

Architects' Reflection of Cities: Yenagoa Losing City, Lost Dream of the Oil Rich Niger Delta

Allison John* / Dimabo Fenibo* / Crispin Allison ** / Gift Josiah***

* School of Environmental Sciences, River State University, Nigeria
Corresponding author: allisonj@engineerringlearninghub.com

** SummitSchoolofLeadershipandManagement, UK
info@summitschool.org.uk

*** Manager, EL-Merav Nigeria Limited
leading.urban.polytech@gmail.com

ABSTRACT

A city's character influences behaviour while people's behaviour determines a city's character. As a development engine, the authors described cities impressions derived from media and how media can influence perceptions of Yenagoa, the oil rich city of the Niger Delta. The city can be described as a life support system with policies and human actions affecting a city. How Yenagoa has performed as perceived by visitors and its users 21 years after. It will also include a discussion of the significance of cultural relativism in the developmental evolution of Yenagoa. It concludes by suggesting the imperative need for orientation of the Yenagoa's urbanites and leaders as well as their collaborations. There were lessons learned, perspectives changed, and a model development that will help to promote Yenagoa's development, sustainably. This article is simple reflective essay involving reviews of literature, judgment sampling, and quasi qualitative experimentation with photographic explorations. It puts forth policy, planning and design implications.

Keywords: *culture, city, refineries, desert, comrade, ethics*

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INTRODUCTION

The author has grieved severally when remembering Yenagoa city, and decided to document the painful essay of the city. Someday perhaps it may inspire, or compel change for the city's common good. The media have painted cities in ways that they are compulsively attractive or repulsive. Many have visited the cities around the world without travelling. Many have been made to take risk they can never imagine just to be in a city, because the city offers better future for them. People in developing countries and Sub-Saharan Africans may be particularly vulnerable to the negative emotions sited against their cities. The leadership of most African countries cried aloud with heads bowed in shame, like Nigeria, as they watched Nigerians enslaved and dehumanised in Libya. Many Nigerians have been repatriated back home, but back home have things changed?

The architecture of a city can influence human desire and action. New cities are emerging in China, in the UAE and across the globe; all competing for ego, financial supremacy, tourist hub and centre of innovations. Rapid urbanisation has turned emblematic to globalisation, where are Nigerian cities, particularly Yenagoa? The creation of Bayelsa with Yenagoa as its capital in 1996 coincided with the China's, and the UAE cities' and its citizen transformation and new birth movements. Like oil rich Dubai, an emirate in the UAE, Nigeria's Yenagoa is also rich in oil. This article reflects the experiences of architects that followed Yenagoa from its pre-city era to its capital territory status to its current position.



Figure 1(a):
Yenagoa city: boastful of its natural water bodies and shameful of its growth path.



Figure 1(b):
Amsterdam City: brilliant and sustainable growth path.
Photograph: Amsterdam info. 2017

CONTEXT

Some died, some survived the journey. Europe, Amsterdam for instance is ranked in the top 11 leading liveable cities of the world. Figure 1(a). shows wasting opportunities and disorderliness of Yenagoa today, Figure 1(b) desirous Amsterdam with written and spoken words that have evoked over 20 years of desire. Most European cities are perceived to be safe, of zero crime and drug related violence. One could feel relaxed with the understanding that in Amsterdam everyone is happy. Even when drugs like marijuana are mentioned it was related to "coffee and hem shop" where people interact in healthy ways

(Amsterdam.info, 2003-2018); numbering about 250 'hemp shops' in Amsterdam alone yet Amsterdam remains stable even so my desire to visit the city. When Yenagoa was conceived to rival Venice, correcting errors of the Garden city as developed by its founding fathers, the future looked hopeful with the possibility of an exciting excellent future for both the city and its citizens.

ANALYTICAL FRAME WORK

Architecture is language to be understood (Aravena 2015) and it can influence behaviour of human. Also, Sustainable Development Goal (SDG) 4, SDG 11 and evidence that cities can benefit greatly learning and sharing ideas with other cities, (GNLC 2017). It take the courageous to be simple (Wright 1957). The above are part of the useful frame work in the analysis and interpretation of Yenagoa city experiences.

Amsterdam, Tokyo, Guangzhou, Venice, Los Angelis, Dubai, have attracted and concentrated investors, and expertise of like minds, who triggered and concentrated researches, knowledge, innovations, products and productions that helped those cities and there inhabitants prospers. In Nigeria cities like Lagos, have ramped up their significance doubling as seat of government and national politics, big market and exposure, that it is axiom to say, "Travelling to Lagos is easy, but returning back home is the difficult." Lagos and Port Harcourt are known for excellence, jobs and political power play due multinational oil firms' presence, the massive infrastructural development, and population. Port Harcourt leadership Governor Nyesome Wike was in February 2017 nicknamed "Mr Project" by an opposition party leader and then Acting President of Nigeria, Yemi Osinbanjo. Lagos with good governance and connection yet remains "centre of excellence" with leading universities and connections in Nigeria. To make Yenagoa uniquely different and strategically positioned in both the Nigerian and global market as place of choice, the city must not be developed along the popular western style of Lagos, Hong Kong, or New York urban concrete jungles. Such direction will amount to 'dumping everything down' (Aravena 2015), that will put Yenagoa at disadvantage.

Another instructive statement was by Andrea Bianchi credited to Phillip Allot that "current international order is unjust and shaped by state's interest only" neglecting the individual being.

'Third world' design value': "a response to the needs of the poor and destitute within the Third world" (Wikipedia 2018). The city can be perceived as a language (Libeskind 2012), and canvas and painting (Vanden Host 2016). Photographic exploration and extraction from in depth discussions with the city dwellers are involved. Three words used herein deserve explanations. The city's '*comrade*': are those individuals and firms in the city only to fight perceived common enemy, not because they love her or will be with her in the time of need; the city's '*constituents*': are trusted partners of the city who stand by the city be it good or bad time.

Increased visitation to Yengaoa, with a more open approach was linked with meeting few new commissioners. Record of visits and photographs were made and were combined with a field survey carried out between 2016 and 2018 on Yenagoa. It highlighted how urbanites' activities or lifestyle shaped perceptions of the city's character and the city's dwindling capacity to fulfil obligations to its users as engine for development.

The article has been structured into: introduction; context; analytical frame work; observation reflection findings; and conclusion. Subsequent headings shall reflection, analysis, conclusion, actions plan, conclusion and recommendations.

OBSERVATION, REFLECTION AND FINDINGS

With rapid urbanisation African cities have garnered plenty of reports concerning how they have not contributed to modernisation; how they deprived those who designed and built them; and ignored the realisation of the inhabitants' aspiration and wellbeing. Civil wars, conflict, fragile states, fragile crisis and more are evolving words often stated by developed nations. This labelling is almost emblematic with the developing with the developing world. However this shall not be focus of this article. Yenagoa as conceived by the leaders Figure 2, and after 20 years has really not performed in a positive manner with its quest for modernisation as exemplified by the Western nations: Western education, recreation, work place, and transport etc. It seems as if the city is confused and dying. Does westernisation of necessity equal modernisation? The city's professionals particularly architects seem docile and non-existent. The untrained citizens

and people who run the city seem to define the city's character or behaviours. The key points are presented using adapted Gibbs experimental learning cycle cited by UKessay (2013).

