



NGO accreditation

ICH-09 – Form

Reçu CLT / CIH / ITH

Le

03 SEP. 2018

N°

0412

REQUEST BY A NON-GOVERNMENTAL ORGANIZATION TO BE ACCREDITED TO PROVIDE ADVISORY SERVICES TO THE COMMITTEE

DEADLINE 30 APRIL 2019

Instructions for completing the request form are available at:

<https://ich.unesco.org/en/forms>

1. Name of the organization

1.a. Official name

Please provide the full official name of the organization, in its original language, as it appears in the supporting documentation establishing its legal personality (section 8.b below).

Centre for Black Culture and International Understanding, Osogbo

1.b. Name in English or French

Please provide the name of the organization in English or French.

Centre for Black Culture and International Understanding, Osogbo

2. Contact of the organization

2.a. Address of the organization

Please provide the complete postal address of the organization, as well as additional contact information such as its telephone number, email address, website, etc. This should be the postal address where the organization carries out its business, regardless of where it may be legally domiciled (see section 8).

Organization: Centre for Black Culture and International Understanding, Osogbo

Address: Government Reserved Area, Abere, Osun State

Telephone number: +2348123696010

Email address: info@centreforblackculture.org

Website: www.centreforblackculture.org

Other relevant
information:

2.b Contact person for correspondence

Provide the complete name, address and other contact information of the person responsible for correspondence concerning this request

Title (Ms/Mr, etc):	Mr
Family name:	Ajibola
Given name:	Augustus Babajide
Institution/position:	Centre for Black Culture and International Understanding/Board Member
Address:	Government Reserved Area, Abere, Osun State, Nigeria
Telephone number:	+234 803 301 8985
Email address:	ajibloecr@yahoo.com
Other relevant information:	

3. Country or countries in which the organization is active

Please identify the country or countries in which the organization actively operates. If it operates entirely within one country, please indicate which country. If its activities are international, please indicate whether it operates globally or in one or more regions, and please list the primary countries in which it carries out its activities.

<input type="checkbox"/> local
<input type="checkbox"/> national
<input checked="" type="checkbox"/> international (please specify:)
<input type="checkbox"/> worldwide
<input checked="" type="checkbox"/> Africa
<input type="checkbox"/> Arab States
<input type="checkbox"/> Asia & the Pacific
<input checked="" type="checkbox"/> Europe & North America
<input type="checkbox"/> Latin America & the Caribbean

Please list the primary country(ies) in which it is active:
Nigeria, United Kingdom, Germany, United States of America, France, Togo, Ethiopia etc

4. Date of its founding or approximate duration of its existence

Please state when the organization came into existence, as it appears in the supporting documentation establishing its legal personality (section 8 b below).

The Centre for Black Culture and International Understanding (CBCIU), Osogbo, was set up in 2009, with the administrative building officially commissioned on January 7, by Koichuro Matsuura, the then Director-General of UNESCO. But the grand opening ceremony had been preceded by years of hard planning and by several visits by UNESCO officials to both Osogbo and Sydney.

Australia; as well as by Prince Olagunsoye Oyinlola, the Chairman of the Organization and the then governor of Osun State, to Paris. The establishment of CBCIU was fully backed by the Federal Government of Nigeria.

5. Objectives of the organization

Please describe the objectives for which the organization was established, which should be 'in conformity with the spirit of the Convention' (Criterion C). If the organization's primary objectives are other than safeguarding intangible cultural heritage, please explain how its safeguarding objectives relate to those larger objectives.

