Aragtiyaha, caadooyinka iyo dhaqamada bulshada ee ku aaddan gudniinka gabdhaha iyo guurka carruurta ee Deeganada Canfarta iyo Soomaalida

Natiijooyinka wareega dhexe (midline-ka)

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Guudmar kooban

Hordhac

Dowladda Itoobiya waxaa ka go'an in ay soo afjarto gudniinka gabdhaha iyo guurka carruurta. Dalka wuxuu leeyahay nidaam sharci oo xooggan, kaas oo mamnuucay labadan caado labaatan sano ka hor, iyo sidoo kale siyaasad iyo xeelado badan oo loo qorsheeyay in lagu dabar-gooyo dhaqamadan waxyeellada leh. Inkasta oo ay jiraan ballanqaadyadan iyo dadaallada joogtada ah ee ay dowladdu iyo la-hawlgalayaasheeda horumarineed wadaan, hadana horumarka la gaadhay waa mid aan aad u sinayn oo sidoo kale aad uga gaabiyay in la gaadho yoolalki la dajiyay. Xaqiiqdii, Sahanka Tirakoobka iyo Caafimaadka ee Itoobiya (EDHS) ee ugu dambeeyay wuxuu muujiyay in Deeganada xoolo-dhaqatada ah ee Canfarta iyo Soomaalida aysan jirin wax horumar muuqda oo laga sameeyay wax ka qabashada dhaqamadan; heerarka gudniinka gabdhaha waxay ahaadeen kuwo aan isbeddelin, halka heerarka guurka carruurtu xitaa laga yaabo inay kordhayaan.

Warbixintani waxay qayb ka tahay daraasad muddo dheer socotay oo adeegsata habab isku-dhafan. Waxay ku salaysan tahay xog laga ururiyey 2024 laba Gobol oo Canfarta ah iyo laba Gobol oo Soomaalida ah, waxayna baareysaa awood-siinta dhaqaale iyo bulsho ee haweenka iyo gabdhaha, gaar ahaan marka laga hadlayo halista gudniinka gabdhuhu iyo guurka carruurta.

Habraaca cilmi-baadhista

Barnaamijka Gender and Adolescence: Global Evidence (GAGE) wuxuu sameeyey cilmi-baaris ku saleysan habab isku dhafan (mixed-methods) horraantii 2024, kaas oo ay ka sameeyeen gobollada Canfarta iyo Soomaalida. Iyadoo laga duulayo goobaha ay Save the Children (SC) ka hirgeliso barnaamijyadeeda, xogta waxaa laga soo ururiyey saddex degmo (woredas) oo ku yaalla laba gobol (zones) oo ka tirsan labada deeganba.Heerkii –dhexe ee daraasadadkan GAGE, muunada ka qaybqaatayaashu wuxuu ka koobnaa 1,881 dhalinyaro iyo qaangaar isagu jira (da'doodu u dhaxaysay 12 ilaa 21 intii lagu jiray sahanka) iyo 1,912 waalidiin ah. Muunadda (sample) waxaa ku dhawaad si siman loogu qaybiyay deeganada Canfarta iyo Soomaalida, iyo sidoo kale bulshooyinka helay iyo kuwa aan helin barnaamijyada Badbaadada Carruurta. Sahannadan(surveys), oo lagu sameeyay afka hooyo ee ka qaybgalayaasha, waxay ahaayeen kuwo ballaaran oo ka koobnaa mowduucyo ay ka mid yihiin: gudniinka fircooniga (FGM), guurka carruurta, waxbarashada, hab nololeedka, caafimaadka taranka iyo galmada, dhaqdhaqaaqa iyo go'aan-qaadashada, caadooyinka jinsiga, iyo ka-qaybgalka barnaamijyada (bulshooyinka barnaamijyada ku jira oo keliya). Muunadda tayada leh ayaa sidoo kale si siman looga soo xulay gobollada iyo bulshooyinka ka qaybqaadanayay barnaamijyada iyo kuwa aan ka qaybqaadanayn. Waxay ka koobnayd 65 gabdho dhallinyaro ah iyo haween da'yar ah, 67 wiilal dhallinyaro ah iyo rag da'yar ah, 102 daryeele, iyo 113 shaqsi oo xog-ogoyaal muhiim ah oo ka socday heer kebele, degmo (woreda), iyo heer deegaanba.

Natiijooyinka Muhiimka ah

Guud ahaan, natiijooyinkeena wareega-dhexee daraasaadkan waxay muujinayaan in isbeddelo waaweyn ay ku yimaadeen nolosha dhalinyarada iyo waalidiinta ku jira daraasadkan ee muunada noo ah, labadii sano ee la soo dhaafay tan iyo wareegii bilowga. In kasta oo qaar ka mid ah isbeddelladan (tusaale ahaan, abaarta) ay ahaayeen kuwo gobollada oo dhan wada saameeyey, Qaarkoodna waxay ku koobnaayeen hal deegaan (tusaale ahaan, hoos u dhaca da'da guurka ee Soomaalida) ama xitaa waxay ku koobnayeen hal gobol-oo ka tirsan deegankaas dhan (tusaale ahaan, colaadda ka jirta Hari Rasu [Zone 5]).

Qoysaska, Nolol-maalmeedka, iyo Damaanadqaadka Bulshada

Daraasaddan wareega-dhexe waxay xaqiijisay in xoolaha ay weli yihiin isha ugu weyn ee dakhliga qoysaska intooda badan ee Canfarta (70%) iyo Soomaalida (45%). kaliya tiro yar ayaa hadda ku hawlan socdaalka xilliyeedka ,ilaha dakhliguna way kala duwanaanayan. Tani waxay si gaar ah uga muuqataa Soomaalida, halkaas oo qoysas badan aanay kaliya ku tiirsanayn beeraha (38%), balse sidoo kale ay ka shaqeeyaan ganacsiga (14%). Waxayna ka muuqata cuntada oo yaraata ayaa ku badan Canfarta (35%) marka la barbardhigo Soomaalida (20%). Labada Deeganba, cunto yaraanta waxaa sii xumeeyey isbeddelka cimilada sida abaarta, fatahaadaha, cudurrada, iyo cayayaan burburiyey xoolaha iyo dalagyada. In kasta oo kaalmo cunto degdeg ah la bixiyey intii abaartu ugu darneyd, jawaab-bixiyeyaasha daraasadkan – gaar ahaan kuwa ku sugan Hari Rasu (Zone 5), Canfarta – waxay isku raaceen in damaanadqaadka bulshada aysan ku filnayn baahida jirta.

A 15-year-old girl fetching water from a hole in a dry river, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

Waxbarashada

Daraasaddan wareega-dhexe waxay xaqiijisay in rajada waxbarasho ay aad u sarreyso, laakiin waxaa jira farqi weyn oo u dhexeeya wiilasha iyo gabdhaha labada Deeganba. Hadafka waxbarashada ee gabdhaha iyo haweenka dhalinyarada ah waa mid ka hooseeya kan wiilasha iyo ragga dhalinyarada ah, Hamiga waalidintu ama daryeelayaashu ay u qabaan waxbarashada gabdhaha ayaa ka hooseeya kan ay u hayaan wiilasha. Waxaa sidoo kale jira farqi weyn oo ku saabsan is-diiwaangelinta waxbarashada. Marka loo eego dhiggooda wiilasha, gabdhaha iyo haweenka dhalinyarada ah ee Canfarta (79% marka la barbardhigo 66%) iyo Soomaalida (47% marka la barbardhigo 58%) waxay u badan tahay inaysan weligood iskuul gelin – ama ay laba jeer u badan tahay inay ka baxaan. Jawaab-bixiyeyaashu waxay isku raaceen in tani inta badan ay sabab u tahay waalidiinta oo gabdhaha waqti badan uga baahan shaqooyinka guriga iyo daryeelka qoyska, inkastoo guurka carruurta iyo khatarta sare ee gabdhaha tahriibka sharci-darrada ah iyo guurka ka hor da'da qaan-gaarka ay sidoo kale yihiin arrimo muhiim ah. Intaa waxaa dheer, maadaama waxbarashada rasmiga ah ay tahay mid dhowaan laga hirgeliyey Canfarta iyo Soomaalida, helitaanka iskuullada dhexe (fasallada 7 iyo 8) iyo dugsiyada sare (fasallada 9-12) ayaa weli si weyn ugu kooban magaalooyinka (gaar ahaan Hari Rasu [Zone 5], Canfarta). Sidoo kale, waajibaadka xoolo-dhaqashada waxay sababaan in carruur badan aysan iskuul gelin ilaa ay gaaraan dhalinyaranimada hore. Taas ayaa keentay in arday badan, gaar ahaan gabdhaha, ay da'dooda ka weyn yihiin heerka fasalka ay dhigtaan. Taas macnaheedu waa in carruur aad u tiro yar (gaar ahaan gabdhaha) ay helaan fursad ay ku sii wataan waxbarashada dugsiga hoose ka dib. Abaaraha (iyo, Hari Rasu [Zone 5], Canfarta, colaadaha) ayaa si weyn u xaddiday fursadaha dhallinyarada ee waxbarashada, maadaama xubnaha bulshada iyo macallimiintu ay ku khasbanaadeen in ay mudnaanta siiyaan badbaadada noloshooda marka la barbardhigo waxbarashada.

Gudniinka gabdhaha (FGM)

Iyadoo la jaanqaadaysa cilmi-baarisyadii hore, daraasaddan waxaan ku ogaanay in gudniinka gabdhaha uu weli si guud ugu faafsan yahay gabdhaha ku nool Canfarta (99%) iyo Soomaalida (80%). Inkastoo gabdhaha da'yarta ah ee ku jiray muunadayada(sample) Soomaalida aysan weli marin gudniinka dhammaan, kala duwanaanshaha wakhtiga gudniinka gabdhaha lagu sameeyo ee labada deegaan awgeed— 96% gabdhaha ka weyn 14 waa la guday. Nooca gudniinka ay gabdhuhu maraan waa mowduuc ay dood badani ka taagan tahay labadaba deeganba, sababtoo ah dhaqamada hadda jira waxaa jawaab-bixiyeyaasha ay fahmayaan iyagoo la barbardhigaya dhaqamadii hore oo ahaa kuwo aad u xag-jirsan; sidoo kale, gaar ahaan dadka magaalooyinka ku nool, waxay isku dayayaan inay dhaqamada hadda jira

ku tilmaamaan inay yihiin sunna (oo diin ahaan la oggol yahay). In kasta oo inta badan gabdhaha dhallinyarada ah iyo haweenka dhalinyarada ah ee Canfarta (78%) iyo Soomaalida (100%) ay soo mareen habka cidhiidhinta ama tolmaha xubinta taranka, in hilibka laga jaro ka hor cidhiidhinta – iyo heerka cidhiidhinta lafteeda – waxay u muuqataa inay si tartiib ah "u soo hagaagayso" marka loo eego da'da kala duwan ee hada joogta. Arrintan ayaa inta badan la xiriirta hoggaamiyeyaasha diinta ama culimada oo u ololeynaya jarista kintirka halkii laga samayn lahaa infibulation (cidhiidhinta daran iyo tolmaha). Wacyigelinta ku saabsan sharciga qaran ee mamnuucaya dhammaan noocyada gudniinka gabdhaha, kaas oo aan weli si rasmi ah looga hirgelin deegaanada, ayaa weli ah mid aad u hooseysa.

Inkasta oo ay jiraan kala duwanaansho u dhexeeya labada deegan – iyadoo jawaab-bixiyeyaasha ku nool Canfar ay guud ahaan aad uga warhayaan khataraha, oo ayna aad u taageersanayn sii socoshada dhaqankan, oo ay u maskax furan yihiin noocyada "fudud" ee gudniinka gabdhaha marka loo barbardhigo dhiggooda ku nool Soomaalida – haddana taageerada dhaqankaasi weli waa mid xooggan labadaba deeganba: 40% dhalinyarada ku nool Canfarta iyo 46% dhalinyarada ku nool Soomaalida ayaa sheegay inay qorsheynayaan inay mustaqbalka gudaan gabdhahooda.. Tani waxay salka ku haysaa aaminsanaanta ah in gudniinka gabdhaha uu yahay waajib diini ah (gaar ahaan Soomaalida), lagama maarmaanna uu yahay si loo sii wado dhaqanka, loona xakameeyo rabitaanka galmada gabdhaha, taasoo ka dhigaysa kuwo ku habboon guurka. Xaqiiqdii, Soomaalida dhexdeeda waxaan ogaanay in haweenka waaweyn iyo ragga guurka ku socda ay badanaa muujiyeen taageero xooggan oo loo hayo gudniinka gabdhaha, gaar ahaan infibulation-ka (cidhiidhinta daran iyo tolmaha xubinta taranka), oo ay ku tilmaameen inay tahay habka kaliya ee lagu hubin karo in aroosaddu tahay mid dhowran oo aan galmo horey u samayn.

Deeganka Soomaalida, sidoo kale waxaan helnay caddeymo muujinaya caafimaadayn lagu sameeyo gudniinka gabdhaha iyo furista gudniinka (defibulation), iyadoo dadka waaweyn iyo dhalinyaraduba isku raaceen in gudniinka gabdhaha uu si buuxda u yahay arrin haweenka u gaar ah. Sidoo kale, mas'uuliyiinta dawladda iyo shaqaalaha hay'adaha aan dawliga ahayn (NGO-yada) waxay badanaa aqbalaan in nooca 1-aad uu yahay mid la aqbali karo. Deeganka canfartana, waxaan helnay fursad dheeri ah oo aabbayaashu ku yeeshaan talo ku saabsan nooca gudniinka gabdhaha la sameynayo, iyo qaarkood oo muujinaya diyaar u ahaansho (inkastoo ay ku koobantahay magaalooyinka waaweyn ee Awsi Rasu [Zone 1]) in dhaqankan gebi ahaanba la joojiyo.

17-year-old girls pounding corn, Somali, Ethiopia © Nathalie Bertrams/GAGE 2024

Guurka Carruurta

Maaddaama dhalinyarada celcelis ahaan ku jirta daraasadkan aysan weli gaarin 16 sano jir xilligii sahanka daraasadka wareega-dhexe aan wadnay, tiro yar (~5%) ayaa la guursaday xilligaas. Waxaan filaynaa in tani ay isbeddeli doonto marka sahanka dhamaadka ee darasaadka la gaaro, maadaama heshiis ballaaran laga yahay labada Deegan (gaar ahaan tuulooyinka fog) in halista guurka carruurta ee gabdhuhu si weyn u kororto marka ay galaan dhalinyaranimada qaangaarka ah, gaar ahaan marka ay bilaabaan dhiigga caadada ama ay gaaraan 15 sano jir, Tiro badan oo dhalinyarada Canfarta (84%) iyo Soomaalida (83%) ah ayaa aaminsan in gabdhaha badankood ay guursadaan ka hor inta aysan gaarin 18 sano.Si gaar ah, inkasta oo gabdhaha labada deeganba ay halis sare ugu jiraan guurka carruurta, hadana sababaha halistaas aya mid aad u kala duwan ah. Canfarta, jawaab-bixiyeyaasha waxay sheegeen in guurka carruurtu weli caadi yahay sababtoo ah waalidiinta oo weli ku dhaqmaya xeerka guurka absuma, kaas oo dhigaya in lamaane guurku ay yihiin ehel hooyo wadaag ah. Si kastaba ha ahaatee, waxaa kordhaya fursadaha (sababtoo ah gabdhaha oo fursad fiican u helay waxbarashada rasmi ah) in gabdhaha (iyo macallimiintooda) ay ku ololeeyaan dib u dhigista guurka iyo xulashada lamaane ay iyagu doorteen. Soomaalida, halkaas oo hoggaamiyeyaasha diinta ay sheegeen inay xaq u leeyihiin inay oggolaadaan guurka xitaa haddii gabdhuhu sharci ahaan weli carruur yihiin, jawaab-bixiyeyaashu waxay isku raaceen in guurka carruurtu uu noqday mid sii badanaya gabdhaha iyo wiilashaba, iyadoo da'da guurkuna hoos u sii dhacday. Tani waxay u sababaynayaan xiriirka sii kordhaya ee ka dhexeeya gabdhaha iyo wiilasha dhalinyarada ah, taas oo ka dhalatay isticmaalka telefoonnada gacanta iyo kordhinta tirada ardayda iskuulka dhigata. Labada deegaamba, dadka waaweyn iyo dhalinyaradu waxay wacyigalin yar ka haystaan in guurka carruurta uu sharci ahaan ka mamnuuc yahay xeerarka qaranka ee dalka.

Xoojinta dhaqaale iyo bulsho ee gabdhaha iyo dumarka

Goobaha daraasadda laga sameeyey ee labada Deegan ee Canfarta iyo Somalidaba, gaar ahaan bulshooyinka ree miyiga ah markaad fiiriso, horumarinta guud ee awoodda dhaqaale iyo bulsho ee gabdhaha iyo dumarku waa mid aad u kooban, sababtoo ah dhaqamada bulsho ee si adag ugu saleysan talada ragga. Gabdhaha iyo haweenka dhalinyarada ah waxay leeyihiin dhaqdhaqaaq xaddidan iyo cod aan sidaa u xoogganeyn marka loo barbardhigo wiilasha iyo ragga dhalinyarada ah. Sidoo kale, dumarka waxaa haysta xakameyn hoose oo ku saabsan hantidooda iyo go'aannada maaliyadeed, gaar ahaan deegaanka Canfarta, halkaas oo dumarka aan inta badan ku lug lahayn ganacsiga, taasoo ka duwan ragga. Inkasta oo ay jirto meelo sii badanaya oo gabdhaha iyo haweenku ay ku shaqeeyaan oo ay uga qayb qaataan nolosha qoyska, haddana waxaa jira heshiis ku dhow mid guud, labadaba Deegan ee Canfarta iyo Soomaalida, iyo sidoo kale dhalinyarada iyo waalidiinta/daryeelayaasha, in dhaqanka gabdhaha la xakameeyo si ka badan wiilasha, iyo in ninku leeyahay awood uu ku maamulo xaaskiisa, xitaa haddii uu u adeegsado dagaal ama xoog.

Saameynta ku saabsan barnaamijyada iyo siyaasadahooda

Iyadoo laga duulayo natiijooyinkii cilmi-baaristeenna ballaaran, waxaan soo jeedinaynaa tallaabooyinka mudnaanta leh ee ay tahay inay qaadaan dawladda Itoobiya iyo wada-hawlgalayaasheeda, oo ay ku jiraan Save the Children, si loo gaaro yoolalka Qorshaha Qarameysan ee La Qiimeeyay ee Lagu Joojinayo Guurka Carruurta iyo Gudniinka Fircooniga ee Gabdhaha. Waxaan iftiiminaynaa doorka kala duwan ee dhinacyada muhiimka ah ee loo baahan yahay si loo dedejiyo isbeddelka ku wajahan gabdhaha dhallinyarada ah iyo haweenkaba, iyo tallaabooyinka khaaska ah ee ay tahay inay qaataan, iyada oo la og yahay in dadaalladu ay u baahan yihiin inay si wanaagsan u wada shaqeeyaan oo ay isku xidhan yihiin.

- Maadaama wacyiga ku saabsan sharciga mamnuucaya gudniinka gabdhaha iyo guurka carruurta uu weli xaddidan yahay ama yar yahay, sidoo kalena fulinta sharcigaas ay liidato, waa muhiim in waaxda caddaaladda ay kordhiso dadaallada lagu xoojinayo wacyigelinta iyo hirgelinta sharciyada qaranka ee ku saabsan dhanka dhaqamada ama caadoyinka waxyeellada leh.
- Maadaama caadooyinka adag ee ku salaysan jinsiga ay xaddidaan helitaanka waxbarasho, shaqo, iyo go'aan-qaadasho ee gabdhaha iyo haweenka, taasoo ugu dambayntii horseedda gudniinka gabdhaha iyo guurka carruurta, waxaa muhiim ah in waaxyaha Haweenka iyo Arrimaha Bulshada ee heerarka kala duwan ay mudnaanta siiyaan dadaallada si toos ah looga hortagayo aaminadaha iyo dhaqamadaas waxii ku saabsan.

- Maadaama aabbayaasha, walaalaha, asxaabta raga ah, ragga guurdoonka ah iyo kuwa guursaday ee xaasaska leh ay qayb ka yihiin sii joogteynta caadooyinka jinsiga ee waxyeellada ku haya gabdhaha iyo haweenka – oo uu ku jiro gudniinka gabdhaha oo lagu tilmaamo mid u gaar ah haweenka – waa muhiim in dowladaha iyo hay'adaha aan dowliga ahayn ay iska kaashadaan sidii loo badali lahaa aragtida iyo dhaqamada raga, ee arrimahan ku saabsan.
- Maadaama caadooyinka jinsiga ee xaddidaya nolol-maalmeedka gabdhaha iyo haweenka ay sidoo kale wiiqaan awoodda bulshada iyo hoggaamiyeyaasha si ay u aqoonsadaan oo wax uga qabtaan caadooyinkaas, waa lagama maarmaan in hay'adaha aan dowliga ahayn ee diiradda saara carruurta iyo sinnaanta jinsiga ay si wadajir ah ula shaqeeyaan dhallinyarada iyo dadka waaweyn si loo beddelo aaminaadaha dhaqamadaas xun ku saabsan.Sido kale, waa in la horumariyo oo la taageero hormuudka maxalliga ah ee u ololeeya ciribtirka gudniinka gabdhaha iyo guurka carruurta.
- Maadaama gabdhahu ay aad uga dhowyihiin ama u nugulyihiin in laga reebo waxbarashada marka wiilasha la barbardhigo, waa lagama maarmaan in waaxda waxbarashadu ay xoojiso oo labanlaabto dadaalladeeda si loo hubiyo in dhammaan gabdhuhu ay helaan fursad waxbarasho, ugu yaraan ilaa ay ka dhammaystaan dugsiga dhexe, si hufan waxaa kale oo mudnaan la siinayaa inay dhammaystiraan dugsiga sare.
- Maadaama caddaynta daraasadka caalamiga ahi ay muujinayan in habka ugu wanaagsan ee lagu joojin karo guurka carruurta uu yahay in gabdhaha lagu hayo dugsiyada intii suurtogal ah, waxaa muhiim ah in damaanadqaadka bulshada (tusaale ahaan, quudinta dugsiga, kaalmada lacageed) loo adeegsado dhiirrigelinta qoysaska si ay gabdhahooda wax u bartaan oo dib loogu dhigo guurka.
- Maadaama gabdhaha iyo haweenka ku nool bulshooyinka xoolo-dhaqatada ah ay si aad ah uga xaddidan yihiin fursadaha ay ku heli karaan dakhli u gaar ah, waa muhiim in waaxyaha beeraha iyo shaqada ay kordhiyaan dadaallada lagu ballaadhinayo oo lagu kala duwayo fursadaha nolosha ee loo heli karo gabdhaha aan guursan iyo kuwa guursaday.
- Maadaama gabdhaha iyo haweenka lagu sameeyey gudniinka fircooniga (FGM) ay inta badan wajahaan nolol ay ku lammaan tahay xanuun iyo caabuqyo joogto ah, maadaama uu sii kordhayo isbeddelka loo yaqaan "caafimaadeynta gudniinka fircooniga," iyo maadaama ay suurtogal tahay in guurka carruurta iyo uurka dhalinyarada lakala saaro, waa muhiim in waaxyaha caafimaadka ee heer gobol iyo degmo ay labanlaabaan dadaallada lagu hubinayo in shaqaalaha caafimaadku ay qayb muhiim ah ka noqdaan xalka.
- Maadaama Deeganada Canfarta iyo Soomaalida aysan weli muujin horumarka ay Deeganada kale ee Itoobiya ka gaareen yareynta gudniinka fircooniga iyo guurka carruurta, waxaa muhiim ah in madaxda dowladaha ee deeganadan ay maalgeliyaan dadaallada isbeddelka bulsho ee hagaajin kara nolosha gabdhaha iyo haweenka, iyo sidoo kale natiijooyinka horumarineed ee ballaaran.
- Maadaama gudniinka fircooniga loo arko mid diiniyan waajib ah, halka guurka carruurtana loo arko mid diiniyan la aqbali karo (xitaa la doorbido), waxaa muhiim ah in hay'adaha dowliga ah iyo hay'adaha aan dowliga ahayn ay si dhow ula shaqeeyaan culimada diinta si kor loogu qaado yareynta waxyeellada muddo gaaban, iyaddoo la caddeynayo in gudniinka fircoonigu aanu ahayn mid "Sunne" [cibaado sunne ah], si ugu dambayna lagu joojiyo dhaqamadan waxyeellada leh.
- Maadaama qabiilka iyo dhaqanku ay udub dhexaad u yihiin bulshada Canfarta iyo Soomaalida – sidoo kalena ay door weyn ka ciyaaraan sii socoshada gudniinka Fircooniga e gabdhaha (FGM) iyo guurka carruurta – waxaa muhiim ah in hay'adaha dowliga ah iyo kuwa aan dowliga ahayn ay si dhow ula shaqeeyaan odoy dhaqameedyada hogaanka u ah qabiilka, si loo beddelo aaminaadaha ku saabsan dhaqamadan xun ee waxyeelleynaya gabdhaha iyo haweenka.
- Maadaama Isbahaysiga Qaran ee Joojinta Gudniinka gabdhaha iyo Guurka Carruurta uu si gaar ah ugu habboon yahay, ugana midaysan yahay sii wadida iyo dardar-gelinta dadaallada lagu dabar-gooynayo, waxaa muhiim ah in xubnaha Isbahaysiga ay si wadajir ah u furaan waddooyin cusub oo isbeddel ah una aqoonsadaan hormuudyo cusub oo taageera dadaallada dabar-gooynta heerarka oo dhan.
- Maadaama dabar-goynta gudniinka gabdhaha iyo guurka carruurta ay u baahan doonto kharashaad ama dhaqaale badan iyo faragelin joogto ah oo muddo-dheer ah, waxaa muhiim ah in bahwadaagta horumarinta ay kordhiyaan maalgelinta barnaamijyada, iyadoo lagu tiirsanayo caddaymo ku dhisan cilmi baaris sal adag.

Hordhac

Dowladda Itoobiya waxaa ka go'an in ay soo afjarto gudniinka gabdhaha (FGM) iyo guurka carruurta. Dalka wuxuu leeyahay sharci adag oo labada dhaqan ba mamnuucay labaatan sano ka hor. Waxaa sidoo kale jira Istaraatiijiyad Qaran iyo Qorshe Hawleedyo oo dhanka ka hortaga Dhaqamada Waxyeellada leh ee Haweenka iyo Carruurta oo la ansixiyay sanadkii 2013 iyo Qorshe Qaran oo lagu soo koobay Kharashyada lagu soo afjarayo Guurka Carruurta iyo Gudniinka Gabdhaha oo la daahfuray 2019, kaasoo ujeedkiisu yahay in la gaaro yoolalkan sanadka 2025.Itoobiya sidoo kale waxy ka mid tahay dalalka saxiixayaasha Heshiiska Qaramada Midoobay ee Xuquuqda Carruurta (UNCRC) iyo Yoolalka Horumarka Waara (SDGs), kuwaasoo aqoonsan in gudniinka gabdhaha iyo guurka carruurta ay meel ka dhac ku yihiin xuquuqda gabdhaha iyo haweenka, isla markaana ku baaqaya in dhaqamadan waxyeellada leh la soo afjaro.Si kastaba ha ahaatee, inkastoo ballan-qaadyadan iyo dadaallada joogtada ah ee dowladda iyo la-hawlgalayaasheeda horumarineed ay sameeyan hadana wali, horumarkani waa mid aan aad u sinnayn oo aad uga gaabis badan sidii loo gaari lahaa yoolalka la dejiyay. Xaqiiqdii, Deeganada xoola-dhaqatada ah ee Canfarta iyo Soomaalida (oo labaduba ay dowladda ku sifeysay inay yihiin "kuwa soo koraya"), ma jiro caddeyn muuqata oo horumar laga sameeyay wax ka qabashada dhaqamadan waxyeellada leh. Heerarka gudniinka gabdhaha waa kuwo aan isbedel lahayn, halka heerarka guurka carruurtu laga yaabo inay xitaa sii kordhayaan.

Warbixintan waa qayb ka mid ah daraasad sannado badan qaadatay oo leh hab isku-dhafan oo muddo-dheer ah soo socday. Waxay ku salaysan tahay xog laga ururiyey labo degmo oo ka tirsan Deeganka Canfarta iyo labo degmo oo ka tirsan Deeganka Soomaalida bilowgii sanadka 2024, iyadoo la baadhayo awoodsiinta bulshada iyo dhaqaalaha haweenka iyo gabdhaha, gaar ahaan marka laga hadlayo khataraha la xiriira gudniinka gabdhaha (FGM) iyo guurka carruurta.Muunnada daraasadkaan heerka-dhexe, oo ka kooban ku dhawaad 4,000 oo dhalinyaro ah iyo daryeelayaashooda (qiyaastii 1,000 qoys oo mid kasta uu ka kooban yahay hal qof oo dhalinyaro ah iyo hal daryeele oo gobol kasta ka socda), iyo in ka badan 150 qof oo xog muhiim ah bixiyay, ayaa si taxaddar leh loo xushay si loo xaqiijiyo hababka jira iyo in la raadraaco horumarka lagu gaadhayo yoolalka qaranka iyo kuwa caalamiga ah.

Warbixintu waxay ku bilaabmaysaa qayb hordhac ah oo lagu sharaxayo xaaladaha Canfarta iyo Soomaalida. Intaa kaddib waxaa xigaya in wax laga iftiimiyo 'conceptual framework' ama qaab-dhismeedka fikradeed ee daraasadda, muunada iyo hababka xog ururineed ee la isticmaalay. Natiijooyinka waxaa lagu soo bandhigayaa mowduucyo ay ka mid yihiin: qoysaska, nolol-maalmeedka, iyo helitaanka damaanadqaadka bulshada; waxbarashada; gudniinka gabdhaha (FGM); guurka carruurta; awood-siinta dhaqaale iyo bulsho ee gabdhaha iyo haweenka; waxaana mowduuc kasta natiijooyinka lagu kala faahfaahinayaa Deeganada. Ugu dambayn, waxaan kusoo gunaanadaynaa warbixinta talooyin ku saabsan barnaamijyada iyo siyaasadaha la xiriira.

A health centre being rebuilt after being damaged by recent conflict, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

Asalka

Xaaladaha Canfarta iyo Soomaalida

Labada Deegan ee Canfarta iyo Soomaalida waa deegaanno badankood lama-degaan ah, oo ay ku nool yihiin xoolo-dhaqato reer guuraa ah kuwaas oo ku tiirsan guur-guurka xilliyeed ee ay saameeyaan hababka roobka. Deeganadan waxaa si weyn u saameeya abaaraha soo noqnoqda iyo fatahaadaha oo ay sababeen isbeddelka cimilada ee joogtada ah (Oxfam, 2016; Management Entity, 2021; UNOCHA, 2022; UNICEF, n.d.a; n.d.b). Maadama khayraadku ku yaryahay labadan Deegan ee Canfarta iyo Soomaalida, waxaa si weyn u saameeyay rabshado soo noqnoqda kuwaas oo barakiciyay tobannaan kun oo qof sanadihii u dambeeyay (Tadesse et al., 2015; UNOCHA, 2022; UNICEF, n.d.a; n.d.b; Ethiopia Peace Observatory, n.d.) Inkastoo heerka saboolnimadu uu yahay mid isku dhow labadaba Deegaan, Canfarta (24%) iyo Soomaalida (23%), haddana waxaa jira farqi weyn oo u dhaxeeya qaybsanaanta saboolnimadaas (National Planning Commission, 2017; World Bank, 2020). Deegaanka Canfarta, dadka ku nool magaalooyinka ayaa aad uga nolol fiican kuwa ku nool miyiga (ibid.). Si kastaba ha ahaatee, tani ma ahan xaaladda ka jirta deegaanka Soomaalida, halkaas oo saboolnimada magaalooyinka ay wax yar uga badan tahay tan miyiga (ibid.). Labada deegaan ee Canfarta (95%) iyo Soomaalida (98%) waxay aaminsanyihiin diinta Islaamka inta badan dadka ku nool ama degan (Østebø, 2023).

Maadaam dadka ku nool deegaanada Canfarta iyo Soomaalida ay yihiin kuwo kala firidhsan degaan ahaan, una badanyihiin dad reer guuraa ah—taasi waxay caqabad ku tahay bixinta waxbarashada rasmiga ah, sidoo kalena waxay hoos u dhigaysa baahida loo qabo—waxbarashada, is la markaana waxbarashada deeganadan ayaa muddo dheer ka dambeysay heerkarka waxbarashada deeganada kale ee Itoobiya (Jackson, 2011; Wodajo, 2014; Woldesenbet, 2015; Muhumed, 2017; Alemu iyo Solomon, 2019). Deegaanka Canfarta, helitaanka waxbarashada waxaa si gaar ah u sii xaddiday colaadda ka bilaabatay gobolka Tigray 2020-kii, taasoo sababtay in iskuullo badan xirmaan qeybtii labaad ee 2021-kii. Waxaa sidoo kale qoysas badan uga tageen waxbarashada, saboolnimo darted taas oo ay awoodi waayeen inay waxbarashada carruurtooda maalgeliyaan (Presler-Marshall et al., 2024a). Wasaaradda Waxbarashada (2023) waxay soo warisay in heerka dhammeystirka fasalka 6-aad ee heer qaran uu yahay 71%, balse kaliya 29% carruurta ku nool Canfarta iyo 54% carruurta ku nool Soomaalida ayaa dhammaysta fasalkaas. Intaas waxaa sii dheer, gabdhaha labadan deegaan waxay leeyihiin helitaan waxbarashoo oo ka yar midka wiilasha, sababo la xidhiidho xaga is dhexgalka awgeed oo xaga dhaqanka, dhaqaalaha iyo arrimo kale oo bulshada ah ba ay ka dhigeen gabdhahu in ay iskuulka ku yaraadan ama ay iskaga baxaan (Jackson, 2011; Wodajo, 2014; Muhumed, 2017; Dessalegn et al., 2020; Goshu et al., 2021).

Wasaaradda Waxbarashada ee Itoobiya (2023) ayaa sheegtay in Canfarta, 26% gabdhaha iyo 31% wiilasha ay dhammaystaan fasalka 6-aad. Xaga Soomaalida, inkasta oo heerarka dhammeystirka fasaladu ay sarreeyaan, farqiga u dhexeeya wiilasha iyo gabdhaha waxbarashada ku jira ayaa ah mid wayn: 49% gabdhaha marka loo barbardhigo 60% wiilasha. Mida kale labada deeganba, Canfarta (13%) iyo Soomaalida (14%), waxaa dhif ah in gabdhuhu ay galaan dugsiga sare(ibid.).

Awood-siinta dhaqaale ee gabdhaha iyo haweenka ku nool deegaannada Canfarta iyo Soomaalida waxaa guud ahaan lagu qeexaa oo lagu gartaa xoolo-dhaqashada iyo dadaallada dowladdu ku doonayso inay ku dhiirigeliso bulshooyinka inay qaataan nolol deggan oo ka ag dhow togaga ama wabiyada, halkaasoo waraabka beeraha uu suuragelinayo beerashada dalagyada, isla markaana adeegyada dowladdu ay noqdaan kuwo si fudud oo hufan loo gaarsiin karo (Abebe, 2014; Haji iyo Legesse, 2017; Mahamoud iyo Ahmed, 2019). Goobaha xoolo dhaqatadu ay dagaan, dhaqaalaha dumarku wuxuu ku koobanyahay xoolaha (Inkermann, 2015; Dessalegn et al., 2020; Ridgewell and Flintan, 2007). Halka goobaha xoolo dhaqato-beeralaydu, kuwaas oo ku badan soomalida, hababka dumarku ay ula soo baxaan nolol maalmeedkooda waxa kamid ah ganacsiga. Dakhliga haweenka, inkastoo uu yar yahay, hadana waa mid ka joogto iyo kalsooni badan midka ragga (Oxfam, 2016; Gurmu, 2018; Balehey et al., 2018; Mahamoud iyo Ahmed, 2019; Teka et al., 2019; USAID, 2021).

In kastoo, da'da gabdhaha lagu gudo (FGM) ay ku kala duwanyihiin deeganadu, hadana dhaqankan ama caadadan waa mid aad ugu faafsan deeganada Canfarta iyo Soomalida, labadaas Deegaan midkoodna malaha sharci la jaanqadaya mamnuucida heer qaran ee gudniinka. Daraasaddii ugu danbeeyayay ee Demography-ga iyo Caafimaadka Itoobiya (EDHS) ayaa soo sheegay in 91% haweenka da'da tarmaya ah (15–49 sano) ee Canfarta iyo 99% ee Soomaalida lagu fuliyay gudniinka fircooniga (FGM) (CSA and ICF, 2017). Inkastoo tirada gabdhaha muunad (sample) ahaan loo isticmaalay daraasadkan

EDHS ee canfarta iyo soomalida ay aad u yaraayan hadana heerarka gabdhaha dhallinyarada ah (da'da 15–19 sano) ayaa ku dhow kuwa guud ahaan gaadhaya – 91% iyo 95% siday u kala horreeyaan. Guudniiinka fircooniga (FGM) ku -ma aha oo kaliya mid ku badan Canfarta iyo Soomaalida marka loo eego deeganada kale, laakiin sidoo kale waa mid aad uga xun kuwa deeganada kale. Warbixinta EDHS ku waxay sheegaysaa in inta badan gabdhaha iyo haweenka ka weyn 15 sano ay "xidhan yihiin ama tolan yihiin" Canfarta (64%) iyo Soomaalida (73%) (Eeg Sanduuqa 1, oo sharaxaya Canfarta nooc oo FGM ah). Heerarka tolniinka ama cidhiidhinta xubinta taranka ee gabdhaha ka yar 15 sano waxay ahaayeen 64% iyo 33% siday u kala horreeyaan (ibid.). Labada deegaanno ee Canfarta iyo Soomaalida, waxaa si ballaaran loo aaminsan yahay in gudniinka fircooniga ee FGM uu xaga diinta waajib yahay iyo caado dhaqameed aan laga maarmin.

Runtii, cilmi-baadhisyo badan ayaa tilmaamaya in iyada oo khataraha caafimaad ee la xidhiidha gudniinka gabdhuhu guud ahaan si wanaagsan loo aqoonsan yahay, haddana inta badan waxaa loo arkaa inay halistani ka miisaan yar tahay cawaaqibka bulsheed ee ka dhalan karta diidmada dhaqanka ama faa'iidooyinka bulsho ee laga dhaxlo sii wadistiisa (Asmani iyo Abdi, 2008; Flintan, 2008; Andarge, 2014; Abathun et al., 2016, 2018; Gebremariam et al., 2016; Mohamud et al., 2016; Abdisa et al., 2017; Adinew iyo Mekete, 2017; Getanehe, 2017; Abebe et al., 2020; Presler-Marshall et al., 2022a)

Deeganada Canfarta iyo Somali waxay si gaar ah uga soo dhex muuqdan deeganada kale ee Itoobiya, Maadama ayna wali dib u habayn ku samaynin Sharciga Qoyska si loo mamnuuco guurka carruurta (McGavock, 2021). Dib u dhacaasna waxaa muujinaya heerarka sare ee guurka carruurta, oo ka jira labada deegaan.Sida laga soo xigtay UNICEF, haweenka da'doodu u dhaxayso 20–24 ee la sahmiyay intii lagu jiray Sahanka Tirakoobka iyo Caafimaadka Itoobiya ee 2016, 67% gabdhaha Canfarta ku nool iyo 55% gabdhaha Soomaalida ayaa guursaday kahor inta aysan gaarin 18 sano, marka la barbar dhigo heerka qaranka oo ah 40% (UNICEF, n.d.a; n.d.b).Intaa waxaa sii dheer, Elezaj et al. (2019) oo isticmaalay xogta EDHS, waxay xisaabiyeen in heerka guurka carruurta ee gabdhaha da'doodu u dhaxayso 15–17 uu hoos u dhacay heer qaran tan iyo 2000 (hoos u dhac ah 9 dhibcood boqolkiiba), balse uu sare u kacay Canfarta (koror ah 6 dhibcood boqolkiiba) iyo Soomaalida (koror ah 7 dhibcood boqolkiiba). Ka sinaanshahan guurka caruurta aya mid la is waydiiyo ah waayo dhaqamada guurka ee labada deegaan ay aad u kala duwan yihiin. Canfarta, iyadoo hadana lagu kala duwanyahay dhaqamada gobol ahaan, gabadha waxaa caadiyan loo guuriyaa absuma (habrowdaag) mana loo ogola in ay wax door ah ku yeelato cida ay guursanayso iyo wakhtiga guurku dhacayo(Jones et al., 2016; Dessalegn et al., 2020; Presler-Marshall et al., 2020). Soomalida, gabdhaha badankoodu waxa la sheegay in ay guursadan xiliga iyo cidda ay doonan (inkastoo ay jiraan cadaadisyo qoys iyo bulsho oo ku aaddan in ay ay hore u guursadan) (Lelieveld, 2011; Woldesenbet, 2015; CSA and ICF, 2017). Caddeymo dhowaan ka soo baxay Canfarta waxay muujinayaan in colaadda ka bilaabatay waqooyiga Itoobiya 2021 ay sii xoojisay khatarta guurka carruurta ee gabdhaha, iyadoo saameyn ku yeelatay heerarka guurka carruurta (oo kordhay) iyo da'da ay gabdhaha guursadaan (oo yaraatay) (Presler-Marshall et al., 2024a).

Sanduuqa 1: Qaybaha kala duwan ee FGM

Ururka Caafimaadka Adduunka (WHO) wuxuu FGM u kala saaraa afar nooc (WHO, 2024).Nooca 1aad: Waxaa sidoo kale loo yaqaan clitorectomy, waana meesha oo laga gooyo qayb ka mid ah ama dhammaan kintirka. Nooca 2aad: Waxaa loo yaqaan excision, waana meesha oo laga gooyo labia minora iyo/ama labia majora (badanaa iyadoo kintirka lagu daro).Nooca 3aad: Waxaa loo yaqaan infibulation, waana furniink xubinta taranka oo la yareeyo, iyadoo la goyanayo qaybo kamiad xubinta taranka , kadibna lagu tolayo((badanka nabar muuqda waaye) haraga soo hadhay .Nooca 4aad: Waxuu ka koobanyahay waxyeello kasta oo loo geysto xubnaha taranka gabdhaha.

Itoobiya, halkaas oo FGM inta badan loo yaqaan «gudniinka gabdhaha» uuna yahay --mid ka duwan gudniinka ragga-- aanu wax faa'iido caafimaad ah lahayn balse uu keeno waxyeello kaliya,sahanka tirakoobka iyo caafimaadka ee ugu dambeeyay maaha mid ku socda noocyada kor ku xusan ee WHO u qaybisay ee wuxuu u kala dhaxeeya «jarid, iyadoo aan hilib laga saarin», «jarid, iyadoo hilib laga saaray», iyo «xirid» (CSA iyo ICF, 2017).

Fiiro gaar ah oo muhiim ah oo ku saabsan macnaha natiijooyinkeena, bulshooyinka Muslimka badankood waxay noocyada FGM u kala saaraan laba qaybood oo keliya: sunna (la oggol yahay) iyo xaraam (la mamnuucay). Fatwada ay soo saareen culimada Muslimiinta ee 2023 waxay ku tilmaantay infibulation/Nooca 3aad inuu yahay xaraam, halka clitorectomy/Nooca 1aad loo aqoonsaday inuu yahay sunna.

Qaab-dhismeedka Fikradeed

Iyadoo la kaashanayo caddeymo sii kordhaya oo ku saabsan wanaagga iyo horumarka dhalinyarada, sida lagu qeexay qaab-dhismeedka fikradeed ee GAGE (GAGE consortium, 2019), cilmi-baaristan waxay qaadanaysaa aragti dhameystiran. Waxay xoogga saartaa isku xirka waxa aan ugu yeerno "3 Cs" – kartida, xeeladaha isbeddelka, iyo duruufaha – si loo ogaado siyaabaha waxtarka leh ee lagu taageeri karo laguna awood siin karo gabdhaha dhalinyarada ah si ay u gaaraan awooddooda buuxda hadda iyo mustaqbalka (eeg Jaantuska 1). Aragtidani waxay aqoonsantahay in awood-siint dhaqaale iyo mida bulshadaba ay si qoto dheer iskugu xidhanyihiin, waxayna xuseysaa sida duruufaha kala duwan u saameeyaan fursadaha iyo halista ay wajahayaan gabdhaha dhalinyarada ah, iyo sidoo kale xeeladaha lagu horumarin karo isbeddelka.

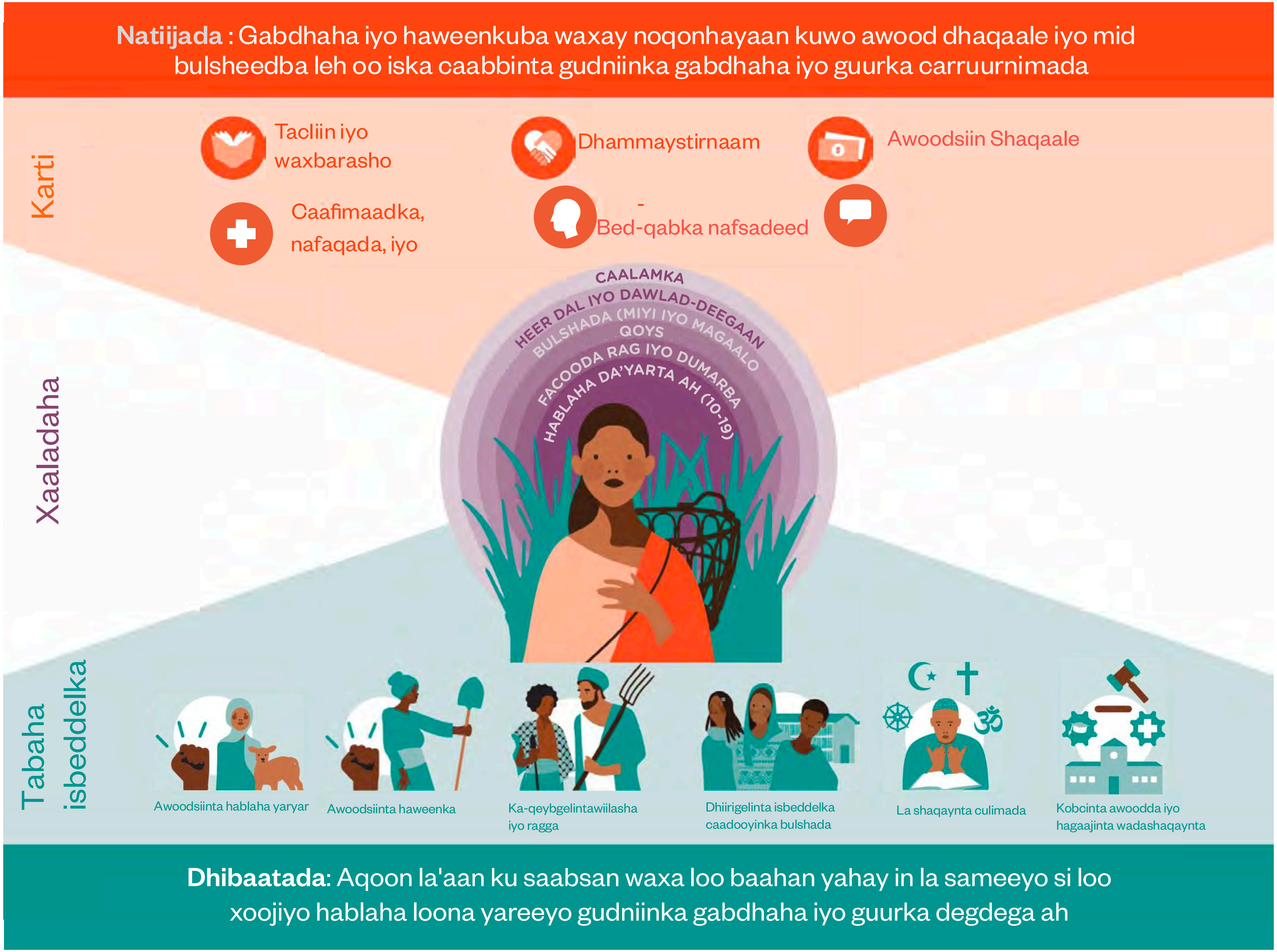
Qaab-dhismeedkan waxaa udub dhexaad u ah aragtida kartida, , taasoo markii ugu horreysay ay soo jeediyeen Amartya Sen (1984; 2004) waxaana sii tayeeyay aragtidan Martha Nussbaum (2011) iyo Naila Kabeer (2003), si ay si fiican u xalliyaan isdhexgalka adag ee jinsiga ee heerka qoyska iyo bulshada. Qaab-dhismeedkani wuxuu isku badalay hab-nidaam ballaaran oo daraaseeya noocyada hantida – dhaqaale, bani'aadanka, siyaasada, dareenka, iyo bulshadaba – taaso, kor u qaadaysa awoodda shakhsiga inuu gaadho waxyaabo muhiim u leh oo ku tiirsan ' samayn iyo ahaansho'. Waxay sido kale xoogga saareysa dareenka kartida iyo ficilka ujeedada leh, iyadoo diiradda la saarayo aan kaliya ku koobnayn hantida dibadda balse sidoo kale in la maalgashado xirfada shakhsiga, aqoontiisa, iyo codka qofkaba.

Qodobka labaad ee qaab-dhismeedka fikradeedkayaga ku jira waa xaalada. Qaab-dhismeedkan waxa muujinaya in gabdhuhu ku jiraan qaab bulsho Deegan ah , Kaaso aqoonsanaya in gabdhaha qaangaadhka ah ay kala duwan yihiin heerarka noloshooda , bahiyaha gaarka ay qabaan iyo caqabadahaba , kuwaas oo si weyn ugu tiirsan duruufaha ama xaalada qoyskooda, bulshadooda iyo sido kale duruufaha mid Deegan iyo mid qaranba.

Qodobka ugu dambeeya oo ah xeeladaha isbeddelka, wuxuu aqoonsanayaa in xaqiiqooyinka ay gabdhuhu wajahayaan ay habeeyaan waddooyinka lagu horumarinayo kartidooda iyo xeeladaha ay heli karaan si ay u hagaajiyaan duruufahooda.Habkan bulshada deeganka ah la dhex galayo waxuu iftiiminaya horrumurinta isbedellka ee gabdhaha taaso kor loogu qaadayo kartidooda iyo wanaagooda guud,kaas oo loo marayo xeelado leh is dhexgal iyo heerar badan ba. Waxaana ka mid ah in la isku-duborido siyaasadaha iyo barnaamijyada taageeraya gabdhaha, qoysaskooda, iyo bulshadooda, iyada oo sidoo kale la doonayo isbeddel nidaamsan.

An adolescent girl at a primary school, Somali, Ethiopia © Nathalie Bertrams/GAGE 2024

Jaantuuska 1: Qaab-dhismeedka fikradeed ee GAGE



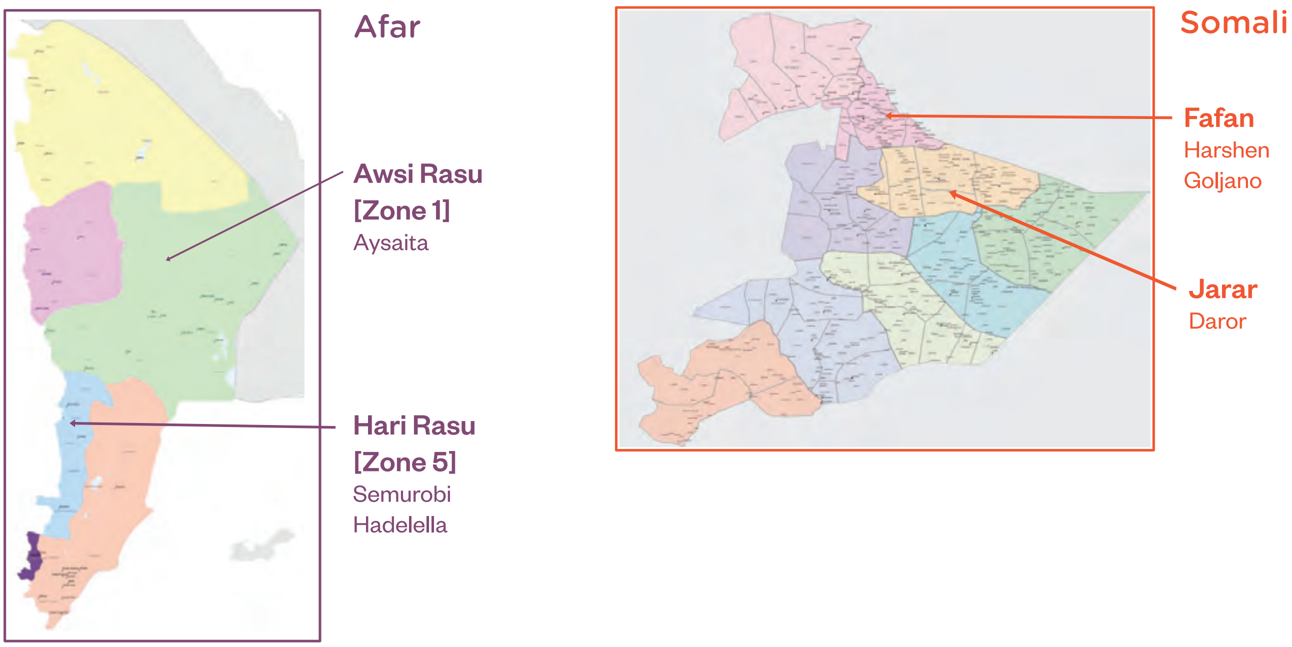
Muunadda iyo Habraacyada Cilmi-baarista

Warbixintani waxay ka soo xigatay cilmi-baaris ku salaysan habab is-dhexgal ah oo la sameeyay horraantii 2024 ee gobollada Canfarta iyo Soomaalida. Xogta waxaa laga ururiyey saddex degmo (woredas) oo ku yaalla laba gobol (zones) oo ka tirsan labada deegan (eeg Jaantuska 2). Canfarta, xogta waxaa laga ururiyey degmooyinka Aysaita (gobolka Awsi Rasu [Zone 1]) iyo Semurobi iyo Hadelella (gobolka Hari Rasu [Zone 5]). Soomaalidana, cilmi-baarista waxaa laga sameeyay degmooyinka Daror (gobolka Jarar) iyo Harshen iyo Goljano (gobolka Fafan).

