



**INVESTIGATIVE REPORTS ON THE AFFAIRS OF IDP
CAMPS AND THE EDUCATION SECTOR IN BORNO STATE:
BEING SOURCE MATERIALS FOR TOWN HALL
ENGAGEMENT MEETINGS**

**BAYEN KULASHI DAWUDI AM DILIL FIT3NABEN
NGAWARZA FIRTANABEA LAMARWANZ3ABEN KURU
CIDARAM ILMUBE K3RE BORNOBEALAN:
SHA WACILARO GON3M SAMNO JAMABE T3DINLAD3N
K3LAN MANAT3RO**

**RAHOTANNIN BINCIKE AKAN AL'AMURAN SANSANIN
'YAN GUDUN-HIJIRA DA HARKAR ILIMI A JIHAR BORNO:
A ZAMAN MAKAMASHIN TATTAUNAWA A ZAURUKAN
TARURUKA DA AL'UMMA**

by

AREWA RESEARCH AND DEVELOPMENT PROJECT (ARDP)

on

**The Project on Anti-Corruption and Promotion of
Social Accountability in Northern Nigeria**

With the Support of

**MacArthur
Foundation**

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INTRODUCTION

This publication contains journalists' investigative reports, which are part of series of activities being carried out by a network of Civil Society Organizations in collaboration with Media and Journalism Organizations on anti-corruption and strengthening of social accountability, transparency, and popular participation in the conduct of Nigeria's public affairs. These internally-driven efforts are being strategically implemented with a view to re-engineer the Nigerian system with the necessary social practices to mitigate and check the thriving culture of corruption, impunity and lack of accountability in the social order. This state of affairs not only posed major governance challenge for Nigeria, with far reaching negative impacts on its mode of development and the well-being of its citizens, but could have very serious repercussion on the survival of the country as a single political community.

The Arewa Research and Development Project (ARDP) is research-based non-governmental, non-partisan, non-ethnic and non-religious organization dedicated to the study and examination of major contemporary challenges facing the Northern Nigeria and its people, and to provide the needed framework and program of action to address these challenges. It is in pursuit of its objectives, the ARDP is undertaking the Project on Anti-Corruption and Promotion of Social Accountability in Northern Nigeria, with specific focus on Borno and Zamfara States.

This project is based on the overwhelming concern on the impact of corruption in Nigeria's conduct of public affairs. Corruption is here conceptualized in its general sense as the "misuse of public office for private gain". Corruption is generally seen when someone has monopoly power over a good or service, has the discretion to decide whether one receives it and how one gets it, and is not accountable. Hence, the absence of transparency in the conduct of public affairs, the refusal of those in authority to account, and the lack of meaningful citizen participation in decision-making contribute to the conditions for corruption to happen. Such conditions show that corruption occurs as a consequence of bad governance.

Therefore, undertaking anti-corruption efforts would suggest social accountability as the general framework of action to cultivate, nurture and promote good

governance. In fact, the very concept of good governance carries with it connotations of social accountability, where citizens and social groups constructively engage government – which, in essence, is what democracy is all about – for the purpose of monitoring the use of public resources towards improved delivery of services, community welfare, and protection of people’s rights. Social accountability is thus to provide the constructive engagement between citizens and government through civil organizations’ monitoring, which could minimize, if not pre-empt, corruption.

These investigative journalists reports dealing with anti-corruption efforts on different aspects of the social services sector are translated into local languages and are to be amplified and disseminated in town hall engagement meetings and through other relevant media for purposes of mobilizing the citizens and civil society groups to undertake appropriate anti-corruption activities; to form partnership with government stakeholders around the accountability areas; and, to cultivate, promote and sustain community education around civic responsibilities and social accountability.

**The Project Implementation Committee
(Arewa Research and Development Project)**

F3R3T3RAM

Kitawu l3bt3na ad3 dalil d3wo cidawu fatowa hawarbe futu kulashi hawarwabe l3bt3ben shimot3, ad3 suro karabka hakki adam ganabero dat3wu ye cidanzabe k3lak3l cidaram'a hawarbe'a karabka'a cidawu fato'a hawarbe'a k3la cidawu hawarbe'a f3r3mzain nasha l3man gumnatiye nz3lifo'a, nem adal k3n3ngan tawatt3g3'a, adaima jama Nigeria ye f3rask3ram'a adart3'a. Nya d3wo ngalwo ad3'a tiyi jamabero nz3kkoro kuru ada d3wo l3man gumnatiye'a ndalt3ye'a hal jamayen baro k3ndo'a, hariya'a n3n adal k3n3ngaye ba'a nzasaa. Hal'a ad3be kaziyi ganag3nyi gumnatiro s3wudo Nigeria ye surin, kuru hal'a ad3be awo ng3wu ngaworo kalaks3na lard3d3n.

Karabka Arewa research and development project ye (ARDP) LAN NOT3NABE kert3 namt3 k3lanz3be, siyasa au adin ye g3nyi nasha kaziyi'a dina'a g3rez3naro sulhu'a mat3g3ye nasha yala lard3 Nigeria yero sulhu'a mat3g3ro k3la l3man gumnatiye kalt3g3'a n3m adal'a nasha d3n tawatt3g3'a taganasro k3rye'a Borno'a Zamfaraben.

F3rask3ramd3 k3l n3m adalba l3man gumnatiye nz3lifoba yen hal cidawu lard3ben baro k3ndoben, futu l3man gumnatibe cidawuye k3lanzaro faidatai'ga kalt3g3'a n3m adal tiyi cidawu yero nz3kko'a, alamaa ye f3lez3na cidawu ye tiyiro n3m adalba gaana kuru sulhu'a mat3g3 m3rad3z3na.

Ad3ye s3k3 k3rt3'a l3man gumnatibe'a kalt3g3be k3rt3ro t3k3 kaziyi'a ad3'a kalt3g3ro, gumnati ngalwo fando d3 cidawu be halnza nzasalan kar'ga kuru gumnati k3lanz3ye shimz3kko m3rad3z3na. L3man gumnatibe d3 cidaa k3n3nga jamaye ngalwo k3ndo nankaro faidat3 m3rad3t3na, kuru ndikate jamaa gumnatiye'a gan n3m adal'ga tawats3 fuwut3 lard3bero.

Shi kulashi hawarwa ye ngalwo d3 l3maan gumnatiye kalz3in sa f3rask3ram'a gumnatiye'a t3lam'a lard3ben fasartiya, adaima sa cidaram'a hawarye jama'a gumnati'aro f3rask3ram'a ndikatenzan asutai'a k3rt3ro sakinro wallono'a ,l3man'a gumnatiye'a kalt3g3in ye n3m adal'ga nasha d3n tawtt3g3ro kuru nduso hakki k3lanz3n d3'ana'a not3d3 aulaa, k3la f3r3myin kumentenro.

Wakil'a taganasbe f3rask3ram d3'ga gat3g3be.
(Arewa Research and Development Project ye

GABATARWA

Wannan littafin ya kunshi rahotannin binceke na 'yan jaridu, wadanda su na cikin jerin ayyukan da ke gudana a farkashin hadin gwiwa tsakanin kungiyoyin al'umma masu zaman kansu da kungiyoyin gidajen watsa labarai da na 'yan jaridu a kan yaƙi da cin hanci da rashawa, da ƙarfafa bin ƙa'idojin zamantakewa, da tabbatar da gaskiya da rikon amana, da kuma shigar da 'yan Nijeriya cikin gudanar da al'umaran harkokin jama'ar ƙasa. Wadannan ƙoƙarin na al'ummomin za'a aiwatar da su ta hanyoyin da zasu samar da nagartattun hanyoyin gina aƙidojin da zasu magance al'adun cin hanci da rashawa da rashin daidaituwa a cikin tsarin zamantakewa. Wannan al'ada ta cin hanci da rashwa tare da gurɓacewar yanayin zamantakewa ba wai kawai ƙalubale ne a kan ci-gaban Nijeriya ba, wanda ke samar da mummunan illa ga jin dadi da walwala jama'arta, amma yana iya yin cikar ga tasirin dorewar kasar a matsayin al'umma ɗaya.

Kungiyar Nazari da Bunkasa Arewacin Nijeriya (Arewa Research and Development Project - ARDP) ita ƙungiya ce da ke bincike ta hanyoyin nazari, wadda ba tada alaƙa da gwamnati, ko wata ƙungiyar siyasa, ko wata ƙabila, ko addini, illa ta dukufa ne wajen bincike da nazarin don gano manya-manya matsalolin da arewancin Nijeriya da mutanenta ke fuskanta kuma ta samar da fasali da tsare-tsaren ayyukan da zasu iya yin maganin wadannan matsalolin. A kan tsarin manufofinta ne, kungiyar ta ARDP ke aiwatar da wannan shiri na yaƙi da cin hanci da rashawa da kuma inganta tsarin ƙarfafa bin ƙa'idojin zamantakewar al'umma a arewacin Nijeriya, inda zata mayar da hankali na musamman a kan jihohin Borno da Zamfara.

Wannan aikin na la'akari da damuwar da ke akwai game da tasirin da cin hanci da rashawa ke yi a cikin gudanar da ayyukan hukomomin Nijeriya. Ana maganar cin hanci da rashawa ne a mafin yawan fahimta a matsayin "yin amfani da ofishin gwamnati don tara dukiya". An laƙanta cewa cin hanci da rashawa na faruwa a lokacin da wani zai yi babakere a kan al'amari ko aikin jama'a, tare da ikon zartarwa ko hanawa ba bisa wata hujja ba. Saboda haka, rashin nuna gaskiya a cikin al'amuran jama'a, da ƙin bin hujjoji daga shugabanni da kange al'umma daga bin sawun al'amuran mulki shine ke haifar da yanayin cin hanci da rashawa. Haka nan ke nuni

da cewa cin hanci da rashawa yana faruwa ne sakamakon mumunar tafiyar da mulkin jama'a.

Saboda haka, sinadarin yaƙi da cin hanci da rashawa yana da nasaba da tsarin samar da dabarun zamantakewar al'umma ta samar da sa idon al'umma domin tallafawa da kuma karfafa shugabanci mai kyau. Manufar kyakkyawan shugabanci yana daukar nauyin lissafi game da tsarin zamantakewa, inda 'yan kasa da suka zabi gwamnati zasu sa idon cudanya mai ma'ana a kan shugabannin mulki – wanda shine makasudin tsarin demokradiyya – domin kula da hakƙokin jama'a da samun ingantattun ayyukan more rayuwa. Sa idon al'umma tare da cudanya da shugabannin mulki zai rage, ko kuma ya hana, aukuwar cin hanci da rashawa.

An fassara waɗannan rahotannin binciken 'yan jaridar na yunkurin yaƙi da cin hanci da rashawa a kan abuwun da suka shafi fannin jin daɗin alu'umma cikin harsunan gida kuma za'a kurarasu da rarrabawa a cikin majalisun tarurruka da al'ummomi da kuma ta hanyoyin watsa labarai domin jawo kan hankalin 'yan kasa da kungiyoyin jama'a su gudanar da ayyukan yaƙi da cin hanci da rashawa da ya dace; domin su samar da hanyoyin haɗin gwiwar tare da mukarraban gwamnati don kyautata ayyukan al'umma; kuma, su samar da hanyoyin ilmantar da mutane game da muhimmancin halayen 'yan kasa na gari da sa ido a kan bin hakƙoƙan jama'a.

Kwamitin aiwatar da ayyuka.

(Kungiyar Nazari da Bunƙasa Arewacin Nijeriya)

**UNDERCOVER:
IN BORNO, CHILDREN ARE DYING AT IDP CAMPS,
FOODSTUFFS ARE ‘DISAPPEARING’ AT SEMA STORE**



In October 2016, the senate began probing the alleged diversion of funds and relief materials meant for Internally Displaced Persons (IDPs) in Borno state. After disguising as a relief-aid donor — for eight straight days in November — in order to penetrate an IDP camp and the Borno State Emergency Management Agency (SEMA), ‘Fisayo Soyombo, editor of TheCable, presents a report that points the senate committee to the directions where it should beam its searchlights — if it is any serious about apprehending and prosecuting the government and camp officials who have been piling more misery on people whose lives have already been made difficult by the Boko Haram insurgency.

At the tender age of three, Halimat is experiencing a torture that even a 30-year-old would struggle to withstand. At the 110-bed Inpatient Therapeutic Feeding Centre (ITFC) of the Médecins Sans Frontières (MSF) in Gwange, Maiduguri, where she was first spotted in early November, Halima lets out a cry every time she turns on her sick bed. Almost every part of her slender body is swollen, wrinkled or bruised; half of it is bandaged. She is suffering from severe acute malnutrition, worsened by constant diarrhoea and oedema — a buildup of body fluid that results in a swollen body and causes severe pain.

A doctor painstakingly examines her body to find a vein through which to catheterize her since she cannot eat manually. After 10 minutes of fruitless search, he settles for a spot on her head just by her right temporalis. It's all part of a string of medical process aimed at preserving Halima's life, but it first causes her excruciating pains. Her mother, Yagana, watches in despair, arms akimbo, tears coursing down her cheeks in utter helplessness.

To be clear, Halima is in this state of pain for two reasons: first, she was let down by her country, which failed to protect her when Boko Haram insurgents attacked her household in Bama in 2014; next, she found food hard to come by, not just because of the enormity of the feeding burden on the government but because of the inhumanity of emergency managers and camp officials who “keep diverting” IDP foodstuffs.



Halimat in pains

Three days after arriving the medical facility, Halima gave up the ghost. Those who saw Yagana on the day of her daughter's death said she was disconsolate. Amidst her wails, she was quoted to have said she had “lost all hope for the future”. Not a difficult image to picture, really.

When Boko Haram raided her village, the 100 cows that constituted her means of livelihood were seized. More than 20 of her relatives, including her husband, were killed, leaving her with six children — all severely acutely malnourished — who eat nothing other than maize porridge only every other day. Now, one of those, the youngest, had just died in the most harrowing of circumstances.

THE STATISTICS THAT UNDERLINE THE BASIS BEHIND THE CRISIS



A mother cradles her sick, malnourished child

Halimat and Yagana are not alone in their misery. According to an MSF survey of the humanitarian crisis in Borno, shown to TheCable by a presidency source, 3.7 per 10,000 children under five years old died per day between December 2015 and September 2016. The sheer scale of this crisis forced the federal government, in June, to belatedly declare a nutrition emergency in Borno — belatedly because the United Nations-recommended emergency threshold is 2.1 deaths per 10,000 under-five children per day, and also because it took a survey by a foreign aid agency for the government to take the step.

The displaced persons alive are faring only slightly better than the dead. In mid-June, after 1,200 people, mostly women and children, were evacuated by the army from Bama to the Nursing Village camp in Maiduguri, MSF screened 466

children from six months to five years of age; it was discovered that 39% of them were suffering from severe acute malnutrition. Also in Bama, a rapid nutritional screening of more than 800 children showed that 19% were suffering from severe acute malnutrition.

Epicentre, MSF's epidemiological centre, conducted retrospective mortality surveys and nutritional assessments from August 19 to September 9 at Muna Garage camp, and from September 23 to 29 at Custom House camp. At the latter, severe acute malnutrition among the children under five years old (the most severe form of malnutrition exposing children to a high risk of death) was estimated at 4.3% and moderate acute malnutrition at 15.6%.

At the former, 9.5% of the children under five were affected by severe acute malnutrition and 15.4% by moderate acute malnutrition. Therefore, a total of 24.9% of children under five years old were affected by general acute malnutrition — a rate well above the 20% emergency threshold.

All these statistics point towards a population of IDPs in severe pains, due particularly to a food-shortage crisis. Being the ones in closest contact with the displaced persons, the SEMA and camp officials ordinarily ought to be the most sympathetic about the people in their care. Sadly, findings from visits to the groups showed otherwise.

DIARY: UNDERCOVER EXPEDITION TO BAKASSI IDP CAMP



Bakassi IDP camp... the beautiful exterior

Camp and Borno state government officials have invented an ingenuous way of keeping journalists off IDP camps. No journalist is allowed entry upon arrival at the camp. Instead, he is first directed to SEMA to submit an application letter that finds eternal abode in one of the dusty files at the relief agency. The practice is to direct the journalist from one office to another, on and on until frustration sets in and he is forced to abandon the mission.

But after five days of relentless failing and retrying, I finally make my way into Bakassi IDP camp, located on Damboa Road — not as a journalist but as a potential donor of relief materials to the displaced population. I explain to the camp officials that I need to first see the camp to be able to assess the needs of IDPs, and then return at a later date with a reinforcement of relief items. I expect them to immediately facilitate my movement into the camp, but surprisingly four of them ease me out of the general office into a ramshackle, deserted room where all sorts of irrelevant questions are asked.



Bakassi IDP camp... the ugly interior

“How much exactly is the worth of the donation you’re planning?” one asks. I ignore him the first time but he doesn’t give up. Instead, he adds: “I ask so that I can tell you the kind of materials that you should go for.”

When I mention some figure in the region of thousands of US dollars, his face brightens. He dips his hand into his pocket but I notice he doesn’t immediately withdraw it. “I think we should allow him enter,” he tells his colleagues.



Four camp officials left the general office to meet a prospective relief-aid donor in this rundown room

And just as the trio face the door to take their exit, he quickly slips his complimentary card into my hands. We all leave, the other three oblivious of what had just transpired.

‘WE ARE IN EXTREME HUNGER’

One camp official was instructed to follow me in all my movements but Bakassi camp is such expanse that I knew the official would soon tire and would in no time sit somewhere and allow us to move freely.



Bakassi camp IDPs say they are in “extreme hunger”

By land mass, it is the biggest of a dozen official IDP camps in Borno state. Set up on January 25, 2015 with a population of 4,763 IDPs from Monguno, Gwoza, Guzamala, Marte and Nganzai local governments, Bakassi IDP camp has grown in approximately two years to its current population of 21,202. The bulk of the population, though, lives in extreme hunger.

Asked what kind of support a relief agent could render, the first batch of IDPs on ground choruses: “food!”

“The food here is not enough for us; we are in extreme hunger,” says the slender mother of four who acts as their mouthpiece. “To compound our woes, we sometimes have no choice but to sell a part of the food to people outside the camp in exchange for other things we need.”



There isn't so much she can say, it would seem, with the prying eyes of the camp official roving from one IDP to another. Half-an-hour into the fact-finding mission, the camp official motions me to himself.

“Let me sit down over there while you finish your work,” he says, pointing at a nearby pavement. “I’ll be waiting there till you’re done.”

‘LET ME TELL YOU HOW SEMA DIVERTS FOOD’



Before walking towards the spot that he had marked out for rest, the camp official explains why it is natural that IDPs will continue complaining of hunger.

“You see, let’s face it, it is extremely difficult to satisfy millions of hungry people. It is impossible to feed millions of displaced persons and expect all of them to be satisfied. But at the same time, the food entering the camp from SEMA is lesser than what has been passed on to them from NEMA,” he says, unaware that he is actually talking to a journalist.

“Let me tell you what SEMA does. They divert food meant for IDPs to private quarters. They actually re-bag grains meant for IDPs and re-sell at the open-air market. These bags of grains that are diverted, they claim that they are giving them to IDPs in host communities.

“It’s very smart move from these SEMA officials because they know that there’s no documentation for IDPs resident in host communities. Of course, this particular IDP population exists, but you can’t track their number. It is this loophole that SEMA exploits to divert aid meant for IDPs.”

‘THEY DON’T GIVE US ALL THE FOOD THEY GET’

Although the next woman asks to remain anonymous for fear of being victimised, she discusses not only the problem but the reason it exists.

“We don’t have enough food,” she says through an interpreter, her forlorn look and gnashing of teeth making an unsavoury combination.

“Our children are living here with us without food. They give us rice without firewood; no medicine to take care of ourselves during ill-health. Please come in and see where we sleep; just floor without mattress.”



Free access - even for journalists - at MSF’s storehouse of food. No journalist dares go near SEMA’s food store!

The blame, she maintains, is the camp officials’.

“It is true that there’s some hanky-panky with food items. When food arrives the camp, they don’t give us everything,” she says.

“They give us some and keep some back. The foodstuff that they hold back in the store, they do not share for us until another batch of food arrives at the end of the month.”

‘SEMA IS THE MAIN PROBLEM’



Women queue up for food, for their malnourished children, at the MSF facility in Gwange

These claims were corroborated by another displaced person, although he thinks the theft of food items in IDP camps is “child’s play” compared with the happenings at the state emergency management agency.

“If you can give 25kg of rice (which is 7.5modules) to a man with nine family members to care for, for one month or for 45 days, what is that?” he asks, visibly miffed.

“What do you call that? How would you give someone five modules of corn to eat for one month? No charcoal, no firewood. They have to sell three to five modules of the rice to buy charcoal.”



A woman leaves the MSF centre with the free gift of a bag of rice, another of beans, and a keg of palm oil

The “main problem”, he says, is that the food entering the camp is inadequate despite the huge food inflow to SEMA.

“In fact, in this camp, there are people from Gwoza who have never received food since they came in. People are saying that they don’t know what to do. They can’t return to Gwoza; they are not comfortable here. They have to stay back here and just manage it.

“The bulk of the food theft is from SEMA. Before, if you were a family of nine to 10, you would get 100kg of rice. But they later reduced it to 50kg.

“The national chairman of NEMA came to this camp in October and said that they were bringing food for us. In fact, he said they had food that could last us for two months. So, if they had surplus of two months, how is it possible that our rations have been cut by half? He said it that NEMA was giving enough food to SEMA. So the question to ask SEMA is: why they are reducing our food?”

