

SOCIOCULTURAL CHANGE AND THE DECLINING FUNCTIONAL RELEVANCE OF SELECTED MONUMENTAL AND HISTORIC BUILDINGS IN ILE-IFE, NIGERIA

***OROLA, B.A., ADEDIRAN, I.A., MGBEMENA, E.E. AND OKPAKO, J.R.**

Department of Architecture, Obafemi Awolowo University, Ile Ife, Nigeria

*Corresponding author: orolaab@oauife.edu.ng

Abstract

This study examines the paradox of symbolic survival alongside functional decline in selected monumental and historic buildings in Ile-Ife, Nigeria. Adopting a qualitative research approach, this study draws on in-depth interviews with elders, cultural custodians, artisans, religious practitioners, professionals, and younger community members, complemented by site observations and documentary review. Thematic analysis was employed to explore perceptions of cultural significance, patterns of use, conservation practices, and intergenerational transmission of heritage values. Findings reveal that while the buildings remain powerful symbols of Yoruba identity and ancestral continuity, their everyday sociocultural functions have substantially diminished. Emotional attachment to the buildings remains strong; however, declining youth engagement, weakened transmission of indigenous construction knowledge, and reliance on modern conservation materials contribute to a gradual process of sociocultural significance decline. The study demonstrates that heritage loss in Ile-Ife is driven less by physical decay than by a growing disconnection between historic buildings and lived social practice. The paper argues that conservation strategies focused solely on material preservation has limited potential in sustaining cultural vitality of the buildings. It concludes by advocating for heritage management approaches that is premised on integration of sociocultural activities and intergenerational knowledge transmission into daily community life, so as to ensure the continued relevance of historic buildings as living heritage.

Keywords: *Historic buildings, Heritage erosion, Symbolic survival, Sociocultural significance, Ile-Ife, Yoruba heritage*

Introduction

Buildings, especially monumental and historic ones, hold significant material and symbolic value, reflecting the sociocultural aspirations of the societies that created and use them (Edokpolo, 2007; Anifowose and Olatunbosun, 2019). Such structures, including palaces, shrines, and museums, often persist across

generations in ancient cities (Edokpolo, 2007; Omisore *et al.*, 2009; Anifowose and Olatunbosun, 2019). Beyond their physical form, they serve as cultural expressions and social records of collective identity. In Yoruba society, architecture embodies cosmology, hierarchy, and communal life, with spatial elements such as courtyards and carved

features carrying deep symbolic meaning (Drewal, 1989; Osasona, 2012; Abiodun, 2014). Thus, historic architecture represents both tangible and intangible heritage, encompassing belief systems, rituals, and collective memory (ICOMOS, 2014). However, modernization, urbanization, and changing lifestyles in Nigerian cities, particularly in southwestern centres like Oyo, Ibadan, Osogbo, and Ile-Ife, may be causing gradual decline in the public appreciation of these sociocultural meanings. Studies across southwestern Nigeria indicate a declining public appreciation of the sociocultural value of historic buildings. In Ile-Ife, Omisore *et al.* (2009) found that cultural properties, like shrines, palace courtyards, the Ooni's palace, National Museum, and Ifa Temple, are experiencing both physical deterioration and reduced communal reverence. Their survey revealed a weak relationship between building age and maintenance status, noted alterations from original states in attempts at conservation, and identified changing attitudes of custodians as a key factor in neglect. Similarly, Adeniran and Akinlabi (2011) showed that residents in Osogbo perceive the Sussan Wenger Building more as a tourist attraction than a sacred site, with preferences leaning toward its conversion into a museum. Comparable patterns are observed in Lagos, where heritage areas like the Brazilian quarters and colonial civic precincts face neglect and repurposing due to shifting socio-economic conditions (Bomi-Daniels, 2022; Laotan-Brown, 2025; Sunday *et al.*, 2025). This, therefore, suggests that the declining sociocultural value of historic buildings is driven less by physical decay and more by shifting cultural priorities, westernized architectural preferences, and

a weakening connection between younger generations and their heritage. Although globalization has renewed interest in Yoruba culture through tourism and cultural events, it has also led to the commodification of heritage. As a result, conservation efforts often produce a dual outcome which is simultaneously preserving and transforming traditional architecture. This raises concerns about authenticity and the balance between sacred sociocultural meaning and global visibility.

