"Are they listening?"

THE CHALLENGES AND OPPORTUNITIES OF MULTILINGUAL AUDIO COMMUNICATION IN BORNO STATE

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TRANSLATORS
WITHOUT BORDERS

People affected by the conflict in linguistically diverse northeast Nigeria need to give and receive critical information in multiple languages. Options for doing so are currently limited, but rethinking how humanitarians use audio messaging to reach their intended audiences could change that.

Research shows that audio is the most widely understood communication format among internally displaced people in northeast Nigeria. Nearly 65 percent of the internally displaced population in Borno prefer to receive information by radio, according to IOM's **DTM** data. Humanitarians are responding to that preference by expanding radio programming, but patchy coverage and language diversity make that challenging. This report explores those challenges and suggests localized audio communication offers a more effective way to expand reach.

A man listens to audio messages. GGSS camp, Monguno, Borno State, Nigeria.

Between October 2018 and January 2019, Translators without Borders (TWB) reviewed humanitarian approaches to audio communication in Borno State. We conducted semistructured interviews with nine representatives of three radio stations based in Maiduguri (Peace FM, Borno Radio TV, and Dandal Kura). We also interviewed staff from seven humanitarian organizations involved in radio programming or audio communication in northeast Nigeria.

We looked at Monguno as a case study of the challenges and opportunities of audio communication in rural parts of Borno State. We tested comprehension and surveyed communication preferences among Kanuri and Shuwa Arabic speakers in Monguno. We also interviewed aid workers and community members about information flows and observed some humanitarian communication in practice. This report summarizes our findings.

Our investigations highlighted a number of problems with the current reliance on radio as a tool for information exchange in northeast Nigeria. We concluded that expanding multilingual audio programming is both necessary and achievable. To achieve that, humanitarian communications specialists should:

- Collect improved data on the geographic and linguistic coverage of radio programs and on audience preferences
- Expand Kanuri content in radio programs
- Provide short summaries of Hausa and Kanuri content in other local languages
- Translate key messages and programs into local languages, and prerecord them for local playback
- Provide audio and multilingual feedback mechanisms
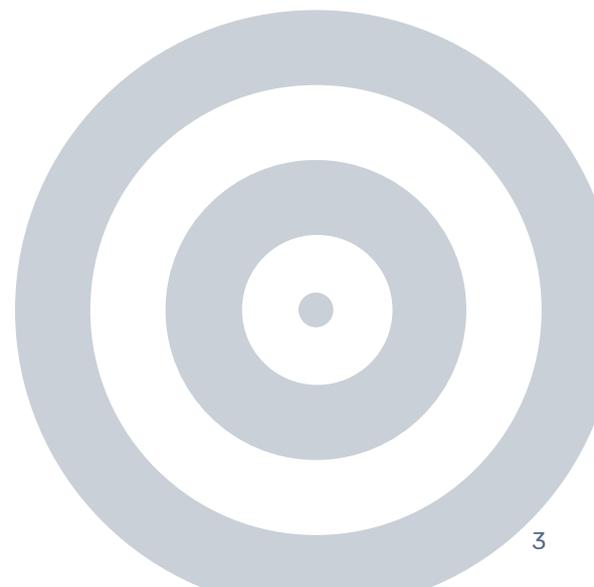
The radio landscape in Borno State

FM radio does not reach far beyond Maiduguri.

Five local radio stations broadcast from Maiduguri (see Figure 1 below). With the exception of Dandal Kura, all transmit on FM frequencies. FM offers good audio quality but the signals do not travel very far. The only information currently available on coverage comes from the radio stations themselves, and several humanitarians interviewed were skeptical of its accuracy. One aid worker voiced frustration at the lack of independent coverage data: "We broadcast messages, but are they listening?"


"We broadcast messages, but are they listening?"

-Aid worker, Maiduguri

Station name	Frequency	Affiliation
Peace FM	102.5 FM	Federal Radio Corporation of Nigeria / Radio Nigeria
Borno Radio Television (BRTV)	95,3 FM	Borno State government
Dandal Kura	9770 kHz shortwave	Independent
Kanem FM (Unimaid Radio)	97.7 FM	University of Maiduguri
Lafiya Dole	108.0 FM	Nigerian Army

Figure 1. Radio stations based in Maiduguri. With the exception of Dandal Kura, all have affiliations with the military, the university, or the government.

Discrepancies between actual and reported coverage can be due to technical and infrastructure limitations. For example, representatives of Borno Radio Television (BRTV) claimed their station offers coverage throughout the country. The more powerful of BRTV's transmitters should technically be able to reach across much of Nigeria. However, one humanitarian explained that frequent power outages and the high cost of running a 60 kilowatt transmitter from a generator means it is often not operational. Peace FM, meanwhile, lacks a strong transmitter, limiting its range beyond Maiduguri. In contrast, Dandal Kura broadcasts using shortwave frequencies, which can travel thousands of miles with little signal loss. For humanitarians looking to broadcast to conflict-affected audiences in remote parts of Borno, Dandal Kura is technically the most likely candidate. However, this relatively new radio station only broadcasts for two hours in the morning (6-8am) and two hours in the evening (7-9pm).