THE TALK: DESCRIPTION, FEELINGS AND EVALUATION

In October 1, 1996 Bayelsa State was created out of old Rivers State with Yenagoa as its capital. At the core of the Niger Delta, Yenagoa agreeably due to its linguistic homogeneity is the home of the Ijaws, Nigeria's fourth largest tribe (answerafrica.com, 2011). The Yenagoa city is 656 sq.miles landmass with a stated population of approximately 3 million people. The immediate past Nigerian President, Dr. Goodluck E. Jonathan (GEJ), HRM King Alfred Diete- Spiff first military administrator of Rivers state, and late Chief Melford Okilo, first civilian governor of Rivers State are all of the Bayelsa extraction. They "considered the creation of Bayelsa State as an opportunity to correct infrastructural defects and deficiencies which they had witnessed in Rivers State," (Pondel, 2015; Nworisara, 2011). GEJ and these chief executives including Chief S. Henry Dickson, the incumbent Governor, had been driving Bayelsa's development since its statehood. From early age before the creation of Bayelsa and declaration of Yenagoa as its capital territory, the comment of the city's leaders had excited many and inspired hope. Yenagoa was to "...rival Venice and Amsterdam," said late Gen. Azazi (rtd.), Figure 2.

The earlier stages of Yenagoa's development under different leaderships had been very hopeful. Certainly developing a city is a complex engagement

today with variegated interest and people of diverse professional background with concrete statements of sustainable development of the state. As oil rich state, nearly a virgin land for a city, hopeful leadership with people of one tongue, like the biblical tower of Babel there was no doubt the 43 hecter Yenagoa city centre will be envy among Nigeria cities. A city with imagined beautiful water parks, open spaces, waterways and pedestrians corridors throughout the city's huge infrastructural development of the city's offices, residential, commercial, parks, road, water parks, etc. Figure 2. is an architectural impression of Yenagoa city centre by Canadian firm.

In 2005 over 78% of Yenagoa was yet virgin eight years after creation. The Yenagoa Master Plan has been abandoned; those in the city's leadership were more concerned with scoring cheap political point with projects. The leading technique was "window dressing." Examples are the state secretariat and government house along an unbefitting Yenagoa-Ibama road. They are poor quality, but intended to impress visitors, 'a hardworking government' or earn a 'governor projects' title. Such measures can only offer short relief like the floating 'raft' does to the chickens Figure 3.

The capital city was long without federal presence, but with its President Goodluck E. Jonathan (GEJ) much of the rapid development was expected, particularly at the seaport and airport. There was interest in connecting the city with other major oil rich urban centres like Brass, Nembe, Ogbia (Oloibiri where oil was first discovered in commercial quantity in Nigeria) and Sagbama with great potential as a sea port. These are specialised centres of excellence for environmental pollution studies, refining and



Figure 2: Architectural impression of Yenagoa city centre by Canadian firm. Photograph: Skyscrapercity. Environmentally friendly, culturally responsive, but widely perceived as an unsustainable (white elephant) project.



Figure 3:
(a) Safty raft (b)Yenagoa 2005 and (c) 2014.
Photograph: (a) Terai flood: Nepali photos ; (b-c) Allison 2005- 2014

marine technology and research. There were rumours and sparks of developmental projects like Central Bank of Nigeria, University of Technology Otuweke, and Federal Secretariat, but they were all abandoned at the DPC and lintel levels. Other industrial parks were proposed and adopted for the region's economic boom and their integrations suffered neglect. Not even the single lane road into the Yenagoa city was in good shape throughout the period GEJ's presidency. The 'window dressing' styled development eventually turned trendy from the first military administration and to date.

Nevertheless, the first civilian administration was better than all the rest in terms of infrastructural developments and the economic boom in the city. The Niger Delta University, a 500 bed hospital, new secretariat, civil servants, a 5-star hotel, Commissioners and Assembly quarters were among many projects started, but they suffered setbacks of discontinuity. Each new administration initiates new projects. The projects' trend ran against the overall common good encapsulated in the city's master plans and vision. Indigenous contractors and consultants were not happy with the importation of designs and contractors from Lagos, China, Canada and Europe for the mega jobs while on the lower end inexperienced personnel over ran the city with substandard jobs.

By 2007, the new City Development strategy was adopted which was an improvement on the initial Master Plan (Amaze, 2007). However, it was not until

2015 that the Capital City Development Authority (CCDA) was legally empowered to manage the city's development by the signing into law its Bill. The CCDA was primarily for the political compensation of loyalist and was more funded and powerful than the Ministry of Works and Urban Planning. Consequently, the CCDA was one of the most lobbied for public agency. Immediately, competence suffered with costly trade-offs including capacity to effectively manage the city. Poor enforcement, runaway developments littered the landscape everywhere and defacing the city became tolerated. Projects were chosen not on the basis of the city's requirements, but to quench individual of the city's requirements, but to quench individual greed for wealth. Quackery thrived as professionals bodies lost control.

Consequently, the results include a wide spread of poor quality projects, collapsed buildings and abandoned projects. Annually, road projects dominated the budget for capital. Yet they do not last. This troubled many concerned citizens to ask why the road dominance in state's infrastructure choice circle? The reasons for the poor quality are related to the high maintenance cycle needed for upkeep and repair and no accountability for the road poor quality with attendant huge 'kick back' or gratification. Good roads no bring 'chopping' " (i.e. good road last too long without food or 'benefit' (satisfying individual greed) was a graffiti on one abandoned road. Roads are encroached and drainages blocked. Bicycle, pedestrians and automobiles contest for space

on the cramped roads with bill boards and loud speakers which are in constant movement on wheel barrows, or hanging on walls and power line poles.

Pollutions and sanitation problems occur from both the noise and refuse. Resting in the drainage ditches and bill board bases are banana and orange peels squeezed empty aluminium and plastic drink cans thrown away carelessly by commuters, pedestrians and sellers. Markets and "bend down boutiques" are opened and bursting with people showcasing their wares with much dynamism and energy, not excluding physical combats and vehicular accidents. Further, routine activities are the car chase by hawkers of all ages to sell pens, bananas or groundnuts; career aspirations seeking fulfilment by movement to school: from young legs to adults. The Bayelsa State College of Arts and Science was elevated to the Law Faculty of the NDU at Amarata in the city. Its university founded in 2000 ranks a low 29 out of 209 tertiary institution in Nigeria and 6839 out of 27522 in the world (Ranking web of universities 2018). Movement to-and-fro from the university takes the form of taxi, bus tricycle, foot all in one cramped space called road. The Yenagoa Local Government Council has moved away from fulfilling its major constitutional responsibilities of providing basic infrastructure at the grass-roots street numbering and naming. It does nothing other than run around monthly for Federal allocations and shearing formulas; pay half salaries and run after taxis, trucks, and hawkers; shorting kiosks, private constructions sites for tax and operational fees defaults.

