

Good Local Governance and Leadership Training Programme (GLTP)

Gender and the Involvement of Women in Local Governance



A Handbook of Concepts Training and Action Tools



UN-HABITAT



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GOOD LOCAL GOVERNANCE AND
LEADERSHIP TRAINING PROGRAMME



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GENDER AND THE INVOLVEMENT OF WOMEN IN LOCAL GOVERNANCE

**A HANDBOOK OF CONCEPTS
TRAINING AND ACTION TOOLS**

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This manual is part of the ongoing support of the Disaster, Post Conflict and Safety Section of UN-HABITAT in providing normative support to field programmes, particularly in such important areas as gender mainstreaming in post conflict contexts.

The writing and compilation of the manual was undertaken by Meredith Preston for UN-HABITAT.

FOREWORD

There has been an increasing recognition, world-wide, of the equal rights of women and of the importance of gender mainstreaming, gender equality, and full involvement of women for peace, social stability and economic development. This is reflected in the Beijing Declaration and Platform for Action and in the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), committing the United Nations to promoting gender equality and adopting gender mainstreaming as a key strategy in all UN activities.

In conflict and post conflict situations in particular, the equal participation of women and men and an understanding of their different needs is vital for sustainable transitions to peace. However, this is often difficult to achieve, and methodological tools are required to support countries in these transition periods.

Gender mainstreaming is a critically important issue for human settlements development. Men and women utilise and experience cities and towns differently. Urban development should reflect different gender roles and responsibilities, but this is only possible if men and women participate equally in local governance and urban management.

Elected local government officials, and other local leaders play a vital role in the effective management of cities and towns. In post conflict situations in particular, they face complex challenges. Supporting the development of their potential is one of the key priorities of the UN-HABITAT's Global Campaign on Urban Governance. In the context of Somalia this is the central objective of the UN-HABITAT's Good Local Governance and Leadership Training Programme, funded by the European Community.

This Programme is using a series of UN-HABITAT manuals on local leadership and management skills, conflict management and participatory planning, which have been widely tested around the world before having been translated and adapted for Somali society. To complement these series a new training manual on gender mainstreaming and the involvement of women in local governance has been prepared.

This manual, "Gender and the Involvement of Women in Local Governance: a handbook of concepts, training and action tools" is an attempt to draw on regional experiences and reflect broader principles of gender equality in a practical format that considers the challenges and opportunities that men and women face in Somali society, and how these will impact the roles they play in urban settings. This manual, which has been translated into Somali and field tested in several cities all over the region, has proven to be an effective tool in a post conflict situation and Islamic context.

The manual comprises a series of tools and exercises that will help local leaders to better understand concepts of gender and how they relate to their work. It also provides the tools to practically apply gender perspectives in municipal leadership.

It is hoped that this manual will also prove a valuable resource to practitioners in a variety of fields in the Somali context to integrate gender perspectives into their work and to promote women's valuable involvement in the development of Somali society. Given the universal importance of gender equality and full involvement of women we see this manual also as a valuable material for preparing capacity-building for gender mainstreaming in other countries and regions.

Finally, I wish to acknowledge the contribution of Ms. Meredith Preston, the main author of this manual, the inputs of the gender experts and women activists in Somaliland, Puntland and in South Central Somalia, and of the UN-HABITAT's Good Local Governance and Leadership Training Programme team.

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WHAT IS GENDER?

Gender is about the way that men and women interact with one another. It is about the roles and responsibilities they have in society based on their biological sex. It is about the way men and women are able to access different things, to control choices in their lives.

In the Somali context, the views and expectations of men and women will be different from other places. Ideas about the roles of men and women in Somali culture are complex and changing

FOREWORD

The purpose of this manual is to look at the links between gender and local governance. What does it mean to use and involve men and women equally in local governance, and how can it help to develop a more effective municipality? How can this best be achieved in the Somali context? These are the key questions that this material will help to address.

Equal participation in consultations, in decision making, and in all aspects of governance, helps to create societies that are more productive, efficient and successful. Including all voices, of the youth, elderly, minorities and men and women is at the heart of good governance. Promoting gender equality and the equal involvement of men and women in society is a vital aspect of this.

Local leaders play a central role involving their populations in governance activities. It is important to understand the challenges of involving men and women equally in systems of local governance. This manual will provide an introduction to gender and some basic strategies for integrating gender perspectives into activities of municipal leaders. This manual is also envisioned as a resource for training on gender more broadly in the Somali context - to promote the involvement of men and women equally in all spheres and at all levels of society.

The manual is a companion resource to the Training for Elected Leadership series of manuals, each of which will look more specifically at the different roles played by councillors and how those roles are linked with gender issues in governance. The Training for Elected Leadership series is designed to assist local leaders to represent citizens, provide civic leadership and effectively work with central government and with the management, technical and professional staff in local authorities and other local institutions. This addition to the series is designed to strengthen the ability of local leaders to act as representatives for all members of their communities, both women and men.

HOW TO USE THIS MANUAL:

The purpose of this manual is to provide a series of tools and structure for trainers to train local leaders on gender and local governance issues. The handbook can also be used as a resource guide for local leaders to involve men and women equally in municipal planning and other activities. The focus of the manual is on urban environments, in recognition of the new challenges emerging for local leaders in the Somali context resulting from the rapid urbanisation.

Section One of the manual addresses the idea of gender and related concepts. This section can also be used as self study, to take leaders through the conceptual framework of gender. These concepts will be reflected back in the second section of tools and exercises.

Section Two contains training and action tools that focus on developing a structure for trainers to guide local leaders to think about what gender means, how municipal governance and gender are linked to demonstrate why the equal involvement of men and women is central for effective governance, and how they can use gender perspectives to be more effective leaders.

WHY IS INCORPORATING GENDER IN LOCAL GOVERNANCE IMPORTANT?




People often feel that gender is not relevant to their work, that it is an extra burden on their time. This is especially true in the local governance context, when people are working with scarce resources, both human and financial. So why have we prepared this manual? Gender is about equal involvement of people - men and women - in a community. When a municipality is able to mobilise both men and women, young and old, the municipality is more effective, activities will be more successful and better sustained.

Gender is about women and men, boys and girls, and how they interact with their society. If a municipality understands these dynamics, the activities that they develop will not only address the key needs and priorities of the total population, but will be more efficient and effective.

Women and men are equally important members of a community, constituency or municipality. Their needs and concerns will impact equally on the well being of the society. Often, women's voices are not given equal value, and they are less able to be heard. Women's views and opinions are equally important for the development and well being of the society, and can lend different insight, particularly in municipal planning. Incorporating gender in local governance helps ensure that men's and women's voices are given equal consideration.

A gender perspective improves effectiveness of local governance.

How?

- People are equally involved  Greater community ownership.
- Greater ownership  Easier to implement and sustain activities.
- Draw on the resources of the whole population, both men and women  ● There is a greater pool of resources, and therefore a more effective municipality.

A gender perspective fosters development in the society

How?

Greater overall productivity in the society through:

- o Education
- o Skills
- o Economic involvement

This will result in a more skilled and able workforce, greater economic opportunities and increased human resources for the municipality to draw on. In particular, supporting women's equal involvement in economic opportunities will have a greater impact on bringing economic resources back into the region as women are more likely to invest their money into the communities through provision for families and so forth.

Why should a local leader integrate gender perspectives?

- As a leader, if I can get the most out of the population, I will make it easier to mobilise resources, both human and financial.
- As a leader, if I understand the needs and capacities of the citizens, I will make better decisions.
- As a leader, if I involve both men and women, it will help me to design more effective activities and services.
- If both women and men are involved, it will make it easier for me as a leader to implement municipal programmes
- As a leader, if I listen to women as well as men, I will get a different view of the problem. This will help me come up with good strategies to solve the problem.

Why this manual?

This manual looks at what gender means, what it means to have a perspective in governance that recognises the differences between men and women, and why that will help local leaders in their daily roles. The relationship between effective municipal governance and involvement of women will be clarified in the manual. The handbook combines concepts with tools for practical action to assist leaders in using gender perspectives in their work.

Example: How does municipal governance impact men and women differently?

Women and men will use services in the municipality differently. The way these services are designed can make things easier or harder for men or women in their daily lives. If things are more difficult, and they have less time for other activities, they will be less productive members of society - economically and otherwise, development in the municipality will suffer.

If we have water services that make it easier for women to collect water, and save them time, they will have more time to engage in other activities that will benefit the municipality - such as economic activities.

How can men and women contribute differently to municipal governance?

Women will have different networks in the community - women are effective as community mobilizers. This is an important resource if municipalities need to get the community together during a particular activity. Women and men will know different things about different needs in society - if a municipality wants to design effective interventions, they need to draw on the expertise of both men and women in the community. The following story highlights some of these links.

We Built a Clinic and Nobody Came:

A municipality decided that there was the need for more health services in their municipality. This decision was reached with limited consultation in the community. The municipality met with local traditional leaders and economic leaders, which excluded women. Women were not invited to the meetings, nor were they informed about them.

The municipality chose a site, designed and built a clinic. The clinic was empty, week after week. They knew there were people that needed care in the community, but the councillors couldn't figure out why they weren't coming.

When they interviewed women in the community, the women explained that the problem wasn't actually the availability of health services. People were getting sick because the clinics that already existed were not clean - people didn't want to go to a clinic at all, because they just kept getting sicker when they went there. The women who had gone to the new clinic were not impressed - it was too far away from them, it was not near any of their usual transport routes, all the staff were men, and there were no private areas in the clinic for women.

So the municipality talked to the women in the community, who were the primary care givers, and therefore had a better understanding of what they needed, and decided how to make the clinic effective. The women mobilized an awareness campaign in the community of hygiene awareness, and the municipality agreed to rehabilitate and enforce better hygiene in the existing clinics. Once the women in the community were convinced that the clinics would benefit them and the health of the people they cared for, they began to use the clinic, and the intervention was a success.

The municipality could have saved precious resources - time, human and financial - if women had been equally involved from the beginning, as their perspectives were crucial for understanding the problem and designing the services.

LOCAL LEADERS INVOLVING WOMEN IN LOCAL GOVERNANCE:

Definition:

The local leader's role in involving women in municipal governance ensures the different perspectives of women and men are employed and fully integrated in decision making and priority setting in the municipality. The local leader works to ensure that women are equally involved in all aspects of municipal governance, including service provision and municipal planning.

