



Baseline Report: Promoting Cultural Values and Rights of Original Inhabitants (OIs) In Federal Capital Territory (FCT) through Drama and Art Forms.



Gbagyi people: About the real owners of Abuja: Pulse Nigeria

Centre for Transparency
Advocacy (CTA) Project

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Foreword

The Original inhabitants (OI) of the Federal Capital Territory were made stateless following the creation of Abuja as the capital of Nigeria. The implications are that the people lost their livelihood, identity, environment, and voice among others. Due to the influx of people from not only different parts of the country but from all parts of the globe different norms and values were introduced and seem to subsume the values, cultures, and ways of life of the indigenous people of Abuja, also the move of the seat of power to Abuja, has created a huge demand for construction of building for offices, homes and other commercial purpose, Historical, cultural and art heritage sites are blasted due to extractive mining activities by construction companies or fortune seekers and for urban development. Such activities have not only impacted negatively on the environment but has diminished the cultural values of the people.

I got excited reading this report because it reviewed areas that the voices of the Original Inhabitants of the Federal Capital Territory (FCT) need to be amplified. It is however disheartening to see how much their rights have been stripped away from them and their lands called “A no man’s land”. Their stories need to be heard and I will support in telling this story as much as I can until they get justice.

The Centre for Transparency Advocacy (CTA) will be addressing these issues raised through the implementation of the project: Promoting Cultural Values and Rights of Original Inhabitants (OIs) in Federal Capital Territory (FCT) through Drama and Art Forms supported by the MacArthur Foundation through the Resource Centre for Human Rights & Civic Education (CHRICED). The project will last for two years and implemented across communities in the six Area Councils of the Federal Capital Territory.

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May 2022

Executive summary

This report presents evidence of the level of knowledge and involvement of institutions, and policies put in place to protect the cultural values and rights of the Original Inhabitants of The Federal Capital Territory (FCT). The report includes information that was collected from a survey of 52 respondents of both indigenes and non-indigenes of different age range, sex and tribe resident in FCT from three Area Councils namely; AMAC, Bwari and Kwali.

Evidence gathered from our survey shows that 88.5% of the respondents are not aware of institutions that addresses culture of the Original Inhabitants of FCT. Only 11.5% indicated that they are aware of such institutions but identified INGOS/NGO/CBO as such institution that can address their culture in general.

94.2% of respondents are not aware and has no clue of laws / policies put in place that protects the cultural rights of the Original Inhabitants and therefore does not know how effective these laws are. From the survey, we gathered that the people had no knowledge of either law protecting their cultural values and environmental rights in FCT.

The report concludes with a series of recommendations on how to promote the cultural values and environmental rights of the Original Inhabitants of FCT. Emphasis was on the need to work with the media, traditional and community platforms and government agencies in other to increase awareness of laws put in place, institutions positioned to protect both the cultural values and environmental rights of indigenes in FCT.