Not to exceed 350 words; do not attach additional information

The 'remote' cause of the establishment of CBCIU in Osogbo goes back to the 1950s, when Ulli Beier, then living in Osogbo, became a good friend of Oba Moses Oyinlola, the then Olokuku of Okuku. Such was their friendship that even though Oba Moses Oyinlola died in 1960, Ulli Beier never forgot him, still writing copiously and glowingly about him in his numerous publications on Yoruba society and culture decades after. By 2005 Chief Ulli Beier had considered his life's work done, and wanted to have his archival materials transferred from Sydney, Australia to Nigeria, for proper safeguarding preferably in Osogbo, where he and his wife – Geörgina, lived the happiest and most productive years of their lives. He got UNESCO involved so as to guarantee the safety and integrity of the materials and, eventually, the materials came back to Osogbo. Based on a feasibility report submitted by the team that Governor Oyinlola had put together, UNESCO sent two different teams between 2007 and mid-2008 to evaluate CBCIU's proposed programme of activities, assess facilities on ground, advise, and make recommendations to UNESCO's Executive Board for its enlistment as an affiliate to the Institute for African Culture and International Understanding, Abeokuta, a UNESCO Category II Centre. All of these culminated in a visit by the home team to UNESCO in 2008. The Africa Forum of the Executive Board formally presented the case, and it was duly granted. The Centre became operational in March, 2009. The Centre was established due to the principle and objectives of safeguarding the intangible cultural heritage resources collected over the years by Ulli Beier. The collections are displayed and used as historical references for cultural education to enhance international understanding of the Black Culture. It must be noted here that the Centre also carries out several cultural activities that are geared towards revitalizing and updating of cultural practices that are in need of urgent safeguarding. The Centre carries out researches, produces documentaries and documentations of most of the intangible cultural practices of the black people. These are done to enhance international understanding and encourage sustainability of these cultural practices.

6. The organization's activities in the field of safeguarding intangible cultural heritage

Sections 6.a to 6.d are the primary place for establishing that the NGO satisfies the criterion of having 'proven competence, expertise and experience in safeguarding (as defined in Article 2.3 of the Convention) intangible cultural heritage belonging, inter alia, to one or more specific domains' (Criterion A).

6.a. Domain(s) in which the organization is active

Please tick one or more boxes to indicate the primary domains in which the organization is most active. If its activities involve domains other than those listed, please tick 'other domains' and indicate which domains are concerned.

- oral traditions and expressions
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other domains - please specify:

6.b. Primary safeguarding activities in which the organization is involved

Please tick one or more boxes to indicate the organization's primary safeguarding activities. If its activities involve safeguarding measures not listed here, please tick 'other safeguarding measures' and specify which ones are concerned.

- identification, documentation, research (including inventory-making)
- preservation, protection
- promotion, enhancement
- transmission, formal or non-formal education
- revitalization
- other safeguarding measures – please specify:

6.c. Description of the organization's activities

Organizations requesting accreditation should briefly describe their recent activities and relevant experience in safeguarding intangible cultural heritage, including those demonstrating the capacities of the organization to provide advisory services to the Committee. Relevant documentation may be submitted, if necessary, under section 8.c below.

Not to exceed 550 words; do not attach additional information

We have successfully organized or part-organized, the following conferences so far:

1. An international, UNESCO-supported Colloquium on Slavery and the Slave Trade in Iloko, August 2010
2. An International Conference of Black Nationalities in Osogbo, August 2010
3. An International Conference of Black Mayors in Osogbo, March 2011
4. Conference on Performance Poetry in Nigeria, Traditional and Contemporary in September 2011

On linkages with the Black Diaspora, we have initiated links with Brazil, Cuba, Caribbean Islands of Grenada and Trinidad and Tobago, especially in the teaching of Yoruba language. We have links with the following institutions: University of Parakou in Benin Republic; as well as Nigerian Centre

for Black African Arts and Civilization (CBAAC), Lagos; Obafemi Awolowo University's Institute of Cultural Studies and University of Ibadan's Institute of African Studies.

We embarked on the documentation of Yoruba festivals in 2009 and, so far, we have covered almost all of Osun State, some parts of Kwara and Ogun. The eventual aim is to produce an 'encyclopaedia' of Nigerian festivals.

The Centre is researching on Yoruba Market days to produce a calendar. It is nearing completion. Nigerian Traditional Cuisine is being documented the foods together with their recipe with the aim of find ways of revitalizing and upgrading them. We thus hope to publish one or more Yoruba cookery books on this.