Summary:

This section will look at some of the ideas a local leader will need to understand when integrating perspectives of men and women in his/her work. For example, the different conceptual approaches of women focused activities and gender mainstreaming will be outlined as methodologies to facilitate the role of local leader as promoter of gender equality.

Reflection:

Take a moment or two to respond to this task before reading the concepts section. This is the first of a number of inquiries to help you make better use of the ideas presented in this handbook and those that follow. This can also be used as an opening brainstorming activity when carrying out training with local leaders.

When I think of gender, the following things come to mind:

1.

2.

When I envision my role in promoting gender equality, the following things come to mind:

1.

2.

When I envision my role supporting greater involvement of women, the following things come to mind:

1.

2.

When I envision gender equality in the Somali context the following things come to

GENDER IN THE SOMALI CONTEXT

Gender is often perceived as a Western concept and is therefore alien to Somali culture and traditions. However, ideas about what it means to be a man or a woman exist in every culture. What is expected of a man or a woman in Somali culture will look different from the ideas of men and women in the West. However those ideas exist, and are closely tied to the culture itself. These ideas evolve and change over time, as the culture changes and adapts to new realities.

It is important to remember that gender is about men and women and how they interact in society. These ideas exist in different ways in all cultures. The way that they are expressed helps to demonstrate the ideas of men and women in a culture. Therefore, a look at Somali history, culture and tradition will help to highlight gender ideas in the Somali context.

In Somali culture, many poems and songs have been written outlining the inequality of women and men. One such poem reads:

Oh, my daughter, men have
Wronged us
For in a dwelling where women
Are not present
No camels are milked
No saddled horses mounted

Proverbs in Somali culture can be very useful in demonstrating the way men and women are viewed in the society, the roles that they are expected to play, and the way they interact with one another. One proverb states:

If a man has a better donkey than you, it will take you a month to catch up to him. If he has better pastureland than you, it will take you a year to catch up to him. But if he has a better wife than you, you will never catch up to him.

There are several other proverbs that state similar sentiments, that you can tell the strength of a man's wife by looking at him, and so forth. These proverbs show the importance of women in Somali society, but also highlight that they play supporting roles, behind the scenes, and are viewed in relation to their husbands, rather than in their own right.

Many other assumptions about women and ideas about the position of women in society are reflected in proverbs, such as:

If a woman brings a cup of her own into the house, smash it.
or,
You can never reach the base of a woman's trust.

In terms of the capability of women compared with that of men, a particularly telling proverb in Somali tradition states that producing milk (as a mother) makes drains intelligence and therefore makes women less intelligent than men. Conversely, other stories talk about how a breastfeeding child is gaining wisdom through the mothers' milk and is therefore better off than a child who is not being breastfed. So the woman is also a giver of wisdom through the milk.

Songs from mothers to their children also reflect ideas and expectations about the roles of men and women in the society. A traditional song sung to children to sooth them promises children that:

God will give you many brothers and sisters,
God will give you a famous father,
God will give you a giving mother,
God will give you many relatives,
God will give you much wealth.

The way men and women are referred to in the song gives us an idea of how their roles as mothers and fathers are valued in society. The most important aspect of a mother is a generous nature, while the role of the father is to be famous and bring respect publicly for his family.

The myth of Arawelo is another story in Somali culture that demonstrates clear views about women in positions of power in the culture. The myth goes that Arawelo ruled a clan in the time of the Portuguese influence. No one is clear whether or not she was a real figure, or a myth that has become a staple legend in Somali culture.

Either way, she is viewed as the embodiment of all that is dangerous in allowing unrestrained power of women. The story goes that she was such a brutal ruler that she had all the men under her domain castrated, with the exception of her own son, whom she spared at the insistence of her daughter. Instead however, to demonstrate her power, she gouged his left eye. He plotted with his sister and killed Arawelo, and took over in her place.

This story is often raised as a source of fear for people at what would happen if women had too much power in the society. Though they freely admit to the mythical qualities of the story, it is raised time and again, demonstrating its influence at some level on gender perceptions in the society.

There are other proverbs and stories that reflect the position of the society on women in positions of leadership. For example, the story goes that if a community has a woman as a leader, the community will collapse, as women will always overreact.

Changing Gender Roles in Somali Society:

It is also important to understand how the roles of men and women have changed through history in Somali society, and how history has influenced the way that men and women are viewed in the society at present.

The period under the Siad Barre regime had important consequences on the way that equality between women and men is perceived in Somali society. The Family Relations Act, introduced by Siad Barre in 1974 is a good example of how forcing gender change without respecting cultural considerations can, in fact, have a negative impact, both on the society and on gender equality. The bill sought to override Islamic traditions, by enforcing women's equal right to inheritance of property. The bill also ensured women's right to divorce.

Although these are positive ideas for greater equality between women and men, the Act ignored the cultural and religious considerations totally. The Act resulted in widespread protests by religious leaders. These were forcibly put down by the government, culminating in the summary execution of 11 religious leaders in Mogadishu in 1975.

As a result of these tensions and unrest, the Act was not only a failure, but any public debate on gender equality issues and the rights of women were set backwards and were considered almost a taboo subject. This makes it clear how important it is that gender interventions be developed with a respect for the prevailing culture.

Somali society has been in a state of rapid change in recent years because of the war, urbanisation, and the large Somali Diaspora around the world. These changes have also meant that the way that men and women are expected to behave in Somali society is changing, for a variety of reasons. The civil war has meant that the roles that men and women traditionally play in the society have changed. There are many roles that women now take on that used to be exclusively male occupations.

One of the most marked changes since the conflict is the increased role of women as the primary breadwinners of the family. This change has had an impact on the ability of women to participate in public life, and to an extent, their access to decision making in the society. The increased access to and control over resources by Somali women is recognised as one of the most significant gendered elements in the society today. However, this change has

also brought about increased responsibility on women, as they have not forfeited their domestic responsibilities when taking on these new roles outside the home.

Economic empowerment is recognised as the most significant recent change in gender dynamics in the society. It is also clear, however, that the new roles taken on by Somali women have also increased their burden of work a great deal. As they are more active now in the market place or engaging in other economic activities, their traditional domestic duties also remain almost exclusively the purview of women.

Women working in the market place, particularly as Qat sellers, tea sellers, or as butchers, are relatively new roles for women in Somali society. This new role for women has brought with it changes in the attitude about what is acceptable for a women to do, what a woman's abilities are, and has given women greater access to resources and decision making as a result of the income they generate. Women have begun to play much greater roles outside the home, very different from the traditional views of women reflected in the proverbs and stories related above.

GENDER AND THE QUR'AN:

Introduction

The concept of gender is generally new in the Somali context. Many people are suspicious and consider it contrary to teachings of Islam. In that regard it can be hard for local trainers to discuss balanced involvement of both men and women in local governance in their training sessions and action planning. It is our viewpoint that the negative position on gender is mainly cultural and has little to do with the religion. It is very important to distinguish between the normative teachings of Islam and cultural practices toward men and women in the Somali society.

Gender Equality in Islam

The rights and responsibilities of a woman are equal to those of a man but they are not necessarily identical to each other. This difference is understandable because man and woman are not identical but created equals. The term equality is sometimes mistakenly understood to mean absolute sameness in each and every aspect. Equality is refers to an overall equality of the totality of rights and responsibilities for both men and women.

There are at least 30 verses in the Qur'an that support equality between men and women. Many of these verses are supported by the Hadith (Sayings of the prophet PBUH), which illustrate that teachings of the Prophet do not at all put women in second place but on the contrary are conducive and supportive of their positions in the society.

Among these teachings are:

1. Many Qur'anic verses explicitly guarantee equal rewards and punishment for women and men for their good and bad deeds.
2. Equal rights to men and women to pursue knowledge. The Qur'an and Hadith both assign men and women the responsibility to seek knowledge.
3. Equal rights and duties to engage in public activities.

From above it is clear that the Qur'an supports equality between men and women. He is father and she is mother, and both are essential for life. Therefore her role should be equally valued. By this partnership she is entitled to equal rights and she undertakes equal responsibilities, and in her there are as many qualities as there are in her partner. To this equal partnership God says:

"O mankind! Verily We have created you from a single (pair) of male and female and made you into nations and tribes that you may know each other" (Qur'an, 49:13)

General Rights of Women in the Islamic perspective

The Right to Acquire Knowledge

The Qur'an puts the highest emphasis on the importance of acquiring knowledge. When Islam enjoins the seeking of knowledge upon Muslims, it makes no distinction between man and women. The prophet declared that the pursuit of knowledge is compulsory on every Muslim male and female.

It is the duty of every Muslim (Male and female) to seek knowledge (Hadith: AL-Bukhari)

Economic Aspects of Gender and Islam

The Right to Work

According to Qur'anic teaching every man and woman has the right to work, whether the work consists of gainful employment or voluntary service. The fruits of labour belong to the one who has worked for them - regardless of whether it is a man or a woman.

...to men is allotted what they earn, And to women what they earn (Qur'an 4:32)

With regard to woman's right to seek employment, there is no decree in Islam that forbids women from seeking employment, especially in positions which fits her nature best and in which society needs her most. Generally there is no restriction from benefiting women's talent in any field.

Omar, the second Caliph after the Prophet (PBUH), appointed a woman (Um Al-Shifaa' bint Abdullah) as the marketplace supervisor, a position that is equivalent in our world to "director of the consumer protection department."

Financial Security and Inheritance Law

Financial security is assured for women. According to Islamic Law, woman's right to her money, real estate, or other properties is fully acknowledged. This right undergoes no change whether she is single or married. She retains her full rights to buy, sell, mortgage or lease any or all her properties.

In addition, Islam restored to woman the right of inheritance. Her share is completely hers and no one can make any claim on it, including her husband. The Qur'an however, made it clear that both men and women are entitled to a specified share of the estate of their deceased parents or close relations:
u hesho gebi ahaanba iyadaa iska leh, qofna lama wadaago/kuma doodi karo, xataa ninkeeda. Quraanku wuxuu noo cadaaynayaa in labadaba raga iyo dumarku ay xaq u leeyihiin qayb cayiman oo ka mid ah hantida ay ka dhintaan waalindood ama ehelkooda:

From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large -- a determinate share (Qur'an 4:7)

Equality in Participation in Social and Political Life

The general rule in social and political life is participation and collaboration of males and females in public affairs.

