



SCOPING STUDY ON THE IMPACT OF MINING/QUARRYING ACTIVITIES ON THE ORIGINAL INHABITANTS OF THE FEDERAL CAPITAL TERRITORY (FCT): A FOCUS ON COMMUNITY DEVELOPMENT AGREEMENTS (CDAs)

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Executive Summary (To be written in conjunction with CTA- Executive Director). This will include:

Background and reason/purpose for the study

The Original Inhabitants (OIs) of the FCT were made stateless following the creation of Abuja as the capital of Nigeria. The implications were that the people lost their livelihood, identity, environment, and voice among others most especially causing a cultural genocide. Poor resettlement, inadequate access to basic amenities like water, roads, electricity, healthcare, education, and loss of their cultural heritage are some of the issues affecting these communities. The resource curse though abundant in the country is prominent among the OIs. The main objective of the study is to enlighten the public and the relevant stakeholders about the issues these indigenous communities face and provide strategic information needed with suggestions on how to solve these issues. This aligns with the United Nations Sustainable Developmental Goal 3 (Good Health and Well-Being), Goal 6 (Clean Water and Sanitation, Goal 8 (Decent Work and Economic Growth), Goal 14 (Life below Water), and Goal 15 (Life on Land). The need for Host Communities to have a better understanding and involvement in the Community Development Agreements and how to use this to improve their socio-economy, protect their cultural heritage and enjoy the freedom that has all been negatively affected by mining/quarrying activities, prompted the need for this study. This report is part of a larger project on the MacArthur Foundation-sponsored project that was commissioned by the Centre for Transparency and Advocacy Centre (CTA), Abuja, Nigeria.

The methodology adopted for this study started with desk reviews of relevant national and international documents. Fieldwork and surveys were also done. The focus group discussions (FGDs) and interviews were carried out for a deeper understanding of the effect of mining on the communities. The interviews were conducted using the questionnaire administration format. Women, youths, and children (with the consent of the guardians/parents) were also interviewed. The selections of the interviewees were targeted because of their age, their cultural beliefs, knowledge of their history and culture, role in the community, and how mining directly or indirectly affects their standard of living. About a hundred persons across Karishi, Kubwa, Kuje, and Mpape were interviewed. This covered three Area Councils (Abuja Municipal, Bwari, and Kuje).

An online survey for companies and government agencies. The online questionnaire took an average of 30 minutes to complete. Despite the tight deadline (two weeks of filling out), responses were received from 3 companies and two government agencies anonymously (see [Appendix D and E](#)).

Main findings of the study

*“The community is not fully involved in the drafting of CDAs” They are also directly impacted by mining activities”- **President, PLWD***

The study discovered that mining has caused significant environmental, structural, and health-related damage to the communities. Mining also has no significant effect on their standard of living. The communities noted the presence of significant damages to their sacred/burial sites and the migration caused by mining activities has caused the loss of their cultural heritage.

According to Section 116 (1) of Nigeria’s Minerals Development Act 2007, it is mandatory for mining lease holders to sign CDA before any activity can be done, however, a major finding the survey showed is that many of the respondents are not even aware of what a CDA is talk-less of being participatory in it. A notable fact here is that many of the respondents claimed that approvals were not known to them. They only indicated that they saw the presence of these companies and when questioned, were told that approvals had been given at the government level without proper consultations with the communities.

Three major findings show that not only were the communities not compensated but benefits (employment, scholarship, etc) from the 2017 Nigeria’s Minerals Development Act provisions were not provided. Also, Nigeria’s mining CDAs are not publicly accessible (NEITI’s SMA 2020). Finally, a review of the cultural laws in Nigeria shows a deficiency in that none of them addressed the cultural heritage preservation caused by mining.

Some recommendations made to reduce this negative effect of mining on these communities include creating awareness on the importance of promoting their cultural heritage and protecting it, knowledge sharing on community involvement in the Developmental Agreements that affect them, and government involvement in monitoring and evaluation of the activities of the mining companies and rehabilitative activities to aid the communities already suffering the negative effects.



FAITH NWADISHI, Executive Director, CTA

Acknowledgement (CTA will properly align to suit the purpose of the project)

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ACRONYMS AND ABBREVIATIONS

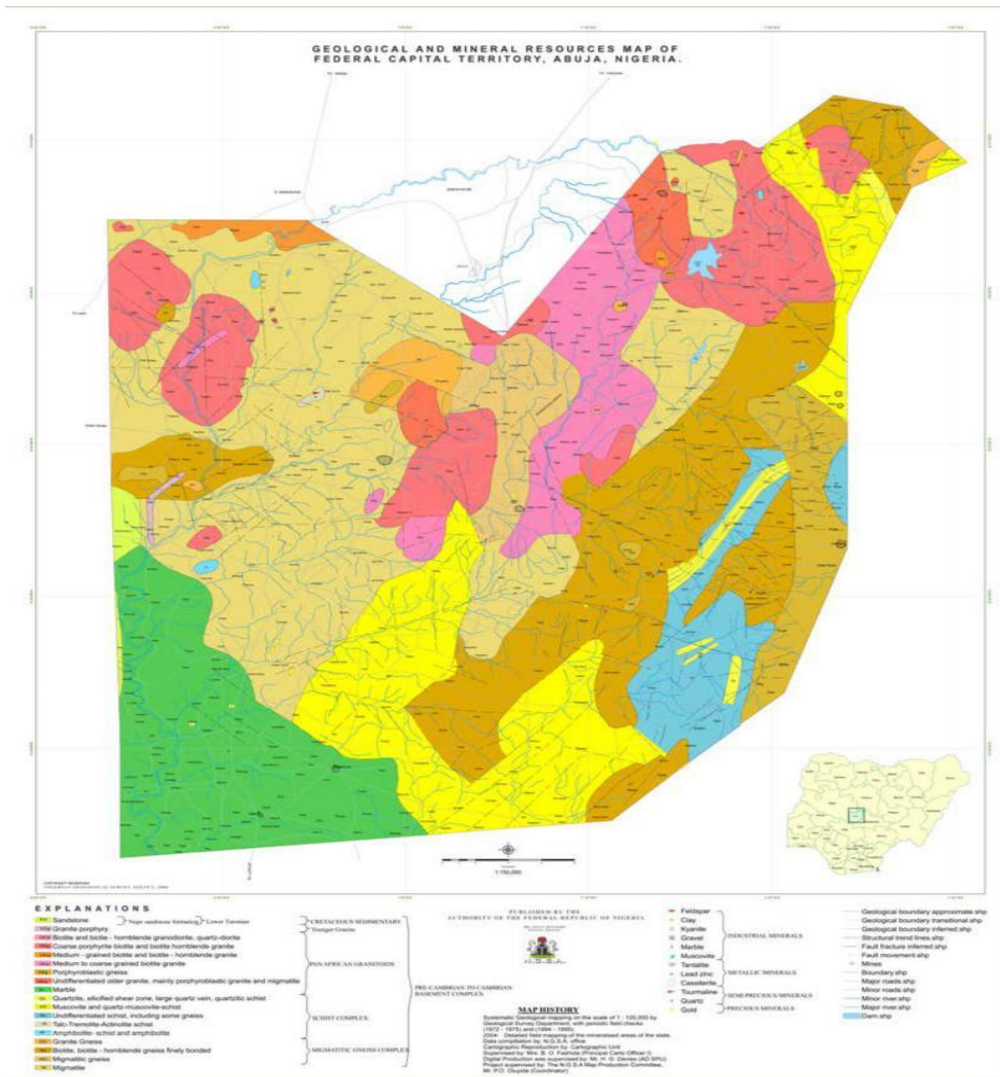
Acronym	Meaning
AMAC	Abuja Municipal Area Council
BSAs	Benefit Sharing Agreements
CDAs	Community Development Agreements
CTA	Centre for Transparency and Advocacy
EITI	Extractive Industries Transparency Initiative
FCT	Federal Capital Territory
FGDs	Focus Group Discussions
MCO	Mining Cadastre Office
MMSD	Ministry of Mines and Steel Development
NEITI	Nigeria Extractive Industries Transparency Initiative
NMMA	Nigeria Mining and Minerals Act
OIs	Original Inhabitants
PLWD	People Living With Disabilities
UN SGDs	United Nations Sustainable Development Goals



From the left; The Acting District Head, Bala Yakubu, Kubwa District, Programme & Communications Manager, CTA, Mr. MacDonald Ekemezie, The Research Assistant, Ms Ometere Akpata, The interpreter, Mr Jacob Sananu and The Youth Leader, Kubwa village, Mr. Emmanuel Agwai.

1.0 INTRODUCTION

Figure 1: Geological and Mineral Resources Map of Federal Capital Territory, Abuja, Nigeria



SOURCE: NEITI Occasional Paper Series, 2020

1.1 BACKGROUND TO THE STUDY

The original inhabitants of the FCT have suffered unjustly since their lands were taken to build the country's capital. They are maltreated, marginalized, and discriminated against. Their lands have been taken from them, and they are resettled in other regions. The resettlement is not properly done and they lack access to basic needs like good water, roads, electricity, healthcare, and education and they suffer the loss of their cultural heritage to urbanization.

Over the years, the number of displaced OIs in the FCT has grown exponentially. Intra and intercity migrations have increased where additional challenges are being faced daily. Many outskirts' towns of the FCT have been home to the OIs who were initially displaced. Despite being original owners of the land, the development of the FCT since its creation has restricted many from reclaiming their lands.

To worsen their plight, mining companies in the process of extracting the minerals they want, do not properly compensate these people; their activities have also left major damages to the environment, health, and economic livelihood of the people. The implementation of important tools such as the CDAs are either not properly done or they are not used effectively by the OIs who are affected by mining and quarrying activities in the FCT.

This study is necessary to get an in-depth knowledge of what these people are going through, and how it has affected their cultural heritage¹. The outcome of this study will further draw the government's attention to these issues, provide strategic information needed to be addressed and give suggestions on how to solve them.

1.2 OBJECTIVE OF THE STUDY

The scoping study aims:

- a) To investigate the cultural, socio-economic, and environmental impact of mining and quarrying activities on the original inhabitants of four communities (Karishi, Kubwa, Kuje, and Mpape) in and around the Federal Capital Territory, Abuja.

¹According to [UNESCO](#) the term cultural heritage encompasses several main categories of heritage including cultural and natural heritages. [Cultural heritage](#) are cherished characteristic features consisting of physical artifacts and intangible attributes of such societies that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. They evolve from the ingenious activities of humans, preserved and transmitted through oral traditions or in written concrete forms across generations of human societies.

- b) To bring the attention of the people to the rich cultural heritage of the OIs of the FCT.
- c) To draw attention to the effects of mining activities on the OIs (cultural, health, and environmental effects).
- d) To provide a review of the Community Development Agreements.

1.3 LIMITATIONS TO THE STUDY

During the study, we faced some hindrances which include:

- a) Language barrier: An interpreter (a descendant of the OI) was used by the research team to convey and receive messages.
- b) Interaction with female respondents was low and was a bit controlled by their male counterparts
- c) The fieldwork was constrained due to the non-accessibility of good roads, especially in rural areas.
- d) The prevalence of insecurity especially in mining sites in the FCT hindered the wide reach of some respondents. Thus, this resulted in a selective questionnaire administration method and the use of FGDs.
- e) Funding and Timing Constraints: The funds were only limited to selectively cover three out of six districts under AMAC while the timing of the study was conducted during the rainy season in FCT which not only hindered the accessibility to some sites but also, to some mining clusters were temporary short-down due to issues such as erosion.

1.4 HISTORY OF THE FEDERAL CAPITAL TERRITORY, ABUJA

The Federal Capital Territory is located almost at the geographical centre of Nigeria. It lies within Latitudes 8 23'N and longitude 6 35'E. It is bound on the west by Niger state, north by Kaduna state, east by Nasarawa state, and south by Kogi state.

In light of the ethnic and religious divisions of Nigeria, the population boom of Lagos that made it overcrowded, and the rapid economic development Lagos was undergoing, plans were made from the time Nigeria gained her independence to have its capital at a location that was neutral to the major ethnic groups, and accessible to all the regions of the nation. The Federal Military Government of Nigeria promulgated decree No.6 on the 4th of February, 1976 which initiated the removal of the Federal Capital from Lagos to Abuja.

Originally, the region now referred to as Abuja was the southwestern part of the ancient Habe (Hausa) kingdom of Zazzau (Zaria). It consisted of many semi-independent tribes for

centuries with Gbagyi (Gwari) as the largest, followed by Koro and some smaller tribes. After Zaria fell to Fulani invaders in the early 1800s, Muhammed Makau accompanied by some followers consisting of his brothers; Abubakar and Kwaka fled south where Abubakar succeeded his brother as king in 1825. He founded the kingdom of “Abuja” which later became a major commercial centre. According to legend, the name “Abuja” was coined from Abubakar (shortened as Abu), and his nickname “Ja” meaning red or fair skinned because of King Abubakar’s complexion.

Abuja officially replaced Lagos as the capital of Nigeria on the 12th of December, 1991 under the leadership of General Badamasi Babangida. A large portion of the Federal Capital Territory was carved out of present-day Niger state, with some portions from the present-day Nasarawa and Kogi states.

Abuja’s geography is defined by Aso Rock, a 400-metre (1,300 ft) monolith left by water erosion. The Presidential Complex, National Assembly, Supreme Court, and much of the city extend to the south of the rock. Zuma rock, a 792 metre (2,598 ft) monolith lies just north of the city on the expressway to Kaduna state. Other geographical features include Jos plateau, Gurara, Robo, Robochi, and Gwagwa plains.

