

■ Part 1: Context Analysis



[Nigeria]

Advancing the well-being of rural communities
in Itamapako, Nigeria Advancing the well-being
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1. ITAMAPAKO

1.1. Geographical location

Nigeria is a country located in West Africa. It covers an area of almost 1 million km², almost twice the size of the Iberian Peninsula, and is divided into 36 states. In the south-western part of the country, on the border with its former capital, Lagos (the capital is now Abuja), lies the state of **Ogun**.

Ijebu-Ode is one of the most important towns in Ogun State. The city's population is about 200,000, divided into 20 districts, one of which is Itamapako.

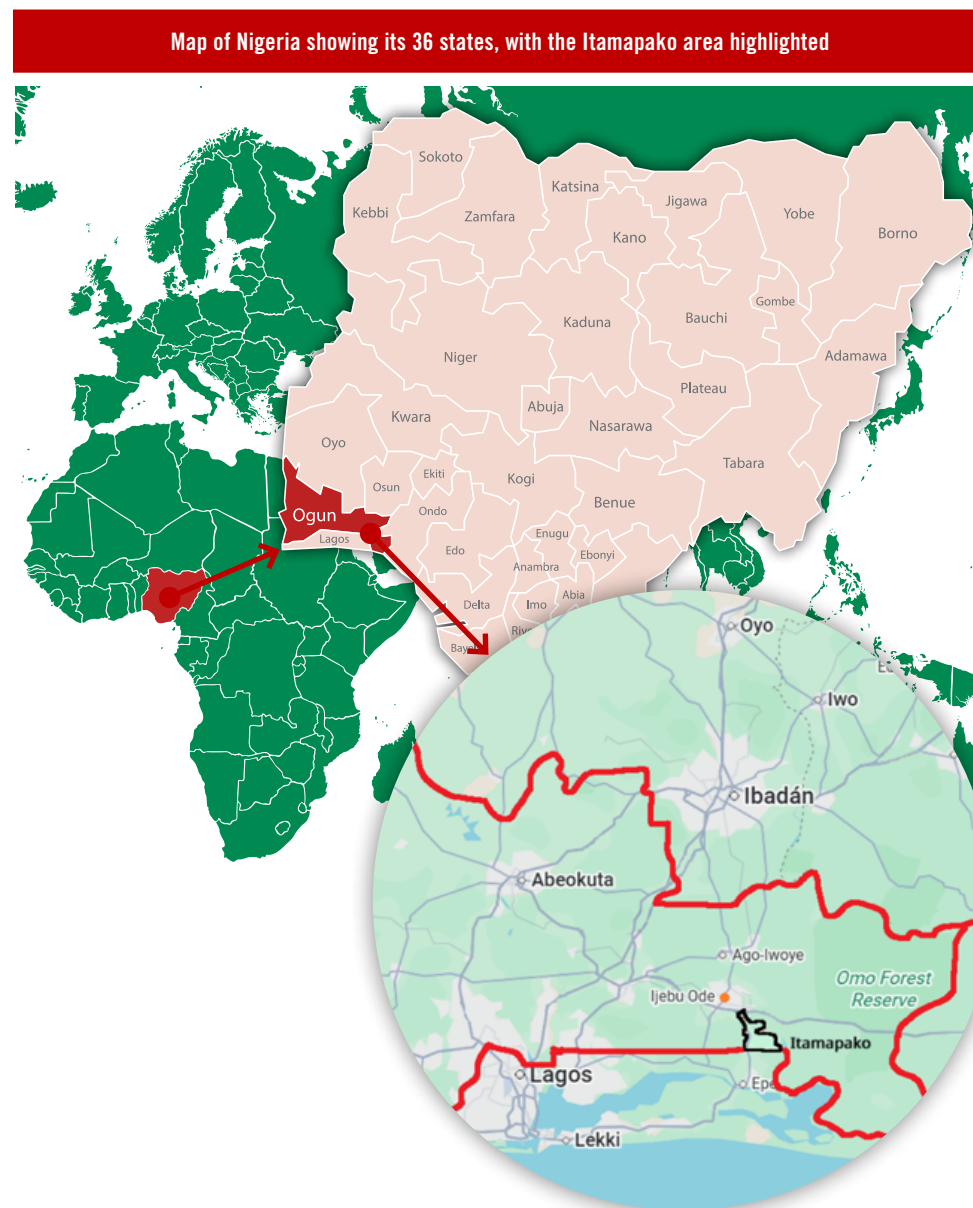
Itamapako is a predominantly rural and semi-urban district located in the town of Ijebu Ode. This district is home to the Yoruba people, one of Nigeria's most significant ethnic groups.