There is sufficient historical evidence of participation by Muslim women in the choice of rulers, in public issues, in lawmaking, in administrative positions, teaching, and even in the battlefield. Such involvement in social and political affairs was conducted without the participants losing sight of the complementary priorities of both genders and without violating Islamic guidelines of modesty and virtue.

Any fair investigation of the teachings of Islam and into the history of the Islamic civilization will surely find a clear evidence of woman's equality with man in what we call today "political rights".

This includes the right of election as well as the nomination to political offices. It also includes a woman's right to participate in public affairs. Both in the Qur'an and in Islamic history we find examples of women who participated in serious discussions and argued even with the Prophet (P) himself, (see Qur'an 58: 14 and 60: 10-12).

During the Caliphate of Omar Ibn al-Khattab, a woman argued with him in the mosque, proved her point, and caused him to declare in the presence of people: "A woman is right and Omar is wrong."

Equality Before the Law:

Both genders are entitled to equality before the law and courts of law. Justice is genderless. Woman is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds. According to the Qur'an, men and women receive the same punishment for crimes such as theft (5:38), fornication (24:2), [23] murder and injury (5:45).

Disclaimer:

The above text is presented here to provide users of this manual with an introduction to the concept of gender from the Islamic perspective.

However since this text is only briefly addressing the issue, the trainers are strongly encouraged to search for in depth materials related to the subject.

This can help him/her to engage in fruitful discussion with the trainees when faced with the challenge.

This section on religious practice is in no way a statement or endorsement by UN-HABITAT or the United Nations regarding Islam, or any other religion.

CONCEPTS AND STRATEGIES

GENDER:

Gender is about the economic, social and cultural characteristics associated with being female or male.

So what does this really mean? The way that people think about you in your community will be affected by whether you are a man or a woman. You will be expected to do certain things, and in some cases, expected not to do other things. Men are often expected to be the economic breadwinner in a family. They can suffer ridicule in a society when they do not fulfil this role.

But...

Gender is not only about biological sex.

The man being the economic breadwinner is not because he is biologically able to do this while a woman is not. This is a social idea that people have created over time.

So...

Gender looks at how our biological differences influence our social interactions.

For example, women are often expected to take greater responsibility in domestic life (housekeeping etc) though there is no biological reason why men could not perform these functions equally well. It is a socially defined tradition rather than a biologically defined one. Therefore, societies have created social identities for men and women that go far beyond the biological distinctions of their sex. Ideas about men and women are not universal.

Exercise - Gender and Sex:

Read the following statements and decide whether each refers to gender or biological sex.

1. Women give birth to babies, men do not.
2. Little girls are gentle, little boys are tough.
3. Most Qat sellers are women.
4. Women can breast feed babies, men can bottle feed babies.
5. In ancient Egypt, men stayed at home and did the weaving. Women handled the family business. Women inherited property and men did not.
6. Men's voices break at puberty, women's do not.
7. Men own livestock, women care for livestock.
8. Women are patient, men are impatient.

Responses can be found at the end of the handbook.

The idea of what a man should and should not do will be different in Somali culture than it is in other cultures. Therefore, gender is culturally unique. For example, it is not a woman's

role to drive a car in Afghanistan, where in Somali culture, this may not be something that has a gender dimension.

Ideas of gender are also ingrained in cultural traditions, stories, poems and myths. The perceptions of people about their identity as men and women will be connected to these cultural stories.

Gender is also **different in rural and urban areas** - women are more involved in public life in urban areas than in rural areas, and often many of the jobs of men and women are shared in urban settings, but are more segregated in rural areas.

For example the role of men and women in relation to ownership, care and slaughter of livestock is changing in urban areas. Women are more involved in slaughtering than in the past in urban areas, while this remains a segregated activity in rural areas. The time use of men and women will be different in urban and rural areas, which will impact their access to services and ability to participate.

Gender roles are connected to class, and to other social elements. Women who are from a higher class are often able to take on roles in society that a lower class woman would not be able to do - for example many women in high political positions - such as Benazir Bhutto in Pakistan - are from higher classes, and therefore have an easier time to move into roles that are not normally considered to be acceptable for women. It is often more accepted for a woman past child bearing age to speak in public than it is for an unmarried woman, for example.

Gender does not only involve women.

When we talk about gender, we talk a lot about women. But it is always in a comparative perspective. We cannot understand equality of men and women if we don't understand both men and women. The concept of gender developed in order to understand the social relationships between men and women and the inequalities between them. Both men and women can be treated preferentially or discriminatorily based on their sex. When we compare men and women, we can see how one group is advantaged or disadvantaged.

Gender is an idea that keeps changing.

The way people view how men and women should behave, and the way they interact, change over time in all societies. Because gender is about society, the ideas about gender change as the society changes.

Situations of social upheaval such as conflict can act as a catalytic factor in this evolution, or conversely, can reverse much of the social evolution that has taken place. It is clear however, that notions of gender roles are closely intertwined with the evolution and social/political changes occurring in the society. This highlights the key point that gender issues are social processes that can be impacted and changed to improve the equality of people in a society. This is also important to consider in post-conflict societies, as the social/political upheavals which occur will have a marked impact on gender equality, as well as the general rate of social change.

In many cases, changes occur out of necessity - women leave the home to work because men have gone to war and there is a need to support the family. When these changes take place, attitudes will not always change at the same rate. But over time, these changes, such as women selling in the market place, become accepted, and the views about women's roles in society evolve.

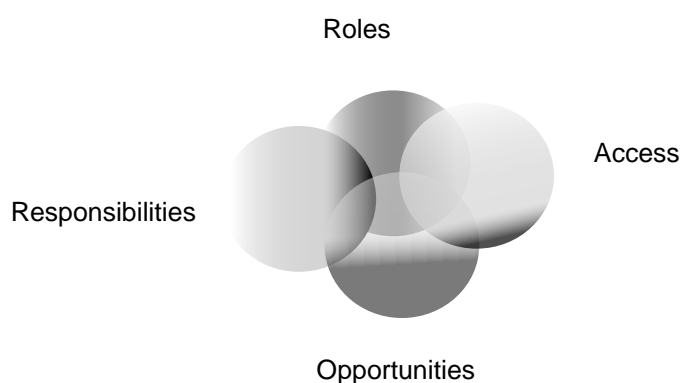
GENDER EQUALITY:

Gender equality is about the equal roles, responsibilities, access and opportunities for men and women, boys and girls in every area of society.

Equality does not only mean that there should be an equal number of men and women in an organisation, or at a meeting. It is about equal access to involvement, decision making and resources. This is important to remember as many interventions focus on numerical representation without addressing the underlying power balance between men and women.

Roles, responsibilities, access and opportunities in society will be different for men and women. These are all interconnected, and together, they influence how equal, and how productive, men and women will be.

If we have an association with an equal number of women and men, but the management committee consists only of men, while women do not participate in the decisions, this is not equal participation.



What are the roles of men and women in society?

There are different ways that men and women are expected to behave in society based on their gender. These can be formal roles, such as the type of employment they are expected to take. These can be more informal roles, like the division of labour in a household. These can also be more subtle ways that men and women, boys and girls are expected to act - for example, boys are expected to be tough, not to cry when they get hurt. Girls are expected to be more submissive to boys and men.

What are the responsibilities of men and women in society?

Women and men will take on different responsibilities in society because of their gender roles. These responsibilities will affect how much time they spend each day on different tasks, and how able they are to become involved in other activities in the society. For example, a woman's role in the household is often greater in terms of child care, cooking and cleaning. Because of this, it is her responsibility to ensure these tasks are performed, even if she has other activities, such as working in the market, each day.

What is the access of men and women in society?

These responsibilities will mean that men and women have different levels of access in the society. This includes access to resources, to education and training, to decision making, to public space, to community and political involvement, to ownership, legal services, security of tenure, and many other aspects of social, economic and political life.

What are the opportunities of men and women in society?

This also means that the opportunities that men and women have - to better themselves and their lives through education or economic opportunities, will be different because of these different levels of access. For example, if men have taken the responsibility as fighters during a war, based on the roles they are expected to play as protectors of the family and society, they may have less access to employment when they return, because they do not have the skills.

Inequality can affect both boys and girls:

In education, many girls are kept back because she is expected to help the family by working in the home. In other cases, boys are kept out of school because they are expected to work or fight in the military. In each of these cases, the children are denied access, and therefore opportunities, because of roles and responsibilities they have based on whether they are boys or girls.

