



# OUR SAFE SPACES

## SITUATIONAL ASSESSMENT REPORT

November 2019

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## **EXECUTIVE SUMMARY**

This situational assessment report documents the main findings about the target communities of the Our Safe Spaces project. It was carried out in November 2019 in Unguwan Dosa and Unguwan Romi communities in Kaduna, Nigeria.

The report helps us to better understand the context and ways in which we should operate in order to Do No Harm. Being aware of community structures, attitudes to violence against women and girls and power dynamics is a very important part of gaining entry into the communities for this project with a specific lens of understanding how these considerations could affect project implementation.

The report highlights main findings on a number of areas including population, profiles of communities, governance, assets, groups and VAWG in the target communities.

Some differences particularly in development indicators like infrastructure as well as how much women are involved in community decision making was notable and a key observation was how in both communities, awareness as well as willingness to talk about VAWG was very low. This provides us a very good glimpse of how much Our Safe Spaces is needed in Uguwan Dosa and Uguwan Romi.

As we continue to work in the communities, we expect to know more and gain deeper insight beyond this preliminary situational assessment. We also seek to highlight and promote the proper systems for data collection and follow up in order for the community to monitor VAWG by themselves and actions taken to EVAWG.

Looking forward to implementation of Our Safe Spaces.

## INTRODUCTION

**Our Safe Spaces (OSS)** provides a non-existing intervention for women victims of violence in Kaduna state, where the only efforts being made are towards ending direct violence in a cycle of what seems intractable conflict. There is no kind of specific intervention organised for victims of communal violence who have now had to return to their communities or forcibly relocate without any options to restart their lives or heal. Not enough is being done to address the physical, psychological and economic losses suffered.

Prior to implementing the OSS project, the team carried out a situational assessment (the systematic and prospective data collection and synthesis of information) which is essential in the initial stage and provides guidance throughout the duration of the project; to develop a culturally and ethically appropriate GBV prevention and response intervention. The situational assessment was carried out in two communities in two different Local Government Areas (LGAs); target communities with so many differences that it helped us understand it will be difficult to work with both communities the same way.

Located in north-central Nigeria, [Kaduna](#) state has a diverse population and experiences periodic outbreaks of violent conflict like inter-communal conflict. Sectarian group-based polarisation has fueled tensions and violence in recent years.

The state can be broadly described as evenly split between the predominantly Muslim groups from the north and Christian groups hailing from southern regions. Kaduna City itself is split, with Kaduna North — including the city's commercial center — primarily inhabited by Muslims and Kaduna South mainly inhabited by Christians.

Domestic abuse, rape and sexual assault accounted for 72% of reported incidents of VAWG from NSRP Observatory Platform sources between January 2014 and December 2016. These incidents included both sexual and domestic abuse by male family members – fathers, husbands and uncles – as well as by male friends and members of the community such as shopkeepers, neighbours and teachers. However, the majority of the reported lethal violence involving women and girls in the state were related to inter-communal violence.

The two target communities of OSS are:

- Unguwan Dosa: under the Gabasawa District in Kaduna LGA. Islam and Hausa as the dominant religion and tribe.
- Unguwan Romi: under the Kujama District in Chikun LGA. Islam and Christianity are the widely practiced religions in the area while Gbagyi is extensively spoken in the area.

## **BACKGROUND OF KADUNA STATE**

Kaduna is located in the North-west geo political zone of Nigeria. The capital city of the state is Kaduna. Kaduna city along with Zaria and Kafanchan are the main urban areas of the state. It is on the Kaduna River and has a total area of 1,190 sq mi (3,080 km<sup>2</sup>) and its coordinates are 10°31'23"N 7°26'25"E. The Kaduna River, a tributary of the Niger River, flows roughly east to west through the centre of the state. The state's natural vegetation consists largely of savanna woodlands.

Over 60 ethnic groups namely, the Gbayi, Hausa, Fulani, Gwong, Atuku, Bajju, Atyab, Gure and Ninkyop among others populate the state. It is a major economic hub in the region, a trade centre and transportation axis to nearby agricultural areas and states.

Kaduna includes the traditional emirate of Zaria and Jemaa. Kaduna was substantially reduced in size when its northern half became Katsina state in 1987. Kaduna is bordered by the states of Zamfara, Katsina, and Kano to the north; Bauchi and Plateau to the east; Nassawara to the south; and Niger to the west. Abuja Federal Capital Territory also borders Kaduna state to the southwest.

Much of the area suffered greatly in the past from Hausa and Fulani slave raids from the north, and many walled settlements remain in the vicinity of Zaria. Almost all of the state's Hausa and Fulani inhabitants are Muslims; in the south, however, there are about 30 other ethnic groups in the state, not all Muslim, of which the largest is the Gbari (Gwari).

