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PRELIMINARY LOCAL LEVEL BACKGROUND QUESTIONNAIRE

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PRELIMINARY LOCAL LEVEL BACKGROUND QUESTIONNAIRE
by Cindy Langermann and Elizabeth Gathman

INTRODUCTION.

The local level questionnaire is a tool used for gathering information that comes from A Manual for Strategic Planning and Review for Language Programs. (D. and M. Bendor-Samuel, 1987) This questionnaire gives the global picture for the Hide language and is a preliminary report of our findings. As we continue to work with the Hide people and discover new information, we will update this questionnaire.

This questionnaire is meant as a guide to help a language team understand the local situation, as a necessary prerequisite to developing strategies for a language project. The detail in which you should complete it will depend on the size of the language group in question. Please feel free to make estimates where exact official figures do not exist. Always state where you obtained your information and how accurate it is likely to be.

Some of the questions may already have been answered in the Sociolinguistic Profile that surveyors use as part of their data for needs assessment, or you may have obtained it from other research you have done. As this will be a data bank that will not only benefit you but also other people such as the administration, consultants, subsequent team members etc., it will be best if you combine all those answers in this questionnaire. It takes time to acquire a full understanding of the local situation. For this reason you will not be able to fill out all the answers without considerable research and observation.

If you are beginning a project, then you will have all of the Preparation Phase to complete this. If you have already been in the language project for a number of years, you will already be aware of many of the answers and will need to verify these and do what research is necessary to get the remaining information. Remember that if you are in this category, you will also be well aware of questions that are not very relevant to your situation and these should be answered only briefly. You will want to add any new information you get every few months. For this reason the data is best entered on a computer. Much of this information will be picked up informally as you go about your other work. Only feel obliged to take significant time to fill it out if you are unaware of the answers by the time you need to make your Master Strategic Plan.

REMEMBER: THE PURPOSE of this questionnaire is to help you **UNDERSTAND** the local situation, to **SET GOALS**; and **DETERMINE STRATEGIES** based on that understanding, and to **PLAN** an appropriate **PROGRAM** to implement your goals and strategies.

There are nine sections in this questionnaire,

1. Historical Sketch
2. Geography
3. Demography Survey
4. Economic Factors
5. Society and Culture
6. External Relationships/Political Factors
7. Linguistics
8. Education, Literacy and Literature

9. Religion

1. HISTORICAL SKETCH.

1.1 By way of introduction, give a brief historical sketch of the specific language group you are working with, including such things as migrations, colonization, trade, past kingdoms, domination by/of other groups, introduction of other than traditional religions into the area, relationships with the nation of which it is a part.

The beginning of the Hide people involved three men who came from the East. The story is told that some men got into a discussion at a party as to whether the daughter given in marriage who was pregnant would have a boy or a girl. Instead of waiting until the baby was born, they cut her open to discover the sex of the baby. While this was transpiring, three men of this woman's family were away hunting around Kwinjila Mountain. When they returned and discovered what had happened to their relative, they were furious and started chasing the men who had done this terrible deed. During the chase, they became lost and decided to stay in that region.

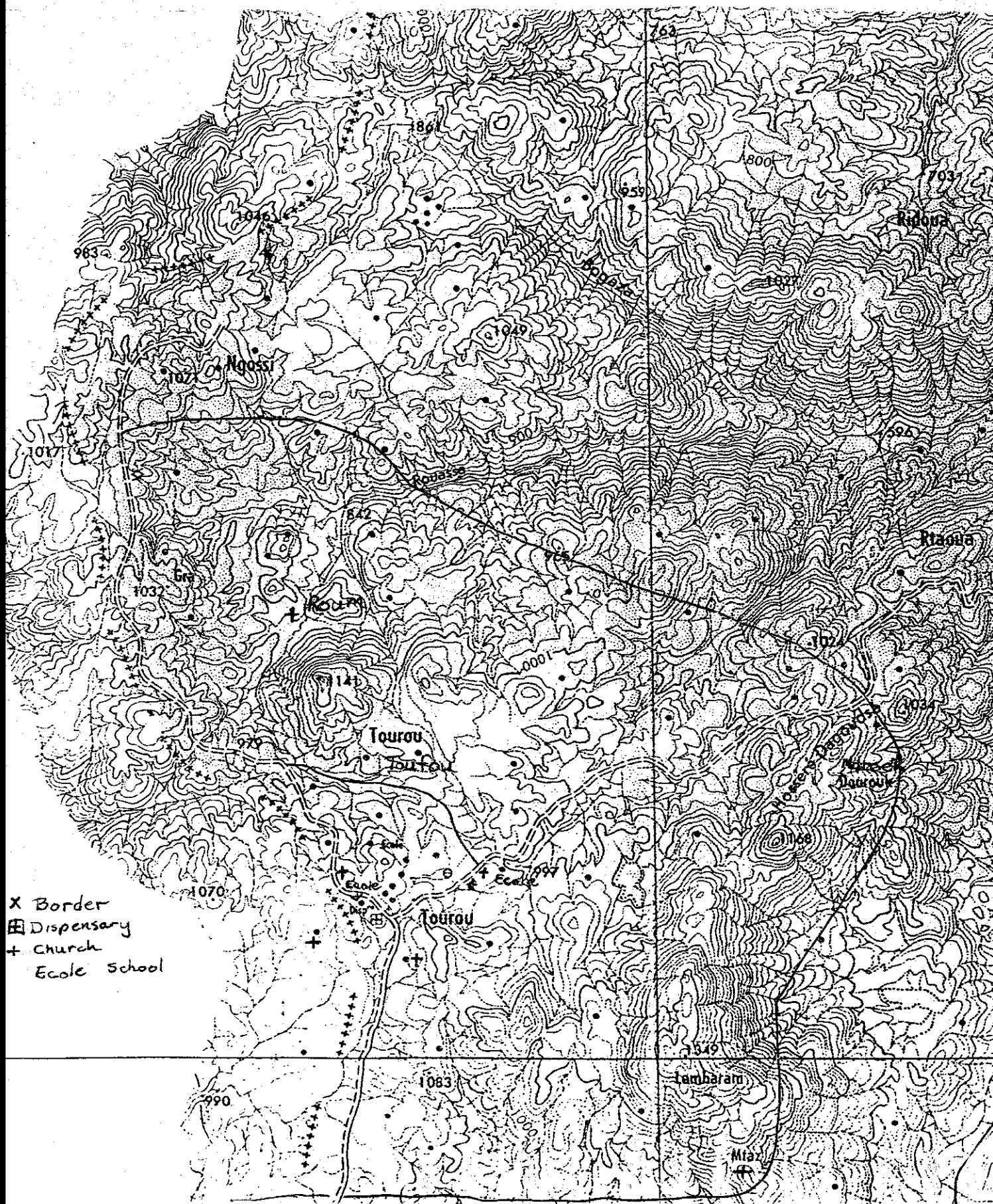
A Nigerian named Gawa from Mankara came to the Hide area to hunt and decided to stay and live at Xedi ta ghwa. At this point in time the families of the men who had become lost called themselves Dəbləm.

Another Nigerian came and showed these people how to grow millet and dogs teeth. And then the three men and this Nigerian decided to move down to Xedi ta ghwa, thus joining Gawa.