According to the population estimates made by the National Population Commission and the National Bureau of Statistics from the 2006 population census conducted, The Federal Capital Territory in 2016 had a rapidly growing population of 3,564,126 people.

The indigenous inhabitants of Abuja are the Gbagyi, with the Gbagyi language formerly the major language of the region. The other tribes in the region are Amwamwa, Bassa, Egbira, Gade, Ganagana, Gbari, Gwandara and Koro. To build the new capital, the resettlement plan was for the indigenes whose villages fell within the new capital city, to be compensated by the government so they could resettle in the larger villages within or outside the federal capital. The people from Garki, Jabi, Maitama, and Kukwaba villages were displaced and resettled at Kubwa (one of the new satellite settlements) by the Federal Government.

To date, the Government, under the Federal Capital Ministry is yet to achieve these relocation plans. The relocation of only those villages displaced by specific development has been compounded by constant rural-urban migration into the capital city and steady growth of the settlements. The Original Inhabitants are still fighting for their due compensation for the loss of their lands and economic way of life that was forcefully taken away from them to build the beautiful city of Abuja. Local communities outside the capital city but within the Federal

Capital Territory are also unhappy about the constant non-inclusion that they experience in the spatial economic order which has evolved as a result of the relocation of the new capital to Gwariland.

Farming and hunting were known to be the prominent occupation of the original inhabitants of the FCT. Agricultural products include corn, millet, groundnut, yam, cassava, beans, and sorghum. Abundant mineral resources present include Sand, Talc, Gold, Iron Ore, Lead, Feldspar, Marble, Lead, Limestone, Kaolin, Granite, Mica, Dolomite, Clay, Zinc, Granites, and Gneisses.

Administratively, a Minister is appointed by the President to be in charge of the management of the FCT. It has four districts (Maitama, Central, Wuse, and Garki) and six area councils (Kuje, Bwari, Abaji, Gwagwalada, Abuja Municipal, and Kwali). The Federal Capital Territory is home to the Embassies of most countries that maintain diplomatic ties with Nigeria. It is also the headquarters of the Economic Community of West African States (ECOWAS) and its Military Arm ECOMOG. It also serves as a Regional Headquarters of the Organization of Oil Producing and Exporting Countries (OPEC).

1.5 CULTURAL HERITAGE OF THE PEOPLE

Preserving the cultural heritage of a society cannot be overemphasized. Bronislaw Malinowski theorized that ‘a society consists of inter-related parts which work for the integration and stability of the whole system’. Nigeria is blessed with a rich economic, historical, tourist, aesthetic, educational, and research significant cultural heritage. This heritage includes artifacts, monuments, buildings, and sacred sites, museums that have a diversity of values ranging from symbolic, historic, artistic, ethnological/anthropological, and social significance. Our cultural heritage is a medium through which we can express our ways of life that can be passed down through generations.

A society that embraces its cultural inheritance and develops it, creates unity and oneness that fosters peaceful co-existence. Unfortunately, this heritage is gradually being discarded as socio-economic development increases. We have embraced the customs of our colonial masters and forgotten the rich and diverse culture we were blessed with. The younger generations have abandoned the customs of our ancestors with the adoption of religion and technological advancement, and even our beautiful languages are being diluted and forgotten. It is quite unfortunate that we do not realize what precious gift we are discarding.

Before the relocation of the Federal Capital Territory from Lagos to Abuja, the Gbagyi People had a rich cultural value that they cherished. However, they lost most of their sacred buildings and sites to the capital city. The adoption of religion (Christianity and Islam), led many to abandon their traditional practices and rich festivals. To further compound these losses, mining activities that started in the federal capital territory further took away what little cultural heritage they had left. Sacred grounds were taken for exploration and exploitation of their rich mineral deposits, and they were not adequately compensated for these losses by either the government or the mining companies. They suffered losses ranging from loss of their cultural identity, environmental degradation, and health issues related to mining activities. The World Economic Forum Travel and Tourism Development Index 2021 showed that Nigeria ranks 110 out of 117

https://www3.weforum.org/docs/WEF_Travel_Tourism_Development_2021.pdf

1.6 MINING IN NIGERIA

Mining of solid minerals in Nigeria is a long-standing activity, starting from the late 19th century. In the first half of the 20th century, mining of cassiterite and columbite in the Jos Plateau involved some medium to large-scale open pit and hydraulic placer operations which continued until the late 50s. In the southeast, some small-scale open-cast mining of lead-zinc-barite and underground coal mines was common. Currently, mining activity is limited mostly to small-scale (involving some mechanization) and artisanal (mostly manual) operations for gold, gemstones, and tin-tantalite.

Quarrying and related open-pit extraction of industrial minerals and rocks are major features of the mining landscape in Nigeria. Quarrying accounts for about 90% of the sector's production which involves the removal of bulky materials of low unit value, such as limestone, shale, granite, sand, and laterite.

1.7 JUSTIFICATION AND SCOPE OF THE RESEARCH

Despite being blessed with an abundance of mineral resources, the Nigerian mining sector lags in terms of development. The mining and quarrying sector contributed 5.50% to GDP and stood at the least in terms of sectoral share of imports at 0.50% and export at 0.24% in Q4, 2021 (NBS, 2022). Over the years, many communities in Nigeria have seen a somewhat

improvement in the means of their livelihood due to the exposure of mining activities in the area. While the sector can be a potential for revenue growth and employment opportunities, the resource curse is prevalent in many rural communities in and around the Federal Capital Territory (FCT). This is caused by many factors such as insecurity, lack or inaccessibility to infrastructural facilities such as good roads, poor policy, and regulatory frameworks, lack of modern methods for resource extraction, lack of investment and financing mechanism, etc. Environmental, socio-economic, health, cultural, and even structural negative effects were evident in the communities where the research was carried out.

Oftentimes, extractive decisions are always done with little or no involvement from the host communities. Thus, communal conflicts and unrests happen especially when the communities feel left out as they suffer the brute consequences and vulnerability risk which affect not only their livelihoods but also their culture as pertaining to the impact of mining operations. Many of these communities including those visited for this research are left worse off than in their earlier state.

Out of six area councils under the Federal Capital Territory (FCT)- the research concentrated on three (Abuja Municipal area council, Bwari area council, and Kuje area council) due to some of the limitations highlighted above as well as the highest cluster of indigenous people in the FCT.

Nigerian mining activities formally began in 1902 with tin ore as the main resource. Before then, gold was smitten for traditional artifacts. Other minerals such as coal, gold, sand, and granite were also subsequently mined. These minerals were instrumental in the early stages of industrial development in Nigeria. Coal was instrumental in the development of the early railway system in coal power plants. Sand, granite, and iron ore were used in the early industrial construction in Nigeria including the construction of the FCT. Also, steel plants such as the Royal Niger Company, Nigeria Steel Development Authority (present Ajaokuta Steel Company Limited), Katsina, Osogbo, and Jos rolling mills were established due to the abundance of iron ore in the country.

Currently, Nigeria is blessed with 44 different minerals such as limestone, feldspar, granite, sand, bitumen, cobalt, titanium, copper, columbite, etc in more than 500 locations in the

country with the Ministry identifying seven of them (Coal, Gold, Zinc, Lead, Limestone, Bitumen, Iron Ore and Barites) as strategic for development.²

Culture can be described as the way of life or the belief system of an individual or a group of persons. Mostly, cultures are sacred to people. Culture can come in the form of food, religion, tradition, belief, arts, customs, language, norms, food, festivals, artifacts, etc. It includes (a) Natural form- waterfalls, rivers, lakes, trees, and animals (b) Non-natural form- paintings, norms, values, drawings, artifacts, tools, paintings, and pottery (c) Written (d) Oral- folklore, storytelling. Culture can also serve as a form of revenue generation through tourism. Some prominent cultural sites in Nigeria are the Osun-Osogbo sacred grove, Sukur cultural landscape, Ancient walls of Kano, Idanre hills, Ogbunike cave, Olumo rock, etc.

Many companies see some of these sites as a hindrance to mining exploration and exploitation. They ‘smile to the bank’ while the effects of mining on culture, health, education, social, and even mental are felt. Compensations are not properly done on the effects, especially on OIs.

Thus, culture is a fundamental right that should not be tampered with. Cultural rights and freedom are fundamental human rights. However, preliminary studies show that mining activities have greatly affected many of the various spheres of the mining community.

Section 116 of the Nigerian Minerals and Mining Act, 2007 defined a Community Development Agreement as the “conclusion/agreement with the host community where operations are to be conducted....or such agreement that will ensure the transfer of social and economic benefits to the community”.³

² “The Ministry of Solid Mineral Development on Tuesday said 44 different types of minerals had been discovered in 500 locations across the country.” ~Vanguard Newspaper, 2015

³ Section 116 of the Nigerian Minerals and Mining Act, 2007. (1) Subject to the provisions of this section, the Holder of a Mining Lease, Small Scale Mining Lease or Quarry Lease shall prior to the commencement of any developmental activity within the lease area, conclude with the host community where the operations are to be conducted an agreement referred to as a Community Development Agreement or other such agreement that will; ensure the transfer of social and economic benefits to the community, (2) The Community Development Agreement shall contain undertakings with respect to the social and economic contributions that the project will make to the sustainability of such community, (3) The Community Development Agreement shall address all or some of the following issues when relevant to the host community, (a) educational scholarship, apprenticeship, technical training and employment opportunities for indigenes of the communities (b) financial or other forms of contributory support for infrastructural development and maintenance such as education, health or other community services, roads, water and power; (c) assistance with the creation, development and support to small scale and micro enterprises; (d) agricultural product marketing; and (e) methods and procedures of environment and socio-economic management and local governance enhancement. (4) In the event of failure of the host community and lessee after several attempts to conclude the Community Development Agreement by the time the Title Holder is ready to commence

Community Development Agreement (CDA) also known as Benefit Sharing Agreement (BSA) can be defined as the legal documentation that spells out the gains, control, and administration of the extractive resources (usually in the mining sector) benefits/returns in cash or in-kind, directly or indirectly to the area of operations (communities, villages) to mitigate and compensate for any loss or negative effect that may have been generated during operations by the companies. A CDA can also be a bargaining power or a social contract to influence decisions and address issues of poverty and inequality caused by mining operations. It can come in the form of education subsidies, provision of infrastructure, closing-up of mines, employment, etc.

They can also serve as an addendum to missing legislation to protect the mining communities from future litigations. When fully and properly crafted and implemented, they can serve as instruments that can protect the cultural sites and rights of the communities.

Eric Adebayo and Eric Werker (2021) established that BSAs help to spell out the “rights, responsibilities, and governance mechanisms of each of the corporate and community stakeholders of a mining operation”.

Whereas, the Mineral Development Agreement (MDA) is the national legal document that provides a legislative, regulatory, and fiscal framework for mining activities (Eric and Eric, 2014). In itself, it may be argued that the CDA can be a good and legal form of Corporate Social Responsibility (CSR) to mitigate any interference in the mining operations from the community of operations and also, will help.

We interviewed more than 100 persons across the four communities. Respondents include religious and community group leaders, women, youths, the aged, the vulnerable and disabled groups, farmers, hunters, civil servants, laborers, etc.

Countries like Sierra Leone, Ghana, and Canada have effectively used CDAs for extractive activities going on in mining communities affected by their operations. In Nigeria, CDAs are required by the act before any operation can begin. However, many of the respondents stated that they are not aware of any CDA signing in their community.

development work on the lease area, the matter shall be referred to the Minister for resolution. (5) The Community Development Agreement shall be subject to review every 5 years and shall, until reviewed by the parties, have binding effect on the parties.

Table 1: Selected research areas with their area council

S/N	DISTRICT	AREA COUNCIL
1.	Karishi	AMAC
2.	Kubwa	Bwari
3.	Kuje	Kuje
4.	Mpape	Bwari

Source: The Authors

Figure 2: Map of Abuja showing the Area Councils



Source: Modified from the Administrative Map of Nigeria

Figure 3: Locations of some of Nigeria’s minerals across the 36 states and the Federal Capital Territory (FCT)



Source: Report of the Vision 2020 National Technical Working Group on Minerals and Metals Development

2.0 REVIEW OF SOME RELATED LITERATURE

The study conducted by Bewiadzi, Awubomu, and Glover-Meni (2018) on “searching and cracking: stone quarrying, livelihood and the environment in the Daglama quarry site in the Ho Municipality”, showed that economic hardship, unemployment, rural-urban migration were some of the reasons the inhabitants engaged in stone quarrying. The study also showed that the practice had negatively affected the health of the people and their environment. It has led to the destruction of arable land, forest reserves, and others.

“The Impacts of Mining on Sami lands” by Wocker-Larsen, Bostrom, and Muonio (2022), offered empirical analysis of mining impacts on Sami reindeer herding in two cases from Sweden. The data generated was done through interviews, workshops, field visits, participatory GIS, and literature review. The findings show how the two mines have caused similar impacts on their economy, health and well-being, and the Sami culture. The authors argue that if the government and mining companies were to genuinely consider the full scale of impacts, then it would entail a fundamental paradigm shift in mining governance in Sweden.

The annual review carried out by Brondizio, Aumeeruddy-Thomas, Bates, Carino, Fernandez-Llamazares, Ferrari, Galvin, Reyes-Grcia, McElwee, Molnar, Samakov, and Shrestha (2021), on “Locally based, Regionally manifested, and Globally relevant: Indigenous and local knowledge, values and practices of nature” shows that through these pathways Indigenous peoples and local communities are making significant contributions to managing the health of local and regional ecosystems, to producing knowledge based in diverse values of nature, confronting societal pressures and environmental burdens, and leading and partnering in environmental governance. These contributions have local to global implications but have yet to be fully recognized in conservation and development policies, and by society at large.