There are 33 communities in the district of Itamapako, and the Nigerian NGO Educational and Co-operation Society (ECS) and the Basque NGO Zabalketa have been working with the local population and institutions in eight of these communities for over 12 years: **Irawo, Iroto, Idale, Iloti, Odonoko, Odolayora, Odoasoyin and Abidagba**.

1.2. Climate

Ijebu-Ode has a hot tropical climate, characterised by high temperatures and humidity all year round. The average daily temperature ranges from 29°C to 31°C. Night-time temperatures are generally milder, ranging from 19°C to 23°C. The hottest months are between January and March, whilst June and July tend to be the mildest.

Rainfall is abundant in Ijebu-Ode, with an average annual rainfall of approximately 1,400 litres per square metre. This figure is very similar to that recorded in the city of Donostia, with an annual average of 1,474 litres per square metre. The rainy season runs from April to October. This brings with it higher humidity and, at times, slightly



cooler temperatures: around 18°C. During these months, it is common to experience severe thunderstorms and occasional heavy downpours.

The combination of heat and humidity can make outdoor activities uncomfortable, especially in the afternoon and evening.

As a result of climate change, rainfall in recent years has become more torrential and heatwaves more intense.



Felling trees for firewood

1.3. Population, History, Religion and Culture

Nigeria is the most populous country in Africa, with an estimated population of over 232 million.

The state of **Ogun** has a population of over 7 million people and covers an area of 16,500 km², which is roughly three times the population and area of the Basque Country.

The population of **Ijebu Ode** is predominantly young: 36% are under 14; 59% are aged between 15 and 64; and only 4.6% of the population are over 65.

The following table shows the population in the eight communities of Itamapako where ECS and Zabalketa carry out their work.

	COMMUNITIES	POPULATION		
		WOMEN	MEN	TOTAL
1	IJEBU-IRAWO	2.847	3.029	5.876
2	IJEBU-IROTO	127	135	262
3	IDALE	120	172	292
4	ILOTI	2.847	3.029	5.876
5	ODONOKO	1.725	1.894	3.619
6	ODOLAYORA	459	620	1.079
7	ODOASOYIN	12.000	15.000	27.000
8	ABEDAGBA	252	260	512
	TOTAL	20.377	24.139	44.616

The name “Nigeria” comes from the River Niger. In the past, the region that is now Nigeria was a mosaic of diverse civilisations and political structures. In the north, the Sokoto Caliphate and the development of the Hausa, Kanuri and Fulani peoples were particularly notable. The Yoruba and Benin kingdoms flourished in the south. Various routes across the Sahara Desert linked North and South Africa, fostering the exchange of goods, culture and ideas, and subsequently the transatlantic slave trade to the Americas. The British unified Nigeria in 1914 consolidating their control by means of conquest and treaties.

Over 50 languages and over 250 dialects are spoken in **Nigeria** by a similar number of ethnic groups. The arrival of the British, who established missionary schools in the south of the country, made English the common language of most of the population.



Ayo, a traditional game played in Nigeria and throughout Africa

The state of **Ogun** is inhabited mainly by the Yoruba people, one of Nigeria’s largest ethnic groups. Within this large group are the Ijebu, whose main town is **Ijebu-Ode**.