Muunadda tirakoobka ee heerka dhexe waxay ka koobnayd 1,881 dhalinyaro qaangaadh ah iyo dhallinyaro waaweyn (da'doodu u dhaxaysay 12 ilaa 21 marka la sahaminayay) iyo 1,912 daryeele (eeg Jadwalka 1). Muunadda waxay u kala qaybsanayd mid si isku dhawaad ah u siman ,Canfarta (961 dhalinyaro) iyo Soomaalida (920 dhalinyaro), iyo sidoo kale bulshooyinka ka qaybqaadanayay barnaamijyada SC (933 dhalinyaro) iyo kuwa aan ka qaybqaadan (957 dhalinyaro).Inta badan dhalinyarada (81%) iyo daryeelayaasha (90%) waxay ahaayeen dumar.Sahanka, oo lagu sameeyay luqadda hooyo ee ka qaybgalayaasha, wuxuu ahaa mid ballaaran oo ka koobnaa qaybaha la xiriira gudniinka fircooniga (FGM), guurka carruurta, waxbarashada, hab nololeedka, caafimaadka taranka iyo galmada, dhaqdhaqaaqa iyo go'aan-qaadashada, caadooyinka jinsiga, iyo ka-qaybgalka barnaamijyada (kaliya bulshooyinka barnaamijyada). (fiiri Endale et al., 2024a;b). Sahanka daryeelayaashu wuxuu sidoo kale ka koobnaa qayb ku saabsan xaaladaha dhaqaale-bulsho ee qoyska iyo ka-qaybgalka barnaamijyada damaanadqaadka bulshada.. Warbixintani waxay ku tiirsan tahay tirakoob sharaxaad leh waxayna soo bandhigaysaa celcelisyada kooxaha kala duwan ee ka qaybgalayaasha (tusaale ahaan: ragga iyo dumarka, bartilmaameedka iyo kooxaha kantaroolka). Meesha farqiyada celceliska ah lagu tilmaamo inay yihiin kuwo istatistik ama xisaab ahaan muhiim ah, waxaa lagu calaamadeeyay $p < .05$

Muunadda cilmi-baaristayada (qualitative-ka) ayaa sidoo kale si siman loogu qaybiyay gobollada iyo bulshooyinka ka qaybqaadanayay barnaamijyada iyo kuwa aan ka qaybqaadanayn (eeg Jadwalka 2).Waxa ay ka koobnayd 65 gabdho oo qaangaadh iyo haween da'yar ah (oo kala badhkood guursaday), 67 wiilal dhallinyaro ah iyo rag da'yar ah (oo kala badhkood guursaday), 102 daryeele, iyo 113 shaqsi oo xog ogyaal ah oo ka kala socday heer (kebele), degmo (woreda), iyo mid deeganba. Waxa muhiim ah in aan sigaara u xusno, inkasta oo Cilmi-baarista tayo-raaca(qualitative-ku) laga sameeyay Awsi Rasu [Zone 1] iyo Hari Rasu [Zone 5] ee Canfarta, dhanka Soomaalida, xogta tayada leh waxaa kaliya laga ururiyay gobolka Fafan, balse lagama samayn cilmi-baaris noocan ah gobolka Jarar.

Jaantuuska 2: Goobaha cilmi-baarista



Jadwalka 1: Muunadda Tirokoobka ah

		Afar	Somali	Total
Young people	**Total**	961	920	1881
	Female	824	705	1529
	Male	137	215	352
Caregivers	**Total**	976	936	1912
	Female	897	833	1730
	Male	79	103	182

Mowduucyada Cilmi-baarista tayo-raaca(qualitative-ku) waxay ka koobnaayeen is la mawduucyo lagu daboolayay sahannada, balse waxay dheerayeen baaritaan qoto dheer (oo sidoo kale lagu sameeyay luqadda hooyo ee ka qaybgalayaasha) si loo fahmo aragtiyaha shakhsiga, caadooyinka bulshada, isbeddellada dhaqamada, iyo indho-indheynta ku saabsan jilayaasha ka shaqeynaya inay dhiirigeliyaan ama joojiyaan isbeddelka (eeg Presler-Marshall iyo al., 2024d).

Marka aan ka hadalno, falanqaynta xogtayada tayada leh, dhammaan wareysiyada waa la turjumay oo la diiwaangeliyay, kadibna waxaa lagu kala saaray hab la isticmaalayo-software MAXQDA, iyadoo la raacayo buugga koodhka mawduucyada, oo saldhig u ahaa qaab-dhismeedka fikradeed ee hore loo sharaxay.

Ka hor inta int ayna cilmi-baaristu bilaaban, ogolaanshaha anshaxa(ethical clearance) waxaa laga helay Guddiga Anshaxa Cilmi-baarista ee Ururka Bulshada Sociologists-ka, Shaqaalaha Bulshada, iyo Anthropologists-ka Itoobiya (ESSSWA), oo ah hay'ad ay aqoonsan tahay Wasaaradda Sayniska iyo Hal-abuurka si ay u fuliso dib-u-eegista anshaxa cilmi-baarista qaranka. Dhammaan wareystayaasha cilmi-baaristan waxaa lagu tababaray inay si habboon ula macaamilaan dhalinyarada iyo dadka waaweyn ee nugul, oo ay ku jiraan mawduucyada xasaasiga ah sida gudniinka fircooniga (FGM). Kahor inta aysan wareysiyadu bilaabmin, ka qaybgalayaasha waxaa loo sheegay xuquuqdooda ay oo ay diidi karaan inay ka qaybqaataan (oo ay ku jirto xuquuqdooda ah inay ka laabtaan ogolaanshahooda wakhti kasta intii wareysigu socday), iyo sidoo kale habraacyada qarsoodiga iyo amniga xogta. Ogolaansho ogeysiis leh (oo loogu talagalay kuwa ka yar 18 jir) iyo ogolaansho ogeysiis ah (oo loogu talagalay dadka waaweyn ee jira 18 iyo wixii ka weyn) ayaa dhammaan ka qaybgalayaasha cilmi barista laga wada qaaday.

Jadwalka 2: Muunadda daraasaadka

	Afar	Somali	Total
Girls and young women	33 (half married)	32 (half married)	65
Boys and young men	32 (half married)	35 (half married)	67
Mothers	36	34	70
Fathers	16	16	32
Key informants	58	55	113
Total	**175**	**172**	**347**

Natiijooyinka

Sida hore loo xusay, natiijooyinka cilmi-baaristayada-kuwaasoo ku koobban keliya goobaha xogta laga uruuriyay ee aan khusayn guud ahaan deegaannada Canfarta iyo soomaalida- waxaa loo habeeyey iyadoo loo qaybiyey mowduucyo sida: qoysaska, hab-nololeedka, iyo helitaanka damaanadqaadka bulshada; waxbarashada; gudniinka fircooniga (FGM); guurka carruurta; iyo awood-siinta dhaqaale iyo bulsho ee gabdhaha iyo haweenka.

Gudaha mowduuc kasta, natiijooyinka waxaa marka hore loo soo bandhigayaa kuwa Canfarta, kadibna kuwa Soomaalida.

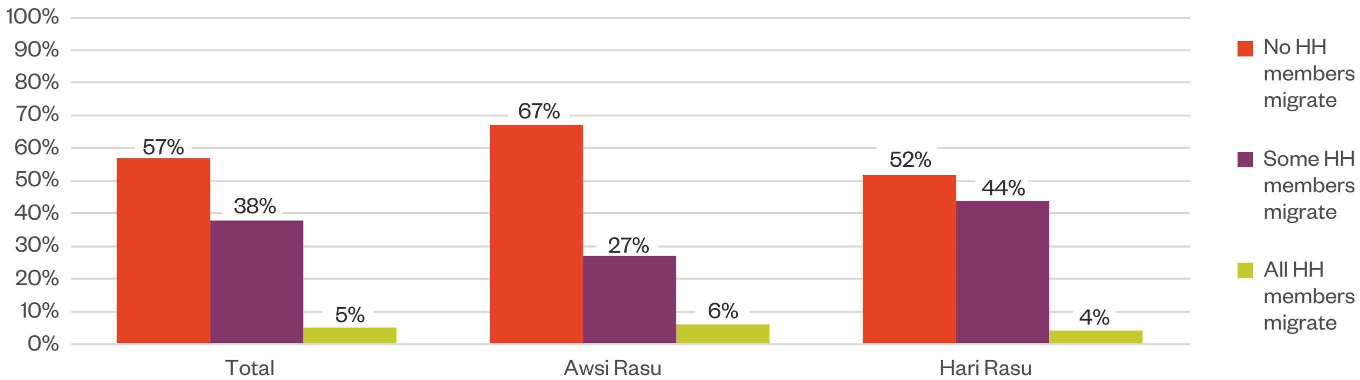
Qoysaska, hab-nololeedka, iyo helitaanka damaanadqaadka bulshada

Canfarta

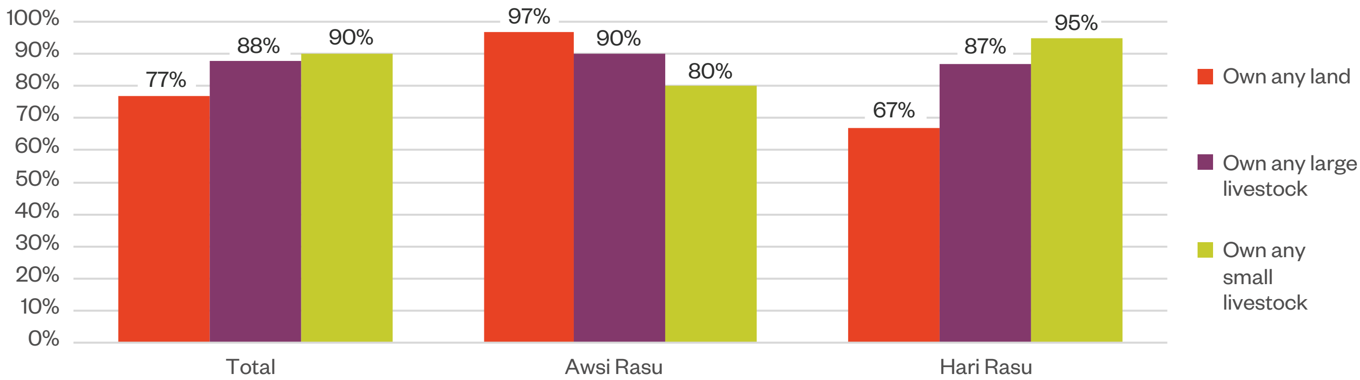
Maadaama waxbarashada rasmiga ah ay tahay mid ku cusub goobaha daraasaddayada, sahanka laga qaaday daryeelayaasha wuxuu muujiyay in kaliya 4% madax qoyseedku (HH) ay wax akhrin karaan, iyadoo heerka wax-akhrisku uu sarreeyo Awsi Rasu [Zone 1] (8%) marka loo eego Hari Rasu [Zone 5] (3%).Sahanku(survey) wuxuu sidoo kale muujiyay in hadda ay dhif noqotay (5%) in dhammaan xubnaha qoysaska ay si xilliyeed ah ugu hayaamaan daaqsin (eeg Jaantuska 3). Awsi Rasu [Zone 1], inta badan qoysaska (67%) waa kuwo si buuxda u deggan. Waxay hayaamaan kaliya xilliyo cayiman 27% xubnaha qaar ee qoysaska. Hari Rasu [Zone 5], qaababka socdaalku waa kuwo aad u siman; in ka badan kala badh (52%) qoysaska ayaa si buuxda u deggan, halka wax ka yar kala badh (44%) ay jiraan xubno ka mid ah qoysaska oo u hayaamay.

Sahanka daryeelayaasha ayaa muujiyay farqi weyn oo ku saabsan lahaanshaha hantida qoyska ee gobollada kala duwan. Qoysaska Canfarta ee ku nool Awsi Rasu [Zone 1] (97%) waxay aad ugu badan yihiin inay leeyihiin dhul marka loo barbardhigo kuwa ku nool Hari Rasu [Zone 5] (67%) (eeg Jaantuska 4). Qoysaska ku nool Hari Rasu [Zone 5] (95%) waxay aad ugu badan yihiin inay leeyihiin xoolo yaryar (inta badan riyaha) marka loo barbardhigo kuwa ku nool Awsi Rasu [Zone 1] (80%). Lahaanshaha xoolo waaweyn (inta badan lo'da) ayaa ahaa mid isku mid ah labada gobol. Muunadayada dhexdeeda, celceliska qoyska ayaa lahaa 20 riya iyo 6 lo'.

Jaantuuska 3: Guuritaanka qoyska ee marba raaca meesha daaqu jiro, Canfartaa



Jaantuuska 4: Hantida qoysaska, Canfarta



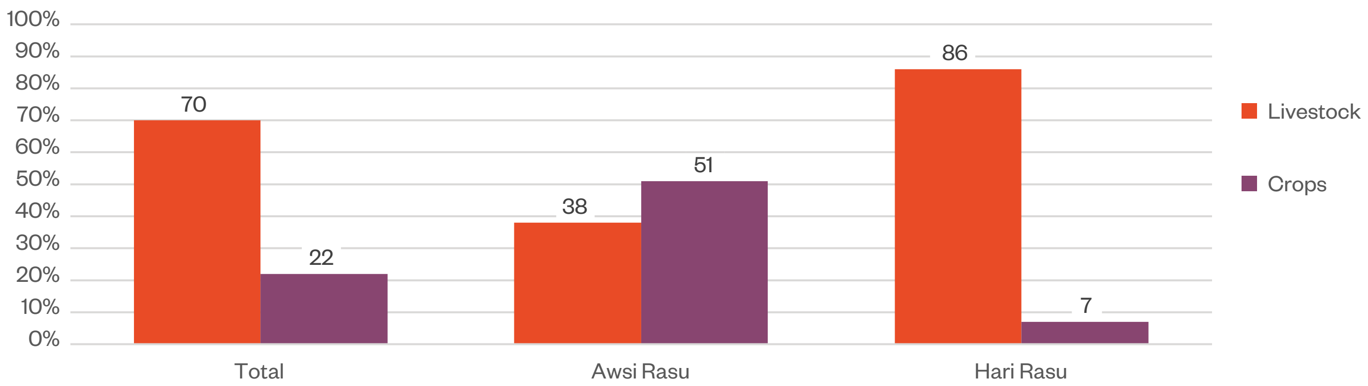
Markii la weydiiyay daryeelayaasha Canfarta ee goobaha daraasadda kusugani inay magacaabaan isha ugu weyn ee dakhliga qoyskooda, 70% ayaa sheegay in xooluhu ay yihiin isha ugu weyn. Jawaabahu waxay kaloo ku kala duwanaayeen gobollada (eeg Jaantuska 5). Daryeelayaasha ku nool Awsi Rasu [Zone 1] (51%) (halkaas oo qoysasku u badan yihiin kuwo si joogto ah u deggan oo dhul leeyihiin) ayaa aad ugu badan inay ku tiirsanaadaan beerashada dalagyada marka loo barbardhigo kuwa ku nool Hari Rasu [Zone 5] (7%). Qoysaska ku nool Hari Rasu ayaa u badan inay ku tiirsanaadaan xoolaha (86% marka la barbardhigo 38%).

Labada gobolba– oo aan la yaab lahayn, marka la eego abaarta – qiyaastii saddex meelood meel qoysaska Canfarta ayaa sheegay in qoyskoodu ay cunto yaraan la kulmeen sanadkii la soo dhaafay (eeg Sawirka 6). Si kastaba ha ahaatee, welwelka ku saabsan amniga cuntada ee toddobaadkii la soo dhaafay, wuxuu si weyn ugu sarreeyay Awsi Rasu [Zone 1] (13%), kaas oo aan ka ahayn Hari Rasu [Zone 5] (2%), halkaas oo abaarta ay dhammaatay toddobaadyadii ka horreeyay xilligii la sameeyay sahanka.

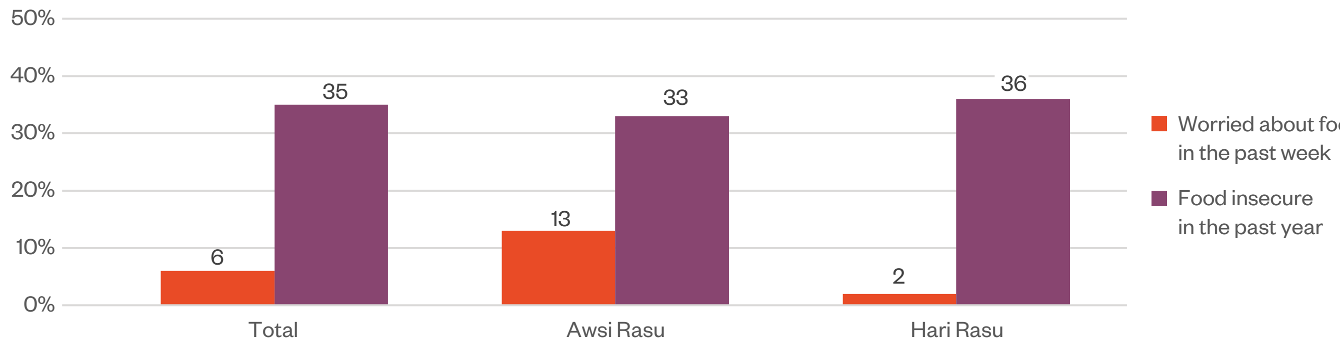
Marka la eego damaanadqaadka bulshada, daryeel-bixiyeyaasha Canfarta badankooda (87%), labada gobolba, ayaa sheegay in qoyskoodu weligood ba ka heleen caawimo Barnaamijka Shabakadda Badbaadada Wax-soo-saarka (PSNP) (eeg Jaantuska 7). Qayb ka mid ah Kuwaas, Hadaan dib u firino abaarahii ka jiray Awsi Rasu [Zone 1] xilligii xogta la ururinayey, heerarka hadda ee helitaanka ayaa aad ugu sarreeyay Awsi Rasu (71%) marka loo eego Hari Rasu [Zone 5] (13%). Quudinta dugsiyada ayaa sidoo kale ahayd mid ka badan Awsi Rasu marka loo eego Hari Rasu (74% iyo 56%). Ma jirin daryeel bixiyeyaal ku nool Hari Rasu [Zone 5] oo sheegay inay helaan caymiska caafimaadka ku salaysan bulshada, taas oo ah farqi weyn u dhaxeeyo marka loo eego 75% kuwa ku nool Awsi Rasu [Zone 1] oo u dhow Semera, oo ah caasimadda deegankaas.

Natiijooyinka cilmi-baarista (qualitative-ka) ayaa si qoto dheer uga falceliyay natiijooyinka qeybta sahanka. Inta badan daryeel bixiyeyaasha ku sugan goobaha daraasaddayadu, ha ahaadaan kuwa ku nool Awsi Rasu ama Hari Rasu, waxay inta badan isku aqoonsadaan inay yihiin xoola-dhaqato, inkastoo xoolahooda ay yar yihiin oo nolol maalmeedkooda joogtada ah ka helaan beeraha. Aabe ka soo jeeda Awsi Rasu [Gobolka 1] ayaa yiri: "Anigu waxaan ahay xoolo dhaqato oo waxaan xanaaneeyaa lo' inkastoo ay tiro yar yihiin." Hooyo ka timid Hari Rasu [Gobolka 5] ayaa xustay in inkastoo beeraleyda dalagga ay sii kordhayaan, kaliya kuwa awooda inay bixiyaan kharashaadka iyo dadaalka lagama maarmaanka ah ee waraabka ayaa ku guuleysta ballaarinta beerahooda: 'Waraabintu waxay u baahan tahay shaqo badan, waxaana kaliya qaban kara kuwa awooda kharashaadka ku baxa.':

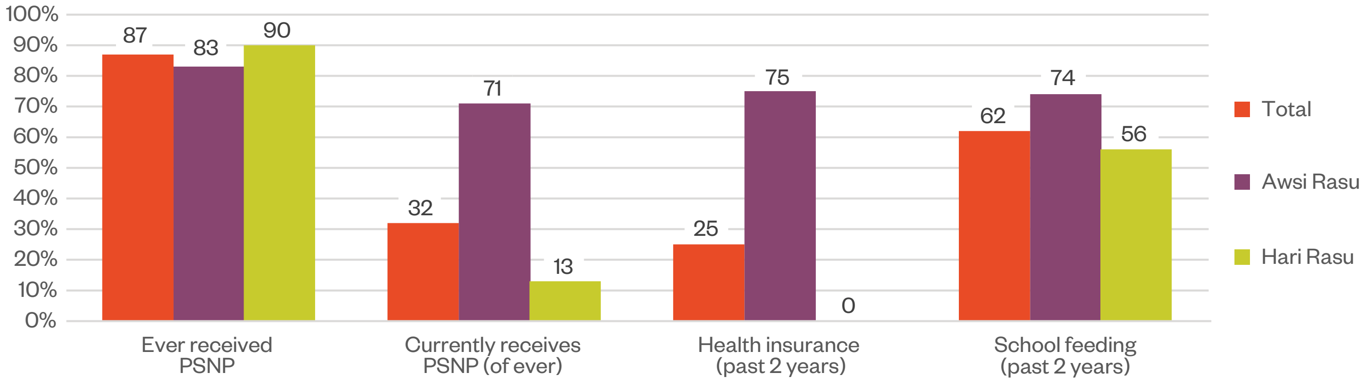
Jaantuuska 5: Isha ugu weyn ee dakhliga qoyska, Canfarta



Jaantuuska 6: heerka dammaanada cuntada ee Canfarta.



Jaantuuska 7: Helitaanka damaanadqaadka bulshada, Canfarta



Hooyo kale oo isla aaggaas ka soo jeeda ayaa intaas ku dartay in xitaa kuwa beeraha ku tiirsan ay xoolaha u arkaan inay yihiin badbaado, maxaa yeelay ariga ayaa la iibin karaa si cunto loo iibsado haddii dalaggu guuldareysto:

"Marka wax soo saarka beeraha aysan ku filnayn qoyska, waxaan iibinaa xoolaha oo lacagta ka helna waxaa loo isticmaalaa in lagu iibsado cunto iyo waxyaabo kale..."

Daryeel bixiyeyaasha iyo dhalinyarada ku nool labada gobolba waxay carrabka ku adkeeyeen in isbeddelka cimilada uu ka dhigay mid aan la saadaalin karin labadaba xoolo-dhaqashada iyo dalagga beeralayda, iyadoo abaaraha iyo fatahaaduhu ay yareeyeen xoolaha iyo dalagga. Waxaa intaas sii dheer, xoolaha ayaa noqday kuwo u nugul cudurro, halka dhirta iyo xayawaanka aan degaanka u dhalan ay ku faafeen. Hooyo ka timid Awsi Rasu [Gobolka 1] ayaa sharaxday:

"Sababta ugu weyn waa abaarta ka dhalatay roob yarida aagga. Markay abaar timaado... xooluhu ma helaan cunto ku filan, waxayna u nugulaanayaan cudurrada."

Wiil 20-jir ah oo isla aaggaas ka soo jeeda ayaa yiri:

"Labadii sano ee ugu dambeysay waxaa jiray abaar oo si xun ayay u saameysay qoyskayga iyo bulshada oo dhan. Marka laga soo tago abaarta, waxaa sidoo kale jiray cudurro xoolaha ku dhacay iyo cayayaan, kuwaas oo si xun u saameeyay xoolahayaga."

Saameynta fatahaadaha beeraha ayaa la mid ahayd. Aabe ka yimid Awsi Rasu [Gobolka 1] ayaa sharaxay in fatahaadaha ay kaxeeyeen dalaggii iyo ciiddii labadaba: "Qaar ka mid ah dadka halkan waxay isku dayeen inay wax beeraan, laakiin Wabiga Awash ayaa buux dhaafay oo waxaa jiray fatahaado, taasoo carqaladaysay beeraha dadka." Hooyo ka timid Hari Rasu [Gobolka 5] ayaa intaas ku dartay in xitaa marka dalagyadu u muuqdaan kuwo caafimaad qaba markii hore, inta badan way guuldarreystaan ka hor goosashada:

"Beertu ma soo saarayso wax badan. Dalagyadu way fiican yihiin marka ay billaabaan inay koraan. Hase yeeshee, cayayaan ayaa burburiya dalagyada oo keenaya guuldarro goosasho."

Gaar ahaan Hari Rasu [Gobolka 5], dadka xogtooda la uruuriyey waxay soo sheegeen in colaadaha dhowaanahan dhacay ay sii wiiqeen beeraha iyo noloshoodii. Kuwa beeraha beerta waxay ka cabsadeen inay aadaan beerahooda, halka kuwa xoolaha dhaqda ay ka cabsadeen inay xoolaha suuq geeyaan. Hooyo ku nool Hari Rasu waxay tiri,

"Manu aadi kareyn beerta waagaas sababo la xiriira amni-xumo. Haddii ay kugu arkaan agagaarka beerta, way ku dhaawici karaan ama xabbad bay kugu ridi karaan. Waxaan uga tagney beerahayga iyada oo aan ilaalo lahayn sababo la xiriira amni-darro, taaso keentey iney shimbiruhuna burburiyaan dallagi."

Aabe isla aaggaas ka yimid ayaa intaas ku daray: Labadii sano ee ugu dambeysay, dadka waxay ka baqayeen inay xoolahooda suuq geeyaan."

Sida ku xusan natiijooyinka sahanka, dhowr ka mid ah ka qaybgalayaasha cilmi-baarista tafaftiran ayaa sheegay in qoysaskooda iyo bulshada ay la tacaaleen amniga cunada labadii sano ee u dambeysay tan iyo markii la sameeyay xog ururinta. Aabe ka yimid Awsi Rasu [Gobolka 1] ayaa yiri:

"Tan iyo wakhtigii fatahaadii weynaa, dadka intooda badan ee ku nool deegaanka ayaa la daalaa dhacayay yaraanta cuntada iyo gaajada."

Aabe ka yimid Hari Rasu [Gobolka 5] ayaa ku raacay, isagoo leh:

A 15-year-old girl newly married to her cousin, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

"Waxaa jiray cunto yaraan deegaankayaga labadii sano ee la soo dhaafay, sababo la xiriira abaarta, colaadda, iyo xiritaanka waddooyinka ee ka dhashay colaadaha."

Hooyooyin ayaa intaas ku daray in xitaa hadii qoysasku cunno ku filan haystaan, tayada cuntada ay hoos u dhacday. Hooyo ka timid Awsi Rasu [Zone 1] ayaa sharaxday:

"Hore, waxaan u quudin jirnay carruurta iyadoo aan isgu beddelno bariis iyo rooti... Hadda, waxaan kaliya siinaynaa hal nooc oo cunto ah."

Jawaab bixiyeyaashu waxay sidoo kale ay xuseen in haweenka ay halis uga badan tahay nafaqo darro marka loo eego ragga. Gabar 15-jir ah oo ka timid Awsi Rasu [Zone 1] ayaa tiri: "*Waxay yiraahdaan, 'Wiilashu ha dhargaan marka hore'... maxaa yeelay waa ceeb in gabdhaha cunaan inta aan wiilashu dhargin.*" Wiil 18-jir ah oo ka yimid Hari Rasu [Zone 5] ayaa intaas ku daray: "*Hooyaday waxay cuntada siisay carruurta yaryar ee qoyska*."

Sida ay sheegeen dadka la wareystay, damaanadqaadka bulshada (oo ay ku jiraan gargaarka cuntada degdegga ah iyo Barnaamijka Damaanadqaadka Nolosha ee PSNP) ayaa ku guuldareystay inay la jaanqaado baahiyaha jira. Hooyo ku nool Awsi Rasu [Gobolka 1] ayaa tiri:

Waxaan heli jirnay taageero lacageed ka hor intaan dagaalku ka dhicin [waqooyiga Itoobiya]. Waxay na siinayeen lacagta tan iyo markii aan ka qeybgalnay barnaamijka shabkada amniga... Wixi ka danbeyay dagaalkii Juntada, ma jirin taageero kale oo noo timid. Waxaan kaliya helnay hal mar oo taageero ah oo ah 50kg oo sarreen ah marki dagaalka uu dhammaaday... Kadib waxay nagu yiraahdeen, 'Beerta ka shaqeeya oo noloshiina ku maareeya.' Laakiin markaas beerta waxaa qarqiyay biyo.

Jawaab bixiyeyaasha ayaa sidoo kale sheegay in cunno-siinta dugsiyada ay muhiim ahayd, laakiin in badan oo ka mid ah bulshooyinka laga joojiyay. Wiil 18-jir ah oo ka yimid Awsi Rasu [Gobolka 1] ayaa sheegay:

"Marka laga reebo sanadkan 2024 [2016 EC], cunno-siinta dugsiyada waxay jirtay qeybtii hore ee sanadka laakiin way joogsatay qeybtii labaad ee sanadka, laakiin ma hubo sababta ay u istaagtay."

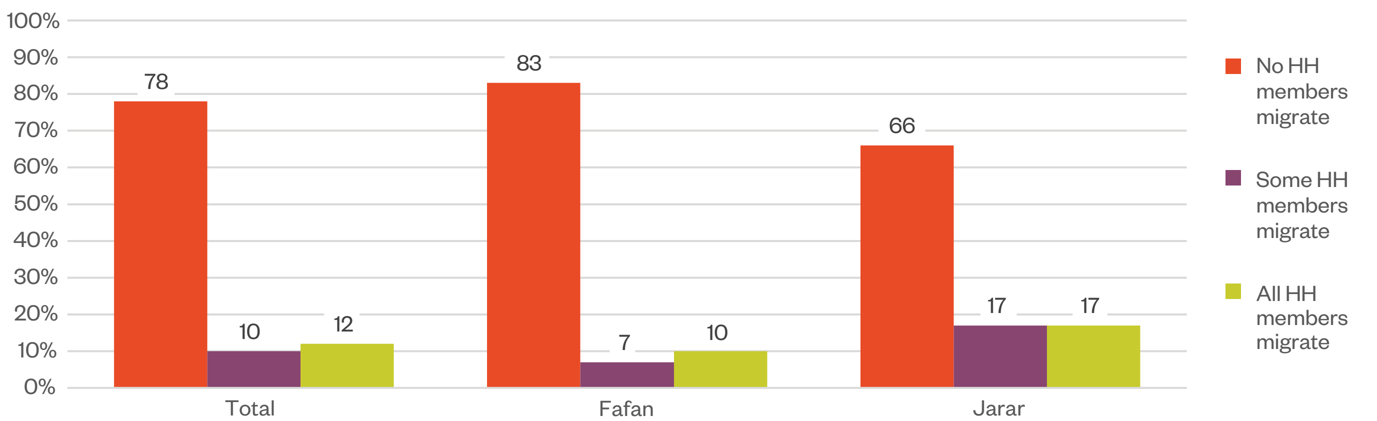
Somaalida

Sahanka heer-dhexaadka ah wuxuu muujiyay in 16% madax qoyseedyada Soomaalida ay wax akhrin karaan ama qori karaan, iyadoo heerka aqoonta Jarar (21%) uu ka sareeyo marka loo eego ka Fafan (14%). Waxa kale oo sahanku ogaaday in soodaal xilliyeedku uu noqday mid aan badnayn. Inta badan daryeel bixiyeyaasha Soomaalida (78%) waxay sheegeen inaysan jirin xubno ka tirsan qoysaskooda oo u guura raadsashada daaqa (eeg Jaantuska 8). Qoysaska ku nool Fafan (83%) waxay u badnaayeen inay dad deegaan ah yihiin marka loo eego kuwa ku nool Jarar (66%). Halka qoysaska qaarkood ay ku lug leeyihiin guuritaanka xilliyada ah, waxay hadana ka siman yihiin in qaar kamida qoyska ay kaligood guuraan (10%) iyo dhammaan xubnaha qoyska inay wada guuraan (12%).

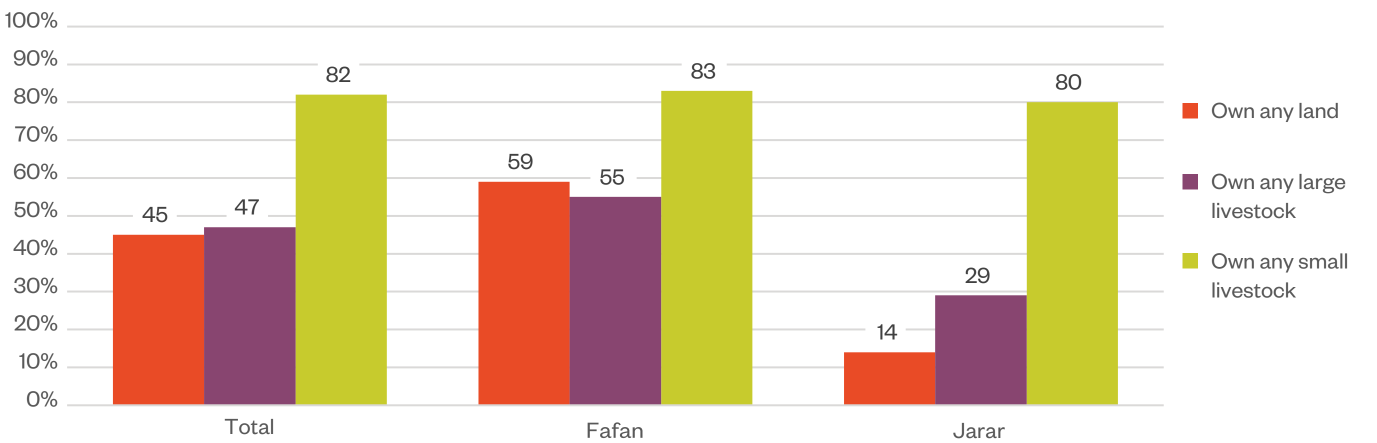
Sahanka daryeelayaasha ayaa sidoo kale muujiyay kala duwanaansho weyn oo ku saabsan lahaanshaha hantida qoysaska ee gobollada kala duwan. Qoysaska ku nool Fafan (59%), halkaas oo qoysaska ay aad u deggan yihiin oo beeralayda dalaggu ay sii fidayaan, waxay aad uga badan yihiin qoysaska ku nool Jarar (14%), halkaas oo beeraha wax-soosaarka ahi ay yar yihiin dhulkuna inta badan ku xiran yahay lahaanshaha qabiilka. (eeg Jaantuska 9). Daryeel bixiyeyaasha Fafan (55%) waxay sidoo kale aad uga badan yihiin kuwa Jarar (29%) marka laga hadlayo lahaanshaha xoolaha waaweyn (inta badan geel). Si kastaba ha ahaatee, lahaanshaha xoolaha yaryar (inta badan ariga) ayaa si isku mid ah ugu badan labada deegaan (82%). Qoyska la sahamiyay ee Soomaalida waxay leeyihiin celcelis ahaan 2 geel iyo 18 ari.

Markay la weydiiyey inay tilmaamaan isha ugu weyn ee dakhliga qoyska, daryeelayaasha soomalida jawaabaha ay bixiyeen waxa ay ku kala duwanaayen kolba gobol ay kasoo jeedan (fiiri Jaantuska 10). Daryeelayaasha ku nool goobaha daraasaddayada ee gobolka Jarar (30%) waxaa aad ugu yerayd inay soo sheegaan beerashada dalagga marka loo barbardhigo kuwa ku nool Fafan (41%). Sidoo kale, waxay aad ugu badnaayeen inay soo sheegaan ganacsiga, iibinta, iyo iskaa-u-shaqeysiga marka loo barbardhigo kuwa ku nool Fafan (18% marka loo eego 12%), iyadoo inta badan ganacsiga, iibinta, iyo iskaa-u-shaqeysiga ay la xiriiraan suuqyada ku yaal Somaliland halkii ay ka ahaan lahaayeen Itoobiya. Xanaanada xoolaha waxay ahayd mid caan ka ah labadaba gobol (45%).

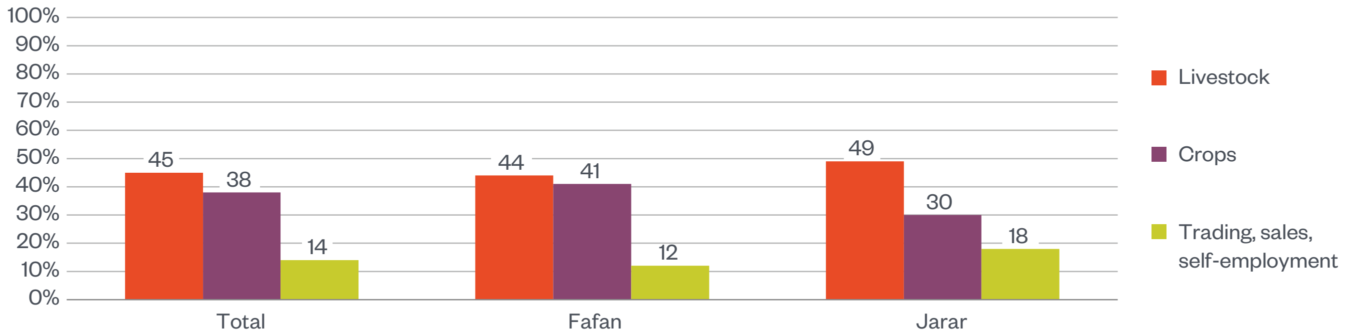
Jaantuuska 8: Guuritaanka qoyska ee raadsada daaqa, Soomaalida



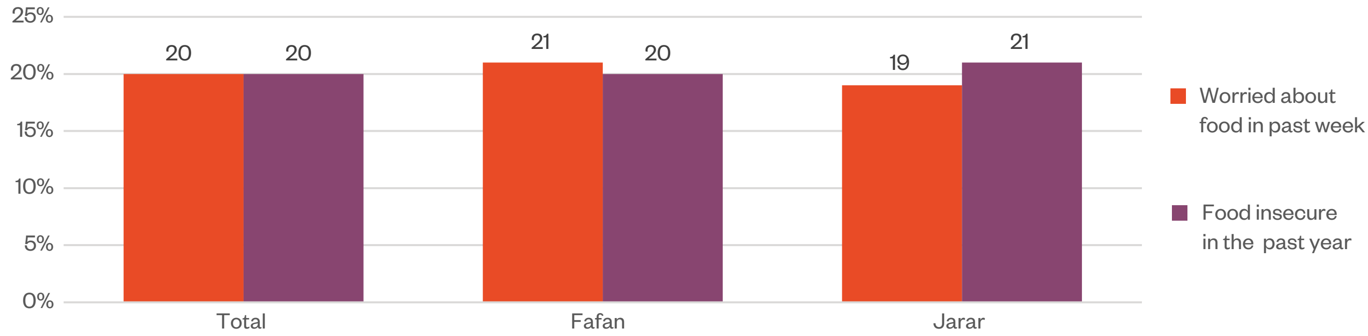
Jaantuuska 9: Hantida-Qoyska, Somali



Jaantuuska 10: Isha ugu weyn ee dakhliga qoyska, Somali



Jaantuuska 11: Sugnaanta cuntada, Somali

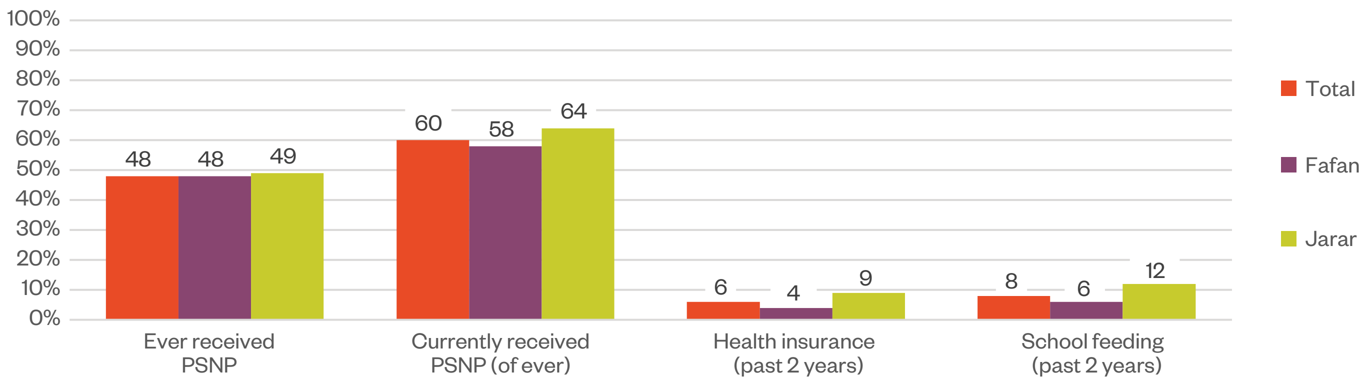


In kasta oo ay jiraan kala duwanaansho ku saabsan hantida iyo hab-nololeedka qoysaska, walaaca daryeelayaasha Soomaalida ee ku saabsan amniga cuntada kuma aysan kala duwanayn gobol ahaan. Boqolkiiba shan meelood meel (20%) daryeelayaasha ku nool Fafan iyo Jararba waxay soo sheegeen inay ka walaacsanaayeen helitaanka cuntada toddobaadkii la soo dhaafay (fiiri Jaantuska 11). Boqolkiiba inta hore in la mid ah ayaa iyaguna sheegay inay cunto yari soo wajahday sannadkii hore.

Guud ahaan, daryeelayaasha Soomaalida ee ku nool Jarar waxay soo sheegeen inay helaan damaanadqaadka bulshada oo ka wanaagsan kuwa ku nool Fafan. Inkastoo ku dhawaad kala badh (48%) qoysaska labada gobolba ay heleen Barnaamijka Badbaadinta Nolosha (PSNP), daryeelayaasha ku nool Jarar (64%) ayaa u badnaa inay weli ka faa'iideysanayaan PSNP marka loo eego kuwa ku nool Fafan (58%) (fiiri Jaantuska 12). Inkasta oo helitaanka caymiska caafimaadka bulshada iyo cunno-siinta dugsiyada uu ku yar yahay labada gobolba, marka la barbardhigo daryeelayaasha ku nool Fafan, kuwa ku nool Jarar ayaa sidoo kale sheegay inay si fiican u heli karaan caymiska caafimaadka (4% marka la barbardhigo 9%) iyo cunno-siinta dugsiyada (6% marka la barbardhigo 12%).

Sida horey loo xusay, xogta cilmi-baadhista tafaftiran (tayada leh) waxaa laga ururiyey oo kaliya Fafan.

Jaantuuska 12: Helitaanka damaanadqaadka bulshada, Soomaalida



Gobolkan, jawaab-bixiyayaashu waxay sheegeen in hab-nololeedyadu aad u kala duwan yihiin. Qoysas yar, gaar ahaan kuwa ku nool Harshen, waxay si buuxda ugu tiirsan yihiin xoolaha. Si kastaba ha ahaatee, inta badan qoysaska (marka cimiladu caadi tahay) waxay dhaqdaan xoolo waxayna beertaan dalagyada qaar, halka qaarkoodna ay ku kabaan dakhligooda (mararka qaar muddo bilal ah oo kooban) shaqo-maalmeedka, ganacsiga, iyo macdan-qodista. Hoggaamiye diimeed oo ka socda Harshen ayaa sharraxay dadka tirada yar ee ku tiirsan xoolo-dhaqashada:

> *"Dadkan halkan ku nool waa xoolo-dhaqato. ido iyo geel... Kuma tiirsanin beeraha... Kaliya waxaan beernaa dhir aan ku quudino xoolaha."*

Wiil 19-jir ah oo ka socda Goljano ayaa intaas ku daray in xoolo-dhaqashadii keli-ahaata ay hadda tahay wax laga tagay: "*Barigi hore, inta badan hab-nololeedka bulshada wuxuu ku tiirsanaa dhaqashada lo'da.*" Hadda, ayuu yiri wiil 15-jir ah oo jooga Harshen:

> *"Waa nooc isku-dhaf ah – qaar waxay ku noolyihiin iibinta dhuxusha, qaar xoolo-dhaqashada, halka qaarna weli ku mashquulsan yihiin ganacsiga... Isha ugu weyn ee noloshu waa ganacsiga, sida dukaamada yaryar."*

Waxaa sidoo kale caadi ka ahayd Fafan in dhallinyarada iyo daryeelayaasha ay soo sheegaan in lacagaha dibadda laga soo diro ay muhiim u yihiin badbaadinta dhaqaale ee qoysaska. Xaalado qaar, lacagaha waxaa bixiya xubnaha qoyska ee ku nool magaalooyinka u dhow, halka xaalado kalena ay bixiyaan qaraabada qurbaha u guurtay, oo ay ku jiraan Bariga Dhexe iyo Yurub. Wiil 12-jir ah oo ka socda Goljano ayaa yiri:

> *"Waxaan leenahay gabadh walalo aan nahay oo naga weyn oo ka shaqeysa magaalada weyna na taageertaa... Waxay ka shaqeysa guryaha Hargeysa [Somaliland]."*

Gabar 17-jir ah oo ka socota Harshen ayaa intaas ku dartay, "*Aabbahay wuxuu ku noolaa Norway 7 sano, wuxuuna noo soo diri jiray $100 bishii.*"

Dhammaan bulshada, jawaab-bixiyayaasha Soomaalidayeed waxay ku heshiiyeen in abaarihii, oo gaaray heerka ugu daran dabayaaqadii 2022 iyo horraantii 2023, ay burburiyeen hab-nololeedkii. Xoolihii way dhinteen, dalagyadii way qalaleen, ganacsiyadii yaryarna (oo ku tiirsanaa xubnaha bulshada oo lacag haysanaya) way burbureen. Hoggaamiye beeleed ka socda Harshen ayaa sharraxay:

> *"Xoolihii intoodii badnayd way dhinteen, mana haysanno meel aan ku iibinno kuwa aan haysanno. Deegaankan, xoolaha badankooda waxaa lagu iibiyaa Soomaalidaya, sida Muqdisho, Boosaaso ama Berbera. Meelo kale oo aan ku iibinno ma haysanno. Markii aan halkaas tagno, iyadoo dad badan ay iibinayaan, qiimaha xoolaha wuu hoos u dhacaa."*

Sidoo kale, wakiil horumarineed oo ka tirsan degmadaas ayaa sheegay:

> *"Abaaruhu waxay baabi'iyeen dalaggii oo dhan. Wax kasta oo sannadka xiga loo isticmaali karay way ku filnaan waayeen. Marki hore, geedo ayaa jiray. Dhibaatada awgeed, bulshada waxay u leexdeen inay dhuxul ka sameeyaan geedaha iyadoo aysan lahayn wax kale oo ay ku iibsadaan raashin."*

Wiil 21-jir ah oo ka tirsan Goljano ayaa tilmaamay in inkastoo abaartu dhammaatay, ay qaadan doonto sannado in dib loo soo celiyo xoolihii qoysaska ay ku tiirsanaayeen:

> *Bulshada deegaanka waxay xoolaha iibiyaan oo ku noolaadaan. Laakiin abaarta intii ay jirtay, dadku xoolahoodii way waayeen. Burburka xoolaha wuxuu dhaawacay nolosha bulshada. Hadda roob baa da'aya, laakiin dadku xoolo ma haystaan.*

In kasta oo badankoodu sheegeen inay hadda cuntadooda heli karaan, haddana waxay isku raaceen in abaartu ay si xun u saameysey amniga cuntada. Guddoomiye ka tirsan Goljano ayaa sheegay:

> *Cunto yari aad u daran ayaa jirtay. Burkii aan ku iibsan jirnay 500 birr ayaa lagu iibiniyaa 2,500. Haddii aad tahay sabool, wax ma iibsan kartid.*

Hooyo 19-jir ah oo ka tirsan Harshen ayaa sheegtay in abaarta ay si gaar ah u dhibtay xoolo-dhaqatada dakhliga kale aan lahayn: "*Waxaan leenahay ariga oo keliya oo aan iibinno. Waxaan raashin ku iibsannaa anagoo iibinayna arigeena.*" Hooyo kale oo 21-jir ah oo ka tirsan Goljano ayaa xustay in haweenka carruurta yar-yar haysta aysan awoodin inay u guuraan meelaha roobka fiican, shaqada la bixiyo, ama gargaar degdeg ah lagu heli karo, taasoo iyaga iyo carruurtoodii si gaar ah u saameysey. Waxay tiri:

> *Aniga way igu adkayd inaan guuro maadaama aan carruur haysto... Raashin ma haysan... Gaajada oo carruurta la weheliyo waxay ahayd tan ugu adkayd... Carruurta ma adkeysan karaan gaajada, sidaas darteed marka hore iyagaa la quudiyaa. Haddii wax iga soo*

haraan carruurta, waxaan quudiyaa hooyaday. Haddii raashin aan jirin, aniga iyo hooyaday waan seexannaa annagoo aan wax cunin.

Xilliyadii abaarta, waxaa si guud loo soo sheegay in helitaanka kaalmada bulshada ay badnayd. Dadka badankood waxay sheegeen in bulshadoodu heleen raashin deeq ah oo ka yimid dawladda Itoobiya ama Barnaamijka Cuntada Adduunka (WFP). Wakiil horumarineed oo ka tirsan Harshen ayaa sheegay: "*PSNP waxay na siisay bur, saliid, iyo digir.*" Wiil 20-jir ah oo ka tirsan Goljano ayaa ku daray: "*Marhore, NGO-yadu waxay bixiyeen gargaar cunto.*" Hase yeeshee, xilligii xog ururinta dhexe la qaadayay, dadka ka qaybgalay waxay sheegeen in gargaarkii degdegga ahaa uu dhammaaday, oo kaliya qoysas yar ay weli ka faa'iidaysanayeen PSNP. Qoysaskaas intooda badan waxay ku lug lahaayeen shaqooyin bulshada loogu adeegayo, sida dhisidda kaabayaasha ka hortagga isbeddelka cimilada. Wiil 20-jir ah oo ka tirsan Harshen ayaa sharraxay in taageerada la helo laba jeer oo keliya sannadkii:

> *"Waxaan helnaa taageerada PSNP marka aan ka qaybgalno barnaamijka shaqada bulshada oo lacag ayaa nalagu siiyay shaqada. Kuwa aan awoodin shaqada bulshada sababta naafanimada awgeedna, si bilaash ah ayey u helaan taageero... Waxaan ka shaqaynaa keydinta biyaha iyo ilaalinta ciidda adoo dhisaya beeraha... Taageerada laba jeer sannadkii ayaan helnaa."*

Gabar 16-jir ah oo kaso jeeda Goljano ayaa ku dartay in inkastoo gargaarku yar yahay (marka la eego sicir bararka) oo uu mararka qaar joogsanayo, haddana wax yarba wax buu taray: "Waxaan dhihi karnaa waxaa jira isbeddel yar oo nolosheena ah tan iyo markii aan bilownay helitaanka PSNP."

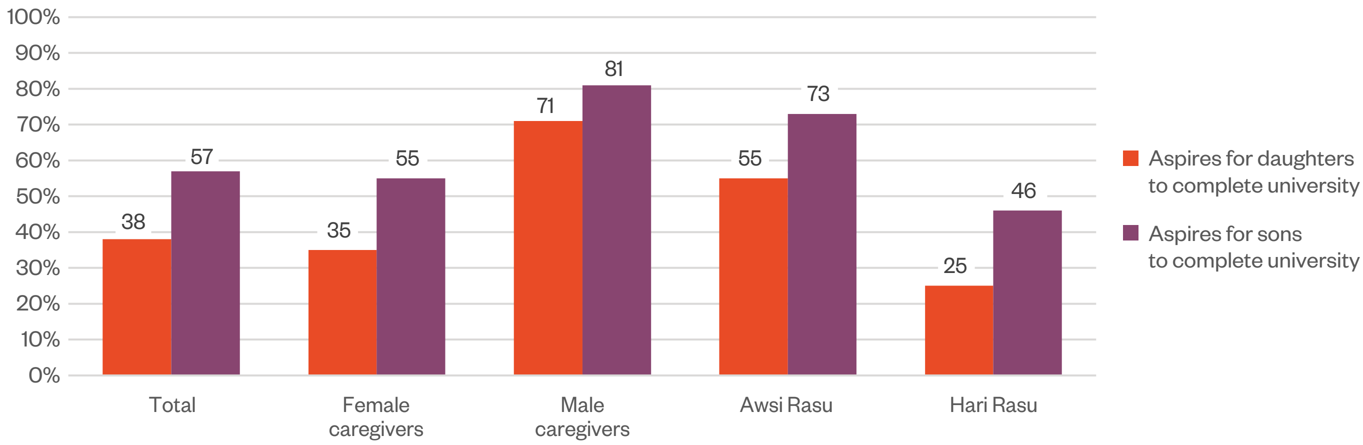
Waxbarashada

Canfarta

Hamiyada waxbarasho ee bulshada kunool goobaha daraasaddayada ee Canfarta waa mid aad u sarreysa. Dhalinyarada horay u qorna iskuulka, in ka badan saddex-meelood laba (68%) waxay sheegeen inay rajeynayaan inay dhameystaan jaamacadda. Hamiyada wiilasha iyo dhalinyarada ragga ee ku wajahan jaamacadda ayaa aad uga sarreysay tan gabdhaha iyo dhalinyarada dumarka (83% marka loo eego 65%). Rajada jaamacadda ee Awsi Rasu [Gobolka 1] (75%) ayaa si aad ah uga sarreysay tan Hari Rasu [Gobolka 5] (63%). Hamiyada waalidiinta ee ku wajahan carruurtooda iskuulka dhigata ayaa hooseysay, hase yeeshee waxay muujiyeen qaab isku mid ah. Waalidiinta waxay u badan yihiin inay rajeynayaan wiilashooda inay dhameystaan jaamacadda (57%) marka loo eego gabdhahooda (38%) (fiiri Jaantuska 13). Waalidiinta ku nool Awsi Rasu [Gobolka 1], oo ah deegaan magaaloobay oo adeegyo wanaagsan leh, waxay lahaayeen himilo sare – labadaba wiilal iyo gabdho – marka loo eego kuwa ku nool Hari Rasu [Gobolka 5]. Waxaa xiiso leh, waalidiinta ragga ah ayaa soo sheegay himilooyin sare labadaba wiilashooda (81%) iyo gabdhahooda (71%) marka loo barbardhigo waalidiinta haweenka ah (55% iyo 35% siday u kala horreeyaan).

