



The Revival Church

The Church is bringing community revival to Ilorin, Nigeria.



And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.



AAHM10: Degree project in Architecture

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07 **REFERENCE**



BIOGRAPHICAL NOTE

Growing up in the UK, I loved to play football and various sports. I was a normal boy in terms of the things I was interested in, but I was very shy and had a lot of social anxiety. I remember many anxious moments as an awkward teenager, which has created a compassion in me for people who struggle with the same thing. I was a boy who was uninterested in architecture and the world of design. I liked to draw as a child, but as a teenager I lost interest in it and avoided the world of design as much as possible.

In high school, I took a class called DT (Design Technology), which was essentially product design in high school. I hated it. I hated how long it took to come up with a design, I hated the design process. I saw no use in wasting time trying to develop a solution. I was very narrow-minded; I thought you just saw a problem and then just gave a solution, easy! Why did you need to iterate? Why couldn't you have the final design at the start of the process? I despised this course so much that I failed it and had to retake it the following semester.

Something interesting is happening during this retake: change! I started to get it, even more, I started to love it, and even better, I started to get good at it. I fell in love with design, I fell in love with the process of sculpting away weaker ideas to get to high-quality design solutions, and I loved the idea of testing a proposal to see if it was the best way to deal with the problems posed in the brief. I loved seeing the journey and the progression of the design, and how you didn't know where it would take you, I started to love the mystery I once hated.

Around the same period in my life (my teenage years), I started to get stronger in my faith; I "found God," as they say. Jesus changed my life; the Bible was more than just a religious book; I saw it work for myself; it changed my relationships; I discovered a new community and new friendships that changed my life. I became a more confident person, and I saw the value in thinking about others and helping others. I saw how you could have just as much fun with the right people around and with very little. This is the power of a strong community; change can occur on a personal level.

I have experienced change both from the power of design and the power of a community, this is why I want to bring these two powers together and explore this in my thesis. I believe that design is a powerful tool, and that architecture is especially powerful because it is so skilled at creating incubation spaces for communities to thrive. It can create spaces and environments in which change can happen on an individual level. That is when architecture is powerful. Yes, you can make something beautiful. Yes, you can make something that helps a community. But at the same time, can you change that one individual? It is something that may not always be achievable in the corporate world, but I wish to give myself this freedom in my thesis.

ACKNOWLEDGEMENT

I'd like to start by thanking my parents for encouraging me to pursue architecture for the past seven years. I appreciate their wisdom and their guidance, and I love them for being patient with me. I'd like to thank my church's pastors as well as my church family.

It has not been a straight-forward process, but I am grateful for the people at LTH for giving me a chance and the freedom to carry out my thesis in a less traditional manner.

I would like to acknowledge Maria Rasmussen for being patient with me and taking me on as her master's student herself instead of finding me another tutor. I appreciate the input you put in, especially the guidance on liminal architecture.

I want to thank Elin Daun for being kind and recognizing that I was passionate about the project; you encouraged me by saying that the story behind my thesis was strong, which encouraged me to believe in it.

I would like to thank David Andréen, my examiner, for taking an interest in the project and embracing the different and possibly provocative ideas that I brought.

ABSTRACT

Throughout the years, the church has played an integral role in the community. It has served as a spiritual hub, a political symbol, and a center point for the community. One thing that cannot be denied is that the church has had some sort of power and influence on the community throughout different periods of time. You may even argue if the impact it has had on the community is positive or not. Some may argue that the church may have taken away from the lives of its people and the lives of the community.

As the power and influence of the church have diminished in many places, there are still countries and communities that are built around the church. There seems to be a spiritual connection between the church and the people. There is something eternal about the church; through the ages, it has always had a voice or a stake in the community.

In the Bible, Jesus states:

“Thou art Peter, and I will build my church on this rock, and the gates of hell shall not prevail against it.”

This scripture gives insight into the original intention of the church: that the church is built on a life; the church is not a building but is built on the individual life that makes up the community. It speaks of the ultimate level of inclusivity, which almost becomes exclusive. The church may not be built on a group of people; the church is first built on an individual, and these individuals make up the church. A human being or an institution does not build the church; it is built on the individual, and the individual is the material used to form this structure. So it is built brick by brick, person by person, and life by life. This is a very specific kind of community; it is one worth designing for.

This scripture also refers to the eternal nature of the church; the church is meant to be built on a rock, and nothing can prevail against it. This shows that the Church was intended to be eternal and that controversies, political changes, changes in the climate, and any other danger shouldn't be able to destroy it.

These two goals combine to form a powerful community that will result in a plethora of compelling design outcomes. So this project aims to explore how you design to meet these intentions. The goal is to design for a contemporary context in which the community revolves around the church. How does this modern church reach the original intentions of the church? How can the people and the community influence architecture?

THESIS STATEMENT

The church's intent is to be the center of a community. It was built on a rock, a solid foundation in which all people can find strength. It was established to prevail over the toughest of opposition and help its members fight their greatest challenges. Somehow it is also fully inclusive; no matter the group that claims the church exclusively as their own, it still manages to be for everybody; its identity reflects those it is made of. It is impenetrable, yet it can intrude into any city, any sphere, and any community.

The church is there to cater for those who are marginalized in the community. In as much as it will meet spiritual needs, one of man's most spiritual needs is for his own tribe and group. In some ways, the church is unique in that the group or tribe is based on a common shared connection to Jesus rather than ethnic origin. As well as caring for the marginalized, the church has moved forward and into a place of power and influence when those of power and affluence have bought into it. Therefore, church is an incubator for an eclectic community. The rich and the poor should find their place as well as the young and the old.

The aim is to use a real-world context and site to explore these issues. The aim is to be innovative with design techniques for this particular context. I will explore how certain design principles can be replicated in other countries and communities. I believe it is important to devise certain principles that aim to keep the original intentions of a church, which are the same for every church community in the world. I aim to design for one context and one site, but I will use this design to devise systems and principles that can be used to create architecture that allows a church community to flourish anywhere.

How can architectural principles and tangible design decisions be used to create the intangible atmosphere of culture and community? The church community is one of love and strong bonds between its members. It is one of deep passion and deep devotion—devotion to each other and devotion to God. Is the church there to help my private connection to God, or is it there to help my private connection to my church community, and how is that dichotomy contained? Maybe it is both; maybe one cannot exist without the other. The complexities of the Christian community are worth exploring because that is also where its beauty comes from. Each individual person is the thread that makes up the tapestry of the community, but there is something bigger holding the whole thing together and making sure that it lasts.

How can this intangible beauty be created in a community through architecture?

THESIS STRUCTURE



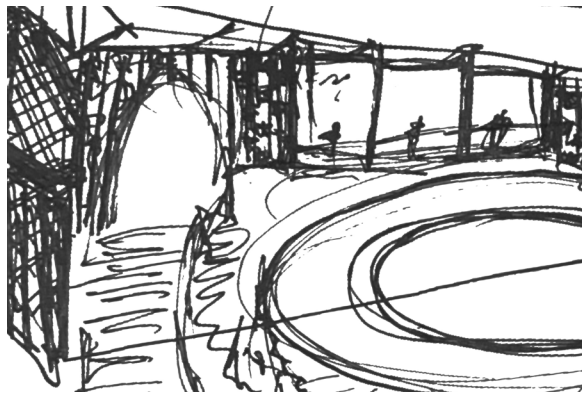
1. RESEARCH AND DEFINING BRIEF

In order to better understand the relationship between architecture and the church community, I will briefly discuss my findings and some relevant history of church architecture and the development of the church to what it is today. I will present the findings of the site I will be working with and the specific context. Ultimately, the research will help me better define the brief for which I am designing.



2. RESEARCH AND SOLUTION THROUGH DESIGN DEVELOPMENT

I will continue my exploration by developing a design to respond to the brief. This will be the process that helps me carve out a high-quality response to the brief.



3. DESIGN PROPOSAL

I will then present finished plans as a proposal for the initial brief to show a design that responds to everything initially discussed. These will include plans, renders, and diagrams.

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Death of Jesus starts the move of Christianity

120 wait in an upperroom, for the Holy Spirit.

Emperor Constantine sees a vision of the cross in Battle.



33 AD

33 AD

313 AD

CRUCIFIXION OF JESUS

The life and the death of Jesus initiates the start of the Church. Jerusalem is disrupted by his life and ministry.

DAY OF PENTECOST

50 days after the Death of Jesus, in Jerusalem his disciples included in a group of 120 people have an encounter that started the Church. It is accounted that on this day atleast 3000 people joined the Church.

CHRISTIANITY BECOMES LEGAL IN ROME.

After Emperor Constantine sees a vision of the cross in a battle he makes Christianity legal and some years later it becomes the official religion of the Roman Empire. The rest of Europe also becomes influenced by Christianity.

Martin Luther post his treatise at All Saints' Church in Wittenberg ,Germany.

The Azusa Street Revival starts with William.J. Seymour.

Lady worship in the largest single congregation in the world, Yoido Full Gospel Church.

Crowds gather outside St Peter's Basilica in Vatican City

1517

1906

Present Day

START OF PROTESTANT REFORMATION.

A German monk and Theology professor sparks the Protestant Reformation which allowed commoners to have access to the Bible and Spiritual truths in the common language not just latin and greek.

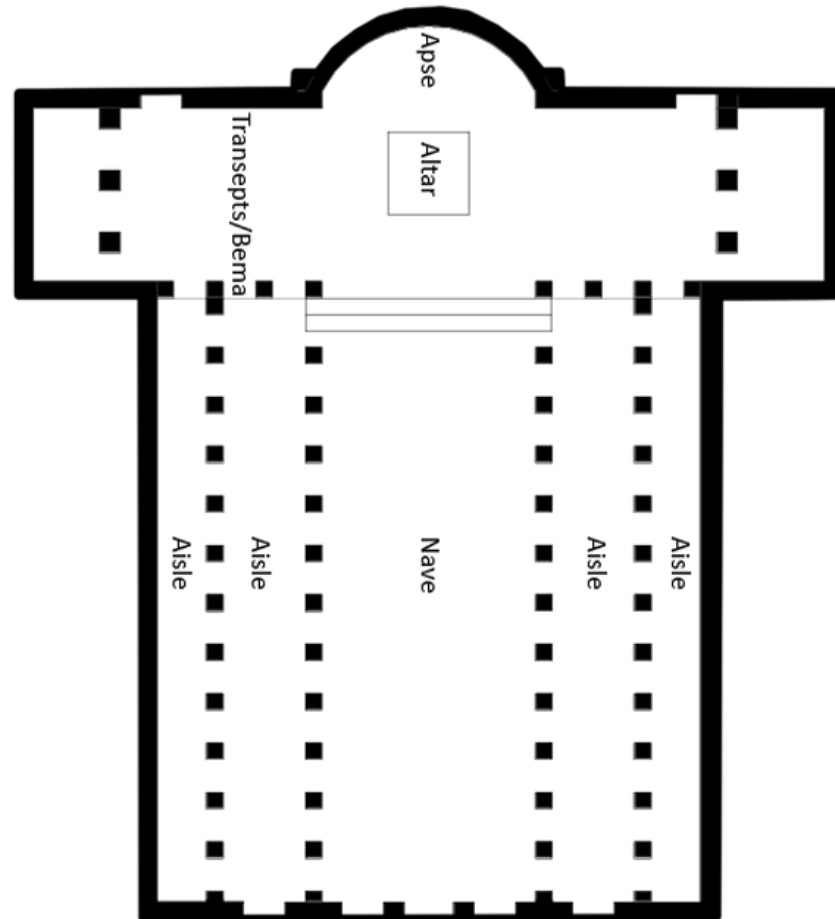
CHURCH BECOMES MORE DIVERSE.

In Azusa Street Los Angeles, California, the Azusa Street Revival starts which saw a mixed group of worshipers going to Church everyday for a year. Many attribute this as the start of the Pentecostal Denomination.

THE MOST COLOURFUL CHURCH IN HISTORY.

Today we have the most colourful Church in our History, with congregation meeting all over the world and more and more diversity seen in the Church. There are more non-denominational Churches where differences in theology are over looked and people can worship together.

Longitudinal Basilica



*Figure 1: Longitudinal Basilica floorplan, May 20, 2022.
(Source: Lorenzetti,2022:online)*

The Longitudinal Basilica was inspired by the old Roman Civic Basilicas, which served as the early church's original gathering places. This then influenced the form of the early Cathedral Basilica design, which had the same rectangular floor plan with an adaptation of a wider bema. This was intended to mimic the shape of the cross. It is worth noting that the early form of the church was derived from function rather than as an artist's response to religion.

Within the boundaries of this initial form, detail and meaning were then added to certain elements of the church. However, the space was originally intended for people to congregate and be in.

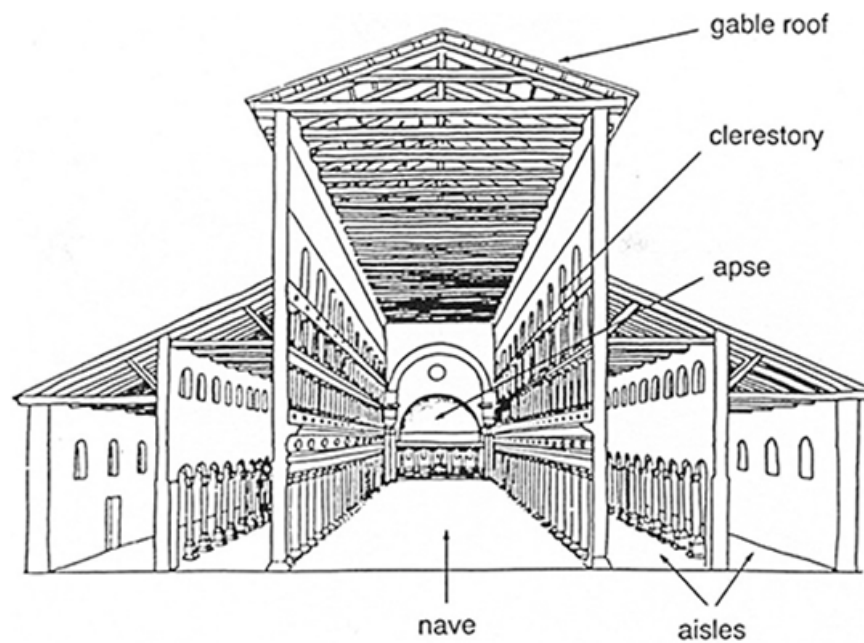
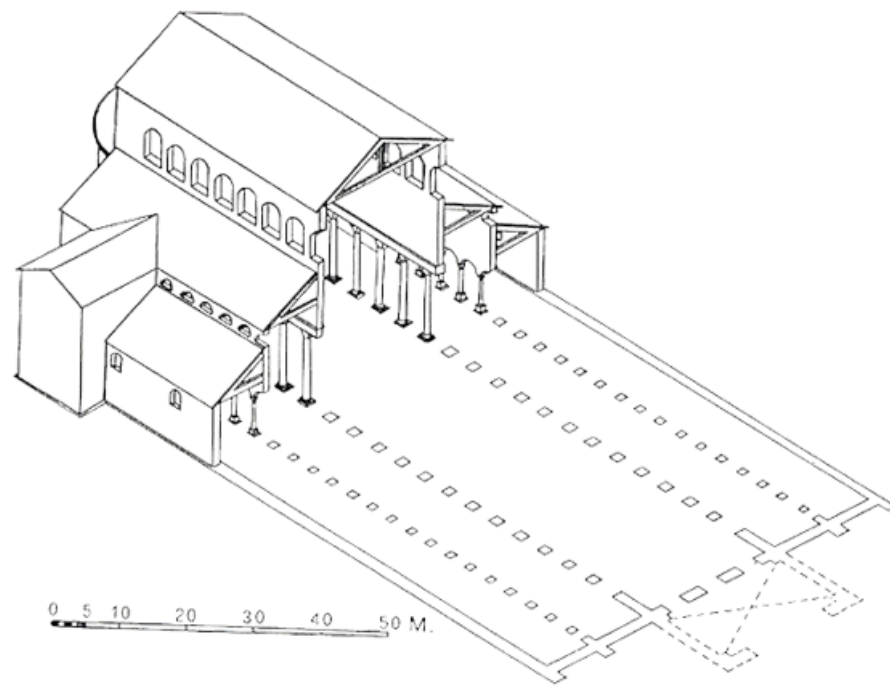


Figure 2: Longitudinal Basilica perspective and section, 2012.
 (Source: Oneonta, 2012:online)

The distribution of space was achieved by mathematical calculation to give a balanced form. For example, the diagonal length from one corner of the atrium or courtyard space, usually in front of the building, would be used to determine the length of the Aisle and the Nave.



Circular Basilica

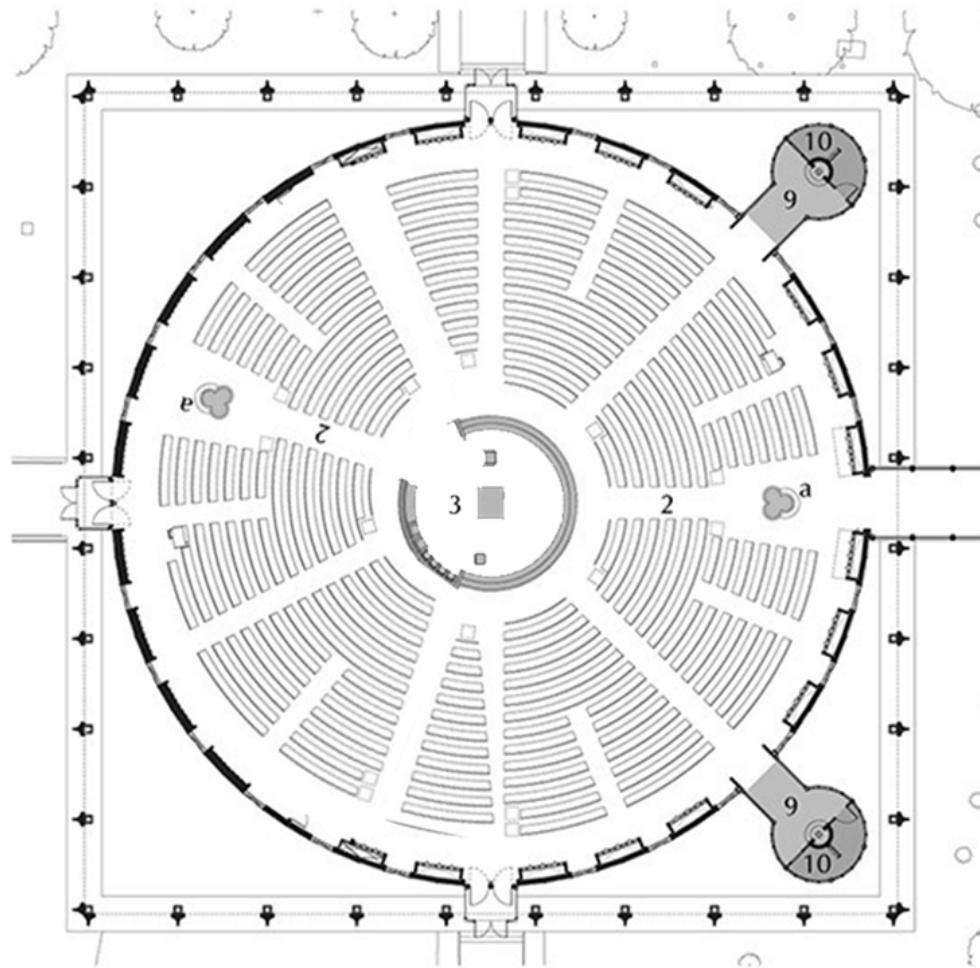


Figure 3: Circular Basilica floorplan, 2016. (Source: Clipart Library,2016:online)

The Circular Basilica is usually used to honor Christian martyrs and saints and holds their burial grounds. However, when used as a meeting space, the seating would be organized around the altar, which creates a different atmosphere and creates a deeper sense of community.

The concept of gathering around God's word and presence demonstrates the post-reformation impact and intention, in which the lay person is invited to a deeper and more personal relationship with God. This is then reflected in the circular form of the floor plan and the seating arrangement, where the altar is surrounded by people. This is an important statement as it makes the masses more important, and a whole community could congregate in and around their local church.



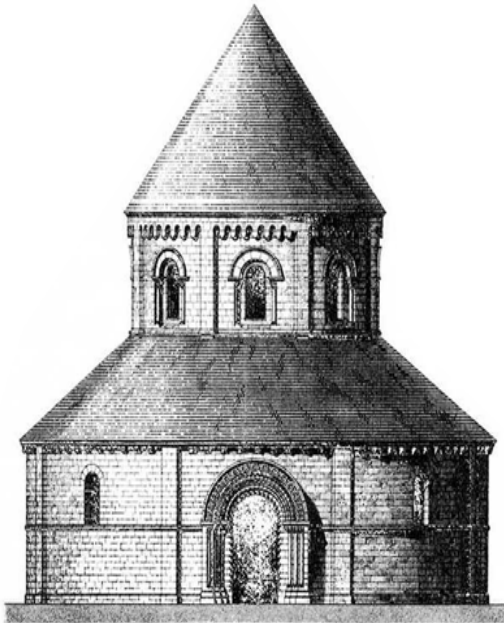


Figure 4: Round Church Cambridge, 1131. (Source: Round Church Cambridge,1131:online)

The Circular Basilica also created a form that accentuated the dome, so a different vertical quality could be added to the building. The dome created a void in which light could be manipulated to create an atmosphere and a vertical visual connection to the heavens. This is a way for a form that is derived from a function to also be beautified to the point where one would think it was primarily about the form before the function.

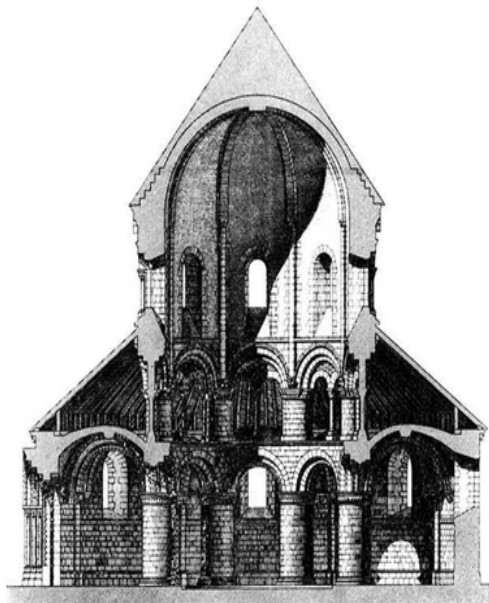


Figure 5: Round Church Cambridge, 1131. (Source: Round Church Cambridge,1131:online)

The dome form and curvature were also mimicked in the formation of arches in the aisles and nave; this gives structural and aesthetic qualities to the space and is a trend you see continually in church design.

The Global Church

The Global Church has also become diverse in practice and in demographic, with many different communities forming around the world. These communities each have their own culture, which may or may not be recognized outside of the Christian world but contributes to the cultural complexities of Christian communities. It is believed that over 30% of the world's population are Christians or affiliated with Christianity.

Data collected from 2010 shows that over 35% of Christians are found in the Americas, more than 25% of Christians are in Europe, and Sub-Saharan Africa makes up just under 24% of Christians. This shows the diversity of Christianity alone. This page will give insight into the different types of global Christian communities that exist today.

Figure 6: Easter Day Mass at St Peter's Basilica, Vatican City

The early church, which was popularized and empowered in Rome, is now what we recognize as the Catholic Church. It is believed that there are more than 1 billion Catholics today. The Catholic Church is the oldest institution in the Western world. Brazil has the most Catholics in the world, with 127 million.

Catholics gather around a mass service, which is a more solemn gathering where there would be several readings, including the priest's sermon, and several hymns would be sung. There would also be the Liturgy of the Eucharist, where Catholics would partake in the Holy Communion, where they would take bread and wine, representing the Body and Blood of Jesus.

Figure 8: Elevation Church worship service, Charlotte North Carolina

In recent years, a lot of non-denominational churches have formed with the idea of creating an environment that everyone can feel comfortable in. One of the most popular churches of this time is Elevation Church, based in Charlotte, North Carolina, and of Southern Baptist origin. The services are based around large amounts of energetic music, similar to a concert, with different genres of Christian music being enjoyed by the members. It is not unusual to hear rock songs as well as more traditional worship ballads. The service would then have a charismatic and heart-moving sermon from the lead pastor, the aim of which is to give hope and encouragement to its members.

Figure 7: Yoido Full Gospel Church, Seoul Korea

This is believed to be the largest single congregation in the world, with the church having 750,000 registered members. This is Yoido Full Gospel Church in Seoul, Korea. The service is distinguished by prayer, with members sitting down and rocking back and forth while praying aloud. The choir would sing and minister to the congregation, and then there would be a teaching sermon from the pastor. The aim of the preaching is to encourage the members to live their lives by the Bible and understand the teachings and principles of the Bible.

Figure 9: Winners Chapel Service, Lagos Nigeria

Another thriving church today is the Pentacostal Church in Africa. One of the most notable churches is Winners Chapel, Nigeria, which has many branches in Nigeria and is believed to have over 6 million members worldwide, mostly Nigerians based in other countries. The services usually resemble those of a celebration, with singing and dancing to Afro-style Christian music, followed by a captivating sermon by the preacher.





Figure 6: Easter Day Mass at St Peter's Basilica, Vatican City, April 20, 2014.
 (Source: Feeney,2014:online)



Figure 7: Yoido Full Gospel Church, Seoul Korea, May 17, 2018.
 (Source: THE KUKMIN DAILY,2018:Online)



Figure 8: Elevation Church worship service , Charlotte North Carolina 2019.
 (Source: Elevation Church,2019:online)



Figure 9: Winners Chapel Service, Lagos Nigeria 2018. (Source: Outreach Magazine,2018:Online)

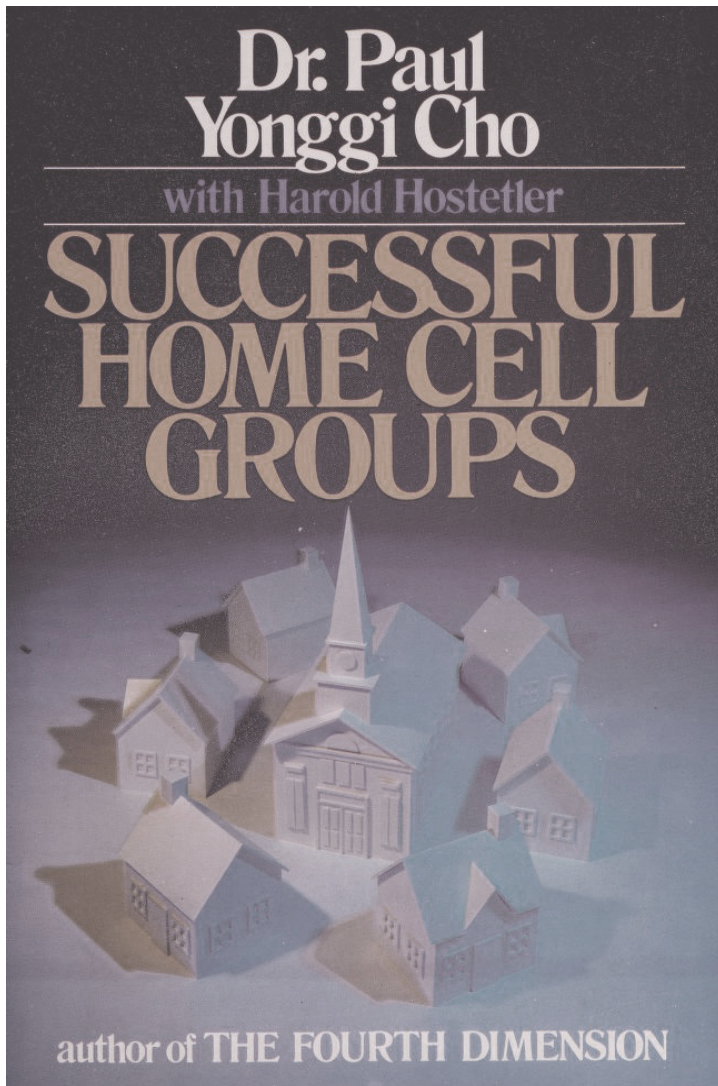


Figure 10: Successful Home Cell group, Seoul Korea 1981. (Source: Archive.org, 1981:Online)

“I like to describe Full Gospel Central Church as the smallest church in the world as well as the biggest church in the world.”