Historically, the Ijebu dialect was the predominant language in this city; however, colonial influence, internal migration and inter-tribal intermarriage have led to a more diverse population. As a result, the use of the local dialect has given way to the Yoruba language, which is now the most widely spoken language and the lingua franca throughout the region.

The **Yoruba** are the main ethnic group in Ogun State, and their culture is very much in evidence in the town of Ijebu Ode, whose festivals and historical monuments attract many visitors. The famous annual Ojude Oba festival is a colourful and lively event featuring parades accompanied by traditional music and dance.

Each community has its own music and dances for every occasion or event, in which both women and men take part, such as harvest time, the coronation of kings, religious celebrations or funerals, which also have their own artistic expression.

Religious practice is widespread among the Yoruba. Most Yoruba are Muslims and there are also significant numbers of Christians of various denominations. Traditional animist beliefs, —that is, the belief that all elements of nature, including animals, rivers and trees, possess a soul or spirit of their own— are also present, sometimes blending with more structured religions.

The Yoruba have indigenous sports such as traditional wrestling and games such as ayo: a board game for two players, played using seeds or stones.

Cuisine is also of great importance to the Yoruba people, and some of their traditional dishes include: amala, ikokore, efo riro, and “Ikokore” jollof rice.

1.4. Ethnic, political and social organisation

Two types of government structures coexist in **Nigeria**: political parties and traditional organisations that stem from the pre-colonial structure of kingdoms and tribes. Both situations are recognised and respected by the public, and their respective responsibilities are may be unclear or overlap.

Ethnic organisation

Yoruba communities are led by a male Baale (nobleman or mayor), who is assisted by an advisory council made up exclusively of men, whom the Baale appoints at his discretion. This basic governing body has the authority and power to make decisions on land and water use; public safety; the organisation of community events; the management of services such as education, traffic and waste collection, amongst others; and the design of local development plans.

There is also a Council of Baales, where various Baales meet to enact rules and regulations that are binding on all communities, as many issues (such as water, sanitation, education and roads) affect different communities and are therefore managed and ruled by the Council of Baales. There are no women at this level of decision-making, and the highest-ranking Baals, who belong to the largest communities, may be given the title of Kabyesi, which is equivalent to that of a prince.

Above the Council of Baales there is a supreme OBA, that is to say, a king or AWUJALE who rules over the entire territory of the Ijebu. This person holds the ultimate decision-making authority across the entire territory, although certain principles of decentralisation are observed, and the Baals operate within their communities with considerable autonomy.

When the Baales conduct a public consultation, participation among the older population is high, at around 90% of the total, but participation among women tends to be 20% lower than that of men. This disparity arises because women's presence in public spaces is not generally valued, and because decision-making meetings are often held at times that make it difficult for women to attend.

Political Organisation

Nigeria is organised politically into three levels: **National** (Federal), **State** (State) and, finally, **Municipal**, administered by Local Government Areas (LGAs). Each LGA is led by a Local Government Chairman, who acts as the chief executive, usually supported by

executive councillors and secretaries. This local council manages public services, such as health and education, as well as infrastructure, and is responsible for public works.

Women's involvement in politics in the **Itamapako** area, as in much of Ogun State and Nigeria as a whole, is very low female (less than 10%) in elected office, despite a strong presence of women among the electorate.

Although the state of **Ogun** has seen some progress, with women holding positions such as that of Deputy Governor of Ogun State since 2019 (Noimot Salako-Oyedele), studies suggest that local cultural and structural barriers remain firm.

The Ogun State Government has signed Executive Orders aimed at achieving 35% female representation in appointed positions, which has increased the number of



A community meeting where women are present but have no say

women in roles such as permanent secretaries and special advisers, though not so much in elections.

According to local data on political participation in Ogun State, in 2024, of the 41 existing political posts, 9 (22%) were held by women.

Social organisation

Civil society organisations operating in **Itamapako** focus primarily on rural development, community empowerment, gender equality and the strengthening of local civil society. Women play a part in these roles, holding 30–40% of the positions of treasurer, secretary or deputy chair.