Kaliya saddex-meelood laba (67%) dhalinyarada ku nool goobaha daraasaddayada ee Canfarta ayaa qoran waxbarashada rasmiga ah (fiiri Jaantuska 14). Wiilasha iyo dhalinyarada ragga (79%) waxay aad ugu badan yihiin inay iskuul qoranyihin marka loo eego gabdhaha iyo dhalinyarada dumarka (66%). Dhalinyarada ku nool Awsi Rasu [Gobolka 1], oo ah deegaan magaaloobay oo degan (84%), ayaa aad ugu badan inay waxbarashada ku

Jaantuuska 13: Rajada waxbarasho ee daryeelayaashu ka qabaan, wiilasha iyo gabdhaha Canfarta



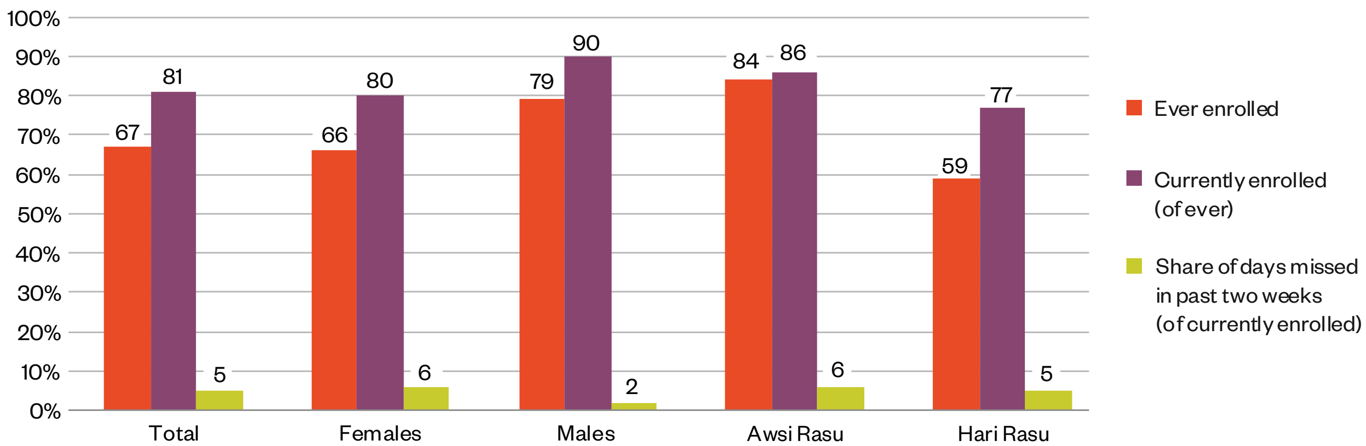
biireen marka loo eego kuwa ku nool Hari Rasu [Gobolka 5] (59%).Kuwooda horay iskuulka uqornaa, aqlabiyada uweyni (81%) waxay wali dhiganayeen waxbarashada xilligii sahanka dhexe la qaadayay. Gabdhaha iyo dhalinyarada dumarka (20%) ayaa u badan inay waxbarashada ka baxeen marka loo eego wiilasha iyo dhalinyarada ragga (10%). Dhalinyarada ku nool Hari Rasu [Gobolka 5], oo ay si weyn u saameysay colaadda ka bilaabatay Tigray oo ku fiday waqooyiga Itoobiya, waxay u badan yihiin inay waxbarashada ka baxeen (23%) marka loo eego kuwa ku nool Awsi Rasu [Gobolka 1] (14%). Ka-qaybgalka dugsiyeedka labada toddobaad ee ka horreeyey sahanka wuxuu ahaa mid aad u sarreeya (95%), laakiin gabdhaha iyo dhalinyarada dumarka ayaa maalmo ka maqnaa, saddex jeer intii ay maqnaayeen wiilasha iyo dhalinyarada ragga (6% marka loo eego 2%).

Horumarka dhalinyarada Canfarta ee dhinaca waxbarashada ayaa ah mid gaabis ah. Inkasta oo celceliska da'da dhalinyarada ku jirta muunadda ay ahayd 16 sano xilligii lagu samaynayay sahanka, haddana celcelis ahaan ardaygu waxuu ahaa mid weli aan dhammaystirin fasalka 4-aad (eeg Jaantuska 15). Ardayda degan ee ku nool Awsi Rasu [Zone 1] waxay ka sareeyeen laba fasal oo buuxa marka loo eego dhiggooda Hari Rasu [Zone 5] (5.7 fasal marka loo eego 3.9 fasal), in kasta oo ay celcelis ahaan kaliya 3 bilood ka weyn yihiin. Wiilasha iyo ragga dhalinyarada ah ayaa wax yar ka sarreeya gabdhaha iyo dumarka dhalinyarada ah (5 fasal marka loo eego 4.6 fasal), sababtoo ah waxay celcelis ahaan kala weyn yihiin hal sano badhkii. Guud ahaan, ardayda ka baxday iskuulka waxay dhammaystireen heer waxbarasho oo wax yar ka sarreeya kan ardayda weli dhigata iskuulka. Celceliska ardayga ka baxay iskuulka wuxuu dhammaystay 5.1 sano oo waxbarasho ah xilligii uu ka tagayay iskuulka. Gabdhaha ka baxay iskuulka (5.2 fasal da'doodu tahay 15.8) waxay dhammaysteen fasallo ka badan kuwa dhiggooda ah ee wiilasha (4.5 fasal da'doodu tahay 15.3), sababtoo ah gabdhuhu way ka waaweyn yihiin marka ay iskuulka ka baxaan.

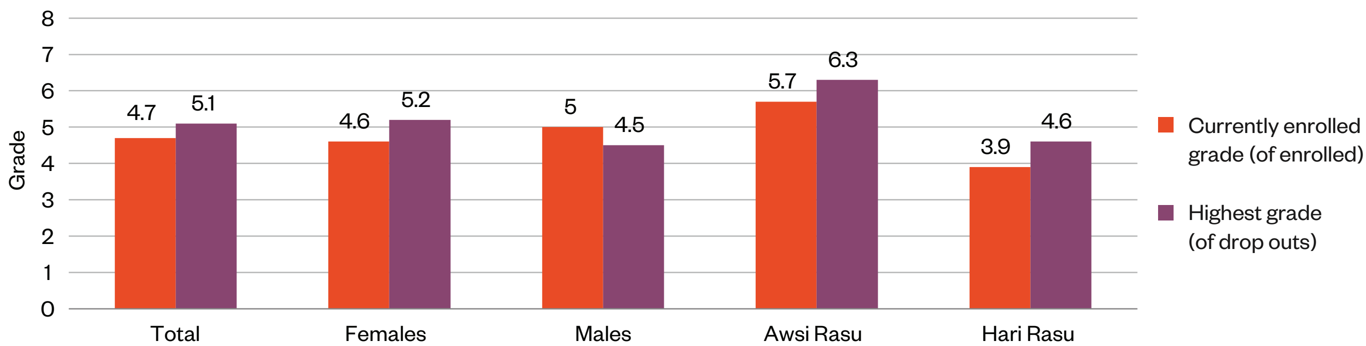
Ardayda ka baxday iskuullada ku yaalla Awsi Rasu [Zone 1] waxay dhammaysteen fasallo ka badan kuwa ku nool Hari Rasu [Zone 5] (6.3 fasal marka loo barbardhigo 4.6 fasal), in kasta oo ardayda ka baxda iskuulka ee ku nool Hari Rasu ay ku dhowaad nus sano ka waaweyn yihiin marka ay iskuulka ka tagaan marka loo eego kuwa Awsi Rasu.

Gaabiska dhalinyarada Canfarta ee waxbarashada waxaa si weyn u saameeya waqtiga ay ku biiraan dugsiyada oo aad u dambeeya. Marka waalidiinta laga wareystay

Jaantuuska 14: Gelitaanka iyo joogtaynta iskuulka ee dhalinyarada, Canfarta



Jaantuuska 15: Heerarka fasallada ee dhalinyarada Canfarta



xaaladda ku biiritaanka carruurta ka yar 18 jir ee guriga ku nool, waxay sheegeen in kaliya 48% carruurta da'doodu tahay 7–12 sano ay waligood ku biireen dugsiyada, halka 60% carruurta da'doodu tahay 13–18 sano ay ku biireen (eeg Jaantuska 16). Ku biiritaanka ama isdiwaangelinta wakhtiga ku habboon ee dugsiyada waxay aad ugu badnayd dadka deeganka ah oo si fiican loogu adeegay sida Awsi Rasu [Zone 1] marka loo eego Hari Rasu [Zone 5] (71% marka loo eego 36%). Waxaa kale oo xiiso leh (marka la fiiriyo habdhaqanka dhalinyarada dhexdeeda), ku biiritaanka dugsiyada uu aad ugu badnaa gabdhaha marka loo eego wiilasha (53% marka loo eego 44%).

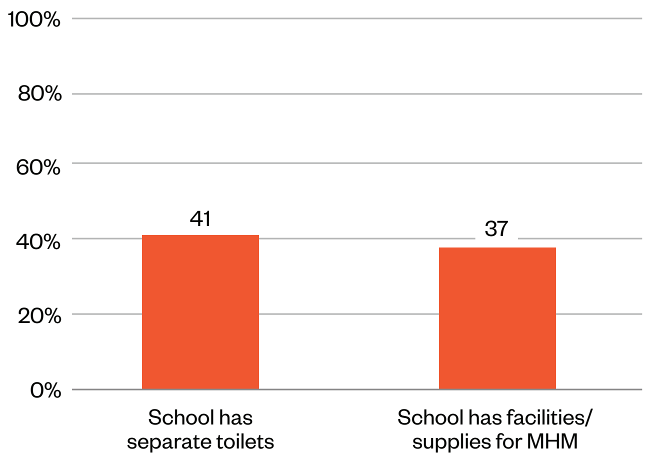
Maadaama waxbarashada gabdhaha dhalinyarada ah ay inta badan, ama qayb ahaan, ku xiran tahay in iskuulladu ay haystaan agab ku filan oo ka caawiya maaraynta caadada, sahankii dhalinyarada ayaa ardayda wax laga weydiiyay biyaha iyo nadaafadda (WASH) ee iskuullada. Gabdhaha iyo haweenka dhalinyarada ah ee iskuulka dhigta, 41% kuwa ku sugan Canfarta ayaa sheegay in iskuulkooda uu leeyahay musqulo gaar ah oo loogu talagalay gabdhaha iyo wiilasha (eeg Jaantuska 17). Qiyaas ku dhow oo la mida (37%) ayaa sheegay in dugsigooda uu leeyahay adeegyo ama agab gabdhaha uga caawiya inay maaraystaan caadada marka ay dugsiga joogaan. Qayb ka mida gabdhahaas aya soo sheegay in dugsigoodu bixiyo taageerada nadaafada caadada (MHM), waxaa kale oo intadooda badan sheegeen in la siiyo agabka loo baahan yahay (83%) iyo musqulo (59%).

Cilmi-baarista tayo-raaca(qualitative-ku) waxay mar kale faahfaahisay oo si qoto dheer u sharaxday xogta sahanka. Tusaale ahaan, ka qaybgalayaasha ayaa xusay in dhalinyarada qaangaadhka ee waaweyn iyo kuwo waayeel ah ba, gaar ahaan kuwa ka soo jeeda bulshooyinka fog ee Awsi Rasu [Zone 1] iyo Hari Rasu [Zone 5], aysan helin waxbarasho rasmi xiligii carruurnimadoodii ama yaraantoodi. Haweeney 23 jir ah oo guursatay oo ka timid Awsi Rasu [Zone 1], isla markaana aan waligeed dugsiga tagin, ayaa tiri, "Xilligaas, ma jirin dugsi." In kasta oo hadda bulshooyinka badankood ay leeyihiin dugsi u gaar ah (ugu yaraan ilaa fasalka 4aad), haddana yarida agabka waxbarashada ayaa weli xaddidaysa helitaanka waxbarasho ee dhalinyarada, gaar ahaan Hari Rasu [Zone 5].

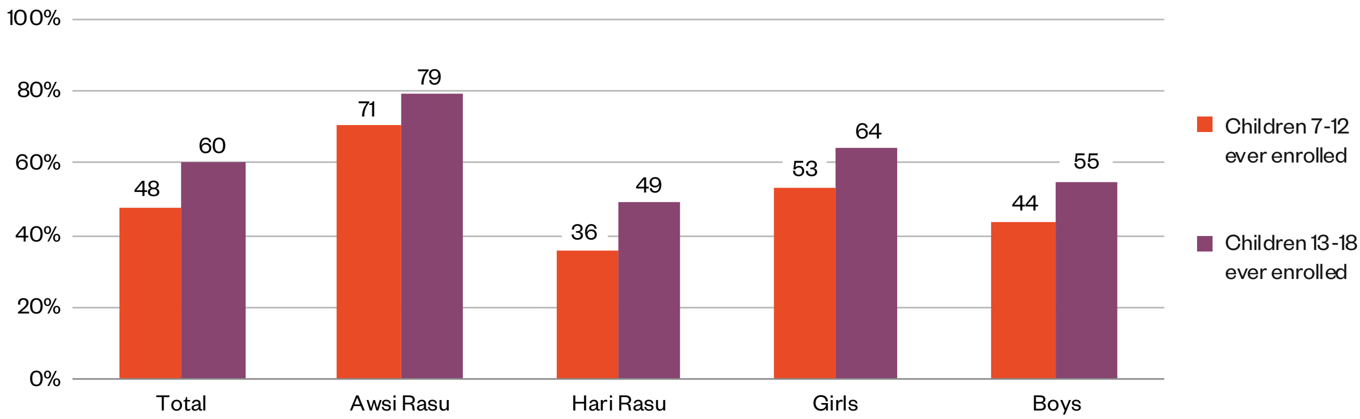
Mararka qaar, tani waxaa sabab u ah in fasalladu aysan lahayn kuraas ama buugaag; mararka kale, waxaa sabab u ah in tiro yari macalimiinta ah ay jirto ama macallimiinta ay si joogto ah u maqnaadaan. Wiil dhalinyaro ah oo 20 jir ah oo ka soo jeeda Hari Rasu ayaa sharraxay in waxbarashadu ay dhibaato weyn ku tahay bulshada uu ku nool yahay sababo la xiriira yaraanta macallimiinta::

"Biyo la'aanta cabbitaanka iyo adeegyada kale awgood, macallimiintu ma imaan jirin iskuulka si joogto ah. Intaa waxaa dheer, iskuulkeenna laguma filneyn macallimiin,

Jaantuuska 17: Taageerada nadaafadda caadada dumarka (MHM) ee gabdhaha Canfarta,kuwa iskuulka dhigta kaliya



Jaantuuska 16: Boqolleyda carruurta Canfarta ee waalidiintu sheegeen inay mar uun waxbarasho rasmi ah galeen



kuwii yimidna waxay isaga tageen iskuulka iyo deegaankaba sababo la xiriira biyo la'aan iyo adeegyo kale, oo ay ku jiraan cunto. Macallimiintu ma doonayaan inay yimaadaan deegaankaan ama ka shaqeeyaan iskuulkan."

Helitaanka dhalinyarada ee dugsiyada dhexe iyo sare ayaa weli xaddidan, iyadoo sababtu tahay in fasallada sare ay badanaa ku yaallaan meelaha magaalooyinka ah. Tani, mar kale, waa caqabadda ugu weyn ee haysata dhalinyarada ku nool Hari Rasu [Zone 5], kuwaas oo lagu khasbo inay masaafo dheer lugeeyaan si ay iskuulka u tagaan ama inay lacag ku bixiyaan kirada magaalooyinka. Aabbe ku nool Hari Rasu ayaa sharaxay:

Wiilkaygu wuxuu dhigtaa fasalka 9-aad ee Kumame... Waa meel fog... Waayeelka waxay ku qaadataa 11 saacadood inay u socdaan, dhallinyaraduna waxay ku qaadataa 7 ama 8 saacadood.

Haweeney 21 jir ah oo guursatay kuna nool Awsi Rasu [Zone 1] ayaa tiri:

Waxaan ka tagay waxbarashadaydii sababtoo ah ma aanu haysanin dhaqaale nagu filan... Ardayda awoodda dhaqaale leh waxay u guureen magaalada si ay waxbarashadooda u sii wataan, laakiin waalidkaygii ma aysan awoodin inay taas ii sameeyaan.

Mas'uuliyadda xoolo-raacida ayaa sidoo kale xaddidaysa helitaanka waxbarasho ee dhalinyarada, gaar ahaan Hari Rasu [Zone 5]. Nin 19 jir ah oo ku nool halkaas ayaa sheegay inuu weligiis iskuul tagin sababtan darteed – wuxuuna intaas ku daray inuu walaalihiis ku dhiirrigeliyo inay ka fogaadaan qaladkiisii:

"Ma bilaabin waxbarasho gabi ahaanba – waxaan ahay xoolo-dhaqato. Hooyaday ayaa igu riixaysay inaan wax barto, laakiin waan diiday... waxaan ka doorbiday inaan xoolaha raaco. Dhamaan saaxiibbaday iyo gayaankayga oo wakhtigaas waxbarashada bilaabay, hadda way dhammeeyeen fasalka 12-aad. Qaarkood shaqo ayay heleen, qaar kalena waxay galeen jaamacad. Markaan arko saaxiibbaday waxbarashada xilligaas bilaabay, waan ka murugoodaa inaan waxbarasho ku waayay. Hadda waxaan ahay xoolo-dhaqato laakiin dhamaan walaalahay waxay ku jiraan iskuulka, waxaana kula taliyaa inay wax bartaan oo ay guul ka gaaraan waxbarashada."

Mas'uuliyadda xoolo-raacitaanka ee carruurta ayaa sida tirada badan ka muuqata dhalinyarada aan iskuul bilaabin ilaa ay gaaraan qaangaadh, taasoo ka dhigaysa inay da'doodu ka weynaato heerka fasalkooda. Hooyo ku nool Hari Rasu [Zone 5] ayaa sharaxday in wiilkeedu iskuulka bilaabay isagoo 12 jir ah, sababtoo ah wuxuu mas'uul ka ahaa raacitaanka xoolaha:"Waxaan dib u dhigay in aan wiilkayga iskuul geeyo sababtoo ah cid kale uma haysto xoolaha."' Jawaab-bixiyayaashu waxay sidoo kale sheegeen in xitaa carruurta wakhtiga ku gasha iskuulka, mas'uuliyadaha xoolo-raacitaanku ay saameeyaan joogitaankooda iyo horumarkooda waxbarasho. Haweeney 22 jir ah oo guursatay kana soo jeedda Hari Rasu [Zone 5] ayaa tiri:

Waxaan guriga ka qabanaa shaqo badan, markaa [carruurtu] waxay daryeelaan xoolaha. Carruurtayadu maalmo ayay iskuulka dhigtaan, maalmo kalena way maqnaadaan.

Jawaab-bixiyayaashu waxay soo weriyeen in helitaanka waxbarashada ee dhalinyarada si weyn loo xaddiday sannadihii u dambeeyay, sabab la xiriirta isbeddelka cimilada iyo colaadaha. Xaaladaha qaarkood, waxaa la sheegay in fatahaado ay baabi'iyeen iskuullo iyo agab waxbarasho. Nin 22 jir ah oo ka soo jeeda Awsi Rasu [Zone 1] ayaa sharaxay:

Sababo la xiriira fatahaadaha, dhismayaasha iskuulada waxaa liqay biyaha fatahaadkooda, waxaana biyuhu burburiyeen agabkii waxbarashada, oo ay ku jiraan buugaagta, miisaska, kuraasta, iyo xataa diiwaannadii ardayda.

Xaaladaha kale, waxaa la sheegay in heliitaanki nolol-maalmeedka uu burburay, taasoo ka dhigtay in qoysasku awoodi waayaan kharashka waxbarashada. Hooyo ku nool Zone 1 ayaa tiri:"*Waxaan kharash garaynaa lacag ka badan intaan helno, nolosha aad bay qaali u tahay*."

Qoysaska guuritaanka xilliyeedka ah guura, abaar dheer ayaa sababtay in ardaydu muddo dheer ka maqnaadaan iskuulka si aan caadi ahayn. Nin 19 jir ah oo ka soo jeeda Hari Rasu [Zone 5] ayaa sharxay:

"Sidaad ogtahay, guuritaanka xoolaha si caws iyo biyo loo raadiyo waa wax caadi ah deegaankayaga. Sannad kasta waan guurnaa, laakiin guuritaanka caadiga ee deegaankayaga ka dhaca wuxuu ahaan jiray mid gaaban, oo laga yaaba mid bil ama laba bilood ah, oo sidoo kale wuxuu ahaa mid meelo dhow oo aan horey

An 18-year old mother and her two children, Somali, Ethiopia © Nathalie Bertrams/GAGE 2024

ugu guuri jirnay ah. Laakiin guuritaanka dhacay sanadkii hore wuxuu ahaa mid dheer – in ka badan lix bilood."

Goobaha daraasaddayada ee gobolka Hari Rasu [Zone 5], saameynta la xiriirta abaarta waxaa sii xoojiyay colaadaha, taasoo sababtay in ardayda iyo macallimiintu cararaan isla markaana iskuullo badan si xun loo burburiyo. Hooyo ku nool Hari Rasu [Zone 5] ayaa xasuusteeda noo sheegtay:

"Arrimaha amniga ayaa si weyn u saameeyay waxbarashada halkan... Macallimiintu ma dareemayaan nabadgelyo si ay u yimaadaan oo ay wax u baraan ardayda... Iskuulkana waxaa lagu burburiyay dagaalka."'

Ka-qaybgalayaashii cilmi-baaris tayo leh aya waxay bixiyeen sharaxaadyo kala duwan oo ku saabsan sababta ay gabdhuhu uga yar yihiin helitaanka waxbarashada marka loo barbardhigo wiilasha. Qaarkood waxay soo weriyeen in gabdhaha aan waligood iskuul la geyn, sababtoo ah waxaa looga baahan yahay guriga inay la shaqeeyaan hooyooyinkooda. Haweeney 20 jir ah oo guursatay kana soo jeeda Hari Rasu [Zone 5] ayaa tiri: '"*Gabdhuhu waxay kuu keenayaan biyo, waxna way kuu karinayaan, laakiin wiilashu ma sameeyaan taas*."' Qaar kale waxay soo sheegeen in gabdhuhu inta badan iskaga baxaan iskuulka marka loo barbardhigo wiilasha sababo la xiriira masaafada iskuulka loo maro, baahida waqtiga gabdhaha oo kordha markay sii waynaadaan, guurka carruurta, iyo korodhka isbeddelka tahriibka caalamiga ah. Nin 23 jir ah oo ka soo jeeda Awsi Rasu [Zone 1] ayaa sheegay in xaaskiisu ay ka baxday iskuulka markii ay dhamaysay fasalka 8-aad sababtoo ah ma ayna awoodin inay isku dheellitirto ardaynimo iyo waajibaadka hooyonimo:

"Markii aan guursaday xaaskayga, waxay dhiganaysay fasalka 8-aad, laakiin waxay iskaga baxday iskuulka markii ay qaaddatay imtixaanka heer deegaanl ee fasalka 8-aad. Inkastoo ay u gudubtay fasalka 9-aad, ma sii wadanin waxbarashadeeda sababtoo ah uur ayay qaadday... Waxbarashadana dib umayna bilaabin, waxay noqotay xaamilo guri jooga."

Hooyo ka soo jeeda Hari Rasu [Zone 5] ayaa sheegtay in gabdhahu, ay iskaga baxaan iskuulka inta lagu jiro da'da qaangaarka si ay u tahriibaan, iyagoo doonaya inay helaan shaqo mushahar leh oo ay ku hagaajiyaan nolosha qoyskooda: "*Gabdhaha ayaa tahriiba, wiilashu ma tahriibaan. Wiilasha si sahlan ayay u helaan shaqo*." In yar mooyaane, gabdhaha aan iskuulka iska diiwaangelin ama si joogto ah uga maqnaa waxay sheegeen in tani ay tahay iyaga ikhtiyaarkooda. Gabar 12 jir ah oo ka soo jeeda Awsi Rasu [Zone 1] ayaa ku faahfaahisay:

Wiilasha iskuulka waxay yimaadaan markay rabaan, haddii kalena way iskaga baxaanba... Gabdhuhu had iyo jeer waxay arkaan hooyadood oo shaqaynaysa... Si ayna nolol sidan oo kale ah u soo marin, [fikir ahaan] doorashada kaliya ee noo furan waa waxbarashada."

Inyar marka laga reebo mooyane,inta badan ee Awsi Rasu [Zone 1], ardaydu waxay sheegeen in musqulaha iskuulada aysan nadiif ahayn oo aan badanaa la isticmaalin, gaar ahaan tan iyo markii biyaha ay gebi ahaanba yaraadeen sababo la xiriira abaarta. Nin 18-jir ah oo ka soo jeeda Hari Rasu [Zone 5] ayaa sharaxay:

> *Ardayda badankoodu musqusha ma isticmaalaan, waxay aadaan kaynta. Sababtu waa in musqushu aysan lahayn biyo, wayna buuxsamaysaa, waxaana ka soo baxa ur xun.*

Markii gabdhaha la waydiiyay sida ay u maareeyaan dhiigga caadada inta ay ku jiraan iskuulka, badankoodu waxay sheegeen inay sugayaan ilaa ay guriga tagaan. Gabar 18-jir ah ayaa sharaxday:

> *"Waxaan baahiyaha dhiigga caadada ku maaraynaa guriga kahor inta aan iskuulka aadin, sababtoo ah ma jiraan goobo loogu talagalay arrintan oo iskuulka ku yaal. Marka ay maalintaas iskuulku dhammaado ayaan guriga ku noqonaa, kadib ayaan alaabta nadaafadda isticmaalna oo iska badalnaa"*

Soomali

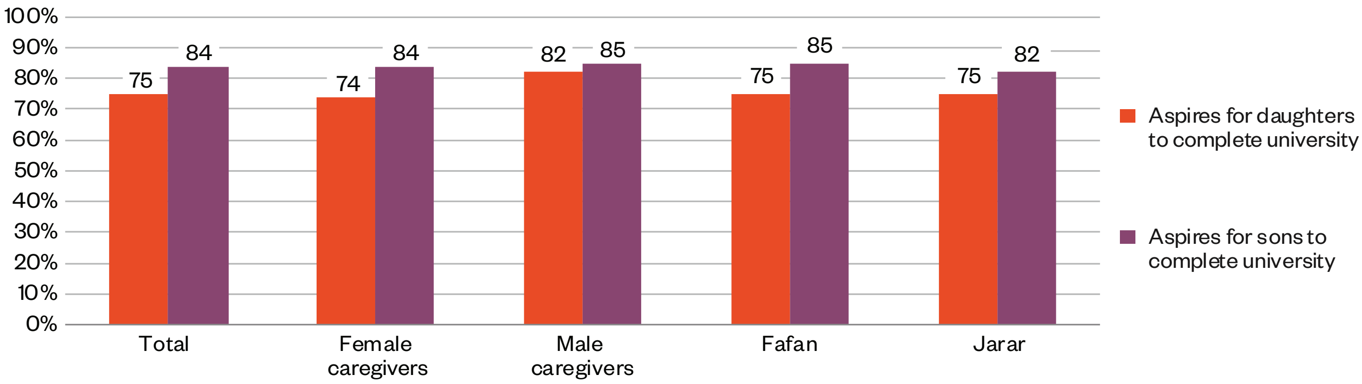
Hanka waxbarasho ee dhalinyarada iskuulka dhigata ee Soomaalida ayaa ah mid aad u sarreysa. Ku dhawaad saddex-meelood meel (74%) dhalinyarada mar uun iskuulka gashay waxay sheegeen inay rajeynayaan inay jaamacadda dhammaystaan. In kasta oo kala duwanaanshaha goobaha uu yaryahay, wiilasha iyo dhalinyarada ragga ah ayaa si aad ah ugu badan inay rabaan inay jaamacadda dhammaystaan marka loo eego gabdhaha iyo haweenka dhalinyarada ah (82% marka loo eego 71%). Hamiga waalidiinta ee waxbarashada carruurtooda ayaa sidoo kale muujinaya qaab la mid ah.In kasta oo farqiga goobaha u dhaxeeya uu yaryahay, waalidiinta ayaa si aad ah ugu badan inay rabaan wiilashooda (84%) inay jaamacadda dhammaystaan marka loo eego gabdhahooda (75%) (eeg Jaantuska 18). Intaa waxaa dheer, in kasta oo waalidiinta lab iyo dhedigba ay muujiyeen rajo isku mid ah oo ku aaddan wiilashooda, hadana waalidiinta ragga ah ayaa si aad ah ugu badan inay rabaan gabdhahooda inay dhammaystaan jaamacadda marka loo barbardhigo waalidiinta dumarka ah (82% marka loo eego 74%).

Kaliya 50% dhalinyarada Soomaalidayeed ayaan weligood is diiwaangalinin waxbarashada rasmiga ah (eeg Jaantuska 19). Wiilasha iyo dhalinyarada ragga ah (58%) ayaa aad uga badanayd in ay waxbarasho ku jiraan marka loo eego gabdhaha iyo dhalinyarada dumarka ah (47%). Dhalinyarada ku nool Fafan (51%), oo qaarkood, sida laga soo xigtay cilmi-baaris tayo leh, Ayaa waxbarasho ka helay Somaliland oo deris la ah halkii ay ka heli lahaayeen Itoobiya, ayaa aad uga badnaa kuwa ku nool Jarar (46%) marka laga hadlayo waxbarashada.

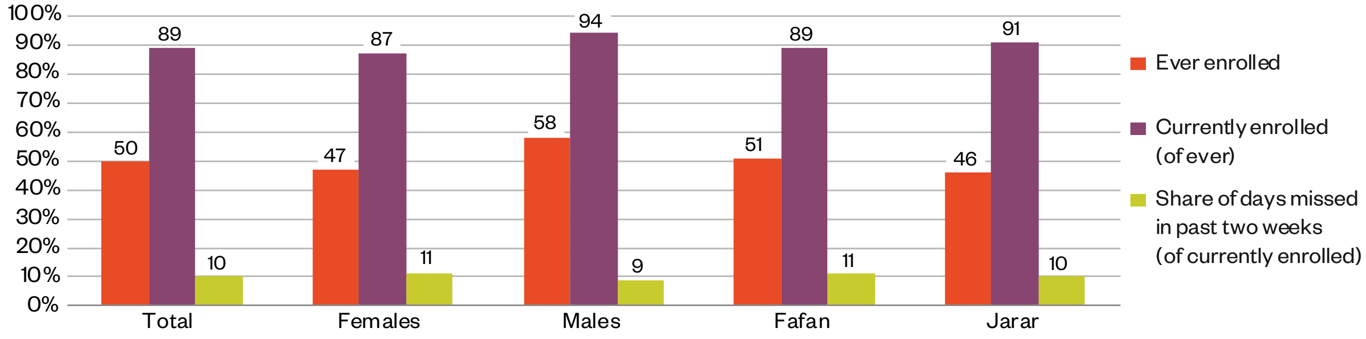
Kuwa mar hore waxbarashada galay, intooda badan (89%) ayaa waxbarasho ku jiray xilligii la samaynayey sahanka dhex-dhexaadka ah. Gabdhaha iyo dhalinyarada dumarka ah (13%) ayaa si weyn uga badnaa wiilasha iyo dhalinyarada ragga ah (6%) marka la eego kuwa waxbarashada ka tagay. Heerka ka-bixitaanka waxbarashada wuxuu ahaa mid la mid ah guud ahaan goobaha. Ardayga celceliska ah ee isku diiwaangeliyey, iyadoo aan loo eegin jinsiyadda ama goobta, wuxuu ka maqnaa 10% maalmaha dugsiga labadii todobaad ee ka horreeyey sahanka.

Horusocodka waxbarashada ee dhalinyarada Soomaalidayeed ee ku nool goobaha daraasaddayadu waa mid si tartiib ah oo gaabis ah usocota. In kasta oo celceliska dhalinyarada la qaaday sahanka ay da'doodu ahayd 15.7 sano, celceliska ardaygu weli ma aysan

Jaantuuska 18: Rajada waxbarasho ee daryeelayaashu ka qabaan wiilasha iyo gabdhaha Somalida,marka la isbarbardhigo



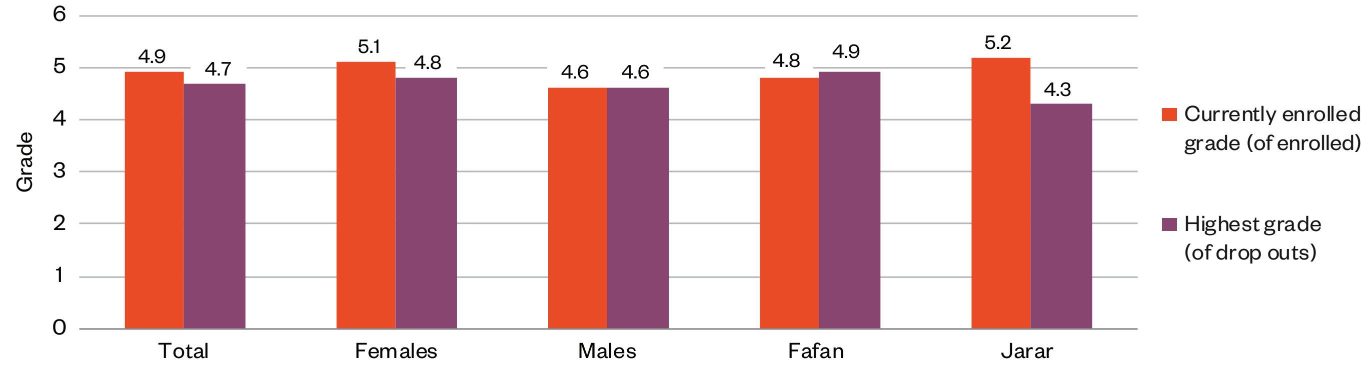
Jaantuuska 19: : Is-diiwaangelinta iyo joogitaanka dugsiyada ee dhalinyarada Soomaalidayeed



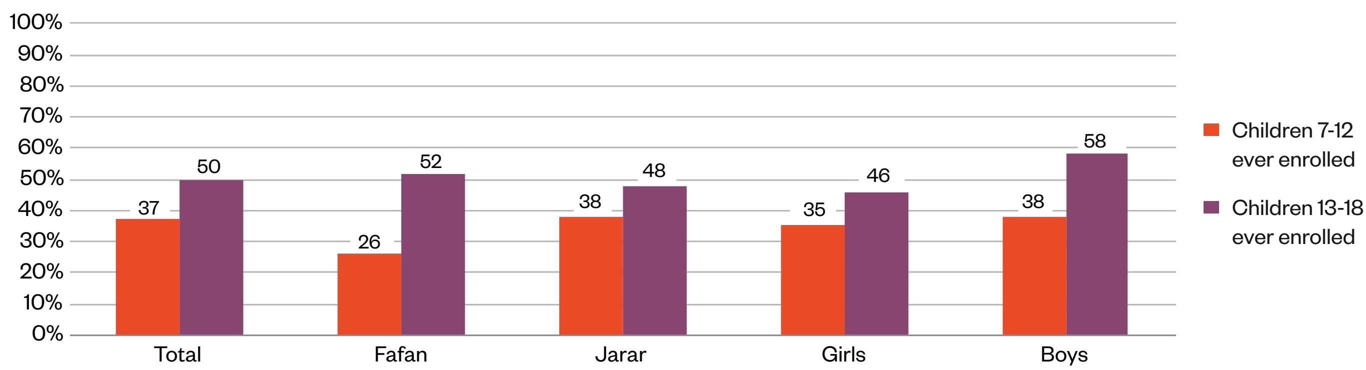
dhammaysan fasalka 4aad (eeg Jaantuska 20). Gabdhaha iyo dhalinyarada dumarka ah ayaa waxyar ka horreeyey wiilasha iyo dhalinyarada ragga ah (5.1 fasal marka loo eego 4.6 fasal), maadaama ay waxyar ka waaweyn yihiin (15.9 sano marka loo eego 15.3 sano); dhalinyarada ku nool Jarar (5.2 fasal) ayaa waxyar ka horreeyey kuwa ku nool Fafan (4.9 fasal), sidoo kale, sababtoo ah waxay ahaayeen waxyar ka waaweyn (16.2 sano marka loo eego 15.5 sano). Heerka waxbarashada ee dadka ka baxay dugsiyada ayaa waxyar ka hooseeyey ardayda weli waxbarashada ku jirta. Celceliska dhalinyarada waxbarashada ka tagay waxay iskuulka ka baxeen iyaga oo jira 14.9 sano ka dib markii ay dhammaysteen oo keliya 4.7 sano oo waxbarasho ah, kuwa ku nool Jarar ayaana ugu da' yar ahaa marka ay dugsiga ka baxayeen (14.4 sano) iyadoo ay dhammaysteen waxbarasho aad u yar (4.3 fasal).

Sida ay dhiggooda ku nool Canfarta uga jiraan, horumarka gaabiska ah ee dhalinyarada Soomaalidayeed ee waxbarashada waxaa si weyn u saameeya daahitaanka badan ee carruurta ay iskuulka ku galaan. Markii la waydiiyey xaaladda is-diiwaangelinta dhammaan carruurta guriga ku nool ee da'doodu tahay 18 sano iyo ka yar, waalidiinta daryeelka bixiya waxay soo sheegeen in kaliya 37% carruurta da'doodu tahay 7–12 sano ay weligood iskuulka galeen, halka 50% carruurta da'doodu tahay 13–18 sano ay horay iskuulka ugu biireen (eeg Jaantuska 21).

Jaantuuska 20: Heerarka Waxbarasho ee Dhallinyarada Soomaalidayeed



Jaantuuska 21: : Heerka Carruurta Soomaalidayeed ee Waalidiinta Sheegeen Inay Diiwaangeliyeen Waxbarasho Rasmi ah



A 20-year-old mother who got married at 14, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

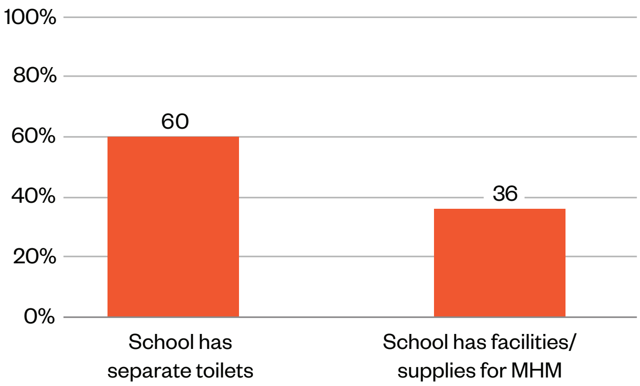
Is-diiwaangelinta waqtigeeda ku habboon ayaa aad ugu badnayd Jarar marka loo eego Fafan (38% marka loo eego 26%), iyadoo aan loo eegin jinsiga.

Maaddaama ka qayb qaadashada waxbarashada ee gabdhaha qaangaadhka ah ay si weyn ugu xidhantahay in dugsiyadu ay u qalabaysan yihiin inay ka caawiyaan maareynta caadada inta ay dugsiga joogaan, sahanka dhalinyarada ayaa ardayda wax ka weydiiyey fududaynta (tas-hilaadka) nadaafadda ee dugsiyada (WASH). Gabdhaha iyo haweenka dhalinyarada ah ee Soomaalidayeed ee ku diiwaangashan, 60% ayaa sheegay in dugsigooda uu leeyahay musqulo kala gaar ah oo loogu talagalay gabdhaha iyo wiilasha (eeg Jaantuska 22). Si kastaba ha ahaatee, caddeynta ah in gabdho badan aysan ku qanacsanayn musqulaha dugsiga in ayna ku habbooneyn maareynta caadada, boqolkiiba (36%) ayaa sheegay in dugsigooda uu leeyahay fududaynta (tas-hilaadka) ama agab ka caawinaya gabdhaha maareynta caadada inta ay dugsiga joogaan. Gabdhahaas 36% ee soo sheegay taageero ay dugsiga ku helaan oo maareynta caadada (MHM) ah, intooda badan waxay sheegeen musqulaha (73%) iyo bixinta agabka nadaafada dhiiga caadada (38%).

Cilmi-baaris tayo leh oo laga sameeyey Fafan, gaar ahaan degmooyinka Harshen iyo Goljano, ayaa soo bandhigtay sababo badan oo keena is-diiwaangelinta hoose iyo horumarka gaabiska ah ee dhalinyarada Soomaalidayeed ee dugsiyada. Marka hore, Bulshooyinka miyiga ah, waxbarashada rasmiga ah weli waa arrin cusub, waxaana wali aad u xaddidan adeegyada la heli karo. Haweeney 22-jir ah oo ka timid Goljano, markii la weydiiyey sababta ay weligeed iskuul u aadi weyday, waxay ku jawaabtay:

> *Iskuul ma jirin waagii hore. Dhawaan ayey halkaan iskuul ka hirgaleen. Run ahaantii, macallimiinta ayaa tilmaamay in iskuulada badankooda, gaar ahaan meelaha fog, aysan dhab ahaan ahayn iskuulo; taa beddelkeeda, waa Xarumo Waxbarashada Aasaasiga ah ee Beddelka ah (ABE) oo bixiya waxbarasho 'ku eg fasalka 3aad oo keliya'.*

Jaantuuska 22: Afar boys' and young men's preferences for their future wife's FGM status



Xog-bixiye ka tirsan bahda waxbarashada ee Harshen ayaa sheegay in xarumaha ABE ay laba jibbaar ka badan yihiin iskuulada hoose-dhexe ee degmadaas (35 marka loo eego 18).

Intaa waxaa dheer, iyadoo lagu saleynayo natiijooyinka sahanka, in kasta oo bulshooyinka badankooda hadda ay heli karaan nooc ka mid ah waxbarashada, haddana is-diiwaangelinta waqtigeeda saxda ah weli waa mid dhif ah. Sababtu waa in guryaha badankooda (gaar ahaan kuwa ku yaal meelaha fog) ay carruurta u isticmaalaan xanaaneynta xoolaha halkii ay waxbarasho rasmi ah ku dari lahaayeen. Dhalinyaro badan oo laga wareystay Cilmi-baarista tayo-raaca(qualitative-ku) waxay sheegeen inay bilaabeen fasalka 1aad da' aad u daahsan, oo ah 12 sano, halkii ay ka bilaabi lahaayeen 7 sano. Wiil 15-jir ah oo ka yimid Harshen ayaa sharraxay: "*Carruurta yaryar waxaa badanaa loo diraa inay xoolaha raacaan*." Haweeney 18-jir ah oo ka timid isla deegaankaas ayaa raacisay: "*Bulshada miyigu waxay ka doorbidaan xanaaneeynta xoolaha waxbarashada*." Si kastaba ha ahaatee, waxaa xusid mudan in, in kasta oo dhalinyarada laga filayo inay xoolaha ka hormariyaan waxbarashada rasmiga ah, tani aysan khuseynin waxbarashada diinta. Jawaab-bixiyeyaashu waxay sheegeen in carruurta badankooda ay bilaabaan barashada Qur'aanka da'da 6 ama 7 – badanaana muddo shan ilaa lix saacadood maalintii ah. Hooyo ka timid Fafan ayaa sheegtay:

> *Carruurtaydu waxay bilaabeen waxbarashada diinta markii ay jireen 7 sano. Carruurta waxay sii wadi karaan waxbarashada diinta sanado badan waxayna dhammayn karaan markii ay 20 sano jirsadaan.*

Tirada yar ee dhalinyarada miyiga ah ee dhammaysta dugsiga hoose-dhexe, badanaa da'da dhexe ama da' wayn, waxay wajahaan caqabado waaweyn marka ay doonayaan inay gaaraan fasalka 7aad, sababtoo ah dugsiyada dhexe iyo kuwa sare waxaa lagu yaqaannaa kaliya meelaha magaalada u dhow, taasoo u baahan saacado socod ah labada dhinacba. Wiil 12-jir ah oo ka yimid Goljano, oo dhigta fasalka 2aad, ayaa sheegay in walaashiis (sida dhalinyarada badankooda ee ku nool deegaankaas) ay joojisay waxbarashada ka dib fasalka 6aad:

> *Walaashay waxay waxbarashada gaadhay fasalka 6aad, laakiin hadda iskuul ma tagto. Waxay fasalka 6aad ahayd sanadkii hore, halkan fasalka 6aad ka dib ma jiro.*

Intaa waxaa dheer, tayada waxbarashada meelaha miyiga ah badankooda waa mid aad u liidata. Sababaha qaarkood waxaa ka mid ah in ABE uu yahay barnaamij ay badanaa bixiyaan macallimiin iyaga laftooda dhammaystay fasalka 8aad oo keliya. Macallin ayaa sharraxay:

> *ABE maaha iskuulo hoose oo rasmi ah… Macallimiinta iskuulada ABE badankooda waa arday dhammaystay fasalka 8aad, qaarna tababar ayaa la siiyaa… Macallimiintu waa bilow, waxaana loogu talagalay barashada asaaska ah ee qorista iyo akhriska bulshooyinka reer guuraaga ah.*

Qaar ka mid ah dadka waaweyn ayaa tilmaamay in tayada ABE ay aad u xaddidan tahay, ilaa ay doorbidaan inay carruurtooda u diraan iskuulada Qur'aanka halkii ay ABE u diri lahaayeen. Hoggaamiye qabiil oo ka yimid Harshen ayaa yiri:

> *Kaabeyaasha iskuulkeenna way jiraan, laakiin ma haystaan macallimiin tayo leh… Arday yar ayaa halkaas dhigta… Macallinka Qur'aanka ayaa noqday midka ugu wanaagsan.*

Inkastoo ABE uu aad ugu badan yahay, ma aha sababta keliya ee tayada waxbarashada Fafan ay u liidato. Meelaha ka baxsan magaalooyinka waaweyn, halkaasoo carruurta qaarkood ay waqtigooda ku biiraan waxbarashada oo ay sanad kasta dhammeeyaan hal fasal, dhalinyarada iyo waalidiinta ayaa sidoo kale soo sheegay in maqnaanshaha macallimiinta uu sarreeyo, in kaabeyaasha dugsiyada ay burbursan yihiin (sababtoo ah dayactir la'aan iyo burburin ula kac ah), iyo in fasallada aysan haysan agab ku filan. Gabar 15-jir ah oo ka timid tuulo miyiga ah oo ku taalla Goljano ayaa sheegtay:

> *Macallimiinta halkan jooga waxay deggan yihiin magaalada degmada, subaxdii ayey yimaadaan, waxay wax ka dhigaan halkan, dabadeedna waxay ku laabtaan guryahooda. Si joogto ah uguma yimaadaan iskuulka si ay wax u baraan. Xitaa maalmaha iskuulka ee ay yimaadaan, si fiican uma dhigtaan… Macallimiintu waxay yimaadaan 2 ilaa 3 maalmood usbuucii.*

Qof xog-ogaal ah oo ka jooga Harshen ayaa yiri: "*Iskuulka waa la dayacay oo waxaa iska ilowday dowladda, macallimiintuna xitaa ma joogaan si ay casharro u bixiyaan.*" In kasta oo qaar ka mid ah macallimiinta ay sabab u arkeen maqnaanshaha sare ee macallimiinta inay ka tahay xiisaha waxbarasho oo hooseeya, haddana waxay ku raaceen xubnaha bulshada in fasalladu aysan haysan agabkii loo baahnaa si loo bixiyo waxbarasho tayo leh. Macallin ka tirsan Harshen ayaa sharraxay:

"Mid ka mid ah sababaha ugu waaweyn ee macallimiintu shaqada uga tagaan waa in ardaydu aanay si sax ah u qaadan casharrada. Marka ardaydu si habboon ugu mashquuli waayaan maaddooyinka ay macallimiintu dhigayaan, waxay niyad-jab ku keentaa macallimiinta... Kuma filna buugaagta casharrada ee aan hayno... Buugaagta la heli karo kuma filna in loo qaybiyo dhammaan ardayda, sidaas darteed waxaan siinnay macallimiinta oo keliya."

Dhalinyarada tirada yar ee wax ka barata (ama hore wax uga baratay) dugsiyada sare waxay sidoo kale sheegeen in mid ka mid ah caqabadaha waaweyn ee tayada waxbarashada uu yahay yaraanta waxbarashada luuqadda Ingiriisiga ee la bixiyo heerka hoose. Maaddaama maaddooyinka dugsiyada hoose lagu barto Af-Soomaalida, halka kuwa dugsiyada sare lagu barto Ingiriisi, ardaydu badanaa diyaar uma aha dugsiga sare xitaa marka ay ka gudbaan imtixaanka fasalka 8aad. Wiil 16-jir ah oo ka yimid Harshen oo dhigta fasalka 9aad ayaa sheegay in arrintani ay ka dhigto mid adag in ardaydu ka gudbaan imtixaanka dugsiga sare:

"Fasallada hoose waxaan dhammaan maaddooyinkayaga ku baran jirnay Af-Soomaalida, mana aanan haysan wax koorso Ingiriisi ah, laakiin hadda, markaan u gudubnay fasallada sare, dhammaan maaddooyinka waxaa lagu dhigaa Ingiriisi annaguna ma naqaano Ingiriis, sidaas darteed aad bay noogu adag tahay oo nagu caqabad badan tahay... Labadii sano ee la soo dhaafay, dhammaan iskuulada ku yaal Lankeyrta [mid ka mid ah tuulooyinka Harshen], qofna uma gudbin heerka jaamacadda."

Guud ahaan, degmooyinka, jawaab-bixiyeyaashu waxay isku raaceen in abaartu ay sii xumaysay maqnaanshaha iyo hoos u dhaca tayada waxbarashada. Qoysas badan, gaar ahaan kuwa ku sugan Harshen, waxay u hayaameen raadin biyaha iyo cunto, iyaga iyo xoolahoodaba. Iskuulada ayaa iska sii furnaa iyagoo cidlo ah. Macallin ka tirsan Harshen ayaa xusuustay:

Abaartu waxay saamaysay waxbarashada. Markii ay yaraatay biyaha, qoysasku waxay bilaabeen inay baad iyo biyo raadsadaan, waxayna u guuri karaan Degahbur [qiyaastii 50 kiiloomitir u jira], taas oo macnaheedu yahay inay u guuraan carruurtoodii la socotay.

Wiil 17-jir ah oo ka yimid Goljano ayaa intaas ku daray in macallimiintii ay iyaguna ka hayaameen deegaanka: "*Macallinkii wuxuu ka tagay deegaanka sababo la xiriira abaarta*.

In kasta oo iskuulada ku yaalla magaalooyinka ay furnaayeen inta lagu jiro abaarta, haddana qoysas badan ayaa ku qasbanaaday inay mudnaanta siiyaan baahiyaha nolosha si ay u daboolaan baahidooda nololeed. Lacagtii waxbarashada loogu talagalay waxaa loo leexiyey cunno, carruurtana waxaa loo xil saaray inay xoolaha daryeelaan, maaddaama waqtiyada dadka waaweyn loo weeciyey shaqo kasta oo mushahar leh oo la heli karo. Qof xog-ogaal ah oo ka yimid Harshen ayaa sharraxay: "M*arkii waalidiintu lumiyeen xoolahooda, waxay joojiyeen dirista carruurtooda iskuulka... Waalidiinta ma awoodin inay iibsadaan agab waxbarasho*." Haweeney 21-jir ah oo ka timid Goljano ayaa tiri:

Kadib abaarta, kama aanan fikirin inaan carruurta iskuulka diro... Waxay waqtigooda ku qaataan guriga. Waxay daryeelaan riyaha yar ee ka badbaaday abaarta."

Jawaab-bixiyeyaashu waxay sheegeen in in kasta oo abaarta ay dhammaatay, haddana saameynta waxbarashada ay weli sii socoto. Dhalinyaro badan oo ka tagtay iskuulka intii lagu jiray abaarta weligood dib uguma laaban iskuulka, sababtoo ah waxay ku mashquuleen noloshooda dadka waaweyn. Qaar ka mid ah iskuulada ayaa weligoodba xirmay, waxaana jira macallimiin badan oo aan weligood ku soo laaban shaqadoodii. Gabar 15-jir ah oo ka timid Goljano ayaa tiri: "*Abaarta ayaa iga joojisay in aan iskuulka tago...*"Hadda waxaan waqtiga ku qaataa guriga, waxaan ka shaqeeyaa guriga.' Qof xog-ogaal ah oo ka tirsan Arrimaha Haweenka ee heer tuulo ayaa sheegtay:

Waagii Hore, waxaa jiray macallimiin badan oo ku sugnaa tuuladan, mararka qaarkoodna waxay ka imaan jireen Jigjiga [caasimadda gobolka Soomaalida] si ay u dhigaan. Mararka qaar, waxaan lahayn 10 macallin, laakiin hadda waxaa haray oo kaliya 4."

Sida ay sheegeen dhalinyarada iyo waalidiinta, gabdhaha waxaa si gaar ah u saameeya baahiyaha waalidiinta ee ah in gabdhuhu ay waqtigooda ku bixiyaan shaqooyinka guriga iyo daryeelka. Baahiyahan waxay ka hor istaagaan gabdhaha inay iskuulka iska diiwaangeliyaan, dib u dhigaan diiwaangelintooda, kordhiyaan maqnaanshahooda, ama sababaan in ay ka baxaan iskuulka waqti hore. Haweeney 22-jir ah oo ka timid Goljano ayaa tiri: "*Inta badan gabdhaha waa maqnaadaan iskuulka sababtoo ah gabdhuhu waxay ku mashquulsan yihiin shaqooyinka guriga*." Macallin ka tirsan Harshen ayaa faahfaahiyay:

"Hooyo waxay iskuulka u dirtaa oo keliya mid ka mid ah saddexdeeda gabdhood. Mid ka mid ahna waxaa loo qoondeeyaa inay shaqada guriga qabato, halka tan saddexaadna loo diraa inay ka shaqayso ganacsi dakhli soo saara, sida wax iibinta. Gabdhuhu waxay waajib gaar ah ku leeyihiin inay waalidiintooda, gaar ahaan hooyadood, ka caawiyaan shaqada. Wiilasha guriga waxba lagama rabo. Waxay si toos ah iskuulka u yimaadaan. Sidaas darteed, gabdho badan ayaa guriga joogta, hal gabadhna oo kaliya ayaa loo oggol yahay inay iskuulka tagto. Laakiin haddii ay guriga joogaan Canfarta wiil, dhammaantood waa loo oggol yahay inay iskuulka tagaan."