To understand signal coverage outside Maiduguri, TWB surveyed 53 members of IOM's Emergency Tracking Tool team at sites sheltering internally displaced people in Adamawa and Borno States. The survey asked which radio stations residents listened to at each site. The findings, while not representative of the two states, allow comparison between the stations' coverage of given locations.
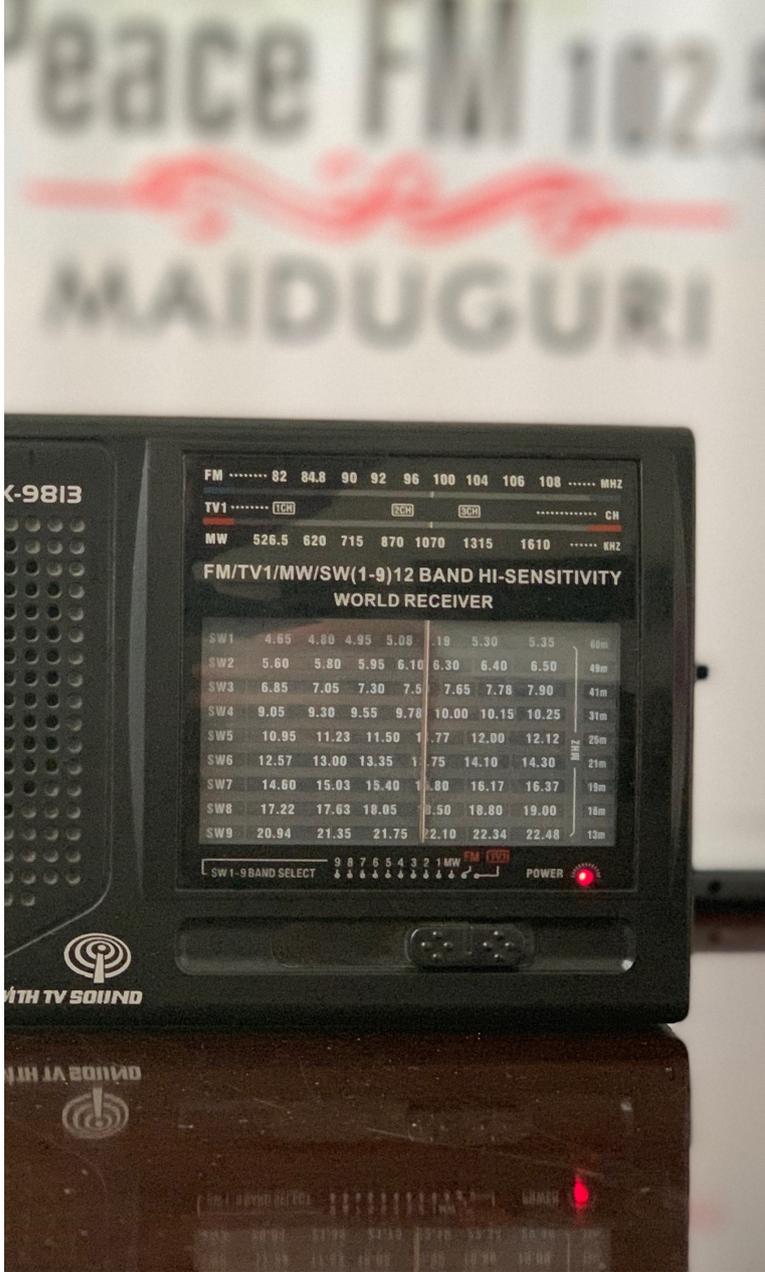
Portable radios can tune into AM, FM and Shortwave radio. Peace FM radio station in Maiduguri, Borno State, Nigeria

The survey found that only three of the five radio stations broadcasting in Borno State from Maiduguri have listeners at these sites. Of these, Peace FM was the most widely listened to, but still only in half the sites, as Figure 2 shows. Dandal Kura, whose shortwave signal should make it accessible across Borno, had an audience in just two sites, and BRTV in three.

Percentage of 16 wards in Borno where IDPs listen to Maiduguri-based radio stations
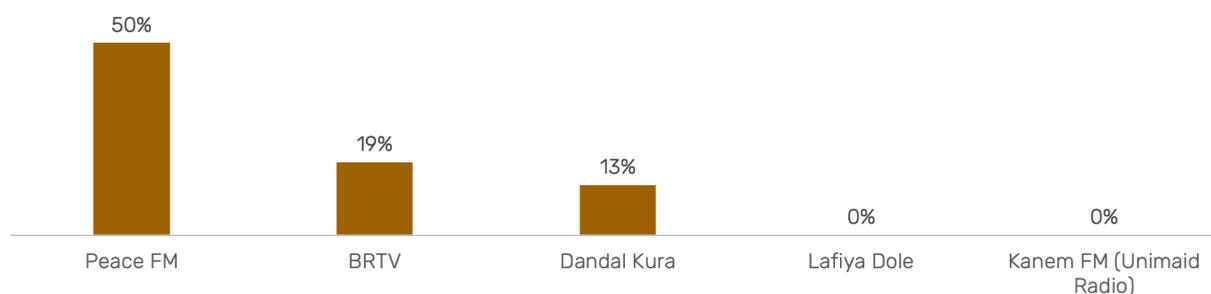

Figure 2. Key informants at eight sites reported listening to Peace FM; three listened to BRTV and two to Dandal Kura. None reported that IDPs listened to the military or university radio stations at these sites.

This limited reach is particularly important because the Maiduguri-based stations appear to be the sole source of non-Hausa broadcasts. All sites surveyed in Borno reportedly listen to BBC Hausa. Eleven of the 16 sites also listen to the Hausa services of Voice of America, Deutsche Welle, or Radio France Internationale. Voice of Nigeria found an audience at one site; of the languages of northeast Nigeria, it broadcasts only in Hausa. This suggests that broadcasts in other languages of conflict-affected people are reaching a relatively small section of the population.