The multi-storey car park at Ekeki has only the starter-bars and a few columns cast with multi-million naira 'spent'; the artificial water park (turned mosquito breeding farm) at the Okaka estate; the state Traditional Rulers Council building, Cultural Centre are among many supposedly iconic projects that have suffered from remodeling and renovation works. In several circles costs are likely to be over triple the initial construction sum. After twenty years and still incomplete, the multi-billion naira 5-star hotel is rumoured to have ETC value of N15bn initial contract value, but has currently up over N20bn and still running. Delays and variations!

Although the city has a predominantly youthful population and who are educated and hardworking, the youths are evidently impoverished. After 22 years, 5-democratic and 4-military governance the city's development score card scored only cheap political points (window dressings) at the expense of the city. Figure 4.

Although the leaders are well travelled, there are reasons as to why the infrastructure has been poorly developed in Yenagoa during the GEJ period. First, relationship at federal and state levels was not smooth. Thus claims of poor funding emerged as reason to the city's underdevelopment during Sylva regime, unlike Akwa Ibom State that was in good term with the federal and consequently enjoy good funding that states under Akpabio's regime was gloriously transformed. Next, it was revealed GEJ awarded contracts to politicians who



Figure 4:
(a) Multi-billion Naira 5-star hotel, (b) Okaka Estate showing Blocks of flats and bug up artificial giant water park turned mosquito factory delineated red box. Photograph: (a) YKC. (b-c): Allison 2016

were not 'confidants' of the capital city. This was even confirmed with the emergence of President Muhammad Buhari as president: without further funding these Contractors rushed back to site for fear of Economic Financial Crime Commission (EFCC). Further, 'concrete jungles' of New York and the wide winding roads of Texas, Chicago, California, and Hong Kong seem to be the desire, but is Westernisation of necessity modernisation?

Projects were handsomely padded yet they are usually abandoned, if not poorly executed. A kilometre road has the initial cost of 40 displaced families. These failures may accounts for the apathy in the city. Poor buildings accommodating the state's electoral commissioners, tells story of the vulnerability of the commissioners tasked with responsibility of conducting free and fair election - to rigging and briberies. There are poor open spaces to accommodate crowds (electorates) during elections.

Apathy can be dangerous (consciously engineered through architecture) to political processes. The evil imposition of candidates on electorates can be far reaching deprivations - affecting both city and populace. The city grants easy escape to ballot boxes snatchers due to the poor infrastructures. Energetic youths slide from experimentation to recreational use to dependence with the help of the city - by providing hideouts for drugs storage and fraternisation by the groups/gangs.

The short comings, the celebration of "first one billion naira" personal fund by public officer (Transport Officer) in the first civilian leadership were noted with dismay because Yenagoa's infrastructures were far from existence. In truth the various leaderships of Yenagoa have been detrimental to the city, Figure 5.

EVALUATION

21years after the vision statements of city, they are repeatedly a reminder and may confirm Ronald Regan's inaugural speech in 1981, that "In this present crisis, government is not the solution to our problem, government is the problem." Comparing the achievements of Dubai and Chinese cities that started approximately 25 years ago from scratch, the quality of leadership may determine the quality of space and pace of development. Revisiting Regan's iconic statement to correct the creeping notion expressed in chalk graffiti and charcoal mistranslations of Regan's speech on abandoned projects, paved and wall surfaces across the city is vital. Otherwise, trivialising the essence of government while giving leaders safe caves to hide their weakness and flaws in governance and in the business of social development may be inevitable. However, many African leaders hardly consider the next phrase in the same inaugural speech of Regan, "... a healthy vigorous, growing economy that provide equal opportunities for all Americans with no barriers born." This thus implies the city leaders are barriers to the city's development. Should the city look elsewhere for better leadership?

American cities have been perceived to be good models to learn from, globally. However, in the Minnesota town of Cormorant for third term in a row Duke, nine year old great Pyrenees dog, has won elective office as mayor, (Revesz 2016). A dog!

Yenagoa's leadership style unlike Duke's City lacks inclusiveness in making public decisions concerning the city's development. As an example, the recent decision of burdening and mortgaging the security of Yenagoa city by granting the 'Cattle Colonies'



Figure 5:
Yenagoa today. (a) Choice neighbourhood Opolo, (b) City centre, (c) artistic impression of proposed city centre.
Photograph: Allison camera/Google earth. Artistic impression: Skyscraperscity.

with a twist of phrase -‘grazing site’, using Bayelsa farm as a start. The Bayelsa Farm is farm no more than 5 kilometres from the Federal Housing Authority (FHA) housing estate with a growing population. The city dwellers have mocked the decision as a political move by the state leadership to win Federal Government support in forth coming elections. Having gotten independence from the British and now having to contend with cattle? “Ijaw groups have called for immediate revocation of the allocation of land to herdsmen (Amaize 2017). This is a very sensitive Federal Government proposal particularly with allegation of the herdsmen being Boko Haram, aliens. The ruthless killings and demands perpetuated by herdsmen in the cities of Makurdi, Taraba, Jos, Enugu and Kogi, are all cities that had offered hosting privileges to these herdsmen. Most of the southern predominately Christian states rejected or demanded further detailed explanations having doubted the motive behind the proposal - Islamisation agenda, Opejobi (2018) cited Arch. Bishop Emmanuel Chukwuma. Research evidence suggests that Yenagoa’s runaway developments correlates positively with internal conflicts in the use of the city’s space (Allison 2015, 2016, Vidal 2014).

Looking back at pre-city and early era of Yenagoa, when most areas were soft landscapes, vicious

flooding was hardly an issue. Surface water percolates readily through the soil while natural drainages guide the rest to creeks and rivers. The reckless attitude of public and private institutions, the rich and poor in the use of the city have its paybacks. Even so, there are paybacks for the acceptance of mediocrity or ‘square pegs in round holes’ in governance: the CCDA was no exemption. Today, flooding is vicious because most of the soft landscapes, open lawn spaces, have been replaced with hard landscapes of paved concrete surfaces, and buildings: some on natural drainage, etc. Figure 6(a).

Today the once quiet town with neighbourhoods of the pre-city era has changed. The neighbourhood watch and sanitation participation, control and monitoring have disappeared. The children play areas have disappeared. The well ventilated and tree shaded areas that were classrooms have also disappeared. The hostile-takeover by violence, assassinations, noisy loudspeakers, and the dirty environment has been captured in another article and will not be addressed here.

Regarding the medical movement: poor medical facilities in villages forces preventable illness victims to travel to the city’s hospital. Though poorly equipped with ill motivated staff, the city offers



Figure 6(a):
Yenagoa flood: poor drainage, hard surfaces, and runaway development.
Photograph: Left: Vanguard Media Publishing Nig .Ltd., Middle and right: Allison 2016.



Figure 6(b):
City’s self help projects and drainages. Photograph: Allison.

better chances for survival, nevertheless, death occurs. Corpse(s) are taken out of the city and back to the villages, or to mortuary and eventual commitment to mother earth. The burial site may be the at the deceased's home in the city, or in the city's cemetery, but only after permission is given by community leaders/elders. All these movements are predominantly by foot, mass transit buses, cabs, or tricycles (aka. "*keke napepe*"). Professionals hired to sob at funerals services are available in the cramped city. For most burials outside the city, road and boats transportation are common.

