

Baseline Study On

IMPROVING ACCESS TO INCLUSIVE BASIC SERVICES

(Basic Healthcare, Basic Education and WASH)

for



**ORIGINAL INHABITANTS OF
THE FCT (OIS)**

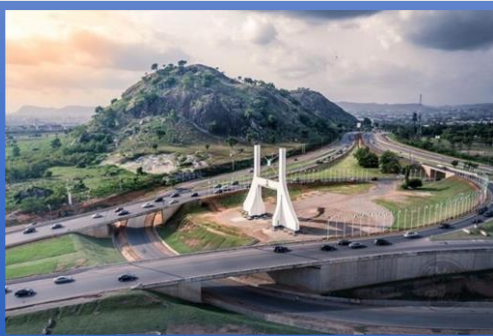


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FCT ORIGINAL INHABITANTS OF THE FCT (OIS)



A Report By



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List of Abbreviations

AEPB – Abuja Environmental Protection Board

AMAC - Abuja Municipal Area Council

BHCPF – Basic Health Care Provision Fund

CHEWs - Community Health Extension Worker

ELDS – Educational Less Developed States

FCC – Federal Capital City

FCT - Federal Capital Territory

FCTA - Federal Capital Territory Administration

FCT-EMIS - FCT-Education Management Information System

PHCs - Primary Healthcare Centres

PWDs – Persons With Disabilities

WASH - Water, Sanitation and Hygiene

Acknowledgement

This baseline study is the short-term outcome intended for longer-term efforts to raise awareness and make demands concerning the service delivery deficits in many Original Inhabitants communities of Abuja and to also gauge the pulse of these group of Nigerians who have had to give up their ancestral heritage for all Nigerians to make a commonwealth.

This document highlights the service delivery gaps in basic education, basic healthcare and water, sanitation and hygiene faced by these indigenous communities and calls for a deliberate and effective approach in closing the service delivery inequality gaps suffered by them, by ensuring that service delivery development plans are inclusive, participatory and accessible to all especially persons with disability (PWD).

HipCity Innovation Centre-Nigeria acknowledges the support of the MacArthur Foundation and the Resource Centre for Human Rights and Civic Education (CHRICED) for providing the funding support to undertake this baseline study.

We specifically appreciate the efforts of Mr. Armsfree Ajanaku – Programs and Communications Manager of CHRICED, Staff of HipCity Innovation Centre and the field researchers who worked with the consultant in collecting primary data, sharing notes and making necessary contributions to the research work.

Bassey Bassey
Executive Director
HipCity Innovation Centre

Executive Summary

Indigenous peoples are nearly three times as likely to be living in extreme poverty compared to their non-indigenous counterparts. Indigenous peoples account for almost 19 per cent of the extremely poor. Indigenous women particularly face more challenges, as their informality rates are more than 25 percentage points higher than their non-indigenous counterparts do. This is true and the likely case for the FCT indigenes. Poverty comes with a lot of powerlessness. When such powerlessness is confronted by prolonged structural marginalization of a tribe or people that have lost all ties to their cultural existence, social identity, traditional values that make them a people and the essence to explore new economic opportunities broken, the only option for such group is agitation and push back.

The resettlement, compensation, integration and plans of improving the lives of indigenous peoples in Abuja have been too slow, or even retrogressive. Successive governments at the Federal and FCT levels have failed over time in the provision of quality basic services (education, health care, jobs, infrastructure, water supply, etc.) to the vast majority of indigenous communities in FCT. Most original inhabitants of Abuja are confronted by all the factors that lead to poverty because of the Decree that created the FCT, and worst by the poor inclusiveness of successive federal governments and the administrators of the federal capital territory (FCTA). Though a vast majority of Nigerians are confronted with acute hunger and poverty, it does not excuse the continuation of a long, persistent structural injustice upon a group of people that have given everything for the sake of upholding the Nigerian unity.

Various sections and tribes in Nigeria are calling and agitating for resource control, and secession within their geographically marked territory or state boundaries. Some state indigenes are enjoying special state entitlements and privileges from the federal character principles; educational quota system and catchment policies, and lowering of educational cut-off marks for state indigenes/tribes under the ELDS. Some States have their indigenes enjoy special indigene bursary awards, subsidized school fees for state indigenes, special health programs for state indigenes, social safety nets for indigenes, regional development commissions, robust data capture that covers state indigenes to inform socio-economic planning and development for their people, etc. This is not the case for any original inhabitant of Abuja.

Most of the privileges enjoyed by other State indigenes are not available to the original inhabitants of Abuja, even when Section 299 of the 1999 Constitution of the Federal Republic of Nigeria, prescribes that, “The provisions of this Constitution shall apply to the Federal Capital Territory, Abuja as if it were one of the States of the Federation”. The government’s primary role of protecting the basic human rights of all its citizens is first, guaranteed in its provision of basic services such as functional health care, quality education and access to water, sanitation and hygiene. This baseline study assesses the state of accessibility of functional health services, quality basic education and the delivery of WASH service to indigenes of Abuja and their communities.

Summarizing the finding of the study, a large majority of the indigenes affirm a strong displeasure towards the FCT Administration and the Nigerian government in the provision of basic services that affect not only the indigenes but also non-indigenes. The study reveals a low enrolment rate in primary schools in indigenous communities that host these schools. The findings reveal that the government is not doing enough in the delivery of basic education as it has somewhat left the delivery

of basic public primary education to private schools which now own up to 75% of schools in the FCT. Considering the poverty reality imposed on Abuja indigenes because of the FCT Act of 1976 that took away their livelihood and scattered a majority of them across the FCT and neighbouring states, many indigenes can hardly afford education in private schools. This is worst for indigenous communities in Abaji, Kwali and Bwari where they do not have enough schools and teachers. Over 80% of the indigenes are not happy with the government in terms of educational service delivery. Though the FCT-Education secretariat claims to have plans and strategies to make education for indigenous communities inclusive, there is no deliberate action in place to ensure the realisation of this goal. Similar displeasure was evident in the poor delivery of health access in peri-urban, rural and remote villages. The study observed that the closer the proximity of the indigenous community to the government administrative centres/secretariats, the better chances these communities are to have a fair delivery of basic public service, and the farther away a community is from the eyes of the Area Council or FCTA, the more likely their reality would end in total socioeconomic and environmental deprivation and degradation.

CHAPTER ONE: THE CALL FOR JUSTICE

1.0 Introduction: Definition

Indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Despite their cultural differences, indigenous people from around the world share common problems related to the protection of their rights as distinct people.

Indigenous people have sought recognition of their identities, way of life and their right to traditional lands, territories and natural resources for years, yet throughout history, their rights have always been violated. Indigenous peoples today, are arguably among the most disadvantaged and vulnerable groups of people in the world.

In many countries, where indigenous peoples were driven from their lands (by either massacre, invasion, deceptive takeover or coercive laws or decrees as in the case of the Abuja), their cultures and languages were denigrated and their people marginalized from political and economic participation and activities, they are hardly included in the social contract¹. In recent decades, various societies have sought to address this, including through apologies, truth and reconciliatory efforts, legislative reforms, as well as constitutional reforms, while at the international level, these efforts have included the adoption of the United Nations Declaration on the Rights of Indigenous Peoples and advisory bodies such as the Permanent Forum on Indigenous Issues.



The UN Declaration on the Rights of Indigenous People establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous people of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples.

¹ A social contract is an unwritten agreement that societies make to cooperate for social and economic benefits.

The UN Declaration on the Rights of Indigenous People was adopted by the General Assembly on 13 September 2007, with a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, **Nigeria**, Russian Federation, Samoa and Ukraine). In 2021, the four countries that voted against have reversed their position and now support the UN Declaration.²

**Nigeria is not a signatory
to the United Nations
Declaration on the Rights
of Indigenous Peoples
(A/RES/61/295)**

Nigeria is not a signatory to the United Nations Declaration on the Rights of Indigenous Peoples (A/RES/61/295). This is on the ground that all Nigerians are indigenes of the country, and no dominant group is crowding out the indigenes of any place from their land – the land belongs to all people and is held in trust by the Government - Federal and State government, as enshrined in the Land Use Act of 1978.

But what happens when the caretakers (not owners) of land - in this case, the Nigerian government is sustaining structures that drive plans, actions and policies that push indigenous people away from their lands, livelihood, cultures and languages?

How do we describe a governance structure that constitutionally marginalizes indigenes from decision-making processes that shape their economic lives and threatens their heritage?

How do we describe a democratic governance that retains structure that deprives an indigenous population; that have offered their lands, culture, homes and livelihood, to be a home for all of Nigeria – a centre that holds the unity of the country?

Where is the justice in denying the original indigenes of the Abuja the benefits that come with educational quota systems, catchment area, educational subsidies for state indigenes, special social protection programs for indigenes, etc as obtained in other states?



The Abuja original inhabitants, unlike the Haudenosaunee and the existing Sámi in Finland, Sweden, and Norway or aboriginal Australians and Native Americans, may not have gotten their traditional, social, cultural, economic and political characteristics eroded in part or full by a forceful takeover by any dominant tribe or society. Nevertheless, like these indigenous people, through the Decree No.6, now Cap. 503 LFN, 2004 – the outcome for the Abuja original inhabitants like the aboriginal Australians, Haudenosaunee and Sámi is the same; poor political representation, takeover of their socioeconomic rights to their ancestral lands without adequate compensation or recognition, poor access and provision of services and leverages to help them exit poverty such as access to quality education, better health services, access to WASH, quality infrastructure and wider access to political inclusion.

² UN Declaration on the Rights of Indigenous Peoples (Accessed in March 2022): https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

Whether by the barrel of the guns, or legislation, the original natives of Abuja, are living (if not worst) the realities of other minority original indigenous societies in the world, whose ancestral homes and lands were threatened, and forcefully taken away.

The difference is in the method of takeover, but the outcome is the same – continuous deprivation of OIs of social good, and relative exclusion from political participation and poor representation in decision making on socioeconomic matters.

1.0 Opening Facts: Did you know?³

- ✓ More than **86% of indigenous peoples** globally **work in the informal economy**, compared to 66% of their non-indigenous counterparts.
- ✓ **Indigenous people are nearly three times** as likely to be **living in extreme poverty** compared to their non-indigenous counterparts.
- ✓ **Indigenous peoples account for almost 19 per cent of the extremely poor** (those living below US\$1.90 per day). Even when less stringent poverty lines are used (US\$3.20 or US\$5.50 per day), a disproportionate number of poor are indigenous peoples.
- ✓ Irrespective of the region and residence in rural or urban areas, **indigenous people represent a sizable share of the global poor.**
- ✓ **Indigenous women face particular challenges. Informality rates for them are more than 25 percentage points higher than their non-indigenous counterparts.**
- ✓ Globally, **47% of all indigenous people** in employment **have no education**, compared to 17% of their non-indigenous counterparts. **This gap is even wider for women.**
- ✓ Over 53% of extreme poor Nigerians are in the rural area; most of these people are indigenes.



³ International Labour Organisation (Accessed in January 2022): Urgent action needed to tackle poverty and inequalities facing indigenous peoples (February 2020): https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_735575/lang-en/index.htm

1.1 Empathy and Injustice: Try the Shoes of Abuja Original Inhabitants

For the Federal Capital Territory, Abuja Nigeria, Poverty is mostly indigenous.

The government in the provision of quality basic services (education, health care, jobs, infrastructure, water supply, etc.) has neglected the vast majority of indigenous communities in FCT. Most original inhabitants of Abuja are confronted by all the factors that lead to poverty because of the Decree that created the FCT, and worst by the poor inclusiveness of successive federal governments and the administrators of the federal capital territory (FCTA).



The choice of Abuja as the Federal Capital Territory (FCT) has no doubt created advantages for privileged Nigerians, especially the politically ambitious, but not the original indigenes; whose customary-nature endowed land, aspirations and lives have been sacrificed on the altar of Decree No.6, now Cap. 503 LFN, 2004. The dreams and aspirations of Abuja's original inhabitants have been traded off to give Nigeria a melting pot that serves as a centre of unity- a sanctuary and home for all Nigerians, except the original inhabitants; who now represent a large quota of poor residents of the FCT; denied access to economic empowerment, self-determination and the most basic public services and advantages needed to exit extreme poverty.

Though a vast majority of Nigerians are confronted with acute hunger poverty, it does not excuse the continuation of a long persistent structural injustice upon a group of people that have given everything for the sake of upholding the Nigerian unity.

Various sessions and tribes in Nigeria are demanding and calling for resource control, and secession within their geographically marked territory or state boundaries.

Some state indigenes are enjoying special state entitlements and privileges from the federal character principles; educational quota system and catchment policies, and lowering of educational cut-off marks for state indigenes/tribes under the ELDS⁴. Some States have their indigenes enjoy special indigene bursary awards, subsidized school fees for state indigenes, special health programs for state indigenes, social safety nets for indigenes, regional development commissions, robust data capture that covers state indigenes to inform socio-economic planning and development for their people, etc.

Most of the privileges enjoyed by other State indigenes are not available for the original inhabitants of Abuja, in the Federal Capital Territory.



⁴ ELDS – Educational Less Developed States

Despite the sacrifice and the continued contribution of the original inhabitants to national unity, peaceful coexistence, and national development, successive government of Nigeria, at federal and the FCTA have continued to play down the plight of the Abuja people. Ignoring the threat of cultural extinction and the identity crisis, the original inhabitants face; at the minimum, access to political, socio-cultural and economic opportunities and institutions should be made inclusive and participatory for all, being that Nigeria as a country is still struggling to escape historic tribalism, sectionalism, nepotism and favouritism.

Empathy is the ability to understand and share the feelings of another. Without empathy, achieving a united, progressive and just Nigeria for all will continue to be a mirage – an act of self-deceit. An empathy test on how indigenes interest goes thus -

- As a President, Legislature, Governor, Minister, political leader and policymaker, how would you feel if your ancestral homes is suddenly declared a no man's land?
- How would you feel if a decree takes over all your ancestral lands without adequate compensation or a plan to preserve your cultural heritage?
- How would you feel if the same Constitution that says all land belongs to the Nigerian people (recognizing the customary land tenure system)⁵, takes away the right of your tribesmen to own their customary native land, because your lands are now a federal capital territory⁶?
- How would you feel if your children cannot access quality education because they have no catchment area, or have no access to improve health services and water supply after giving up their ancestral land for national unity?



⁵ **Note! No Nigerian Laws say that State Government OWNS the Land in the State.** Land Use Act 1978. Section 1 - Subject to the provisions of this Act, all land comprised in the territory of each State in the Federation are hereby vested in the Governor of that State and such land shall be held in trust and administered for the use and common benefit of all Nigerians in accordance with the provisions of this Act

Section 2 (1) As from the commencement of this Act -

(a) all land in urban areas shall be under the control and management of the Governor of each State. And

(b) all other land shall, subject to this Act, be under the control and management of the Local Government, within the area of jurisdiction of which the land is situated.

⁶ Section 297(1) defines the boundaries of FCT-Abuja. Subsection (2) states the **ownership** of all lands in FCT-Abuja shall vests in the Government of the Federation. Section 298 on its part states FCT-Abuja to be the Capital of the Federal Republic of Nigeria and seat of Government of the Federation.

1.2 Politicking Indigenous People & Socio-economic Inequality

There are over 476 million indigenous peoples living in 90 countries across the world, accounting for 6.2 per cent of the global population⁷. Indigenous peoples are the holders of a vast diversity of unique cultures, traditions, languages and knowledge systems. They have a special relationship with their lands and hold diverse concepts of development based on their worldviews and priorities.

Although an appreciable percentage of indigenous people worldwide are self-governing and some have been successful in establishing autonomy in varying forms, many indigenous peoples still come under the ultimate authority of central governments who exercise control over their lands, territories and resources- such as the Abuja original inhabitants.

Ejikeme (2016) observed that - Indigenous peoples are confronted by a diverse range of concerns associated with their status and interaction with other cultural groups, as well as changes in their inhabited environment. He noted that, some challenges are specific to particular groups; however, other challenges are commonly experienced. These issues include cultural and linguistic preservation, land rights, ownership and exploitation of natural resources, political determination and autonomy, environmental degradation and incursion, poverty, health and discrimination. A disturbing phenomenon is that the interaction between indigenous and non-indigenous societies throughout the history of mankind has been complex, ranging from outright conflict and subjugation to some degree of mutual benefit and cultural transfer⁸.

The global recession, global warming and emerging pandemic have exposed and exacerbated many existing inequalities, disproportionately affecting populations all over the world that were already suffering from poverty, illness, discrimination, institutional instability or financial insecurity. From the perspective of indigenous peoples, the contrast is even starker. In many of our societies, the social contract, at the very least, needs some revision.

In many countries, where indigenous peoples were driven from their lands (by either massacre, invasion, deceptive takeover or coercive laws or decrees as in the case of the FCT), their cultures and languages denigrated and their people marginalized from political and economic activities, they are hardly included in the social contract.

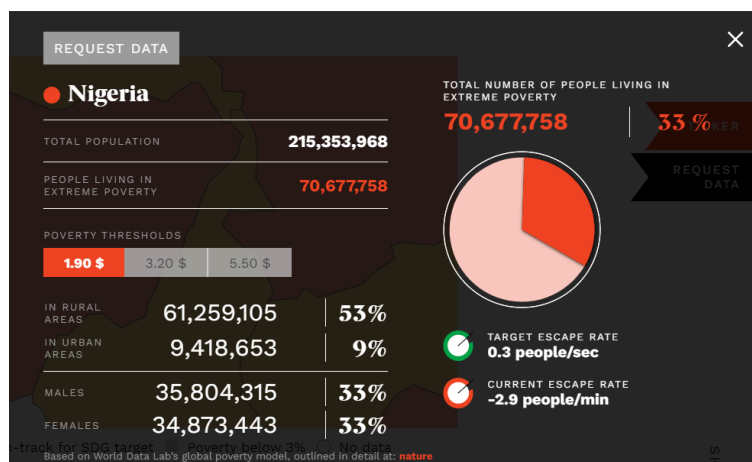
1.3 Problem Statement: Poverty is Rural and Indigenous

More than 70 per cent of the world's population live in countries with rising income and wealth inequality, including indigenous peoples who already face high rates of poverty and acute socio-economic disadvantages. High levels of inequality are generally associated with institutional instability, corruption, financial crises, increased crime and lack of access to justice, education and health services. For indigenous peoples, poverty and gross inequities tend to generate intense social tensions and conflicts.

⁷ Indigenous People | United Nations. <https://www.un.org/en/fight-racism/vulnerable-groups/indigenous-peoples>

⁸ Nwagwu, Ejikeme. (2016). Indigenes and Settlers Conflict in Nigeria: A Negation to National Integration and Nation Building. Mediterranean Journal of Social Sciences. 7. 10.5901/mjss.2016.v7n4p218.

Of the 215,353,968 Nigerians, 70,677,758 are not just poor, but extremely poor. This 33% of Nigerians cannot afford \$1.90 or N780.00 (seven hundred and eighty naira) a day. This is almost the price of a loaf of bread in major cities and less than a kilogram of chicken. According to World Data Lab, 53% of extreme poverty in Nigeria is in rural areas, while 9% are in urban area⁹. More than often, these extremely poor rural areas are indigenous settlement.



For the FCT, 38.7% of its population live in extreme poverty, unemployment rate of the FCT stood at 21.1%¹⁰ as at 2011. This figure would have increased significantly over the years. Recent investigations show that over 40% of the illiteracy rate in the FCT are largely in far rural communities occupied by original indigenes communities¹⁰.