Background and Overview

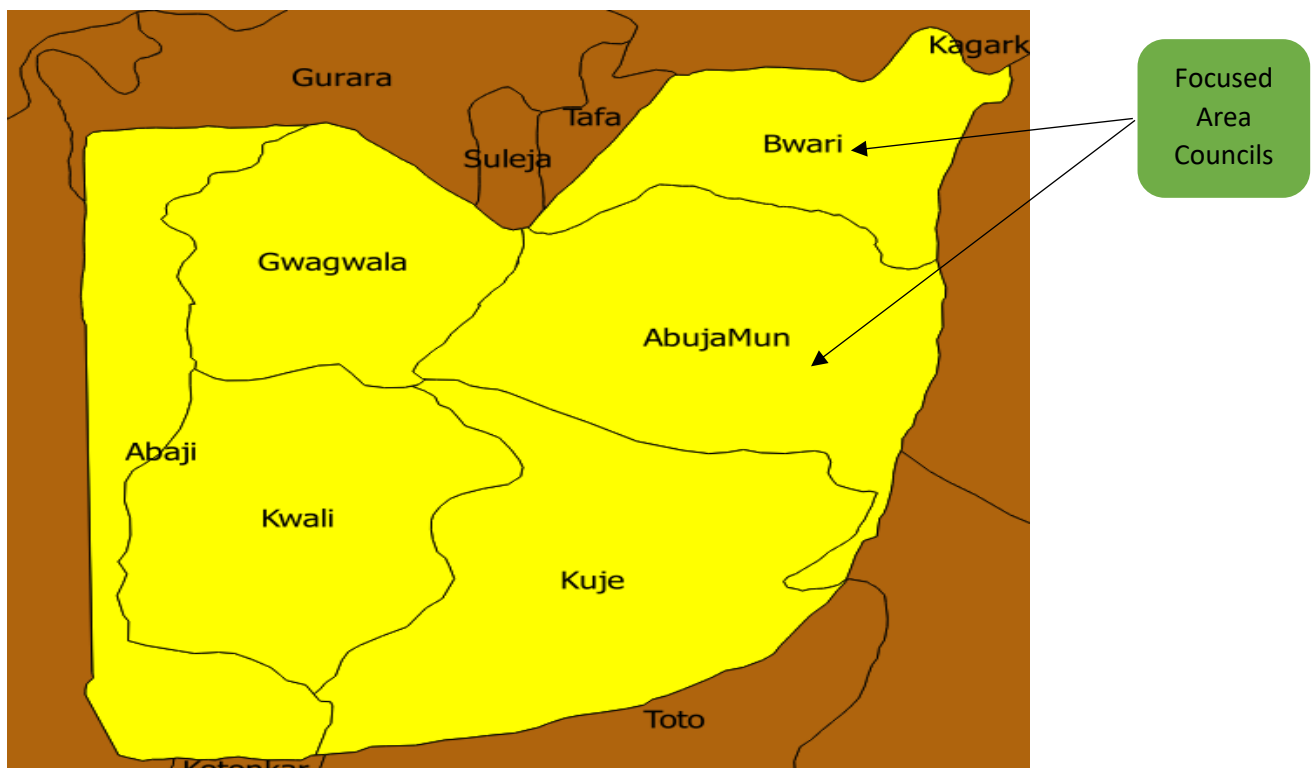
1.1: Introduction

The Centre for Transparency Advocacy (CTA) received a grant from MacArthur Foundation through Centre for Human Rights & Civic Education (CHRICED) to implement a 2-year project titled: Promoting Cultural Values and Rights of Original Inhabitants (OIs) in Federal Capital Territory (FCT) through Drama and Art Forms.

The Project was launched on December 14, 2021. CTA is implementing this project through well thought out activities that “enables existing Original Inhabitants efforts to revamp dying cultural values, treasures and repositories.”

Centre for Transparency and Advocacy (CTA) scope for the Original Inhabitant project is focused on working at the community level under the;

- ✓ Bwari - with Kubwa District, Bwari District, Ushafa District and Mpape District.
- ✓ Abuja Municipal Area Council (AMAC) – with Garki district.



It is aimed to enable existing Inhabitant efforts to revamp dying cultural values, treasures, and repositories and to enhance Original Inhabitants access to services in the areas of environmental sustainability.

The Original Inhabitant project focuses on two major rights;

- ❖ the Cultural rights
- ❖ The environmental rights (having a sustainable environment).

Contextually, the proposed intervention areas where due to the influx of people from not only different parts of the country but from all parts of the globe, different norms are values were introduced and seems to subsume the values, cultures, and ways of life of the indigenous people of Abuja. Also, areas where extractive activities have affected and destroyed the cultural rights and heritage of the people.

1.2: Context

“For decades, the OIs of the FCT have faced several forms of infringement of their fundamental rights. This has manifested in the form of institutionalized discrimination, disenfranchisement, and outright marginalization within the Nigerian polity.” (CHRICED)2021.

The Original inhabitants (OI) of the Federal Capital Territory were made stateless following the creation of Abuja as the capital of Nigeria. The implications are that the people lost their livelihood, identity, environment, and voice among others. Due to the influx of people from not only different parts of the country but from all parts of the globe, different norms are values were introduced and seem to subsume the values, cultures, and ways of life of the indigenous people of Abuja. Historical, cultural and art heritage sites are blasted due to extractive mining activities by construction companies or fortune seekers and for urban development. Such activities have not only impacted negatively the environment but have diminished the cultural values of the people.

“Culture is the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization thus distinguishing a people from their neighbors. (The Cultural Policy for Nigeria 1988)”.