Noise from loud speakers, struggling automobile, prayer houses and the smashing sound of creates of drinks, emergency vehicles attending to accidents, power lines snapping, and flying roofs in a windy storm all adds up to enrich the city soundscape of Yenagoa.

Yenagoa today fits the description of a losing a lost city. Figure 6(b)

Another evaluation was made by looking at "the city as canvas and architecture as painting" (Van der Host. 2016) or architecture as canvas. Yenagoa as art piece somehow betrays scarcity of urban artists or the right architectures. With the former, the best that could be experienced is chaos. More like children playing with paint and brush strokes. In Figure 5(b) we can imagine the city as canvas and architecture as painting. Perhaps if the city had had many Eduardo Kobras, a Brazilian, the city would have bust into colours if the right architecture existed. Or looking at the city and architecture as canvas the tale of poverty are plenty Figure 4 and Figure 5 above. Yenagoa may not have the right architecture thus scanty graffiti and wall paintings to tell the city's story.

Certainly it would be a very boring city for popular and artistic graffitists in the world to "art - up" the street with poetic and intelligent pieces, either by spraying on walls, using wheat paste, or painting with stencils: to the likes of Banksy, Reyes, (Kevin 2018). On the other hand, it tells story of sustainability and resilience of a people, Figure 6(a) and Figure 6(b). During a peer group discussion at 2016 WAAF international conference in Port Harcourt, the city was mocked and the author was concerned about how fast the city was drifting astray. We reflected on The City Beautiful Movement and noted "... city as means to the 'good life'."

During the 19th and 20th centuries North American was at turning point from a subsistence agrarian way of life to an industrial city life as an expression of the new era. Citing Blanton (15) and historian Harold Faulkner it was reported that "nostalgic past" riddled with corruptions, greed, exploitations etc. often erupted in violence and economic struggles of peoples' determination to live above "mere physical survival". One could agree with Josiah Gift, an industrial sociologist, concerning the description of Yenagoa, "the city lacked engaged leaders as politicians and architects; all feeling insecure and poorly motivated to protect and raise the city's interest above individual's interest."

The artists, untrained citizens and architects who were involved were lacking and were not willing to learn and fulfil the deeper essence of architecture that of ministering to the mind and motivating people to act in particular way for the good: "trado-environmental design consciousness". To define Yenagoa as a canvas is to look at a concentration of art works created by disoriented artists who have a poor understanding of context, tools, stroke and brush. Fenibo, in the peer discussion, described it as a "canvas of complexity originating from aggregation of non-corporative strange bed-fellows without root in local history and culture of Ijaw Bayelsa people." Yenagoa is unlike Dubai, a city that is attracting crowds because it not only evolved, but as city and architecture it reaches out to the mystery of humanity, the minds, upon which all material examinations and enjoyment depend. Dubai has awarded the human mind with human capacities without limitation. Yenagoa is moving in the opposite direction, mobilising quality people to leave the city.

ARCHITECTURE AS LANGUAGE

Breaking architectural limitations, creating new frontiers in the new age of 'race for space' by architecture that is Dubai, UAE. On other hand, Bayelsa's cry no cash, yet wanting to be like America or Dubai. The Bayelsa dream is possible, but with a twist. A tall man boasted, "I am the tallest" in a group of dwarfs. While others short fellows felt embarrassed, one Dwarf boasted too, "I am the shortest and most stable". Within the context, Yenagoa can choose to be the boastful dwarf. Looking inwards and concentrating on and what is available, and not what is missing remains the key. Regrettably, Yenagoa choose the wrong path.

For instance, considering the Bayelsa Cultural Centre, Ijaw Youths Council, Government House, and Traditional Rulers Council projects. Yes, there may be scarcity of funds for the vertical space race. Nonetheless looking horizontally may just be fine. Affluence but affordable sophistication: spreading developing from within (local culture) and grooming from external (foreign culture). The government could have set this tone with the above projects, from using local materials to style-stilt structures to combine and dramatise. Other developers and institutions (banks, private and public) would have followed. The city's best design in this direction would have been a game changer. As it would positively challenge architects and developers. Certainly, people would be motivated to visit places designed like no other.

So far, the failures are like a vine that had been planted (Wright 1957) and made visible to all. There can be no better time than the age of cultural revitalisation, relativism, and sustainability for the capital city to make its mark, in terms of site location and design values of the city. No doubt, critics must have troubled successive administrations, those that have compelled the costly remodelling circles just to spout the language of location of the cultural centre, with the total value tripling the original budget, Figure 7 (c) and Figure 12. Looking back, cities that doubled as capital territories with a single lane entrance in 2015 were scarce, more so among oil rich states. Yenagoa made that land mark a mockery as it instituted a toll gate. The worrisome status of the existing toll gate of the city has initiated the construction of a new entrance gate, but the 'identity' question still looms over its architectural interpretation.

The city's future is questionable as an oil city without airport, sea port, good roads, decent public open spaces, and settlements of inequality with distrust. The city's educational institutions are poorly funded with likely the worse extrinsic motivations as staff cry of no salary payment. No need to look farther as to why the city's educational institutions are ranked low: maybe the wide spread of poor employee engagement as the culprit. If people come first, then the city will win their battles, no doubt technology can promise great future, but people drive the processes. Yenagoa can be positively assuring, but sometime reflecting on the likes of Tripoli, Cairo, Aba and their leadership struggles: women riot and revolution, it is a wonder if Yenagoa can fight back.

The city's residents can be angry with the implementation of the master plan (Nworisara 2011), but regrettably it cannot distinguish between its 'confidants' and exploiters, the rich and the poor. Yenagoa responded with the city's gates open to vicious flooding in 2012 was unforgettable (Oyadongha 2012). Snakes and all manner of dangerous animals, insects crept, flew and invaded homes; snake bites and related deaths were reported; farms were destroyed, even Achievers farm lost many crocodiles and fishes. Hunger was intense in the city. The city's character hardly protected anyone; hardly motivated as gory crimes were committed with easy escape guaranteed via the creeks. The city can hardly attract and retain quality people, thus leading to dwindling economic activities with attendant rise in hardship and crime.



Figure 7:
(a): Lack of open spaces for play, traditional marriages and display; (b): school under tree shade; (c) latest remodeled look of Bayelsa State Cultural centre Left, and right: "city as canvas, architecture as painting." Photograph: Allison.



Figure 8:
Environmental concerns (a): Burnt vast mangroves forest within Nembe creeks, (b): 'black sooth', (c): JTF set petroleum products and creek refineries ablaze as deterrent measure to illegal refining. Photograph: Allison 2007-2017

The repressive regimes' inability to pay civil servants salaries has compounded the insecurity and crime situations that have compelled a great deal of relocation of good people to cities like Port Harcourt, Abuja, Lagos and Europe. Once how an average family was turned destitute due to flood disaster, Figure 8. This resilience is found throughout the city, like traditional festivals, as the poor yearly 'brace-up' in expectation of the worst flood. Why does the city just ceases to exist? Is it due to the resilient poor?

