

Language profile of five IDP sites in Maiduguri: findings by site

Bakasi Camp



TRANSLATORS
WITHOUT BORDERS



OXFAM

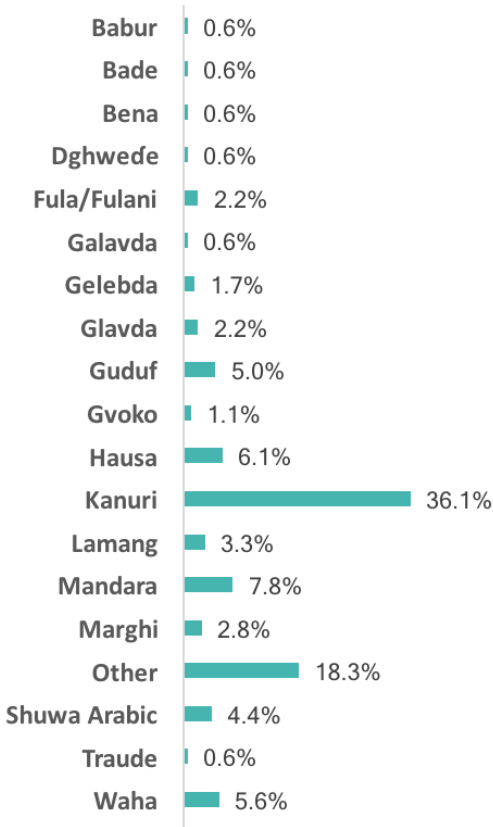
This site report summarizes key findings for Bakasi Camp from a study of comprehension levels among 951 internally displaced people (IDPs) and host community members at five sites in the Maiduguri area of Borno, north-eastern Nigeria. The full summary of findings is available [here](#). The study was designed by Translators without Borders (TWB) and conducted by Girl Effect using Oxfam communication materials, in July 2017. TWB analyzed the data in consultation with Girl Effect and Oxfam, and Oxfam financed the field research. The International Organization for Migration (IOM) facilitated the research at Bakasi Camp.

Bakasi Camp profile

Adult population (DTM Round XVIII data)		
Total: 9,260	Female: 5,705 / 61.6%	Male: 3,555 / 38.4%
Sample population		
Total: 180 (1.9% of all adults)	Female: 155 / 86.1%	Male: 25 / 13.9%
Age		Education
15-30 yrs (57 / 31.7%)		No schooling: 73 / 40.6%
30-44 yrs (93 / 51.7%)		Non formal schooling: 47 / 26.1%
45-59 yrs (22 / 12.2%)		Primary school: 29 / 16.2%
60+ yrs (8 / 4.4%)		Junior secondary: 11 / 6.1%
Main LGAs of origin		Senior secondary: 4 / 2.2%
Gwoza (49.4%)		Tertiary: 10 / 5.6%
Marte (43.3%)		Other: 6 / 3.3%