According to a 2018 survey on the state of electricity in public health care centres (PHCs) in Abuja, 60% of the PHCs lack functional health facilities, access to electricity and water supply. No fewer than 30% of rural communities in the FCT still live without electricity, access road, functional primary schools and other basic social infrastructure services, which serves as pillars to their basic rights to life

Abuja Capital: Abuja First Person: Mohammed Bello First Person Title: Minister Province website Languages: English, Hausa, Igbo, Yoruba GDP (PPP), billion \$: 5.0 (2007) GDP Per Capita, \$: 3,285 (2007) Unemployment Rate, Percent: 21.1 (2011) Dollar per day based on an adjusted PPP Poor, Percent: 71.3 (2010)	
Land area, sq. km: 7,607.0 (2006) Population, persons: 3,564,126 (2016) Population density, people per sq. km: 468.53 Literacy Rate, Adult: 67.0 (2010) Percentage of women married before 15 years old: 10.3 (2005)	

as Nigerian citizens¹¹. The impact of these deficits largely affects women and girls, but more so Persons with Disability (PWD) who do not only

lack access to basic services but are also often marginalised/neglected from the planning, designs, discussions and deployment of basic facilities like PHCs and schools when possible.

Eradicating poverty in all its forms and dimensions and reducing inequality are at the heart of the 2030 Agenda for Sustainable Development. The whole of society not only governments but also social

⁹ World Poverty Clock (Accessed 20 March 2022) - <https://worldpoverty.io/Nigeria>

¹⁰ NBS poverty Survey 2019: <https://nigeria.opendataforafrica.org/apps/atlas/Abuja>

¹¹ Heinrich Boell Stiftung Nigeria (2018): Improving Access to clean Reliable Energy in PHCs in Nigeria – A Case study of PHCs in FCT.

activists, indigenous peoples, women, academia, scientists, all have a role to play in building and redesigning a new social contract that serves the interest of everyone.

Every citizen should have a right to life, which can only be guaranteed by access to quality health services. This can only be achievable through accountable, inclusive and participatory governance system where citizens are not only enlightened but educated. Without which, government continue to exist in arbitrariness while the pursuit of better life for original inhabitants' rest on a thread.

In the discus and provisions on access to health, education and other basic services in Abuja, original Inhabitants are second-class citizens, and PWDs an afterthought.

The law that created the FCT as the capital territory of Nigeria excluded the interest of the original inhabitants of Abuja. The law failed to recognize and make provision for the original inhabitants within the geographical space. This is evidenced in the several-failed attempts to resettle, relocate, compensate, and stimulate the economies of poor settlements of original inhabitant communities. This is clear in the lack of access to basic services by original indigenes as they are further relocated to far off remote rural locations where development plans are not prioritized and the watch eyes of civil society organizations and media is not far reaching to raise public awareness and advocacies for change.

In truth, the original inhabitants of Abuja, if nothing, should be well compensated with befitting economic access, self-determination and social protection. They should be ascribed the child of the Nigerian unity; one that offered her place in practice to be a home for all Nigerians irrespective of tribe, culture, religion or social status; free from potential local sentiment, tribalism and fear of favouritism. This is not the case, as for too long the original indigenes of Abuja have had their homes (land and heritage) tagged - a no man's land and her people scattered around – forced to live in abject poverty in far off communities; rejected and denied a cultural identity preserved to tell their humanity and origin. Unlike the other indigenes from the remaining 36 States, the original inhabitants of Abuja continually feel unseen and marginalized from political and economic activities; denying them social contract from the onset and depriving them of a wider political representation to aid their self-determination and advance their wellbeing like other Nigerians.

If the Original Inhabitants of the FCT continue to be denied access to basic services that improve their health indicators and improve their skills, education and employability to earn a better living and recognition, another rise of militancy may be in sight in demand for environmental, socio-economic and political justice. Building on this, there is a need to assess the state of accessibility to health services, educational opportunity and quality of delivery, as well as public attention to improved sanitation.

Progress in improving the lives of original inhabitants of Abuja, FCT has been too slow, or even retrogressive.

1.4 The Objective of the Study

The objective of the study is to:

1. Carry out a baseline study on the access to health services, education, water and sanitation in FCT by original inhabitants.
2. Present evidence of the gaps in the socio-economic provision for FCT indigenes by the government, and press for a more inclusiveness and political support for self-determination and wider economic empowerment.
3. Present a case for a deliberately targeted increase in the provision of quality public services in FCT indigenous communities through an inclusive social safety net and inclusive planning with indigenes.

1.5 Research Methodology and Scope

This baseline survey is largely a primary survey. It engaged community people in Abuja, the FCT, specifically the original inhabitants from each of the six area councils. Ten (10) communities were visited in each of the six-area councils by trained field officers. The field officers were guided by well-structured interview questionnaires (see appendix 1). A three-layered structured questionnaire with at least 60 multi-variable closed and open-ended questions was designed to assess and collect data on access to basic health services, access to basic education services and opportunities, and WASH in the sampled communities. Aside from the assessment of basic health, education and WASH in the 60 indigenous communities, a section of the questionnaire was dedicated to gathering the perception of at least 6 indigenous people from these communities (Focus-group discussions) – that is 360 indigenes.

S/N	AMAC	Abaji	Bwari	Kwali	Kuje	Gwagwalada
1	Kuchigoro	Agyana	Kuzhako	Dafa	Tupechi/Tukpeki	Zuba
2	Gui	Agaura	Jigo	Ijali sanki	Kuchaiko	Agwuwar
3	Sauka	Kekshi	Kuchibuyi	Kilankwa 1	Rije	Paiken Korce
4	Sabon Lugbe	Kpache	Dutse Alhaji	Kilankwa 2	Buzunkure	Yemipe
5	Pyakassa	Naharati	Ushafa	Petti	Dafara	Rafin Zurfi
6	Gosa	Nuku	Kurudu	Pai and Ashara	Gaube	Gwako
7	Piwoyi	Yaba	Mpape	Pai – Dabi Bako	Peji	Ledi
8	Gidan Mangoro Orozo	Anawa	Igu	Leleyi Gwari	Chibiri	Ibwa
9	Karamajiji	Angwa Manko	Barangoni	Shida Galadima	Chikuku	Gwaywalada
10	Gbagalape	Nuku Sabon Gwari	Yaba	Yangoji	Lanto	Dobi/Wumi

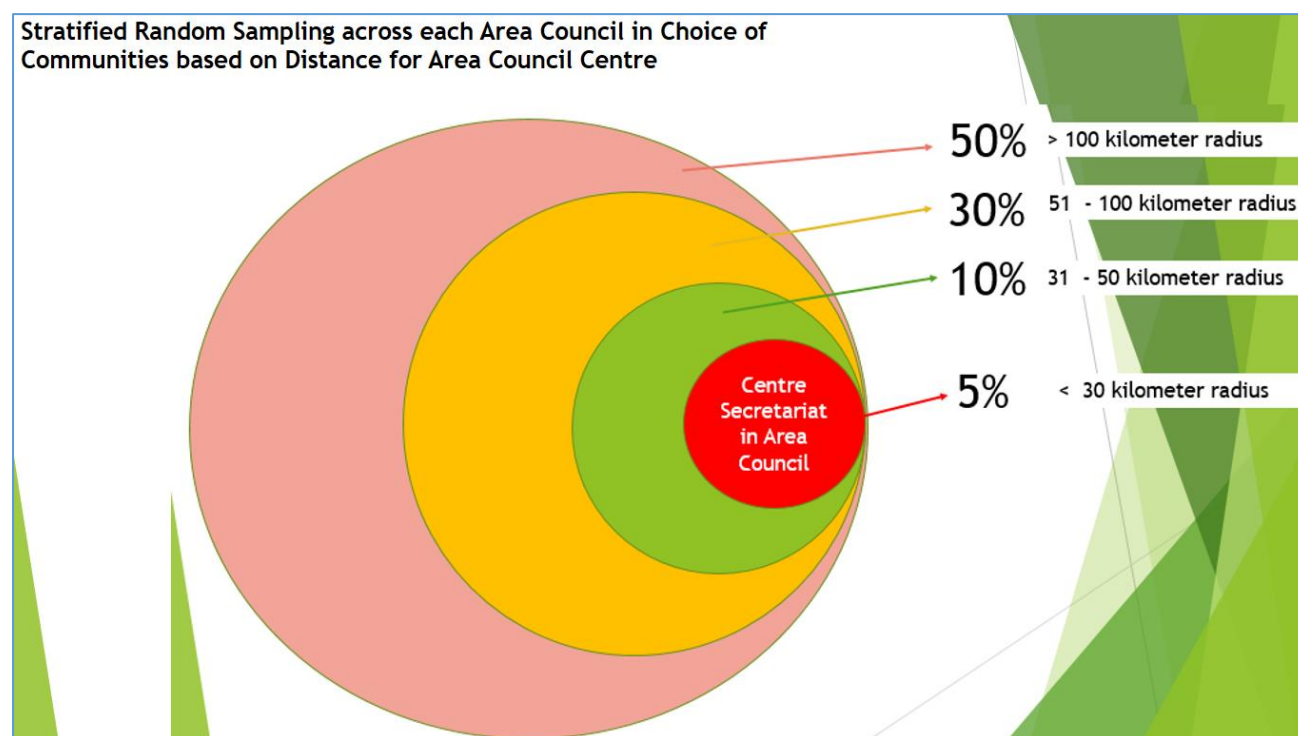
This was complemented by in-depth interviews undertaken by Hipcity and the research team that visited some of these communities and the community residents. The questionnaires were also put into an online version using a google form. The link to this form was generated and shared across various Abuja indigenous groups (social media pages, WhatsApp groups, bulk SMS, etc.) and close affiliates who are local indigenous people for their assessment and reporting.

HipCity Hub also worked with the research team to carry out interview sessions with traditional leaders and youth representatives from the communities to get their assessment of the FCT government's provisions of basic services for their communities.

Secondary data was sourced from the budgetary allocation (from 2017 to 2020), educational data from FCT UBEC, The Ministry of Health, the National Bureau of Statistics (NBS), World Bank, etc. Other data were sourced from existing literature as cited.

The study is an exploratory research. Using both qualitative and quantitative data approaches, the study collected both primary and secondary data for analysis. Data was analysed using simple descriptive and inferential statistical methods like graphs, charts, tables, averages, simple percentages, average and range.

A stratified random sampling method was used to pick the communities across the area councils, relative to the distance from the centre. Preference was given to more communities that are far away from the centre of administration in each area council. This was to ensure that far to reach OI communities were assessed.



CHAPTER TWO: RELATIVITY OF ABUJA TO OTHER STATES

2.1 Indigenous Ethnic Groups that Inhabited the FCT by 1976:

Contrary to the assumption that the FCT was a “virgin land”, when it was created in 1976, available evidence suggests that there were nine indigenous ethnic groups in the area that had been living there for hundreds of years and had developed a very rich culture and civilization. These were the Gbagyi (Gwari), Koro, Gade, Bassa, Ganagana, Gwandara, Ibira Koto and a few Hausa and Fulani¹².

The Gbagyi people, popularly known as “Gwari”, were the most numerous of the groups in the area by 1976, constituting between 68 and 70 percent of the total population. There were two sub-groups of the Gbagyi in the FCT by 1976, namely: Gbagyi Genge and Gbagyi Yarma. The Gbagyi people, with numerical dominance, were spread all over the entire FCT by 1976. Their areas of highest concentration were Kwali, Garki and Ushafa. Other areas included the present location of Federal Capital City (FCC), Kuje and Gwagwalada¹³. It was this situation that made the FCT area to be generally referred to as “Gwari land”.



Another major ethnic group in the FCT by 1976 was the Bassa. The Bassa people are said to have migrated into Abuja during the “Habe” Hausa period, in the nineteenth century, from the north-western part of the country. They initially settled in large numbers along the banks of River Gurara, but later migrated to the southern and central areas of the FCT. Bassa people, like the Gbagyi, are acknowledged as being people that prefer to live among other ethnic groups.

They were found scattered in small numbers and small settlements all over the area by 1976. Their areas of highest numerical concentration were Abaji and Gwagwalada areas. Although they were found

¹² Unumen and Emordi (2020): THE VISION, REALITY AND EMERGING ISSUES IN THE STATUS OF ABUJA, FEDERAL CAPITAL TERRITORY (FCT) OF NIGERIA, AS A “NO MAN’S LAND”, 1976-2020. International Journal of Social Sciences and Humanities Reviews Vol.10 No.3, September 2020; p. 122 – 132 (ISSN: 2276-8645)

¹³ Ahmadu Bello University Institute of Administration (ABUIA). (1979). “First Report on the Establishment of a Unified System of Administration for the FCT”, (Zaira: Ahmadu Bello University).

in other parts of the FCT, they, however, lacked numerical dominance in any particular area of the Territory.^{Ditto}

Generally, the Koro people are believed to be the descendants of Kwararafa people of Jukun. There were three sub-groups of the Koro people in Abuja by 1976 namely: Koro Huntu, Koro-Ganagana and Koro Nuhu. They are believed to have initially settled around Zuma rock in the northern outskirt of the territory. They, however, later migrated to Zuba in the pre-Jihad era. Their area of numerical dominance by 1976 was Zuba and Tunga Maji in the extreme northern part of the FCT area. However, they were also found in lesser numbers in other parts of the Federal Capital Territory.^{Ditto}

The Gade people claim that they were from Nassarawa and Keffi areas of Nassarawa State. Gade people were initially mostly settled in Kuje, a settlement they founded. By 1976, their area of highest concentration was the Kuje Area Council in the south-western part of the Territory. Like other ethnic groups, they were found in smaller numbers in other parts of the FCT.

The Ganagana people, by 1976, were mostly concentrated in the Asara and Wako districts, in the south-western part of Gwagwalada. They were also to be found in large numbers in Abaji, the southern part of the FCT. Igbara Koto people were mostly concentrated in the southern part of Abuja, particularly in Abaji area. They were also found in large



numbers in Gwagwalada and the Buga area of Kuje Area Council. It must be noted, however, that like the other ethnic groups, the Ganagana and Igbara Koto were found in smaller numbers in other parts of Abuja by 1976.¹⁴

The Hausa and Fulani were found in small numbers in the north western part of the Territory, especially at Kwali, Garki and Wuse by 1976. They are believed to be late comers to the Territory. It has been argued that both Hausa and Fulani ethnic groups had not made any significant impact on the cultural landscape of Abuja by 1976. Consequently, the two ethnic groups are not usually regarded as aborigines of the Territory.¹⁵

An argument has been put forth that Hausa and Fulani influence in the area was negligible up to 1976. This is attributed to what has been described as the “stubborn adherence” of the indigenous peoples to their traditions and culture¹⁶. However, it has been established that up to 1976, in addition to their indigenous languages, the Hausa language was the official language, a kind of lingua franca, among

¹⁴ Ahmadu Bello University Institute of Administration (ABUIA). (1979). “First Report on the Establishment of a Unified System of Administration for the FCT”, (Zaira: Ahmadu Bello University).

¹⁵ Balogun, O. (1997). ‘The original Inhabitants of the Federal Capital Territory’, *Nigerian Heritage*, 6: pp. 107-114.

¹⁶ Shekwo, Joseph Amadi. (1986). “Traditions of the ‘Gwari’”, *African Guardian*, 20 April, pp. 47-48.

the different indigenous peoples in most parts of the Territory¹⁷. It was the general language for governance and commerce being the language of the suzerain initially at Zauzau Zaria, later Suleja. Since language is a very important aspect of the culture of a people, the argument that the Hausa and Fulani influence was negligible in the Territory, is easily debunked. What could be readily established with regard to the Hausa and Fulani people of the Territory is the fact that they were late comers to the area¹⁸.

For the percentages of the various ethnic groups of FCT population by 1976, the Gbagyi constituted as high as approximately 70 per cent of the total population. The Bassa, constituted approximately 18.9% of the population. The next major ethnic groups were the Gwandara, Gada and Hausa who constituted approximately 6.4%, 5.5% and 4.3% respectively. Ibira Koto was next with approximately 1.5%. According to Abumere (1990: 18-19), the Fulani and Koro constituted approximately 0.5% and 1.0% respectively. The different ethnic groups had as many as 845 settlements in the Territory. All the 845 settlements were small in size and assumed population. They were scattered all over the entire Territory¹⁹. By 1976, there was a high degree of ethnic mix in the Territory. The various ethnic groups, to a very large extent, lived and intermingled with one another peacefully. There were no distinctive geographical zones that could be identified as strictly or exclusively occupied by any of the ethnic groups although one particular group might be in the majority. Rather, the different ethnic groups lived in mixed settlements made up of Gbagyi and Ganagana and Koro, Gbagyi and Bassa and Gbagyi and Gade, among others.

2.2 The Choice of the FCT as Capital and the Fate of the Indigenes

Many countries choose a geographically central capital in order to emphasize the equity of their government; this way, the capital is not as likely to be, or seem to be, biased toward one region or another. When Nigeria decided to build a brand-new capital city, it chose Abuja; a geographically centred location in Nigeria to be a place signifying unity in a country often considered divided by its geography.



In May 1967, Lagos emerged as both the Federal Capital of Nigeria as well as the capital of Lagos State. With the creation of states, the continued retention of Lagos as the Federal Capital was seriously questioned. According to Okonkwo (2006), the dual role of Lagos state became a source of political and administrative

¹⁷ Unumen, O. Julius. (2009). "Socio-Economic Changes in Abuja, Federal Capital Territory of Nigeria: 1976-2002", Ph.D Thesis, Department of History and International Studies, Ambrose Alli university, Ekpoma, Edo State, May, 2009.

¹⁸ Adamu, Abdulahi (2007), "Ethnic Conflicts in the Middle Belt", retrieved from "c:/document/ethnic Conflict in the Middle Belt hhl.m.", January.

¹⁹ Abumere, S. I. (1990). "Abuja in 1976: Socio-Economic Conditions", paper resented at the Workshop on 'Abuja: Past, Present and Future', August.

complications with the result of that, Lagos became not only unliveable and unserviceable, but also ungovernable²⁰.

Nwafor (1980) noted that as a result of the peripheral location of Lagos, the city tended to acquire a regional rather than a truly national capital where provincialism is stronger than the feeling of the nation's unity. He emphasised that, in Nigeria where there is an urgent need to create a national identity and preserve the country as a political unit, the "created capital" should be so located as to convey "a feeling of locational and functional neutrality"²¹

According to Olaitan (2004), the need to transfer the capital of Nigeria from Lagos to Abuja, came as a result of the former nation's capital, Lagos, being overcrowded, congested and had no lands for expansion. The concept of Abuja as a befitting Federal Capital Territory, centrally located and without the defects of Lagos was spawned in 1975. According to Olaitan, the site for the Federal Capital City was chosen for its location at the centre of the nation, its moderate climate, small population and also for political reasons²².

According to Wapwere et al (2015)²³ Lagos unlike Abuja, has core socio-economic, political and environmental problems that questions its suitability of serving as both the Federal capital City of Nigeria and Lagos state. These problems included;

- ✓ The suitability of Lagos serving as both the Federal Capital City of Nigeria and that of Lagos State- two heavily loaded roles;
- ✓ The heightened and intolerable conditions of living- poverty and unemployment;
- ✓ Gross inadequacy of infrastructure and severe environmental sanitation problems;
- ✓ Lagos city also serving as the commercial nerve centre of the country;
- ✓ The possibility and/or feasibility of relocating the aborigines of Lagos, and to where?;
- ✓ The problem of scarcity of land for expansion in Lagos- a city of 'lagoons' and costs involved;
- ✓ The skewed location of Lagos- its coastal location and the associated potential security risks such as challenges of possible submarine wreckage.²⁴

This gamut of circumstances, conditions and factors necessitated the setting up of a panel in August 1975 by the then Military Regime of late Murtala Mohammed. The committee's terms of reference included to advise on the desirability /suitability or otherwise of Lagos retaining its dual role of being both State and Federal Capital and, if the capital was to move from Lagos, to recommend suitable alternative locations, having regard to the need of easy accessibility to and from every part of the country, among other factors²⁵.

²⁰ Okonkwo Moses M (2006). The Building of a New Capital and its Local Communities: Abuja Federal Capital City in Focus. Public Space as an Element in the Shaping of Local Societies. *Urbanistyka Miedzyuczelniane Zeszyty Naukowe* NR 11/2006. P68-85.