People from other language groups came and integrated into Tourou: ixawa, kʔdamu, zir, and others. They decided that they needed a chief and began looking for one. They thought about choosing the Dəbləm, the word for chief, looking at the two necessary qualifications: to know how to dig wells for water and how to use bows and arrows for war. Finally, they chose Zuduki.





Another man named Lamagham came from Nigeria. He was a powerful man and tried to take away the power of Zuduki. Gawa had nine sons by this time and when the power struggle started the nine sons dispersed. The sons went in different directions: Zuduki, went to Kwajila, Kʔday went to Ndrock, Duvun went to Mabas, another went to Lagutsa, another went to Ghwa ta Toufou, another went to a Mofa village, and the other three elsewhere. After a while some of these men came back to Tourou. People from other language groups settled in Tourou, also. For example, Zudukwa Klepiti got lost looking for crickets one day and ended up in Tourou, at which time he decided to stay. He learned to speak Hide. A Mofa man named Mizida came to Tourou to live. Another Nigerian named Dalawa came, also. The group was a real mixture of people.

2. GEOGRAPHY.



L'EXTREME NORD

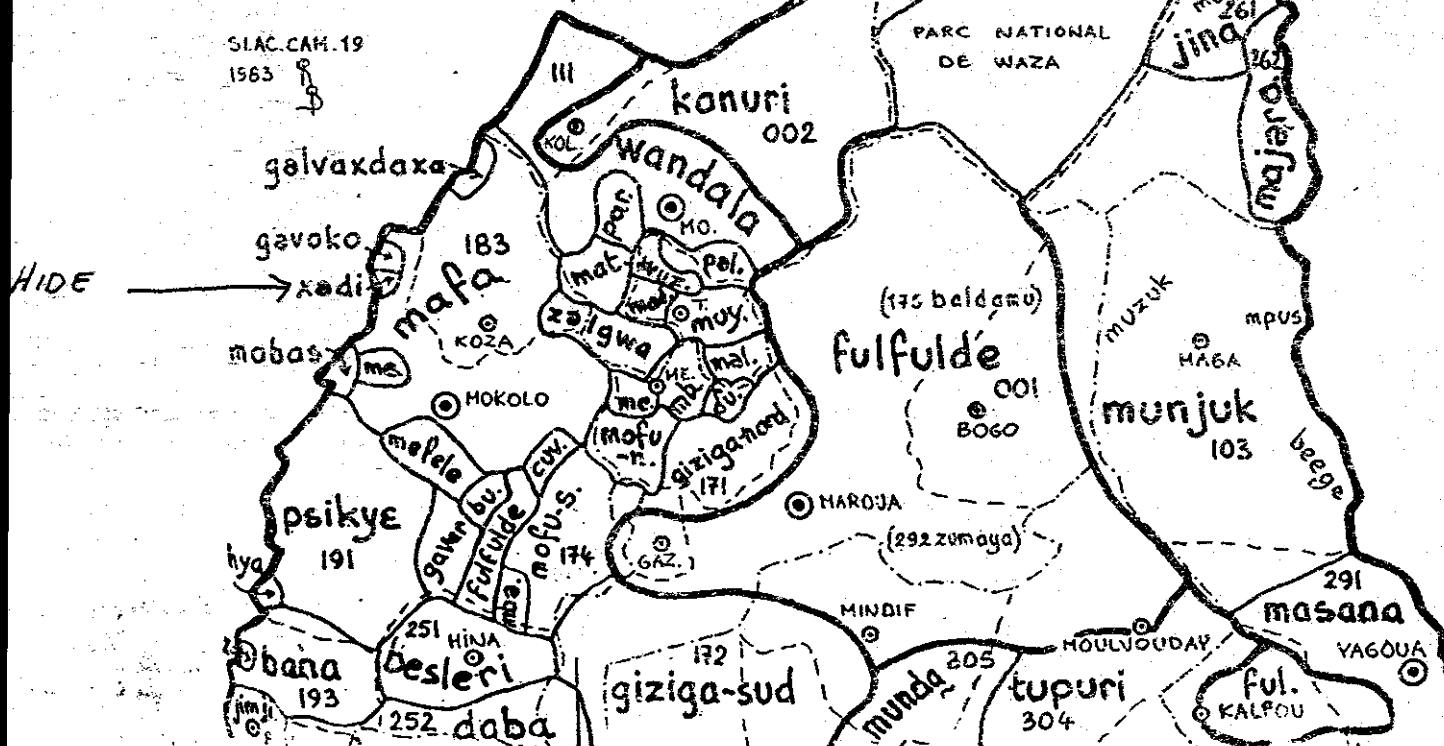
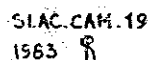


-  frontière internationale
 limite de départements
 " d'arrond^ts ou de districts
 " d'aire linguistique

- ① CHEF-LIEU de départt
 ② CHEF-LIEU d'arrt —
 ou de district

munjuk nom de langue (+ n° de code)

muzuk " " dialecte



3. DEMOGRAPHIC SURVEY.

3.1 For the target group is there a distinction between town dwellers and those living in villages? Not yet known

What percentage live in towns? Not yet known

What percentage live in villages? Not yet known

3.2 *Estimate the total population of the language group.

An estimate from the 1987 census quoted to us by the Director of Social Affairs Center in Tourou is 26,000 Hide. DOUKA Salomon, our language assistant, says there are probably another 5,000 Hide living in Nigeria.

3.3 *Name each town/village, estimate the population of each.

The population of each village is unknown at this time.

Tourou

Loktcha

Labram

Roum

Doubouloum

Logodja

Ldalou

Toufou

Gossi

Ndrock

Koulkoubai

Mtaz

3.4. *Estimate the adult population (15 years +) Not yet known

3.5 *Estimate the ethnic composition of each town and village.

The vast majority of the people are Hide. As people from different language groups settled they formed the group of people known as Hide. There are a few Mofa people who live in Tourou.

3.6 How is the population distributed within the language area, e.g. clustered in villages, spread out over the countryside (on their farms, etc)?

It seems that there are villages which Hide consider as quartiers or neighborhoods and a fair number of people live in these quartiers, but many Hide are also scattered over the countryside.

3.7 How do people perceive their membership in communities: by district/neighborhood, village/town, other?

Their membership would be in the quartier/neighborhood with each quartier consisting of a clan.

3.8 What percentage of the population lives outside the language area? Where?

A very small percentage live out of the area. The elite who have obtained jobs or a higher level of education live in Mokolo, Garoua, Yaounde, Douala. During the dry season, many men live outside the language area to get jobs to earn some money.

3.9 Are there any political/other barriers which divide the language group?

The border between Cameroon and Nigeria divides the language group politically, but there are no boundary markers or crossings. Tourou is in the

mountains. There is a constant flow back and forth over the border by Hide people.

4. ECONOMIC FACTORS.

4.1.1 What is the main work in which the people are engaged?

Agriculture and construction

By what kinds of work do the people of the area earn money?

Construction, commerce, raising animals for meat, cutting firewood

What is the average income of the working person per year?

If a person stays in the village the average person earns nothing, but if he goes outside the area for work, he can earn 150,000 cfa during the dry season. Maybe only 15% of the men stay in the village during dry season.

What are the difficulties associated with earning a livelihood in the language area?

1. The village is not developed.
2. There is a lack of transportation.
3. There is a lack of jobs in the language area.
4. There is not enough land to cultivate for everyone.
5. Having to leave the area for work creates problems for the families.

