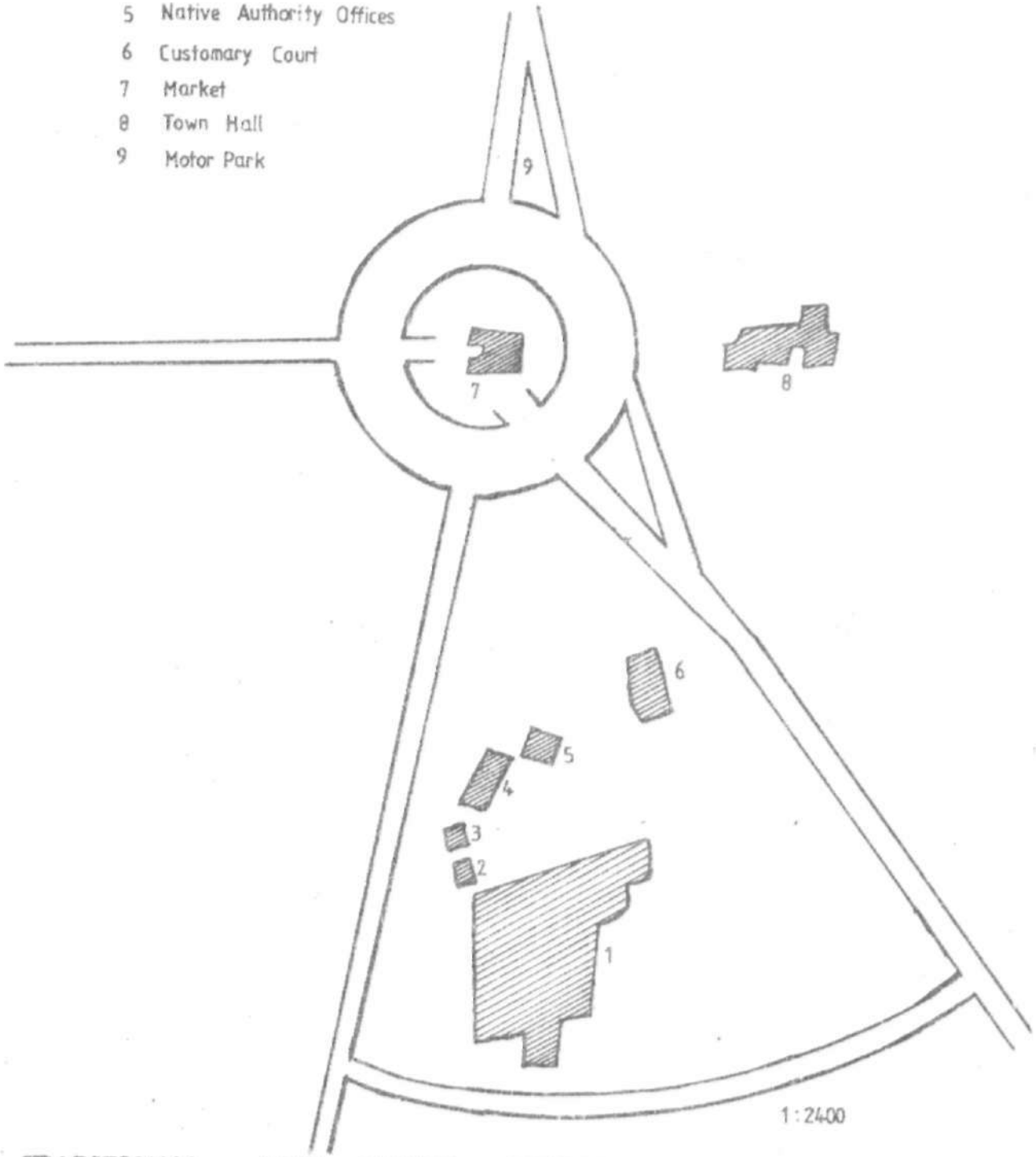


TRADITIONAL CITY CENTRE CONCEPT. 1:2500
(ILE-IFE)

FIG 3·20

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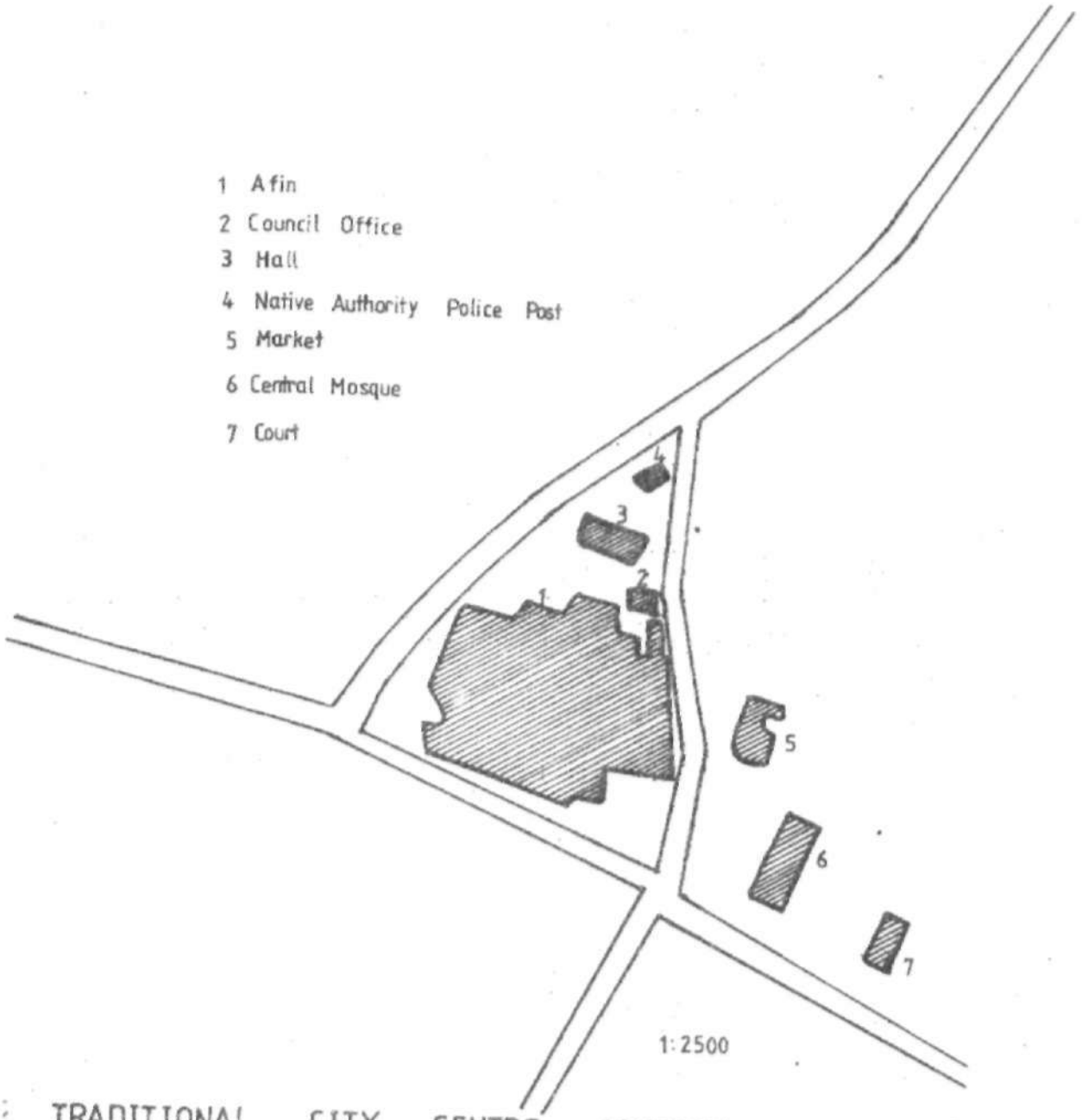
1 Afin
2 Library
3 Dispensary
4 Maternity Centre
5 Native Authority Offices
6 Customary Court
7 Market
8 Town Hall
9 Motor Park



TRADITIONAL CITY CENTRE CONCEPT
(ISEYIN)

FIG 3·21

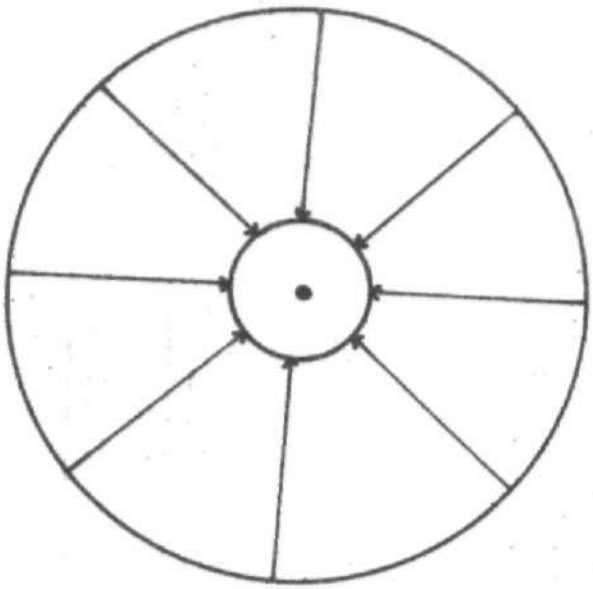
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TRADITIONAL CITY CENTRE CONCEPT
(OGBOMOSHO)