Some of these organisations include the Women Cassava Processors Cooperative, the Ijebu Women's Association and the Rural Mothers' Initiative of Ogun, which are based in Itamapako



A woman looks at her community from a distance and reflects on her plans for the future

OBSTACLES THAT WOMEN IDENTIFY AS IMPEDING THEIR RIGHT TO SOCIAL AND POLITICAL PARTICIPATION:

A lack of resources or financial independence. To make a difference in local politics, women need access to funding to ensure that candidates are visible and to publicise their proposals.

The role of reproduction and caregiving, which is carried out exclusively by women, prevents them from leaving the home or taking part in political activities.

Social perception. Politics is still viewed by many as a male domain and this opinion often manifests itself in the form of resistance and political violence: the fear of violence during campaigns deters women from participating.

A lack of political skills, such as communication and literacy and an understanding of the principles of the rule of law.

Gender-based violence. Almost a third of women have experienced physical violence at some point in their lives. Most of them at the hands of their husbands. Separated, divorced or widowed women are twice as likely to be victims of violence as married women. This is due to a lack of spousal protection, greater economic vulnerability and social stigma towards women without a stable partner.

Supportive role versus leadership role: Women in the region often act more as campaign organisers or leaders of associations than as candidates for high-level political office.

In short, although women in Itamapako and the surrounding area play a vital role in the electoral process and community development, their access to positions of political power remains a struggle against traditional structures and a lack of financial resources.

2. BASIC SERVICES

2.1. Healthcare

Itamapako has a public health centre called the “Itamapako Primary Health Centre” and a private health centre called the “Abidagba Health Centre” (a project led by the Women’s Association – Society for Educational Cooperation). These two centres provide primary healthcare and a range of specialist clinical services, including care for contagious and non-contagious diseases, family planning, antenatal care, nutrition and health education, amongst others.

In Itamapako, and in rural areas of Ogun State in general, there are a number of constraints on healthcare provision due to a shortage of healthcare staff, outdated equipment and insufficient public funding. If a person requires more specialised care,

they must go to the nearest public hospital: the State Hospital in the town of Ijebu-Ode, which is about 20–25 km by road from Itamapako.

This public hospital attends patients in **Ijebu-Ode**, as do several private clinics. Affordability depends on household income and the availability of state-run schemes; therefore, as there is no free universal health insurance, many families make use of a combination of public healthcare centres, private clinics and informal arrangements.

The cost of healthcare in Ijebu Ode is considered affordable compared with other larger Nigerian cities. Emergency services are also being developed, and efforts are being made to improve their speed and efficiency.

2.2. Access to education

The table shows, on the one hand, that enrolment in primary education is fairly even between girls and boys; however, the pupil-teacher ratio is very low: there is a shortage of teaching staff. Although the Ogun State Government has recently sought to recruit more teachers, the distribution remains uneven and more concentrated in urban centres over communities such as Itamapako.

As in other rural areas of Ogun, most state primary schools have dilapidated infrastructure. Roofs are in poor repair and there is often no basic furniture (desks and chairs), meaning pupils are sometimes forced to attend lessons in the most unfavourable conditions.

Access to drinking water and sanitation facilities (toilets) in schools is limited, which particularly affects girls’ attendance.

Although primary education is free, the ‘hidden costs’ (uniforms, books, school supplies and community fees) mean that low-income families take their sons out of school so that they can help support the family financially by taking on mainly commercial jobs; their daughters are removed to help with farm work.

In the rural area of Itamapako, a lack of resources still forces many families to prioritise their sons’ education if they cannot afford to pay for both sets of school uniforms or fees.



There is growing concern about the level of functional literacy: some pupils who complete primary education struggle to read and write fluently.

In secondary education in Itamapako gender parity disappears. As pupils progress through the school years, the gap widens, with enrolment and attendance rates among girls falling. Dropouts among girls also rise sharply.