- Ifa Project: we have also embarked on an ambitious project of documenting all ifa corpus and have moved on to translating them into Spanish and Portuguese.
- Deities Eulogy: we have been collecting and documenting the Eulogies of the Deities. So far we have covered those of Ogun and Esu in Ile-Ife and Ondo. Like the Ifa project, clearly this is a gigantic project that will go on for years and for which the centre has to seek international assistance towards safeguarding it.
- Promotion of and support for Local Artists: we have been particularly keen on promoting and supporting local performers such as Sango of Africa, Sango Osogbo, Rabi Ayandokun and his Bata group, and a group of women dancers-singers from Shao in Kwara State.
- Twelve (12) festivals video taped
- Calendar of traditional market days
- Calendar of Traditional Cuisine – three (3) states
- TV series of thirteen (13) Yoruba Folktales and presented through local TV
- Exhibit, Kings and Priests
- Supported Masifa School of Ifa (Elementary School), two hundred (200) students Infrastructure Support; Pay salaries of 2 staff personnel).
- Secured Consultant (Babalawo) for support for translation of Ifa corpus into Spanish
- Consultant for market day calendar (consistency and relevance to Ifa calendar for next 100 years)
- Secured Ulli Beier's papers

CBCIU has acquired the building on Station Road, Osogbo, where Duro Ladipo lived and had his theatre (complete with a stage). The idea is to conserve it, preserve the stage and changing rooms out of which came those great plays Oba Koso, Moremi, Eda, and so on. We also intend to create spaces for a museum/gallery in which to showcase works of the original Osogbo artists, as well as regularly exhibit works by other contemporary artists. All these activities are geared towards safeguarding, transmission, upgrading and revitalization of intangible cultural heritage for international understanding.

6.d. Description of the organization's competence and expertise

Please provide information on the personnel and members of the organization, describe their competence and expertise in the domain of intangible cultural heritage, in particular those that demonstrate the capacities of the organization to provide advisory services to the Committee, and explain how they acquired such competence. Documentation of such competences may be submitted, if necessary, under section 8.c below.

Not to exceed 200 words; do not attach additional information

The Centre comprise of experts in various domains of ICH. They include Emeritus Professor Michael Omolewa, Former Nigerian Permanent Delegate/ Ambassador to UNESCO; Mr. Augustus Babajide Ajibola, the Nigerian ICH Expert who participates in the mechanisms of the UNESCO 2003 Convention in various capacities; Chief Muraina Oyelami, a choreographer, composer,

painter, playwright and an actor certified by universities and polytechnics across the world; Chief Jimoh Buraimoh, an astute painter who is a product of the famous Ulli Beier Workshop in the late Fifties. Professor Siyan Oyefeso, the Executive Director is a Professor of History and a Folklorist who is well grounded in most of the domains of Intangible Cultural Heritage. The Centre can provide advisory services to the Committee because the personnel are certified professionals who have excelled in the different domains of ICH most especially taking into consideration the vast knowledge based of the Professor Emeritus Michael Omolewa, OON, a linguist as well as a Historian deeply rooted in UNESCO workings and of course, Mr. Ajibola, a seasoned Cultural administrator who has actively served on the Subsidiary Body as Vice Chair and has also Chaired in the course of evaluations of nomination files of submitted by States Parties.

7. The organization's experiences in cooperating with communities, groups and intangible cultural heritage practitioners

The Committee will evaluate whether NGOs requesting accreditation 'cooperate in a spirit of mutual respect with communities, groups and, where appropriate, individuals that create, practise and transmit intangible cultural heritage' (Criterion D). Please briefly describe such experiences here.

Not to exceed 350 words; do not attach additional information

The Centre for Black Culture and International Understanding has a very robust and cordial working relationship with the Communities, groups and practitioners of intangible cultural heritage with which it has operated this is premised on the fact that the Centre is operationalized to promote the ideals and expand the frontiers of UNESCO's mandate in the Culture Sector. That is why you would see that it fully subscribes to the letters of the 2003 UNESCO Convention and would not carry out any activity within a Community, among any groups or with any practitioners of intangible cultural heritage without first informing them and obtaining their free, prior and informed consent for any activities to be implemented. The Community(ies), groups and individual practitioners own their ICH so we only go there to partner and assist them in safeguarding their resources. In cases where the intangible cultural heritage of an area is endangered or threatened, we notify the community(ies), advise them on safeguarding options and equally provide financial and technical support to ensure the upgrading and revitalization of such elements. A typical example is the experience with Orisa Dances of Yoruba Land that is fast disappearing. We approached the Kingships across Yorubaland and notified them of the need to urgently resuscitate this dying religious culture of the people. The bearers agreed and the few practitioners that are left were mobilized by them to perform the dances which were eventually documented in written, and audio-visual forms. This Centre assisted with funding for the project, awareness raising, production and circulation the DVD so that everyone can savour, understand and enjoy the richness of the culture. We have never in the course of our interaction with bearers and practitioners overstepped our boundary, we respect the wishes of the owners of the ICH and have never impeded or encroached on their rights. The Community(ies), groups and individuals ICH practitioners that we have interacted with could testify to this. The Chairman of the Centre is a Prince and so, accords so much respect to the Community, groups and intangible cultural heritage practitioners because he is also a bearer of ICH.

