Synthesis of Environmental Behaviour due to Cultural Dynamics in a Locality

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ABSTRACT

The use of various finishes for building exterior is based on many factors. Some of these factors include the cost of such material, availability and climate compliance to mention a few. However, the use of paint as exterior finish is found to be anchored on cultural factors above every other consideration among the Yoruba people of southwest Nigeria. This paper aims at examining the cultural dynamics that are shaping the value that is placed on paint within a local set up and the underpinning parameters for the preference option. The research was conducted through a survey method that involved the administration of questionnaire on 384 respondents that were randomly selected through a multistage sampling method. Data collected were analysed through SPSS version 15.0 software using descriptive statistics and multiple regression models. The findings suggest that further development of the material will receive a greater patronage by the people.

Keywords: paint, colour, finishes, exterior, culture, Yoruba people,

1. Introduction

The impact or influence of the culture of certain people could influence their choice of materials for building ornamentation irrespective of the climatic condition of the area. Mockaitis, Rose, & Zetting (2012) observed that cultural diversity among people could result in overt differences in attitude and decision making. Cultural affiliation or back ground is one of the factors that shape human behaviour, interpersonal relationship and choice. This suggests while Berenguer (2010) agreed that decisions that are taken in relation to environmental behaviour are germane to achieving a sustainable society. It also affects the perception and the value placed on commodities and other items that man make use off.

Historical antecedents have been identified as a major factor that dictates the use of paint in Lagos (Falade, 1990). The predominant people of Lagos which is the Yoruba people have a rich culture of colour application that dates back to history. This covers various areas of their life such as clothing (Phelps, 2011), decoration of important personalities residence (Asakitipi, 2007) and representation of different gods on which they anchor their beliefs (Pendagast, 2011). The Yoruba people have one of the oldest tradition or artistic rendering and ornamentation (Drewal, Pemberton, &Abiodun, 1989; Roberts, 2012). They are also involved in traditional trades that promote the culture of colour as identified by Abel (2007), some of which include dying and weaving of cloths with various colours. Adelekan (2012) observed that the

colonial master altered the built environment set up. The advent of other religion and colonial imperialist suppressed the existing African traditional religion (Nooter, 1993). This is not peculiar to Africa alone, Cervello-Royo, Garrido-Yserte, & de Rio (2012 observed that planning for state intervention in the area of infrastructural development has altered the face of European cities in the last one and a half centuries, yet the core of the various settlements of Yoruba people still maintain some level of cultural identity. This is gradually being transferred to the Government Reserved Areas carved out for the colonial masters and modern day elite.

Though there is poor quality of life generally in most Nigerian cities as posited by Ayotamuno, Gobo, &Owei (2010), the Yoruba people in Lagos that are connected to their cultural roots/value still ensure that their living environment look colourful. However, the rapid growth being witnessed in Lagos could affect the standard of living and cause traditional cultural pattern breakdown (Newman, 2006). Adequate attention to cultural values can promotesanity in the built environment. It is also a benchmark for maintaining the identity of certain people, many valuable lessons and ideas could be learnt and generated if the cultural values of the people are preserved.Roders&Oers (2012) agreed that preserving peoples' cultural values will enhance the preservation of works that could become Worldheritage sites. This way of life of people provides a bridge between the past and the present that can be used to forecast the future.

The life style of the Yoruba people that encourage a communal system under everyone belongs to the large family provides a good platform for emulation of good things and joint disregard for evil. This way of life which predates civilisation was what helped the people in forming a common front even in present day Nigeria against any passive oppression either wrongly or otherwise. An average Yoruba person does not give in to defeat easily. They also usually find ways of relieving themselves in times of trouble and lighting their faces even at the presence of disasters. This way of life is entrenched deeply among the Yoruba people so much that they are found of rolling out drums when an elderly dies with their best attires on. This ordinarily would call for mourning in other culture but the Yoruba are found of turning such happenings to celebration with colourful outings filled with pomp and pageantry. This paper examines this culture of colourful tendencies in the light of the use of paint in finishing the exterior surfaces of their houses. It also established a correlation between the use of paint and the subsisting culture of colour appreciation among the Yoruba people.