Wiil 12-jir ah oo isna ka yimid isla degmadaas, kuna jira fasalka 5aad, ayaa sheegay in dhammaan walaalihiis oo dhan, marka laga reebo walaashiis 11-jir ah, ay dhigtaan fasalka ku habboon da'dooda. Wuxuu intaas ku daray in walaalkiis 13-jir ah uu waxbarashada rasmiga ah ku qaato subaxdii, halka uu dugsi diineed tago galabtii. Markii la weydiiyay sababta walaashiis 11-jir ah aan loo oggolaan inay iskuulka tagto, halka walaalkiisna uu laba nooc oo waxbarasho helo, wuxuu ku jawaabay:

Maadaama dhammaan walaalihiis kale iskuul ayay joogaan, sidaas darteed cid kale oo xoolaha daryeesha ma jirto… Isagu ma haysto waqti uu ku raaco xoolaha."

Macallimiintu waxay sidoo kale intaas ku dareen in farqiga u dhexeeya jinsiyada uusan hoos u sii dhicin sababtoo ah barnaamijyadii dhiirrigelinta ee gabdhaha iskuulka keenayay, sida quudinta iskuulka iyo abaalmarinta joogtaynta, ayaa la joojiyay. Sarkaal ka tirsan Xafiiska Waxbarashada Harshen ayaa xasuustay:

Berigii hore, gabdhaha waxay heli jireen saliid iyo agab kale marka ay iskuulka si joogto ah u joogaan 18 maalmood si loo dhiirrigeliyo… Hadda, dhammaan waxyaabahaas waa la joojiyay."

Caqabadaha waxbarashada ee gabdhaha marka loo barbar dhigo wiilasha waxaa kale oo saameeya guurka carruurta iyo qaxidda. Macallin ka tirsan Fafan ayaa sheegay in "la mamnuucay" gabdhaha inay iskuulka yimaadaan guurka kaddib. Shaqaalihii fidinta caafimaadka ee isla gobolkaas ayaa sheegay:

"Gabdhaha badankoodu horey ayay u guursanayaan. Sannadkan, shan gabdhood oo ka mid ah ardayda dugsiga sare ayaa ka baxay iskuulka wayna guursadeen. Ardayda dugsiga sare badankoodu kuma guulaystaan imtixaanka qaranka; marka gabar dhamaysa fasalka 12aad ay ku guuldaraysato imtixaanka oo ay guursato, saaxiibbadaheedna way niyad jabayaan oo waxay doorbidaan inay guursadaan halkii ay waxbarashada sii wadan lahaayeen"

Dhalinyarada waxay guurka ka hor mariyeen tahriibka marka loo eego inay tahay sababta ugu weyn ee gabdhaha iskuulka uga tagaan. Gabar 14-jir ah oo ka timid Goljano ayaa sharraxday: "*Cidi kama fikireyso guurka… Waxay ka fikiraan dakhli.*"

Inkasta oo tiro yar oo dhalinyaro ah oo wax ka barta dugsiyada sare ee ku yaal meelaha magaalooyinka ah ay sheegeen in iskuuladu ay si wanaagsan u qalabeeysan yihiin musqulaha iyo biyaha (labaduba waxay lagama maarmaan u yihiin gabdhaha inay maaraystaan caadadooda xilliyada ay iskuulka joogaan), haddana goobaha WASH ee iskuulada miyiga waxay noqdeen kuwo aan jirin ama aan la isticmaali karin. Gabar 13-jir ah oo ka timid Harshen, oo raacaysa faallooyinka ka imaanaya dhigeeda lab iyo dhedig ee ku sugan labada dhinac ee Degmooyinka, waxaa la soo sheegay in ay tidhi, "Waxaa jira saddex musqulood, laakiin ma haystaan biyo, waxay u baahan yihiin nadaafad, mana laha albaabbo. Qofna ma isticmaalo."

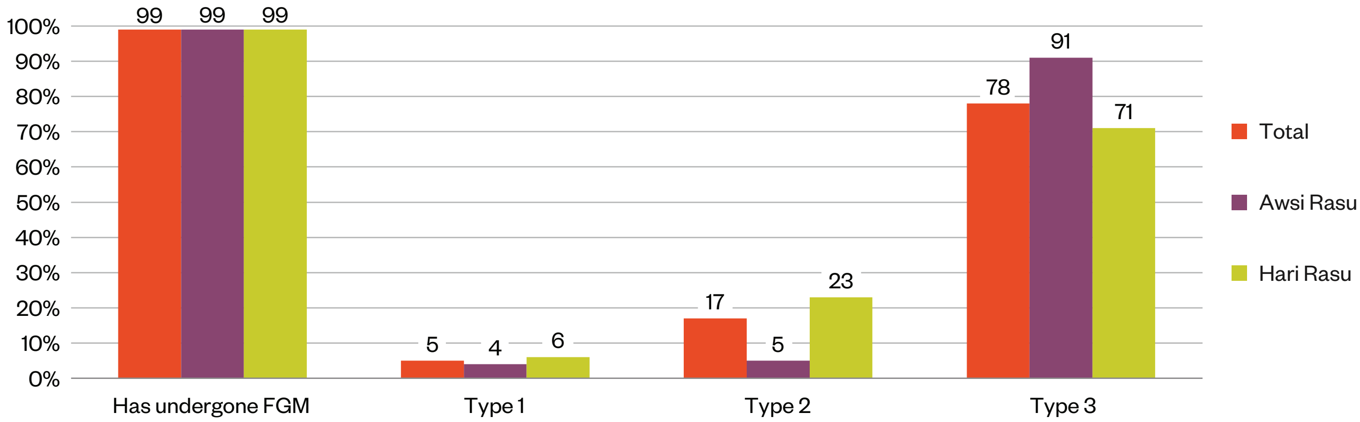
Gudniinka fircooniga ee haweenka

Canfarta

Dhammaan ku dhawaad (99%) gabdhaha qaan-gaarka ah iyo haweenka da'da yar ee la xogta laga soo uririyay waxay sheegeen in gudniinka gabdhuhu lagu sameeyey (eeg Sawirka 23). Intooda badan (78%) waxaa lagu sameeyey nooca 3aad/xidhida ama tolmaha(infibulation), kaaso badanka ku reeba nabar (65%), sido kalena wata waxyaabo isku dhajinaya (13%). Waxaa jiray farqi weyn oo gobollada u dhexeeya, iyadoo xidhida iyo tolmaha xubinta taranka uu aad ugu badan yahay Awsi Rasu [Zone 1] marka loo eego Hari Rasu [Zone 5] (91% marka loo eego 71%). Nooca 2aad/ goynta (excision) wuxuu badanaa ku badan yahay Hari Rasu [Zone 5] marka loo eego Awsi Rasu [Zone 1] (23% marka loo eego 5%). Nooca 1/goynta kintirka ayaa dhif ama naadir ku ahaa labada gobol. Dhammaan gabdhaha qaan-gaarka ah iyo haweenka da'da yar ayaa sheegay in gudniinka Gabdhuhu ay sameeyeen gooyayaal dhaqameed.

Sababta oo ah gabdhaha qaan-gaarka ah ee Canfarta aqoontooda ku saabsan dhaqanka gudniinka gabdhuhu — xitaa kuwan lagu sameeyey jirkooda — waa mid

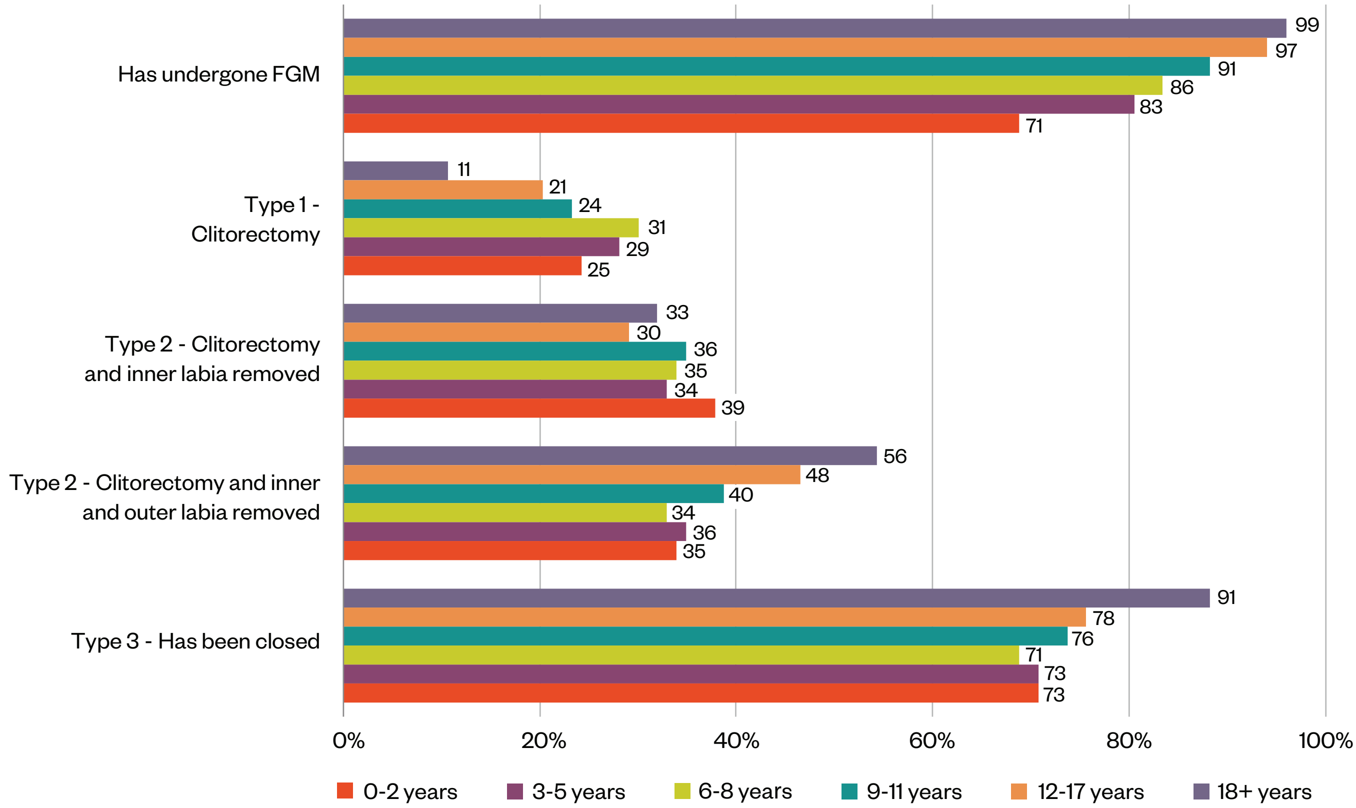
Jaantuuska 23: Heerka gudniinka gabdhuhu ee gabdhaha qaan-gaarka ah iyo kuwa da'da yar ee Canfarta



kooban marka loo eego daryeel bixiyayaasha (maadaama badankood lagu sameeyey gudniinka gabdhuhu iyagoo aad u yar, iyo sidoo kale cilmi-baaris tan tayaysan heerkii billowga ahaa ayaa muujiyay in dhaqamadu ay isbeddeleen dhowrkii sano ee la soo dhaafay), cilmi-baaristan heerkeedi aya daryeel bixiyayaasha weydiiyay heerka gudniinka gabdhuhu iyo noocyadiisa dhammaan qoysaskan dumarkooda. Jaantuuska 24 aad wuxuu iftiiminayaa isbeddellada ku saabsan dhaqamada gudniinka gabdhuhu iyadoo loo eegayo da'da,, in kastoo tusaalaha guud ee Canfarta oo dhan (oo aan loo kala saarin gobol ahaan) loo fududeeyey. Waxaa jira dhowr qaab oo xiiso leh. Marka hore, waxaa jira hoos u dhac tartiib ah laakiin joogto ah oo ku saabsan heerka gudniinka fircooniga ee da'da kala duwan. Haweenka da'doodu tahay 18 sano iyo ka weyn (99%) iyo gabdhaha da'doodu u dhaxayso 12–17 sano (97%), dhaqankaasi waa mid caadi ah. Gabdhaha da'doodu tahay 9–11 (91%) ama 6–8 (86%), wali waa mid aad u sarreeya laakiin hada hooseeya. Gudniinka gabdhuhu wuxuu ku yar yahay gabdhaha da'da yar.Arrintan waxay macnaheedu ka dhigan tahay wali ma cada, waxaana la ogaan karaa un wakhti kadib. Waxaa dhici karta in dhaqamada ay isbeddelayaan, taasoo micnaheedu yahay in gabdhaha yaryar ee aan hadda la gudin la gudayo marka ay weynaadaan; ama heerka faafida dhaqankan aya hoos u dhacaya.Qaababka xidhitaanka ama cidhiidhinta xubinta tranku waa isku wada mid . Haweenka da'doodu tahay 18 sano iyo ka weyn, ku dhowaad dhammaantood (91%) ayaa la wada tolay ama la xidhay .Cidhiidhinta xubinta taranka waa mid ku yar gabdhaha da'doodu kala duwanthay(marka la barbardhigo haweenka da'doodu wayntahay), laakiin si aad ah uguma yara gabdhaha sii yaryar (da'doodu tahay 0–5 sano) (73%) marka loo barbardhigo gabdhaha ugu waaweyn (12–17 sano) (78%). Haddana, waxa ay tani ka dhigan tahay lama hubo oo waxa ay uun soo muuqan doontaa wakhti ka dib, sababtoo ah in kasta oo ay jiraan farqi u dhexeeya noocyada FGM ee haweenka waaweyn iyo gabdhaha, haddana gabdhaha yaryar ee lagu soo daray warbixinta daryeelayaasha ayaa aad u yar si go'aan looga gaaro cidhiidhinta xubnaha taranka. Xisaabinta waxaa lagu saleynayaa liisaska qoysaska, oo ay bixiyeen daryeelayaasha lagu soo daray muunadda, kuwaas oo ka kooban 1,241 haween ah oo da'doodu tahay 18 sano iyo wixii ka weyn, 898 gabdhood oo da'doodu tahay 12–17 sano, laakiin kaliya 112 gabdhood oo da'doodu tahay 0–2 sano, 193 gabdhood oo da'doodu tahay 3–5 sano, 264 gabdhood oo da'doodu tahay 6–8 sano, iyo 211 gabdhood oo da'doodu tahay 9–11 sano.Intaas ka dib, daryeel bixiyaasha oo sheegaya inta dub ee laga gooyay inta aan la xidhin xubinta taranka ayaa tilmaamaysa in dhaqamadan ay u badantahay in ay noqdaan kuwa ka waxyeelo yar kuwii hore , iyadoo xataa lagu daray sameynta nooca cidhiidhinta ama xidhida xubinta tarnka. Gabdhaha da'doodu tahay 12–17 sano, 48% ayaa laga saaray dhammaan xubnaha taranka ee dibadda ah. Gabdhaha da'doodu tahay 9–11, heerkaas wuxuu hoos ugu dhacay 40%; gabdhaha da'doodu tahay 6–8, heerkaas wuxuu sii dhacay ilaa 36%.

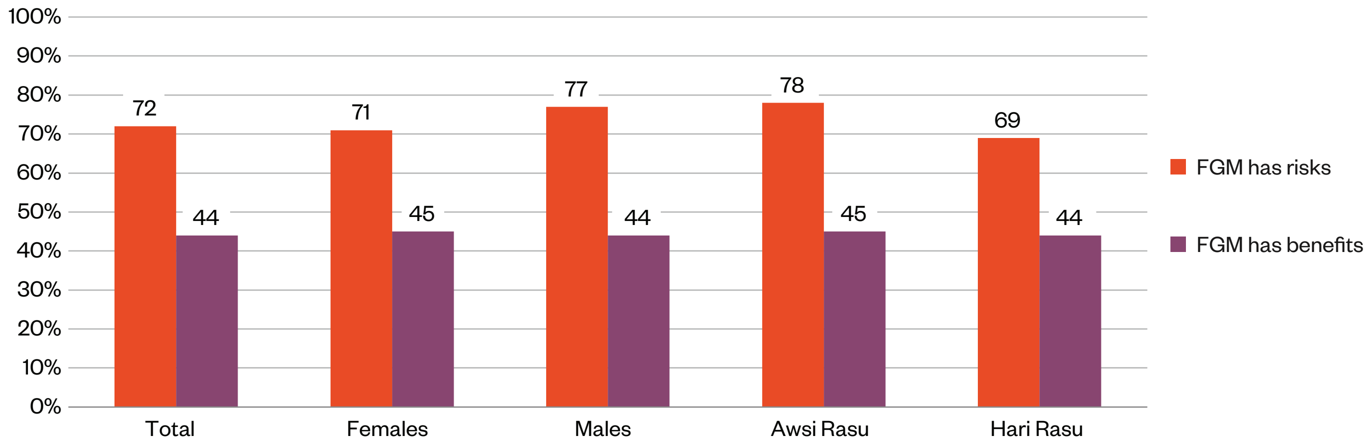
Daryeel bixiyayaashu waxay sheegeen in da'da gabdhaha qoyska lagu sameeyey gudniinka gabdhuhu, sida ay ahayd gabdhaha dhalinyarada ah, uu ku kala duwan yahay gobolada iyo degmooyinka. Aysaita, Awsi Rasu [Zone 1], iyo Hadelella, Hari Rasu [Zone 5], gabdhaha waxaa gudniinka lagu sameeyey xilligii caruurnimada, iyagoo jira dhowr toddobaad oo keliya. Semurobi, Hari Rasu [Zone 5], celceliska da'da gabdhaha lagu sameeyo gudniinka waxay ahayd 4.5 sano. Gabdhaha gudniinka lagu sameeyey, daryeel bixiyayaashu waxay sheegeen in ku dhawaad dhammaantood (95%) ay gooyeen gooyeyaasha dhaqameedka. Kaliya shan gabdhood ayaa lagu soo warbixiyey in lagu gooyay adeeg bixiye caafimaad.

Jaantuuska 24: Xaalada gudniinka fircooniga ee gabdhaha qoyska ,iyada oo loo fiirinayo da'dooda sida ay sheegen daryeelayaasha Canfarta

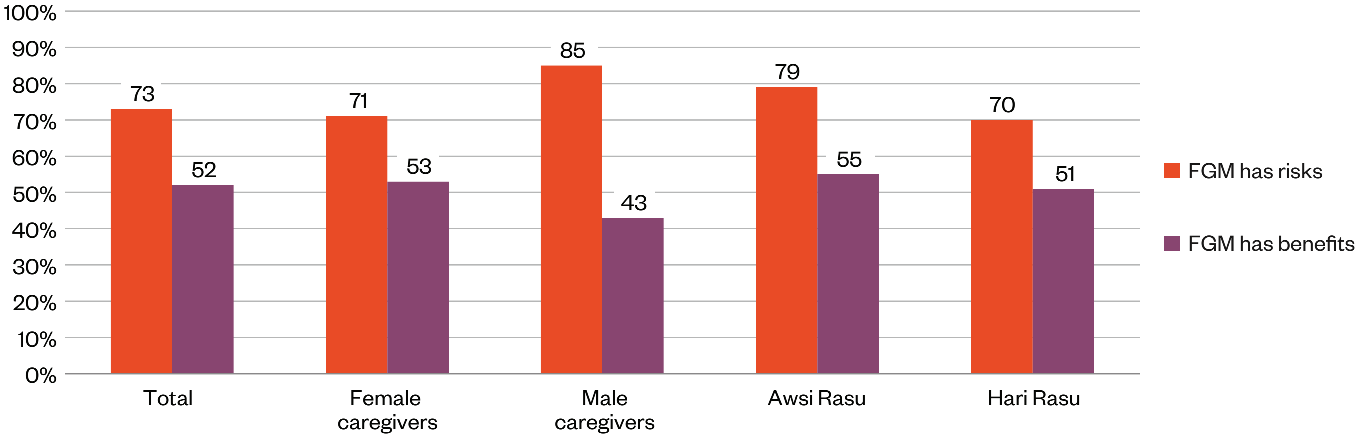


Dhalinyarada Canfarta ee goobaha daraasaddu waxay u badan tahay inay sheegaan in gudniinka gabdhuhui uu leeyahay khataro marka loo eego faa'iidooyinka (72% marka loo eego 44%; eeg Jaantuska 25). Waxay jirin farqi muhiim ah oo tirakoob ahaan u dhexeeya gabdhaha iyo wiilasha ama dhalinyarada ku nool Awsi Rasu [Zone 1] iyo Hari Rasu [Zone 5]. Kuwa soo sheegay khataraha, ku dhawaad dhammaantood (98%) waxay qirteen in gudniinka gabdhuhui uu dhibaato ka dhigayo dhalmada. Inta badan (56%) waxay sidoo kale ku heshiiyeen in uu ka dhigo galmada mid xanuun badan. Tirada badan oo dhalinyaro ah waxay soo sheegeen in gudniinka gabdhuhui uu keeno infekshan (37%) iyo Dhiig bax (25%). Kuwa soo sheegay faa'iidooyinka, 82% waxay sheegeen in gudniinka gabdhuhui uu hoos u dhigo dareenka galmada ee gabdhaha, 30% waxay sheegeen inuu ka ilaaliyo kufsiga, iyo 29% waxay rumaysan yihiin inuu lagama maarmaan u yahay gabdhaha inay soo jiitaan nin guursada.

Jaantuuska 25: Dhalinyarada Canfarta khatarta iyo faa'idada ay ka aaminsanyihiin gudniinka fircconiga ah (FGM)



Jaantuuska 26: daryeelayaasha ama waalidiinta Canfarta khatarta iyo faa'idada ay ka aaminsanyihiin gudniinka gabdhuhu (FGM)

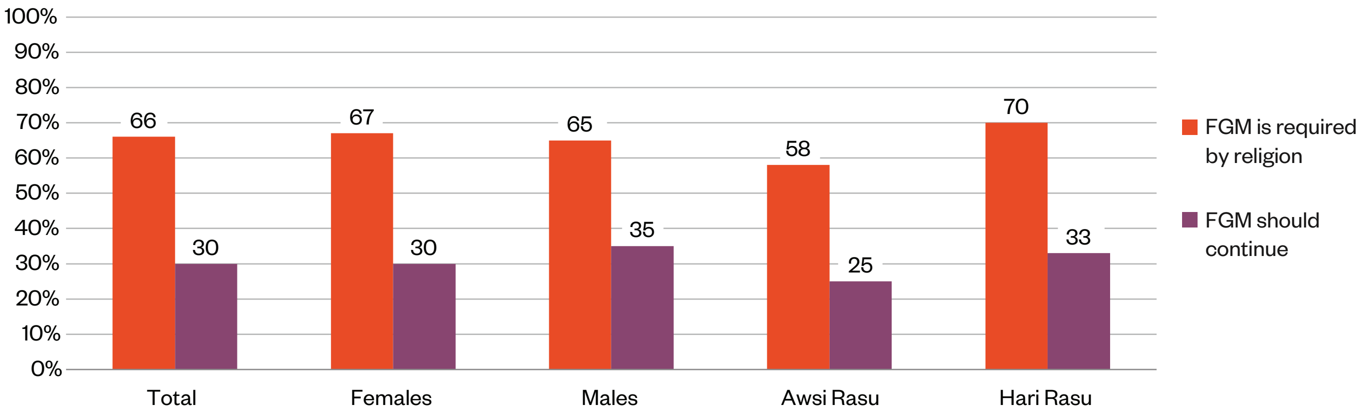


Daryeel bixiyayaasha Canfarta ee goobaha daraasadda ayaa sidoo kale aad ugu dhow inay sheegaan in gudniinka gabdhuhui uu leeyahay khataro (73%) marka loo eego faa'iidooyinka (52%) (eeg Jaantuska 26). Si kastaba ha ahaatee, si ka duwan dhalinyarada, waxaa jiray farqi weyn oo u dhexeeya jinsiga, iyadoo daryeel bixiyayaasha ragga (85%) aad uga badan yihiin daryeel bixiyayaasha haweenka (71%) inay soo sheegaan khataraha. Daryeel bixiyayaasha haweenka ayaa dhanka kale aad uga badan ragga inay soo sheegaan faa'iidooyinka (53% marka loo eego 43%). Farqiga goobaha wuxuu ahaa mid yar. Kuwa daryeel bixiyayaasha ah ee soo sheegay khataraha, ku dhawaad dhammaantood (99%) waxay qirteen in gudniinka gabdhuhui uu dhibaato ka dhigayo dhalmada. Inta badan (66%) waxay sidoo kale ku heshiiyeen inuu ka dhigo galmada mid xanuun badan. Tirada badan oo daryeel bixiyayaasha ah waxay soo sheegeen in gudniinka gabdhuhui uu keeno infekshan (39%) iyo inuu sababo xanuun (31%). Kuwa soo sheegay faa'iidooyinka, 85% waxay sheegeen inuu hoos u dhigo dareenka galmada ee gabdhaha, 30% waxay sheegeen inuu hagaajiyo dhaqanka gabdhaha (aan la xiriirin galmo), 26% waxay sheegeen inuu ka ilaaliyo kufsiga, iyo 24% waxay sheegeen inuu ka caawiyo gabdhaha inay soo jiitaan nin guursada.

Saddex meelood oo laba meel (66%) ka mida dhalinyarada Canfarta ee goobaha daraasaddu – iyadoon loo eegin jinsiga – waxay ogolaadeen in gudniinka gabdhuhui uu yahay waajib diin ah (eeg Sawirka 27). Kuwa ku nool Hari Rasu [Zone 5] ayaa aad ugu dhow inay ku heshiiyaan marka loo eego kuwa ku nool Awsi Rasu [Zone 1] (70% marka loo eego 58%). Si kastaba ha ahaatee, aad u yar ayaa soo sheegtay in gudniinka gabdhuhui uu sii socdo; kaliya 30% ayaa ku raacsan bayaankaas. Dhalinyarada ku nool Hari Rasu (33%) waxay si weyn ugu dhow yihiin inay ku heshiiyaan marka loo eego kuwa ku nool Awsi Rasu (25%); wiilasha iyo dhalinyarada ragga ayaa sidoo kale si weyn ugu dhow inay ku heshiiyaan marka loo eego gabdhaha iyo haweenka da'da yar (35% marka loo eego 30%).

Dhammaan kooxaha, ku dhawaad dhammaan daryeel bixiyayaasha Canfarta ee goobaha daraasaddu (88%)

Jaantuuska 27: Aaminsanaanta dhalinyarada Canfarta ee ku saabsan inuu waajibad diini yahay gudniinka fircooniga (FGM) iyo sii socodkiisa



Sanduuqa 2: Fikradaha bulshada Canfartu ay ka qabaan gudniinka gabdhuhu waa mid isbeddeleya markba marka ka danbaysa

Falanqayn waqtidheer socotay ayaa lagu ogaaday in fikradaha laga qabo gudniinka gabdhuhu ee goobaha daraasaddayadu ay is beddeleyaan marba marka ka danbaysa. Daryeel-bixiyayaashu waxay aad uga dhowaayeen xiligii wareega-dhexee daraasaddu marka loo eego xiligii wareega-koowaad inay sheegaan in gudniinka gabdhuhu leeyahay khataro (73% marka loo eego 43%). Waxa kale oo ay aad ugu yaraayeen in ay sheegaan in gudniinka gabdhuhu sii socdo (38% marka loo eego 63%). Waxa xiisaha lihi leh, daryeel bixiyayaasha ayaa sidoo kale aad ugu dhow inay wareega-dhexe ku warbixiyaan in gudniinka gabdhuhu leeyahay faa'iidooyin marka loo eego sidii ay markii hore ahaayeen (52% marka loo eego 45%). Ma jiraan wax isbeddello ah oo ku yimid in daryeelayaashu aaminsan yihiin in gudniinka Fircooniga ah ay diintu u baahan tahay iyo in kale.

Fikradaha gabdhaha da'yarta ah ayaa sidoo kale isbeddelay inta u dhaxaysa wareegii koowaad iyo wareega dhexe. Wareega-dhexe, gabdhuhu aad ayay uga war hayeen khataraha marka loo eego kii hore (71% marka loo eego 6%). Khadka dhexe, gabdhuhu waxay sidoo kale aad ugu yaraayeen inay rumaystaan in gudniinka gabdhuhu uu sii socdo sidii ay ahaayeen markii hore (30% marka loo eego 59%). Waxa xiisaha lihi leh, habluhu – sida daryeelayaasha – waxa ay sidoo kale aad ugu dhawdahay in ay ka warbixiyaan dheefaha wareega- dhexe marka loo eego sida ay salka u ahaayeen (45% marka loo eego 25%). Ma jiraan wax isbeddel ah oo ku yimid caqiidada gabdhaha ee ku saabsan in gudniinka Fircooniga ah ay diintu u baahan tahay iyo in kale. Gabar 23 jir ah oo la guursaday oo reer Aysaita ah oo ku taal Awsi Rasu [Zone 1] ayaa sheegtay in dadaallada lagu ciribtirayo gudniinka fircooniga ah ee bulshadeeda aysan ahayn mid soo jireen ah oo keliya, balse sidoo kale caalamku aqoonsan yahay.:

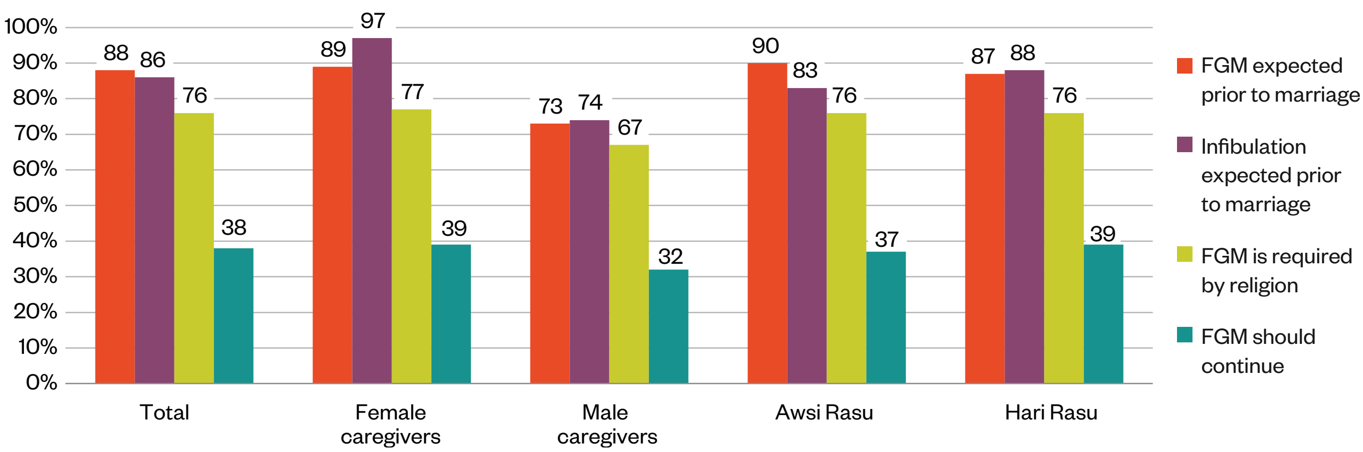
> *Waxa jirta umuliso dhaqameed caan ah oo fududaysa doodaha... Waxay ahayd haweenay ku guulaysatay dhimista gudniinka Fircooniga ah ee xaafaddan. Ka dib, buug ayaa loo qoray si ay u guulaysato, waxaana la siiyay abaal-marin... Markii ay u yimaaddeen bulshada waraysiga, waxay gacanta ku hayaan buug halkaas oo sawirkeeda ku yaal..*

** Wareegii hore,gabdha keliya ayaa la weydiinayay su'aalaha ku saabsan gudniinka gabdhaha.*

waxay soo sheegeen in gabdhaha bulshadooda la filayo in lagu sameeyo gudniinka gabdhuhu ka hor guurka (eeg Jaantuska 28). Ku dhowaad intaas oo kale (86%) waxay sheegeen in gabdhaha laga filayo in lagu sameeyo infibulation (ciriirinta xubnaha taranka) ka hor guurka. Inkasta oo farqiga goobaha uu ahaa mid yar, hooyooyinka ayaa aad ugu dhow inay soo sheegaan in gudniinka gabdhuhu (89% marka loo eego 73%) iyo infibulation (97% marka loo eego 74%) ay yihiin kuwo la filayo. Sidoo kale, daryeel bixiyayaashu, sida carruurtooda dhalinyarada ah, inta badan waxay ku heshiiyeen in gudniinka gabdhuhu uu yahay waajib diin ah (76%). Hooyooyinka ayaa si weyn ugu dhow inay ku heshiiyaan marka loo eego aabbayaasha (77% marka loo eego 67%). Taageerada sii socoshada gudniinka gabdhuhu waxay u muuqatay mid isku mid ah dhammaan kooxaha (38% guud ahaan).

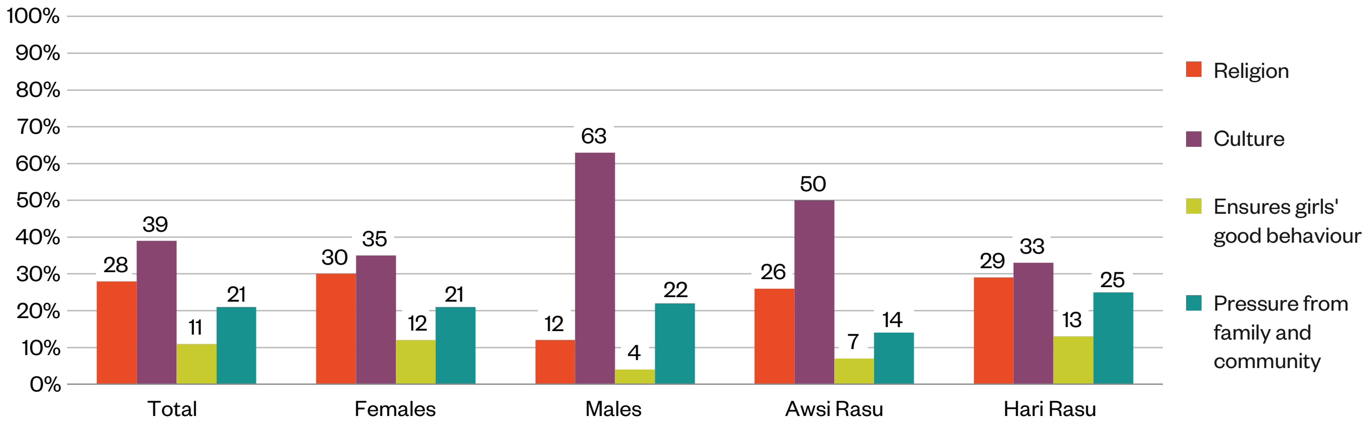
Markii la weydiiyey sababta ugu weyn8 ee gudniinka fircooniga9 loo sameeyo, dhalinyarada Canfarta badankoodu waxay tilmaameen dhaqanka (39%) iyo diinta (28%), inkasta oo cadaadiska qoyska iyo bulshada

Jaantuuska 28: Aaminsanaanta daryeelayaasha Canfarta ee ku saabsan filashada gudniinka fircooniga, waajib diimeedkiisa, iyo sii socodkiisa.



(21%) iyo hubinta in gabdhuhu yeeshaan dhaqanka wanaagsan (11%) ay sidoo kale ahaayeen jawaabo caadi ah (eeg Sawirka 29). Waxaa jiray farqi weyn oo u dhexeeya jinsiga iyo goobaha. Wiilasha iyo dhalinyarada ragga ah (63%) iyo dhalinyarada ku nool Awsi Rasu [Zone 1] (50%) ayaa aad ugu dhow inay tilmaamaan dhaqanka marka loo eego gabdhaha iyo dhalinyarada haweenka ah (35%) iyo dhalinyarada ku nool Hari Rasu [Zone 5] (33%). Gabdhaha iyo haweenka dhalinyarada ah (30%) ayaa aad ugu dhow inay tilmaamaan diinta marka loo eego wiilasha iyo dhalinyarada ragga ah (12%), in kasta oo sababaha raggu ay sheegeen tahay inay door bidaan guursashada haweeney lagu sameeyey gudniinka gabdhuhu (eeg Sanduuqa 2). Haweenka (12%) iyo dhalinyarada ku nool Hari Rasu [Zone 5] (13%) ayaa aad ugu dhow inay sheegaan in sababta ugu weyn ee gudniinka gabdhuhui tahay hubinta dhaqanka wanaagsan ee gabdhaha marka loo eego wiilasha (4%) ama dhiggooda ku nool Awsi Rasu [Zone 1] (7%) .Cadaadiska xaga qoyska iyo bulshada isku mid ayay kawada ahaayen dhammaan kooxaha kala duwan. Waxaa xusid mudan, in kasta oo maxkamadaha shareecada ay xoog badan ku leeyihiin yihiin Awsi Rasu [Zone 1] marka loo eego Hari Rasu [Zone 5], haddana ma jiro farqi gobol ahaan ah oo dhalinyaradu ku xushaan diintu inay tahay sababta ugu weyn ee gudniinka fircooniga loo sameeyo.

Jaantuuska 29: Fikradaha dhalinyarada Canfarta ay ka qabaan sababta ugu weyn ee gudniinka fircooniga (FGM) loogu sameeyo gabdhaha

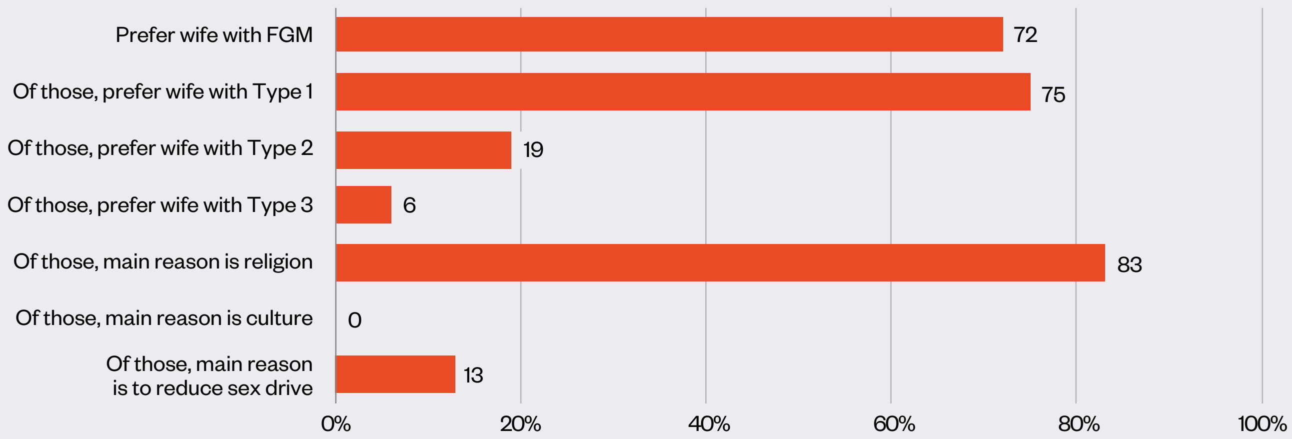


An Afar bride © Nathalie Bertrams/GAGE 2024

Sanduuqa 3: Dooqa wiilasha Canfarta iyo dhalinyarada ragga ah ee ku saabsan xaaladda gudniinka gabdhuhu ee xaaskooda mustaqbalka

Sahanku wuxuu weydiiyay wiilasha iyo dhalinyarada ragga ee Canfarta waxa ay doorbidayaan marka ay timaaddo gudniinka fircooniga (FGM) ee xaaskooda mustaqbalka. Inkasta oo kaliya 30% wiilasha iyo dhalinyarada ragga ay sheegeen in gudniinka FGM uu sii socdo, 57% ayaa sheegay inay taageersan yihiin in walaashood la gudayo, halka 72% ay sheegeen inay doorbidayaan inay guursadaan haweenay la guday (eeg Jaantuska 31).Dadkaas kuwa ka mid ah, aqlabiyadda badan (75%) waxay doorbidayaan xaaska oo lagu sameeyay nooca 1-aad ee gudniinka fircooniga (FGM). Doorbidaada nooca 3-aad ayaa aad u yar (6%). Wiilasha iyo dhalinyarada ragga ee cadeeyay inay doorbidayaan xaas la guday ayaa sidoo kale la weydiiyay sababta ugu weyn ee ay taas u doorbideen. Sababta ugu badan ee la xusay waxay ahayd in diintu ay amartay (83%).Waxa xiiso leh in, halka 63% wiilasha iyo dhalinyarada ragga ay sheegeen in dhaqanka uu yahay sababta ugu weyn ee gudniinka fircooniga(FGM), waxaa aan jirin wiilal ama dhalinyaro rag ah oo xushay dhaqanka inuu yahay sababta ugu weyne gudniinka firconiga, ee waxa jirta in iyagu shakhsiyan u doorbidayaan xaas la guday.

Jaantuuska 30: Doorbidyada wiilasha iyo dhalinyarada ragga, Canfarta ee ku saabsan xaaladda gudniinka fircooniga (FGM) ee xaasaskooda mustaqbalka



Intii lagu guda jiray wareysiyada qoto-dheer, wiilasha iyo dhalinyarada ragga ah waxay muujiyeen doorbidyo kala duwan oo ku saabsan heerka FGM ee xaaskooda (mustaqbalka). Nin dhalinyaro ah oo 22 jir ah oo guursaday kana soo jeeda Hari Rasu [Zone 5] ayaa sharraxay in, inkasta oo nooca 3-aad aan hadda la doorbidaynin, hadana ay tahay wax aan la malayn karin in la guursado gabar aan ku gudnayn gudniinka fircooniga (FGM):

> *«Hadda wiilasha/ragga deegaanka nagula nool aad bay uga war hayaan saameynta uu leeyahay dhaqanka FGM ee noocii hore, sidaas darteed waxay guursan karaan gabdho laga jaray kintirka. Laakiin cidna ma guursan karto gabar aan gebi ahaanba la gudin. Sababtoo ah, jarista kintirka gabdhaha waxay faa'ido u tahay gabdhaha, inay hoos u dhigaan rabitaankooda galmo.»*

Si kastaba ha ahaatee, nin dhalinyaro ah oo 18 jir ah oo aan guursan kana soo jeeda Awsi Rasu [Zone 1] ayaa aragtidaas ka hor yimid, isagoo sheegay in fursado sii kordheya ay jiraan oo lagu tixgeliyo xaas aan gebi ahaanba la gudin:

> *«Deegaan keena waxaa ku nool gabdho badan oo aan oo aan Canfar ahayn oo aan la gudin laakiin si fiican ayey u dhaqmaan, waa dad xishood badan, sidaas darteed waan ogaadey in gabdhaha aan la gudin aysan lahaan doonin rabitaan galmo oo sare oo aysan ku boodi doonin ragga si ay ugu raadiyaan galmo.»*

Wiil dhalinyaro ah oo 20 jir ah oo aan guursan kana soo jeeda Awsi Rasu [Zone 1] ayaa intaas ku daray in uusan wali go'aan gaarin – oo uu doorbidayo inuu iskiis u tijaabiyo isaga oo guursada laba xaas si uu ugu kala sooco. Wuxuu yiri:»*Danta aan leeyahay, waxaan rabaa inaan guursado gabdho la guday iyo kuwo aan la gudin si aan u arko farqiga u dhexeeya labadooda.*»

In kasta oo natiijooyinka sahanku ay muujinayaan in doorbidayaasha dhalinyarada ragga ee heerka FGM ee xaaskooda mustaqbalka ay inta badan ku saleysan yihiin rumayntooda diin ahaaneed, ee maaha aaminsanaanta ku saabsan rabitaanka galmo ee haweenka, cilmi-baaris tayo leh aya waxay soo bandhigtay in ay aragtidani ka soo horjeeddo. Tani waxay soo jeedinaysaa in fariimaha dhalinyarada ragga lala wadaagayo loo sameeyo si taxaddar leh

oo aan lagu saleyn kaliya hagaajinta rabitaanka galmada gabdhaha, laakiin in lagu saleeyo sidii loo wanaajin lahaa is waafajinta ama xaga isku qanacsanaanta galmada. Nin dhalinyaro ah oo aan guursan oo 18 jir ah kana soo jeeda Hari Rasu [Zone 5] ayaa iftiimiyay sida fariimaha noocaasi ay na u noqon Karin kuwo waxtar leh:

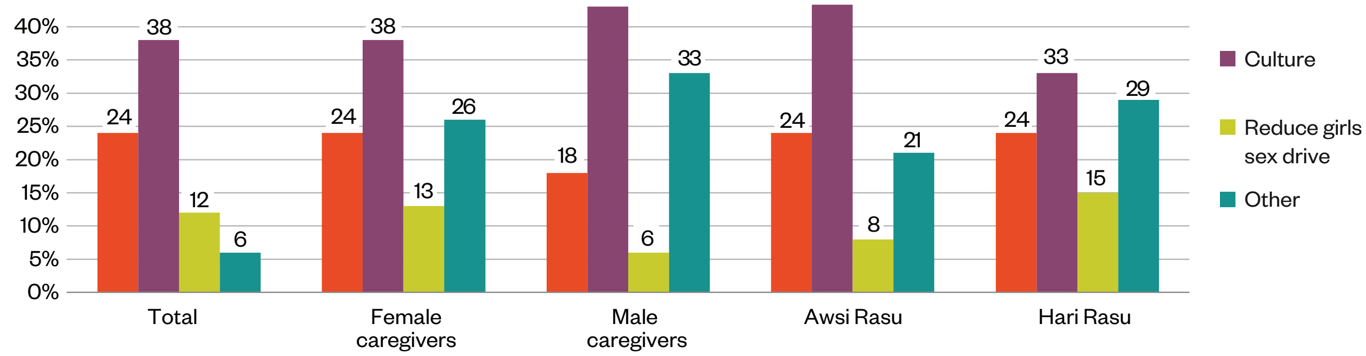
«Dadku waxay u sameeyaan gudniinka fircooniga(FGM) si ay gabdhuhu si wanaagsan u dhaqmaan. Dadku waxay aaminsan yihiin in haddii gabdhaha aan la gudin, ay yeelan doonaan rabitaan galmo oo sarreeya oo ay bilaabi doonaan galmo ka hor guurka. Dadku sidoo kale waxay aaminsan yihiin in gabdhaha aan la gudin ay ku lug yeelan doonaan sinada xitaa marka ay guursadaan kadib. Tani waa waxa aan kusoo arkay nolosheyda. Waxaan galmo la sameeyay gabar la guday iyo mid aan la gudin, waxaanan arkay farqi weyn... Gabadhii la guday waxay lahayd rabitaan galmo oo hooseeya, halka tii aan la gudin ay aad uga firfircoonayd sariirta."

Sida carruurtooda qaangaadhka ah oo kale, markii la weydiiyey sababta ugu weyn ee gudniinka gabdhuhu, daryeel bixiyayaasha Canfarta waxay inta badan tilmaameen dhaqanka (38%) iyo diinta (24%), inkasta oo qaar kalena ay sidoo kale tilmaameen in ay hoos u dhigto rabitaanka galmo ee gabdhaha (12%) iyo sababo kale (26%) (eeg Jaantuska 31). Daryeel bixiyayaasha raga ah (43%) iyo daryeel bixiyayaasha ku nool Awsi Rasu [Zone 1] (48%) ayaa si weyn ugu dhow inay tilmaamaan dhaqanku inuu yahay sababta ugu weyn ee gudniinka fircooniga marka loo eego daryeel bixiyayaasha dumarka ah (38%) iyo daryeel bixiyayaasha ku nool Hari Rasu [Zone 5] (33%). Daryeel bixiyayaasha dumarka ah ayaa si weyn ugu dhow inay tilmaamaan inay sababta ugu wayn diinta tahay (24% la barbardhigay 18%) ma jiraan farqi goob ahaan ku saabsan kuwan tilmaamay inay sababtu diinta tahay, in kasta oo maxkamadaha shareecadu ay ku xoog badan yihiin Awsi Rasu [Zone 1]. Daryeel bixiyayaasha dumarka ah (13%) iyo daryeel bixiyayaasha ku nool Hari Rasu [Zone 5] (15%) ayaa laba jibbaaar u dhow inay tilmaamaan sabatu inay tahay hoos u dhigista rabitaanka galmo ee gabdhaha marka loo eego daryeel bixiyayaasha raga ah (6%) iyo daryeel bixiyayaasha ku nool Awsi Rasu [Zone 1] (8%).

Markaad fiiriso goobaha daraasadda laga sameeyey ee Canfarta, qiyaastii kala badh (48%) dhalinyarada iyo in ka badan saddex meelood meel (39%) oo daryeel bixiyayaasha Canfarta ayaa noo sheegay inay ka warqabin sharciyada ku saabsan gudniinka gabdhuhu (eeg Jaantuska 32). Wiilasha iyo ragga dhalinyarada ayaa ka badan ba gabdhaha iyo dumarka dhalinyarada ah inta aan waxba ka ogayn. Ma jirin farqi goob ahaaneed. Si kastaba ha ahaatee, fahamka dhalinyarada iyo daryeel bixiyayaasha ay ka fahmeen waxa uu sharcigu sheegayo ayaamid aad u xadidan ama kooban ah. Dad badan ayaa isla qaadaanay in "sharcigu mamnuucayo dhammaan noocyada gudniinka gabdhuhu" iyo in "sharcigu mamnuucayo dhammaan noocyada gudniinka fircooniga oo dhan marka laga reebo sunna.

Markaad fiiriso goobaha daraasadda laga sameeyey ee Canfarta, shan meelood laba meelood meel (40%) oo dhalinyarada Canfarta ah – iyada oo aanu jirin farqi u dhaxeeya gabdhaha iyo wiilasha – ayaa soo sheegay inay qorsheynayaan inay gudniin ku sameeyaan gabdhahooda mustaqbalka (eeg Jaantuska 33). Dhalinyarada ku nool Hari Rasu [Zone 5] (46%) ayaa ka badan inay sheegan arrintan marka loo eego kuwa ku nool Awsi Rasu [Zone 1] (28%) . Dhammaan kooxaha, dhalinyarada ayaa soo sheegay inay doorbidayaan inay sameeyaan Nooca 1, oo ay ka doorbidayan Nooca 2 ama 3. Si kastaba ha ahaatee, Nooca 2 ayaa la doortay inta badan Hari Rasu marka la fiiriyo Awsi Rasu (8% oo la barbardhigay 3%).