A summary of findings for Borno State is in Appendix 1. The full results of the survey, including cellphone coverage, and data for Adamawa State, are available **here**.

Substantive multilingual radio programming is rare.

Ensuring radio broadcasts reach conflict-affected people is only part of the challenge. It is also important that people can understand the language in which they are broadcast. Nigeria is one of the most linguistically diverse countries in the world; internally displaced people in the northeast speak over 30 languages.

Yet most radio programming in northeast Nigeria is in Hausa and English. There is occasional Kanuri programming and very limited content in other languages. National and international stations such as the BBC or Radio France Internationale offer programming in Hausa and English. Maiduguri-based radio stations support some Kanuri broadcasts and jingles in Shuwa Arabic, Fulfulde, Bura-Pabir, and other local languages. Dandal Kura was established specifically to fill a gap in Kanuri-language programming. Staff at Dandal Kura estimate that 70 percent of their content is broadcast in Kanuri and 30 percent in Hausa.

Several humanitarians said they lack the capacity to produce content in languages other than Hausa. Even where translation services are available, the same respondents were unsure which languages besides Hausa were relevant. Since radio signals blanket entire areas, it's not easy to know who is listening to the radio and which languages they speak. None of the humanitarians interviewed were collecting data about the location or language of people who called into interactive radio broadcasts.

The most common radio formats don't support multilingual radio programming.

Several humanitarians said they were interested in multilingual radio programming but unsure how to format those programs to accommodate more than one language.
Humanitarian radio in northeast Nigeria currently uses three main formats:

- Jingles,
- Radio dramas, and
- Interactive call-in programs.

Jingles are the most common radio format for sharing information in languages other than Hausa and English. These are short audio clips (about one minute long) designed to be played between longer programs. The stations often play multiple jingles in a row. They may play the same message in multiple languages, or different messages entirely. A few organizations reported producing their own jingles, but most provide talking points to the stations, who produce jingles on their behalf.

Interviews identified a number of disadvantages of this format. Jingles often entail the cost of bringing in specialist expertise most aid agencies lack. They are often rushed and difficult to understand. They are also not suited to communicating detail or discussing complex issues.

Radio dramas offer more space and a more engaging format for diving deeper into particular topics. Internally displaced people interviewed for this research reported finding these entertaining and informative and said they looked forward to them. Yet dramas require expertise and time to put together. For many humanitarian organizations, this is beyond the scope of what they can manage with limited budgets and a small communication staff. One humanitarian explained: "Radio dramas are one of the best formats we offer, but [they] take too much time to put together. At this point, we're maybe running one radio drama every three months or so."

For many humanitarians and radio managers, interactive call-in programs offer better value for money. While the exact duration and format varies by station and organization, they commonly comprise two parts of approximately 30 minutes each:

1. An informative session where an expert or group of experts offers information about a particular topic; and

2. An interactive session where listeners can call the station and ask the experts questions.

Neither dramas nor interactive call-in programs are conducive to multilingual programming unless the available broadcast time can be extended. The only alternative is to subdivide the existing segment into multiple short segments, and to reduce program content accordingly. One promising approach is to give a brief summary in a second language at the start of each program. For example, one radio station prefaces its weekly Hausa program with a five-minute Kanuri summary of the previous week's show. This enables people who speak limited Hausa to hear key points in their preferred language, without extending the length of the broadcast.

Humanitarians lack evidence of how effective current approaches are.

For many humanitarians, the standard formats and styles of radio communication are uninspiring. One humanitarian communication manager suggested that, "In such a big organization, we just follow a template. Every time we just do the same thing. No one is really looking into the effectiveness of it."

A common criticism by both radio personnel and humanitarians is that the programs often promote humanitarian organizations instead of providing information. A humanitarian communication expert in Abuja explained: "[Humanitarian organizations] often send out press releases promoting our events or we design a radio program to explain our upcoming activities. This is not what people want to listen to. We need to take ourselves out of the equation a bit and share information that [internally displaced people] actually need to keep their families safe."
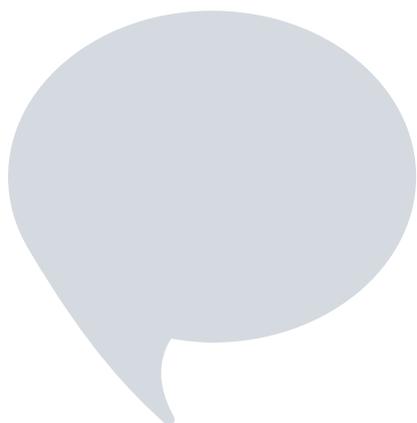
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Humanitarian communication expert, Abuja

Some humanitarians interviewed during this research believe that Hausa is "good enough" to reach most people in rural parts of northeast Nigeria. One communication officer with a large INGO explained: "Our assumption, based on our experience, is that most people understand Hausa or English so we use these languages mostly." In Maiduguri specifically, TWB's previous research supports this claim to some extent. Comprehension **research in five camps in Maiduguri** in 2017 found over 90 percent of respondents understood at least basic audio information in Hausa. Yet, as we will demonstrate next, internally displaced people in Maiduguri are not wholly representative of displaced communities in other areas.