A study conducted by Wetzlmaier in 2012 on the “Cultural Impacts of Mining in Indigenous Peoples’ Ancestral Domains in the Philippines”, observed that disrespect for local communities and their rights can lead to the escalation and radicalization of resistance. It also showed the failure of the State to meet its obligation to respect, protect and fulfill the rights of indigenous people.

Poelzer, Linde, Jagers, and Matti conducted a study titled “Digging in the Dark: Reviewing International Literature to Address Impending Policy Challenges for Swedish and Finnish Mining” in 2021. The study showed that looking at three factors (institutions, actors, and process), gives a broad overview of the imminent challenges both Sweden and Finland's face. The ability of the two nations to create sustainable mining industries rests on a policy that incorporates sound institutions, key acts, and proper processes. Therefore, as the mining operations continue to sit at the center of different values, a capable policy is required.

In Nairobi Kenya, a research study by Kindiga in 2017 on environmental and land use impacts of quarrying, evaluated the impacts on the environment, identified and analyzed the impacts of quarrying on the health of neighboring communities and physical facilities, and also determined the socio-economic significance of quarries to the workers and the neighboring communities. The findings showed that quarrying activities have impacts on the environment, land use, and physical facilities along the Ngong River, which necessitates a need to assess the effectiveness of environmental impact assessments and audits in the area. It also showed that quarries have impacted the health of neighboring communities and that planning interventions are required to minimize the effects of quarrying on the environment, health, and land use decisions. Some recommendations from the study include; proper planning of reclaiming closed quarries, reverting depleted quarry land to the government, planting fast-growing trees

with dense foliage around quarries, conducting environmental impact assessments, and regular health awareness campaigns in quarry neighboring communities.

In Edo State Nigeria, a study by Ndinwa and Ohwona (2014) on the environmental and health impact of solid mineral exploration and exploitation revealed that the environment where quarrying and subsequent processing are carried out has suffered immensely. The study suggested that the government, industrial prospectors, and environmentalists take precautionary and remedial measures that can minimize the ill effects of mineral development by shifting emphasis to sustainable exploitation, while enforcement agencies should ensure that quarrying and mining of rocks by the industrial prospected are in line with the Quarry Act of Nigeria.

Melodi (2017) carried out a study on the “Assessment of Environmental Impacts of Quarrying Operation in Ogun state, Nigeria”. The study sought to identify corresponding environmental impacts posed in quarry operations and assess the efforts towards minimizing the environmental impacts of their operations. The study discovered that the major impacts of the quarrying operations were land degradation and pollution (air, water, and noise). Efforts towards mitigation were resettlement and compensation of affected communities. However, considering the damage from the quarrying was associated with surface mining activities, the authors recommended that government agencies overseeing mining operations revise environment management policy to ensure that the environmental effects of mining activities are reduced to the barest minimum.

2.1 LEGISLATION AND REGULATORY FRAMEWORK SURROUNDING COMMUNITY DEVELOPMENT AGREEMENTS FOR MINING ACTIVITIES IN NIGERIA

Over twenty Nigerian legislations were reviewed. These legal reviews centered on the cultural, environmental, health and business (mining, companies, and finance) sectors of the economy.

However, a major gap/finding that was identified from the extensive regulatory reviews done was the non-existence of laws that protect cultural sites affected by mining activities in Nigeria. Although some of the provisions of the Nigerian Minerals and Mining Act, 2007 covered socio-economic and environmental mitigations, no cultural provision was stated in the Act likewise other Nigeria legal documents either from resettlement or migration due to mining activities.

Section 116 of the Nigerian Minerals and Mining Act, 2007 defined a Community Development Agreement as the “conclusion/agreement with the host community where operations are to be conducted...or such agreement that will ensure the transfer of social and economic benefits to the community”. Eric Adebayo and Eric Werker (2021) noted that while BSAs are at the local level, the Mineral Development Agreements (MDAs) are at the national level encompassing the fiscal and legal structure of mining projects.

Fundamentally, CDAs should have three aspects ⁴

- (a) Employment agreement
- (b) Relationship agreement- this is to set up a mechanism for establishing the relationship between the community and the company. It will also include the means for resolving complaints and establishing the means of communication.
- (c) Development agreement

In the drafting process of the CDAs for the mining communities within and around the FCT, methodologies such as the Cost-Benefit Analysis (CBA), opportunity costs to business owners and other community members, and Cultural, socioeconomic, and environmental impact assessments should be adequately calculated in the drafting of CDA in the FCT.

To have a proper CDA implementation, the following should be critically looked at in three stages.

⁴ <https://www.sciencedirect.com/science/article/abs/pii/S0301420720309971>

Community Development Agreement. **116.**—(1) Subject to the provisions of this section, the Holder of a Mining Lease, Small Scale Mining Lease or Quarry Lease shall prior to the commencement of any development activity within the lease area, conclude with the host community where the operations are to be conducted an agreement referred to as a Community Development Agreement or other such agreement that will ensure the transfer of social and economic benefits to the Community.

(2)The Community Development Agreement shall contain undertakings with respect to the social and economic contributions that the project will make to the sustainability of such community.

(3)The Community Development Agreement shall address all or some of the following issues when relevant to the host community –

(a) educational scholarship, apprenticeship, technical training and employment opportunities for indigenes of the communities;

(b) financial or other forms of contributory support for infrastructural development and maintenance such as education, health or other community services, road, water and power;

(c) assistance with the creation, development and support to small scale and micro enterprises;

(d) agricultural product marketing; and

(e) methods and procedures of environment and socio-economic management and local governance enhancement

(4) In the event of the failure of the host community and the lessee, after several attempts to conclude the community development agreement by the time the Title Holder is ready to commence development work on the lease area, the matter shall be referred to the Minister for resolution

(5) The Community Development Agreement shall be subject to review every 5 years and shall, until reviewed by the parties, have binding effect on the parties

Figure 4: Community Development Agreement from Nigerian Minerals and Mining Act, 2007

<p>117. The Community Development Agreement shall be specify appropriate consultative and monitoring frameworks between the Mineral title Holder and the host community, and the means by which the community may participate in the planning, implementation, management and monitoring of activities carried out under the agreement</p>	<p>Objectives of the Community Development Agreement.</p>
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Source: Nigerian Minerals and Mining Act (2007)

2.1.1 Pre-negotiation stage

1. Community awareness and capacity building of the CDA process in conjunction with the responsible government bodies, national legal bodies, and companies. This educates the community in the proper presentation of their needs as it relates to the impact of mining.
2. Agreement on the language (local or English) of use for the CDA.
3. A wider community committee should be established to present the direct and indirect, long and short-term benefits the community will get and also properly track

the overall progress across the three stages, and also resolve or mediate conflicts between the parties.

4. Selection of the right community representatives for the drafting of the CDA (with the inclusion of the aged, women, youths, religious and vulnerable groups), especially those who are directly affected by mining who will understand the core issues affecting them.
5. Means of communication should be properly defined to avoid communal conflicts.
6. Establish the basis for negotiations.

2.1.2 Negotiation Stage

1. Any questions or further training should be given to the selected participants to increase their knowledge and capacity as regards negotiations.
2. The aim of the negotiation should be spelt out and mutually understood by all parties.
3. Proper definition and development of consultation strategy/need assessment plan.
This will include a resettlement strategy for those who will need to relocate due to the impact of direct mining activities. Compensation and relocation for important cultural sites should also be done.
4. An establishment of the agreement components and a proper definition of what should be included as direct and indirect benefits. This should include finances, provision of scholarships/schools, provision of infrastructural facilities such as water, recreational grounds light, road, employment of local contractors or community members, etc.
5. All parties should be well represented.
6. All negotiations should be done within the confine of the laws (Land, Mining, and Cultural Laws). Legal assistance should be provided to the community with proper explanations on the document. This will provide equity and fairness in the process.

2.1.3 Post negotiation Stage

1. All parties must reach an agreement and a sign-off.
2. An implementation strategy should be developed to ensure adequate monitoring and evaluation. The implementation strategy will include measurable timelines and indicators.
3. According to the Act, the expiration of a CDA is five years. A framework must be put in place for re-negotiation review by the fourth year or in the early fifth year. The

implementation strategy findings will be useful here. This will help in the tracking of challenges and opportunities and will serve as feedback to the new CDA.

2.2 Importance of Community Development Agreements

1. Provide a good engagement tool between communities and companies in the mining and quarrying sectors.
2. Serve as a mechanism for addressing and developing an understanding of issues relating to mining and quarrying activities.
3. Serve as a tool to not only preserve the culture of the people but also to fully engage communities and companies on ways to develop the mining and quarrying areas.
4. Serve as conflict mitigation and social development tool.
5. It can also help to protect the cultural rights of mining and quarrying areas, especially as regards the FCT indigenous people who are mainly displaced from their original living quarters.
6. It can serve as a community social responsibility (CSR) tool.

With the Contract Transparency initiative of the EITI, the authors discovered that despite Nigeria being an EITI implementing country, a crucial finding from the research is that many of the respondents are either not aware of a CDA due to the confidential nature of the document or they did not participate in the drafting process of the CDA. A look at the open community contract website of the Columbia Centre on Sustainable Investment showed that out of 18 countries, 9 of them are EITI implementing countries excluding Nigeria have open access to the CDAs. However, a review of the NEITI 2020 Solid Minerals Audit report stated that no CDA is publicly accessible in an open data format.

Thus, we sampled three African EITI countries.

COUNTRY	EITI IMPLEMENTATION /VALIDATION STATUS	MAIN LEGAL FRAMEWORK IN THE MINING AND QAURRYING SECTOR	UNIQUE CHARACTER/ QUALITIES OF THEIR CDA	DURATION OF THEIR CDA	OTHER NOTES
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Sierra Leone	Joined the EITI on 22 February, 2008 Meaningful progress Last validation- 2019	<ol style="list-style-type: none"> 1. The Mines and Minerals Act (2009) 2. The Environmental Protection Agency Act (2008) 3. Extractive Industry Revenue Act (2018) 4. Medium-Term National Development Plan (2019-2023) 5. National Minerals Agency Act (2012) 6. Income Tax Act (2000) 7. Income Tax (Amendment) Act (2004) 8. Finance Act (2016) 	The inclusion of gender, revenue and profit sharing	Five calendar years	<p>Agencies Responsible for Activities</p> <ol style="list-style-type: none"> 1. Mining Cadastre Administration System (Charged with the provision of information on license holders and relevant information) 2. Ministry of Mines and Mineral Resources (MMMR) 3. Office of the Vice President 4. Ministry of Finance 5. National Revenue Authority 6. Corporate Affairs Commission <p>An important thing to note there is no contract disclosure</p>
Ghana	Joined the EITI on the 27 September, 2007 Meaningful progress Latest validation- 2020	<ol style="list-style-type: none"> 1. 1992 Constitution of Ghana 2. Environmental Assessment Regulations, 1999 (L1 1652) 3. Environmental Protection Act 1994 (Act 490) 4. Environmental Protection Act 1994 (Act 492) 5. Labour Act 2003 (Act 651) 6. Land Act 2020 (Act 1036) 7. Land Governance Act 2016 (Act 936) 8. Land Use and Spatial Planning Act, 2016 (Act 925) 9. Minerals (Royalties) Regulations 2009 10. Minerals (Royalties) Regulations 2009 11. Minerals and Mining (Amendment) Act, 2015 (Act 900) 12. Minerals and Mining (Compensation and Resettlement) Regulations 2012 (L1 2175) 13. Minerals and Mining (Explosive) Regulations, 2012 (L1 2177) 	<p>CDAs are entered to strictly protect not only the environment of mining communities but also their culture (especially public places dedicated to their culture).</p> <p>Under the Minerals and Mining Act 2006 (Act 703), Section 73 (4): “The Minister shall ensure that inhabitants who prefer to be compensated by way of resettlement as a result of being displaced by a proposed mineral operation are settled on suitable alternate land with due regard to their economic well-being and social and cultural value, and the resettlement is carried out in accordance with the</p>		<p>Lead government agencies Minerals Commission</p> <ol style="list-style-type: none"> 1. Ministry of Land and Natural Resources 2. Environmental Protection Agency (EPA) 3. Ministry of Mines and Natural Resources <p>There is a Minerals Development Fund (MDF) in which one main goal is to provide financial resources for the direct benefit of mining communities (Section 5(a-b)) of the MDF act states:</p> <ol style="list-style-type: none"> 1. Redress the harmful effects of mining on affected communities and people 2. Promote local economic development projects in communities affected by mining activities. <p>Section 16 of the MDF act outlines the establishment of a mining Community Development Scheme. However, section 16 highlights that the scheme should be geared towards social and economic development of</p>