²¹ Obiadi et al (2017): ABUJA SUSTAINABLE SPATIAL HOUSING DESIGN: A SPATIAL DIALECTICS (VOLUMETRIC AND UNVOLUMETRIC SETTLEMENTS). Mgbakoigba, *Journal of African Studies*. Vol.6 No.2. February 2017. pg 111 - 129

²² Olaitan, Danmole Taibat (2004). Sustainability and City Development. A Critique of the Implementation of the Abuja Master Plan. Department of Urban and Regional Planning, University of Lagos, Akoka-Yaba, Nigeria.

²³ Wapwera, Samuel. (2015). THE EVOLUTION OF ABUJA AS A 'SMART CITY' A PROGNOSIS. *Journal of Nigerian Institute of Town Planners*.

²⁴ Northern Star (2001)"Federal Capital Territory (FCT) at 25". March 14-20, pp. 19 & 23.

²⁵ The Comet (2001) "The Genesis of Abuja," November 11, pp. 2 & 13.

The FCT was carved out of four States – Kaduna, Kogi, Nasarawa and Niger- and intended to be a land for all and to foster national unity, without any ethnic group(s) claiming its ownership²⁶. Abuja was therefore, deemed to be a city that was quite the opposite of Lagos. It was planned to have an ultimate population of 3.1 million.

The Panel, led by an eminent jurist, Justice Akinola Aguda, recommended that the Federal Capital should be moved out of Lagos. The new Federal Capital Territory (FCT) Abuja was born and sealed up in the FCT Decree No. 6 of 1976. The committee recommended and it was accepted and gazetted that the FCT, Abuja, covers an area of 8,000 sq. km – a virgin land in the heart of the country and is intended as a no-man's land.

The government wanted an area, free of all encumbrances, a principle of “equal citizenship” within the territory where no one can “claim any special privilege of "indigeneity” as was the case with Lagos²⁷. To accomplish the goal of relocating the Federal Capital to an area, geographically central to Nigeria and with relative equal accessibility to all parts of the nation, about **845 villages were displaced to make way for the Federal Capital Territory, FCT**, (Olaitan, 2004).

For Jibril and Okonkwo (2006), the Nigerian government wanted an area, free of all encumbrances, a principle of “equal citizenship” within the territory where no one can “claim any special privilege of "indigeneity” as was the case with Lagos^{28, 29}.

None of the above literatures or testimonies from the reported August 1975 Committee gave any instance of the position or submission of the supposed indigenes of the FCT, as to their preparedness to resettle in neighbouring states. No committee report presented core evidence or documentation such as a community resettlement agreement – that makes provision for the resettlement of Abuja aboriginal indigenes. The recommendation was not developed jointly with these indigenes. There was no on-the-ground consultation, talk or negotiation with the indigenes of Abuja in a manner that reflected dignity or openness. In other words, conclusion can be drawn to say that military de facto power was not only in play by the then military regime, but also by the 1975 committee in the arrival of their conclusion which clearly showed a quick-to-shove-aside the interest, voices, existence and essence of the original inhabitants.

By virtue of Section 1 of Decree No.6 1976 (now Cap.503), the over 8,000= sq.km of the area and constituent that is FCT-Abuja was carved out of the former States of Niger, Plateau (now Nasarawa) and Kwara (now Kogi). Effective 4th February 1976 FCT-Abuja ceased to belong or be part of the said former States and assumed a new status and became the seat of the Government of Federal Republic of Nigeria.

²⁶ National Interest (2000) “Abuja- the Indigeneship factor”. December 11, p. 43.

²⁷ Olaitan, Danmole Taibat (2004). Sustainability and City Development. A Critique of the Implementation of the Abuja Master Plan. Department of Urban and Regional Planning, University of Lagos, Akoka-Yaba, Nigeria.

²⁸ Okonkwo Moses M (2006). The Building of a New Capital and its Local Communities: Abuja Federal Capital City in Focus. Public Space as an Element in the Shaping of Local Societies. Urbanistyka Miedzyuczelniane Zeszyty Naukowe NR 11/2006. P68-85.

²⁹ Jibril Ibrahim Usman (2006). Resettlement Issues, Squatter Settlements and Problems of Land Administration in Abuja, Nigerian's Federal Capital. Promoting Land Administration and Good Governance, 5th FIG Regional Conference, Accra, Ghana. 1-13.

The return to democratic governance in October 1st 1979 ushered in a new constitution. Section 2(a) of the said Constitution (now 1999 Constitution -CFRN) states Nigeria to be a Federation consisting of States and a Federal Capital Territory. Subsection 4 further defines FCT to also be Abuja to which the provisions of Chapter VIII Part 1 apply. The said Cap consists of Sections 297 to 304.

Section 297(1) defines the boundaries of FCT-Abuja. Subsection (2) states the ownership of all lands in FCT-Abuja shall vest in the Government of the Federation. Section 298 on its part states FCT-Abuja to be the Capital of the Federal Republic of Nigeria and seat of Government of the Federation. Section 299, though recognising the distinction of the FCT, prescribes that it be treated as if it were a state.

Section 299 Application of Constitution - The provisions of this Constitution shall apply to the Federal Capital Territory, Abuja as if it were one of the States of the Federation; and accordingly-all the legislative powers, the executive powers and the judicial powers vested in the House of Assembly, the Governor of a State shall, respectively, vest in the National Assembly, the President of the Federation and in the courts which by virtue of the foregoing provisions are courts established for the Federal Capital Territory, Abuja; all the powers referred to in paragraph (a) of this section shall be exercised in accordance with the provisions of this Constitution; and the provisions of this Constitution pertaining to the matters aforesaid shall be read with such modifications and adaptations as may be reasonably necessary to bring them into conformity with the provisions of this section.

	<i>State</i>	<i>FCT, Abuja</i>
<i>Legislative Power</i>	<i>House of Assembly</i>	<i>The National Assembly</i>
<i>Executive Power</i>	<i>Governor</i>	<i>The President</i>
<i>Judicial Power</i>	<i>The Courts</i>	<i>The Courts</i>

Section 42, subsections (1)(a)-(b) and (2) of the 1999 Constitution of the Federal Republic of Nigeria (as amended), under this subheading, provides that a citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person –

(a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government, to disabilities or restrictions to which citizen of Nigeria of other communities, ethnic groups, places of origin, sex, religion or political opinions are not made subject; or (b) be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizen of Nigeria of other communities, ethnic groups, places of origin, sex, religion or political opinions (FRN, 1999).

Subsection (2) stipulates that “no citizen of Nigeria shall be subjected to any disability or deprivation merely by reason of the circumstances of his birth”.

One would think that the return to democracy and its supposed upholding of the constitution would make good effort to recognise the injustice levied on the Abuja indigenes, and make attempt to compensate and honour the Abuja indigenous people for the sacrifice of their heritage, cultural existence and the core that makes them a people, this has never been the case.

No democratic government, either at the federal level or as the FCT-Administration has shown a deep sense of empathy for the loss of the Abuja indigenes. As a responsible government of the FCT, who oversees the affairs of her residents and her indigenes (**as it** exists in other 36 states), it is unfortunate that they are yet to recognize or at best, make a deliberate attempt to compensate the indigenes adequately. At a minimum, make provision or provide schemes that increase the accessibility to basic services such as good quality education, good health services, access to water and a liveable environment for the people – just as the State governments in the other 36 states attempt to do for their indigenes.

Sad but true, rather than recognise the sacrifice of the Abuja indigenes, non-verbal communication of successive government of Nigeria and the FCT administration, and the government's body language, shows a downplay of the loss of the indigenous Abuja people.

Government actions/body languages such as poor inclusion of indigenous voices in planning of the FCT, reduced power of indigenes to negotiate resettlement deals or land allocations, the lack of openness, transparency and practical access to office and information that affects both indigenes and residents, series of structural demolition without compensation, absence of schemes that deliberately cater for the growth of the Abuja indigenous people, such as, scholarships, bursaries programs, push for allocation of catchment areas, health insurance enrolment in indigenous communities, good schools in remote villages, available indigenes data, etc.

2.3 The Resettlement Plan: Heard, Unseen, Questioning its Inclusiveness

The first major policy statement made by Government in 1976, when it decided to move the Federal Capital of Nigeria from Lagos (in the coastal area) to Abuja (in the central part of the country) was for complete relocation of the entire inhabitants outside the new Federal Capital Territory, of about 8000 square kilometers. This was aimed at freeing the territory from any primordial claims, and to enable Government take direct control, plan and develop the new city without any encumbrance, but that was not the case within the governments of Abuja³⁰.

In the process of establishing a befitting new nation's capital, a Master Plan of the Abuja Federal Capital Territory was designed. The resultant Master Plan was prepared such that land use, infrastructure, housing, transportation, recreation, economic and social services are coordinated and inter-related. According to Abba (2003), successive governments in Abuja have neglected these principles and as such, series of distortions to the concept, direction and implementation of the master plan are prevalent today.³¹

³⁰ Obiadi et al (2017):ABUJA SUSTAINABLE SPATIAL HOUSING DESIGN: A SPATIAL DIALECTICS (VOLUMETRIC AND UNVOLUMETRIC SETTLEMENTS). Mgbakoigba, Journal of African Studies. Vol.6 No.2. February 2017. pg 111-129

³¹ Abba. A (2003) Saving the City of the Abuja from Dir, Faeces, Garbage and Disease. In-depth Analysis Vol 3, N0 5 Nov 2003

It was the original intent of the Abuja Master Plan to relocate the inhabitants, occupying the Federal Capital Territory area, but according to Jibril (2006), careful enumeration later revealed that the figure was not “few” – about 150,000 – 300,000 people. Uprooting such a huge population was thought to be unwise and could have delayed the take-off of the project. It was then decided to allow the inhabitants to remain, to be resettled instead, within the territory should their places of abode be affected by city development projects. In some cases, at the time of relocation, plans were cancelled for political reasons. While the people affected were fully prepared for movement to the new location, another policy change happened. This major shift in policy direction can be said to be the root cause of problems of squatters and Land Administration within the FCT.³²

The Nigerian Government planned to resettle all local inhabitants outside of the FCT “in places of their choice at government expense”,³³ however, by 1978, the Government chose to prioritise spending funds on developing the infrastructure of Abuja, rather than a complete resettlement of its inhabitants. General Obasanjo stated that, “...those not affected by the first phase of resettlement, but [who] wish to move out of the territory may do so, but such people will have no claims on the FCDA, as they have not been forced to leave. This in effect means that inhabitants (indigenes) not moved out during the present exercise who decide to stay will now be deemed to be citizens of the FCT.... The site cleared for the building of the capital itself will be evacuated and resettlement of the people so evacuated can take place within or outside the territory.”³⁴

The Department of Resettlement and Compensation in the FCDA is in charge of the implementation of the resettlement and compensation scheme within the FCT. Chapter 5 of the Land Use Act provides the resettlement and compensation process in Nigeria. Regarding the indigenous people within the FCT, the 1976 FCT Act proposed moving all the existing population out of the territory in order to apply the principle of “equal citizenship” to all people within the FCT. However, since the proposal requires a large amount of funds for compensation, this policy was changed in 1978, allowing people to stay within the FCT. In 1992, the relocation in Garki village became necessary as a part of FCC Phase I project, but the policy was withdrawn in 1999 due to the opposition by Garki residents and lack of government political will. In 2003, FCDA decided to return to the original policy based on the FCT Act, and started the resettlement of indigenous residents and relocation of squatter settlements. The policy on the handling of indigenous people within the FCT has been changing as described above.³⁵

The Department of Resettlement and Compensation implements the resettlement of indigenous people and relocation of squatter settlements. As for the resettlement of indigenous people, Apo,

³² Jibril Ibrahim Usman (2006). Resettlement Issues, Squatter Settlements and Problems of Land Administration in Abuja, Nigerian’s Federal Capital. Promoting Land Administration and Good Governance, 5th FIG Regional Conference, Accra, Ghana. 1-13.

³³ General Muhammed Murtala (1976), quoted in Ibrahim Usman Jibril, ‘Resettlement Issues, Squatter Settlements and the Problems of Land Administration in Abuja, Nigeria’s Federal Capital’, Promoting Land Administration and Good Governance, 5th FIG Regional Conference, Accra, Ghana, (8-11 Mar. 2006), p. 2.

³⁴ General Obasanjo (1978), quoted in Ibrahim Usman Jibril, ‘Resettlement Issues, Squatter Settlements and the Problems of Land Administration in Abuja, Nigeria’s Federal Capital’, (2006), p. 5.

³⁵ Japan International Cooperation Agency (JICA) (March 2019): Data Collection Survey for the Review and Upgrading of Integrated Urban Development Master Plan of Abuja, Federal Capital Territory, Nigeria. Final Report. For the Federal Republic of Nigeria. Pg 4-10

Galuwui/Shere, and Wasa scheme are being implemented. Areas covered by each program site are as follows:

- Apo: Garki, Akpanjenya and Apo, 2,455 houses
- Galuwui/Shere: 12 communities such as Jabi Samuel, Jabi Yakubu, and Utako, 6,147 houses
- Wasa: Karomanjiji, Kuchingoro, Chika, Aleita, and Piwoyi, 2,589 houses³⁶

According to reports, there have been many inadequacies in the resettlement and compensation of indigenes and even residents of the FCT.

The inconsistencies in government policies to either resettle or reintegrate original inhabitants is attributed as one of the reasons why service delivery is not prioritized as government themselves are unsure of their next action and are careful in investing resources in providing basic services to these group of Nigerians.

2.4 Rise of FCT = Deeper Deprivation of the Abuja Indigenes

The Master Plan provided the following options for the relocation of existing residents:

1. Relocation outside the FCT. This option would probably incur greater expense, having the potential to create greater socio-cultural impacts on the people involved. This option has been discarded by FCDA.
2. Relocation within the FCTC. Although this may be the most straightforward solution, it will probably not be applicable to all the residents being relocated. Given that virtually all of the population to be relocated presently live in rural areas, it seems likely to assume that most, if not all, may prefer less urban accommodations.
3. Relocation within the FCT, to villages, which already have some of the basic community facilities. This is probably the most reasonable option, since it might better address the potential socio-cultural preferences of the population involved, and might increase the numbers of people who could potentially be served through existing community facilities

In 1979, the University of Ibadan conducted a follow-up enumeration of the population to assess the compensation entitlements that would be paid to the affected persons through their state Governments. The civilian administration of President Shehu Shagari also commissioned an ad hoc Committee to conduct an opinion survey among the inhabitants of the FCT to determine who wanted to be relocated to other states and who wanted to remain in the FCT. The survey results indicated that the majority of inhabitants from the area that had been in Plateau State preferred to be relocated to Plateau State rather than to remain within the FCT. In contrast, the majority of those from Niger and Kwara States wished to remain in the FCT. Furthermore, the results of the analysis from the Ibadan University survey and

³⁶ The Centre on Housing Rights and Evictions Social and Economic Rights Action Center, "The Myth of Abuja Master Plan", May 2008)

that of the opinion survey found that over 100 000 inhabitants (between 125 000 and 150 000) were living in the FCT.

From 1981 to 1984, the resettlement process concentrated primarily on those in the areas of the Capital City who were to be compulsorily moved out (Category 1), and those who opted to leave the FCT (Category 2). The first villages (from Category 1) to be moved out of the Niger State section of the FCT were resettled outside the FCT in a location called New Wuse, between Suleja and Jere on the Suleja-Kaduna highway. Similarly, the villages from the Plateau section were resettled outside the FCT in New Nyanya and New Karu. Other villages remaining from Category 1 were subsequently resettled within the FCT at resettlement sites in Kubwa and Usman Town.

By 1984, the resettlement process for Category 2 was complete. The process concerning Category 1 continued until the introduction of an 'integration policy', which sought to blend together the villages within the Capital City without needing to resettle them elsewhere. Notable among those villages is Garki Village in Wuse II of the FCC, which, following the reversal of the integration policy in 1999 and the subsequent advent of new policies in 2003,³⁹ was targeted for demolition by the FCDA under the direction of former Minister Nasir Ahmad el-Rufai. However, the integration policy, which was not foreseen by the architects of the Abuja Master Plan, was not properly implemented by policymakers. Consequently, that led to poorly-serviced areas, such as Garki Village, in the midst of the rapidly developing and more highly-prioritised neighbourhoods of Phase One.

The FCTA Act of 1976 makes provision for compensation to be paid to people affected by the establishment of the FCT (particularly the extant indigenous settlements within the area) and/or for alternative land to be granted to them in neighbouring States. The Federal Government implemented a resettlement process for some of the indigenes, but most chose to remain. To date, the FCDA has not released updated population estimates for these settlements.

Under the terms of the FCT Act, the FCDA can acquire such land for purposes of development, compensating indigenes based on the cost of 'improvements' to the land – not the full productive capacity of the land. For example, in Chika settlement, residents reported that the FCDA acquired farmland from indigenes, on which a housing development called Sun City was built. Some indigenes received 2 000 or 3 000 naira for a plot of land that had produced enough to feed their family. Such compensation was not sufficient for them to acquire a Certificate of Occupancy for an alternative plot of land. Indigenes in the FCC and surrounding areas were left without farm land and without sufficient compensation to acquire land farther outside the FCC to farm. As the vast majority of indigenes have survived through farming as their sole occupation, they were forced to find an alternative means of earning income. Many indigenous households chose to use the not-yet-claimed land by the FCDA in their settlements to supply additional income, while also meeting the urgent need for affordable housing for non-indigenes.

The majority of the informal settlements have been characterised by indigene houses centrally located, with a mixture of indigene and non-indigene homes radiating outwards. With the growth of the non-indigene population, the indigenes often constitute a minority in a settlement. Most settlements have schools, police stations and health clinics – built with local area council funds, by the community

themselves, intervention funds such as MDGs, SDGs etc or through a combination of the three. Settlements have boreholes and electricity connections – also generally developed through a mixture of local Government support and community funds. In Galadimawa settlement, for example, the local Government provided a transformer and the community contributed to buy poles and other necessary equipment to provide homes with electricity. The community also constructed two boreholes and the local government provided two.

Burial grounds are another feature of settlements, which are of great cultural significance, and the potential loss of which is one of the biggest concerns for indigenes facing resettlement.

Despite the original vision for Abuja as an ‘inclusive city for all Nigerians’, over two and a half decades have shown that both indigene and non-indigene households have been viewed as obstacles in the implementation or later ‘restoration’ of the Master Plan. At a presidential retreat in August 2005, FCT Minister El-Rufai further emphasised that the original intention for Abuja was not to create any ‘indigene/resident dichotomy’. Nevertheless, two separate policies have applied to the removal of indigene and non-indigene households. Indigenes’ rights to land and economic agricultural assets have, to some extent, been respected through a resettlement policy. In contrast, migrants or non-indigenes are assumed not to have established rights within the city. Moreover, successive FCT administrations for over two decades have implemented both policy approaches inconsistently and sporadically.

CHAPTER THREE: BETTER LIFE FOR FCT ORIGINAL INHABITANTS? DATA & PERCEPTION

3.0 Breaking the Circle of Poverty for Indigenes: Health, Education and WASH

Indigenous peoples are nearly three times as likely to be living in extreme poverty compared to their non-indigenous counterparts. Globally, 47% of all indigenous peoples in employment have no education, compared to 17% of their non-indigenous counterparts. This gap is even wider for women. Over 70% of extreme poor in Nigeria and the FCT are in the rural area; most of these people are indigenes.

The circle of poverty among indigenous people of Abuja cannot be broken without access to better educational services that will enable improvement in skills, better job opportunities and more incomes to afford the basic needs of life such as food, shelter, clothing, water and good health services needed to sustain life.



In Nigeria, the main objective of the public sector is to provide and serve as catalyst for affordable and quality service delivery to the citizens. Basic needs of life such as food, shelter, education, power and energy, health and water supply, but above all, peace and security are needed to live a decent and productive life. This cannot be possible without the provision/delivery of services that are capable of ensuring and enhancing human security and welfare by government.