Monguno: a case study in the challenges and opportunities of audio communication

To examine the opportunities and challenges of audio communication outside Maiduguri, we looked at Monguno as a case study. A little over 100 kilometers by road from Maiduguri, it is one of the more accessible sites hosting internally displaced people. The majority of these speak Kanuri, followed by Shuwa Arabic and Fulfulde, in that order.Yet we found that most audio communication here, including radio, is in Hausa. Poor radio coverage and access, limited non-Hausa communication, and male-dominated information channels are restricting two-way communication for many. Women face particular exclusion.

Radio is popular but radio access is poor.

Despite its relative proximity and ease of access to Maiduguri, Monguno has only limited mass communication. Mobile networks and AM and FM radio do not reach the city. Everyone interviewed in Monguno who reported listening to the radio did so using shortwave radios. Internally displaced people in Monguno reported listening to Hausa programming from the BBC, Voice of America, Radio France Internationale, and Deutsche Welle. Dandal Kura is the only Maiduguri-based radio station with coverage in Monguno. It is also the only station there sharing humanitarian messaging or content in Kanuri.

Despite limited connectivity and a lack of local stations, radio remains the preferred format of communication for many internally displaced people in Monguno. Sixty-six percent preferred radio as the means of receiving information related to fire safety, a particularly relevant topic due to recent fires in the camps. In contrast, only 18 percent preferred posters and 13 percent word-of-mouth.

One of the main challenges of encouraging radio messaging in Monguno is that very few households have their own radio set. Extrapolating from IOM's key informant data collection efforts, less than 37 percent of the internally displaced population in Monguno has access to a functioning radio. This estimate is consistent with other sites across northeast Nigeria, where **DTM tracking** indicates less than 40 percent of the entire displaced population has access to a radio.

Measuring comprehension can guide multilingual audio communication.

In October 2018, TWB researched the extent to which Monguno residents understand information in various languages and formats. The research was in three parts:

•Structured comprehension testing of 110 Kanuri and Shuwa Arabic speakers at five sites (Water Board Camp, GSSSS Camp, GGSS Camp, and two host community sites)

•Semistructured interviews with camp leadership and NGO field workers at those sites

•Observation of communication and feedback practices at those sites.

Comprehension testing involves asking people to summarize the key messages from content in different languages and formats. For the purposes of our 2018 research, we tested written, pictorial, and audio content in Hausa, Kanuri, and Shuwa Arabic. For each language, we tested comprehension of two audio messages and one text message. As a result, there is a chance that the results of the survey are slightly inconsistent due to the small sample size of testing content. We selected starting points at random at each site and used a quota sampling framework to ensure even distribution between different language groups, genders, and ages. This modified stratified sampling approach is not intended to be representative of all Kanuri or Shuwa Arabic speakers in Monguno. However it can help highlight differences in understanding between demographic groups.

The full dataset is available **here**.

Other
3%

Word-of-mouth
13%

Poster
18%

Radio
66%

**Preferred format of information about fire safety**
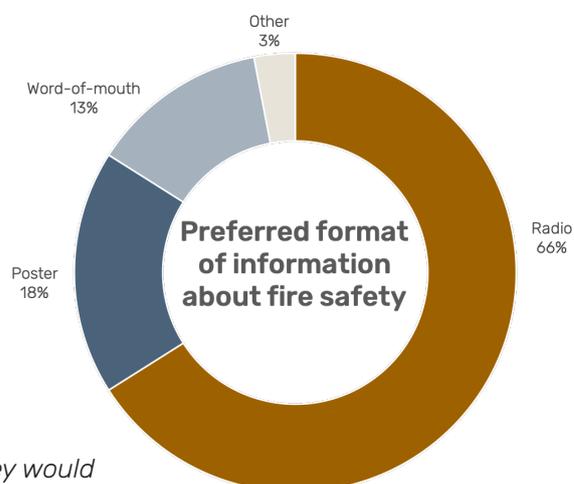
Figure 3. 66 percent of respondents reported that they would prefer to receive information about fire safety over the radio.

Hausa is not "good enough" on its own.

In contrast to findings from similar research in Maiduguri, spoken Hausa was not widely understood in Monguno. Figure 4 highlights that only 45 percent of Kanuri and Shuwa Arabic speakers in our sample understood the key message of audio recordings in simple Hausa. In contrast, 98 percent understood mother tongue audio content.

Limited understanding of Hausa can create real challenges when humanitarian organizations predominantly hire Hausa-speaking staff. During observation at GGSS camp in Monguno, two humanitarian field workers approached a group of community leaders (known as *bulamas*) to ask permission to conduct a survey. The *bulamas* primarily spoke Kanuri and Shuwa Arabic but the field workers only spoke Hausa. The conversation was short, and the team received permission to continue. Afterwards, we asked the *bulamas* if they understood why the field workers were there. One who had been nodding during the earlier conversation as if he understood replied in Kanuri: "I am not sure. They were speaking Hausa very fast."

"I am not sure. They were speaking Hausa very fast."