This study situates the investigation within Ile-Ife, the ancestral city of the Yoruba, where prior researches have examined historic buildings from different perspectives. Osasona (2015) documented three traditional residential buildings in the city, highlighting threats to their survival and advocating for their preservation through targeted action plans. Osasona (2019) further explored experimental interventions in two historic houses in the city, noting the introduction of contemporary features to enhance relevance, which led to visual, functional, and social alterations with potential long-term implications. This, therefore, suggest the need to critically assess how such modifications influence the sociocultural significance of historic buildings and the perceptions of their custodians, in order to determine the value of these interventions within conservation practice. Furthermore, Okpako (2022) examined, documented, and described a representative sample of what the study called Great Houses in Ile Ife. While the study observed that the buildings are no more in their original state, it concluded by making a case for their restoration in the sense of not allowing their form and use to further change. It is noteworthy, however, that the conclusion of the study

as well as Osasona (2015) may have limited potential concerning historic buildings that are monumental, not domestic, not residential. It is especially so because the monumental and historic buildings have more significant interrelationships with sociocultural dynamics of large sections of the ancient city and city dwellers. Ayangbile and Abiodun (2014) studied heritage sites or buildings in the city, especially those within the inner-city core comprising the king's palace, the Enuwa square, the Central Mosque, the Oke Mogun Shrine and other developments. These are buildings that are actually not domestic, but public and monumental. The study observed that the usage of some of the buildings have changed over time. This may be inimical to the historic and sociocultural value of the buildings. Although the study also made a case for the conservation of the buildings, the effects of such conservation intervention on the historic and sociocultural values of such buildings within the context of their changing use needs to be explored.

In view of the above, this study sets to examine the perception of city dwellers and custodians of monumental historic buildings in Ile Ife, Nigeria in relation to their sociocultural value or significance, as well as factors influencing such perception. This may help to either justify, or otherwise, current conservation interventions on such buildings, as well as establish probable link between their tangible physical conservation and their intangible sociocultural values preservation.

Study Area

The selected historic buildings are located in Ile-Ife, an ancient Yoruba city in southwestern Nigeria, situated between latitudes 7°28' - 7°33'N and longitudes

4°30' - 4°35'E. The city lies within a humid tropical rainforest zone, characterized by lateritic soils, an undulating terrain, and distinct wet (April - October) and dry (November - March) seasons, with an average annual rainfall of about 1,400 mm. These environmental conditions have historically shaped local building materials and techniques, such as mud walls, timber framing, and thatch or corrugated roofing. Ile-Ife is widely regarded as the ancestral home of the Yoruba people, and its urban form reflects long-standing sociocultural evolution influenced by traditional authority, religion, and communal life. Monumental and historic structures - including the Ooni's Palace, shrines, temples, and public squares - define the sacred and civic core of the city (Ayangbile and Abiodun, 2014). This study focuses on three key buildings: the National Museum, the Ile Nla (Great House), and the World Ifa Temple. These structures represent diverse functional and architectural typologies: the museum preserves archaeological and ethnographic heritage; Ile Nla embodies traditional courtyard-based Yoruba architecture tied to royal and priestly lineages; and the World Ifa Temple reflects contemporary expressions of Yoruba spirituality with global relevance. Their selection highlights both their individual significance and their collective role relative to historic architecture in Ile-Ife, Nigeria.