Kaduna state produces cotton and peanuts (groundnuts) for export. Other cash crops include shea nuts, ginger, and peppers; vegetables grown in the riverine floodplains, brown sugar processed locally from sugarcane; onions; and soybeans. Tobacco is a major cash crop around Zaria (where cigarettes are

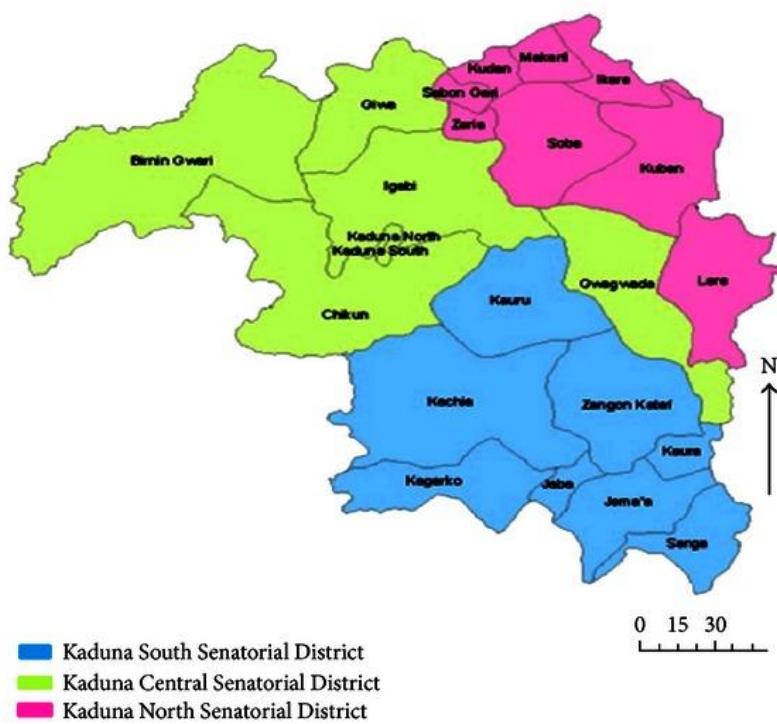


placed the population at almost nine million.

made), and sorghum is utilized by a brewery in Kaduna town. Sorghum and millet are staple foods. Cattle, chickens, guinea fowl, and sheep are raised, and hides and skins are tanned for export.

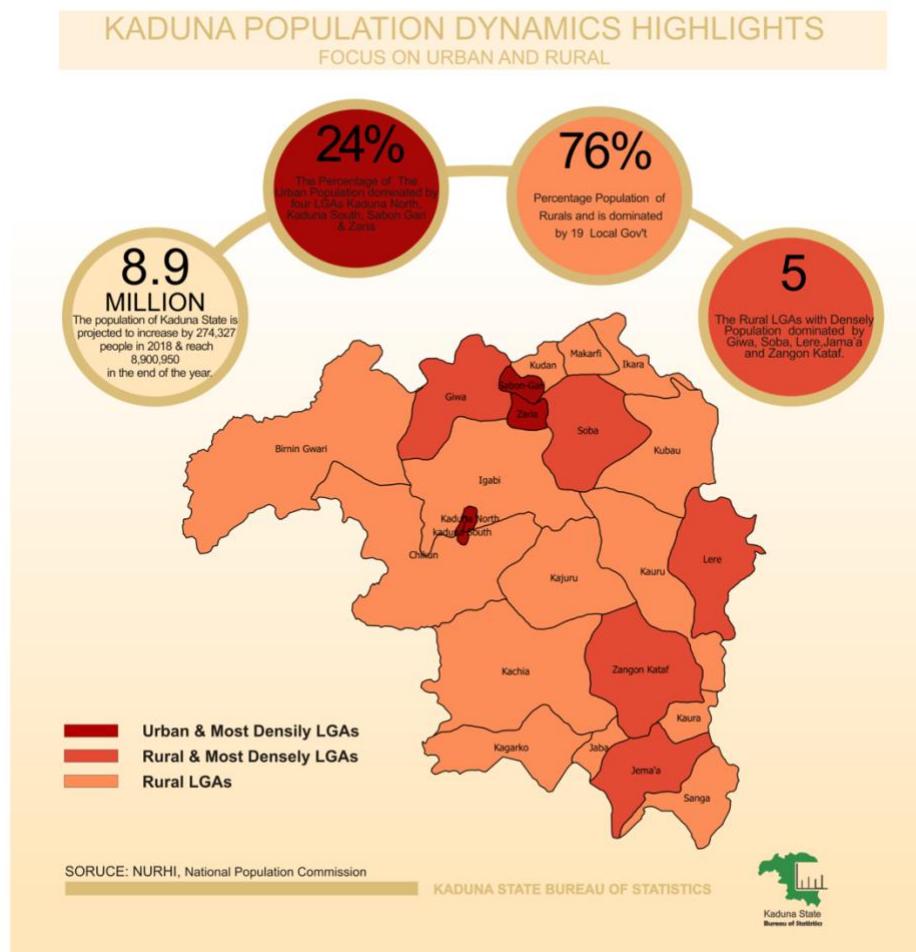
According to the National Population Commission, the 2006 census puts the population of the state at 6, 113, 503 people. Additionally, the Housing Census of the same year stated that Kaduna is made of 3, 090, 438 males and 3, 023, 065 females. The National Bureau of Statistics (NBS) put the annual population growth rate at 2.47%.