		<ul style="list-style-type: none"> 14. Minerals and Mining (General Regulations), 2012 (L1 2173) 15. Minerals and Mining (Ground Rent) Regulations, 2018 (L1 2357) 16. Minerals and Mining (Health, Safety and Technical) Regulations, 2012 (L1 2182) 17. Minerals and Mining (Licensing) Regulations, 2012 (L1 2176) 18. Minerals and Mining (Local Content and Local Participation) Regulations 2020 (L1 2431) 19. Minerals and Mining (Mineral Operation-Tracking of Earth Moving and Mining Equipment) Regulations, 2020 (L1 2404) 20. Minerals and Mining (Support Services) Regulations, 2012 (L1 2174) 21. Minerals and Mining Act 2006 (Act 703) Amended 22. Minerals and Mining Act 2019 (Act 995) 23. Minerals Development Fund Act 2016 (Act 912) 24. Minerals Income Investment Fund Act 2018 (Act 978) 25. The Kimberly Process Certificate Act 2003 	<p>relevant town planning laws”.</p> <p>Presence of community trust No legal backing for contract disclosure in the mining sector</p>		<p>community while section 1 explained the constitution of local management committee the mining community comprising of:</p> <ol style="list-style-type: none"> 1. Chief Ececutive/the representative of the district assembly 2. Traditional rulers of mining community 3. A representative of mining company w the district 4. A representative of identified women’s in the community 5. A representative of identified youth gro the community. <p>Ghana has a publicly avail</p>
Nigeria	Satisfactory progress Joined the EITI on the 27th September, 2007. Latest validation- 2019	<ol style="list-style-type: none"> 1. The 1999 constitution of the Federal Republic of Nigeria (CFRN) 2. The Nigerian Minerals and Mining Act (NMMA) 2007 3. The Companies and Allied Matters Act 2020 4. Land Use Act of 1978 5. Explosive Act 6. Nigerian Minerals and Mining Regulation 2011 7. Nigeria Industrial Revolution Plan (NIRP) 8. Nigerian Minerals and Mining 		The CDAs have the legal lifespan of 5 years with subsequent renewals.	<p>Lead agencies in the mining sector Ministry of Mines and Steel Development (MMSD) Mining Cadastre Office (MCO)</p> <p>CDAs are backed by the N 2007 and are mandatory.</p> <p>NEITI Solid Minerals Aud Report noted that CDAs ar at the Mines Environmenta Compliance Department. The CDAs are not publicly available in Nigeria.</p>

		9. Medium Term National Development Plan (MTNDP)			Some cultural policies include: 1. National Tourism Policy (1990) 2. Antiquities Ordinance 17 (1953) 3. Antiquities Decree 4. Decree No 77 (197
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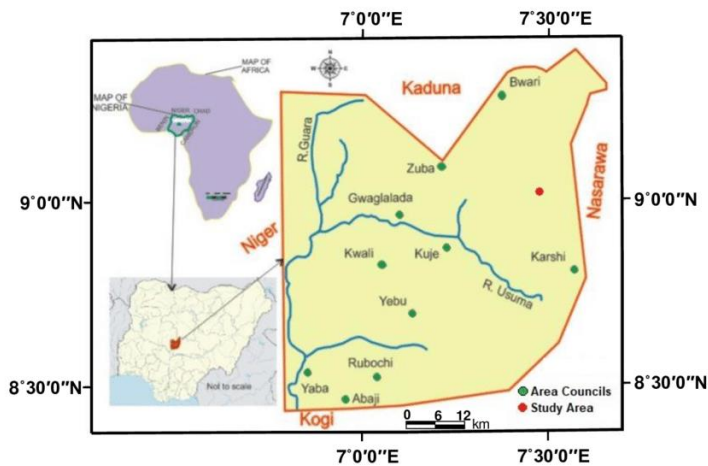
Source: EITI Country Websites, Various countries mining and relevant government agencies

2.3 Issues and Challenges

Mining activities are most prevalent in the rural areas of Nigeria with over 80% of them using Artisanal and Small-scale Mining (ASM) as the principal method for resource extraction. Due to the insecurity prominent in the Northern part of Nigeria especially in mining sites, the research team faced obstruction to some sites. The infrastructural deficits in the access of roads, as well as the topography to some mining sites, were also challenges faced during the fieldwork. This was necessitated by an active selection of key stakeholders in the four communities such as Community leaders/Heads, Women leaders, Trade Union/Business leaders, Youth leaders, Market leaders, Modern/traditional healthcare personnel, the Physically Challenged, etc.

Due to illiteracy, ignorance, or non-exposure to critical information to hold all the parties accountable, access to justice is often denied for these communities. Environmental, social and health hazards are prominent in the research sites visited.

Figure 5: Map of Federal Capital Territory showing the communities



Source: Agunleti and Arikawe, 2014

3.0 METHODOLOGY

A baseline report was aimed at enabling inhabitants to revamp their dying cultural values, and treasures. Repositories and to enhance original inhabitants' access to services in the areas of environmental sustainability were conducted by the Centre for Transparency and Advocacy (CTA) in conjunction with the MacArthur Foundation in January 2022. The report scoped the original inhabitants of Bwari (with Kubwa, Bwari, Ushafa, and Mpape Districts) and Abuja Municipal Area Council (AMAC) with Garki District. Based on the findings, a further analysis was done to critically access the impact of mining activities on the original inhabitants of four communities within and around the FCT.

The first consultation was done on a broader level at the town-hall meeting on “Mining CDAs and the inauguration of Community Ambassadors” held on Wednesday, 30 March 2022. The consultation with some selected ambassadors (including men, women, youth, and the disabled) facilitated the selection of the four communities. The communities were selected on the following criteria:

- a) The level of mining activities in the community
- b) Migration/presence of the original inhabitants of the FCT
- c) Security to the sites.

The methodology adopted for this study started with desk reviews of relevant national and international documents. Fieldwork and surveys were also done. The first stage of the fieldwork was done in April and May 2022 while the draft report was submitted for review and further comments in July 2022. The FGDs and interviews were carried out for a deeper understanding of the effect of mining in the communities. Some of the factors that determined the use of FGDs have been stated earlier under the limitation of the study. The interviews were conducted using the questionnaire administration format (see Annex B and C).

However, they were also asked to comment on any other issues that were. The language of use was Hausa, Gbaya, and Pidgin English. An interpreter (Mr. Saanu), who is also a descendant of the original inhabitant of the FCT was instrumental to the research team in the interpretation of the interview questions in Hausa and Gbaya languages. Women, youths, and children (with the consent of their Guardians/parents) were interviewed. The selection of the interviewees was targeted because of their age, their cultural beliefs, how knowledgeable were they in their history and culture, the relevant roles they play in the community, and how the direct and indirect effect of mining affects their standard of living.

Pictures were also obtained to show the effect of mining on some of their cultural, economic, and farmlands. Many of the respondents claimed that they had either been moved forcefully or otherwise from the FCT due to the high standard of living and rapid development, no compensation for their migration as promised by the government, etc.

Data was primarily gotten through a series of individual and focus group discussions. A questionnaire structure format was reviewed and adopted for the fieldwork. The main languages used were Hausa, Pidgin English, and Gbaya (Gwandara and Gbari were also spoken). The interviewees were targeted based on social, cultural, religious, and economic status. Majority of the fieldwork centered on three sphere/age brackets: adults/aged, youths, and children. The children were asked questions with the consent of their parents/guardians. The physically challenged also took part in the interview process.

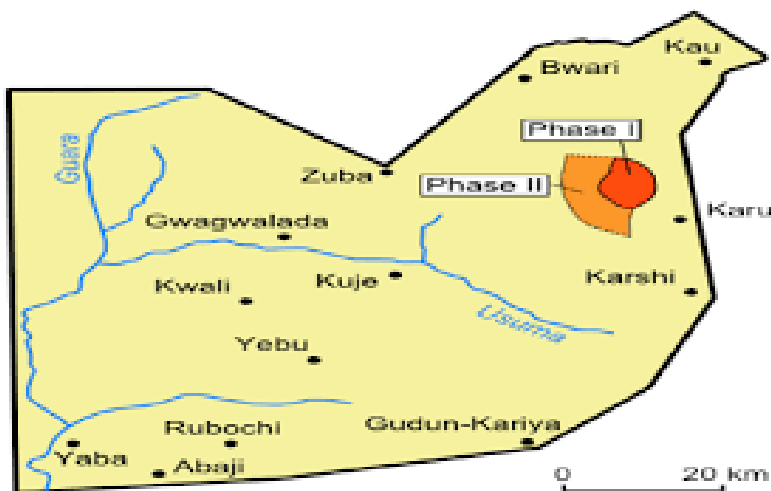
An average of twenty participants were sampled each from the community

4.0 RESEARCH FINDINGS/ PRESENTATION

The research findings are based on a dual stance: a. The Communities and b. The Companies

SUMMARY OF FINDINGS FROM THE COMMUNITIES

4.1 COMMUNITY ONE: KARISHI VILLAGE



THE POSITION OF EACH VILLAGE ON THE FCT MAP

Karishi village is at the outskirts of the FCT. It is about two hundred years old. The prominent tribe is Gwandara while the major languages are Gwandara, Hausa, and English. The respondent stated that the population is about twenty thousand people consisting of five thousand men, eight thousand women, four hundred young adults, and three thousand children. Twenty-five respondents (twenty men, and five women) were selected for the interview. Seventeen of them speak Gwandara and Hausa while three respondents speak Gwandara, Hausa, and English. All twenty-five respondents are Muslims. In particular, we interviewed the chairman of the people living with disabilities (PLWD) in the community who is an executive of PLWD in the FCT and its environs. Many of the respondents are the second and third generation of the original inhabitants of the FCT.

4.1.1 Mining Operations and Structure

They have three main mine clusters with an average of fifty people per cluster. Each cluster comprises ten men, fifteen women, fifteen youths, and ten children. Principally, men work as

laborers at the quarry sites. The respondents affirmed that the village has no form of ownership/control. Transportation facilities such as heavy-duty trucks were observed during the interview.

Operationally, there is a level of formal/mechanized quarrying going on in the sites. Products being mined include granite, precious stones, and laterite.

4.1.2 Environmental, Structural, and Health effects

Even during the fieldwork, we observed that there were cracks on residential and public buildings in the village including the one belonging to the village head. They are a result of tremors from the blasting of rocks. The effects of the tremors on buildings can be seen as far as 10-20km away from the sites.

The available healthcare is both traditional and modern. The respondents identified that medical care is available and accessible given that they have a general hospital and a primary healthcare clinic.

The major form of human bodily waste disposal is majorly open defecation with a small percentage of the village in use of the semi-formal or water closet.

The major sources of water supply include public, private/commercial boreholes, streams, rivers, and well. Rivers, streams, and lakes are the major waste disposal in the community which over time has greatly affected the aquatic animals' habitations. They pointed out that the result is adverse as it has either caused aquatic migration or the death of marine life. Fishing which was an occupation in the village has become a thing of the past. Erosion is also prominent along the slopes of the mountain/hills which has caused sand and gravel to wash into the water bodies.

Respiratory illnesses such as asthma, tuberculosis, reduction in proper breathing due to exposure to dust and other contaminated particles, chest pain, cough with bloody mucus, bronchitis, etc. Also, water pollution caused by improper waste disposal has led to water-borne illnesses such as cholera, typhoid, diarrhea, dysentery, and even malaria affecting the village. As, many of the streams, lakes, and rivers are water sources for both human and animal consumption.

Apart from the aforementioned illnesses and diseases on humans, we were also informed that they have greater negative effects on their livestock resulting in illnesses and even deaths.

These are caused by the drinking of polluted water and even falling into man-made holes caused by quarry activities.

We also observed that some of the respondents experienced weight loss in which many of them confirmed the observation.

4.1.3 Educational Effects

The students being interviewed noted that the blasting usually affects their school work. Since the majority of the blasting is done during the day, they often feel the direct effects. Noise pollution has affected some of their hearing and even one of them described it as a traumatizing experience that can create fear in their minds as they may not know if the noise is from the sites or the effect of insecurity in the surrounding villages

4.1.4 The Socio-economic effects

The average monthly salary of the respondents is ₦20,000. Nineteen (fifteen male and four female) of them revealed that they are breadwinners while six (five male and one female) receive support from their parents. Twenty-four (nineteen male and five female) are indigenes of the community while one (male) is a migrant from Niger state.

The respondents claimed that the operating companies have however done few things for the community. Amongst them are the construction of boreholes, roads through the village, and evacuation of the refuse dumps which has somewhat improved their lives. However, the respondents specified that no compensation was given for any negative change in their livelihood caused by quarrying activities in the village.

They affirmed that there is no major improvement in their livelihood since the beginning of quarrying activities in the area however, the population has increased through migration as many artisans looking for menial jobs are abundant. To some degree, unemployment is still prevalent as the companies bring their workers apart from the laborers from the village. They explained that local companies in the village are not being employed by the companies. Thus, there is little significant improvement in the standard of living in the village.

Women play the roles of cooking, cleaning, and washing, and sometimes, they provide sexual services to the workers on the sites. Some of the negative effects of quarrying activities include drug abuse, petty theft, and smoking.

4.1.5 Cultural Effects

The cultural food is pounded yam and karikashi soup. Many of the respondents noted that their ancestral grave sites were damaged due to the blasting from nearby quarry sites. The production of their cultural food has been negatively affected as their major occupation (i.e. farming) is becoming existent. The effect of the quarrying activities such as erosion, land theft, landslides, encroachment, or illegal seizing of lands by the companies has resulted in low crop yield which has increased the demand for food as against the supply.

The respondents commented on the fact that no measures are being put in place to restore the sites to their original forms especially, their cultural grounds except for a few years ago when due to the use of some of their farmlands, they were given ₦10,000:00 per farmland for the felling of trees. Ancestral gravesites have also been affected by the blasts with no compensation or any effort to return them to their original form.

The respondents spoke on the effect of urbanization caused by the presence of quarrying activities on their culture. Cultural practices such as hunting and New Year festivals are becoming extinct due to urbanization, deforestation, and erosion.

Speaking to the chief imam of the village, he asserted that the Islamic prayers are often interrupted by the blast, tremors, and even noise. Many times (except some Fridays when the laborers will come for Jumat service), prayers are usually been postponed to a period when there is relative calm.

We observed that they were not aware of any laws protecting the cultural heritage of Nigeria and in particular, the preservation of their own culture.