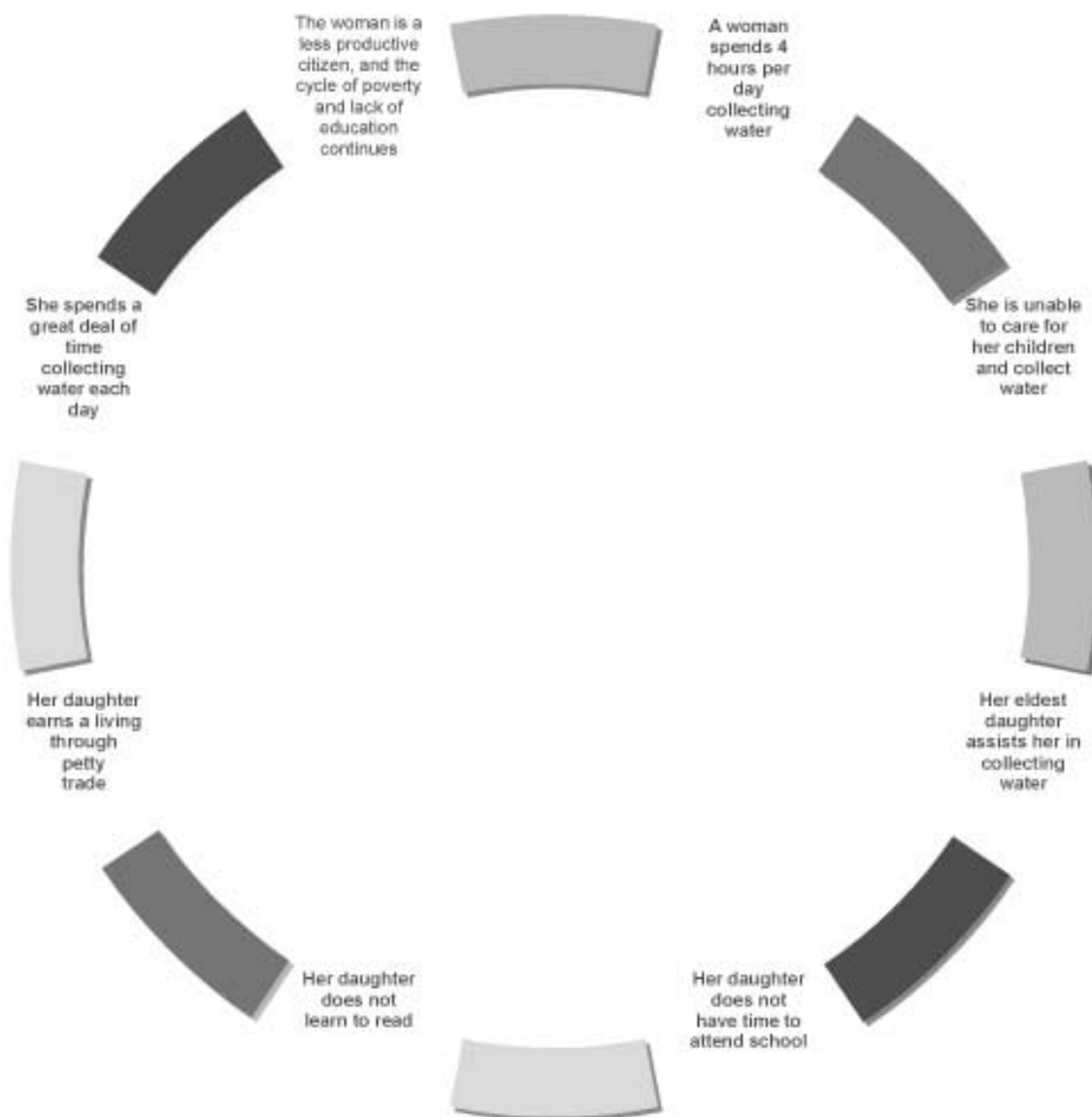
What does this mean for a municipality?

These different roles, responsibilities, access and opportunities of women and men will determine the needs and priorities of the whole community. What is important about this for local leaders is to recognise the different roles of men and women, and to understand the different burdens placed on men and women and how many of these roles are not equally valued or supported in the society. If a municipality wants to promote development and well being, they must understand the roles, responsibilities, access and opportunities of all members of the society, which means both men and women.

HOW DOES GENDER INEQUALITY IMPACT THE MUNICIPALITY?

Municipal activities can have direct and measurable results on gender equality, in the same way that gender issues will have a direct impact on the effectiveness and efficiency of local governance activities.

CHART 1:

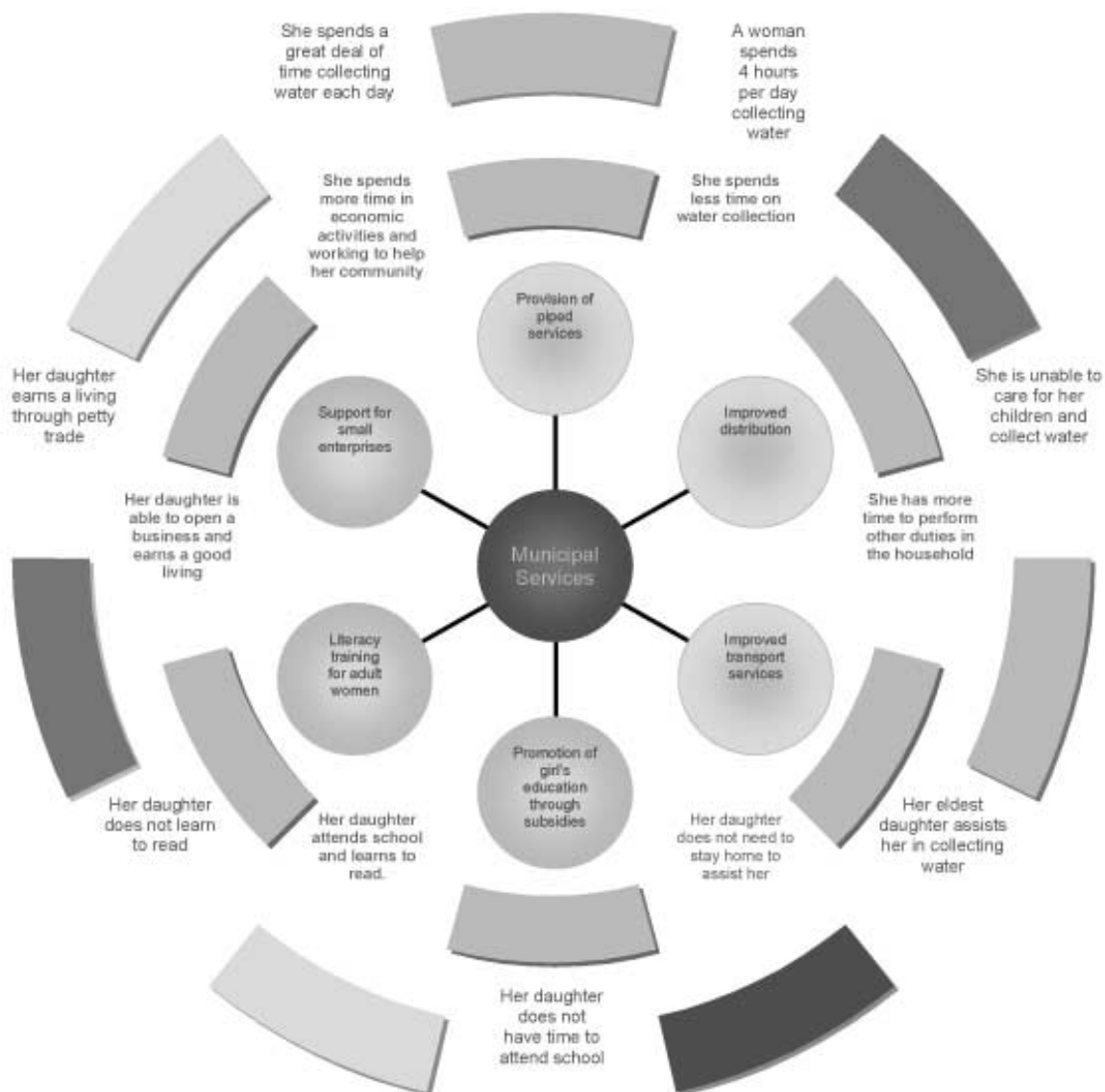


In this cycle, both the woman and her daughter are not fulfilling their potential as citizens. To improve this situation, the municipality could take many steps. By allocating resources, they would not only be improving the lives of these women and improving their equality in society, but they would be helping them to be more productive, therefore fostering overall development of the municipality as a whole.

HOW CAN THE MUNICIPALITY IMPROVE THIS SITUATION?

This second chart highlights some of the ways that municipality's involvement can have an impact in changing this cycle and increasing the productivity of the population.

CHART 2:



GENDER MAINSTREAMING:

What does it mean to mainstream gender?

Gender mainstreaming refers to integrating gender perspectives in

- All aspects of activities, from planning through to implementation
- Organisational structures and processes
- Legal and policy frameworks

Why should we mainstream gender?

Gender perspectives should be used in all areas of work, because gender differences and disparities will impact all parts of society. These differences will impact how efficient and productive a society is. As a result, it will affect the development of the municipality.

How can we mainstream gender?

Gender mainstreaming has no set method - there is not one way in which to do it. It should be adapted to the institution, society and/or culture. For the Somali context at the municipal level, mainstreaming gender can be undertaken through the use of gender analysis in all aspects of planning, development and service provision. Mainstreaming gender by developing structures and raising awareness within the municipal organisation itself is also important. It is important the municipal systems themselves are gender sensitive if they are going to promote gender perspectives in their activities.

What does this mean in the Somali context?

What does it mean to incorporate a gender perspective in local governance in the Somali context? There are a number of ways that gender impacts the way municipalities function. Firstly, how do men and women use services in the communities differently? What different roles do they play?

Carrying out an analysis of the gender roles (see next section on gender analysis) will help to clarify this. However, it is important that there is an overall recognition that all policies and programmes undertaken by local administration will have different impacts on different segments of society. The overarching approach therefore has to be to ensure that the needs of women and men are equally considered.

Mainstreaming Gender in Urban Planning:

Urban planning activities encompass many different aspects of a city - the way it is planned and managed. These decisions will affect men and women differently. Women and men's different needs and priorities need to be reflected in urban planning so that the city truly works for everyone.

For example, when determining zoning provisions for a city, the way men and women access and use a certain area should be considered. What activities do they carry out there? What time do they carry out these activities, and what are their needs as a result? This can help determine priorities in terms of zoning, electricity provision and so forth. Women often engage in business activities in the home, therefore zoning in residential areas may need to reflect this to ensure that women are able to continue with home based businesses that are contributing not only to their economic empowerment, but to the economic development of the whole area.

WOMEN IN DEVELOPMENT AND GENDER AND DEVELOPMENT:

How do we make certain that,

- a) Women and men are equally involved in the municipality?
- b) Women and men's needs are equally considered?
- c) Activities are supporting overall equality between men and women in society?

Women in Development and Gender and Development are two different strategies that have been developed to address how we can best mainstream gender and respond to the three questions posed above.

It is important that gender is used as a practical tool that will improve municipal effectiveness while achieving both short term and long term objectives. These are:

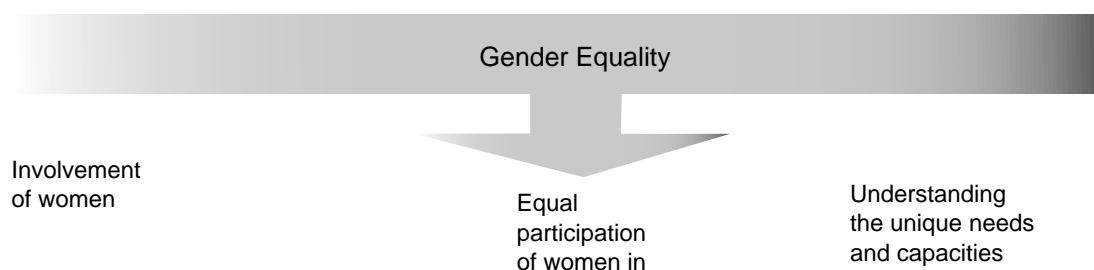
1. To have greater involvement of women in municipal activities and decision making
2. To support greater equality between men and women in the society

The Women in Development strategy was originally developed to improve the level of participation of women in society in general. The focus of the strategy was on activities that dealt only with women. These activities remained fairly isolated, and although they were able to address some of the needs of the first objective, they did not address the second.