Jaantuuska 31: Daryeelayaasha Canfarta waxay ka aaminsanyihiin, sababaha ugu weyn ee keena Gudniinka fircooniga (FGM)



Ka qaybgalayaasha Cilmi-baarista tayo-raaca (qualitative-ku) ayaa xaqiijiyay natiijooyinka su'aalaha, iyagoo ku raacay in dhammaantood ay oggol yihiin in gudniinka fircooni (FGM) uu yahay dhaqan caalami ah oo meelkasta laga sameeyo. Aabe ka yimid Awsi Rasu [Aagga 1] ayaa soo koobay oo dhahay: "Bulshadeena, ma jirto gabadh aan gudniinka lagu sameyn."' Gabar 18 jir ah oo ka socota Hari Rasu [Aagga 5] ayaa raacisay, "Qofna kama badbaadiyo gudniinka" Si kastaba ha ahaatee, koox yar oo ka mid ah dadka ka qaybgalay, dhammaantoodna ka yimid Awsi Rasu [Aagga 1], ayaa sheegay in ay jirto koox yar oo sii kordheysa oo gabdho aad u da'yar ah oo aanan gudniinka lagu sameyn. Aabe 24 jir ah oo ka socota Awsi Rasu [Aagga 1] ayaa sheegay:

> *Waxaa jira gabdho badan oo dhowr sano gudaheed dhalatay, kuwaas oo aan la gudniin. Gabadhaydu waa mid ka mid ah gabdhaha da'da yar ee aanan la gudin.*

Hooyada gabadh dhalinyaro ah oo ka socota Awsi Rasu [Aagga 1] ayaa sheegtay in isbeddelkaas uu sabab u yahay dadaalka hogaamiyayaasha diinta, kuwaas oo ku baaqay in la joojiyo dhammaan noocyada gudniinka gabdhuhu, taas oo ah habka kaliya ee lagu hubin karo in gabdhaha aysan noqonin kuwa la xirxiray. Waxay sharaxday:

> *"Hogaamiyayaasha ama culimada diinta ayaa noo sheegay in haddii aan sii wadno gudniinka nooca sunna da ah, waxaa suurtagal ah in noocii gudniinka Canfarta ee dhaqanka ahaa, kaas oo ka kooban ka saarista dhamaan maqaarka labada dhinac ee xubinta taranka, uu dib u soo laaban karo. Taas awgeed, dadka ayaa aqbalay talada ah in la joojiyo gudniinka nooca sunna."*

Inkastoo la soo wariyay in horumar laga sameeyay joojinta ama dhimista dhaqankan wax yeelada leh, haddana xaalada guud ayaa muujinaysa in ay weli xilli hore tahay in la aamino in gabadh kastaa ay hada badbaado ka tahay gudniinka fircooniga (FGM). Gabar 17 jir ah oo ka socota Awsi Rasu [Aagga 1] ayaa xustay in gudniinka gabdhuhu(FGM) dhaqamadii hore, caadi ahaan la sameyn jiray xilliga ilmahu uu yaryhay, hada laakin waxa la sameeya marka "*uu imuhu waynaado,ilaa 9 sano oo gaadho*". Wiil 15 jir ah oo ka yimid isla aaggaas ayaa faahfaahiyay:

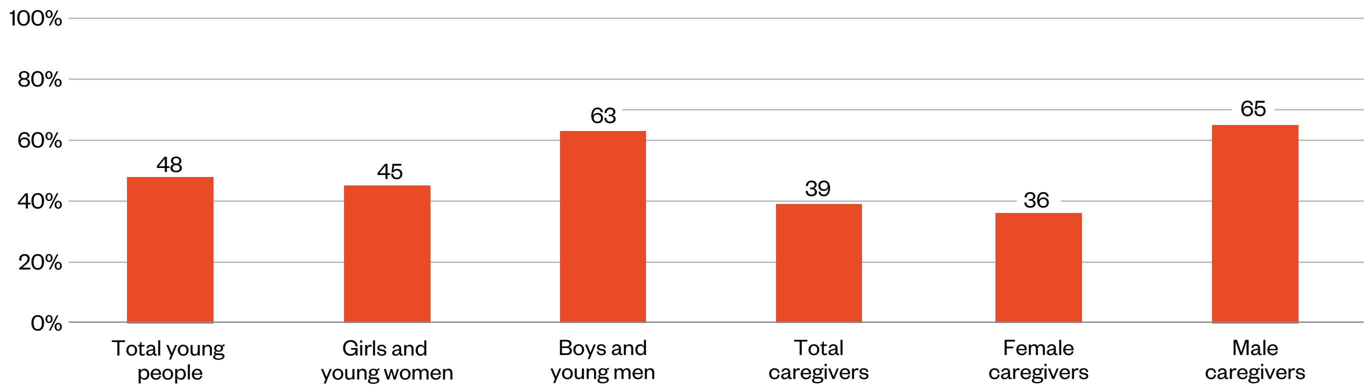
> *Waxaan leeyahay walaal 7 jir ah oo aan la gudin. Waxay sidoo kale leedahay saaxiibo badan oo aan la gudin... Waalidiinta ogolaada in gabdhahooda la gudo iyo kuwa gudaba waa la ciqaabi doonaa haddii ay dhaqankan sameeyaan... Sidaas darteed, walaashay kintirka lagama jarin. Waxaan laga jari doonnaa mustaqbalka.*

Waxaa sidoo kale jirtey isku raac guud oo ku saabsan xumaanta dhaqanka gudniinka gabdhuhu ee Canfarta. Aabe ka yimid Awsi Rasu [Aagga 1] ayaa sharaxay:

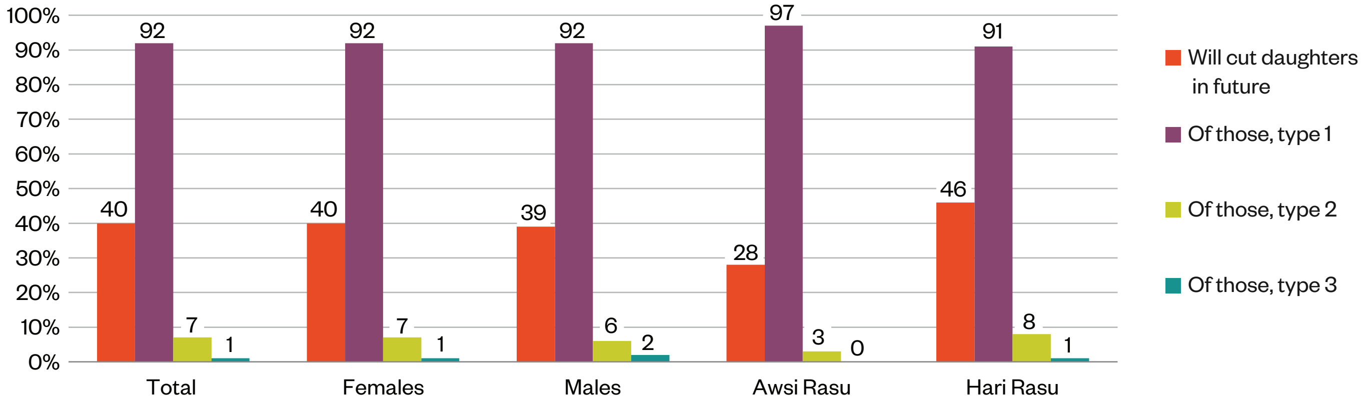
> *Waxaa jira haween ka caawiya dumarka uurka leh dhalmada, kuwaas oo sidoo kale gudaya gabdhaha. Marka hore, waxay ka saaraan kintirka gabadha meesha uu ku yaallo, ka dibna waxay jarayaan hilibka ku yaalla dhinaca midig iyo bidix ee kintirka gabadha. Markay ka saaraan kintirka iyo dhammaan hilibka, waxay isku xirayaan bowdada gabadha iyadoo loo adeegsanayo xadhig si ay qeybta la jaray uu dhiigo iskugu dhajiyo oo ay xidhaan ama adkeeyaan daloolka xubinta taranka.*

Gabdhaha qaangaadhka ah iyo haweenka da'da yar ee goobaha daraasadda Canfartu ku dhowaad dhammaantood waxay sheegeen inay mareen gudniinka fircooniga ee nooca 3-aad ee dhaqanka ahaa.. Gabar 15 jir ah oo ka soo jeeda Awsi Rasu [Zone 1] ayaa tiri: "*Markii aan yaraa, lugahayaga ayaa la xidhay muddo Canfarta maalmood ah markii nala gudayay.*"' Gabar 18 jir ah oo ku nool Hari Rasu [Zone 5] ayaa intaas ku dartay

Jaantuuska 32: : Dhalinyarada iyo daryeelayaasha Canfarta ee aan ka warqabin sharciga qaranka ee mamnuucaya gudniinka fircooniga (FGM)



Jaantuuska 33: Ujeeddada dhalinyarada Canfarta ay ka qabaan gudniinka fircooniga (FGM) inay gudi dooan gabdhahooda mustaqbalka



inaysan faahfaahin ka bixin karin inta xubinteeda taranka laga jaray:"*maadama yaraantaydi la i guday, ma aqaano habraacyada la igu sameeyay*."

Waxaa jiray aragtiyo kala duwan oo ku saabsan haddii ay is badaleen iyo sida ay isku badaleen dhaqamada gudniinka fircooniga(FGM) sannadadan dhow ee la soo dhaafay. Qaar ka mid ah ka qaybgalayaasha, gaar ahaan kuwa ka yimid Hari Rasu [Zone 5] iyo tuulooyinka fogfog ee Awsi Rasu [Zone 1], ayaa sheegay in nooca 3-aad ee gudniinka fircooniga weli si ballaaran loogu dhaqmo. Gabar 14 jir ah oo ka soo jeeda Hari Rasu ayaa xustay:

> *Waxaan arkay gabar dhowaan la guday, waa qof ehelkayga ah. Lugaha ayaa la isku xiray ka dib jarista... Waxay ka gooyeen dub badan.*

Aabbe ka yimid Awsi Rasu [Zone 1] ayaa intaas ku daray:

> *Waxaa sidoo kale jira dad weli sameeya gudniinka fircooniga(FGM) sidii waayadii hore, kuwaas oo ah dadka ku nool deegaannada miyiga fogfog.*

Dhanka kale, dhalinyaro badan – gaar ahaan kuwa ku nool Awsi Rasu [Zone 1] – ayaa sheegay in walaalahooda yar-yar ama gabdhahooda laga badbaadiyay gudniinka nooca 3-aad ee dhaqameed, balse loo sameeyay "kaliya" jarista dubka (excision) ama jarista kintirka (clitorectomy). Gabar 18 jir ah oo ka soo jeeda Awsi Rasu ayaa sharaxday:

> *Aniga iyo walaashay toos iigu xigta ah labadayada gudniinkayagu waa isku mid. Waa jaritaan buuxa oo tolid ah. Halka saddexda gabdhood ee kale ee walaalaha nahay ay heleen gudniin sunno, oo kaliya qaybta sare laga jaray.*

Gabar 19 jir ah oo ku nool Hari Rasu ayaa ku raacday:

> *Waagi hore, lugaha ayaa la isku xiri jiray, laakiin hadda waxay sameynayaan sunno.*

Dhibka ka jira macnaha erayga 'sunno' ayaa qarinaya. Hogaamiyaasha diinta ee Canfarta ayaa dadaal ku bixiyay dhiirrigelinta ka tagista xidhida iyo tolmaha (infibulation)-ka iyagoo ku tilmaamaya kintirka inuu yahay "xaram" (mamnuuc) oo kaliya ku baaqaya jarista kintirka. Gabar 21 jir ah oo guursatay oo ka soo jeeda Awsi Rasu ayaa sharraxday:"*Hadda waxay kaliya ka saaraan qaybta 'Xaram' oo ah qaybta sare ee xubinta taranka.*" Hooyo ka timid isla deegaankaas ayaa sheegtay:

> *Waxbarashada ay bixiyaan hogaamiyayaasha diinta waxay ka hortagtaa gudniinka gabdhuhu ee dhaqanka ah Canfarta, waxayna mamnuucaysaa ka saarista maqaarka dhinacyada ee xubinta taranka ee Sidaa darteed, nooca sunna ee gudniinka hadda waa lagu dhaqmaa meel kasta.*

Si kastaba ha ahaatee, waxa micnaha sunna ay dhab ahaan u taagantahay, waa shay aad loogu kala duwan yahay .Jawaab bixiyaasha qaar kamid ah ayaa sheegay in Sunna ay u taagantahay in la gooyo qaybta caarada sare ee kintirka, halka qaarka kale ay dhaheen waxay u taagantahay in la gooyo kintirka oo dhan. Wiil 17 jir ah oo ka socoda Awsi Rasu [Aagga 1] ayaa sheegay, "Abaayaashooda diimeed ay barayeen in la gooyo kintirka." Dad kale ayaa sheegay in dhaqamadu loo arko sunna, xitaa haddii ay ku jiraan in la gooyo dhammaan xubnaha dibadda ee xubinta taranka, haddii aysan kol sababaynin xidhitaanka daloolka xubinta taranka. Gabar 19 jir ah oo guursatay kana soo jeeda Awsi Rasu ayaa markay la weydiiyay waxa ay sunno tahay, waxay tiri:

> *Berigii hore, wax walba waa la jarayay, waa la tolayay, lugahana waa la isku xirayay... Waxa aan hadda u naqaano sunno waa kaliya jarista hilibka weyn (labia majora).*

Gabar kale oo isla da'daas ah balse ka timid Hari Rasu ayaa sharraxday gudniinka walaasheed oo ay (hooyadood habeenkii guriga ku qarinaysay), iyadoo tiri: maadaama ilmaha yar laga furay lugaheedi xidhnaa sadex cishood gudahaood halkii in laga furo todobo cisho ay ka ahayd: "*waxay ka fureen xadhiga sadex cisho kabacdi lakiin lugaheeda way isku dhagsanaayen*".

Erayga 'sunno' kaliya maaha waxa qariya dhaqamada gudiinka firconiga (FGM) ee Canfarta. Jawaab bixiyaal badan aya isticmalayay ereyada 'xalaalayn' iyo gudniinka fircooniga (FGM) iyagoo u jeeda tolitaanki dhaqanka aha. Tusaale ahaan , aabe ka socday Hari Rasu [Zone 5] aya sheegay in gabdhihiisu,

> *'gabadhaydii koobad waxa lagu guday, gudniinki dhaqanka ahaa ee hore,gabdhahayga kalena lama gudin...waayo gabadhaydii curada ahayd ayaa ku dhibaatowday gudniinki dhaqanka aha ee lagu sameeyay, arkii aan arkay xanuunki ay martay , waxaan go'aansaday in gabdhahyga kale lagu gudo wado kale ama hab kale oo cusub'*.

Iyadoo lala jaanqaadayo natiijooyinka sahanka, oo la tixgelinayo in aysan wax caadiya ahayn in gabdhaha dhalinyarada ee yar ay sheegaan in aanay waligood maqal wax fariin ah oo ku saabsan gudniinka gabdhaha, haddana waxaa si ballaaran loo fahamsanaa labadaba meelood ee Awsi Rasu [Zone 1] iyo Hari Rasu [Zone 5] in tolmaha ama xidhida(infibulation)- uu yahay dhaqan aad khatar u ah. Hooyo ka timid Awsi Rasu ayaa sharaxday:

> *'waa shay xun, maxaa yeelay markii ay yaryihiin ma kaadin karaan, markii ay weynaadaanna ma caadeynayaan, marka ay guursadaanna way xanuunsadaan marka galmada lagu sameeyo, dhibaato ayay qabaan, sidoo kale waxay dhib ku qabaan dhalmada."*

Khibrada shakhsiyan ah ayaa sidoo kale xaqiijisay wacyigelinta ku saabsan gudniinka fircooniga (FGM). Hooyo 21 jir ah oo ku nool Hari Rasu [Zone 5] ayaa tiri:

> *"Anigu waxaan ka mid ahaa dhibanayaasha saamaynta gudniinka nooca 3-aad, waxaana dhib badan kala kulmay dhalmada. Waxaa igu dhacay caabuq daran oo kaadi mareenka ah (UTI), sidoo kale waxaan dhib weyn ku qabay caadada."*

Aabbe ka socda isla deegaankan ayaa intaas ku daray:

> *"Marka galmada la sameynayo, ragga way ku adag tahay, dumarkana way ku xanuunsadaan. Mararka qaar waxay qaadataa wax ka badan hal bil in bikranimada gabadha laga jabiyo."*

Sida la filan karo, iyadoo la tixgelinayo dabeecadda dhaqameed, ma jiro ka qaybgalayaal sheegay in "*noocyada fudud*" ee FGM ay halis leeyihiin.

Si kastaba ha ahaatee, cilmi-baarista tayada ayaa sidoo kale muujisay in ay jiraan aaminsanaan ballaaran oo ah in gudniinka gabdhuhu (FGM) uu leeyahay faa'iidooyin, Ku dhowaad dhammaan sheekooyinkaas waxay ku saabsan yihiin in la xakameeyo dhaqanka gabdhaha. Inkastoo ay ku jiraan waxyaabo sida in la hubiyo in gabdhuhu aysan jebin alaabta guriga oo ay waalidkooda dhegaystaan, inta badan sheekooyinku – sida lagu muujiyay natiijooyinka sahanka – waxay diiradda saarayeen doorka gudniinka fircooniga (FGM) ee dhimista damaca galmada ee gabdhaha iyo xakameynta dhaqankooda galmo. Aabbe ka soo jeeda Hari Rasu [Zone 5] ayaa sharraxay:

> *Haddii gabdhuhu aan la gudin, waxay yeelan doonaan damac galmo oo sarreeya, mana ku ekaan doonaan hal nin/saygeeda oo waxay geli doonaan sinada ama waxay bilaabi doonaan galmo ka hor guurka.*

Wiil 18-jir ah oo ka soo jeeda Awsi Rasu [Zone 1] ayaa ku raacsanaa oo yiri:

> *Dadka waxay u sameeyaan gudniinka fircooniga iyaga oo u maleynaya in haddii aan gabdhaha la gudin, ay yeelan doonaan damac galmo oo sarreeya oo ay ragga ku boodi doonaan iyaga oo raadinaya galmo, sidoo kale waxay aaminsan yihiin in haddii gabdhaha la guddo, damacooda galmo uu yaraado [oo ay] u dhaqmi doonaan si wanaagsan.*

Gabdhaha iyo haweenka dhalinyarada ah waxayse u muuqdaan inaysan ku qanacsanayn in gudniinku uu lagama maarmaan u yahay xakameynta dhaqanka gabdhaha. Markii la weydiiyay faa'iidooyinka gudniinka fircooniga, gabar 21-jir ah oo ka soo jeeda Hari Rasu [Zone 5] ayaa ku jawaabtay:

> *Si dhab ah uma aqaan, laakiin waxaa la yiraahdaa [haddii aan la jarin] waxay noqotaa mid aan la xakameyn karin, taas oo aan ahayn dhaqanka wanaagsan ee gabar yeelan karto."*

Jawaab-bixiyeyaasha ayaa sidoo kale si dheer uga hadlay muhiimadda gudniinka fircooniga (FGM) uu uleeyahay diinta iyo dhaqanka.. Ku dhowaad dhammaan waxay sheegeen in "gudniinka" – gabdhaha iyo wiilashaba – uu

lagama maarmaan ka yahay xaga diinta Islaamka. Hooyo gabar dhalinyaro ah ku haysa Awsi Rasu [Zone 1] ayaa sharraxday in gabdhaha aan la gudin laga reebo nolosha dambe ee aakhirada:

Waxaan u guday gabadhayda maadaama hooyaday iyo aabbahay ay ii sheegayeen in Ilahaay aanu ku farxin haddii gabdhaha aan la gudin.

Hooyo 22-jir ah oo ka soo jeeda Hari Rasu [Zone 5], oo ay hooyadeed kula talisay inay gabadheeda ayna gudin, ayaa raacisay:

Ma doonayn in gabadhaydu noqoto mid aan gudnayn... Taasi aad bay u xun tahay. Haddii ay dhimato, ma geli doonto jannada haddii aan la gudin

Jawaab-bixiyeyaashu waxay sidoo kale ku adkeysteen in sii wadida gudniinka ay muhiim u tahay sii jiritaanka dhaqanka Canfarta. Wiil 20-jir ah oo ka soo jeeda Awsi Rasu [Zone 1] ayaa sheegay in gabdhuhu ay waajib ku tahay inay gudnaadaan si ay ula jaanqaadaan dhaqanka deegaanka: "*Gudniinku waa mid ka mid ah dhaqamada hidaha iyo dhaqanka ee gabdhaha bulshada deegaankan*." Dhab ahaantii, hooyo ka soo jeeda Hari Rasu [Zone 5] ayaa ku faantay in gudniinka – gaar ahaan nooca tolmaha(infibulation) – uu dhaqanka Canfarta kaga soocayo dhaqamada kale ee ku hareeraysan: "*Annaga ayaa nala guday, taas ayaana sabab u ah aan u gudno carruurtayada. Qof kale oo anaga aan ahayn ma laha dhaqankan.*

Markii la weydiiyay inay aqoonsadaan hormuudwadayaasha, farriimaha, iyo xoogagga ka dambeeya isbeddellada ku yimid dhaqamada gudniinka gabdhaha (FGM), jawaab-bixiyeyaashu waxay tilmaameen mas'uuliyiinta deegaanka, bixiyeyaasha adeegyada (gaar ahaan shaqaalaha kor-u-qaadista caafimaadka ee booqda hooyooyinka cusub iyo gabdhaha yar-yar, iyo macallimiinta), gudniinka dhaqameedka, hoggaamiyeyaasha diinta, iyo hay'adaha aan dawliga ahayn (NGOs) – dhammaantood waxay ka shaqeeyeen sidii ay u kordhin lahaayeen wacyiga ku saabsan khatarta nooca xidhida ama tolmaha (infibulation)- iyo in Gudniinka fircconigu (FGM)ay sharci-darro yahay. Aabe ku sugan Awsi Rasu [Zone 1] ayaa sheegay:

Waxbaridda waxaa bixiya iskaashiga hay'adaha dowladda, culimada, iyo haweenka gabdhaha guda... Waxaa horey loo bilaabay in dowladda iyo hayado kaleba ay dadweynaha wax baraan.

Haweeney 18-jir ah oo guursatay kuna nool Hari Rasu [Zone 5] ayaa tiri:

Waxaan macluumaadka ku bartay[ee ku saabsan khataraha gudniinka fircconiga (FGM)] iskuulka markaan fasalka lixaad ahaa... Waxaan ka qayb galay hawlo badan oo looga doodayo guurka dagdaga ah iyo gudniinka fircooniga ee gabdhaha.

Haweeney 23-jir ah oo guursatay kuna nool Awsi Rasu [Zone 1] ayaa raacisay:

Waxaa naloo sheegay in kuwa lagu qabto iyagoo sameynaya gudniinka gabdhaha ay xabsi daa'in gali doonaan... Xafiiska Arrimaha Haweenka ayaa daba-galayay. Dadkuna ma doonayaan inay galaan xabsi!.

Jawaab-bixiyeyaashu si toos ah ayay u cadeeyeen in inkasta oo fariimaha caafimaadka iyo sharciga ay muhiim u ahaayeen dhiirrigelinta isbeddelka ku saabsan gudniinka gabdhaha, guusha ugu weyn ee dhawaan la gaaray ay ahayd wacdi culimada diiniga ah oo ku saabsan in nooca xidhida iyo tolida (infibulation)- la joojiyo, halka sunna du ay bannaan tahay – xitaa looga baahan yahay diinta Islaamka. Aabe ku sugan Awsi Rasu [Zone 1] ayaa sharraxay: "*Waxaan aqbalnay casharka markii aan ogaanay in ay waafaqsantahy waxa ay diinteyada Islaamka na farayso iyo waxa ay ka qabto dhaqanka gudniinka*." Sidoo kale, jawaab-bixiyeyaashu waxay sheegeen in la kulanka dhaqamada kale uu gacan ka geystay isbeddellada dhawaan ee noocyada gudniinka. Tusaale ahaan, goynta kintirka (*clitorectomy*) waxaa dad badan oo waaweyn iyo dhalinyaro ah u aqoonsadeen inuu yahay "gudniinka Amxaarada."

Waxa kale oo cajiib ah, marka la eego halista gudniinka gabdhaha oo la barbar dhigo gudniinka wiilasha, inkasta oo jawaab-bixiyeyaashu ay sheegeen in gudniinka gabdhaha had iyo jeer ay qabtaan dad dhaqameed u go'an (badanaa haween ah, sidoo kalena ah umulisooyin dhaqameed), waxay sidoo kale sheegeen in wiilasha lagu gudo xarumaha caafimaadka iyadoo ay qabtaan shaqaalaha caafimaadka. Hooyo ku nool Hari Rasu [Zone 5] ayaa tiri: "*Wiilasha waxaan geynnaa xarun caafimaad si loogu gudo, [halka] gabdhaha si dhaqameed ah loo gudo.*"

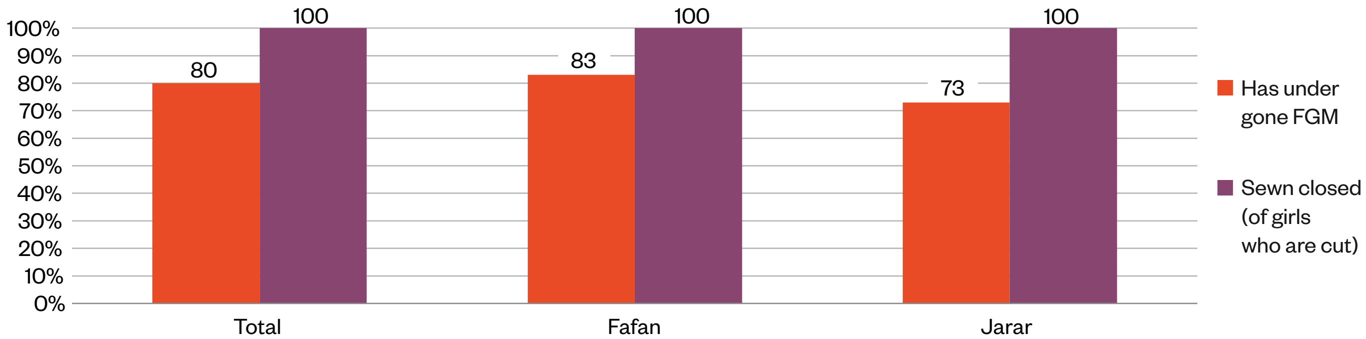
Soomali

Dhammaan inta badan gabdhaha qaangaadhka ah iyo haweenka dhalinyarada ah ee ku sugan goobaha daraasadda ee degaanka Soomaalida (80%) ayaa soo sheegay inay soo mareen gudniinka fircooniga ee gabdhaha(FGM) (fiiri Jaantuska 34). Heerarka gudniinkan

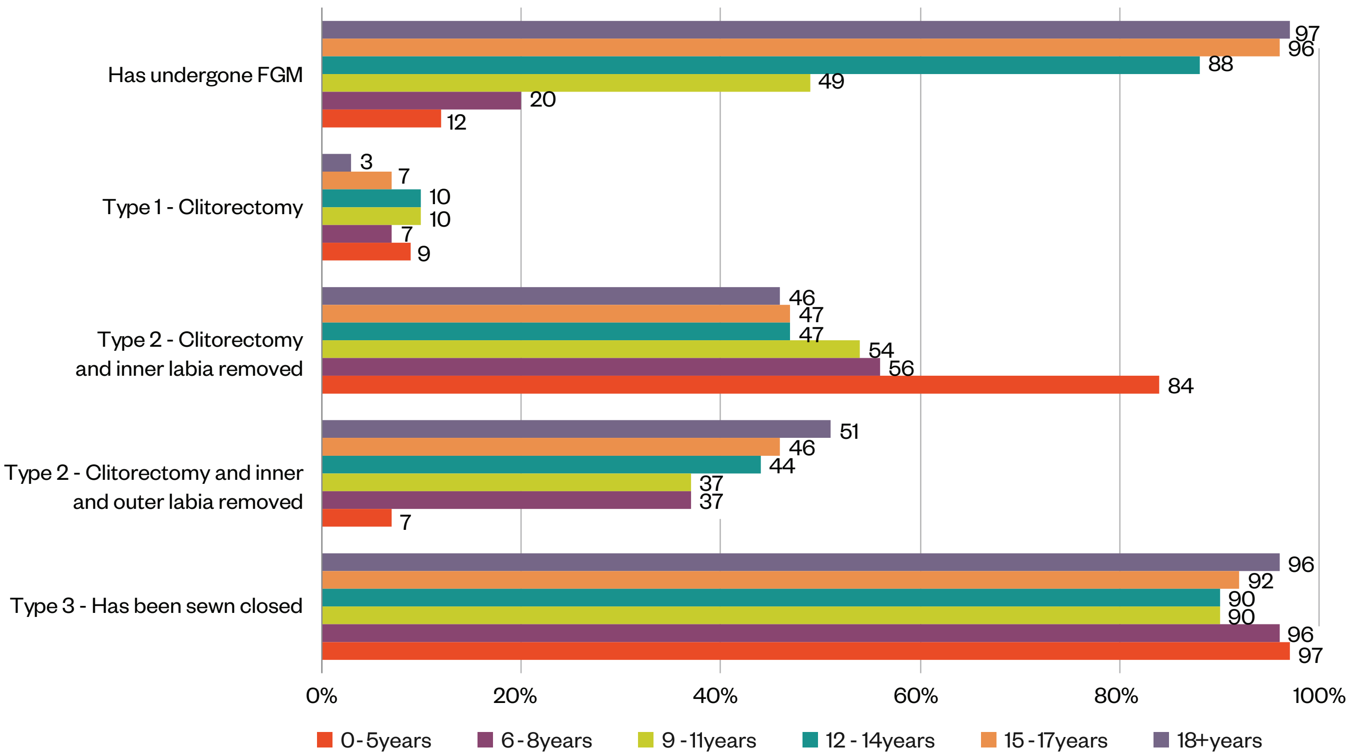
ayaa sare ahaa Fafan (83%) marka loo eego Jarar (73%), taas oo soo jeedinaysa (maadaama warbixinaha ballaaran ay sheegayaan in gudniinku uu caadi yahay) in gabdhaha ku nool Fafan ay gudniinka gabdhuhu maraan da' ka yar marka loo eego dhiggooda Jarar. Gabdhaha iyo haweenka dhallinyarada ah ee sheegay inay soo mareen gudniinka fircooniga ee gabdhaha, 100% waxay sheegeen in la xidhay xubinta taranka ama la tolay. Gabdhaha iyo haweenka dhalinyarada ah waxay sheegeen inay gudniinka mareen iyagoo celcelis ahaan jira 9.3 sano. Dhamaan goobaha kala duwan, iyo ku dhawaad dhammaan gabdhaha iyo haweenka dhallinyarada ah (99%) waxay sheegeen in gudniinka lagu sameeyay ay qabteen dad dhaqameed ah. Fafan, halkaas oo waaxda caafimaadku ay si wanaagsan u abaabulan tahay oo hay'adaha aan dawliga ahayn (NGOs) ay ku lug lahaayeen yareynta waxyeellada, 2% gabdhaha iyo haweenka dhallinyarada ah ayaa soo sheegay in gudniinkooda uu qabtay xirfadle caafimaad. Lama soo sheegin gabdhaha Jarar ku nool in sidaas lagu sameeyay.

Maadaama gabdhaha qaangaadhka ah ee Soomaalida ay aqoontooda ku saabsan dhaqamadan gudniinka fircooniga (FGM) ay ka hooseyso tan daryeelayaasha aqoontooda, iyo cilmi-baaristii bilowgu ay soo bandhigtay in dhaqamadu ay isbeddelayeen sanadadii u dambeeyay, sahankii daryeel bixiyayaasha ayaa lagu weydiiyey xaaladda iyo nooca gudniinka ee dhammaan dumarka qoyska. Kala-soocidda xaaladda iyo nooca gudniinka ee gabdhaha iyo haweenka guriga iyadoo loo eegayo kooxa walba da'dooda ayaa muujisay arrimo xiiso leh (fiiri Jaantuska 35). Marka hore, sida xogta hadda jirta ay

Jaantuuska 34: Heerarka gudniinka fircooniga (FGM) ee gabdhaha aan qaangaadhin iyo kuwa dhalinyarada ah ee somalida.



Jaantuuska 35: Xaalada gudniinka fircooniga ee gabdhaha qoyska ,iyada oo loo fiirinayo da'dooda sida ay sheegen daryeelayaasha soomalida



tilmaamayso, waqtiga gudniinku aad buu u kala duwan yahay. Inta badan gabdhuhu waxay maraan gudniinka gabdhuhu(FGM) intay ku jiraan caruurnimada dhexe, qaar waxay maraan habkan iyagoo carruur ah, halka kuwa kale ay maraan marka ay soo galaan qaangaadhnimadooda. Kala duwanaanshahan darteed, weli suurtogal maaha in la ogaado in heerka gudniinku uu waqti kadib hoos u dhacayo, inkasta oo heer hoose (88%) lagu soo warbixiyay gabdhaha da'doodu tahay 12–14 marka loo eego gabdhaha da'doodu tahay 15–17 (96%). Marka labaad, heerka ciriirinta xubnaha taranka ayaa isbeddela waqti ka dib, laakiin uma muuqdo mid yaraanaya. Carruurta (da'doodu tahay 0–5) ee soo maray FGM waxay u badan yihiin inay la kulmaan tolitaan ama xidhid sida haweenka waaweyn (da'doodu tahay 18+) (97% iyo 96% siday u kala horreeyaan). Si kastaba ha ahaatee, sida Canfarta, tirada hilibka laga jaro ayaa u muuqata inay si tartiib ah u yaraaneyso waqti ka dib, ugu yaraan goobaha daraasadkan laga sameeyey. Marka laga reebo gabdhaha da'doodu tahay 0–5 (sababo la xiriira in tirada gabdhaha da'doodu ka yar tahay 5 sano ee soo maray FGM ay aad u yar tahay, oo kaliya ay yihiin 39, iyo maadaama ay caadi ahayn in gabdhaha Soomaalida lagu sameeyo FGM caruurnimadooda hore, taas oo macnaheedu yahay in qoysaskaasi ay ka duwanaan karaan kuwa kale ee bulshadooda), saamiga gabdhaha ee xubinta taranka dibada iyo gudahaba laga jaray oo dhan ayaa hoos u dhacaya dhamaan kooxaha da'doodu kala duwantahay (tusaale ahaan, 46% gabdhaha da'doodu tahay 15–17 marka loo eego 37% gabdhaha da'doodu tahay 6–8). Daryeelayaashu waxay soo sheegeen in yar oo ka mid ah habka gudniinka loo adeegsaday iyadoo la caafimaadaynayo; sida laga soo xigtay daryeelayaasha, hal gabadh oo 5-sano jir ah ayaa u guday xirfadle caafimaad.

Guud ahaan, dhallinyarada Soomaalida waxay u muuqdaan inay xoogaa badan yihiin kuwa aaminsan in FGM ay leedahay faa'iidooyin (35%) marka loo barbardhigo halista (31%) (fiiri Jaantuska 36). Si kastaba ha ahaatee, tirada guud waxay qarinaysaa kala duwanaansho weyn oo ku saabsan jinsiga. Gabdhaha iyo haweenka dhallinyarada ah ayaa aad uga badan wiilasha iyo ragga dhallinyarada ah marka ay soo sheegayaan faa'iidooyinka (38% marka loo eego 26%), halka wiilasha iyo ragga dhallinyarada ah ay aad uga badan yihiin gabdhaha iyo haweenka dhallinyarada ah marka ay soo sheegayaan halista uu leeyahay (41% marka loo eego 26%). Wacyiga ku saabsan halista ama khatarta, balse aan ahayn aragti faa'iido, aya sidoo kale lagu kala duwan tahay goob ahaan, iyadoo dhallinyarada ku nool Jarar (halkaas oo gabdhaha inta badan loo geeyo isbitaallo gaar ah oo ku yaal Somaliland si loogu gudo) aya aad uga warhaya halista marka loo eego dhiggooda ku sugan Fafan (36% marka loo eego 29%). Marka la weydiiyay faa'iidooyinka FGM, dhallinyaradu waxay inta badan soo sheegaan "soo jiidashada nin guursada" (78%). Waxa kale oo ay soo sheegeen in gabdhaha laga ilaaliyo kufsiga (25%), fududeynta dhalmada (17%), hagaajinta dhaqanka gabdhaha ee aan la xiriirin galmada (17%), iyo fududeynta galmada (13%). Marka la weydiiyay halistaama khatarta FGM, dhallinyaradu waxay inta badan soo sheegaan infekshin ku dhaca xilliga gudniinka (83%), dhibaato dhalmada ah (66%), galmo xanuun badan (59%), iyo dhiig-bax (42%).

Marka la barbardhigo ubadkooda da'yarta ah, daryeelayaasha Soomaalidu waxay u badan tahay inay aaminsan yihiin in FGM ay leedahay labadaba halis (41%) iyo faa'iidooyin (43%) (fiiri Jaantuska 37). Halka daryeelayaasha dumarka iyo ragga ah ba ay labadooduba si isku mid ah u aaminsan yihiin in dhaqanku leeyahay halis

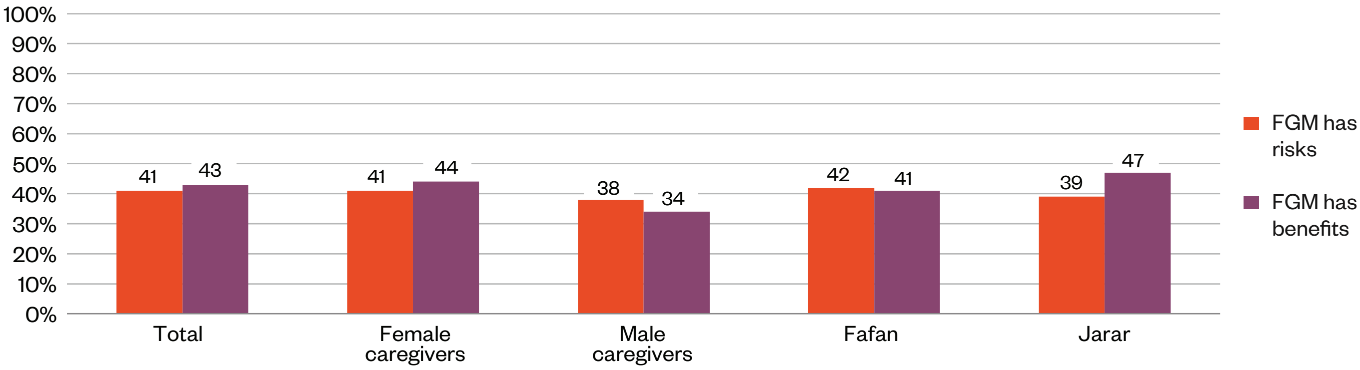
Jaantuuska 36: Dhalinyarada Soomalida khatarta iyo faa'idada ay ka aaminsanyihiin gudniinka fircconiga ah (FGM)

Sanduuqa 4: Fikradaha ay ka qabaan daryeelayaasha soomaaliyeed gudniinka gabdhaha ayaa u muuqata mid marba marka ka danbaysa is beddeleysa

Falaynqayn qotodheer ayaa lagu ogaaday in goobaha daraasadda daryeelayaasha kunool fikradahay ka qabaan gudniinka gabdhuhu ay isbeddeleyaan marba marka kadanbaysa. Daryeel-bixiyayaashu waxyar ayay uga dhowaayeen wareega-dhexee daraasada marka loo eego wareegii hore in ay sheegaan in gudniinka gabdhuhu leeyahay khataro (41% marka loo eego 36%). Waxay aad ugu yaraayeen inay sheegaan in gudniinka gabdhuhu leeyahay faa'iidooyin (43% ka soo horjeeda 68%), diintu u baahan tahay (36% vs 63%), qabaanna inuu sii jiro(55% vs 69%).

Inta u dhaxaysa wareegii koowaad iyo wareega-dhexe, waxba iskama beddelin fikirka ay gabdhaha da'yarta ah ee Soomaaliyeed ka qabaan gudniinka gabdhaha.

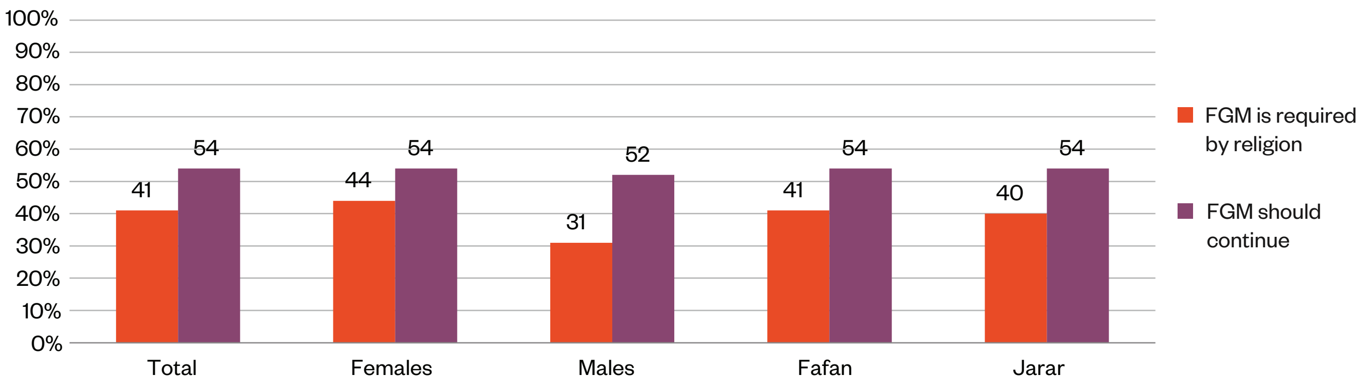
Jaantuuska 37: daryeelayaasha Soomalida khatarta iyo faa'idada ay ka aaminsanyihiin gudniinka fircconiga ah (FGM)



(41% marka loo eego 38%),%), hadana daryeelayasha dumarka ah aya si aad ah uga badan daryeelasha raga xaga aaminsanaanta inuu leeyhay faaidooyin (44% marka loo eego 34%).Kala duwanaanshaha goobaha maaha mid farqi leh. Markii la weydiiyay halista ama khatarta FGM, daryeelayaashu waxay inta badan tilmaameen infekshin (78%), dhibaato dhalmada ah (66%), iyo galmo xanuun badan (55%). Marka la weydiiyay faa'iidooyinka FGM, daryeelayaashu waxay inta badan soo xuseen in ay gabadha u soo jiidato nin guursada (68%), ay yareyso rabitaanka galmada (39%), iyo in uu gabdhaha ka ilaaliyo kufsiga (17%).

Tiro badan oo ay ka mid yihiin dhallinyarada Soomaalida (41%) ayaa kusoo sheegay sahankii heer-dhexe in FGM uu yahay mid diintu waajibisay (fiiri Jaantuska 38). Wiilasha iyo ragga dhallinyarada ah ayaa ka yar gabdhaha iyo haweenka dhallinyarada ah inay aaminsan yihiin in FGM uu yahay mid diinta waajibisay (31% marka loo eego 44%). Ma jirin wax kala duwanaansho ah oo ku saleysan goobaha. In ka badan kala badh dhallinyarada (54%) – iyada oo aan wax kala duwanaansho ah ay u dhaxeyn goobaha ama jinsiga rag iyo dumarba – ayaa sheegay in dhaqankaasi uu sii socdo.

Jaantuuska 38: Aaminsanaanta dhalinyarada soomalida ee ku saabsan inuu waajibad diini yahay gudniinka fircooniga (FGM) iyo sii socodkiisa



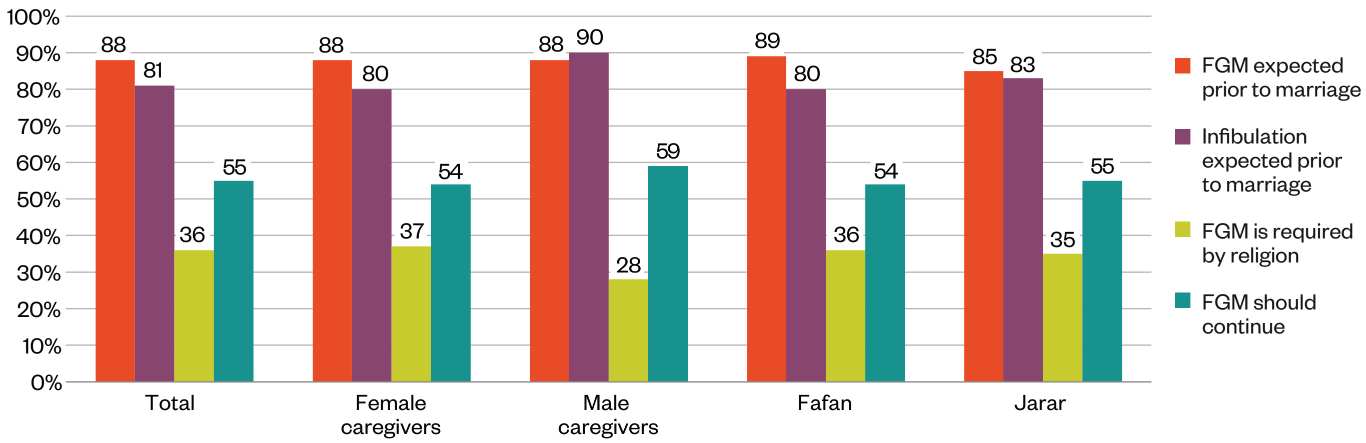
Dhammaan kooxaha, inta badan daryeelayaasha Soomaalida (88%) waxay soo sheegeen in gabdhaha bulshadooda la filayo in ay maraan gudniinka fircooniga kahor guurka (fiiri Jaantuska 39). Ku dhawaad intaasi oo kale (81%) waxay sheegeen in gabdhaha la filayo in lagu sameeyo nooca xidhitaanka ama tolmaha (infibulation) kahor guurka. Inkasta oo aysan jirin farqi ku salaysan goobta, aabbayaasha ayaa aad uga badan hooyooyinka oo soo sheegay in la filayo nooca tolmaha (90% marka loo barbardhigo 80%). Daryeelayaashu, sida carruurtooda dhalinyarada ah, waxay si weyn u aaminsan yihiin in gudniinka fircooniga uu yahay mid ay diintu ku waajibisay (36%). Sidoo kale, sida jawaabaha dhalinyarada ka muuqata, daryeelayaasha ragga ah ayaa ka yar kuwa haweenka ah oo rumaysan in gudniinka fircooniga uu yahay mid diintu waajibisay (28% marka loo barbardhigo 37%). Taageerada joogteynta gudniinka fircooniga ayaa aad ugu sarreysay dhammaan kooxaha (55% guud ahaan).

Markii la weydiiyey inay sheegaan sababta ugu weyn ee gudniinka fircooniga, wax ka badan kala badh (51%) dhalinyarada Soomaalida ayaa ku sheegtay inay diinta awgeed tahay (fiiri Jaantuska 40 iyo Sanduuqa 5), halka wax ka badan saddex meelood meel (36%) ay ku sheegeen dhaqanka. Qayb yar oo keliya (8%) ayaa ku sheegtay in loo sameeyo si gabdhaha loogu diyaariyo guur. Farqiga ku saleysan jinsiga iyo goobta lama dareemin.

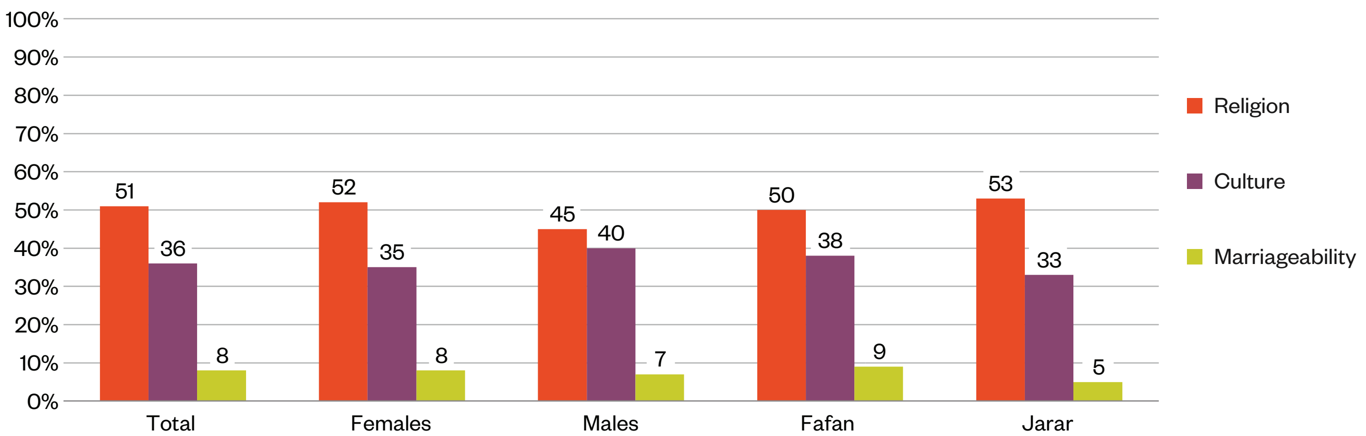
Markii la waydiiyay inay sheegaan sababta ugu weyn ee gudniinka, jawaabaha daryeelayaasha Soomaalida ayaa la mid ahaa kuwa dhalinyarada: ku dhawaad kala badh (45%) waxay sheegeen in diinta ay tahay sababta ugu weyn ee gudniinka gabdhaha (fiiri Jaantuska 42), halka wax ka badan saddex meelood meel (34%) ay ku sheegeen dhaqanka. Shantii qof ee daryeelayaal ah midkood (21%) ayaa tilmaamay sababo kale, oo ay ku jiraan in la hubiyo in gabdhuhu dhaqan wanaagsan yeeshaan. Sida ay ahayd kiiska dhalinyarada, ma jirin farqi weyn oo u dhexeeya jinsiyada ama goobaha kala duwan.

Sahan ayaa muujiyay in inta badan dhalinyarada Soomaalida aysan ka warqabin sharciyada diimeed (66%) iyo kuwa madaniga ah (82%) ee la xiriira gudniinka

Jaantuuska 39: Aaminsanaanta daryeelayaasha soomalida ee ku saabsan inuu waajibad diini yahay gudniinka fircooniga (FGM) iyo sii socodkiisa



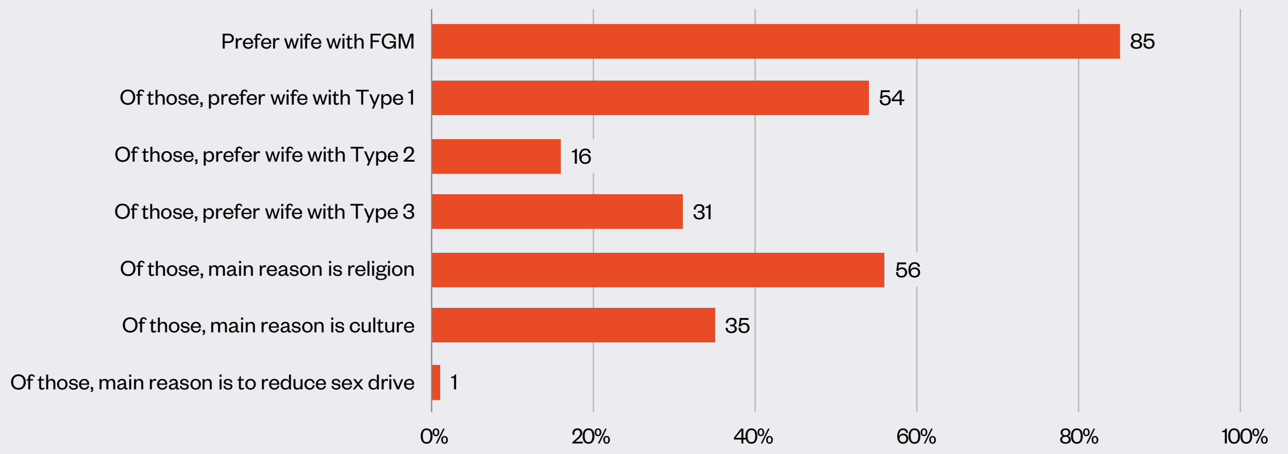
Jaantuuska 40: Dhalinyarada soomalida waxay ka aaminsanyihiin, sababaha ugu weyn ee keena Gudniinka fircooniga (FGM)



Sanduuqa 5: Doorbidaada wiilasha iyo dhalinyarada Soomaalida ee ku saabsan heerka gudniinka gabadha ay mustaqbalka guursan doonaan

Sahanku wuxuu weydiiyay wiilasha iyo dhalinyarada Soomaalida fikradahooda ku saabsan heerka gudniinka ee xaaskooda mustaqbalka. Inkasta oo kaliya 43% wiilasha iyo dhalinyarada ay sheegeen inay taageersan yihiin gudniinka walaashooda, kaliya 52% ay sheegeen in gudniinku uu sii socdo, haddana 85% waxay sheegeen inay doorbidayaan inay guursadaan haweenay la guday. Kuwaas qayb ka mida, wax ka badan kala badh (54%) waxay doorbidayaan xaas la mariyay nooca 1-aad ee gudniinka. Si kastaba ha ahaatee, ku dhawaad saddex meelood meel (31%) waxay doorbidayaan xaas la mariyay nooca cidhiidhinta xubinta taranka (infibulation).Wiilasha iyo dhalinyarada doorbiday inay guursadaan haween la guday ayaa sidoo kale la weydiiyay sababta ugu weyn ee doorashadooda. Sababta ugu badan ee la sheegay waxay ahayd waajib diimeed (56%).

Jaantuuska 41: Doorbidyada wiilasha iyo dhalinyarada ragga Soomalida,ee ku saabsan xaaladda gudniinka fircooniga (FGM) ee xaasaskooda mustaqbalka



Intii lagu guda jiray wareysiyada faahfaahsan, ma jirin wiil ama dhalinyaro Soomaalida ah oo sheegay inuu diyaar u yahay guursashada gabar aan gudnayn. Dhab ahaantii, waxay si adag u aaminsanaayeen in gudniinku yahay waajib diimeed iyo in gabdhaha aan gudnayn aysan guur ku habboonayn. Wiil 24-jir ah oo ka yimid Harshen ayaa yiri, «*Diinteyada aya na faraysa, waana qayb ka mid ah dhaqankeyaga. "Waa lagama maarmaan*". Markii wiil 19-jir ah uu su'aal ka weydiiyay wareystaha nooca ugu wanaagsan ee gudniinka, Nooca 1 ama Nooca 3, waxaana loo sheegay in dhammaan noocyadu yihiin kuwo halis ah oo ay tahay in laga wada fogaado, wiilka ayaa ku jawaabay, «*Haa, way adag tahay, laakiin in aanay gudnayn ayaa ka sii xun*.

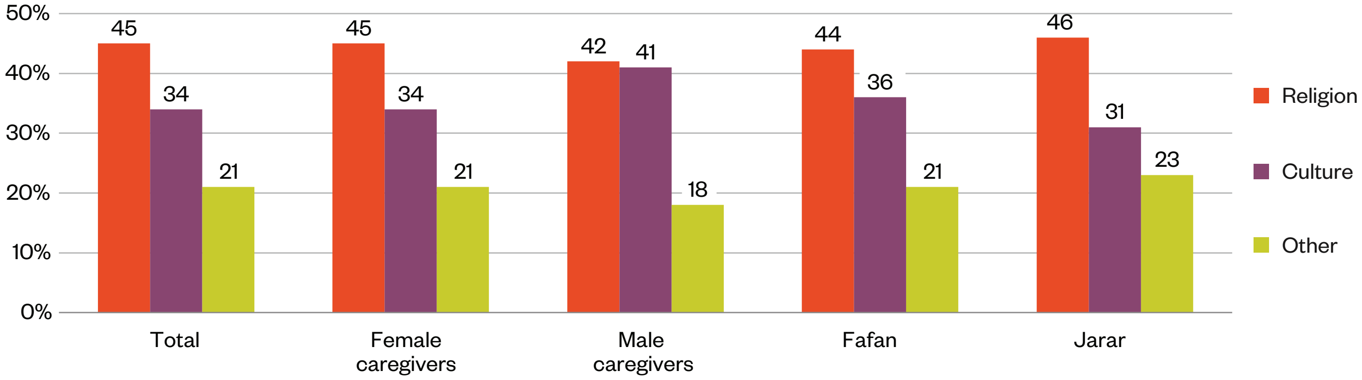
In kasta oo wiilasha iyo dhalinyarada qaarkood, gaar ahaan kuwa ku nool xaafadaha bartamaha ee Harshen, ay sheegeen inay doorbidayaan xaas la mariyay sunna maadaama ay ka khatar yar tahay oo diin ahaan la oggolyahay, haddana intooda badan waxay qirteen inay aad uga doorbidayaan xaas la tolay (infibulated). Waxay qirteen in tani ay si gaar ah ugu qotonto hubinta inay guursanayaan gabadh bikrad ah. Wiil 19-jir ah oo ka yimid Harshen ayaa sharaxay, «*Waxaan doorbidayaa mid la tolay maxaa yeelay waa daahirsan tahay. Haddii aan la tolayn, waxay lumin kartaa daahirnimadeeda*.» Wiil kale oo isla da'da ah oo ka yimid Goljano ayaa ku raacay, «*Waxaa loogu yeeri doonaa 'armali' [haddii aan la tolayn]... Waxaa loo arki doonaa sida mid la furay... Ragga waxay rabaan haweeney bikrad ah*.

fircooniga ee gabdhaha (fiiri Jaantuska 43). Inta badan dhammaan kooxaha ayaa sheegay inaysan maqlin midna.