Languages and language preferences

Respondents' mother tongues in Bakasi Camp

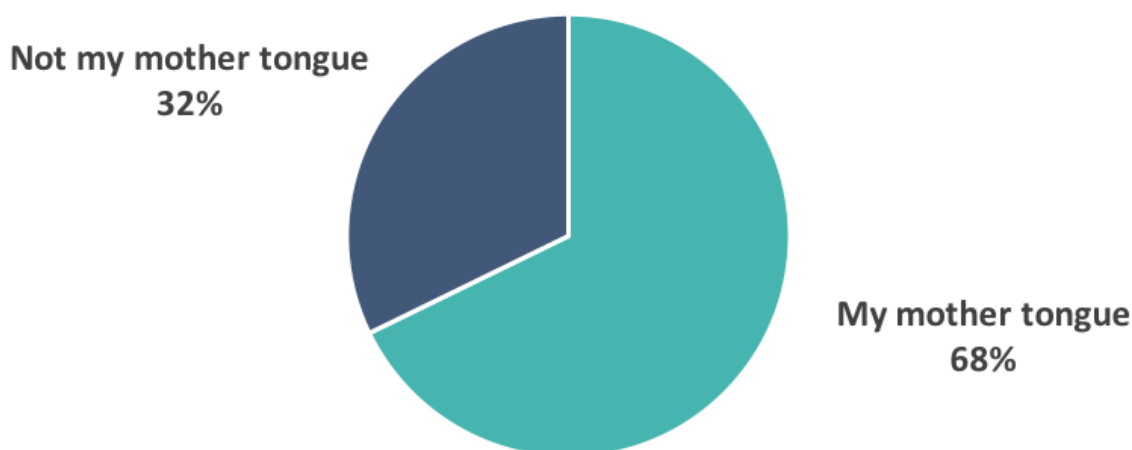


Kanuri speakers were the largest single group: over a third of the sample gave Kanuri as their second language. Over half were native speakers of neither Kanuri nor Hausa, however. There were more Mandara than native Hausa speakers in the sample, while Waha (and the related Lamang), Guduf and Shuwa Arabic all constituted sizeable minorities. The Galavda/Gelebda/Glavda group of languages made up 4.5 percent of the sample.

A significant 18 percent (37 respondents) indicated their mother tongue was not among the 18 named in the survey.³ Of these, 33 were⁴ from Gwoza, where the Atlas of Nigerian Languages records eight language groups. Further investigation would be needed to refine analysis of this 18 percent.

Despite the predominance of Kanuri native speakers, over 68 percent of respondents opted to test their comprehension in Hausa. This may be linked to the use of Hausa in education and other public institutions.

Preferred language to receive information in, Bakasi Camp

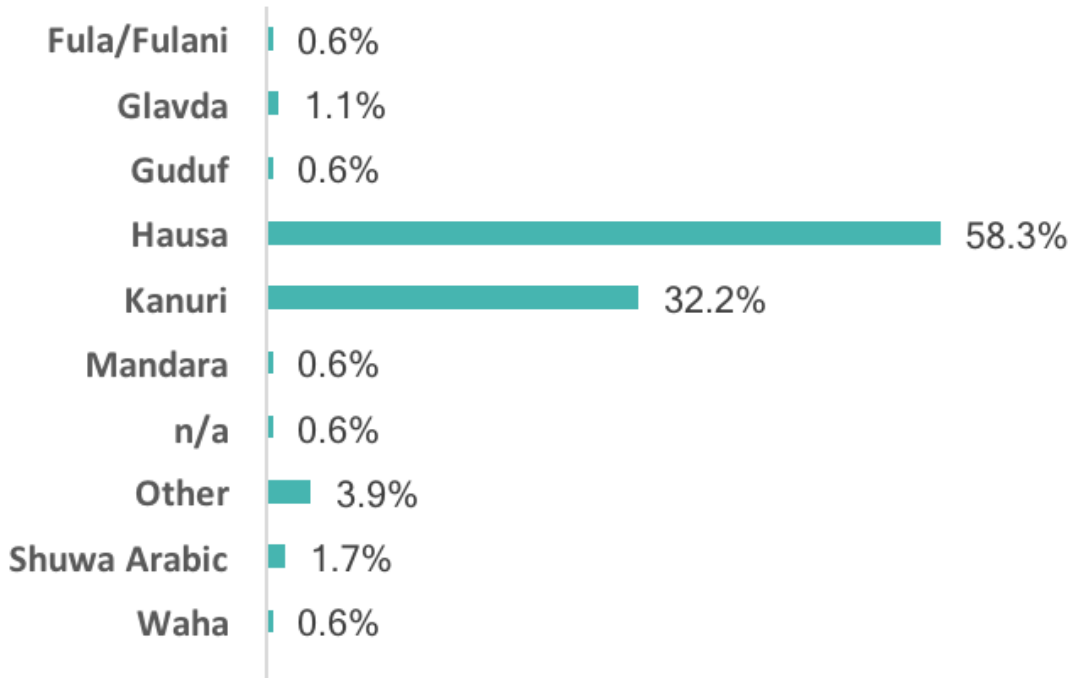


Almost a third of the sample at Bakasi Camp (32 percent) stated a preference for receiving information in a language other than their mother tongue. This is higher than the average for the sample across all five sites. The relatively high education levels compared with the other sites surveyed may be a factor here: 13.9 percent of the sample had completed junior secondary school or higher. Only Bolori, where the sample included host community members, scored higher (14.6 percent).

³ The inexhaustive list was based on information from the Atlas of Nigerian Languages, third edition, on languages spoken in the local government areas (LGAs) of Adamawa, Borno and Yobe. As most languages are referred to by several names, a comprehensive inventory would have been incompatible with efficient administration of the survey.