The Gender and Development strategy was developed as a result of these weaknesses. The focus of this strategy is on gender mainstreaming, and looking at comparing the needs of women and men, and involving women and men together equally in all areas of society.

These two strategies can be used to develop a framework for integrating gender in the Somali context that makes the most sense socially, politically and culturally. Involvement of women in municipal activities and decision making can help improve overall equality between women and men if tools like gender analysis are used. This helps to make sure that the involvement of women is happening in the larger framework of gender equality. This diagram helps to illustrate the framework:

Women's need for income represents a practical need as women require equal ability to support a family and have secure livelihoods. Women's economic empowerment addresses the strategic gender need of women having long term economic security equal to men.



The goal of equality between women and men can be broken down as practical and strategic needs.

- Practical gender needs focus on the immediate needs of men and women in a given situation - for example the need of women to have equal access to transport systems, or to education.
- Strategic gender needs refer to the longer term social evolution towards a belief in the inherent equality of women and men. Activities addressing practical gender needs should do so with a view to the longer term strategic needs for gender equality.

This is important because local governance activities should have the practical objective of effective governance, and the strategic need of helping to develop a more productive society. So, the overall goals in municipal governance will mirror the practical and strategic gender needs.

How is women's economic role in Somali society empowering women?

As societies are complicated systems, it is likely that issues such as the changing economic roles of Somali women are having different impacts at different levels. They are also having different impacts in the short term and the longer term on the society.

For example, the increase in women sellers in the marketplace has increased women's access to public spaces on the level of the market and small scale economic activities, but as it has increased their burden of work, it may limit them from other community involvement, such as access to training or leisure activities.

The increased access to income is another positive empowering aspect of women's economic role although how much that is translating to decision making power is not clear. Women have greater decision making roles within the home, but that is not adequately reflected in public decision making structures. Finally, the role of women as traders has a variety of different aspects, both among women in the society and between women and men. It remains the purview of men to control the large scale trade in the society; however women have taken on both the roles of the "middlemen" and the petty traders who purchase goods on credit from these "middle-women". This also highlights different dynamics of power among women in the society as well as between women and men. Women have also begun to have a greater level of involvement in the political sphere - the election of women local leaders and the appointment of women ministers in Somaliland provides a positive example and starting point for greater involvement in the future. However, this representation must include real involvement, on committees, in decision making structures to improve the substantive equal involvement of men and women.

GENDER ANALYSIS:

Gender analysis is a way of analysing society. Gender analysis analyses the way that men and women, boys and girls, are interacting differently in society - in terms of their levels of control, access and participation in the society.

It is a key tool for incorporating gender perspectives, and for improving effectiveness of local governance. When undertaking any municipal activity, it is important to have a concrete understanding of the dynamics between men and women in the population.

Gender analysis is a tool for understanding the relationships that cause inequalities between women and men, boys and girls, in a society. This is important as it allows for activities to address root causes instead of more superficial aspects of inequality.

What does a gender analysis measure?

- Different needs of men and women (practical and strategic)
- Different capacities of men and women
- Different perspectives, roles and responsibilities of men and women
- Different levels of control of men and women
- Different impact of interventions on men and women
- Constraints and opportunities of men and women

What questions does a gender analysis ask?

- Who controls what in the society?
- Who has access to what in the society?
- Who is responsible for what in the society?
- Who earns what in the society?
- Who does what in the society?
- Who inherits what in the society?
- Who owns what in the society?

These questions will help to develop a picture of the roles, responsibilities, access and opportunities of men and women, boys and girls. Through a comparison of these we can gain a better understanding of gender inequalities in the society. In addition, understanding the way the decision-making structures and processes, the legal frameworks and religious and social norms all operate will give a better picture of the gender situation.

Women and men are not homogenous groups.

Women, or men, as a constituency can organize themselves around a common cause or interest. However it is important to remember that these groups are not homogenous. There is a need to consider a variety of different criteria, such as class, race, ethnicity and social backgrounds. Consequently, the interests of women and men, separately or linked, may be determined as much by their class positions or their ethnic identity as by their gender roles.

Why should we use gender analysis?

The purpose of gender analysis is to assist local leaders to understand the gender dynamics in their municipalities. The information gained from an analysis will help leaders in planning, prioritization, decision making, facilitating, negotiating and budgeting in ways that benefit both men and women equally.

Most importantly however, a gender analysis looks at all these different relationships in combination. This overall analysis then clarifies the causal links between all of these different aspects. Thus, a gender analysis tells us why access of women to a particular service is

restricted, and what systems exist within the society that reinforce this, and what opportunities might exist to improve the status of women vis-à-vis men.

Using Gender Analysis to Take Apart What We Think We Know About Women and Men

One of the most important uses of gender analysis is that it helps to review assumptions that leaders may have about the roles of men and women in a municipality. It is very important that stereotypes about what men and women do, how they "should" be involved in a particular activity, or what the need or want are dismantled.

In order to conduct effective assessments of what is needed in a municipality, who will be involved and impacted and how a service or activity should be implemented, leaders must explore the population with open eyes, and be prepared to find surprises in what men and women express as their views and priorities. Because of its focus on examining causal relationships and exploring what men and women do and have access to in the society, gender analysis will be a valuable tool.

Needs assessment looks at the needs of the community in terms of men and women, boys and girls.

- Indicate priority areas for municipal planning
- Identify different needs of the community based on gender;
- Highlight different levels of access of men and women to existing municipal services;

The needs can be concrete - in terms of practical issues for the municipality to address in the short term, as well as broader community needs that will be linked to longer term planning strategies.

Why is this important?

For example, if a municipality carries out needs assessment on health services, the assessment must be undertaken in such a way that both men and women's needs, views and priorities emerge. This is especially important as they will use the service differently, and therefore will have different needs. In terms of health provision, women are generally prime caregivers, and thus prime users of health services. As a result, they will have more insight into how services can be effectively designed to address the core needs of the municipality in this respect.

Activities profiling helps to further clarify the roles and responsibilities of men and women. An activities profile simply looks at the different things that men and women do during the day - it is a break down, hourly, or what men and women normally do, and how long each activity takes them. This will help to:

- Highlight the way that men and women use different services in the community;
- Highlight the different general roles and responsibilities of men and women in the community;
- Highlight the different roles that men and women play in relation to specific services;
- Clarify the different burdens of work of men and women;
- Highlight the different time use of men and women;
- Identify their potential for involvement and contribution to municipal activities.

Why is this important?

The amount and type of work men and women do in the municipality will give an idea of what services are needed and how women and men should be involved. Using the example of water services, understanding who sells water, who buys it, who collects it and how much time is taken for each activity will help determine how services can be best designed.

Resources, access and control profiling begins to show the power dynamics between men and women.

- Highlights different levels of control over resources of men and women;
- Highlights the different levels of control over services and distribution of services of men and women;
- Clarifies the different levels of power of men and women in the municipality;

This analysis is particularly important to highlight the possible constraints faced by women or men in participating in municipal planning. In addition, it will show some of the causes of inequality in the society and how these can be linked to urban planning issues. This stage will help to demonstrate the

interrelationships that exist in the power structure - particularly as it centres around the household. This information is very important, as the introduction of urban planning activities - including the participatory planning process - will impact these relationships and the power dynamics.

Why is this important?

If women are the main managers of water for the household, an intervention to bring municipal water services directly to the house may have some unintended effects on the position of the woman in the house and her access in the community. For example, it is useful to understand what other functions are being carried out by women when they collect water - gathering information on the situation in the community and so forth - and making sure that the intervention doesn't limit these other ways that collecting water is impacting a woman's role in the society. It is important to be aware of these issues and weigh the possible negative consequences against the benefits of a particular method of service provision. This will help to determine the best strategy to address the needs of the community in a way that best promotes positive gender roles and improves the status of women.

Benefits and incentives analysis will show how equal involvement of men and women in the process of planning municipal services and so forth will improve the municipality.

- Give ideas of how men and women in the community can be viewed as resources for municipal programmes;
- Raise awareness of the positive elements of involving men and women equally;

Why is this important?

This type of analysis provides an understanding of how gender perspectives can have a positive impact on the effectiveness of municipal activities. Refer to the chart on pages 11-12, which gives a clear illustration of the connection between municipal activities and gender perspectives. The example on the next page also illustrates how all of these aspects together can lead to effective municipal programmes, while ignoring them can have the opposite effect.

MEASURING EFFECTIVENESS AND INVOLVEMENT OF WOMEN IN MUNICIPAL GOVERNANCE: DEVELOPING GENDER BASED INDICATORS

When incorporating gender perspectives into the planning process, it is crucial that there is a mechanism for measuring the impact that the process is having on the status of men and women. Indicators are a key part of any project, as they provide a means of evaluating the success of the programme. Indicators are like sign posts, showing the progress of social change. As such, it is critical that they reflect the changes in gender dynamics in a society. Indicators are more than simply a collection of data. Statistics alone do not allow for a contextual judgment of an issue. That is the key purpose of an indicator, and particularly of a gender indicator, to give a contextual measurement of change in the status of women or men, as they are measured against prevailing norms internationally and the prevailing reality locally.

Incorporating gender based indicators in the overall measurement process will also help to facilitate the ongoing process of analysis of the situation in the society itself. Combining indicators measuring gender changes with other indicators will also help to show where other social factors combine with gender to impact issues. For example, measuring enrollment rates of boys and girls from a gender perspective may highlight a disparity between the level of enrollment of girls. However, combining this information with indicators measuring rates of enrollment of boys and girls from a particular ethnic or socio-economic group will often show that the issue is a mix of several social factors. This provides a more comprehensive understanding and will therefore help planners devise the most appropriate strategies.