IS THIS A SIGN?



During a visit to the Women Development Centre, Post Office area, opposite General Hospital, to discuss the possibility of entering IDP camps, a bag of beans, another bag of an unidentified product and two sewing machines, were easily noticeable in an office marked ‘Assistant Director’. The sight would have made no meaning but for two reasons.

One, the scheduled meeting was with a SEMA top shot. What was a bag of beans doing in the office of a man whose job directly relates to the distribution of an item like this to IDPs?

Two, it isn’t once — not even twice — in 2016 that IDPs in Borno had received the donation of sewing machines from public-spirited individuals and organisations.

The source of the items was not established, but their presence surely raised suspicions.

IDP CAMP OFFICIALS WITH ‘BAD CHARACTER’



This is the sleeping place of a family of seven!

According to a member of the Civilian Joint Task Force (CJTF), whose work covers the Muna Garage IDP camp, relief materials generally — not only food — do not get to IDPs because of the “bad character” of the men in charge.

This wasn't the first time that camp officials were being spotlighted. In August, displaced persons from two different camps blocked the highways linking Borno to adjoining states in protest of “poor feeding and ill-treatment” at the camps. The IDPs at the Arabic Teachers College Camp were the first to protest, on August 26, and they were followed by those from the Bakassi Camp on August 30.

The protests prompted the state government to scrap its central feeding programme, under which food was cooked at the central kitchen and shared to IDPs, and adopt the household sharing system that allocated raw food to family heads according to family sizes. The IDPs may have succeeded in sacking the central feeding committee, but it appears the problem runs deeper.

“There are IDP camp officials who have bad character; when some donors bring relief materials, these officials pass them on to their families rather than the IDPs who need them,” the Civilian JTF member says.

“Instead, they will hoard it — and in the night, they will take the items to their families and friends. We have that problem in many camps, especially the NYSC Camp, Muna Garage Camp and Bakassi Camp. In these three camps, I have seen this happen. It’s a very terrible problem how officials hoard donations to IDPs.

“This is why IDPs protested recently. They said that people were coming to camps to bring relief items, but these were not getting to them. That is why we need good officials at IDP camps.”

‘SEMA SHARES HALF AND STEALS HALF’

BAKASSI CAMP PROFILE				
	MARTE	MONGUNO	NGANZAI	SUMMARY
MALE ADULT	1,213	MALE ADULT 1,011	MALE ADULT 106	MALE ADULT 3,987
FEMALE ADULT	2,415	FEMALE ADULT 1,552	FEMALE ADULT 137	FEMALE ADULT 6,116
BOYS	1,482	BOYS 1,422	BOYS 117	BOYS 5,098
GIRLS	1,866	GIRLS 1,425	GIRLS 121	GIRLS 5,989
TOTAL	6,976	TOTAL 5,410	TOTAL 481	TOTAL 21,202

Bakassi IDP camp at a glance

The civilian JTF member concludes by saying SEMA has a policy of dividing into two, the foodstuff it receives from the National Emergency Management Agency (NEMA). Half of this, he claims, actually goes to the IDPs; the other half, nowhere!

“If SEMA collects 100 bags of rice from NEMA, it distributes 50 and keeps 50 in its office,” he says.

“But after a while, they will tell NEMA to send more foodstuff, claiming that they had distributed all the food they got. Even after they have brought the food — thank you — no water! How do you give someone food and you don’t provide water as well?”

3,000 BAGS OF SUGAR ‘DIVERTED’ DURING RAMADAN

That weighty allegation was corroborated by someone who once worked as a driver at the SEMA office where relief materials are stored. In fact, he says there are times when SEMA receives aid and keeps all — not just half — of humanitarian aid to itself.

“Let me tell you, they gave SEMA about 3,000 bags of sugar during the Ramadan period. We brought it and they didn’t make use of it; they just kept it till after the Ramadan period and the sugar became solid,” he says.

“Then they started to break the sugar and change the sacks. Then they loaded it in the cars at night, and took it to the flour mill to sell.

“Then they brought people to come and sew the new sacks. When we all left to go home in the evening, they went back to load the trucks at night and head to the flour mill.

“It also includes groundnuts. There’s one that Dangote brought, supplies for the fasting period. They called him the SEMA chairman and gave him but he didn’t share it to the people.”



The diversion of these materials, he adds, were perpetrated under the cover of darkness, usually late in the night but sometimes in the wee hours of the day.

“I saw them more than 10 times when they were moving the sugar out of the SEMA office. Most of these were very early in the morning, like 5:30am to 6am, and some were in the night,” he says assuredly.

“Every month, the former SEMA chairman gave at least 300 bags of rice to each IDP camp. But now, each camp gets 50bags/month. In the night, they cart the food way and nobody knows where they move it to. Always in the night.

“There was a time that they would send wrappers, cloths from the US.... These people just held everything for themselves. They refused to give people and they were selling the clothes.

“If SEMA will ever agree to open its store, you will see many things inside, many kinds of foodstuff: beans, rice, sugar, *Tuwo Shinkafa*, noodles, cloth. But if you go to IDP camps, you will never find these things there.”

Although he is unaware that he is talking to a journalist, he prods his listener to confront the SEMA chairman with these “facts”, saying: “When you meet the chairman of SEMA, you can ask him about it.”

TheCable was denied entry to the Maiduguri Flour Mill in an attempt to verify the claim that it collaborated with SEMA to divert the bags of sugar. “We don’t entertain journalists here and we also don’t engage in any sugar business,” the gatekeeper says.

Similarly, the NEMA chairman ignored all calls and the text message to his phone number.

A TALE OF TWO SEMA CHAIRMEN



Grema: They say his time was better

Grema Terab is the immediate past chairman of Borno’s SEMA. And by his own account, he is the pioneer chairman of the agency. Appointed in August 2014 at a time the humanitarian crisis was escalating and with 20 of 27 local governments under the control of Boko Haram, Terab’s first task was to coordinate a statewide care for displaced persons. It is unclear how Terab’s tenure panned out in terms of accountability for relief items, but it appears the people haven’t forgotten him just yet — 20 months after leaving office.

In all, two members of the civilian JTF, six IDPs and a former SEMA staff rated Terab a better manager of the humanitarian crisis than Satomi Ahmed, his successor.

“The former chairman was someone who helped everyone, whether you were an IDP or not,” one IDP at Bakassi camp says. “He helped everybody. But this one? He’s just hoarding all the food!”



Satomi (middle): His SEMA is unpopular with IDPs

The most damning comparison came from the civilian JTF member quoted in earlier paragraphs.

“This current chairman, Satomi, sometimes he walks on the road and people scream at him, ‘We don’t like you! We don’t like you! We need Grema! We need Grema!’”

Perhaps there were people who were unhappy with the appointment of Satomi, as he is widely known, and they were determined to see him fail. An encounter with him was his chance to invalidate all the accusations against him. But, were he to have the benefit of hindsight, he would want that encounter to go another way.

Two of us masquerading as aid donors from the south-west arrive the SEMA office on a typically scorching morning one Thursday in November, and we are told right at the gate that we have to return for a 1pm appointment.

We return just before 1pm, and once we are in, we immediately see that Satomi wields enormous powers. There is a crowd of people, mostly elderly women,

waiting to see him. Alongside the few men and children in the mix, they are all sprawling on the rugged floor in the chair-less yet expansive waiting room.

After a half-hour wait, a pleasant man carrying himself around like one of Satomi's aides succeeds in helping us pin the chairman down to a corner, during one of the many moments he slid from office to office in the gigantic edifice. "Give me 10 minutes," Satomi says curtly, coldly.

Thirty minutes turn to an hour, an hour extends to two. Still we wait. On that rug, we doze off, wake up, and find out we have been waiting not for 10 minutes but for nearly three hours. We seek out this aide, and tell him it's now or never. He pleads with us to be a little more patient "for the sake of IDPs who need the kind of donation you say you want to give".

Not long after, Satomi leaves his inner office for his aide's, where we are luckily loitering, and his aide reminds him in courteous English that we are still waiting. It is unclear why Satomi is suddenly infuriated, but he scolds his aide in unprintable Hausa. When, on Satomi's exit, we ask the aide if we stand a chance of seeing his boss anytime soon, the once happy man simply scowls at us.

We are still trying to figure out our next line of action when Satomi charges out of the office — and without uttering a word — dashes past us and out of the building, enters his SUV in the company of three other aides, and drives out of the premises.

"What manner of SEMA chairman refuses to meet potential aid donors, refuses to apologise for not being able to meet them, refuses to give them another appointment, refuses to delegate one of his subordinates to meet them?" my co-'humanitarian worker' asks me.

"No idea!" I reply.

MEANWHILE, IDPS ARE SUFFERING...



Hassana and Hussein are suffering from severe acute malnutrition

Had we truly been prospective donor of relief items to IDPs, we would have been frustrated by Satomi. Yet millions of IDPs remain in dire need of every help they can possibly get.

For example, 26-year-old Fatima Adamu of the Bakassi IDP camp is struggling to keep her twins, Hassana and Hussein, alive. Both babies are severely acutely malnourished and are now fighting for their lives at the MSF health centre.

Originally from Gwoza, Fatima left Yola in 2013 after one of Boko Haram's numerous raids. She was initially at the Arabic Teachers Camp (ATC), but two years ago, she was relocated to Bakassi Camp.



Adamu: The problem is that there's no milk for our children

“In the two years I spent at ATC, we had food prepared for us but now at Bakassi we get food rations,” she says.

“The problem is that at Bakassi, the children don't get milk. When I accosted SEMA officials to ask why we weren't getting milk, they said the supplier of the milk had been busy with other things.”

Yagana Bura, 30, from Dikwa LG would also be grateful to receive the kind of aid that Satomi didn't seem to bother about. Moved from ATC to Bakassi Camp, Yagana has never had enough food at any of the IDP camps she has lived in. As a result, her child is on admission for complications from malnutrition.



Bura: We become beggars when we run out of food

“When we were in ATC, they gave us a cup of ground corn just once in a day. Usually, it wasn’t enough, so what I did was hand it over to my children while I sorted myself out,” she says.

“At Bakassi we get food but it is never enough, so it finishes before the end of the month. When food finishes, we go outside the camp to beg. In Bakassi, four people get 1 bag of rice (25kg) and 1 bag of beans.”

... AND THEIR CHILDREN ARE FIGHTING FOR THEIR LIVES



Nurse Tijani: Measles and chicken pox the most common consequences of malnutrition

At the Isolation Unit of the MSF ITFC, where the most severe malnutrition cases are being managed, Mohammed Lawan Tijani, the nurse, says the major complications are measles and chicken pox.

Tijani cites the case of siblings Umar, Fatima and Hussein Hudu who are all hospitalised for measles. “One person got it and the others contracted it,” he says.

There is also Fatimat Usman, aged just 22 months, suffering from whooping cough as a result of malnutrition. In the five days that Fatimat has been there, her mother, Khadijat, has known virtually no sleep.

On the next bed are Abdullahi and Ali Abubakar from Gudumbali in Guzamala local government. Ali, just four, arrived the facility in great discomfort.

“His case was really serious,” says the nurse. “He was restless; he could neither stand nor sit; he couldn’t even walk; he couldn’t eat. But now, there is remarkable improvement.”

IMPROVING THE LIVING CONDITIONS OF IDPS



Abubakar, 4, battles the complications of malnutrition

That “remarkable improvement” that Ali is making in his health condition is what IDPs need in their general living conditions. To be certain, the challenges with the grave humanitarian crisis in Borno are two: mobilising sufficient help for an IDP population that the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) puts at 1.8 million, and making maximum use of the help generated so far. While the former is another kettle of fish, this investigative work shows that a number of changes must be made for the latter to happen.

It would seem that many officials at IDP camps are having a field day deciding what gets to IDPs and what doesn't. The challenge of monitoring the effective distribution of relief aid is NEMA's. Were NEMA to, for instance, send its own detectives to Borno to disguise as victims of insurgency, it would unearth the full scale of the rot at IDP camps. The bad eggs at IDP camps profiting from the humanitarian misfortunes of their fellow humans must be fished out and dealt with.

SEMA itself needs maybe not exactly an overhaul but surely a management reshuffle. From the testimonies of members of the public — camp officials, displaced persons, civilian JTF — it does seem the SEMA leadership, under Satomi, has lost the trust of the people. SEMA urgently needs someone who can

come in to do a thorough cleanup, the type that Dora Akunyili institutionalised at National Agency for Food Drug Administration and Control (NAFDAC). To find such man of impeccable conscience and fierce love for humanity is far more complicated than it looks on the surface, but the humanitarian setup in Borno needs it badly.

Editor's Note: All photos of minors in this article were taken and published with the consent of their mothers.

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**CHIDA SERRU YE:
LARDE BORNO YEN, NDULI SENANA SURO CAMP AM
FITANA YE ZAMZANA LANBAWO ZEN, KEMBU YE
'FATTEYIN' SURO GENARAM SEMA
YEN**



Suro kəntawu October do saa 2016 yen, majiliskura lardəye (senate) kulashi a badiwono kəla kungənaa laaadaimakarea do am fitəna ye zamzənao dawartəna ma kərye Borno yen fattəwəna ye kəlan. Ngawo alama nzə gəraze kam banayiwo maro kəlanzə a bayanzəna yen suro (Camp) ndo na am fitənaye zamzəna nyelanadən aimasrohuwuma duwasashibe kərye Borno ye (SEMA) langawukulashiə ashiryen kawu usku suro kənatwu November yen sədəna lan, Fisayo Soyombo, edita kura ma fato jerida The Cable ye, awo kulassəna dəa majilis lardə ye duro hazəwə na sandiye kulashi ye dəa asuzana nangkarosandiye awo shima dəa nyanzan kulassa am surolan am kuar dəyen chinza mbeji ma so surochidawu camp ye do am fitəna ye zamzəna adəro njokkuno sasarən a kasharu so dəa tam howom tə nangkaro.

Suro ngəli gana yakkə yen, Halima njokkuno do kamsaa fiyakkə a mayerakchinbayesuronkara. Surochidaram MSF ye do sha ITFC do nguro Gwange bərni yerwa yen notəna madən, na do shifero adəa suro kəntawu November yen asutəna la dən, Halima chirin woktə yi yaye kəla diyel nzə kən dondiyenkalaktinrowaljia. Tiyinzə samma fuzəna, mərjikkata ye adaimatuno a ye; reta nzə suro wulu sha bandage yin bowotin dən kara. Kasəwa ndəne tiyeba

(malnutrition) sha zamzə, adaima yertə nguwo ye mbeji adaima (oedema) – kasəwa tiyi futəye zaujin ma ye mbeji.

Li'ita ye suro kanjimoli yen shia wuzu na kumbushiro yikko ye majin dalil raktə nzən mowonzə zuyinba ye kəlan. Ngawo minti 10 bannazəna yen, nala'a kəla fero adəyen chiwondo batawuzar kəla ye nashi kmbuəram ye lan. Adə samma nzəndə do ro Halima ye jetalan kara, awo adə ye zauroshiro sərən lintaro walzəna. Yanzə, Yagana, suro kanjimoli yen wujin a kara, musko nzə karuwunzə ro kərtəwə nalan, shim nzən shimalo zəpchin awo diwoye ma nozə yi.

Faraktəwə nankaro, shi Halima də suro zau adəyero dalil indi sha səko: kən tilo mi, lardə nzəye sha nonguro ciko, sawu sha faizəyi woktə bətərəm nzərtaliwu Boko Haram ye sha zamzənan suro bəlanza Bama yen sa'a 2014 yin; adaima kuru, kəmbu fando isə shiro zau wono, dalil shiwoll do am ro kəmbu yiwo ye do gomnati ye kasən kura huwuma duwasashiye camp nzan dasa'ana dəye lamar kəmbu yen harip diwon sha zaləm zana.



Halimat in pains

Ngawo kawu yakkə yen na kurun mowoyero isanalan, Halima Alah yenzə cirəmbo. Am yanzə Yagana a yim dən sorə naso ye ada sha təmmaro sasatəro

teyero ada. Suro longoro nzə yen fantəna guljin wono “ayi ma ku wan fuwun wuro gapsəna ba”.

Awo shima adə karuwun sha kuru də zaujinba. Woktə nzərtaliwu Boko Haram be bəla nza’ azamzənalān, fe ya sandimiya razuwunzə cemowo. Dur nzə miya’a kozəna, suron kwanzə a, ce yeno, duli nzə arakkə a sha kola da – samma so kasuwa kənaye zamzəna – ayi ma kəmbu ye bawo illa bələm masar ye wata gas wajia. Kərma adəro, suro nduli dəyen, gajinza də, lai zəro kuttun ba wono.

KOMKOMISURO FITƏNA DƏYE



Kamulaa Tadzanz3 dondiye k3naye zamz3naa dunon goz3na.

Halimaa Yaganaa tilonza gənyi suro kuttu adəyen. Kəla komkomi fitənadəyen karafka MSF ye sadəna suro kərye Bono ye lan, jerida The Cable yero bayantəna huwuma cidaram kura lardəyen, sana ə.7 suro 10,000 duli do ngəlinza uwu yen ba wozena dəbdo lansuro kəntawu December sa’a 2015 ye a adaima September 2016 yen a. Lamar adəye səkə gomnati lardəye, suro kəntawu June yen, bayan wahalatana ye kəla kasəwa ndəne tiyi ye am Borno ye a zamzəna ye chido – waala nasha karaka dunya ye United Nations ye bayan kəla lamar dəyen kawu uwu ye ngawon chaino kuru gomnati ye citəlowo kuru sandi ye sana 2.1 suro

10,000 yen duli do sa'anza uwu dā dēbdo wo son bawojin wono, adaima komkomi shima dā a karafkalaa lardā diya yen chiwondo do bayan shima dā a chitəlowo wono.

Kənənga am fitəna dāye zamzəna dā ganan am bawozana dā a ko'ada. Dau-dau kəntawu June yen, ngawokam 1,200, ngəwunza so kamu a duli a, Bama lan askər a ye satələwuna yesoro camp Nursing Village ye suro bəla yerwa yero saudəna lan, karafka MSF ye komkominzən nduli kəntawu arakkən sətə sa'a uwuro saadəna sandi alamanna 466 ye yiga yar zə sutulu wuna, asuwatə alaman 9% yeyi suronnzan kasəwa ndəne tiyeba ye zauro sandiya zamzəna. Adaima bəla Bama dən, komkomi suro nduli 800-yen gotənan, fəlejiwo sana 19% yeyi kosəwa do ndəne tiyi ye ba dā sandiya zauro zamzəna.

Daudi kurun kasəwa tartəna kaltəye (epidemiological center) karafka MSF ye, komkomi kəla kosəwa kəna ye adəlan gozanan, katekate kəntawu wa August 19 a September 9 suro camp garaji Muna yen adaima september 2 lan sətə 29 ro saadənan na do sha Custom House camp yen notənan ma dən. nashi bəro ye dən, kasəwa ndəne baa ye zauro nduli sənana zamzə hatta ma kərmunza ro saadən sana 4.ə% kuru komkomi dau-dau ye kasəwa kənaye (malnutrition) bayan təna kəla sana 15.6% yen.

Shi dareye dən, sana 9.5% ndulisauwunchidi an ye kasəwakənaye zauro zamzəna adaimasana 15.4% kasəwa dāye dau-dauwun zamzəna. Adəye səkə, kəngoli samma ye fəlezəna sana 24.9% nduli sa'a anza uwun cidian dəga kasəwa kənaye adəye zauro zamzəna – sana 20% duwasashi ye toku toku ye no'ata ma dāa kozəna.

Ci alkaram adəye fəlezəna jama do fitəna ye zamzəna adə surokuttulintakasharuro, sa'a uwa mashiwol kəmbu ganayero. Nəm karəngə nza jama adəyero, huwuma duwasashi ye SEMA dəga chidawu suro camp ye a sandima am adəro kanjimoli fəletəye sandin. Kuttu dā, kulashi ye fəlezəna lamar dā adai gəyi ro.

KULASHI KĒLA ZAKKATA YE SURO CAMP BAKASSI YEN



K3rt3 jama tajirwabe zamz3 k3rt3nza kolzana Bakasibe Fatoga shawa saraigata.

Huwuma camp ye a gomnati kerye Borno ye a lai do am fato hawar ye so dā camp ro gawo a dapsana Chidama fato hawar ye ndaso ma kolza gayinba suro camp ye dero. Chidama dāa huwuma duwasashi ye SEMA dero zuza as hiye wasika izenu ye rowoji ado nyi saden suro fella dərbər a huwuma dāyen sa’adē gənajin. Kəndo shima adē chidama hawar ye dāa ofis adəlan tuduro zutuwwu dāma bas sətā, suro lenəm are yen daji səmbarə lamar dāa koljin

Yaye ngawo kawu uwu lengəna iskin yen, dare dən fandəke suro camp Bakassi lai Damboaye dero fandəke karaako – su chida ma hawar yen gənyi, su banama kare kanjimoli ye yiwo ma yen. Awo bayan chidama camp ye dero dikəna dāye shima, gaake shim nyi ye suria do awo banaye sandəna dē noyin ye kuru ngawo kawu ganayen kudukin woko. Sandilan təmayi mbeji nagadero camp dero gawonyi dawartə ye, awoajabba dē sandidiyau ye waofis dən bataza chetəlowo suro kam la’ayero, nan duma baa lan wa koro muhim baa ro ci woro.