Sparing thoughts on the definition of culture as stated, the following questions may arise;

- *Are the Original Inhabitants of Abuja enjoying the benefits of their culture?*
- *Is the culture going extinct?*
- *Is there hope for a sustainable culture and cultural revival?*
- *Can extractive mining activities be carried out in such a manner that the people's culture is protected?*

It is important to note that urbanization has “been destructive to local ecologies, natural resources including land and water bodies, and cultural resources including built heritage, building crafts, traditional knowledge and creative industries” of the Original Inhabitants

1.3: Current Status

Abuja is at the geographical centre of Nigeria. The peoples of Abuja are minority ethnic groups in Nigeria and are predominantly members of the Gbagyi ethnic group but also there are the Koro, Gade, Bassa, Igbira, Amwamwa, Ajari Afo and Gwandara. The Gbagyi constitute the largest of these ethnic groups. These groups of peoples are farmers, hunters and fishermen. They depend on the occupancy of their ancestral lands which they have held under customary law to practice their occupations. Rural and subsistence farming cut across all the various ethnic groups. However, they seem to have their respective specialties in different crafts. Problems in relation to their land rights began in 1976 when the then Nigerian military junta compulsorily acquired their ancestral lands for building a capital city. Presently, ownership and management of land in Nigeria is governed by the Land Use Act 1978 (LUA) which is not applicable in Abuja, Nigeria. It is the narrative of the Government of Nigeria that Abuja is a symbol of the political unity of the Nigerian State as it is meant to be a modern city that represents the development of the Nigerian State. Consequently, the Federal Capital Territory Act, 1976 (FCT Act) vests all of Abuja lands ‘exclusively’ in the Federal Government. As Abuja is not a State within the Nigerian federation, there is no Governor, hence, the non-applicability of the LUA. The effect is that the powers to administer and manage land in Abuja are vested in the President of Nigeria. This compulsory termination of customary land rights of Abuja peoples is given constitutional imprimatur under Section 279 (2) of the Nigerian Constitution. That section provides that: “The ownership of all lands comprised in the Federal Capital Territory, Abuja shall vest in the Government of the Federal Republic of Nigeria”. Indeed, Section 1(3) of the FCT Act expressly states that: The area contained in the Capital Territory shall thenceforth be governed and administered by or under the control of the Government of the Federation to the exclusion of any other person or authority whatsoever and the ownership of the lands comprised in the Federal Capital Territory shall likewise vest absolutely in the Government of the Federation. However, in the case of the other 36 States that constitute the Nigerian federation, the LUA makes

provision for two types of occupancy rights. First, there is what is known as the “statutory occupancy right” and secondly there is Territory

The overall goal of the Original Inhabitant project is to support, and strengthen the advocacy, voice and organizational development of the Original Inhabitant communities in the Federal Capital Territory.

1.4: Rationale

The Original Inhabitants who own the land of Abuja, and on whose ancestral lands Nigeria built its Federal Capital City, have been over the years treated unjustly and unfairly in many respects. They affirm that the maltreatment, marginalization and institutionalized discrimination being meted out against the Original Inhabitants of the FCT stands condemned. These injustices are antithetical to the spirit and letters of all known human rights instruments to which Nigeria is a signatory. One such instrument is the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which was adopted by the UN General Assembly on Thursday, 13 September 2007. Although Nigeria abstained from voting on the declaration, it passed with a majority of 144 votes at the General Assembly. The declaration makes it clear in Articles 1-4, among others that:

1. Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.
2. Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular, that based on their indigenous origin or identity.
3. Indigenous peoples have the right to self-determination. By virtue of that right, they freely determine their political status and freely pursue their economic, social and cultural development.
4. Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

There is therefore a need to embark on research-based advocacy for policy reforms on the extractive mining in the communities that undermine the environment. Implementing

campaign to increase public awareness and voice that will revamp cultural values using art forms especially, Theatre for Development that encompasses, dance, poetry, music and songs, paintings, storytelling, and other traditional art forms.

1.5: Objectives of the study

The objectives of this study include to:

- ❖ To identify relevant Federal government institutions that are responsible for addressing the cultural issues of the OIs.
- ❖ To know the policy (ices) put in place to protect the cultural rights of the OI and how it benefits them.
- ❖ To understand the level of participation and accountability structure put in place as regards environmental sustainability and the preservation of the OI cultural sites.

It is expected that this study will help the Centre for Transparency Advocacy establish a baseline of the level of awareness and actions towards the passage and implementation of the Original Inhabitant project which is aimed at **Promoting the values and rights of the Original Inhabitants (OI) of the Federal Capital Territory (FCT), through Drama and other Art forms.**

Methodology

2.1: Introduction

This section gives information on the methodology of the study, and the sampling design. It focuses on the selection of the respondents, questionnaire development and its administration, ethical considerations and limitations of the study.