4.1.6 Recommendations by the respondents on ways to preserve the culture of the village

- a. Creating awareness for the companies on their culture and how they can be protected.
- b. The signing of an official/ legal document (like a CDA) stating quarry and mining activities will not harm the community in whatever form.
- c. Government intervention
- d. Cultural laws should be enforced
- e. Monitoring and evaluation should be carried out to ensure compliance
- f. Defaulters should be punished appropriately
- g. The community should be enlightened on their rights

- h. Advise ministry of mines and steel development proactive in activities in mining in FCT.
- i. Grateful for what the NGOs are doing (CTA).
- j. The indigenes need a voice.

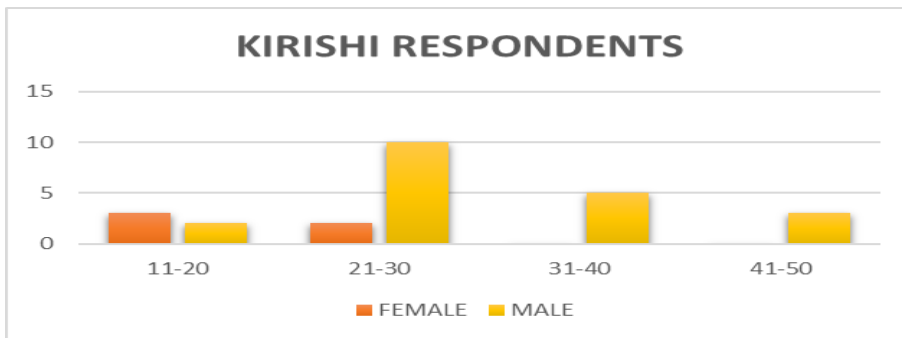


Figure 6: Age of respondents for Karishi Village

STRUCTURE	FEMALE OCCUPANTS	MALE OCCUPANTS
BUNGALOW	4	7
FACE ME, I FACE YOU	1	10
MUD HOUSES/ THATCH	0	3
MAKESHIFT	0	0
TOTAL	5	20

Table 2: Accommodation structure of Karishi Village

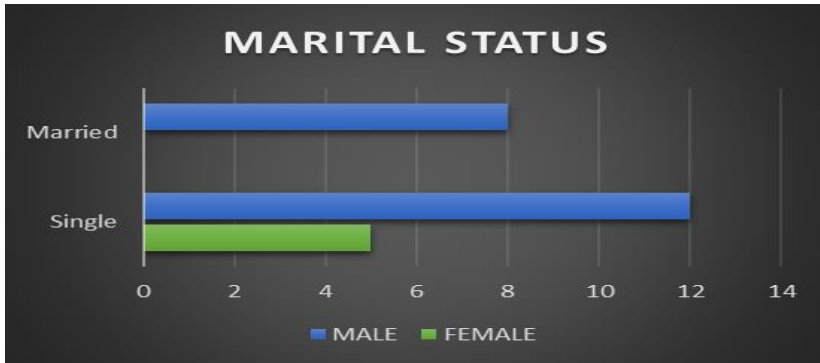


Figure 7: Marital Status for Karishi Village

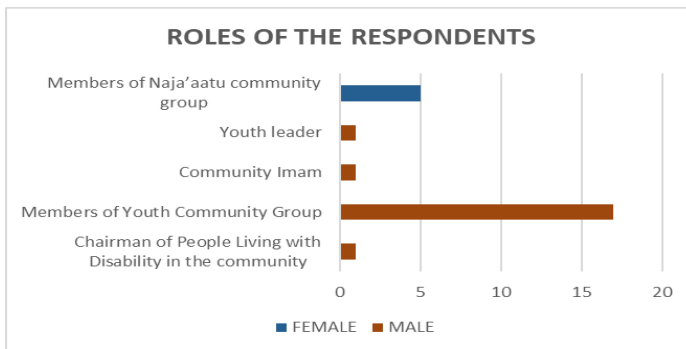


Figure 8: Roles of the respondents of Karishi Village

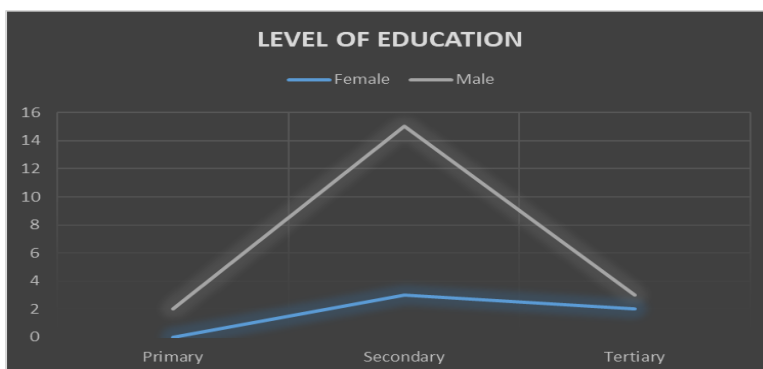


Figure 9: Level of Education of Karishi Village

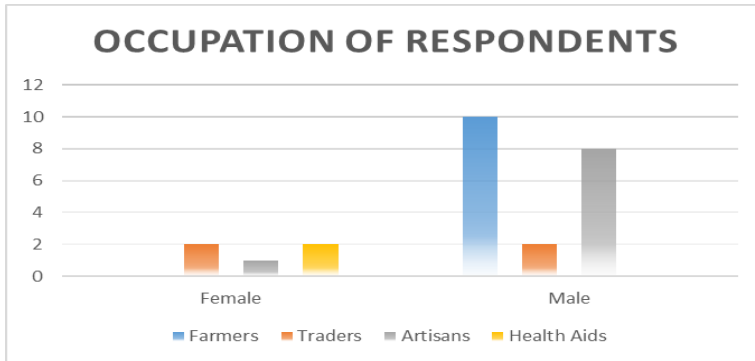


Figure 10: Occupation of Karishi Village



A view of respondents during the data collection process in Karshi Community

4.2 COMMUNITY TWO: KUBWA VILLAGE

4.2.1 History and Introduction

Kubwa village is a settlement that is 500 years old, with a population of 5000 people (1500 men, 1750 women, 1250 young adults, and 500 children). Their tribe is gbagyi. They majorly speak gbagyi, Hausa, and English. 3 men speak all 3 languages, and 10 men and 7 women speak gbagyi and Hausa. Their cultural foods consist of ‘zhepo’, ‘kandolo’, ‘tuwomasara’, and pounded yam. The community groups they belong to are; the ‘Akumibwanaijiye’ and ‘Ayenayi’ community groups.

Twenty people were interviewed for the study. The category of the original inhabitants included in this study from Kubwa village includes the acting traditional district head, the

youth secretary, and other members of the youth group, the community association, and the market women association. The type of dominant buildings are bungalows, face me I face you, and mud houses/thatch. The community has a standing CDA. However, the implementation development of the CDA has not started.

Security has been a major issue that affects not only the livelihoods of the people but also the lives of the community. They depend on vigilantes and traditional protection (juju) against banditry and other forms of extreme violence in the community.

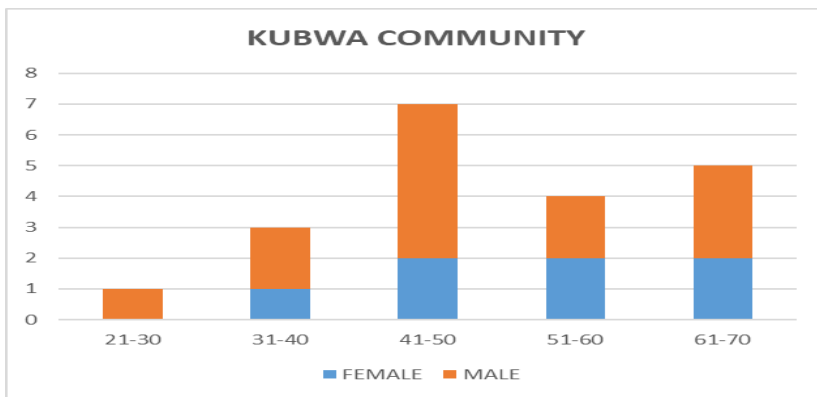


Figure 11: Age group of study representatives from Kubwa village

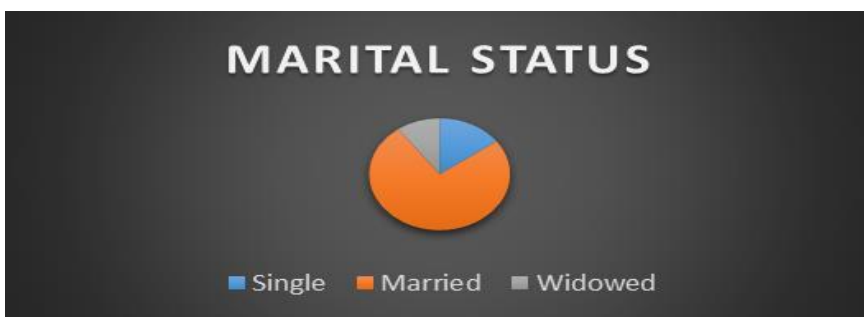


Figure 12: Marital Status

	PRIMARY EDUCATION	SECONDARY EDUCATION	TERTIARY EDUCATION
FEMALE	7	0	0
MALE	8	4	1
TOTAL	15	4	1

Table 3: Level of education of the respondents

STRUCTURE	FEMALE OCCUPANTS	MALE OCCUPANTS
BUNGALOW	3	5
FACE ME, I FACE YOU	3	7
MUD HOUSES/ THATCH	1	1
MAKESHIFT	0	0
TOTAL	7	13

Table 4: Composition and structure of the building of the respondents

4.2.2 The Socio-Economics of Kubwa Village

The participants reported that the average monthly salary is ₦20,000:00. The occupation of the community revolves around farming, petty trading, and artisanal workmanship. Out of the twenty participants, 11 of them signified that they are breadwinners (7 males and 4 females) while 9 receive support from their spouses.

4.2.3 STRUCTURE AND OPERATIONS OF THE MINING CLUSTER

The community has two mining clusters with an average of 500 people. The composition of the mining clusters consists of 100 men, 100 women, 200 youths, and 100 children. Kubwa community currently has no form of ownership/control over the quarry activities in the community. Men are the only laborers in the quarry business.

Granite is the major solid mineral being quarried in the community through formal/mechanized structure.

4.2.4 Environmental and Health Effects

In healthcare, the community has a heavy reliance on traditional healthcare. This is because formal healthcare such as clinics and primary healthcare centers are neither available nor accessible to the people. Childbirth is majorly done by the local midwives who have no access to modern medical tools. It was reported that few women have lost their lives due to the non-accessibility to modern healthcare in the village. Others are usually transported a day or two or sometimes, during the early stages of labor on motorcycles to the public clinic in Kubwa town. Many villagers will prefer traditional Medicare due to the accessibility and affordability it can provide for the people.

We observed that despite no major form of accidents in the sites, the community is largely exposed to dust and debris from the blasting. No mitigating measures are currently being done to reduce this exposure by the government and the operating companies.

The following were recorded to have been the resultant effect of mining and quarrying activities on the community:

- a. Deforestation
- b. Pollution (air and noise)
- c. Erosion
- d. Land tremors
- e. Shifts and cracks in the walls of their buildings
- f. Poor crop yields
- g. Land theft/encroachment
- h. Loss of natural habitat of the animals

Water supply is also low in the community. They are heavily reliant on the operations of borehole owners for supply. Human waste disposal is principally done through open defecation, pit latrine, or semi-formal toilets.

4.2.5 The Socio-Economic Effect

- a. They have been no significant improvement in their livelihood
- b. There is an increase in population through resettlement schemes and migration
- c. Their farming activities have been negatively affected by the quarrying activities
- d. There has not been any significant reduction in unemployment, as the companies mostly bring their workforce.

- e. There is a significant spike in crime rates (robbery, prostitution, drug abuse, smoking, petty theft, and communal clashes)
- f. The products from the mines have not been used to develop the community
- g. The community does not play a significant role in the quarry.

4.2.6 The Cultural Effects

As food is a major culture of people, the community is greatly affected due to the limitation of the food supply. Their cultural foods consist of ‘zhapo’, ‘kandolo’, ‘tuwomasara’, and pounded yam which is used during festivals and ceremonies such as funerals and marriages. The shortage in their cultural food is caused by environmental degradation and soil erosion and pollution. Also, a sizeable number of their farmlands have been possessed by the companies for quarrying and mining activities. Thus, there are only limited farmlands that can be used for farming activities in the community. This has not only affected food supply but also, it has affected crop productivity as land demand is greater than land supply for agricultural activities.

Sacred sites were noticed to have been destroyed by the debris from the blasts. Some of their sacred grounds such as cemeteries, and cultural and worship grounds have been overtaken by the mining/quarrying companies. It was observed that:

- (a) The companies have not attempted to address the issues they face especially concerning the compensation or restoration of the destroyed sacred sites.

The respondents noted that they were not aware of any laws protecting the cultural heritage of Nigerians.

4.2.7 Recommendations by the respondents in the preservation of their culture and sacred sites.

- a. The mining companies should respect and obey the cultural laws of the people.
- b. The government should play a regulatory role in checking the activities of the companies regularly.
- c. The community should be enlightened on the laws that protect their culture
- d. Historical teachings on our cultural values should be added to the curriculum of schools, so the younger generation will be better informed and the culture will not fade.



A view of respondents during the data collection process in Kubwa Community

4.3 COMMUNITY THREE: MPAPE Village

4.3.1 History and Introduction

Mpape village is a settlement that is over 300 years old. The population is about 30,000 people (12,000 men, 8000 women, 6000 young adults, and 4000 children). Their tribe is gbagyi. The major spoken languages are Gbagyi, Hausa, and English. There were seventeen selected respondents, eleven men, and six women out of which, nine of them can speak all the languages. The respondents are all indigenes of the community.