Jama tajirwaye zamz3 k3rt3nza kolzabe Njim'anza shawag3nyi Bakasi be

“Alaman da wuyei bana do nyi nya nɛma dɛ?” falnza ye wa ci woro. Shiro njiskɛ kɛyi buron yaye shiye wa zɛkkono, waltɛ wono: “Nya ci woruko sawɛ karewa jiriyi so muradɛnɛm nyiro bayan tɛwɛro”

Sa kungɛna dollar Amurka ye ngɛwu la'a bowo ngɛna yen, fɛska nzɛ farak wono. Muskonzɛ suro liwunzɛ yero ciko yekin gɛna yaye duwan sut3luwu nyi. “Tɛmangɛna sha kol nge aana ma ngɛlawo” sawaanzɛ cidayero gullono.



Cidawu jama k3rt3nza kolzabe diyau njinza cidabe tamot3g3nyi kolza leza k3rt3ga banabe ga nazaa rokko cidaro.

Woktə do sandi am yakkə dəye china luwo ye kaduzanalan, shifal dəye nagadəro katinzə (complimentary card) suro musko yiyero gərazə chiko. Ande samma chiluwu ye, sandi yakkə də awo wazəna nozayin.

“ANDESURO KƏNA LINTA YEN”

Chida ma camp ye falro wadə wandara so ro gaawo ye sadəna yaye camp Bakassi ye də zauro kura dəye səkə səmbarə napsə ande a kolzə fom nyiye ronde yero nongəna.



Jama tajirwaye zamz3 k3rt3nza kolzana d3 zauro k3nabe zamz3na.

Alama kura chidi yen, shima kura linta wo suro camp a do kerye Borno yen daana wo. Dawar atə suro kəntawu January 25 yen saa 2015 yin am fitəna ye zamzəna 4,76ə yeyi bəla Monguno a, Gwoza a, Guzamala a, Marte a kuruadai ma huwuma anaNganzai ye a ro. Shi camp Bakassi ye adə tai dazə kura zəna surosaaindi yen isə kərma də jama ta'adir 21,202 yeyi ro. Jama adəye ngəwunza so suro kəna linta yen kasharu.

Chi woruko kəla bana jiriyi sandiye mərədə zaro, jama lai kən tilomi chidin napkata dəye samma chi tiloro yilza: “bəri” ada.

“Kəmbu na adəye də ande a sətinbawo; andesuro kəna linta yen,” wono kamulaa yaa nduli diyau ye do kazadala manayero walzəna də. “Zaundero zau yiran, yim la'a na wonde diyo ye barombu man am diyayero kəmbunde ladə yeyi a do mərədə nde gade gadelan nyi yen.”



Ayi ma gade guljinnaba, alamaram nzən, chidama camp ye dɛ ye sandi a shim diyilan falfal men surin. Ngawo reta awa yen, wa chidama camp ye dɛye shitiro bowo jiwo.

“Dane na tullan lenge namyin kawo chida nɛm dajinro,” wono na la’an aptyɛwono fɛlejiwo. “Na dɛn jeyin kawu tamonwɛinro”.

“DANE NYIROGULNGEFUTU SEMA YE KĒMBU HARIPCHIN DĒA”



Kawu na wuro flezəwinno ye dərə lejin chidama camp ye dəye wuro bayan sədəna kəla mbu man am adəye lallezana kəmbu baro wono.

“Rumana, jire mana niyau, zaurochida de kam duwu kada ye kənaa yezo də. Zau maro chidaa am duwu kəmbələm ye kənaa yezəm sandiye askər tə də. Son yaye kal, kəmbu do SEMA ye suro camp adə yero suwudin də zauro gana suro awo do sandiro NEMA ye cinlan” wono shi ye nozəyi cidama hawar yero manazəyin ro.

“Dane nyiro gul nge awo SEMA ye sədin də. Sandiye kəmbu jama adə ye dəa kamza nagade ro saadin. Buwu do kəmbu am adə ye dəa falza buwu kasuwu yero tapsaa saadə saladin. Buwu do haripsana adə, sandiye saadə am gade fitəna ye zamzəna nguroasuro bəla yen saa dinsa gulzen.

“sandi chidawu SEMA ye adə zauro nzundə a dalil də nozana jama fitəna ye zamzəna suro bəla ye madə suro babyero təkəyi nan karo. Lafudda maro, shi camp adə mbeji yaye sandi nda wuro komtəyi. Wande shi ti adəlan chidawu SEMA ye də faidata bana do am adəro saudəna dəa haripsen”

“ANDERO KUMBU SAMMASA WONDANA SADIN BAWO”

Kamu do bayan fuwu ye andero china ma dāye sunzə gəra nyi yau səna kəla nzərifo nzə yero, bayan kəla shiwoldiyen gə nyi hatta ma dalil shiwol dāye a so sədəna.

“Kəmbu kamil nan den bawo” bayan a chido lai fasari ma la yen, feli nzə ye alama a kuru timi kərattə ngəwu nzaa lan.

“Nduliro knədon kasharu kəmbu balan. Andero shinkafa sadin kəska detə ye balan; kurun bawo woktə do nəm lefa baa fal ndea sətai a. Martəne are gaye wune na o nyiye lenyen dəa; chidi ngamdə sər yin awo buna ye baro”



Cidawuhawar be diwal g3nanoram k3nbube MSF be a SEMA soro sawand3 gasainba!
Aiyu adə, shiye wono, chidawu camp ye dən kara’.

“Jire yayiro jire gana mbeyi lamar kəmbu yen. Loktə kəmbu camp dəro ishiya, andero samma so sadinba” kamu dāye wono.

“Andero laa sadin adaima laa də nanzan gənazen. Kəmbu do nanzan gənazana ma dāye, andero samzayin bawo sai yim kəmbu gade ishiya dare daji kəntawu yen”

‘SEMA DĒMA MASHIWOLKURA WO’



Kamua k3la layiyen kumbu nd3nega tiyi duliye garjin'a karabka MSF ben Nguro Gwangeyen moworo.

Lamar adə andero kam gade ye waltə bayan zəna, do yaye nəm baruwu kəmbu ye suro camp ye də biske nduli ye a kal wono awo nahuwuma duwasahi ye lan sadin də rumi a wono.

“Rang nəm shiwal sha ngawa ye (ta satulurre taa yeyi) kam yalla nzəa sandi laarro yimin a, kəntawu falro walau kawu 45, dayi adə ayi?” alama gəraata yen.

“Ayiro adə a chirum? Ayayi men kam wo arəm tasa uwu kəntawu falla yimin? Kəlimi ba, kəska bar o. mbu man tasa yakkə yeyi sai saladiya kəlimi yiwo ro.”



Kamu ad3 ngawo kumbu debe karabka MSF ben s3mowona yen ,kumbu d3n shankawa buwu'a,Ngalo buwu'a, k3ndawu kime bido fal ga.

Awo “shiwol ye kura dā”, wono, kumbu do camp dero isə gayin də chaman gana awo do SEMA ye səwandin dero wuumiya.

“Manəminna, suro camp adəyen, am Gwoza ye mbeyi ngaltema kumbu samowo nyi

“Harip kumbu ye kura dā na SEMA yen kara. Ngawo lan nyi yalla nəm kam 9 au 10 ro waljia, buwu fal shangawa ye nzadin. Daren isa buwu shiwal yero kalakkada.

Kura kazadala duwasashi lardə ye NEMA də na adəro isəna suro kəntawu October yen, andero kumbu saudin sə bayan gono. Haiya maro wono kumbu andeya kəntawu indiro saadonna mbeji sə bayan gono. Yo kumbu kəntawu indi ye ma mbeji a, ayayi men nuwa nde reta reta ro waljin? Shi ye wono karapka duwasashi ye NEMA ye də kumbu kamil a karafka duwasashi kərye SEMA ro chin. Daji koro do SEMA ro tadin də shima: ayiro kəmbunde a fuluzen?

ADƐ ALAMARAM?



Woktə chidaram au daudi karafka kəshaana be (Women Development Center) ye, Post Office yin daana, kuru liitari kura Yerwaye a wuten dero ziyara yadəyena lan, zande kəla nzəndə camp ro gaawo yen, buwu ngalo ye fal a, buwu awo laa asutə yi ye a adaima keke duto ye indi a gənaata rui yena suro ofis la'a 'Assistant Director' china dero rowo'atan. Awo adə maana cinba yaye dalil indi ye səkə hangal gərjin.

Kən tilo mi, samno shima də chidama kura SEMA ye aro dawar atə. Ayi buwu ngalo ye sədin suro ofis do kam chida nzə awo ayi jama fitəna ye zamzənaro samtəwə yen?

Kən indi mi, fal yero gəyi – ndi ro ma gəyi – suro saa 2016-yen jama Borno ye do fitəna ye zamzəna adə bana keke duto ye ciwanda na am kanjimoli ma so ye a karafka ye an.

Kərtə karea adəye bayan təyi, yaye sandiya kuru də zauro shau nde səsangəwə na.

CIDAWU FARASK3RA IDP HAL DIWI YASO



Adə bunaram yalla kam tulurre

Guljin dən, kəla nzəkko ma nzərifoye sha JTF lan bowotin də, shi doyi chidanzə nashaa cap garaji Muna ye dəye wono, karea ngəwu – kəmbun kasən – jama adə nankaro dawartəna də sadin bawo wono adəye sawu “hal diyi” am chida ma dəye səkə wono.

Adə loktə kən tilo mi gə nyi sandi chidama camp ye adəa lamar adəlan zortin də. Suro kəntawu August yen, jama fitəna ye zamzəna suro camp indi yen laiya kura kərye Borno ye a kərye a bəla mashi ye a kəlzəna ma zaksana zanga zanga kuttunza fəletəwə yen kəla “kumbu baa kuru mu’amala kuttaa” suro camp yen. Jama suro camp Arabic Teachers College ye sandima zanga zanga adəa badiza, kəntawu August ye kawu 26 yin ngawo nzan kuru am camp Bakassi ye kəntawu August ye kawu 30 lan chedo.

Zanga zanga də ye səkə gumnati kərye ye faraskəram nzə kəmbu yiwo ye də’a wurrono, faraskəram dən chaman na bəri detəye fall an faidatə deji’a am adəro sam zəyin, daji katab bəlin gotəna madəye shima kəmbu detəyi samtin jama ro, nəm ngəwu yalla nəm ye shima adudud kəmbu nəm yero wallono. Jama fitənyaye zamzəna adə kənasar na committee bəri ye ma adə’a ba Tarzana, amma yaye alamaram dən mashiwol shima adə zauro chintə zəna.

“Chidawu camp ye laa mbezai zauro hal diyi’a; sa jama ramaye kare kanjimoli saudi’a, chidawu adaye yallanza soro samzain susu jama fitenaye zamzana kare’a adə muradəna dero” chidama nzerifoye dāye bayan a chido.

“Titi dero kare’a dā harip sa gərazen – adaima suro bəneyen, kare’a shima dā yalla nzaro au sawaaanzaro saadin. Mashiwol adero camp ngəwu lan mbezai, teganas maro camp NYSC ye’a, camp Muna ye’a adaima camp Bakassi ye’a. suro camp a yakkə ye allan, awo adə wa’azə rukəna. Lamar də mashiwol gana gə nyi futu do chidawu ye kare banaye də’a harip sain də.

“Adəma sawu do jama adaye zanga zanga sadəna də karəngə ro. Sandi ye ada jama rama ye camp dero isa bana nza lowotar ro sadin do yaye sandi sawondin bawo ada. Adə nangkaro am ngələma chidawu camp yero muradə tənā”

“SEMA RETA SAM NJIYA RETA NDAL ZEN”

	MARTE	MONGUNO	NGANZAI	SUMMARY
MALE ADULT	1,213	MALE ADULT 1,011	MALE ADULT 106	MALE ADULT 3,987
FEMALE ADULT	2,415	FEMALE ADULT 1,552	FEMALE ADULT 137	FEMALE ADULT 6,116
BOYS	1,482	BOYS 1,422	BOYS 117	BOYS 5,098
GIRLS	1,866	GIRLS 1,425	GIRLS 121	GIRLS 5,989
TOTAL	6,976	TOTAL 5,410	TOTAL 481	TOTAL 21,202

Bayan d3wo k3rt3 jama tajirwa ye zamz3 k3rt3nza kolzana Bakasibe allolan.

Chidama nzerifoye adaye wono SEMA də katab nzə do indi ro yaktəye mbeyi, suro kare’a kəmbuye karafka duwasashi lardəye ma sha NEMA lan notəna ma də’a sandiro sadəna ma dən. reta adə, gultə nzən, jireye ro na jama sandi nangkaro saudəna dero lejin; reta madə ye ndara maro lejin ba!

“SEMA ye buwu shangawa ye 100 na NEMA yen səmoiya, 50 sam njiya sandi 50 yeyi ofis nzən gənajin” wono.

“Yaye ngawo woktə gana yen, NEMA dero kəmbu gade saudə sen, dalil kəmbu ngawo ye də samma samza dazəna sen. Ngawo kəmbu də saudəna yen yaye – yauwa wushe - nji bawo! Ayayi men kammo kəmbu yim adaima nji yimbawo?”

BUWU DUWU YAKKE (3000) SHIWUR YE ‘HARIPTƏ NA’ SURO KƏNTAWU ARMALAN YEN

Zortə kərau adə kam laa fallo ngawon naptə dreba yen chida zəna ofis SEMA yen na kare gənatin yen chido. Lafudda maro, shi ye wono, woktə’a laa bezai SEMA ye kare səwandə kuru sammaso gənajin - reta gə nyui – samma so kəlanza ro.

“Dane nyiro gul nge, SEMA ro buwu 3000 sadəna suro kəntawu armalan yen. Kudəyena ye kuru shilan faidata nyi ye; gənaza armalan də kowono nya shiwur də kər wono” shi ye wono.

“Dayi shiwur də’a kalkalza kuru buwu də’a fal’ada. Adaima suro moto yero dina bəne sapchaa, goza flour mill ro chaado lado ro.

“Dayi am saudə isa buwu wa bəlin də’a chadəto. Ngawo kajiri ande samma kolle fatoro le nyi yena yen, sandi walta isa mota kura ro sapsaa flour mill kadu’ada.

“Suron kolji ye mbeyi. Shi fal la Dangote ye suwu dəna mbeyi, kare’a armalan nangkaro. Sha bowoza (chaman SEMA ye) shiro chado yaye amro sam zə yi”



Kare’a adəye hariptə də, shi ye chira, suro bəne yen tədin, kambowo so dau bəne yen adaima yim laan dina fajar jiya sadin”.

“Sandi’a mewu a kozəna ro rukəna woktə shiwur də ofis SEMA yen gozana satəluwin lan. Nguwuso dina suwa futt yin, sa uwu reta’an sa arakkə ro saadənan, adaima laa dəye suro bəneyen” wono shau baro.

“Kəntawu yi son, chaman SEMA ye dina də buwu shangawa ye 300 yeyi camp am fitəna ye zamzəna ro chin. Amma kərma də, camp ndaso so buwu 50 wono. Suro bəneyen, kənbu də’a gozen ye kuru nduma ye na saadin nozəyi. Sayi soro dina bənen.

“Loktə a la mbeji atəmfə, kam zəmu’a Amurka lan zəwazana..... Am adə ayi so kəlanza ro rowo ada. Jama dəro yiwo ro waza adaima chelodo.

“Cha SEMA ye kasatsə njim gənanonzə ye kajin a cha kuwa awo ngəwu suro dən rumin, kare kəmbu ye kada: ngalo a, shangawa a, shiwur a, bəri shangawa ye a, dawude a, kazəmu a. Amma camp ro lenəmiya, awoa adə nadən fandəm bawo”.

Sha chidama hawar ye a zandəjin ro nozə nyi yaye, kərəntə manzəro tawatchiwo awo wono: “waye chaman SEMA ye na’ami ya, sha awo ayi ro nda kore”

Jerida The Cable ye dā'a Flour Mill ro gawo ro dapkada woktə do kulashi SEMA a shi a son chi kəlza shiwur jama ye dā'a haripkada yen. “Ande chidama hawar ye'a zande nyiyen bawo na adəlan kuru adai ma ayima lamar shiwur ye so na adəlan diyen bawo” kam china jetəma dāye wono.

Adaima, kazadala SEMA ye bowotə waya ye tamma zaabchin bawo adaima kawuli tii tii ye lai waya dāye zaapsəyi.

HAWAR KAZADALAA SEMA INDI YE



Lokt3 Gremabe d3ma sandiro k3jiwo.

Grema Terab dā shima kazadala dina huuma SEMA kərye Borno ye wo. Adaima dama nzəlan shima kazadala huuma dāye kən tilo mi wo. Kuris shima dāro sha kəntawu August ye saa 2014 yin galaatə, woktə do mashiwol nzərtariwu ye dā zauro zau lan kuru adaima huwuma ana chidi Borno ye 20 suro 27 ye samma musko nzərtariwu Boko Haram ben kasharu lan. Terab ye chidanzə kən awwal mi dā shima jama zamgata dā'a sapsəwə kuru sandiro njistaa mazəwə na jama Borno ye be lan. Komkomi jiriyin lamar kare'a kanjimoli ye am adəro samjiwo

ye dā notāyi woktān nẓān, yaye am so dā sha tamma kārma dāro'a njessa yi – ngawo kēntawu findi chida dā'a kolzāna yen.

Samma son, jami nẓārifoye indi a, jama zamgata arakkē a, adaima chidama SEMA dina laa a bayan sadin lan, shi Grema Terab dāma kazadala ngallowo kēla Satomi Ahmed, kwa chida dā'a gozāwā kozāna dāa, ye dān ada.

“Kazadala dina dā kam do nduso'a banatē sēraana ma, nyi kam fitēna ye zamzāna kal zamzāyi yaye kal” kam fal camp Bakassi ye dān bayan jiwo. “Nduso'a banajin. Amma shi adā? Kēmbu dā samma gērajin!”



Engineer Satomi dawulan data, lokt3nz3 jama tajirwaye zamz3 k3rt3nza kolzanaye sha nozanyi.

La'atar dunoa dā na kam nẓārifoye buron zande nyena ye dān tēwando.

“Shi kazadala kārma ye dā, Satomi, woktā laan kēla lai yen lejin yaye jama ye shiro yilzayin, ‘Nya wa nyi yena! Nya wa nyi yena! Grema raa ye! Grema raaye!’”

Lafēdda maro jama mbeji kartē Satomi ye nām kazadala dāro sara'ayi ma, futu sha ngēla ro no'ata ye dā yeyi, adaima kwarai dazana yikārowo nẓā mazen. Sha

kəla kəltə də raksə bayan kəlanzə tultaye sədin. Yaye nozəna ro waljia kəla kəltande də sərayin bawo, lai gade men lezəna ma hangal nzəye surin wo.

Ande indi kəla zang nyiye su banama kənjoma ma ye fəte-anəm lardəyen ye sun huuma SEMA ye dero yim laa suwa lamisə a kəntawu November yen keshiye, adaima gaworam huwuma dəyen ande'a kalakkada ngawo sa fal yen waltəyau sa.

Kawo sa fal dero keshiye, suro duro gaa yena kal yin, asu wai ye Satomi də kam duno a rinta nadən ro. Samno jama ye mbeyi, kambowoso kamuwa nduli a, sha jezen. Rokonzan kongaa gana laa nduli sənana a tuskaata, sandi samma chidin napkata njim do zauro kuraye do kuris naptaye ba adəlan.

Ngawo reta awa yero je nyi ye na lan, kam ngəla ma laa alama sawa chidaye Satomi yeyi ande'a banazə Satomi də'a zuumi laan chiwandəye, woktə do ofis fal yin suluwu ofis gadero gayin lan suro nanza zauro kura adəyen. "Wuro minti mewu yiwo", andero gulwono azallata ye kəri'ata yero.

Minti fiyakkə awa fal ro walji, awa fal indi ro walji. Kuwa yaye je nyi yen a karaiye. Kəla carpet ye dən kənəm ye ande'a gowono, fa nyi yena lan, asu wai ye minti mewu ro gə nyi sha je ye, awa yakkə ro sha je ye. Kam banama nde də'a bara'aiye, shiro kərman sha rui yende a dai le nyi yen wai ye. Ande'a ngodozə gana sha wuyeu wono "titi jama bana jiri yiworo manəwin adə a muradə zana nankaro".

Tussəyi, Satomi ofis zən suluwu na banamanzə adəyero kedo, na do andeye fom nyi yen lan, kuru kam adəye shiro təlam nasaran takchiwo, kwa mison shima de je nyi yen ro. Dalil do karuwunzə bannatəna də'a no nyi yen de yaye sawanzə chidaye adə'a təlam afuno yen lanna rowotinba lan lan gono. Woktə, Satomi ye suluwu nan, kam də'a choworiye rang nyi ye Satomi adə'a rui yen aro suro woktə gana yen, kam ngəla adə andero nzokchiwo.

Lai gade nam nyi yena bara nyi yen don Satomi ofis zən azalla ro chilowo – ayi ma gulzəyin – andə'a kamzə kozə na dən chilowo, mato nzəro karawo, am gade yakkə'a, kəri za chelowo nadən.

“Kazadala SEMA ye jiriyi adə kam banama isəna ma njissəyin bawo adə, kanadi yiwo ye wazəna, woktə gade yiwo yero waano, kam gade sha wakiltə yero waano attə? Sawa yi chida ye wa chiworo
“Non gəyi” woko.

ADƏGAIMA IDP’S KAZIYI LAN KASHERU...



Hassan na Hussein ya kasəwa ndəne ba na gojiye zaməna

Cha jireye ro ande bana kudəyero wallono a dayi kuwa Satomi ye karuwu nde zazəna. Jama zamgata duwu kəmbələm bana zauro mərədə zana ayayi men yayero.

