



CTA BASELINE SUMMARY REPORT 2022



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

Project on Promoting the Cultural Values and Rights of the Original Inhabitants of the FCT through Drama and Art forms, with support from MacArthur Foundation through CHRICED

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 seems 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.

Faith Nwadishi
Executive Director
Centre for Transparency Advocacy (CTA).

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Chapter 1: 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).

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 and values were introduced and seems 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 on the environment but has diminished the cultural values of the people.

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

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 against the Original Inhabitants of the FCT stands condemned.

There is therefore a need to embark on a research-based advocacy for policy reforms on the extractive mining in the communities that undermines 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 understand the level of participation and accountability structure put in place as regards environmental sustainability and the preservation of the OI cultural sites.

Chapter 2: Methodology

2.1: Introduction

This section gives information on the methodology of the study, and the sampling design. It focuses on 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, 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 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 by 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 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 right 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.

2.4: Limitations of the study

- 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.

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.

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 NGOS/CBO as such institution that addresses culture in general.

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.

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 indigenes 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.

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

| Demographic characteristics | Bwari Area Council | | AMAC | | Abaji Area Council | | Kuje Council | Area | Kwali Council | Area | 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 |

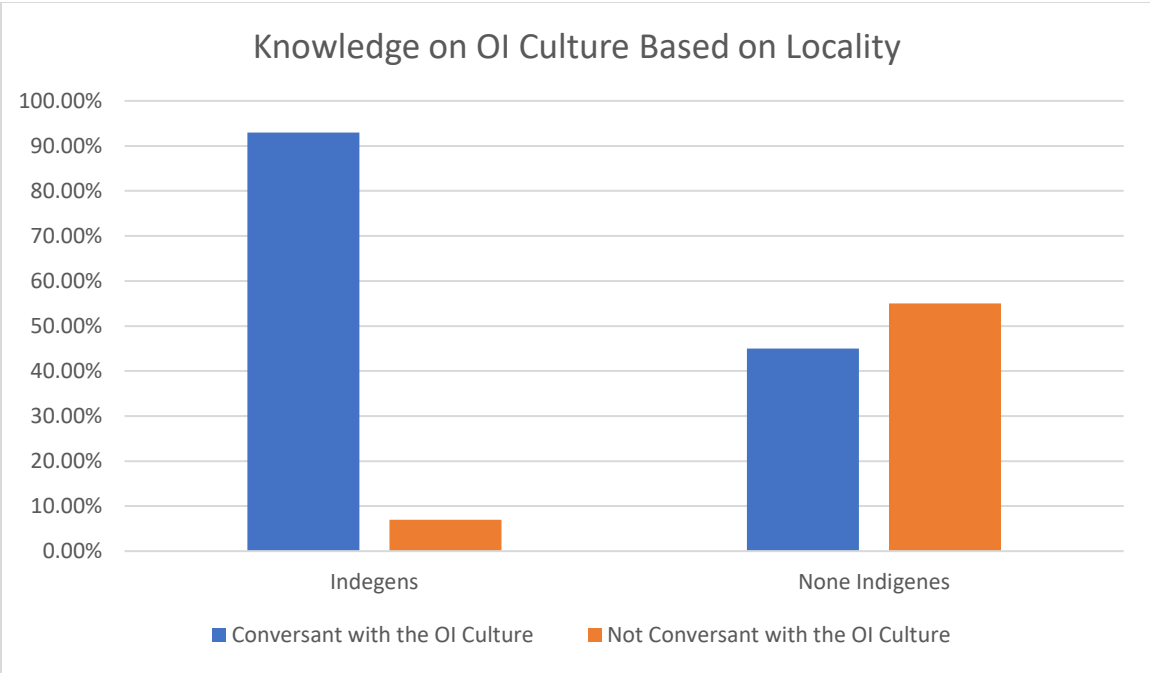


Figure 1: Showing the level of Knowledge on the OI culture base on Locality.

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

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) | 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.

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.

Chapter 5: 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 <u>want</u> | What respondents <u>do not want</u> |
|-------------|--|--|
| 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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www.cta.org.ng



234 7063710554, 07044414414



info@cta.org.ng



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Plot 696/8, House A, Ubiaja Crescent, Garki2, Abuja