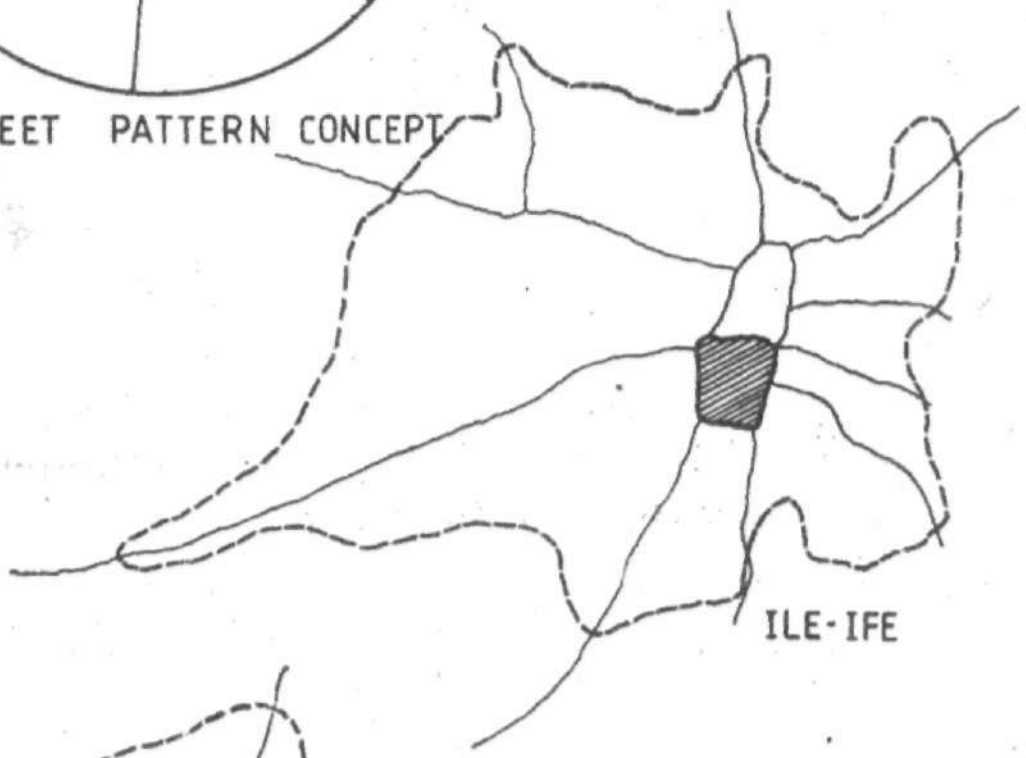
FIG 3-22

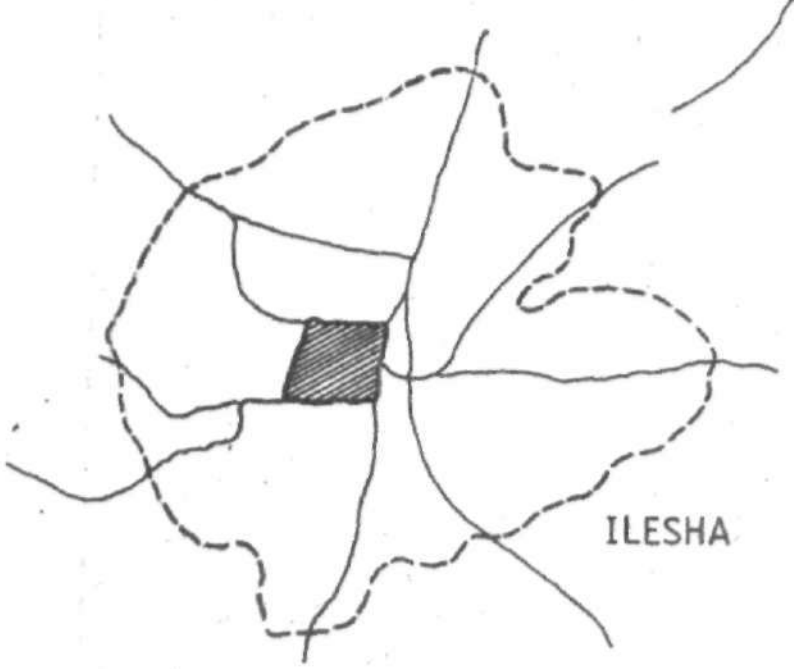
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STREET PATTERN CONCEPT

FIG 3·30





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HOUSING CONCEPT (ILE-IFE)

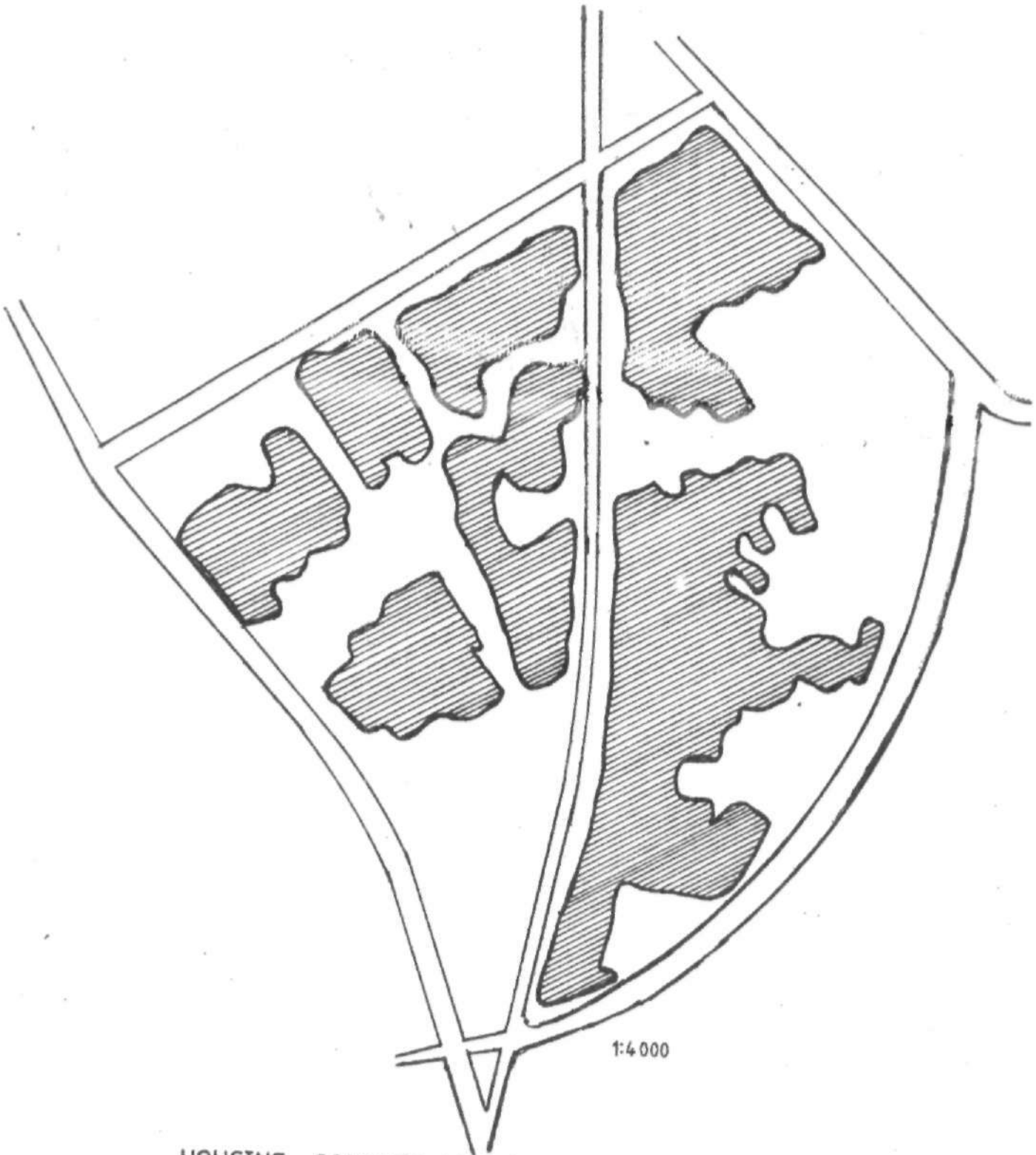
FIG 3.40

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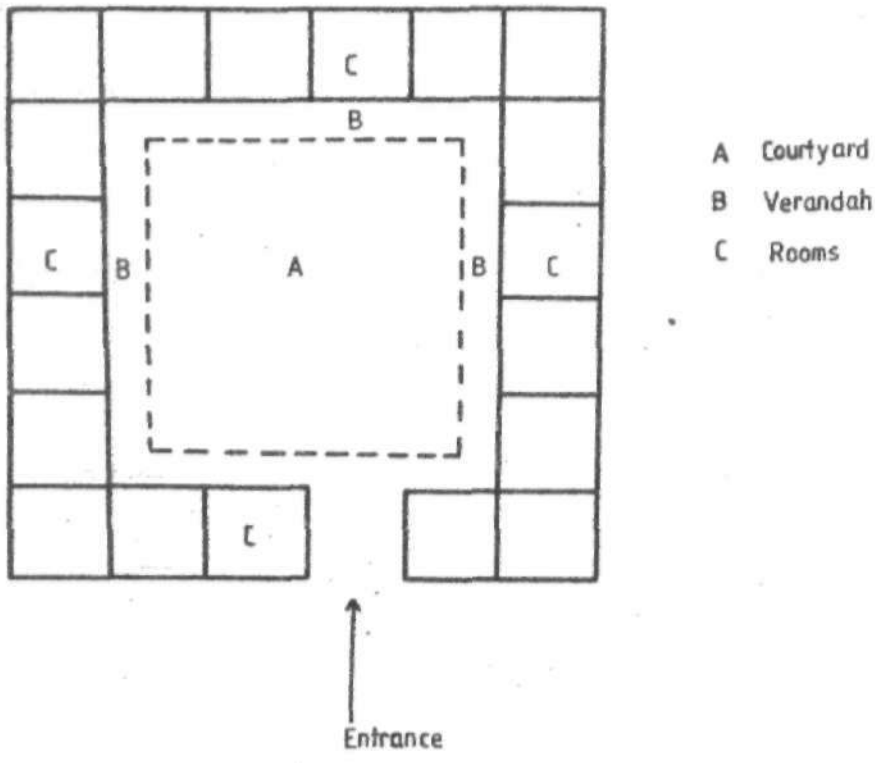
HOUSING CONCEPT (EDE)