2. Study Area

The study was conducted in Lagos Nigeria. It is located between latitude 6°27′ and 6°45′ North of the Equator and on longitude 3°20′ and 3°39′ East of the Greenwich Meridian. It covers an area of 3,577sq.km representing 0.4 percent of Nigeria territorial land mass (Esubiyi, 1994) It is bounded on the west by the Republic of Benin, on the east by Ondo and Ogun States (States within Nigeria) on the north by Ogun State while the south lies on the Atlantic Ocean. Though it constitute a small part of Nigerian land mass, yet about 10% of the total population of the country work and reside in Lagos (George, 2008). Nubi&Ajoku (2011) described Lagos as the largest urban settlement in Africa. It also has over 1million housing stock.

3. Methodology

A sample size of 384 was determined through the sample size calculator designed by the American Marketing Association (AMA). This was done by imputing the housing population of Lagos which is 1.07million according to (Oshodi, 2010) with a confidence interval of 5 on 95% confidence level. The samples were evenly distributed among the six Local Governments Areas that were randomly selected within the area. A total of 317 questionnaires were returned which amount to 82.6% that is good for statistical analysis.

The variables that were used to measure the cultural affiliation of the Yoruba people to paint were adopted from past researches. These variables which were measured on 5point Liket's scale of 1(strongly disagree) to 5(strongly agree) are: desire for beauty (Sekoni, 1994; Asakitipi, 2007), preference for change of colour (Akinbileje, 2010), emotional attachment to colour (Pendagast, 2011), importance of the colour of the exterior- use of a particular colour (Mckinney&Eicher, 2009) and knowledge about paint (Hastie & Davies, 2009). The used the multiple regressions to test the hypothesis of the study as stated below:

H_o: There is no significant correlation between the culture of the people and the use of paint in Lagos ($X_1=X_2$).

H_1: There is significant correlation between the culture of the people and the use of paint in Lagos ($X_1\neq X_2$).

4. Findings and Discussions

The result in table 1 and the graphical description in figure 1 show that 43.6% of respondents agree that the culture of the Yoruba people constitutes a great determinant in the use of paint in Lagos despite the cosmopolitan nature of the study area with different races and tribes from across the globe. This further buttresses the predominance of the Yoruba people as the largest singular tribe in Lagos. The desire for beauty at 80.8% (agrees and strongly agrees) is the strongest reason that influences the use of paint among the people. This tallies with the submission of Uwechia (2009) that beauty is highly celebrated among the Yoruba people especially the adherents of the goddess 'Oshun'. Oloruntoba-Oju (2007) succinctly observed that the Yoruba people adorn human body parts literally through smiles, languages and metaphors. Their idea of beauty covers two major areas which are: inner beauty or intrinsic worth and external beauty or visual appeal of objects such as buildings (Lawal, 2011). The overall appearance and complexion are rhetoricised in their languages via expressions and various names. Reis & Lay (2010) argued that the visual richness of environmental appearance depends on well-ordered surfaces that are treated with different colours. The mean value of $\overline{X}= 3.88$, approximately 4 indicates that beauty and appreciation of the built environment is a key factor in the culture of the Yorubas.

The ease of application of paint on walls which makes it possible for individual to decide when to repaint with different colour or with thesame colour that was previously used constitute the second most important factor (80.4%) for the use of paint by the Yoruba people. This agree with Asakitipi (2007) and Ogunduyile&Adepeko (2010) that the people have a subsisting culture of multiple colours that reflect in their dresses which they change and wear on daily basis. The ease of application provided a comparative advantage for paint over other finishing