Estimates by the [Kaduna State Bureau of Statistics](#) since then have

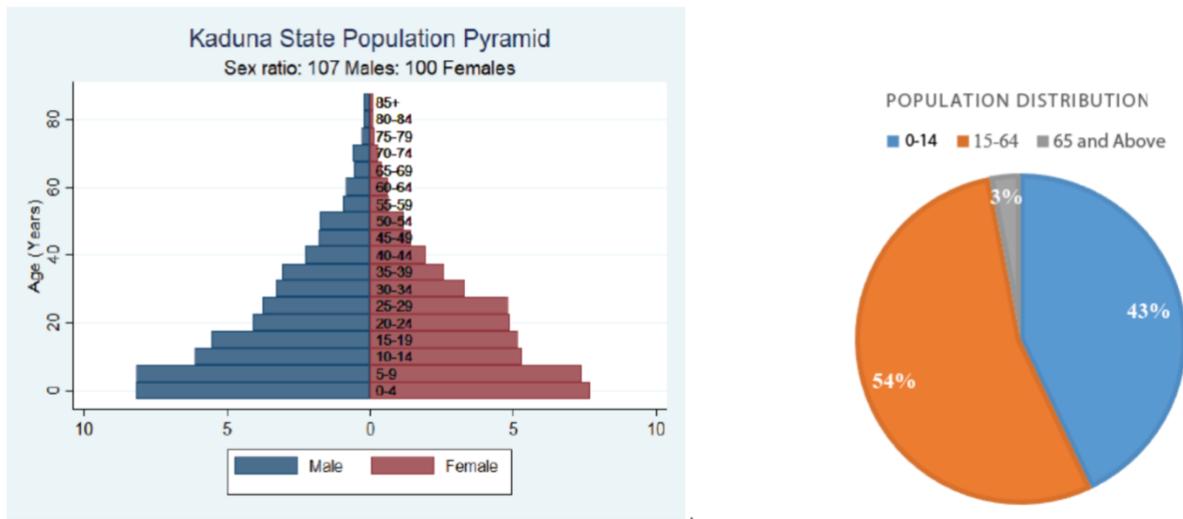


## Senatorial Districts of Kaduna

### ReserachGate



# Demography



KADUNA POPULATION DYNAMICS

## POPULATION

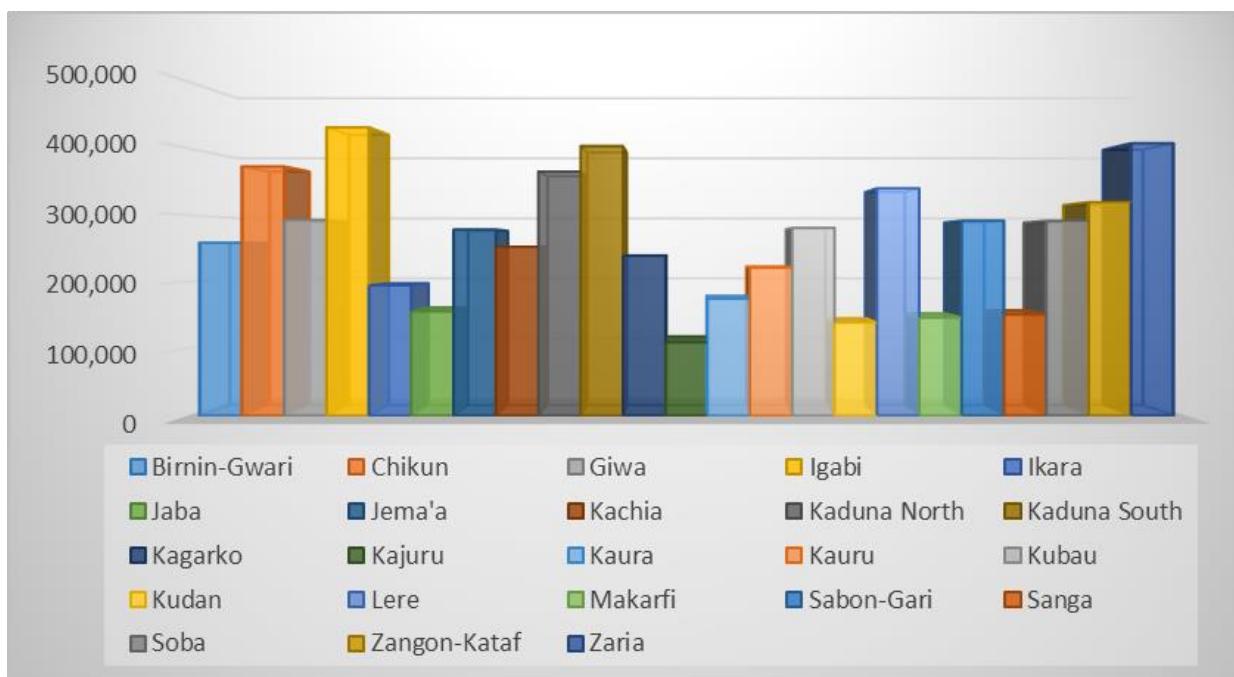
Kaduna State has Area of 46,053 km<sup>2</sup>, a density of 179.2/km<sup>2</sup> [2016] and a change of +3.05%/year [2006 → 2016]. The state has 23 Local Government Areas (LGAs).