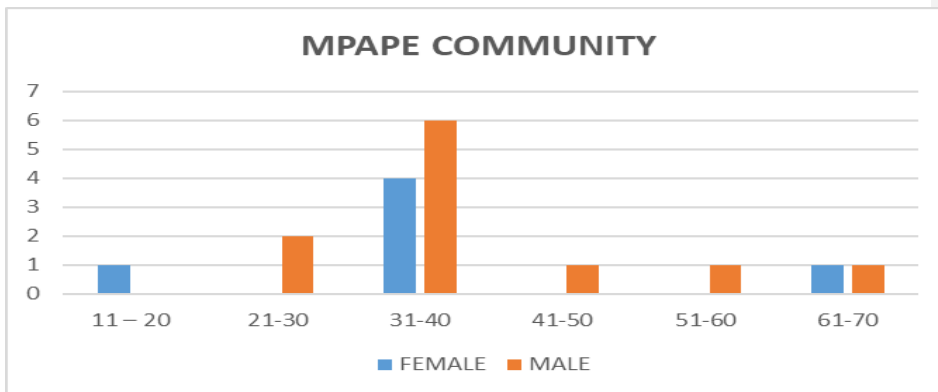


Figure 13: Age Mpape Community

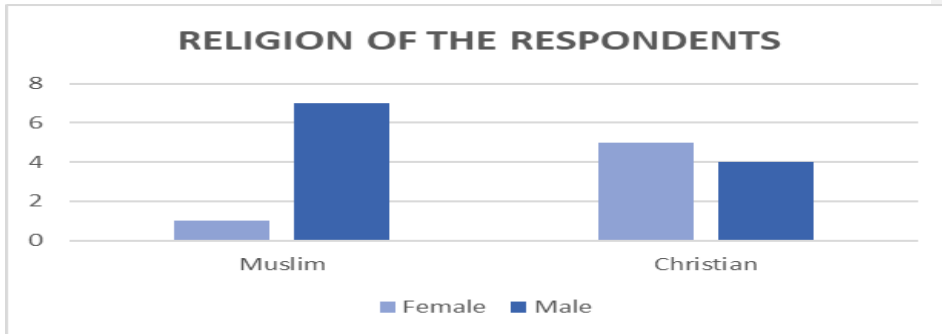


Figure 14: Religion of Mpape Community

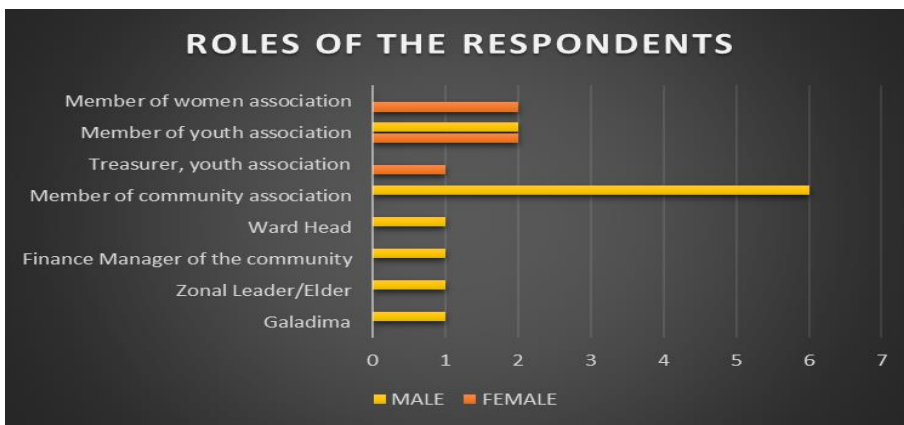


Figure 4.10: Roles of the Mpape Community

	PRIMARY EDUCATION	SECONDARY EDUCATION	TERTIARY EDUCATION	NO FORMAL EDUCATION
FEMALE	2	3	0	1
MALE	2	8	1	0
TOTAL	4	11	1	1

Table 5: Level of education of the respondents

STRUCTURE	FEMALE OCCUPANTS	MALE OCCUPANTS
BUNGALOW	2	10

FACE ME, I FACE YOU	4	1
MUD HOUSES/ THATCH	0	0
MAKESHIFT	0	0
TOTAL	6	11

Table 6: Composition and structure of the building of the respondents

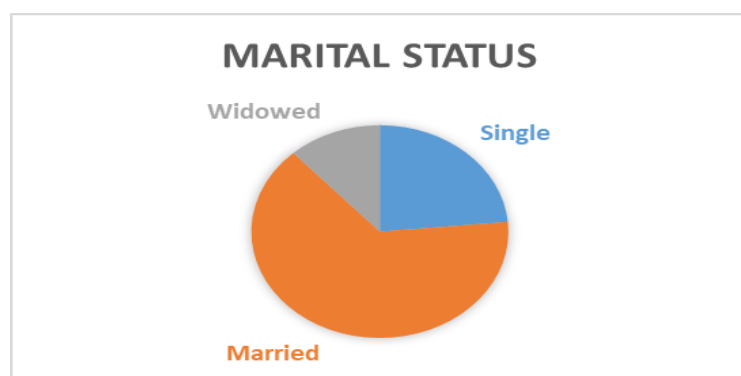


Figure 16: Marital Status of the Mpape Community

4.3.2 The Socio-Economic Effects.

Thirteen of the respondents (eleven males and two females) signified that they were the breadwinners of their family while four (all females) receive support from their spouses. The average monthly salary of the respondent is ₦30,000:00.

The respondents acknowledged that the majority of them faced the structural form of unemployment. For example, farmers who have lost their farmlands due to the direct or indirect effects of mining have taken other forms of employment for survival. Many of them have been occupationally displaced which has forced them to become laborers in the quarry sites. The quarrying activities have also reduced unemployment for the people both directly and indirectly as the companies employed many community members to work on the sites. Women and young girls serve as cleaners and sell food, drinks, and local herbs for the site workers. Mining activities have also caused internal migration.

Socio-economic crimes have been on the increase due to some level of urbanization caused by the activities in the sites. Crimes such as robbery, prostitution, drug abuse, cultism, communal clashes, petty theft, kidnapping, etc are prominent. However, there are security structures such as vigilantes and the Nigerian Police present to provide some level of security. The respondents expressed that the granite from the site was used to construct some of the neglected roads in the communities.

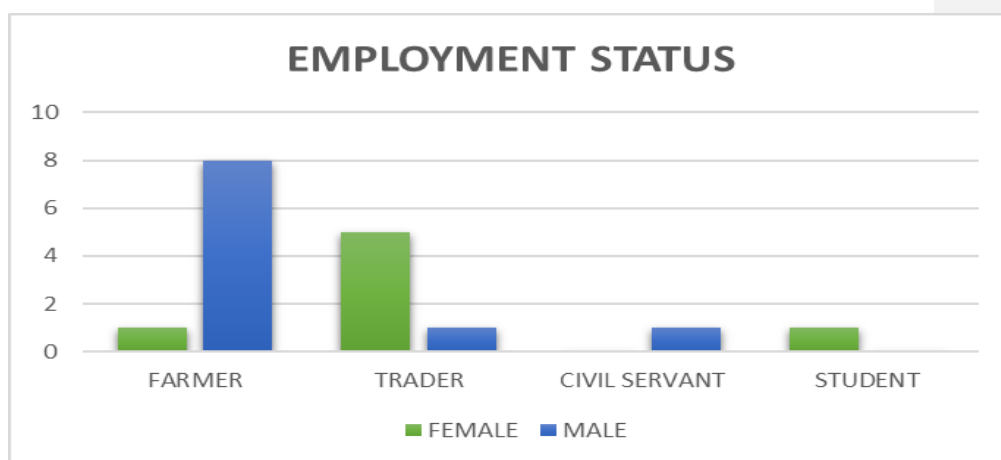


Figure 17: Roles of Mpape Community

4.3.3 STRUCTURE AND OPERATIONS OF THE MINING CLUSTER

They have about 5 mine clusters with 200 people per cluster. The clusters have men (40), women (60), youths (60), and children (40). The communities have no form of ownership/control of the quarry. Only the men work as laborers at the quarry. The form of mining done is formal/ mechanized. There are transport facilities available (2 tractors, 7 trucks, 4 buses). Granite is the mineral being principally mined.

Apart from the general village, there are five mine clusters with an average of 200 people occupying there. Respondents stated that there are at least forty men, sixty youths, sixty women, and forty children. None of the communities in the village gave any form of ownership or control of the quarries. Men and youths are the only laborers at the quarries

while women provide minimal support in terms of buying and selling foods, drinks, alcohol, etc.

The mining operations are a bit formal with some presence of machines for breaking transportation of the granite stones.

4.3.4 Environmental and Health Effects

While mining activities take place in the village, there are no means to mitigate the effects it has on their health and their environment. There is no access to a good water supply in the community. The safest water for drinking or any other use is gotten from the private/commercially owned borehole owners in which, payments have to be made to access their service.

Toilet facilities available for use in the communities are pit latrines and semi-formal toilets. It is only a few that have water closets.

Seven male respondents that work in the quarry complained of accidents on the site, with no compensation given. They noted that the majority of the wastes are not properly disposed of. The respondents noted that there is traditional and formal medical care available. The clinics available are government owned and are available and accessible to the village.

However, the following are some of the environmental and health effects the respondents stated they are facing:

- a. Respiratory illness caused by dust from the blasts from the mining sites
- b. Deforestation which limits hunting activities, causes erosion, et
- c. Erosion is being caused by the tremors due to industrial mining operations, deforestation, and the activities of heavy-duty vehicles.
- d. Injuries from the stray debris from the sites especially to those closest to the mining sites.
- e. Sickness and deaths of domestic animals are caused by the air and water pollution from the mining sites.
- f. Low agricultural output due to erosion and pollution. This has resulted in a substantial increase in food prices in the communities.

4.3.5 Cultural Effects

Some of the community groups they belong to include the women and youth associations, and Gope and Dupe community groups. Their cultural food is ‘zhepo’, ‘tuwo-masara’, and pounded yam.

Like any other mining community, the respondents stated that they had no idea of any laws that protect their culture, especially concerning compensation and relocation aids. They noted that they are aware of a binding CDA in the past but efforts are not been made for any form of renewal. The cultural effects as stated by the respondents are:

- a. The mining companies have no regard for their sacred cultures; they encroach on the cultural sites.
- b. Their cultural food has been negatively affected as a result of low crop yield and land theft/encroachment.
- c. Debris from the blasts occurring in the quarries has caused damage to their grave sites.
- d. There is a reduction in the frequency of their festival celebrations
- e. Their religious activities are disrupted by the noise and tremors from the blasts and the buildings have cracks and sometimes collapse, as a result of the mining activities.

4.4 COMMUNITY FOUR: Gbezhi village in KUJE

4.4.1 Introduction

Gbezhi village is a rural village in the Kuje community resettlement. Respondents stated that the age of the settlement is about 75 years. The population as identified by them is three thousand, five hundred people comprising one thousand three hundred men, one thousand five hundred women, one thousand young adults, and one thousand children. Their tribe is Gbari with Gbari, Hausa, and English languages being prominent. Out of twenty respondents (seventeen men and three women), only four of them can speak all three languages.

4.4.2 Mining Operations and Structure

The respondents identified that there are four mine clusters with an average population of five hundred per cluster. This includes seventy men, one hundred and twenty women, one

hundred and sixty youths, and one hundred and fifty children. The village has no form of ownership or control of the quarry. Only men work as laborers at the quarry sites.

Quarry activities at the site show some level of formal or mechanized operations. Sand is the principal quarrying product.

4.4.3 The Socio-economic effect

The respondents noted that there is no significant improvement in their livelihoods since quarrying activities started in the village. The resource curse phenomenon is prevalent in the village. Unlike some of the research sites, we interviewed where some of their products are used in very limited quantity for a form of improvement, the sand being quarried is not used as all are shipped away from the village. Unemployment is very high and poverty is very evident in the village. Apart from men being laborers at the sites, the role of women is very limited with the prominent role of providing sexual services to the workers of the mines.

Due to the insecurity in the quarry sites, the village has a local security structure consisting of vigilantes.

4.4.4 The Environmental, Structural, and Health Effects

We observed that majority of the roads are not motor-able, especially for lesser duty/small vehicles. Majorly, the roads are continually being plied by the heavy vehicles which have spoiled many roads. The respondents noted that quarrying-related accidents have affected the village in which there are no compensations given.

The main waste disposal sites are their rivers and many of them are sacred. Unlike other research sites above, there is no form of formal or semi-formal means of disposing of human body waste. The principal means for this is open defecation.

However, the respondents noted that medical care is available and accessible. The medical services include traditional, semi-formal, and formal.

4.4.5 The Cultural and Agricultural Effects

The cultural food is Tuwo and dry okra soup. We noticed during our interview with the respondents that most of their sacred rivers where some of their cultures are based have been overtaken by quarrying activities. This has led to the pollution and subsequent desecration of their precious cultural sites. We also observed with the confirmation of the villagers that many of their farmlands are no longer viable to produce good agricultural products.

The respondents affirmed that the villagers are not been carried along during the drafting of the CDAs and they are not aware of any law protecting their cultural heritage.