4.1.2 What goods and/or food/cash crops are produced?

Livestock, millet and beans are the main cash crops. Sheep, goats, cattle, millet, corn, beans, dogs teeth, garbanzo beans, peanuts, sesame seeds, sweet potatoes, taro, forno, tomatoes, a type of eggplant, and sorghum are grown or raised for food with the excess being sold at the market.. They also make tools (picks, hoes, axes) then sell them. Also, pottery is sold at the market.

4.1.3 What forms of wealth are there? e.g. animals, wives, jewelry etc.

In days gone by, the amount of millet, animals, and cereals demonstrated your wealth, but today money is the first form of wealth while the amount of animals and cereals a person has is the second form.

How is wealth acquired and by whom?

It is acquired by those who go elsewhere to find jobs as well by those who cultivate their fields and sell their goods.

How is wealth stored up? displayed? spent?

In the past, the people saved their money then bought animals which were used to make sacrifices and fetiches. Today, people use their money to improve their houses. Their wealth is displayed by having a tin roof, buying furniture and new clothes, and paying for the necessary items for school.

4.1.4 What do people buy, sell or exchange?

They sell animals (sheep, goats, cattle, chickens,) and crops they have grown like millet, corn, beans, peanuts, sesame seeds, sweet potatoes, different leaves, and sorghum. They also buy and sell gas and kerosene as well as other products (soap, batteries, dried fish, candy, oil, etc.) which are obtained elsewhere. They may also exchange animals or millet.

4.1.5 How and where are saleable goods distributed and sellers compensated? i.e. markets, cooperatives, individual sales, etc. Especially note where the economic centers are located.

Every Thursday there is a market in Tourou where many people come to buy and sell their goods. Also, there are a number of little markets that occur other

days of the week where business transactions can take place. It is acceptable to make individual sales in the neighborhoods between people. People who help sell could be compensated by giving them millet wine.

Monday	Xedi ta ghwa
Tuesday	Toufou
Thursday	Barek
Saturday	Toufou
Sunday	Ndrock
	A place between Barek and the church
?	Mtaz
?	Ghwa Toufou

4.1.6 What services are exchanged? How is compensation made for services?

A group of men may decide to help each other put new roofs on their huts. This service is compensated by mutual help, but also, they share millet wine with each other.

4.1.7 Who works on different projects?

The potters, blacksmiths, village carpenter and masons work on different projects.

Do people work together on group projects?

Yes. The government is building a dam by Tourou, but all the manual labor is done by the people of Tourou. They are on a neighborhood rotation system. One week a particular neighborhood works on the dam then the next week a different neighborhood works on the project. Also, they help one another cultivate their fields. Groups of women may work together. A woman's fiance must help his in-laws cultivate their fields until he marries the woman, then he must go two more times to help them. He will enlist the aid of his friends to do this work. The first cultivation he may have 10-25 friends come, while the second one he could have 40-100 friends help. The in-laws are obligated to provide food for these workers.

Do different ages/sexes work together?

Yes. During the planting season, men, women and children are all involved in cultivating and planting the crops.

What kinds of work are only done by men? What done only by women?

Men reroof houses, build new ones, chop down large trees, weave the straw for the roofs, make rope, make flyswatters, butcher the animals, work with wood or metal, make fetiches, take the first taste of a drink before the women can drink it, terrace the hillsides, maintain the terraces, and sew.

Women prepare the meals and make the millet wine. They are the potters and make the baskets, embroider, cultivate the beans, get water from the well for the household, gather firewood and stack it, and care for the children.

Will people give labor as a form of payment?

It is possible to give labor as a form of payment.

Do people expect to be paid for mental or physical labor?

Yes

4.1.8 How is time divided between work and leisure? What is the daily/yearly pattern of work and leisure for men, women, and children?

Leisure for adults usually occurs in the evening when a group of friends will gather to talk. Also, Thursday which is market day involves leisure. The people will go to market to not only buy what they need, but also to talk with

friends. They may gather in groups to drink millet wine. Often the older people during the day will be drinking millet wine together.

Children during the day may watch over the flocks of goats or sheep. Older children take care of their brothers and sisters and the house. They cut grass for the animals. One can often see children playing games together. Some children go to school so their leisure comes after school and chores. Some of the older children leave the village to look for work to earn money which they give to their father.

Men, women, and children work very hard in the fields all day long during rainy season (June - October) to plant their crops and to cultivate them. Next comes harvest time (October-December) when the men and women again are working in the fields to bring in their crops. During this time many men have already left the village to search for work elsewhere. The women will bring in the millet stocks for firewood. After the harvest is done, the men who remain work on their houses. There is more leisure time during dry season for men, women, and children.

4.2 Resources

4.2.1 What financial help for literacy/translation might be forthcoming from sources within the area or from outside agencies?

The church gives Salomon a certain amount each month. These funds are designated for the translator and come from the Union des Eglises Evangéliques du Nord Cameroun. Also, other men in the church help Salomon in his fields during planting time. The church also has two mills for grinding millet which ideally are to contribute some to the project. We have suggested that the Hide Christians make and sell baskets and pottery that tourists might buy. The committee and the SIL team need to look into the possibility of receiving financial help from United Bible Society or International Bible Society to publish Scripture.

What other help might be available?

4.2.2 Are there cultural or development associations organized by people of the language group living outside the language area? If so, what resources could they provide?

There are some development associations in Nigeria organized by Hide people living in different towns. We want to include them in the project. They might be a source of financial help in the future.

5. SOCIETY AND CULTURE.

5.1 What aspects of life form the focus of the culture? e.g. prestige, belonging, conformity to the group; individually, no one outdistances anyone else in progress, etc.

Hide culture is in the process of change. Today, the majority want to be considered great so they keep their goods for themselves and their families. The society has become more individualistic.

5.2. Problems and Felt Needs

5.2.1 What are the problems and felt needs as expressed by the people themselves? (Comment on how these are expressed, by whom and to whom.) Do the people or any section of the people recognize how literacy skills or a literature in their language might help meet any of these felt needs?

A development committee in Tourou was formed to identify and discuss the problems that Tourou faces. The following needs have been discussed by the group, but much needs still to be done to improve the situation.

Lack of water
Improvement of the dispensary
More schools
Better roads
Develop the market more
Need for literacy
More wells
Better sanitary conditions to fight against sickness

A report written by this development committee was given to the government. Some people do see how literacy skills and literature can help to meet some of these needs. They see that books on health or agricultural topics in their language can improve health, give new ideas on the raising of animals. They see the utility of school and the need for literacy skills.

5.2.2 Are there any felt needs concerning which the people are seeking outside help? i.e., What are the main topics of discussion in small or group meetings?

They have sought outside help from the government to build a dam. It is in the process of being built right now. Also, our presence in the project is due to seeking linguistic help from SIL.

The Social Affairs agent comes to teach the people. He touches health problems in promoting cleanliness in the village and home, building and using latrines, and mosquito control. He teaches the women about care for their children.

There is a great need for more teachers in the schools and more schools. The people of Toufou are building a new school which will be ready for the next school year.

In meetings they also talk about the Prefet's promise of bringing electricity to Tourou and the need to build a new road and/or repair the existing road.

5.2.3 How much initiative for meeting those needs or for getting necessary training come from within the language group?

There are a few individuals that take the initiative to get necessary training, in particular DOUKA Salomon. People in Toufou are building a school to meet the need for scolarization of their children. There is a Parents Association from which one representative collects 500cfa from each family to build/repair houses for the teachers and also, pay a teacher's aid usually a Hide.