Excerpt From
Successful Home Cell Groups
Paul Yonggi Cho

The book Successful Home Cell Groups is written by Pastor and Author Yonggi Cho, who pastored Yoido Full Gospel Church, a Pentecostal Assemblies of God church with an active membership of 800,000 people in Seoul, Korea, between the years 1958 and 2008, when he officially handed it over. With over 50 years of experience in ministry, his knowledge and expertise were well sought after, and he also became a well-known writer and conference speaker.

I used the information in this book to understand the real-life experiences and scenarios you would find in a modern church. This would help me design for this situation: what problems would you find in a church with thousands of members? What do these members' lives look like? How do they live around the church? The goal of my project is to improve the community that a church creates, and I believe that looking into Yoido Full Gospel Church shows real life stories and how they contribute to the church's community.

“I like to describe Full Gospel Central Church as the smallest church in the world as well as the biggest church in the world.”

Excerpt From
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This quote highlights one of the most important reasons why Yoido Full Gospel Church was so successful. When you first start studying the church in comparison to other churches, you may fall into the trap of believing that the church was successful because of the city's large population. However, if you dig a bit deeper, you will realize that there are many other real issues that affect the church and the community culture of a church.

This project is based on the premise that a church is built on people, that individuals and families are the materials upon which the church is built, and that, just as a building is built brick by brick, the people are almost the individual bricks that make up the community; each life matters, each story matters, and they all come together beautifully to form the community.

“One of the major problems of society today is the depersonalization of human beings. With the increases in population, everyone becomes just a face in the crowd. Many books have been written about the difficulties people are having trying to cope with this depersonalization, in which they see themselves only as numbers. They feel alienated, lonely, aimless.”

Excerpt From
Successful Home Cell Groups
Paul Yonggi Cho

In a large community, one of the major problems is retaining your own personality and identity. It is easy to put an individual into a category, a personality type, or an age range. Paul Yonggi Cho was led to deal with this problem by devising what is called a “cell group.” Just as the body is made up of many cells, the church community is made up of many cell groups.

So what is a cell group?





Figure 10.1: young adults home cell group, China 2023. (Source: CHC,2023:Online)

A cell group is a group of not more than 15 families who live in the same area and meet for an hour once a week where they pray together and for each other, sing together, and read the Bible together. The cell group leaders were normal people whom the cell group members knew. This created a small family in which everyone had a voice and everyone's story was heard. That is the little church. On Sunday, these groups would come to church together, as would all the other groups, for a big Sunday service gathering in an auditorium that seats 12 thousand people and other small chapels. They would have several of these services on a Sunday that could easily add up to 140,000 people as far back as 1973.

The group was encouraged to invite their neighbors and friends who lived nearby. When the cell group started, the city was split into 20 districts, each of which had a bunch of cell groups. Most of the groups were led by women, which was very controversial in an oriental culture, but most of the church membership were women. In South Korea, the men would work for long hours while the wives would be at home and look after the home, or at least be home before their husbands; this gave them time to run these meetings. The Church found that as the women started to join the Church, they would naturally bring their children, who would find a place in the Church. Sooner or later, their husbands would come to see what their wives and kids were involved in and would then also find a place in church.

It is really a community made up of friends and family; this is one way to build a health community. In the next section, I am going to show a few stories from the book that will give an idea of the atmosphere of these groups and how they created community.

"An illustration of just how much our members care for one another is the case of one family in which the husband has been out of work for a long time. The members of their cell group have helped to provide them with extra food from time to time, and even with necessary warm clothing. In fact, the group even took up a collection to help send one of this family's children to college!"

Excerpt From
Successful Home Cell Groups
Paul Yonggi Cho

"Members of cell groups have gone to clean the houses of women in their group who have fallen ill. They have visited other members in the hospital, where they have prayed for healing and have brought tremendous encouragement. And when there is a death in the family of one of the members of the group, it is like a death in the cell group family; all of the members go to the aid of the family that experienced the loss, to mourn with them and to provide for their immediate needs."

Excerpt From
Successful Home Cell Groups
Paul Yonggi Cho

One cell group happened to work together in the same factories, so they came together and decided to have the meeting during their lunch break; however, the lunch break was not long enough. The members ended up convincing their boss to let them have an extra hour for a break, and in return, they would stay an extra hour after work.

The boss was so pleased with the workers that he called the Pastor to say..

"Pastor Cho, I cannot believe the zeal of your members!" he said. "They are the best workers in our factory. Please, if you have any more members such as these, send them to us. We will be happy to give them jobs!"

Excerpt From
Successful Home Cell Groups
Paul Yonggi Cho

This is the kind of impact these cell group had and this is how they influenced they people around them.



Figure 11: Group of deaconesses cell group leaders Seoul Korea, 1979. (Source: Rodgers, 1979:Online)

I am now going to give the biggest obstacles that the Pastor encountered as he was starting these cell groups and the solutions devised for them. It will also give an idea of the complexities of hosting a community and will help to infer how my architecture can help.

CHAOS AND DISORGANISATION

The meetings were run by people who had no experience doing things like this, so they would end up doing whatever they felt like doing, and the meetings would be very disorganized and turn into chaos.

This problem was addressed by giving them a meeting schedule that they could follow and by training the leaders.

COMPETITION TO PROVIDE THE BEST FOOD

The meetings would be held in different houses, and each host would use it as an opportunity to feed their guest. This would lead to a competition to provide the best food, which would create disunity in the group as some were not able to keep up with the luxurious food being offered.

This problem was addressed by restricting food to just coffee and cookies, which would be offered at the end of the meeting so that the meeting maintained the right atmosphere.

MONEY AND BUSINESS

People would then start to use these meetings to borrow money from each other and charge interest to each other, which is prohibited under Christianity. People who were looking to start a business would also use this to get investors for their business ventures, and people would lose money when the businesses didn't work.

This was addressed by forbidding the borrowing of money from these meetings.

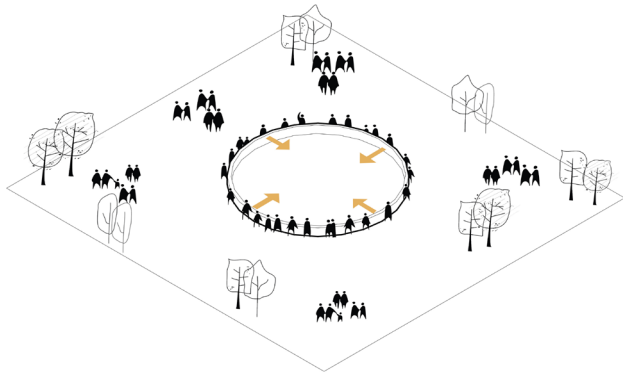
GROWING ATTENDANCE

As the meeting sizes started to grow, there would be limited spaces in the houses and apartments in the group; some meetings saw more than 40 people come, and people would have to sit in the kitchen, on the stairs, and even in bed rooms to be part of the meeting.

This problem was addressed by limiting the groups to just 15 families, but this was met with some opposition as people became attached to their group and would not want to leave it to start a new one.

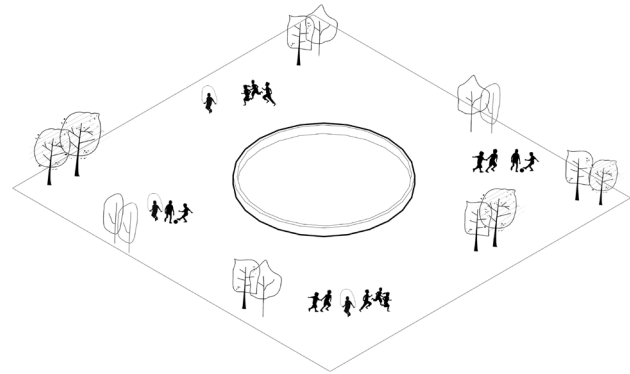
ARCHITECTURAL SOLUTION TO PROBLEMS

These elements will come into play when designing the spaces and the program of the building.

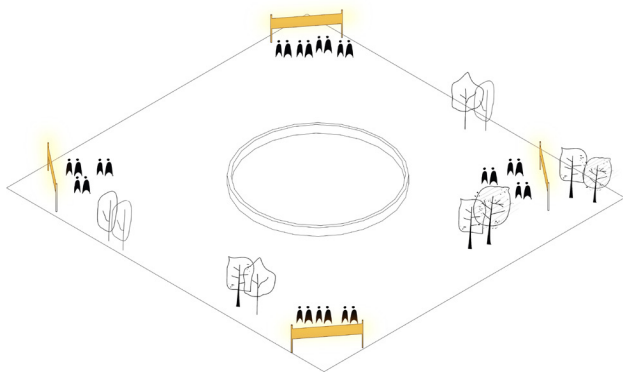


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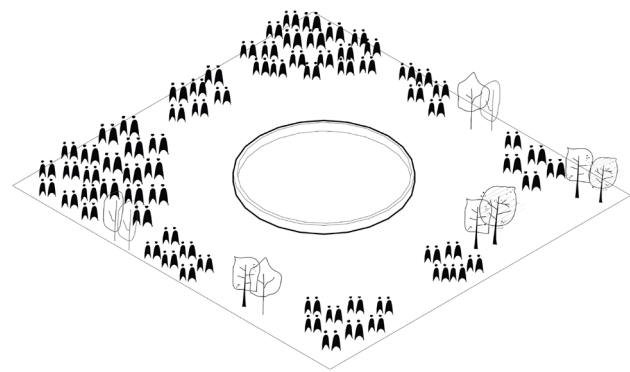
This problem was addressed by limiting the groups to just 15 families, but this was met with some opposition as people became attached to their group and would not want to leave it to start a new one.



2. A space where games can be played and you can take part in positive competition that builds the community.



3. The space can promote the use of social media by utilizing technology, providing a platform where creatives can express their work safely without causing problems within the group.



4. Create a space that can accommodate growth, a space that can accommodate two groups.





Figure 11: St Peters Church rusty steel Column, Klippan, Sweden 2018. (Source: Architectural Reveiw,2018:Online)

The Church of St. Peter in Klippan, Sweden, is a valuable precedent for me and allows me to explore a lot of the themes addressed in this thesis. First and foremost, it is the Church of St. Peter, which refers to the central figure other than Jesus around whom the Church was built. The person of Peter in the Bible was always associated with a rock. This proved to be an interesting comparison because perhaps his real character was very wavering and far from the stability you would expect from a rock.

I believe this building materializes major Christian concepts in a delicate and intriguing manner. The matrimony, the circulation, and the placement of the building are all used to promote and respond to the spiritual and physical needs of a church.

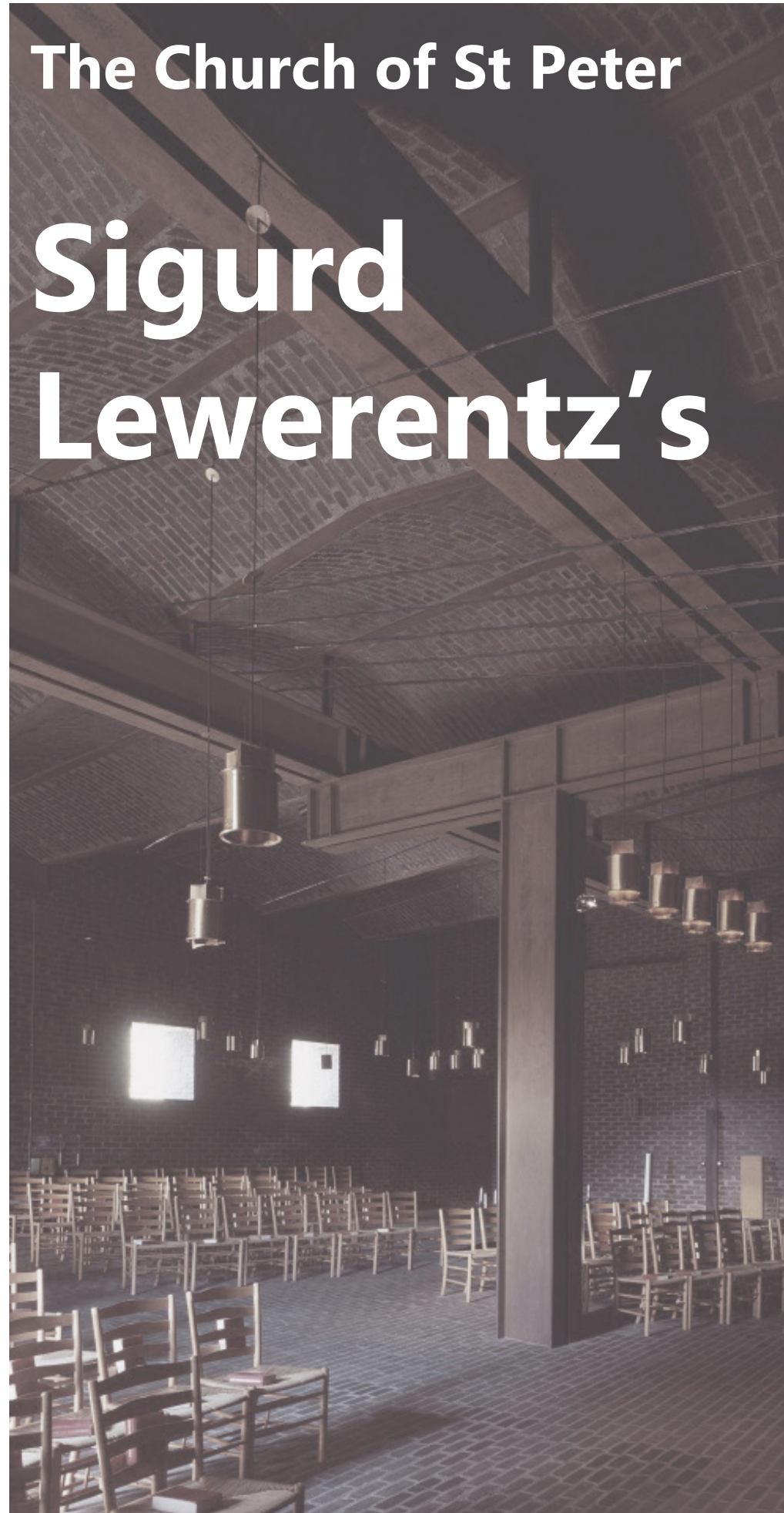


Figure 12: St Peters Church, Klippan, Sweden 2018. (Source: Architectural Reveiw,2018:Online)

The Church of St Peter

Sigurd Lewerentz's



Figure 13: St Peters Church behind Klippan lake, Klippan, Sweden 2018. (Source: Architectural Reveiw,2018:Online)

The Church's placement in the quiet town of Klippan right in front of a still lake is a beautiful gesture to the Church's relationship to the Holy Spirit. The Bible Church was born with the introduction of the Holy Spirit which is usually represented by water.

The Holy Spirit is the intangible influence that can positively impact all aspects of Christian life. For example the Bible states that the love of God is shed abroad in a person's heart through the Holy Spirit. In the same way water seems to have multiple effects on a building, in this image alone you see the beautiful reflection created by the water it creates a dynamic scene which is calming at the same time. It seems to also highlight the surrounding area and adds to the contrast between the dark brick, the water and the greenery.



Figure 14: St Peters Church, Klippan, Sweden 2018. (Source: Architectural Reveiw,2018:Online)

The building is predominantly made of brick; there is a brick facade; the floor is brick; the roof vault is a brick structure; and the actual elements of the altar are also made from brick. One thing to note is that the bricks are also very rough; they are cut roughly, and their faces have a very rough texture. However, these are arranged delicately to create a complex hierarchy in the floor plan. There is much to learn from this; for example, the rough bricks could represent the imperfect individuals that make up a church community, and the mystery of the rough bricks, imperfect things can make something harmonic and powerful.

I also love how the circulation moves away from the traditional linear progression of the classic church and breaks that mold into something more organic. This speaks to the church's progressiveness, that the church community can progress with a changing world and community while maintaining the strong values that can keep the community together.

LIMINAL ARCHITECTURE

THE PRODUCTION OF SPACE

Henri Lefebvre

Upon reading parts of this literature, it has challenged my ideas of space and how to design for space. The book has made me challenge my instincts as an architect to clearly define the use of every space, especially the public space, and allow more organic use of the space.

THE ARCHITECTURE OF LIMINAL SPACES

Aaron Betsky

This article has also given me a new understanding of the role liminal spaces play within a city and how identity is formed within these spaces. It has challenged me to be more careful in my design decisions and to take into consideration the type of identity I am promoting in a city.

REFLECTIONS

Here are some musings I had after reading about space and liminal architecture:

The idea of transition

THE TRANSITIONAL SPACE IS A LIMINAL SPACE.

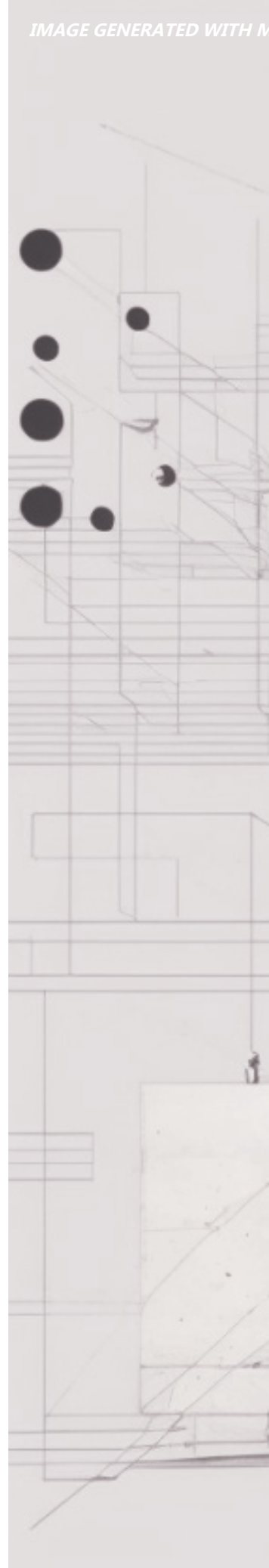
Is that architecture? What if a space was created with no end where the journey is the destination?

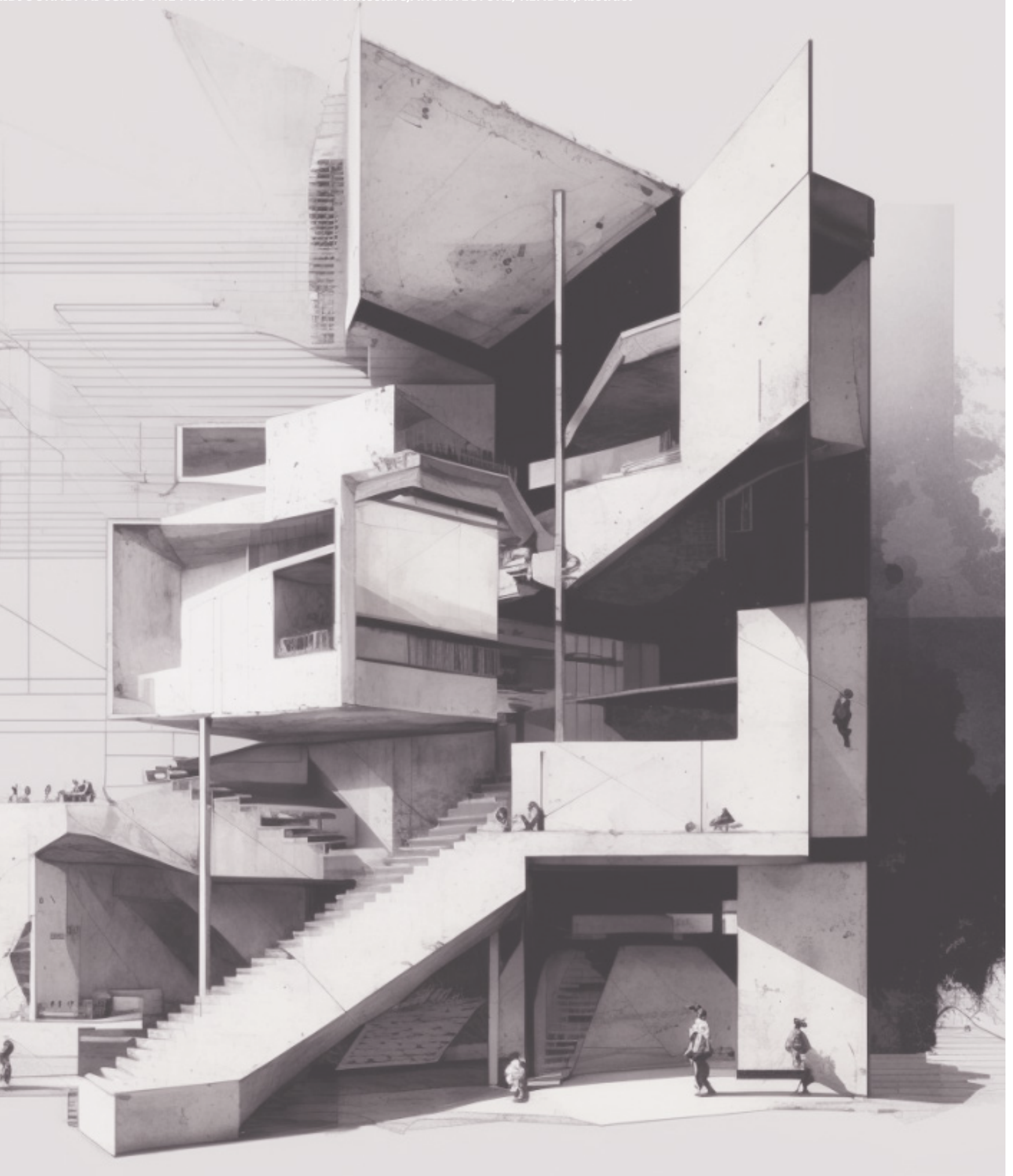
The architecture should also reflect the journey; the building should grow as your understanding grows, and the space should give you more freedom to explore these new realities.

If you understand the power of these spaces, you will take better care of them. This is where most people live, and if we are designing for people, we should learn to cater to those who are on the outskirts and can't afford the most luxurious spaces.

They should also find freedom in our designs. Usually this is where identity is found; an identity cannot really be imposed on someone who has a private experience of life that you may not understand until you live that experience. This identity is found in the in-between spaces. Identity is found in spaces that do not have a definition.

Maybe it is important to design more of these undefined spaces, get comfortable with them, and see how these spaces could grow and develop.







BRICK ARCADE MMX

Figure 15: Brick Arcade walkway. Jojutla, Mexico, 2019. (Source: Klein,2019:Online)



Figure 16.1: Brick Arcade facade. Jojutla, Mexico, 2019. (Source: Klein,2019:Online)



Figure 17: Brick Arcade walkway. Jojutla, Mexico, 2019. (Source: Klein,2019:Online)



Figure 18: Brick Arcade Arches. Jojutla, Mexico, 2019.

K



Figure 19: Brick Arcade Arches. Jojutla, Mexico, 2019. (Source: Klein,2019:Online)



The brick arcade in Central Gardens of Jojutla, Mexico, was a project used to revitalize areas of the city of Mexico that were affected by earthquakes. The project was a collaboration of government officials, celebrities, and architects in an effort to bring hope to a community. The project is a symbol and a meeting space for the community. A range of intersecting spaces are created with the arch gesture arranged in a fan shape, which is derived from local styles of architecture. The arches are the most prominent part of the design, add character, and improve the streetscape.



Jojutla, Mexico, 2019. (Source: Klein,2019:Online)

The arches are connected in a quadrilateral by connecting the facades together; this creates four corners with one side connected to the next combination of arches. This combination creates different spaces with different qualities. There is a central walkway that allows me to experiment with street possibilities and how the simple arch form can house a street. How can it house the street by providing character, and how can it meet the practical needs of the street?

The spaces bring in light in such a way that they still maintain the outside feel and the open-air experience. However, you can control the private experience that you would find on a smaller street in any town or city. I believe this gives culture the potential to be curated. Like many cities that have neighborhoods that house different cultures, this is an architectural solution that can be used to house culture.



BRICK

Commonly, in Africa, the local building material is cement blocks, which are fairly easy to come by and encourage a simplistic construction method. This, however, does not create the same delicate touch that brick work achieves. Compressed brick is becoming increasingly popular because it uses the natural red soil that is so abundant in many African countries.

How is it made?
95% Red Soil
5% cement-lime mixture
with water produces a solution that can then be compressed in a manual contraption into a brick. Curing the bricks takes 10-14 days. With the machine, 400-500 bricks can be made in an 8-hour shift, so it is a feasible option in terms of labor cost.

The brick also provides a smoother finish that can be altered and painted fairly easily. Also, the smooth finish provides the option not to use plaster.

The bricks are slightly bigger than conventional bricks, measuring H115mm x L233mm x W220mm.

The brick can be made to have the interlocking function, which does not need mortar, or it can be made in the normal brick form, which can be bound with traditional brick and mortar methods.