8. Documentation of the operational capacities of the organization

The Operational Directives require that an organization requesting accreditation submit documentation proving that it possesses the operational capacities listed under Criterion E. Such supporting documents may take various forms, in light of the diverse legal regimes in effect in different States. Submitted documents should be translated, whenever possible, into English or French if the originals are in another language. Please label supporting documents clearly with the section (8.a, 8.b or 8.c) to which they refer.

8.a. Members and personnel

Proof of the participation of the members of the organization, as requested under Criterion E (i), may take diverse forms such as a list of directors, a list of personnel and statistical information on the quantity and categories of the members; a complete membership roster usually need not be submitted.

Please attach supporting documents, labelled 'Section 8.a'.

8.b. Recognized legal personality

If the organization has a charter, articles of incorporation, by-laws or similar establishing documents, a copy should be attached. If, under the applicable domestic law, the organization has a legal-personality recognized through some means other than an establishing document (for instance, through a published notice in an official gazette or journal), please provide documentation showing how that legal personality was established.

Please attach supporting documents, labelled 'Section 8.b'.

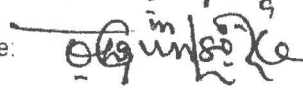
8.c. Duration of existence and activities

If it is not already clearly indicated in the documentation provided under section 8.b, please submit documentation proving that the organization has existed for at least four years at the time it requests accreditation. Please provide documentation showing that it has carried out appropriate safeguarding activities during that time, including those described above in section 6.c. Supplementary materials such as books, CDs, DVDs or similar publications cannot be taken into consideration and should not be submitted.

Please attach supporting documents, labelled 'Section 8.c'.

9. Signature

The application must include the name and signature of the person empowered to sign it on behalf of the organization requesting accreditation. Requests without a signature cannot be considered.

Name:	Prince Olagunsoye Oyinlola
Title:	Chairman, CBCIU, Osogbo, Nigeria
Date:	27 / 8 / 18
Signature:	

THE BOARD OF TRUSTEES

1. Chairman, Board of Trustees:

Prince Olagunsoye Oyinlola, a former Governor of Osun State was appointed to play a pivotal role in the establishment of the Centre for Black Culture & International Understanding (CBCIU) as Chairman of CBCIU in his personal meritorious capacity by former President Olusegun Obasanjo, in his capacity at the President of the Federal Government of Nigeria. A culture enthusiast, Oyinlola was Governor of Osun State from 2003-2010 and was able to open up the state to local and international communities, utilizing Culture and Tourism which grew rapidly during his tenure. He was the prime architect of the First Global Conference of Black Nationalities, a UNESCO-sponsored Colloquium on Slavery, Slave Trade and Its Consequences; which were held in Osun State from 23-27 August, 2010. Oyinlola also commenced plans for the hosting of the World Summit of Black Mayors in Osun State before his exit from Government in 2010. Prince Oyinlola is utilizing his warm and friendly disposition to cultivate friendships, even beyond the shores of Nigeria, thus placing the Centre for Black Culture and International Understanding at a vantage position for the achievement of its objectives. A Prince from a royal background, Prince Oyinlola has a deep knowledge of African customs and traditions, particularly that of the Yoruba.