Disaggregating Data:

The development of gender sensitive indicators and gender disaggregated data will help to carry this process through the monitoring and evaluation stage.

Disaggregated data are the basic statistics that will help to inform indicators in the planning cycle. It is very important that wherever possible, this information is broken down by sex, to allow for comparisons between the situation of men and women, boys and girls, in a given area. By breaking down information this way, disparities between men and women will be highlighted in relation to certain aspects of urban management. This is especially important in relation to women's roles and status in societies, as generally women's activities are centred on informal sectors and often take place in the household. As a result, their contributions are often not visible, unless specific measures are taken to gather data that contrast and compare the roles of men and women.

The collection of gender disaggregated data is relatively straightforward; it is simply the process of ensuring that at every level that the individual is the unit of measurement that all those individuals measured are also broken down into male and female categories. It is also important to remember, when collecting disaggregated data, that statistics that use the level of "household" as a measurement will often hide many of the gender dynamics, as this system of measurement assumes the household to be a monolithic entity, which is not the case. Therefore, emphasis should also be placed on breaking down the units of measurement at the household level to highlight the different roles and responsibilities of each member within the household. For example, access to services may differ among members of the same household for a variety of reasons. A woman may have reduced access to transport at night because of a lack of street lighting (and therefore reduced security).

EXAMPLE: EMPOWERING WOMEN FOR A BETTER MUNICIPALITY

Economic Regeneration vs. Destroying Kiosks: Comparing the cases of Mombasa, Kenya and Berbera, Somaliland

Mombasa:

In the area near the Likoni ferry in Mombasa, there is an informal market of kiosks - sellers of vegetables, fruits and a wide variety of petty trade. The majority of the traders in the informal market were women. The municipality saw that the encroachment of the kiosks on the roadside was causing traffic congestion on the way to the ferry. The municipality made a decision, after consulting with urban planners - but not with the community, and not with the women traders in the market - that the informal kiosks needed to be removed to improve the traffic flow to the ferry.

The kiosks were forcibly removed, resulting in violent demonstrations and clashes between the community and the municipality. Economic life in the area was disrupted, particularly for the women running the kiosks, leading to a serious problem for these women and the families they supported. Angry that they had not been consulted or given alternative space for their economic activity, the women and men began to rebuild the kiosks, leading once again to traffic congestion in the area.

Result:

The municipality did not succeed in its objective to improve the traffic and transport systems in the area. Their actions had a series of negative consequences on the municipality, both economically and in terms of the relationship with the community. Resources were allocated - and wasted - on the removal effort, and the subsequent public relations campaign generally and with the community specifically, to try and redress the problem. Tension between the community and municipality continue, and the municipality is less effective at delivering services as a result.

Lesson:

Had the municipality involved the community, particularly the women affected by this activity, they could have developed a solution that would have addressed the needs of the community in terms of the informal economy, as well as improving traffic flows.

Such activities also have a gendered impact in that the women in the area were more affected by these actions than the men.

Berbera:

In Berbera municipality, the market was an unplanned system of traders, with little space to sell their wares. Again, the majority of traders were women. It was clear to the municipality that something needed to be done. The municipality and UN-HABITAT engaged in community consultations, specifically targeting the women in the market, to identify the key needs for market rehabilitation.

The women were very vocal about the problems of the present market and their priorities for a new market place. These priorities were considered and the new market was designed based on these needs. The women were involved in giving their views throughout, and remain in a close relationship with the municipality. The rehabilitation was undertaken in such a way to address one of the key concerns of the women, that it would not disrupt their trading, as it was their main source of livelihood.

Result:

The rehabilitation of the market was a success, with a new building that improved the space allocated to the women, gave them better places to sit while they traded, increased light and ventilation, and provided a place for them to cook their meals while still at the market. The relationship between the women and the municipality is positive and further collaboration has been facilitated by this project. Economic life was not disrupted, and this improved market has fostered greater economic development in the municipality.

Lesson:

The involvement of women from the market was a critical aspect for the success of this project. Without their commitment, and their identification of needs and priorities, the design of the project would have been very different, and would likely have been less successful.

This approach has also improved the working conditions of the women and decreased their time use through the provision of cooking facilities. This has given the women greater access to other services or participation in the community. Finally, this participation has given the women in the market a greater sense of confidence and empowered them to be more productive members of the community.

RESOURCE SHEET: A FRAMEWORK FOR GENDER ANALYSIS:

Questions to Consider:	Aspects to Consider:
<p>Roles and Responsibilities:</p> <ul style="list-style-type: none"> ● What do men and women do? ● Where do men and women do what they do? ● When do men and women do what they do? (Daily time use, seasonal time use) 	<p>Aspects to Consider:</p> <ul style="list-style-type: none"> ● Productive roles of men and women (paid work, self-employment, and subsistence production) ● Reproductive roles of men and women (domestic work, child care and care of the sick and elderly) ● Community participation/self-help activities of men and women (voluntary work for the benefit of the community as a whole) ● Community political involvement of men and women (decision-making/representation on behalf of the community as a whole)
<p>Assets:</p> <ul style="list-style-type: none"> ● What livelihood assets/opportunities do men and women have access to? What constraints do men and women face? 	<ul style="list-style-type: none"> ● Human assets - what services, health services, education etc do men and women have access to? ● Natural assets - what natural resources do men and women have access to, or are able to contribute? e.g. land, labour ● Social assets - what social support networks do men and women have access to? ● Financial assets - what access and control to men and women have over capital/income, formal and informal sources of credit etc?
<p>Power and Decision-making:</p> <ul style="list-style-type: none"> ● What decision-making do men and/or women participate in? ● What decision-making do men and/or women usually control (i.e. able to actively influence decisions) ● What constraints do men and women face? 	<ul style="list-style-type: none"> ● Household level what level of control do men and women have in the decisions over household expenditure? ● Community level - what level of control over community wide decision making do men and women have e.g. decisions on the management of community water supplies
<p>Needs, priorities and perspectives:</p> <ul style="list-style-type: none"> ● What are women's and men's needs and priorities? ● What perspectives do they have on appropriate and sustainable ways of addressing their needs? 	<p>Needs and priorities</p> <ul style="list-style-type: none"> ● What are the "practical" needs of women and men? (i.e. in the context of the existing gender roles, responsibilities, access and resources) For example, what needs do women have regarding water that differ from men (e.g. women tend to be the prime collectors and users of water) ● What are the "strategic" gender needs (i.e. requiring changes to existing gender roles and resources to create greater equality of opportunity and benefit.) For example, what impact will an intervention have on the equal opportunity of men and women to employment (e.g. increasing women's access to employment on roads) <p>Perspectives</p> <ul style="list-style-type: none"> ● What are the different perspectives of men and women on delivery systems - choice of technology, location, cost of services, systems of operation, management and maintenance

¹ This table is based on an exercise developed by the UK Department for International Development (DFID).

GENDER AND PARTICIPATION:

Why is it important that men and women participate equally?

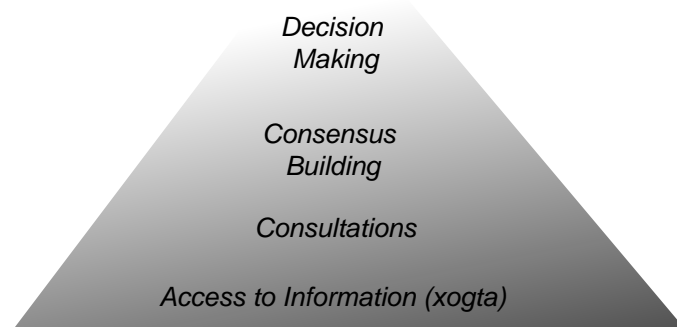
Participation is a key part of good urban governance. Involving the community in governance activities helps make a municipality more effective at addressing the needs of the people, and more efficient, as the resources of the municipality are more fully utilised.

Participation of women ensures that all human resources in the municipality are being used. If women are shut out of the participatory process, half of the human resource potential of the community is being wasted.

Women and men will have different perspectives about the municipality - different priorities, needs and capacities. Therefore, equal participation of men and women ensures that all different opinions and understandings will be heard and considered. This will help the local government make decisions that are the most effective in serving the needs of the municipality.

If women do not participate, 50% of the human capacity of the municipality is being wasted.

Participation will occur in many different ways and at different levels in the municipality. It is important for local leaders to understand the different ways that men and women can participate, and the challenges to equal participation at all different levels. The following diagram outlines four of the key areas of participation that will impact women and men in the municipality. This diagram can be a useful reference for discussing participation and how men and women might be able to access information at these different levels.



What strategies can we use so that men and women participate equally?

Accessing Information:

Information is one of the most basic aspects of participation. If people do not know what is going on in their municipality, the door to involvement is not open to them.

For example, the low literacy rates of Somali women compared with men, makes print media an unequal means of disseminating information. However, the strong oral tradition in the society provides an opportunity to effectively spread information to everyone in the population. Using women's groups as a conduit to disseminate information will help reach

However, the way information reaches different segments of the community will have a great deal to do with their gender roles. Targeting women when providing information at early stages will help to better acquaint them with the issues and the process and facilitate their inputs in later stages.

Strategies to ensure that men and women are equally able to access information may include:

- Ensure information is disseminated in forms accessible to both men and women (e.g. radio and TV as well as newspapers);
- Timing of adverts to ensure that they reach women as well as men;
- Announcing consultation meetings in communities in urban areas directly- to ensure that people are not selectively informed;
- Presenting information in all local languages as well as working language;
- Coordinating with locally based women's groups to facilitate dissemination of information to women as well as men;
- If community meetings are going to be held to disseminate information, consider holding separate meetings for women, or meeting women in the home, if this can facilitate greater access to the information by women;
- Involving working or educated women in the communities as focal points to reach women;
- Attempt, wherever possible, to reach women directly, rather than through husbands or fathers, to promote a more equal status of women as stakeholders in urban issues.

Consultations:

As consultation implies a more than two way communication, it is important to involve men and women equally in this communication. Developing means by which men and women can express their views in an open consultative process will require a clear understanding of the gender dynamics in the society. In particular, the constraints to speaking out and any limits to accessing consultative meetings must be highlighted.