In order to achieve this, the government is given certain powers through the constitution such as controlling “the national economy in such a manner as to secure the maximum welfare, freedom and happiness of every citizen on the basis of social justice and equality of status and opportunity” (section 16 (1) (b)). Also Section 16 (2) (d) states that the State shall direct its policy towards ensuring –

“that suitable and adequate shelter, suitable and adequate food, reasonable national minimum living wage, old age care and pension, unemployment, sick benefits, and welfare of the disabled are provided for all citizens”.

In fact, certain sections of the constitution make it illegal to withhold these services to any citizen of the country. Therefore, the provision of public services in the country is the primary responsibility of the government, complemented by the private sector. The financing of projects for the provision of these services such as education, health, agriculture, water and sanitation, power, housing and urban

development, justice, defence and Security among others is usually carried out through annual government budgetary provisions.

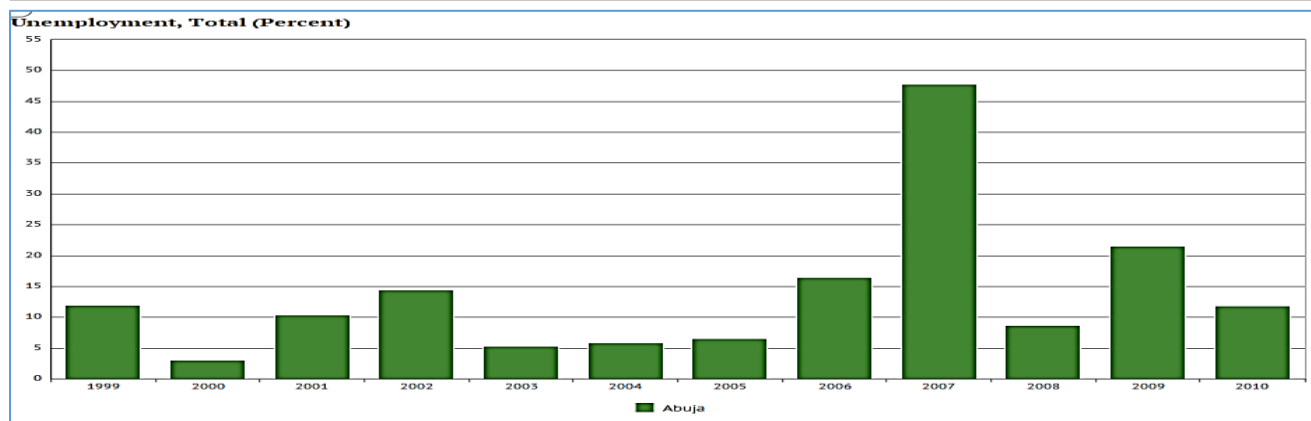
However, the distribution/delivery of public services in Nigeria; in this instance, the FCT, just like in many other developing economies and States is often fraught with discrimination, low quality and access, lack of fairness and equity between urban city centres and rural areas – especially those occupied by indigenes.

3.1 FCT Population Growth: by Area Council not disaggregated to People

Nigeria conducted national level census surveys in 1991 and 2006, and the National Population Commission of Nigeria under Office of the Presidency manages the census data. According to the census survey, the population of FCT was 370,000 in 1991 and 1.4 million in 2006. The estimated FCT population is about 3 million in 2019 and 7.17 million in 2040³⁷.

The annual population growth rate by each Area Council was estimated based on the average population growth rate calculated from the Nigeria National Census data (1991 and 2006) and United Nation's Population Prospects 2019, and found to be 9.28% between 1991 and 2006, 6.26% between 2006 and 2019, and 4.09% between 2019 and 2040. The FCT population is growing by 7.86%, while its rate of unemployment is around 11.8% as at 2010.

Name of LGA	1991	2006	2019	2040
AMAC	No data	776,298	1,782,173	4,728,800
Within FCC	No data	No data	618,136	3,000,000
Out of FCC	No data	No data	1,164,037	1,728,800
Abaji	21,081	58,642	65,000	66,494
Bwari	No data	229,274	575,000	790,334
Gwagwalada	No data	158,618	287,500	531,956
Kuje	44,338	97,233	300,000	888,176
Kwali	No data	86,174	85,445	173,722
FCT total	371,674	1,406,239	3,095,118	7,179,482



3.2 Health Services in the FCT and Issues on Indigenous Concerns

“...About 90 per cent of ailments can be taken care of at primary and secondary healthcare centres; ONLY IF THEY ARE FUNCTIONAL. 70% of Nigerians who require healthcare needs are supposed to go to Primary Healthcare Centers (PHCs), 20% are to go to secondary healthcare centres and only

³⁷ Japan International Cooperation Agency (JICA) (March 2019): Data Collection Survey for the Review and Upgrading of Integrated Urban Development Master Plan of Abuja, Federal Capital Territory, Nigeria. Final Report. For the Federal Republic of Nigeria. Pg 4-10

10 per cent of Nigerians with referrals and complicated cases are supposed to go to tertiary teaching [health] institution. Unfortunately, a vast majority of poor Nigerians have abandoned the rural PHCs largely because of their poor functionality³⁸.

Currently, only 6,000 of the over 30,000 Primary Healthcare Centres (PHCs) in Nigeria (that is less than 20% of PHCs) are functional. The over 80% of poorly functional PHCs are located in densely populated communities in peri-urban, rural indigenous communities and far remote village; away from the daily eyes of the government.

Nigeria's commitment to Universal Health Coverage (UHC) can be traced all the way back to 2014 at the Presidential Summit on UHC where the Federal Government reaffirmed its political commitment to providing equitable, quality and universally acceptable healthcare for all Nigerians. This commitment was further reinforced in the National Health Act (NHAct 2014) through the Basic Health Care Provision Fund (BHCPF). The BHCPF is predominantly financed through an annual grant from the Federal Government; an amount not less than 1% of the Consolidated Revenue Fund with additional sources of funding expected through grants from local and international donors and state governments. To access the BHCPF, eligible states and local governments are expected to contribute 25% as counterpart funds.

50% of the released fund shall be used for the provision of basic minimum package of health services to citizens in eligible primary or secondary healthcare facilities through the National Health Insurance Scheme (NHIS). 20% of the fund shall be used to provide essential drugs, vaccines and consumables for eligible PHC facilities. 15% of the fund shall be used for the provision and maintenance of facilities, equipment and transport for eligible PHC facilities. 10% of the fund shall be used for the development of human resources for primary healthcare. And 5% of the fund shall be used for emergency medical treatment to be administered by a Committee appointed by the National Council on Health.

Implementation of the BHCPF commenced in 2019. Thus far, a total of 6,287 health facilities across 31 states have received funds from the BHCPF.

The FCT Primary Health Care Board is responsible for the delivery of primary health care services to the populace in the FCT through the PHC facilities, partly funded by the BHCPF. Data from the FCT-Health and Human Service shows that they are 234 Basic health care facilities across Abuja . 27 in Abaji, 43 in AMAC, 46 in Bwari, 29 in Gwagwalada, 46 in Kuje and 43 in Kwali³⁹.

Of the 234 basic healthcare facilities, only 62 health, facilities have also been registered and are receiving funds from the BHCPF as at 2021. That is 26% of PHCs in FCT registered in the BHCPF. The design of the BHCPF is to improve the functionality of at least 1 PHC per ward. They are 62 wards in the FCT.

An assessment on a PHC benefiting under the BHCPF in the FCT is the case of Dukpa PHC in Gwagwalada. According to Health Watch report, there are currently over 120 registered beneficiaries

³⁸ Good Governance Team (2020): IMPROVING THE FUNCTIONALITY OF PRIMARY HEALTHCARE CENTRES IN NIGERIA: (Prioritizing Policy & Legislative Actions for Optimal Basic Healthcare Services beyond COVID19)

³⁹ FCT Health and Human Service Data on PHCs in the Abuja

in Dukpa PHC. In the PHC, children under 5, pregnant women and elderly people 65 years and above, are treated for free, while others currently not covered in the priority groups are eligible to access malaria treatment, high blood pressure and diabetes screenings, free of charge. It was reported that the facility receives NGN 100,000 monthly to carry out basic maintenance, buy cards for registration and drugs for the beneficiaries. The funds are received in two parts and between October 2020 and September 2021, Dukpa PHC received a total of NGN 900,000 from the BHCPF⁴⁰.

A recent report⁴¹ shows that 68% of the PHCs in Abuja, the FCT are in remote rural areas, 28% are in the peri-urban area, while 4% are in the urban metropolitan city of Abuja. Though 95% of the PHCs are in use by community members, the average daily attendance per PHC in an area council is very low - Kwali (10), Kuje (19), Gwagwalada (15), Bwari (15), AMAC (30) and Abaji (1) a day.

53.3% of the PHCs surveyed work for 24 hours, while 46.7% say they do not operate round the clock; they close between 5 p.m. and 9 p.m. daily. One of the major reasons reported by the PHCs why they do not operate 24-hour services is the shortage of power supply at night. Other reasons are shortage of man-power (i.e. absence of assigned doctors to manage night shifts) coupled with the fact that the few personnel on ground are either Community Health Extension Worker (CHEWs) or volunteers with little experience. In emergency situations, patients are referred to other hospitals. 50% of the PHCs do not offer overnight admission of patients, while 45% do.

57% of the Primary Health Care Centres surveyed are connected to the national electricity grid; thus, depending on the regional electricity distribution company for part of their electricity supply. 43% of the Primary Health Care Centers on the other hand are not connected to the national grid, and thus, they either depend on an alternative energy source of power or remain without electricity.

Of the 57% of the PHCs connected to the national grid (34 PHCs sampled), 19 of them say they only get electricity for less than 5 hours a day; and have to source for electricity from other alternatives for the remaining 19 hours. 20% (or 7 of the PHCs) have power supplied for up to an aggregate of between 6 to 10 hours a day.

57% of PHCs surveyed do not have cooling storage facilities. 41% of the PHCs have cooling storage facilities to store vaccines. 47% have access to clean safe water within their premises. 52% of them do not have access to clean water; they source their water from water vendors (aka Mai-ruwa), streams, rain-fall in the rainy season) and from their host community.

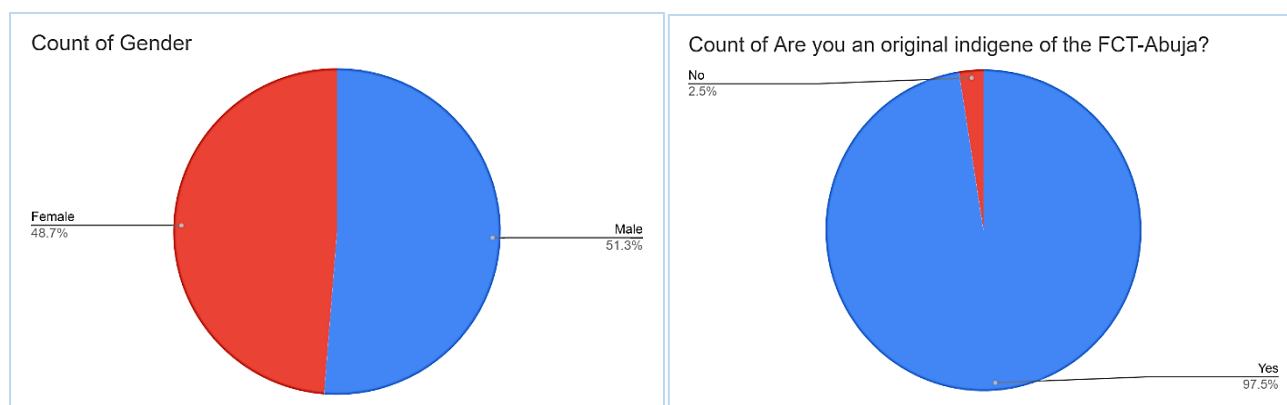
Another report⁴² assessing the availability and equitable access to water, sanitation and hygiene (wash) services in primary healthcare centres in FCT, shows that though 92% of the PHCs facilities assessed have toilets or latrines, 50% of these of facilities assessed do not have water supply in the toilets. Only 25% of the PHC facilities have a dedicated cleaner at the facility, the remaining 75% do not have dedicated cleaning staffs.

⁴⁰ Nigeria Health Watch (December 15, 2021): Is the Basic Health Care Provision Fund the Silver Bullet to Achieve Universal Health Care in Nigeria: Lessons from Dukpa PHC

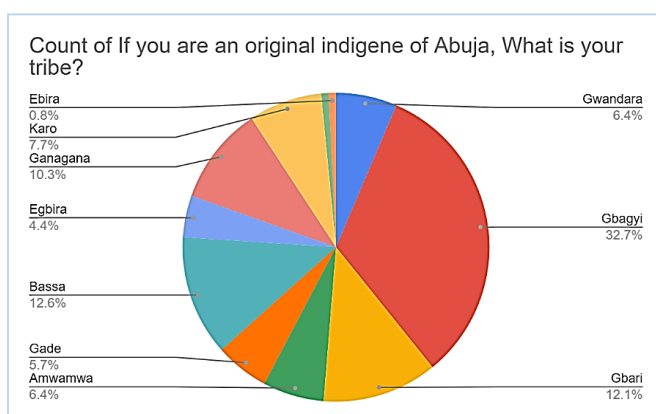
⁴¹ Heinrich Boell Stiftung Nigeria (2018): Improving Access to clean Reliable Energy in PHCs in Nigeria – A Case study of PHCs in FCT.

⁴² Nigeria Health Watch (2021): Assessment of Water, Sanitation and Hygiene Services in PHCs in FCT and Niger State

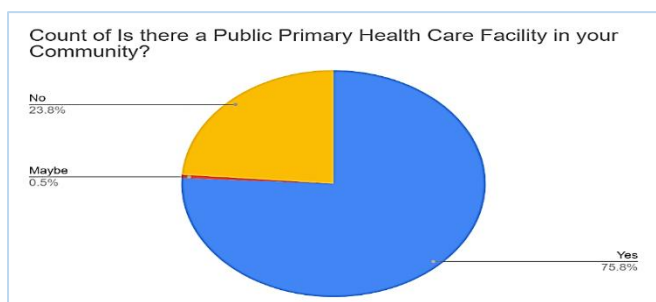
3.2.1 The Perception and Assessment of Indigenes to Health Care Services in their Communities: The Baseline



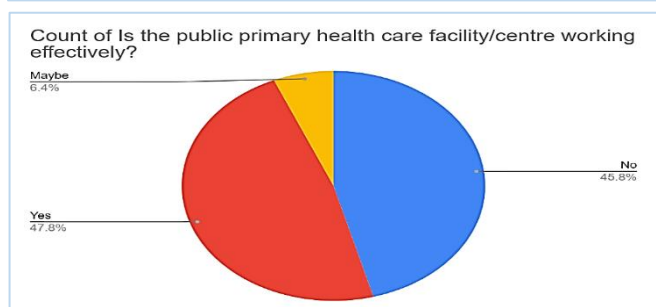
97.5% of the sampled target are indigenes from all 60 communities. Only 2.5% are none-indigenes. 53% of the respondents are male, while 47% are female.



Approximately 32.7% of the sampled indigenes are of the Gbagyi tribe. 12.6% of the sample are from the Bassa tribe, 12.1% are of the Gbari tribe, 10.3% are of the Ganagana tribe, 6.4% are of the Gwandara tribe and 7.7% Karo tribe. 5.7% of the samples are from Gade, 6.4% Amwamwa and Egbira tribes 4.4%. Only 0.8% of the sample are from the Ebira tribe.



75.8% of the sampled respondent say they have a public primary health care facility in their community. 23.8% of the indigenes sampled say they do not have any PHC in their community. 0.5% were rather unsure of the presence of a PHC in their community.



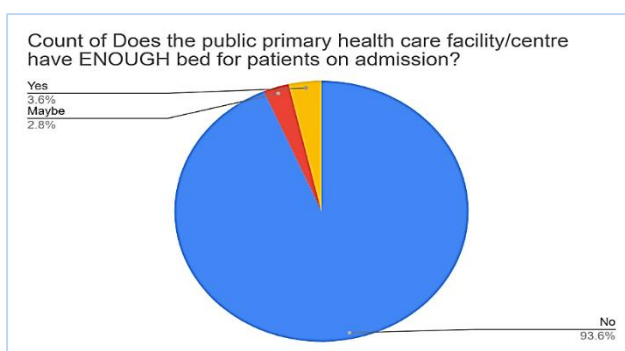
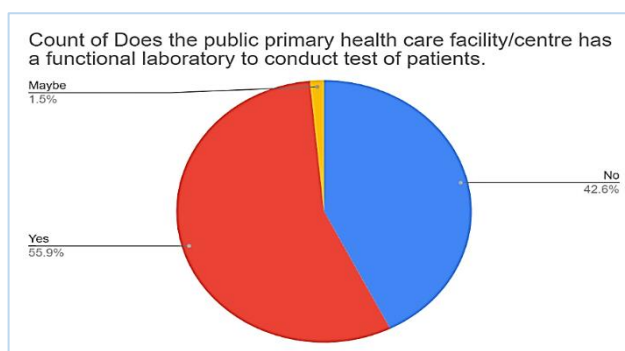
Despite 75.8% of the sample indigenes confirming the presence of a basic health care facility in their communities, 45.8% say that the health care facility is not functioning effectively.

47.8% of the sampled indigene say that the health facility in their community is to some extent working effectively. 6.4% would rather rate the functionality of the health facility in the community to be on average.

According to the National minimum standard for PHCs in Nigeria, the delivery of quality health services depend on 3 pillars –

1. Health Infrastructure: including recommended facilities, hospital beds, buildings, furniture, water supply, sanitation, access to electricity, staff accommodation and equipment,
2. Human Resources: Minimum recommended staff number and cadre for each type of health facility and
3. Service Provision: the recommended minimum PHC services for each facility type including the minimum requirement of medical equipment, laboratory, and essential drugs.

Assessing the availability of these pillars in these largely rural indigenous health facilities, 93.6% of the sampled indigenes in the 60 communities, say that the health facility in the community do not have enough hospital beds for patients on admission. Only 3.6% of the sample say the health facilities in their community does have enough hospital beds for patients. It is observed that the 3.6% are mostly in central AMAC and the communities in the centre of the Area Council such as the Abuja at 30 in Kuje, Garki PHC AMAC, Ushafa PHC Bwari, Kabusa and Kuchingoro PHC in AMAC. It can be inferred that the farther the community and her health centre is from the centre of the FCT and the Area Council secretariat, the more deficient the health facility would be.



55.9% of the sampled basic health facility in the indigenous community has a functioning laboratory. For the most, even if the laboratory is not a state of the art, the equipment are able to carry out the simple test when electricity is available. 42.6% of the PHC in the community do not have functional laboratory.