In recognition of his outstanding contributions to the development of humanity, Prince Olagunsoye Oyinlola was in April 2004, conferred with an honorary Doctorate Degree in Civil Laws by the Ladoké Akintola University of Technology, Ogbomosho and a Doctor of Letters Degree of the Federal University of Technology, Minna, Niger State in 2006. Prince Oyinlola also bagged a Doctor of Laws Degree (Honoris Causa) from the prestigious Buckingham University, United Kingdom, in February, 2007. Similarly, Osun State University honoured him in 2010 with a Doctor of Laws degree; while Lead City University, Ibadan followed suit in December 2010 with the award of a honorary Doctorate Degree in Civil Laws on Oyinlola. He is also a Fellow, Chartered Institute of Arbitrators and a Fellow of the Nigerian Institute of Management.

2. Emeritus Professor Michael Omolewa (OON), is a member of the Board of Trustees of the Centre for Black Culture and International Understanding, Osogbo. He is an Emeritus Professor of Education at the University of Ibadan and Emeritus Professor of History at Babcock University, Nigeria, and currently serves on the Executive Council of the International African Institute in the United Kingdom. He served as Nigeria's Ambassador and Permanent Delegate to UNESCO for a decade, and he was the first West African to be elected President of the General Conference of UNESCO. He was Vice-Chair of the International Bureau of Education (IBE) in Switzerland; Member of the Council of the International Baccalaureate Organisation (IBO) and Deputy Chair of the Governing Board of the Commonwealth of Learning in Canada. Prof. Omolewa also served as the President of the 32nd Session of the General Conference of UNESCO.

3. Femi Adelegan, Secretary to the Board of Trustees, is a time-tested bureaucrat and information manager, whose technocratic instincts kept him within the precincts of political power for several years. For most of the 1990s through the turn of the millennium, (1994-2000) Adelegan, an author, publicist, public administrator and writer, walked around the corridors of power as an image manager and spokesman to four consecutive governors of Osun State, Nigeria. He also previously served (2003-2010) as Chief Private Secretary/Special Adviser on Policies, Programmes and Plans Implementation to the governor of Osun State, Nigeria. In this capacity, he managed government's trade promotions and investment desk. At various times, (2008-2013) Femi Adelegan served as a member of Nigerian Government's official delegations to the General Conference and Executive Board Sessions of UNESCO in France, and was on Nigerian Presidential Delegations to the United States, Peoples Republic of China, Vietnam (2006) and the G-20 summit in Canada (2010). He also attended the 41st

Session of the United Nations General Assembly. He is the author of notable publications on Good Governance and Governance procedures that are in wide circulation, locally and abroad.

4. High Chief Jimoh Buraimoh, Member, Board of Trustees is a contemporary Nigerian artist and one of the original "graduates" of the 1960's experimental workshops known as The Oshogbo School of Art. A pioneer in the history of modern art in Africa, Chief Buraimoh is the continent's first bead painter, having in 1964, created a contemporary art form, inspired by the Yoruba tradition of incorporating beadwork designs into ceremonial fabrics and beaded crowns. He represented Nigerian artists at the First All African Trade Fair in Nairobi, Kenya in 1972 and his work was presented at the Second World Black Arts Festival (FESTAC) in Lagos in 1977.

Chief Buraimoh has enjoyed international acclaim and worldwide popularity throughout his career. His 1987 mosaic mural, *The Elders*, commissioned by the City of Atlanta, Georgia USA and installed in the City's Howell Park, received an Award of Excellence from the Atlanta Urban Design Commission as The Best Mosaic Mural of the Year. Chief Buraimoh is a dedicated teaching artist. In 1974, as a guest of the United States government, he taught bead painting at Haystack Mountain Craft School in Maine and lectured at schools in New York City, Los Angeles, Boston and Baltimore and at Indiana University in Bloomington, Indiana. He frequently conducts workshops in conjunction with his exhibits and contributes to outreach programs like October Gallery's Engage in Art Project in London and the arts education program in the primary school system of Manchester, England. Artwork created by Buraimoh and his students in city-sponsored programs are permanently displayed at Atlanta's Hartsfield-Jackson Airport, United States.