5.2.4 Are there ways in which the language program envisioned is likely to meet felt needs? Are there unconscious needs which the program would meet? How might these be uncovered?

I think that the language program will bring about a bridge which allows more children to succeed in school by learning how to read and write in their mother tongue then proceed to doing better in school where they are immersed in French. The production of health material would also help to sensitize people to hygiene. Hopefully, this sensitization would have the result of fewer cases of malaria, worms, death, etc.

5.2.5 Are there ways in which the team can try to stimulate a sense of need for literacy?

Among the Christians there is a sense of need. We need to discover how to stimulate a sense of need among the Non-Christians. This needs to be further explored and will take time.

5.2.6 Are there any areas of their lives where people see themselves as disadvantaged if they are not able to read and write?

Unsure

5.2.7 What significant dietary, medical, or other health problems exist?

The typical problems of malaria and worms exist. There is a lack of water at the end of dry season, but the dam which should be completed this year will improve the water situation.

5.2.8 Who sees these as problems and is anything being done to alleviate and/or prevent the problems?

The Social Affairs agent has tried to get people to help with mosquito control. He has also taught hygiene to inform the women about the dangers of poor sanitary conditions. He has encouraged the building and use of latrines.

5.3 Activities of the Target Group.

5.3.1 Note any seasonal activities of the target group that might affect your program design.

A major activity is the exodus of the men who leave to find work during the dry season. The period of planting and cultivation during rainy seasons when men, women, and children work all day long in the fields must be considered in planning our program.

5.3.2 Note any daily activities of different members of the target group that might affect your project design.

The churches hold activities almost every day of the week. We will need to tie into the existing program. The women need to get water from the well in the mornings and evenings as well as prepare the meals. During the latter part of the afternoon, more people have leisure time.

5.3.3 What part does music, dance or other dramatic or art forms play in the culture? Who are the artists or singers? What forms are acceptable?

Music and dance are an integral part of the culture. The church during Christmas uses dramatic forms to convey the gospel message. There are many different dances. The dance of the bull is carried out to bring back the spirits of the ancestors. A certain sound or rhythm is played on a drum while particular songs are sung. The Non-Christians participate in this dance. There is a wine drinking song and dance sung by the drinkers. Certain songs are sung by the young people during the full moon. These songs must not be sung during planting season. Other songs are connected with making certain fetishes. When twins are born, there are special songs sung and people dance. A certain song is sung during rainy season to accompany the planting of crops. There are songs sung when men chop wood. The dance for the dead is done during the mourning period or when they are in the bush. Drums (tambour and tantam) accompany this song. The mourning song can be sung by the women at the wake or while en route somewhere. Another song is sung by the women while they are grinding the millet which imitates the sound of rocks grinding together. Xaya maya is a song sung to close a feast. The indigenous guitar can accompany all the songs except the death song and the xaya maya.

5.4. Cross Cultural Contacts.

5.4.1 What is the level of cross-cultural tension? What is the attitude toward outsiders, and how will that affect bringing in any of them on the project?

They are open to outsiders so people have been very accepting of our presence and our stumbling attempts at Hide. A number of Lamang traders come on market day. The Hide people have borrowed words from Hausa, Fulfulde, French, and English. There is tension between Hide and Mofa (Matakam) people.

5.4.2 Is there tension between the target group and neighboring ethnic groups? How is this dealt with?

There is tension between the Hide and Matakam people. They get along together at market, but there is a deep animosity. Recently, four Matakam men tried to steal a Hide man's goats, but were caught in the act. Three men escaped while one Matakam ran towards Nigeria where a group of Hide men caught him and beat him so badly he died. Now Hide people travel in groups if they have to go through a Matakam village. Matakam surround the Hide people on all sides except the West.

5.4.3 In what ways has the culture been influenced by outside cultures? How receptive are they to these?

Market brings about the meeting of Hide and Matakam people. The trade language is Fulfulde, thus, many people (men, women, and children) learn to speak Fulfulde. The building style reflects the influence of outside cultures. Most compounds have at least one rectangular building with a tin roof. As men went away to Garoua and other towns in Cameroon or to Nigeria to find work, they learned how to construct rectangular houses. They brought the style and building skills back to Tourou. They have borrowed many words from Fulfulde, Hausa, French, and English. The widespread use by Christians and Non-Christians in all three of these areas shows a great receptivity to outside cultures.

5.4.4 What degree of local entity emphasis or exclusiveness is there? (maintenance/revival of old customs, religion, debarring of others from functions.)

There seems to be little exclusiveness, but we have only been able to see the surface of the culture in the amount of time we have spent in the village.

5.5 Reaction to Change.

5.5.1 Who are the innovators?

Men who have gone outside the language area to find work

How do they introduce new ideas?

They will apply the new idea to themselves. Take for example the building style. They came back to Tourou and built new rectangular houses, putting tin roofs on them.

5.5.2 How do people react to innovations?

The Christians react positively to innovations while the Non-Christians are a little more resistant, but they too are involved in some change.

5.5.3 Who accepts change first? (particular groups, types of individuals.)

Christians

Men who have worked outside the language area

5.5.4 What dangers do people see in accepting change?

They see that bad change can come along with good change. As young people have more contact with the outside, values can change. Right now, stealing demands severe punishment for the thief if caught. Young people go to movies in the towns where theft is made to look glamorous; these young people may become bandits. Some young people in school find it hard when peers go away to earn money then come back with new clothes and money. They are tempted to quit school. The church is dealing with more cases of morality lapse.

5.5.5 What factors related to the attitude toward change and toward the innovators might affect your project design?

We were invited to come by the innovators. We need to continue to find ways

to channel innovation. The openness to change has and will affect our project. There is high motivation to have Hide as a written language which is directly due to the innovators' motivation.

5.6 Infrastructures and Leadership.

5.6.1 What kinds of authority/social structures are there?

Traditional/cultural

There is a traditional chief who is chosen by the old people. He makes the sacrifices and fetiches for the people. His power has diminished.

Political/governmental

The political/governmental leader is the Lawan. Muslims came, took the power away from the traditional chief, and installed the Lawan as the governmental leader of Tourou. All the taxes for the inhabitants of Tourou came through the Lawan up until recently when it was switched over to a man who wants to combine the position of Lawan and traditional chief. There is a proposal that a new position of civil secretary be created in Tourou. This person would handle birth certificates and other governmental paperwork.

Religious/church

One pastor has the responsibility for all the UEENC (Union des Eglises Evangéliques du Nord-Cameroun) churches in the Tourou parish covering several kilometers. The pastor lives in Tourou. Each church has a board of elders. The pastor is an elder of the church, also. These elders are the leaders of the church. No one person has absolute power. The French priest, Henri Richard, from Mokolo is the person in charge of the Catholic church. He has a catechist who helps him.

5.6.2 What are the geographical and social/cultural boundaries of each infrastructure? What are their areas of influence?

The traditional chief's influence only involves Hide Non-Christians in Cameroon and Nigeria. In one sense he is the spiritual leader for Non-Christians in making the sacrifices and fetiches on their behalf. There are neighborhood chiefs who have no power at all, but represent the neighborhood when the traditional chief comes to make the fetiches.