"Yenagoa conceived to rival Venice is now home to assassins and political tugs." Many of its citizens have died due to lungs and tracheal illness that is suspected to be associated with long exposure to gas flaring, polluted water for drink and now 'black sooth'- a 'fugitive dust'. 'Fugitive' because 'black sooth' is seemingly harmless fine black particles that can penetrate deep into tissues and may slowly kill; it colours the rain water black; it covers homes appliances, the furniture, the floor, and turns feet black as it subtly settles on them. Wives, children and mothers suffer back-ache mopping floors and bathing children regularly as part of family care.

The emergence of the 'black soot' was reported to have been aggravated by the combat strategy of Joint Task Force (JTF). Tasked to stop illegal refineries, the JTF as part of a broader strategy adopted setting ablaze illegal refineries, products, vessels and trucks loaded with such products. In 2013, the Minister of State for Defence, Olusola Obada said 1653 suspects were arrested, 120 ages, 878 Cotonu boats, 161 tankers 3778 of such refineries were set ablaze (Premium Times 2013).

The images are a reminder of the Gulf War when over 100 Kuwait oil wells were set ablaze by Saddam. But in Nigeria these illegal refining activities were born out of necessity. The government could not provide the common man fuel: kerosene! (Allison 2015), Figure 8. Shows how vast mangrove forest has been wiped out in Nembe creek and associated black soot and other environmental hazard as threat to the city.

EVALUATION

The illegal refiners were gunned down if not jailed, and often youths aged ranging from 20 to 40 years were the culprits. This is one of the worst corrective and deterrent measures taken. It denotes failure in leadership's capacity for environmental sensitivity, and skill-gap identification and talent management. The axiom Bees stings with honey remains instructive. One citizen suffered an assassination attempt, with the party's leadership blessing, because he refused to step-down for an unpopular and notorious candidate. The assassins went scot free using the abandoned creeks.

HRM King A. Diète-Spiff was 23 years old as a first administrator of Rivers State in 1967 when he built the best State Secretariat, Point Block, Hotel Presidential, Olympia Hotel, Civic Centre and many iconic projects in Nigeria. Now king of the Brass Kingdom, HRM King A. Diète-Spiff developed Port Harcourt's master plan, implemented it while as an administrator. His brother Chief Melford Okilo (late), as his successor, continued from where HRM

stopped; including building the first purposely built science and technology university in Nigeria. This set the pace for envy and emergence of Garden City (aka Port Harcourt) among Nigeria's top 5 cities to date. It also set the tone for the architectural development of similar science and technology institutions across Nigeria.

Okilo and Spiff are Bayelsa indigenes. So far, older people started and have been in charge of Yenagoa city and Bayelsa State, but good history can hardly repeat itself. "We like to think that only unusual and horrible people do evil things," (Hyman 2017). Now it is clearer seemingly good people too can do evil, but also that "some great good could not be possibly be achieved without some human suffering," (Hyman *ibid*). Surrounded by many older cities, it is likely that Yenagoa is learning from them. From Port Harcourt, Lagos they have learnt how to use POS machines to rob unsuspecting commuters with their ATM card.

How easier it is to learn evil than good? (Pomeroy 2015). In Owerri, capital city of Imo state, the multi-million naira worth statue of an impeached president Jacob Zuma, without socio-economic and cultural importance, is rising like a mighty edifice in the city centre. Swiftly, it rises higher above the outcry of pensioners the city's streets have helped to air their protest over unpaid arrears of 25 to 77 months (Alozie 2017). Also, the Imo state governor, Rochas Okorocha is building a university in his hometown with supposedly public fund. Yet there is distrust by the Imo people that the Eastern Palm University will end up as the governor's private project, Figure 9.

In Yenagoa, civil servants are being owed 6-12 months salary and it is rumoured that the governor has built university the people think he will covert to his personal property. If true, Yenagoa may just be learning fast, but learning about bad practices. Lagos city is leading in Nigeria's PPP initiative in Transport: collaborating with other international financiers to finance her transport infrastructure: seaport, trucks park, and bus terminal and more: among others will raise the city's property value. This is worth copying.

ANALYSIS

Behind the City is Ekole and Nun Rivers; water sources that change from saline to fresh water with varying degree of iron concentrations and hardness. Observation indicates nearly 70% of the City urbanites move to-and- from private boreholes using foot, wheelbarrow and horse/plumbing to transport water to their homes. On water quality, salinity moves lower as one moves hinterland while "...hardness of borehole water sample highest was observed in Amarata," Koinyan, et'al 2013. The main features of the drainage include the meandering of distributaries of the River Niger which makes the area prone to flooding. 'Comrades' of the Yorubas, Igbo, Hausa ethnic nationalities who are careless in regards to understanding peoples' uniqueness (but universality of style) to perform jobs; Ijaw sons can and are competent to perform. Many opportunists open companies and front these 'comrades' to run the state treasury through substandard job delivery and heavily padded contracts. The 'comrades'



(a)



(b)

Figure 9:
(a) Owerri streets gave voice to pensioners protest, Governor's convoy and the Eastern Palm University.
(b) Yenagoa city street also gave voice to unpaid pensioners
Photograph: Vanguard newspaper



Figure 10:
Yenagoa City: space for agitators of deprivation

intentionality try to generate social wedges when submission by systematic impoverishment does not succeed.

Nevertheless, the bullies did so to service the city's back doors that brought those aspirants into power. The city had provided platform and space for agitations over "disfranchisement, local content development and marginalisation," with attendant protest Figure 9(b).

To many it was normal, but a shame for architects whose elite profession is committed to building liveable communities. Estate surveyors, building technologist, and more are struggling to usurp the architect's relevance, but they cannot because architecture is more than drawing deigning and designing process. Nevertheless, architects must be firm, with the understanding that involving the general public is important in the built-up environment. They have a vested interest in the considerably widening and are continuously expanding environs. The Ijaw leadership evidently has supported the fight against its people. But people remain the focal point of development for economic surplus in the production, research and innovation business that have increased the architectural vocabulary of cities, in other words extended cities limits. An analogy; while language limits people's expressive capacity, architecture limits how far people can walk in the city.

A task was to transform the municipal waste site of 225000 sq.m into a place of tourist appeal. Earlier the site had been source of laterites during the construction of the Yenagoa-Imbiana road before it was declared a state. The concluded road works was

followed by heavy logging within and around the site, then much later it was turned into a municipal waste site without protective geosynthetic lining system to save ground water from pollution.

Limited resources led to the concentration of what was available and not contemplating what was missing. Sea and kernel shells were in abundance, so was demolished rubble by Julius Berger from demolished concrete drains. They were all gathered to supplement the cement, chipping yet reinforcements were needed for the project. For example, the broken stones were recycled as kerbs, kernel shells used for the open parking area and tree trunks for constructing floating leisure rafts, while smaller animal cages were reduced to sawdust, compressed and packaged as fuel.

In collaboration with the clients and locals, and as a personal project, and an opportunity to showcase what Yenagoa should look like, the 225,000 sq.m. landmass eventually expressed the author's architectural design values and clients' intent Figure 11.