Involving Women in Consultations in Somali Society

The ability of women in the Somali context to speak out and voice opinions in certain mixed settings can be difficult. Traditional meetings at the clan level are arenas where it is not considered appropriate for women to speak out. Men are traditionally viewed as representatives of the family unit, thus constraining women's independent voices in the public sphere. In addition, organised groups of women, such as women's organisations, are generally more comfortable speaking out than women who are less educated or have less access to such organisations. This implies that there are likely large segments of the female population who would be unable or unwilling to speak out in a mixed consultation setting. Therefore alternative strategies need to be devised to allow both women's and men's voices to be heard. For example, holding women's consultations where women feel freer to speak and nominating a representative from that meeting to present recommendations of the consultation in a mixed setting or directly to the council would be a possible alternative.

- Some strategies for ensuring that women and men have equal access to involvement in such consultations include:
Timing of meetings - often daily responsibilities of women at certain times of the day will exclude them from attending meetings. In addition, holding meetings at night can cause problems in terms of transport at night for women, and for security considerations.

- Location of meetings - particularly when constrained by other domestic responsibilities, and due to cultural constraints, it is often a burden for women to travel a great distance for meetings. Where possible, plan meetings close to a community, or provide transport for women to reach the meetings in a reasonable time;
- Duration of meetings - longer meetings make it more difficult for women to get away from heavy domestic and other responsibilities to attend. A shorter series of meetings over several days can make the meetings more accessible to women.
- Child care facilities - often women are unable to attend due to child care responsibilities - providing an informal nursery at the meeting location can enable women's involvement without increasing their burden of work.
- Providing transport - women's domestic workload often means that they have little time available to attend meetings. Providing transport can cut down on the time involved in participating and make it more accessible in terms of distance and safety.
- If there are cultural sensitivities about men and women meeting together, plan for separate meetings for women;
- Consider seating arrangements when planning meetings with men and women together;
- Consider different time constraints of men and women - often attendance at meetings will keep women from undertaking domestic chores such as meal preparation. Plan to provide meals if this is a constraining factor;
- Community attitudes may constrain women from participating - ensure that the consultation process includes an element of awareness raising to educate all community members of the importance of equal participation of men and women;
- Planning meetings with women in a home environment often addresses several of these constraints and may be an alternative to promote women's involvement, particularly in early stages of the planning process;
- Involve men and women equally when planning meetings so that all the possible constraints can be identified beforehand and addressed.

Consensus Building:

Consensus building is an important part of participation. Enabling groups to discuss different viewpoints and negotiate common aims and methods for achieving them will impact the interactions between men and women in the group.

This is traditionally a difficult approach for women and other marginalized groups, who often tend to remain silent and go along with majority viewpoints rather than pushing for issues to be addressed from new perspectives. Gender sensitive facilitation in consensus building is therefore extremely important. This is a key element in the role of the local leader as facilitator. In particular in the Somali context it is clear that encouragement of women to speak out in meetings will have a positive effect overall.

Methods to ensure equal participation of men and women in consensus building may include:

- Using facilitators trained in gender awareness;
- Using small group work to allow women to represent their views in a less intimidating atmosphere;
- Brainstorming is a good method for gaining participation of all members of a group - ensure that all views are recorded and recognized;
- Work in male only and female only groups to start and then bring groups together;
- Holding introductory meetings to introduce women to the issues and process will often help women to voice their opinions more confidently in mixed consultative meetings;
- Examine seating arrangements at meetings to ensure one group is not marginalized;
- Promote mixed representation of men and women from different segments of the population and stakeholder groups. When focusing on men and women as key social groups it is also important to remember that there will not be a homogenous perspective of women - views will vary depending on various other social factors such as age, socio-economic status, ethnicity and so forth. Therefore, involving a representative cross section of women and men is important.
- Use participatory exercises in the meetings to encourage input from all actors - for example have rounds where each person makes a comment, or allow participants to write opinions on index cards which are then read and discussed.

LOCAL LEADERSHIP AND GENDER EQUALITY: THE ROLE OF LOCAL LEADERS

How Can Local Leaders Promote Gender Equality?

Local leaders play a variety of roles in governance. In each of these roles there will be key opportunities for promoting gender equality and improving the equal involvement of women in decision making. This table provides a quick reference sheet for local leaders to highlight how gender perspectives fit in each of these roles and what tool can be used to mainstream gender.

HOW CAN LOCAL LEADERS ADDRESS THE NEEDS OF MEN AND WOMEN?		
THE LOCAL LEADER AS POLICY MAKER	<p>CONCEPTS</p> <ul style="list-style-type: none"> ● When developing policy the local leader needs to ensure that the needs of men and women are equally reflected in the policies and resulting programmes. ● The local leader's role is also to ensure that during the participatory planning process, both men and women are equally involved on a substantive level. ● Policies should enable equal productivity of women and men for a more effective municipality. 	<p>RELEVANT TOOLS</p> <ul style="list-style-type: none"> ● Gender Analysis ● Brainstorming/Ranking about Challenges to Involvement of Women Exercise ● Cycle of gender equality and municipal policy or action exercise
THE LOCAL LEADER AS DECISION MAKER	<ul style="list-style-type: none"> ● Reconciling different interests and needs of men and women, and making informed decisions based on this will be a function of the local leader in promoting gender equality. ● Understanding different priorities and realities through gender analysis will make the leader a more effective decision maker 	<p>Gender Analysis</p> <ul style="list-style-type: none"> ● Activities Profile ● Time use exercise ● Access and Resources ● Profile
THE LOCAL LEADER AS COMMUNICATOR	<ul style="list-style-type: none"> ● To receive messages from groups in the municipality that have trouble advocating for themselves - uneducated women, for example. This is the key for a good local leader. ● Effectively communicating the perceptions of both women and men on a particular issue is a key function of the local leader. To do this, they need to be effective listeners. ● Understanding and using different techniques to ensure ideas are communicated to reach both women and men. ● Opening channels between government and community that are accessible to both women and men is very important. 	<ul style="list-style-type: none"> ● Gender Listening and Communication exercise ● Gender Analysis ● Mechanisms for Citizen Participation (citizen surveys, ombudsperson, etc)

<p>THE LOCAL LEADER AS FACILITATOR</p>	<ul style="list-style-type: none"> ● Facilitating meetings to ensure that women participate equally to men will be an important skill for local leaders. ● Facilitating the involvement of women equally in all municipal activities is very important. 	<ul style="list-style-type: none"> ● Pair-wise Ranking ● Gender Analysis ● Role Play
<p>THE LOCAL LEADER AS ENABLER</p>	<ul style="list-style-type: none"> ● Enabling women as well as men to be actively and substantively involved, both within local administration and in civil society will be a key aspect of the local leader as enabler. ● Removing barriers to women's involvement in different spheres of the municipality - legally, structurally, time use, etc 	<ul style="list-style-type: none"> ● Gender Analysis ● Involvement in Private Sector ● Women and participation resources sheets
<p>THE LOCAL LEADER AS NEGOTIATOR</p>	<ul style="list-style-type: none"> ● Understanding the different interests of women and men based on gender, and negotiating strategies that benefit both as equitably as possible will be one of the most important roles of the local leader as negotiator. 	<p>Gender Analysis Role Play</p>
<p>THE LOCAL LEADER AS FINANCIER</p>	<ul style="list-style-type: none"> ● Access to and allocation of resources by the local administration should involve women, particularly in recognition of the large economic role played by Somali women. As such, the local leader's roles as financier should reflect involvement of both women and men in resource allocation. ● Revenue generation by municipality - involvement of women ● Control over distribution of expenditure - involvement of civil society and women 	<ul style="list-style-type: none"> ● Gender Analysis ● Disaggregated Data ● Gender Analysis of Budgets and Time Use ● Gender Analysis of Impact of Public Expenditure
<p>THE LOCAL LEADER AS OVERSEER</p>	<ul style="list-style-type: none"> ● When monitoring the activities of the local administration, a local leader should refer to gender analysis, and use gender based benchmarks to determine how the activities are affecting women vis-à-vis men. 	<ul style="list-style-type: none"> ● Gender Analysis ● Gender Disaggregated Data ● Gender Based Indicators
<p>THE LOCAL LEADER AS POWER BROKER</p>	<ul style="list-style-type: none"> ● When monitoring the activities of the local administration, a local leader should refer to gender analysis, and use gender based benchmarks to determine how the activities are affecting women vis-à-vis men. ● Manoeuvring in the political landscape in a way that the needs of men and women are equally recognised and respected. 	<ul style="list-style-type: none"> ● Gender Analysis

<p style="text-align: center;">THE LOCAL LEADER AS INSTITUTION BUILDER</p>	<ul style="list-style-type: none"> ● Promoting equal involvement of women and men in local government administration through promotion of training of women within the administration, and encouragement of recruitment of women in more senior positions ● Setting an example through enforcement of gender equal structures in the workplace ● Promote awareness raising campaigns for men and women 	<ul style="list-style-type: none"> ● Integrating Gender into an Organisation ● Exercise Gender Analysis ● Gender Based Indicators Sensitisation Training
<p style="text-align: center;">THE LOCAL LEADER AS LEADER</p>	<ul style="list-style-type: none"> ● Bringing together skills and tools to promote equal involvement of women and ensure, through gender analysis, that the perspective and needs of women and men are integrated in all council activities. 	<ul style="list-style-type: none"> ● Gender Analysis ● Gender Disaggregated Data ● Gender Based Indicators ● Brainstorming on Women's Participation Exercise ● Role Play for Participation Exercise

INCORPORATING GENDER IN DIFFERENT ROLES AS A LOCAL LEADER:

This section will give you a brief overview of why gender will be important in each of your roles as a local leader, and some ideas of how you can work to involve women and integrate gender in the activities associated with each role.

1. Local Leader as Policy Maker

As a Policy Maker, if I involve men and women equally in planning, I will develop more effective policies for the community as a whole.

Why is this true?

As a policy maker, you are responsible to establish goals, examine alternatives, and determine strategies that guide present and future actions to benefit the community. To do this effectively you need to understand the different needs and priorities of the community. Men and women will have different views and needs in terms of policy decisions. To develop policy that is effective in supporting the community and helping the municipality to run more effectively, you need to consider the perspectives of both women and men.

How can this be achieved?