Methodology

This study employed a qualitative research design grounded in the interpretivist paradigm to explore the sociocultural meanings and symbolic values of selected historic buildings. A purposive sampling technique guided the selection of culturally and architecturally

significant buildings based on criteria such as historical relevance, monumental value, socio-religious or political importance, and availability of data sources. Accordingly, the National Museum, Ile Nla (Great House), and World Ifa Temple were examined. Data collection relied on multiple qualitative methods to ensure depth and triangulation, including field observation and photographic documentation, semi-structured key informant interviews, archival and documentary review, and focus group discussions with local residents and artisans. These approaches provided insights into both the physical characteristics and the cultural narratives associated with the buildings. Data were analysed using thematic content analysis, with coding based on emergent themes such as symbolism, identity, heritage value, ritual use, and architectural expression. Interpretation was informed by sociocultural theories of space and symbolism, particularly the work of Rapoport (1990). Validity was enhanced through triangulation and member-checking, while reliability was ensured through consistent documentation. Ethical considerations included obtaining informed consent, maintaining cultural sensitivity, and ensuring confidentiality of all data.

Results and Discussion

The National Museum

Architectural Characteristics

The National Museum, Ile-Ife, originally built in 1948 during the colonial era, incorporates key indigenous Yoruba architectural principles, particularly the courtyard-based compound layout that promotes communal interaction. Although

later renovations introduced modern materials such as casement windows and metal-framed glass doors, the building retains its historic character and typology. Its spatial organization follows standard museum zoning: administrative functions are located at the entrance; a temporary exhibition area lines the columned portico around the courtyard (Fig. 1) and the rear section houses the main gallery, research spaces, and storage. The main gallery is arranged into thematic sections using lightweight partitions with arched openings, guiding visitors through curated displays of Yoruba artifacts. The central courtyard remains the most culturally significant feature, landscaped with trees, sculptures (Fig. 2), and a historic potsherd pavement linked to Queen Luwo. This indigenous paving technique serves as a tangible expression of Yoruba heritage and urban tradition.

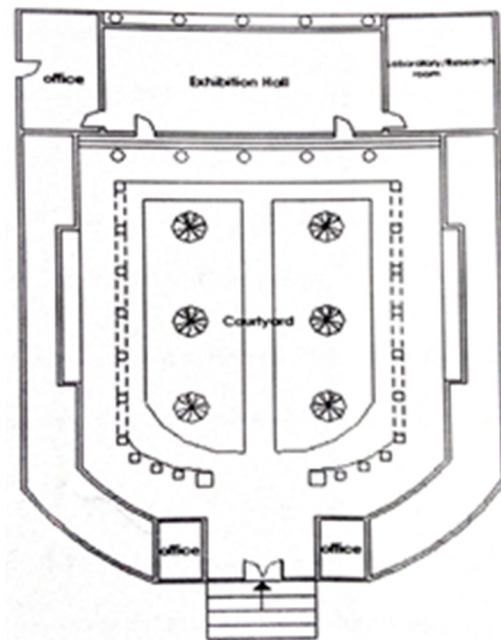


Fig. 1: Schematic plan layout of The National Museum



Fig. 2: View of the courtyard with the row of columns forming the portico

Overall, the National Museum, Ile-Ife, embodies a blend of colonial construction and Yoruba spatial traditions. Its architectural and cultural significance underscores the need for sustained conservation, as the building remains structurally sound and continues to function as a vital repository of Yoruba heritage

Physical Assessment

The building's structural foundation is stable, with no major signs of subsidence, but age-related deterioration is evident in wall cracks and surface erosion. The roofing system remains functional, though corrosion and minor leakages have caused water stains and localized ceiling sagging. Floor finishes are generally intact, but high-traffic areas show wear, including chipped tiles and uneven surfaces. The humid tropical climate of Ile-Ife accelerates material weathering and poses risks to artifact preservation through moisture, mold, and pest activity. Although routine maintenance is carried out, there is a clear need for more proactive interventions, particularly in structural repairs, roof drainage, and

environmental control. Enhanced conservation strategies—such as humidity regulation, improved storage, and regular condition assessments—along with increased funding and technical expertise, are necessary to ensure the long-term preservation of both the building and its collections.