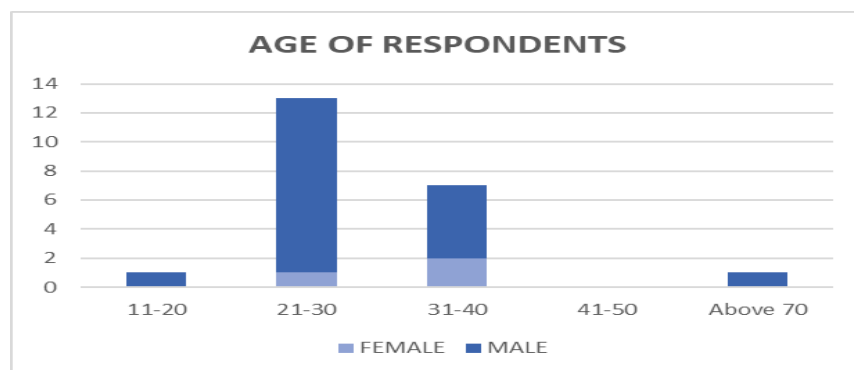


Figure 18: Age of Gbezhi Village

STRUCTURE	FEMALE OCCUPANTS	MALE OCCUPANTS
BUNGALOW	1	5
FACE ME, I FACE YOU	2	4
MUD HOUSES/ THATCH	0	8
MAKESHIFT	0	0
TOTAL	3	17

Table 7: Accommodation structure of Gbezhi village

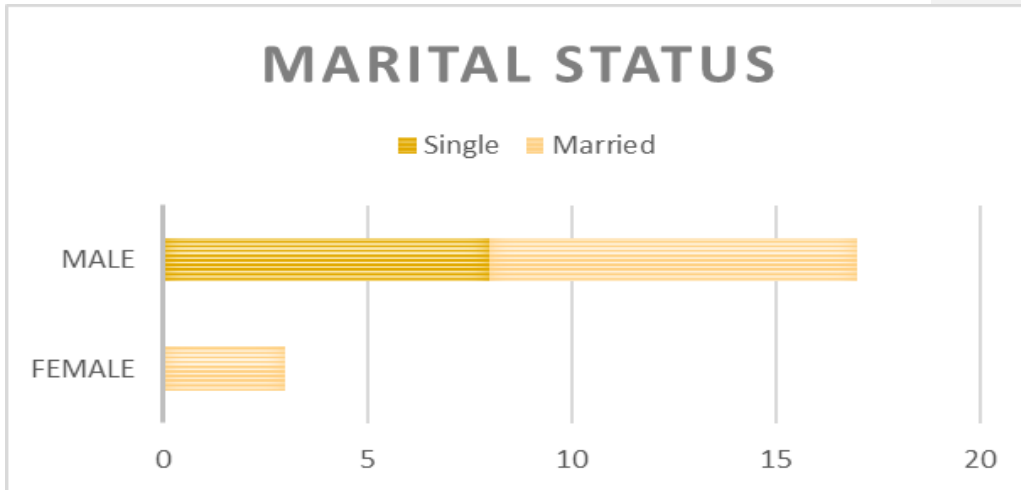


Figure 19: Marital status of Gbezhi village

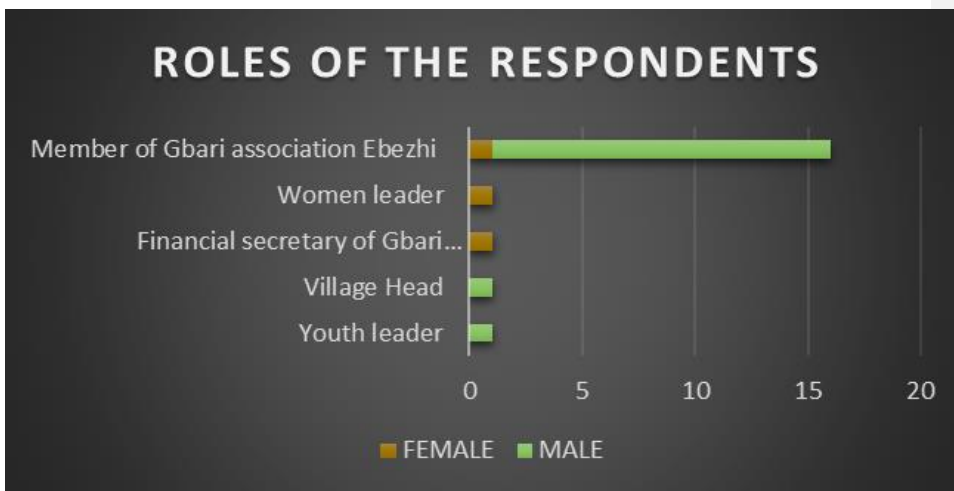


Figure 20: Roles of Gbezhi village

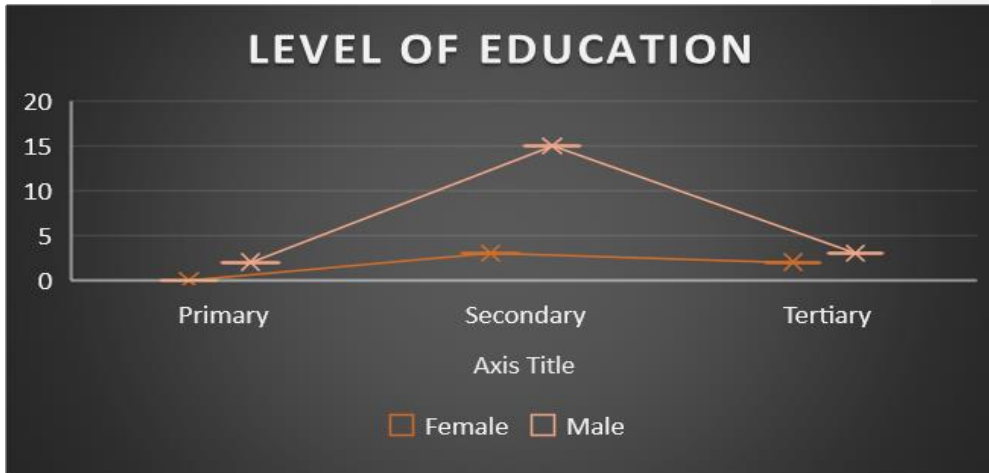


Figure 21: Level of education of Gbezhi village

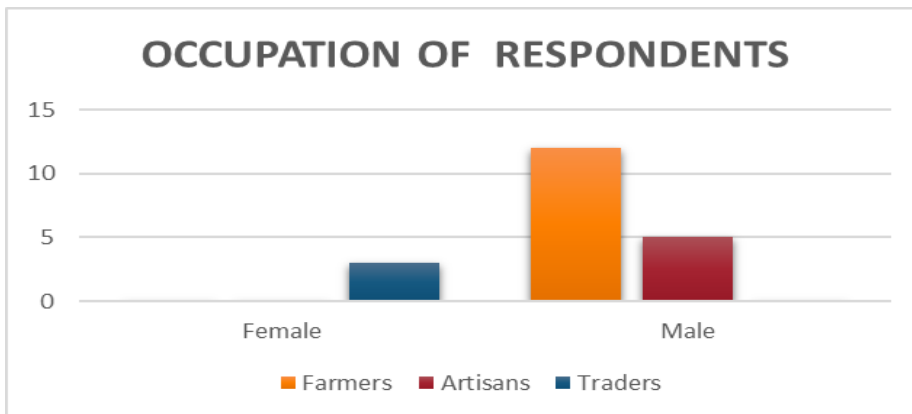


Figure 22: Occupation of Gbezhi village

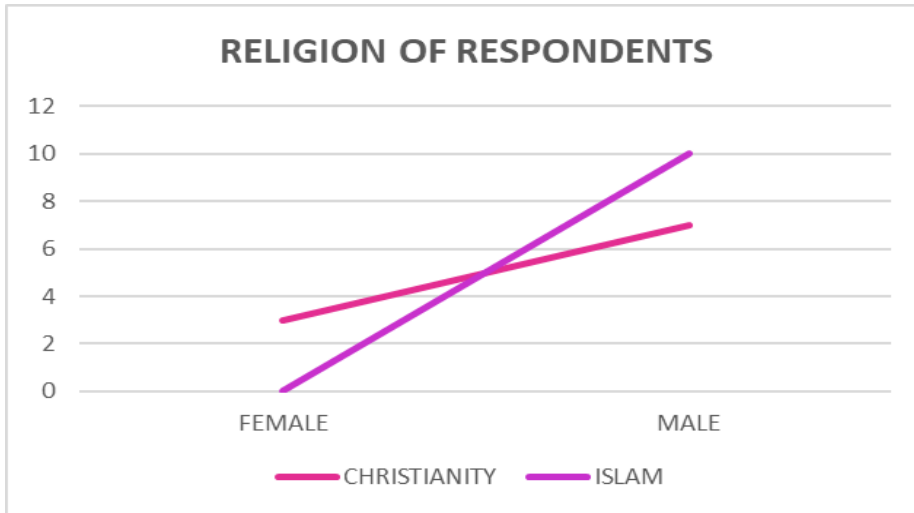


Figure 23: Religion of Gbezhi village



Picture from Godoji community of Kuje Area Council during the data collection process

4.5 Overall Study Recommendation (For the government, community, companies, donors, CSOs)

Commented [MBV1]: In infographics

Further to the recommendations provided by the respondents, the following should be considered:

1. Adoption of a model CDA that can be adapted to each community's peculiarity in simpler and clearer languages (preferably, the language of the community).
2. Ensuring a proper technical monitoring mechanism for the CDA by the government
3. Transparency in the drafting, adoption, and monitoring of CDAs
4. Active community participation in the drafting of the CDAs.
5. Ensuring communities are fully participatory through the establishment of an EITI model-like framework of a multi-stakeholder governing framework that will ensure adequate monitoring and evaluation and transparency
6. Like the new community host fund in the PIA, a fund should also be created to be transparently administered by the mining communities from a determined percentage of tax by all stakeholders to fund the development and mitigate the effects of mining activities in the communities.
7. CSOs and media- are the voice of the voiceless. They are critical stakeholders in the CDA process as they have active roles in monitoring and evaluation, investigation of facts and injustice, provision of funds, and legal assistance to the community.
8. A comprehensive review of the Nigeria Mining Act 2017 to accommodate for stricter measures in the non-fulfillment of the CDA. The comprehensive review should also take into cognizance the restoration of cultural values, sites, and crafts and provide compensation to the original land inhabitants caused by mining activities.
9. To ensure Nigeria aligns with its commitments to the EITI, Nigerian Open Data Initiative, Open Contracting, Open Ownership, and Open Government Partnership, all CDAs should be made not only publicly available.
10. Proper cultural legislation should be enacted by the Nigerian government to protect and compensate for the loss of cultural heritage especially those of the OIs.
11. Provision of avenues for communities to be sensitized on their role in the design and implementation of CDAs and contract negotiations.
12. Companies should properly review their organizational policies to ensure/include proper cultural practices.

13. Government should provide proper security infrastructure as many of these mining communities are prone to insecurity.
14. The Ministry of Mines and Steel Development should have a proper monitoring structure to ensure OIs are properly compensated for any change or destruction in their cultural heritage sites.
15. The legislative and judiciary arm of the government has a major role in ensuring defaulters in the non-preservation of Nigerian cultural heritage caused by mining are punished. There should be a proper review of the legal frameworks that will protect cultural preservations. **Rio Tinto appeared on a parliamentary inquiry into how the world's biggest miner destroyed a culturally significant 46,000-year-old rock shelter in Western Australia belonging to the Puutu Kunti Kurrama and Pinikura people. This led to the resignation of two major cooperation heads (Insert footnote).**
16. There should be a synergy/collaboration between the Ministry of Culture, the Ministry of Mines and Steel Development, the Ministry of Environment, and the Ministry of Trade and Investment.
17. The Nigeria Bar Association (NBA) and the legal department of the MMSD should play a critical role in properly interpreting the laws, especially on CDAs to the communities.

4.6 Conclusion

The indigenous communities in the Federal Capital Territory have endured many injustices since the creation of Abuja as the capital city and their resettlement. The impact of mining/quarrying on these host communities is enormous. They suffer losses to their sources of livelihood, structures, and cultural inheritance.

There is no direct involvement of women and youths in the economic activities of the mines/quarries. They serve mainly in menial roles as cleaners, drivers, and vendors. The influx of migrants has also led to an increase in various criminal activities like robbery, drug abuse, prostitution, and so on, which has affected these people.

These communities lack access to basic facilities and infrastructure needed for sustainable livelihoods. Poor healthcare facilities, road networks, educational facilities, electricity supply, good water, and environmental degradation are common features in these communities. All these issues necessitate the need for deliberate remediation to improve the issues affecting the indigenous people of the Federal Capital Territory.

FINDINGS FROM THE COMPANIES

A google form link was created and shared with 10 companies. The responses are shown in the table below.

Table 8 shows the summary of the findings by the companies.

QUESTION	RESPONSE
What form of mining/quarrying operations is being done	Formal/mechanized mining/quarrying (100%)
Are there any transportation facilities available	Yes- 66.7%, No-33.3%
Are there any transportation facilities available	Staff buses, Dump Trucks
What product(s) is/are being mined/quarried in the community you operate	Granite-100%
Does the community have any form of ownership/control of the mining/quarrying activities?	Yes-33.3%, No-66.6%
What is the mining/quarrying local structure? (Number of mine/quarry owners)	Average-2
What is the mining/quarrying local structure? (Number of adult laborers)	Above 2-66.7%, Not sure- 33.3%
What is the mining/quarrying local structure? (No of child laborers)	None- 66.6, Not sure- 33.3%
What is the mining/quarrying local structure? (Number of supervisor)	Average- 3
What is the mining/quarrying local structure? (Number of license owners)	Above 2- 66.7%, Don't know- 33.3%
Do you provide any technical education to the miners?	Yes-100%
What form of support do you provide for mining/quarrying in the area of operation?	Technical and developmental support, enabling environment for the workers and health support.