FIG 3·41



HOUSING CONCEPT (IWO)

FIG 3·42



PLAN OF A TRADITIONAL YORUBA COMPOUND

FIG 3·43

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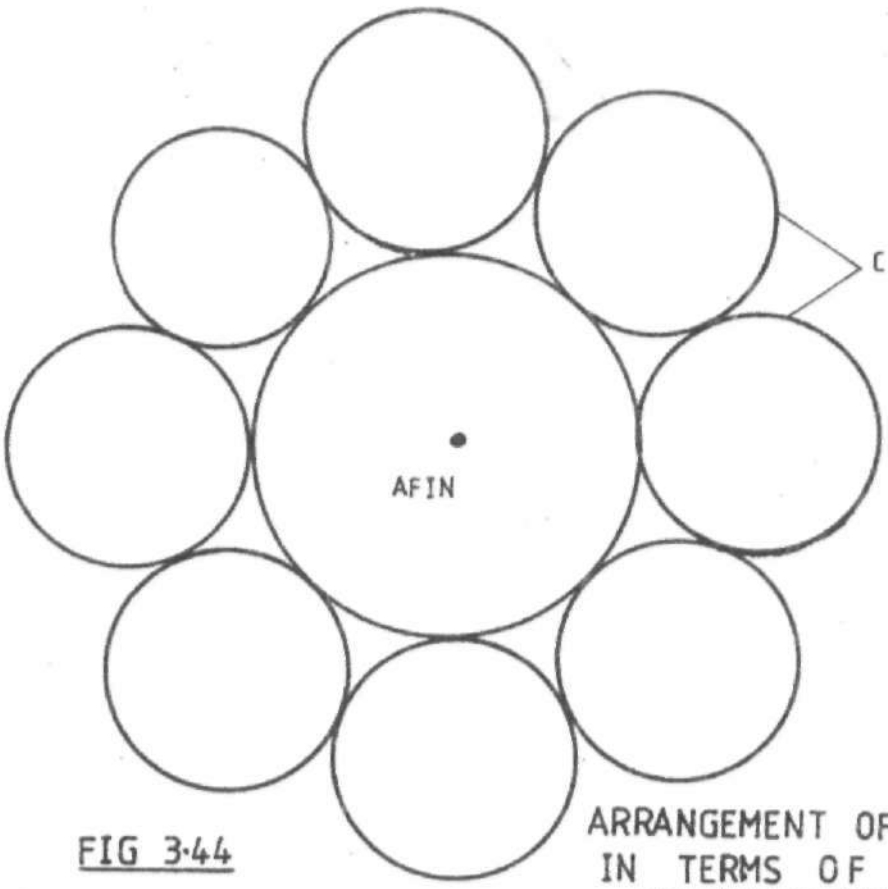


FIG 3·44

ARRANGEMENT OF COMPOUNDS IN TERMS OF POLITICAL ORGANIZATION



COMPOUND OF ALAFIN'S FUNCTIONARIES AROUND AFIN OYO.

SOURCE : OJO GJA (YORUBA PALACE

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3.50 Growth Concept

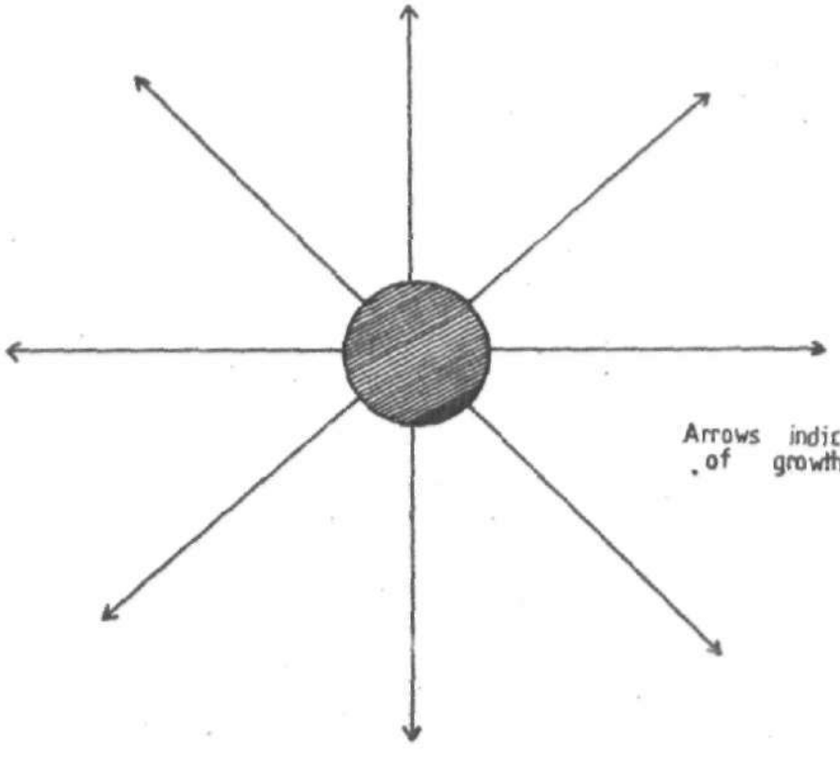
The growth takes place from the core outwards in various directions. (Multidirectional pattern). (fig. 3.50)

3.60 Commercial Landuse Concept (fig. 3.60)

Oja Oba, the traditional market is the most important. Subsidiary markets are located in other sections of the town, closely associated with the residences of the minor chiefs. Specialised markets are seldom found at the periphery of the town, along the main roads. Trading is an activity of the open space.

3.70 Agricultural Landuse Concept

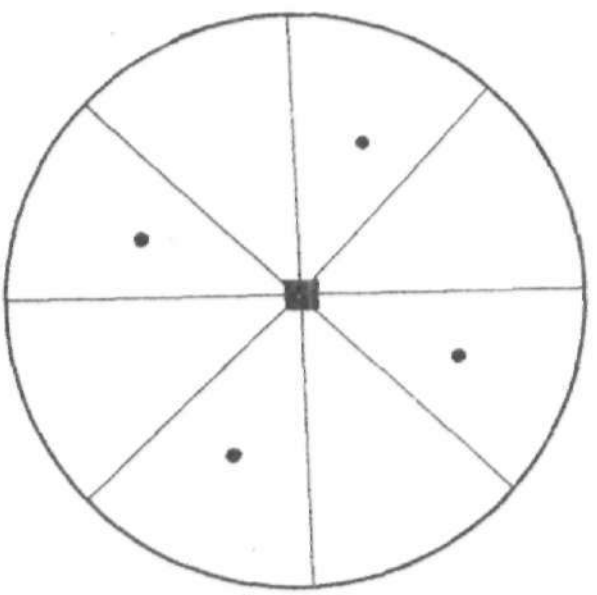
The belt immediately surrounding a town is used for cultivation of crops (oko etile or farm in the outskirt). This area is approximately five to eight kilometres (fig. 3.70). Outside this zone, another belt of sixteen kilometre radius is used for intensive cultivation (bush farm or oko egan). The bush farm (oko egan) of town A seldom imperceptibly merges with the bush farm of town B (fig. 3.71).



Arrows indicate the direction of growth.

GROWTH CONCEPT IN A TRADITIONAL YORUBA - TOWN

FIG 3·50



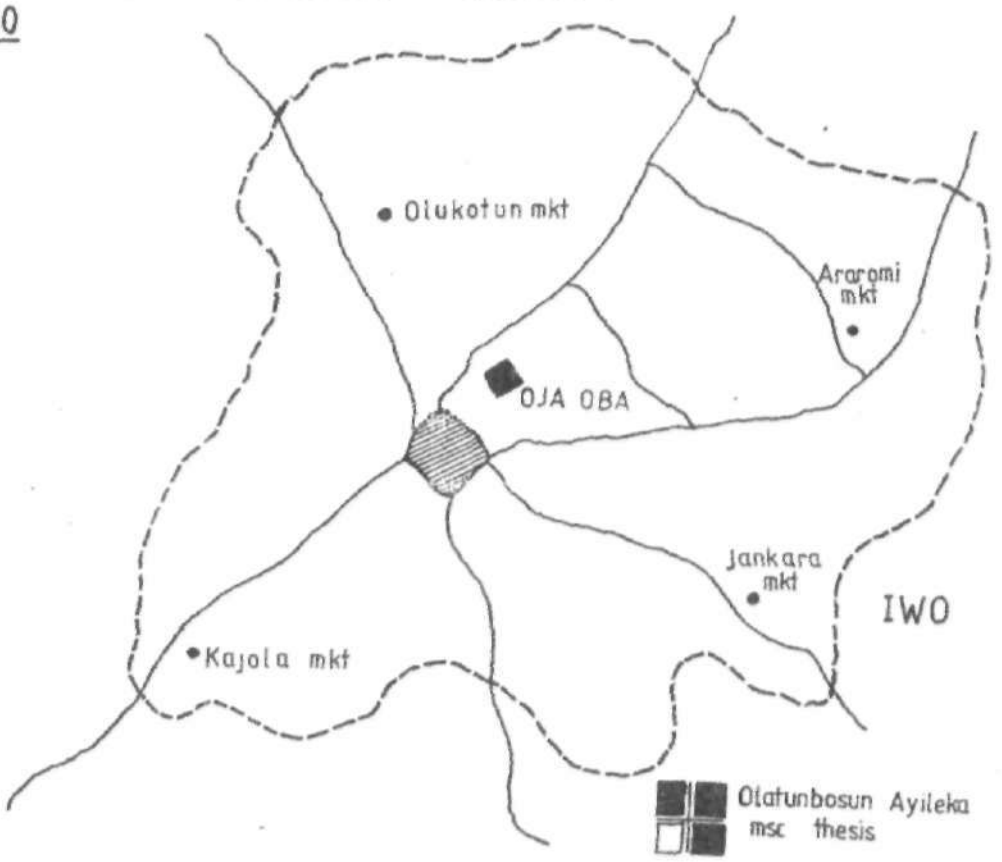
CENTRAL MARKET
(OJA OBA)