"Ile Nla"

Architectural Characteristics

Ile Nlá, located within the Ile-Ife Palace Complex, is a large colonnaded meeting hall designed to accommodate about 200 people. It emerged as a response to both climatic conditions and the socio-political need for a formal indoor venue for interactions between the Ooni and the community, replacing earlier use of open palace forecourts. Architecturally, it represents a hybrid of traditional Yoruba design and early twentieth-century Western influences. Key features include massive earth-brick columns, a raised platform, and a projecting portico resembling the Yoruba kobo. Its open-plan interior, organized by rows of columns and rounded arches, evokes a basilica-like form while maintaining indigenous spatial principles (Figs. 3 and 4). Recent renovations have introduced aesthetic updates such as an earth-toned façade, painted column bases, and terrazzo flooring, while retaining minimal interior ornamentation with symbolic figurines. Although it no longer serves its original administrative and judicial functions, Ile Nlá remains a culturally significant landmark, noted for its adaptability and continued communal relevance, including its past use for social and political events.

The physical assessment of Ile Nlá underscores its role as a significant Yoruba palace structure symbolizing the authority of the Ooni and contributing to Ile-Ife's historical identity. While originally

constructed with indigenous materials such as adobe and timber, parts of the building have been reinforced with modern materials to improve durability without compromising cultural character. The interior features spacious, open areas like reception, ritual, and private spaces. These are organized according to Yoruba spatial principles, with natural ventilation and daylighting complemented by

artificial lighting. However, visible deterioration, including cracked plaster, faded finishes, worn floors, and decaying carvings and murals, points to the need for careful conservation. Sustained preservation will require regular maintenance, use of appropriate traditional materials and techniques, protection of decorative elements, and adequate funding and technical expertise.

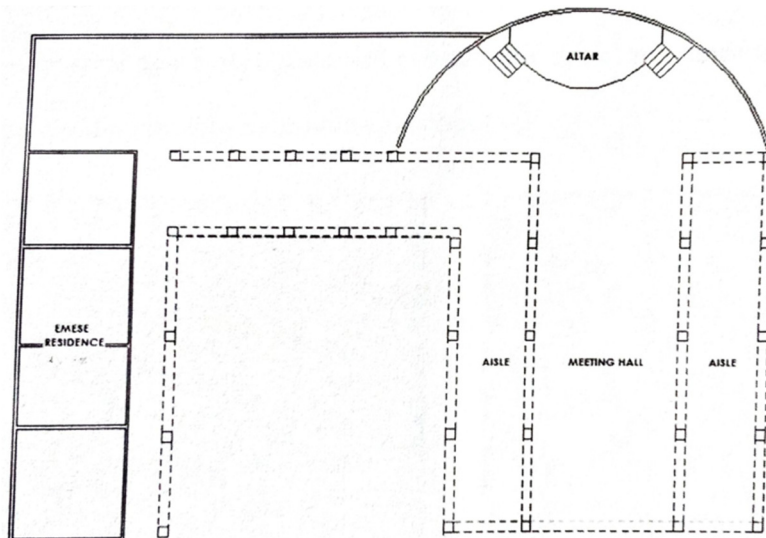


Fig. 3: Schematic plan layout of Ile Nla



Fig. 4: Interior of Ile Nla showing the decoration, ère (figurines), on the columns
Physical Assessment

The World Ifa Temple **Architectural Characteristics**

The temple represents a strong expression of Yoruba spirituality and traditional architecture. Historically constructed with local materials such as clay, timber, and thatch, its design reflects indigenous craftsmanship and harmony with the natural environment. The site sits on steep terrain, resulting in a stepped layout that enhances its spatial character. As shown in Figs. 5 and 6, visitors enter through a small porch that leads into the

main worship hall, where divination rites are performed. The interior features symbolic carvings, murals, and ritual objects associated with various Yoruba deities. Around the central worship space are smaller rooms dedicated to preparing divination materials, storing sacred objects, and arranging ritual offerings. An open courtyard functions as a communal space for outdoor ceremonies, while adjacent chambers house shrines dedicated to specific *orishas*.