The factors contributing to school dropout and absenteeism vary by gender:

Boys often skip school to work in agriculture or other sectors to provide immediate income for their families, and many drop out of secondary school before completing upper secondary education to start as apprentices in garages or the shadow sector. This leaves them stuck in low-skilled jobs with no chance of returning to the education system.

Educational Level	Enrollment		Dropout rate (Annual)	
	Boys (%)	Girls (%)	Boys (%)	Girls (%)
Lower secondary education (12 años)	51%	49%	< 5%	< 5%
Upper secondary school (14 años)	53%	47%	12%	12%
Senior secondary (17 años)	58%	42%	15%	22%

COMMUNITIES	SCHOOL	BOYS	GIRLS	TOTAL	TEACHERS MEN	TEACHERS WOMEN	TOTAL
IJEBU-IRAWO	St. Anne	50	70	120	1	4	5
IJEBU-IROTO	St. Aloysius, Iloti	90	66	156	5	16	21
ABEDAGBA		80	77	157			
ILOTI		157	80	237			
IDALE	Gobierno Local, Idale	32	25	59	0	4	4
ODOLAYORA		26	30	56			
ODONOKO	San José, Odonoko	63	67	130	1	4	5
ODOASOYIN	San Andrés	150	230	380	3	11	14
TOTAL		650	645	1295	10	39	49

Domestic responsibilities are the main reasons for girls dropping out: they are expected to help around the house and look after younger brothers and sisters, which leads to intermittent absences that hamper their performance. Another contributing factor is early marriage and pregnancy. In rural areas such as Itamapako, the risk of students dropping out permanently increases during upper secondary school due to unwanted pregnancies or pressure to marry. Furthermore, the lack of adequate sanitary facilities in rural schools is another barrier to school attendance, leading many girls to miss classes during their menstrual cycle and resulting in what is known as ‘period poverty’.

2.3. Transport:

In **Itamapako**, people use a combination of different modes of transport, depending on the distance and their budget:

Motorcycles are the fastest and most common form of transport. They are used for what is known as the ‘last mile’, that is, they take people from their front door to the main road where the buses run.



A motorbike is travelling along the tracks that link the villages in Itamapako

Then there are the yellow motorised tricycles with a rear cabin that can seat three or four people. They are cheaper than a private taxi and offer shade, making them the preferred choice for getting around the city centre or between nearby neighbourhoods.

Minibuses and shared taxis are used for longer journeys, for example, to travel from Itamapako to Ijebu-Ode or to the border with Lagos.

The modern Lagos–Ibadan railway line runs through Ogun State. Although it doesn’t stop at every village, many middle-class families use it for long journeys because of its safety and air conditioning.

The Ogun State Government is replacing old, noisy buses with new compressed natural gas (CNG) buses to reduce pollution and fuel costs.

Major new high-quality motorways are being built, such as the one linking Ijebu-Ode with the town of Epe.

2.4. Telecommunications

Itamapako is a rural community situated close to the Ijebu-Ode–Epe motorway, a key transport route. This has made it easier for telecoms companies to install more cell towers in the area, improving the signal for businesses and farming families in Itamapako.

In Itamapako, as in most of Nigeria, there are no landlines. Everyone communicates via mobile devices, and 4G is the predominant network for internet access, although the cost of mobile data is high compared with average incomes in the region.

The electricity supply is unreliable and power cuts are frequent; for this reason, mobile phone masts are usually powered by diesel generators or solar panels. To charge their devices, many residents use small solar panels at home or visit local ‘charging points’ so they can use their phones.



Houses in the rural communities of Itamapako

2.5. Housing

The predominant type of housing is single-storey, self-built homes made of concrete blocks and sand, with roofs made of galvanised aluminium or zinc sheets, which are resistant to heavy tropical downpours.

In **Nigeria**, public water supplies can be unreliable, so homes are equipped with a water tank. The water is drawn from the property's own well using an electric pump. They are usually powered by a petrol or diesel generator (in case the mains supply fails), and solar panels are becoming an increasingly common sight on rooftops.