materials that are available in the area such as glass and tiles. Preference for change of the exterior at will have the lowest percentage of respondents (6.3%) that totally disagree and strongly disagree. It also has the highest mean ($\overline{X}$= 3.93) suggesting that this is a strong factor in the use of paint.
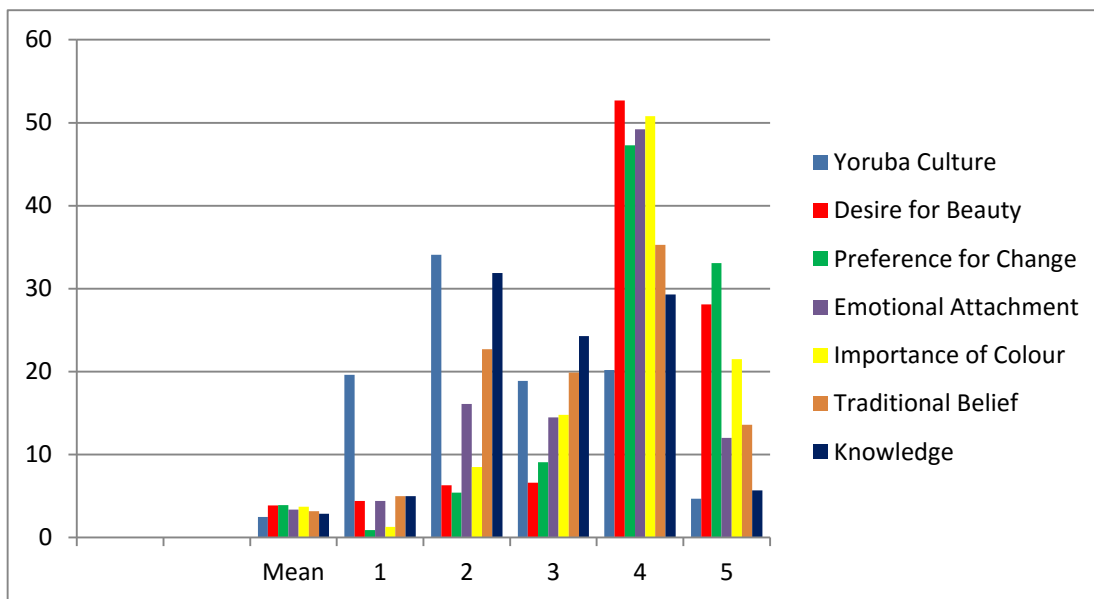
The cultural factor of emotional attachment with a mean $\overline{X}$= 3.37 indicate that 61.2% of the use of paint is based on internal values as identified by Lawal (2011) that had been imbibed over many years which usually pass from generation to generation without formal teaching. This instinct that developed through cultural affiliation enhances the passion of the people for paint that can be used easily to douse their emotion for personal fulfilment.

The importance of the particular colour of paint used as exterior finish has 72.3% contribution to its acceptance. The colourful lifestyle of the Yoruba people coupled with the availability of paint at relatively low cost with relative ease of application suggest why a high percentage of respondents place high premium on the usage. Only 9.8% disagree and strongly disagree on the importance of any particular colour used. This suggest that majority of the people with subsisting culture of attachment to colour do not differ on the importance of the colour of paint used on the exterior wall. This agrees with the findings of Uwechia (2007) that the adherent of 'Oshun' goddess will always prefer the yellow colour.

The traditional belief of the people which is a constituent of their culture indicates 48.9% reason for the use of paint by the Yorubas while another 19.9% tends to agree. This is based on the fact that some colours are identified and used to represent some gods and goddesses as identified by Pedagast (2011). Adherents of certain gods and goddesses like 'Obatala' and 'Oya' will always prefer to paint their houses with the red colour (Folaranmi, 2002). Even though majority have embraced Christianity and other religions, attachment to culture were transferred to other religion (Adebanwi, 2010). The level of knowledge about the adoption of paint due to cultural value is very low (35%). This is predicated on the fact that the hustling and bustling nature of the study area coupled with heavy traffic does not give room for folklore stories as practised in the villages. This was the means of passing cultural value across to younger generation among the Yoruba people (Sekoni, 1994). Akalatunde (2002) as cited by Bernard and Fernadez (2012) also posited that the Yoruba people employ proverbs as an important part of oral tradition of storytelling. This has passed from generations to generations through formal and informal means such as rituals, ceremonies, festivals and other social engagements.