-Community leader, Monguno

Percentage of respondents who understood information in different languages and formats

■ Hausa content   ■ No language   ■ Mother tongue content
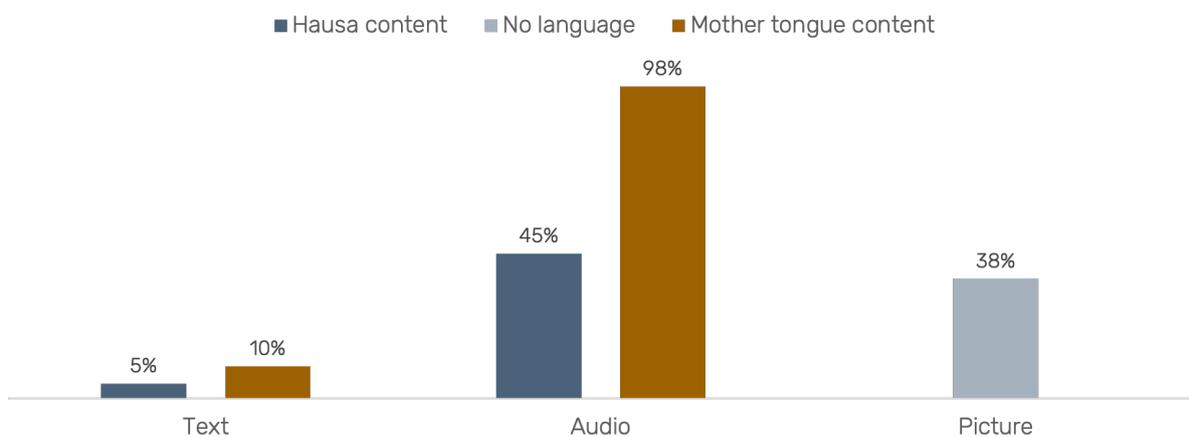
Figure 4. Audio communication in respondents' own language (Kanuri or Shuwa Arabic) was the most effective format. Only 45 percent understood spoken Hausa and only 38 percent pictorial information. Reading comprehension levels were low in respondents' mother tongue and lower still in Hausa.

Communicating in Hausa can exclude women from humanitarian conversations.

Communicating exclusively in Hausa means many women are unable to access information or make their voices heard. As Figure 5 shows, only 25 percent of women in our sample understood basic information in spoken Hausa. This is in stark contrast to the 67 percent of men who understood the same content. Many women said they felt more stressed and less confident when speaking with humanitarian field workers who only spoke Hausa. As a 35-year old Shuwa Arabic-speaking woman explained, "I get so confused when [humanitarians] speak to me. I speak a little bit of Hausa and when they hear me say something in Hausa they start speaking very fast. Sometimes I understand what they are saying, but most of the time I don't."

Percentage of respondents by gender who understood audio information in different languages

■ Men ■ Women

|	Hausa audio	Mother tongue audio
Men	67%	98%
Women	25%	98%
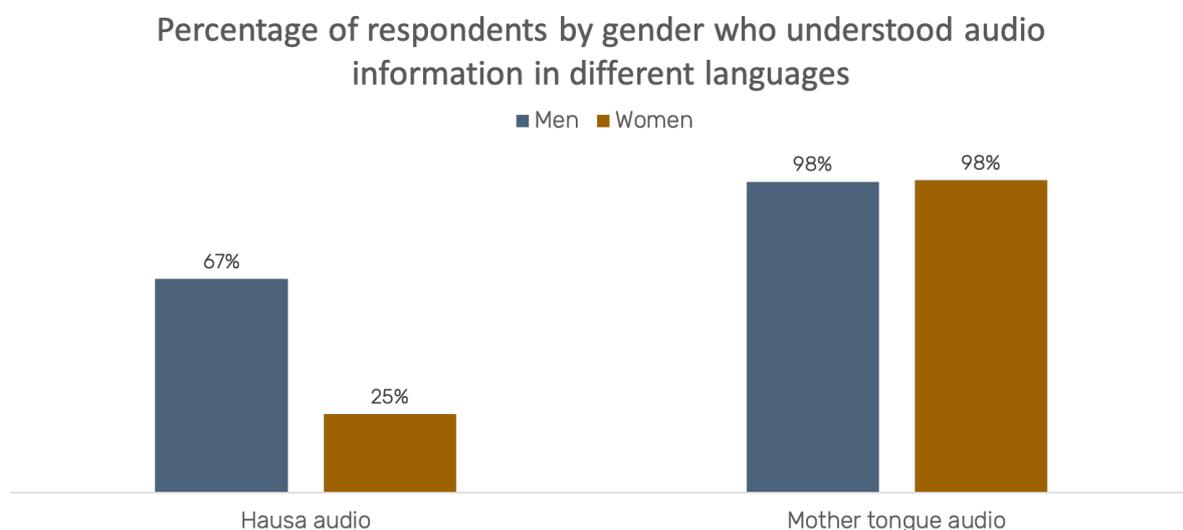
Figure 5. Only 25 percent of women understood information in spoken Hausa, compared with 67 percent of men. In contrast, 98 percent of both women and men understood audio information in their mother tongue.

Relying on word-of-mouth communication can exclude women from humanitarian conversations.

Camp consultation and governance structures at camp level are intended to include women and young people in decision-making and information flows. In practice, the flow of humanitarian information at formal sites in Monguno follows a structured path involving men at nearly every step in the process. TWB interviewed community members and humanitarian workers from the camp coordination/camp management (CCCM) sector at five sites. All described a similar process of sharing humanitarian information through word-of-mouth. Figure 6 shows a simplified representation of these information flows.