2.2: Selection of respondents

Respondents in this study were purposively selected from stakeholders, partners and beneficiaries of CTA on the OI Project. These stakeholders consisted of the CTA team members, Original Inhabitant Organizations, Civil Society Organizations, the Original Inhabitant, traditional leaders, and Government and Private bodies. Access to these respondents was facilitated by their invitation to and attendance of the Launch meetings and shared links to specific groups and individuals.

2.3: Development and administration of the questionnaire

The questionnaire for the study was developed with guidance and inputs from the CTA Executive Director and CTA technical team. For the study, the questionnaire was self-administered by respondents as part of the Project Launch meeting, with guidance from trained data collectors. Questionnaire administration was preceded by a briefing from the lead researcher on the purpose of the study, as well as issues of confidentiality and consent.

Willingness to fill out the study questionnaire was regarded as consent by study participants. To ensure confidentiality, personal data such as names were not collected; however, each filled questionnaire was appropriately labelled by location to aid data entry and analysis.

The study captured information on the following broad themes:

- Cultural rights information of respondents
- Knowledge, attitude and practices on the OI Culture
- Knowledge, attitude and practices on Policies protecting the Cultural values and rights
- Knowledge, attitude and practices on Community Development Agreement and Environmental sustainability.

Appendix 1 shows the questionnaire used for this study.

2.4 Ethical Consideration

We collected and analysed primary data, with a consciousness of our responsibilities. We dedicated ourselves in conducting data collection in an ethical and responsible manner toward the population involved impacted by the project.

The following ethical principles were binding;

- Rights of respondents - Respondent participation in the survey was entirely voluntary and free of external pressure. Information that could influence a respondent's willingness to participate was not withheld. Without fear of being penalized, all respondents had the right to withdraw from the process at any time.
- Confidentiality – Responses was not linked to any personal identifiable information
- Do no harm – We were committed to doing no harm in the process of implementation. This means that the basic human rights of individuals and groups with whom we interacted with when collecting primary data were respected and protected, as well as the security, safety, integrity, and wellbeing of participants, data collectors, supervisors, and partners.
- Laws and norms – We considered cultural sensitivities such as differences in norms, local behaviours, religious beliefs and practices, gender roles, disability, age and ethnicity, and other social differences.

2.5: Limitations of the study

- Prior work obligations resulted in some respondents not available to fill the survey questions most especially the women.
- The link was shared to specific groups to fill as a result, the quality of understanding of the requirements of the questionnaire may have been compromised by these respondents.
- Some questions in the questionnaire were based on the assumption that participants would have read and understood, prior to the explanation of the data collectors.
- Was not able to have access to the class of people without any form of Education because of the platform and means at which the survey questions were shared.

Results & Findings

3.1: Demographics & background findings

A total of 52 respondents, 25 Female and 27 Male, participated in the study in FCT, Abuja. Of these, 4.1% were people with disability (PWD) and 95.9% without. Half of the respondent (50%) are aged between 35 and above years, while 25% are aged between 26 – 34 years and 25% are aged between 18 – 25 years. Most respondents (57.7%) are indigenes of FCT while the Average mean years of those who are none indigenes spent in Abuja is approximately 16 years. The Area council of 80.8% respondent are from Bwari Area Council while the remaining 19.2% are shared between other Area Council of FCT. 53.8% of respondents had attained Tertiary education while 42.3% had attained Secondary School education, 3.8% had attained Primary school education and no respondents without any form of education.

Table 1: Showing the demographic characteristics of study respondents by Area Council

Demographic characteristics	Bwari Area Council		AMAC		Abaji Area Council		Kuje Area Council		Kwali Area Council		Gwagwalada Area Council	
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Gender												
Female	20	10	4	2	0	0	0	0	1	0.5	0	0
Male	22	11	4	2	0	0	0	0	1	0.5	0	0
Total	42	21	8	4	0	0	0	0	2	1	0	0
Age Range												
18-25 years	12	6	0	0	0	0	0	0	1	0.5	0	0
26-34 years	12	6	0	0	0	0	0	0	0	0	0	0
35 and Above years	18	9	8	4	0	0	0	0	1	0.5	0	0
Total	40	21	8	4	0	0	0	0	2	1	0	0
Indigene Status												
Indigenes	28	14	1	0.5	0	0	0	0	1	0.5	0	0
None Indigenes	14	7	7	3.5	0	0	0	0	1	0.5	0	0
Total	40	21	8	4	0	0	0	0	0	1	0	0
Level of Education												
Primary	2	1	0	0	0	0	0	0	0	0	0	0
Secondary	22	11	0	0	0	0	0	0	0	0	0	0
Tertiary	18	0	8	4	0	0	0	0	2	1	0	0
No formal education	0	0	0	0	0	0	0	0	0	0	0	0
Total	42	21	8	4	0	0	0	0	2	1	0	0

3.2: Knowledge, Attitude and Practices of the Original inhabitant Culture.