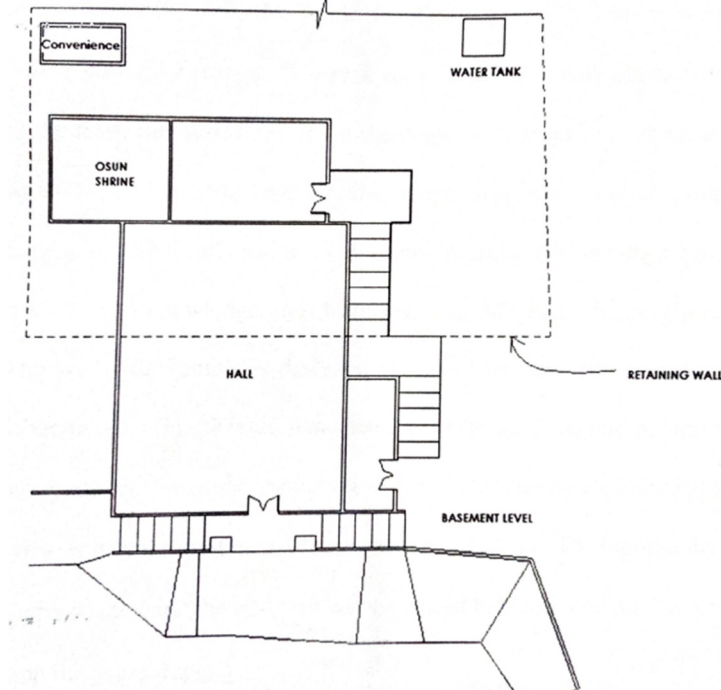


Fig. 5: Schematic plan layout of World Ifa Temple



Fig. 6: The recent look of World Ifa Temple (left) and the former look (right)

Physical Assessment

The building's foundation has been strengthened with deep footings and retaining structures to address its sloped terrain, and no major structural failures are evident. Its reinforced concrete walls, plastered in earthy tones, and a pitched, weather-resistant roof provide a durable envelope, while interior finishes like polished concrete floors and culturally themed walls support its ritual functions. However, several deterioration issues persist. Poor drainage has led to water accumulation, causing dampness, efflorescence, and potential mould growth. Thermal stresses have produced wall cracks, while exterior finishes show peeling and weathering. The humid climate has also led to rusting of roofing components and moisture infiltration, evidenced by ceiling sagging. Additionally, the surrounding compound reflects inadequate maintenance, with overgrown vegetation and general neglect.

Enduring Cultural Significance and Historical Legacy

Findings from the interviews indicate that the historic buildings studied, particularly the Ile Nla and the World Ifa Temple, continue to command profound symbolic reverence within the collective consciousness of Ile-Ife. Respondents consistently framed these structures as material embodiments of Yoruba origins, authority, and spiritual continuity. Elders, historians, and cultural custodians described the buildings as tangible links to ancestral wisdom and as enduring witnesses to the historical evolution of the Yoruba civilization. One local historian emphasized this deeply rooted symbolism:

"These ancient palaces and shrines are not ordinary buildings. They are vessels carrying the wisdom, struggles, and

spiritual authority of our ancestors. They stood here before us and will speak for us long after we are gone."

Similarly, respondents highlighted the Ile Nla as more than a royal residence, describing it as a spatial symbol of political legitimacy and sacred kingship. Its long-standing association with governance, ritual authority, and moral leadership elevates it beyond architectural value to a cultural emblem of continuity and resilience. Oral narratives associated with these buildings remain strong, with participants recounting myths, rituals, and historical events tied to specific spaces, carvings, and courtyards. As one elder explained:

"Every wall, every carving here tells a story. Our fathers told us these stories, and we still tell them today. Even if nothing is happening inside the building, the building itself is still speaking."