General humanitarian info   Women's info

Camp chairman → Bulama committee → Council of elders → Men → Women → Children

Women's committee → Women
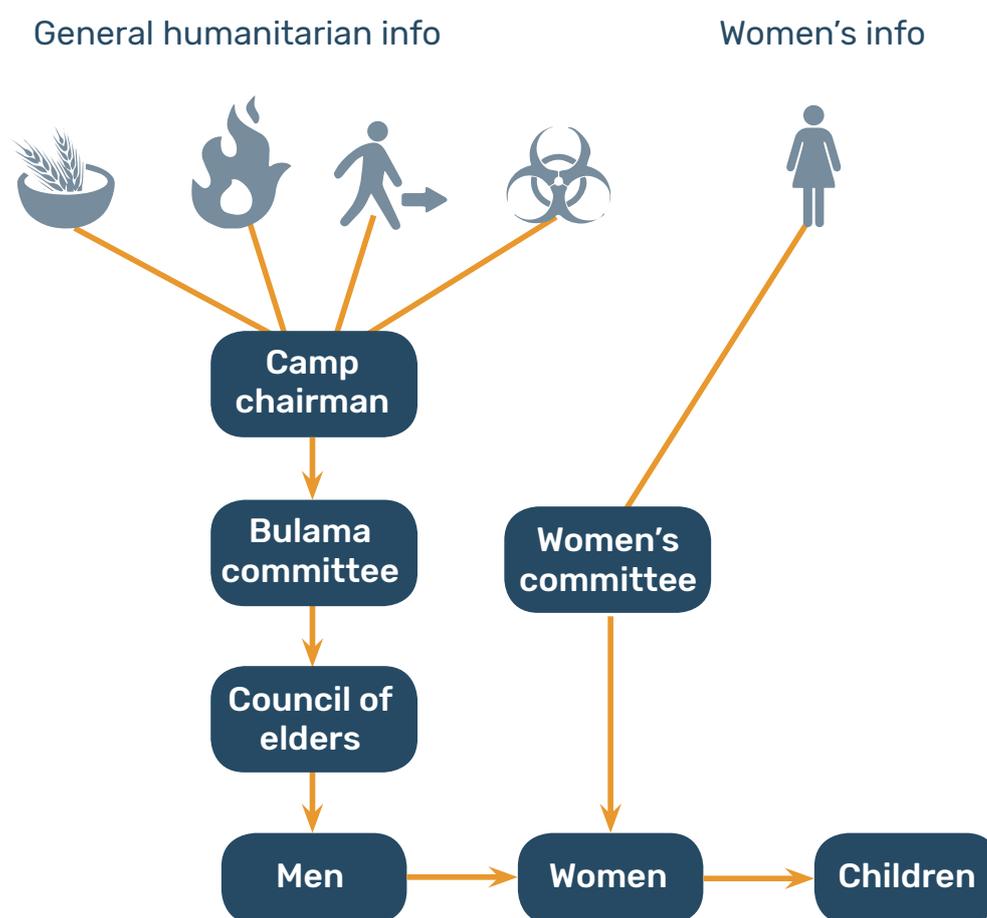
Figure 6. The gendered reality of humanitarian information flows at formal camps in Monguno. Men are primarily involved at most steps of the process, unless information relates to a specific 'women's issue'.

Information seen as relating to 'women's issues', such as gender-based violence or breastfeeding, is often shared through a parallel structure. This is a committee of women representatives instead of the bulama committee. Members of the women's committee interviewed for this research identified this process as helpful for communicating sensitive information. However, they commented that women are not always equally informed about what else is going on in the camp. Most humanitarian information is not relevant only for one sex. Developing parallel structures of communication for 'general' and 'women's' content can exclude both men and women from relevant information.

Communication strategies that promote audio messaging and audio feedback can help to break down many of these structural gender barriers. Our research demonstrates that men and women typically understand mother tongue audio information equally well. Audio communication is also equally accessible to everyone with a radio or who is close to a loudspeaker. While not necessarily reaching everyone, therefore, localized audio communication through these means substantially increases potential coverage. Unlike strategies that rely on word-of-mouth, prerecorded audio messages reach everyone in the audience in the same way and allow consistent use of appropriate terminology.

Sharing information by word-of-mouth is slow and difficult.

Communication strategies that rely primarily on word-of-mouth are labor-intensive and do not guarantee that everyone receives the same information. Hala Abubakar is a community mobilizer in Water Board Camp, a sprawling site housing more than 14,000 people. As one of only a few community volunteers in the camp, he says it is hard to know how far information by word-of-mouth travels. He explained: "I can't cover the entire camp, even with my bicycle. I have to trust that people will pass on what I tell them. I don't know how much that happens. And maybe they don't always share exactly what I tell them." He suggested that pictorial and audio messaging could help: "Posters and loudspeakers would really help. Sometimes [volunteers] share information over loudspeaker, but they only travel on foot so that is slow. People like gathering together to listen to the radio… Having more posters could also help make sure people do not forget the information later."

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- Hala Abubakar,

community volunteer

Nor is word-of-mouth communication ideal for informing large numbers of people at speed. Disease outbreaks, sudden displacement events, and fires all demand immediate and coordinated mass communication.

In Monguno, getting people the information they need remains a work in progress. Only 21 percent of our respondents said they had enough information about humanitarian distributions and services.

Community mobilizer Hala Abubakar, who travels around Water Board Camp by bicycle, noting complaints and feedback on paper. Even with the bicycle, he struggles to cover much ground in a day.

Localized audio broadcasts offer an effective solution for multilingual mass communication where radio coverage is limited.