Chikun LGA had a population of 268,250 as at the 2006 national census and Unguwan Romi had an estimated population of 36,250 with 60% of the population being female and 40% male. Kaduna North Local Government had a population of 364,575 as at the 2006 census and the pollution of Unguwan Dosa was approximated to be 60,000 with 55% of the population being female and 45% male. These numbers can be estimated to have at least tripled since 2006. Current data remain estimations as no national census has taken place since 2006.

Table 1: Population of Kaduna State from the 2006 national census disaggregated by LGA

No	Local Government Area	2006 National Census	2016 Population Projection
	Kaduna State	6,113,503	8,252,400
1	Birnin-Gwari	258,581	349,000
2	Chikun	372,272	502,500
3	Giwa	292,384	394,700
4	Igabi	430,753	581,500
5	Ikara	194,723	262,800
6	Jaba	155,973	210,500
7	Jema'a	278,202	375,500
8	Kachia	252,568	340,900
9	Kaduna North	364,575	492,100
10	Kaduna South	402,731	543,600
11	Kagarko	239,058	322,700
12	Kajuru	109,810	148,200
13	Kaura	174,626	235,700
14	Kauru	221,276	298,700

15	Kubau	280,704	378,900
16	Kudan	138,956	187,600
17	Lere	339,740	458,600
18	Makarfi	146,574	197,900
19	Sabon-Gari	291,358	393,300
20	Sanga	151,485	204,500
21	Soba	291,173	393,000
22	Zangon-Kataf	318,991	430,600
23	Zaria	406,990	549,400



Population of Kaduna State from the 2006 national census disaggregated by LGA.

At the 2006 national census, Kaduna State had a population of 6,113,503, disaggregated by sex with 50.6% (3,090,438) of the population being male and 49.6% (3,023,065) of the population being female, and disaggregated by age group of 0-14 with 46.14% (2,820,988), 15-64 with 51.01% (3,118,511) and 65 + with 2.85% (174,004) respectively.

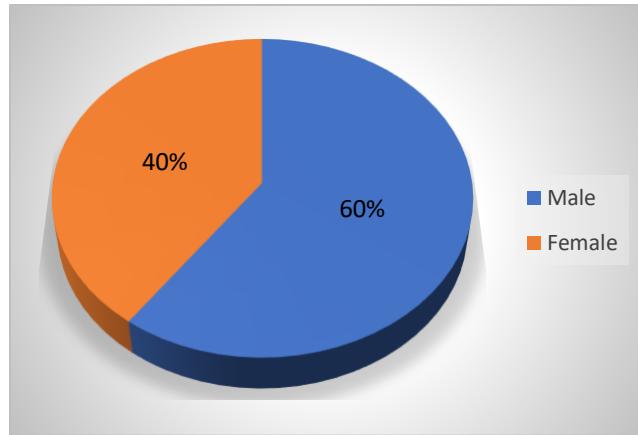
Table 2: Population of Kaduna State from the 2006 national census disaggregated by sex