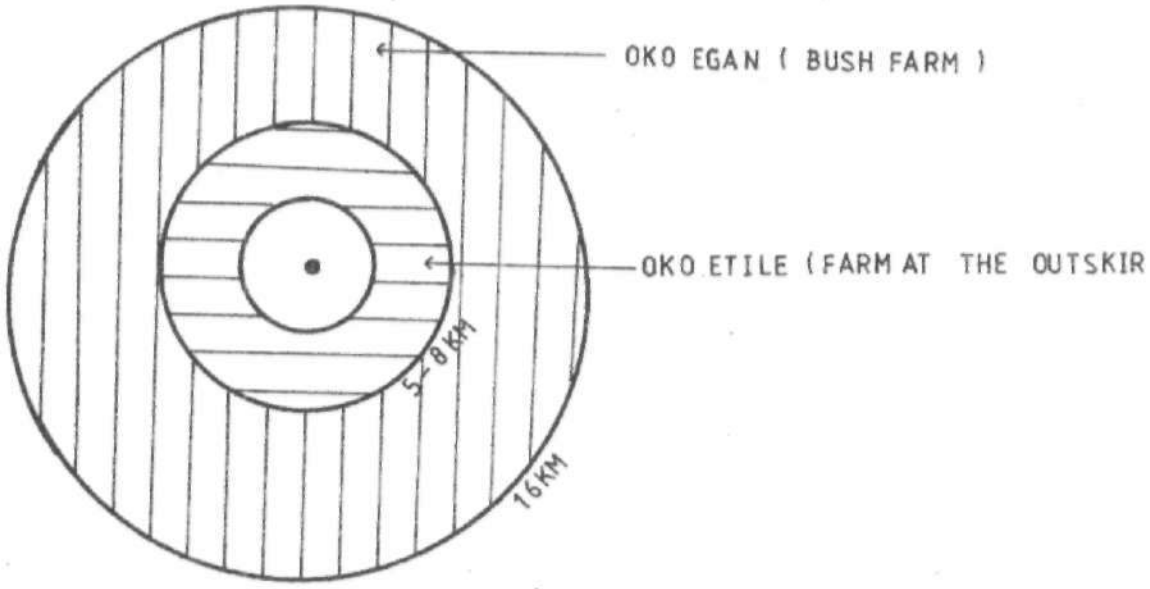
• SUBSIDIARY MARKETS

SPECIALIZED MARKETS OR WHOLESALE MARKETS COULD BE LOCATED AT THE PERIPHERY SO AS NOT TO DISTURB THE INTERNAL STREET PATTERN

COMMERCIAL LANDUSE CONCEPT

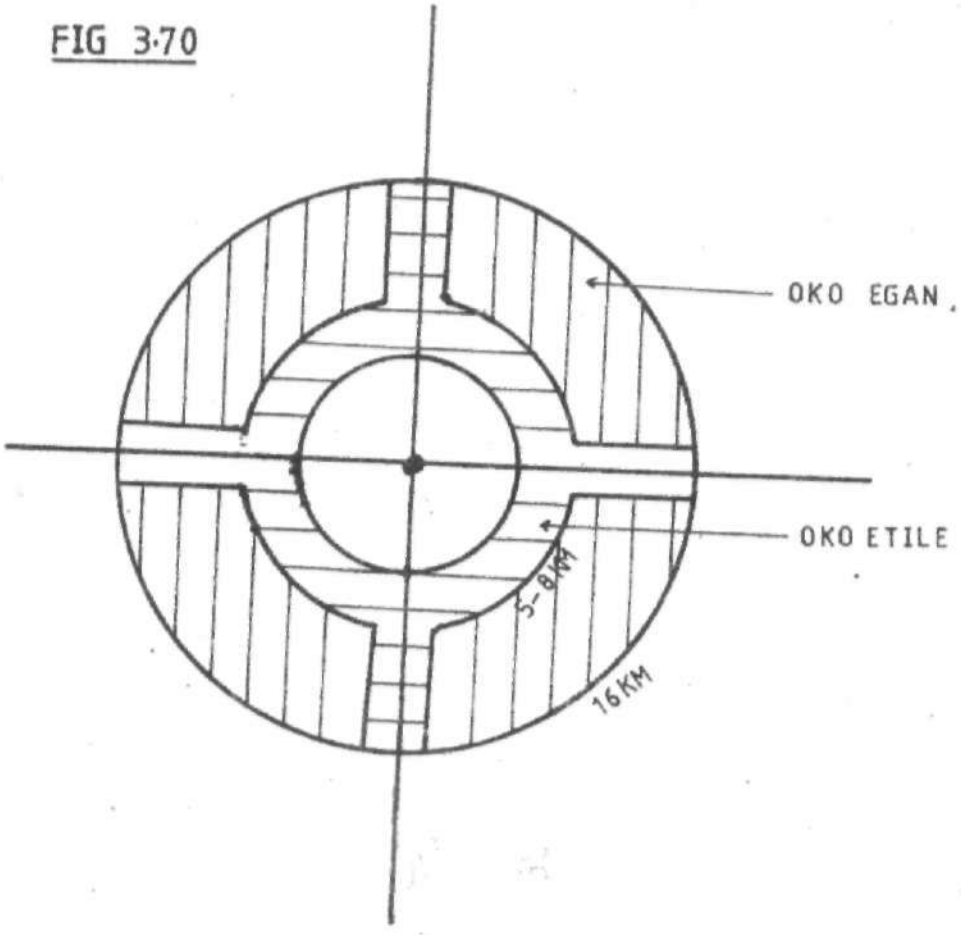
FIG 3·60





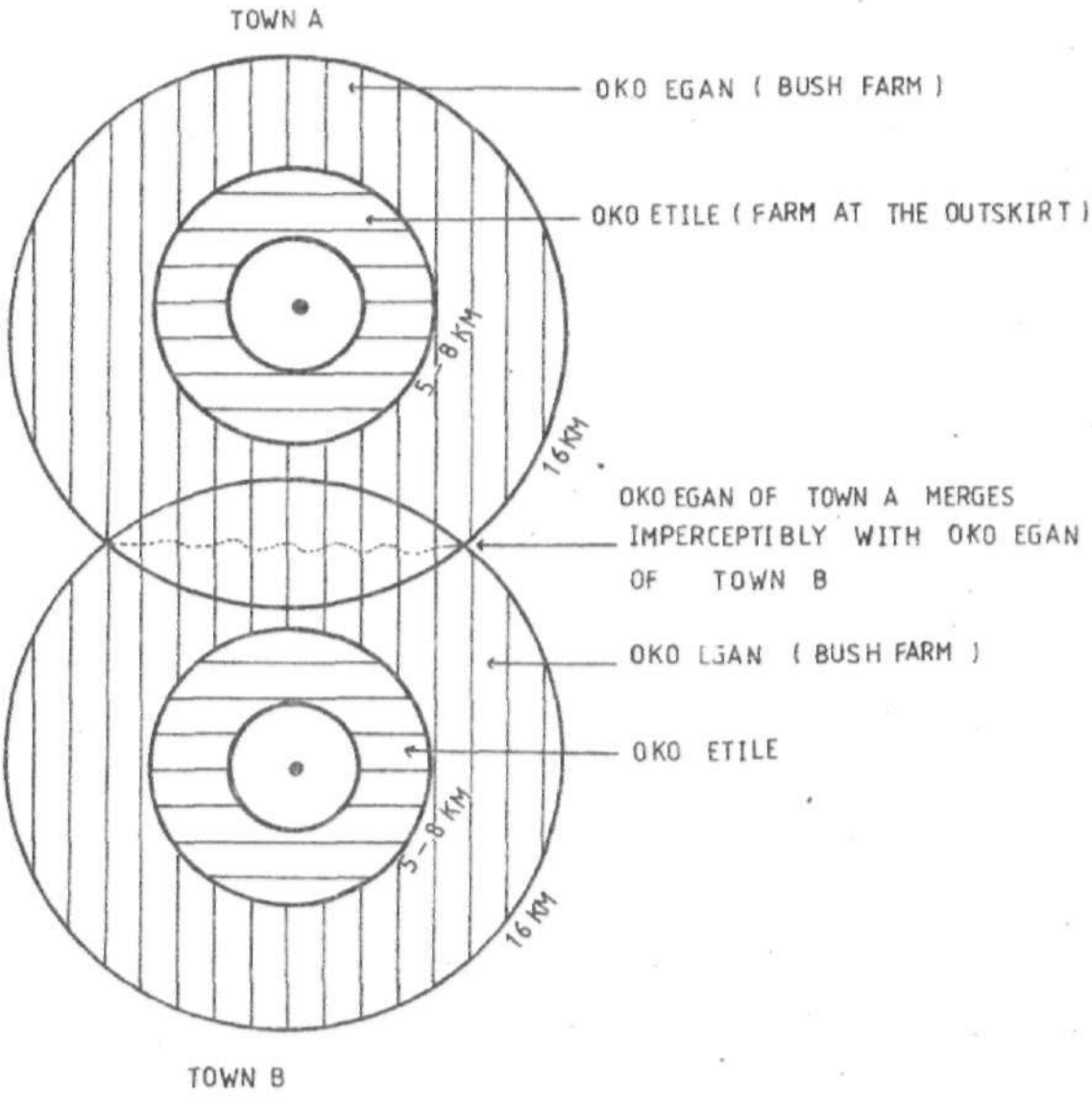
CONCEPT OF AGRICULTURAL LANDUSE
IN A YORUBA TOWN