Missal ro, kamu saa 26 sunzə Fatima Adamu do camp Bakassi ye də mbəltin kəla kawuwanzə Hassana a Hussaina a yen. Nduli indi so kasəwa kəna ye zamzəna kuru kərmaa ro ro musko Alah yen bo’ata nasha kurun ye MSF yen.

Fərtə nzə Gwoza lan, Fatima Yola kollono saa 2013 yin woktə bətərəm Boko Haram ye fal laan. Buro lan shi suro mowonti Arabic Teachers Camp (ATC) LAN, amma suro saa indi kozəna yen, sha Bakassi ro kalakkada.



Adamu kaziyi ndedə shima cham kəli ndurindebe

“saa indi suro ATC yen daakəna lan, andero kəmbu dawar’ata sadin amma kərma adə Bakassi adəlan andero kəmbu gana yaksen” wono.

“Mashiwol də shima, nduli də cham sawandin bawo. Woktə chidawu SEMA ye a korəkəna lan kəla ayiro cham fandəyen bayen, wuro kam cham kudo ma də chedinzə gade sha gozə ada”

Yagana Bəra, saa ə0, huuma ana Diwa ye cha askər jin jiri bana do Satomi ye ngawo kalaksəwə na adə suwandin a. Camp ATC yen camp Bakassi yero sha chaado, Yagana ngaltəma kəmbu kamil sha sətın səwandəyi camp indi son. Saawu adəyen, tada nzə ro’ada kəla mashiwol kasəwa kəna yen.



Bura: ngodomaro wallena mbautə kəbbube səkkə

“Sa ande camp ATC ye dən, andero arəm nye’ata zakka fal sadin dəbdowo soro. Kambowo soro, ande’a sətın ba, dayi awo dikiin də nduli nyi ro yikia wu lai nyi gade mayin” wono

“suro camp Bakassi yen, kəmbu fandəyen yaye ande’a sətın ba, kawu kəntawu dajin dəro kəmbu dəye dajin. Kəmbu daji’a camp dən luwuye ngodo nyi yen. Suro Bakassi yen, am diyau ro reta buwu shangawa ye a buwu ngalo ye a sadin”

...KUEU NDULINZA KĒNGANZARO MBULTAYIN



Cidama rawiye Tijani; timənəmma ngoimaa ndəne baa sandima kasuwaa kambowo

Na kam rowotəye suro liitari MSF ye sha ITFC lan notəna də, na do kasəwa kənaye zaujia rowotin madən, Mohammed Lawan Tijjani, chidama ndələfaye, wono shiwol kura də shima timinə a ngoima a.

Tijjani ye missal nduli yaanaa Umar, Fatima a Hussein Hudu ye chiwuto, sandi samma kəla timinəm yen ro'ada. “kam za falo chitaa sandi laa dero fal'atə” wono

Kuru Fatimat Usman, alaman kəntawu 22 a, kasəwa kukuwu ye a sawu kasəwa kənayen sha chita. Suro kawu uwu doyi nadən sha rowozana lan, yanzə, Khadijat dero kənəm ro temma teyero.

Dəyel fuwu ye dən Abdullahi a Ali Abubakar a bəla Gudumbali do huuma ana Guzamala yen kasha. Ali, saa diyau a, nadəro futu nzəma baro kasha.

“Tiinzə zauro kuttu” reyetəma dəye wono. “Zauro zəkkata, raksə ye dajin ba adaima naptə ye rakchinba, raksə ye lejin bawo; kəmbu zuyin bawo. Amma kərma də'a, ngalau tai dazə mbeyi”

KĒNĒNGA AM FITENA YE ZAMZĒNAA NGALLOWO TĒ



Abubakar, 4 nēneba sha zamnēnaadēa gārjin

“Ngalau taidazē mbei” do Ali ye suwandēna dē shima awo do yi jama gade fitēna ye zamzēna dē muradē za. Wuti’ a awaa do takkal ro walzēna na sha kēnēnga am adēye adē sandi indi: bana ngēla kamil ro matin am do yi huuma dinaye lamarra jama zamgata ye lairo yiko ye sha OCHA lan notēna dēye kērye nde dēn komkomi kam milayan fal dūwu yor usku a (1.8m) yeyi zamtē sana dēye, adaima kuru bana tēwandēna dēro samtēla nēm adal ye diwo. Shi bayan buro ye dē hal zau yaye kulashi ye fēlezēna lamar kēn indimi dē chida mēradē zēna kau lair o gayin ro.

Alama ye fēlezēna chidawu camp ye dē awo ronza ye sadin lamar kēmbu a kare a kanjimoli ye a samtēn. mashiwol do samtēla adal a diwo ye dē, kērau nzē kēla huuma NEMA yen kara. Cha, missal ro, huuma NEMA ye dē chidamaanzē laa bosom ro tēmta su am bana mazen yen isa camp dēro gasayiya do nēm adal baa do suro camp camp yen waajin dē sorin. Am do diyi do yanzaa naaye nēm kuttunzan sandi kēlanzaa banazen adēa mbu man matē teta howomtēna ma kakkal wo.

Huuma SEMA ye kēlanzē dēye kamta gē nyi mēradē zē illa chidawu nza laa dēa fallēm am jireye yiko mēradē zē. Suro shada jama rama ye sadēna lan – chidawu camp ye a, am suron dasaana a adaima JTF a – alama fēlezēna nēm kazadala

SEMA ye fərtə Satomi yen, aman amma shilan ba. SEMA kam adal mərədəzəna, shi doyi isə chida kamil matin ma sədin, futu Dora Akunyili ye sədəna huuma lardə ye kəla kəmbu a kurun waata daptə ye NAFDAC yin notəna dən yeyi ro. Kam do nəndili adə yeyi shilan mbei ma fando dəye alama zau a futu manatəna də yeyiro gə nyi butu, yaye kəndaa am bana mərədəzana Borno ye də a zauro kam adə yeyi də a mərədə zana.

Kawuli l3bt3mabe. Photo ga dulibe kitawu allan faidat3yanad3 amari yanzasoyen faida'atiye.

Shi ad3 kulashi taganasbe fato Jaridabe cable Newspaper journalism foundation sha (CNJF) belan not3nama, k3lak3l fato hawarbe 'The cable', ye'a ngawanak3l k3rt3 MacArthur foundation ye'a dawarza. Karaiwa kitawu d3ga l3bt3bed3 k3rt3 MacArthur foundation yea lez3nyi.

Fasari adə huwumakulashibe sha Arewa Research Development Project Sha fasarzə ngawana kənta dawudi Mc Arthur foundation ne a təlam kanuribe rokalaksəa

**BINCIKEN DAN SHIGAR-BURTU:
A JIHAR BORNO YARA NA MUTUWA SANSANONIN 'YAN
GUDUN HIJIRA, ABINCI NA YIN SAMA-KO-KASA A
RUMBUNAN AJIYA NA HUKUMAR SEMA**



A watan Oktoba na shekarar 2016, Majalisar Dattawa ta Nijeriya ta kaddamar da bincike kan zargin karkatar da kudade da kayayyakin agaji da aka tanada domin tallafa wa sansanonin 'yan gudun-hijira (IDPs) a Jihar Borno. Bayan ya yi shigar-burtu - na tsawon kwanaki takwas a watan Nuwamba - a matsayin dan agaji a sansanonin 'yan gudun-hijira da Hukumar Bayar da Agajin Gaggawa ta Jihar Borno (SEMA), Fisayo Soyombo, Editan mujallar TheCable ya gabatar da rahoto dan ufiɓin bada haske ga Kwamitin na Majalisar Dattawa – in dai har da gaske ake yi wajen kamawa da hukunta jami'an gwamnati da ma'aikantan sansanonin yan gudun-hira da ke azabtar da mutanen da rayuwarsu ta tabarbare a sanadin ta'adaccin 'yan Boko-Haram.

Halimatu mai shekaru uku (3) na fuskantar matsanancin kuncin rayuwa wanda ko dan shekaru talatin (30) sai yayi matuƙar gwagwarmaya wajen jure mawa. A Asibitin Ciyar da kwanjamammu mai gadaje dari da goma (110) ta Kungiyar Likitoci ta Duniya (MSF) da ke Gwanje, cikin Maiduguri, inda aka sheda halin da take ciki tun farkon watan Nuwamba

Halimatu ta kasance ta na fasa kara a duk lokacin da zata juya a kan gado. Kusan ko wane bangare jikinta ya kumbure, ya tamuke ko ya kakkarce; rabin jikinta d'aure da bandeji. Tana fama da matsananciyar yunwa, wanda ya zawayi ya kazamtar – halin da ke haifar da rashin ruwan jiki da kumburi da ciwon radadin jiki.

Wani likita da ya dauki dogon lokaci wajen kofarin ya samu jijiyar da zai yi mata karin ruwa saboda ba ta iya cin abinci. Bayan minti goma yana fama, sai ya dan-dace da wata 'yar jijiya a bangaren dama na sama kuncinta. Wannan yana cikin aikin fafutukar hanyoyin ceto rayuwar Halimatu ne a asibiti, amma da farko yana haifar mata da ciwon radadi. Mahai fiyarta, mai suna Yagana, tana kallo a cikin halin damuwa, ta rungume hannunta tana zubar da hawaye a cikin halin hannu-rabbana

A karara yake, cewa Halima na cikin wannan halin ne saboda dalilai biyu: na farko, shine gazawar hukuma, wadda ta kasa kare Halima da ga ta'adancin Kungiyar 'yan Boko Haram da suka kai farmaki a gidansu cikin garin Bama a shekarar 2014; dalili na gaba kuwa shi ne, ta sami kanta cikin halin wuyar abinci, ba wai don kawai nauyin ciyarwa da ke kan Gwamnati ba, sai dai don rashin imani na jami'an gwamnati da ma'aikatan sansanin da ke karkatar da abincin yan gudun-hijira.



Halimatu cikin halin ciwo.

Bayan kwana uku da kai Halimatu asibiti, sai rai ya yi halinsa. Wafanda suka ga Yagana a ranar da 'yarta ta rasu, sun ga lallai ta na cikin halin tashin hankali. A cikin kururuwa aka ce har tayi da'awar yanke kauna da rayuwarta gaba daya. Wannan ba lamari ne mai wuyar lakanta ba, a ainihin gaskiya.

Lokacin da 'yan Boko Haram suka kai hari a kauyensu sun kwace mata duka shanunta guda dari (100) da ta dogara da su. 'Yan uwanta da suka zarta ashirin (20) ne aka kashe, ciki har da maigidanta, inda a ka barta da marayu shida (6), wafanda duk suna cikin matsananciyar yunwa – ba su da kome na ci, ban da kunun masara da suke sha sau daya cikin kwanaki biyu. Yanzu, daya daga cikinsu, watau 'yar autarsu ta rasu cikin hargitsin yanayin rayuwa.

KALUBALEN DA YA HADDASA MAWUYACIN HALIN DA AKE CIKI.



Uwa na rungume da 'yar ta maras-lafiya da ke cikin halin rashin abinci mai gine jiki

Halimatu da mahaifiyarta Yagana ba su kadai ne suka shiga irin wannan mawuyacin halin ba. Kamar yadda wani binciken da Kungiyar Likitoci ta Duniya (MSF) ta gudanar a kan matsalolin ayyukan jin-ƙai a jihar Borno, wadda majiya daga Fadar Shugaban ƙasa, ta nuna wa mujallar TheCable, adadin yara kashi uku da ɗigo bakwai (3.7) cikin dubu goma (10,000), na ƙananan yaran da shekarunsu ba su wuce biyar ba ne ke mutuwa a kowace rana tsakanin watan Disamba na 2015 zuwa ga watan Satumba na 2016. Wannan ya tilasta Gwamanatin Tarayya bayan jan-ƙafa, ta sanya dokar ta-ƙaci domin yaƙi da yunwa a cikin jihar Borno- maganar jan-ƙafar ta shigo ne saboda Majalisar Dinkin-Duniya ta yanke shawarar ɗaukar irin wannan matakan gaggawa a lokacin da ake samun mace-macen da suka kai kasha biyu da ɗigo ɗaya na yara dubu goma (10,000) ‘yan ƙasa da shekaru biyar na mutuwa a kowace rana, kuma ma sai saboda wata ƙungiyar bayar da agaji daga ƙasar waje ta gudanar da bincike kamin gwamnati ta ɗauki mataki kan lamarin.

Rayuwar masu gudun hijira ta ɗara na matattu ne da kaɗan. A tsakiyar watan Yuni bayan da sojoji suka kwashe mutane dubu ɗaya da ɗari biyu (1, 200) ne, waɗanda

mafi yawansu mata da kananan yara ne daga garin Bama zuwa wani kebabben asibitum jinya da ke Maiduguri, Kungiyar Likitici ta Duniya (MSF) ta binciki yara dari huɗu da sittin da shida (466) na 'yan watanni 6 zuwa shekaru biyar (5) sai aka gano cewa kashi talatin da tara cikin dari (39 %) suna fama da matsanancin karancin abinci. Haka kuma a wani binciken gaggaw a Bama na yara fiye da dari takwas (800), ya gano cewa kashi goma sha-tara (19%) na fama da matsanancin karancin abinci ne.

Cibiyar kula da al'ummomin da annoba ta auka musu ta yi bincike da gwaje-gwaje na kimanta dangancin mace-macen da samuwar abinci daga 19 ga watan Agusta zuwa 9 ga watan Satumba a Sansanin Garejin Muna da kuma a ranar 23 zuwa 29 ga Satumba a Sansanin Custom House. Wannan bincike na sansanin 'Custom House' ya nuna cewa cikin kananan yaran da ba kai shekara biyar ba (lokacin da matsinanciyar yunwa ke haddasa mutuwar yara) kashi huɗu da digo uku cikin dari (4.3%) na yaran na fama da matsanancin karancin abinci kuma kashi goma sha-biyar da digo shida cikin dari (15.6%) suna fuskantar matsakaiciyar tsanancin yunwa.

A sansanin 'yan gudun hijira da ke Garejin Muna kuwa, kashi tara da rabi ciki dari (9.5%) na yaran da ba su kai shekara biyar (5) ba, suna fama da matsanancin karancin abinci, sai kashi goma sha-biyar da digo huɗu cikin dari (15.4%) na fama da matsakaicin karancin abincin. Don haka, jimillar kashi ashirin da huɗu da digo tara cikin dari (24.9%) na yaran da ba su kai shekara biyar (5) ba ke fama da karancin abinci - inda wannan yawan kason ya fara kashi ashirin cikin dari ((20%) da aka yi hasashen za a yi ma agajin gaggawa.

Duk wadannan kididdigar na nuni ne da cewa yawan 'yan gudun hijiran da ke cikin mawuyacin hali, musamman dangane da karancin abinci. Kasancewar ta wadda ta fi kusa da wadannan 'yan gudun-hijira, Hukumar Bayar Da Agajin Gaggawa ta jiha (SEMA) da jami'an sansanonin 'yan gudun-hijra sun fi cancanta su tausaya ma wadanda suke kula da su. Abin takaici, bincike daga ziyarar wadannan al'ummomi ya nuna akasin haka ne ke faruwa.

YADDA DAN SHIGAR-BURTU YAYI BALAGURON ZUWA SANSANIN 'YAN GUDUN-HIJIRA NA BAKASSI.



Sansanin 'yan gudun-hijira da ke Bakassi... waje da ban sha'awa.

Jami'an Gwamnatin Jihar Borno da masu kula da sansanonin kula da 'yan gudun hijira sun kirkiro salon hana 'yan jarida damar shiga cikin sansanonin. Ba wani ɗan jaridan da ake bari ya shiga sansani kai tsaye. A maimakon haka sai a tura shi wajen neman izini daga Hukumar Kula Da 'Yan Gudun-Hijira, inda takardar neman iznin ke samun kanta cikin kwandon shara na tsofaffin fayiloli na Hukumar. Al'adar Jami'an shine tura 'yan jaridan daga wannan ofishi zuwa wancan har lokacin da takaici zai tilasta mashi barin aikinsa.

Bayan na shafe kwanaki biyar (5) ina fafutuka da kokafewa, na samu shiga Sansanin Kula da Masu Gudun-hijira na Bakassi da ke kan titin Damboa – amma ba a matsayin ɗanjarida ba, sai dai a akan ni mai neman bayar da agajin kyayayyaki ga 'yan gudun hijira. Na yi wa jami'an kula da sansanin bayanin cewa ina son ne da farko in tantance bukatun waɗanda aka killace a sansanin, baya daga nan ne zan kawo musu kayayyakin agajin gaggawa da ake bukata. Na yi zaton a nan take za a kyale ni in zagaya sansanin, amma sai da wasu jami'ai su huɗu suka ja ni zuwa wani ɗaki da babu kome, inda aka yi mani tambayoyin da basu da kan-gado.



Sansanin 'yan gudun-hijira na Bakassi ... cikin sa ko a kwai muni

"Wai shin nawa ne hakifanin kuɗin kayayyakin da kuka yi niyyar bayar da gudunmawa?", dāya daga ciki ya tambaye ni. Da farko dai nanyi kunnen uwar shegu amma sai ya ci gaba bai bari ba. A maimakon haka, sai ya kara da cewa: "Ina tambayarka ne don in gaya maka irin kayayyakin da ya kamata ku saya."

Lokacin da ya ji na ambato wasu dubban Dalolin Amurka, sai fuskarsa ta washe da fara'a. Daga nan sai ya sanya hannuwa cikin aljihunsa, amma dai na lura da cewa ya jima bai fitar da hannayen ba, sai yace ma abokan aikinsa, "ina ganin mu kyale shi ya shiga."



Jami'an Sansanin sun bar ofishinsu domin su gana da mai son bayar da gudunmawar kayan agaji a cikin wannan sukurkutaccen dakin.

A daidai lokacin da jami'an nan uku suka dunnari kofa zasu fita, sai wannan jami'i ya yi sauri ya miƙa mini karamin katin da ke d'auke da suna, adireshi, da kuma lambar wayarsa. A haka muka rabu, sauran abokan aikinsa uku, ba su san abin da ya faru ba.

'MUNA FAMA DA MATSANANCIYAR YUNWA'

An haɗa ni da wani jami'i da akaba umurnin bi na duk inda zan shiga amma sanin cewa Sansanin Bakassi na da girma jami'in zai yi saurin gajiya ya kyale ni in zagaya inda na so.



'Yan gudun-hijira da ke Sansanin Bakassi sun ce suna fama da 'matsananciyar yunwa'

A girman fili wannan ne mafi girma daga cikin sansanoni goma sha-biyu (12) da ke Jihar Borno. An kafa sansanin ne a ranar 25 ga watan Janairun shekarar 2015, yana da yawan 'yan gudun hijira dubu huɗu da ɗari bakwai da sittin da uku (4,763) waɗanda suka fito daga yankunan ƙananan hukumomin Monguno, Gwoza, Guzamala, Marte da kuma Nganzai. Sansanin Bakassi ya bunkasa cikin shekaru biyu inda ya kai da yawan ‘yan gudun hijira su dubu ashirin da ɗaya, da ɗari biyu da biyu (21, 202). Tarin mafi yawan su na rayuwa cikin matsananciyar yunwa.

Da aka tambaye su wane irin taimako ne mai bada agaji zai iya kawowa, sai duk ‘yan gudun hijirar da aka fara tsugunarwa suka amsa gaba ɗaya da cewa "abinci!"

"Abincin da ake ba mu a nan ba ya wadatarmu, muna fama da matsananciyar yunwa," wata siririyar mata mai yara huɗu, wadda ke magana a madadin suran ta ce. Ta kara da cewa: “Kara ma ciwo gishiri ma, wasu lokuta a dole mu ɗibi abincin mu sayar ga mutanen dake wajen sansanin saboda mu samu wasu abubuwan da muke bukata”.



A dukkan tsammani, akwai abubuwa da yawa da ba zata iya furtawa ba, saboda ganin murgunawar idon jami'in sansanin da ke kyallarawa a kan 'yan gudun hijira guda-guda. Kusan rabin bayan fara wannan zagayen bincike sai jami'in ya taɓani domin in karkata hankali na zuwa gare shi. Ya ce: "Bari in ɗan zauna a can kafin ka gama aikinka," yana mai nuni da wan ɗan dakali da ke kusa. Zan jiranka a can har ka kammala."

'BARI IN SHAIDA MAKA YADDA HUKUMAR SEMA KE KARKATAR DA ABINCI'



Kafin ya tafi wurin da ya nuna don ya huta, jami'in sansanin 'yan gudun-hijiran ya bayyana dalilin da ya sa 'yan gudun hijira ke da ajizancin yin korafin yunwa ko yausha.

Bari ka ji, idan ana batun gaskiya, abu ne mai wuya a iya gamsar da miliyoyin wafanda ke fama da yunwa. Ba abu ne mai yiwuwa ba a ciyar da miliyoyin 'yan gudun hijira ba, sa'annan a ce duka zasu koshi.. Amma dai duk da haka abincin da ke zuwa sansanin 'yan gudun hijira daga Hukumar Bayar da Agajin Gaggawa ta Jiha, SEMA ya na kasa ga abin da Hukumar Bayar da Agajin Gaggawa ta Kasa (NEMA) ta kasa ta ke bayarwa ba," a cewar jami'in, cikin rshin sanin cewa yana magana ne da dan jarida.