Architecture is "story telling," (CrettellaButler 2014) and "language" Libeskind (2012)., however the project's detailed story is topical and cannot be contained herein, but as another article. The Achievers Farms and Resort at Igbogene, Yenagoa is an embodiment of rich history. It represents an architect's deep respect for locality-human and material resources, culture and client resources. Today, the project enjoys the support of the Nigerian Agip Oil Company Ltd (NOAC) as a model project. The site has attracted many visitors, and many visitors are now in the borrow-pit fish farming within and outside the city providing employment, protein, relaxation and recreation-potential to learn.

ANALYSIS EVALUATION AND LESSONS

The city was fret with leaders not representing its interest or that of the larger population; leaders forced on the people (i.e. undemocratically elected leaders) and consequently vulnerable to subverting popular interest or common good, but Chief Lionel Jonathan-Omo and politician seem different. His decisions were focused on the youths, their empowerment for mutual benefits and enjoyment.

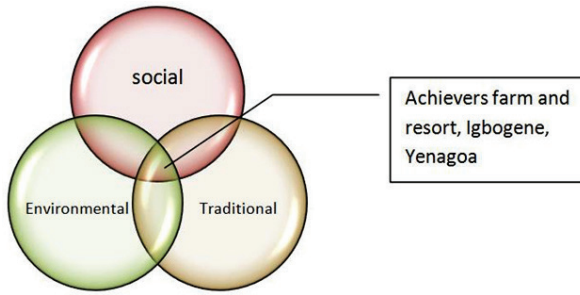


Figure 11:
Achievers Farm and Resort design values model.
Credit: Allison

This may explain why the usual crowd of youths that moves with him, lives with him, and helps him resist established political wickedness in the street of Yenagoa or wherever it is found. The project was practically built by local youths in collaboration with professionals: 100% involved and paid from site preparation to excavations through final finishing works. The facilities included market/shops, wrestling arena, farm, Avery, 'lagoon bar', cold rooms, guest rooms and warehouses among others spatially distributed to promote wellbeing of visitors with policy of 'park and walk'. The project has integrity, Ayn Rand (n.d) would say.

As previously mentioned the public image of a city may be slanted according to what is seen and read on internet and in print publications. Although the author has not visited Amsterdam it is perceived as beautiful and full of happy people as often told and

displayed on the internet. In an article reviewed, Chuchat (2018) thinks otherwise, "In fact there is large unemployment and drug problem in that city - Amsterdam."

Revisiting Yenagoa's dilemma, one cannot mistake the role of quackery. Fenibo described it as collection of mistakes, a city almost without integrity (Wright 1957, Popova 2008), a city of ingratitude and without marvel (Robert Davies, Rushfield (2014) cited Elizabeth Diller). Everyone must be involved to turn the city's sad story around for good, make its language more understandable and clear. Westernisation of necessity is not modernisation. Dreaming to be like London, Noel Coward said in Collected Sketches and Lyrics, "the higher the building the lower the morals." London and New York and alike are boringly sophisticated. The concept of 'urban concrete jungle', 'smart city' are



(a)



(b)

Figure 12:
Poorly conceived development. (a) Multi-billion Naira valued unsustainable artificial water parks.
(b) Plenty untapped natural waters and high value land wasting. Photograph: Allison 2017 with aid of Google earth.

increasing vocabulary or phrases of displeasure and desire for something different. Inward looking is the key towards an enriched city language and extending the city's limits.

The types of tourists are many: medical, educational, leisure, business, historical and more seeking where they can relax and renew their inner souls while aging gracefully. A relatively sophisticated safe society with a relatable mixed environment of trees, buildings and clean water, rivers, that encourages cycling and canoeing, and Tourists could enjoy unique delicacies: roasted yams and fried fish source, garri and smoked fish soup not readily available globally.

Architects with traditional design values would have forestalled costly remodelling works of supposedly iconic schemes like the Bayelsa Cultural Centre building. It has undergone nearly six remodelling cycles after completion to make the current cultural statement.

Figure 13 was part of the survey that enquired where respondents would like to visit or retire. The survey was conducted in between 2016-2017. 65% of respondents choose option "(a)". It topped with "homely" and "natural environment" as the combined mode in the frequency distribution of reasons for choice. Yet the uncompleted 5-star projects has encroached upon approximately N20bn, enough to create 500 units of the most desired homes (option a) and a correct or sympathetic architectural vocabulary for the city.

The disorderliness of the city is a mere expression of various designers and architects with diverse architectural design values originating from different architectural schools and design movements and 'quackery'. Exclusiveness can only ridicule rich 'diversity'. Recently, the call for a 'grazing colony' across Nigeria by Federal Government has been greeted with stiff opposition and call for detailed explanation, the exception being the Bayelsa State Government. The city leadership, without broad base stakeholders meeting, has unilaterally accepted the proposal, but under a new title 'Grazing site', the state owned Bayelsa palm has been offered (Okeowo 2018). This typifies the city's

problem. Few building like the treasury house, transparency building, new assembly quarters, local content development board buildings are a countable few in the city that is clearly leaning towards modernism, but reinforcing the boring model of global cities, Figure 13(b &c) and Figure 15(b&c).

As an art, the city's 'painting', the layering technique, strokes and brush type level of mixing and blending arm and hand movements perhaps also points to a rebellion in the making. However, it may not be liken to the baroque or renaissance architectural movement which was a reflection of changes in human way of thinking. Conversely, the Achievers farm model of development came with lessons: the classic, traditional and vernacular design values as top choice for Yenagoa. When the poor people build their own homes it is usually minimalistic and functional in approach. Figure 14. shows how to concentrate the available resources by the poor majority. These marshalling of available resources are based on the majority's needs rather than affluence. Note, the catchment of waste water for flushing toilet, ample space for containers, the WC, the tap, the floor drain and tiled surfaces. The area occupants predominantly pedestrians were very happy playing Table tennis game improvised using boards and stools available as table and table stand. Further, note worthy is the notion of "architecture as canvas" with its users and fixtures as painting Figure13 (a); and "city as canvas," with architecture/ buildings as painting (b & c).

The intent of this article is not based on tribal bias, but addressing the lack of commitment to learn and speak the architectural dialect of the Ijaws. This laxity has eroded opportunities for public engagement, enjoyment and interactions with architecture in public-private spaces, which is one of the cardinal essences of the profession. Little wonder then, why architects have not ceased to think they are the leader in the building industry. People think architects have no relevance because they have lost their profession to estate surveyors, AutoCAD /computer operators, interior designers, horticulturist, draftsmen, building technologist, and quantity surveyor.