FIG 3·70



CONCEPT OF AGRICULTURAL LANDUSE
IN A YORUBA TOWN

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GENERALIZED CONCEPT OF AGRICULTURAL LANDUSE

FIG 3·71

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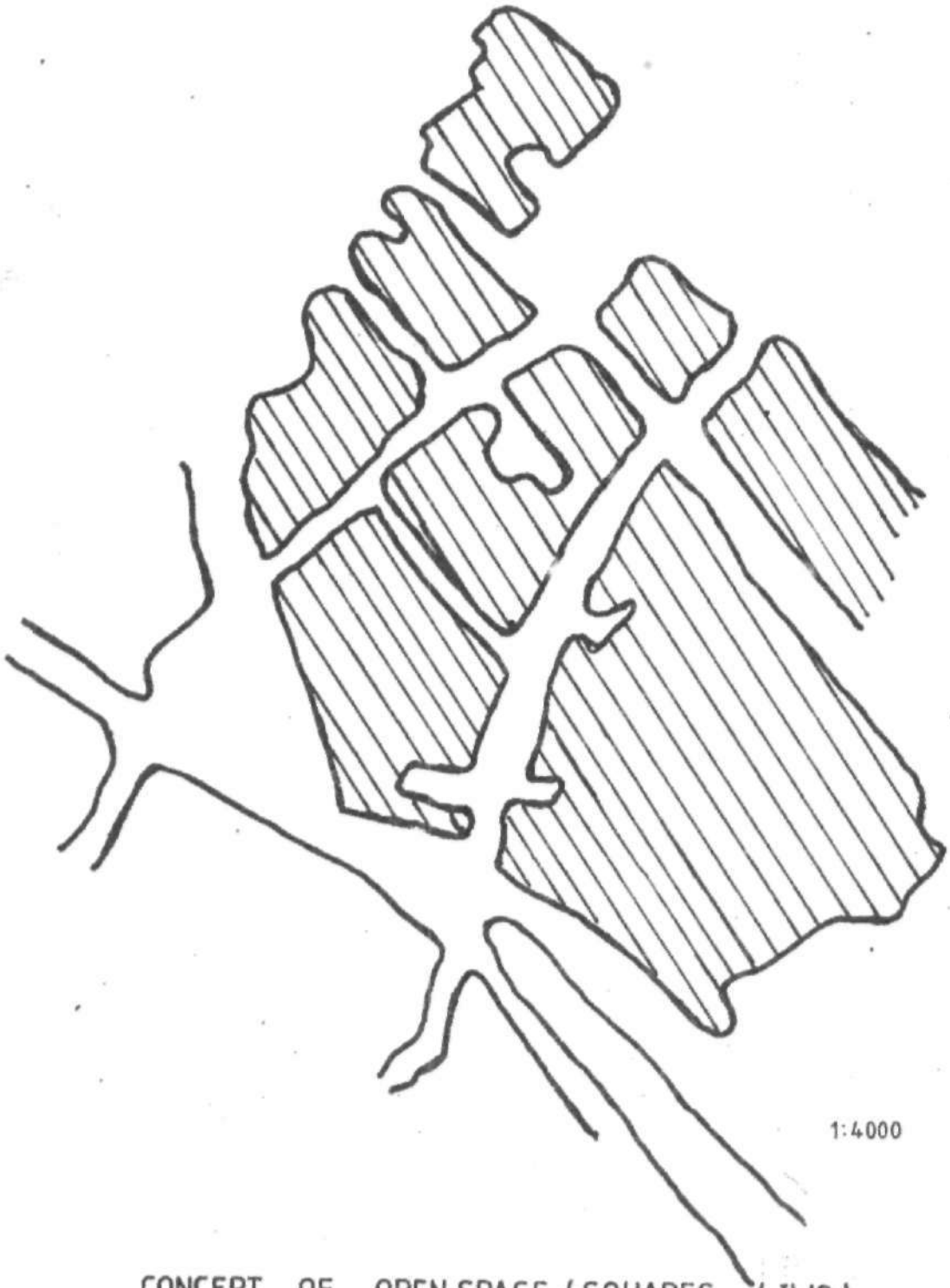
This situation arises only when the two towns are in close proximity to each other.

3.80 Concept of Open Spaces/Squares

Residential streets have some squares which provide interesting and strong visual surprises (fig. 3.80). There is an hierarchy of open spaces. The open spaces at the city level are usually larger than the ones at the residential level. The open space at the central part of the city is usually in front of the Oba's palace. The open spaces at the residential level are around and between the compounds.

3.90 Industrial Landuse Concept

Any non-farming activity is usually done within the household (mixed landuses). Accomodation was not provided for large scale Industries. The industries are usually in form of crafts, weaving and dyeing.



CONCEPT OF OPEN SPACE / SQUARES (IWO)

FIG 3·80

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Impact of Recent Changes

Under the new constitution, the administrative and political authority of the Oba is reduced, but he still holds social status and enjoys the respect of the people and authorities. The traditional city centre, due to new requirements of cities is unable to serve the city. Now, we have dual city centres - the traditional and the modern. In Ibadan, for instance, where the modern influences have been at work, the internal structure of the city shows the existence of dual city centres - the older centre around Ọja'ba/Mapo Hall and the new one around Dugbẹ/Gbagi. The new centre performs some social functions - cinema, clubs, Library are present.

There is a high rate of rural-urban migration forcing a faster growth of urban areas. The Yoruba towns are fast engulfing the zones of farms in the outskirt in their rampaging expansion. In fact, today, this zone no longer exist.

There is a shift in occupational pattern with increasing number of people engaged in tertiary activities resulting in the change of agricultural use within the city by other urban uses.

Motor car as the new mode of transportation has changed or is drastically changing the street pattern in the traditional cities.

Joint family system is disintegrating, the result is reduction in household size and the compound size. In terms of housing, the city can be divided into two: the traditional residential sector and the modern residential sector; the latter is usually well laid out. Thus there is the separation of place of work from place of residence. This tends to create the problem of journey to work especially in the already congested cities.

chapter 4

CHAPTER FOUR

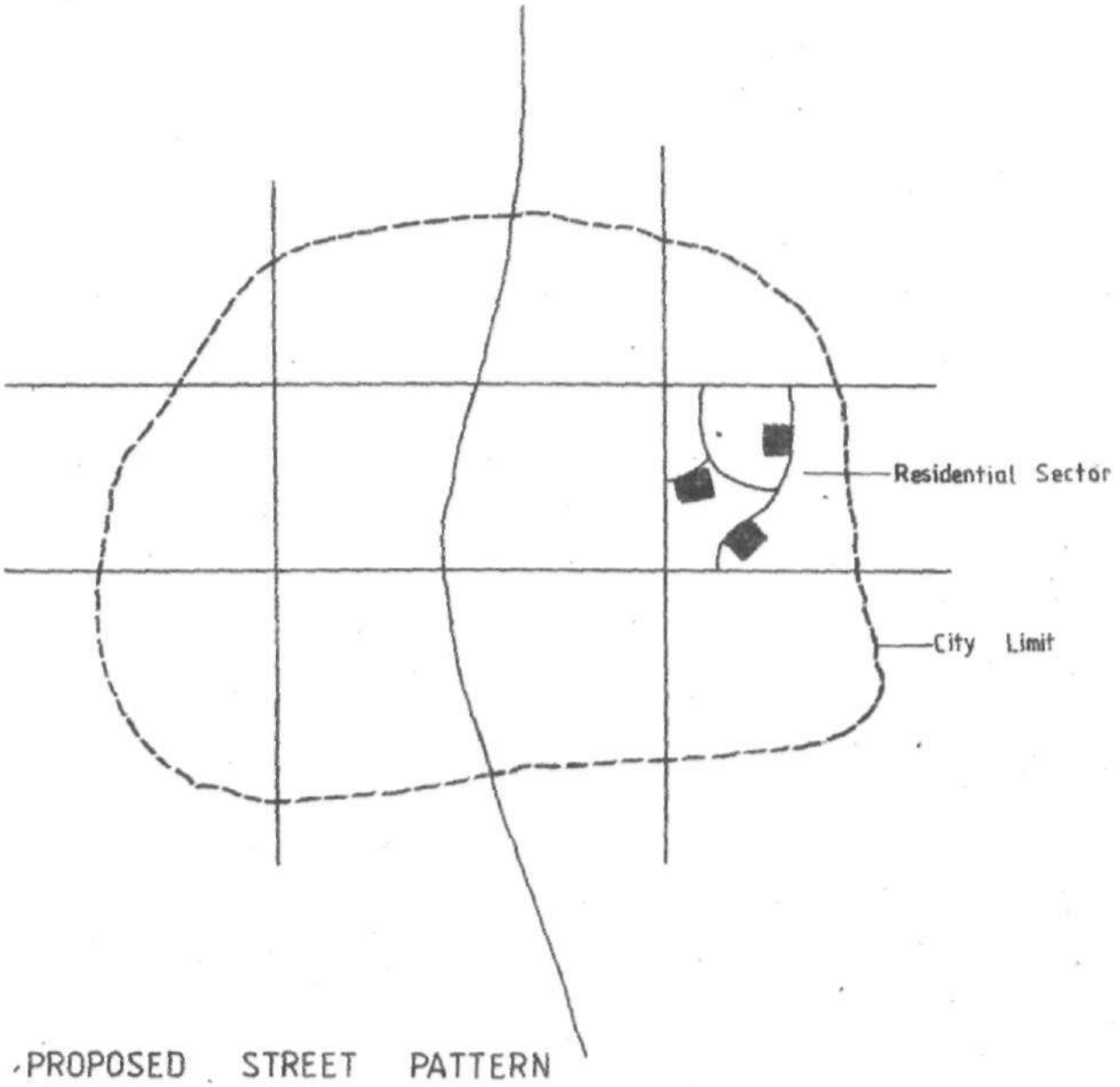
4.00 PROPOSALS

4.10 New Towns

(a) There should be a definite heirarchy of planning units.