Table 1. Descriptive Statistics of Cultural Determinants						
Variables	*Mean*	1	2	3	4	5
Yoruba Culture	2.49	19.6	34.1	18.9	20.2	4.7
Desire for Beauty	3.88	4.4	6.3	6.6	52.7	28.1
Preference for Change	3.93	0.9	5.4	9.1	47.3	33.1
Emotional Attachment	3.37	4.4	16.1	14.5	49.2	12
Importance of Colour	3.73	1.3	8.5	14.8	50.8	21.5
Traditional Belief	3.19	5	22.7	19.9	35.3	13.6
Knowledge	2.87	5	31.9	24.3	29.3	5.7

In order to determine the variable that actually predict the use of paint in Lagos through the cultural values of the Yoruba people, a linear multiple regressions was performed. This was equally done to validate whether the null hypothesis of the study will be accepted or rejected. The results as shown in Table 2 indicate that the desire for beauty, preference for change, emotional attachment to colour and the level of knowledge about paint at $P<0.05$, t-value> critical value are significant on the use of paint due to the culture of the Yoruba people. It also shows that they are good predictors or determining factors why paint is majorly used as exterior finish of buildings in Lagos. The importance of a particular colour in the exterior and traditional belief at P= 0.433 and 0.643 (P>0.05) respectively are not significant and

are not good predictors of the use of paint due to the cultural values of the people of Lagos.

Figure 1: Graphical description of variables

Table 2. Test of Significance of each Variable					
Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std Err.	Beta	t	Sig.
Constant	0.027	0.315		0.086	0.931
Desire for beauty	0.153	0.059	0.142	2.596	0.01
Preference for change	0.141	0.059	0.137	2.4	0.017
Emotional attachment	0.194	0.059	0.196	3.266	0.001
Importance of ext. Colour	-0.053	0.068	-0.049	-0.785	0.433
Traditional belief	0.023	0.05	0.024	0.463	0.643
Knowledge	0.274	0.056	0.263	4.914	0

Table 2 also indicates the rate of changes in the culture of the Yoruba people on the use of paint in Lagos in respect to the rate of changes in the predictors. One standard deviation increase in the desire for beauty will increase cultural influence by 0.153

standard deviation unit or 15.3%, preference for change will lead to an increase of 14.1%. A unit increase in emotional attachment will increase cultural influence by 19.4%. Also a unit increase in the importance of the exterior colour will reduce cultural influence by 5.3% while traditional belief will only lead to a marginal 2.3% increase. However, one standard increase in the knowledge of the people about the use of paint will lead to 27.4% increase in the use of paint. It shows that if the knowledge base is expanded, cultural values of colour appreciation that translates to paint usage will be on the increase in Lagos. This regression model is thus used to generate the regression equation for the research hypothesis thus:

$\hat{Y}$= Constant+ Desire for beauty (A1)+ Preference for change (A2)+ Emotional attachment (A3)+ Importance of exterior colour (A4)- Traditional belief (A5)+ Knowledge (A6)

$$\hat{Y}= 0.027+0.153A1+0.141A2+0.194A3-0.053A4+0.023A5+0.0274A6$$

Where $\hat{Y}$= dependent variable
A1-A6 = independent variables

The result in Table 3 $F_{(6,310)}$ =15.439 indicate that the *F*-calculated is greater than the critical *F* value ($F_{(6,310)}$ = 2.128). This means that the null hypothesis is rejected and the alternative hypothesis is accepted. This means that there is a significant relationship between the culture of the Yoruba people and the use of paint in Lagos.

Table 3. Test of Overall Significance of Cultural Factors

Source of variation	SS	df	MS	*F*-cal.	critical *F*
Regression	107.95	6	17.992	15.439	2.128
Residual	361.261	310	1.165		
Total	469.211	316			

The coefficient of multiple determinations R^2 as shown in Table 4 indicates the overall prediction of the culture of the Yoruba people on the use of paint in Lagos. The result shows that 77.4% of the use of paint due to the culture of the people is explained by the desire for beauty, preference for change or possibility of changing the colour at will, emotional attachment to colour, the level of knowledge about paint and partly by the importance of the specific colour used on the exterior wall and the traditional belief of the Yoruba people.

Table 4. Overall Impact of Usage Determinants

Model Summary				
Model	R	R Square	Adjusted R Square	St. Error
1	0.888	0.774	0.732	1.08

4.1 Interrelationship of Cultural Factors

Table 5 shows the results of the relationship between the contents of culture and the significance of one to another of the factors examined in determining the influence of the culture of the Yoruba people on the use of paint as exterior wall finish in Lagos. The results indicate that there is a positive relationship that co-varies in the same direction between the culture of the Yoruba people and the desire for beauty. This translate into the painting of the exterior walls of buildings in the area with different or multiple colours ($r = 0.235$, $p < 0.001$). The results also show that one unit increase in the cultural values of the Yorubas will lead to 23.5% increase in their desire for beauty which will consequently lead to the same level of increase in paint usage.