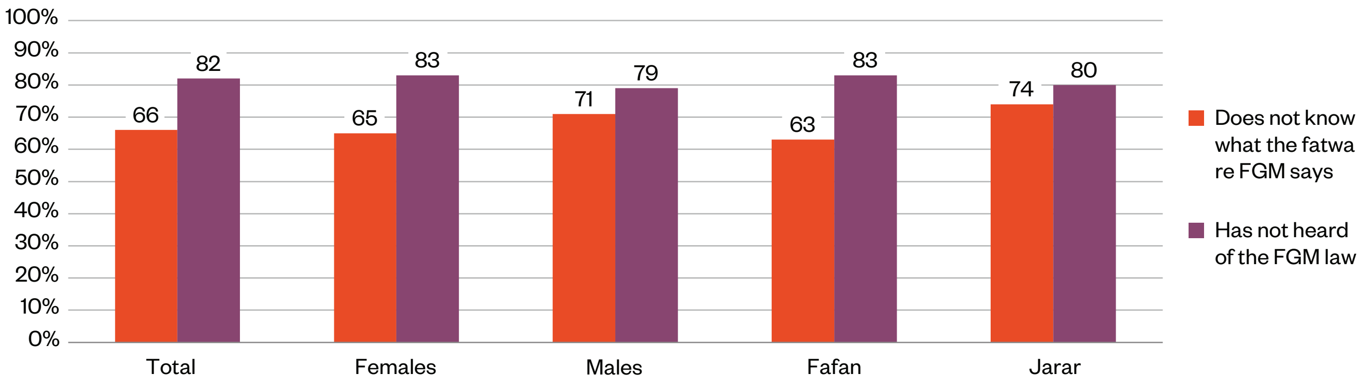
Sahanku waxa kale uu muujiyay in inta badan daryeelayaasha Soomaalida aysan ka warqabin sharciyada diimeed (62%) iyo kuwa madaniga ah (73%) ee la xiriira gudniinka fircooniga ee gabdhaha (fiiri Jaantuska 44). Sido kale ,sidii dhalinyarada soomaliyeed oo kale , dhamaan kooxaha daryeelayaashu badankoodu waxay sheegen in aysan waligood maqlin midna.

Iyadoo la jaanqaadaysa aaminaadooda ku saabsan sii socoshada gudniinka gabdhaha, ku dhawaad kala badh dhalinyarada Soomaalida (46%), dhammaan kooxaha oo dhan, ayaa daraasadkan sahankiisu sheegay inay qorsheynayaan inay gudniinkan ku sameeyaan

Jaantuuska 42: Daryeelayaasha soomalida sababaha ugu wayn ee aaminsayihiin waxa keena gudniinka fircooniga (FGM)



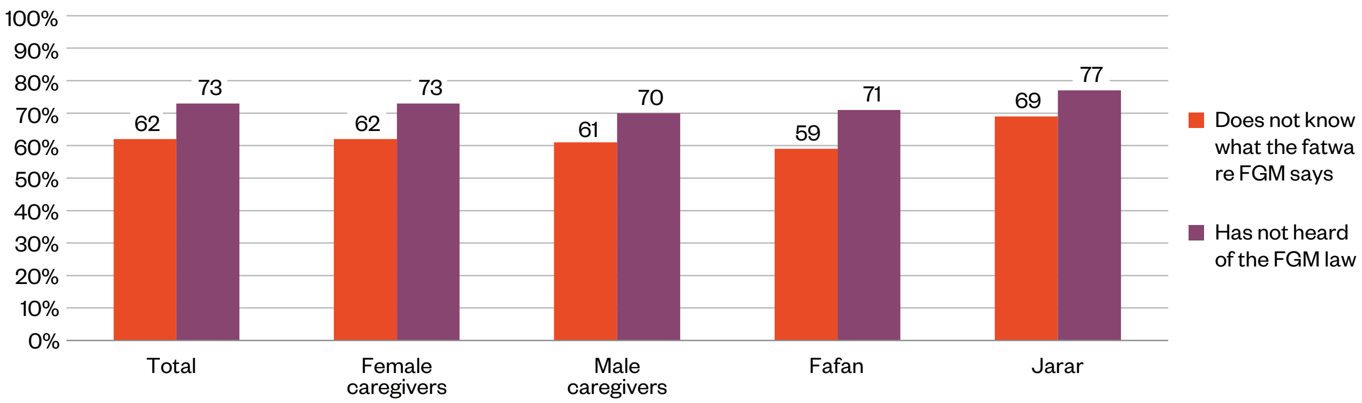
Jaantuuska 43: Dhalinyarada soomaliyeed aqoonta ay ka leeyihiin gudniinka fircooniga, diiniyan iyo sharci ahaan ba



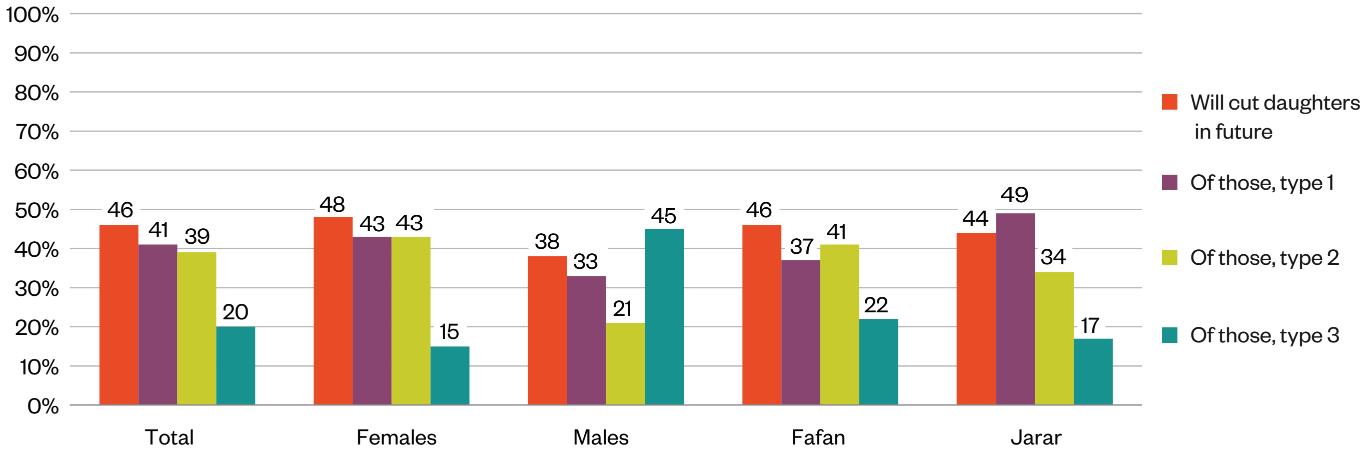
gabdhahooda ay dhali doonan mustaqbalka (fiiri Jaantuska 45). Si kastaba ha ahaatee, waxaa jira farqi weyn oo ku saleysan jinsiga marka laga hadlayo nooca gudniinka ay dhalinyaradu damacsan yihiin inay ku dhaqmaan. Gabdhaha iyo haweenka dhalinyarada ah – oo intooda badan soo maray gudniinkan iyo xanuunka ka dhashay – ayaa ka badan wiilasha iyo ragga dhalinyarada ah marka laga hadlayo damaca ay u qabaan gudniinka Nooca 1 (43% marka la barbardhigo 33%) iyo Nooca 2 (43% marka la barbardhigo 21%). Wiilasha iyo ragga dhalinyarada ah ayaa si la mid ah uga badan gabdhaha iyo haweenka dhalinyarada ah marka laga hadlayo damaca ay u qabaan Nooca 3 (45% marka la barbardhigo 15%). Farqi xaga goobaha ah ayaa sidoo kale muuqda, iyadoo dhalinyarada ku nool Jarar ay damacsan yihiin noocyo ka fudud kuwa dhiggooda ku nool Fafan.

Cilmi-baaris tayo leh ayaa muujinaysa in gudniinka fircooniga(FGM)uu san hoos u dhaceynin waqti ka dib, inkastoo heerarka gudniinku ay hooseeyaan gabdhaha da'doodu u dhaxayso 12–14 marka loo eego gabdhaha

Jaantuuska 44: Daryeelayaaha soomaliyeed aqoonta ay ka leeyihiin gudniinka fircooniga, diiniyan iyo sharci ahaan ba.



Jaantuuska 45: Dhalinyarada soomaliyeed ujeedada inay dhaqan gelin doonan gudniinka fircconiga (FGM) oo ay gudi doonan gabdhahooda mustaqbalka



da'doodu tahay 15–17. Dhamaan ka qaybgalayaashu ama jawaab bixiyaashu waxay isku raaceen in dhammaan gabdhahu ay ugu dambayn mari doonaan gudniinka. Markii la weydiiyay in walaalihiis la guday, wiil 19 jir ah oo ka yimid Goljano ayaa ku jawaabay, "Dabcan waa la guday... dhammaan gabdhaha halkan ku nool waa kuwa la tolay." Xubin muhiim ah oo ka tirsan Xafiiska Arrimaha Haweenka ee heer kebele ayaa ku raacsanaa, iyada oo tiri, "Sida ay diinteena iyo caadooyinkeena maxalliga ahi sheegayaan, waa wax aan caqliga gali karin in gabadh aan la gudin.".

Iyadoo la jaanqaadaysa natiijooyinka sahanka, xilliga gabdhaha lagu sameeyo gudniinka fircooniga (FGM) ayaa lagu sheegay inuu aad u kala duwan yahay. Inta badan hooyooyinka iyo gabdhaha waxay sheegeen in gudniinka badankiisu dhacaan marka gabdhaha ay da'doodu u dhaxayso 8 ilaa 10 sano. Da'dan waa mid ku filan gabdhaha inay u adkaystaan xanuunka, sidoo kale, sida uu sheegay macallin ka tirsan Harshen, waa da' ku habboon in la hubiyo in salaadaha gabdhaha la aqbalo:

Marka laga hadlayo xaga diinta, waa tilmaam in qofku salaadda bilaabo marka uu gaadho da'da 10. Sida ku cad diinta, gabdhaha waa in lagu gudaa da'daas. Haddii kale, salaadaha gabdhaha in aan la aqbalindoonin Alle agtiisa aya dhici karta. Tani waa rumaysnaanta bulshada dhexdeeda.

Ka qaybgalayaashu waxay isku raaceen in ay aad muhiim u tahay in gabdhaha lagu sameeyo gudniinka ka hor inta aysan guursan. Sababtaas darteed, iyo iyadoo la tixgelinayo in abaaraha ay ku khasbeen qoysas badan inay dib u dhigaan gudniinka sababtoo ah baahiyaha nololeed ayaa mudnaanta la siiyay, gabdhaha qaar ka mid ah bulshooyinka ayaa hadda lagu gudayaa da' ka yar sidii hore. Arrintan waxaa sabab u ah guurka carruurta oo ay dhalinyaradu isku riixayaan kaas oo hoos u dhigaya da'da guurka. Xubin muhiim ah oo ka tirsan Harshen ayaa sharaxday in hooyooyinku si isa soo taraysa u abaabulaan in gabdhahooda lagu gudo iyagoo da' yar si loo hubiyo inaysan ceebaysnayn:

"Gabdhaha hadda waxaa lagu gudaa da' yar... Waxaa lagu gudaa iyagoo jira 6 ama 7 sano... Sababtaas waa guurka dagdaga ah darteed, oo qoysaska waxay rabaan inay ka fogaadaan ceebta ah in la dhaho gabdhahoodu lama gudin."

Guud ahaan, ka qaybgalayaasha Goljano aya ka badan kuwa Harshen inay soo sheegaan in gabdhaha weli si dhaqameed ah loo gudayo oo qaabkii cidhiidhinta xubinta taranka. Tani waxaa ka mid ah in la gooyo dhammaan xubnaha taranka ee dibadda ah kadibna la adeegsado toliinka ama qodxaanta si loo yareeyo furitaanka xubinta taranka – iyadoo gabadha sariir lagu xidhayo mudo bil ah ama ka badan si ay u dhaqdhaqaaqi weydo oo aysan u furin tolmada ama qodxaanta. Gabar 19 jir ah oo ka socotay Goljano ayaa ka warbixisay khibradeedii: "*Waxay igu toleen qaybtaas jirkayga qodxaan kadib markii la i jaray... Waxay igu qaadatay muddo ka badan bil*." Si kastaba ha ahaatee, ka qaybgalayaasha labada degmo waxay sheegeen in dhaqamadu ay is bedelayaan oo gudniinku uu sii noqonayo mid aan sidaas u xanuun badaneyn. Mas'uul heer degmo ka tirsan oo ka socday Harshen ayaa sheegay: "*Hadda kaliya waa sunna, taas oo kaliya ah in qayb yar oo ka mid ah kintirka la gooyo*." Gabar 22 jir ah oo ka socotay Goljano ayaa ku raacday: "*Maanta, gabdhuhu waxay maraan qaab sunna ah*."

Students in a primary school, Somali, Ethiopia © Nathalie Bertrams/GAGE 2024

Sida Canfarta oo kale, haddana, dhaqanka gudniinka "sunna" weli wuu kala duwan yahay, mararka qaarkoodna waa mid aad u daran, gaar ahaan bulshooyinka fogfog. Xaqiiqdii, Soomaalida dhexdeeda, ma jirin gabadh dhalinyaro ah ama hooyooyin ka qaybgalay oo soo sheegay in lagu fuliyay, la diyaariyay, ama la arkay sunna kaliya oo ah goynta kintartka (clitorectomy). Inta badan gabdhaha sheegay inay sunna mareen waxay lahaayeen ugu yaraan laba toliin (oo ay aqoonsadeen inay aad uga sahlan tahay lixdii ama toddobadii hore), xitaa gabdhaha sheegay inaan la tolin waxay sheegeen in dhammaan xubnaha taranka ee dibadda laga gooyay. Gabar 17 jir ah oo ka socotay Harshen ayaa tiri:

> *Lugaha ayaa laga xidhaa 7 maalmood kadib sunnada marka lagu sameeyo. Gabdhuhu guriga ayay joogaan usbuuc kadib marka ay maraan sunnada,xataa musqusha uma soo baxaan. Waxay qaadataa 1 ilaa 2 toddobaad inay bogsato.*

Gabar 22 jir ah oo ka socotay Goljano ayaa ku dartay: "*Sunna waxay kaga duwan tahay toliinka kaliya oo aan ku jirin. Ka saarista xubinta taranka waa isku mid*." Kaliya ereyga "sunna" maaha kan jahwareerka ku keenaya dhaqamada gudniinka fircooniga (FGM) ee Soomaalida. Ka qaybgalayaal qaar ayaa sidoo kale adeegsaday ereyga "kintir" si ay ugu daraan dabnaha (labia) gudaha ah (iyo, mararka qaar, kuwa dibadda ah), inta badan ka qaybgalayaasha – sida dhiggooda Canfarta – waxay adeegsadeen weedha "FGM" si ay ugu tilmaamaan kaliya dhaqamadii hore. Hoggaamiye qabiil ka socday Harshen ayaa yiri: "*Halkan, gudniinka FGM wuu dhammaaday, hadda waxaan leenahay gudniinka sunna oo kaliya*."

Si ka duwan natiijooyinka sahanka, Cilmi-baarista tayo-raaca(qualitative-ku) waxay muujisay kala duwanaansho ku saabsan cidda gabdhaha ku fulisa gudniinka. Halka dhinaca kale, inta badan ka qaybgalayaashu waxay isku raaceen in gooyaasha dhaqanka ay weli ka mas'uul yihiin inta badan gudniinka gabdhaha. Gabar 21 jir ah oo ka socotay Goljano ayaa sheegtay: "*Waxaa jirta qof la yaqaan oo ku takhasusay hawshan*." "iyada ayaana guda gabdhaha." Dhanka kale, gaar ahaan Harshen, waxay ahayd arrin caadi ah in ka qaybgalayaashu soo sheegaan in xirfadlayaasha caafimaad ay gudniinka fuliyaan. Hoggaamiye diimeed ka socday Harshen ayaa yiri: "*Mararka qaarkood, kalkaaliyeyaasha caafimaadka ayaa iyagu gabdhaha guda.*"' Mas'uul ka tirsan Xafiiska Arrimaha Haweenka ee Harshen ayaa ku raacay, isagoo yiri: "*Gudniinka gabdhaha inta badan waxaa lagu fuliyaa xarumaha caafimaadka*." Shaqaalaha lixbiloodka fidinta caafimaadka ee Harshen, oo si adag u diiday in xidhida ama tolmaha(infibulation)- laga sameeyo magaalada (maadaama gabdhaha magaaladu aanay hadda soo doonanin daryeel la xiriira dhibaatooyin halis ah ku ah), ayaa tilmaantay in gabdhaha hadda la siiyo daawooyinka xanuun-joojinta iyo antibiyootikada, laakiin inta badan kuwa bixiya waxyaabahaan ay yihiin gooyaasha dhaqanka

ah, maaha xirfadlayaasha caafimaadka. Waxay ku dartay in -furitaanka tolmada(defibulation) habeenka arooska sidoo kale si isa soo taraysa loogu sameeyo iyadoo la adeegsanayo daawooyin.

Markii laga codsaday inay aqoonsadaan sababaha gudniinka fircconiga(FGM) loo sameeyo, ka qaybgalayaasha Cilmi-baarista tayo-raaca(qualitative-ku) waxay inta badan awoodi waayeen inay kala soocaan diinta iyo dhaqanka. Si kastaba ha ahaatee, marka si taxaddar leh loo weydiiyo, waxay badanaa tilmaameen in diinta ay tahay sababta gudniinka fircooniga (FGM) loo sameeyo, halka dhaqanka Soomaalida uu yahay kan horseeda nooca tolmaha (infibulation). Xubin xog-ogaal ah oo jooga Harshen ayaa sheegay:

> *Bulshadeennu waa bulsho aad diinta ugu adag, waxaana waajib nagu ah inaan ku dhaqanno awaamiirta diinta, oo aan sameyno sunna sida diinta na farayso.*

Gabar 18 jir ah oo degmadan ka socotay ayaa sidoo kale tiri: "*Diintu waxay oggolaatay in la mariyo hal ama labo toliin oo loogu talagalay sunna... In la mariyo toliin yar waa amarka diinta*." Wiil 20 jir ah oo isla degmadan ka socda ayaa caddeeyey: "*Diinta waxay ina faraysaa gudniinka kaliya, laakiin maahan in gabadha la tolo... Tani waa dhaqanka*." Hooyo ka socotay Goljano ayaa ku raacday in gudniinka FGM aan la samaynin ay tahay wax aan suurtagal ahayn oo ceeb u keeni karta haweeney Soomaalidayeed iyo gabadheeda, taas oo keeni karta culeys bulsho:

> *"Ceeb ayay nagu tahay in aan nala gudin. Maadama aan ahay gabadh Soomaalidayeed, iyada waa in la gudaa. Haddii aanan gudin gabadhayda, dadku way i caayi doonaan, waxayna ii bixiyaan magac haweeney aan gabadheeda gudin. Intaa waxaa dheer, gabadha waa la dhibaateyn doonaa oo loogu yeeri doonaa mid aan gudnayn.*

Wacyiga ku saabsan halista gudniinka gabdhaha iyo, xitaa noocan tolmaha, ayaa ahaa mid aad u hooseeya ku ah dhallinyarada Soomaalida iyo daryeelayaashooda. Inkastoo gabdho qaangadh ah iyo haween da' yar ay sheegeen dhibaatooyin ay la kulmeen sida kaadida oo dhibta iyo caadada oo xanuun badan, iyo inkastoo ay dad badani qireen in gudniinku dhaawacayo gabdhaha iyo in galmada ay xanuun ku tahay gabdhaha la tolay, haddana shaqaalaha lixbiloodka ee fidinta caafimaadka oo keliya ayaa si faahfaahsan uga hadlay halista caafimaad ee gudniinka gabdhaha. Xaqiiqdii, waxaa caadi ahayd in gabdhaha qaangaadhka ah iyo haweenka da'da yar, marka la weydiiyo dhibaatooyinka gudniinka ay la kulmeen, ay sheegaan inaysan waxba soo gaarin. Gabar 21 jir ah oo ka socotay Goljano, markii su'aashaas la weydiiyay, ayaa ku jawaabtay: "*Wax dhibaato ah ma jiraan... Waxay ahayd mid noo wanaagsan*." Ragga dhallinyarada ah ayaa si gaar ah toodu u cadayd.Young men were especially oblivious. Wiil 26 jir ah oo ka yimid Harshen, markii wax laga weydiiyey habka furitaanka(defibulation) ee gabdhaha habeenka arooska ka hor inta aan galmo la sameyn, ayaa sheegay in habkaasi uu yahay mid wanaagsan – in kasta oo xanuun daran ay gabdhahu la kulmaan – sababtoo ah galmada degdega ah waxay ka hortagtaa in unugga la furay uuna mar kale isku dhegin oo uu dhibaato mustaqbalka ah keenin. Wuxuu yiri:

A 21-year-old mother of 4, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

Waxaan soo jeedin lahaa in galmo degdeg ah in la sameeyo kadib marka xubinta taranka la furo, taasina waxay yareyn kartaa cudurrada gabdhaha ku dhaca.

Wiil 21 jir ah oo isla degmadaas ka yimid ayaa ka sheekeeyey walaaca uu ka qabay markii carruurtiisa loo dhalay qaab qalliin ah(cesearian section), laakiin markii wax laga weydiiyay in tan ay la xiriirto xidhida ama tolmaha(infibulation) xaaskiisa, wuxuu ku jawaabay:

Ilmahayga waxaa lagu dhalay qalliin. Aad ayaan uga walwalsanaa xilligaas... Walaashay waxay dhashay toddobo carruur ah. Mar kasta waxay u aaday qalliin. Waa caadi in qalliin loo aado dhalmada.

Si kastaba ha ahaatee, aaminsanaanta ku saabsan faa'iidooyinka FGM ayaa si ballaaran ugu faafay, Harshen iyo Goljano Marka laga reebo raacitaanka waajibaadka diimeed iyo dhaqanka Soomaalidayeed (oo haweenka iyo raga labadooduba isku raaceen inay yihiin kuwo muhiim ah), farqi xaga jinsiga ah ayaa soo baxay. Sidii ay ahayd markii bilowga daraasadkaba, haweenka iyo gabdhaha ayaa u muuqday inay diiradda saaraan gudniinka fircooniga(FGM) sidii uu yahay shardi loogu baahan yahay, si ay bulshada ugu haystaan magac – kana fogaadan dhaleeceyn iyo ceeb. Xog-ogaal ka tirsan Xafiiska Arrimaha Haweenka ee Harshen ayaa sharraxay in "*In gudniin la'aanta inta badan loo arko ceeb.*" Gabar 18-jir ah oo isla degmadaas ka timid ayaa sheegtay in iyada lagu sameeyey nooca xidhida ama tolniinka(infibulation) dhaqameed, sababtuna ahayd cadaadis xooggan oo ay hooyadeed kala kulantay haweenka deegaankaas – inkastoo hooyaday ay dooneysay inay ku dhaqanto nooca fudud ee sunna: "*Hooyaday waxay tixgelinaysay gudniinka nooca sunna ah, laakiin dad kale ayaa ka soo horjeestay.*" Inkastoo dhowr rag ah oo xog-ogaal ah ay qirteen in gabdhaha iyo haweenka aan "*dhaqanka si adag ugu dhaqmin ay dad badani ka faalloon doonaan*" (macallin, Harshen), ragga dhallinyarada ah iyo wiilasha intooda badan waxay diiradda saareen guurka oo ay u arkeen faa'iidada ugu weyn ee gudniinka, gaar ahaan nooca tolniinka (infibulation). Wiil 15-jir ah oo ka yimid Harshen ayaa yiri: "*Gabdhaha carruurta ah lama guursan doono haddii aysan gudnayn*." Wiil isla da'daas ah oo ka yimid Goljano ayaa ku raacay:"*Waxaa loo arki doonaa kuwo aan edeb lahayn, mana jirto cid guursan doonta*." Gabar 21-jir ah oo uur leh oo ka timid Harshen ayaa sheegtay in inkastoo ujeeddada ugu weyn aysan ahayn inay hubiso guurka mustaqbalka ee gabadheeda, haddana ay danaynayso in xubinta taranka ee gabadheeda ay soo jiidasho leedahay marka ay noqoto xaas, mustaqbalka. Waxay tiri:

uur ayaan leeyahay. Haddii aan gabadh dhalo, waxaan doonayaa inaan ku gudo nooca gabdhuhu [nooca dhaqanka ee Type 3]... Waan jeclahay... Waxa u soo jiidasho u leeyahay ninkeeda. Xubinteedu ma muuqato marka dharkeeda iska saarto."

Marka laga reebo gabar ka timid Goljano oo sheegtay inaysan wax door ah ku lahayn wakhtiga gudniinkeeda, laakiin loo ogolaaday inay ra'yigeeda ka dhiibato nooca gudniinka, dhammaan Soomaalidadii ka qeyb-gashay cilmi-baarista waxay isku raaceen cidda go'aanka ka gaarta gudniinka gabdhaha: hooyooyinka oo keliya. Hooyo ka timid Harshen ayaa sheegtay in ninkeeda uu ka cadhooday sababta oo ah inay iska indhatirtay ra'yigiisa ku aaddan gudniinka:

"Dhaqanka Soomaalida, haweenku waa kuwa go'aamiya gudniinka gabdhaha, wax faa'iido ahna uma laha in raggooda la weydiiyo... Xitaa haddii raggu aysan oggolaan in gabdhaha la gudo, hooyooyinka ayaa ku qasbi doona inay gudniinka maraan... Anigu waxaan guday laba ka mid ah gabdhahayga markii uu ninkeygu meel kale aaday. Haddii uu halkaan joogi lahaa, ima ogolaan lahayn inaan sameeyo hawshaas... Aad ayuu iigu carooday!"

Hooyo kale oo isla degmadaas ka timid ayaa intaa ku dartay in ayeeyooyinku ay leeyihiin saamayn aad u kooban:

"Waxaan rabaa in gabdhaha aan ayeeyda u ahay, soo maraan nooca Gabdhuhu, laakiin hooyooyinkood ma doonayaan arrinkan, mana ogola in aan gudno. Mana awoodno in aan gabdhahayaga kala hadalno gudniinka gabdhaha ay dhaleen. Iyaguna markaa waxay u gudaan nooca ay iyagu rabaan."

Ka qayb-galayaasha cilmi-baarista waxay inta badan sheegeen in sababta isbeddelka ka socda Fafan uu gaabis u yahay, ay tahay sida ay hooyooyin badan ugu dheggan yihiin gudniinka, gaar ahaan nooca tolniinka (infibulation). Gabar 17-jir ah oo ka timid Goljano ayaa sheegtay:

Hooyooyinka waxay aaminsan yihiin in gabadha aan la tolin ay cawro tahay, halka tan la tolayna ay ilaalsan tahay. Waxay aaminsan yihiin in gudniinka uu gabdhaha u fiican yahay. Waxay yiraahdaan gabadh la tolay si fiican ayaa loo daboolay, sida gabadha xijaaban madaxeedu u daboolan yahay.

A 17-year-old girl in Somali, Ethiopia © Nathalie Bertrams/GAGE 2024

Wiil 19-jir ah oo isla degmadaas ka yimid ayaa intaas ku daray in inkasta oo isaga iyo asxaabtiisa ay doorbidaan in ay guursadaan haween la tolay, haddana sida hooyooyinka ugu xiran yihiin noocan tolmaha (infibulation) aya aad uga xoog badan xataa doorbididayada:

Raggu ma jecla in gabadhu furnaato, laakiin hooyooyinka ayaa ah taageerayaasha ugu waaweyn... sababtoo ah waxay rabaan in dhaqanku sii jiro... Gabadha mas'uuliyaddeeda waa hooyada."

Markii ka qayb-galayaasha Cilmi-baarista tayo-raaca(qualitative-ku) la weydiiyey waxa ama cidda sababtay isbeddelka noocyada gudniinka ee hadda la adeegsado, waxay inta badan tilmaameen sharciyada madaniga iyo diinta, inkasta oo qaarkood ay xuseen dadaalka shaqaalaha lixbiloodka ee caafimaadka oo ka wecyi galiyay khatara noocan tolmaha(infibulation). Gabar 17-jir ah oo ka timid Goljano ayaa sheegtay in gudayaasha dhaqameedka ah aysan hadda tolin gabdhaha sababtoo ah cabsi ay ka qabaan inay xabsiga galaan:

Gudayaashu ma doonayaan inay gabdhaha tolaan. Haddii lagu helo inay sidaas sameeyaan, waxaa la geyn doonaa magaalada degmadaas oo halkaas lagu xidhi doonaa. Gudayaashu dhaqameedku way ka baqayaan ciqaabta, wayna ka fogaadaan tolidda."

Xog-ogaal Harshen jooga ayaa intaas ku daray in halista xabsigu dhab ah tahay:"Waxay xidheen 6 sano mid ahayd gudayaasha dhaqameedka, ka dibna waxay ka saareen magaalada." Hooyo ka timid isla degmadaas ayaa sheegtay in mid ka mid ah sababaha ay shaqaalaha caafimaadku hadda ula socdaan gudniinka gabdhaha ay tahay xaqiijinta in gabdhaha aan la tolin:

Shaqaalaha caafimaadku si dhow ayay ula socdaan marka gabdhaha la gudayo... maadaama ay hubiyaan, hada ma jiro noocan Gabdhuhu ee gudniinka."

Hoggaamiyeyaasha diinta ayaa sidoo kale door muhiim ah ka qaatay beddelidda caqiidooyinka iyo dhaqamada, inkastoo ay u muuqato in tallaabadani ay si gaar ah u saameysay ragga, maaddaama ay yihiin kuwa "inta badan hooyooyinku aanay masaajidka aadin" (gabar 18-jir ah, Harshen). Iyadoo la og yahay in hoggaamiyeyaasha diintu aysan ku ololeyn in gudniinka la joojiyo, balse ay ku dadaalayaan in noocan tolmaha (infibulation) la joojiyo, hoggaamiye qabiil oo ka tirsan Harshen ayaa yiri:

Culumada diinta badan oo ka tirsan maxkamadaha Islaamka ee gobolka ayaa halkan yimid waxayna noo sheegeen in diinteennu aysan ogolayn in jirka gabdhaha la jaro.

Aabe ka tirsan isla degmadaas ayaa intaas ku daray:

Culumada diintu waxay sidoo kale nooga digtay in gudniinku fircoonigu uu yahay khalad weyn waxayna noo sheegeen in dadka gabdhahooda guday ay cafis ka raadsadaan iyaga. Haddii aysan sidaas samayn, Qiyaamaha waxaa wax laga weydiin doonaa sababta ay gabdhahooda ugu geysteen waxyeelada intaas leeg."

Guurka carruurta

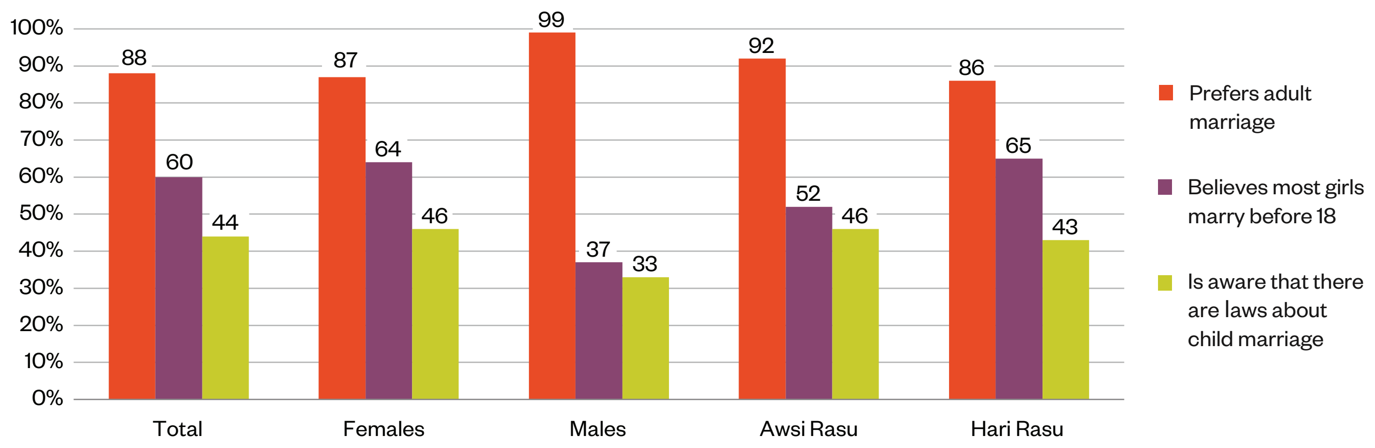
Canfarta

Maaddaama celceliska da'da dhallinyarada daraasadda Canfarta lagu sameeyay uu ahaa 16 sano xilligii xogta la uruuriyay (midline), waxa dhif ahayd in dhallinyaradu ay guursadeen. Gabdhaha kaliya 5% ayaa guursaday, halka wiilasha iyo dhallinyarada ragga ah midkoodna uusan sheegan in uu guursaday. 39-ka gabdhood ee mar uun guursaday, kala badhkood ayaa guursaday iyagoo ka yar 18 sano. Sahanka dhallinyarada ayaa muujiyay in gabdhuhu ay guursadaan iyagoo celcelis ahaan jira 17.3 sano, iyagoo guursada rag celcelis ahaan ka weyn 4.6 sano. Waxa kale oo ay soo bandhigtay in ku dhowaad dhammaan guurarkaasi (95%) ay waalidiinta gabdhuhu go'aamiyeen, ee aanay gabdhaha laftoodu go'aansan. Sahanka daryeelayaasha ayaa laga helay in 1,703 guur oo ka dhacay dhammaan xubnaha qoysaska oo dhan, In kaliya laba ka mid ah si sharci ah looga diiwaan geliyay degmada (woreda). Arrin muhiim ah oo ku saabsan ka hortagga guurka carruurta mustaqbalka gabdhaha ayaa ahayd in wax ka yar 0.5% dhalmada si rasmi ah loo diiwaan geliyay.

Sahanku wuxuu muujiyay in dhallinyarada Canfarta ee ka qayb gashay xog-ururinta ay intooda badan (88%) doorbidayaan guur ayagoo gaadhay qaangaadh, inkastoo ay rumeysnaayeen in inta badan gabdhaha bulshada ay guursadaan ka hor 18 sano (60%) iyo in ay si xaddidan u ogaayeen sharciyada ku saabsan dhanka ah guurka carruurta (44%) (fiiri Jaantuska 46). Wiilasha iyo dhallinyarada ragga ah ayaa u muuqday kuwa doorbida guurka qaangaarka marka loo eego gabdhaha iyo haweenka dhallinyarada ah (99% marka loo eego 87%). Waxa kale oo jiray sababo xaga jinsiga ah, oo ay ku kala duwanayeen dhalinyarada doorbidaysay guurka qaangaarka ah. Gabdhaha iyo haweenka dhallinyarada ah ayaa inta badan sheegay in doorbidistoodu ay la xiriirto qaangaadhka jidhkooda (37%) iyo dhammeystirka waxbarashada (28%).Girls and young women most often reported that preferences were due to physical maturation (37%) and completing school (28%). Wiilasha iyo dhallinyarada ragga ah ayaa inta badan sheegay iyaguna inay sababtu tahay dhammeystirka waxbarashada (49%) iyo qaangaadhka dareenkooda (23%). Waxa kale oo jiray farqi gobol ahaan ah oo ku saabsan doorbidista guurka qaangaarka, iyadoo kuwa ku nool Awsi Rasu [Zone 1] ay si weyn ugu dhowaaqeen doorbidista guurka qaangaarka marka loo eego kuwa ku nool Hari Rasu [Zone 5] (92% marka loo eego 86%). Farqi xaga jinsiga iyo goobtaba ah oo inta badan ku saabsan rumaysnaanta guurka carruurta, ayaa ahaa mid weyn. Gabdhaha iyo haweenka dhallinyarada ah ayaa si weyn ugu malaynayay in ay inta badan gabdhuhu guursadaan ka hor inta ayna gaadhin 18 sano, marka la barbardhigo wiilasha iyo dhallinyarada ragga ah (64% marka loo eego 37%); kuwa ku nool Hari Rasu [Zone 5], halkaas oo guurka carruurta uu ka badan yahay, ayaa u muuqday kuwa rumaysan arrintan marka la barbardhigo kuwa ku nool Awsi Rasu [Zone 1] (65% marka loo eego 52%). In kasta oo wacyigalinta ku saabsan sharciyada guurka carruurta uu ahaa mid ay isku mid ka yihiin, goobaha kala duwan, gabdhaha iyo haweenka dhallinyarada ah ayaa wacyi badan ka muujiyay marka loo eego wiilasha iyo dhallinyarada ragga ah (46% marka loo eego 33%).

Goobaha daraasadda laga sameeyey ee deegaanka Canfarta, aaminsanaanta iyo aqoonta daryeelayaasha ee ku aaddan guurka carruurta ayaa la mid ahayd tan dhallinyarada. Ku dhowaad dhammaan (84%) waxay rumaysan yihiin in inta badan gabdhaha bulshadu

Jaantuuska 46: Dhalinyarada Canfarta Doorbidyadooda, aaminsanaantooda, iyo aqoonta ay leeyihiin ee ku saabsan guurka carruurta.



ay guursadaan ka hor inta aysan gaadhin 18 sano. Daryeelayaasha dumarka ah (86%) iyo kuwa ku nool Hari Rasu [Zone 5] (90%) ayaa si weyn ula qabay aragtidan marka loo barbardhigo daryeelayaasha ragga ah (66%) iyo kuwa ku nool Awsi Rasu [Zone 1] (74%) (fiiri Jaantuska 47). Qiyaastii kala badh daryeelayaashu – iyadoon farqi u dhexeynin jinsiga ama goobta – ayaa ogaa in ay jiraan sharciyo ku saabsan guurka carruurta.

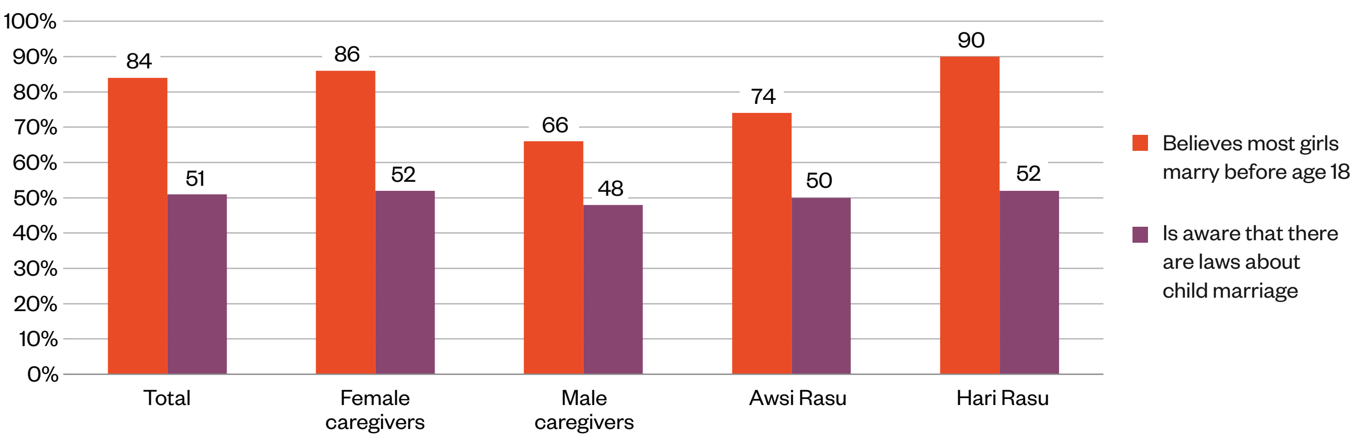
Dad badan oo ka qayb galayaal ka ahaa cilmi-baarista ayaa soo sheegay in guurka carruurta uu sii yaraanayo, gaar ahaan Awsi Rasu [Zone 1], halkaas oo gabdhaha ay muddo dheer waxbarasho dhigtaan, isla markaana diiwaangelinta dhalashada ay badan tahay. Gabar 18 jir ah oo ku nool Awsi Rasu ayaa tiri, "*Ma jiro guur carruur hadda.*" Gabar 12 jir ah oo ku nool Hari Rasu [Zone 5] ayaa sheegtay in xitaa bulshooyinka fogfog, ay hada caado ahaan noqotay in guurka dib loo dhigo ilaa gabdhuhu ay noqdaan dad waaweyn sharci ahaan: "*Guurka carruurta waa sharci darro... Waxaa la sugaa ilaa gabadhu ay gaarto 18 sano.*" Wiil 18 jir ah oo ku nool Awsi Rasu [Zone 1] ayaa faahfaahiyay in xitaa marka gabdhaha ay guursadaan iyagoo carruur ah, da'da ay hada ku guursadaan in ay si tartiib ah kolba usoo kordhayso:

> *"Hore, gabdhaha deegaanku waxay ku guursan jireen da' yar, sida 13, 14 ama 15... Laakiin hadda, dadaalka ay sameeyeen haayadaha aan dawliga ahayn, culimada diinta, iyo ragga sharciga Islaamkaba, da'da guurka gabdhuhu way yara korodhay, hadana gabdhuhu waxay guursadaan ka dib markay gaaraan 17 sano.*

Dhinaca kale, jawaab-bixiyeyaal, gaar ahaan kuwa ku nool goobaha daraasadda ee Hari Rasu [Zone 5], waxay sheegeen inaanay jirin wax isbedel ah. Gabar 14 jir ah oo ku nool Hari Rasu, markii wax laga waydiiyay isbeddellada ku saabsan da'da ay gabdhuhu badanaa ku guursadaan, ayaa ku jawaabtay: "*Ma jiro wax isbeddel ah... Qaar ka mid ah gabdhaha ayaa guursada markay jiraan 13 ama 14, marka si degdeg ah loo dalbado.*"' Wiil 17 jir ah oo isla deegaankan ku nool ayaa raaciyay in waalidiintu ay doorbidaan inay arkaan gabdhahooda oo guursaday iyagoo yar ,intii ay arki lahaayen iyagoo uur qaaday guurka ka hor:

> *Waxay guursadaan marka 15 sano jiraan ka dib... Kahor inta aysan ku dhicin waxyaabo xun, aabbahooda iyo hooyadooda ayaa isku guuriya... Waxaa laga yaabaa inay uur qaadaan.*

Jaantuuska 47: Daryeelayaasha Canfarta aaminaantooda iyo aqoonta ay ke leeyihiin guurka carruurta



Sanduuqa 6: Somali boys' and young men's preferences regarding their future wife's FGM status

Waqtigii daraasadii gundhiga ama wareegii koowaad, in ka yar 1% gabdhaha Canfarta ayaa la guursaday (boqolkiiba aad u yar ayaa la filayey, marka la eego in celceliska dhalinyaradu ay ahayd 13 sano oo keliya wakhtigaas). Marka la eego khadka dhexe, tani waxay kor u kacday ilaa 4%. Caqiidada dadka da'da yar ee ku saabsan iyo doorbidida guurka carruurta ayaa sidoo kale isbeddelay labadii sano ee u dhexeeyay saldhigga iyo bartamaha. Khadka dhexe, dhallinyaradu waxay u badneyd inay rumaystaan in badi gabdhaha beesha ay guursadaan ka hor da'da 18 marka loo eego markii ay ahaayeen aasaaska (60% marka loo eego 82%). Waxay u badan tahay inay shakhsi ahaan doorbidaan inay guursadaan iyagoo qaangaar ah (88% marka loo eego 65%).

Fikirrada daryeel-bixiyeyaasha ee ku aaddan baahsanaanta guurka carruurtu isma beddelin muddo ka dib.

Runtii, aabbe ku nool Awsi Rasu [Zone 1], oo markii hore qirtay in gabdhaha loo guuriyo iyadoo lagu salaynayo korriimaadkooda jidheed ee aan da'dooda lagu salayn, ayaa sheegay in da'da guurka ay dhawaan hoos u dhacday maadaama dhaqanka gabdhaha uu xumaaday iyo walwalka waalidku uu ka qabo bikradnimada gabdhahooda uu kordhay:

> *Da'da guurka gabdhuhu waxay ku xiran tahay korriimaadkooda jidheed , bilashada caadada, iyo rabitaanka waalidka... Maanta, gabdhuhu waxay u degdegayaan xidhiidhada iyo galmada guurka ka hor, taasoo si toos ah u keenta uur qaadis guurka ka hor ah. Sidaas darteed, waalidiinta gabdhaha waxay hadda ka baqayaan inay gabdhahoodu bilaa guur ahaadan ka dib markay gaadhaan 13 ama 14 sano. Waalidiintu ma doonayaan in magacooda la ceebeeyo.*

Sidii habdhaqannada gudniinka gabdhaha oo kale, dhammaan dadka wareysiga laga qaaday waxay isku raaceen in dhaqanka guurka ee Canfarta ee soo jireenka ahi ka koobnaa: gabdhaha waxaa loo guuriyaa adeerkood wiilkiisa ama inaadeerkood (absuma), iyadoo waqtiga guurka uu go'aamiyo wiilka arooska ah iyo aabbaha gabadha, halka gabadha laftigeedu aysan inta badan ka warheynin guurka ku soo socda ilaa toddobaadkaas ama xitaa maalinta arooska. Gabar 15-jir ah oo ku nool Hari Rasu [Zone 5] ayaa sharaxday, "*Marka absuma uu codsado inuu guursado gabadha, waalidku waxay diyaariyaan guurkeeda.*" Haweeney 21-jir ah oo guursatay oo ku nool Awsi Rasu [Zone 1] ayaa xustay:

> *Maalinta xafladda arooska ayaan maqlayba inaan isaga guursanayo. Way i qabteen oo ii sheegeen maalintaas... Aabbahay ayaa go'aansaday inaan guursado.*

Haweeney isla da'daas ah, laakiin ku nool Hari Rasu [Zone 5], ayaa xaqiijisay, "*Dhaqanka Canfarta, ma jirto wax ogolaansho ah oo gabdhaha la weydiiyo*.

Dadka badankood waxay sheegeen in guurarka intooda badan, gaar ahaan kuwa ka dhaca Hari Rasu [Zone 5], wali lagu diyaariyo habka dhaqanka. Hooyo ku nool Hari Rasu ayaa sheegtay, "*Haddii absuma uu codsado, ma diidi karno*." Wiil 20-jir ah oo ku nool Awsi Rasu [Zone 1], markii la weydiiyay in gabadha 15-jir ah oo absuma u yahay walaalkiis ka weyn in ay diidi karto guurkaas, ayaa ku jawaabay, "*Ma laha wax xuquuq ah oo ay guurka ku diido*." Si kastaba ha ahaatee, hadallada guud waxay soo jeedinayaan in isbeddel uu socdo, xitaa gudaha Hari Rasu [Zone 5], iyadoo dhalinyaradu ay helayaan xorriyad sii kordheysa oo ay ku doortaan lammaanahooda. Hooyo ku nool Hari Rasu ayaa sheegtay,

> *Wakhtigan, gabdhuhu waxay leeyihiin doorashooyin ka wanaagsan oo ay ku dooran karaan ninkooda. Annaga oo ah waalid, ma qasbi karno carruurtayada inay guursadaan qofka aan anagu jecelnahay.*

Haweeney 22-jir ah oo guursatay oo ka timid isla deegaankaas ayaa ku raacday:

> *Ma jirto gabadh ku guursata rabitaanka waalidka, waxay ku guursadaan rabitaankooda markay doonayaan. Anigu waxaan ku guursaday rabitaankeyga, wax qasbid ah oo xaga waalidka ah ma jirin.*

Aabe ku nool deegaankaas ayaa intaa ku daray in gabdhuhu ay si gaar ah u diidaan absuma ka weyn da'dooda:

> *Hadda, gabdhaha iyo haweenku way ka warqabaan xuquuqdooda, sidaas darteed haddii nin weyn oo ah absuma gabadha uu doonayo inuu guursado, way diidi doontaa... Gabdhuhu hadda waxay rabaan inay guursadaan wiilal da'dooda ah."*

Markii la weydiiyay inay tilmaamaan cidda, fariimaha iyo xoogagga ka dambeeya isbeddelada dhawaan ka dhacay guurka carruurta iyo hab-dhaqannada guurka, dad badan, gaar ahaan kuwa ku nool Awsi Rasu [Zone 1], waxay tilmaameen waxbarashada rasmiga ah. Qayb ahaan, tani waxay la xiriirtaa waxa dhalinyaradu ku baranayaan iskuulka. Haweeney 18-jir ah oo ku nool Awsi Rasu [Zone 1] ayaa sheegtay inay ku baratay fasalka sayniska in guurka carruurta uu yahay khatar caafimaad ahaan: "*Ilmagaleenkoodu waa cidhiidhi waxaana ku adkaan doonta inay dhalaan.*" Wiil isla da'daas ah oo ka yimid isla deegaankaas ayaa sidoo kale yiri, "*Waxaan ku bartay iskuulka in da'da sharciga ee guurka ee wiilasha iyo gabdhuhu tahay 18 sano*."' Sido kale waxa qayb ka ah, waxbarashada rasmiga ah waxay beddeleysaa dhaqammada guurka sababtoo ah 'xaaladda ardaynimo' ee gabdhaha ayaa ka ilaalinaysa inay u muuqdaan kuwo diyaar u ah guurka ragga dhalinyarada ah iyo waalidkooda. Haweeney 18-jir ah oo aan guursan oo ka timid Awsi Rasu [Zone 1] ayaa sharaxday,

> *Waxay i weydiinayeen guur tan iyo markii aan fasalka 9-aad ku jiray. Waxay iga dalbanayeen guur muddo saddex sano ah laakiin aabbahay ma doonayo inuu i guuriyo. Wuxuu yiri maadama aan ahay ardayad, wuxuu rabaa inaan guursado kadib marka aan waxbarashadayda dhameeyo.*

Hari Rasu [Zone 5], halkaas oo ay ku yar tahay in gabdhuhu weli dhigtaan iskuulka xilliga qaangaadhka dambe, gabar 14-jir ah ayaa sheegtay in socdaallada shaqo, badanaa kuwa loo aado Sucuudiga sida shaqooyinka guriga laga qabto, uu noqonayo door difaac oo la mid ah:

> *"Waxaa jiray codsi guur, sanadkii hore laba qof oo kala duwan ayaa iga dalbaday guur waqtiyo kala duwan. Hooyaday ma aysan danayn guurka. Waxay u sheegtay in iyadu ay qorsheynayso inay ii dirto Sucuudiga, aysan dooneyn inaan guursado. Waxaa ka fiican in la haajiro intii la guursan lahaa nin xoolo-dhaqato ah oo halkan ku nool."*

Waxaa sidoo kale laga hadlay muhiimadda dadaallada wacyigelinta ee ku saabsan guurka carruurta, kuwaas oo waqtiyo kala duwan laga hirgeliyay bulshooyin kala duwan iyadoo heerar kala duwan oo xooggan loo adeegsaday, kuwaas oo ay wadeen saraakiil ka tirsan Xafiiska Haweenka iyo Arrimaha Bulshada (BoWSA), hoggaamiyeyaasha diinta, iyo hay'adaha aan dowliga ahayn (NGOs). Aabe ku nool Hari Rasu [Zone 5] ayaa yiri:

> *Casharadan ay bixiyeen dowladdu iyo dad kale sida hoggaamiyeyaasha diinta waxay beddeleen maskaxda dadka waxayna keeneen in da'da guurka gabdhaha ay kor u kacdo ilaa 18 sano iyo ka weyn.*

Saameynta barnaamij lagu magacaabo Act With Her (oo hadda dhammaaday), oo ay hirgelisay hay'adda Pathfinder, ayaa si gaar ah loo xusay. Wiil 18-jir ah oo ku nool Hari Rasu [Zone 5] ayaa xusuustay:

> *"Waxay ahayd saddex sano ka hor, markii aan arkay haweeney magaceeda la yiraahdo Lula oo halkan ka shaqeynaysay, kana wacyigalinaysay bulshada saameynta guurka carruurta iyo in la joojiyo guurka carruurta."*

Inkastoo gabdhaha laftooda ay inta badan qirtaan inay ka baqaan inay waalidkood soo sheegaan, iyo in saraakiisha dawladda badanaa ka cago-jiidaan faragelinta si aysan uga lumin kalsoonida bulshada, haddana waxaa jirta ogaal ballaaran oo ah in waalidka iyo wiilasha dhalinyarada ah ay ogyihiin in gabdhuhu awoodaan inay guurarka carruurta soo sheegaan una gudbiyaan saraakiisha BoWSA, isla markaana waalidka lagu ganaaxi karo ama xabsiga loo diri karo haddii ay jebiyaan sharciga.Intii aan ku jirnay waraysiyada qotoda dheer, waxaan maqalnay sheekooyin ku saabsan laba gabdhood oo waalidkood ku soo dacweeyay mas'uuliyiinta. Gabar 15-jir ah oo ku nool Awsi Rasu [Zone 1], oo lagu qasbay inay guursato nin maalqabeen ah oo aabaheed lacag badan siiyay, ayaa soo dacwaysay aabaheed, waxaana la baajiyay guurkaas. Gabar kale oo isla da'daas ah oo ku nool Hari Rasu [Zone 5], oo la afduubay laguna kufsaday oggolaanshaha waalidkeed, waa la baajiyay guurkaasna,sidoo kalena, waalidkeed iyo mas'uuliyiinta deegaanka ayaa loo xidhay doorkii ay ku lahaayeen dhacdadaas. Hoggaamiye ama caalim diimeed ayaa sharaxay:

> *Xaga diinta, waxaa xaaraan ah in la soo bandhigo ama la abaabulo guurka carruurta, iyaga oo aan wax ogolaansho ah laga haysan … Kuwa si khasab ah u abaabula guurka waa lagu soo eedeyn doonaa lana xidhidoona. Waxaan maxkamadda hor keeneynaa shakhsiyaadka noocan ah meel kasta oo ay joogaan. Dhawaan, qoys (hooyo iyo aabe) ayaa qasab ku guuriyay gabar 15-jir ah… Haddana, shan qof, oo ay ku jiraan hooyadeed iyo aabaheed, ayaa xabsiga ku jira. Maamulayaasha tuulada (kebele) aya sidoo kale la xidhay maadaama aysan shaqadoodii gudan.*

Sanduuqa 7: Guurka Carruurta ee degaanka Soomaalida

Waqtigii daraasadii gundhiga ama wareegii koowaad, in ka yar 1% gabdhaha Soomaaliyeed ayaa waligood la guursaday (boqolkiiba tan aadka u yar waxay ahayd in la filayo marka la eego in celceliska dhalinyaradu ay ahayd 13 sano oo keliya wakhtigaas). Marka la eego wareega-dhexe, tiradaasi waxay ahayd 4%. Aaminsanaanta dadka da'da yar ee ku saabsan sida guurka guud ee carruurtu uga dhex jiro bulshadooda ayaa sidoo kale kor u kacay inta u dhaxaysa saldhigga iyo bartamaha, malaha sababtoo ah qaar ka mid ah facooda ayaa bilaabay inay guursadaan. Marka la eego asal ahaan, 56% dhallinyaradu waxay rumaysnaayeen in gabdhaha badankoodu ay guursadaan iyagoo carruur ah; Marka la eego wareega-dhexe tani waxay kor u kacday 76%. Aaminsanaanta daryeel-bixiyeyaasha ee ku saabsan baahsanaanta guurka carruurta ayaa sidoo kale kordhay inta u dhaxaysa wareegii hore (79%) iyo wareega-dhexe (83%). In kasta oo ay sii kordhayaan aaminsanaanta guurka carruurtu waa caadada, dookhyada shakhsi ahaaneed ee dadka da'da yar ee guurka qaangaarka ah ayaa sidoo kale kordhay inta u dhaxaysa wareegii hore (53%) iyo wareega-dhexe (84%).