Sai kuma yace: "Bari in fayyace maka abubuwan da Hukumar Bayar Da Agajin Gaggawa, SEMA ta Jihar Borno ke yi. Jami'anta kan canza buhunan abincin da aka turo domin sansanonin 'yan gudun hijira zuwa kasuwa. Wafannan buhunan ne suke karkatarwa, bisa da'awar za'a ce suna kaima 'yan gudun hijira ne da ke cikin kauyuka."

"Wafannan jami'ai na SEMA na yin wannan dabara ce domin sun san ba cikakken bayanai na yawan 'yan gudun hijira a cikin kauyuka. Lallai ne a kwai irin wafannan 'yan gudun hijira, to amma babu mai iya tantance adadinsu. A wannan badda-sawu ne SEMA ke amfani wajen karkatar da agajin kayayyakin 'yan gudun hijira."

'BA SA BA MU DUK ABINCIN DA AKA KAWO'

Koda yake mata ta gaba da aka zanta da ita, ta bukaci a sakaya sunanta domin gudun cin zarafi, ba matsalolin kadai ta bayyana ba har da dalilan da ke haddasa su.

"Ba mu da wadataccen abinci", in ji matar, wadda fuskarta ke cike da damuwa, ta bakin mai yi mata tafinta.

"Haka nan mu da 'ya'yanmu ke rayuwa cikin rashin abinci. Suna ba mu shinkafa amma ba ko itacen girki; babu maganin da zamu sha idan ba mu da lafiya. Don Allah ka leko cikin dakin nan ka ga inda muke kwanciya, a bisa da be babu ko katif



Babu wata wahala –ko ga 'yan jarida - a rumbun adana abinci na MSF. Amma ba wani dan jarida da ke kusantar rumbun Hukumar SEMA!

Ta jaddada da cewa laifi na bisa kan jami'an sansani.

"Lallai kumbiya-kumbiya game da kayan abinci. Idan an kawo abinci a sansani, ba duka suke bamu ba", ta ce.

"Su na bamu wani sa'annan su ajiye wani. Abincin da suke bari a cikin rumbu basu raba mana sai har an sake kawo wani a farshen wata."

'HUKUMAR SEMA ITA CE BABBAR MATSALA'



Mata sun bi layi don kabar abinci saboda 'ya'yansu da ke fama da yunwa a Cibiyar MSF da ke Gwanje.

Wadannan korafe-korafe sun yi daidai da na wani ɗan gudun hijiran, koda yake shi yana ganin sace kayan abincin da ake yi a sansanin masu gudun hijiran wasan yara ne in an kwatanta da wanda ake yi a Hukumar Samar Da Kayayyakin Agaji Na Gaggawa (SEMA).

"Idan ka ba magidanci wanda ke da yawan iyali da suka kai su tara, buhun shinkafa mai nauyin kilo 25 (kamar tiya bakwai da rabi) a matsayin abincin da zasu ci a tsawon wata guda, ko kuma na tsawon kwanaki arba'in da biyar, me aka yi kenan?"

"Me zaka kira wannan? Ta yaya zaka ba mutum tiyar masara biyar domin ya ci har zuwa wata ɗaya, sannan ba a ba shi itacen girki ko gawayi ba? Dole ne mutum ya sayar tiya uku zuwa biyar domin ya sayi itacen girki."



Wata mata ta baro Cibiyar MSF tana dauke da buhun shinkafa da buhun wake da kuma galan ramanja da a ka bata kyauta.

“Babbar matsalar” da ake fuskanta, in ji shi, ita ce abincin da ake kaiwa cikin sansanin yayi matuƙar kaƙan duk da tarin yawan abincin da shigo ma Hukumar SEMA.

"A bisa gaskiya, akwai mutane daga Gwoza, tun da suka zo wannan sansani, ba su taɓa samun gudunmawar abinci ba tun zuwansu. Mutanen suna cewa basu san yadda zasu yi ba. Basu iya komawa Gwoza; basu jin daɗin zama a nan. Suna zaune ne nan kawai don sarrafa rayuwarsu a yadda ta kasance.”

“Mafi yawan satar abincin duk daga can Hukumar SEMA ake yi. A da in kai magidanci ne mai iyalin goma za ka samu babban buhun shinkafa ɗaya. Amma daga baya sun rage zuwa karamin buhu”.

“A watan Oktoban da ya wuce ne Shugaban Hukumar Bayar Da Agajin Gaggawa ta Kasa (NEMA) ya ziyarci wannan sansani, ya kuma bayar da tabbacin zasu kawo mana tallafin abinci. A haƙifanin gaskiya, ya ce suna da abincin da zai wadace mu har na tsawon watanni biyu. Idan abin haka yake, yaya ya kasance ake bamu rabin kason mu? Yace hukumarsu ta NEMA na ba hukumar SEMA da ke matakin jiha, isasshen abinci. To tambayar da za’ a yi ga SEMA itace: mi yasa suke rage mana abinci?”

WANNAN ALAMA CE?



Lokacin ziyara da muka kai Cibiyar Bunkasa Harkokin Mata, wadda ke kusa da Gidan-Waya (Post Office), sannan tana hannun riga da Babbar Asibiti (General Hospital), domin mu tattauna kan yiwuwar shiga sansanonin 'yan gudun hijira, mun ga wani buhun wake, da wani buhun da ba a iya gane ko minene da kuma kekunan dinki guda biyu karara a cikin ofis da aka rubuta 'Assistant Director' a kofa. Ganin wadannan abubuwan bazai sa wani zargi ba sai don dalilai guda biyu

Na farko, shine a lokacin ganawa ne da wani babban kusa na hukumar SEMA. Mi ya hada wadannan kayayyaki da ofishin mutumin da aikinsa shine rarraba irin wannan kayayyaki da 'yan gudun hijira?

Na biyu, ba wannan ne karon farko ba - a shekarar 2016 wasu mutane da kungiyoyi sun bayar da gudunmawar kekunan dinki ga sansanonin 'yan gudun hijira.

Koda yake ba za'a iya tabbatar da inda wadannan kayayyakin suka fito ba, amma zamansu wurin zai hifar da zargi.

JAMI'AN SANSANIN 'YAN GUDUN HIJIRA MASU MUGUN HALI



Wurin kwanan iyali ne na mutum bakwai.

Wani jami'in Hukumar Hadin-Gwiwa ta Jami'an Tsaron na Farin Kaya (JTF) masu kula da sansanin 'yan gudun hijira da ke Garejin Muna, ya danganta rashin isar kayayyakin agaji – ba ma abinci kawai ba – a kan halayen wasu bata-gari daga cikin jami'an da ke kula da sansanin.

Ba wannan ne karon farko da ake zargin jami'an da ke kula da sansanonin ba. A watan Agusta ma, 'yan gudun hijira daga sansanoni daban-daban sun rufe hanyoyin da suka haɗa Borno da Jihohin da ke makwabtaka da ita suna bore kan rashin “samun wadataccen abinci da musgunawa a cikin sansanoninsu. 'Yan gudun hijiran da ke da sansani a cikin Kwalejin Horas da Malama ta Larabci, su suka fara yin boren a ranar 26 ga watan Agusta, daga nan sai waɗanda ke da matsuguni a sansanin Bakassi suka bi sahu a ranar 30 ga watan Agusta.

Waɗannan boren ne suka tilasta ma Gwamnatin Jihar Borno ta soke tsarinta na dafa abinci a wuri ɗaya sa'annan a rarraba ga sansanonin, da tsarin bayar da kayan abinci ga magidanta a sansanonin bisa yin la'akari da yawan iyalin kowane magidanci. 'Yan gudun hijirar sunyi nasarar kawar da kwamitin da ke ke gudanar da tsarin ciyarwar gandu, amma ga alamu matsalar da suke fuskanta tana da zurifi

"A kan samu miyagun ma'aikatan wannan sansani da ke da ɗabi'ar a duk lokacin da masu bayar da taimako suka kawo kayayyakin agaji, sai su

karkatar da su zuwa wajen iyalansu a maimakon 'yan gudun hijira da keda bukata”, in ji jami'in tsaron na JTF.

"Irin waɗannan jami'ai su kan boye kayayyakin agajin da aka kawo ne, sai cikin dare su sulale, su kai wa iyalansu da aminansu. Haka ake samun irin waɗannan matsaloli a mafi yawan matsugunan 'yan gudun hijira, musamman ma waɗanda ke Sansanin Masu yi wa Kasa Hidima –NYSC, da na Garejin Muna da kuma na Bakassi. A waɗannan sansanoni gud uku, na ga wannan na faruwa da idanuna. Yadda jami'ian sansanonin ke boye kayayyakin gudunmawa da aka bayar domin waɗannan sansanonin, abin ya kazanta"

"Abin da ya jawo boren da masu ‘yan gudun hijira suka yi kenan a kwanan nan. Sun koka kan cewa jama'a na kawo kayayyakin taimako, amma bai isa wajen su. Abin da ya sa suke neman a sauya jami'an kenan, a kawo jami'an sansanin ‘yan gudun hijira na kwarai."

HUKUMAR SEMA NA RABA RABIN KAYAYYAKIN ABINCI TA SACE RABIN

BAKASSI CAMP PROFILE				
MARTE	MONGUNO	NGANZAI	SUMMARY	
MALE ADULT 1,213	MALE ADULT 1,011	MALE ADULT 106	MALE ADULT	3,987
FEMALE ADULT 2,415	FEMALE ADULT 1,552	FEMALE ADULT 137	FEMALE ADULT	6,116
BOYS 1,482	BOYS 1,122	BOYS 117	BOYS	5,098
GIRLS 1,866	GIRLS 1,425	GIRLS 121	GIRLS	5,989
TOTAL 6,976	TOTAL 5,410	TOTAL 481	TOTAL	21,202

Bayani a takaice a kan ‘yan gudun hijira na Sansanin Bakassi.

Jami'in na JTF, ya kara da yin zargin cewa: "Ita dai Hukumar Bayar Da Kayayyakin Agaji Na Gaggawa ta Jihar Borno (SEMA) tana da wata manufa ta kashe-mu-raba ne a kayayyakin agajin da take karɓa wajen

Hukumar Bayar Da Agajin Gaggawa Ta Kasa (NEMA). Rabin kayayyakin ke zuwa hannun ‘yan gudun hijira; rabin kuwa, baga kowa ba!

Ya ce: "Idan Hukumar ta SEMA ta karɓi gudunmuwar buhunan shinkafa dari (100) daga hannun NEMA, sai ta rarraba guda hamsin (50) ta adana guda hamsin (50) a ofishinta."

" Kuma bayan ɗan lokaci sai ta faɗa ma hukumar NEMA ta aiko ƙarin abinci, a bisa dalilin wai an rarrabar da wanda aka ba su a da. Ga shi kuma ba su bada ko ruwan sha. Yaya zaka bada da abinci, amma babu ruwa?", in ji shi.

AN KARKATAR DA BUHUNAN SUGA DUBU UKU (3,000) LOKACIN WATAN AZUMIN RAMALANA

Wannan babban zargi ne wanda wani da ya taɓa aiki da ɗakin ajiyar kayayyaki na Hukumar SEMA ta Jihar Borno ya tabbatar da shi. A bisa haƙifa, ya ce akwai lokuta da dama da hukumar SEMA ke aje duka kayayyakin agajin da ta karɓa – ba rabin kayayyakin ba kawai na taimakon agaji don amfanin kanta.

“Bari ma in faɗa maku, an ba hukumar SEMA buhunan sukari har dubu uku (3, 000) a lokacin azumin watan Ramalana. Mu muka ɗauko waɗannan buhunan sukari kuma ba a’yi amfani da su ba; sun aje ba a rarraba ba har sai da sukarin ya sandare bayan azumi”, ya ce.

"Daga nan ne suka shiga farfasa sukarin, su ka canja buhunan su ka loda shi a motoci da dare, kuma suka kaishi masana'antar yin filawa suka saida”

"Daga nan ne suka kawo wasu mutane su ɗinke sababbin buhunan. Bayan mun tashi daga aiki mun koma gida da yamma, sai suka koma cikin dare suka loda ma manyan motoci zuwa masana'antar yin fulawar."

"Irin wannan ya faru da gyada. A kwai wadda Dangote ya kawo, a gudumuwar kayan azumi. Sun kira Shugaban Hukumar SEMA su ka danƙa mashi amma bai rarraba ma mutane ba”.



Ya fara da cewa, karkatar da waɗannan kayayyaki na faruwa ne cikin duhu, mafi yawanci a lokacin da dare ya tsala ko kusa da sa'o'in asuba.

"Na gansu da idona fiye da sau goma, suna fita da sukarin daga ofishin SEMA, mafi yawan lokouta da asuba misalin karfe biyar da rabi zuwa karfe shida na safiya, kuma wasu lokuta cikin dare", ya fara tabbatarwa.

"A kowane wata, tsohon Shugaban Hukumar ta SEMA ya kan rarraba buhunan shinkafa ga kowane sansanin 'yan gudun hijira. A yanzu kuwa buhuna hamsin kawai ake ba kowane sansani. Cikin dare suke kwashe sauran abincin, ba kuma wanda ya san inda suke kaiwa. Ko yaushe a cikin dare ne ake yi".

"Akwai lokacin da a kan kawo turamen zannuwa da nau'o'in tufafi daban-daban daga Amurka... Waɗannan jami'ai sai su riƙe kome. Basu raba ma mutane sai suyi ta saida suna sayarwa, ba sa rabawa ga waɗan tufafin."

"Da a ce Hukumar ta SEMA za ta yarda ta buɗe ɗakin ajiye kayayyakinta zaka ga abubuwa da yawa ciki, abubuwane masu yawa na fannin abinci: wake, shinkafa, suga, shinkafar yin tuwo, makaroni, kayan tufafi. Ammain ka tafi sansanin 'yan gudun hijira, ba za ka sami waɗannan abubuwan ba."

Koda yake bai san yana magana da ɗanjarida ba ne, amma yana son ingiza wanda yake magana da shi domin ya tunkari Shugaban Hukumar da waɗannan hujjojin, yana mai cewa: "in ka ga Shugaban ne SEMA, kana iya tambayarshi game da abubuwan".

An hana wakilin na mujallar *TheCable* damar shiga masana'antar yin fulawa da ke Maiduguri domin tantance zargin da ake yi na cewa masana'antar tana hada baki da hukumar SEMA wajen karkatar da buhanan sukarin. "Mu ba ma hulda da 'yan jarida a nan, kuma ba ma wata harka da ta shafi sukari," mai gadin wannan masana'anta ya bayyana haka.

Haka nan Shugaban Hukuma Bayar Da Agajin Gaggawa ta Kasa (NEMA), ya yi biris da duk kira da kuma rubutaccen sakon da aka aika mashi ta lambar wayarshi.

LABARIN SHUGABANNI HUKUMAR SEMA BIYU



Grema: Sun ce a lokacin sa bubuwa sun fi tafi daidai.

Grema Terab shi ne tsohon Shugaban Hukumar Bayar Da Agajin Gaggawa ta Jihar Borno (SEMA). Kuma kamar yadda ya bayyana, shi ne shugaban Hukumar na farko. An naɗa shi a watan Agustan shekarar 2014 lokaci da matsalolin bada agaji suka yi kamari kuma a lokacin ne yankunan kananan hukumomi 20 cikin 27 da ke Jihar Borno suka fada hannun 'yan kungiyar nan ta Boko Haram, da ya sa aikin Terab na farko shi ne tsara yadda za a kula da duk waɗanda suka rasa matsugunansu a duk faɗin Jihar. Duk da yake ba za a iya tantance zamanin shugabancin Terwajen

raba kayayyakin agaji ba, amma ga alamu muta manta da shi ba tukuna – watanni ashirin bayan ya bar wannan mukami.

Gaba ɗaya kam, a kawai jami' ai biyu na hukumar JTF, da 'yan gudun hijira guda shida da kuma wani tsohon ma'aikacin hukumar SEMA, da suka bayyana cewa Grema Terab ya fi iya tafiyar da jama'a, idan an kwatanta da Satomi Ahmed wanda ya gaje shi.

"Tsohon Shugaban mutun ne mai taimaka ma kowa, ko kai ɗan gudun hijira ne, ko bashi bane," Wani ɗan gudun hijira a Sansanin Bakassi yace". Ya taimaki kowa. Amma wannan kuwa? Yana dai boye duka abincin ne! "



Santomi (a tsakiya). Hukumar SEMA bata da farin jini wajen 'yan gudun hijira a lokacin sa.

Kakkausar nuni da bambamcin halayen shugabannin guda biyu ya fito ne daga jami'in hukumar JTF da aka bayyana a baya.

"Wannan Shugaban na yanzu, Satomi, in ya fito a hanya, mutane na yi mashi ehu ne, ba mu sonka! Ba mu sonka! Grema muke bukata! Grema muke bukata!"

Mai yiwuwa ne akwai wadanda ke bakin-cikin nafa Satomi kan wannan mukami, kuma mai yiwuwa ne irn wadannan mutane sun lashi takobin ganin bai yi nasara a mulkinsa ba. Haduwa (a tattauna) dashi ne zai iya bashi damar karyata duk zargin da ake masa. Amma, sai dai da zai samu irin damar da ta wuce ne da zai so haduwar ta faru ta wata hanya daban.

Mu biyu, da mu kayi bad-da kama kamar masu bayar da gudunmawar kayayyakin agaji daga Kudu-maso-Yammacin Nijeriya muka isa ofishin hukumar SEMA da hantsin wata ranar Alhamis cikin watan Nuwamba, amma tun daga kofar shiga harabar Hukumar, aka ce mana mu dawo da karfe daya na rana.

Mun dawo dan lokaci kadan kafin karfe daya ya cika, da isarmu kuwa muka fahimci cewa Satomi yana baza karfin ikon mulki. Mun tarar da dimbin jama'a, musamman ma tsofaffi mata suna jiran su ganshi. Daga gefe kuma, akwai wasu magidanta da yara da ke zazzaune a daben wani katafaren ofishin da aka ware shi domin jiran ganin shugaban, wanda ko kujerar zama guda daya babu.

Bayan rabin awa, sai wani mutumin kirki, wanda ga alamu yana cikin ma'aikatan Satomi ne ya yi kokarin taimakon kaimu zuwa wani lungun da zamu iya yin kicibis da Shugaban, har dai muka dace da wani lokacin yawan kai-da-kawo daga ofis zuwa ofis. "Ku ba ni minti goma," inji Satomi a cikin sauri da karyayyar murya.

Minti talatin suka zama awa daya, awa daya ta zarce zuwa biyu. Muka dai jira. Muna bisa shinfida muyi gyangyadi, mu falka, sai muka fahince cewa mun jira ne ba na minti goma ba amma har kusam awoyi uku. Daga nan muka shaida ma wannan ma'aikacin nasa cewa, in zamu samu ganin Satomi yanzu to, idan kuwa ba zai yiwu ba, mu zamu san na yi. Wannan ma'aikaci ya roki da mu danyi hakuri "saboda 'yan gudun hijirar da ke bukatar irin abubuwan tallafi da kuke son ku bayar."

Ba a jima ba, sai Satomi ya bar ofishinsa da ke cikin kurya zuwa ofishin mataimakinsa, inda muka yi sa'a, muna dan yawatawa, sai mataimakin ya tunatar da shi cewa muna jira. Ba mu san abin da ya fusata Satomi nan take ba sai ya kwatse mataimakin cikin harshen Hausa. Da muka ga Satomi zai fita, sai muka sake tuntuɓar wannan jami'i ko zai yiwu mu ga shugabansa ba da jimawa ba, amma mutumin da a'da yake cikin farin ciki sai ya bata fuska.

Muna cikin kokarin tunanin matakin da zamu dauka ke nan sai Satomi ya fito daga ofishinsa – kuma ba tare da yace uffan ba – ya fita da sauri, ya shiga motarsa tare da mataimakansa guda uku, kuma motar ta fice daga sansanin.

"Wannan wane irin shugaban hukumar SEMA ne da ba zai saurari wadanda suka zo bada agaji ba, ya ki basu hanzarin rashin samun ganawa dasu, ya ki basu wani lokacin da zai gana dasu, ya ki sa wani wakilinsa ya gana dasu? Abokin tafiyata ya tambaye ni.

"Bani da ra'ayi!", na amsa masa.

AHALIN DA AKE CIKI DAI 'YAN GUDUN HIJIRA NA FAMA DA WAHALA ...



Hassana da Hussaini na fama da matsananciyar yunwa.

Da a ce da gaske ne mun zo ne don bayar da gudunmawar kayayyakin agaji ga masu gudun hijira, da lallai wannan shugaba na SEMA, Satomi ya karya mana kwarin-gwiwa. Duk da cewa ga shi kuma miliyoyin 'yan gudun hijira na matuƙar buƙatar agaji ko ta halin-ƙaƙa.

Misali akwai wata 'yar gudun hijira 'yar shekara 26, Fatima Adamu, a Sansanin 'Yan Gudun Hijira na Bakassi da ke ta kokarin ganin 'ya'yanta tagwaye, Hassana da Hussaini sun rayu. Duka wadannan yara na cikin mawuyacin hali na rashin abinci mai gina jiki, an kuma kwantar da su ne a asibitin Cibiyar kula da masu fama da yunwa (MSF).

'Yar asalin Gwoza, Fatima ta baro Yola a shekarar 2013 bayan hare-haren da 'yan kungiyar Boko Haram suka yi ta kai musu. Da farko dai an kai ta matsugunin 'yan gudun hijira da ke Sansanin Kwalejin Horas Da Malaman Larabci (ATC), amma shekaru biyu da suka wuce ne aka mayar da ita zuwa Sansanin Bakassi.



Adamu: Matsalar ita ce babu madarar da zamu ba yaranmu.