All respondents, regardless of their community and age group are aware that culture is a part of the people and more than half of the respondent (73.1%) are conversant with the culture of the Original Inhabitants of Abuja. About 93.3% of Respondents who indicated that they are indigenes of Abuja are conversant with the cultures of the OI in Abuja.

From the survey, respondents from ages 35 and above are more aware and conversant with the culture of the OI of FCT which is about 44.73%, while the younger the age, the lesser the awareness about the culture. Ages 26 – 34 respondents were about 28.94% while ages 18 – 25 about 26.34%.

88.5% of the respondents are not aware of institutions that addresses culture of the OI in FCT. Only 11.5% indicated that they are aware of such institutions but identified INGOS/NGO/CBO as such institution that can address their culture in general.

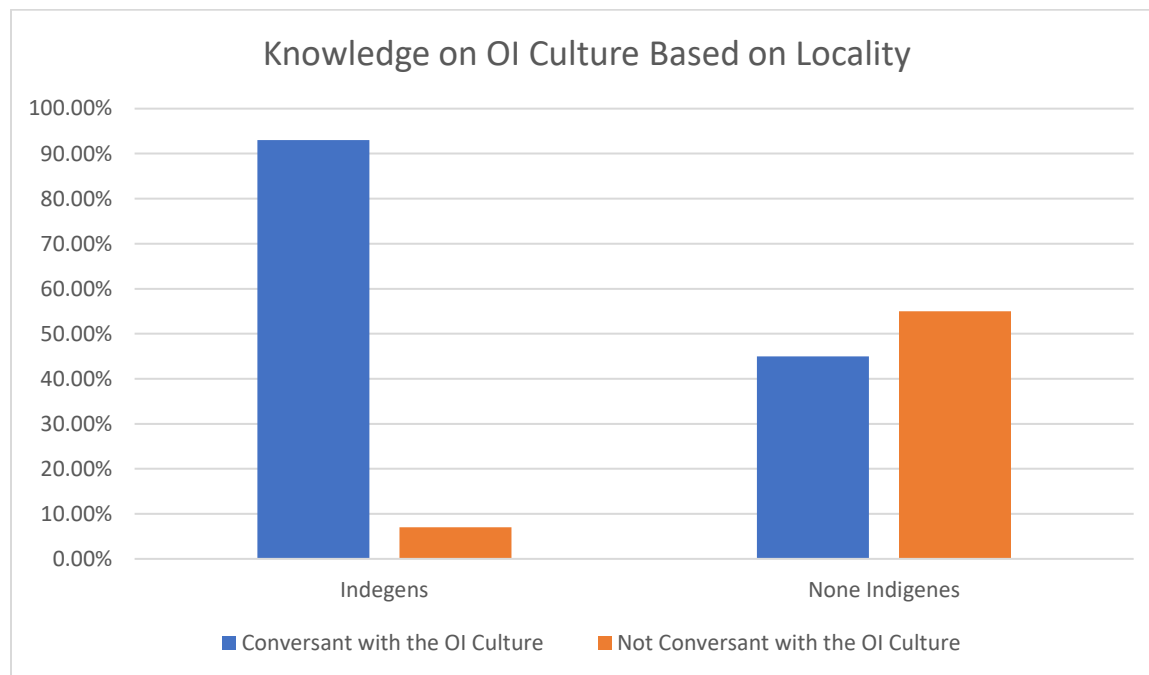


Figure 1: Showing the level of Knowledge on the OI culture base on Locality.

3.2.1: Persons less aware of the cultures Base on Age Range

Based on responses given by age range on “Are you conversant with any of the OI culture”? the analysis shows that all respondents who responded that they are conversant with the OI culture are more from the age range 35 and above (44.73%) while 25 – 34 are 28.94% and 18 – 25 are 26.30%. In essence the older generations are more aware of the culture of the original Inhabitants than the younger.

3.2.2: Some of the Culture of the people based on responses.