5. High Chief Muraina Oyelami is one of the first generation artistes of the famous Osogbo Art School initiated by Professor Ulli Beier and his wife, Georgina Beier. He is representing the Ulli Beier family of the Board of Trustees. High Chief Oyelami was also a founding member of the late Duro Ladipo Theatre Company as an actor and musician. He toured with the group to Berlin Festival of Art (Berliner Festwochen) in 1964 and the first Commonwealth Arts Festival in Britain in 1965. He was an Artist in Residence and Fellow of The National Black Theatre in Harlem, New York in 1973. Chief Oyelami did Technical Theatre course at Obafemi Awolowo University, Ile-Ife (then University of Ife) with specialization in Theatre-Design where he also taught traditional music between 1975 and 1987.

Chief Oyelami has exhibited his works and performed traditional and fusion music throughout Europe, Asia, Africa, Australia and the United States. His varied and enormous list of credits include: composer and musical director for Professor Wole Soyinka's "Death and the King's Horseman" at the Royal Exchange Theatre in Manchester, England in 1992; Guest of the Chopin Academy of Music in Warsaw, Poland; International Tutor at Summer School organized by Black Dance Development Trust of England (based in Birmingham) in 1990 and 1991; numerous artist in residencies and exhibitions in Germany; recordings of fusion music with contemporary jazz combos. Chief Oyelami has written books on Bata and Dundun (talking) drums and on Yoruba culture. Among his numerous collectors are Otis Arts Institute, Los Angeles (USA), Justice Dabiri, Chief Bola Ige (former Governor of Oyo State and Senior Advocate of Nigeria), Professor Adewoye, Dr. Yomi Durotoye, Nigeria State House in Lagos, Professor Ulli Beier, Museum of African Arts in Washington, DC (USA) and Transcription Centre in London.

6. Mr. Augustus Babajide Ajibola, represents Nigeria's Hon. Minister of Culture on the Board of Trustees of CBCIU. He is a member of the Board of Trustees of Centre for Black Culture and International Understanding, Osogbo. He is also the Deputy Director and Head of UNESCO Division in the Federal Ministry of Culture, Nigeria. He is actively involved in national policy making in culture. He comes with the in-depth knowledge of the theory and practice of Intangible Cultural Heritage; actively

involved in national policy making in Culture. He has great understanding of the interpretation of all UNESCO Standard Setting Instruments.

He is at the forefront at ensuring the domestication of all UNESCO Conventions into Nigeria's National Legislations. He effectively and consistently represented Nigeria at various meetings of the 2001 Convention on the Protection of Underwater Cultural Heritage as well as other Conventions. He coordinated the first Regional Meeting on Underwater Cultural Heritage in Africa from 10th – 12th November, 2013 in Yenegoa, Nigeria and participated at the 2nd Regional Meeting that took place in Malindi, Kenya from 24th- 26th March, 2015 as a Resource person. He was Vice Chairman of Scientific and Technical Advisory Body of this Convention twice in 2012 and 2014. During the 6th meeting of 30 April 2015, he was elected Chairperson of the Advisory Body. He was also Vice Chairman and Chairman of the Subsidiary Body of the 2003 Convention in 2013 and 2014 respectively.

He has attended all the key inter-Governmental and General Assembly meetings in the last fifteen years.

PRESENT STAFF OF CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING

The Summary of the staff evaluation is presented as follows:

1. **Mr. David Shaba.** He is the Head of Personnel and Administration. He holds MBA, MCIA, IAES and ACIPM.
2. **Dr. Tola Winjobi.** He is the Program Specialist. He holds a PhD degree.
3. **Mr. Sotonwa Adeolu.** Mr. He is the Accountant. He holds MBA and ACA.
4. **Mr. Afolabi Tajudeen Adetoyese.** He is the Internal Auditor. He holds HND, BSC and ACA.
5. **Mr. Olatunji Opeyemi** He is the Information Technology Officer. He holds a B.ENG and M.Tech in Information Technology.
6. **Mrs. Adebisi Adeyinka Kehinde.** She is the Front Desk/Admin Officer, she holds a B.SC. And M.Sc degree in Microbiology.
7. **Mr. Adeshina Musbau.** He is the Abuja Liaison Officer. He holds a BSc degree.
8. **Mr. Gbeola Olufemi Michael.** He is the Archival Officer. He holds a B.Ed degree.
9. **Mr. Akangbe Ganeey Babatunde.** He is the Store/Archival Officer. He holds HND and PGD.
10. **Mr. Akingbade Olukunle Akinwumi.** He is the Driver. He holds an Ordinary National Diploma.
11. **Miss Suliyat Omowunmi Yusuf.** She is the Cleaner/Officer Assistances, she holds WAEC.