Sex	Population	Percentage
Men	3,090,438	50.6%
Women	3,023,065	49.6%

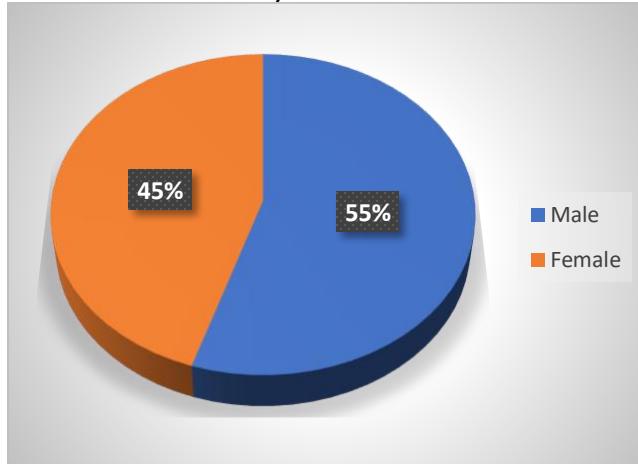
Table 3: Population of Kaduna State from the 2006 national census disaggregated by age.

Age	Population	Percentage
0-14	2,820,988	46.14%
15-64	3,118,511	51.01%

65+	174,004	2.85%
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Population of Unguwan Romi Chikun LGA, Kaduna State from the 2006 national census disaggregated by Sex.



Population of Unguwan Dosa Kaduna North LGA, Kaduna State from the 2006 national census disaggregated by Sex.

## CHIKUN LOCAL GOVERNMENT AREA

Chikun is a Local Government Area in Kaduna State, Nigeria. Its headquarters are in the town of Kujama and majorly inhabited by the Gbagyi people.

It has an area of 4,645 km<sup>2</sup>, and a population of 268,250 at the 2006 census. Esu Chikun, Danjuma Shekwonugaza Barde of Gbagyi, is the traditional ruler of the area. The jurisdiction of the royal Chief covers parts of Kaduna South Local Government Area of Television village and Romi New Extension. Chikun derives its name from a Gbagyi village named Chikun in the southeastern part of Kujama. The area was originally populated by the Gbagyi people but is now being subsumed by urbanisation making it a cosmopolitan part of Kaduna.



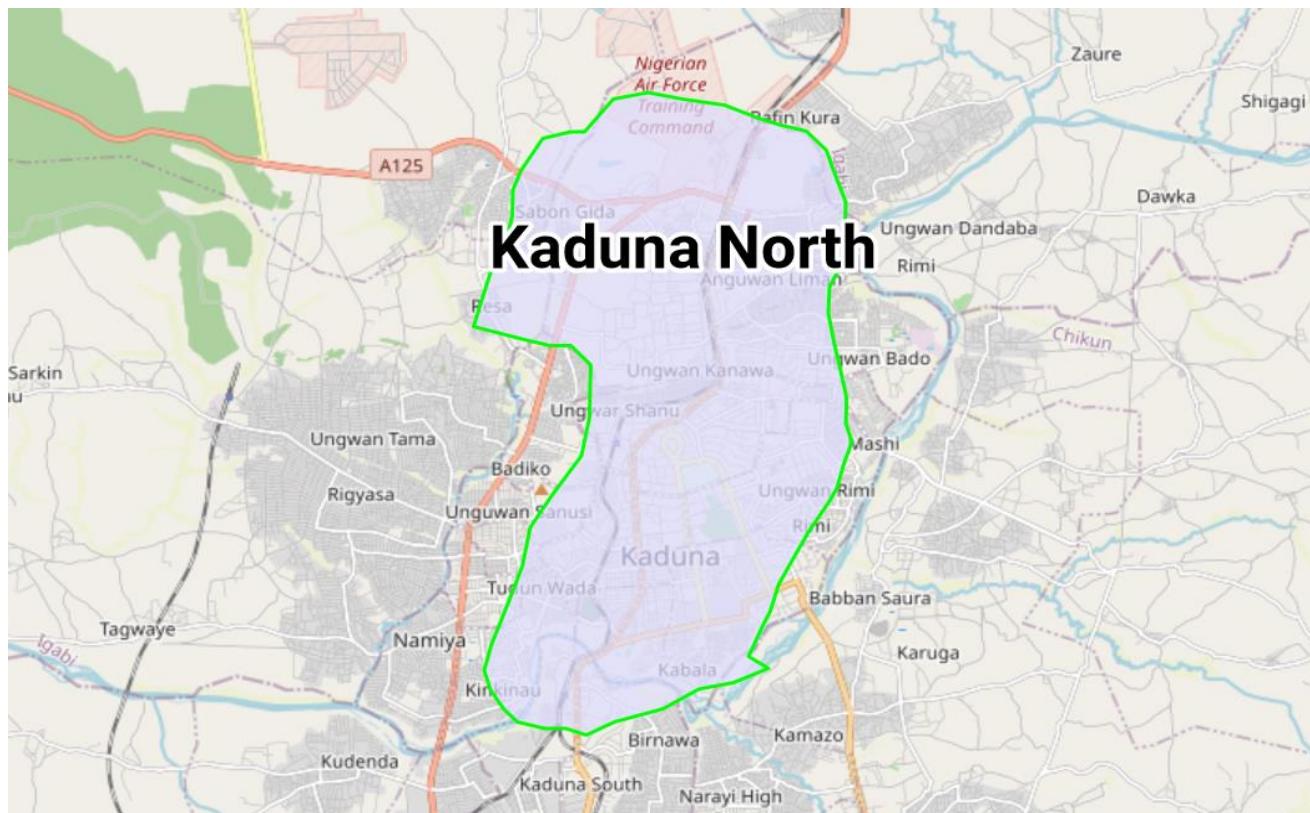
**Map of Chikun Local Government Area, Kaduna State**  
[Google Maps](#)