Figure 20: Interlocking bricks, Kenya 2015. (Source: Kenpro,2015: Online)



Figure 22: Interlocking bricks, Kenya 2015. (Source: Kenpro,2015: Online)



Figure 21: Interlocking bricks, Kenya 2015. (Source: Kenpro,2015: Online)



Figure 23: Interlocking bricks, Kenya 2015. (Source: Kenpro,2015: Online)

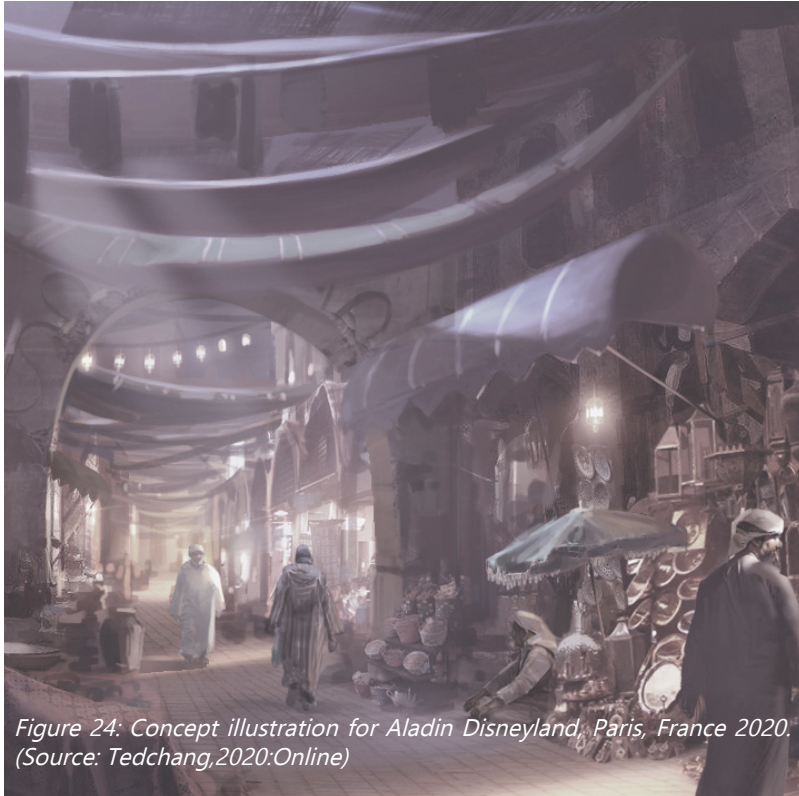


Figure 24: Concept illustration for Aladin Disneyland, Paris, France 2020. (Source: Tedchang,2020:Online)



Figure 25: Concept illustration for Aladin Disneyland, Paris, France 2020. (Source: Tedchang,2020:Online)



Figure 26: Concept illustration for Aladin Disneyland, Paris, France 2020. (Source: Tedchang,2020:Online)



I looked into the atmospheric qualities of the Arabian marketplace and its rich culture. It heavily supports the city's life, and everyday life occurs in these spaces. This context is useful to me as it allows me to see an activity that would encourage a lot of people to use a space daily, which is what I want to achieve in my church design. The mix of materials used to set up the stores, as well as the materials sold, all contribute to the street's atmospheric quality. You can also see how the arches are used in the supporting buildings, which also adds to the atmosphere. I believe that I can use the Arabian market to learn and implement some of the techniques for the African market. For example, the Arabian market, even though it may have informal spaces, has more structure than an African market. There is a well-defined street that provides a rigid structure for life on the street to happen.

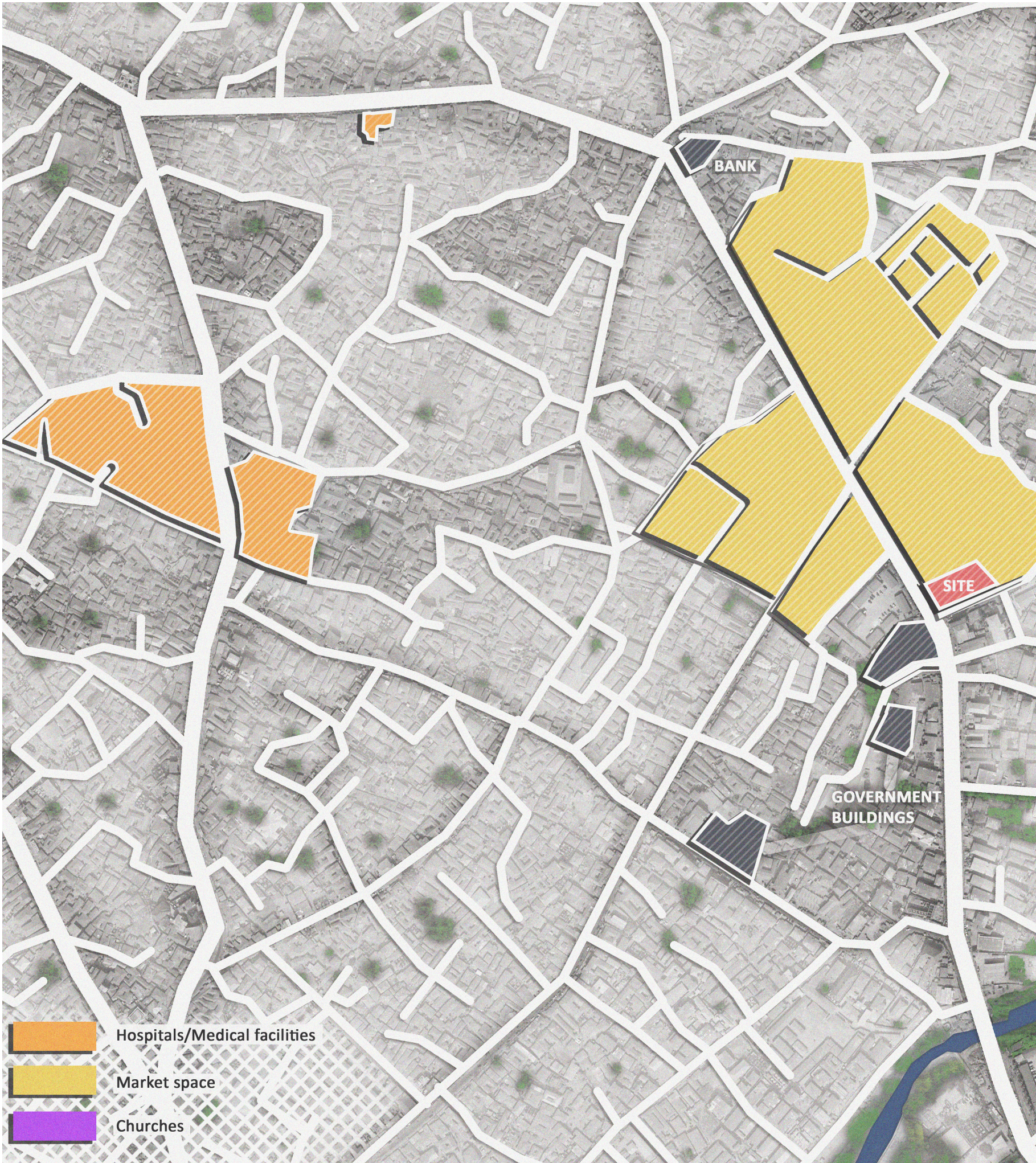


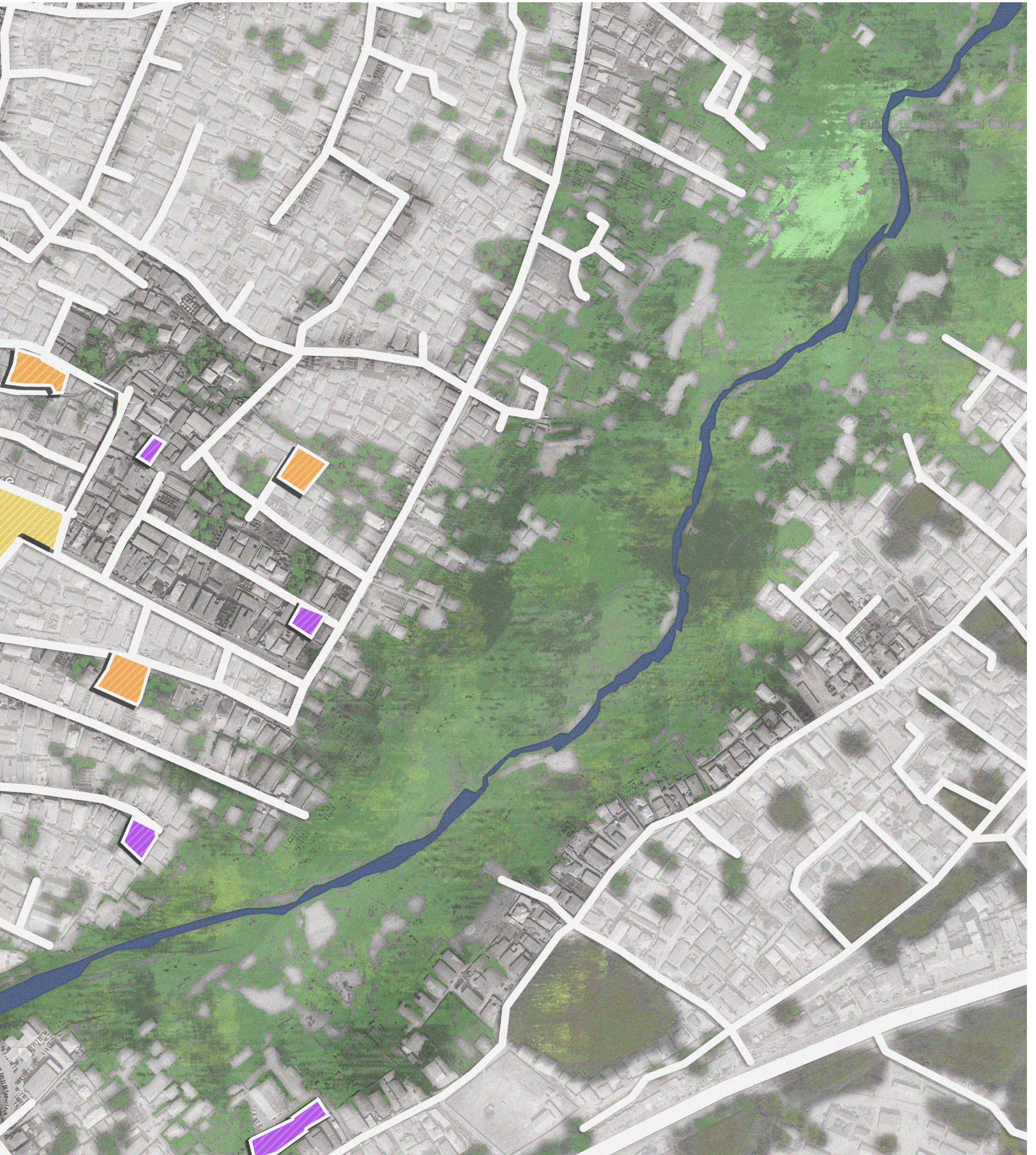
IMAGE GENERATED WITH MIDJOURNEY AI USING THE PROMPTS OF: MARKET,ILLORIN NIGERIA,CHURCH,8K,ARCHITECTURE, RENDER



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IPATA MARKET



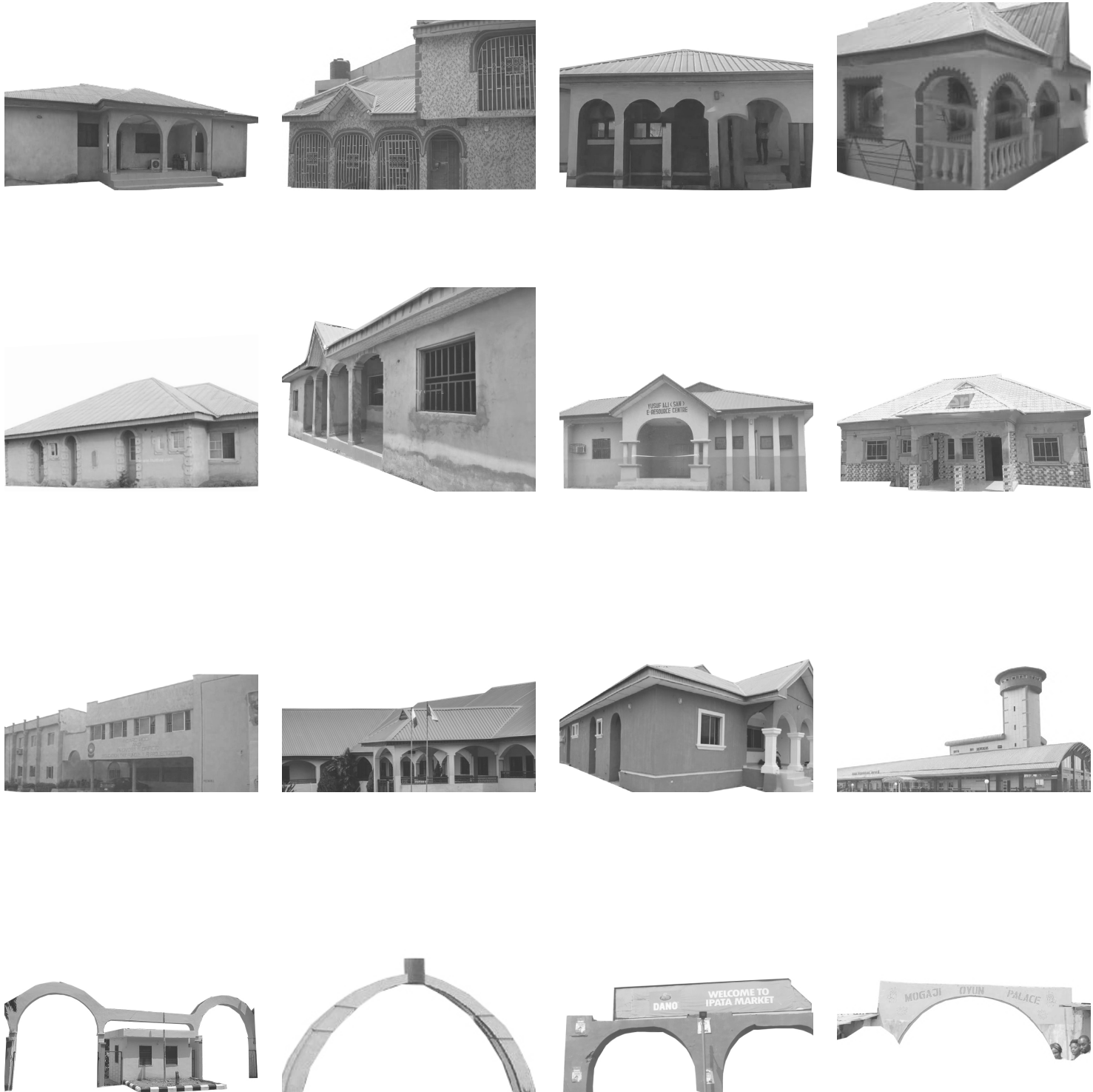
Ipata Market is one of the biggest markets in Illorin, Nigeria. It is located on Amilegbe Road, which is one of the most popular roads in the city as it meets the bridge of the city dam and the state river. The site is located on the same road and is based in and around the market. The map on the previous page shows the position of the market in relation to the site. The market is a melting point for the different cultures and colors of the city of Illorin.

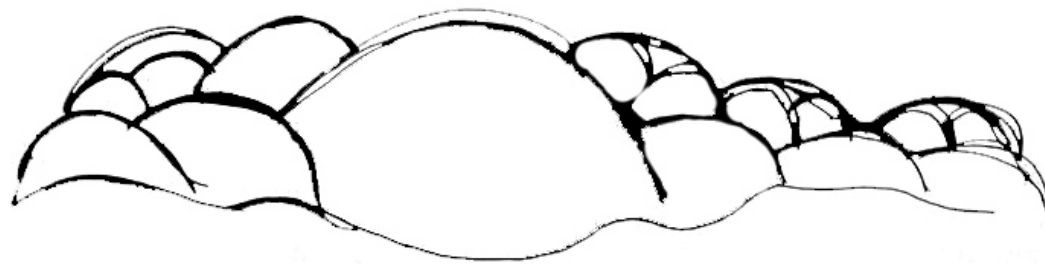
Most of the goods sold in the market are food products like fruit, vegetables, and meat. The Nigerian market has an immense and intense atmosphere that is hot and very crowded. Here, you will hear people haggling and people going up and down trying to find a better deal.

The city's population is split between Christians and Muslims; the city shares a unique culture as it is a mixture of both religions, whereas in Nigeria there are cities that are predominantly Christian and most of the Muslim cities are based in the North of Nigeria.



Illorin Taxonomy





Initial sketch in response to the taxonomy and exploring how the arch can be converted into prayer rooms and a bigger auditorium.

This is a taxonomy of some of the buildings found in the city of Illorin. Most buildings have a semblance of an arch or a curved element implemented to the building's facade. It is interesting to see that arches are used in private residential homes as well as larger public buildings. Also, arches are used as place holders in the city, for example, at the entrance to a district or, in the case of a specific site, at the entrance to the market situated next to the site. Arches are used in buildings associated with Christianity and Islam, so it is a physical gesture that would be accepted in a design. The arch is also something that can sit well within the streetscape and can bring a different identity to the streets of a city.





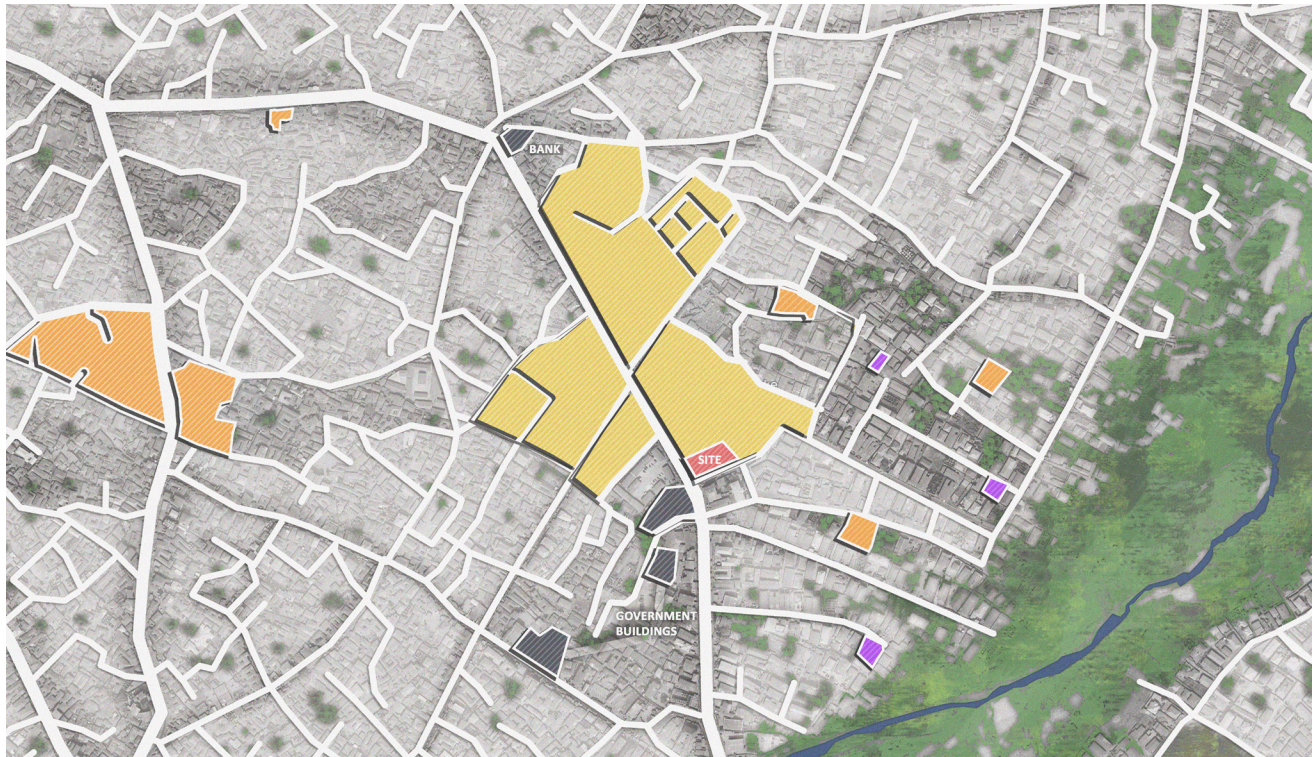
A compilation of the city's nodes to capture the atmosphere and cultural identity of the city. It is important to get a taste of the market to better understand the context.





Figure 27: Asa dam, Illorin Nigeria 2022. (Source: Kwaraconnect,2022:Online)

The Asa Dam is located on the Asa River, the biggest river in Kwara State. It also has a bridge that is connected to Amilegbe Road, the road the site is located on.



Maximum temperatures

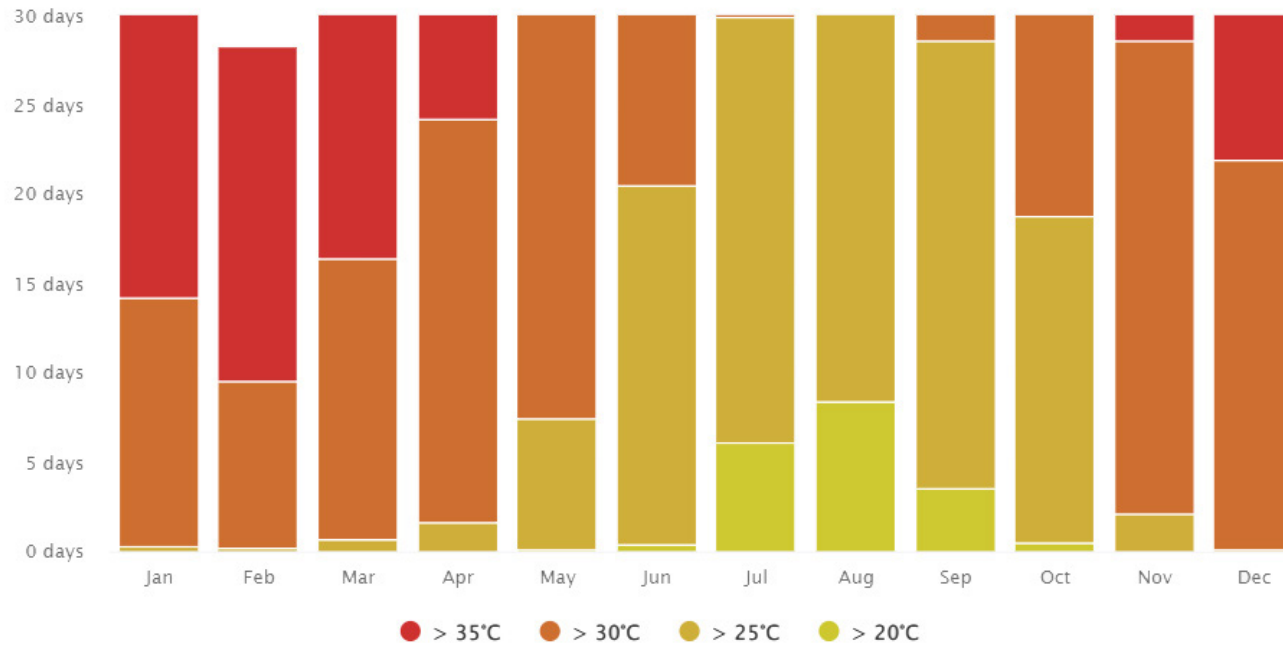


Figure 9: Winners Chapel Service, Lagos Nigeria 2018. (Source: Outreach Magazine, 2018: Online)

The city is exposed to warmer temperatures all year, and even during the cooler season, which is the rainy season, temperatures remain relatively high. It is important that the design has solutions to deal with the warmer climate. The use of various ventilation techniques and cooling methods is important to maintain thermal comfort throughout the building. Perhaps if part of the building is underground, the soil can be used to create an underground cooling system.



Illorin Stories



Figure 28: Asa River, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

Asa River, the biggest river in Kwara State, sustains many individuals in Ilorin; major businesses around the river are fishermen, fish farmers, and crop farmers.



Figure 29: Asa Dam, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

The dam was constructed in 1980, is 27 meters high, and has a length of 597 meters.





Figure 30: Asa River, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

One of the local fishermen of Ilorin on the type of boats used in this area.



Figure 31: Asa River, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

A fish farmer is at work at the shallow ends of the river; the river is relatively calm but can have periods of a lot of movement.

Illorin Stories



Figure 32: Sobi Hills, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

Sobi Hills is the highest natural point in Ilorin; from here you can see the whole city.



Figure 33: Sobi Hills, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

The hill has a specific walking trail, which is the white line; this journey can be linked to the idea of liminal and transitional space and the idea of a journey.





Figure 34: Sobi Hills, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

The top of the trail depicts a cross at the top of the hill, symbolizing the journey of faith. So there is a challenging climb that has a reward at the end of it.



Figure 35: Sobi Hills, Ilorin, Nigeria 2022. (Source: Kwaraconnect, 2022: Online)

This is another part of Sobi Hill. Here, you see a Muslim child also using this space, which shows the colorful culture of Ilorin.

UCMA - CHURCH



The site is an existing church building belonging to the UMCA Church; they currently have a building project to build offices and activity rooms. The church is a growing church with around 200 people plus every Sunday, with the main auditorium having a capacity that is just above 200 people.

The orange color is very prominent at this site, where the red soil holds this color and the exterior paint of the building also references it. Even the gate of the site references this color. The color makes the building stand out in its context, which is the aim of the church. As the Bible refers to the Church of Jesus as a "light of the world,"

The site is located on the outskirts of Ipata Market, and there are stores and kiosks on the surrounding roads. This unique combination of church and market has come about out of necessity, not as an encroachment on or disrespect to the church. I aim to challenge these boundaries while respecting the church's sacredness. This is the challenge of designing a place for everyday people to use.

My response to the site is to reference the orange color in my design and play with the materiality of the building in response to my research on the Early Church. I aim to design something that invites the public into the church and creates spaces where an organic community can gather.





UCMA - CHURCH

The membership of the UMCA Church is more elderly, which is what you might expect in the denomination as they are a church that believes highly in Bible reading and understanding. The United Missionary Church of Africa (UMCA) was started by missionaries from the US in 1905 who labored extensively to have a church in many places in Nigeria.

A lot of older, established churches will have a rich history with very loyal members and families that remain loyal to the church. Whereas new churches established in Nigeria after the 1980s are more vibrant because of the type of music and aesthetic qualities the church employs to attract younger members, These churches also have a particular culture that allows younger members to invite their friends and family. What tends to happen in an older church is that as the members get older, there is less activity and outreach in the community, so the church loses its impact in the community and becomes very stale. As the members get older, the church becomes a place for religious ceremonies. According to my research, I believe the church should be the heartbeat of the community, and a community should draw life out of the community.

The aim of the project is to use the existing institution of the UMCA church to spark a revival that would allow the church to attract new members while becoming more vibrant in the community

The goal is to use the principles of successful home cell groups to bring about a church revival. The church in the book developed the principles whereby 3000 members turned into a church of 10,000 within a few years. Also, many churches in the world, including many in Nigeria, have used these principles to grow their congregations.

One could argue that these people love their church and that making these changes would be uncomfortable and would disrupt something they enjoy. Of course, it is a delicate issue, but I would argue that more people coming into any church is a good thing, even for the elderly. Because as a community grows, there are more people you will know the way you know your family; there are more people who will be able to support and visit the elderly as they also live their lives in and around the church. For those who are lonely, there will be more people to celebrate and do life with.