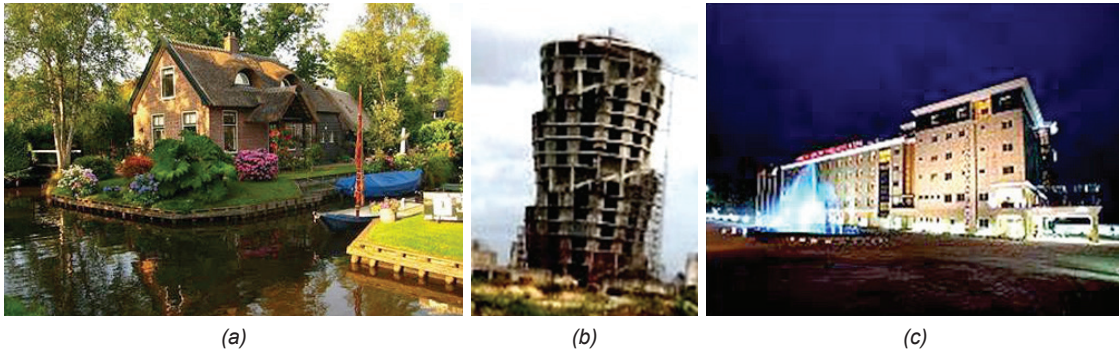


Figure 13:
Compare: where would you like to live? Left, middle and right: “city as canvas and architecture as painting.”
Photograph: (a) Tripadvisor. (b-c): Allison



Figure 14:
Inspiring self help housing in the face of scarcity by low income group: resilience and sustainability.
(a) Waste water catchment for flushing toilet, (b) predominantly walkway as means for transport
(c) Table tennis game enjoyed using improvised materials. Photography: Allison



Figure 15:
(a) Aerial view of Traditional Rulers Council and Cultural Centre. (b) Transparency building.
(a & b): “city as canvas architecture as painting.” Photographs: Allison with aid Google earth.

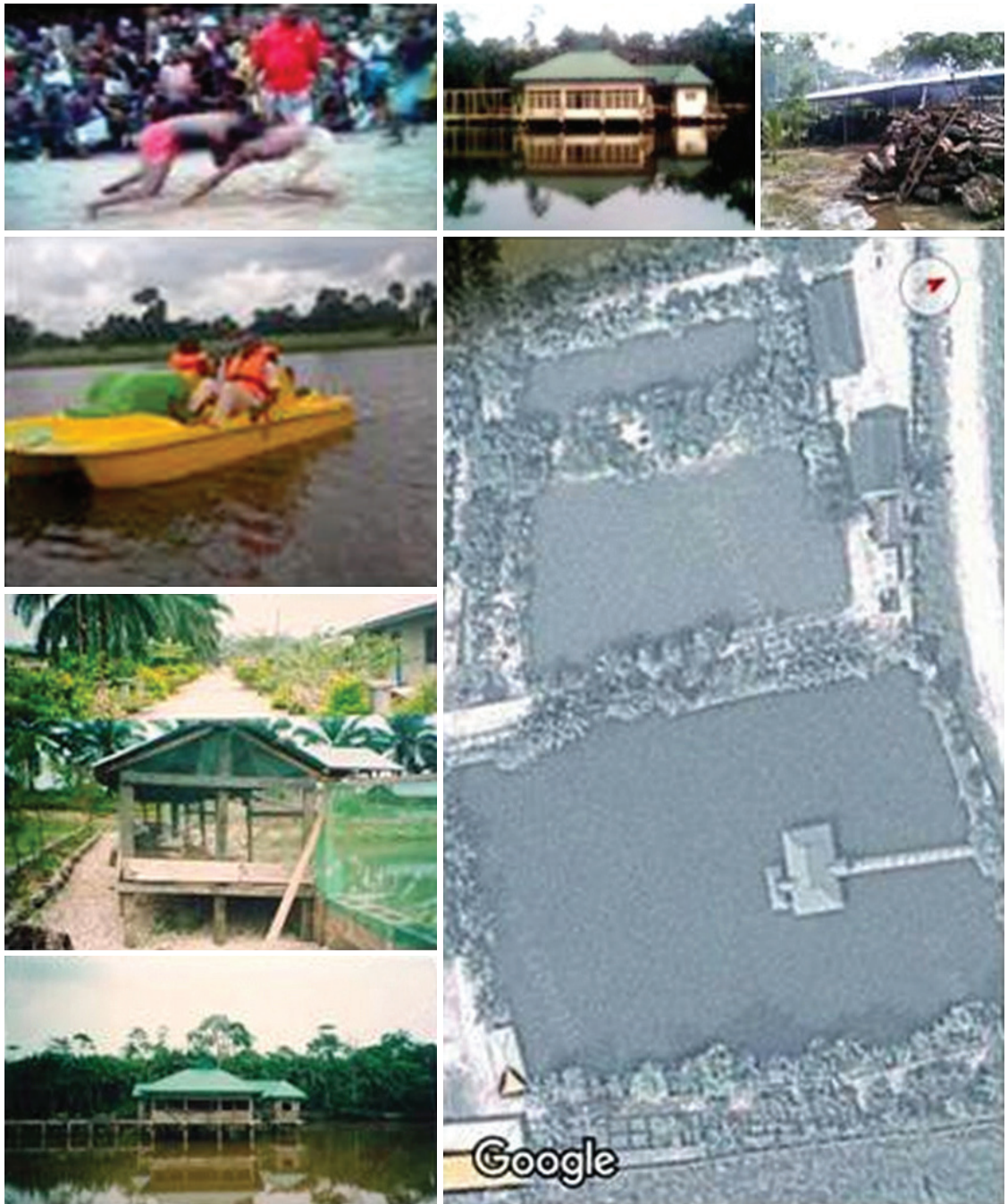


Figure 16:
Achievers Farm and resort fish ponds, restaurants, warehouse.
Photograph: Allison 2016 with aid of Google earth.

CONCLUSION

The integration of building elements, facade, and buildings organisation in Figure 13(a) and Figure 16 are unique. The Achievers Farm resort aimed at consistency in interpretation and meaning of methods, element and compositions; extending and reinterpreting tradition. Truly, "...a simple life and its design, closely linked to nature, are superior to that of modernity" (Wright 1957).

Achievers Farm's concentrated on a collaboration with all stakeholders in the design and construction process, thus the project's success in meeting social needs, effectively using resources and managing the process and consequences. It was easily updated relevant to information made readily available. Like good music, it has attracted people to jump into it, walk and dance to its rhythms while keeping them fit, entertained as it expands its limit (more architecture) documenting little human achievements. The facility has hosted governors, visitors from National War College, Abuja, and now it enjoys NAOC support. This is an epitome of both the power of the mind and axiom, "if we all can do a little, our city can do a lot!" The benefits (direct, indirect and induced) of global tourism valued at over 7.6 trillion US dollars in 2016.

Finally, "White city", Chicago showcased the importance to 27m visitors drawn by the force of the city's planning and architectural cohesion. For instance, "the beauty of the main court, the well planned balance of buildings, water, and opens green spaces dignified and lifts to grandeur the stature of the 'white City'..." It was well managed as the visitors' perception of the city - excellent sanitation and transportation systems, no poverty no crime. This influenced the US architectural taste for over 15 years. No doubt, rephrasing Winston Churchill's memorable quote about architecture and its builders: while people's behaviour determined the city's character, the city's character influences behaviour.