The government chief, the Lawan, is like a district officer whose influence not only touches Hide people, but also Mofa (Matakam) in the canton of Tourou.

The elders' area of influence is among Christians. They oversee the running of the church, give counsel to Christians as well as Non-Christian friends, etc.

How do they overlap?

They do not overlap.

How do they interact?

The traditional chief and the Lawan have made an agreement to not mingle in each other's business, but rather support each other's endeavors. The traditional chief does not pay taxes, but the Lawan does. The church may have business with the Lawan like needing his signature on land transfers.

5.6.3 For each infrastructure: Who makes decisions? How are these made? Whom do the decisions affect? How are they implemented and enforced?

Since the traditional chief has relatively little power, he makes few decisions for the people. He decides what sacrifices need to be made which affects the Non-Christians.

In many ways the Lawan is more of a representative of the government who passes on messages from the government to the people of Tourou. If a problem

arises in Tourou, he acts as arbitrator between the two parties. He can give fines and advise villagers. He can call the people of Tourou to help with a project like road repair or labor for the dam.

The board of elders make decisions for the churches. Also, decisions are made at the General Assembly of the UEENC which are then carried out by the board of elders.

5.6.4 Are there factions within the community having allegiance to different leaders? e.g. different social class political parties, age classes, clans etc.

Factions do not happen through conflict over allegiance to different leaders. There are factions that develop from clan conflict.

5.6.5 Is there any person/group that has overall power?

No at the present time. One man is seeking to combine the positions of traditional chief and governmental chief.

5.6.6 Are there tensions between different sections of the community? How are such tensions resolved?

There is occasional tension between clans which really involves neighborhoods, since one clan will make up a certain neighborhood. Unsure how it is resolved

5.6.7 Are people oriented primarily to their community? their family? a kinship group? individually?

In the past, the people were primarily oriented to their family first, then the clan and neighbors. Today, the people are much more individualistic involving the immediate family then clan and neighbor.

5.6.8 Who could effectively influence opinion and/or stir motivation? e.g. chiefs, pastors, school teachers etc.

The church can influence opinion and motivation for Christians while the Social Center has an influence with Christian and Non-Christian in the area of social affairs.

F. External Relationships/Political Factors.

6.1 What is the attitude of the national or provincial government to this language group?

Both national and provincial government are in favor of developing languages, including Hide.

How is the language policy worked out in any government-sponsored adult programs?

Unsure

6.2 What is the attitude of the local people to the government?

The Hide people are available to do whatever the government asks of them.

What would help them to integrate into the national scene?

They see the ability to read and write in Hide, French and Fulfulde would help them integrate. Hide could give the basic skills and then bridge to French. Without French, they feel that they do not fit into the national scene.

6.3 What is the chain of command by which decisions made at the national or regional government level are implemented at village level?

The decisions are announced by the Lawan and he would order the people to implement it at the village level.

How effective is this?

It seems that it works well.

6.4 Who are the local personnel with whom you must relate and establish contact? What degree of cooperation might you expect from them?

We can expect total cooperation with the Language Committee to whom we relate.

6.5 Are there any social/political considerations or local problems that could affect the development of a language program? related to:

- (1) the national scene, no
- other language groups, no
- the local scene (family or clan rivalry, religious conflict)? no

6.6 How does outside information come into the group? i.e. through the trade language, church language, etc.

This depends through whom the information is channeled. If it comes through the Lawan, I think the information would be in Fulfulde. Written Church information could be in French or Fulfulde depending on who sent the information.

6.7 Are there local pressure groups that are urging change of certain kinds? The Christians are trying to encourage community development.

7. LINGUISTIC and SOCIOLINGUISTIC FACTORS.

7.1.1 What languages are in use as Mother Tongues in the area? Indicate how closely they are linguistically related to the Mother Tongue of the target group? (Use a scale of 0-3 with 0=no relation, 1=little relation, 3=close relation)

Mofa	0
Gevoko	1
Mabas	2

7.1.2 Beside the MT, what other languages does the target group speak? Indicate if these second languages are official languages, another national language, some world language, a trade language, lingua franca or pidgin/creole languages.

Hausa	trade language (Nigeria)
Fulfulde	trade language (Cameroon)
French	Official language
English (little)	Official language

7.1.3 *Indicate the number of adults (15years old+) in each community according to the categories monolingual, incipient bilingual (those with a beginning grasp of the second language), subordinate bilingual (those whose proficiency in a second language is not on a par with the MT), and coordinate bilingual (those with equal proficiency in both languages).

Unknown at this time

7.1.4 In what domains is each language used? Give any specific situations in which one language is preferred over another, and indicate which language.

Fulfulde and Hide are used in the market place and at church. Hausa would be used by Hide going to Nigeria. Hide, Fulfulde or Hausa would be spoken with the people from Mabas or Gossi.

7.1.5 What is the attitude of the target group to each language? How is this shown?

There is animosity with the Mofa people. This is shown by not traveling

through a Mofa area by oneself at night. Some of the Christian women went to a parish women's meeting in Mofa territory and they were fearful of retaliation.

Hide is the dominant language over Gavoko. The people in Gossi are bilingual. They understand and speak Hide, but Hide people do not speak Gavoko.

7.1.6 What is the attitude of the young people to the local language?

Their attitude is very positive. In the sociolinguistic questionnaire for the survey, one question was asked if they thought Hide was being replaced by another language. The resounding answer was no.

7.1.7 How stable is the language situation?

Very stable

7.1.8 What languages are permitted to be used in formal education? Non-formal education?

Formal education

French

Non-formal education

Fulfulde, Hide

7.1.9 List any dialect differences in the target area which would be of any significance to literacy or translation.

There seem to be no major dialect differences.

7.1.10 What dialect is spoken in each community?

7.1.11 Is there a prestige dialect? What is it?

7.1.12 Has a dialect been chosen for development as a written form?

If not,

what else needs to be done in order to make this decision?

7.1.13 *What is the attitude of each community to the chosen dialect?

Indicate with a P (positive) or N (negative). Are there any general attitudes

of speakers of the language toward the other dialects?

7.1.14 Will they be able and willing to use the same written materials?

7.1.10 - 7.1.14 not applicable

If you don't know the answer to this question, what will you need to do to

find out?

We need to continue to listen for differences.

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7.2 Orthography

7.2.1 What is the status of the orthography in which it is proposed to develop the literacy materials?

There is a temporary orthography which the people use, though people also write it the way they think it should be written.

7.2.2 By whom has it been developed?

The first evangelist, Lemlem Jacob, (a Mofa speaker)

7.2.3 What still needs to be done in order for the orthography to be approved by:

a. all leaders and groups within the area?

First, the phonology needs to be completed. The SIL team and Salomon need to work through the present orthography, then present changes to the Language Committee.

b. official agencies outside the area? A written report will need to be submitted to CREA.

7.2.4 By what groups has it already been used?
By Christians who can write

7.2.5 Who has contributed to its development? (Give details of the extent of involvement of the different contributors.)

The first evangelist, Lemlem Jacob (a Mofa speaker) borrowed from the orthography developed for Mofa to develop an alphabet for the Hide. Salomon has seen other possibilities through the advice of Ulla Wiesemann, a SIL member, when he was at Libamba and knowledge gained in attending CIPT and the Literacy Organizers Workshop. He has convinced the Language Committee to be willing to use [ŋ] and [ə].