The potential of a community is limitless, and many different types of people can find a place there. Ilorin's eclectic nature demonstrates that a harmonious community can be built from a diverse range of people.



Figure 36: FirstLove Church, Accra, Ghana 2022. (Source: Firstlovecenter,2022:Online)



Figure 37: FirstLove Church, Accra, Ghana 2022. (Source: Firstlovecenter,2022:Online)



Church in Ghana that has a vibrant community full of young people where many people from all over the world come and visit.



Figure 38: UMCA, Ilorin, Nigeria 2022. (Source: UMCA IPATA,2022:Online)

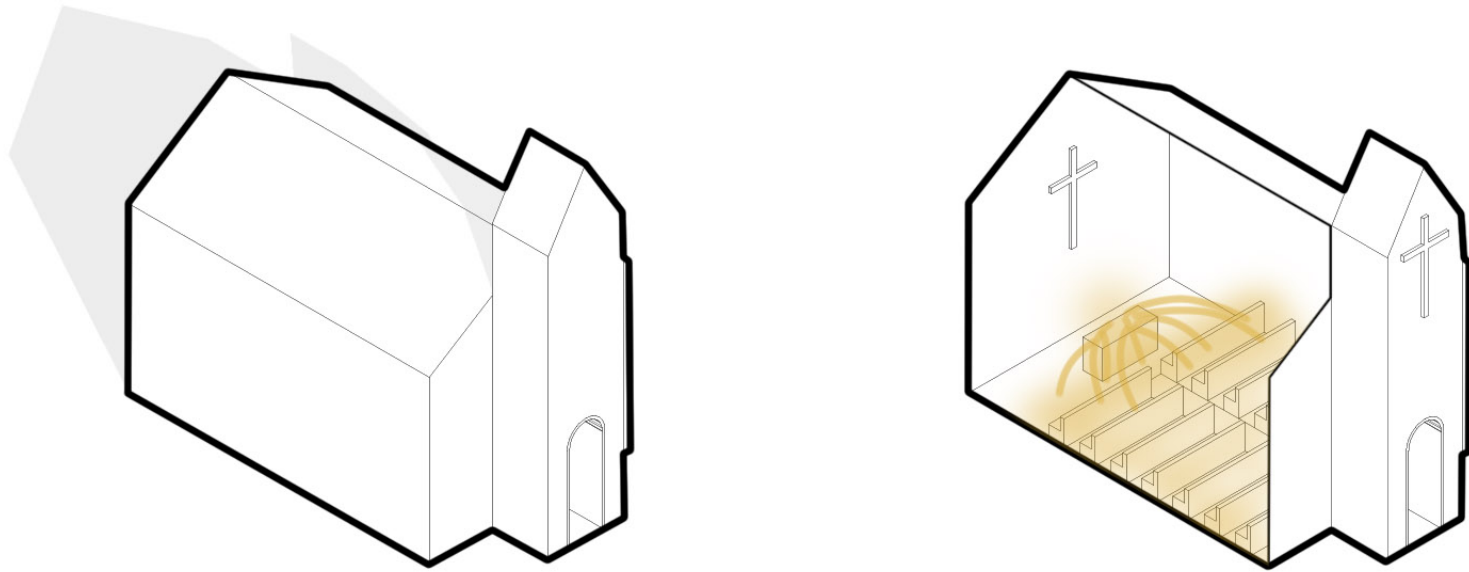
A senior leadership couple in the Church, perhaps being promoted to a new position within the Church.



Figure 39: UMCA, Ilorin, Nigeria 2022. (Source: UMCA IPATA,2022:Online)

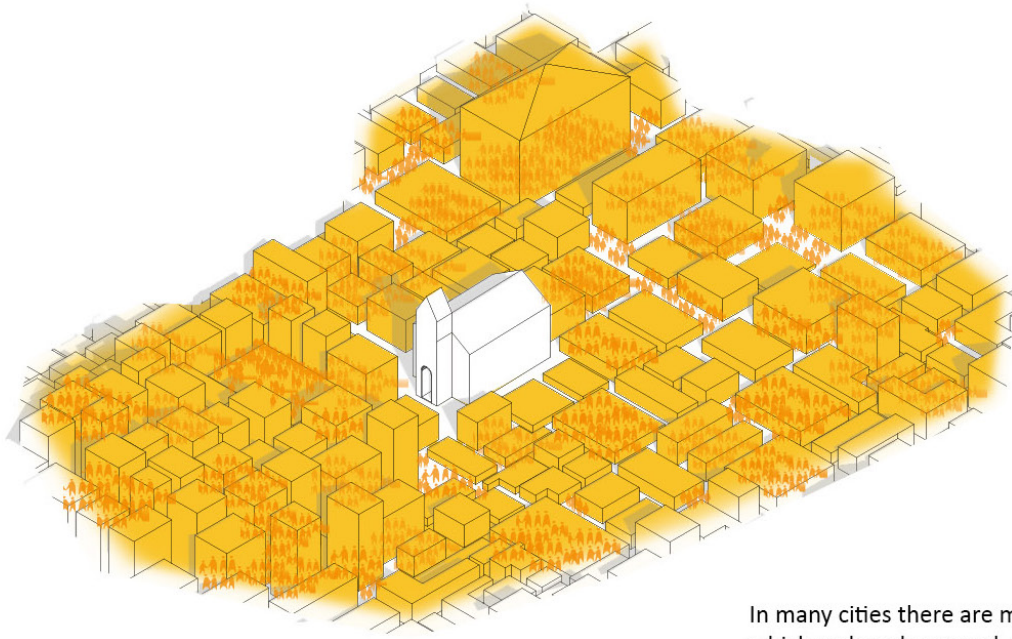
The choir of the church, dressed in local attire as they minister,

CURRENT CHURCH



The traditional Church is often seen as a place where people gather for a spiritual experience. It is seen as a sacred place, so the Architecture reflects this holiness. This ends up being a highly respected space that is rarely used and is kept sacredly and fearfully.

CURRENT CHURCH

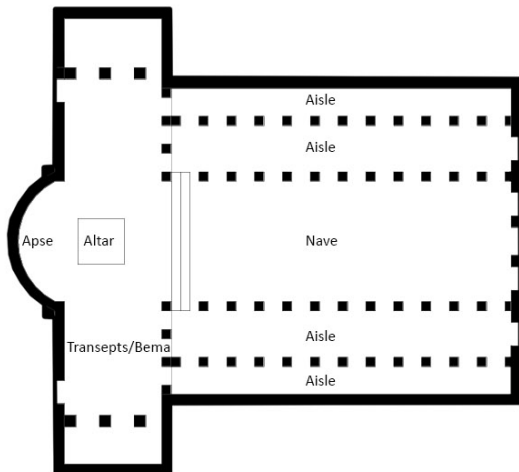


In many cities there are many large Church buildings which go largely unused, they are spaces that are admired and places of reverence, but the people will occupy everywhere around the city than the Church. They may even sit on the stairs of the Church and still people don't use the internal space.



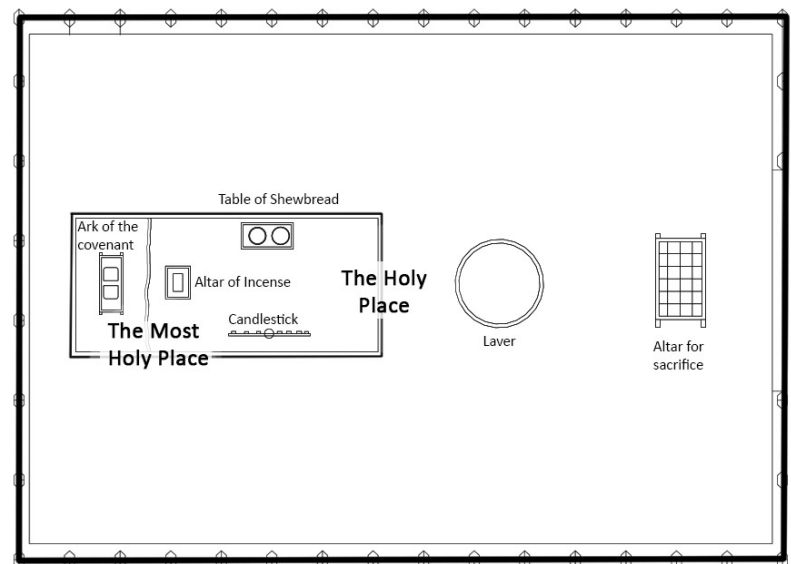
EARLY CHURCH

LONGITUDINAL BASILICA



The Longitudinal Basilica represents both the Cross of Jesus Christ and the patterns reflected in the Tabernacle from the Old Testament.

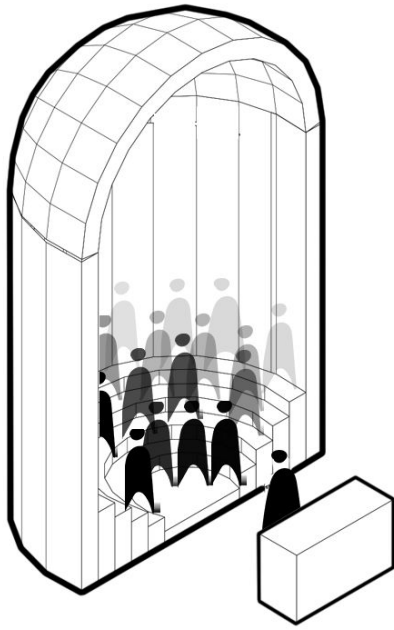
THE TABERNACLE



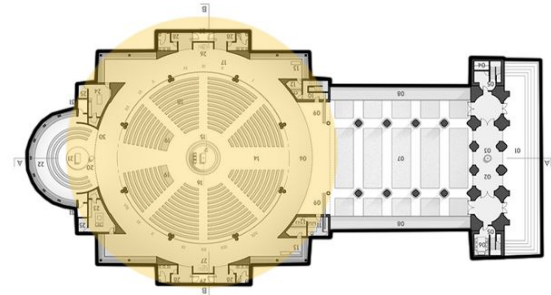
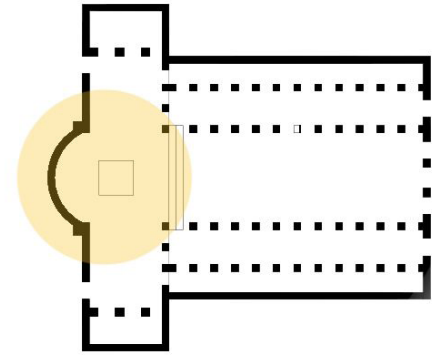
The Tabernacle is a pattern of human limitations to access the holiness of God. First people would have sacrifice an animal at the altar to atone for their sins then they would have to clean themselves at the laver. All of these are processes of sanctification.



BEMA - CIRULAR FORM

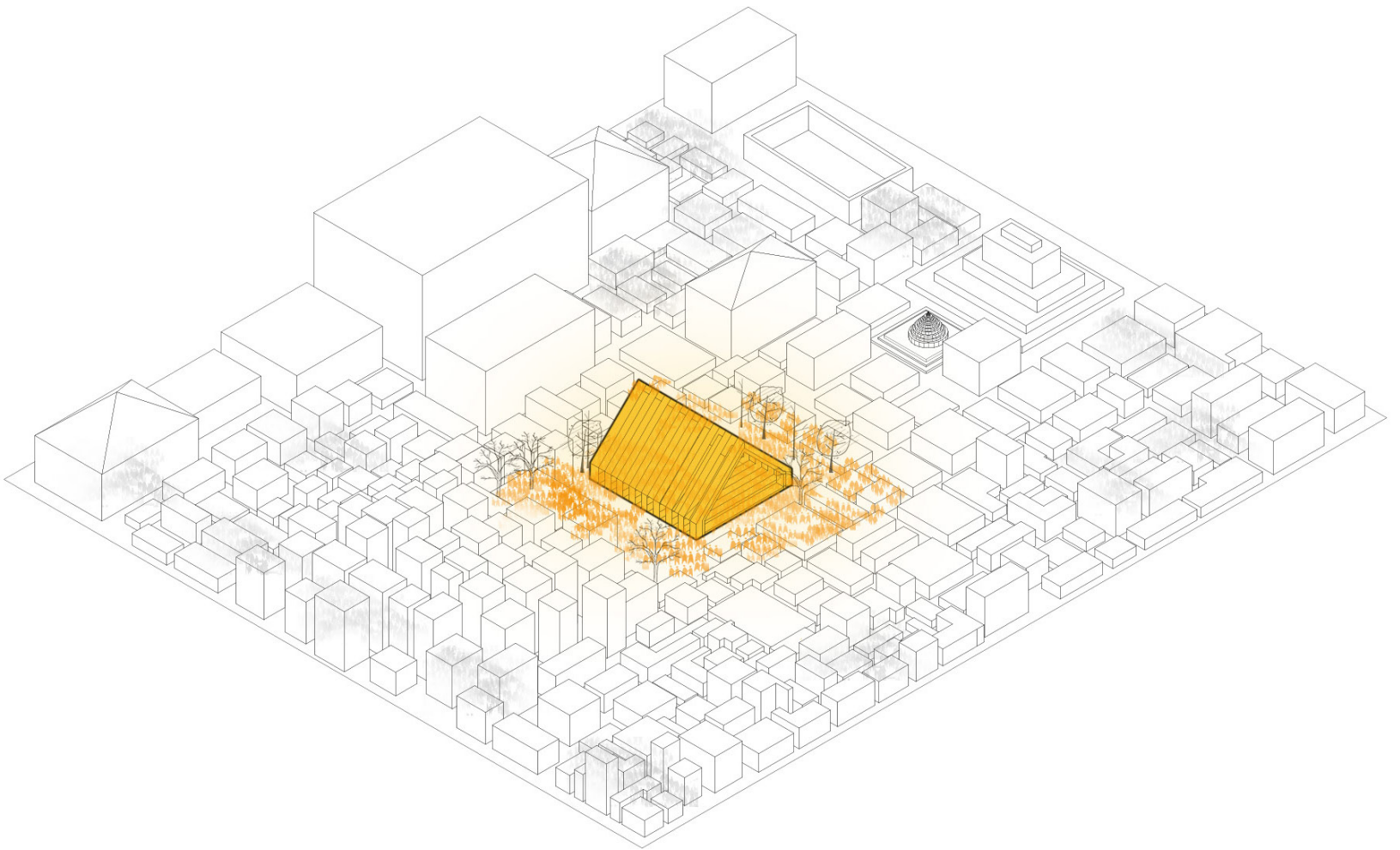


What if the common church goer could have access to the holiest place, what if they were actually invited in to be more intimate with the altar and the most precious and sacred part of God. So the whole community could gather around the sharing of the word instead of being far away from it.

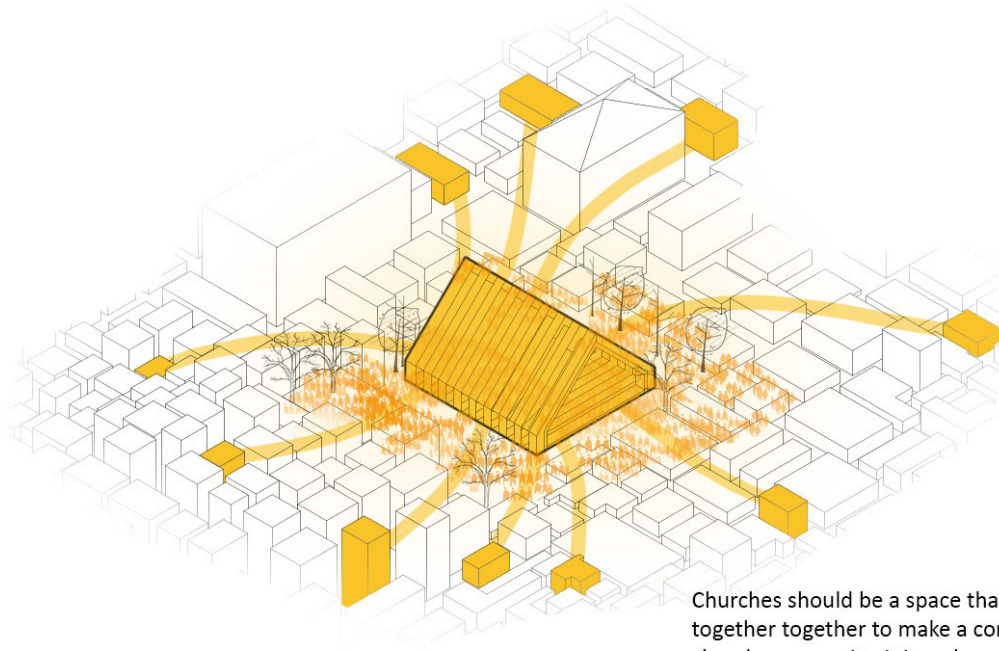


The floor plan could take a circular form similar to the Apse in the Longitudinal Basilica. Or similar to the circular cathedrals to reinforce the idea of Gathering around the altar and the word.

THE GATHERING



TAKE IT HOME

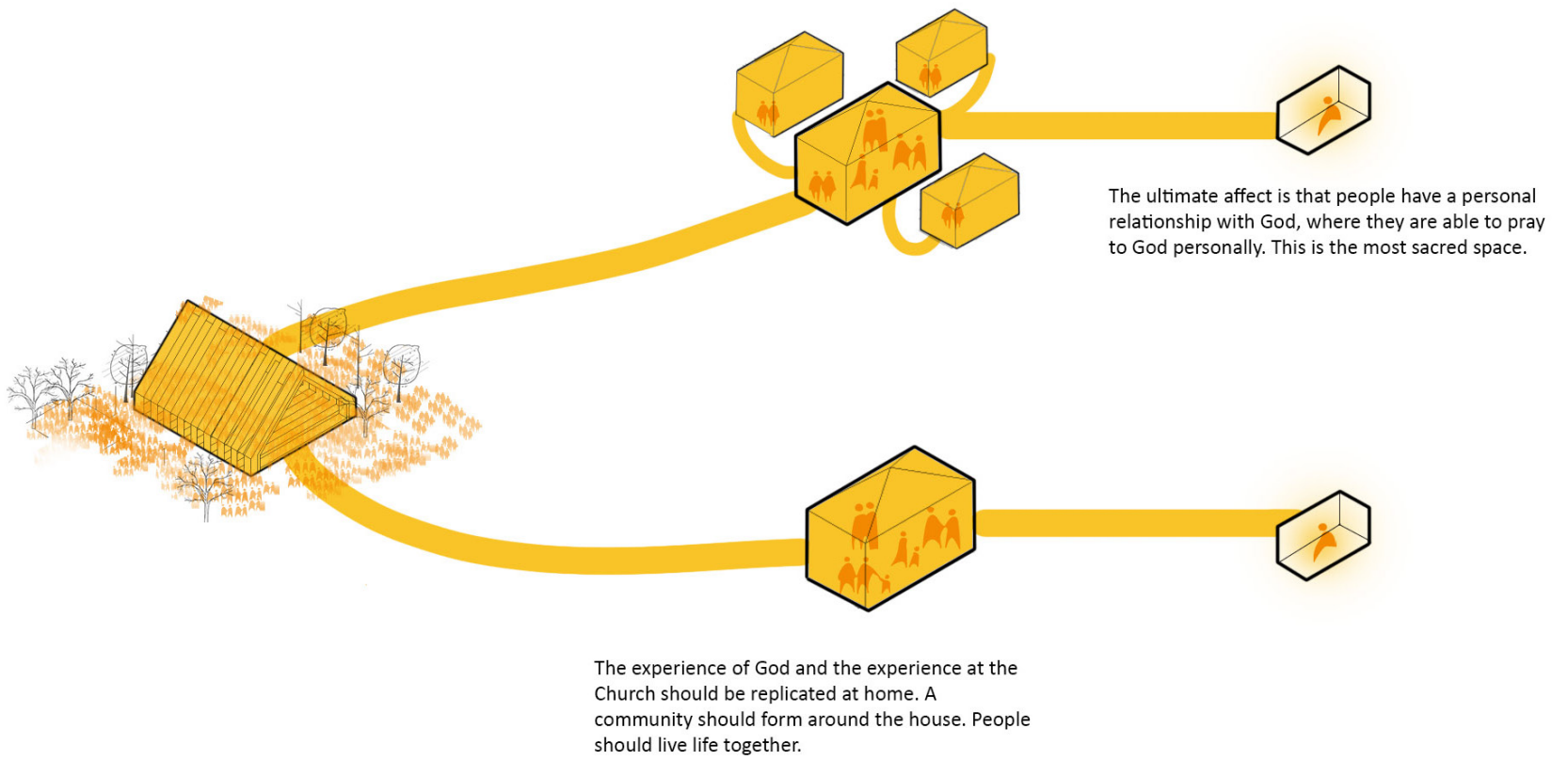


I rejoiced with those who said to me, "Let us go to the house of the LORD."
PSALMS 122:1

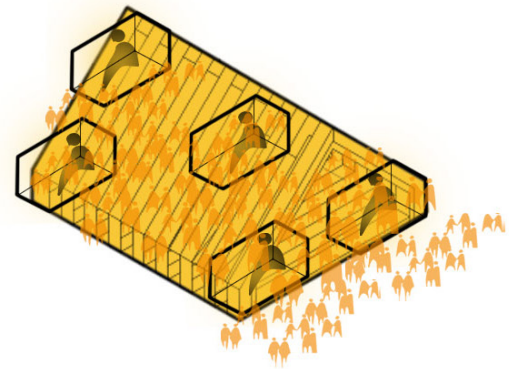
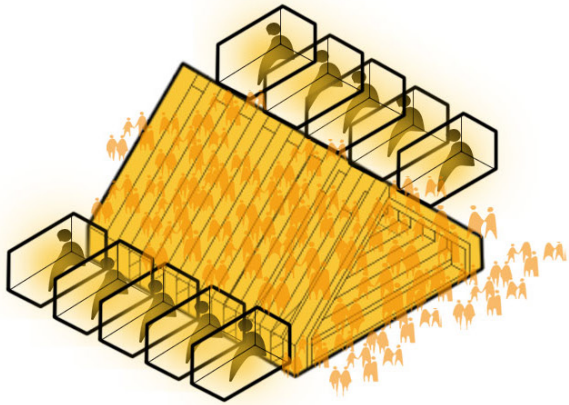
Churches should be a space that is filled where the people of a city gather together together to make a community. The Building simply inhabits the church community, it is a place of utmost inclusivity. The space is catered for it, people should love to gather around the Church.

They should take the effects of this gatherings to their homes, this is how a community is formed.

TAKE IT HOME

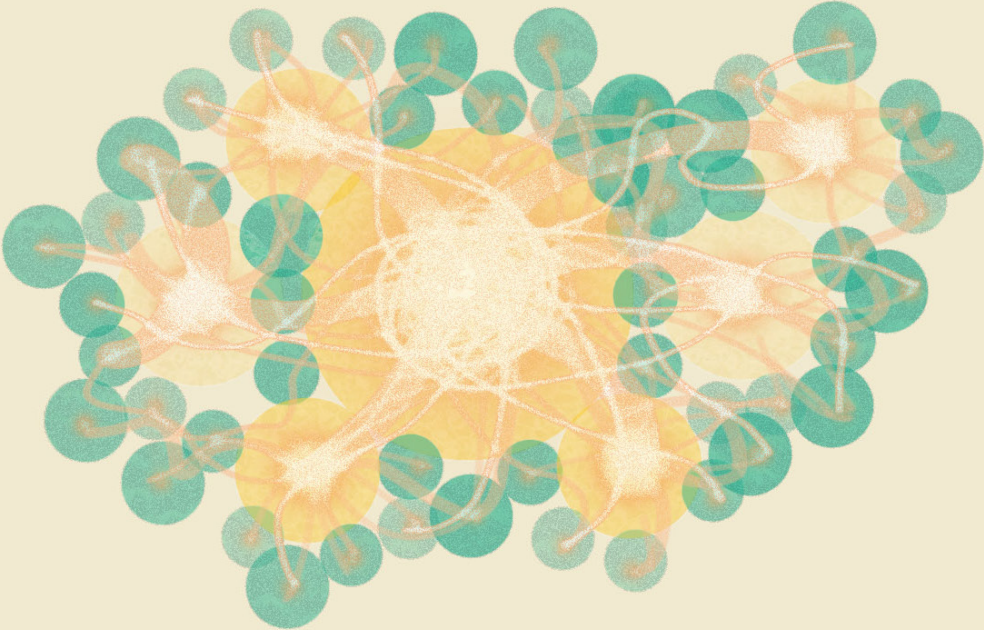


DOING BOTH



What if a Church could hold both the public community and joint worship and also provide space for the sacred and private worship of God.





Mixture of private and cooperate expreinces
Plan



PROGRAM

This program is a response to the specific church's needs, with the goal of bringing about a church revival. The church is a functioning church with the specific physical requirements that a church would require to carry out its daily activities. At the same time, it is an interference and a positive welcome to this context, so the design must also be aimed at coping with its context and creating spaces for a new community to develop.



400 Seater Auditorium

The aim is for this to be a 2000-member church holding more than four services every Sunday, which can seat at least 400 people in each service.

300 Seater Overflow Space

Usually growing churches will have celebration services where everyone is encouraged to bring friends and family. These services usually see a surge in church attendance, and overflow spaces are needed.

10 Private Prayer Rooms

Quieter spaces where members of the church can pray and be alone with God are a response to the dichotomy that I am trying to balance between the sacred and the public. This keeps the sacred parts of the church sacred.

Shared Outdoor Semi public Space

This is a shared space that the local community can enjoy and use; it is a way for those who have often been left out of the church to be exposed to the positive impact of the church.

Toilets and office space

It is still a functioning church with staff and weekly meetings that may be held.

10 Cell Group Space

The church should have outdoor and indoor space where cell groups can meet if they are unable to meet at their homes.

Interface with the Market Space

The church should have a response to the market space; it should host stores and allow sellers to use some of its premises as market spaces. This should not interfere with the sacred spaces of the church.

INITIAL FLOORPLAN

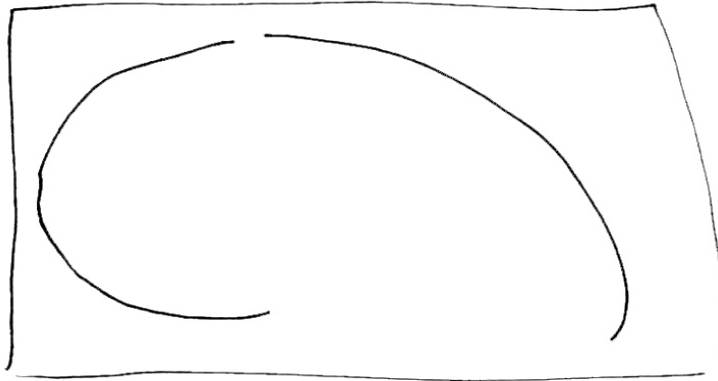


The site is located next to a local rubbish dump; the rubbish dump space will be moved and joined to the existing church to create a bigger site to work with.