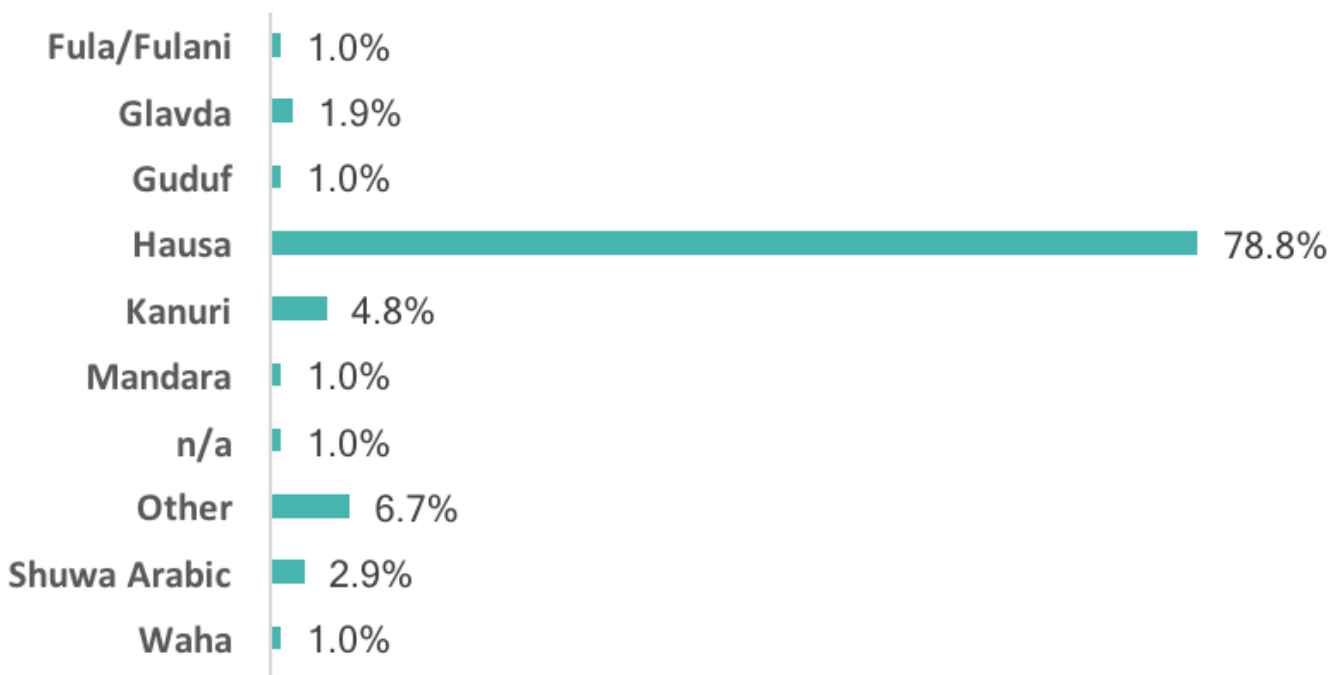
⁴ Roger Blench, An Atlas of Nigerian Languages, 3rd edition, available at: <http://www.rogerblench.info/Language/Africa/Nigeria/Atlas%20of%20Nigerian%20Languages-%20ed%20III.pdf>