What project(s) do you roll out to enhance the impacts of mining/quarrying as a measure of environmental sustainability?	Grading of roads, drilling of boreholes, provision of 300 tonnes of stones to the host community every month and the provision of electrical cables, electric poles and tension wires.
What challenges do you face in affecting the impacts of mine/quarry initiatives?	Illiteracy, unfriendliness and unhelpfulness of the communities.
What policies are in place to enhance the positive impacts of mining/quarrying in the area?	CSR, scholarships, exciting policies that are beneficial to the community.
What policy challenges exist towards mine/quarry in the areas of operation?	Implementation of CDA- 33.3%, 66.7%
Do you think quarrying favors the mining industry?	Yes- 100%
Do you think your mining/quarrying activity affects the environment?	Yes- 66.7%, No- 33.3%
If yes, what measures are in place to mitigate them	Environmental Impact Assessment, the reduction of the height of the drilled holes and the reduction in the total holes drilled for blasting.
Do you think your activity affects the health of the surrounding areas of operation?	Yes- 66.7%, No- 33.3%
If yes, what is the company doing to mitigate these effects on the health of the areas of operation?	Wetting of the floor to reduce air pollution, reduction of speed limit, servicing of equipment regularly and periodical checkups for the staff. However, one of the respondent noted that they are far away from the communities thus, the health impact of their activity is not felt.
What measures would you advise be taken to ensure sustainable mining/quarrying?	Technological and financial support, provision of electricity infrastructure from the government as the cost of diesel has exponentially increased and watering the dust produced by the crusher to reduce the dust.
Do you respect the cultural heritage and sacred sites of the community?	Yes-100%
How do you rectify the damages to their sacred sites?	Compensation, rehabilitation and repairing of damaged buildings.

Do you have any community development agreement (CDA) with the community?	Yes-100%
If yes, what is the CDA, and have you fulfilled the terms of the agreement?	Provision of electrical cables, electrical poles and tension wires, provision of 300 tonnes to the community as a part of their contribution to community development. They also gave ongoing projects in the community.
Does the community have a stake in the quarry company?	Yes-100%
How do you dispose of the waste from the quarry	Waste disposal company, dispose by the state waste company and storage in waste bins.
Is this disposal method safe and effective?	Yes-100%
Kindly give the reason for your answer above	<ol style="list-style-type: none"> 1. The companies are aware on how to handle waste segregation and the proper place to dispose it. 2. An evidence that the area of operation is very clean. 3. State government are paid to dispose the waste. Thus, there is an assurance that the waste is properly taken care of.
Have any of the products you mine/quarried been used for improving the community?	Yes-100%
If yes, what was it used for?	<ol style="list-style-type: none"> 1. Construction/grading of roads 2. The product are provided for at cheaper rates and are used in the building of houses, schools and health centres.
Have the activities of the mine/quarry caused structural damage to the buildings/lands of the community?	Yes- 33.3%, No- 66.7%
If yes, what was done to rectify it?	By fixing the buildings affected.
How are complaints from the communities about the activities of the mine/quarry handled?	<ol style="list-style-type: none"> 1. Creation and implementation of a complaint register. 2. Employment of a Community Liason Officer (CLO) to manage issues between the community and the company.
What is the compliance level on sustainability and CSR measures in the company?	High- 66.7%, No idea- 33.3%

What efforts are the companies making in properly compensating the Original Inhabitants of the mining communities?	Payment for crops and giving out educational subsidies through scholarships.
How do you resolve CDA drafting issues with the community?	<ol style="list-style-type: none"> 1. Through the involvement of the MEC officer of the MMSD. 2. Resolving according to the signed agreement. 3. By having meetings with the king, chiefs, leaders and the youths.
Does your activities affect the cultural sites/activities of the communities?	Yes- 33.3%, No-66.7%
If yes, what forms of compensation(s) are given to the communities?	<ol style="list-style-type: none"> 1. Provision of employment. 2. Through the CSR approach. 3. Provision of funds.
Any suggestions/recommendations?	<ol style="list-style-type: none"> 1. The mining/quarrying activities if properly carried out will bring economic growth and development. 2. Since the companies pay their taxes accordingly, government should endeavor to provide a conducive and enabling mining environment.

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**ANNEX A: QUESTIONNAIRE FOR THE ORIGINAL INHABITANTS OF THE
FEDERAL CAPITAL TERRITORY (FCT)**



**QUESTIONNAIRE ON THE IMPACT OF MINING/QUARRYING ACTIVITIES ON
THE ORIGINAL INHABITANTS OF THE FEDERAL CAPITAL TERRITORY
(FCT)**

INTRODUCTION: The Centre for Transparency Advocacy (CTA) has 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.**

To further work towards the realization of the objectives (**Improved level of responsiveness of government institutions and actors to address the injustices arising from extractive mining through advocacy for mining contract transparency**) of the project, CTA is conducting a scoping study on the impact of mining in the Federal Capital Territory on the cultural, economic, and environmental rights of the Original Inhabitants of the FCT, hence this study. Note: your responses will only be used for the purpose of this study.

SECTION 1: General/Personal Information

1. Name of location
.....
.....
2. Male () Female ()
3. Tribe
4. Type of location

Village () Camp (transit/permanent) ()

b. What type of building?

Tent	
Bungalow	
Face me, I face you	
Mud houses/thatch	
Makeshift	
Others(please specify)	

5. Role in community: (leader, etc)

6. Age of settlement/location

7. Tell us about your community history

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8. How many people live in the community?

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9. How many of the following categories live in the community?

- a) Women
- b) Men
- c) Young adults/youth
- d) Children

10. Age of participants

- a) 0 – 10 years ()
- b) 11 – 20 years ()
- c) 21 – 30 years ()

- d) 31 – 40 years ()
- e) 41 – 50 years ()
- f) 51 – 60 years ()
- g) 61 – 70 years ()
- h) 70 years and above ()

11. Marital status

- a) Single ()
- b) Married ()
- c) Divorced ()
- d) Widowed ()

12. Educational level

- a) Basic/primary ()
- b) Secondary ()
- c) Tertiary ()
- d) Others(please specify) ()

13. What is your occupation?

- a) Farming ()
- b) Fishing ()
- c) Trading ()
- d) Artisan(tailor, mechanic, carpenter, electrician, white collar) ()
- e) Others(please specify)

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14. How much do you earn monthly?

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15. Are you the breadwinner or do you receive support from your spouse?

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16. How many mine clusters/settlements are in the community?

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17. How many people are located per cluster/settlement?

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18. How many of the following categories are present per mine cluster?

- a) Women ()
- b) Men ()
- c) Youths ()
- d) Children ()

19. What is the mining/quarrying local structure?

- a) Number of mine/quarry owners
- b) Number of laborers
- c) Number of supervisor
- d) Number of license owners

20. Does the community have any form of ownership/control of the mining/quarrying activities?

- a) Yes ()
- b) No ()
- c) Not sure ()

21. Please explain the site leadership structure

.....

22. What role do you play in the mining/quarrying activity?

.....

23. Are you an indigene of the community?

- a) Yes ()
- b) No ()

24. If you are a migrant, what tribe/state are you from?

.....

25. What religion do you practice?

.....

26. What language does the community speak/is prevalent?

.....

27. What language do you speak?

.....
.....

SECTION 2: Operations

1. What form of mining/quarrying operations is being done?
 - a) Artisanal and small-scale mining/quarrying ()
 - b) Semi formal/use of some equipment ()
 - c) Formal/mechanized mining/quarrying ()
2. Are there any transportation facilities available?
 - a) Yes ()
 - b) No ()
 - c) Not sure ()
3. If yes, please specify
.....
.....
.....
4. What product is being mined/quarried in the community?
.....
.....
5. Have you suffered any accident(s) related to mining/quarrying activities in the community?
 - a) Yes ()
 - b) No ()
 - c) Not sure ()
6. If yes, what measures have the license owners/companies put in place to address these accidents?
.....
.....
.....
7. Have the community been exposed to hazards (environmental, health, economic,etc) as a result of mining/quarrying activities?
 - a) Yes ()
 - b) No ()
 - c) Not sure ()

8. If yes, please explain

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.....
.....

9. What measures have been put in place by the government and license/companies?

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.....
.....

SECTION 3: Cultural Effects

1. Are you aware of any law that is protecting the cultural heritage of Nigerians?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

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.....

2. Do you think that the mining/quarrying companies obey the law that protect the community culture?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

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.....

3. Do you think they should be punished for not obeying the laws?

- a) Yes
- b) No
- c) Not sure

Please explain your answer

.....
.....

4. Has mining/quarrying activities affected your accommodations?

- a) Yes
- b) No
- c) Not sure

If yes, Please explain your answer

.....

5. Please can you briefly explain;

I. How the mining/quarrying activities have affected any of your cultural/religious sites

.....

II. Any measures to restore the sites back to their original form

.....

III. Was any compensation paid for the destruction?

.....

6. Does the community have any mining/quarrying Community Development Agreement (CDA)?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

.....

7. Have any CDA been achieved in this community?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please explain what

.....
.....
.....

8. Has the presence of mining/quarrying activities changed your job?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please explain how

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.....
.....

9. What is the cultural food of the community?

.....
.....

10. Have mining/quarrying activities affected food supply in the community?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please explain how

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.....
.....
.....

11. Have mining/quarrying activities caused a shift/destroyed the grave sites?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please explain how

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.....

12. Has the mining/quarrying activities affected festivals held in the community?

- a) Yes ()
- b) No ()
- c) Not sure ()

13. If yes, please explain how?

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.....
.....

14. Do you belong to any community group?

- a) Yes ()
- b) No ()

If yes, please specify

.....
.....

15. Have mining/quarrying activities affected the religious and cultural sites?

- a) Yes ()
- b) No ()
- c) Not sure ()

16. If yes, please explain

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17. What do you think can be done to preserve the culture of this community?

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SECTION 4: Environmental and Health Effects

1. How is mining/quarrying waste disposed in this community?

- a) Through burning ()
- b) Dumping on land/water ways ()
- c) Burying ()
- d)

Others.....

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2. Why do you think the indicated form of disposal is used?

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.....
.....

3. Has the waste disposal method affected your health negatively?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please specify

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.....
.....

4. Has mining/quarrying activities caused any form of hazard/accident in the community?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please specify

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.....
.....

5. Have mining/quarrying activities affected the forest/any plantation in your community?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please specify

.....
.....
.....

6. What type of medical care do you receive?

- a) None ()
- b) Self care ()

- c) Traditional ()
- d) Semi formal ()
- e) Formal ()
- f) Others.....

.....

7. How available and accessible is the medical care?

- a) Available and accessible ()
- b) Somewhat available and accessible ()
- c) Hardly available and accessible ()
- d) Definitely unavailable and inaccessible ()
- e) No idea of availability or accessibility ()

8. Are there any clinics?

- a) Yes ()
- b) No ()
- c) Not sure ()

9. If yes, what kind

- a) Private owned ()
- b) Government ()
- c) Primary health care ()
- d) Secondary health care ()
- e) Standard or quackery ()

10. What programs are in place to solve the environmental issues caused by the mining activities?

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11. Have mining/quarrying activities caused any form of water pollution

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please explain

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12. Have mining/quarrying activities caused illness and/or death in animals

- a) Yes ()
- b) No ()
- c) Not sure ()
- d) If yes, how?

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.....
.....

13. Have mining/quarrying activities caused soil contamination and soil erosion?

- a) Yes ()
 - b) No ()
 - c) Not sure ()
- If yes, please explain

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.....
.....

14. Have mining/quarrying activities caused crop loss/deficiency?

- a) Yes ()
 - b) No ()
 - c) Not sure ()
- If yes, please explain

.....
.....
.....

15. What form of toilet facilities are available/in use

- a) None ()
- b) Open defecation ()
- c) Pit latrine/semi formal ()
- d) Water closet ()

- e) Any other.....

16. What is the source of water supply?

- a) None ()
- b) Public water(pipe borne/commercial borehole) ()
- c) Private commercial borehole ()
- d) Streams and rivers ()
- e) Well water ()
- f) Others.....
-

SECTION 5: Socio-economic Effects

1. Do you think mining/quarrying activities have improved your livelihood significantly?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

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.....

2. Do you think mining/quarrying activities have increased the population?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

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.....

3. Please explain in what way the mining/quarrying in your community has helped?

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.....
.....

4. Do you think mining/quarrying activities has reduced your livelihood?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

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.....
.....

5. Have mining/quarrying activities reduced unemployment for the indigenous people?

- a) Yes ()
- b) No ()
- c) Not sure ()

Please explain your answer

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6. What role do women play in mining/quarrying activities in the community

(Follow up: Can women contribute extra?)

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7. Have the presence of mining/quarrying activities led to the increase of crime rates in the community?

- a) Yes ()
- b) No ()
- c) Not sure ()

8. If yes, what type(s) are prevalent

- a) Robbery (armed) ()

- b) Prostitution ()
- c) Hard drugs ()
- d) Cultism ()
- e) Communal clash ()
- f) Petty stealing ()
- g) Smoking ()
- h) Others.....

.....

9. Have the products of the mining/quarrying activities being used/are being in use in the community?

- a) Yes ()
- b) No ()
- c) Not sure ()

If yes, please specify

.....

10. What role do you play in the mining community?

- a) Engaged directly ()
- b) Making use of the product of mines for marbles, granite ()
- c) Transportation ()
- d) Food ()
- e) Others.....

.....

11. How long have you been engaged in the selected activity?

- a) Less than a year ()
- b) 1 – 2 years ()
- c) 2 – 4 years ()
- d) 4 – 5 years ()
- e) Over 5 years ()

12. What security infrastructures (community coping strategies and structures) are on ground and available?

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ANNEX B: NOTES ON THE CONTRIBUTORS

Dieter **BASSI (PhD)** is a Geologist and the Director (Technical Department) at the Nigeria Extractive Industries Transparency Initiative (NEITI).

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