### Unguwan Romi

Unguwan Romi is located in Chikun Local Government Area. It is inhabited by predominantly Gbagyi tribe and several ethnicities, with a population of 268,250 as at the 2006 census. Chief Danjuma Shekwonugaza Barde, Esu Chikun of Gbagyi is the paramount traditional ruler of the area. The jurisdiction of the royal chief covers parts of Kaduna South Local Government Area of Television village and Unguwan Romi New Extension.

## KADUNA NORTH LOCAL GOVERNMENT AREA

Kaduna North is a Local Government Area in Kaduna State, Nigeria. Its headquarters are in the town of Doka. It consists of the following settlements: Kawo, Sabon Kawa, Hayin Banki, Rafin Guza, Unguwan Dosa, Badarawa, Malali, Unguwan Rimi, Unguwan Yero, Unguwan Kanawa, Kabala, Abakpa, Unguwan Shanu, central business district (CBD) and Kwaru. It is bordered by Kaduna South, Igabi, and Chikun Local Government Areas. It has a mixed population with Muslims and Hausas being dominant. It is also one of Zazzau Emirate Districts.



**Map of Kaduna North Local Government Area, Kaduna State**  
**City Population**

### **Unguwan Dosa**

Unguwan Dosa is a ward in Kaduna North Local Government of Kaduna State, Nigeria. It consists of the following settlements: Kawo, Sabon Kawa, Hayin Banki, Rafin Guza, Unguwan Dosa, Badarawa, Malali, Unguwan Rimi, Unguwan Yero, Unguwan Kanawa, Kabala, Abakpa, Unguwan Shanu, Central Business District (CBD) and Kwaru. It is bordered by Kaduna South, Igabi, and Chikun Local Government Areas. The community is also one of the Zazzau Emirate Districts.

### **ETHNIC AND TRIBAL GROUPS REPRESENTED**

In Unguwan Romi the dominant ethnic group is Gbagyi. Gbagyi or Gbari (plural – Agbagyi) is the name and the language of Gbagyi/Gbari ethnic group who are predominantly found in central Nigeria, with a population of about 8 million people.

Hausa and Fulani are the predominant ethnic groups in Unguwan Dosa community.

The Hausa (autonyms for singular: Bahaushe (m), Bahashiya (f); plural: Hausawa and general: Hausa; exonyms: Ausa; Francophonic spelling: Haoussa) are the largest ethnic group in Africa and the second largest language after Arabic in the Afroasiatic family of languages.

The Hausa are a diverse but culturally homogeneous people based primarily in the Sahelian and the sparse savanna areas of southern Niger and northern Nigeria respectively.

Fulani, also called Peul or Fulbe, a primarily muslim people scattered throughout many parts of West Africa, from Lake Chad, in the east, to the Atlantic coast. They are concentrated principally in Nigeria, Mali, Guinea, Cameroon, Senegal, and Niger. The Fulani language, known as Fula, is classified within the Atlantic branch of the Niger-Congo language family.

## **GOVERNANCE STRUCTURE**

A decentralised structure is intended to promote development and bring governance to the people. This is the model that Kaduna state is designed to be governed though we have continued to see that the expected level of development and engagement characteristic of the model is not in place.

Wards make up Districts and are headed by Ward/Village Heads. Districts who are led by District Heads make up Emirates and Emirates are led by Chiefs or Emirs.

Emirs meet at the Traditional Council of Emirs where they are currently headed by the Emir of Zazzau. At every level, heads have a council that advise them and support decision making in their jurisdictions. Ungwan Romi is a ward and part of the Bajju District. Ungwan Dosa is a ward and part of Kawo District. Neither ward has a woman as the head.