These accounts suggest that while the buildings retain symbolic power and historical meaning, this significance increasingly operates at the level of memory, identity, and reverence rather than sustained daily use. This condition reflects what heritage scholars describe as symbolic survival, where meaning persists even as functional relevance weakens (Lowenthal, 1998; Smith, 2006).

Community Perception, Emotional Attachment, and Emerging Detachment

The results further reveal a strong emotional and moral attachment to the historic buildings across different social groups. Participants repeatedly expressed pride, responsibility, and a sense of custodianship toward the sites. Artisans and traditional builders, in particular, framed their engagement with the buildings as an ethical and cultural duty rather than technical labour. One artisan

specializing in traditional construction noted:

“When I work on these buildings, I am not just repairing walls. I feel like I am holding our history in my hands. If these buildings disappear, a part of us disappears with them.”

However, alongside this emotional attachment, the findings reveal growing concern about the declining relevance of these buildings in contemporary social life, especially among younger participants. While younger respondents expressed respect for the buildings’ historical value, they increasingly perceived them as disconnected from everyday experiences. A young architecture graduate remarked:

“We respect these places because we are told they are important, but most of the time nothing happens there. If we are not careful, they will become places people only visit during festivals or for photographs.”

This emerging generational tension highlights a critical aspect of heritage erosion: emotional reverence persists, yet routine engagement declines. Visitors and pilgrims from outside Ile-Ife echoed similar sentiments, describing the buildings as powerful symbols of Yoruba identity but noting limited opportunities for sustained interaction beyond ceremonial occasions. A pilgrim from a neighbouring town explained:

“Each time I come for the Ifa festival, visiting these sites completes my journey. But once the festival is over, the places become quiet again.”

These findings suggest that emotional attachment alone is insufficient to sustain heritage vitality when everyday use diminishes—a pattern widely noted in heritage studies under conditions of modernization and urban change

(Ashworth *et al.*, 2007; Omisore *et al.*, 2009; Harrison, 2012).

Ritual Continuity and Functional Thinning

The results show that historic buildings in Ile-Ife continue to play roles in cultural and spiritual practices, particularly during major festivals, rituals, and ceremonial events. The World Ifa Temple remains central to annual Ifa rites and attracts practitioners from across the Yoruba-speaking world. Participants emphasized that the legitimacy of these rituals is inseparable from the physical site. A senior Ifa priest stated:

“Ifa cannot be practiced anywhere. The temple gives power to the ritual. If the temple weakens, the ritual weakens.”

Despite this continued ritual relevance, respondents acknowledged that such practices are increasingly episodic rather than embedded in everyday community life. Rituals that once occurred regularly have become concentrated around annual or special events. Several participants observed declining participation, reduced apprenticeship, and irregular maintenance, all of which contribute to what can be described as functional thinning of heritage spaces. The educational role of these buildings as spaces for teaching history, values, and identity was also described as fragile and informal. While elders still take children to the sites, this practice depends largely on individual initiative rather than structured community or institutional systems. One cultural educator explained: *“We bring children here to teach them who they are, but there is no organized system. When the elders are gone, who will continue this?”*

This underscores the vulnerability of intangible heritage that depends on

physical sites when active, routine use declines (Genova *et al.*, 2006).

Conservation Practices, Knowledge Loss and Cultural Tension

Findings further indicate that conservation practices themselves reflect broader processes of heritage erosion. While traditional materials and techniques are highly valued symbolically, respondents noted a steady decline in their transmission. This corroborates the findings of Gbadegesin and Osaghale, (2014) which revealed that lack of continuity in the cultural heritage sustainability is a major factor mitigating the lively existence of these historic buildings. Younger generations show limited interest in learning indigenous construction methods, often due to economic pressures and changing aspirations. An elder craftsman lamented: *“The knowledge is still here, but the children are not interested. They want faster methods and modern materials.”*

Modern conservation interventions such as cement plastering and steel reinforcement were acknowledged as improving structural durability but criticized for compromising authenticity. As one cultural leader noted:

“The building may stand longer with cement, but it no longer feels like ours.”