"A tsawon shekaru biyu da na shafe a Sansanin da ke Kwalejin ATC ana dafa mana abinci ne, amma nan Bakassi ana bamu kason kayan abinci ne", ta ce.

"Matsalar a nan Sansanin Bakassi, ita ce yara ba sa samun madara. Lokacin da na tuntuɓi jami'an Hukumar SEMA kan rashin samun madarar, sai suka shaida mini cewa, wai ayyuka ne suka yi ma mai kawo madarar yawa."

Ita Yagana Bura, 'yar shekaru talatin (30) daga yankin Karamar Hukumar Dikwa za ta yi farin-cikin samun taimakon da Satomi bai dauka da muhimmanci ba. Ita Yagana wadda ta baro Sansanin ATC zuwa na Bakassi, ba ta ta samun wadataccen abinci a duk sansanonin da ta taɓa zama. Dalilin da ya sa aka kwantar da danta a asibiti saboda matuƙar karancin abinci mai gina jiki.



Bura: Mu kan zama alamajirai ne a duk lokacin da abincin mu ya kare.

"Lokacin da muke Sansanin 'Yan Gudun Hijira da ke ATC, ana bamu kofi daya na dawa ne ko wace rana. Wannan dai ba zai wadatar da mu ba, saboda haka sai in bar ma yara ni kuma in san-ta-yi," ta ce.

"A Sansanin Bakassi muna samun abinci amma baya isa, ya kan kare kafin karshen wata. In abincin ya kare ne, mu kan fita daga sansani domin yin bara. A Sansanin Bakassi ana ba mutane huɗu karamin buhun shinkafa mai nauyin kilo gram 25 tare da buhun wake daya."

...SU KUMA YARA, SU NA FADAN CETON RAYUKANSU



Tijjani: Kyanda da Bakon Dauro sune ciwarwatan da yunwa ke haifarwa

A wurin da aka kebe na musamman domin masu tsananin fama da ciwon rashin abinci mai gina jiki a asibitin MSF, Mohammed Lawan Tijjani wanda ma'aikacin jinya ne a asibitin yace: "Rashin samun wadataccen abinci mai gina jiki shi ke haifar da cututtukan kyanda da na 'yan-rani."

Tijjani ya bayar da misalin wasu 'yan'uwan juna, Umar, Fatima da Hussaini wadanda dukkansu an kwantar da su a asibiti saboda cutar kyanda da suka kamu da ita. Yace: "Daya daga cikinsu ya fara samun cutar, inda sai sauran su kamu."

Akwai kuma wata yarinya, Fatima Usman, mai watanni 22 da haihuwa wadda ke fama da ciwon tarin fuka a bisa dalilin rashin isasshen abinci mai gina jiki. Tun kamar kwanaki biyar da aka kwantar da ita a asiibiti, mahaifiyarta, mai suna Khadijat ba ta iya yin barci.

Gadajen da ke gaba na Abdullahi da Ali Abubakar ne, daga Gudunbali cikin Karamar Hukumar Guzamala. An kawo Ali, dan shekara huɗu wannan asibiti ne yana matuƙar jin-jiki.

Jami'in jinyar da ke kula da su yace: "Yanayin da aka kawo Ali wannan asibiti, ba daɗin gani. Ba ya iya zaune, ba ya iya yin tsaye. Haka nan ba ya iya tafiya, bai kuma iya cin abinci. Amma a halin yanzu akwai alamun sauki sosai."

INGANTA YANAYIN RAYUWAR YAN GUDUN-HIJIRA



Abubakar, dan shekara huƙu mai fama da ciwarwatan da yunwa ke haifarwa

Irin gagurumin sauƙin da Ali ke samu a zamanshi na asibiti shine ‘yan gudun hijira ke bukata a dukkan al’amuran rayuwarsu. Tabbas, manyan matsalolin da ke addabar ayyukan jin-ƙai a Jihar Borno dai, guda biyu ne: samun wadatacciyar gudunmawa domin masu gudun hijiran da yawansu ya kai miliyan ɗaya da dubu ɗari takwas (1,800,000), kamar yadda ƙididdigar ofishin Majalisar Dinkin-Duniya da ke kula da ayyukan jin-ƙai ta nuna; da kuma, cikakken amfani da dukkan taimakon da aka samu. Koda ya ke matsala ta farko kamar maganar kifi ne a gora, wannan rahoton bincike ya nuna cewa akwai canje-canje da sun zama wajibi kamin a iya walwale matsala ta gaba.

Ga dukkan alamu, mafi yawan jami'an da ke kula da sansanonin 'yan gudun hijira suna sama-da-faɗi ne inda suke iya yanke shawarar abinda zai kai ga ‘yan gudun hijira da abinda ba zasu gani ba. Shi aikin sa-ido na tabbatar da ingantaccen tsarin raba kayayyakin agaji na Hukumar NEMA ne. Inda cewa NEMA, a misali, za ta aika da nat masu bincike da zasu badda-kama kamar ‘yan gudun hijira, za ta bankado irin mundahanar da tayi kamari a cikin sansanonin ‘yan gudun hijira. Rubaɓɓun irin da ke cikin sansanonin suna cin karensu-ba-babbaka ne daga rashin tausayi a kan ‘yan uwansu da suke ci masu-tuwo-a-ka.

Ita ko Hukumar SEMA ba ma kawai garanbawul ta keso ba harma da tabbacin neman canza shuwagabanin hukumar. Daga shaidu al'umma – jami'an sansanoni, 'yan gudun hijira ma'aikatan JTF – ya nuna cewa Hukumar SEMA, a karkashin shugabancin Satomi, ta zubar da mutuncin ta a idon al'umma. Hukumar SEMA na bukatar wani jarumi da zai maida hukumar a sahu, irin yadda Marigayiya Dora Akunyeli ta yi a a Hukumar Hukumar Kula da Nagartar Abinci da Magunguna ta Kasa (NAFDAC). Samun irin wannan mutum mai cikakken imani da kaunar bil-adama ba abu ne mai sauƙi ba, amma laluron aikin agaji a Jihar Blorno na neman irin wannan shugaba ruwa a jallo.

Bayanin Kula: Dukkan hotuna na kananan yara a wannan rahoto an dauke su kuma an buga tare da izinin iyayensu

Wannan rahoton bincike nan a jaridar Cable Newspaper Journalism Foundation (CNJF) tare da haɗin gwiwar mujallar TheCable , da taimakon Gidauniyar Tallafi ta MacArthur (MacArthur Foundation). Wannan rahoto bai kunshi ra'ayin Gidauniyar Tallafi ta MacArthur ba.

Kungiyar Nazari da Bunkasa Arewancin Nigeria (Arewa Research and Development Project ta fassara wanna rahoton a cikin harshen Hausa, da taimakon Gidauniyya Tallafi ta MacArthur (MacArthur Foundation).

INVESTIGATION: 'I LIKE SCHOOL BUT MOTHER SAYS LOOK FOR FOOD FIRST' — HOW HUNGER PUSHES IDP CHILDREN TO MENIAL JOBS



There are 4.4 million Nigerian children in desperate need of humanitarian assistance in the northeast. Reporting from five internally displaced persons (IDP) camps in Borno state, ABIOSE ADELAJA ADAMS finds that hunger and lack of teachers are major barriers to education.

STORY HIGHLIGHTS

- Children engage in hawking, block-making, carpentry to stay alive
- School opens late and closes 11am owing to diminishing attention span
- Food rations to the IDPs last not more than 15 days
- Teachers complain of lack of transport fare to teach at camps

It was very cold and windy that Friday morning late January. It also coincided with the day the Danish Refugee Council does its monthly distribution of food rations to not less than 85,000 internally displaced persons (IDPs) currently taking refuge at Africa's largest camp — Ngala.

At the entrance of the camp, by a space large enough to be a football pitch, the women sat in rows, their colourful chiffon scarves draped from their heads down to the hips.

Meanwhile, the men were squatted on the floor opposite them, waiting for their household to be called. The teenagers packed their barrows by the field anticipating to wheel home the miniature bag of rice and five litres keg of oil — foodstuff that will last for only 15 days and no more, in fact, even less.

TheCable immediately located the only school in this camp. Of the six classrooms and one child-friendly space, only one had a teacher. She was teaching the students Arabic. The pupils, seated on the floor mat, shoeless, chanted back in response. Most of them were boys attired in kaftan with their turquoise blue school bag, carrying the UNICEF insignia, strapped to their backs.

The other five classrooms were empty, and the only one with few loitering pupils had no teacher. The answer to where all the children were was out there, over the wire fence that demarcated the school from other structures. It was almost as if by default, the school doesn't exist on monthly food distribution days as right opposite the school were scores of children indulging in one form of trade or the other.

FOOD OR SCHOOL — PICK ONE



They are supposed to be in school

Maimuna, a seven-year-old girl, whose face was already flaking from the harmattan, was squatted over a transparent bowl of kose (bean ball or akara), by the main road. Her two other sisters were also selling a local drink tied in a yellow or red polythene bag. Her both hands were tucked in her brown hijab. When asked why she was not in school at 8am, she forced a smile that made her lower lip blister and spot blood. She attended to a buyer, stared at me for half a second and then withdrew into her hijab, head tucked between her laps. No answer.

Five quick steps away from her was Haruna Babagana, a boy o about 14, happily pushing a wheelbarrow.

“I have to run errands for my mother so she can cook for us. I like school but my mother will say we should look for food first,” he said through an interpreter.

A kilometre away was ten-year-old Hauwa matting dried sticks of the wheat plant, with her mother. The mat is used to make shelters (in the event they do not get houses or canvasses from donors). “It costs N1500,” the mother said. Hauwa gave no answer. Beside him was her brother Audu molding blocks from the clay

soil and straw. Several children milled around me obviously in need of something.



Wheelbarrows ready to carry food home

Back to the school, there was not even a head teacher on the ground to speak with except the community camp manager, who said he was speaking the mind of all IDPs being an IDP himself.

“If we are hungry, how can we send our children to school? We know education is paramount, but we are hungry, and we have to fend for ourselves. The food they give us here cannot sustain us. It only lasts for 15 days,” he said.

Ngala local government area, a border town between Nigeria and the Cameroon town Fotokol, was captured by the insurgents on May 6, 2014. In one midnight onslaught, several property was destroyed and people killed, leaving inhabitants no choice but to flee to Cameroon. It remained under the Boko Haram’s caliphate until it was liberated by the Nigerian military on January 20, 2016.

ABSENT TEACHERS, EMPTY CLASSROOMS



TheCable also visited Gubio camp, a refuge for an estimated 20,500 people from eight local government areas of Borno. Just like Ngala, the school is a tent which had been partly destroyed by the wind. According to the register on the wall of the headmaster's office, there are 6,750 children enrolled in the school.

“The school is lacking many things,” Musa Haman Ramadan said. He is the volunteer headmaster who fled to the camp when his local government area was attacked. The man, who appeared to be in his mid-50s, opened up profusely, hoping the government will come to their immediate rescue.

“The school started in 2014, and it is suffering from so many setbacks. One of them is that there are not enough teachers and the school is lacking instructional materials. We thank Allah for what UNICEF is doing, but it is a big challenge for us. We have 13 classrooms with over 100 students and there are no teachers. So it is difficult to control the children,” he said.



Musa Ramadan: “there are not enough teachers”

His Adam’s apple bobbed as he swallowed hard and continued: “We have many volunteer teachers especially from the IDPs and the military. Because this place is very far from the town, the payroll teachers from the local government education authority don’t like to come. So we said they should come once a week.”

DISENCHANTED TEACHERS

One of the reasons he gave for their absence is a lack of transport allowance.

“They say they have no transport fare.” Babagana Burka, the camp secretary representing the State Emergency Management Agency (SEMA), confirmed the headmaster’s complaint. “The condition of education is very poor in the camp. We lack teachers, as well as reading and writing materials. The UNICEF is trying. They are the ones that built the school. If not for the volunteer teachers, things would have been worse, yet nobody is paying the volunteers. They are just sacrificing themselves.”

According to him, they have written letters to the local education authorities to send teachers to the camp especially for the benefit of the children who are also from their local government areas, but there has been no positive response.



She's a nursing mother, volunteer teacher and an IDP

“They said they need accommodation, so we have built 16 rooms for them so they can stay, but up till now, we don't know why they have not shown up,” he said.

Mohammed MK, the education secretary of Marte, one of the freshly liberated local government areas, told TheCable that the teachers are supposed to go the camps with their own money.

“Nobody gave us a kobo to go to these camps (which are several kilometres away from our place). We use our money to fuel our vehicles to Gubio, Bakassi and Munguno camps. The teachers are supposed to utilise their money from their salaries to go and teach. There is no provision for allowance,” he said.

TheCable found that the salary being paid a ‘level 3 step 1’ teacher at the local government is as low as N10,000 per month, because the local government has not implemented the minimum wage of N18,000. Mohammed, however, said salaries can be high or low depending on teacher's qualification.



A student copying from the board at Gubio camp

If there are schools and no teachers, how can learning take place?

UNICEF reported that in 2017, it collaborated with the Borno State Universal Basic Education Board (SUBEB) to train 407 primary school teachers from 11 local government areas on psycho-social support, pedagogical skills and effective classroom contents delivery. Sixty thousand children are expected to benefit from improved education through these training, but these seem to exist only theoretically.

INDISCIPLINE AT SCHOOL



By 11 am, classrooms are already empty at Bakassi camp

It was a familiar story of woe at the Bakassi camp which plays to host to about 5,000 people from five local government areas. There are two large tent schools with a huge, white canopy bearing UNICEF crest. At 11 am, there was no single student found.

A volunteer teacher, Ishaya Ibrahim, said: “The children do not show any enthusiasm towards learning. Their lack of enthusiasm dampens the spirit of the teachers.”

Ishaya, on whose uniform is a one-star ranking from the Peace Corps of Nigeria, added: “Most of them run errands for their parents. Most of them do not go to school in their local government even before they came here, so they do not know the value of education. Their parents would rather send them on errands than encourage them to attend school. We need to reorient the parents.

“Some of them will come to school by 10 o’ clock and leave with the excuse that they want to go and drink water. Since there is no water in the school, we allow them go home and they will not return again for that day.”

Overcrowded classrooms, shortage of teachers and hunger are the same problems encountered at the official IDP camp at the Teacher Village, Maiduguri.

“We have between 200 and 300 pupils in a class and we have just five teachers. We need 80 teachers,” the headmaster said.

Right now the total enrolment is 2,564, yet many of them are not coming to school. They are learning work — carpentry, farming — so they can sustain themselves to eat.”



Dozens of women waiting for food ration at Ngala IDP camp

A publication of UNICEF Nigeria notes that “hunger and the absence of school feeding are negatively impacting student attendance in camps throughout Maiduguri Metropolitan Council (MMC) and Jere. As a result, many schools have reduced teaching time from 5 hours to only 2 hours per day as children are hungry”.

“We are calling on government to come and carry out the school feeding programme here,” Ishaya said.

The federal government has claimed that through its social investment programmes, it almost met its target of feeding three million primary school

children in 14 states: Anambra, Enugu, Oyo, Osun, Ogun, Ebonyi, Zamfara, Delta, Abia, Benue, Plateau, Bauchi, Taraba and Kaduna. This excludes Borno and all its IDP camps.

It is reported that Nigeria has an estimated 13.2 million school-age children out of school, 95 percent (12.6 million) of which are in the northern region. This is the largest in sub-Saharan Africa.

The insurgency, which saw to the destruction of 1,200 schools and the killing of more than 600 teachers, has only exacerbated the poor index of the northeast, thus making these children in need of urgent humanitarian assistance.

WHAT THE NIGERIAN GOVERNMENT IS DOING



IDPS on a queue to collect food rations at Ngala

The Nigerian government, in response to the enormity of the humanitarian crisis, set up the Presidential Committee for the NorthEast Initiative (PCNI) as the primary body for coordinating all humanitarian interventions in the region. But it lacks the funding to do its work effectively.

“The funds are not enough,” the head of media and communication, Alkasim Abdulkadir, told TheCable. “In 2017, they budgeted N45 billion for our work,

which was not enough. But they only released N10 billion — and that was in October 2017.”

Abdulkadir said despite that, they are doing their best to respond.

“What we do is to bring to the attention of the Ministries, Departments, and Agencies the gaps that we see in the area of education, food and nutrition, and other areas. We work with partners like UNICEF which has provided a lot of school bags, textbook and writing materials. We also work with Victims Support Fund, the private sector, philanthropist,” he said.

“It’s a herculean problem and we are calling on philanthropists, partners, government, individuals, everyone, to come and support in educating these children because if we don’t educate them, they will come back tomorrow worse than Boko Haram.”

WHAT DONORS ARE DOING



Ngala camp: Safe drinking water provided by Fhi360

While there is no available data on what the Nigerian government has spent in previous years (despite yearly budgetary allocations), United Nations Office for Coordination of Humanitarian Affairs in Nigeria published on its website a sum of \$6,185,148 donated by eight countries, namely Canada, European Commission, Sweden, Denmark, Germany, Kuwait, Norway and United States of America.

According to the publication, a sum of \$7,939,959 was needed in 2017, but \$6,185,148 was realised.



School bags and writing materials courtesy UNICEF

A UNICEF 2015 report on northeast intervention also shows that the organisation spent less than USD1,000,000 on education alone which is a far cry from the USD8,000,000 needed. And this is apart from the other components of its programmes such as nutrition, health, water, sanitation and hygiene and child protection. The report further shows that through the provision of classrooms and school kits, bags and writing materials across the northeast states, 38,045 children were able to access education.

REALITY ON GROUND



In dire need of humanitarian assistance, this child represents over 50,000 Borno children orphaned by Boko Haram

The manager of SEMA-operated Ngala IDP camp, Yusuf Gulumbo, said the state government is aware of the myriads of problems in the camp and is working on fixing them.

“All the humanitarian activities in this camp are coordinated through the Borno state government. We are also assisting with nonfood items such as pots, mattresses, blanket, and we also give condiments. The World Food Program (WFP) and the DRC do not give condiments, and you know even when they give you food, you need condiments to cook it, so it can taste in your mouth. We are also training some of the IDPs to acquire new skills to support their livelihood,” he said.

According to him, the state government releases about N260,000 monthly to take care of the IDPs.

“But this amount may not even be enough to respond to emergencies in some camps. We still go about begging for more. Remember these people are

traumatised and no amount of help you can give to traumatised people is enough, so the government is doing its best,” he added.

As for the lack of teachers, he said: “We have been talking with the local education authorities for these teachers to comply or else we will stop their salaries.

“The schools in the camp are a temporary arrangement. The IDPs are meant to return to their hometown. The Borno State budget for 2018 is a budget of return and resettlement.”

Notably, the International Organization on Migration (IOM) estimates that a total of 1.57 million people is still internally displaced across the three northeast states of Adamawa, Borno and Yobe. Eighty-five per cent are in Borno.

What happens to the teachers who are displaced from their local government areas? What about the money meant for those areas which are currently uninhabitable and non-functional owing to the insurgency?

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ULASHI:

‘WU MOONTI RA’AKƐNA DO YANYI YE KƐMBU MANGE DO BURON WONO’ – FUTU KƐNAYE NDULI AM FITƐNAYE ZAMZƐNA SO YE A SƐKE CHIDA CHIDA MARO WAL’ADA



Nduli miliyan diyau duwu yor diyau wa yeyi (4.4m) lardƐ Najeriya yen bana kƐnƐnga ye zauro mƐradƐ zana yala-gƐdin. Hawarra suro camp am fitƐna ye zamzƐna sandi uwu lan suro kƐrye Borno ye lan, ABIOSE ADELAJA ADAMS kulassƐ nazƐwƐna kƐ la kƐna’a MalƐmma baa lamar ilmu yero takkal suwudin ro.

KƐLA HAWAR DƐYE

- Nduli lamar talla ye a, blok bakta’a, chida kafinta ye’an kƐnƐnga ten
- Mowonti wahar zƐna kazen adaima sa mewun talon suwa yen zaksen, hangal sandiro yiko ban
- KƐmbu jama adƐro samtƐna dƐ sandia kawu mewu wuri a kojina ba
- MalƐm kungƐna aari mowonti camp yero kƐnsheye baa kƐlan lallezen

Dina suwa ye amusu ye kuru bantƐwƐne a, yim zƐmaa kƐntawu January ye. Alaye sƐ yim shima dƐ’a huuma Danish Refugee Council ye kƐmbu samtƐla nza kƐntawu kƐntawu ye jama gana nzƐ yaye 85,000 suro camp am fitƐnaye zamzƐna sha nazƐwƐna Africa lan ba ma-Ngala ye dƐn samzen.

Dina suwa ye amusu ye kuru bantane a, yim zamaa kantawu January ye. Alaye se yim shima da'a huuma Danish Refugee Council ye kambu samtanza kantawu kantawu ye jama gana nza yaye 85,000 suro camp am fitanaye zamzana sha nazawana Africa lan ba ma-Ngala ye dan samzen.

Kuru, kongawa daeye lai gaden batowunzan njolzana, sandiye sunza bowota jezen. Zairo a laa ye will baironza ganaza na batawu lan jazen buwu ndol shangawa ye a adaima galan kendau lita uwu ye= gonam fato kamanza yero yado ro, kambu do kawu mewu wuri a kojina ba ye, au bi nyi adero ganawo.

The Cable ye tyni ro mowontin ndo tilonzə suro camp adaye a mazə chiwondo. Suro aji a arakkə yen kuru dandal laa gana nduli ye biskeyen, fal long suron maləm a wo. Nduli dero kera Arabi ye sakariyin. Nduli furaa ye daeye kala beji yen napsana, suno baa, sandiye kərazen awo maləm daeye sandiro sakariyin da a. Nguwunza so nduli gemaje kaftan ye a adaima ngerawunza mowontiye launu liwula a, tiidero UNICEF ro'ataa, ngawonza ro lapkataa.