Although most of the content that humanitarians produce for local radio stations in Maiduguri does not reach Monguno, that content can be used in other ways. IOM's CCCM team has piloted prerecorded messages in different languages that can be played on loudspeakers by local field teams. These messages can be designed for radio but then also stored on SD cards in portable loudspeakers, or played over bluetooth or via a headphone jack directly from a phone. The loudspeakers can be stored safely in an office at night, and carried with mobile teams to be played to community members during program activities.

This localized audio messaging can be more targeted and effective. Relaying information in multiple languages is hard in a short radio program, especially when you're not sure who is listening to the broadcast and which languages they speak. If audio messages are prerecorded in multiple languages, field staff can play the right language version for specific populations. In Monguno, for example,

IOM's CCCM Team Leader in Monguno plays a prerecorded fire safety message in Kanuri for a group of people waiting to speak with humanitarian workers at Water Board Camp.

Fulatari Camp hosts a sizeable Fulfulde-speaking population, and there are many Shuwa Arabic speakers in Water Board Camp. Both sites offer opportunities for targeted mother tongue audio messaging.

UNICEF has also piloted outbound broadcast dialing as an alternative means of relaying audio messages. Mobile service providers send the messages to selected cell phones. They target phones used by people who speak Hausa, Kanuri, or English, and who live in specific locations. Pricing is based on the length and number of messages. While it is still too early to measure the effectiveness of this approach, it is an expensive service that is likely not affordable for most humanitarian organizations.

While radio content can be repurposed for local messaging, customized messages might be more effective. Short, highly produced jingles that work well on the radio might not be as effective for live audiences. As one humanitarian worker in Monguno explained, "People love these jingles because they are in their own language, but when they're here in person they aren't going anywhere. It would be great to have content that is longer to help pass the time and give them more detailed information." He argued that the background music and sound effects common to jingles in Nigeria aren't necessary for localized broadcasts. "Maybe less music and less noise would actually make the content easier to understand and cheaper to produce."

Hausa-speaking CCCM representatives staffing a feedback desk in Water Board Camp

"People love these jingles because they are in their own language, but when they're here in person they aren't going anywhere. It would be great to have content that is longer to help pass the time and give them more detailed information."

- Aid worker, Monguno

Accountability mechanisms are not accessible to everyone. Humanitarians in Monguno reported difficulties ensuring feedback and accountability mechanisms are accessible to non-Hausa speakers. Interviews and observation indicate that many humanitarian field staff in Monguno only speak Hausa. When they staff information desks without an interpreter, only people who feel confident speaking Hausa are able to voice their concerns. Aid workers interviewed recognized that many affected people can give only limited depth and detail of feedback. As a result, it is difficult for them to voice their true concerns.

Anonymous comment boxes are still common around Monguno. While they offer a confidential way to voice concerns, they are only accessible to people who can write. We did not test writing skills, but it is rare that a person can write without first being able to read. Extrapolating from our results for reading comprehension in Monguno, it's reasonable to assume that less than 10 percent of our sample can write. This suggests that more accessible feedback mechanisms are needed to supplement comment boxes where they are used.

Affected people and camp leaders also voiced concerns about the lack of transparency in feedback. As one camp leader explained: "Even if we voice complaints in the feedback box, nothing will happen. I'm not convinced anyone reads them. We never get answers." Closing the feedback loop

is a programmatic challenge for any humanitarian accountability initiative. In Monguno and other parts of Borno State, it's important that any process for responding to feedback is accessible to those who do not speak Hausa.

Humanitarian field staff shared similar concerns, explaining that it was often difficult to close the feedback loop. "We consolidate feedback and write our reports every month. This gets sent to Maiduguri but then we're not sure what they do with that." One agency described how they return to every person providing feedback to answer their questions or concerns. While this can build trust with the individuals concerned, our informant recognized that it doesn't inform others in the community who share those concerns.

"We consolidate feedback and write our reports every month. This gets sent to Maiduguri but then we're not sure what they do with that."
- Aid worker, Monguno

What does this mean for your program?

Expanding multilingual audio programming is both necessary and achievable.

Audio communication in the right languages is essential for comprehension and community engagement. It is a vital tool for humanitarian effectiveness and accountability, but right now it's not being used to its full potential. Radio is useful for mass communication, but its current reach (geographic and linguistic) is less than humanitarians generally realize. A differentiated approach can be more effective:

- Using radio coverage where it is available and localized audio broadcasts where not.

- Increasing programming in a range of languages and using program formats that engage a multilingual audience.

- Using in-person and audio feedback mechanisms in the right languages to ensure accountability to less literate individuals and minority language speakers.

Five key strategies will improve the process.

1. **Collect data on the geographical and linguistic reach of radio programming and on audience preferences.**
Ongoing surveys should include radio and cell phone communication indicators to determine which mediums can reach specific populations. Organizations with a large field presence should survey their staff about whether people are listening to radio broadcasts in different locations. For locations with verified radio coverage, field staff can observe how many people are listening to the program at specific sites during scheduled programs. Radio programming is an expensive commitment, so it is important to understand how well programs are reaching their intended audiences.

   Language data is key to an effective audio communication strategy. Household surveys should include standard questions on language and communication preferences as a way to gather data for planning. Organizations can also identify the languages used by callers to radio shows, and survey audiences on whether programs are available in the right languages. That enables content developers to monitor how well content is tailored to intended audiences, and adjust where necessary.

To reach their intended audience, humanitarian broadcasts must be something people want to listen to. None of the humanitarian organizations we spoke to were asking people about their preferences. This should be a standard feature of audio programming.