7.2.6 What orthographies have been produced and by whom? Are any of them in use? If so, to what extent? (How much has been published and is it widely read?)

The people use the temporary orthography in writing letters. Salomon has translated some Scripture and other booklets into Hide using this alphabet. A primer was published a number of years ago. There were only 50 copies printed. Sunday School material is published each year by UEENC in Hide.

7.2.7 Is there disagreement within the language group on orthography matters?

At first, the language committee did not want to use [ə], but since has agreed to use it if necessary. Presently, they use /rh/ for the symbol /gh/ and /h/ for /x/.

7.2.8 What are the problem areas of the chosen orthography, as seen by:

(a) the analyst? how to represent /gh/ and /x/; what vowels are necessary /a/, /u/, /i/ for sure then probably /e/ and /ə/.

(b) native speakers? the necessity of /ə/

(c) national linguists? not known

(d) others? not known

8. EDUCATION, LITERACY, and LITERATURE.

8.1 Attitudes toward Education and Literacy in any Language

8.1.1 What is the attitude of the traditional leaders to education in general and to literacy specifically for adults? for children?

They used to think that sending a child to school caused bad things and that they were really losing the child. The teachers would and still do to some extent recruit students by dragging them to school. There is still a negative attitude by the people who follow the traditional ways. Only a few of the Non-Christians see the value of school. The traditional leaders are not against literacy.

8.1.2 What is the attitude of other opinion leaders (e.g. local

priests or pastors, intellectual opinion leaders or political leaders) toward education/ literacy for adults? for children?

Today, the Christians understand the need to know how to read and write and encourage the children to go school, but do not force them to go. There is an increase in encouragement toward education and literacy. In fact, the church has literacy classes for adults and children.

8.1.3 What would these leaders like to see accomplished as the result of an education or literacy program?

They want to see Hide people be able to read the Bible in Hide so that they can better understand God's Word and grow in their faith.

8.1.4 What happens to students when they leave/finish school? Note changes in attitude, drift from rural to urban areas, perceived and real benefits of schooling etc.

There is a drifting from Tourou to live in urban areas by the educated. They see that schooling can possibly insure them a job with a good salary. We have noticed in some that once they finish school they do not want to participate in working in the fields, though we cannot conclusively generalize for all students.

8.2 Non-Formal Education

8.2.1 List the agencies or individuals in your area who are in any way concerned with the education of the local population in non-formal programs, e.g. administration, local government council, church, mission, agriculture, health, other.

The church already holds literacy classes during the rainy season. The Social Affairs agent from Mokolo is interested in using Mother Tongue materials for agriculture and health.

8.2.2 How do the agencies working in non-formal education or development programs view the possibility of MT literacy in promoting their goals?

As mentioned above the Social Affairs agent has voiced his interest in using Mother Tongue material to carry out his work in Tourou.

8.2.3 What would need to happen for a literacy program to be integrated with existing development programs?

An established orthography

Agricultural and Health materials translated into Mother Tongue as well as Literacy Materials

8.2.4 Would a functional literacy program which combined developmental aspects with the teaching of reading meet felt needs within the community?

Yes, a functional literacy program could possibly reach Non-Christians who would not come to literacy classes sponsored by the church.

8.3 Formal Education

8.3.1 List all agencies or individuals in your area who are in any

way concerned with formal education for the local population, e.g. administration, local government council, church, mission, other.

The Department of the Ministry of Education in Mokolo

Parents Association in Tourou

The UEENC churches in Tourou

The Department of the Ministry of Youth and Sports in Mokolo

The Director of Schools in Tourou

8.3.2 Who makes decisions concerning school policies and operations at the local level?

The Director of schools and the Executive Committee of the Parents Association make decisions and then present them to the parents at the General Assembly of the Parents Association to vote on.

8.3.3 What is the language of textbooks used for instruction?

French

8.3.4 Identify the number of teachers who speak the target language.

Would teachers be able and willing to use Mother Tongue instructional materials for the teaching of reading if these were available?

There are no teachers who speak Hide. Unknown at this time if any would be willing to use Hide in instructional materials.

8.3.5 *For each school list:

Name of school or place.

Highest grade level.

Percentage of teachers who are members of the target group.

Percentage of students who are members of the target group.

Members of the target group completing 3 years of schooling.

Members of the target group completing 6 years of schooling.

Members of the target group completing secondary school.

Tourou	Ndrock	Gossi
CM 2	CE 2	CE 1
0%	0%	0%
98%	100%	40%
Unknown	Unknown	Unknown
Unknown	Unknown	Unknown
2 persons	0%	0%

The following table gives the number of students in the different schools for the 1988-89 and 1989-90 school years. This information gives a picture of the general pattern for schooling.

	Tourou		Ndrock		Gossi		Total	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1988-89								
SIL					17	9	17	9
CP1	36	6	63	20	25	0		
CP2	32	4	10	6			166	33
CE1	16	1	16	1			32	2
CE2	6	1	11	0			17	1

CM1	10	0					10	0
CM2	11	0					11	0
Subtotals	111	12	100	27	42	9	253	48
TOTAL	123		127		51		301	
	Tourou Boys Girls		Ndrock Boys Girls		Gossi Boys Girls		Total Boys Girls	
1989-90								
SIL					19	9	19	9
CP1	111	34	75	34				
CP2	86	10	28	6	21	1	321	85
CE1	40	5	22	4	8	0	70	9
CE2	20	5	10	0			30	5
CM1	24	1					24	1
CM2	17	1					17	1
Subtotals	298	56	135	44	48	10	481	110
TOTAL	354		179		58		591	

8.3.6 Are fees paid for

-primary school? no

-secondary school? The closest secondary schools are in Mokolo. There is not a tuition fee, but the student must pay for insurance. The students must also buy their own books for lysée. If students attend a private school they also pay for room and board. Some books are given to these students and others they need to buy.

How much and by whom are they paid? Exact figures unknown

8.4 Literacy Rate

NOTE: These may have to be rough estimates for each of the centers. A random sampling of individuals from different sexes and age groups in a number of areas would be sufficient to make an informed guess at the literacy rate, if other statistics are not available. 8.4.1 *What percentage of adult (15 years+) MT speakers of the target language is non-literate?

80%

How many persons is this? 21,000

8.4.2 What percentage of total adults of all groups in the target area is non-literate?

80%

8.4.3 *What percentage of adult MT speakers of the target language is semi-literate?

20%

How many persons is this? 9,300

8.4.4 *What percentage of the non-literates are men? Unknown

*What percentage are women? The percentage is much higher than men, but is unknown at this time.

8.4.5 *What percentage of these non-literates is between 15 and 30 years?

*What percentage of these non-literates is more than 30 years old? Are there significant differences between the 15-30 and the 30+ groups of non-literates?

The percentage of non-literates significantly increases for people more than 30 years. The number of non-literates between 15 and 30 years old is much smaller.

8.4.6 Are there literacy programs already in existence or planned in the area? Note the language and materials being used, the degree of success being achieved and the sector of the population being reached.

The churches hold literacy classes during the rainy season. These classes involve mainly the Christians. There are a few classes which use a primer published in 1981 by DOUKA Salomon. There are only a few copies in existence. In other classes, the teacher writes a Bible verse in Hide on the blackboard, the students write it down in their notebooks, and memorize the verse. From surface observations on our part, this method is not really teaching the people to read, but rather to memorize verses. Some may eventually learn to read in spite of the method.