Aji'a uwu gapsana dan nduma ba, fal do shi suro dan furaa fal fal mbeji daeye Maləm bawo. Zaawu koro do nduli gapsana da ndan ye da na tudalan, ngawo waya shilan kalangi mowonti ye da'a gar gade gapsana da'a yaksana lan. Alaman ada rob a walzana, sayi yaye kambu samtina na nduli daeye awo lado ye jiri kada nadero goza isen.

KEMBU WALAU MOONTI – FAL KAR NE



Sandi mowontin ma sande

Maimuna, fero sa'a nzə tukur, felinzə amusu ye harzə na, njollata kəla robanzə kosai ye lan, shitə lai kura ye dən. Yanzə ana indi feroa ye awo yaa ye suro leda kime a kuruum a yen ndəpkata saladin. Muskon zə indi so suro hijab nzəyen. Shiro ayi nangaro mowonti ro lezəyi saa usku ma sətəna woko na, chinzə mumuskono kur alama bu ye kəlinzən bayan tənə. kam laa kosai yiwo maro hangal nzə chaino, wa wu'ono dayi hijab nzən zakkatə, kəlanzə kate dunonzə yen. Zaawu ba.

Dangal uwu yeyi na napsəna lan Haruna Babagana, tada saa 14 a yeyi, karuwunzə kəji'aro will baironzə zujin.

“Ya nyi ro chida bana'akin andero bəri dezə ro. Mowonti ra'akəna amma ya nyi yekəmbu ma nyiye do buron” wono tafinta men.

Alama kilomita mewu yeyin Hauwa yanzə'a napsana ngəlai zawutin. Ngəlai də'a tamozai a shilan kamowo tədin (na njim camp ye ba lan). “Tamanzə naira duwun yor uwun” yanzəye wono. Hauwa də'a manazəyi. Batowonzən yanzə'ana Audu

jalaf bakchin tolo kajim a tuska'atan. Nduli kada wa dəriza kəl'ada awo laa na yin təma'ada.



Will bairo dawar'ata kəmbu fato ro yado ro

Mowonti dəro waltəyewu, kura maləmna ye bawo wuro za'awu yiwo ro illa jama dəye fuwuma nza suro camp dəye, shi do titi jama fitənaye zamzənaye samma soro manajin, saawu shi kəlanzə dəye sandi ye di yeyi, fitənaye zamzəna.

“Kənande a dən ayayi men nduli nde mowonti ro zuwuyen? Ande faida ilmu ye də'a no nyi yena, yaye ande kənaa kuru mbu man kəlande ro le nyiye ma nyi yen. Kəmbu andero na adəlan sadin də ande'a sətinba. Kawu wuri njong ro da'ayin” wono.

Huuma ana Ngala ye, bəla kalangi Fotokol do lardə Kemerun ye a Najeriya ye lan da'ana də, nzərtaliwu Boko Haram be cata yim kəngal 6, kəntawu Mayu ye saa 2014 yin. Banna nza bəne fal yen, ləman nguwwu warzana adaima am kada chesanə na, am gade gapsəna dəye awo gade diyo ye ba illa sowosa lardə Kemerun yero kasharu. Bəla də chidia Boko Haram ben kara do askərra Najeriya ye yim kəngal 20 a suro kəntawu January yen, saa 2016 yin chemowo.

MALEMMA BAWO, AJI KERA YE NDUMA BA



Jerida TheCable ye adaima ziyara a saadana camp Gubio yero, na do yi jama alamanna 20,500 yeyi huwuma ana usku karye Borno ye sapsana. Ngala ye da yeyi, mowonti da kamowo do reta nza karuwa ye bannazana. Futu su'a bab ro takana tiyi kakkada bakkata'a cinna kura malamma nza yero dan, nduli 6,750 yeyi mowonti dero takana.

“Mowonti da awo ngawu ye sha mbauzana,” Musa Hamman Ramadan ye wono. Shi ma kura malamma ye kela nzakko ye ngawo balanza bataram ye tarzana lan na dero kedo a. Kam da alamanna saa nza dau-dau 50 yeyi, wuro ro bannaata ro ayiso feram jiwo, tamanzen gumnati ye sandiro bana chauda a'ro.

“Mowonti da saa 2014 yin badi'ate, kuru adai ma mashiwol kada ye sha zamzana. Fal nza shima, Malamma kamillo bawo adaima kare'a kera banataye bawo. Alah ro askar nyi yena awo andero UNICEF ye sadana ro, yaye ada takkal kura andero. Aji kera ye 1a mbezai nduli 100 samin kuru adaima malamma bawo. Adaye saka nduli da'a kal tawa da zauro chida” shiye wono.



Maləm̄mma himma ganaa

MALUMMA CHISKATA'A NJESKATA'A

Dalil fal do china saawu kənshe baa maləm̄mma ye də shima kungəna aari ye baa. “Kungəna nza aari ye bawo ada” Babagana Bukar ye wono, shima tamshi do SEMA a wakiltəma, bayan kura maləm̄mma ye dero cina. “Lamar kəra ye də zauro lawu zəna suro camp ye ladən. Maləm̄mande bawo, adaima kare rowo ye a kəraye a samma bawo. UNICEF bana sədin. Sandima mowonti də'a garza. Dalil maləm̄mma kəla nzəkko ye dero gə nyi a kuwa lamarra zauro bannatin, kuru nduma sandiro ayima chin bawo. Ala nza nangkaro sadin.”

Shi ye wono, watia rowozana ofis ilmu ye huuma ana yero kəla Maləm̄mma zuzaa yen, musamman maro nduli do yi huuma ana nza ye dalil nangka yayero, ndunza ma ayi ma gul zəyi.



Shi yaye, banama malumyeye kuru Ganji keliya

“sandi ye ada na naptaye mazen ada, njim 16 sandiro gar nyi yena isa nafa ro, kwamison, dalil kanshe ba’a nza ye no nyiyen de” wono

Mohammed MK, tamshi ilmu ye huuma ana Marte ye, na do karangero musko nzertaliwu yen temowuna ma ye, The Cable ro bayan jin den wono malamma da ngelanzada kungena nzan camp dero lezen.

“Ndumaye andero kungena chi camp adero lene gulzayi (katende gana kaskata yaye). Kungena nden mota ro kendau fiyie Gubio ro le nyi yen, Bakassi so, camp Monguno ye so. Malamma da kungenanza sandiro yiyen lan aari sada cha leza kara gulzen. Kungena adanangkaro dawar tona ba” shi ye wono.

TheCable ye mazanowono kungena do kam sana ken yakkami (level a step 1) biyatandehuwuma ana la den, kungena Naira duwu mewu a kozayi kentawu yin, sa’awuhuuma ana da kungena amarrataa larda ye gana ma N18,000 ye da kertoro sakayi. Mohammed, ye kuru wono, kungena kentawu daji ye ngawu ro waljin au gana ro waljin lowotor kara nem yero.



Mowonti mbeji do maləm a ba ro waljiya jiriyi men ilmu tawandin.

UNICEF ye hawarra jiwo saa 2017 yin, ngawana kəl sha SUBEB kərye Borno ye'a sadəna lan maləmma mowonti badiaram ye 407 howom zana suro huuma ana 11 yen, kəla nzəndə jiri jiri yen lamar ilmu ye fuwutə nangkaro. Nduli duwu firakkə tēmaataa allam ten ro suro sana ilmu ye bəlin adəlan kuru howom bəlin adəlan, yaye ayi ma yayi lale'a turəyi.

BƏRZEM BAA MOWONTIN



Fasal ajibe sa 11am, amma ajilan nduri ba Bakassi camp lan

Adə hawar kullum ye suro camp Bakassi ye lan na do jama 5000 yeyi huwuma sənana uwu suro kərye Borno ye lan. Mowonti a kamowo ye kura sandi indi mbezai, kamowo kura, bəl alama UNICEF ye a tiyidən. Sa'a mewun talon suwa ye lan, fuwura fal ma mowonti dən bawo.

Maləm kəla nzəkko ma fal, Ishaya Ibrahim ye wono: “Nduli də təmmaro kasadə nza kəraye ba. Kasadə baa nza adə ye tiyi Maləmma ye də'a cezəna”.

Ishaya, shi doyi tiyi uniform nzəyen shilleu fal karafka Peace Corps of Nigeria ye bakkataa dəye wono: “Nguwu nza so chida fatoye amza kuraa ye sadin. Nguwu nza so mowonti ro lezen bawo huwuma anan zan kawu na adəro isen dəro, adəye səkə daraja ilmu ye nozayi. Amza kuraa ye chida nza ro sandia sakəna ma hangal nzaye suru mowonti ro sandia zutuwu yaye ro. Amza kuraa dəma ro manaa yeya sandə.

“Laanza sa mewun mowonti ro isen adaima su nji kænza yen sowosen. Mowonti dæn nji ba dæye sækæ, sandia kol nyi ye fatoro nji yawo ro lezai ya gadero ishinbawo yim dæn”

Aji kæraye sumbæluwuna, malëmmaa ba a kuru kæna a mashiwolla samma tilo do camp Teachers Village bæla Yerwa yen tæwandæna wo.

“Fuwura’a kate-kate 200 a 300 yeyi suro aji fal yen kuru malëmmaa nde sandi uwu njong. Malëmna 80 yeyi mæradæ nyi yena” kura Malëmna ye dæye wono.

Kærmaa ro nduli mowonti dæye samma so 2,564 do kambowo nza so mowonti ro isen bawo. Chida sarin – kafinta ye so, bare so – sandia banazæ kælanza rowota ro.



Kamuwa Ngalabe nabtsana kæmbu jezai

Katkadæ la’a UNICEF lardæ Najeriya ye wono “kænna adaima kæmbu mowontin yiwo baa nduli ajinza tæwoshshin suro camp a bæla Maiduguri samma so a Jere a lan. Dalil adæye sækæ, mowonti a ngæwu woktænza kæra ye fulu’ada awa uwu lan awa indi ro chawdo, saawu nduli kænna dæye sækæ”.

“Gomnati a bawo nyi yena isə kəmbu mowontin yiwo də na adəlan sədə ro”
Ishaya ye wono.

“Gumnati a bowo nyi yena isə kəmbu mowontin yiwo də na adəlan sədə ro”
Ishaya ye wono.

Gumnati kura lardəye guljin wono suro faraskəram nzə jama ro tangartəna ye dən, adudu nduli miliyan ə mowonti badiaram ye mərədə zəna də'a fando karənzəna kərye a 14: Anambra a, Enugu a, Oyo a, Osun a, Ogun a, Ebonyi a, Zamfara a, Delta a, Abia a, Benue a, Plateau a, Bauchi a, Taraba a adaima Kaduna a lan. Kərye Borno ye a jama nzə camp ye bətərəm ye zamzəna a də suron bawo.

Hawarra təna kəla lardə Najeriya də nduli taadir miliyan 13.2 yeyi mowonti kərazen ba ma, sana 95% (12.6) yeyi də suro kərye a yala lardəyen. Adə shima zauro kura wo səro lardə Africa nasha sahara yen.

Hawarra təna kəla lardə Najeriya də nduli taadir miliyan 1ə.2 yeyi mowonti kərazen ba ma, sana 95% (12.6) yeyi də suro kərye a yala lardəyen. Adə shima zauro kura wo suro lardə Africa nasha sahara yen.

AWO DO GUMNATI LARDĒ NAJERIYA YE SĒDIN MA DĒ



IDPS on a queue to collect food rations at Ngala

Gumnati lardĒ Najeriya ye dā, mashiwol adĕro sulhu mataan, karapka laa shiro Presidential Committee for the NorthEast Initiative (PCNI) sen dā kukunzĕ chitĕlowo, karafka do lamarra bana ye samma so a lai ro yikoma nasha yala gĕdi lardĕyen. Yaye kungĕna do chidanzĕ kamil ro diwoye dā nanzĕn bar o wallono.

“Kungĕna dā sĕtinbawo” kura hawarra ye karafka dĕye, Alkasim Abdulkadir, ye TheCable ro guljiwo. Suro saa 2017 yen, kungĕna biliyon 45 yeyi chida ndero kasarrada, kuru sĕtin bawo. Yaye biliyon 10 satuluwu – attĕ ye suro October 2017 yen.”

Abdulkadir ye wono ngawo adĕye man, la’atar nza sadin na chida diwo yen.

“Awo dĕyen dā shima hangal chidaram samma yeso gĕrrĕ yen nasha kungu ruiyena lan kĕla ilmu yen, kĕmbu yen adaima nashaa gade so a. Ngawana kĕl karapkaa jiri UNICEF so yeyi a dĕyen, sandi doyi ngĕruwu mowonti ye a, katkadĕ a adaima kare rowo yea kada samzana. Kuru Victim Support Fund ye a

chida nyi yen, karapkaa naptə kelanzaye gade so a, adaima am banama so a” shi ye wono.

“Adə mashiwol zauro kura kuru jama bana kənjɔ maso a bowo nyi yen, gumnati a, am naptə kəlanzaye a, nduso a, isa bananzaa sadə lamar ilmu nduli adəye a hapkəwə yeu, saawu nduli adə ro ilmu yiyende a bali sandi ye nzərtariwu Boko Haram ye dəmaro diwi ro walze.”

AWO BANAWU SO YE SADIN DƏ



Ngala camp: nji kənzabe fuuma Fhi360 ye dawarzəna am dəro

Ngawo lai la’a komkomi ye awaa do gumnati lardə ye chezəna saa ngawo yen bal an (ngawo ksari saa ye woso), Karapka dina ye sha OCHA lan bowotin Najeriya ye də sutələwuna hawar kəla kungəna dala Amurka ye \$6,15,148 lardə a usku ye bana ro zuwazaana, lardə a dəye sandima: Canada a, European Commission a, Sweden a, Denmark a, Germany a, Kuwait a, Norway a adaima United States of America a.

Hawar nza dən, alamanna \$7,939,959 yeyi məradətəna suro saa 207 yin, yaye \$6,185,148 təwandə.



Ngərəa marantabea kakkadəa UNICEF be nduliro china

Hawar UNICEF ye saa 2015 lan kəla bana yala gədi lardə yen fəlezəwə na karafka də awo chezəna də USD1,000,000 kəla lamar ilmu ye talon zən, shi do yi zauro bawo suro awo məradə tənə yen (USD8,000,000). Kuru adə shi ye awon fal suro awoa gade missal lamar kəmbu yeyi so, ndələfa ye, nji ye, bal-ballande kadauba ro diyo so adaima ndələfa nduliye a sandi ro nzerifo yiwo a. Hawar dəye kuru fəlezəwəna aji kəraye adaima kare mowonting faidatə'a, ngərəwu a kuru kare rowo ye a nduli ə8,045 a samtə suro kəryea yala gədi lardəyen də səkə nduli lamar ilmi ye ro gənəptaana.

AWO JIREYE RO DAANA MA



Mɔradɔ banabe lintaro nduli adɔye na banawu dinabeyen tada adɔ naptɔ wakiltɔma nduli 50,000 ngɔnjiya Bornobe

Kazadala huwuma SEMA ye sɔro camp Ngala ye, Yusuf Gulumbo ye wono gomnati dɔ haiya awo suro camp yen da'ana dɔ'a yekin zɔnaye kuru duluwu yasaye sɔdin ye.

“Chidaa kanjimali ye sammaso suro camp adɔyen gomnati Borno shima fuwuma wo. Kuru kare gade kɔmbu dawun baro missal gɔwom so, katifa so, borgo so adaima manda au njitta so ye samma yiyen jama ro. Karɔpka dinaye kɔmbu yiwo ma shiro WFP sen dɔa kuru karɔpka fal DRC dɔa sandi manda so njitta so sadinba, kuru nonɔma manda so njitta so ba ro waljia, bɔri denɔmia ye ci lan tamtam bawo. Kuru adaima jama zamgata la'a adɔro howom bɔlin kada diyena sawu kɔnɔnga kɔla rootɔ yero” shi ye wono.

Shi ye guljin dən, gumnati kərye də kungəna taadir N260,000 kəntawu son sutuluwu yin am fitəna ye zamzəna adəro njitəwə nangkaro.

“Yaye kungəna adə raksə mərədə am adəro njistəwə ye də’a galjin bawo suro camp laa so ye dən. le nyi yena gade ngodo nyi yen kuwa mi son. Tang ne dia jama adə zauro laya tana, kuru bana jiriyi ma kam laya tənə adai ro yim sha sətın na ba, adə nangkaro gumnati lowotar nzə sədin” sə bayan gono.

Kuru zande Maləmna ba ye də, wono: “andea huuma ilmu ye huuma ana ye so a mana nyiyen kəla maləmna nza adə isa kəra gulzaa walau kungənanza kəntawu daji ye rowo nyi yen.

“Mowonti a suro camp ye də tam-daneyə. Jama adə təmagata bəlanza ro waltən. Kasaf kungəna ye sa’a 2018 ye də kasarə bəla ro waltəm naptə ye.”

Taktiya, karapka dinayə kəla hijira wu ye sha (IOM) yin bowotin dəyē wono jama miliyon 1.57 kuwa mison naptaram zan bawo suro kərye a yala gədi lardə ye Adamawa a, Borno a adaima Yobe a lan. Sana fiskun luko uwun (85%) suronzan cidi Borno ye lan.

Ayi waazə lamar maləmna naptəram nzan ba ma huuma anan zan? Nda kungənəna naa adəro kasar tənə ma do kərman nduma bawo sawu nzərifo ba kela lamarra nzərtaliwu yen?

Shi adə kulashi taganasbe fato Jaridabe cable Newspaper journalism foundation sha (CNJF) belan notənama, kəlakəla fato hawarbe ‘The cable’, ye’a ngawanakəla kərtə MacArthur foundation ye’a dawarza. Karaiwa kitawu dəga ləbtəbedə kərtə MacArthur foundation yea lezənyı.

Fasari adə huwumakulashibe sha Arewa Research Development Project Sha fasarə ngawana kənta dawudi Mc Arthur foundation ne a təlām kanuribe rokalaksəa

RAHOTON BINCIKE:
**“INA SON MAKARANTA, AMMA MAHAIFYATA TA CE
A FARA NEMAN ABINCI TUKUNA” – YADDA YUNWA
KE TURA YARAN SANSANONIN 'YAN GUDUN HIJIRA
YIN KANANAN SANA'O'I**



Akwai yara miliyan huɗu da dubu ɗari huɗu (4.4 million) da ke matuƙar buƙatar agaji a Arewa ma-so Gabashin Nijeriya. A gabatar da rahoto daga sansanoni biyar na 'yan gudun hijira a Jihar Borno, ABIOSE ADELAJA ADAMS ta gano cewa yunwa da karancin malamai ne ke yin cikar harkar ilimi.

KANUN LABARI

- Yara na tallace-tallace, bugu bulo da yin aikin kafinta domin su gudanar da rayuwarsu.
 - Ana fara karatu a makare, kuma a rufe makaranta da karfe goma sha-ɗaya na safe saboda raguwar himma akan neman ilmi.
 - Abincin da ake bayarwa a sansanonin 'yan gudun hijira yana karewa ne cikin kwana goma sha-biyar.
 - Malamai na korafin rashin samun alawus ɗin kuɗin motar zirga-zirga zuwa sansanoni wajen koyarwa.
-

A wata ranar Jumu'a ce da safe cikin sanyi da iskan hunturu a karshen watan Janairu. Wannan rana ce kuma Kungiyar Kula da Masu Gudun Hijira ta Kasar Denmark (Danish Refugee Council) ke yin rabon abinci na wata-wata ga akalla 'yan gudun hijira dubu tamanin da biyar (85,000) wadanda ke zaune a sansanin da ya fi kowane girma a Afirka – a Ngala.

A kofar shiga sansanin, wanda girmansa ya kai kamar fadin filin kwallon kafa, mata ne zaune a cikin sahu sanye da kayan ado masu launi wanda suka lulluƙa tun daga kawunansu har suka sauka bisa gangar jikinsu.

A yayin wannan lokacin kuma, mazaje na zaune a kasa suna jiran a kira iyalansu. Samari kuwa sun aje baro-baro a tsakiyar a filin suna jiran su tura kananan buhun shinkafa da galan wanda ke daukar lita biyar na mai - abincin da zai isa har zuwa kwanaki goma sha-biyar kawai, ko ma a halin gaskiya, kasa da haka nan.

Mujallar *TheCable* nan take ta gano makaranta tilo dake cikin wannan sansani. Daga cikin azuzuwa shida da kuma wurin wasan yara, aji guda kadai ke akwai malama a ciki. Tana koyar da dalibai darasin harshen Larabci. Yaran na zaune a tabarma, ba su da takalma, suna maimaita abinda take fada. Mafi yawa daga cikinsu maza ne sanye da kaftani suna goye da jakunkunan makaranta masu launin shufi, wadanda ke da tambarin Gidauniyar Jinkai ga Yara ta Majalisar Dinkin Duniya (UNICEF).

Sauran azuzuwa biyar babu kowa cikinsu, kuma a wani ajin akwai 'yan yara kafan dake wasa amma babu malami a ciki. Amsar tambayar ina yaran suke ne, ita ce, suna can tsallaken shingen sansanin. Abin kamar ya zama al'ada inda yakan kasance babu makaranta ranar rabon abinci, tunda yaran na can bangaren hannun riga da makaranta suna tallar abubuwa daban-daban.