(b) More functional pattern of street should be adopted for all major roads. The residential street pattern at the ward level should be informal and avoid through traffic with the help of T junctions. (fig. 4.10)

The street, perhaps more than any other single element of urban design, has two powerful effects: It can unite central enclaves or it can support or undermine the function of a particular enclave - it can be helpful or inimical to the area it serves. The street is one of the most vital factors of urban form. It is to the city what the wheel is to machinery. One of the first task of urban design in the city regardless of the degree



PROPOSED STREET PATTERN

FIG 4.10

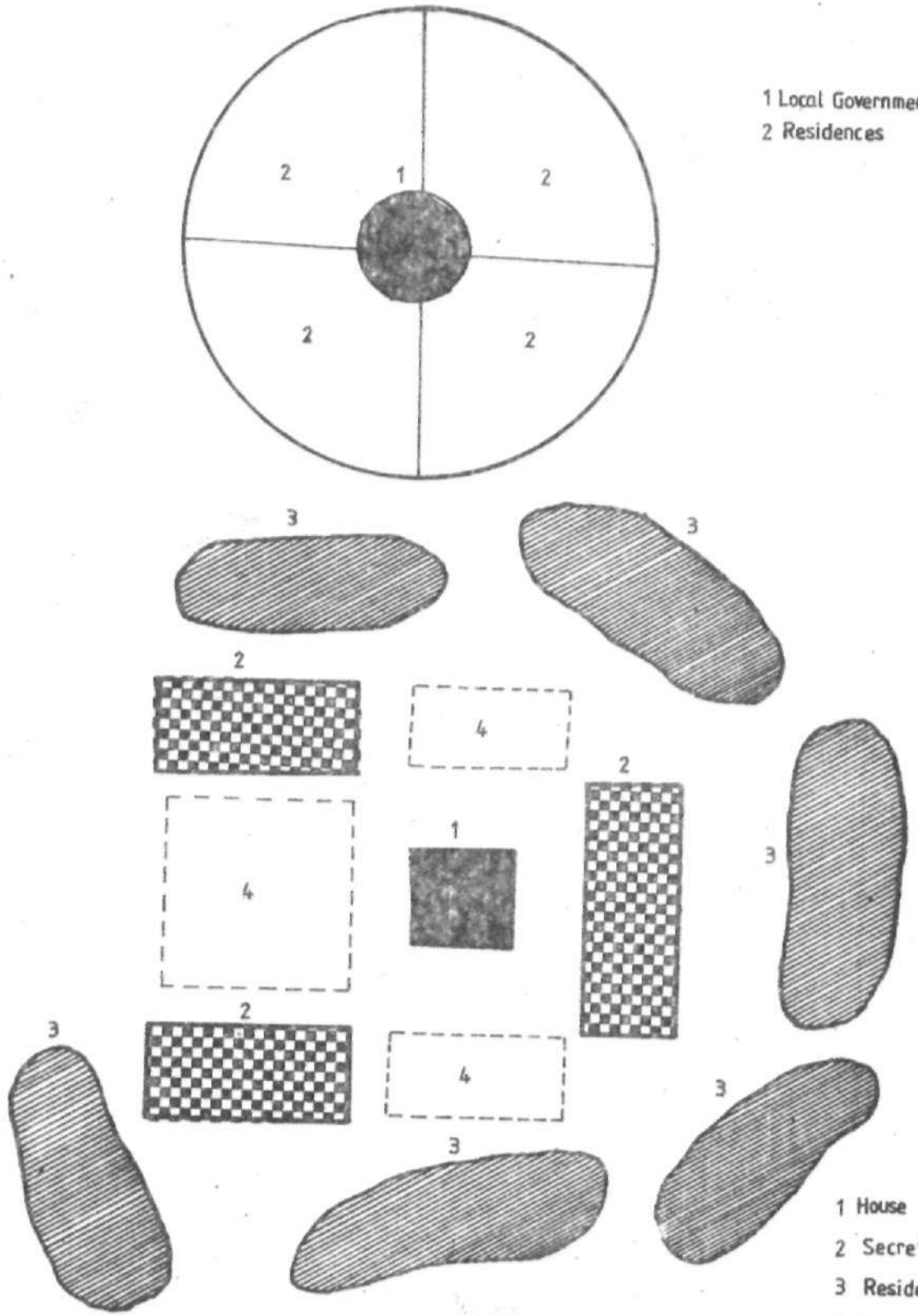
of transformation it encounters, is to ensure that the form of the street is appropriate.

(c) For planning new towns, the function of the proposed new town should be taken into consideration. If it is a state capital or local government headquarter, the secretariat or the house of assembly (state capitals only) should form the administrative and political focus of the city (fig. 4.11).

Louis Kahn has written that "the centre is the cathedral of the city". It is its soul and brain. To fulfil this role the centre must also be the acropolis of the city, the physical eveidence and embodiment of all that is best.

(d) The houses should be grouped around an open space which should form the focus of the housing cluster. (fig. 4.12)

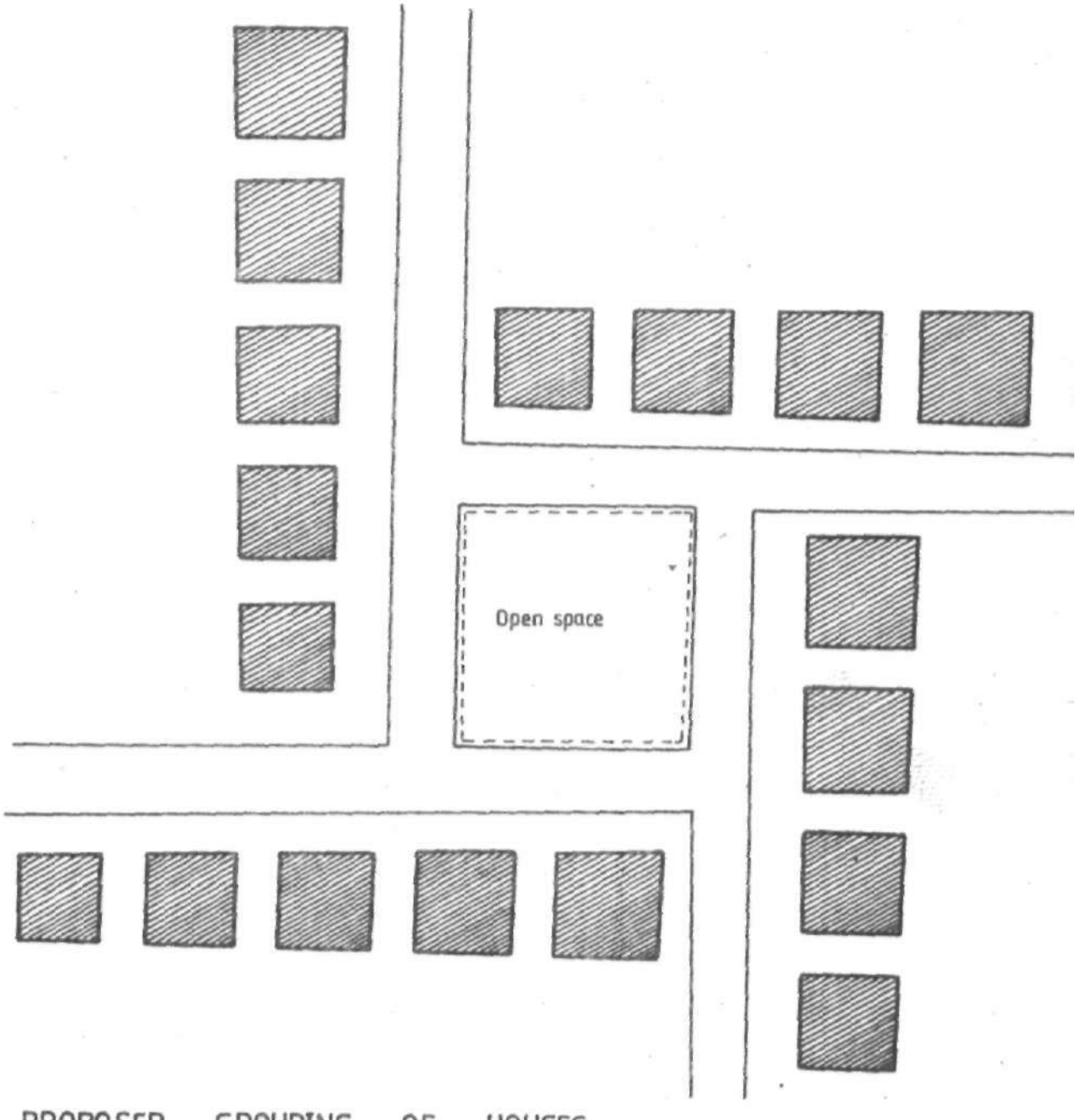
(e) A compatible mixed landuse pattern in commercial and residential areas should be recongnised as a planning principle and be applied as such.