Attempts to integrate traditional and modern approaches were identified, yet these remain inconsistent and contested, reflecting uncertainty over how to preserve both physical integrity and cultural meaning.

Heritage Erosion as a Shift from Lived Space to Symbolic Relic

Taken together, the results reveal a clear pattern of heritage erosion characterized not by the disappearance of historic buildings, but by their gradual transformation from lived sociocultural

spaces into symbolic relics. While these buildings continue to command reverence and emotional attachment, their declining everyday use weakens their capacity to sustain cultural practices, knowledge transmission, and collective identity. This condition aligns with Smith’s (2006) argument that heritage is a cultural process sustained through use and engagement rather than mere physical survival. In Ile-Ife, symbolic meaning remains strong, but functional relevance is eroding. This is producing what Lowenthal (1998) describes as “venerated relics”: sites preserved in memory but marginalized in practice.

The Paradox of Symbolic Survival versus Functional Decline

The findings highlight a central paradox: the more these buildings are revered as symbols, the less they are integrated into routine social life. Rituals and festivals persist, but their occasional nature signals a weakening of cultural density. Emotional attachment remains, yet it increasingly operates at a nostalgic or moral level rather than through sustained interaction. Moreover, the erosion of traditional conservation knowledge compounds this decline. While modern materials may extend physical lifespan, they risk accelerating symbolic erosion by disrupting material continuity and cultural authenticity (Mason and Avrami, 2002).

Implications for Conservation and Heritage Policy

The evidence suggests that conservation strategies focused solely on physical preservation may inadvertently reinforce symbolic survival while neglecting sociocultural vitality. Effective heritage management in Ile-Ife must therefore prioritize re-functionalization, ensuring that historic buildings remain

active components of contemporary life. This requires policies that support everyday cultural, educational, and social use of historic buildings; strengthen intergenerational transmission of ritual and construction knowledge; and integrate traditional practices with contemporary community needs in culturally sensitive ways.

As Harrison (2012) argues, heritage survives not because it is protected, but because it is practiced. Without deliberate efforts to reconnect historic buildings to lived experience, the structures studied may endure physically while continuing to lose their sociocultural significance. This is a clear manifestation of heritage erosion through functional decline.

Conclusion

This study set out to examine the condition, meaning, and contemporary relevance of selected historic buildings in Ile-Ife, with particular attention to the tension between their enduring symbolic value and their declining sociocultural functionality. Drawing on qualitative evidence from interviews, physical assessments, and contextual analysis, the study demonstrates that while these buildings remain powerful icons of Yoruba identity, history, and spirituality, they are increasingly disconnected from everyday social practice. This disconnection constitutes a clear process of heritage erosion, expressed not through total abandonment or physical collapse, but through a gradual weakening of use, transmission, and lived engagement. Overall, the study concludes that preserving historic buildings without sustaining their social functions risks accelerating heritage erosion rather than preventing it. Conservation strategies that focus solely on material repair may

inadvertently reinforce symbolic survival while allowing cultural vitality to diminish. To counter this trend, heritage management in Ile-Ife must move beyond monument-centred preservation toward a living heritage approach, one that re-embeds historic buildings in contemporary social life, strengthens community participation, and supports the transmission of both tangible and intangible heritage.