8.5 Educational Resources

8.5.1 What trained personnel could be available for a literacy-literature program in the target language? What is the potential for additional trainees?

There are no trained personnel, but there is good potential for trainees.

8.5.2 What means do you see for providing incentive or remuneration for teachers?

This is a question that needs to be addressed in the future.

8.5.3 What local funds are available for a project of this nature?

Funds from the church are used at the present time.

Do adults ever pay for education? No, except if they go to Bible School.

8.5.4 What buildings and equipment might be available?

The classes are held in the churches or Sunday School building. Chalk and blackboards are provided by the churches. The Language Committee has a Silkscreen to produce materials in the future. The Language Committee also has an office.

8.6 Reading Preference

8.6.1 *Indicate interest in reading in the national language/target language/ other languages? (use a scale of 0-3, with 0=no interest, 1=low interest and 3=strong interest).

Hide	3
Hausa (trade)	3
Fulfulde (trade)	3
French (national)	3
English (national)	1

8.6.2 Do many people own books? In what language? What kind of books? How much did they pay for them?

Christians own mainly Bibles in Fulfulde, Hausa, and French, even a few have Mofa Bibles. There are few books in French at the primary school. The average Bible costs 1500-2000CFA.

8.6.3 How many people own radios? What do they like to listen to? Are there any broadcasts in the Mother Tongue?

About 90% of the people have radios. The Non-Christians listen to music. The Christians listen to news and music. There are no broadcasts in the Mother Tongue, so they listen to French or Hausa.

8.6.4 Do many people own cassette players? What do they like to listen to?

The majority of people have radio/cassette players. The Christians listen to Bible messages in Hausa while Christians and Non-Christians listen to music.

8.7 Motivation

8.7.1 Is there any spiritual motivation for reading religious writings?

Yes, the Christians want to have the Scriptures translated into Hide. They invited us to come and join them in accomplishing this dream.

8.7.2 Is there a desire to receive or send letters?

Yes. Christians already write and receive letters in Hide.

8.7.3 Identify any groups or individuals that have shown a real interest in learning to read (found as a result of surveys or other contacts).

Christians

8.7.4 What reasons has anyone given for wanting to learn to read? Is this a general attitude, or specific to the individual/s?

To be able to read Scriptures

To be able to write letters

This is an attitude among Christians.

8.7.5 Who are the educated or influential people in the language group?

DOUKA Salomon, Kabala

8.7.6 Is there motivation for reading or for learning to read in the MT? If so, what is it?

Yes, it is the Christians who want to read in the MT.

8.7.7 What do you think could motivate these people to read and write?

MT literature in health and agriculture might be a means of motivating the Non-Christians as well as Christians to learn to read.

8.8 Traditional Methods of Teaching and Learning

8.8.1 What skills or topics are consciously taught?

Bible studies at the church. Christian parents teach their children how to sing and pray.

8.8.2 Are any skills/topics taught by verbal explanation?

Most learning of skills comes through observation and imitation. Most adolescent boys go out of the language area for a while to find work. Often they learn how to build houses by observation and imitation. Mothers tell the history of their ancestors and stories to pass this information on to the children. Children learn to do adult tasks by watching the adults and imitating them in play.

8.8.3 Who is taught and at what age? Might a younger ever teach an older? Is it possible for an adult to teach another adult of the opposite sex?

In the past a younger person would not even be able to speak to an older person let alone teach them something. This has changed so today younger people can teach older people. The older people are listening to the younger generation concerning development and new ideas. Women do not teach men.

8.8.4 Who teaches the different topics/skills?

Unknown at this time

8.8.5 What is the period of instruction?

Unknown at this time

8.8.6 How is the teaching done - what approaches and what methods?

The majority of learning comes through observation and imitation.

8.8.7 What rewards accrue to the educator (e.g. social status, material gain, emotional satisfaction)?

Unknown

8.8.8 How is motivation to learn stirred up? Unknown

8.8.9 When do parents start talking to their children?

Do they ask questions when the adult already knows the answer, as is often done as a teaching device in the West?

Parents start talking to their children while they are babies, but start to have more significant conversations with their children who are 3 to 4 years old and up. Adults do ask their children questions which the children know the answer. Also children ask their parents questions even when the adult knows the answer, but as they are more with peers, the children will ask each other questions rather than their parents.

8.9 Literature in the Mother Tongue

8.9.1 What materials have already been produced in the Mother Tongue? (For each title give date of publication, whether it needs revision, by whom it was produced and distributed, number of copies still available, how popular it proved to be.) What was the purpose behind the production of each title? (Categorize if extensive).

A primer was published 1981. Salomon produced and distributed it. There were 50 copies, but none are available today. It was very popular and is presently being used by a few teachers to teach the literacy classes.

8.9.2 List any individuals or groups who are already producing material in the target language.

The churches produce yearly Sunday School material. UEENC prints the material.

8.9.3 What titles are planned or in the process of production? (For each title, note at what stage it is, who is working on it, who wants to use it, how and when it will be published and distributed.)

A songbook of 150 songs translated into Hide has been typed into the computer. The Language Committee have hard copies to be able to correct typing errors. The church will use it in the future. It will not be ready for publication for a few years. The orthography must first be established.

8.9.4 Are there any materials that Mother Tongue speakers have expressed a

desire to see produced? If so, what are these? What topics would people like to read or write about?

The Bible, stories, proverbs, the history of Tourou

8.9.5 What are the present sources for obtaining books already published?

None

8.10 Mother Tongue Writers

8.10.1 Who are the creative writers? Unknown

Who could illustrate these materials? DOUKA Salomon

8.10.2 List individuals who could possibly be trained as writers, giving comments on their aptitudes. Unknown

8.10.3 What value is placed on oral skills: oratory, story telling, etc? How might that affect your choice of creative writers or of written materials?

Unknown

8.11 Production, Promotion and Distribution

8.11.1 Are there any local means of production that the people themselves could operate (e.g. available typewriters, mimeo machines)? Comment if only certain standards of printing would be acceptable to the people.

The Language Committee has a typewriter and also a Silkscreen to use for the production of materials. They have access to a mimeo machine through Sudan United Mission (SUM) in Maroua.

8.11.2 Is there any existing system that people can use to get books printed? What needs to be done to develop a system?

Small booklets could be printed on the Silkscreen. Also, they can be mimeographed as mentioned above.

8.11.3 How can new literature be promoted and distributed? (e.g. stores, seasonal fairs, churches, colporteurs or book salesmen, libraries.)

Churches. Maybe some Christians could have a stand at the market to promote and distribute literature.

8.11.4 What provision is there for preparing photo-ready copies?

One of the SIL members working in Hide has a computer.

8.11.5 What provision is there for revising and reprinting books when they have sold out?

None at this time

8.11.6 In situations where there are some books, what happens to the money from the sales? Is it recycled for the production of further books?

Unapplicable at this time

8.11.7 Does the system work well? What can be done to make it more effective?

Unapplicable at this time

9. RELIGION.

9.1.1 What is the traditional religion of the target group? What percentage of the population maintains traditional religious practices exclusively?

The majority of the target group practice their traditional religious practices exclusively.

What percentage of the population maintains traditional practices alongside new religious practices?

As much as we know there is not a mixing of traditional and new religious practices.

9.1.2 What religions have been introduced other than forms of Christianity? What percentage of the population follows these exclusively? What percentage follows them alongside other practices?