3. NATURAL RESOURCES AND THE ENVIRONMENTAL CONTEXT

Nigeria is rich in natural resources, notably its vast reserves of oil and natural gas, which constitute its main source of income. In addition to fossil fuels, the country has significant deposits of minerals such as tin, coal, bauxite and gold.

It also boasts vast forests –including the largest mangrove forest in Africa– and fertile agricultural land, making it a major producer of crops such as cassava, yams and maize.

Nigeria has abundant water resources, although water management and pollution are significant problems in some regions.

The **State of Ogun** is known for its rich natural environment, particularly its rainforest, which is home to the Omo Biosphere Reserve, an area of 130,500 hectares with undulating and flat terrain. The state is named after the Ogun River, a major waterway that flows into Lagos Lagoon, and is characterised by a landscape that slopes down from the Yoruba highlands towards the coastal plain.

Some of the main environmental problems the country faces include deforestation for timber or land clearance for other uses, such as agriculture or urban development. Clearance is caused by population growth and the increasing demand for timber, firewood and agricultural land. This disrupts the natural balance of ecosystems, leading to erosion, loss of biodiversity and changes in the local climate. It also restricts access to drinking water and increases the risk of flooding and landslides.

In Itamapako, there are almost no rubbish collection services, and even when there are, there are no follow-up management systems in place. As a result, waste ends up accumulating in the ditches and polluting watercourses. Members of the public are also contribute to pollution by leaving their rubbish on the streets.

There is a lack of proper management of basic sanitation in schools and communities. There are hardly any latrine facilities, and the general population defecates in the open, which is one of the main causes of the spread of infectious diseases and the



Lushness of the vegetation in Itamapako

contamination of aquifer catchment areas. In areas with a higher concentration of people, such as rural schools, the problem is particularly acute; and in addition to the health concerns, there is the issue of safety for girls and young women who lack even the most basic facilities to attend to their bodily needs and menstrual hygiene in private, a situation which, in practice, has led to an increase in sexual violence against women.

Fuel distribution networks span vast geographical areas, stretching from production sites to refineries or distribution centres. There are organised groups that drill illegally to steal fuel, causing frequent accidents involving spills that eventually damage mangrove ecosystems and pollute large areas.

4. ECONOMIC ACTIVITY

Itjebu-Ode remains a place of historical, cultural and economic significance. Today, this city is known for having one of the highest concentrations of industrial estates in the whole of Nigeria. This has earned it a reputation as the country's manufacturing hub, which produces many goods and products.

Itamapako is a predominantly rural area. Agricultural production is based on root crops (cassava and yam) and fruit trees such as banana. Cashew nuts are also an important crop.

In agricultural work, tasks are organised according to very distinct gender roles: cassava cultivation is considered women's work, whilst men cultivate the yams. This reality explains why women find it difficult to gain any real control over the family's financial resources, as cassava is always intended for family consumption, whereas yams are sold at the local market. Further, cassava requires a great deal of manual preparation, which takes many hours, whereas yams require hardly any preparation after harvesting.

As regards the division of labour, men are primarily responsible for preparing the land, whilst women play a more prominent role in post-harvest activities. Generally speaking, women have a heavier workload than men, as they do farm work as well as domestic and care tasks.

As local society is predominantly patriarchal, rural women are excluded from inheritance and lineage, leaving them dependent on their fathers and partners for access to land. Although the law grants women their rights, in practice, traditional male-dominated structures limit their ability to exercise them.

Although some women manage specific agricultural tasks, their lack of access to financial resources prevents them from hiring people to help them, thereby limiting the size of their farms and reinforcing the view that women's work is inefficient. Men, on the other hand, can and often do hire temporary workers for land preparation and harvesting yams.



Women harvesting cassava

In Itamapako, although tradition does not grant women access to or control over land, women play a crucial role, particularly in food production and processing. They account for 86% of the agricultural workforce and ensure food security for their communities.