A larger site with more landscape features, the southeast side of the site on Adura Lere (Prayer in Youruba) is a road with the potential to introduce more cultural identity.

Amilegbe Road (The main road of the market)

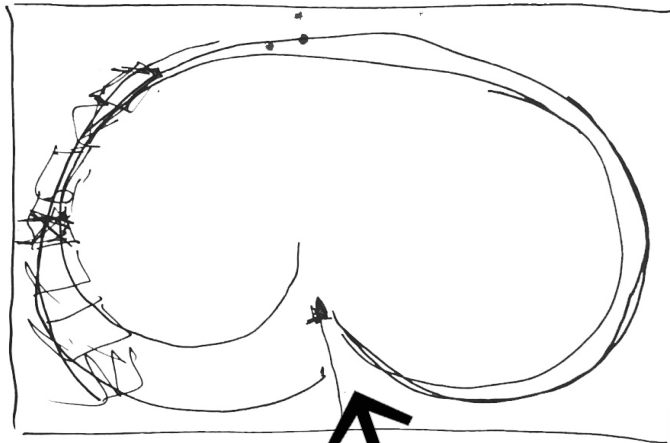


Exploring an initial form by playing with the sides facing the two roads

Adural Lere Rd



Potential placement of Arches.

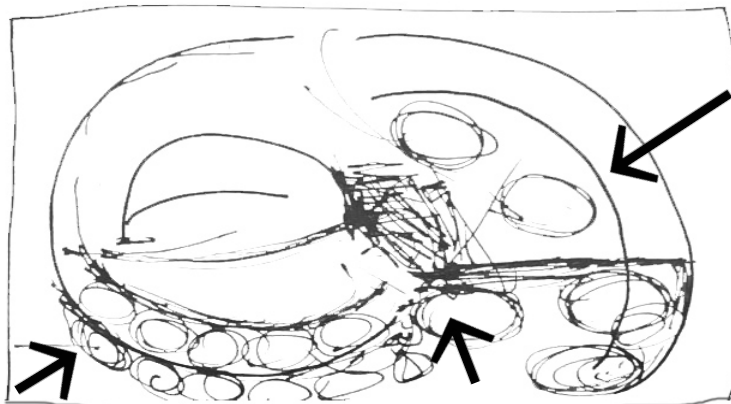


exploring how the arches can be placed on the site and how people can enter the site.

potential entrance of the building



Cell group meeting spaces



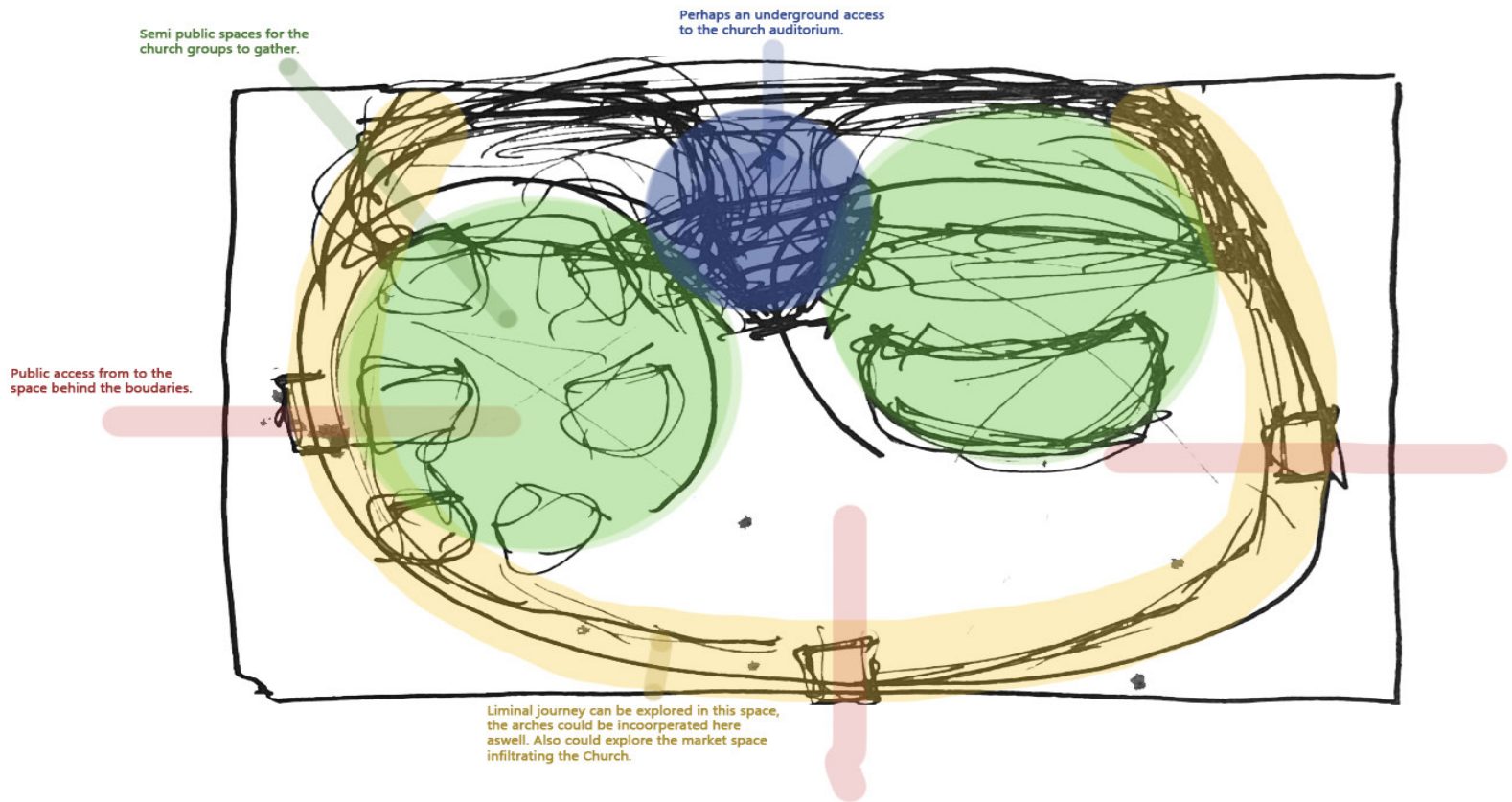
exploring the placement of meeting spaces and the entrance to the actual building, as well as sketching where the market would go while looking at both streets.

Market place

Building entrance, stairs



INITIAL FLOORPLAN

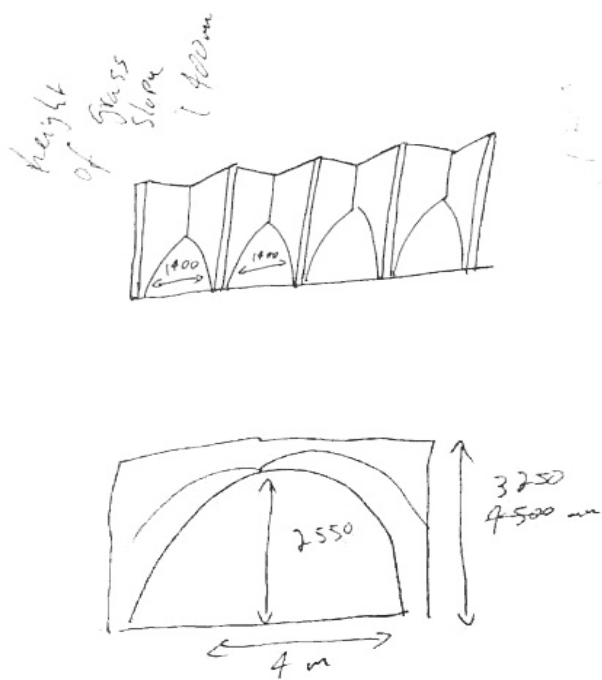
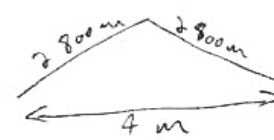
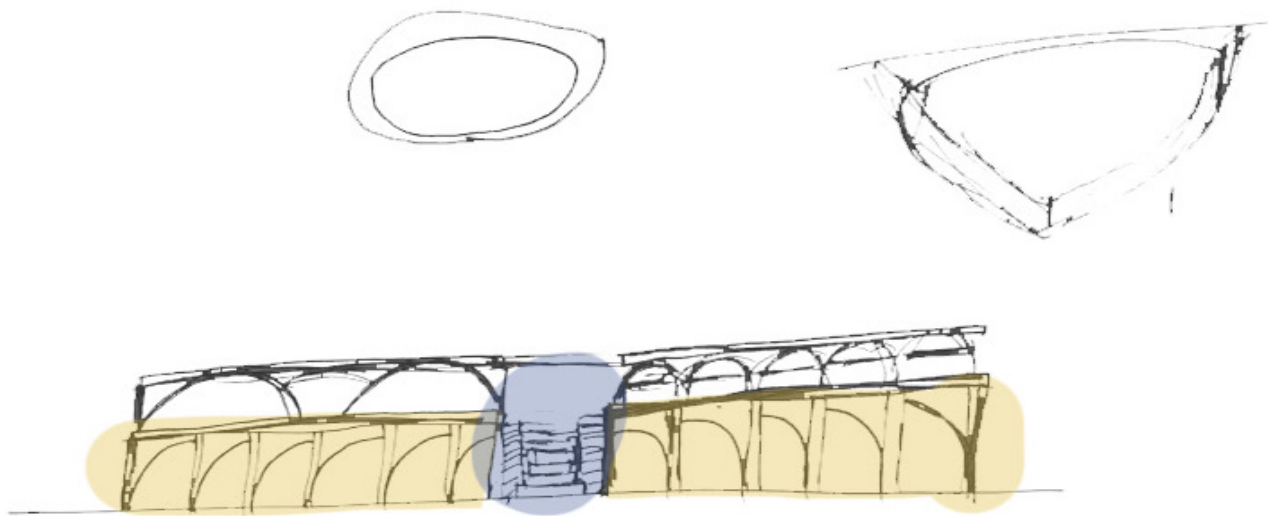


The initial response to the site Taking in my findings from my initial research, the first major gesture I focused on was the idea of this path and transitional space that would define a major part of the project. This is the part highlighted in yellow, and I wanted to somehow incorporate the form of the arches into this space as it will create the visible facade of the building.

Initially, I also thought about how to distribute private spaces for prayer and then semi-public spaces where the church group could meet. I explored the idea of creating little pods to create privacy from the hustle and bustle of the market space.

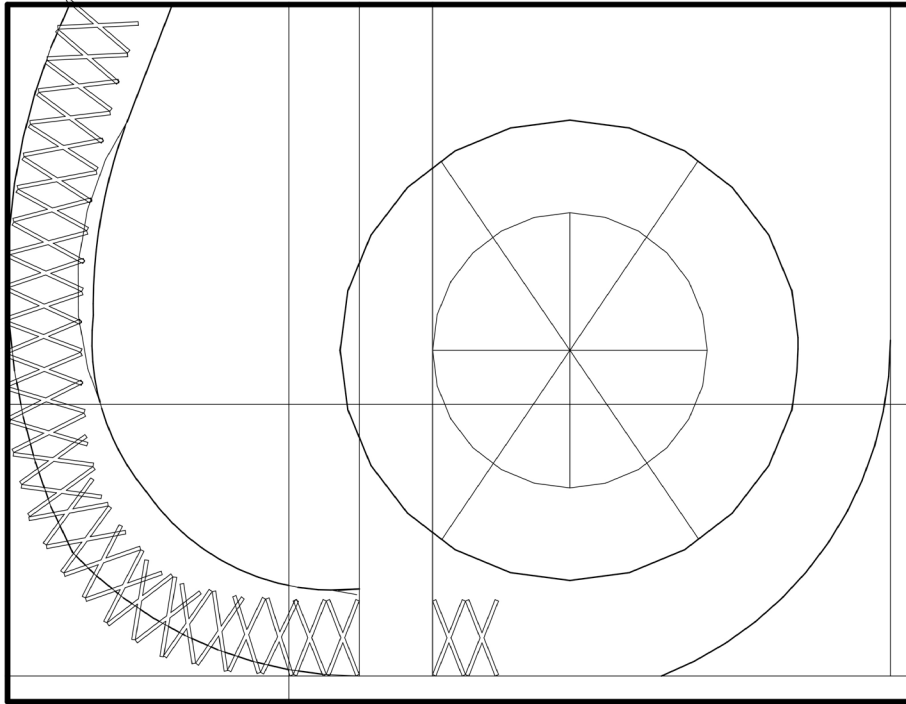
I wanted the church to be hidden underground, as I wanted a long journey that would force people who were going to church to go through the length of the path as they descended to the church.



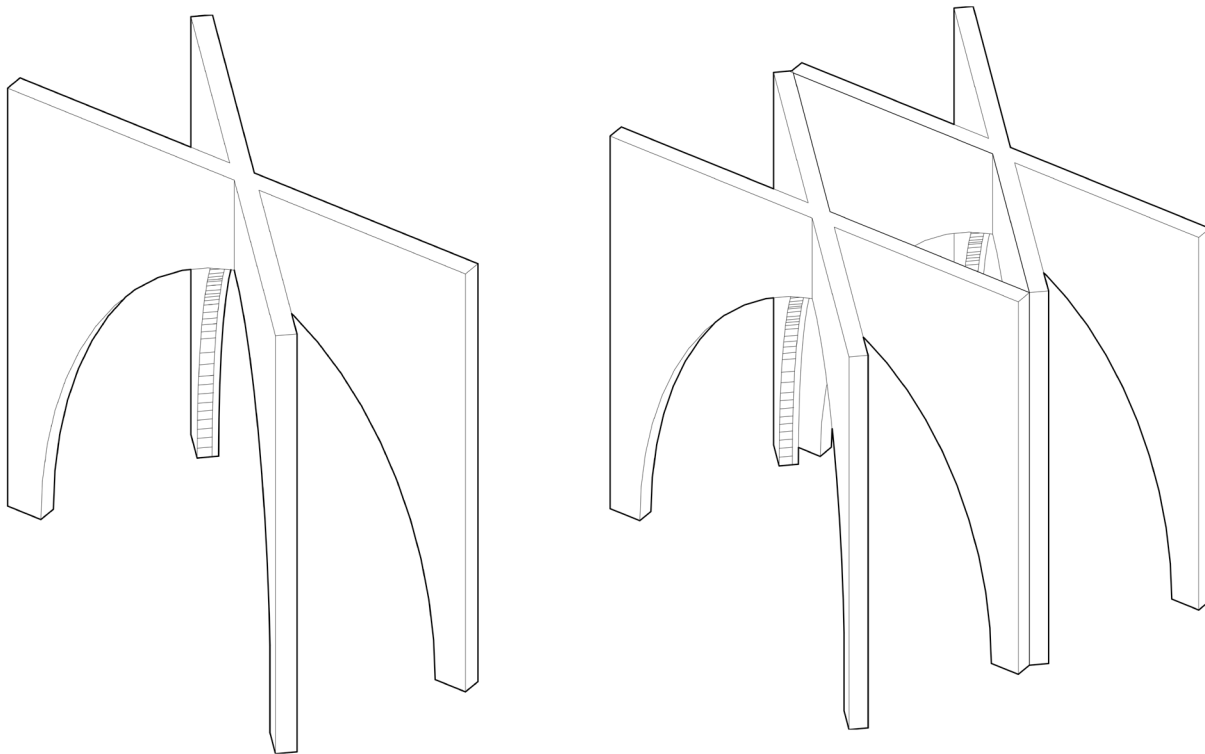


The Brick Arcade shows how the unique form of an arch can be achieved with intricate brick work.

FLOORPLAN DEVELOPMENT

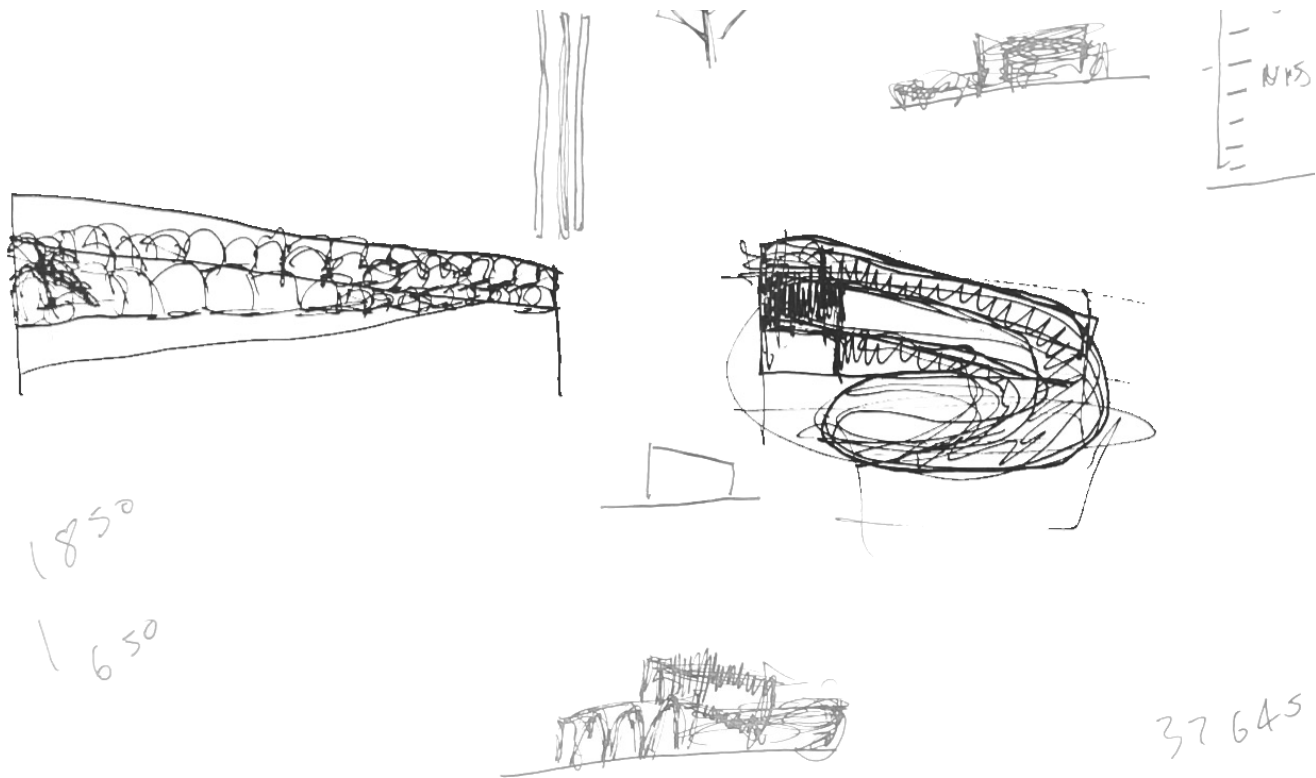


The Arch curves around a circle, which would be the position of the auditorium. Here, the circular basilica form was developed to encourage a more social gathering.

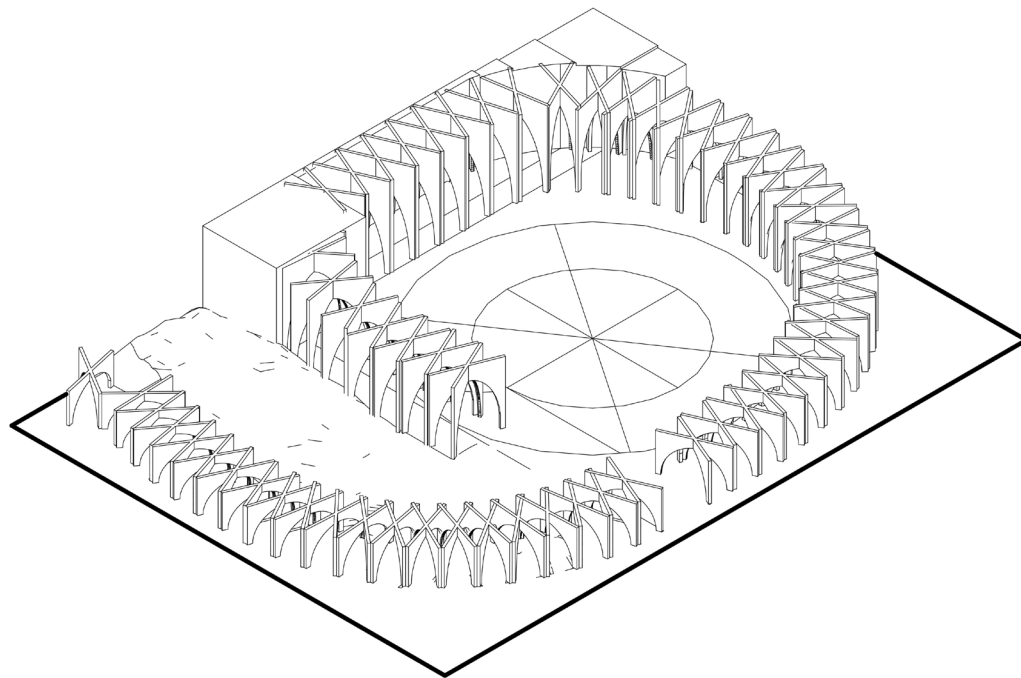


This is how the arches are made and how they can be connected to make a path and a walkway; these are the building blocks of the streetscape.

FORM DEVELOPMENT



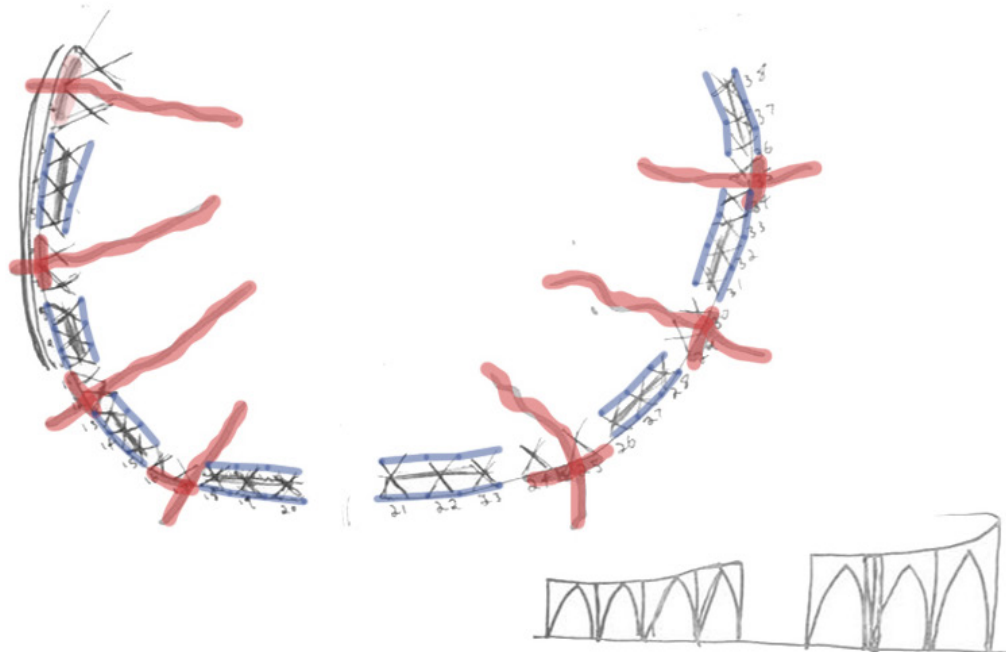
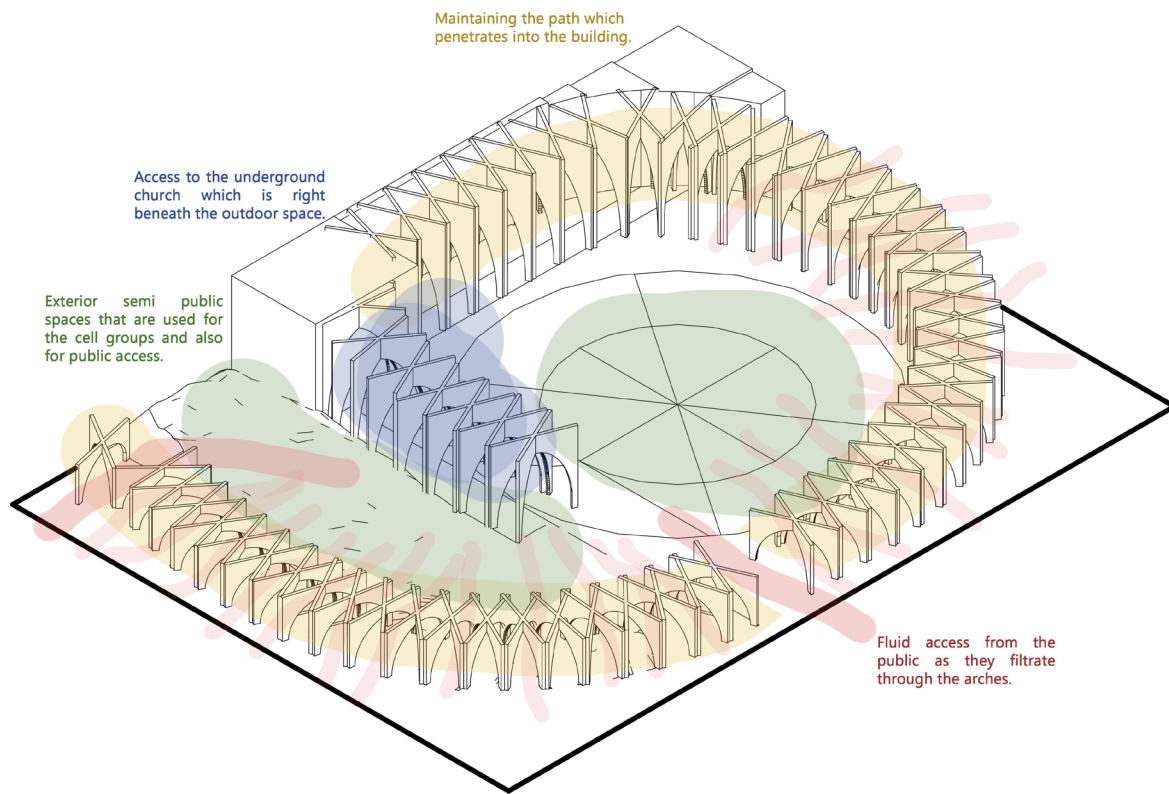
Here the form is explored even more, and the curve is embraced more and manipulated in a way to create a building that rises up gradually.



Each arch has a 120mm height difference starting at 2600mm and enters the building from the back.