2. **Develop more radio content in Kanuri.**
Kanuri is the most widely spoken mother tongue in northeast Nigeria. Creating more Kanuri content is an easy way to ensure that messages reach many more conflict-affected people. Women in particular will benefit from this, as our research indicates they are far less likely to understand spoken Hausa than men. Regular weekly broadcasts could alternate between Hausa and Kanuri, or individual sessions could be split in half to offer information in both languages every week.

3. **Supplement Kanuri and Hausa content with other content in other languages.**
Short summaries in other languages can inform non-Hausa speakers about relevant humanitarian challenges. Longer jingles can also offer more detailed information. Reduced sound effects and background music in jingles saves time and money, while still offering information that is easy to hear and understand. Having multilingual staff available to answer calls during interactive call-in sessions could make these more accessible to people who don't speak Hausa confidently.

The decision on which languages to use should be based on the specific location and population the messaging is intended for. The following list is a generic recommendation for humanitarian communicators broadcasting from Maiduguri for Borno State (in order of priority): Hausa, Kanuri, Shuwa Arabic, Fulfulde, Bura-Pabir.

4. **Translate key messages and programs into other languages to be played locally.**
Localized audio broadcasts are a practical and cost-effective way to ensure minority language speakers and people in rural areas are well informed. Localized broadcasts ensure everyone hears information, regardless of whether they have access to a radio. This is equally relevant in urban areas with radio signal coverage. The infrastructure needed for localized audio broadcasting is minimal - small portable loudspeakers are easy for field teams to carry, and do not require families to have their own radio receivers. This approach also does not require the field teams to speak every language, and allows basic communication with non-Hausa speakers.

Importantly, the multilingual content used in localized broadcasts should be offered in formats other than short jingles. Time is not as much of a constraint during localized broadcasts, so organizations should produce longer content in a variety of languages. Summaries of expert panel discussions, creative dramas, and longer messages are useful ways to inform and engage people.

5. **Provide audio and multilingual feedback mechanisms.**
Humanitarian feedback and accountability mechanisms should be equally accessible to everyone, regardless of the language they speak or how well they can write. Call-in radio shows are one way of receiving community feedback, but chiefly for cell phone owners living close to Maiduguri. Call centers staffed by speakers of local languages are another option for receiving verbal feedback, but suffer from similar spatial limitations. IOM is piloting localized audio feedback mechanisms, using tape recorders in several camps. Messages can be recorded in whichever language the person prefers. They are then transcribed and translated into Hausa and English. This is a labor-intensive process, but enables people to record their concerns in any language, even if they don't have a cell phone. Investment in language technology development will also speed this process.
Importantly, any process that accommodates multilingual feedback should provide feedback in the same languages. Bulletin boards can be used to share responses to generic feedback. Posting these in multiple languages in a public place can inform those who do not speak Hausa about agencies' responses to questions and concerns. Radio and localized audio messages can also provide feedback to less literate community members.

Appendix 1 - Mobile and radio connectivity in Borno State

The table below summarizes findings of our survey of 16 sites in Borno.

Local government area	Ward	Mobile networks	Radio stations that IDPs listen to
Askira Uba	Lassa	Airtel Glo MTN	BBC Hausa
Askira Uba	Ngohi	None	BBC Hausa, Deutsche Welle Hausa, Voice of America Hausa
Bama	Shehuri	Airtel	BBC Hausa, Deutsche Welle Hausa, Voice of America Hausa, **Peace FM**, **Borno Radio TV**
Chibok	Kuburmbula	**Airtel MTN**	BBC Hausa, Deutsche Welle Hausa, Radio France Internationale
Bama	Buduwa	MTN - Cameroon	BBC Hausa, Voice of Nigeria, Deutsche Welle Hausa
Damboa	Damboa Central	Airtel	BBC Hausa, **Peace FM**
Dikwa	Dikwa Central	None	BBC Hausa, Voice of America Hausa
Gwoza	Bulabulin / Wakane	None	BBC Hausa, Deutsche Welle Hausa, Voice of America Hausa, Radio France Internationale Hausa, **Peace FM**
Gwoza	Pulka	None	BBC Hausa, Voice of America, **Peace FM**
Konduga	Tungushe one/ Two Mafa	Airtel MTN	BBC Hausa, Deutsche Welle Hausa, Radio France Internationale Hausa, **Peace FM**
Mafa	Mafa	None	BBC Hausa, Deutsche Welle Hausa, Radio France Internationale Hausa, **Peace FM**, **Borno Radio TV**
Magumeri	Titiwa	Airtel	BBC Hausa, **Peace FM**
Magumeri	Modukimeri	**MTN**	BBC Hausa, **Peace FM**, **Borno Radio TV**
Monguno	Monguno	None	BBC Hausa, Deutsche Welle Hausa, Voice of America Hausa, Radio France Internationale Hausa, **Dandal Kura**
Ngala	Ngala	Airtel MTN	BBC Hausa
Ngala	Gomboru	MTN - **Cameroon**	BBC Hausa, Deutsche Welle Hausa, Voice of America Hausa, Radio France Internationale Hausa, **Dandal Kura**

Networks have mobile data service in additional to cell/sms service.

Stations are based in Maiduguri.
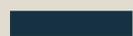
European Union
Civil Protection and
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For more information about the content of this report or to enquire about specialized language support: nigeria@translatorswithoutborders.org