39 respondents were able to list out areas they are aware of when it comes to the culture of the original inhabitants of Abuja.

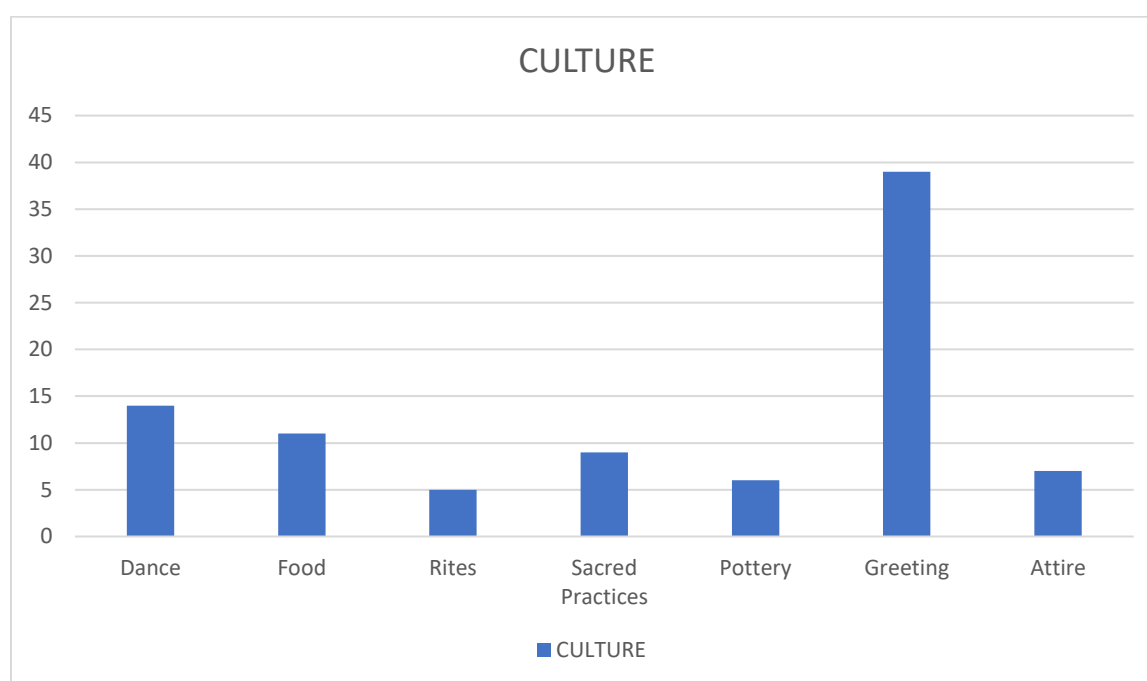


Figure 2: Showing the various Culture of the Original Inhabitants of Abuja mentioned by study respondents.

While 33% of respondents have no clue of the culture of the OIs. The cause is that they have never seen the OI of Abuja, especially the Gbagyis display or do something about their culture and the FCT has nothing that reflects the culture of the OIs. Other causes involve the OI of FCT been a minority group whose presence are not even been noticed in the city.

3.2.3: Protective laws / Policies of the OI Cultural rights.

94.2% of all respondents are not aware and has no clue of laws / policies put in place that protects the cultural rights of the OIs and therefore does not know how effect these laws are. Those who responded of been aware of these laws only talked about land and housing policies but does not know how effective these policies are.

3.3: Knowledge, Attitudes and Activities towards Mining and Community development Agreements.

50% responded that one form of Quarry activity is going on in their community. Only those that resides in the villages responded on how these activities has affected their cultural sites. 40.4% responded that these mining activities actually affect their cultural sites while 59.6% indicated that these activities do not affect their cultural sites

Table 2: Showing ways the mining companies has affected the cultural sites of the OIs as mentioned by study Respondents.

S/N	WAYS MINING COMPANY AFFECT THE CULTURAL SITES OF THE OIS.
1	Destruction of Farm lands
2	Passing of water pipes through community ancestral grave yards
3	Destruction of grave sites and ancestral sites for construction purpose and quarry activities
4	Too much blasting chased our Masquerade away
5	Resettlement of OIs for quarry activities
6	Destruction of our Shrine centres

Majority of the respondents (55.8%) indicated that the mining Activities also affects their environment.

Table 3: Showing ways the Mining Activities affect the Environment as mentioned by the study respondents.