Preferred specific languages to receive information in, Bakasi Camp



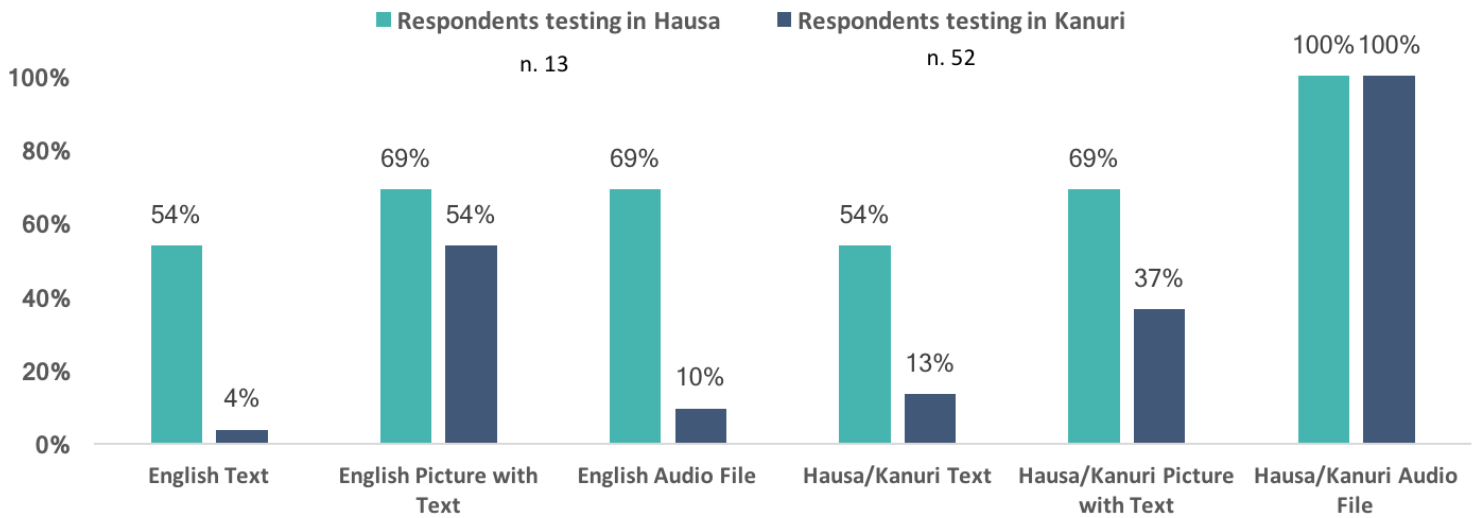
When asked to specify which language they preferred to receive information in, respondents in Bakasi named either Hausa (58.3 percent) or Kanuri (32.2 percent). The vast majority of those whose mother tongue is neither of these languages preferred to receive information in Hausa (78.8 percent).

Preferred specific languages to receive information in for non-Hausa and non-Kanuri speakers, Bakasi Camp



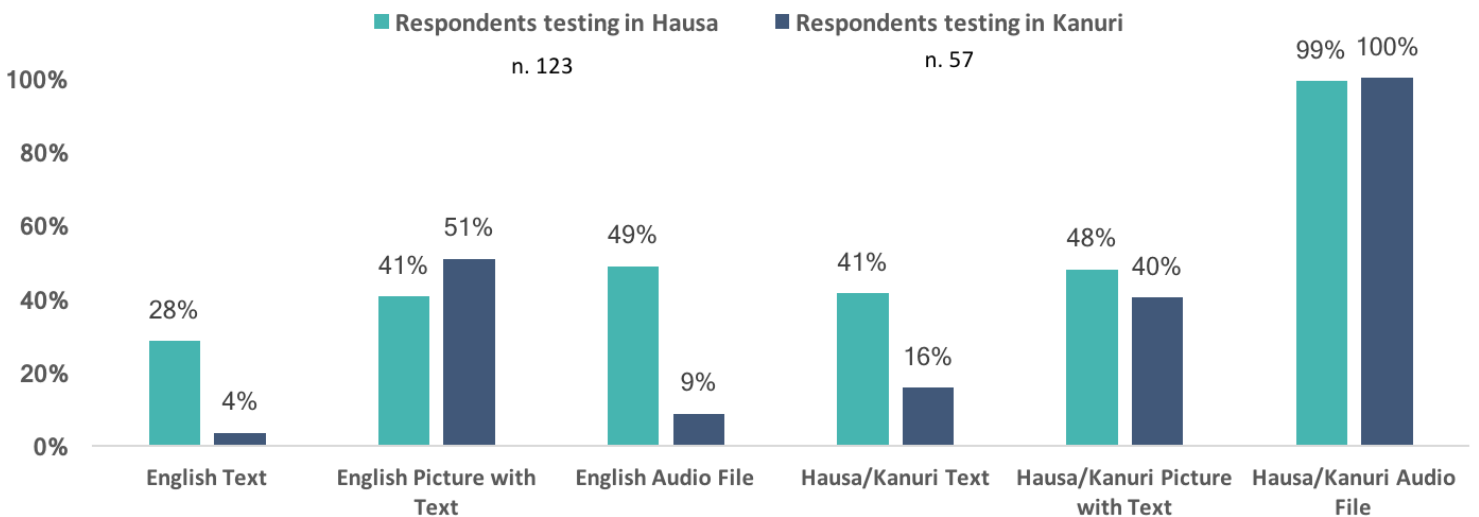
Comprehension levels

Comprehension rates for mother tongue Kanuri speakers in Bakasi Camp



Comprehension rates were markedly higher (particularly in English) for the 13 Kanuri speakers who tested in Hausa than for those who tested in Kanuri. This appears to be linked to educational attainment: 76.9 percent of this group had some formal schooling, compared with just 3.8 percent of Kanuri speakers who chose to be tested in their own language.