Soomaali

Madaama celceliska da'da dhalinyarada Soomaalidayeed ee la daraaseeyay ay kaliya ahayd 15.7 sano xiligii sahanka, waxaa dhif ahayd in dhalinyaradu ay guursadeen marka la gaadhay heerka dhexe ee daraasadda. Gabdhaha iyo haweenka dhalinyarada ah, 5% ayaa guursaday; wiilasha iyo ragga dhalinyarada ahna, kaliya 1% ayaa guursaday. 34-ta gabdhood iyo haweenka dhalinyarada ah ee horay u guursaday, saddex-meelood meel ayaa guursaday iyagoo ka yar 18 sano. Gabdhuhu waxay guursadeen iyagoo celcelis ahaan 16 sano jir ah, waxaana guursaday ragg celcelis ahaan ka weyn 2.2 sano. Ku dhowaad dhammaan guurarkan oo dhan (94%), sida ay sheegeen dhalinyarada la wareystay, waxaa doortay lammaanaha dhalinyarada ah laftooda, halkii waalidkood ka go'aamin lahaa. Sahanka daryeelayaasha ayaa lagu ogaaday in ka mid ah 1,682 guur ee xubnaha qoysaska, kaliya shan guur ayaa laga diiwaan geliyay degmada (woreda). Si gaar ah, marka aan uga hadalno ka hortagga guurka carruurta ee gabdhaha mustaqbalka, sahanku wuxuu sidoo kale muujiyay in wax ka yar 0.5% dhalashada carruurta si sharci ah loo diiwaan geliyay.

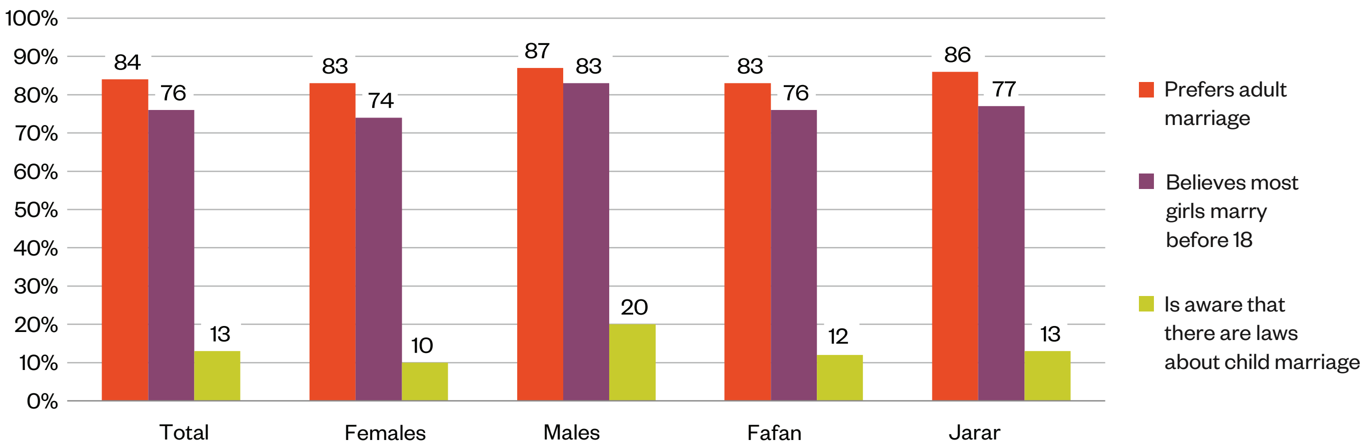
Sahanka ayaa sidoo kale muujiyay in inta badan dhalinyarada Soomaalidayeed (84%) ay doorbidaan guurka qaangaarka ah, inkastoo ay rumeysan yihiin in gabdhaha badankood ee bulshada ay guursadaan ka hor 18 sano (76%) (Fiiri Jaantuska 48). Doorbida guurka qaangaarka ee dhalinyaradu waxay isku mid ka ahaayeen dhammaan kooxaha kala duwan, inkastoo sababaha asaasiga ay ku kala duwanaayeen wiilasha iyo gabdhahu. Gabdhaha iyo haweenka dhalinyarada ah waxay u doorteen guurka qaangaarka inay ku heli doonaan xasilooni maskaxeed (22%), madax-bannaani dhaqaale (22%), qaangaarnimo jidheed (13%), iyo inay dhammaystaan waxbarashada (9%). Wiilasha iyo ragga dhalinyarada ah na waxay u doorteen guurka qaangaarka inay ku u heli doonaan madax-bannaani dhaqaale (45%), xasilooni maskaxeed (15%), iyo qaangaarnimo jidheed (11%). Aragtida ku saabsan caadi ahaanshaha guurka carruurta waxa lagu kala duwanaa jinsiga. Wiilasha iyo ragga dhalinyarada ah ayaa ka badan gabdhaha iyo haweenka dhalinyarada ah oo aaminsan in gabdhaha badankood ee bulshada ay guursadaan ka hor 18 sano (83% marka la barnardhigo 74%). Wacyiga ama ogaanshaha dhalinyarada ee ku saabsan jiritaanka sharciyada ee dhanka guurka carruurta ah ayaa hooseeyay, in kasta oo wiilasha iyo ragga dhalinyarada ah (20%) ay ka wacyi badan yihiin gabdhaha iyo haweenka dhalinyarada ah (10%).

Goobaha daraasadda ee deegaanka Soomaalida markaad fiiriso, aminsanaanta daryeelayaasha ee ku aaddan guurka carruurta ee bulshadan waxay la mid tahay tan dhalinyarada: 83% ayaa sheegay in gabdhaha badankood ay guursadaan ka hor 18 sano jir, iyada oo aanay jirin farqi u dhexeeya goobaha deegaannada ama jinsiga (fiiri Jaantuska 49). Daryeelayaashu waxay ahaayeen kuwo ka wacyi ama ogaansho badan dhalinyarada in ay jiraan sharciyo dhan ka guurka carruurta ah; rubuc ka mid ah daryeelayaasha ayaa soo sheegay inay ka war hayaan sharcigan.

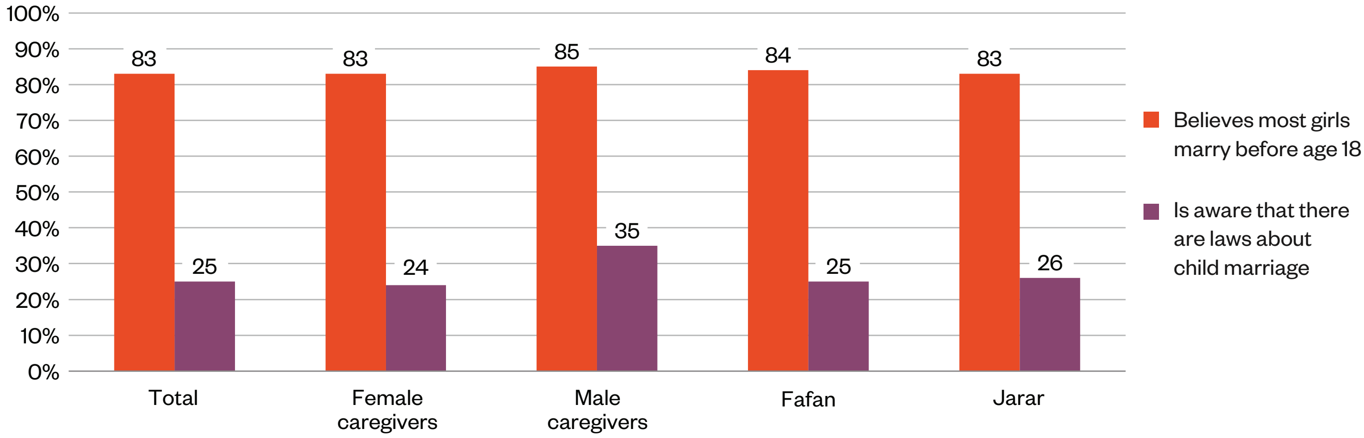
Marka laga reebo in yar oo ka mid ah,qabeelayaasha badhtamaha ah, ka qaybgalayaasha Cilmi-baarista tayo-raaca(qualitative-ku) ee Fafan waxay isku raaceen in guurka carruurta uu yahay wax caadi ah oo xitaa kordhaya. Hoggaamiye dhaqameed ka tirsan Harshen ayaa sheegay,

> *Gabdhaha intooda badan waxaa la guursadaa ka hor intaysan gaarin 18 sano. Qof gaara 18 waxaa loo arkaa qof da' weyn oo dulqaad badan. Waxaan qiyaasayaa in 70% guurarka ay ku lug leeyihiin dad ka yar 18 sano jir.*

Jaantuuska 48: Dhalinyarada Soomalida Doorbidyadooda, aaminsanaantooda, iyo aqoonta ay leeyihiin ee ku saabsan guurka carruurta



Jaantuuska 49: Daryeelayaasha Soomalida aaminaantooda iyo aqoonta ay ke leeyihiin guurka carruurta



Waxyaabaha ugu muhiimsan, in kasta oo dhalinyarada iyo dadka waaweyn badankood isku raaceen in da'da guurka ee gabdhuhu tahay 15 sano, haddana waxay sheegeen in da'da guurku ay hoos u dhacday sannadihii u dambeeyay, gaar ahaan Harshen. Haweeney 21-jir ah oo ka timid Goljano, oo guursatay iyadoo 15 jir ah, ayaa tiri, "*Gabdhuhu waxay guursadaan marka ay jiraan 14 ama 15 sano*." Guddoomiyaha tuulada Harshen ayaa xusay, *"Waxaan arkay gabdho jira 10, 12 iyo 13 oo guursanaya*."

In kasta oo gabdhaha Fafan ay halis aad uga weyn ugu jiraan guurka carruurta marka loo eego wiilasha, maaddaama lammaanayaasha dhallinyarada ahi ay caadi ahaan da' isku dhow yihiin, haddana waxay ahayd wax caadi ah in wiilasha iyo dhallinyarada ragga ahi ay soo sheegaan inay yaraantoodii guursadeen. Wiil 16-jir ah oo ka tirsan Harshen, oo ah aabbaha mataano 2 sano jir ah, ayaa sheegay inuu guursaday isagoo jira 13 sano, isagoo guursaday gabadh 12 jir ah. Markii la weydiiyay inuu dib ugu laaban lahaa, haddii uu heli lahaa fursad kale, wuxuu ku jawaabay, "*Haa, markaas waan yaraa*." Si kastaba ha ahaatee, markii la weydiiyay haddii xaaskiisu ay da' yarayd, wuxuu ku jawaabay, "*Maya, diyaar ayay ahayd.*" Nin dhalinyaro ah oo 20 jir ah oo ka tirsan isla degmadaas, oo guursaday isagoo jira 11 sano, ayaa markii la weydiiyay sida uu ku ogaaday in guurku yahay doorasho, ku jawaabay:

> *Waan ognahay in guurku yahay wax wanaagsan. Qof walba wuu ogyahay taas. Waxaan aragnaa dad is guursanaya oo waxaan ka qayb galnaa aroosyada.*

Waxaa xusid mudan, inkastoo guurka carruurta uu ku badan yahay dhallinyarada aan iskuulka ku jirin, haddana Fafan waxay u muuqataa inuu caadi yahay guurka ardayda. Dhallinyarada intooda badan, gaar ahaan gabdhaha, kuma laabtaan dugsiga guurka kaddib.

Dhammaan ku dhawaad, ka qaybgalayaasha Harshen iyo Goljano waxay isku raaceen in korodhka tirada guurka carruurta – iyo yaraanta da'da dadka guursanaya – ay sabab u tahay guurka carruurta oo ay dhiirrigeliyaan dhalinyarada qaangaadhka ah. Dadka qaarkood waxay eedeynayeen dugsiyada iyo maadama ay tahay meel ay isku arkayaan dhalinyarada qaangaadhka ah, wada hadal badana dhexmarayaan. Dadka qaarkood na waxay sabab uga dhigayeen helitaanka taleefannada gacanta, oo u oggolaanaya dhalinyarada inay si qarsoodi ah ugu xidhiidhaan iyaga oo aan waalidkoodu ogaan. Qaarkalena waxay ku sababay nayeen ku guuldaraysiga imtixaannada, maaddaama dhalinyarada aan sii wadan karin waxbarashadooda ay haystaan hal waddo oo ay ku gaaraan inay noqdaan qofwayn – taas oo ah guurka. Dad tiro yar ayaa ku sababeeyay isbeddellada ku yimid noocyada FGM ee la fuliyo, sababtoo ah gabdhaha aan la tolin (infibulated) ayaa xiiso dheeraad ah u qaba galmada. Si kastaba ha ahaatee, dhammaan waxay isku raaceen in doorashada goorta iyo cidda la guursanayo ay dhalinyaradu iyagu doortaan. Hoggaamiye diimeed oo ka tirsan Harshen ayaa sharraxay:

> *Way is doortaan. Hore, waalidiinta ayaa saamayn badan ku lahaa oo ka go'aan gaari jiray cidda gabadhu guursan lahayd. Laakiin maanta, iyadoo ay jiraan tignoolajiyada sida taleefannada gacanta iyo sCanfartaka oo fudud, waxaa dhif noqotay in waalidku u doorto gabadha.*

Haweeney 18-jir ah oo ka tirsan Goljano, oo guursatay iyadoo 15 jir ah, markii la weydiiyay haddii iyada iyo asxaabteeda guursatay lagu qasbay guurka, waxay ku jawaabtay, "*Qoyskaygu waxba kama aysan ogeyn. Aniga ayaa go'aansaday*."

In kasta oo dhowr qof ay xuseen in hoggaamiyeyaasha ama culimada diinta qaarkood ay inta badan taageeraan

guurka carruurta, sababtoo ah waxay ka ilaalinaysaa galmada guurka ka hor, haddana badankoodu waxay isku raaceen in waalidku (gabdhaha iyo wiilashaba) guud ahaan aanay taageerin dhaqankan. Wiilasha guurkoodu, waxay sabab u tahay in waalidiinta laga filayo inay bixiyaan qadarka guurka ama lacagta guurka, xitaa haddii lagu soo wargeliyay guurka wiilkooda markii uu dhacay kaddib. Waxay kaloo sabab u noqotaa in waalidiinta wiilasha ay inta badan taageeraan lammaanaha dhallinyarada ah iyo carruurtooda sanado badan. Wiil 20-jir ah oo ka tirsan Harshen, oo guursaday isagoo 15 sano jir ah gabar isla da'diisa ah, ayaa xusuustay:

"Ma aanan la tashan cidna ka hor inta aanan guursan. Haddii aan sidaas samayn lahayn, qoyskaygu way diidi lahaayeen. Dhaqanku waa in habeenkii la tago guriga gabadha oo la soo qaado iyadoo aan qofna ogayn. Waxaad guriga keenaysaa iyadoo qoyskaagu aanay waxba ka ogeyn... Markii uu arrintaas maqlay, aabbahay wuxuu diray odayaal si ay uga codsadaan qoyska gabadha guurkeeda."

Shaqaalaha lixbiloodka ee fidinta caafimaadka oo ka tirsan isla degmadaas ayaa sheegay:

Ka dib markii uu wiilku guursado, wax mas'uuliyad ah lagama sugo ilaa ay xaaskiisu dhasho 3, 4 ama 5 carruur ah. Lagama filayo inuu guri dhisto ama uu daboolo baahiyaha nolosha aasaasiga ah. Waalidkiisa ayaa mas'uul ka ah inuu daryeelo wiilka guursaday. Waxaa laga yaabaa inaad gabdhaha kula taliso inay ka waantoobaan guurka carruurtinimada, laakiin way adag tahay in la joojiyo wiilasha dhallinyarada ah, sababtoo ah waxa uu guursadaa isagoo da'yar maadaama aan laga filayn inuu qoyskiisa ka mas'uul noqdo.

Dhanka kale, waalidku inta badan kuma qanacsana guurka carruurta ee gabdhaha sababo la xidhiidha inay si fiican u fahmeen khataraha ka iman kara guurka carruurta iyo uurka dhalinyarada, iyo sidoo kale iyagoo ka cabsi qaba inay qoyskii gacalka ay ahaayen ay ku shaqeeyan gabadhaas. Xog-ogaal khabiir heer degmo ah oo ku sugan Harshen ayaa noo sharraxay:

Waalidiintu way ogyihiin in haddii gabadhoodu uur yeelato iyadoo aad u da'yar, aysan awoodi doonin inay si nabad ah u dhasho, sababtoo ah ma qaan gaarin.

Haweeney 20-jir ah oo iyaduna ka tirsan Harshen, oo guursatay iyadoo 15 sano jir ah, ayaa xustay in hooyadeed isku dayday inay arrimahaas u isticmaasho dood ahaan, balse aysan ku guuleysan inay maskaxdeeda beddesho:

Waalidkaygu waxay ii sheegeen in aanan guursan guur dagdag ah, maadaama aan guursan karo marka aan qaan gaaro... Waxaan waalidkayga ku iri guurku waa masiir ilaahay soo dejiyey. Ilaahay ayaa go'aamiya guurka. Sidaas ayaan ugu sheegay waalidkayga."

Qaar ka mid ah ka-qaybgalayaasha cilmi-baarista ayaa sheegay in isbeddelka cimiladu uu saameeyay hab-dhaqanka guurka carruurta sannadadii u dambeeyay. Xilligii abaaraha, guurarka oo dhan – carruur iyo waaweynba – ayaa dib loo dhigay, maadaama qoysasku aysan awoodin kharashka xafladaha. Hoggaamiye oday dhaqameed ka tirsan Harshen ayaa sheegay:

Labadii sano ee la soo dhaafay, mar kasta oo ay abaar jirto, heerka guurku hoos buu u dhacaa, sababtoo ah dadka ma haystaan kheyraad.

Hase yeeshee, hadda markii abaartii dhammaatay, waxaa jiray korodh weyn oo ku yimid guurka carruurta. Tani oo keliya maaha sababta la xidhiidha baahida ka dhalatay dib-u-dhigiddii guurarka, balse sidoo kale waxa sabab aha dhallinyarada oo waxbarashadoodu ka hallowday xiligii abaaraha, ayaa hadda heerar aad u sareeya ku guursanaya. Gabadh 17-jir ah oo ku guursatay Harshen ayaa sheegtay: "*Waxaan guursaday sannadkii hore markii abaartii dhammaatay oo xilli roobaadka bilowday*." Gabadh aan guursan oo isla da'daasi jirta kana timid isla degmadaas, markii la weydiiyay sababta dhammaan saaxiibadeed ay sannadkii la soo dhaafay u guursadeen, ayaa ku jawaabtay: "*Saddexdii sano ee la soo dhaafay, dhammaanteen waan ku dhacnay waxbarashadii fasalka. Iyagoo ka cabsanaya inay fasalka ku noqdaan mar kale, waxay doorteen inay guursadaan. Ma haystaan doorasho kale*."

Awoodsiinta dhaqaale iyo bulsheed ee gabdhaha iyo haweenka

Canfarta

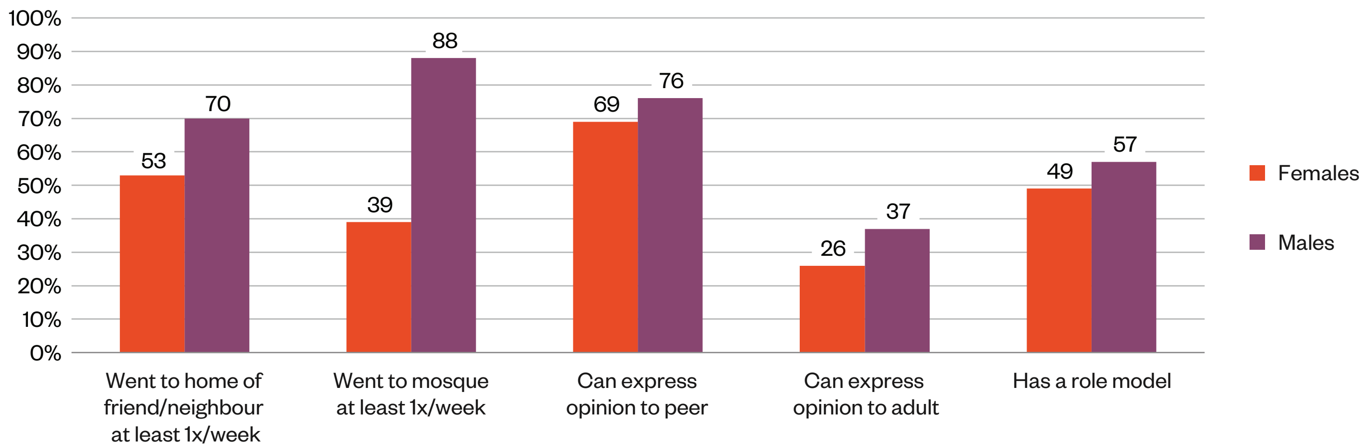
Dhallinyarada ku nool goobaha daraasaddayada ee Canfarta waxaa aad u yarayd (1%) in sannadkii la soo dhaafay ay wax lacag ah ku hayeen gacantooda. Si kastaba ha ahaatee, waxay u badan tahay inay kayd leeyihiin. Gabdhaha iyo haweenka da'da yar (14%) ayaa kayd ka badan leh marka la barbardhigo wiilasha iyo ragga da'da yar (4%). Ma jirin wax farqi ah oo ku saabsan goobaha ay ku noolaayeen.

Sahankii-dhexe wuxuu ka koobnaa su'aalo kala duwan oo loo qorsheeyay in lagu ogaado awood-siinta bulshada ee gabdhaha iyo wiilasha Canfarta. Marka la fiiriyo tilmaamayaasha kala duwan, gabdhaha iyo haweenka da'da yar ayaa ka liita wiilasha iyo ragga da'da yar.Tusaale ahaan, waxay aad ugu yar yihiin inay si joogto ah u booqdaan saaxiib ama deris (53% marka la barbardhigo 70%) ama inay si joogto ah masaajid u aadaan (39% marka la barbardhigo 88%) (fiiri Jaantuska 50). Sido kale Waxa ay ku liidteen inay fikrad u muujiyaan ama usoo bandhigaan qof ay saaxiib yihiin (69% marka la barbardhigo 76%) ama qof waayeel ah ba (26% marka la barbardhigo 37%), iyo inay leeyihiin qof tusaale ama hormuud u ah (49% marka la barbardhigo 57%).

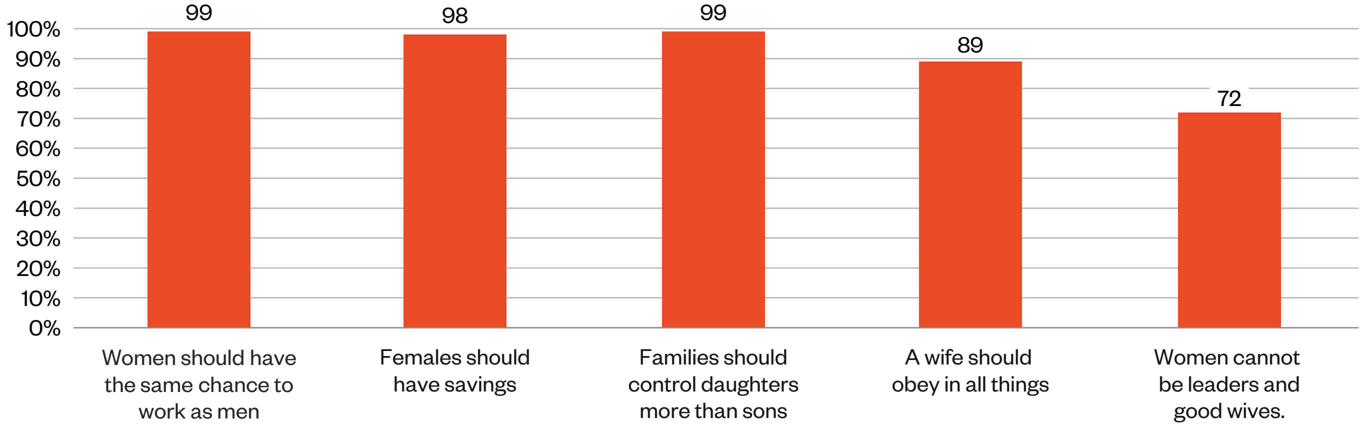
In kasta oo dhallinyarada Canfarta ay muujiyeen aaminsanaan ay ka siman yihiin oo ku saabsan awood-siinta dhaqaale ee dumarka, hasa ahaate laguma arkin aaminaad ku saabsan awood-siinta bulshada ee dumarka Markii la weydiiyay haddii ay ku raacsan yihiin in dumarku helaan fursad la mid ah mida ragga si ay u shaqeeyaan (99%) iyo haddii gabdhuhu ay yeelan karaan kayd mustaqbalka (98%), ku dhawaad dhammaan dhalinyarada – iyadoon wax farqi ah jirin xaga jinsiga ama goobta – way ku heshiiyeen (fiiri Jaantuska 51). Si kastaba ha ahaatee, iyagoo muujinaya aragtiyo dhaqameed ah, 99% ayaa ku raacsan in qoysasku ay xakameeyaan gabdhaha in ka badan wiilasha, halka 89% ay ku raacsanaayeen in haweeneydu ay u hogaansanaato ninkeeda dhammaan arrimaha oo dhan. Intaa waxaa dheer, intooda badan (72%) waxay ku heshiiyeen in, "*Haweenka ka qaybqaata siyaasadda ama jagooyinka hoggaaminta aysan noqon karin haween wanaagsan ama hooyooyin fican.*"

Daryeeleyaasha ku sugan goobaha daraasadda Canfarta ayaa aad uga badnaa caruurtooda qaangaarka ah marka loo eego inay lacag gacanta ku hayaan sannadkii lasoo dhaafay iyo inay kaydsadeen, laakiin tani wali waxay ahayd wax dhif ah. Ragga ayaa ka badan dumarka marka laga hadlayo gacan ku haynta lacagta (32% marka la barbardhigo 20%) (eeg Jaantuska 52). Ragga iyo dumarkaba, inta badan waxay sheegeen in lacagta ay maamulayeen laga helay iibinta xoolaha ama dalagyada. Si kastaba ha ahaatee, dumarka ayaa ragga kaga badnaa inay lacag kaydsadaan (21% marka la barbardhigo 9%). Ku dhawaad saddex-meelood laba (63%) ee dumarka lacag kaydsaday ayaa sheegay in ay lacagtooda ku keydsadaan bangiga. Inkasta oo daryeelayaasha goobaha daraasadda ku nool, haween iyo ragba, ay ku dhawaad dhammaantood sheegeen inay ugu yaraan qayb ka leeyihiin go'aamada ku saabsan dakhliga ay shaqaysteen, dakhliga lammaanahooda, iyo iibinta hantida qoyska, haddana ragga Canfarta ayaa haweenka kaga roonaa saddexdan arrimood. Tusaale ahaan, 93% dumarka ayaa sheegay inay ugu yaraan qayb ku leeyihiin go'aamada ku saabsan dakhliga ay shaqaysteen, halka 99% ragga ay sidaas sheegeen (fiiri Jaantuska 53). Sidoo kale, 93% daryeelayaasha dumarka ayaa sheegay inay ku lug leeyihiin iibinta hantida qoyska, halka ragga ay sidaas ku sheegeen 98%.

Jaantuuska 50: Tilmaamayaasha awood-siinta bulshada ee dhalinyarada Canfarta



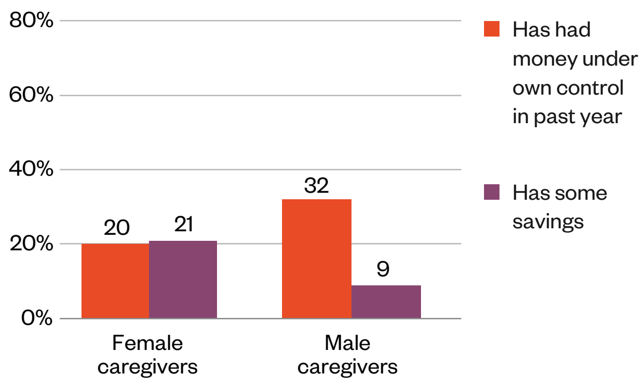
Jaantuuska 51: Aaminsanaanta dhalinyarada Canfarta ee ku saabsan awood-siinta dhaqaale iyo bulsho ee haweenka



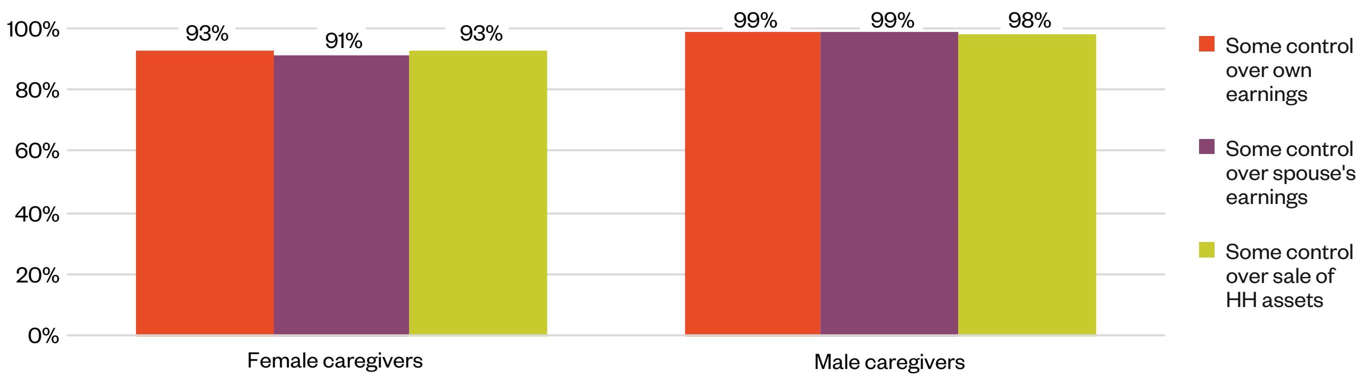
Qiyaastii saddex-meelood meel daryeelayaasha haweenka Canfarta ee sheegay inay leeyihiin xoolo ayaa sheegay inay si gaar ah u maamulaan lo'da (33%), halka 31% ay sheegeen inay maamulaan geelaha, iyo 36% oo sheegay inay maamulaan adhiga. In ka badan kala badh (57%) ayaa sheegay inay si gaar ah u maamulaan digaagga. Si kastaba ha ahaatee, ragga warbixintooda ay ka warbixinayeen maamulka xoolaha ee haweenku hayaan ayaa si aad ah u hoosaysay tiro ahaan. Celcelis ahaan, raggu waxay kala badhkood ka yihiin haweenka marka ay timaado sheegashada in haweenku ay maamul ku leeyihiin lo'da, geela, iyo riyaha.

Daryeelayaasha Canfarta, sida carruurtooda qaangaadhka ah, waxay muujiyeen aaminsanaan ay ka siman yihiin arrimaha xoojinta dhaqaale ee haweenka marka loo fiiriyo xaga xoojinta bulshada. Ku dhawaad dhammaan daryeelayaasha dumarka ah (98%) iyo ragga (90%) ayaa sheegay in ay tahay in haweenku ay helaan fursado la mid ah kuwa ragga si ay u shaqeystaan, isla markaana ay yeeshaan keyd lacageed (99% iyo 96% siday u kala horreeyaan) (fiiri Jaantuska 54). Si kastaba ha ahaatee, ku dhawaad dhammaan daryeelayaasha dumarka ah (92%) iyo ragga (96%) ayaa sidoo kale oggolaaday in raggu ay leeyihiin go'aanka ugu dambeeya, iyo in haweenku ay mar walba u hoggaansamaan ragga (97% iyo 91%). Inta badan daryeelayaasha dumarka ah (87%) iyo ragga (68%) ayaa sidoo kale ku raacay in qoysaska ay tahay inay xakameeyaan dhaqanka gabdhaha in ka badan wiilasha; halkaas, farqiga jinsiga ayaa ahaa mid muhiim ah. Gargaarka la soo sheegay ee ku aaddan rabshadaha lamaanaha ka dhex dhaca (IPV) ayaa mid hooseya, iyadoo

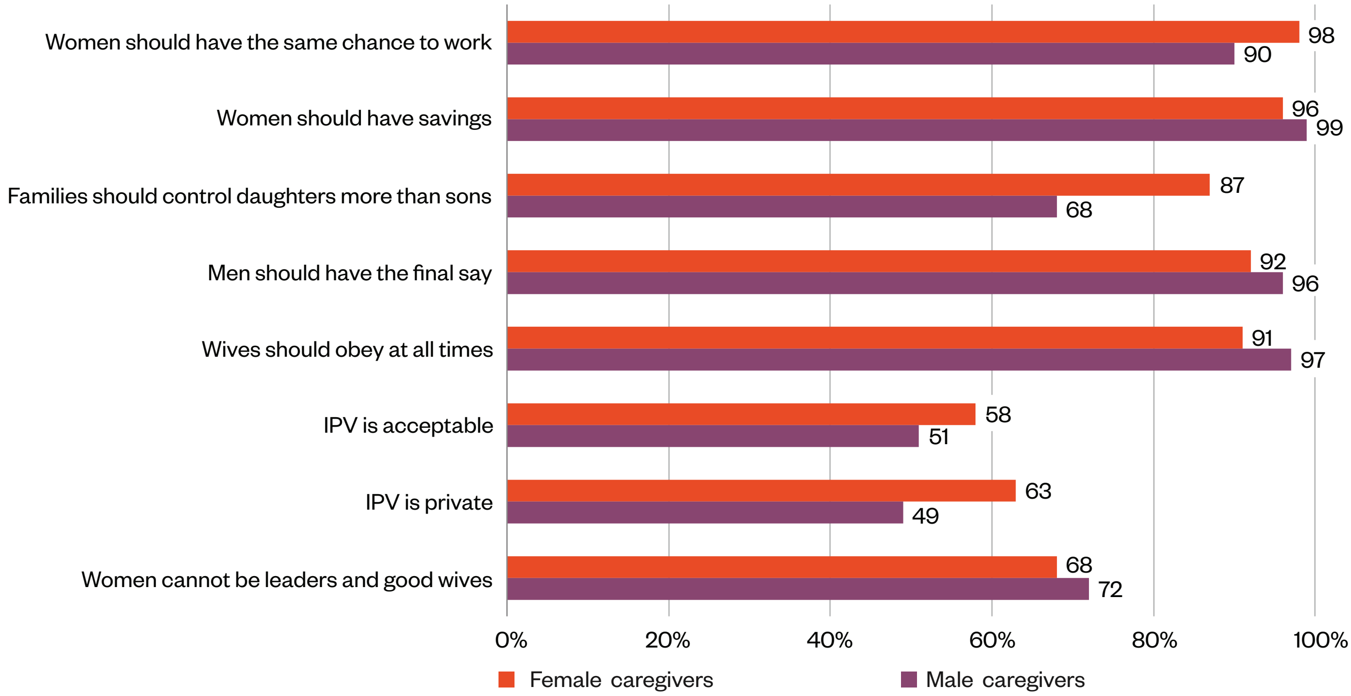
Jaantuuska 52: Kharashka iyo kaydka daryeelayaasha Canfarta



Jaantuuska 53: Daryeel bixiyaasha Canfarta xakamaynta ay ku leeyihin dakhliiga iyo hantida



Jaantuuska 54: Aaminsanaanta daryeelayaasha Canfarta ee ku saabsan awood-siinta dhaqaale iyo bulsho ee haweenka.



qiyaastii kala badh daryeelayaasha ay is ku raaceen inay tahay wax la aqbali karo oo arrin khaas ah ama gaar ah ay tahay. Iyada oo la tixgelinayo in farqigan, laga yaaba ay ka yimaadaan habka warbixinta ee maaha aaminsanaanta dhabta ah, dumarku waxay muujiyeen taageero aad uga badan mida ragga labada su'aalood ee ku saabsan dagaalka ka dhex dhaca lamaanaha (IPV). Tusaale ahaan, 49% ragga iyo 63% dumarka ayaa ku raacay in dagaalka ka dhex dhaca lamaanaha (IPV) ay tahay arrin gaar ama khaas u ah. Inta badan daryeelayaasha, iyadoon loo eegin jinsiga, waxay is ku raaceen in "*Haweenka ka qaybqaata siyaasadda ama xilalka hoggaanka aysan noqon karin xaasas ama hooyooyin wanaagsan.*"

Cilmi-baarista tayo-raaca(qualitative-ku) waxay soo jeedineysaa in fikradaha siman ee dhallinyarada iyo daryeelayaasha ku saabsan awood-siinta dhaqaale ee dumarka ay si weyn ugu dhisan yihiin laba xaqiiqo. Marka hore, inkastoo shaqooyinka mushaharka leh ay dhif yihiin, gaar ahaan Hari Rasu [Zone 5], shaqada dumarka ee xoolo-dhaqashada iyo xanaanayntoodu waa mid lagama maarmaan u ah nolosha qoysaska. Hooyo ka timid Awsi Rasu (Zone 1), markii la weydiiyey inta qof ee bulshadu mushahar qaata, waxay ku jawaabtay,

> *Shaqooyinka mushaarka leh kuma badna dhammaan dadka.Kaliya ragg kooban ayaa shaqeeya. Haddii fursado shaqo ay ka jiri lahaayeen degmadaan, dhammaan dumarka iyo raggu way shaqeyn lahaayeen.*

Haweeney dhallinyaro ah oo isla goobtaas ka timid ayaa tiri, "*Waxan iibsadaa riyo waanan sii gadaa. Waxaanan soo iibsadaa alaab aan reerka ku taageero anigoo isticmaalaya faa'iidada aan ka helo, xitaa waxaan ku iibsaday orgi kale.*" Tan labaad, fursadaha shaqooyinka la xiriira ee qurbaha u socdaalka ee dhowaan furmay ayaa inta badan u furan gabdhaha iyo haweenka, kuwaas oo badanaa isticmaalaya dakhliga ay kasbadaan si ay nolol maalmeedka qoyska ugu hagaajiyaan. Wiil 15-jir ah oo ku nool Hari Rasu [Zone 5] ayaa sheegay, "*Inta badan dadka haajira ama tahriiba waa dumar... Gabdhuhu dugsiga ayay ka tagaan oo waxay u tahriibaan Sacuudiga.*" Hooyo ka soo jeeda isla deegaankaas ayaa sharaxday in ay sugeyso gabadheeda inta ay weynaanayso si ay dibadda ugu dirto shaqo:

> *Waxaan rabaa in gabadheydu ay u sCanfartato, oo halkaas ay kasooshaqeyso lacagna keento. Noloshayadu farxad ma ahan. Lacag ma haysanno. Waxaan rabnaa carruurtayadu inay shaqeeyaan oo ay nolosha dhaqaale ee qoyskayaga beddelaan. Mustaqbalka waxba kama ogin, Ilaahay ayaa garanaya taas. Waxaan qorsheynayaa inaan gabadheyda u diro waddamada Carabta marka ay gaarto 15 ama 16 jir.*

Iyadoo cilmi-baaristii hore ee GAGE ee Canfarta ay muujisay in dagaalka lamaanaha ee guriga gudihiisa (IPV) ay aad u badanyihiin, haddana ka-qaybgalayaashan cilmi-baarista waxay sheegeen in gabdhaha iyo haweenka

ay si isa soo taraysa uga warhayaan xuquuqdooda, isla markaana fursadaha loo maro soo sheegidda rabshadaha noocan ah ay sii kordhayaan. Haweeney 21-jir ah oo guursatay kana soo jeedda Awsi Rasu [Zone 1] ayaa sheegtay in haweenka ay cabashooyinkooda ula tagaan maxkamadda shareecada ee deegaanka:"*Hadda dumarka waxay arrinta u gudbiyaan maxkamadda shareecada haddii ay la kulmaan wax dhaawac jidheed ah.*"' Wiil 20-jir ah oo ku nool Hari Rasu [Zone 5] ayaa qiray in arrintani ay noqotay wax sii badanaya:

> *Maanta dumarka iyo gabdhaha aad bay uga warhayaan xuquuqdooda iyo meesha ay tagayaan si ay u soo sheegaan kiisaska rabshadaha, haddii ay la kulmaan rabshado kaga yimaadda raggooda ama cid kale... Raggu ma ciqaabaan dumarkooda. Haddii xaasku khalad samayso, ninku wuxuu la talinayaa oo sixi doonaa xaaskiisa iyada oo aan la garaacin. Laakiin haddii raggu isku dayaan inay ciqaabaan ama garaacaan dumarka, dumarku waxay aadayaan xafiiska BoWSA (Xafiiska Haweenka iyo Arrimaha Bulshada) ee tuulada ama degmada, halkaas oo ay ku dacweyn doonaan raggooda in ay xuquuqdoodi jebiyeen awgeed.*

Soomali

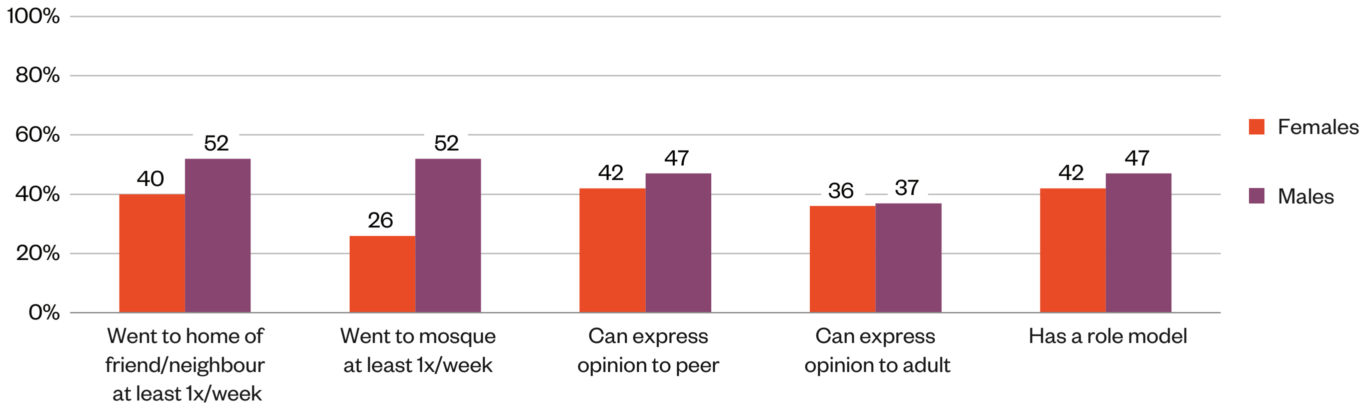
Dhallinyarada Soomaalida waxaa aad ugu yarayd (6%) inay soo sheegaan inay haysteen lacag ay maamuli karaan sannadkii la soo dhaafay. Sidoo kale waxaa aad ugu yarayd (9%) inay sheegaan inay haysteen wax kayd ah. Ma jirin farqi ku saabsan xaga jinsiga ama ragga iyo dumarka, laakiin dhallinyarada ku nool Jarar ayaa aad uga badnaa dhiggooda ku nool Fafan marka laga hadlayo haynta kaydka (18% marka la barbardhigo 5%). Inta yar ee dhallinyarada leh kaydka waxay intooda badan ku kaydsan jireen guryahooda qaab aan rasmi ahayn.

Sahanka dhexe wuxuu ka koobnaa su'aalo kala duwan oo lagu qiimaynayo awoodda bulshada ee gabdhaha iyo wiilasha Soomaalidayeed. Ku dhawaad dhammaan tilmaamayaasha, gabdhaha iyo haweenka dhallinyarada ah ayaa si weyn uga liitay wiilasha iyo ragga dhallinyarada ah. Tusaale ahaan, waxay ahaayeen kuwo aan si joogto ah u booqan saaxiib ama deris (40% marka la barbardhigo 52%), sido kale aan si joogto ah uga qaybgalin masaajidka (26% marka la barbardhigo 52%), iyo kuwo aan haysan qof tusaale wanaagsan ama hormuud u ah (42% marka la barbardhigo 47%) (fiiri Jaantuska 55). Marka laga hadlayo awoodda ay fikrad ugu soo bandhigi karaan qof saaxiib ah ama qof weyn, labaduba (ragga iyo dumarka) waxay muujiyeen heer aad u hooseeya; wax ka yar kala badh ayaa sheegay inay si dagan uso bandhigi karaan.

In kasta oo dhallinyarada Soomaalida ay soo sheegteen in ay aaminsan yihiin sinnaanta awoodda dhaqaale ee haweenka, lakin sidan lagama odhan karo fikradahooda ku saabsan awoodda bulsho ee haweenka. Marka la waydiiyay haddii ay aaminsan yihiin in haweenku ay heli karaan fursad la mid ah ragga inay shaqeeyaan, iyo in haweenka ay yeeshaan kayd lacageed mustaqbalka, dhallinyarada inta badan (93%) ayaa oggolaaday - iyadoo aan lahayn farqi jinsiga ama goobta (fiiri Jaantuska 56). Si kastaba ha ahaatee, 95% waxay kaloo ogolaadeen in qoysasku ay xakameeyaan gabdhaha si ka badan wiilasha iyo halka 82% ay ku raaceen in haweeneydu ay tahay inay ninkeeda ku adeecdo wax walba. Ku dhawaad saddex meelood meel (71%) ayaa oggolaaday in "Haweenka ka qaybqaata siyaasadda ama xilalka hogaamineed aysan noqon karin hooyooyin ama xaasas wanaagsan."

Si aan layaab lahayn, daryeelayaasha goobaha daraasaddayada ayaa aad uga badnaa dhallinyaradooda inay lacag maamulaan ama kaydsadaan. Haweenka daryeelayaasha ah, 46% ayaa lacag maamulay sanadkii lasoo dhaafay halka 28% ay lahaayeen kayd (fiiri Jaantuska 57). Ragga daryeelayaasha ah, 52% ayaa lacag maamulay halka 37% ay lahaayeen kayd. Ragga iyo dumarkaba

Jaantuuska 55: Tilmaamayaasha awood-siinta bulshada ee dhalinyarada Soomaalida



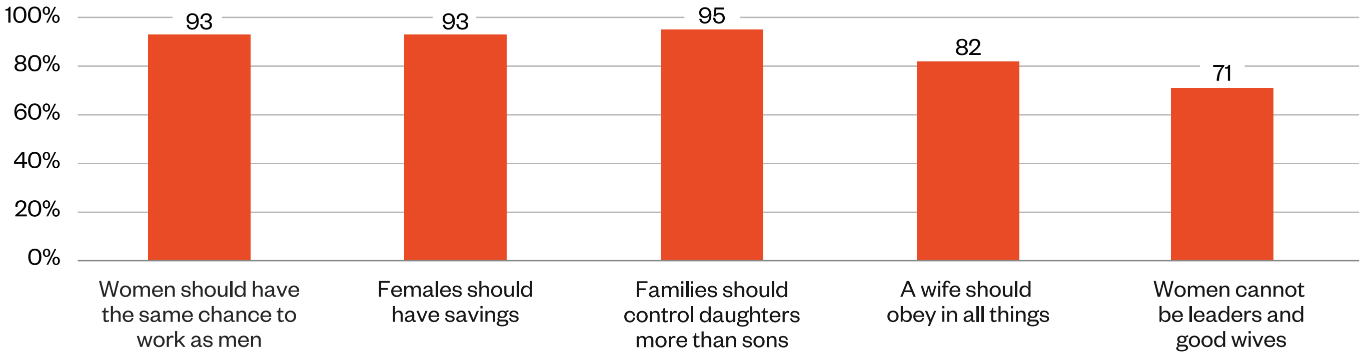
intooda badan waxay sheegeen in lacagta ay gacanta ku hayaan laga kasbaday iibinta xoolaha ama dalagga. Inta badan daryeelayaasha leh kayd, waxay kaydkooda ku haysteen guriga.

In kasta oo haweenka iyo ragga daryeelayaasha ah labaduba ay intooda badan sheegeen inay talo ku leeyihiin dakhliga ay iyagu soo saareen, kan ay lammaanahooda soo saareen, iyo iibinta hantida qoyska, haddana ragga ayaa uga mudnaan badan dumarka saddexdaas arrimood. Tusaale ahaan, halka 82% daryeelayaasha dumarka ah ay sheegeen inay talo ku leeyihiin iibinta hantida qoyska, isla taas waxaa sheegay 90% daryeelayaasha ragga ah (Fiiri Sawirka 58).

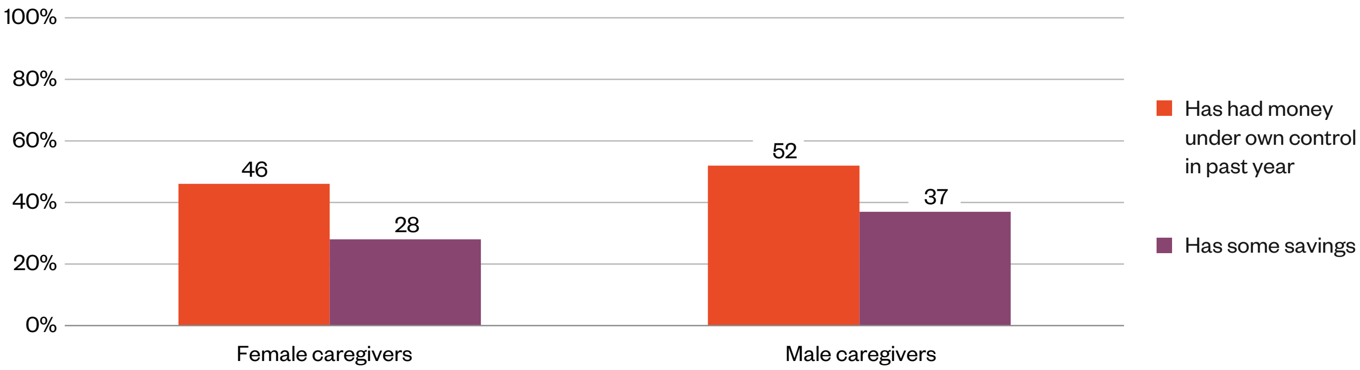
Daryeelayaasha Soomaalidayeed ee soo sheegay lahaanshaha xoolaha, inta badan oo daryeelayaal dumar ah ayaa soo sheegay inay maamulaan lo'da (71%), geela (76%) iyo riyaha (76%). Ku dhawaad saddex-meelood meel (63%) ayaa soo sheegay inay wax maamul ah ku leeyihiin digaaga. Inkastoo tirada daryeelayaasha ragga ah ee la baaray ay yar tahay, haddana ragga daryeelayaasha ah waxay ku raaceen ah in dumarku daryeelayasha ah ay xakameeyaan lo'da (74%). Si kastaba ha ahaatee, ragga ayaa u muuqda inaysan inta badan ku raacsanayn in haweenku maamulaan geela (50%) iyo riyaha (54%).