S/N	WAYS MINING ACTIVITIES AFFECT THE ENVIRONMENT
1	Environmental degradation and negative effects on the ecosystems
2	Environmental pollution base on the blasting and the dust
3	Experience of earth tremors due to quarry activities, air pollution and noise pollution
4	Blasting has created cracks on the walls of my residence.
5	It causes erosion
6	The topography is highly tempered with

3.4: Knowledge and responses on Community Development Agreement with Mining Companies.

Majority of the respondent (50%) does not know if their community has a developed agreement with the mining companies working with them. Only 19.2% of respondents indicated that their communities actually have a community development agreement. The remaining 30.8% does not have an idea about community development agreement.

Table 4: Showing a list of Mining Companies Base on District Area as mentioned by the study respondents.

S/N	Mining Company	District Name
1	Zerberced Quarry	Kubwa District
2	Arab Acontractors Quarry	Mpape District
3	China Geo-engineering Company (CGC) and SCC	Bwari
4	China Geo-engineering Company (CGC)	Ushafa

Out of 19 respondents, only 6 respondents can actually state components from their community development Agreement.

Only 5.8% can attest that the terms of their community development agreement are adhered to while 69.2% does not know if the terms are adhered to or not.

Table 5: Showing a list of some components of Community Development agreement base on Districts as mentioned by the study respondents.

S/N	Components of the community development agreement?	Districts
1	For every five years of their stay, the company will build a 3km road, give scholarship and build Community townhall.	Ushafa
2	Building of palace in Kubwa main village, Byazhin ward and Gbazango	Kubwa
3	Road infrastructure, Electricity and Sports	Mpape
4	None stated.	Bwari

3.5: Knowledge and responses on Environmental Sustainability.

Majority of respondents have an idea of what environmental sustainability involves and should protect. 84.6% respondents are fully aware of what Environmental Sustainability is and 15.4% has an idea of it.

Discussion & Programmatic implications of findings

This chapter discusses the findings from the study, vis-a vis the objectives of **Promoting Cultural Values and Rights of Original Inhabitants (OIs) In Federal Capital Territory (FCT) through Drama and Art Forms** baseline study.

4.1: Level of knowledge of Institutions that addresses culture of the OI in FCT

The level of knowledge of institutions that addresses culture in FCT among respondents are extremely low. 88.5% of all respondents are not aware of these institutions that addresses culture. Only 1% of respondents was able to state correctly institutes that addresses culture others see NGOs and CBOs as these institutes. Awareness of institutes that addresses culture should be done and cut across all respondents, regardless of their age range, educational level, and community.

4.2: Level of awareness/knowledge of laws / polices put in place that protects the cultural rights of the OIs

A lower awareness of the laws put in place that protects the cultural rights of the OI exists. 94.2% of respondents have no idea of such laws. Only 5.8% indicated their awareness of these laws and still their response shows that they are not aware too. Since there is an extreme low level of awareness, certainly adhering to these laws by mining companies to protect the cultural sites and heritage of the people will not be known.

4.3: Level of awareness/knowledge of Community Development Agreement

Half of the respondents do not know if their community have an agreement contract with the mining company or not. Only 19.2% respondents are aware of such agreement.

4.4: Identification of existing Institutions that addresses Culture.

There are some National Government Agencies that has been saddled with the responsibility of culture namely; National Council for Arts and Culture (NCAC), National Institute of Cultural Orientation (NICO), Federal Ministry of Information, Culture and Tourism and Federal Capital Territory Administration (FCTA). Recommendations for these agencies to collaborate and champion the objectives of the project.

4.5: Identification of existing policy protecting the Cultural values and rights of the people according to the Cultural Policy for Nigeria.

The Cultural Policy for Nigeria objective 3.6 states that “the policy shall sustain environmental and social conditions which enhance the quality of life, produce responsible citizenship and an ordered society”. However, awareness of, and implementation of these laws is still very poor generally with respondents.

Recommendations & Conclusions

The Original Inhabitants project is allotted for 2year and is aimed at **Promoting the Cultural Values and Rights of the Original Inhabitants of the Federal Capital Territory (FCT)**. It is focused on amplifying the voices of the OIs by upholding the richness of their culture and promoting a sustainable environment through Drama and Art forms as key strategies. The areas to be covered within the period of this project is within AMAC and Bwari Area Council.

As part of the inception of the project, a baseline survey as undertaken to determine the level of awareness of stakeholders and Beneficiaries on Government institutions and policy protecting the cultural rights of the people. Also, the impact of extractive activities to both their cultural sites and environment. These suggestions, in addition to other findings from the study, inform the recommendations below.