Laboratory at a Gwagwalada community PHC



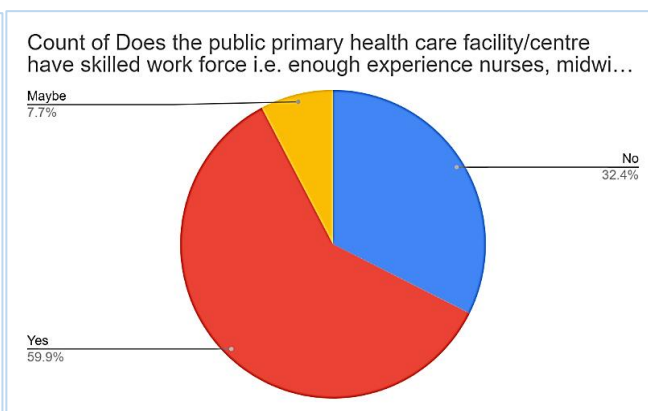
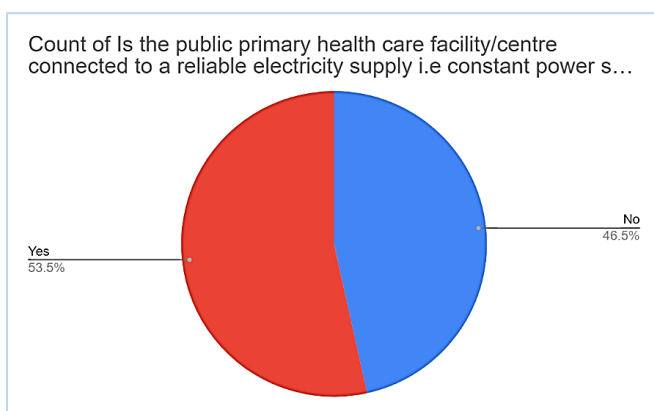
Laboratory at the PHC with a lot of medical equipment



Dafa PHC needing improvement in Kwali Area Council

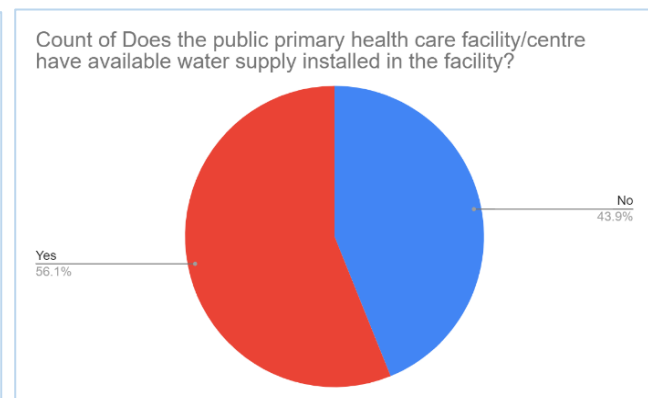
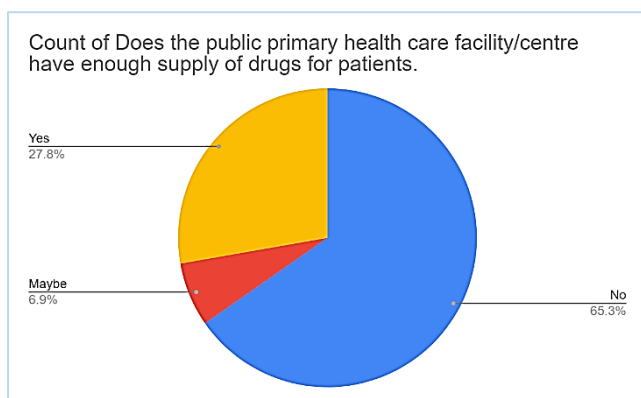


46.5% of the sampled health facility in the community does not have access to reliable electricity from the national grid. 53.5% of the PHC is connected to the national electricity grid to provide reliable power.



59.9% of the sample say that the health facility has skilled health workers. 32.4% of the sampled respondents that live in the communities and use the health facility do not think the health workers are experienced. 7.75 of the sample were rather indifferent on the experience with the health workers.

65.3% of the interviewed PHCs and sampled respondents suggest that most of the health facilities do not have enough drug supplies for patients, most of whom are indigenes especially in the rural villages. 27.8% of the sampled respondents say that the health facility in their community has enough drug supplies. 6.95% are rather indifferent to the question.



56.1% of the sampled health facilities have water installed within their premises. 43.9% of the facilities do not have water with their facilities. The availability of water in the hospital facility, aside providing water for the facility, in most instance also supplies water to the neighbouring houses in its environ. However, the harder issues aside from the availability of the water supply, is the quality and

sustainability of the water supply. Reports from the field investigation shows that a lot the PHCs despite having an installed borehole in the PHC facility, the installed facility hardly work as most are broken, forcing the medical workers to depend on other sources of water.

Water source from Igu PHC, Bwari



Water holding containers in Kilankwa PHC, Petti, Kwali



Water source in the premises of Gidan Mangoro Oroza PHC under AMAC



Some sources of Water in selected PHCs in Gwagwalada indigenous communities

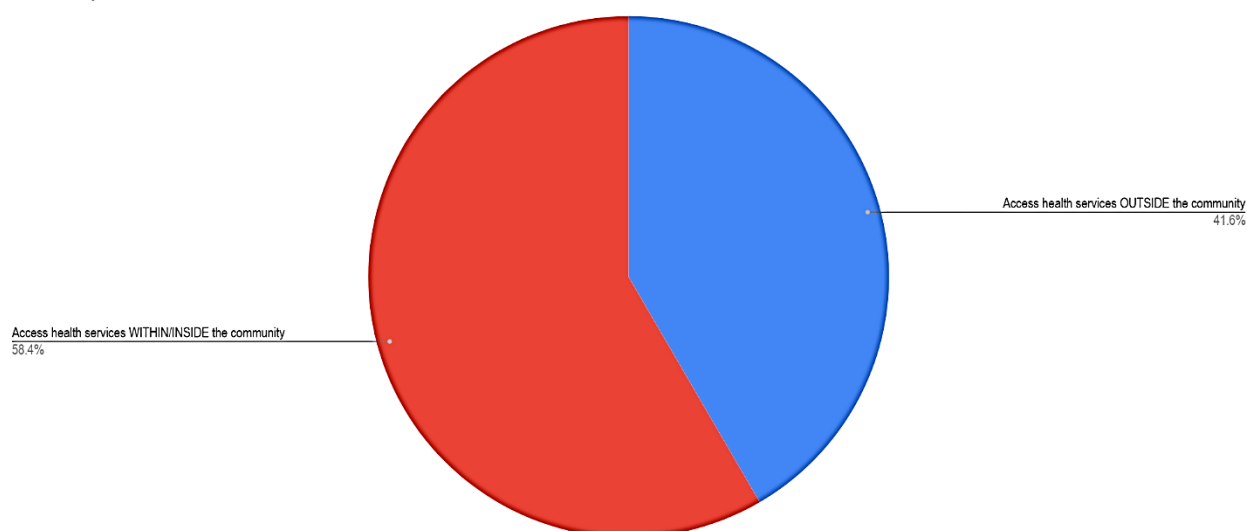


Failed water supply in Nuku community PHC in Abaji

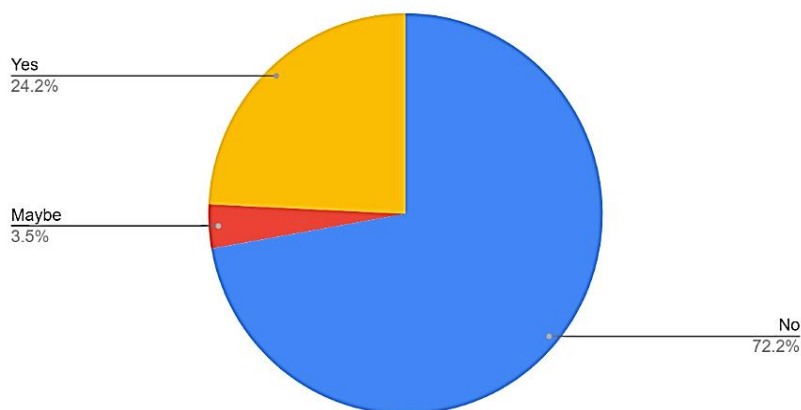


41.6% of the sampled indigenes say that they and their families go outside their community to access proper health services. 58.4% of the sampled indigenes said they have no option other than using the health facility in the community for their health needs.

Count of For most times, does your family access health services or treatment in health facilities WITHIN/INSIDE the community or you go OUTSIDE the community?



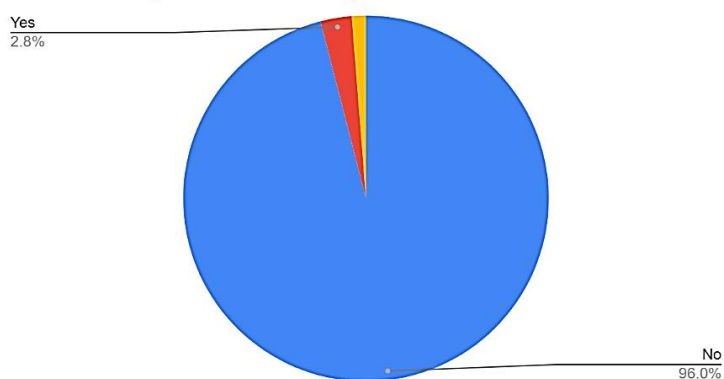
Count of As an indigenes of the FCT-Abuja, are you satisfied with the health service provided to your community?



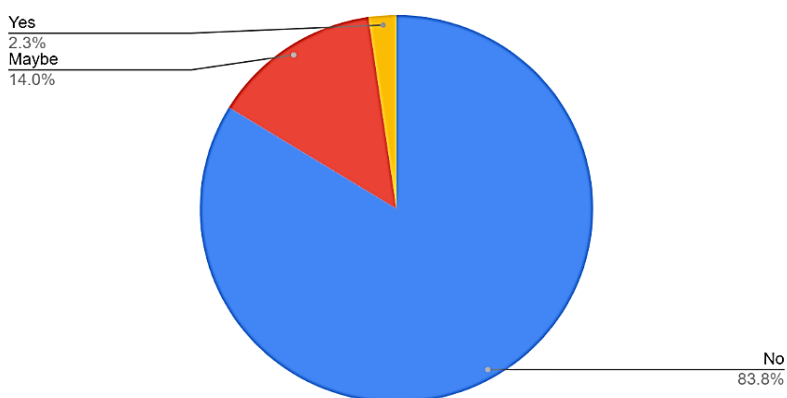
72.2% of all the sampled indigenes confess to not being satisfied and happy with the health service provided in their indigenous communities. 24.2% are satisfied with the level of health service received, but believe that the current health provision can be improved upon. 3.5% of the sampled respondents are rather indifferent and scored the health service received on average.

96% of the sampled indigenes all rate the government of the FCT very low in the delivery of health services for indigenes of Abuja. They do not believe that the FCT administration is doing enough to ensure that indigenes have access to quality health access. Only 2.8% of the indigenes interviewed think the FCT Administration is doing a lot to improve access to health for FCT indigenes.

Count of Do you think the government is doing enough in providing health care services for indigenes of the FCT like yourself?



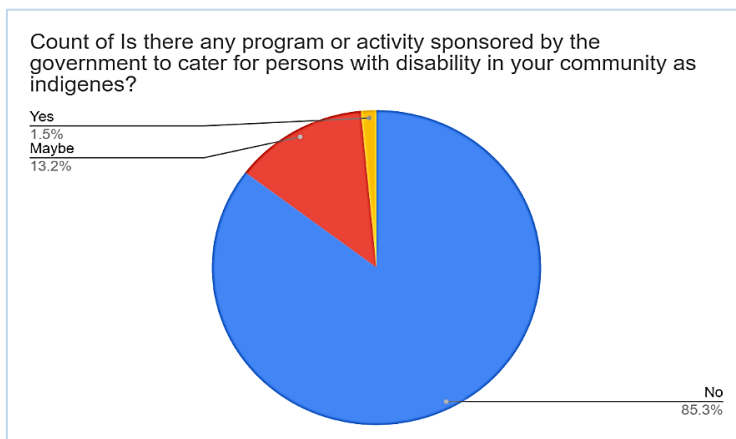
Count of Is there any program or activity sponsored by the government to cater for the elderly in your community as indigenes?



83.8% of the sampled indigenes say there is no government program from the FCT to cater for the elderly indigenes in the community.

2.3% of the sample said they are health service programs that take care of the elderly in their community. 14% of the sampled indigenes were indifferent to the question.

85.3% of the sampled indigenes are not aware of any government health program that targets indigenes living with disabilities. Most of the sample indigenes are not aware of benefits associated with the BHCPF and do not know which PHCs are selected by the government for improvement. This prevents many of the IOs from enjoying the program or even knowing it exist. There is need for the FCT-Health Service Secretariat to increase its awareness programs to allow more indigenes know more about the scheme.



Only 1.5% seem to relate to the existence of such a program, while 13.2% are indifferent to the existence of such a program.

3.3 Access to Education for Abuja Indigenes and Issues on Indigenous Concerns

The guiding principle of education in Nigeria is the equipping of every citizen with such knowledge, skills, attitudes and values as to enable him/her to derive maximum benefits from his/her membership in the society, lead a fulfilling life and contribute to the development and welfare of the community. More recently, and in the spirit of promoting basic education, there is a plan to provide every child with nine-year schooling from primary school up to the end of the junior secondary level. Among the philosophy and goals of education in Nigeria is –

“...the development of the individual into a sound and effective citizen and the provision of equal opportunities for all citizens of the nation at the basic, secondary and tertiary levels both inside and outside the formal education systems”⁴³.

The FCT Education Secretariat has the mandate of ensuring that education policies emanating from the Federal Ministry of Education are domesticated to the needs of FCT as they concern the provision of access to education and effective delivery of the national school curriculum. In the delivery of this mandate, the FCT Education Sector Strategic Plan⁴⁴ identified five major challenges in the FCT education sector as follows:

1. Inadequate Coverage and Limited Level of Inclusiveness.
2. Low Quality and Relevance
3. Infrastructural Inadequacy and Poor Infrastructural Maintenance
4. System Ineffectiveness and Inefficiency
5. Non-Sustainable Funding and Inadequate Resourcing

⁴³ The National Education Policy of the Federal Republic of Nigeria (2013). 6th Edition. Federal Ministry of Education

⁴⁴ FCT Education Secretariat (Website. Accessed 17 April 2022): Programmes and Projects of the Education Secretariat with its Boards and Departments <http://fcteducsec.gov.ng/programmes.html>

Based on these challenges, which were identified through existing EMIS data and rapid assessment reports, the FCT Education Secretariat developed an implementation strategy according to these challenges. First among the strategic implementation intervention is to deliver “Adequate and Improved Level of Education Inclusiveness”. It hopes to achieve this by –

- I. Providing Access for 59% of ECCDE Age Group, 18% Basic Education and 41.2% Adult Illiterates Who Are Not Enrolled
- II. Ensure Inclusiveness of Children of Low Income Quintile, Children with Disabilities, Nomadic Especially in Rural Communities, Urban Disadvantaged and **Indigenous Inhabitants**
- III. Increase Proportion of Students Who Subscribe to Science Technical & Vocational Education
- IV. Ensure Emergency Preparedness at All Levels to Provide Meaningful Access

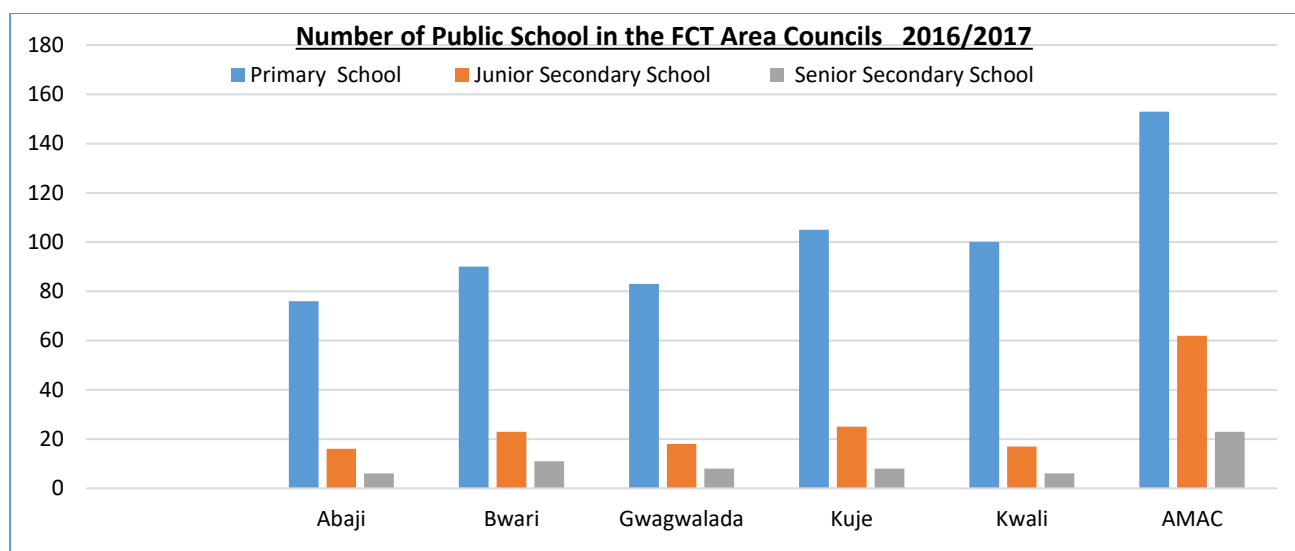
There is no log-frame or monitoring framework or provision for disaggregated data capture to show the level of educational inclusiveness for indigenous inhabitants. There is no known report from the FCT Education secretariat that shows the extent to which indigenous communities access quality education in the FCT. Recent available information from the FCT-Education Management Information System (FCT-EMIS) – 2016/2017 shows that they are 3,323 schools in the FCT. Of this number, 830 are public schools and 2,493 private schools. Of the 830 public schools, 607 are public Primary Schools, 161 public Junior Secondary Schools and 62 public Senior Secondary Schools⁴⁵.

75% of Schools in the FCT are private schools. Only 25% of the schools in the FCT are public schools. AMAC has the highest number of public and private schools in the FCT. Abaji Area Council has the lowest number of schools in the FCT with 131 schools.

Number of FCT Public and Private Schools 2016/2017						
Area Council	Primary School	Junior Secondary School	Senior Secondary School	Total Public School	Private School	Grand Total (Area Council)
Abaji	76	16	6	98	33	131
Bwari	90	23	11	124	403	527
Gwagwalada	83	18	8	109	409	518
Kuje	105	25	8	138	301	439
Kwali	100	17	6	123	96	219
AMAC	153	62	23	238	1,251	1,489
Grand Total (Level of Education)	607	161	62	830	2,493	3,323

Source: FCT-EMIS https://fctemis.org/list_number_public_private

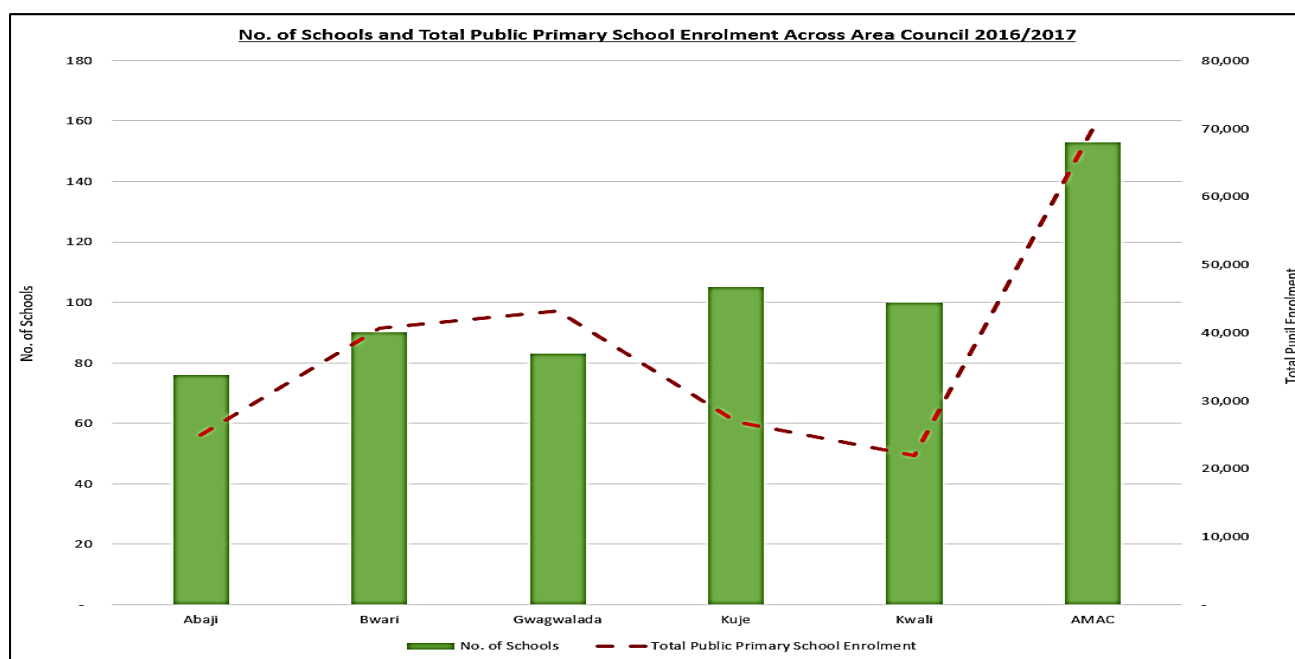
⁴⁵ The FCT Education Secretariat as at the time of the study was conducting the 2020/2021 Annual School Census. The 2018 /2019, FCT Annual School Census (ASC) was not accessible this study.