Preference for change of the colour of the exterior that is made easier through the attributes of paint such as ease of handling, low initial cost and ease of repainting enhance the relationship between the culture of the Yorubas and the use of paint at a high significant level ($r = 0.280$, $p < 0.001$). The use of materials through which high cost will be incurred when they want to change the colour of the exterior is not attractive and patronised by the people. Their subsisting culture of colour which encourages varieties does not appreciate the continuous presence of a particular colour for too long. Where a certain colour is always preferred, the possibility of repainting with fresh coat that gives a sense of newness dictates the adoption of paint.

The level of passion created in the evaluation of colour in course of time as younger generations are treated with folklore stories, moonlight stories, lyrics and cultural impartation increases as they grow. The description and instruction of cultural values across to younger generation through these media suggest the level of emotional attachment that the Yoruba people have for varieties of colours which paint as products offer. This suggests the positive relationship that exist between the culture of the Yoruba people and emotional attachment which also co-vary in the same direction ($r = 0.347$, $p < 0.001$). The results also show that a 1unit increase in cultural value will lead to 34.7% increase in emotional attachment to colour which will translate to 34.7% increase in the use of paint.

This high level of significance suggests why the use of varieties of colour pervades their entire life especially in dressing, worship and ornamentation. This agrees with Asakitipi (2007) that described ornamentation as a prominent feature among the Yoruba people. These ornamentations, a rich symbolism that covers various types of decoration are done using different colours according to Falade (1990).

Their rich culture of colour usage, flamboyant colour application and appreciation of beauty suggest the level of importance that they placed on the outlook of their buildings. This suggests why a relationship exists between the importance of the colour of the exterior and their culture. The relationship is however not significant on their decision on the use of paint. The incursion of Christianity and Islam in Lagos has diminished the impact of traditional belief. The known traditional god of the Yoruba in Lagos 'Eyo' is associated with white colour. This traditional god has lost the bulk of its patronage over the years. This explains the low relationship between traditional belief and the culture of the people in the study area ($r = 0.091$, $p < 0.001$) even though the weak relationship is significant. The level of knowledge about paint indicates a relationship with the culture of the people in using paint. This is due to

the large number of Architects practising in the area couple with the appreciation of colour that the older generation have imbibed (r = 0.374, *p*< 0.001).

The efforts of the manufacturing industries in the area in showcasing their products through advertisement suggests the level of relationship that exist between advertisement and the culture of the people (r = 0.118, *p*< 0.05). There are also significant relationship between the desire for beauty and preference for change, knowledge about paint (r = 0.184, *p*< 0.05) and between the desire for beauty and preference for change, emotional attachment and advertisement (r = 0.195, 0.39 & 0.386, *p*< 0.001). The relationship between the desire for beauty and traditional belief is negative and co-vary in opposite direction (r = -0.015, *p*> 0.05). This also indicates that 1unit increase in the desire for beauty will lead to 1.5% decrease in traditional belief.

Table 5. Interrelationship of Cultural Factors

	C1	C2	C3	C4	C5	C6	C7	C8
C1-PMC	1	0.235	0.28	0.347	0.215	0.091	0.374	0.115
Sig.		0.000	0.000	0.000	0.108	0.000	0.000	0.040
C2-PMC	0.235	1	0.184	0.195	0.390	-0.015	0.184	0.386
Sig.	0.000		0.001	0.000	0.000	0.794	0.001	0.000
C3-PMC	0.280	0.184	1	0.401	0.402	0.214	0.198	0.081
Sig.	0.000	0.001		0.000	0.000	0.000	0.000	0.152
C4-PMC	0.347	0.195	0.401	1	0.457	0.106	0.335	0.236
Sig.	0.000	0.000	0.000		0.000	0.058	0.000	0.000
C5-PMC	0.215	0.390	0.402	0.457	1	0.184	0.223	0.227
Sig.	0.000	0.000	0.000	0.000		0.001	0.000	0.000
C6-PMC	0.091	-0.015	0.214	0.106	0.184	1	0.104	0.217
Sig.	0.108	0.794	0.000	0.058	0.001		0.065	0.000
C7-PMC	0.374	0.184	0.198	0.335	0.223	0.104	1	0.263
Sig.	0.000	0.001	0.000	0.000	0.000	0.065		0.000
C8-PMC	0.115	0.386	0.081	0.236	0.227	0.217	0.263	1
Sig.	0.040	0.000	0.152	0.000	0.000	0.000	0.000	