In Ungwan Romi the local council has a women leader and the secretary to the council is a women. The council hosts 7 members. In Ungwan Dosa there is a women leader, but she is not a member of the council and the council hosts 11 men.

Please see [\*\*this link\*\*](#) for more information about Districts and Village Units in Kaduna state from the Kaduna State Ministry of Local Government Affairs.

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## **LIFESTYLE, EMPLOYMENT AND INCOME LEVELS**

Inhabitants of both Uguwan Romi and Uguwan Dosa communities live an agrarian lifestyle, in addition, the communities host traders, civil servants and artisans.

Uguwan Romi community members are average income earners. The people are typically inclined to agribusiness activities. Paladin Limited is one landmark company located in the community. Most of the populace are middle income earners with some indigent people in the community.

The people of Uguwan Dosa mainly engage in trade and agriculture. Many among the men in the community and some women have more than one occupation. They may have formal jobs, such as teaching or government work. Some are full-time traders with shops or market stalls. Many among the men are full-time Islamic scholars.

Hausa women earn money by processing, cooking, and selling food. They also sell cloth, scraps, pots, medicines, vegetable oils, and other small items. Since women are generally secluded according to Islamic law, their children or servants go to other houses or the market on their behalf.

## **RELIGIONS**

In Unguwan Romi, the Gbagyi people are adherents of Christianity, Islam and the traditional African religion. In their traditional religion, some Gbayi believe in a God called Shekwoi (one who was there before their ancestors) but they also devote themselves to appeasing deities of the god such as Maigiro. Many Agbagyi believe in reincarnation.

Islam became more prominent among the people after the Fulani jihad while Christianity was introduced to the people by the Sudan Interior Mission (also known locally as Evangelical Church of West Africa) and the Baptist Missionaries from the western part of Nigeria.

Christianity is the dominant religion practiced in Unguwan Romi. There are however Muslims resident in Unguwan Romi as well.

In Unguwan Dosa, Orthodox Sunni Islam (Sufi Islam) is the predominant and historically established religion of the Hausa people. Islam has been present in Hausaland as early as the 11th century - giving rise to famous native Sufi saints and scholars such as Wali Muhammad dan Masani (d.1667) and Wali Muhammad dan Marna ((d. 1655) in Katsina - mostly among long distance traders to North Africa who in turn had spread it to common people while the ruling class remained largely pagan or mixed their practice of Islam with pagan practices. By the 14th Century Hausa traders were already spreading Islam across large swathes of West Africa such as Ghana and Cote d Ivoire.

## **ENVIRONMENTAL QUALITY**

Flood is a reoccurring environmental challenge in both Unguwan Romi and Unguwan Dosa, between the months of August to September. During the rainy season, flood affects residents whose houses are close to the Romi River. Flooding is caused by several factors and is invariably preceded by heavy rainfall. The other causes of flooding are moderate to severe winds over water, unusual high tides, tsunamis due to undersea earthquakes, breaks or failures of dams, levees, retention ponds or lakes, and other infrastructure that retain water.

Another case of man-made degradation of environment is the pollution of River Romi with chemical substances from Kaduna Refining and Petrochemical Company. The Kaduna Refining and Petrochemical Companies were commissioned in 1980 to supply petroleum products to Northern Nigeria with a capacity of 50,000 Barrels per day (B/D). In 1983, the capacity was expanded to 100,000 B/D by adding a second 50,000 B/D crude train dedicated to the production of lubricating oils (lubes). In 1986, the capacity of the first crude train was expanded to 60,000 B/D. The expansions have increased the current nameplate capacity of the refinery to 110,000 B/D.

The activities of this refinery have affected the environmental conditions of Unguwan Romi community particularly. The contamination of the air, water, and soil hazards posed by Kaduna refining and petrochemical company are a major source of hazardous and toxic pollutants to the environment.

## **COMMUNITY GROUPS AND CONNECTIONS**

Unguwan Romi community has several community-based groups. These include; Development Association, Women and Youth Group, Christian Association of Nigeria (Community Unit) and Interreligious Dialogue Group. Most of these groups are connected to the local government and update the District Head of happenings within their group circle.

Unguwan Dosa community has the following community groups and connections: Fari da Fari Youth Forum; Komai Lokaci ne Multipurpose Society; Tashi Tsaye Farmers Association; Dosa Progressive Youth Alliance;

Fadama III Ungwan Dosa; Dosa Youth Development; Spring Mass Association; Jam'iyyatu Ta'awun Association; Kai ruwa da dashen Allah; Ibira Integrated Forum; Kungiyar Matasan Ungwan Dosa; Rawdatu Aikam Association and Ungwan Dosa Orphanage Trust Fund. Both communities also host a number of small women groups.