Islam has been introduced, but there are only 20 - 25 Muslims in Tourou.

*Name all places of worship for each of these religions.

9.1.3 How have traditional and other religions been affected by present/past programs? Unknown at this time

With which aspects of those programs have they identified? Which aspects have been threatening? Unknown at this time

What religious activities or ceremonies need to be considered in planning your program? (e.g. funerals, rites, etc.) Can you incorporate them in some way?

Unknown at this time

9.1.4 *What Christian missions, churches or organizations are there? *Who administers them.

All the Protestant churches in Tourou are members of UEENC (Union des Eglises Evangéliques du Nord-Cameroun). There are six Protestant churches in the Tourou area on the Cameroon side. The pastor and elders administer day to day activities, but higher up decisions come from the Executive Committee of the UEENC or the General Assembly. SUM has an advisory role with UEENC.

There is one Catholic church in Tourou. A French priest, Henri Richard from Mokolo comes once every two weeks to celebrate Mass. He has a catechist who presides when Henri Richard is not there. There are elders, also.

*How many adherents/members does each church or mission have?

Protestant Churches

	Tourou	Palam	Roum	Toufou	Koulkoubai	Rhotouva	Total
Men	219	42	309	23	87	135	815
Women	186	52	50	20	33	128	469
Children	547	160	150	15	90	185	1147
<hr/>							
TOTALS	952	254	509	58	210	448	2431

Catholic Church

	Tourou
Men	13
Women	14
<hr/>	
TOTAL	27

Are there believers who are not affiliated with a particular church?

Unknown at this time

Describe the leadership situations and list the key leaders for each church/mission/organization

There is one pastor who is Mofa for the Tourou parish which includes all the UEENC churches. Some of these churches are Mofa churches. There are elders in each church, but we do not have that their names at the present time. Henri Richard is the key leader for the Catholic church.

9.1.5 *What language is used by each church/mission for:

*Reading the Scriptures?

Tourou, Palam, Roum and Toufou -- Fulfulde, Hausa
Koulikoubai and Rhotouva -- only Hausa
Catholic -- Fulfulde, French

*Singing?

Tourou, Palam, and Roum -- Hide, Hausa, Fulfulde, French
Toufou -- Kedi, Hausa, Fulfulde
Koulikoubai and Rhotouva -- Hide, Hausa
Catholic -- Fulfulde, Hide, Hausa, Mofa

*Praying?

Tourou, Palam, and Roum -- Hide, Fulfulde
Toufou -- Hide
Koulikoubai and Rhotouva -- Hide, Hausa
Catholic -- Hide

*Preaching in church?

Tourou, Palam, Roum -- Hide, Fulfulde
Toufou and Koulikoubai -- Hide
Rhotouva -- Hide, Hausa
Catholic -- Fulfulde, French, Hide

*Announcements?

Tourou, Palam, Roum -- Hide, Fulfulde
Toufou and Koulikoubai -- Hide
Rhotouva -- unknown
Catholic -- Hide

*Evangelism?

All the churches use Hide.

9.1.6 What is the attitude of a. church b. mission leaders to the following?
why? Use of Scriptures in the target language.

All the churches are positive.

Literacy for its members. In what language?

The Protestant churches are positive towards literacy in the Hide. They greatly desire to see Hide people become literate. It seems that Henri Richard would encourage Catholic members to learn to read in Hide. He wants to have some input into the translation.

Literature/literacy evangelism. In what language?

The Protestant Church wants literature/material for literacy evangelism in Hide that will strengthen the believers in their faith and be useful in reaching others.

Community help and development projects.

The Protestant Church wants to see community development happen in Tourou, so they would promote it in whatever way they can.

9.1.7 Are there any significant differences in the attitudes of individual church members to question 6? Why?

Not as far as I know. The church members invited us to help them accomplish this goal and are behind the project.

9.1.8 In what ways might a program which develops Mother Tongue literacy and literature (including Scriptures) be perceived as a threat to existing church practices and leaders?

No threat at all

In what ways might it be perceived as a help and advantage?

Literacy would give more people the opportunity to read the Scriptures for themselves and grow in their faith, because God could use His Word to speak directly to their hearts.

9.1.9 How and when do church leaders get trained for their responsibilities?

A few leaders have gone to Bible School in Maroua or Godigong. The majority of the Elders are chosen by other elders watching and evaluating their Christian commitment and character. It is a problem right now, because some of the men do not want to go to Bible School to become trained.

9.1.10 What potential is there in church groups for finding and training local persons to work in the language program in the following areas?

(2) Linguistics - word lists, dictionary makers, etc.

Anthropology - data collection, etc.

Education - teachers of reading skills, supervisors, writers, distributors, etc.

Translation - co-translators, independent translators, reviewers, etc.

Clerical and organizational, typing, computer operating etc.

What training, encouragement or supervision would such persons require?

How could such persons be compensated for their services or enabled to serve without compensation?

At this point in time, we cannot specify candidates for certain roles, but can only give a few names. A young Hide man, SOUHOU Victor, who is away at Bible School in Chad will be a likely candidate to become involved in this project. MAXADIK Martin is a young man that the Committee is considering inviting to work in the project. The role of KOULOUMA David is questionable and many issues would need to be resolved before he could participate. Cornay and Daniel want to learn to type.

9.1.11 List the religious authorities or leaders who should be aware of any program, and/or involved in it. In what ways could/should they share in decision-making in developing such a program?

The present system is that the Language Committee and the elders of the Church make the decisions regarding the project. They inform the UEENC through reports. The pastor is an elder of the Church so he is involved in the decision-making process.

9.1.12 What kind of cooperation is there between the denominations working in the target area? How might you be able to help resolve any tensions/conflicts?

The Catholic work in Tourou is very small, so there is no tension or conflict at the local level. SUM/UEENC find it hard to cooperate with the

Catholics. They were willing to have a Catholic representative at the CABTA (Cameroon Bible Translation Association) meeting.

9.2 Bible Translation

9.2.1 Has any Scripture already been published in the language? Is it still in use? If not, why not?

The Church has published Sunday School booklets in Hide, otherwise no Scripture has been published. The SIL team has only been in the project a little over a year.

9.2.2 Are there any other agencies in the area involved in Bible translation? What potential is there for shared responsibility in the project with others in the area?

No

9.2.3 Is there any opposition to Bible translation? Can any action be taken to alleviate the opposition?

Not as far as we know

9.2.4 Was a request for help in Bible translation initiated from the area? from an individual? from a particular denomination?

The request for help came from the Tourou Church, but was channeled through the UEENC.

9.2.5 Is there any existing organizational structure for planning and organizing a Bible translation project? e.g. Translation Committee?

The Language Committee is acting as Translation Committee with DOUKA Salomon continuing to translate.

9.2.6 What has been done to inform church or community leaders about what is involved in (a.) a literacy project in the Mother Tongue. (b.) Bible translation?

There was a Church conference in 1989 to which Nigerian Hide Christians were invited to participate. During this conference, a little bit of the process was explained. The meeting was held to encourage Nigerian Hide people to be involved in the project. During this meeting, they wanted to elect a translation revision committee, but finally elected a Language Committee to umbrella the whole project which in reality was the existing committee.

What further steps should be taken?

Much more needs to be done in the future to clarify what is involved in both a literacy project and Bible translation.

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