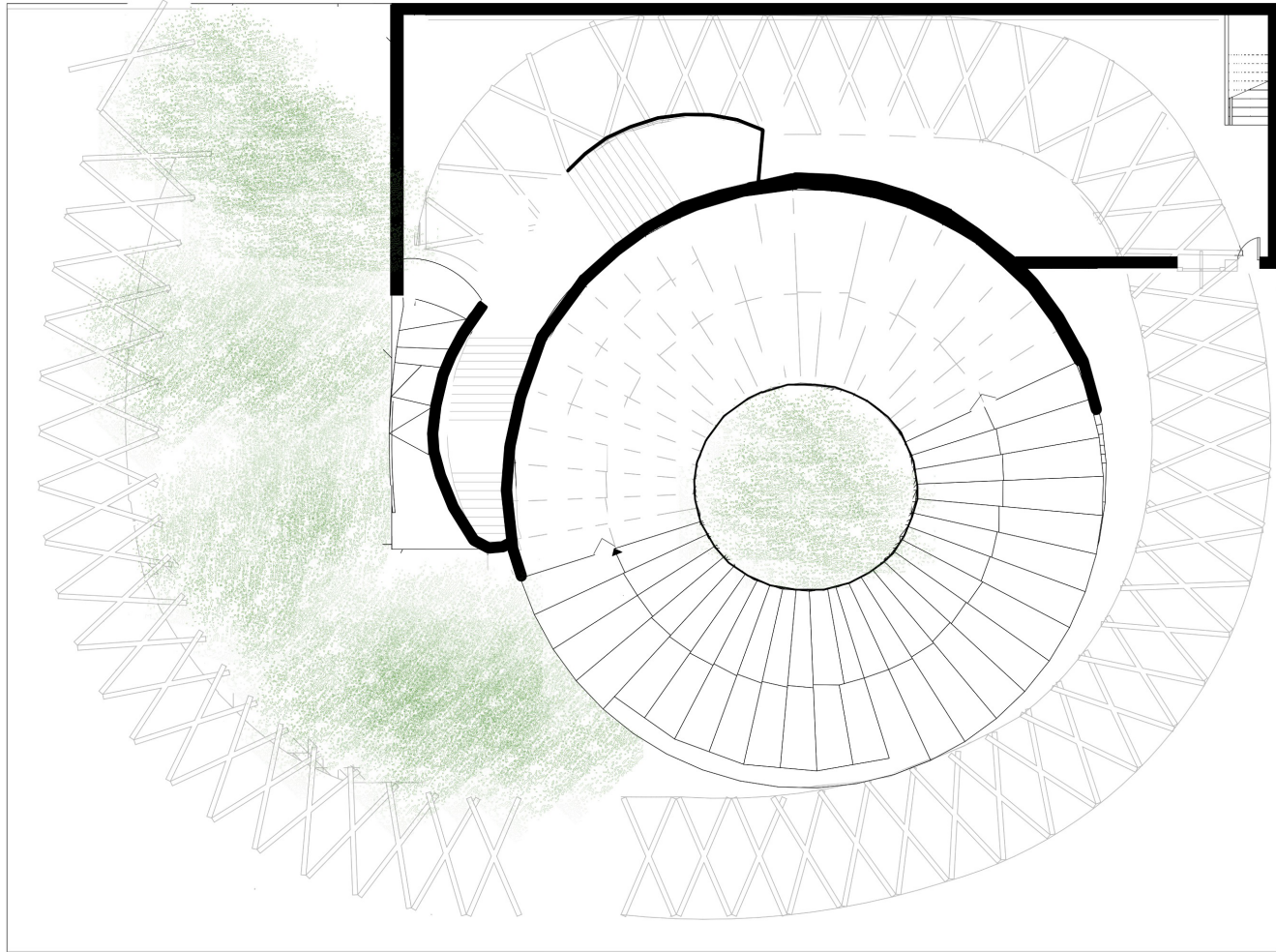
FORM DEVELOPMENT



Determining spaces where the public could filter through and spaces that would be used for market stalls

Shows how the facade grows gradually.

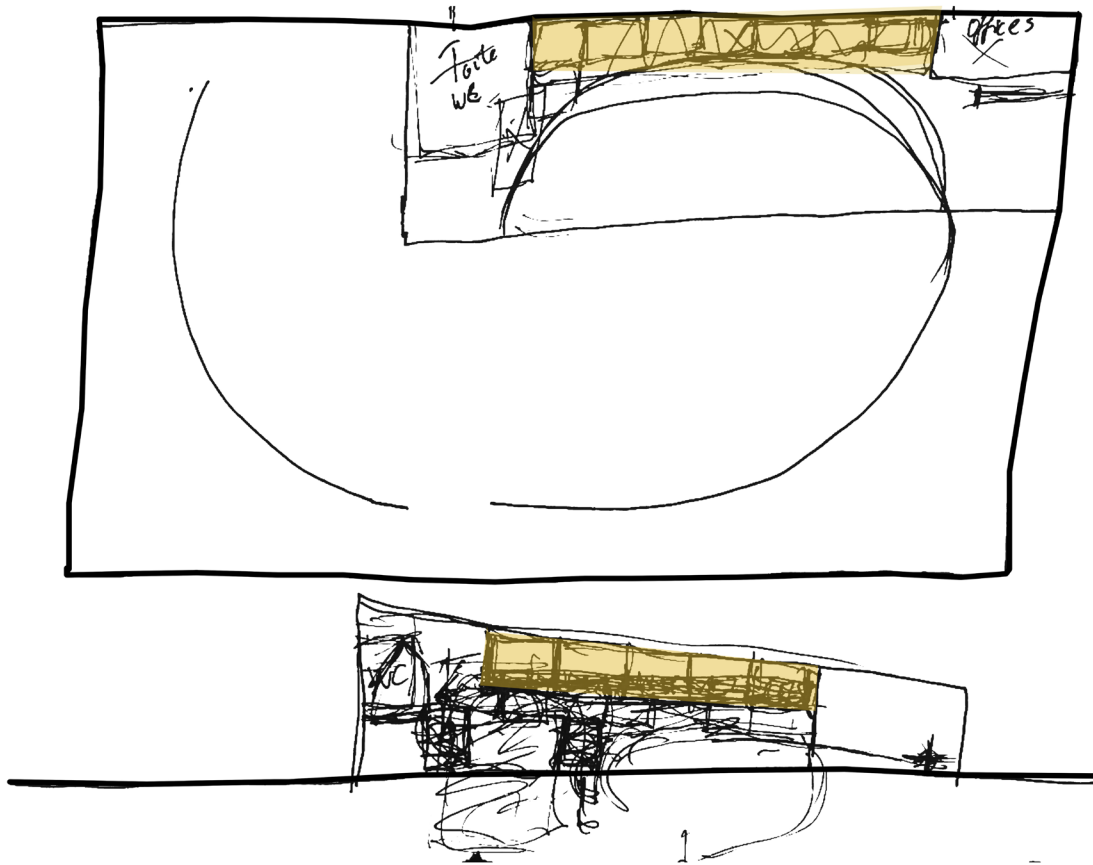
FORM DEVELOPMENT



Sketch a floorplan to show the relationship between the arches, exterior green spaces, and the interior space with the stairs leading up to the prayer rooms.



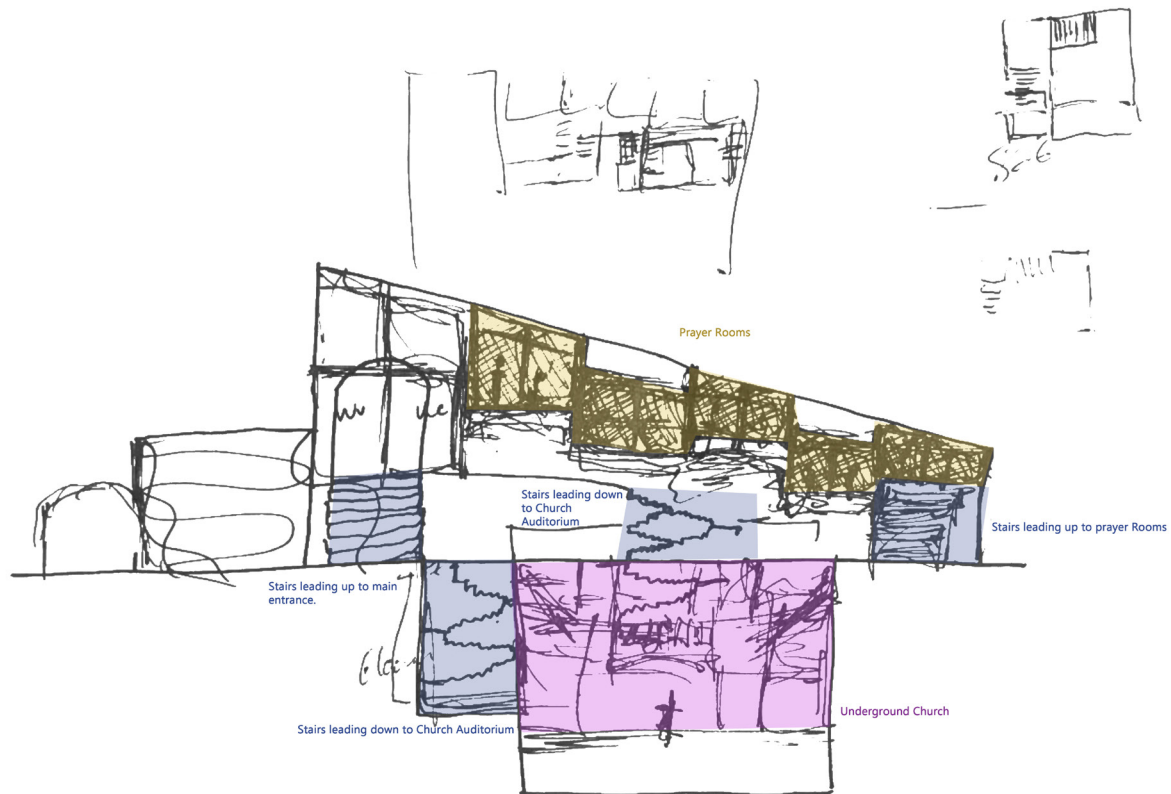
PRAYER ROOMS



Development of the prayer room spaces in the building at the behind.

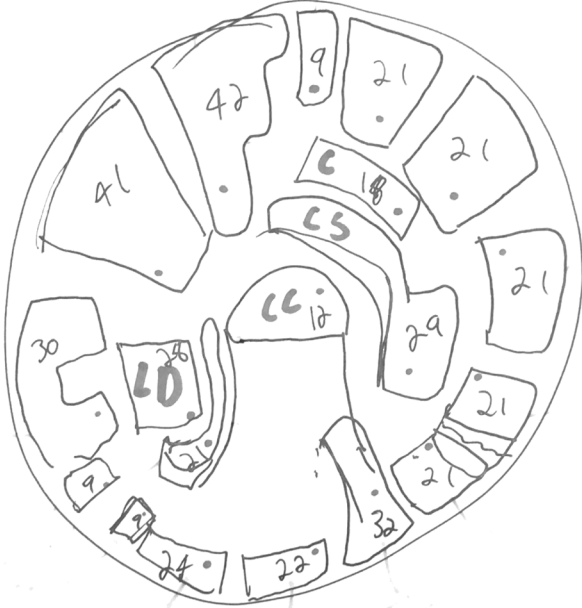


FORM DEVELOPMENT

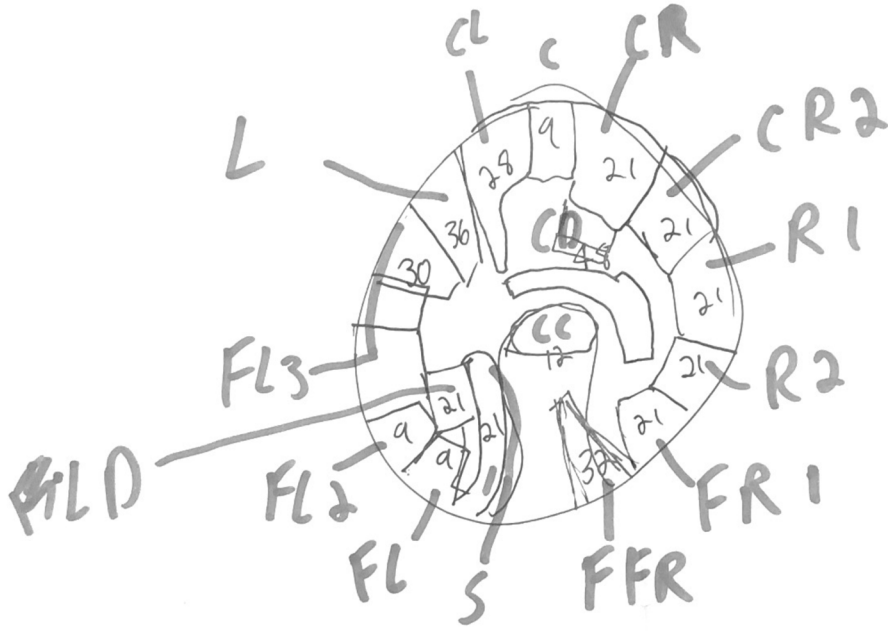


Potential arrangement of the prayer rooms, creating variety and contrast by playing with the heights of the rooms.

AUDITORIUM

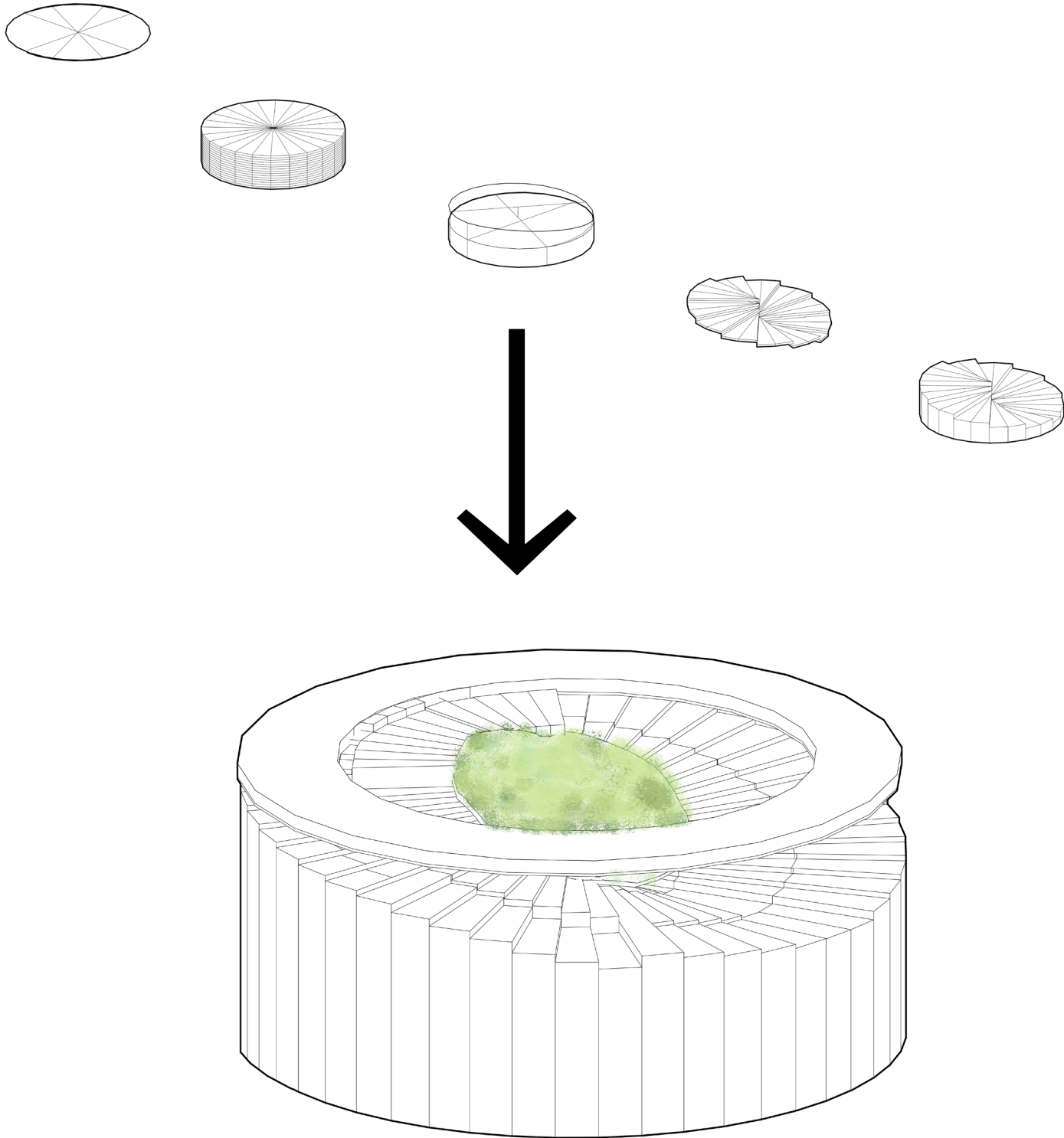


454



Seating design for the Church Auditorium it is design to seat 454 people.

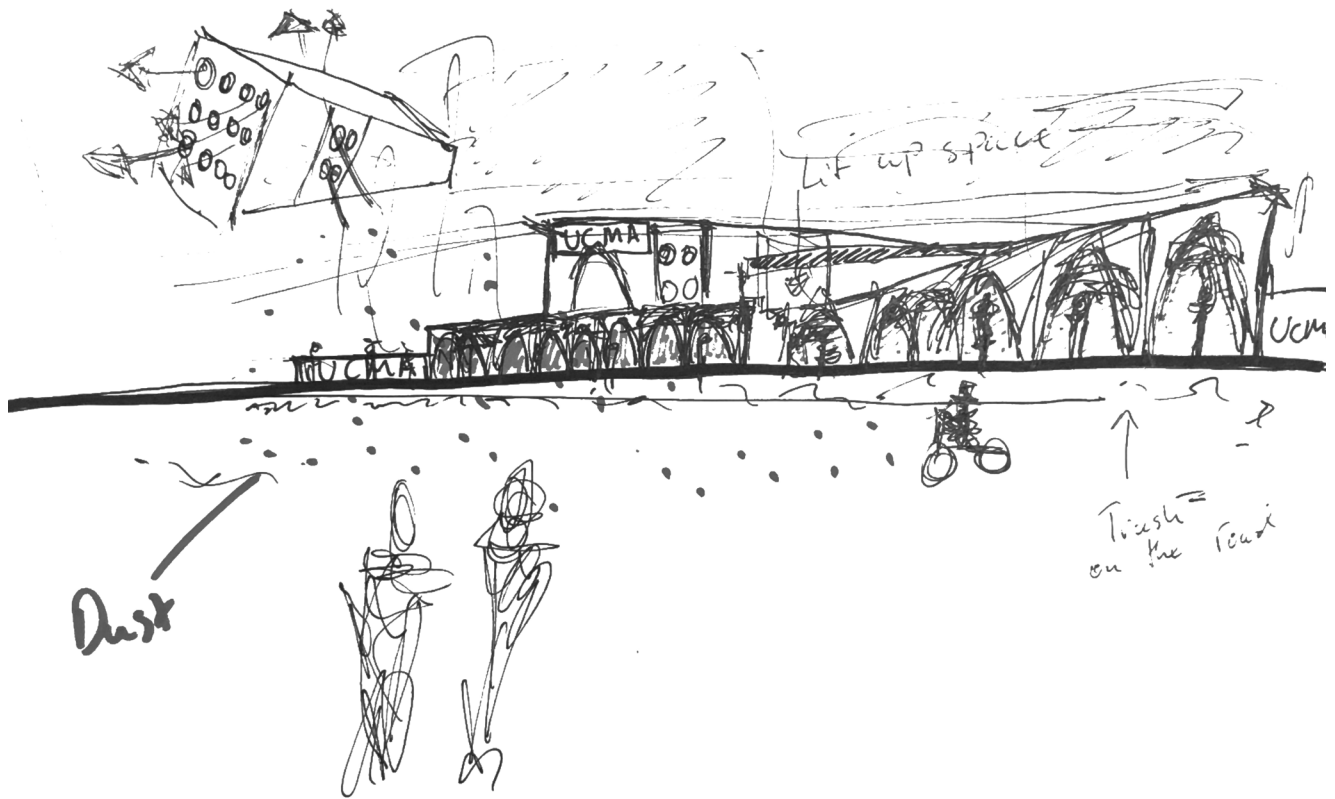
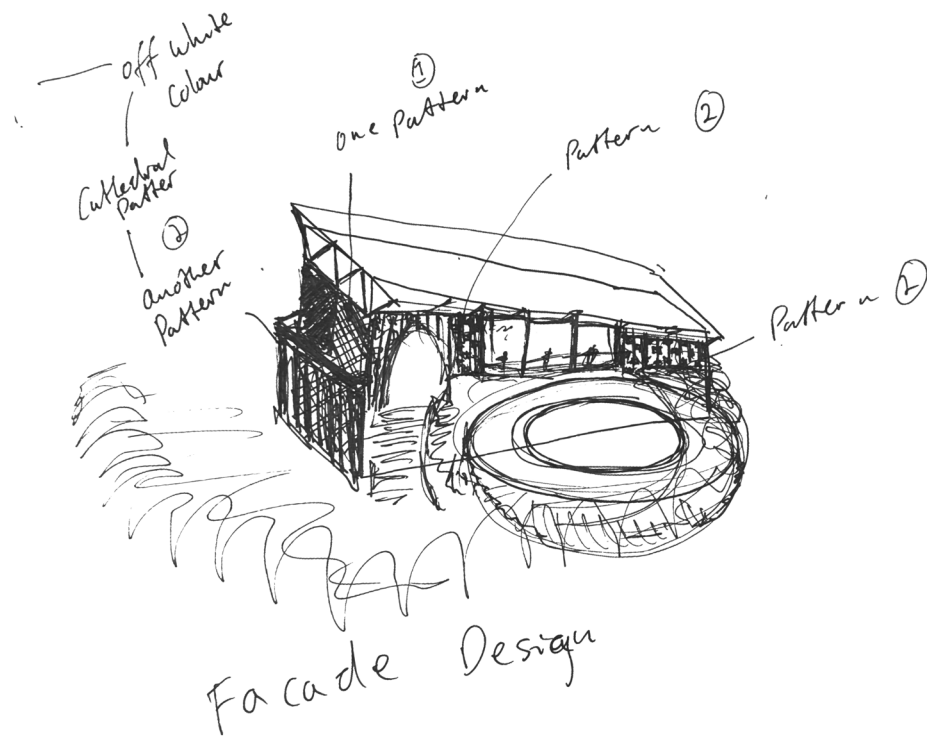
AUDITORIUM



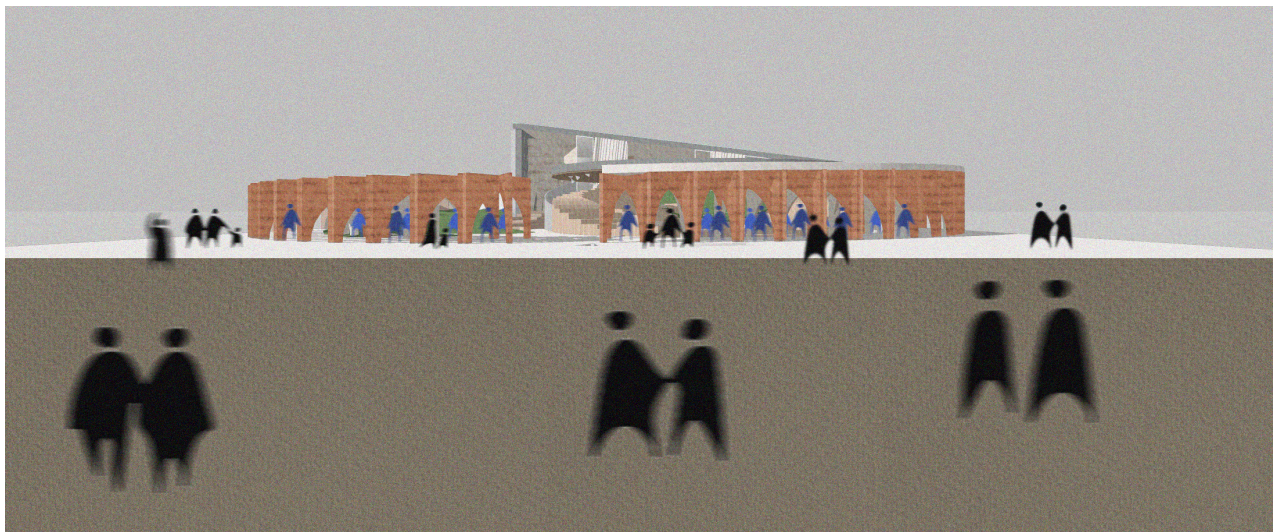
Developing the form of the auditorium the roof will be the floor for the external area where the cell groups and public can gather.



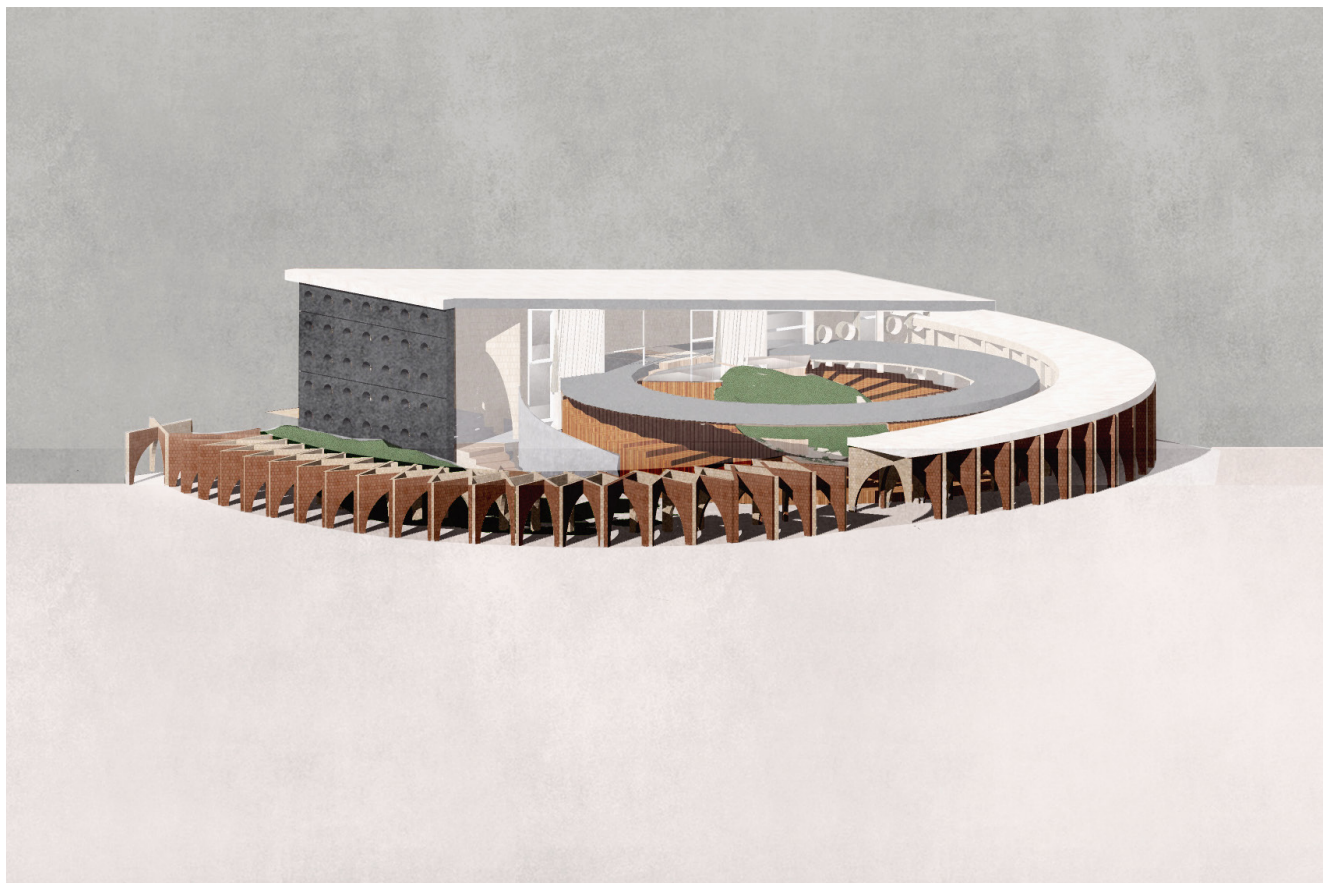
FINAL FORM



FINAL FORM



Sketch render showing the market sellers in blue



Sketch render showing the whole building and each part of the building and how it relates with each other.