Primary Public Enrolment and Staff Dispensation 2016/2017 Academic Session										
	No. of Schools	Class 1	Class 2	Class 3	Class 4	Class 5	Class 6	Total Enrolment	Teaching Staff	Teacher: Pupil Ratio
Abaji	76	5,510	4,144	4,229	3,660	3,564	3,737	24,920	1,209	21
Bwari	90	5,116	6,748	7,301	7,870	7,358	6,173	40,656	1,594	26
Gwagwalada	83	7,273	7,208	7,104	7,230	7,368	6,978	43,244	1,044	41
Kuje	105	7,155	3,864	3,832	4,130	3,890	3,847	26,823	1,532	18
Kwali	100	4,333	3,698	3,744	3,717	3,446	2,933	21,971	1,507	15
AMAC	153	9,958	11,330	12,668	13,110	12,276	10,699	70,194	2,028	35
Total	607	39,345	36,992	38,878	39,717	37,902	34,367	227,808	8,914	26

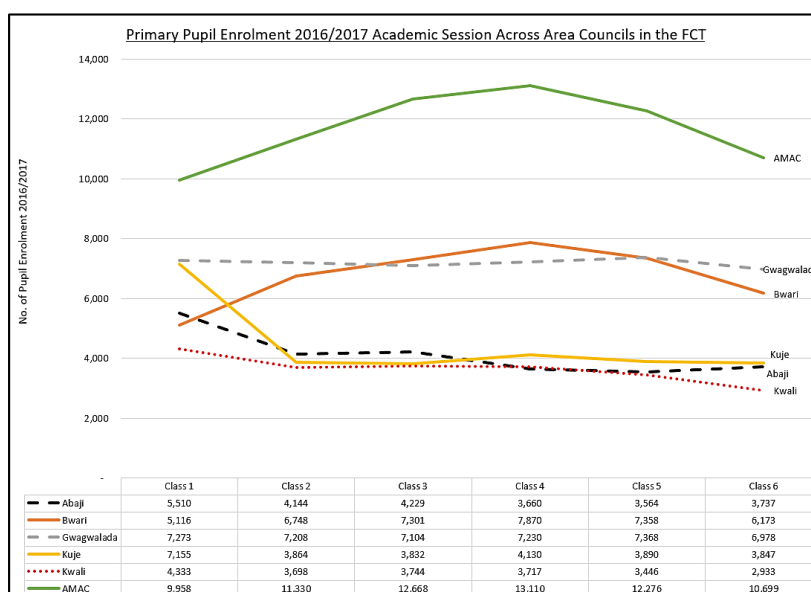
Source: FCT Universal Basic Education Board, Abuja

The National Policy on Education stipulates that the teacher-pupil ratio should be 1:40. However, the ratio is exceeded in most schools, especially in urban areas. In rural areas where the educational deficits are wider, the number of learning facilities is in shortfall and where available they lack adequate learning facilities, and the few facilities are mostly in bad conditions. From the above data, AMAC and Gwagwalada have the highest teacher: pupil ratios of 1:35 and 1:41 respectively. Note that this data is for 2016/2017 and may be underestimated.

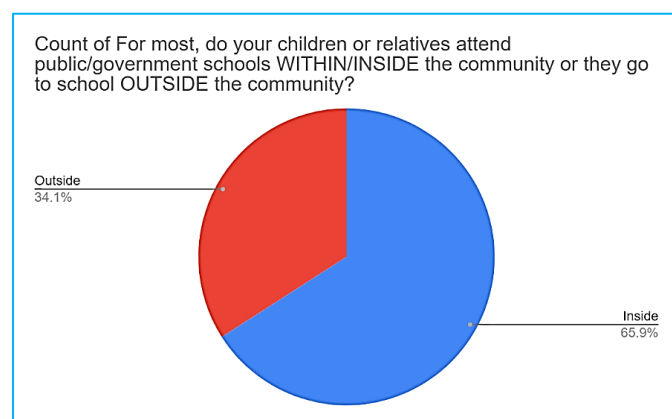
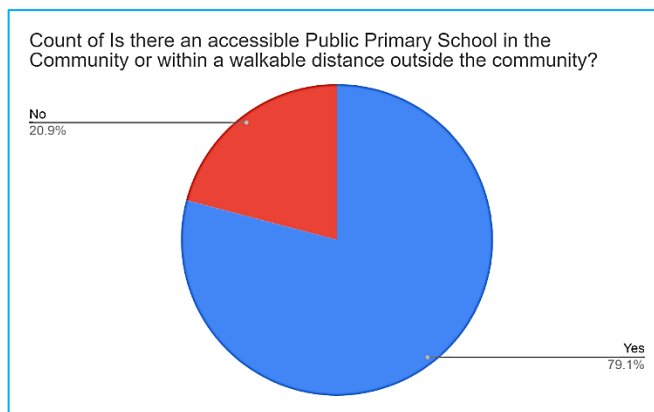


The student enrolment rate in Kwali, Kuje, Abaji and Bwari into public primary school is very low and is reflected in the poor teacher-pupil ratio - 1:15 (Kwali), 1:18 (Kuje), 1:21 (Abaji) and 1:26 (Bwari). One will not be wrong to quickly attribute the low enrolment rate to the number of available schools in each of the Area Councils, and the availability of funds to build new schools or best improve the existing public schools.

With 75% of primary schools in the FCT owned and operated by Private individuals in the urban metropolis (AMAC) area of the FCT, far from the physical reach and economic accessibility of poor rural-indigenous communities, there is a clear case that there is a pressing need for affordable quality public schools in more rural area councils of the FCT.



An in-depth analysis of the trend in the pupil enrolment rate across the classes in the area councils shows a downward slope after class/primary 4. Further analysis also shows that most public primary schools lack adequate learning materials and the right learning facilities in most schools. In the opinion of over 360 sampled indigenes, 20.9% say they do not have a public primary school in their community.

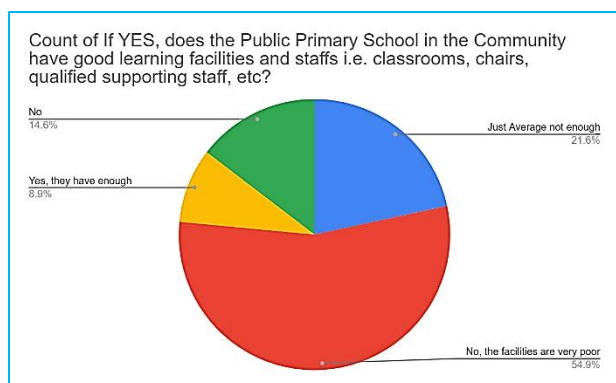
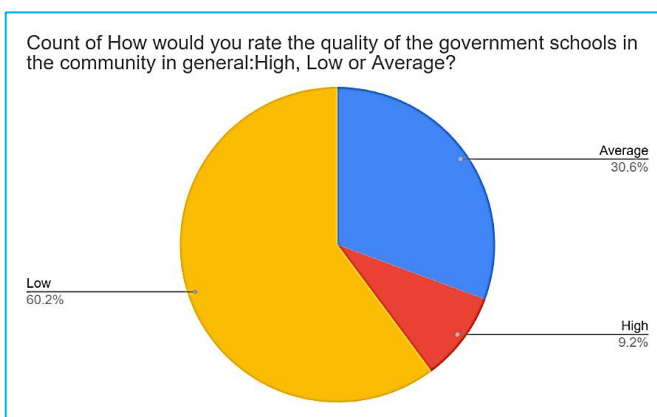


A good 79.1% of the indigenous communities have a public primary school facility within their communities.

65.9% of the sampled indigenes have their children and relatives attending a public school within walkable distance from the community. 34.1% of the sampled indigenes say that their children and relatives attend public primary schools outside the community. Juxtaposing the number of those that say they do not have a

public primary school within walkable distance from the community, against those that have their kids attend another public primary school outside the community, gives a close match of those that seek access to education outside the community.

60.2% of the sampled indigenes rate the quality of the public school to be very low. 30.6% rate the quality of education accessed in the public school to be on the average. Only 9.2% rate the quality of educational service to be high.



Over 54.9% of the sampled indigenes say the available public primary schools within walkable distance have very bad and dilapidated learning facilities like classrooms, chairs, and quality staffs. 14.6% say they do not have these basic primary facilities. 8.95 of the sampled indigenes say that the public schools within the community have good learning facilities. 21.6% says the learning facilities in the public primary school are relatively okay.

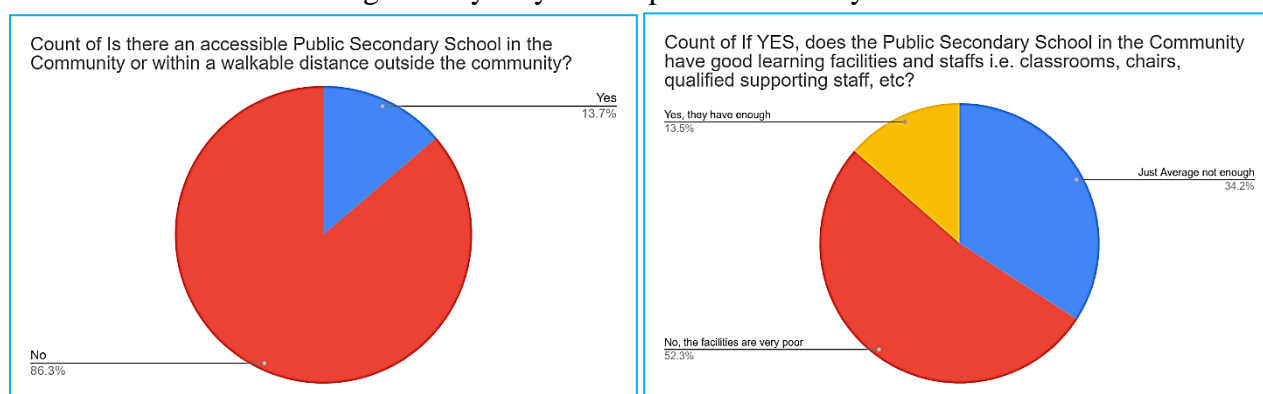
Photo of LEA Primary School in Apo Resettlement Area (A designated location for Abuja Indigenes)



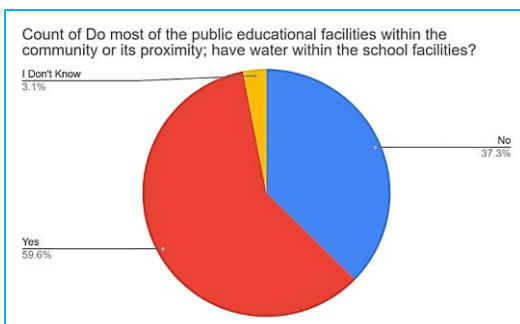
Photo of Students seating on the floor in LEA Primary School Garki



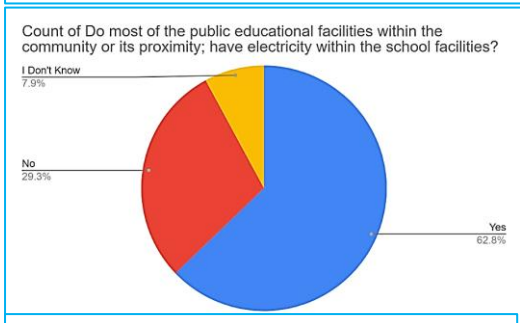
There is a large shortage in the number of secondary schools in indigenous communities. 86.3% of interviewed indigenes say that there are no public secondary schools within walkable distance to their communities. 13.7% of indigenes say they have a public secondary school within walkable distance.



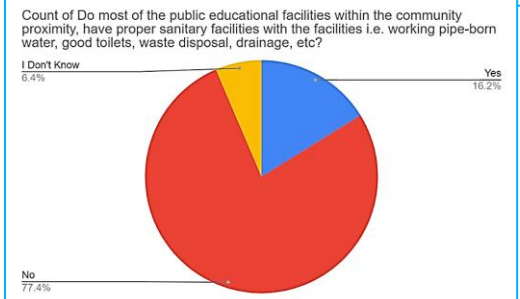
Of the percentage that have a public secondary school within reach, 52.3% say that the school does not have good learning facilities. 13.5% say the public school within their reach do have good learning facilities and staffs. 34.2% say that the learning facilities in the public secondary schools are just on the average okay, but hopes to see improvement in the supply of learning facilities.



59.6% of the sampled respondents say that the public school facility in the communities has access to water within the school premises. 37.37% say that there is water within the school premises in the communities. 3.1% are unsure.



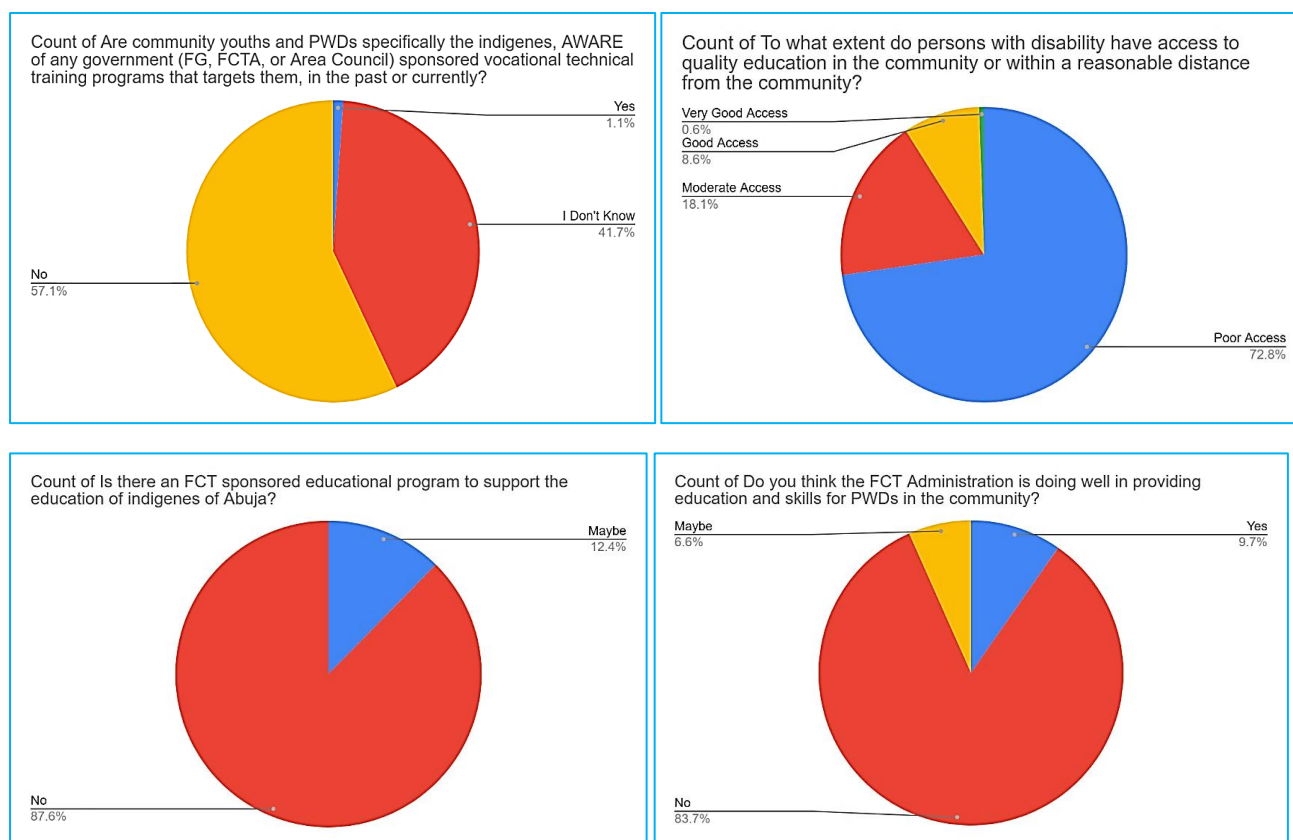
62.8% of the public schools are connected to electricity supply. However, most of the schools are not equipped with devices that require electricity. 29.3%



77.4% of the sampled public schools in indigenous communities have no proper sanitary facilities within the school premises.

Over 90% of the sampled indigenes are not aware of any government-sponsored vocational training program designed for indigenous youths and persons with disabilities. This is as a result of the low level of awareness. The FCT government also need to be deliberate in the establishment of vocational training centres in communities. This can be done in partnership with private sector and development partners.

There is overall poor access to education for persons with disability as over 72.8% of the sampled indigenes strongly affirm that PWDs hardly have access to schools. A lot of the schools aside the burden of long distance for PWDS, almost all of the schools lack simple accessibility facilities like wheelchair ramps. Most, if not all of the schools do not have learning facilities and skilled teachers to attend to the needs of PWDs. A common and easy solution to this is to install a ramp to the entrance to all school building. Not only would a ramp create better mobility, but promote more independence by allowing everyone equal ease of access to the interior space. 18.1% of the sampled rates the accessibility of public schools for indigenes with a disability to be rather moderate. While 9.2% believe that, the available public schools are accessible to persons with disabilities.



When asked if there is an FCT sponsored educational program to support the education of indigenes of Abuja, 87.6% of the sample said there is none. 12.4% of the sampled are unsure of the FCT educational programs that targets indigenes.

83.7% of the indigenes sampled do not think the FCT administration is doing enough to provide access to skills and basic education for indigenes in the FCT. 9.7% of the indigenes on the other hand, think the FCT Administration.

3.4 WASH Issues in the FCT and Indigenous Concerns

On 28 July 2010, through Resolution 64/292, the United Nations General Assembly explicitly recognized the human right to water and sanitation and acknowledged that clean drinking water and sanitation are essential to the realisation of all human rights. The Resolution calls upon States and international organisations to provide financial resources, increase capacity building and technology transfer to help countries, in particular developing countries, to provide safe, clean, accessible and affordable drinking water and sanitation for all. In November 2002, the Committee on Economic, Social and Cultural Rights adopted General Comment No. 15 on the right to water. Article I.1 states that "The human right to water is indispensable for leading a life in human dignity. It is a prerequisite for the realization of other human rights". Comment No. 15 also defined the right to water as the right of everyone to sufficient, safe, acceptable and physically accessible and affordable water for personal and domestic uses.⁴⁶



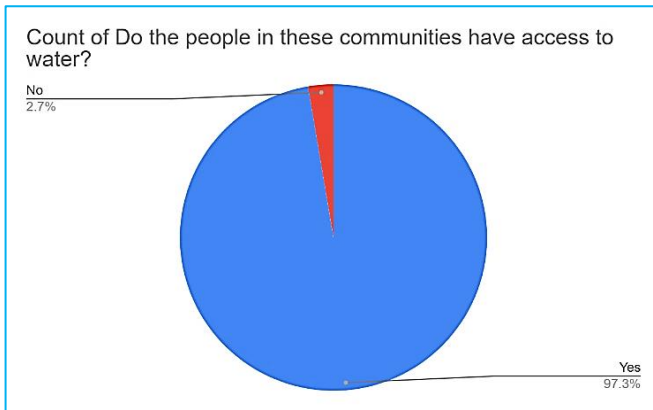
In many rural Sub-Saharan Africa indigenous communities as found in Nigeria's capital Abuja, millions of people share their domestic water sources with animals or rely on unprotected wells that are breeding grounds for pathogens. Women and girls walk an average distance of 4-6km to collect water for their households.