**CORPORATE AFFAIRS COMMISSION
FEDERAL REPUBLIC OF NIGERIA**

Certificate of Incorporation

of the Incorporated Trustees of

CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING

I hereby certify that

PRINCE OLAGUNSOYE OYINLOLA, MR. OBAFEMI FAGBOLA, PROFESSOR WOLE OGUNDELE, MR. OLUWAFEMI ADELEGAN, PROFESSOR MICHAEL OMOLEWA, CHIEF MURAINA OYELAMI, PASTOR NYANKNO OSSO, CHIEF JIMOH BURAIMOH, NKANTA GEROGUE UFOT,

the duly appointed Trustees of **CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING** *have this day been registered as a corporate body, subject to the below mentioned conditions and directions.*

Given under my hand and the Common Seal of the Corporate Affairs Commission at Abuja this Twenty-Third day of July, 2009

CONDITIONS AND DIRECTIONS

This certificate is liable to cancellation should the objects or the rules of the body be changed without the previous consent in writing of the Registrar General or should the body at any time permit or condone any divergence from or breach of such objects and rules.

Note:

This certificate does not bestow upon the Organization the right to establish any institution, engage in any business and the like without permission from the appropriate authority.




Dr. DENNIS UDE EKUMANKAMA

183226

Registrar - General

170-URANI BRANCH
TELLER

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9411

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CORPORATE AFFAIRS COMMISSION

(Established Under the Companies and Allied Matters Act 1, 1990)
PLOT 565, NDULU SQUARE WUSE, ZONE 5, ABUJA



0045119

INCORPORATION OF TRUSTEE

COMPANIES AND ALLIED MATTERS ACT 1, 1990, PART C

MEMORANDUM FOR GUIDANCE OF APPLICANTS

1. It will be necessary for the body desiring to be registered to appoint one or more Trustees who shall make formal application for a Certificate of Incorporation under the Companies and Allied Matters Act No 1 of 1990 Part C
2. General Note All applications should be submitted in this office form entitled "Enclosures A-H" attached to this memorandum and should be accompanied by two printed copies of the applicant's constitution and by any other supplementary information which the applicant may wish to submit. Appendix A must be completed.
3. The application must be accompanied by Separate Enclosures to the following effects:-

- a. The objects of the applicant body (the objects for which applicant body may seek to be incorporated are the advancement of any Religious, Educational, Literary, Scientific, Social Development, Cultural, Sporting or Charitable purpose and none other
- b. The rules of the applicant body which must be dated and signed must include provisions as to the appointment and removal of trustee the particulars of their tenure of office and method of filling vacancies
- c. The rules of the applicant body, which must include provision for the winding-up of the **CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING** and therefore its removal from the register of Trustees Incorporated under the Act
- d. An easily identified description of the land held if any, and the tenure of which is held, or a similar reference to land which the body proposes to acquire.
- e. The full Names, Permanent Residence and occupation of the proposed Trustees
- f. In inverted comma the proposed title of the applicant body in which the words "REGISTERED" and "TRUSTEES" must be included. It is SUGGESTED that the title should take a form similar to the following which has been approved: **THE REGISTERED TRUSTEES OF CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING.**

CORPORATE AFFAIRS COMMISSION
VERIFICATION
01 JUN 2009
APPROVED BY
[Signature]

CORPORATE AFFAIRS COMMISSION
ASSESSMENT
01 JUN 2009
[Signature]

4. THE RULES AND REGULATIONS relating to the Trustees should be made to incorporate the following provisions:
 - A. The trustees of **CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING** for the purpose of the Companies and Allied Matters Act No 1 of 1990, Part C shall be appointed at a General Meeting by 2/3 majority votes of members present.
 - B. Such trustees (hereinafter referred to as "Trustees") shall not be less than **SIX (6)** nor more than **Ten (10)** in number and shall be known as **THE REGISTERED TRUSTEES OF CENTRE FOR BLACK CULTURE AND INT'L UNDERSTANDING.**
 - C. The trustees may hold office for life but a trustee shall cease to hold office (the

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- (i). Resigns his office
- (ii). Ceases to be a member of this REGISTERED TRUSTEES OF the CENTRE,.....
- (iii). Becomes insane.
- (iv). Is officially declared bankrupt.
- (v). Convicted of a criminal offences involving dishonesty by a Court or Tribunal of Competent Jurisdiction.
- (vi). Is recommended for removal from office by a board of Governor's and Trustees majority vote of members present at any General Meeting of ...the CENTRE,.....