THESIS SUMMARY

In summary, the design is an attempt to generate a community within the market space. It is to allow the market to come into the church space. The design decisions are there and blur the boundaries that you would usually find in a church. In terms of an architectural decision, it was important not to define all the spaces as you may be tempted to do; this would not work in this context as there are a lot of intricacies to the way of living that should not be altered. Elements of the building should be viewed as streetscape tools to provide infrastructure that revives and strengthens the existing activities on the street. This way, the building will grow and develop with the community, and there is freedom for the people to use it how they please.

Market Place

The response to the marketplace is to provide space for sellers to have stalls there; this will invite the public into the building. This will create a vibrant environment and ensure the building is always in use. Research into the demographics of the marketplace shows that people of different backgrounds and different faiths can work and live together. This project should not be viewed as a multi-faith center but as a church that has opened its doors to everyone. a church that supports the rest of the community.

The Church Community

In terms of the church community, it is important that the project uses traditional but modern techniques to ensure these are spaces people want to stay in. It is important that these spaces are comfortable; you should not be scared to break rules (while still being respectful), but you should be free to be yourself. This is the atmosphere that this structure should provide. It should be a safe place for all; people who are in trouble should be able to find rest in this place. This may be a delicate issue, but the public has a way of policing itself. Just as the community provides help and care for each other, the community provides the necessary safety for each other. In many market places in Africa, there is relatively good safety because the people police themselves; if someone is caught stealing, the people will come together and catch the thief. The community is an intricate organism, and it involves all the necessary moving parts to sustain itself.

Architectural Qualities

In terms of architectural and spatial quality, the space should be a contrast to the surrounding context. The building should be a well-organized space that allows users to personalize it. There should be a structure that can house cultural identity. This is achieved by delicately balancing public and private spaces; both the public and the private spaces should reference the vernacular styles and tastes of their context. It should also be a nod to the future, and there should be elements that can spark a local revival in its immediate context. For example, the quality and lightness of the atmosphere should be an example to businesses and other churches around the city.







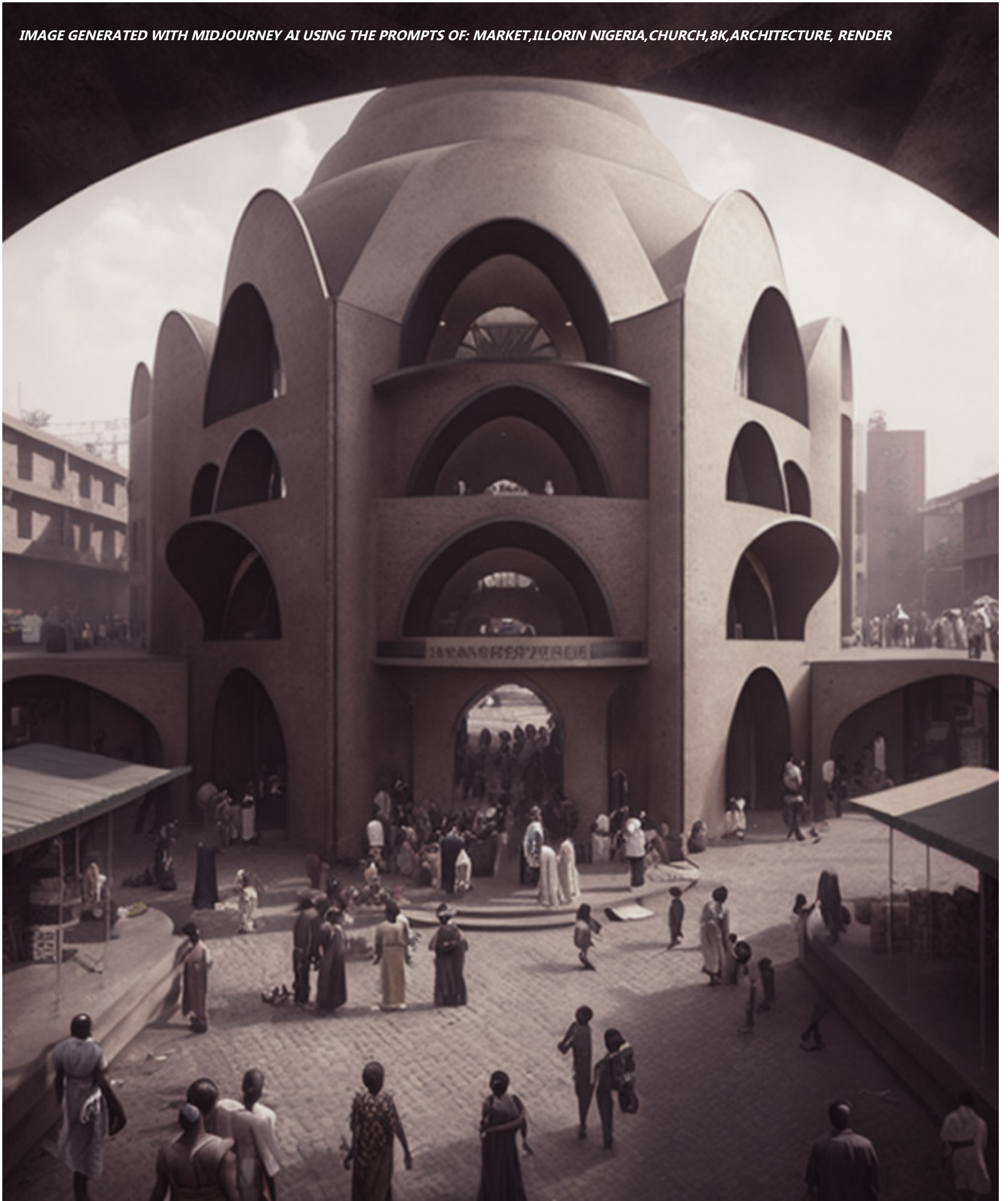
Concluding Thoughts

This project has challenged my ideas of the church, the use of the church, and those who use the church. It has opened my eyes to the potential of the church and the community around a church. It has given me a deeper understanding of people and how their lives are impacted by a positive community. This process has shown me the reality of the responsibility I hold as an architect and has convicted me to be very thoughtful about everyone that could be impacted by my designs. Every design may have a positive impact on one group of people and a negative impact on another group. It may not be pragmatic to say I will always be able to design in a way that makes everyone happy, but I believe thinking about all parties involved will bring richness to my designs and how I approach design.

This is perhaps the first project where I have focused heavily on the initial research and analysis of a client, and I think this has largely influenced the kind of building I propose. I am not sure if I could have approached this project without the same level of emphasis on the history of the church and understanding how the contemporary church works. I would not have the same outcome; perhaps I would be less attached to the design and to the process. I believe that is a great lesson to learn as an architect, which is to really think about the people using the spaces we design, and doing these kinds of projects encourages you to come up with different ways of impacting people's lives in a way that does not always mean pumping a lot of money into something. I believe that can be done by giving people spaces to be planted and grow into what they want to be. Perhaps this will encourage the real cultural identity to flourish and, importantly, to flourish in an organized way.



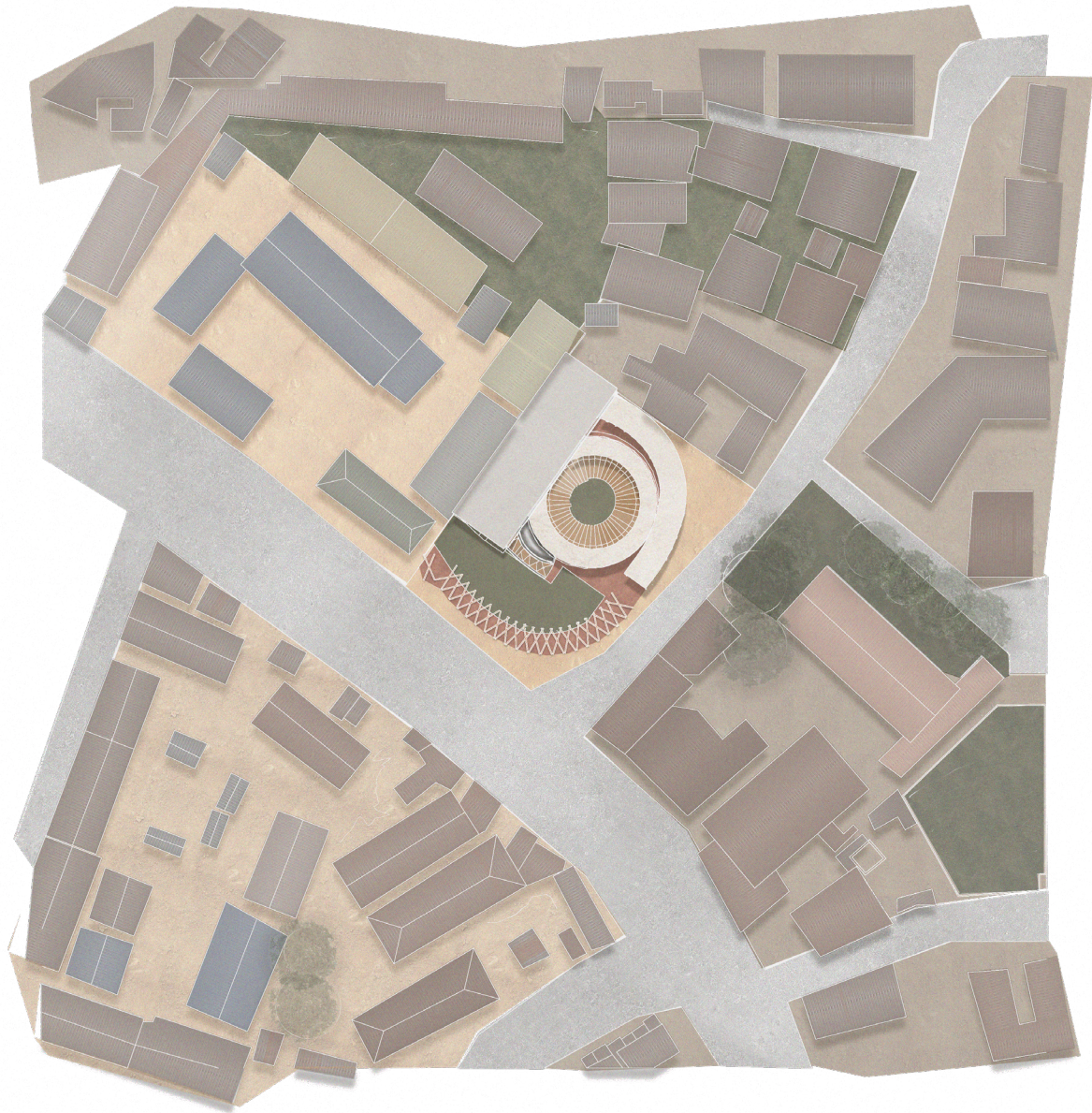
IMAGE GENERATED WITH MIDJOURNEY AI USING THE PROMPTS OF: MARKET, ILLORIN NIGERIA, CHURCH, 8K, ARCHITECTURE, RENDER



LOCATION PLAN



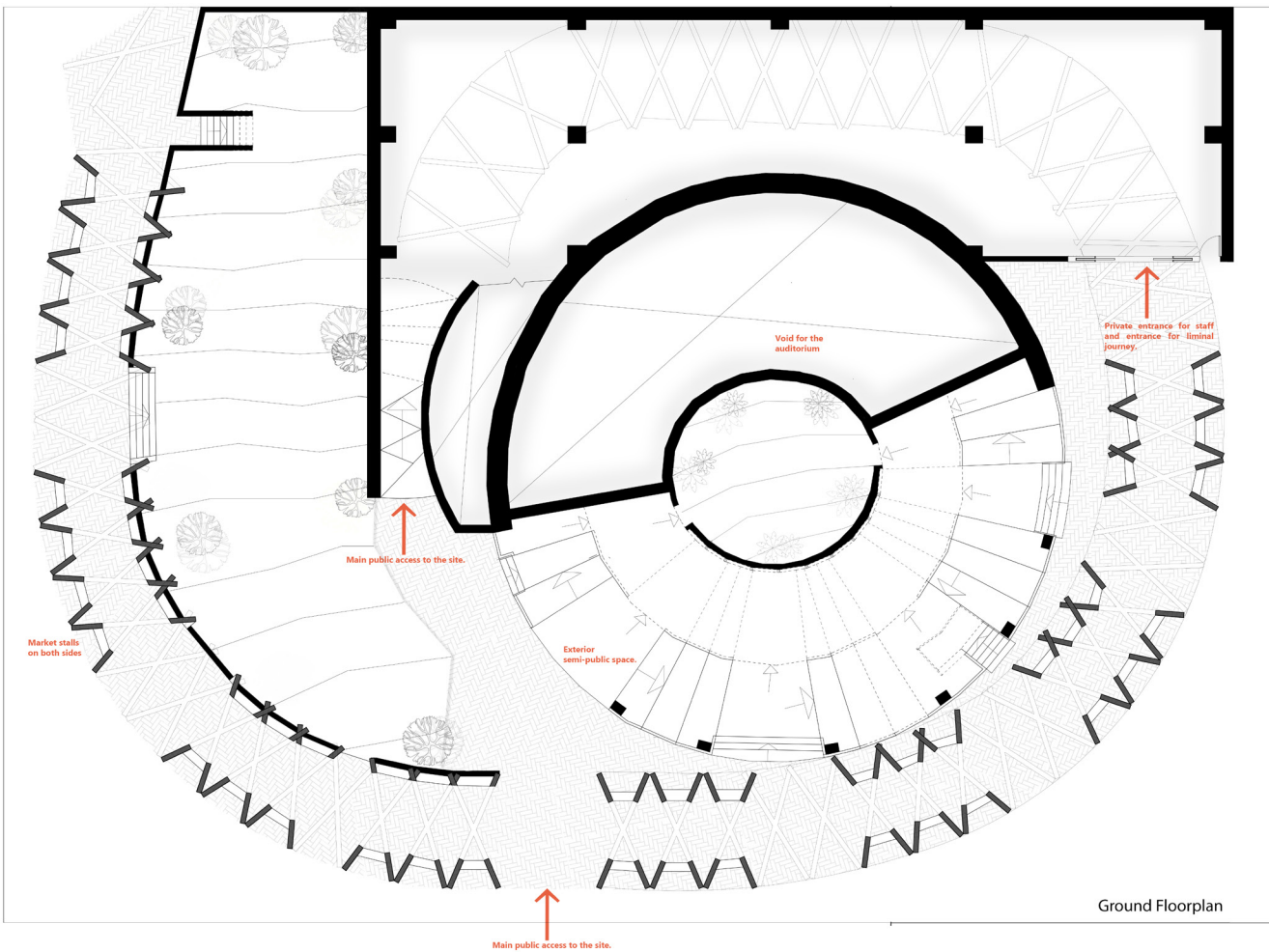
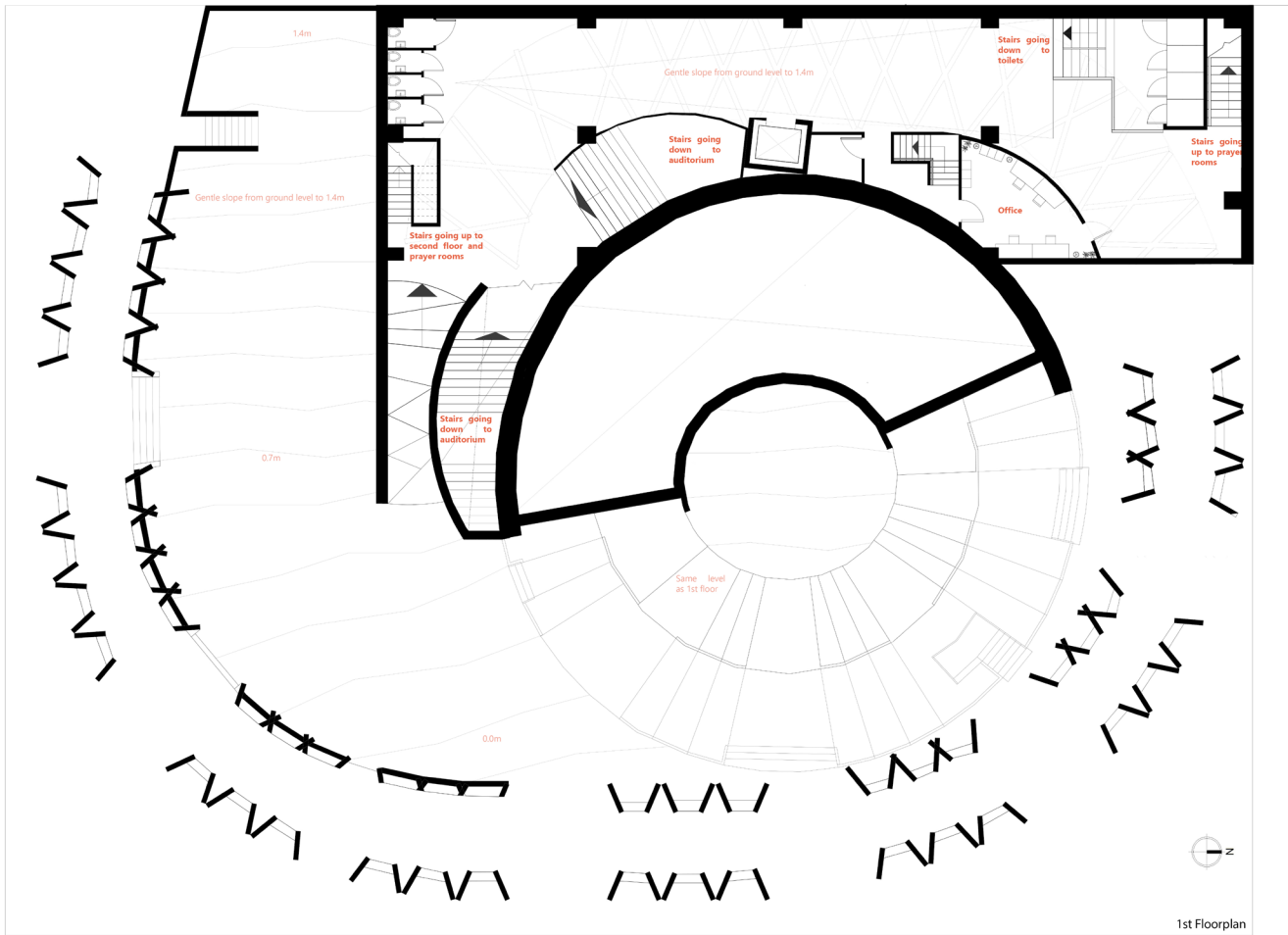
SITE PLAN