Given its proximity to the Atlantic coast and the Lekki mangroves, fish are also part of the local economy and diet. Small-scale fishing in small wooden boats provides little financial benefit and there is no port infrastructure or basic shelter for accommodating larger vessels. Moreover, these simple, modest vessels cannot fish in strong currents and rough seas or reach the richer fishing grounds that lie offshore.

Given that the area has a significant Muslim population, pig farming is not permitted, and small-scale livestock farming focuses on the chickens and ducks, although the rudimentary approach provides low yields.

It is also important to note the significant gap in women's participation in paid work: only between 25% and 75% receive financial remuneration. This inequality results in women having less financial independence.

5. GENDER RELATIONSHIPS AND ROLE ASSIGNMENT

In 2024, **Nigeria** ranked 125th out of 146 countries in terms of women's equality and rights. This means it ranks among the 25 countries with the highest levels of gender inequality in the world.

In general, laws and customs relating to marriage, divorce and inheritance rights are heavily biased in favour of men. Most rural women marry at a very young age. In rural areas such as **Itamapako**, it is estimated that, on average, more than half of all marriages involve women under the age of 15, and almost 80% of women under the age of 18 are already married. Many of them have children too early, which increases the risk of pregnancy-related mortality. Women give birth to five or six children and have very little preparation for motherhood.

Monogamy and divorce are on the rise, but in rural areas and among the Muslim population, polygamy remains very common. It is estimated that 45% of married women live in polygamous households in the project area.

Gender-based violence in Nigeria, and specifically in Ogun State, is a complex social challenge where official figures are often just the “tip of the iceberg”, due to stigma and silence.

The most recent and relevant data, updated at the end of 2025 and the beginning of 2026, are: According to official figures from the Ministry of Women's Affairs and Social Development in **Ogun**, 502 cases of gender-based violence were formally processed in 2025. According to international organisations, it is estimated that there are actually around 15,000 cases of domestic violence in Ogun State each year. This means that only around 3.3% of cases are formally reported. Of those 502 official cases in 2025,

only 28 reached the stage of formal prosecution in court, reflecting the slowness of the judicial system.

Nigeria is a party to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), yet at the same time a high proportion of rural Nigerian women are still subjected to traditional practices such as female genital mutilation (FGM).

In 2021, the Nigerian Ministry of Justice established the “Sexual and Gender-Based Violence Response Unit” (SGBV) to coordinate government actions, legislation and policies in response to such cases.

In February 2022, the country’s Senate, which has an overwhelming majority of men, rejected the proposed “Gender Equality Act” put forward by a group of women in Congress.

The aim of the Nigerian Government’s Strategic Plan for Women is to fully integrate women through an approach based on equal opportunities, strengthening their capacity to participate in the country’s economic, social, political and cultural life.

This objective is to be achieved through the following measures:

- ➔ Gender equality: ensuring that at least 30% of all positions are held by women.
- ➔ International legal framework: incorporating the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) into national legislation.
- ➔ Protection against harmful practices: legally abolish female genital mutilation and other harmful traditions.
- ➔ Mainstreaming a gender perspective: integrating a gender approach into all policies and programmes.



Women attend a meeting with no opportunity to express their views



A young woman caring for her newborn baby



Boys and girls are walking to school

- Economic empowerment: facilitating access to microfinance and poverty reduction programmes for women.
- Health and wellbeing: promoting education and engagement to reduce women's vulnerability to HIV and other sexually transmitted infections (STIs).
- Educational opportunities: to strengthen the education young women receive in secondary school and sixth form so that they have more and better options for their future, and to provide learning and skills development opportunities for women who are not currently enrolled in the formal education system.



A street in Itamapako

Other sources of information:

Educational Co-operation Society (ECS): <https://ecs.org.ng/>

The Resource Centre for Human Rights and Civic Education (CHRICED): <https://chriced.org.ng/>

Government of Nigeria Services: <https://services.gov.ng/>

Ogun State Government: <https://ogunstate.gov.ng/>

National Emergency Management Agency (NEMA): <https://nema.gov.ng/>

Federal Ministry of the Environment: <https://environment.gov.ng/>



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