PROPOSED ADMINISTRATIVE / POLITICAL FOCUS OF THE CITY

FIG 4·11

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PROPOSED GROUPING OF HOUSES

FIG 4·12

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Mixing could either be horizontal or vertical. Such mixing should be done provided the zoning regulations are met. (fig. 4.13)

4.20 Extension of Existing Towns

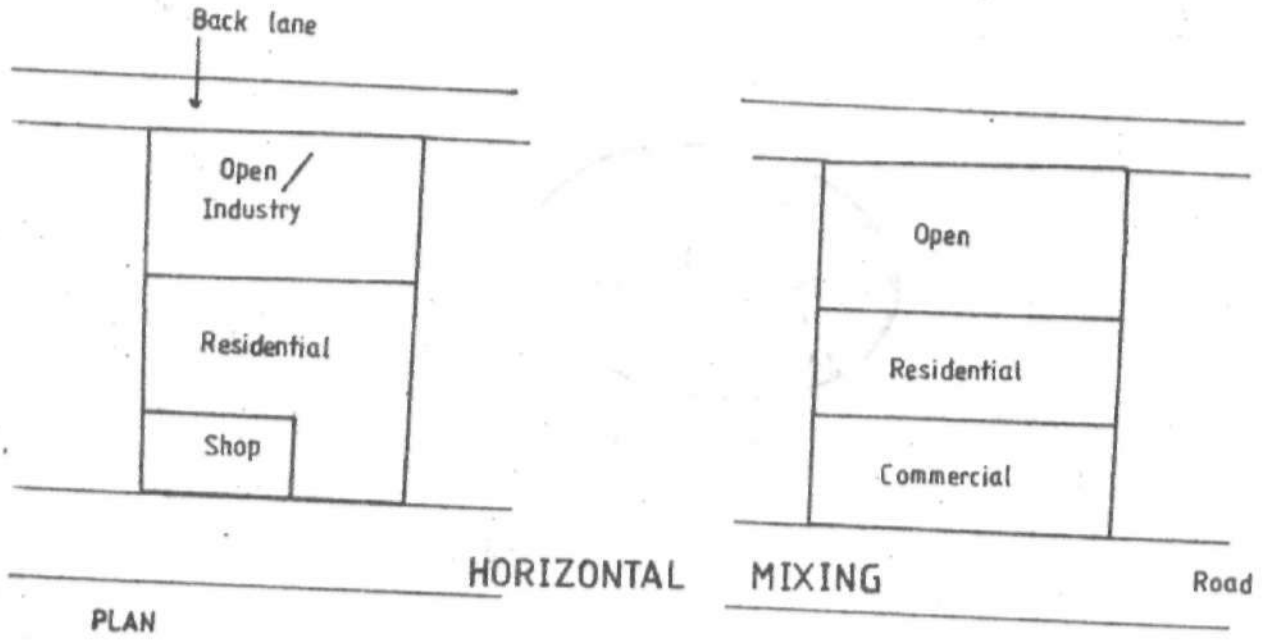
(a) The traditional centre should be preserved.

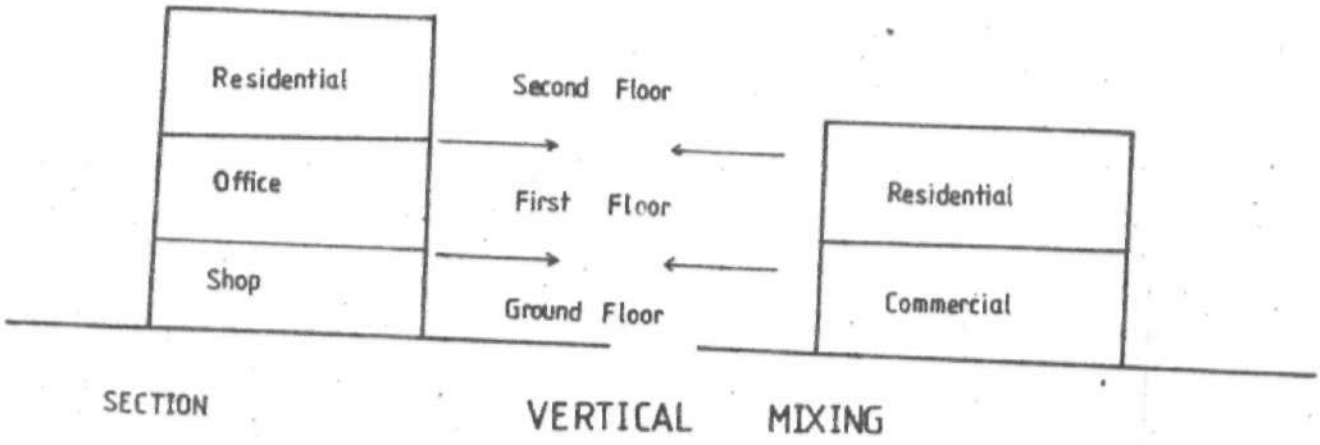
(b) The extension of the city should be done using the twin city concept (fig. 4.20) or the multiple nuclei concept (fig. 4.21); thus preserving the social and historical values of the traditional centre.

(c) In order to rescue the traditional centre from declining, more socio-cultural uses should be proposed in the old centre - museum, theatre, art gallery, etc.

(d) In some cases, a linear pattern integrating the old and the new centres could be attempted. (fig. 4.22)

(e) Some proposals for the new town should be valid for the extension of the city too.

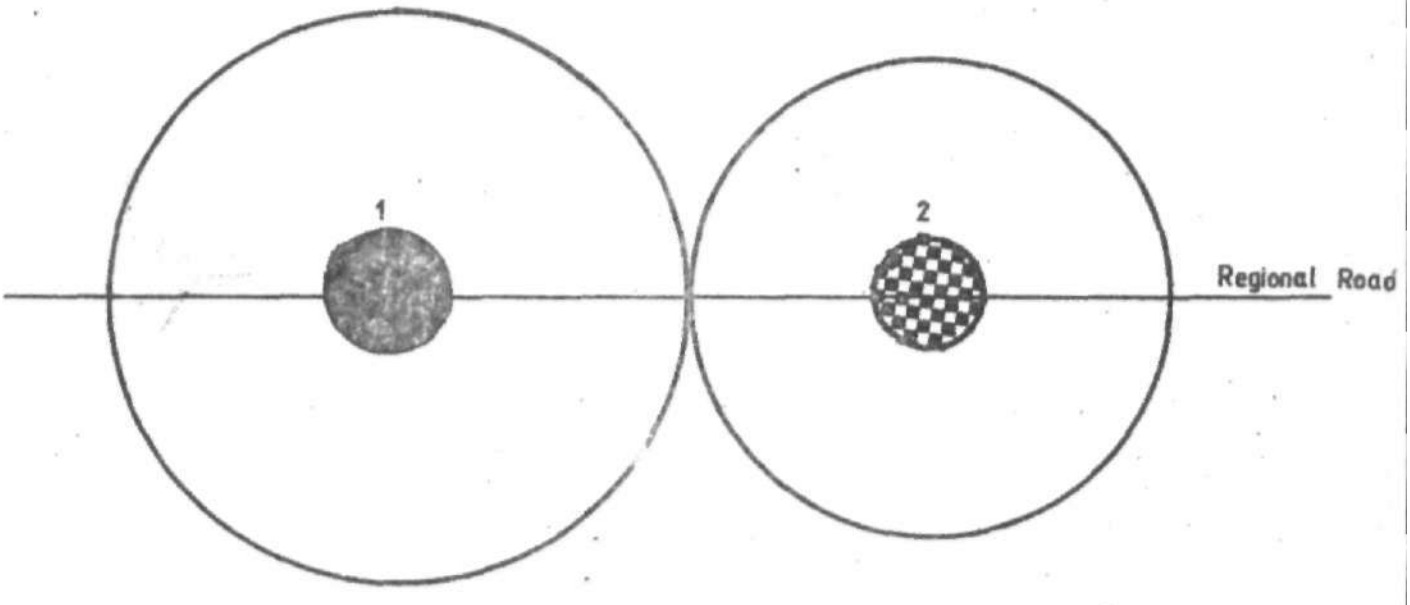




PROPOSED MIXED LANDUSE

FIG 4.13

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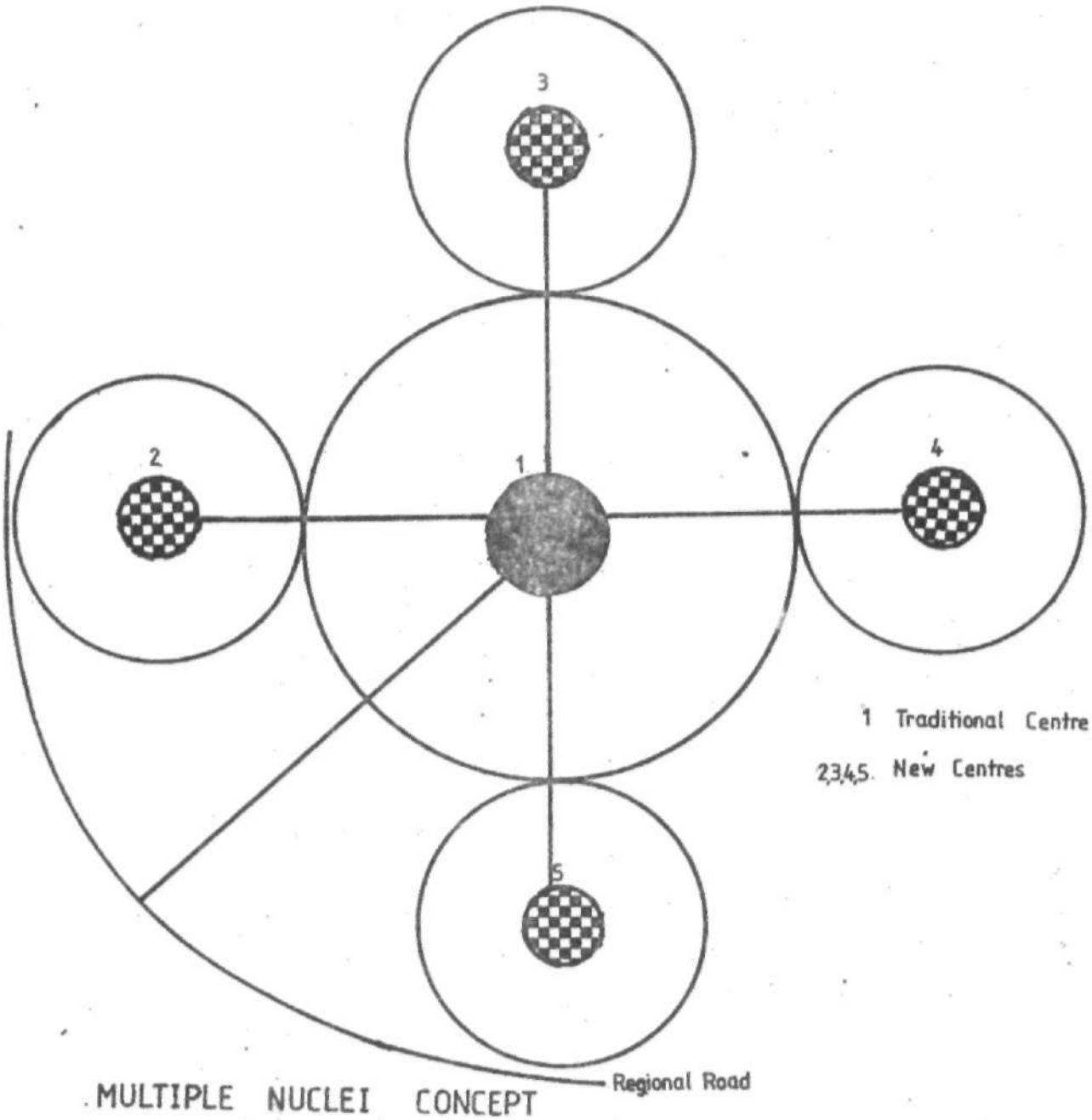
1 Traditional Centre