## **COMMUNITY ASSETS, STATE SERVICES AND INFRASTRUCTURE**

There are few state owned facilities in Ungwan Romi community. These include the Local Government Education Authority Primary School and Government Secondary School, Ungwan Romi. Other public facilities like the Primary Health Care Unit and Nigeria Police Station office are also situated in the community.

The following state services and infrastructure are available in Ungwan Dosa community: Sardauna Memorial College Ungwan Dosa; Government Girls Secondary Kowo; Federal Secretariat Kowo; Yasmin El-Rufai Foundation Ungwan Dosa; Imam Hospital Ungwan Dosa; Primary Health Care Clinic; Kaduna State Water Corporation; Dialogue Pharmacy; Zidka School Ungwan Dosa; Research Model Primary School, Ungwan Dosa; Nigeria Postal Service Board; West Examination Council; Science Technical Management Board; Demonstration primary School and Quakers Bakery.

## **COMMUNITY CONFLICT RESOLUTION STRUCTURES/PROCESSES IN BOTH COMMUNITIES.**

The Village Heads usually settle communal conflict with his palace officials. However, when a dispute requires intervention of law enforcement agencies, the Village Head calls the attention of the vigilante services and police. These traditional conflict resolution processes are more evident in the indigenous quarters of Gbagyi people, where people still channel their conflicts to their community leaders.

## **SPECIFIC CULTURAL CONSIDERATIONS**

It is important that the hierarchy of traditional institutions should be respected in both communities. Although Ungwan Romi is conservative, it is open to people of all ethnic and religious beliefs. The community allows everyone a space to thrive in as much as everything is done within the ambit of the Nigerian law. In most African cultures, women carry loads on their head. The situation is quite different among Gbagyi people who are the indigenous tribe in Ungwan Romi. Gbagyis carry loads on their shoulders, because they are of the belief that the head should be accorded a royal status as the king of the entire body, saddled with the task of thinking for the body, as a result it should not be burdened with manual or pedestrian task, such as ferrying goods from place to place. This is not so today, as the influence of civilization has since overtaken and eclipsed it, and the traditional sight has become a rarity except for the older women who still hold on true to this belief and practice.

The people of Ungwan Dosa community are tolerant of peoples of all ethnic and religious beliefs.

## **LEVELS OF AWARENESS ON VAWG/GBV WITHIN COMMUNITIES**

From Key Informant interviews conducted in both communities (Ungwan Romi and Ungwan Dosa), it was found out that awareness on the issues of Violence against Women and Girls and Gender Based Violence

is low. While there is knowledge that it happens in the community, the culture of silence and cultural stigma has become an obstacle for the people to admit it does happen. As such, more education and awareness on Violence against Women and Girls and Gender-based Violence is needed in communities to help bring it to an end. There are no concrete community support networks on Ending Violence against Women and Girls available in both communities.

### **LEVELS OF PREVALENCE OF VAW/GBV IN COMMUNITIES**

Prevalence of Violence against Women and Girls and Gender Based Violence VAWG/GBV in both communities (Unguwan Romi and Unguwan Dosa) could not be ascertained as there is a poor data system in recording data on this issue. From key informant interviews it was found out that there is relatively high prevalence but due to poor data collection and storage, the project team could not obtain the data needed. This brings about the need for data collection, analysis and storage on Violence against Women and Girls and Gender Based Violence. We did gather however that forms of violence prevalent in communities are rape and domestic violence. Other types of violence that affect women and girls in the communities are child labor, acid attacks and corporal punishment etc.

### **KEY INCIDENTS OF VAW/GBV AND HOW THEY WERE ADDRESSED**

A lot of incidents of Violence against Women and Girls/ Gender Based Violence in the communities have occurred but lack of records and documentation has hindered us from getting the required data. Setting up a system of good data collection and storage is needed in these communities. For example, a young man raped four elementary school girls in Unguwan Dosa community. The violator was apprehended by the law enforcement agencies and due to the insistence of the community leaders, he was charged to court. The above narration is from a stakeholder in the community, but no record was kept of this incident so it is hard to follow up and get more details about what happened afterwards and if the survivor received adequate support.

### **AVAILABILITY AND ACCESSIBILITY OF ENDING VIOLENCE AGAINST WOMEN AND GIRLS/ GENDER BASED VIOLENCE EVAW/GBV SERVICE PROVIDERS**

Visiting the communities has shown that there are no existing Ending violence against women and girls service providers in both communities (Unguwan Romi and Unguwan Dosa). The issue of accessibility is difficult which, in itself is a key obstacle EVAW/GBV. Establishing a community network of support for EVAW/GBV in both communities will serve the cause greatly.

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