RECOMMENDATION

Few recommendations shall include but limited to:

- Continuity of projects since government is continuous.
- Project selection should be democratically chosen.
- With scarcity of resources, the leadership should concentrate on the availability and maximise their uses in adaptive unique ways - not to complain about the missing;
- Two things available in the unique development of any city are the people (intrinsic and extrinsic resourceful qualities), and the environment;

Yenagoa's action plan should include an urban plan that refocuses on active transit systems including walkways foot paddle canoe, bicycles. It should de-emphasised roads for internal movement within blocks of residential neighbourhood of 4 sq.km. The city should investigate the massive responsive low cost housing schemes and copy the good examples of Lagos PPP transport initiatives. A successful city is its inclusiveness and collaboration targeting improved sense of ownership, equity, justice. architects must embrace insights of untrained citizens. Architects and others invested in projects need be interested in understanding the language of other professions that have expanded the complexity of designing a building and city, and speak it (Aravena 2015).

A PERSONAL CONTEXT AND NOTES FROM THE AUTHOR

My secondary education was in Nembe far bigger town than Yenagoa Bayelsa. I have friends and relatives and trained architect. As architect my design value tilted towards traditional and environmental and social design distinctions (Wikipedia). In accessing my strength and identifying gaps for improvement, I realised my attributes: team player, pleasant penalty, precision processor and can think on my feet. Most importantly I am creative and social idealist as stated in my online eMode psychological profiling test result. I felt confident and ready for

the big job; I knew the projects scale and the high probability that I will be sorted to manage people, finance and likely advice on investments. I require finance knowledge, sociology, and need to upgrade my project management skills. Also, I needed information and funds if I must relocate to Yenagoa. I would not want to burden anyone. or squirt either.

Between 2002 and 2004 I travel between Enugu and Yenagoa building my network. During the same period I also noted with disappointment the pretence of the commissioners; directors of relevant ministries I thought were my friends and business contact. Most often these supposed friends will toss me around pretend to be busy, or even worse refer me to offices in town with giant bill board advertising architectural services. The allowable bill board is no more than a 1 sq.m. in size with your firm names and contact details, and key services offered. I knew these practices were quacks for it is unlawful within the practice to advertise architectural practice. Even more shocking, professional seals, stamps were for hire, some the rightful owners are dead. Even worst, a Transport Officer decides which projects, projects location and who get what contractors to execute; contract signed for government projects and volume of patronage of such quarks by even government was enough to change perception of peers around about architecture. While architect and other professionals ended supplying sand, I choose to quit. I was not trained to supply sand while quark designs and build. I had discussed the issue with few friends, but even the professional bodies tasked with the responsibility to regulate standards were seemingly helpless because of their strong affiliations with those in power. Nevertheless, I had made untrained citizen as friends who kept in touch with me flipping me out of near depressed state back in Enugu. They chat with ascent: 'zon' for John, 'arshetet' for architect; they were not happy strangers were taking over jobs in the state. Eventually I concluded training in PRINCE-2, embark on self study in sociology, finance and investment and eventually build group and expand my network for support. The Anambra State own University projects I was handling in conjunction with Arc. Peter C. Mbaugo (RIBA) equipped me further in knowledge as architectural practice as multidisciplinary engagement. I kept bettering myself

through new associations and memberships; I had understood better the need to understand other professionals better even their language particularly recalling lawyers, as commissioners of works, estate surveyor approval building plans etc highlight the complexity and changing realities in the design of buildings, urban centre and cities - not business as usual or was thought in school.

My knowledge of the people: their foods, dance and dressing; understanding of their belief and values; and now equipped with trained mind of architectural design values, the aesthetic expression of their city could be readily spoken, but excellent/ sound judgement was most desirable. I took steps intentionally, and evolved in my mind with time. I took psychological test with eMode to understand myself better. As social idealist, I strengthened my ability through online courses, to readily connect with immaterial (spiritual) aspects of architecture or how architecture accesses the mysterious part of human- mind upon which the material world depends on (McCulloch 1993); in another translation, idealism is essentially divine ideas or the constructive idea of human consciousness, (Social Research Glossary). With over 30years of life spent with ljaws not much can be told that I lack understanding: the role of water, meaning given to the human anthropology and its architectural dialect. I was ready, but how long shall I wait? Doubts crept in as I questioned my earlier judgement not follow other professionals to supply sand until my opportunity showed up. I flip flop between self validation and blame: myself and the bullies.

However, I distracted myself from intermittent worry as the university projects has finally ended, started more intensive training, publishing articles with multi-skilled group I put together - in collaborations covering sociology of architecture, homelessness, psychology, employee engagement and wellbeing, PPP and actively involved in other, but allied professional bodies.

As architect I clearly understood my concern is form and spatial relation of spaces, but most importantly the mission of architecture is to transcend the mystery of human desire. This certainly required collaboration, more so I have strong inclination for

traditional and social design values. I lean in favour of cultural relativism within broader development concept which simply implies one coat (culture) cannot fit all (universally supreme), and diversity is good (is part of our humanity, enriches humanity) and sustainable (every culture should be preserved).

I was restrained to move immediately to Yenagoa because I was involved in the master plan of a state owned university projects. The Anambra State University projects involving two campuses (Igbariam and Uli) were rounded up and by 2004. However between 2002 and 2004 I frequented Yenagoa in preparation of my final relocation from Enugu. Severally I was disappointed and frustrated back to Enugu. My network connected me to Nembe chief that turns my sense of frustration round for good.

Looking back, how anxious I was just to relocate to Yenagoa from Enugu (the beautiful coal city) and my disappointments; how eventually I was contacted for iconic project by my small friend, one of those I called the 'untrained' citizens; and how 1Km road valued at N100m and 10% running cost (according to a contractor Niger Delta Development Commission,(NDDC).

Therefore, I gazed continuously with shock at the repression, exploitations and near helplessness commoners suffer in democratic dispensation; I gazed unhappy with homelessness on steady increase, urban sanitation increasingly getting worse.

In 2014, I once attended a birthday ceremony of my friend, one of those I called untrained citizens (high school drop outs). I saw my secondary school classmate looking twice their age. We discussed. A mockery re-echoed, perhaps to make me feel guilty as an architect and as such part of the city's problem, or as a genuine concern. I realised how many close friends have died. Some due to lungs and tracheal illness I suspected was associated with long exposure to gas flaring, polluted water for drink and now 'black sooth'- a 'fugitive dust'.

The disenchantment may last for many years hunting my sensitivity, eating away my pride for Yenagoa city

and sense of belonging. Many years after I had left, as architect I have grown older yet I can sense the same strong tie with Yenagoa, even though much has not changed. I now chose to speak for the city.

My perception of rejection may not be without reason. Now I understand the bullies or people managing the city and using it saw something in me that in their opinion was my fault: patriotism and integrity. These were my incorruptible priceless possessions; thus I left. Turning point in my life: in 2006 I was invited to a site in Yenagoa. A chief had acquired the roughly 225000 sq.m. site and my task was to transform the municipal waste site of 225,000 sq.m. into a place of tourist appeal.

The memory of the little achievements soon sooth the earlier pains I had had. I received the news of NAOC interest and intervention as an endorsement of my design mobilising and influencing people; a successful model of collaborations and a man's determination to succeed and make a statement in the face of all odds. That credit goes to Chief Lionel Jonathan-Omo. As an architect, truly for the first time felt what true success meant.

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