ZABI DAYA - ABINCI KO MAKARANTA



Ya kamata ne ace suna makaranta

Maimuna, 'yar shekara bakwai, wadda fuskarta ta yi kaushi saboda hunturu, na zaune a kasa tare da kwanon roba ta na sayar da kosai, a gefen babbar hanya. Wasu 'yan uwanta biyu suna sayar da kunun-zaki da aka kufkulla a laidoji masu rawaya. Ta cusa hannuwanta biyu a cikin hijabinta mai launin kasa-kasa. Da aka tambaye ta komi yasa bata a makaranta da karfe takwas na safe, sai tayi yake ta ciji lebenta na kasa har da dan jini. Ta ci gaba da kula ga mai sayen kayan tallarta, ta kyallara ido ta dubeni sa'annan ta maida hannunta cikin hijabinta ta soke kanta tsakanin gwiwoyinta. Ba tace komi ba.

Kamar tako biyar daga inda take zaune akwai Haruna Babagana, yaro dan kamar shekara goma sha-hudu, yana tura baro cikin raha.

"Ina yin wasu 'yan aikace-aikace na mahaifiyata ne domin mu sami abinda zamu ci. Ina son makaranta amma mahaifiyata tace mu fara nemo abinda zamu ci tukuna," ya ce ta bakin mai yin tafinta.

A tazarar kilo mita guda akwai Hauwa 'yar shekara goma wadda ke safin zana tare da mahaifiyarta. Ana amfani da irin wannan zanar ce wajen yin muhalli (idan ya kasance babu dakunan kwana ko runfuna irin wadanda kungiyoyin gudumuwa ke samar wa). "Kudinsa Naira dubu daya da dari biyar (N1,500) ne," mahaifiyar ta ce. Hauwa bata ce uffan ba. Kusa da ita dan uwanta ne mai suna Audu wanda yake buga bulo da yake yi ta hadin laka da ciyawa. "Yara da yawa kan kewayeni ne tabbas domin neman wani abu", ya ce.



‘Yan Baro-Baro na jiran kai kayan abinci zuwa gida

A can makaranta kuwa, babu ko shugaban makaranta da aka samu domin a zanta da shi banda wani shugaban al’umma a sansanin wanda yace yana magana da miyon 'yan gudun hijira a bisa kasancewar shi ma dan gudun hijira ne.

"Idan muna cikin yunwa, yaya zamu iya tura 'ya'yanmu zuwa makaranta? Mun san ilimi nada muhimmanci, amma muna cikin yunwa kuma sai mun tanadi abinda zamu ci da kanmu. Abincin da suke bamu a nan ba zai iya riƙe mu ba. Yana fãrewa cikin kwanaki goma sha-biyar ne," ya ce.

A cikin karamar hukumar Ngala, akwai wani gari mai suna Fotokol dake kan iyakar Nijeriya da Kamaru, wanda ‘yan ta’adda suka kama ranar 6 ga watan Mayun shekarar 2014. A wannan farmaki da aka kai a tsakar daren an lalata kayayyaki da dama kuma an kashe mutane, inda sauran mazauna basu da zaɓi sai suka kaura zuwa Kasar Kamaru. Garin yaci gaba da kasancewa farkashin ikon 'yan Boko Haram har sai da sojojin Nijeriya suka 'yanto shi a ranar 20 ga Janairun 2016.

BA MALAMAI, AZUZUWA BA KOWA



Mujallar *TheCable* ta kuma ziyarci sansanin da ke Gubio, wanda ke bada mafaka ga mutane dubu ashirin da ɗari biyar (20,500) da suka fito daga kananan hukumomi takwas na Jihar Borno. Kamar dai sansanin Ngala, makarantar wata rumfar tamfal ce wadda iska ya lalata bangarenta. A kiyasin rigista da ke laƙe a bangon ofishin shugaban makarantar akwai ɗalibai dubu shida da ɗari bakwai da hamsin (6,750) da aka ɗauka a makarantar.

"Makarantar na ƙarancin abubuwa da yawa," Musa Hamman Ramadan yace. Shi ne shugaban makarantar kuma ɗan sa-kai wanda ya gudo zuwa wannan sansani bayan da aka kai farmaki a yankin karamar hukumarsa. Mutumin

wanda a gani yana cikin rukinin shekaru hamsin zuwa sittin ya bada bayani sosai yana mai da'awar gwamnati zata kawo masu daukin gaggawa.

"Makarantar ta fara ne a shekarar 2014, kuma tana fama da koma-baya a bangarori da yawa. Daya daga cikinsu shine rashin wadatattun malamai kuma makarantar ba ta da kayayyakin koyarwa. Muna godiya ga Allah dangane da abubuwan da UNICEF ke yi, amma wannan babban kalubale ne a garemu. Muna da azuzuwa goma sha-uku (13) da dalibai fiye da dari kuma babu malamai. Saboda haka mawuyacin abu ne a iya kula da yara", ya ce.



Musa Ramadan: "babu wadatattun malamai"

Wanda ke magana makogoransa na yawo kamar wanda ke hadiyar wani abu da kyar, ya kara da cewa: "Muna da malaman sa-kai da yawa musamman ma daga cikin 'yan gudun hijira da kuma sojoji. Saboda wannan wuri nada nisa da gari, malaman da sashen ilimi na karamar hukuma ta dauka basu son zuwa . Don haka ne muka ce suna iya zuwa sau daya a mako."

MALAMAI CIKIN TURADDADI

Daya daga cikin dalilan da ya bayar na kin zuwan malamai aiki shine rashin kuɗin alawus na sufuri.

"Sun ce basu da kuɗin sufuri." Babagana Burka, sakataren sansanin wanda ke wakiltar hukumar SEMA, ya tabbatar da koken da shugaban makaranta ya yi. "Harkar ilimi na cikin mummunan hali a sansanin. Bamu da malamai, haka kuma yake game da kayayyakin karatu da na rubutu ma. Hukumar UNICEF na kofari. Sune suka gina makarantar. Ba domin malamai na sa-kai ba, da abubuwa sun kara tabarbarewa, duk da haka ba wanda ke biyan malaman sa-kai. Suna sadaukar da kawunansu ne kawai."

A cewarsa, sun rubuta wasiku zuwa ga sassan ilimi na yankunan kananan hukumomi domin su aiko musu da malamai a sansanin musamman ma don amfanin yaran da suka fito daga yankunansu, amma babu kyakyawar amsa.



Uwa ce da ke shayarwa, malamai sa-kai kuma 'yar gudun hijira.

"Sun ce suna bukatar wurin zama, don haka mun gina dakuna goma sha-shida (16) domin su sami matsuguni, amma har yanzu, bamu san abin da ya hana su zuwa ba," ya ce.

Muhammad MK, Sakataren Ilimi na Marte, ɗaya daga cikin yankunan ƙananan hukumomin da ba a jima da ‘yanto su ba, ya bayyana wa mujallar *TheCable* cewa kamata ne malamai su riƙa biyan kuɗin sufurinsu zuwa sansanonin da kansu.

"Ba wanda ke bamu ko kwabo domin zuwa sansanoni (wadanda ke da tazarrar kilomitoci da yawa daga wurinmu). Mu na yin amfani da kuɗinmu ne wajen zuba man fetur a ababen hawanmu zuwa sansanonin dake Gubio, Bakassi da Munguno. Kamata ya yi malaman su yi amfani da kuɗin albashinsu wajen zuwa koyarwa. Babu wani tanadi na alawus da aka yi," ya ce.

Mujallar *TheCable* ta gano cewa albashin da ake biyan malami da ke kan mataki na uku daraja ta ɗaya (level 3 step1) na ƙaramar hukuma ya yi ƙaranci inda bai wuce Naira dubu goma (N10,000) a wata ba, saboda ƙananan hukomomi ba su aiwatar da tsarin albashi mafi ƙarancin na Naira dubu goma sha-takwas (N18,000) ba. Mohammed, duk da kaha, yace albashin na iya haura haka ko kuma ya kasa, a bisa la’akari da ilmin malami.



Dalibi na kwafe rubutu daga allo a sansani na Gubio

Idan akwai makarantu kuma ba malamai, yaya karatu zai gudana?

Hukumar UNICEF ta bayyana cikin rahotonta na shekarar 2017 ta haɗa gwiwa da Hukumar Bayar da Ilimi Kyauta ta Jihar Borno (SUBUB) domin horas da malaman firamar ɗari huɗu da bakwai (407) daga yankunan ƙananan hukumomi goma sha-ɗaya a kan kyautta hanyoyin karantarwa, ta yadda za'a samu ingantattun hanyoyin gabatar da darussa a cikin azuzuwa. Yara dubu sittin ne aka sa ran su ci moriyar nagartaccen ilimi ta hanyar wannan horaswar, sai dai kuma kamar shirin niyya ce kawai a rubuce.

RASHIN LADABI A MAKARANTA



Da ƙarfe 11 na safe, azuzuwa babu kowa a sansanin Bakassi

Labarin dai ɗaya ne a sansanin Bakassi da ke ɗauke da 'yan gudun hijira da yawansu ya kai kamar dubu biyar (5,000) da suka fito daga yankunan ƙanan hukumomi biyar. Akwai manyan makarantun rumfunan tanti biyu masu ɗauke da katoton farin rufi da ke dauke da alamar UNICEF a kai. Da ƙarfe goma sha-ɗaya na safe (11:00 am) ba a samun ɗalibi ko guda a ciki.

Wani malamin sa-kai, Ishaya Ibrahim, yace: "Yaran ba sa nuna wata sha'awa game da koyon karatu. Wannan hali na ko-in-kula na dakushe himmar malamai."

Ishaya, wanda ke da tambarin anini daya a kayan sarki na Rundunar Wanzar da Zaman Lafiya ta Nijeriya, ya kara da cewa: "Da yawa daga cikinsu nayi ma iyaiyensu 'yan aikace-aikace ne. Da yawa daga cikinsu basu zuwa makaranta a yankunan kananan hukumominsu kafin zuwansu nan, don haka basu san muhimmancin ilimi ba. Iyayensu sun gwammace su riƙa aikensu a maimakon kwadaita masu zuwa makaranta. Akwai buƙatar mu sake wayar da kan iyaye.

"Wasu daga cikinsu su kan zo makaranta da ƙarfe goma na safe ne sa'annan su tafi gida da sunan zasu je shan ruwa. Tun da babu ruwa a makaranta, mu kan ƙyalesu su je gida amma ba zasu dawo ba sai gobe."

Cunkusar azuzuwa, ƙarancin malamai, da yunwa sune matsalolin da ake fuskanta a sansanin 'yan gudun hijira dake Kauyen Malamai, cikin Maiduguri.

"Muna da dalibai da yawansu ya kai tsakanin dari biyu zuwa dari uku a aji guda sa'annan kuma muna da malamai guda biyar ne kawai. Muna buƙatar malamai tamanin (80) ne," shugaban makarantar ya ce.

A halin yanzu yawan daliban ya kai dubu biyu da dari biyar da sittin da huɗu (2,564), amma duk da haka mafi yawansu basu zuwa makaranta. Suna koyon aiki ne – aikin kafinta, noma – domin su iya dogaro da kai wajen neman abinci."



Dinbin mata da ke jiran a raba abinci a sansanin Ngala

Wani kundin bayani na hukumar UNICEF a Nijeriya ya yi nuni da cewa: "Yunwa da rashin ciyarwa a makaranta na yin mummunar illa ga halartar dalibai makarantun dake sansanoni a duk faɗin yankunan kananan hukumomin Birni Maiduguri (Maiduguri Municipal Council) da Jere. A dalilin haka, makarantu da yawa sun rage tsawon lokacin karatu daga awoyi biyar zuwa biyu a rana kasancewar dalibai na fama da yunwa."

"Muna kira ga Gwamnati da ta zo ta riƙa gudanar da shirin ciyar da dalibai a nan," Ishaya ya ce.

Gwanatin Tarayya ta yi iƙirarin cewa a karkashin shirinta na bunkasa jin dadin al'umma, ta kusa cimma manufarta na ciyar da yaran makarantun firamare miliyan uku a jihohi goma sha-hudu (14): Anambara, Enugu, Oyo, Osun, Ogun, Ebonyi, Zamfara, Delta, Abia, Benue, Plateau, Bauchi, Taraba da Kaduna. Wannan bai haɗa da Borno ba da dukan sansanonin 'yan gudun hijira da ke cikinta.

An bayar da rahoton cewa Nijeriya tana da kimanin yaran da suka isa shiga makaranta miliyan goma sha-uku da dubu dari biyu (13.2 million), kashi tis'in da biyar cikin dari (95%) - wanda ya kai miliyan goma sha-biyu da

dubu dari shida (12.6 million) - suna yankin arewacin kasar ne. Wannan ne adadi mafi yawa a duk cikin tsagin Afirika da ke kudancin Sahara.

Farmakin 'yan ta'adda, wanda ya yi sanadiyyar lalata makarantu dubu ɗaya da ɗari biyu (1,200) da kuma halaka malamai ɗari shida (600), ya ƙara tabarbare mummunan kiyasin harkar ilmi a Arewa Maso-Gabacin Nijeriya, wanda ke nuna buƙatar agajin gaggawa ga yara.

ABINDA GWAMNATIN NIJERIYA KE YI



'Yan gudun hijira cikin layin amsar abinci a Sansanin Ngala

Gwamnatin Nijeriya, a matsayin a matakin da ta ɗauka dangane da matsallolin ayyukan jinkai, ta kafa Kwamitin Shugaban Kasa na Musamman na Himmar Daukar Mataki a Arewa Maso-Gabacin Nijeria (Presidential Committee for the North-East Initiative) a matsayin wata makamar samar da daidaita duk taimakon ayyukan jinkai a yankin. Amma kwamitin baya da kudaden da zai yi aikinsa kamar yadda ya kamata.

"Kudaden da aka ba kwamitin ba zai wadatar ba," Jami'in hulɗa da kafonin yada labarai da sadarwa, Alkasim Abdulkadir, ya shaida wa mujallar

TheCable. "A shekarar 2017, sun kasafta Naira biliyan arba'in da biyar (N45 billion) domin gudanar da aikinmu, abin da bai gamsar ba. Amma kuma Naira biliyan goma (N10 billion) ne kawai suka bayar - wannan ma a cikin watan Oktoba na shekarar 2017."

Abduƙadir yace duk da haka, suna yin iyakar bakin ƙoƙarinsu.

"Abinda mu ka yi shine jawo hankalin ma'aikatu, da rassan gwamnati, da hukumomi dangane da giɓin da ke akwai a fannin ilimi, samar da abinci mai gine jiki, da kuma sauran fannoni. Muna aiki tare da abokan hulɗa kamar su UNICEF wadda ta samar da jakunkunan makaranta masu yawa, da littattafan karatu da kayayyakin rubutu. Muna kuma yin aiki tare da Hukumar Asusun Tallafawa Waɗanda Suka Tagayyara (Victims Support Fund), da ɓangarori masu zaman kansu, da mutane masu bayar da taimako na ƙashin-kai," ya ce.

"Babbar matsala ce muke fuskanta kuma muna kira ga masu bayar da taimako, abokan hulɗa, Gwamnati, mutane, kowa-da-kowa, domin a zo a tallafa wajen ilmantar da waɗannan yara. Saboda idan ba mu ilmantar dasu ba nan gaba zasu fi 'yan Boko Haram illa."

ABIN DA MASU BAYAR DA TALLAFI KE YI



Sansanin Ngala: Ruwan sha tsaftatacce da Fhi360 ta samar

Koda yake babu bayanan yawan kuɗin da gwamanatin Nijeriya ta kashe a shekarun baya (duk da kuɗaɗen da akan ware a cikin kasafin kowace shekara), Ofishin Majalisar Dinkin Duniya da ke Tafiyar da Ayyukan Jinkai a Nijeriya ya wallafa a shafinsa na yanar-gizo cewa jimillar kuɗi Dalar Amurka miliyan shida da dubu ɗari da tamanin da biyar da ɗari ɗaya da arba'in da takwas (\$6,185,148) kasashe takwas (8) suka bayar, kasashen sun haɗa da Canada, Hukumar da ke kula da kasashen Turai (European Commission), Sweden, Denmark, Germany, Kuwait, Norway da Kasar Amurka.

Kamar yadda wallafar ta nuna, yawan kuɗi Dalar Amurka miliyan bakwai da dubu ɗari tara da talatin da tara da ɗari tara da hamsin da tara (\$7,939,959) ake bukata a shekarar 2017, amma Dala miliyan shida da dubu ɗari da tamanin da biyar da ɗari ɗaya da arba'in da takwas (\$6,185,148) ne aka samu.



Jakunkunan makaranta da kayayyakin rubutu da fungiyar UNICEF ta bayar kyauta

Rahoton UNICEF na shekarar 2015 dangane da shirin bayar da agaji a yankin Arewa-maso-Gabacin Nijeriya ya kuma nuna cewa Kungiyar ta kashe kasa da Dalar Amurka miliyan daya (\$1,000,000) kan harkar ilimi kadai wanda ya gaza kwarai da gaske kan Dalar Amurka miliyan takwas (\$8,000,000) da ake bukata. Kuma wannan bai haɗa da sauran shirye-shiryen da suka danganci samar da abinci mai gina jiki ba, da kula da lafiya, da ruwan sha, da tsaftar muhalli da na jiki, da kuma kare yara daga cututtuka. Rahoton ya kara nuni da cewa ta hanyar samar da azuzuwa da akwatuna, jakunkuna da kayayyakin rubutu a fadɓin jihohin na yankin Arewa ma-so Gabas ne, yara dubu talatin da takwas da guda arba'in da biyar (38045) suka samu cin gajiyar shirin bayar da ilimi.

GASKIYAR ABINDA KE A KASA



A cikin halin buƙatar agaji, wannan yarinya na wakiltar fiye da yara dubu hamsin (50,000) a Jihar Borno da 'yan kungiyar Boko Haram suka mayar marayu

Manajan sansanin 'yan gudun hijira na Ngala - wanda hukumar SEMA ke kula dashi, Yusuf Gulumbo, yace Gwamnatin Jiha na sane da dɓimbin matsalolin dake addabar sansanin kuma tana fofarin dɓaukar matakan shawo kansu.

"Duka ayyukan jinkai da ake yi a wannan sansani suna gudana ne a farkashin kulawar Gwamnatin Jiha. Muna kuma taimakawa da wasu kayayyakin da ba na abinci bane kamar tukwane, katifu, barguna, muna kuma bayar da kayan haɗa miya. Shirin Samar da Abinci na Duniya (World Food Program - WFP) da na Kungiyar Kula da 'Yan Gudun Hijira ta Kasar Denmark (Dannish Refugee Council - DRC) ba sa bayar da kayan haɗa miya, kuma kun san idan sun baku abinci, kuna buƙatar maɗaɗan da zaku girka abincin da shi, domin ku sami dandano a bakinku. Muna kuma koyar da wasu 'yan gudun hijira sana'o'in hannu yadda zasu iya dogoro da kawunansu," ya ce.

A cewarsa, Gwamnatin Jihar na bayar da kuɗi kamar Naira dubu ɗari biyu da sittin (N260,000) ne a kowane wata domin kulawa da sansanoni.

"Sai dai wannan kuɗi ba zai wadatar ba ko a wajen shawo kan matsaloli na gaggawa da ke tasowa a wasu sansanonin. Muna zagawa domin neman karin tallafi. Ku tuna cewa fa waɗannan mutane sun riga sun tagayyara kome yawan taimakon da ka bayar ga mutanen da suka tagayyara ba zai iya gamsarwa ba, domin haka Gwamnati na yin iyakacin koƙarinta," ya kara da cewa.

Dangane da rashin malamai kuwa, yace: "Muna tattaunawa da sassan ilimi na kananan hukumomi domin tabbatar da waɗannan malamai na bin ka'idar aiki, idan kuwa ba haka ba zamu dakatar da albashinsu."

"Makarantun dake cikin sansanoni na wucin-gadi ne. Ana sa ran 'yan gudun hijiran su koma garuruwansu. Kasafin kuɗin Gwamantin Jihar Borno na shekarar 2018 ya yi tanadi mayar da 'yan gudun hijira garuruwansu da kuma sake tsugunar da su.

Wani abin lura shine, Kungiyar Duniya Mai kula da Kaurar Jama'a (IOM) ta kiyasta cewa a halin yanzu mutane miliyan ɗaya da dubu ɗari bakwai da hamsin (1.75 million) basu da matsuguni a jihohin dake Arewa-maso-Gabas da suka haɗa da Adamawa, Borno da Yobe. Kashi tamanin da biyar cikin ɗari (85%) suna cikin jihar Borno ne.

Me zai faru ga malaman da suka rasa matsugunansu a kananan hukumominsu? Kuma yaya ake ciki dangane da kuɗaɗen da aka ware domin wuraren da a halin yanzu basu iya zaunuwa kuma ba a iya tafiyar da kome a cikinsu saboda barazanar 'yan ta'adda?

Wannan rahoton bincike nan a jaridar Cable Newspaper Journalism Foundation (CNJF) tare da haɗin gwiwar mujallar TheCable, da taimakon Gidauniyar Tallafi ta McArthur (MacArthur Foundation). Wannan rahoto bai kunshi ra'ayin MacArthur Foundation ba.

Kungiyar Nazari da Bunkasa Arewacin Nijeriya (Arewa Research and Development Project – ARDP) ta fassara wannan rahoton cikin harshen Hausa, tare da taimakon Gidauniyar Tallafi ta MacArthur.

MAP OF BORNO STATE



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