This indicates that the sense and appreciation of aesthetics has shifted in the larger part of the society from traditional religion to other religions. The relationship between the people's preference for change of colour of the exterior and emotional attachment, importance of particular colour, traditional belief and the level of knowledge are positive and co-vary in the same direction and at the same level of significance ($r = 0.401, 0.402, 0.214$ and 0.198 respectively, $p < 0.001$). The rigorous advertisement being carried out by paint companies has a very low relationship that is not significant on the people's preference for change of colour ($r = 0.081$, $p > 0.05$).

The colour of the exterior, the level of knowledge and advertisement have strong relationship that are at the same level of significance with the emotional attachment of the Yoruba people to colour which translate to the use of paint ($r = 0.457, 0.335$ and 0.236) respectively with a p-value < 0.001. Again traditional belief which is fast eroding has a low relationship that is not significant with the emotional attachment of the people to colour. The importance of the colour however, has a low but significant relationship with traditional belief ($r = 0.184$, $p < 0.05$). The level of knowledge and advertisement also has a significant relationship with the importance of the colour of paint used for exterior finish in Lagos ($r = 0.223$ and 0.227 respectively, $p < 0.001$).

The relationship between traditional belief and the level of knowledge is not significant ($r = 0.104$, $p > 0.05$) whereas advertisement has a significant relationship that is positive and co-vary in the same direction with traditional belief ($r = 0.217$, $p < 0.001$). The level of knowledge also has a significant relationship that is positive and co-vary in the same direction with advertisement of paint products in Lagos ($r = 0.263$, $p < 0.001$)

5. Conclusion

The culture of the Yoruba people that embraces the use of paint due to their attachment to various colours provides a good market for paint manufacturers. The preservation of this culture can help in understanding or studying the types of paint that had been in use over the ages. This preservation in the submission of Roders&Oers (2011) can enhance sustainable development.They also have the population that is above 25million according to Lawal (2010) that can make the production of the product a worthy venture. The population of the study area that exceed 10million (www.goegraphyabout.com) according to Glaeser (2011) as cited by Oers&Roders (2012) can foster interaction between the other tribes in the area and the predominant Yoruba people. This can lead to more embrace of the culture of colour and consequent increase in the demand for paint.Paint products are sure of patronage especially if the quality is improved from the current status. The study however suggests that more efforts need be directed to educating the people about their culture as this will increase their patronage of paint as seen in the result. The study concludes that the use of paint is not based on its compliance to the environment, cost or other parameters but primarily because of the cultural value that the Yoruba people placed on colour which paint as a material or product provides. Promoting cultural values can promote trade and lead to economic buoyancy among the people (Hill, 2011). Aroz (2011) submitted that this can increase the market value of the buildings.In the other hand, Steg&Vlek (2009) suggested that attempts at changing human behaviour can enhance changes in environmental sustainability. This presupposes that if the people of the area change their attitude towards colour

appreciation, the quest for frequent repainting will change and the demand for paint will reduce. A persuasive message can reinforce the legitimacy of a performed behaviour and consequently influence the setting up of new embraced behaviour (Demarque, Apostolidis,& Joule (2013). This will consequently reduce the sourcing of raw materials for paint production that has negative impact on the environment.

Limitations and Suggestion for Further Studies
Some other parameters that can influence environmental behaviour such as the family system, social life and inter cultural relationship were not examined in this study. The study was carried out in only one State (Lagos) and exclude seven other states (Ondo, Oyo, Ogun, Osun, Ekiti, Kwara and Kogi) where the Yoruba people are prominent in Nigeria.

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