According to the 2019 National Outcome Routine Mapping of Water, Sanitation, and Hygiene Service Levels (WASH-NORM), 30% of the

people in Nigeria (60 million people) do not have access to clean water, 84% (167 million) do not have handwashing facilities with soap close to home, 56% (112 million) lack decent toilets and 23% (46 million) practice open defecation.⁴⁷

⁴⁶ United Nations (2022): Human right to water and sanitation from the UN Documentation Centre on Water and Sanitation. https://www.un.org/waterforlifedecade/human_right_to_water.shtml

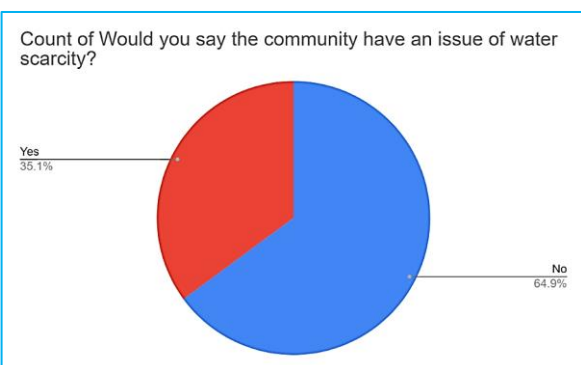
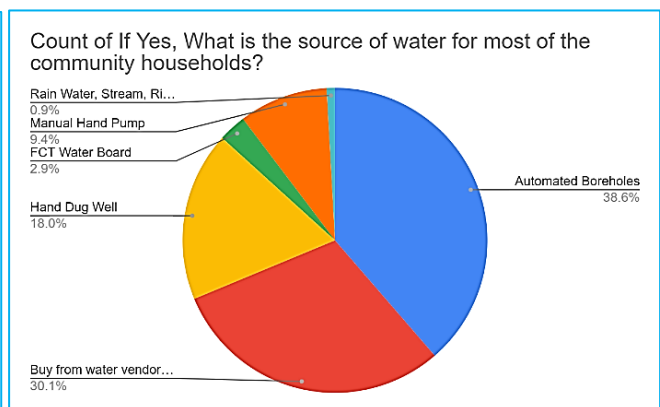
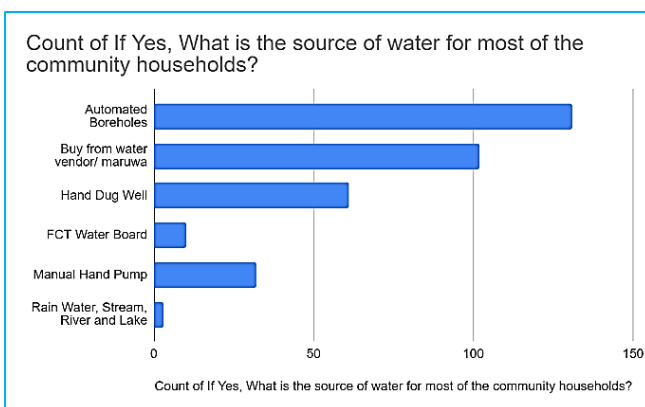
⁴⁷ WaterAid Nigeria (2022): National Action Plan <https://www.wateraid.org/ng/national-action-plan>



97.3% of indigenes sampled said they have access to one form of water or the other. 2.7% said they do not have access to water within their indigenous community.

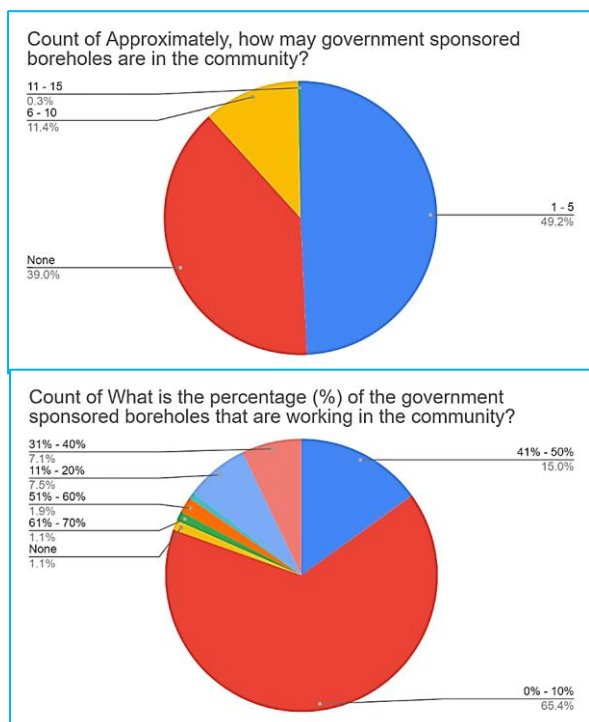
When asked the source of the water supply, 38.6% said they source their water from boreholes. 30.1% get their water from water vendors. 18% source their water mainly from hand dug well. FCT Water Boards only supplies 2.9% of the total sampled indigenes in these

communities. 9.4% source their water from use of manual hand pumping machines. 0.9% depend on rain and streams.



35.1% of the indigenes sampled all noted that the community is confronted by issue of water scarcity.

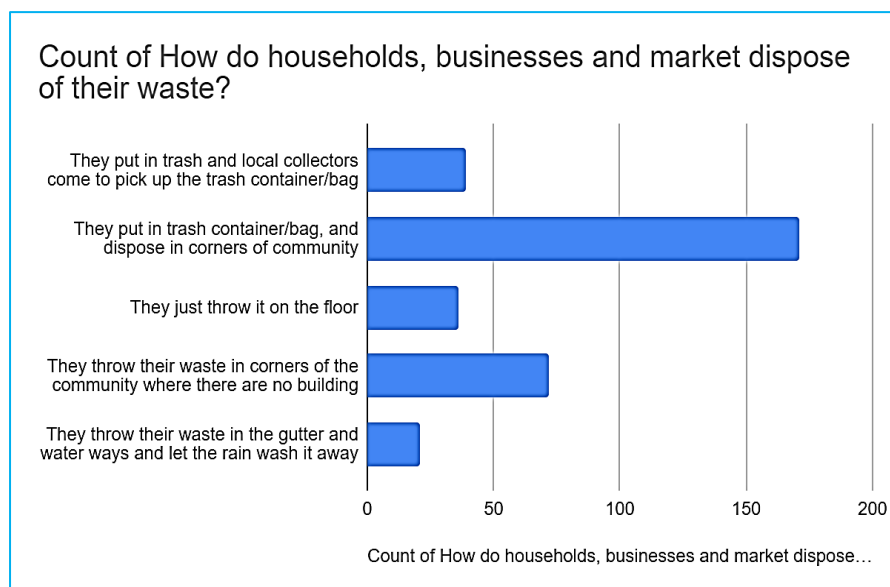
64.9% on the other hand said they would not say that their community is confronted with water scarcity as they are prepared to source water via other alternative means.



When asked the extent to which the government have increase access to clean water supply to indigenous communities, through the construction of bore holes. 49.2% of the indigenes said that the government have so far constructed between 1 – 5 boreholes. 39% of the sampled indigenes, said they do not have any water project by the government. 11.7% of the sample said the government have provided between 6 to 15 water project for the people.

Of the government provided water projects in these indigenous communities, a vast majority of the sampled indigenes (65.4%) passed a vote-of-no confidence on the government supplied water project, as they say not more than 10 per cent of the government provided water projects are working. The government provided water projects lack quality and do not reflect value for money. According to the sampled indigenes, government provided water projects hardly stay more than 20 months without

breakdown. According to these indigenes, the government water projects that are supposed to provide water to their already displaced and impoverished indigenous communities have become an avenue to embezzle public funds, depriving the poor indigenes.



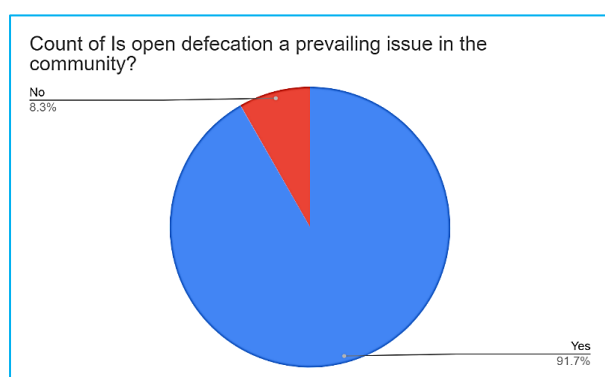
On waste disposal in the indigenous communities, a good majority of the sampled indigenes confess to not having a proper waste disposal system or practices in the communities. Many of them say they dispose their waste in corners of the communities. They also throw their waste in corners of public buildings such as schools and behind health facilities, where they are less likely to be confronted by

homeowners and residents.

Over 90% of the indigenous communities do not have proper waste management practice, as government waste contractors within and even outside the satellite town do not operate in these communities. Many of the indigenes do not know the assigned waste contractors for their area and cannot mobilize support towards improving local waste management practices. Hence, they simply practice open landfill dumping. It is unclear from the AEBP why small-scale private waste collectors are not allowed to operate within the FCT, especially in these communities. There is a need to open up the FCT – AEBP waste governance regulation and modus operandi, so as to liberalise the waste

collection market and allow more small scale waste collectors to come into the business of waste collection. The current status-quo is evidence to the fact that the AEBP and her awarded contractors as at now cannot deliver on their strategies of keeping the majority of Abuja clean, and this has led indigenous communities into indiscriminate dumping of waste all around Abuja communities.

Photo: Indiscriminate Dumping of Refuse behind hospitals and schools in Pyakassa Community, AMAC Area Council

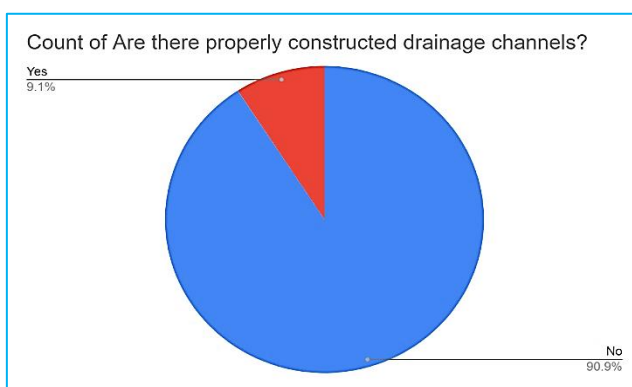
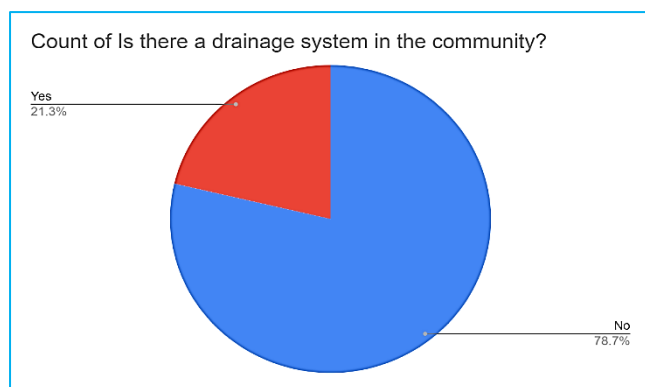


FCT Minister of State, officially declared a state of emergency on WASH in FCT in 2021. Accordingly, 39.4 per cent of the FCT population and 47 million people in the country still actively practice open defecation. This figure is likely to be an underestimation as over 91.7% of the sampled indigenes in over 60 communities in the FCT all confirm that open defecation is prevalent in their communities. In the words of an indigene – (Mr

Innocent Nuhu) interviewed in the course of the data collection –

“... open defecation will continue to be an issues, because the FCT government is not responsible when it comes to the things of environmental cleanliness, so how can a government that promotes dirt and chase after revenue only honestly address issues of open defecation and pollution? It’s not possible, its double standard”.

76.7% of the sampled indigenes in all 60 communities say they do not have drainage systems in the community. 21.3% of the sampled people in the 60 indigenous communities say they do have drainage system, but this was only in the main access roads in the community and most times end in community streams and other pathways causing erosion and destroying properties during heavy rains. Though the indigenes who have some access road and a main drainage appreciate the facility, 90.9% of them say that the drainages are not properly planned and constructed.



Constructed Road and Drainage in the Main Road of an Indigenous Community of Pyakassa in AMAC



More than 90% of the sampled indigenes say that the drainage from the main access roads end up in streams and form pits in the communities like Pyakassa, Mabushi, Yangoje, Mpape to name a few. For the majority of the communities that do not have any drainage system like Mabushi, Rije, and Leleyi, communities rain and run-off dirty waters either remain on the ground surface and run through created ridges to lower grounds.

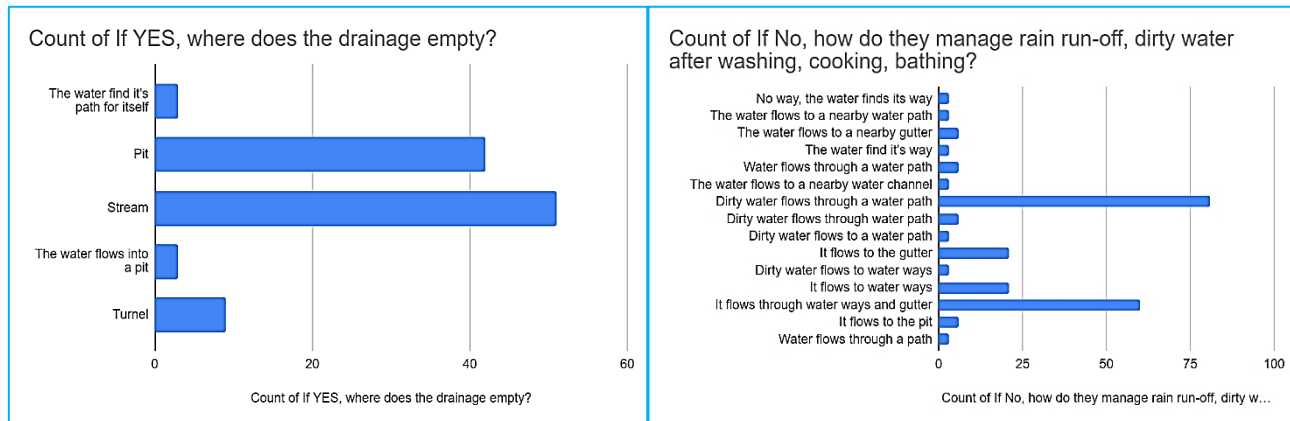
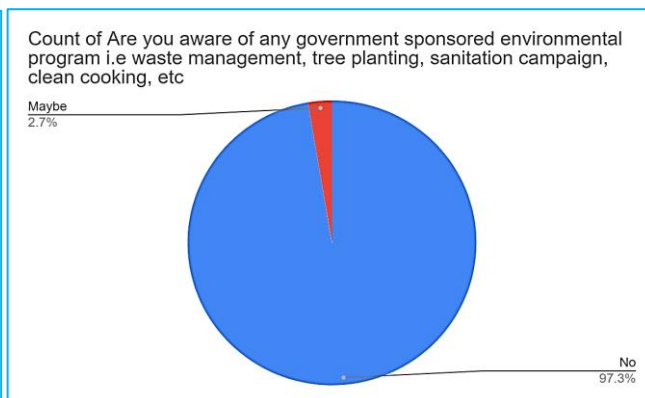
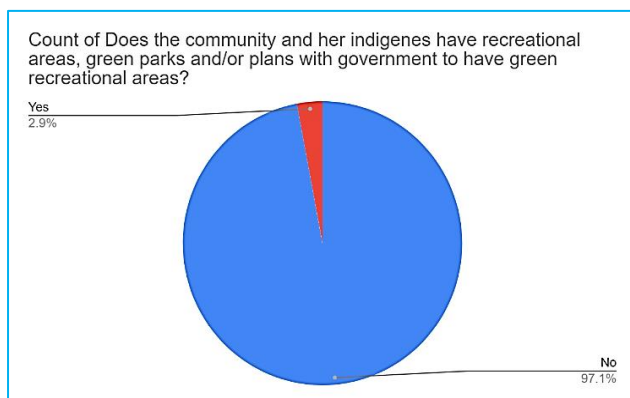


Photo: Erosion caused by flood for Provided Drainage in the indigenous community of Pyakassa, AMAC



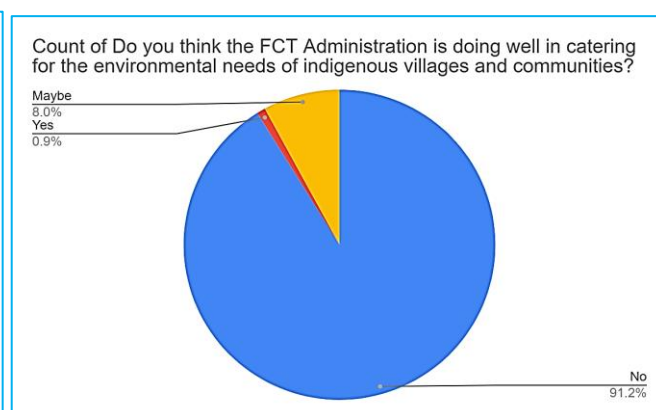
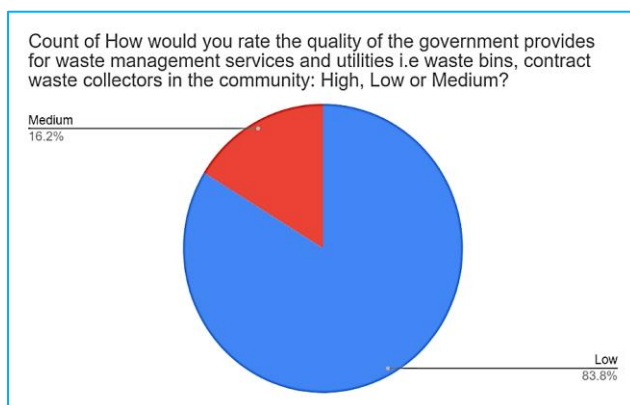
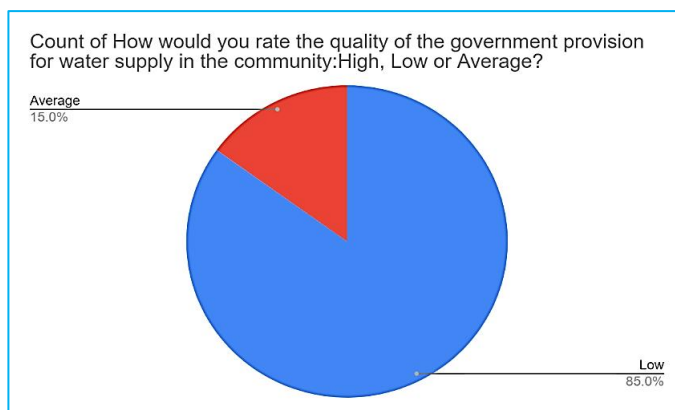
The indigenes were asked if they have green recreational areas or spaces in the community. They were also asked if the government is including them in recreational plans within or outside the indigenous communities. 97.1% of the indigenes said they neither have green recreational spaces in or around the communities nor are they involved in any green/environmental recreation program with the FCT government. Only 2.9% of indigenes say that they do have green recreational spaces and activities run by both individual indigenes and the government. Communities like those in Kuchingoro, Ushafa and a part of Yangoge communities say they do have green recreational programs such tree planting along water paths to encourage afforestation.



On the overall rating of the FCTA's efforts to address the WASH issues in indigenous communities, 85% of the indigenes rate the FCT administration very low in the provision of water supply.

83.5% also rated them very low in the provision of waste management services in indigenous communities.

91.2% of the indigenes do not think that the FCT Administration is catering for the environmental needs of indigenes in the FCT.