References

- Abiodun, R. (2014). *Yoruba Art and Language: Seeking the African in African Art*. Cambridge: Cambridge University Press.
- Adeniran, A.J. and Akinlabi, F.J. (2011). Perceptions on cultural significance and heritage conservation: A case study of Sussan Wenger's building, Osogbo, Nigeria. *African Journal of History and Culture*, 3(5): 73.
- Anifowose, T. and Olatubosun, J. (2019). Historic Places and Buildings in Yoruba land. *International Journal of Advances in Scientific Research and Engineering (IJASRE)*, 5(6): 79-84.
- Ashworth, G.J., Graham, B. and Tunbridge, J.E. (2007). *Pluralising pasts: Heritage, identity and place in multicultural societies*. Pluto Books.
- Ayangbile, O.A. and Abiodun, O.D. (2014). Valuing what exists: Cultural heritage planning and preservations in Ile-Ife, Nigeria. *Journal of Humanities and Social Sciences*, 19(3): 44-45.
- Bomi-Daniels, F.A. (2022). Assessing the state (physical and functional) of the heritage buildings in Lagos State. *African Journal of History and Culture*, 14(1): 7-18.

- Drewal, H.J. (1989). *Yoruba: Nine Centuries of African Art and Thought*. New York: Center for African Art and Harry N. Abrams.
- Edokpolo, L.O. (2007) Conservation of historic architectural monuments: A case of Benin traditional palaces. *The Built Environment Journal*, 3(1): 37 – 39.
- Gbadegesin, J.T. and Osaghale, G. (2014). Management challenges of cultural property in Nigeria. *African Journal of Hospitality, Tourism and Leisure*, 3(1): 1-18.
- Genova, A., Falola, T., Adeniji, A., Genova, A., O’Hear, A., Adeyanju, C.T., ... & Oduwobi, T. (Eds.). (2006). *Yorubá identity and power politics*. Boydell and Brewer
- Harrison, R. (2012). *Heritage: critical approaches*. Routledge.
- International Council on Monuments and Sites. (2014). *The Florence Declaration on Heritage and Landscape as Human Values*. Paris: ICOMOS. (Declaration, H. (2014). *The Florence Declaration on Heritage and Landscape as Human Values* (2014).)
- Laotan-Brown, T. (2025). *Valorization and Destruction: Colonial Buildings in Lagos State, Nigeria, as Sites of Contestation*. Les Cahiers de la recherche architecturale urbaine et paysagère, (23).
- Lowenthal, D. (1998). *The heritage crusade and the spoils of history*. Cambridge University Press.
- Mason, R. and Avrami, E. (2002). Heritage values and challenges of conservation planning. *Management planning for archaeological sites*, 13-26.
- Okpako, J.R. (2022). *Great Houses of Ile-Ife Nigeria: Examining the Vernacular Architectural Heritage of a Yoruba City in the 21st Century*. In *Handbook of Research on Issues, Challenges, and Opportunities in Sustainable Architecture* (pp. 22-69). IGI Global Scientific Publishing.
- Omisore, O.O., Ikpo, J.I. and Oshedale, G.E. (2009). Maintenance survey of cultural properties in Ile-Ife, Nigeria *Journal of Building Appraisal*, 2009(4): 255 – 268. doi: 10.1057/jba.2009.3
- Osasona, C.O. (2012). Transformed culture, transforming Builtscapes: experiences from Nigeria. *International Journal of Sustainable Development and Planning*, 7(1): 69-100.
- Osasona, C.O. (2015). Heritage architecture as domestic space: A tale of three buildings in Ile-Ife, Nigeria. *International Journal of Sustainable Development and Planning*, 10(1): 42-65.
- Osasona, C.O. (2019). Architectural renewal: A rising dawn in Ile-Ife. In *Proceedings of the 16th STREMAH Conference* (pp. 43-56).
- Rapoport, A. (1990). *The meaning of the built environment: A nonverbal communication approach*. University of Arizona Press.
- Smith, L. (2006). *Uses of heritage*. Routledge.
- Sunday, A.K., Adebamowo, M. and Obi, P. (2025). Pre-independence urban identity and existing urban regeneration in selected Lagos Island residential area, Lagos, Nigeria. *International Journal of Environmental Research and Earth Science*.