5.1: Key Recommendations

1. There is a need to work closely with the media in the push to promote the cultural values of the OI and also amplify their concerns and challenges. This need is imperative as print, electronic and social media so as to reach a larger scope of people both in Abuja and nationwide.
2. Traditional and community platforms, need to be leveraged upon to create awareness and gain support in amplifying the voices of the OIs in FCT. Again, leaders of such platforms need to be strategically and visibly involved in processes involved to achieve the objectives of the project.
3. The role, and benefits, of cooperates and Government agencies cannot be overemphasized therefore needs to be highlighted. This would not only ensure material support for the Advocacy but also support the implementation of the project by their collaboration / partnership.
4. What respondents want and do not want.

S/No	What respondents want	What respondents do not want
1	Symbol that reflects the culture of the OI at the city gate.	Destruction of Cultural sites and heritage.
2	OI language to be added in Secondary School curriculum.	Continuation of the marginalization of the Original Inhabitants.
3	Responsible mining	
4	Protection of the Political, Economic and Cultural rights.	
5	Recognition of indigenes of Abuja.	

5.2: Conclusions

This study focused on generating information on the OI culture values and rights. It sought to assess the level of awareness/knowledge among the stakeholders and beneficiaries on the culture and environmental sustainability of their cultural sites and heritage.

Findings from the study indicate a low level of awareness as regards Institutions guiding and protecting the OIs among respondents. Awareness of the policy was relatively lower. However, the willingness to support the sensitization and implementation of this project within AMAC and Bwari Area Council was quite high, with participants suggesting that measures need to be carried out to ensure that everyone come to know about the cultural and history of the OIs in the FCT most especially among the younger generations.

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ANNEX 1

Questionnaire

Sex *

- Male
- Female

PWD

- Yes
- No

Age range *

- 18 - 25
- 26 - 34
- 35+ above

Are you an FCT Indigene?

Yes

No

If No, How long have you lived in FCT

Short answer text
.....

Please tick the Area council where you reside. *

Abaji Area council

Bwari Area council

Gwagwalada Area council

Kuje Area council

Kwali Area council

Abuja Municipal (AMAC)

Ar
Gc

Are you an FCT Indigene?

Yes

No

If No, How long have you lived in FCT

Short answer text
.....

Please tick the Area council where you reside. *

Abaji Area council

Bwari Area council

Gwagwalada Area council

Kuje Area council

Kwali Area council

Abuja Municipal (AMAC)

A
G

What is the name of your community

Short answer text

Level of Education *

- Primary
- Secondary
- Tertiary
- No Formal Education

Are you aware of the institutions that addresses culture of the OIs in FCT *

- Yes
- No

If yes, Please list

Long answer text

Are you aware of laws / policy(ices) put in place that protects the cultural rights of the OIs *

Yes

No

If yes, please list

Long answer text

How effective are these laws / Policy(ices) that has been put in place to protect the OIs

Long answer text

Can you remember any activities in the community that agencies and companies adhered to these laws / policy(ices) *

Yes

No

If yes, please explain

Long answer text
.....

Are you conversant with any of the OI culture?

Yes

No

If Yes, please list

Long answer text
.....

Do you know of any art forms available(e.g painting, drawing, sculpture.....) that reflects the culture of the OIs *

Yes

No

If yes, where can they be found or give a link.

Short answer text

Are there mining activities going on in your community? *

Yes

No

If yes, what are they?

Long answer text

Does this mining activity affect your cultural sites? *

Yes

No

If yes, explain how?

Long answer text

Does this mining activity affect your environment? *

Yes

No

If yes, please explain

Long answer text

Ar
Gc

Does your community have any development agreement with the mining company? ^{*}

- Yes
- No
- I do not know

If yes, what is the name of the company

Short answer text

State three(3) components of the community development agreement?

Long answer text

Are the terms adhered to by the mining companies? ^{*}

- Yes
- No

Ar
Gc

If No, explain

Long answer text

Is there a cordial relationship between the community people and the mining companies? *

- Yes
- No
- I don't know

If yes, list some of the practices that makes it cordial

Long answer text

If No, explain

Long answer text

A
G

If No, explain

Long answer text

What is environmental sustainability. Tick the most appropriate. *

- Preservation of cultural sites and environment
- Mining in a responsible manner for development
- Protection of the cultural heritage of a people
- All of the above

In your own view, what is environmental sustainability in your community.

Long answer text