CHAPTER FOUR: CONCLUSION & OUR RECOMMENDATION

4.1 Conclusion

Indigenous people are nearly three times as likely to be living in extreme poverty compared to their non-indigenous counterparts. Indigenous peoples account for almost 19 per cent of the extremely poor. Indigenous women even face more particular challenges, as their informality rates are more than 25 percentage points higher than their non-indigenous counterparts do. This is true and the most likely case of the FCT indigenes. Poverty comes with a lot of powerlessness. When such powerlessness is confronted by prolonged structural marginalization of a tribe or people that have lost all ties to their cultural existence, traditional values that make them a people and the essence to explore new economic opportunities broken, the only option for such group is agitation and push back.

The resettlement, compensation, integration and improvement of the lives of indigenous peoples in Abuja have been too slow, or even retrogressive. Successive governments at the Federal and FCT levels have failed over time in the provision of quality basic services (education, health care, jobs, infrastructure, water supply, etc.) to the vast majority of indigenous communities in FCT. Most original inhabitants of Abuja are confronted by all the factors that lead to poverty because of the Decree that created the FCT, and worst by the poor inclusiveness of successive federal governments and the administrators of the federal capital territory (FCTA). Though a vast majority of Nigerians are confronted with acute hunger poverty, it does not excuse the continuation of a long persistent structural injustice upon a group of people that have given everything for the sake of upholding the Nigerian unity.

Most of the privileges enjoyed by other State indigenes are not available for the original inhabitants of Abuja, even when Section 299 of the 1999 Constitution of the Federal Republic of Nigeria, prescribes that - “The provisions of this Constitution shall apply to the Federal Capital Territory, Abuja **as if** it were one of the States of the Federation”. The government’s primary role of protecting the basic human rights of all its citizens is first, guaranteed in her provision of basic services such as functional health care, quality education and access to water, sanitation and hygiene. This baseline study assesses the state of accessibility to functional health services, access to quality basic education and the delivery of WASH to indigenes of Abuja and their communities.

Summarizing the finding of the study, a large majority of the indigenes affirm a strong displeasure towards the FCT Administration and the Nigerian government in the provision of basic services that affect not only the indigenes but also non-indigenes. The study reveals a low enrolment rate in basic primary schools in indigenous communities that host these schools. The findings reveal that the government is not doing enough in the delivery of basic education as it has somewhat left the delivery of basic public primary education to private schools which now own up to 75% of schools in the FCT. Considering the poverty reality imposed on Abuja original inhabitants because of the FCT Act of 1976 that took away their livelihood and scattered a majority of them across the FCT and neighbouring states, many original inhabitants can hardly afford education in private schools. This is worst for indigenous communities in Abaji, Kwali and Bwari where they do not have enough schools and teachers. Over 80% of the indigenes are not happy with the government in terms of educational service

delivery. Though the FCT-Education secretariat claims to have plans and strategies to make education for indigenous communities inclusive, there is no deliberate action in place to ensure the realisation of this goal. Similar displeasure was evident in the poor delivery of health access in peri-urban, rural and remote villages. The study observed that the closer the physical proximity of the indigenous community to the government administrative centres/secretariats, the better chances these communities are to have a fair delivery of basic public service, and the farther a community is from the eyes of the Area Council or FCTA, the more likely their reality would end in total socioeconomic and environmental deprivation and degradation.

4.2 Recommendations

The study recommends the following:

1. OI communities must be relentless and be at the forefront of calling the attention of the Federal Government, the FCTA, the Area Councils and the media to the infrastructure gap in their communities.
2. There is a need for OI communities and FCT indigenous CSOs to use more evidence-based advocacy – such as social audits and budget tracking to ensure that budget line items of the Area Councils, FCTA and FG captures the infrastructure needs of the communities. OIs should ensure close monitoring of the implementation of these basic services to ensure they are value for money.
3. OI should work closely with CSOs in the advocacy for open budget (access to budget document) and open procurement in the FCT public services and FG.
4. OI communities, need to be more deliberate in engaging the government and other stakeholder groups in the governance, justice and development sector in their demand for improved human development services.
5. The government and all institutions in the country should uphold section 299 of the 1999 Constitution. The FCT should be treated as a State, and the indigenes spread under each Area Council of the FCT should be allocated catchment areas for enrolment into all tertiary institutions in neighbouring states. Given the poor public primary school enrolment rate of student from the FCT communities, the indigenes of Abuja, should be given the status of EDLS – in this case – EDLA (Educational Less Developed Area) to offer the same advantage of FCT indigenes as those given to EDLS.
6. As a matter of Constitutional Rights (Chapter 2, section 16 CFN 1991) and Section 297, the FCT Administration and the Federal Government must be proactive and very deliberate in the provision of improved health services in OI communities.
7. Provision of public services such as basic health services, education and WASH infrastructure and services are funded by the FG budget, the budget of Area Councils and the FCT Budget. There is a need for OI communities and groups to engage the government and media on the gaps in infrastructure in their community and demand their provision and functionality. This is their constitutional right.

8. Through the Basic Health Care Provision Fund (BHC PF), the FCT-Health services secretariat and the FCT Minister need to ensure that all OI communities have functional PHCs. The Minimum standard for PHCs must be met in OI communities by the Federal Government revitalization of PHC program.
9. The FCT Education Secretariat in her implementation strategy seeks to deliver “Adequate and Improved Level of Education Inclusiveness” by ensuring Inclusiveness of Children of Low Income Quintile, Children with Disabilities, and Indigenous Inhabitants, needs to develop a robust database and a log frame to capture its progress in this regards especially for PWDs and indigenous inhabitants.
10. The thoughtfulness of the FCT-Education Secretariat in seeking an inclusive education system through the mainstreaming of PWDs and indigenous inhabitants is commendable, however, there is still need for them to work with indigenous communities to develop frameworks to enable more inclusion of indigenous inhabitants in the FCT education plan and roadmap so as to improve quality education. Such a participatory developed framework would not only increase the community ownership and maintenance of public school facilities but will birth new ideas on ways to deliberately give advantages to indigenes.
11. There is a need to update the 2016/2017 FCT-Education infrastructure assessment and ensure that updated infrastructure reports are used to improve the state of educational infrastructure especially in rural OI communities.
12. The FCT Basic Education Board and the Secretariat should extend the infrastructural provision in schools to include construction of perimeter fencing in all basic schools in Abuja especially those in remote communities for security of pupils and staff in schools.
13. FG, FCT Administration and the FCT Education Secretariat should initiate an indigenous community scholarship program for Abuja indigenes. Such scholarship program should include free provision of exercise books and learning materials for OI pupils and special all level scholarship for outstanding OI pupils and students.
14. OI communities and OI groups should engage and demand implementation reports with regards of the above, and other sectors.
15. MDAs in the FCT should work closely with OI communities, through the establishment of responsive and open feedback medium to allow OI communities report the gaps in WASH delivery, as well as other basic services.
16. In the delivery of WASH in indigenous communities, the FCTA need to be seen leading by example through the introduction of liberalised regulation to ease the entry of private sector player in the delivery of basic services to designated areas and communities in Abuja. Community models to address the deficits in WASH in these communities need to be explored as the government cannot address the issues on its own or solely by working with large private sector players.

17. The FCTA and her MDA in the midst of budget constraints should be open to approach and work with private sector organizations and development partners for technical and developmental support in the delivery of health services, improved inclusive education and WASH in OI communities.

Appendix 1: Questionnaires

Name of Monitor:			
Date of Monitoring:			
Name of Community:			
Area Council:			
Classification of location:	Urban <input type="checkbox"/>	Rural <input type="checkbox"/>	Peri-urban <input type="checkbox"/>
Is this an indigenous community?	Yes <input type="checkbox"/>	No <input type="checkbox"/>	

HEALTH SERVICE INDICATORS IN THE COMMUNITY


What are the types of medical care that can be accessed in the community?
 Private Hospitals ☐ Government Hospital/ Primary Health Centre ☐ Chemist/Pharmacy ☐ None ☐


Is there a Public Primary Health Care Facility in the Community?
 Yes ☐ (if yes, how many _____) No ☐


Is the Public Primary Health Care Facility in the Community accessible to all, especially persons with disability and the elderly?
 Yes ☐ No ☐ I don't Know ☐


If YES, is the public primary health care facility/ centre functional/ working effectively?
 Yes, Very Well ☐ Just Averagely, not bad or good ☐ No, the facility is not effective ☐ Abandoned ☐


If YES, does the public primary health care facility/centre has a functional laboratory to conduct test of patients.
 Yes ☐ No ☐


If YES, does the public primary health care facility/centre has enough bed spaces for patients?
 Yes ☐ No ☐ 

If YES, does the public primary health care facility/centre has skilled work force i.e. enough experience nurses, midwives, and available doctors?
 Yes ☐ No ☐ 

If YES, is the public primary health care facility/centre connected to a reliable electricity supply i.e constant power supply? Yes ☐ No ☐ 

If YES, does the public primary health care facility/centre has enough supply of drugs for patients.
 Yes ☐ No ☐ 

If YES, does the public primary health care facility/centre offer overnight admission for patients i.e Work 24/7?
 Yes ☐ No ☐ 

If YES, does the public primary health care facility/centre have available water supply installed in the facility?
 Yes ☐ No ☐ 

SPECIFIC QUESTION FOR 5 INDIGENES OF THE COMMUNITY? Circle the appropriate response.

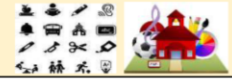
NOTE! Most Preferred Respondents are Women & People with Disability (PWD).

	For most times, does your family access health services or treatment in health facilities WITHIN/INSIDE the community or you go OUTSIDE the community?	Is there an FCT sponsored primary health centre or clinic (PHC) in your community or very close to it?	Do you consider the PHC to be working very well, above 50% score?	As an indigenes of Abuja, are you satisfied with the health service provided to the community	Do you think the FCT Administration is doing well in providing health services for indigenous community people like you?	Is there any program or activity sponsored by the government to cater for the elderly in your community as indigenes?
Respondent 1 Male Female	Inside Outside	Yes No	Yes No	Yes No	Yes No	Yes No
Respondent 2 Male Female	Inside Outside	Yes No	Yes No	Yes No	Yes No	Yes No
Respondent 3 Male Female	Inside Outside	Yes No	Yes No	Yes No	Yes No	Yes No
Respondent 4 Male Female	Inside Outside	Yes No	Yes No	Yes No	Yes No	Yes No
Respondent 5 Male Female	Inside Outside	Yes No	Yes No	Yes No	Yes No	Yes No
Respondent 6 Male Female	Inside Outside	Yes No	Yes No	Yes No	Yes No	Yes No

Photo Evidences if available of existing PHCs in the indigenous community: {{Insert photo here}}



ACCESS TO EDUCATION IN THE COMMUNITY



What are the type of schools in the community?

Private Schools ☐ Government Schools ☐ Both Private and Government Schools ☐ None ☐

Is there an accessible Public Primary School in the Community or within a walkable distance outside the community?

Yes ☐ (if yes, how many _____) No ☐ Other Response: _____

If YES, is the Public Primary School in the Community functioning in a conductive safe learning environment?

Yes, Very good learning environment ☐ Just Averagely, not bad or good ☐ No, bad learning environment ☐

Reason for choice: _____

If YES, does the Public Primary School in the Community have good learning facilities i.e. classrooms, chairs, etc?

Yes, they have enough ☐ Just Average not enough ☐ No, the facilities are very poor ☐

Reason for choice: _____

If YES, does the Public Primary School in the Community have qualified support staffs, teachers and administrators?

Yes ☐ No ☐ I Don't Know ☐

Reason for choice: _____

Is there an accessible Public JUNIOR SECONDARY SCHOOL in the Community or within a walkable distance outside the community? Yes ☐ (if yes, how many _____) No ☐ I Don't Know ☐

If YES, is the Public JUNIOR SECONDARY SCHOOL in the Community functioning in a conductive safe learning environment?

Yes, Very good learning environment ☐ Just Averagely, not bad or good ☐ No, bad learning environment ☐

Reason for choice: _____

If YES, does the Public JUNIOR SECONDARY SCHOOL in the Community have good learning facilities i.e. classrooms, chairs, etc?

Yes, they have enough ☐ Just Average not enough ☐ No, the facilities are very poor ☐

Reason for choice: _____

If YES, does the Public JUNIOR SECONDARY SCHOOL in the Community have qualified support staffs, teachers and administrators? Yes ☐ No ☐ I Don't Know ☐

Reason for choice: _____

Is there an accessible Public SENIOR SECONDARY SCHOOL in the Community or within a walkable distance outside the community? Yes ☐ (if yes, how many _____) No ☐ I Don't Know ☐

If YES, is the Public SENIOR SECONDARY SCHOOL in the Community functioning in a conductive safe learning environment?

Yes, Very good learning environment ☐ Just Averagely, not bad or good ☐ No, bad learning environment ☐

Reason for choice: _____

If YES, does the Public SENIOR SECONDARY SCHOOL in the Community have good learning facilities i.e. classrooms, chairs, etc?

Yes, they have enough ☐ Just Average not enough ☐ No, the facilities are very poor ☐

Reason for choice: _____

If YES, does the Public SENIOR SECONDARY SCHOOL in the Community have qualified support staffs, teachers and administrators? Yes ☐ No ☐ I Don't Know ☐

Reason for choice: _____


Do most of the public educational facilities within the community or its proximity; have water within the school facilities? Yes ☐ No ☐ I Don't Know ☐ 


Do most of the public educational facilities within the community or its proximity; have electricity within the school facilities?


Yes ☐ No ☐ I Don't Know ☐

Do most of the public educational facilities within the community proximity, have proper sanitary facilities with the facilities i.e. working pipe-born water, good toilets, waste disposal, drainage, etc?


Yes ☐ No ☐ I Don't Know ☐

 Are community youths and PWDs specifically the indigenes, AWARE of any government (FG, FCTA, or Area Council) sponsored vocational technical training programs that targets them, in the past or currently?
Yes ☐ No ☐ I Don't Know ☐

 If YES, do the community youths and PWDs specifically the indigenes, PARTICIPATE in the government (FG, FCTA, or Area Council) sponsored vocational technical training programs?
Yes ☐ No ☐ I Don't Know ☐

 If YES, do the community youths and PWDs specifically the indigenes; feel these programs have equipped them with the right skill and support them to better economic opportunities?
Yes ☐ No ☐ I Don't Know ☐




Reason for the above response: _____

 To what extent do persons with disability have access to quality education in the community or within a reasonable distance from the community?
Very Good Access ☐ Good Access ☐ Moderate Access ☐ Poor Access ☐ No Access ☐

SPECIFIC QUESTION FOR 5 INDIGENES OF THE COMMUNITY? Circle the appropriate response.
NOTE! Target Sample are Youth, Women & People With Disability (PWD)

	For most, do your children or relatives attend public/government schools WITHIN/INSIDE the community or they go to school OUTSIDE the community?	How would you rate the quality of the government schools in the community in general: High, Low or Average?	Is there an FCT sponsored educational program to support the education of indigenes of Abuja?	Please mention any of the government support i.e. scholarship for indigenes, bursary for indigenes, etc, you know that targets the Abuja people (at any level of education – primary, secondary, university, etc)	Do you think the FCT Administration is doing well in providing education and skills for PWDs in the community?
Respondent 1 Male Female	Inside Outside		Yes No		Yes No
Respondent 2 Male Female	Inside Outside		Yes No		Yes No
Respondent 3 Male Female	Inside Outside		Yes No		Yes No
Respondent 4 Male Female	Inside Outside		Yes No		Yes No
Respondent 5 Male Female	Inside Outside		Yes No		Yes No
Respondent 6 Male Female	Inside Outside		Yes No		Yes No

Photo Evidences if available of existing Learning Facility:
{{Insert photo here}}

   **ACCESS TO WATER & SANITATION IN THE COMMUNITY**

Do the people have access to water?
Yes ☐ No ☐

If Yes, What is the source of water for most of the community households? (can tick more than one option)

Automated Borehole	Manual Hand pump	Hand Dug wells	Rain water harvesting	Streams/ River/Lake	Water Board Treated Water	Buy from Maruwa/ Water Cart Pusher
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Would you say the community have an issue of water scarcity?
Yes ☐ No ☐

Reason for the above response: _____

Approximately, how many government sponsored boreholes are in the community?
1 – 5 ☐ 6 - 10 ☐ 11 - 15 ☐ 16 – 20 ☐ more than 21 ☐ None ☐

Of the government sponsored boreholes (as indicated above), how many are functional or working?

What is the percentage (%) of the government sponsored boreholes that are working in the community? ____ %

How do households, businesses and market dispose of their waste? (you can tick more than one option)


They just throw it on the floor ☐

They put in trash container/bag, and dispose in corners of community ☐

They put in trash and local collectors come to pick up the trash container/bag ☐

They throw their waste in the gutter and water ways and let the rain wash it away ☐

They throw their waste in corners of the community where there are no building ☐



Is open defecation a prevailing issue in the community?

Yes ☐ No ☐

Does the community have problem with smooth flowing of water on the surface?

Yes ☐ No ☐

Is there a drainage system in the community?

Yes ☐ No ☐

Are there properly constructed drainage channels?

Yes ☐ No ☐

If YES, where does the drainage empty? _____

If No, how do they manage rain run-off, dirty water after washing, cooking, bathing? _____

Does the community and her indigenes have recreational areas, green parks and/or plans with government to have green recreational areas? Yes ☐ No ☐

Is the indigenous community Connected to the National Electricity Grid or have a mini-grid connection i.e. solar mini - grid? (Access To Grid Electricity)

Yes ☐ No ☐

If YES, how many hours of electricity does the PHC have in a day?

1 - 5hrs/day ☐ 6 - 10hrs/day ☐ 11 - 15hrs/day ☐ 16 - 20hrs/day ☐ 21 - 24hrs/day ☐

SPECIFIC QUESTION FOR 5 INDIGENES OF THE COMMUNITY? Circle the appropriate response.

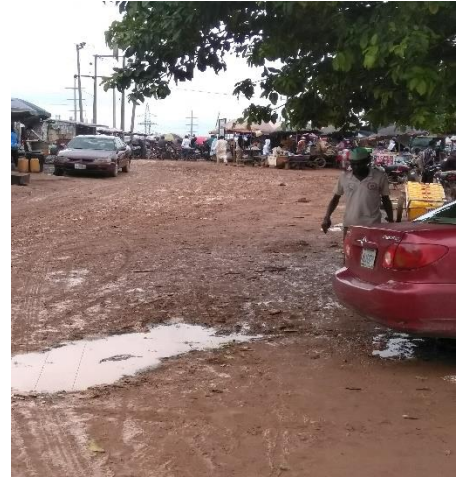
NOTE! Target Sample are Youth, Women & People With Disability (PWD)

	How would you rate the quality of the government provision for water supply in the community: High, Low or Average?	Are you aware of any government sponsored environmental program i.e waste management, tree planting, sanitation campaign, clean cooking, etc	How would you rate the quality of the government provision for waste management services and utilities i.e waste bins, contract waste collectors in the community: High, Low or Average?	Do you think the FCT Administration is doing well in catering for the environmental needs of indigenous villages and communities?
Respondent 1 Male Female		Yes No		Yes No
Respondent 2 Male Female		Yes No		Yes No
Respondent 3 Male Female		Yes No		Yes No
Respondent 4 Male Female		Yes No		Yes No
Respondent 5 Male Female		Yes No		Yes No
Respondent 6 Male Female		Yes No		Yes No

Appendix 2: Selected Photo from the Field



State of the road leading to Kuzhako Community



Road Leading to Kuchingoro Community



Road to Lanto Indigenous Community



Kuchaiyko PHC, Kuje



SOURCE OF WATER AT GIDAN MANGORO PHC



Source of water supply at Kuchingoro PHC



Dafa PHC, Kwali



Kilankwa PHC, Kwali



Water holding container in Kilankwa Phc, Petti - Kwali



Abandoned water project in Yangoji, Kwali



Access Road to Pai Community; no road or drainage



Power Source in Agyana Phc, Abaji



Abandoned Toilet used as store in Agyana PHC, Abaji.



PHC and Water Project in Kiyi indigenous community in Kuje



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