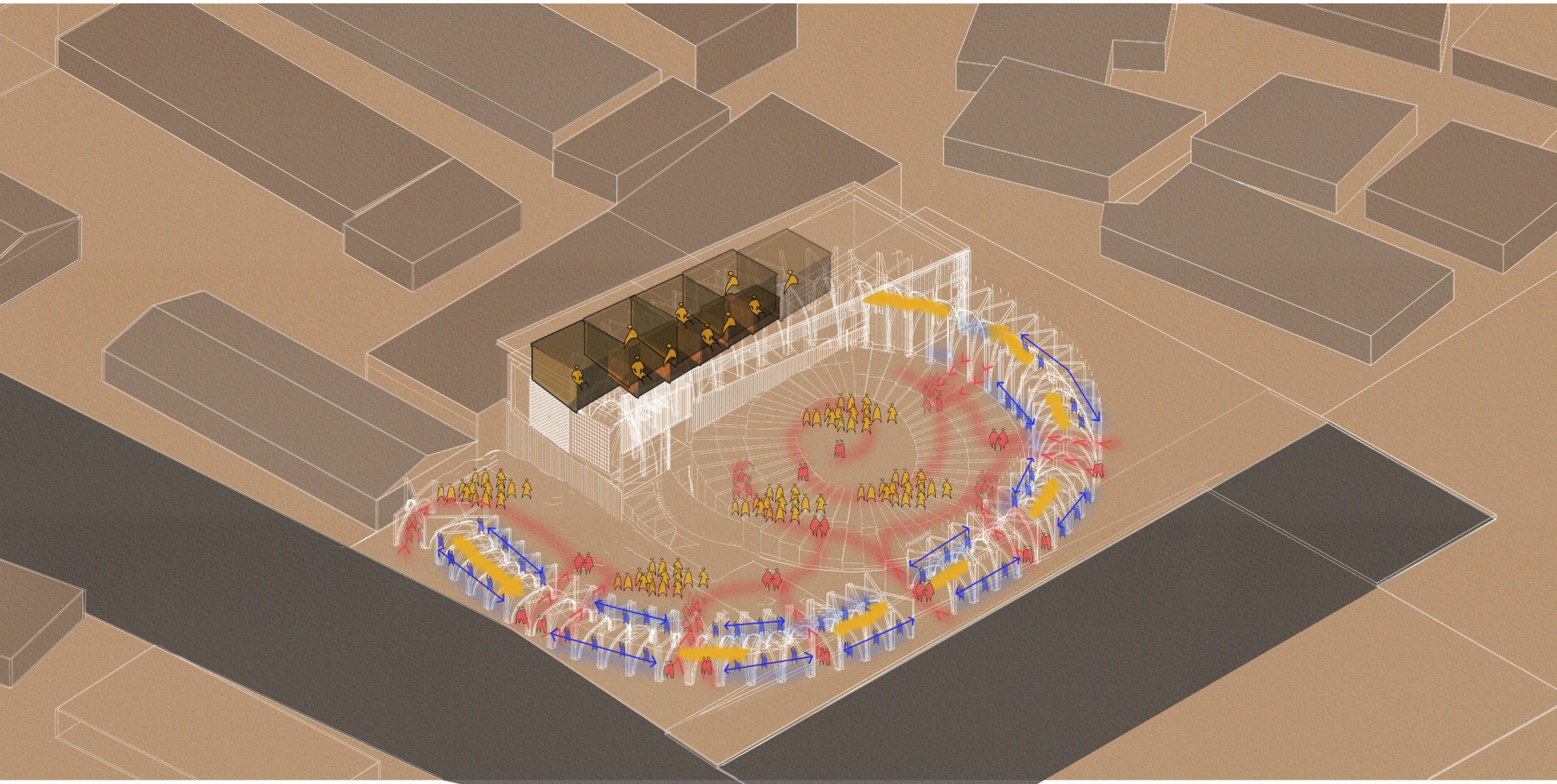




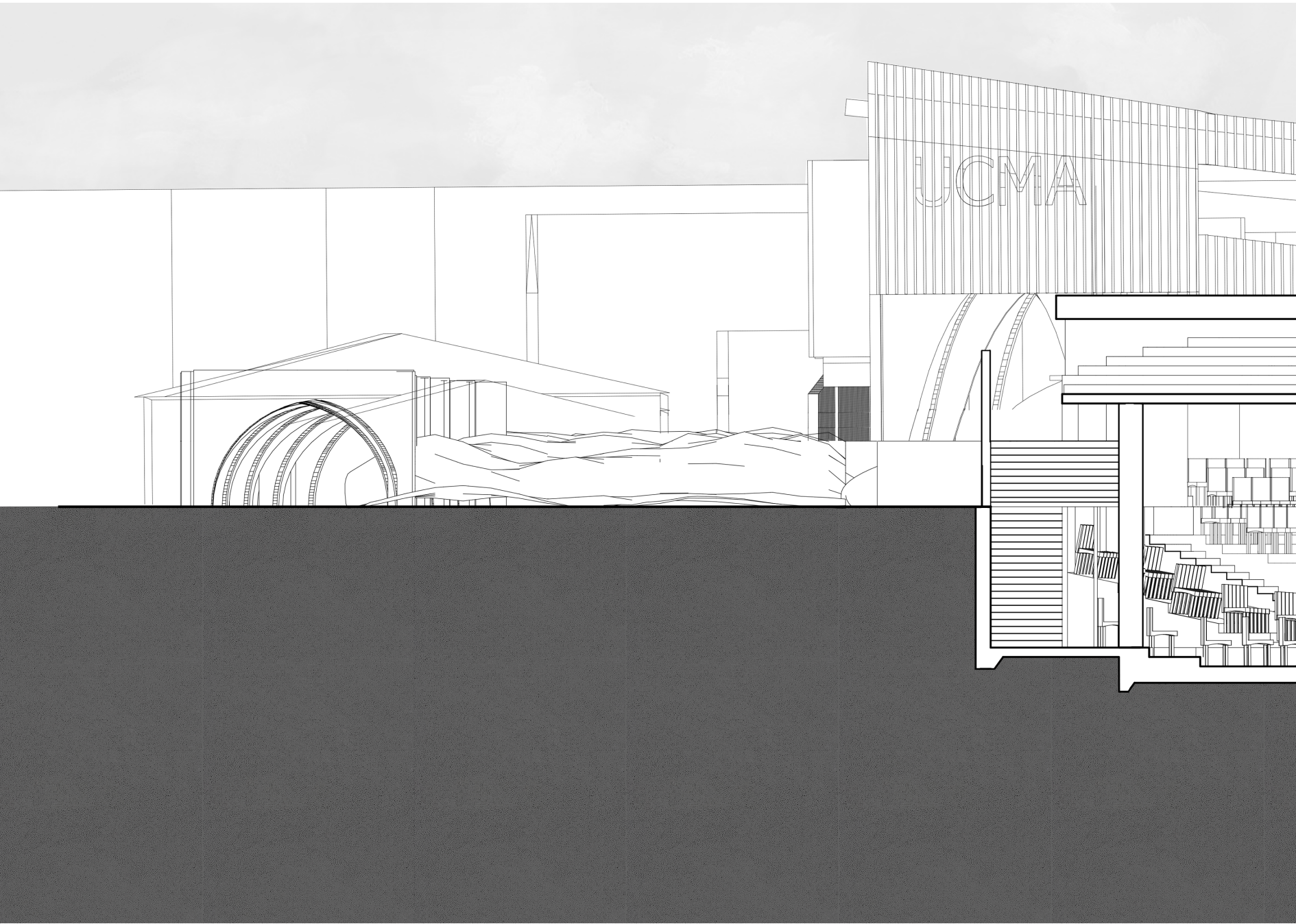
GROUND FLOOR PLAN

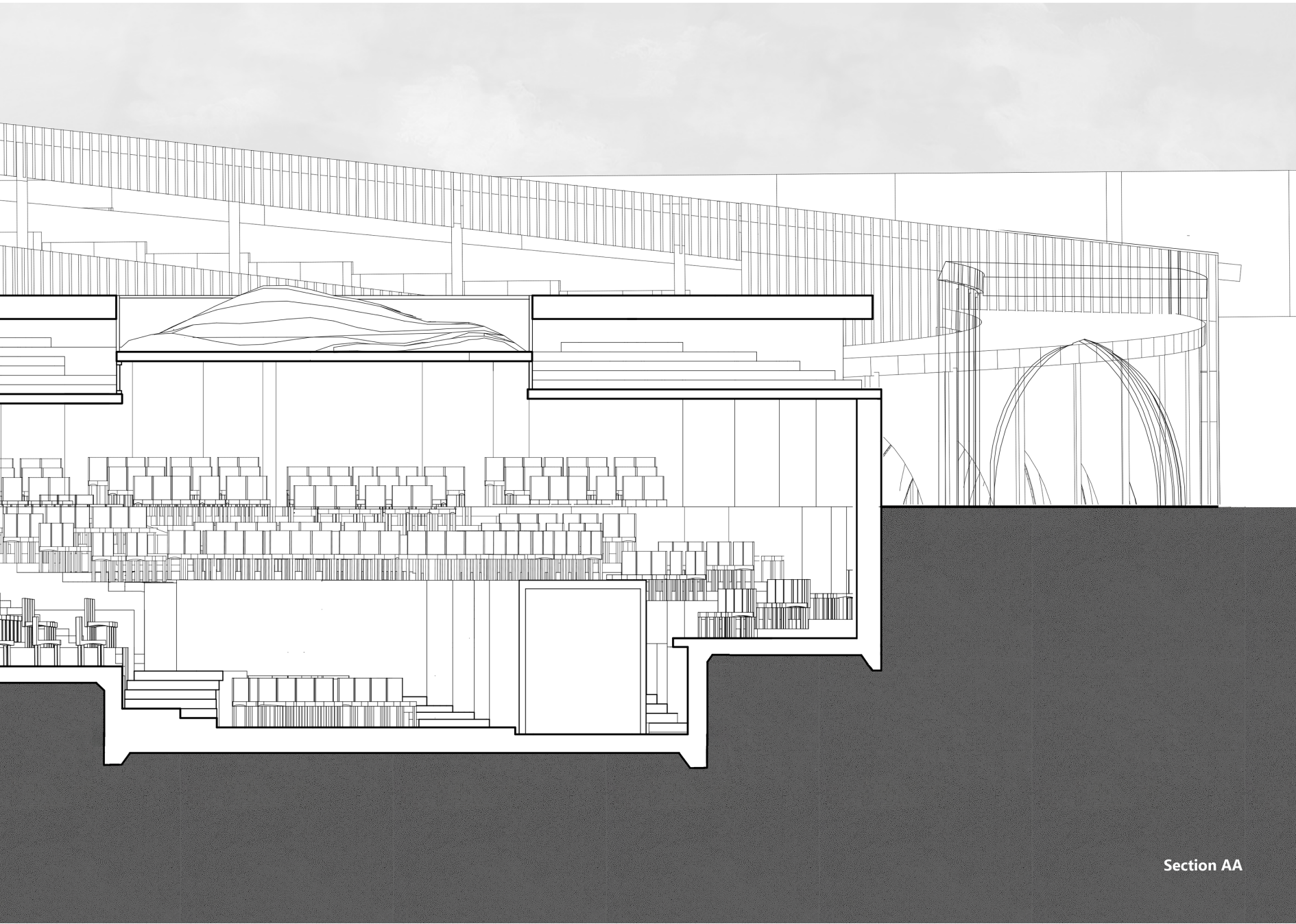


AXOMETRIC FLOW DIAGRAM



showing how different members of the community use the building and how activity flows through the building. The yellow represents the direction of flow from those using the church; this would be the path leading to the church for a wedding ceremony. The red represents the public filtering through the building. The blue represents the sellers and how the market would be set up. The prayer rooms are located at the back of the building.

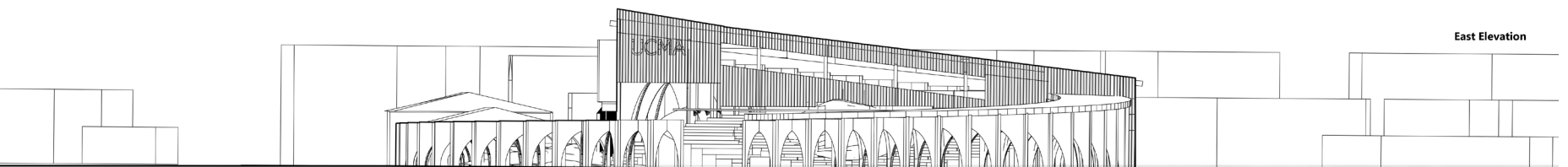
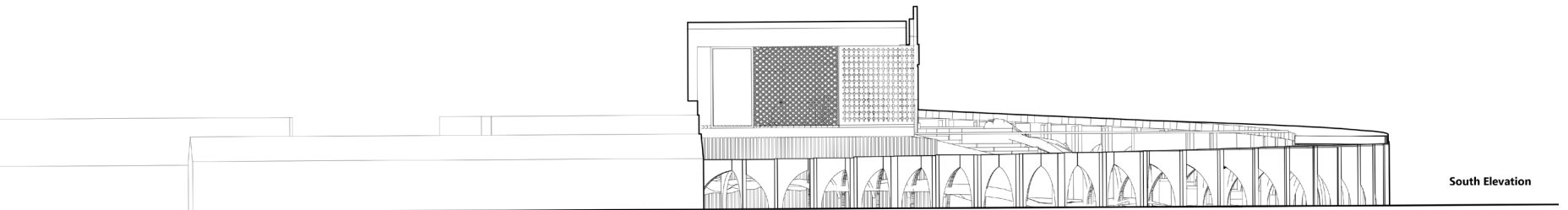




Section AA



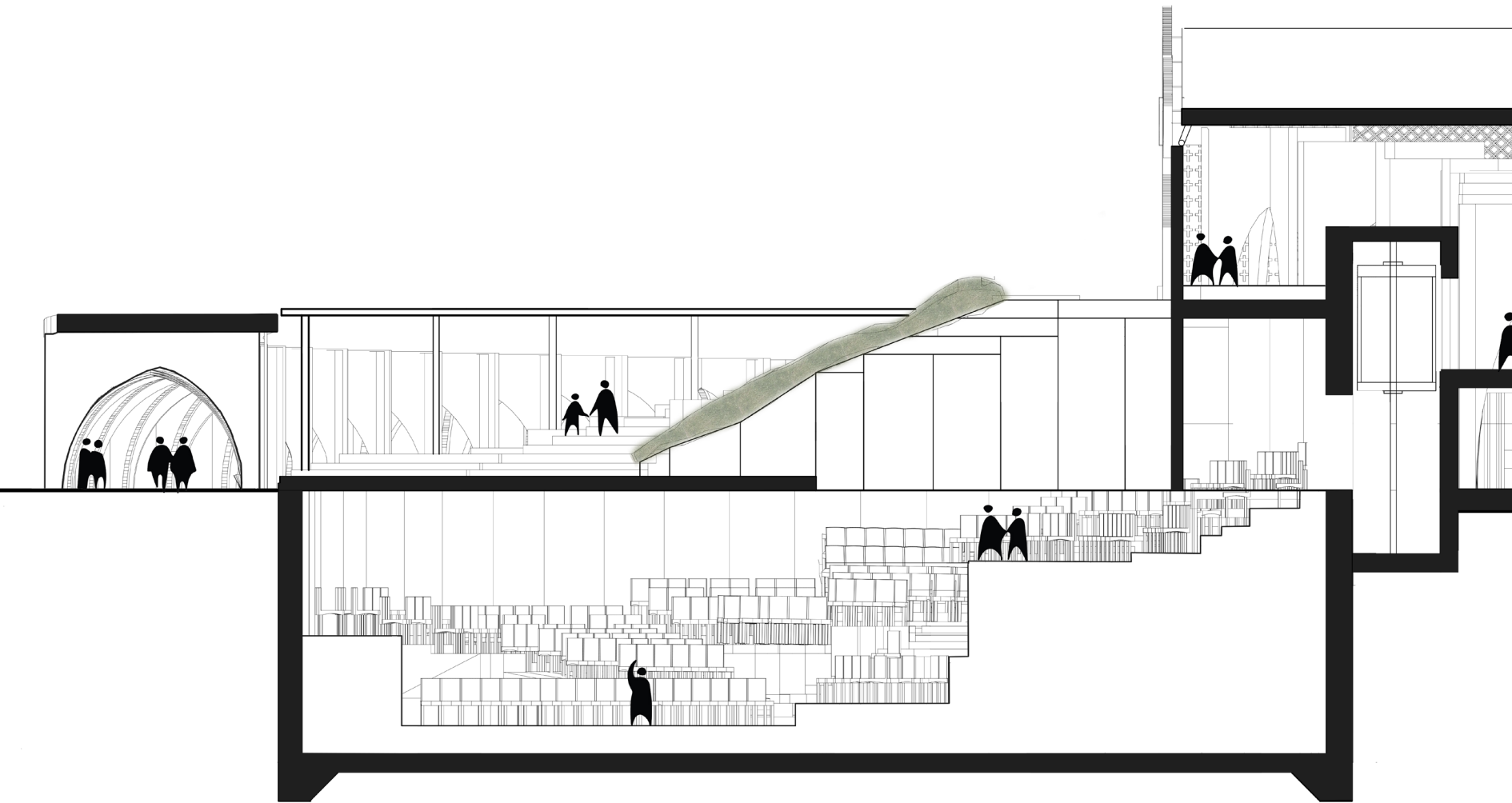
ELEVATIONS

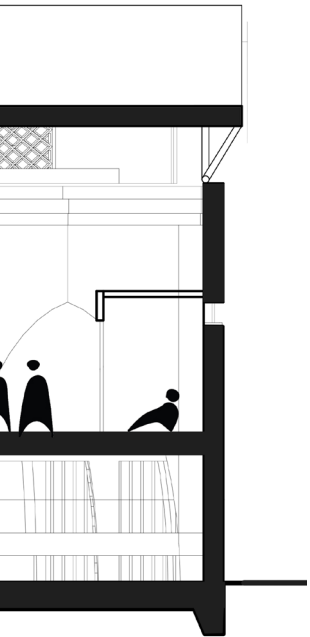


EXTERIOR RENDER

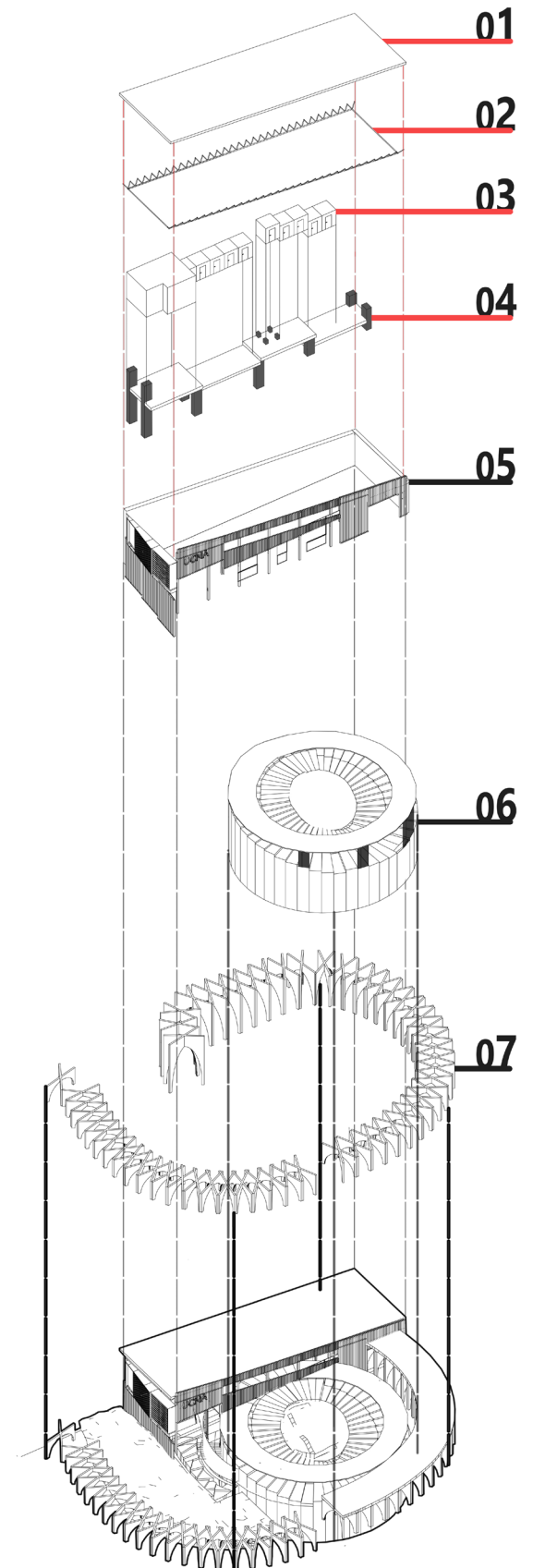


SECTION BB

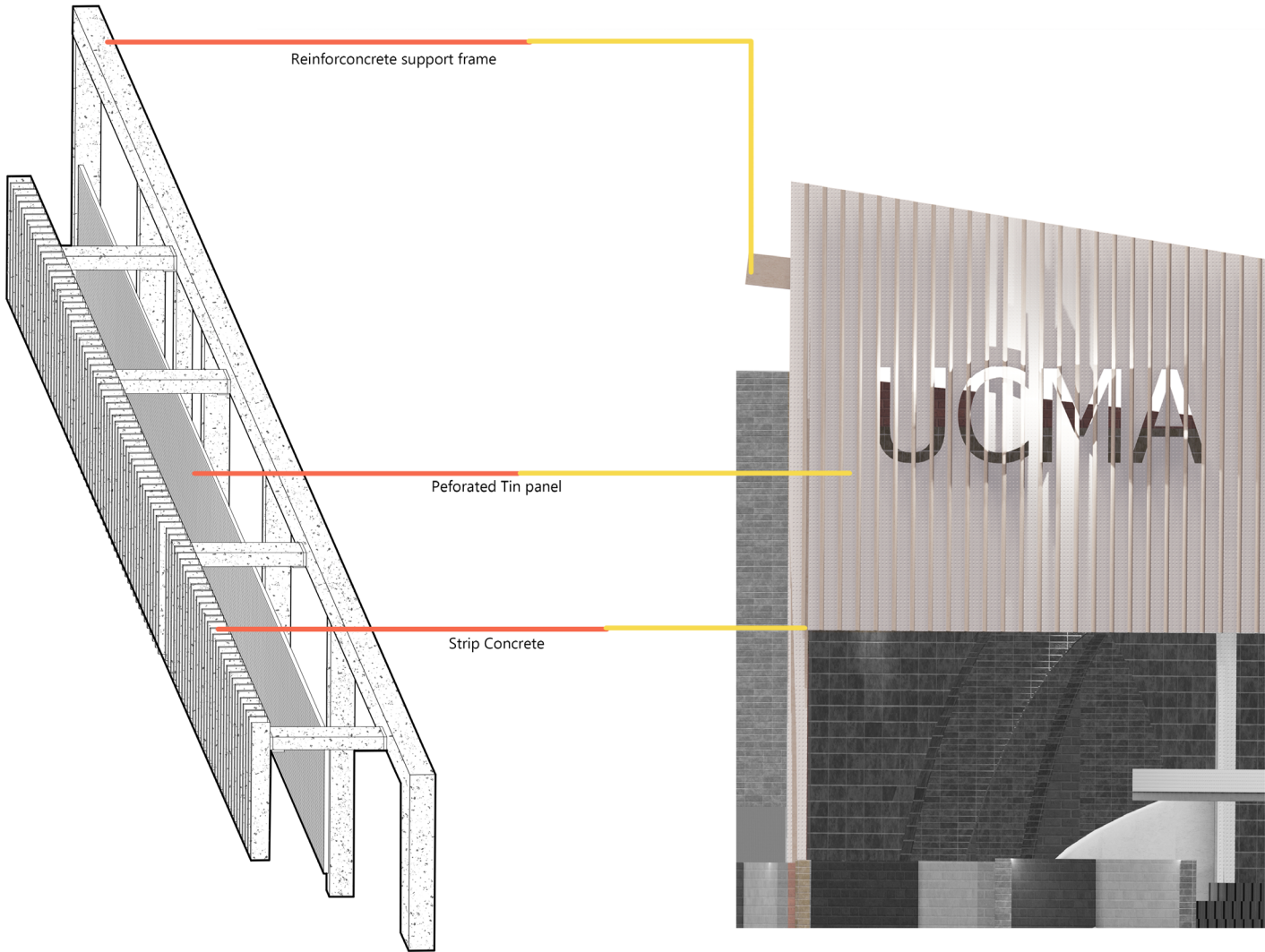




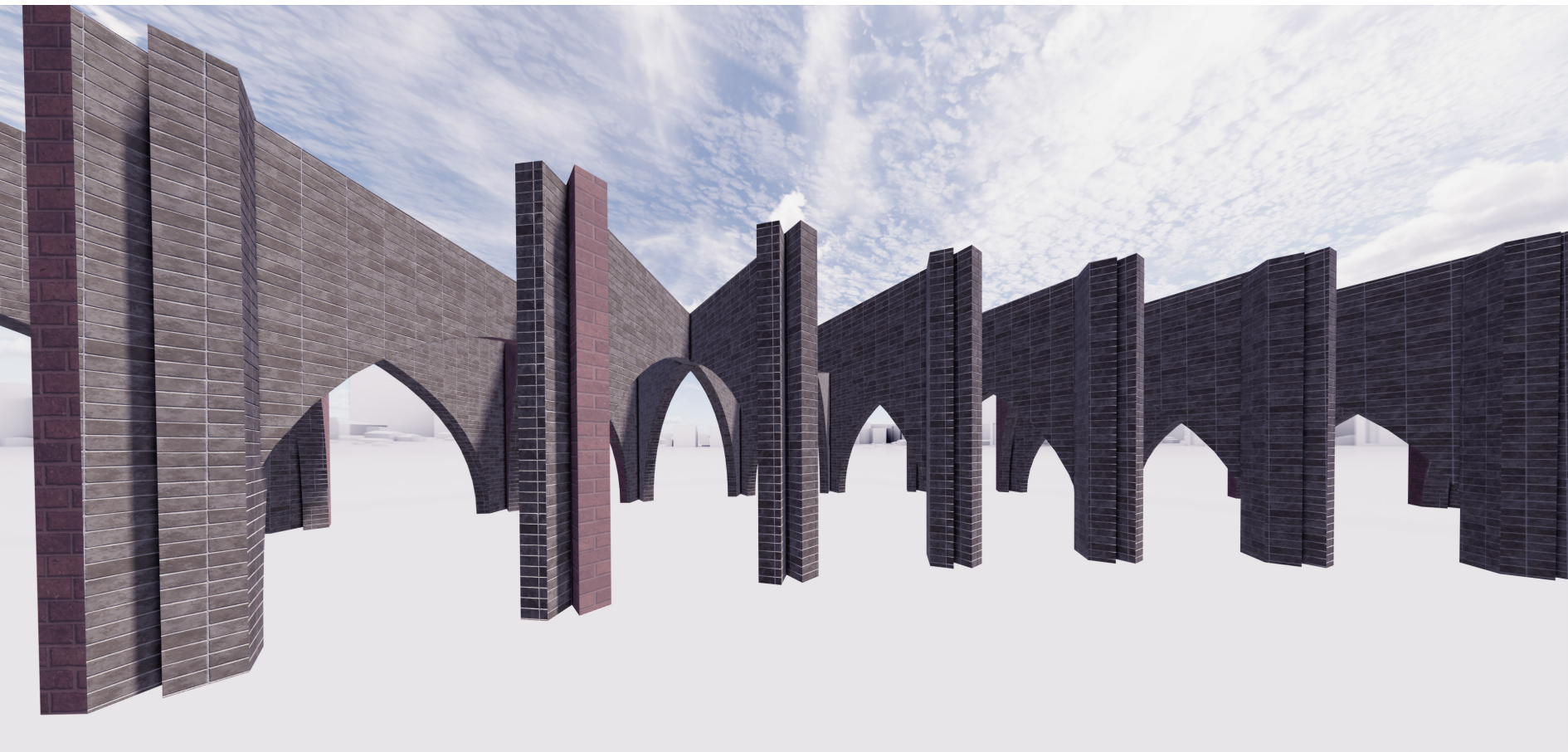
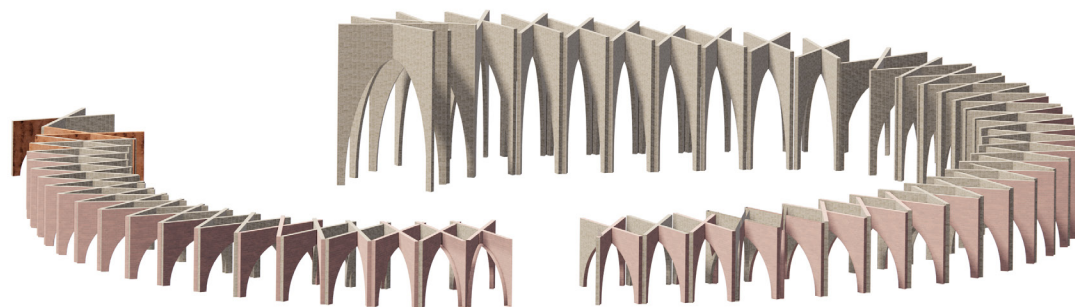
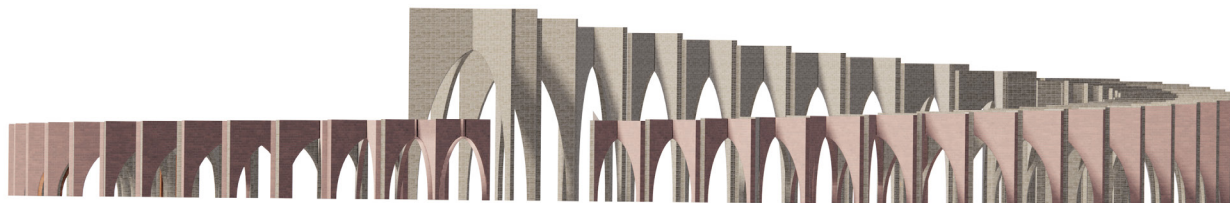
- 01** - Ultra thin Concrete Roof
- 02** - Steel truss / Roof Truss
- 03** - African Cement blocks/ Prayer Rooms
- 04** - Reinforced Concrete Columns and Concrete Slab/ Support for prayer rooms
- 05** - Reinforced Concrete frame, Perforated thin panel, Strip concrete/ Building Facade
- 06**- Underground retaining wall structure/ Church auditorium
- 07**- Brick made from cement and soil mixture/ Brick arches



MATERIALITY



DETAIL SECTION





CHURCH AUDITORIUM



References

- Figure 1: Longitudinal Basilica floorplan, May 20, 2022. (Source: Lorenzetti,2022:online)
Figure 2: Longitudinal Basilica perspective and section, 2012.(Source: Oneonta,2012:online)
Figure 3: Circular Basilica floorplan, 2016. (Source: Clipart Library,2016:online)
Figure 4: Round Church Cambridge, 1131. (Source: Round Church Cambridge,1131:online)
Figure 5: Round Church Cambridge, 1131. (Source: Round Church Cambridge,1131:online)
Figure 6: Easter Day Mass at St Peter's Basilica, Vatican City, April 20, 2014. (Source: Feeney,2014:online)
Figure 7: Yoido Full Gospel Church, Seoul Korea, May 17, 2018.(Source: THE KUKMIN DAILY,2018:Online)
Figure 8: Elevation Church worship service , Charlotte North Carolina 2019. (Source: Elevation Church,2019:online)
Figure 9: Winners Chapel Service, Lagos Nigeria 2018. (Source: Outreach Magazine,2018:Online)
Figure 10: Successful Home Cell group, Seoul Korea 1981. (Source: Archive.org,1981:Online)
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Figure 11: Group of deaconesses cell group leaders Seoul Korea,1979. (Source: Rodgers,1979:Online)
Figure 12: St Peters Church, Klippan, Sweden 2018. (Source: Architectural Reveiw,2018:Online)
Figure 13: St Peters Church behind Klippan lake, Klippan, Sweden 2018. (Source: Architectural Reveiw,2018:Online)
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Figure 23: Interlocking bricks, Kenya 2015. (Source: Kenpro,2015:Online)
Figure 24: Concept illustration for Aladin Disneyland, Paris, France 2020. (Source: Tedchang,2020:Online)
Figure 25: Concept illustration for Aladin Disneyland, Paris, France 2020. (Source: Tedchang,2020:Online)
Figure 26: Concept illustration for Aladin Disneyland, Paris, France 2020. (Source: Tedchang,2020:Online)
- Figure 27: Asa dam, Ilorin Nigeria 2022. (Source: Kwaraconnect,2022:Online)
Figure 28: Asa River, Ilorin,Nigeria 2022. (Source: Kwaraconnect,2022:Online)
Figure 29: Asa Dam, Ilorin,Nigeria 2022. (Source: Kwaraconnect,2022:Online)
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Figure 31: Asa River, Ilorin,Nigeria 2022. (Source: Kwaraconnect,2022:Online)
Figure 32: Sobi Hills, Ilorin,Nigeria 2022. (Source: Kwaraconnect,2022:Online)
Figure 33: Sobi Hills, Ilorin,Nigeria 2022. (Source: Kwaraconnect,2022:Online)
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Figure 35: Sobi Hills, Ilorin,Nigeria 2022. (Source: Kwaraconnect,2022:Online)
Figure 36: FirstLove Church, Accra, Ghana 2022. (Source: Firstlovecenter,2022:Online)
Figure 37: FirstLove Church, Accra, Ghana 2022. (Source: Firstlovecenter,2022:Online)
Figure 38: UMCA, Ilorin, Nigeria 2022. (Source: UMCA IPATA,2022:Online)