Comprehension rates in Bakasi Camp



Individuals testing in Hausa also scored higher overall than those testing in Kanuri. Again, while the sample is too small to draw firm conclusions, it seems reasonable to connect this with the widespread use of Hausa in schools. Respondents testing in Hausa were more than 12 times as likely to have some formal education than those testing in Kanuri (42.2 percent compared to 3.5 percent, respectively).

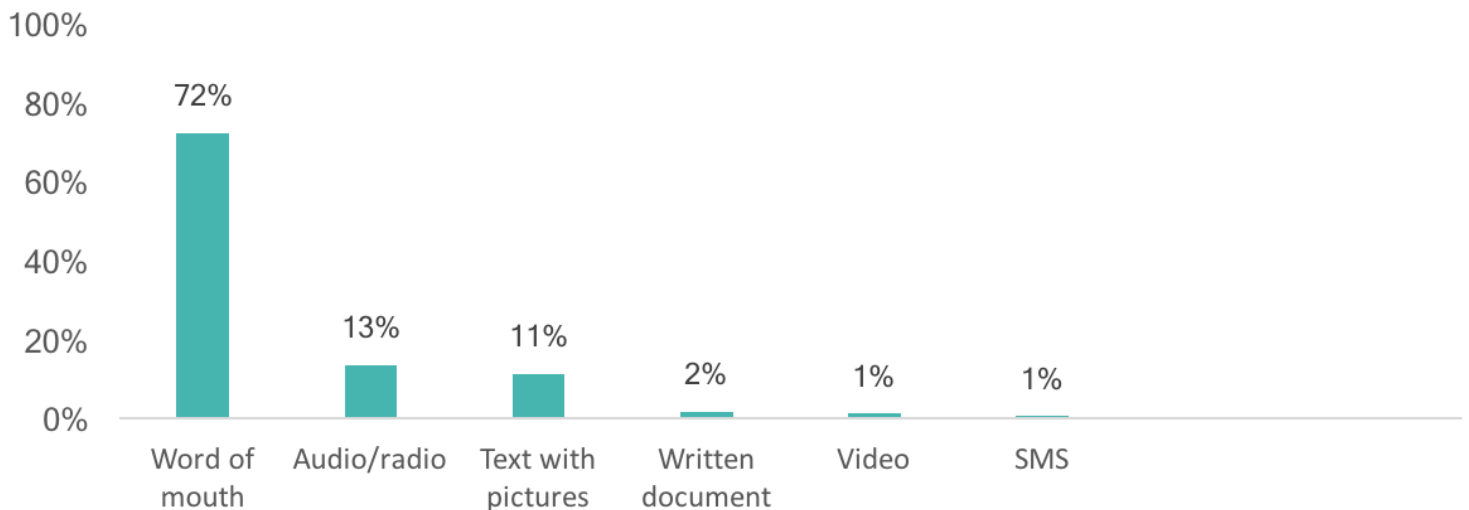
For those in the overall sample who tested in Kanuri, English text and audio were both ineffective (four percent and nine percent respectively).

However, the English picture with text was effective in 51 percent of the sample, suggesting that the picture was the key variable contributing to comprehension.

Overall, as at other sites, simple audio messaging in either Hausa or Kanuri proved the most universally effective form of communication.

Format preferences

Preferred format to receive information in, Bakasi Camp



As elsewhere, respondents in Bakasi stated a clear preference for word-of-mouth as a mode of information relay (72 percent). Of all the sites sampled, however, Bakasi had the highest frequency of respondents who preferred 'audio/radio' and 'text with pictures'. This trend was especially pronounced among the 25 men sampled in Bakasi. Thirty-two percent of this group preferred text with pictures – the highest rate for that format across all sites. This suggests a mix of formats could be the most effective means of relaying messages.

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The views expressed in this paper should not be taken, in any way, to reflect the official opinion of Elrha, the HIF, the Netherlands MFA, or German Humanitarian Assistance.



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