Sida dhalinyarada, daryeelayaasha goobaha daraasaddayadu waxay muujiyeen fikrado aad u siman oo ku saabsan xoojinta dhaqaale ee haweenka marka loo barbar dhigo xoojinta bulsho ee haweenka. Ku dhawaad dhammaan daryeelayaasha dumar iyo rag labaduba waxay rumeysnaayeen in dumarku ay heli karaan fursado shaqo

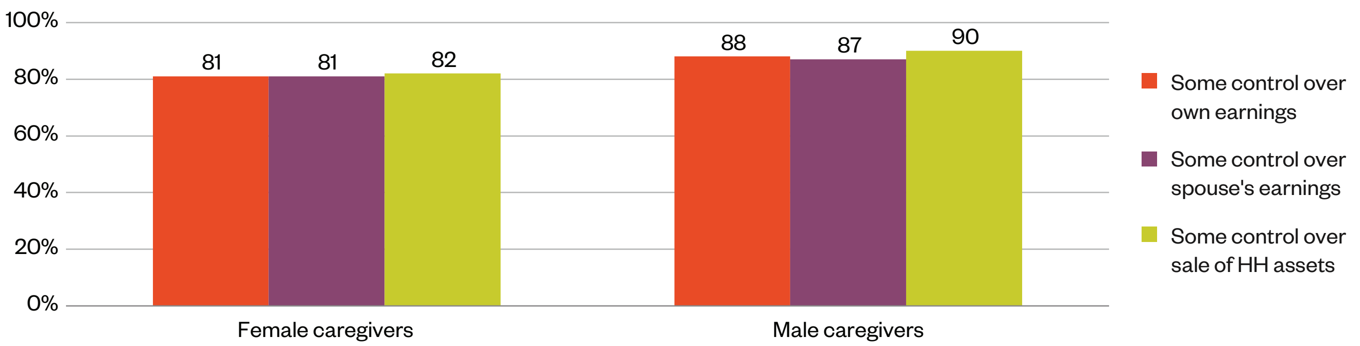
Jaantuuska 56: Aaminsanaanta dhalinyarada Soomalida ee ku saabsan awood-siinta dhaqaale iyo bulsho ee haweenka



Jaantuuska 57: Kharashka iyo kaydka daryeelayaasha Canfarta



Jaantuuska 58: Daryeel bixiyaasha Soomalida xakamaynta ay ku leeyihin dakhliiga iyo hantida

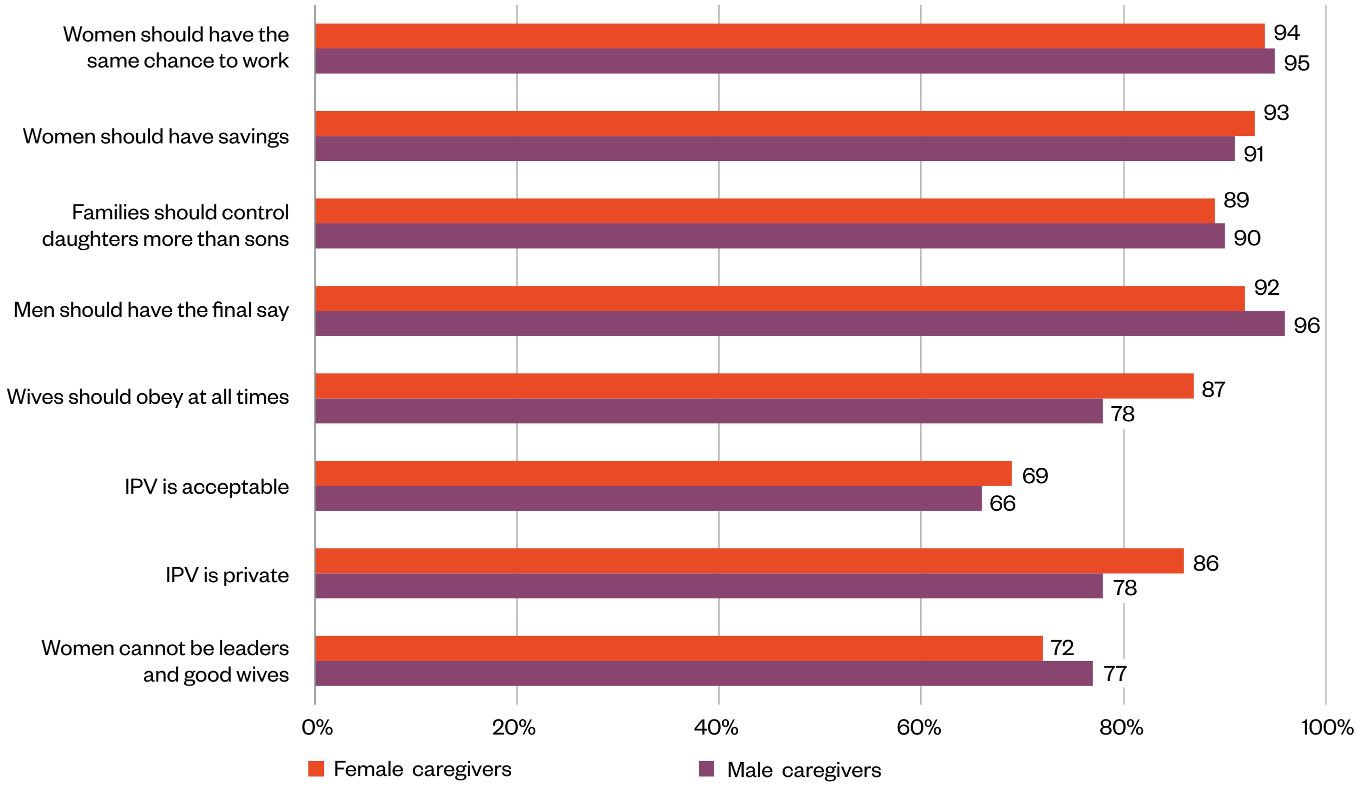


oo la mid ah kuwa ragga, (~95%) iyo in haweenku ay heli karaan kayd lacag ah (~93%) (fiiri Jaantuska 59). Si kastaba ha ahaatee, tiro isku dhow (~89%) ayaa ku raacsanaa in qoysasku ay xakameeyaan gabdhaha in ka badan wiilasha, halka inta badan (~69%) ay ku raacsanaayeen in tacaddiga lammaanaha la aqbali karo. Iyadoo la tixgelinayo in kala duwanaanshaha uu u badan yahay inay ka yimaadeen warbixinta marka loo fiiriyo aaminaadaha dhabta ah, waxaa jiray kala duwanaansho jinsi oo ku saabsan qaar ka mid ah tilmaamayaasha xoojinta bulsho ee haweenka. Tusaale ahaan, daryeelayaasha dumarka ah ayaa ka badan daryeelayaasha ragga ah oo rumaysan in haweenku ay had iyo jeer raacaan saygooda (87% marka la barbardhigo 78%), iyo in tacaddiga lammaanaha uu yahay arrin gaar ah (86% marka la barbardhigo 78%). Dhinaca kale, daryeelayaasha ragga ah ayaa ka badan daryeelayaasha dumarka ah oo ku raacsan in “haweenka ka qayb qaata siyaasadda ama xilalka hoggaamineed aysan noqon karin hooyooyin ama xaasas wanaagsan.”

Ka qaybgalayaashii Cilmi-baarista tayo-raacu(qualitative-ku) waxay soo wariyeen in gabdhaha iyo dumarku ay si buuxda masuul uga yihiin shaqada guriga iyo daryeelka. Inkastoo wiil 14-jir ah oo ka soo jeeda Harshen uu sheegay in wiilashu ay mararka qaarkood ka caawiyaan hawlaha guriga, taasi waxay dhacdaa oo kaliya marka gabdhaha loo dhiibo hawlo kale oo muhiim ah (sida ‘gabdhuhu dukaanka maamulaan’). Haddana, gabdhaha dhalinyarada ah iyo haweenka dhallinyarada ah ayaa si isku mid ah u sheegay in seygeeda iyo walaalaha wiilasha ahi aysan qaban wax shaqo ah oo guriga ah. Hooyo 22-jir ah oo ka soo jeeda Goljano ayaa tiri, “Shaqada guriga oo dhan waxaan ku qabtaa keligey Raggu si dhif ah ayay uga hor yimaadeen warbixinnada dumarka. Tusaale ahaan, aabe 20-jir ah oo isaguna ka soo jeeda Goljano, markii la weydiiyay wuxuu samayn lahaa haddii xaaskiisa, hooyadiis, iyo walaashiis aysan diyaar u ahayn inay ilmaha daryeelaan, wuxuu ku jawaabay, “Haweeney kale ayaan wici lahaa... Tani waa shaqada dumarka.”

Si kastaba ha ahaatee, inkastoo la isku raacsan yahay in fursadaha shaqo ee mushaharka leh ee gabdhaha iyo haweenka ku nool Fafan ay aad u kooban yihiin (gaar ahaan Goljano, halkaas oo shaqada mushaharka leh ee wiilasha iyo raggu sidoo kale ay aad u yar tahay), shaqada haweenka ee xoolo-dhaqashada iyo is-kaashiga ganacsi ee yar-yar waxay muddo dheer qayb muhiim ah ka ahayd nolosha qoysaska iyo dhaqaalaha bulshooyinka. Arrintani waxay sharxaysaa sababta ay daryeelayaasha iyo dhalinyaradu ugu leeyihiin aragtiyo siman oo ku saabsan xoojinta dhaqaale ee haweenka. Hoggaamiye ama caalim diimeed oo ka soo jeeda Harshen, markii la weydiiyay

Jaantuuska 59: Aaminsanaanta daryeelayaasha ’ Soomalida ee ku saabsan awood-siinta dhaqaale iyo bulsho ee haweenka.



A 25-year-old mother of three, at a health clinic, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

shaqada ay dumarka deegaanku qabtaan, wuxuu ku jawaabay inaysan kaliya naaxin riyaha un, laakiin sidoo kale, "*Sida aad arki karto, inta badan dukaamada halkan waxaa iska leh dumarka… Waxay ku lug leeyihiin ganacsiyada hoteellada iyo dukaamada.*" Xaqiiqdii, waxaa caadi ahayd in gabdhaha iyo haweenka, gaar ahaan Harshen, ay sheegaan inay haystaan ganacsiyo yaryar oo ay maamulaan, sida iibinta shaaha ama jaadka. Gabar 20-jir ah oo ka soo jeeda Harshen ayaa tilmaantay in arrintani aysan cusub ahayn. Ganacsiga jaadka ee hooyadeed, oo hadda labaatan sano jir ah, wuxuu u suurtageliyay qoyska inay helaan guri iyo baabuur: "*Baabuurka waxaan iibsanay shan sano ka hor, gurigana waxaa la dhisay toban sano ka hor.*"

Ka qaybgalayaasha, gaar ahaan kuwa ka soo jeeda Harshen, waxay soo sheegeen in guuritaanka magaalooyinka waaweyn ee Soomaalidaya iyo Somaliland ay fursado dheeraad ah u abuurtay dhallinyarada si ay dakhli ugu helaan. Si kastaba ha ahaatee, waxay sidoo kale sheegeen in gabdhaha iyo haweenku ay haystaan fursado ka yar kuwa wiilasha iyo ragga. Wiil 18-jir ah oo ka soo jeeda Harshen ayaa sharaxay:

> *"wiilasha iyo gabdhuhuba way aadaan Hargeysa, waxaase ubadan waa ragga… Sababtuna waa in fursadaha shaqo ee raggu ay ka badan yihiin kuwa dumarka. Tusaale ahaan, raggu waxay ka shaqeyn karaan suuqyada waaweyn, laakiin dumarka badanaa looma shaqaalaysiiyo shaqooyinkaas… Sido kale,raggu waxay shaqo ka heli karaan warshadaha dhismaha."*

Shaqaale caafimaad oo kuwa lixbiloodka ah ayaa intaas ku daray in gabdhaha qaar ay u guuraan waddamo kale, gaar ahaan Somaliland, isagoo tilmaamay in gabdhahaasi intooda badan ay qabtaan shaqo isku mid ah: "*Gabdhuhu… waxay noqdaan shaqaale guri.*"

Ka-qaybgalayaal yar oo ku nool Fafan ayaa ka hadlay awood-siinta bulsho ee gabdhaha iyo haweenka ama khatarta ay u leeyihiin tacaddiyada. Gabar 17 jir ah oo ka timid Harshen ayaa sheegtay in gabdhaha ay u nugul yihiin tacaddiyada marka la barbardhigo wiilasha, iyadoo xustay in aabbahood iyo walaalahood ay garaacaan. Hoggaamiye ama caalim diimeed oo isla degmadaas ka yimid ayaa intaas ku daray in haweenka ay dulmi badan kala kulmaan nimankooda, kuwaas oo ku qasba haweenka inay masuuliyad iska saaraan nolosha qoyska, halka ragga waqtigooda ku luminayaan qaad cunid

> *"Dumarku waa kuwo u hoggaansan, oo la dulmiyo inta badan. Ragga ayaa dulmiya haweenka inta ugu badan. Dumarku waxay masuul ka yihiin daryeelka xoolaha iyo diyaarinta cuntada qoyska. Carruurta iyo dumarku waa kuwa ugu badan ee ka masuulka ah hawlaha noocan ah, halka raggu ay magaalada ku wareegaan iyagoo raadinaya ururada samafalka si ay jaad u cunaaan."*

Gabagabada iyo saamaynta barnaamijka iyo siyaasadda

Guud ahaan, natiijooyinkayaga daraasada midline-ka ayaa hoosta ka xariiqay in isbeddello la taaban karo lagu sameeyay nolosha dhalinyarada iyo daryeelayaasha muunaddeenna labadii sano ee laga soo bilaabo daraasadii gundhiga(baseline-ka). Qaar ka mid ah isbeddeladaas (tusaale ahaan haleelida abaarta) ayay iskaga mid noqdeen labada deegaan, qaar kalena waxay ku koobnaayeen hal degaan (tusaale hoos u degga da'da guurka ee Soomaalida) ama xitaa hal aag oo ka tirsan degaan (tusaale colaad ka jirta Hari Rasu). [Aagga 5]). Qaar ka mid ah isbeddelladan waxay ahaayeen kuwo wanaagsan (tusaale ka warqabka wanaagsan ee khatarta gudniinka Gabdhuhu ee Canfarta) iyo kuwo kale waxay ahaayeen kuwo xun tusaale ahaan. (guurka carruurnimada oo batay iyo da'da guurka oo sii yaraanaysa deegaanka Soomaalida). Waxaan ku soo gabagabeyneynaa in aan soo koobno isbeddelladan, ka dibna dib u milicsanno saameynta natiijooyinkayaga ee siyaasadda iyo barnaamijka.

Cilmi-baadhista Midline-ka ayaa lagu ogaaday in inkasta oo xooluhu ay weli muhiim u yihiin nolosha qoysaska Canfarta iyo Soomaalida, haddana socdaal xilliyeedku uu sii yaraanayo, ilaha dakhliguna ay kala duwan yihiin. Arintan ayaa ah mid si gaar ah uga dhacda Soomaalida, iyadoo qoysas badan aysan ku mashquulin beeraha oo kaliya, balse ay sidoo kale ganacsadaan. Tani waxay ka tarjumeysaa heerka cunno-yaraanta ee canfarta, oo ku dhawaad laba jibaar ka sareeysa Soomaalida. Labada deegaanba, cunto yarida waxaa uga sii daray isbeddelka cimilada, oo ay ka mid yihiin abaaro, fatahaado, cudurro, iyo duurjoogta oo baabi'iyay xoolihii iyo wax-soo-saarka dalagyada. In kasta oo gargaar cunto oo degdeg ah la gaarsiiyey xilligii abaarta ugu darnayd, haddana jawaab-bixiyeyaashii – gaar ahaan kuwa Hari Rasu [Zone 5], Canfarta – waxay isku raaceen in heerka damaanadqaadka bulshadu aanu u dhigmin baahida.

Dhanka waxbarashada, cilmi-baarista kalka dhexe waxay ogaatay in hamiga waxbarasho uu sarreeyo, haddana waxaa jira farqi weyn oo jinsiga ah oo ka jira labada deegaan. Hablaha iyo hamiga dumarka da'da yar ayaa ka hooseeya kuwa wiilasha iyo ragga da'da yar, hamiga daryeelayaasha ee hablaha ayaa ka hooseeya kuwa wiilasha. Waxa kale oo jira farqi xagga jinsiga ah oo ku saabsan diiwaangelinta. Gabdhaha labada degaan ayaa aad ugu yar in weligood iskool la diwaan galiyo, laba jibaarna waa ay ka tageen. Jawaab bixiyaasha ayaa isku raacay in tani ay inta badan sabab u tahay dalabaadka waalidka ee waqtiga gabdhaha ee shaqada guriga iyo daryeelka, inkastoo guurka carruurnimada iyo khatarta weyn ee gabdhaha ee da'da ka yar iyo tahriibka sharci darrada ah ay sidoo kale yihiin arrimo muhiim ah. Intaa waxaa dheer, maadaama waxbarashada tooska ah ku cusub tahay Canfarta iyo Soomaalida, iyada oo helitaanka dugsiga dhexe iyo sare uu weli ku kooban yahay magaalooyinka (gaar ahaan Hari Rasu [Zone 5], Canfarta), iyo mas'uuliyadaha xoolo-raacidda ee carruurtu ay ka dhigan tahay in carruur badani aysan is-diiwaangelin ilaa bilowga da'da qaan-gaarnimada, ardayda badankoodu da'doodu way ka weyn yihiin da'da fasallada. Tani waxay ka dhigan tahay in inyari, gaar ahaan gabdhaha, ay helaan fursad ay wax ku bartaan wixii ka dambeeya dugsiga hoose. Abaaraha, iyo, colaadaha Hari Rasu [Zone 5] Canfarta, waxay sii xaddideen fursadda ay dhallinyaradu heli lahaayeen waxbarasho, iyadoo xubnaha bulshada iyo macallimiinta lagu qasbay inay badbaadada ka hormariyaan waxbarashada..

Si lamida cilmi-baaristii jirtay, waxaan ogaanay in gudniinka gabdhuhu uu weli yahay mid aad ugu baahsan gabdhaha ku nool Canfarta iyo Soomaalida, in kasta oo kala duwanaanshiyaha xiliga hablaha lagu sameeyo gudniinka gabdhuhu awgii, aysan dhammaan gabdhaha qaan-gaarka ah ee ku jira muunada Soomaalida ayaan weli la marin nidaamka. Nooca gudniinka gabdhuhu ee hablaha lagu sameeyo waa arrin dood ka taagan tahay labada degaan, maadaama hab-dhaqanka hadda jira ay fahmeen jawaab-bixiyeyaashu oo keliya marka loo eego caadooyinka soo jireenka ah, kuwaas oo aad xad-dhaaf u ah, iyomaadaama jawaab-bixiyeyaasha (gaar ahaan kuwa magaalooyinka badan) ay ka walaaceen in ay waxa hadda jira ku tilmaamaan Sunni. (nooca diintu ogoshahay). In kasta oo in badan oo ka mid ah gabdhaha labada degaan lagu sameeyay isusoodhoweynta xubinta taranka, tirada hilibka laga saaray ka hor inta aan la isusoo dhaweyn, iyo heerka isusoodhaweynta lafteeda, ayaa u muuqda mid si tartiib tartiib ah 'soo hagaagaya' marba marka ka dambaysa, taas oo ay ugu wacan tahay u doodista culimada ee in Kintirka uun la jaro intii la toli lahaa, iyo in kasta oo uu xaddidan yahay wacyiga laga qabo sharciga gudniinku. Inkasta oo ay jiraan kala duwanaansho u dhexeeya degaanada - iyada oo jawaab-bixiyeyaasha Canfarta guud ahaan aad uga warqabaan khataraha, oo yar tahay in ay taageeraan

sii socoshada dhaqanka, ayna yihiin kuwo u furfuran noocyada 'fudud' ee gudniinka gabdhuhu marka loo eego facooda Soomaalida - labada degaanba taageerada caadadan ayaa weli ah mid xooggan. Tani waxa sabab u ah aaminsanaanta in gudniinka Gabdhuhui yahay mid uu diiniyan loo baahan yahay (gaar ahaan Soomaalida), iyo inay lama huraan tahay sii wadida caadada soojireenka ah, iyo xakamaynta galmada gabdhaha oo uu ka dhigo kuwo ku habboon guurka. Runtii, Soomaalida, waxaan ogaanay in haweenka iyo kuwa mustaqbalka guursan doona ay inta badan muujiyaan taageerada Gudniinka Gabdhuhu, weliba si gaar ah taageero ugu muujiyaan nooca tolitaanka, taas oo ay u aqoonsadeen inay tahay habka kaliya ee lagu hubin karo in aroosadda ay tahay mid bikro ah. Soomaalida, waxaan sidoo kale helnay caddayn muujinaysa in la dhakhtareeyay (gudniinka Gabdhuhu iyo marka gabadh tolnayd la furayo labadaba), in dadka waaweyn iyo dhallinyaradu ay isku raacsan yihiin in gudniinka Gabdhuhu gebi ahaanba uu yahay wax ay tasarufkeeda leeyihiin haweenku, iyo in saraakiisha dawladda iyo shaqaalaha NGO-yadu ay inta badan aqbalaan in nooca 1-aad yahy mid la aqbali karo. Canfarta, waxaan ogaanay in aabayaashu ay fikrado badan ka dhiibteen nooca Gudniinka Gabdhuhu ee gabdhahooda lagu sameeyo, iyo qaar muujiyay rabitaan ah (inkasta oo ay ku kooban tahay magaalooyinka Awsi Raasu [Zone 1]) ay ka tanaasulaan gabi ahaanba gudniinka.

Maadaama celceliska da'yarta ee muunadayadu aanu weli gaarin 16 jir markii la sameeynayay daraasada midline-ka, wax yar ayaa guursaday. Waxaan filaynaa inay taasi isbedesho marka la gaadho daraasada gunaanadka (endline), iyadoo heshiisyo baahsan oo labada degaan iyo gaar ahaan ka jira deegaanada fogfog ay ku heshiiyeen, in khatarta guurka habluhu ay aad kor ugu kacdo xilliga qaan-gaarka, marka ay caadadu bilaabaan ama ay 15 sano gaaraan. Inkastoo gabdhaha Canfarta iyo Soomaalidu xay halis weyn ugu jiraan guurka carruurnimada, sababaha aad ayey ugu kala duwan yihiin. Canfarta, jawaab-bixiyeyaashu waxay sheegeen in guurka carruurtu uu weli yahay mid caadi ah oo ay sabab u tahay waalidiinta, kuwaas oo weli raacaya caadooyinka guurka ee absuma ee tilmaamaya in lammaanaha guurku ay yihiin ilmaabti. Waxaa jira, si kastaba ha ahaatee, farqi way oo sii kordheya, maadaama ay wanaagsanaatay helitaanka waxbarashada rasmiga ah ee gadhuhu, gabdhaha (iyo macalimiintooda) ayaa u dooda ka daahitaanka guurka iyo in gabdhuhu ay doortaan lammaane dookhooda ah. Soomaalida oo culimada diinta ay sheegeen in ay xaq u leeyihiin in la guursado xitaa haddii ay gabdhuhu yihiin carruur sharci ahaan, jawaab-bixiyeyaashii waxa ay isku raaceen in guurka carruurnimada uu aad ugu soo badanayo hablaha iyo wiilasha, da'da guurkuna ay sii yaraanayso, taas oo ay ugu wacan tahay gebi ahaanba in guurku yahay mid ka go'a dhalinyaradu. Tani waxay inta badan u nisbeeyaan

A young Somali mother tends her crops ©Nathalie Bertrams/GAGE 2024

isdhexgalka gabdhaha iyo wiilasha oo kordhay, taas oo ay ugu wacan tahay taleefoonnada gacanta iyo heerarka sare ee diiwaangelinta dugsiga. Labada degaan, dadka waaweyn iyo dhallinyaradu waxay lahaayeen uun wacyi kooban oo ku aaddan sharciga guurka.

Labada degaan ee Canfarta iyo Soomaalidaba, iyo gaar ahaan bulshooyin badan oo miyi ah, awood-siinta gabdhaha iyo haweenka ayaa ah mid xaddidan, taas oo ay ugu wacan tahay caadooyinka jinsiga oo aad u qoto dheer. Gabdhaha iyo haweenka da'da yar ayaa ka dhaqdhaqaaq yar oo ra'yi dhiibashadoodu ka xaddidan yahay ta wiilasha iyo dhallinyarada. Sidoo kale, haweenku way ka awood yar yihiin hantida iyo go'aan qaadashada dhaqaalaha, marka loo eego ragga, gaar ahaan Canfarta (oo aan haweenku inta badan ku lug lahayn ganacsiga). In kasta oo ay jiraan meelo koraya oo ay habluhu iyo dumarku ka heli karaan nolol maalmeedkooda, isla markaana ay ka qayb qaadan karaan nolosha qoyska, haddana waxa jirta heshiis ballaadhan oo u dhexeeya dhallinyarada iyo daryeelayaasha, kaas oo ah in hab-dhaqanka hablaha la ilaaliyo in ka badan wiilasha, ninkuna uu awood u leeyahay inuu xakameeyo. xaaskiisa, xitaa isagoo isticmaalaya cunfi.

Annaga oo ka duulayna natiijooyinkeena cilmi baadhiseed ee balaadhan, waxaanu u soo jeedinaynaa talaabooyinkan soo socda ee mudnaanta u leh dawlada Itoobiya iyo la-hawlgalayaasheeda, oo ay ku jirto Save the Children, hadii la doonayo in la gaadho yoolalka Khariidadda Qaranka ee joojinta Guurka Carruurta iyo Gudniinka Gabdhuhu. Waxaan muujineynaa jilayaasha kala duwan ee loo baahan yahay si ay ula socdaan isbeddelka gabdhaha qaan-gaarka ah iyo haweenka da'da yar, iyo tilaaooyinka gaarka ah ee ka mida waajibaadkooda, iyada oo la aqoonsanayo in dadaallada loo baahan yahay in si fiican la iskugu duwo oo ay isku tiirsan yihiin.:

Maadaama aqoonta sharciga mamnuucaya gudniinka fircooniga iyo guurka carruurnimada weli wuu xadidan yahay, sidaa si la mid ahna fulintu, waaxda cadaaladda waxay u baahan tahay inay kordhiso dadaalka lagu horumarinayo laguna dhaqan gelinayo sharciyada qaranka ee caadooyinka xunxun. Tan waa inay ku jirta:

- la shaqaynta hayadaha u dhaqdhaqaaqa xuquuqaha aadanaha (sida Komishinka xuquuqul insaanka ee Itoobiya iyo Ururka Haweenka Sharciyaqaannada ah ee Itoobiya) si ay ugala doodaan dawlad deegaannada in shuruucda gobolka la waafajiyo shuruucda qaranka ee mamnuucaya gudniinka Gabdhuhu iyo guurka ubadka labadaba, iyo in la ansixiyo sharciga qoyska si dhaqamadaas looga dhigo dembi;
- la shaqaynta maxkamadaha shareecada si loo wanaajiyo xuquuqda gabdhaha iyo haweenka ee waxbarashada, dhaxalka, iyo ka xoraynta tacadiyada - oo ay ku jiraan gudniinka Gabdhuhu - iyo kor u qaadida iskaashiga ka dhexeeya maxkamadaha shareecada iyo maxkamadaha rasmiga ah iyo nidaamka caddaaladda;
- la shaqaynta qaybaha kale ee dawladda, Isbahaysiga Qaranka ee Joojinta Guurka Carruurta iyo Gudniinka Gabdhuhu, iyo Golaha Diinta ee Itoobiya si ay fatwadii 2023 ee gudniinka fircooniga ka dhanka ahayd ugu kordhiyaan qodobbo si gaar ah uqeexaya in qayb ka mid ah jidhka dheddiggu aanu xaaraan ahayn;
- la shaqaynta madaxda dhaqanka iyo bulshada si loo hubiyo in bulshooyinku ogaadaan in dhammaan noocyada gudniinka fircooniga - xattaa haddii da'yartu dalbadaan- ay yihiin sharci-; uuna yahay mid khataro caafimaad u keenaya dhallinta iyo dhallaankooda, kordhinaayana halista furiinka hore iyo dhalleecaynta ama ceebeynta la xiriirta, uuna meesha ka saarayo mustaqbal wanaagsan oo waxbarasho iyo mid dhaqaaleba;
- samaynta habab warbixineed oo qarsoodi ah, dugsiyada iyo goobaha kale ee bulshada, kuwaas oo loo isticmaali karo si looga hortago gudniinka qorshaysan iyo guurka carruurnimada iyo in la baabi'iyo guurka carruurta ee dhawaan la sameeyay;
- la shaqaynta bulshooyinka si loo dejiyo ciqaabo la fulin karo - waalidiinta, goynta dhaqameedka, nimanka qaangaarka ah, iyo garsoorayaasha guurka - xadgudubyada, xitaa kuwa ka dhaca meelo kale, iyo xoojinta hababka iyo kormeerka heer degmo;
- la shaqaynta hablaha iyo haweenka, si ay u ogaadaan xuquuqdooda iyo tan gabdhahooda (mustaqbalka) iyo sidii ay u sheegan lahaayeen, iyo gaar ahaan hooyooyinka, si ay u ogaadaan ciqaabta gudniinka gabdhuhu;
- la shaqaynta ragga iyo wiilasha, si ay u ogaadaan sharciga iyo ciqaabta ku xadgudubka Gudniinka Gabdhuhu (abayaasha) iyo guurka carruurnimada (ragga iyo aabbayaasha qaangaarka ah).

Maadaama xeerarka jinsiga ee xaddidani ay xaddidayaan helitaanka gabdhaha iyo haweenka waxbarashada, shaqada iyo go'aan qaadashada, iyagoo ugu dambeynti ah kuwa riixaya gudniinka iyo guurka carruurnimadaba, dhammaan heerarka kala duwan ee xafiiska haweenka iyo arrimaha bulshada waa inay mudnaanta siiyaan

dadaalada si si toos ah wax looga qabto caqiidooyinkan iyo dhaqamadan. Tani waa inay ku jirta:

- abuuridda iyo xoojinta (iyadoo hadba xaaladda la eegayo) goobo ay gabdhaha iyo haweenku si qarsoodi ah uga warbixiyaan xadgudubyada xuquuqda;
- mudnaansiinta dadaallada kor loogu qaadayo wacyiga gabdhaha iyo haweenka ee ku saabsan xuquuqdooda iyo (mustaqbalka) ee gabdhahooda iyo sida (si qarsoodiya) loogu soo sheego xadgudubyada (tusaale ahaan, barayaasha, Arrimaha Haweenka, Booliiska, iyo saraakiisha caddaalad);
- abuurista dariiqooyin ay hablaha iyo haweenku ku kobcin karaan xirfadahooda, oo ay ku jiraan (kuwa loo diiday inay helaan waxbarashada tooska ah) akhris-qoraalka iyo xisaabta;
- la shaqaynta hooyooyinka si ay u xoojiyaan gabdhahooda iyo in ay wiilashooda ku dhiirigeliyaan in ay qaataan rag kale oo lab ah, oo ay ku jiraan ka fogaanshaha caadooyinka ka dhigaya gabdhaha aan la gooyn inay yihiin 'aan guursan';
- la shaqaynta bulshooyinka si kor loogu qaado wacyiga ku saabsan muhiimada waxbarashada hablaha iyo sida si dhab ah loogu taageero waxbarashadooda, oo ay ku jirto maaraynta baahida wakhtigooda iyo la shaqaynta qoysaska kale si loo diyaariyo marin ammaan ah oo lagu tago dugsiga (tusaale u lugaynta kooxo ama qof weyn);
- ka shaqaynta in la kala saaro heerka haweenka ee bulshada laga soo bilaabo daahirnimada galmada hablaha iyo 'guusha' guurka;
- wax ka qabashada gudniinka fircooniga iyo guurka carruurnimada qaab degaan ahaan loogu tala galay in lagu xisaabtamo go'aan gaarista (sida habluhu waxay ku leeyihiin fikrado badan af-Soomaalida maadaama gudniinka gabdhuhu ayaa la fuliyaa hadhow iyo guurka degaankaas inta badan waxaa hogaamiya dhalinyarada) iyadoo gabdhaha, qoysaskooda iyo bulshooyinka la baro. Khatarta labada caadooyin xunxun, la tacaalida faa'iidooyinka la dareemayo, iyo kor u qaadista wacyiga ku saabsan faa'iidooyinka dhabta ah ee caadooyinka ka-hortagga;
- samaynta kaadirka dadka ku dayashada mudan – kana kooban hablo iyo haween wax bartay, iyo wiilal iyo rag horusocod ah - kuwaas oo ka shaqayn kara hormoodka isbeddelka bulshada iyo warbaahinta bulshada;
- balaadhinta xarumaha hal joogsiga ah (one-stop centers) ee bixiya taageerada dadka tacaddiga la kulma iyo kor u qaadista wacyiga jiritaankooda ee bulshooyinka dhexdooda si ay si wanagsan u taageeraan kuwa ka badbaaday xadgudubyada galmada iyo jinsiga, mudnaanta la siinayo meelaha ay colaaduhu saameeyeen, iyo sidoo kale la shaqaynta adeeg bixiyayaasha ee xarumaha hal-joojinta ah si ay awood ugu yeeshaan. balaadhitaankooda si ay sidoo kale u taageeraan kuwa halista ugu jira guurka carruurnimada iyo gudniinka Gabdhuhu;

Maadaama, aabbayaasha, walaalaha, ragga saaxiibada ah, saaxiibbada iyo nimankuba ay ku hawlan yihiin sidii loo sii wadi lahaa hab-dhaqannada guud ee jinsiga ee waxyeellada u geysta gabdhaha iyo haweenka, oo ay ku jiraan gudniinka Gabdhuhu oo loo qaabeeyey inay tahay aragtida haweenka, dawladda iyo kuwa aan dawliga ahaynba waxay u baahan yihiin inay iska kaashadaan beddelka dabeecadaha ragga. iyo dhaqamada. Tani waa inay ku jirta:

- caawinta gabdhaha aabbayaashood iyo walaalahood si ay u arkaan qaabkay u taageeri karaan xaasaskooda iyo walaalahood si ay gabdhuhu uhelaan wakhti firaaqo ah oo ay wax ku bartaan;
- in wiilasha iyo ragga la baro sababta aysan muhiim u ahayn in la guursado gabar lagu sameeyay gudniinka Gabdhuhu, iyo sidii wiilasha iyo ragga ay u ilaalin lahaayeen gabdhaha la dhashay iyo gabdhahoodaba ugana ilaalin lahaayeen dhaawac kale oo gudniinka fircoonigu sabab uyahay oo soo gaara xaasaskooda;
- ka shaqaynta in la kala saaro heerka ragga ee bulshada dhexdeeda daahirnimada galmada hablaha iyo 'guusha' guurka;
- in wiilasha iyo ragga la baro faa'iidooyinka dhabta ah ee ay leedahay xaaska qaangaarka ah (tusaale, la kulanka saaxiib ay istaageeri karaan, khatarta oo yaraata xilliga dhalmada), iyo faa'iido-darrooyinka guurka carruurta (tusaale ahaan, inay aad u badan tahay in laysku fahmi waayo arrimaha sarriirta iyo furriin ;
- Dhiirrigelinta go'aan gaarista qoyska iyo culayska shaqada ee loo siman yahay iyo diidmada ragga rabshadaha wata.

Maadaama xeerarka jinsiga ee xaddidaya nolosha gabdhaha iyo haweenka ayaa sidoo kale xaddidaya awoodda bulshada iyo hoggaamiyeyaasha si ay u aqoonsadaan oo ay wax uga qabtaan caadooyinkan, waxaa muhiim ah in NGO-yada diiradda saaraya carruurta iyo jinsiga ay la shaqeeyaan dhalinyarada iyo dadka waaweyn si ay u beddelaan caqiidooyinka iyo

dhaqamada, iyo kobcinta awood maxalliya si kor loogu qaado caadooyin jinsiga oo sinaan leh. Waxqabadyadu waa inay noqdaan kuwo saamayn leh, si degdeg ahna isbeddel u keena, waana in lagu daraa:

- kaalmaynta gabdhaha si ay u helaan oo ay ugu guulaystaan waxbarashada;
- ka shaqaynta dhalinyarada gudniinka fircooniga iyo guurka carruurnimada si loo bedelo dhaqamada hadda jira ama lagu dhiirigaliyo isbeddelka dhexmara (iyadoo ku xidhan xaaladda);
- kaalmaynta haweenka si ay u bartaan xuquuqdooda (iyo gabdhahooda) iyo sidii loo heli lahaa;
- siinta koorsooyinka waxbarashada waalidka ee hooyooyinka iyo aabayaasha si toos ah wax uga qabta hab-dhaqanka jinsiga iyo sida kuwani u waxyeeleeyaan gabdhaha iyo haweenka;
- xoojinta naadiyada hablaha iyo jinsiga ee ku salaysan dugsiga;
- horumarinta kaadirka dadka ku dayashada mudan -kana kooban hablaha iyo haweenka wax bartay, iyo wiilal iyo rag horusocod ah - kuwaasoo noqon kara hormuudka isbeddel bulshada dhexdeeda ah iyo baraha bulshadaba;
- iyadoo lala kaashanayo hoggaamiyeyaasha maxalliga ah iyo bixiyeyaasha adeegga si kor loogu qaado wacyiga bulshadaa ee caadooyinka jinsi takoorka ee waxyeelada leh iyo faa'iidooyinka gabdhaha iyo haweenka aqoonta leh iyo kuwa dhaqaale ahaan loo xoojiyay.

Maadaama gabdhaha ayaa aad ugu dhow in laga saaro waxbarashada marka loo eego wiilasha, waaxda waxbarashadu waa inay laba jibaartaa dadaalka lagu hubinayo in dhammaan gabdhaha ay helaan waxbarasho, ugu yaraan ilaa dhammaadka dugsiga dhexe, oo ay ku habboon tahay inay dhammeeyaan dugsiga sare. Waxa lagama maarmaana :

- hubinta in dhammaan bulshooyinka (ay ku jiraan xoolo-dhaqatada reer guuraaga ah) ay leeyihiin dugsiyo bixiya waxbarasho tayo leh ilaa ugu yaraan fasalka 6aad. Shaqada koorsadu waa inay barataa luqadda Ingiriisiga, si ay ugu gudubto dugsiga sare si aad u guulaysato, fursadahana waa in la balaadhiyaa hablaha iyo dumarka waaweyn ee hore loogu diiday waxbarasho si ay u gaadhaan akhris-qoraalka iyo xisaabta;
- guri-ka-albaab si loo diiwaan geliyo carruurta dugsiga ka maqan, ama si joogto ah u maqan, oo ay weheliso ganaaxyo la saaro waalidiinta carruurta aan ka guurin, sida ku habboon;
- balaadhinta manhajka iyo manhajka dheeraadka ah ee caadooyinka jinsiga, oo ay ku jiraan dareenka tooska ah ee ceebaynta ku xeeran caadada iyo musqulaha, Gudniinka Gabdhuhu, guurka carruurta, iyo xadgudubyada galmada iyo jinsiga ku salaysan;
- shaqaaleysiinta macalimiin dumar ah oo badan si gabdhuhu u helaan tusaale wanaagsan;
- hubinta bixinta sahayda dugsiga ee ardayda ka soo jeeda qoysaska saboolka ah;
- mudnaanta siinaysa maal-gashiga kor loo qaaday, ee dhammaan heerarka fasallada, barnaamijyada quudinta dugsiyada, WASH (biyaha, nadaafadda iyo nadaafadda) iyo agabka MHM, naadiyada gabdhaha/ naadiyada ka qaybqaadashada, buugaagta iyo maktabadaha, iyo taageerada casharrada;
- dhisidda dugsiyo dhexe iyo sare oo badan oo ku yaala miyiga iyo maalgelinta ku-meel-gaadhka ah ee ardayda (gaar ahaan gabdhaha) doorashooyin ammaan ah oo la awoodi karo;
- hubinta kormeerka dheeraadka ah ee xafiisyada waxbarashada heer degmo, iyadoo la adeegsanayo dhiirigelinta macalimiinta marka loo baahdo si loo yareeyo isbeddelka iyo maqnaanshaha.

Maadaama caddaymaha caalamiga ahi waxay muujinayaan in habka ugu wanaagsan ee looga hortagi karo guurka carruurta ay tahay in gabdhaha lagu hayo dugsiga ilaa inta suurtogalka ah, damaanadqaadka bulshada waa in loo isticmaalo dhiirigelinta qoysaska si ay wax u bartaan gabdhaha iyo dib u dhigista guurka. Waxa lagama maarmaana :

- bilaabida/bilaabida/siiwadida barnaamijyada quudinta dugsiga, oo ay weheliyaan raashiin dheeri ah oo hablaha la geeyo;
- maalgelinta lacagta caddaanka ah iyo wareejinta hantida si ay u taageeraan waxbarashada gabdhaha, oo ku habboon labadaba imaanshaha gabdhaha iyo xaaladda guur la'aanta ee sii socota, iyo ka qaybgalka waalidiinta iyo dhalinyarada ee barnaamijka ku wajahan jinsiga; iyo, halka ay suurtagal tahay, ka faa'iidaysiga madal PSNP ee jirta si loo fududeeyo beegsiga iyo hirgelinta.

Maadaama gabdhaha iyo haweenka bulshooyinka xoolo-dhaqatada ah waxay haystaan fursado aad u xaddidan oo ay ku kasbadaan dakhligooda, waaxaha beeralayda

iyo shaqaaluhu waa inay kordhiyaan dadaallada lagu ballaarinayo laguna kala duwaneynayo fursadaha hab-nololeed ee dheddigga aan guursan iyo kuwa la guursaday. Kuwaas waa in lagu lamaanaa wacyigelin, si loo hubiyo in hablaha iyo haweenka ee helitaanka dhaqaale ee soo hagaagay aysan sii xoojin gudniinka Fircooniga. Waxa lagama maarmaana :

- Koorsooyinka akhris-qoraalka iyo xisaabinta ee haweenka-kaliya ee bulshada ku salaysan, si loo dhimo gabdhaha iyo haweenka helitaankooda waxbarasho rasmi ah oo aad u xaddidan;
- horumarinta xirfadaha iyo koorsooyinka tababarka (loogu talagalay in lagu xisaabtamo isbeddelka cimilada iyo noocyada soo duulayaasha) ee gabdhaha iyo haweenka da'da weyn, oo ay ku jiraan xanaanada xoolaha, beerashada dalagga, ganacsiga iyo xirfadaha kale ee dhaqan ahaan la aqbali karo, oo ay weheliyaan xirfadaha nolosha iyo xirfadaha dhaqaale/ganacsiga;
- fursado badan oo gabdhaha iyo haweenka waaweyn si ay u helaan kaydka rasmiga ah iyo hayadaha amaahaha yar yar.
- soo bandhigista haweenka ka guul gaadhay ganacsiga beeraha (sida caanaha, shinnida, ama digaagga) iyadoo lagu soo tebinayo barnaamijyada raadiyaha iyo munaasabadaha maxalliga ah, si ay dhiirigelin ugu noqdaan gabdhaha yaryar isla markaana loo jebiyo caadooyinka jinsiga ee dhaqanka ah.

Maadaama gabdhaha iyo haweenka lagu sameeyay gudniinka gabdhuhu inta badan la kulmaan xanuun iyo caabuqa cimrigooda, maadaama isbeddelka sii kordhaya ee daaweynta gudniinka gabdhuhu, iyo maadaama waxaa suurtogal ah in la kala saaro guurka carruurta iyo uurka dhalinyarada, Xafiisyada caafimaadka ee heer degaan iyo degmo. waa in ay labanlaabaan dadaalka lagu hubinayo in shaqaalaha daryeelka caafimaadku ay qayb ka yihiin xalka. Waxa lagama maarmaana :

- tababbarka shaqaalaha fidinta caafimaadka iyo bixiyeyaasha kale ee daryeelka caafimaadka wixii ku saabsan khataraha jireed, nafsiyeed, iyo galmo ee Gudniinka Gabdhuhu;
- waxbaridda xubnaha bulshada, oo ay ku jiraan booqashooyinka tallaalka ka horreeya dhallaanka iyo dhallaanka iyo ka-soo-jeedinta caqiidooyinka maxalliga ah iyo dhaqamada, oo ku saabsan noocyada kala duwan ee Gudniinka Gabdhuhu (oo ay ku jiraan waxa la sameeyo iyo kuwa aan hoos iman xeerka sunnada) iyo cawaaqibka nololeed ee gudniinka Gabdhuhu;
- qorista shaqaalaha fidinta caafimaadka si ay ula socdaan dhaqamada beddelka iyo in si joogto ah kuwan loola xidhiidho labada Xafiisyada Caafimaadka iyo saraakiisha BoWSA si loo habeeyo fariimaha iyo barnaamijyada;
- hubinta in gabdhaha iyo haweenka la gooyey ay helaan daryeel caafimaad oo ku habboon marxaladaha kala duwan ee noloshooda;
- tababarida xirfadlayaasha caafimaadka si ay u hubiyaan inay wax ka og yihiin mamnuucida sharciga qoyska ee gudniinka fircooniga, iyo dhaqan gelinta ganaaxyada xirfadle caafimaad oo lagu helo inuu ku dhaqmo, iyadoo la raacayo hagida Wasaaradda Caafimaadka 2017. Waa in ay jirtaa hagitaan cad oo ka socota Xafiisyada Caafimaadka ee degaanka ilaa heer degmo iyo heer degmo oo ku saabsan mamnuucidda xirfadlayaasha caafimaadka ee fulinaya dhaqankan, iyo cunaqabataynta la xidhiidha haddii ay jirto caddayn ku lug lahaanshahaas;
- taageeridda hawl-wadeennada fidinta caafimaadka si ay ugu ololeeyaan - xitaa meelaha ay baahidu ku yar tahay - in gabdhaha la qabo ay isticmaalaan ka-hortagga uur-qaadidda ilaa jirkoodu ka qaan-gaaro;
- iyadoo la kaashanayo madal Bariga Afrika oo ay samaysteen Sanduuqa Carruurta ee Qaramada Midoobay (UNICEF) iyo Sanduuqa Dadweynaha ee Qaramada Midoobay (UNFPA) oo ay Wasaaradda Haweenka iyo Arrimaha Bulshada qayb ka tahay, si ay isaga kaashadaan xuduudaha si wax looga qabto ku dhaqanka gudniinka Gabdhuhu, oo ay ku jiraan la wadaaga caddaynta shirarka sannadlaha ah ee loo aasaasay in lagu wargeliyo tallaabooyinka istaraatiijiga ah.

Maadaama Canfarta iyo Soomaalida aysan weli muujin horumarka ay degaanada kale ee Itoobiya ka muujiyeen dhimista heerka gudniinka Gabdhuhu iyo guurka carruurnimada, madaxda dawlad-degaaneedka waa in ay maalgashadaan kor u qaadista isbeddelka bulsho ee hagaajin doona nolosha gabdhaha iyo haweenka, iyo sidoo kale natiijooyin horumarineed oo ballaadhan. Waxa lagama maarmaana :

- meel marinta Xeerka Qoyska ee heer qaran oo mamnuucaya gudniinka fircooniga iyo guurka carruurta;
- dadaallada lagu doonayo in lagu aqoonsado horyaalada (gaar ahaan qabiilada iyo culumaa'udiinka, golayaasha dhaqanka, iyo haweenka noloshooda ama nolosha gabdhahooda ay si xun u saameysay gudniinka

Gabdhuhu ama guurka carruurnimada) kuwaas oo doonaya inay dhiirigeliyaan isbeddelka;
- qoondaynta dhaqaale iyo dhaqaale ku filan si wax looga qabto hab-dhaqanka jinsiga ee ka hor istaagaya gabdhaha iyo haweenka inay helaan xuquuqdooda;
- Kormeeridda sektarada kala duwan si loo hubiyo in ay gudanayaan waajibaadkooda la xiriira joojinta gudniinka fircooniga iyo guurka carruurta;
- maalgelinta la socodka iyo qiimaynta caddaynta ku salaysan ee barnaamijyada loogu talagalay in wax looga qabto gudniinka Fircooniga iyo guurka carruurnimada, iyada oo diiradda la saarayo bulshooyinka fogfog ee ay ku badan tahay.

Maadaama gudniinka Fircooniga la aamminsan yahay inuu yahay waajib diini ah, guurka ubadkana loo arko mid diin ahaan la aqbali karo - iyo xitaa mid la doorbido-waa muhiim in dowladda iyo kuwa aan dawliga ahayn ay si dhow ula shaqeeyaan hoggaamiyeyaasha diinta si kor loogu qaado dhimista waxyeellada muddada gaaban iyo, ugu dambeyntii, ka tagista dhaqamadaas xunxun. Waxa lagama maarmaana :
- kor u qaadista wacyiga culimada ee xaqiiqda ah in ay sharci darro tahay in ay u doodaan gudniinka iyo guurka carruurnimada, iyo in lagu soo oogi karo dacwad guurka carruurta / ansixinta nikaaxa ama meherinta [shahaadada guurka ee shareecada] gabdhaha ka yar 18 jir;
- siinta waxbarasho ku saabsan khatarta gudniinka Gabdhuhu (gaar ahaan gudniinka Gabdhuhu) iyo guurka carruurnimada, iyo faa'iidooyinka dib u dhigista guurka ilaa qaangaarnimada;
- in bulshada lakala baro sancooyinka gudniinka kuwa sunnada ah iyo kuwa aan ahayn;
- in lagu dhiirigeliyo culimada diinta in ay guurka shuruud uga dhigaan oggolaanshaha cad ee haweenka, oo aanay aamusnaantooda ufasiran inay oggol yihiin;
- wax ka qabashada fikradaha khaldan ee ah in gudniinka fircooniga iyo guurka carruurnimada ay yihiin kuwo xaga diinta Islaamku loo baahan yihiin/laga ogolyahay, iyo samaynta doodo ku salaysan diineed oo qancisa si loo dhammeeyo dhaqamada (oo ay ku jirto wax ka qabashada caqiidooyinka ah in gabdhaha la gooyo si ay u galaan masaajidda iyo/ama u tukadaan);
- dhisida taageerada waxbarashada gabdhaha, danta gabdhaha laftooda iyo jiilalka mustaqbalka;
- wax ka qabashada caadooyinka ballaaran ee jinsiga, oo ay ku jiraan aqoonsiga qiimaha ay gabdhaha iyo haweenku ku kordhiyaan qoysaska iyo bulshada, iyo muhiimadda ay leedahay in wiilasha iyo ragga la baro in ay ka fogaadaan rabshadaha oo loola dhaqmo xubnaha qoyska haweenka si naxariis iyo ixtiraam leh..

Maadaama qabiilka iyo dhaqanku waxay udub dhexaad u yihiin aqoonsiga Canfarta iyo Soomaalida - iyo sii wadida gudniinka Gabdhuhu iyo guurka carruurnimada - dawladda iyo kuwa aan dawliga ahayn waxay u baahan yihiin inay si dhow ula shaqeeyaan hoggaamiyeyaasha qabaa'ilka si loo beddelo caqiidooyinka iyo dhaqamada weli sii dhibaya gabdhaha iyo haweenka. Waxa lagama maarmaana :
- kor u qaadida waxbarashada gabdhaha;
- kor u qaadista wacyiga ku saabsan khataraha gudniinka gabdhuhu, gaar ahaan gudniinka fircooniga, si isku dhafan, oo ay ku jiraan idaacadaha, warbaahinta bulshada, TV-ga, wada sheekaysiga bulshada, naadiyada jinsiga ee ku salaysan dugsiga, iyo booqasho guri-ka-albaab ah ee shaqaalaha fidinta caafimaadka;
- kor u qaadista wacyiga khatarta guurka carruurnimada iyo faa'iidooyinka ku jira dib u dhigista guurka ilaa qaangaarnimada;
- hubinta in bulshooyinka - gaar ahaan kuwa wax gooya dhaqanka iyo hooyooyinka - ay ogaadaan in dhammaan noocyada gudniinka gabdhuhu ay yihiin kuwo sharci darro ah oo ay mutaysanayaan ganaax iyo xadhig..

Maadaama Isbahaysiga Qaran ee Joojinta Gudniinka Gabdhuhu iyo Guurka Carruurtu uu si gaar ah ugu taagan yahay sii wadida iyo dardargelinta dadaallada ciribtirka, waxaa muhiim ah in xubnaha Isbahaysigu si wadajir ah u sii wadaan furitaanka dariiqooyin cusub oo isbeddel ah oo ay aqoonsadaan horyaal cusub si ay u taageeraan dadaallada ciribtirka ee dhammaan heerarka kala duwan. Isbahaysigu waa inuu:
- la shaqeeyaan saraakiisha degaanka, si ay ugu doodaan is-waafajinta sharciyada qaranka iyo kuwa degaanka; iyadoo mas'uuliyiinta degaanlada, si kor loogu qaado wacyiga iyo horumarinta fulinta; iyadoo mas'uuliyiinta deegaanka, si loo xoojiyo ballan-qaadka baabi'inta hab-dhaqannada iyo kormeerka heer degmo si loo taageero taas; iyo hoggaamiyeyaasha diinta iyo qabaailka, si ay u horumariyaan qorshooyin ku habboon oo la fulin karo;

- kala shaqaynta wasaaradaha khusaysa (gaar ahaan caafimaadka, waxbarashada iyo caddaaladda) si loo mideeyo guurka carruurnimada iyo ka hortagga gudniinka Gabdhuhu ee qorshayaasha waaxyaha dawladda, oo ay ku jiraan kordhinta dadaallada lagu haayo gabdhaha dugsiyada, taageeridda ballaarinta naadiyada hablaha iyo naadiyada jinsiga, iyo wax ka qabashada caafimaadka Gudniinka Gabdhuhu;
- taageeridda karti-dhisidda suxufiyiinta iyo soo-saareyaasha warbaahinta si ay uga warbixiyaan awood-siinta gabdhaha iyo haweenka si loo wargeliyo oo loogu dhiirrigeliyo gabdhaha qaan-gaarka ah iyo daryeelayaashooda awoodda ay u leeyihiin inay ka fogaadaan caadooyinka jinsiga ee takoorka ah iyo inay hoggaamiyaan nolol awood leh oo madaxbannaan;
- sii wad inaad maalgeliso jiilka caddaynta iyo u doodista iyo casharrada caddaynta ku dhisan.

Maadaama ciribtirka gudniinka fircooniga iyo guurka caruurtu uu noqon doono mid kheyraad badan ku baxaan, una baahan faragelin joogto ah oo waqti dheer ah, hayadaha horumarintu waa inay kor u qaadaan maalgalinta barnaamijyada. Waxa lagama maarmaana :

- Maalgelinta waxbarashada dhammaan carruurta, oo ay ku jiraan kuwa bulshooyinka xoolo-dhaqatada fog; taasi ma aha oo keliya dhisidda iskuullo, balse waa in sidoo kale ay ka shaqeeyaan taageeridda tababarka macallimiinta iyo quudinta ardayda iskuulka tasoo keenaysa saameyn waarta.
- Kor u qaadista damaanadqaadka bulshada ee qoysaska aadka u nugul, ka faa'iidaysiga tan halka ay suurtagal tahay si loo horumariyo waxbarashada gabdhaha (iyo yaraynta guurka carruurnimada);
- xoojinta awooda maamul degaaneedyada si loo horumariyo adeegyada deegaanka;
- maalgelinta barnaamijka si loo beddelo caadooyinka jinsiga xaddidan;
- hagaajinta iyo hagaajinta barnaamijyada si loo kordhiyo qeexida macnaha guud;
- maalgelinta la socodka dheer ee adag, qiimaynta iyo cilmi baadhista si loola socdo horumarka, ogaysiiyo sida ugu wanaagsan ee loo geeyo agabka yar marka la eego qeexida macnaha guud, iyo sida kor loogu qaado barnaamij wax ku ool ah oo miisaan leh.

A 22-year-old nurse in a health centre, Afar, Ethiopia © Nathalie Bertrams/GAGE 2024

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