OR

(Vii) Ceases to reside in Nigeria.

- D) Upon a vacancy occurring in the number of Trustees, a General Meeting will be held to appoint another eligible member to fill the vacancy.
 - E) The Trustees shall have a common seal (The Seal must be metal). The Impression of the Common Seal should be affixed in "Enclosure F" (THE DEVICE OF THE COMMON SEAL).
 - F) Such common seal shall be kept in the custody of the SECRETARY (or whoever is desired) who shall produce it when required for use by the Trustees.
 - G) All documents to be executed by the Trustees shall be signed by such of them and sealed with Common seal
 - H) The Trustees shall apply to Corporate Affairs Commission for Certificate of Incorporation under the Companies and Allied Matters Act No. 1 of 1990 Part C.
 - I) If such certificate is granted, the Trustees shall have power to accept and hold in trust all land belonging to... CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING and to acquire land on behalf of the CENTRE subject to such conditions as the Commission may impose
- 5 If subscriptions or other contributions are to be collected from members, provisions should be made in the rules for the keeping of accounts, their annual auditing and reporting of discrepancies to a General Meeting
- 6 SPECIAL CLAUSE relating to income and property of applicant bodies should be incorporated in your rules. Copies of Minutes of the meeting where at the CLAUSE was adopted for incorporation in your rules should be supplied duly signed and dated by the Chairman and Secretary
- 7 ENCLOSURE "A" TO "H" to be completed

APPLICATION FORM FOR INCORPORATION OF TRUSTEES

ENCLOSURE "A"
AIMS AND OBJECTS OF THE APPLICANT BODY

S/N	AIMS/OBJECTS
1)	To identify, collect, retrieve, store, preserve and exhibit items and articles of black culture and civilization.
2)	To use such collections to promote awareness and understanding of the contributions of black people to human civilization and development.
3)	To organize seminars and workshops on black culture.
4)	To assist the less privileged in the Society.

ENCLOSURE "B"
RULES AND REGULATIONS GOVERNING THE BODY

- A) The Trustees of CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING for the purpose of the Companies and Allied Matters Act No. 1 of 1999, Part C shall be appointed at a General Meeting by two-third majority votes of members present ^{less than Six (6) nor more than Ten (10)}
- B) Such Trustees (hereinafter referred to as "The Trustees") shall ~~not be~~ in number and shall be known as THE REGISTERED TRUSTEES OF CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING.
- C) The Trustees may hold office for life but shall cease to hold office if he -
 - (i). Resigns his office
 - (ii). Ceases to be a member of the registered Trustees of the CENTRE.
 - (iii). Becomes Insane
 - (iv). Is officially declared bankrupt
 - (v). Convicted of a criminal offence involving dishonesty by a court or tribunal of competent jurisdiction.
 - (vi). Is recommended for removal from office by a board of Governor's and Trustees majority vote of members present at any General Meeting of the CENTRE.

Or

 - (vii) Ceases to reside in Nigeria
- D) Upon a vacancy occurring in the number of trustees a General Meeting will be held to appoint Another eligible member of the CENTRE.
- E) The trustees shall have a common seal.
- F) Such common seal will be kept in the custody of the Secretary (or whoever is desired) who shall produce it when required for use by the Trustees.
- G) All documents to be executed by the Trustees shall be signed by such of them and sealed with the common seal.
- H) An auditor(s) shall be appointed at the general meeting to audit the accounts of the organisation Annually
The Report when due shall be submitted to the General Meeting of CENTRE FOR BLACK CULTURE AND INTERNATIONAL UNDERSTANDING.

N/B THIS ENCLOSURE SHOULD BE INCORPORATED INTO THE CONSTITUTION OF THE OF THE ORGANIZATION