2 New Centre

TWIN CITY CONCEPT

FIG 4·20

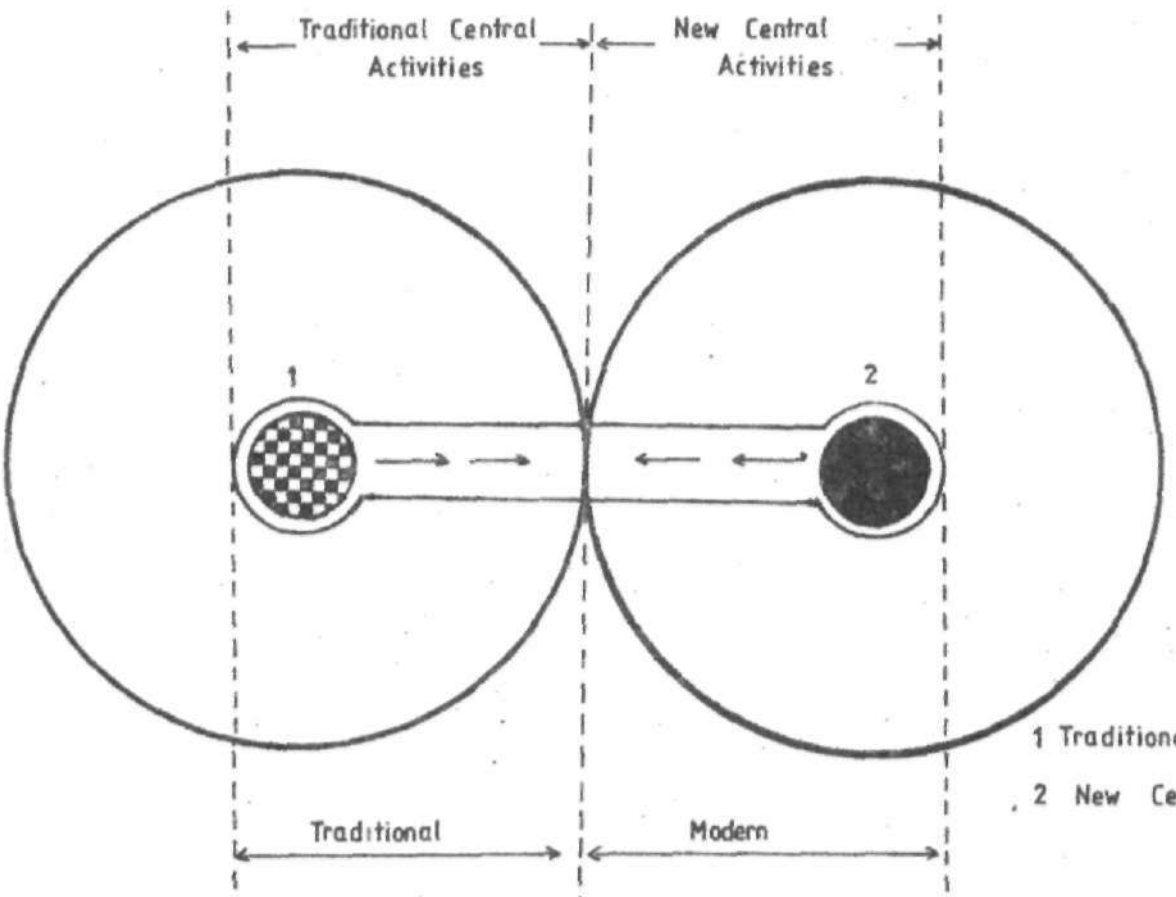
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MULTIPLE NUCLEI CONCEPT

FIG 4·21

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INTEGRATION OF OLD AND NEW CENTRES

FIG 4·22

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4.30 Old Areas

(a) In old areas, introduce hierarchy of roads (fig. 4.30) which is recommended as follows:

first order - roads dividing the wards

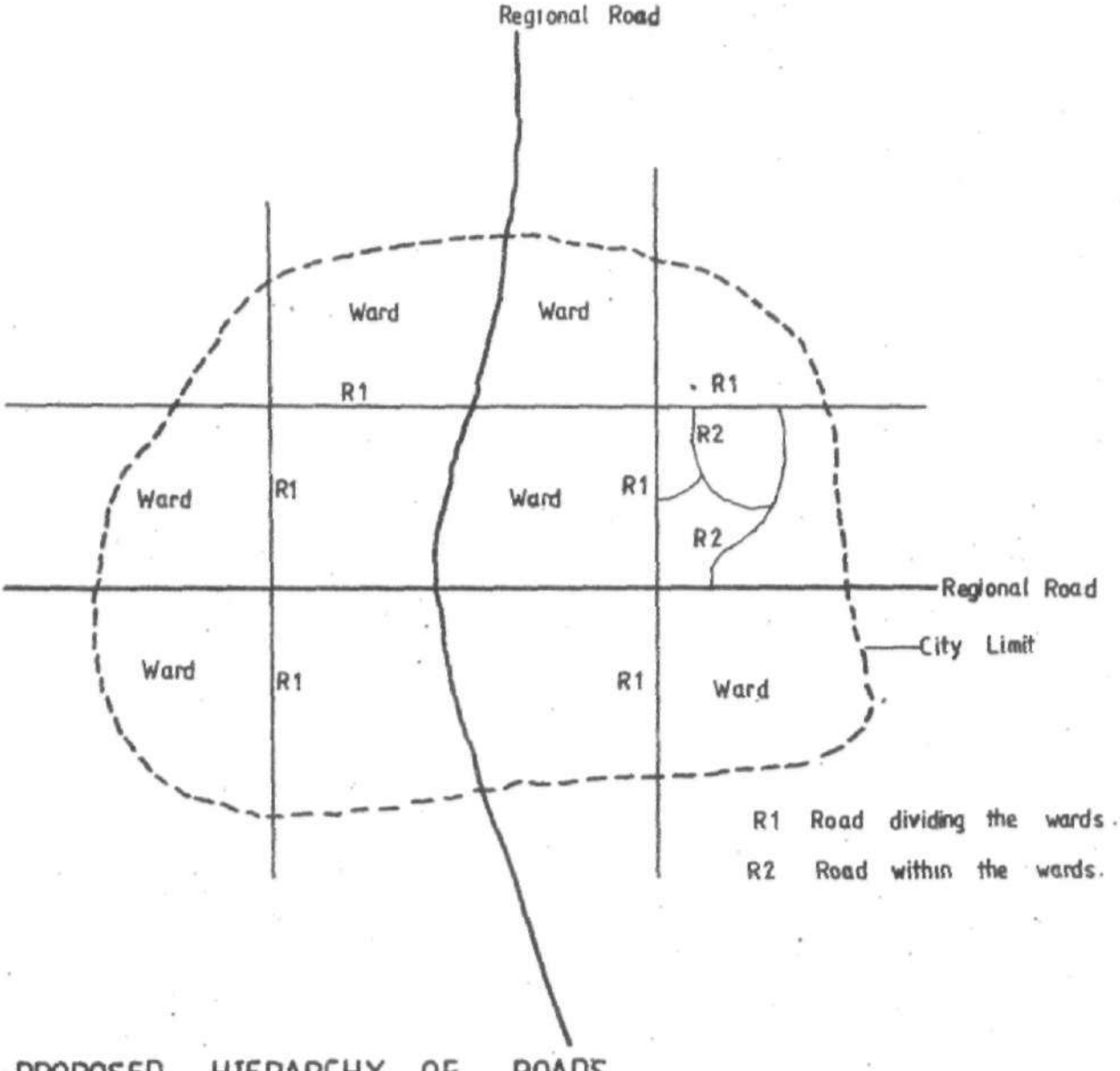
second order - major roads within the wards and access roads to individual houses

(b) The old areas should be upgraded and revitalised.

(c) Facilities should be provided.

4.40 Conclusion

Though the study of concepts used in planning traditional cities are very useful, we must not forget that we cannot reproduce the conditions under which they were created; the fine and all-prevailing tradition is gone. While we study and admire, it does not follow that we can copy; for we must consider what is likely to lead to best results under modern conditions; what is and what is not attainable within the means at our disposal. However, one is not advocating for the extreme alternative where all



PROPOSED HIERARCHY OF ROADS

FIG 4·30

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previous values and concepts which are incorporated in the design and layout of traditional Yoruba settlements are disregarded wilfully and left to perish while our towns are developed entirely on western concepts of planning.

It should be the ambition of town planners to enrich the design of new towns, extension of existing towns and redevelopment of old areas by further research with a view to developing rational conceptual models of form and structure of towns suitable to local socioeconomic conditions and the level of technology prevailing in the country.

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