This is a task as policy maker that will depend on many of the other roles and activities you will take on. It is important first that there is an understanding of the needs of women and men when policy is developed. Therefore, gender analysis should be used as the primary tool. However, making sure that the voices of men and women are equally heard, and that the institutional structure of the municipality allows for the exchange of these ideas will also impact your ability to develop gender sensitive policy. So your roles as facilitator, enabler and institution builder will be important as you work to develop policy that promotes men and women's equal development.

2. Local Leader as Decision Maker:

As a decision maker, if I understand the needs and capacities of the citizens, both women and men, the decisions I make will have the most positive impact on the development of my locality

Why is this true?

The role of councillor as a decision maker implies an understanding of the different needs and priorities of the population and the need to make judgments that are deemed to be the best for the society as a whole. Therefore the different needs of women and men must be clear to the local leader for effective decisions to be made.

The impact of decisions by local government on men and women is also very important. For example, a municipality's decision to remove illegal/informal kiosks will have a greater impact on the economic livelihoods of women, as the vast majority of such stalls are run by women.

How can this be achieved?

Again, understanding these needs is the primary issue for gender sensitive decision making. This means that you need to have the information, through gender analysis. But it is also important that you are able to effectively communicate with both men and women about the decisions that you are making to involve them as equal citizens. In this, your role as communicator will be very important.

3. Local Leader as Communicator

As a leader, if I listen to women as well as men, I will have a different view of municipal issues. If I listen to both men and women, I can better advocate for the needs of the entire community.

Why is this true?

A key aspect of effective communication by a local leader is listening. This is of particular importance when understanding the different messages from different segments of the community and understanding the importance of effectively communicating these messages.

How can this be achieved?

Citizen surveys are one method of listening to the communities and can be a particularly effective way of getting the views and priorities of women as well as men. The role of women's groups in undertaking such surveys is particularly important in the Somali context, as these groups can act as an effective conduit to reach out, particularly to uneducated women, who may otherwise be reluctant to speak out.

4. The Local Leader as Facilitator

As a facilitator, if I understand the position of men and women and how they communicate, I will have a greater understanding of a situation, and will be able to facilitate better the process of finding good solutions for both of them.

Why is this true?

Facilitating is another of the most important roles for the councillor when promoting gender equality and mainstreaming gender throughout urban governance. As a facilitator, the emphasis is on encouraging collective efforts, assisting others in problem solving and managing interpersonal and inter-group conflict. In this regard, much of what the councillor will do in the gender context is to promote an atmosphere of collective benefit - working towards the common goal of gender equality - and helping to manage any tensions that arise during this process.

How can this be achieved?

In order to get the views of men and women equally to better deal with problems in the city, local leaders should focus on facilitating means of participation of women to speak out and make their views heard equally. This is an important focus because women generally face more challenges to participating than men, which is why these strategies focus on women's participation. For strategies on participation of women and men equally, see the companion handbook Gender and the Involvement of Women in Local Governance.

5. The Local Leader as Enabler

As an enabler, if I help empower both men and women in the community, I will help create a more effective municipality overall, as I will have enabled the contribution of the whole society to the development, rather than only half.

Why is this true?

The enabling function of local leaders is, to a large extent, the role in which the leader works to empower people in the community to take on greater levels of responsibility and involvement. Empowerment is a particularly important concept when it comes to gender equality and involvement of women. Empowering women to play a greater role and to increase their access and control over activities and decision making will have a positive impact on the productivity of the society as a whole. By enabling more equal roles of women and men in society, the leader facilitates the increase in overall ability of the community. Thus, power has not shifted in the population, but has increased overall. The result is a population with a greater ability to contribute to their own well being.

How can this be achieved?

Networking is a key aspect in a councillor's role as an enabler. The development of networks can have a positive impact on gender equality in a community. Networks can bring together women's groups and groups that women traditionally have little access to, in order to promote greater involvement of women, as well as to foster greater understanding among both men and women about different perspectives and priorities.

Building upon and supporting existing networks that promote gender equality can be especially effective. In the Somali context, the well developed networks of women's organisations provide a positive entry point. However the role of the councillor is crucial in moving these groups beyond a more isolated role as women's organisations into a more collaborative framework of partnerships with other organisations and groups in the society.

Collaboration is another element of enabling that will play an important role in promoting gender equality. Again, collaboration addresses the need to develop effective partnerships for greater involvement of the community in local government activity. Collaboration can be viewed as a step beyond networking, as it is through these networks that collaborative arrangements are made.

6. Local Leader as Negotiator

As a leader, if I understand the interests of both men and women, I will negotiate more effectively for the benefit of the community.

Why is this true?

It is a misconception that gender equality implies a loss of power for a particular group. One of the roles for the councillor, therefore, as negotiator, is to ensure that these concerns are properly negotiated, discussed and understood so that groups come to amenable decisions that reflect equally the needs and priorities of both men and women.

Negotiation also implies the need for the councillor to understand the different needs and interests of all groups involved in, or affected by, a particular issue. Understanding how men and women's interests will differ based on gender roles and responsibilities is central in this role. Negotiating the equal involvement of women will also be a skill required of councillors. For example, when implementing water and sanitation programmes, an organisation in Somaliland set up implementation committees which involved women. They then tried to integrate these actors on the village development committees, and met a great deal of resistance. They successfully negotiated the involvement of women on committees by demonstrating how central women are in the water and sanitation issue, as primary users of the services, and women are now represented on several of the committees.

How can this be achieved?

Working with women's organisations - particularly networks - in the communities can be very effective. Involving these groups as stakeholders will help balance the representation of men's and women's views and will facilitate your work as a negotiator in two ways. Firstly, these networks will help promote more understanding of women's different issues in the communities. Secondly, their advocacy will assist in your efforts to negotiate on issues to promote greater equality between men and women.

7. Local Leader as Financier:

As a financier, if I involve both men and women in the community, I will make it easier to mobilize financial resources, and will allocate them more effectively, making financing more efficient.

Why is this true?

In fact, one of the most important aspects in improving the responsiveness of local governments to the different needs of women and men is ensuring that allocation of financial resources reflects the needs and priorities of both women and men.

The impact of budgeting on the lives of women and men in the municipality will be different because of the different roles and responsibilities they have in society. This is very important and must be clearly understood by local leaders when making financial decisions.

How can this be achieved?

Because budgeting is generally an internal issue within a municipality, it is very important that the municipal institutions are gender sensitive. Therefore, your role as an institution builder will help lay the foundation for gender sensitive budgeting and resource allocation. However, it is also useful to consider participatory budgeting strategies that involve stakeholders when identifying priorities for resources. In these setups, women's organizations in the community can be involved, and through your role as facilitator and negotiator, you can work to develop more gender sensitive budgets.

8. Local Leader as Overseer:

As an overseer, if I make sure men and women are equally treated by in the public and private sector, I will help to ensure a more just and effective development .

Why is this true?

As an overseer, the councillor ensures that the council, municipal staff and other actors that take part in the local development, such for example the water agencies, are on the right track through the implementation of policies and programmes. In this capacity therefore, the local leader can ensure that women are being involved in the planning and implementing of programmes. By ensuring this, the needs and priorities of the population will be better elaborated and the impact and effectiveness of the plans will be better for both men and women.

How can this be achieved?

This will also involve a number of other roles, but it is important in this function that you make sure that information is being disseminated effectively through the municipality so that when planning and implementation is going on, women's and men's needs are equally visible. This will include making sure all departments receive information from a gender analysis and that all information is disaggregated by gender.

9. Local Leader as Power Broker

As a power broker, if I use my position to empower women, I will be more effective in promoting the development of my locality.

Why is this true?

Women's role in development in the municipality is important, not only because they are women, but because they make up half of the population. Therefore, using a position of power to enable half the population to support and take part in municipal programmes and local development in general will improve effectiveness, which will in turn, increase the power available for the local leader to promote the development of the community.

How can this be achieved?

Much of the involvement of gender perspectives in the role of power broker will be based on your understanding of the different issues facing women and men so that you can use your power to benefit them equally. As such, using gender analysis to gain a better understanding of men and women in the community is an important tool.

10. Local Leader as Institution Builder

As an institution builder, if I make sure that the institutional set-up supports the involvement of both men and women, programmes and policies will be more sustainable.

Why is this true?

Ensuring that men and women contribute equally and fully in municipal administrative structures will mean that the human resources of the institution are best used and the institution will be the most effective. In addition, ensuring that institutions are able to respond to the different needs of men and women, both within the organisation and within the locality more generally, will mean that the institutions are the most able to undertake effective activities.

It is important when helping build an institution that mechanisms are integrated in the institutional structures that support the equal involvement of men and women. For example, appointing a gender focal point in a relevant department in the municipality, with a function for coordination of a committee looking at ways to empower women within the municipal system would be very useful.

How can this be achieved?

Local Authorities should set examples as gender equal institutions as part of their role in the community. As such, it is particularly important that there are policies and procedures in place to ensure gender equality within the workplace, as well as in all policies and programmes. The questions that need to be addressed in this regard by the councillor are how to go about developing such a system, as well as the atmosphere to support it, and what measures are required to enforce such policies?

As the councillor's role will be to both develop the organization itself and the staff, this role will combine gender mainstreaming through training and on the job support to staff with broader aspects of organizational development from a gender perspective. In addition, promoting a more equal gender balance within the administration - not merely in terms of numbers, but in terms of women and men in roles of greater responsibility - is very important. This may take the form of supporting training and capacity building of women in less senior roles in the administration, and promoting greater involvement of women already in the administration, as well as support for more equal recruitment of both women and men for all positions in the administration.

In staff development, outlining roles within an institution is an important part of the councillor's position. Within this, it is important that the policies for gender equality are clearly outlined, and that mechanisms are put into place to address gender discrimination in the workplace. Such systems will help to institutionalise a practice of gender equality.

11. Local Leader as Leader

As a leader, I hold a responsibility for the whole community, both men and women, young and old. By involving both men and women, I can serve the community better and by setting the example I'll stimulate positive changes at all levels of the society.

Why is this true?

Leadership is in fact a relationship between a local leader and his/her constituents. It is a two way, evolving process based on trust and respect. The role of leader is a role that brings all the different elements of being a local leader together and using these different skills to promote good governance at the local level. In this regard, enabling participation of women in governance will ensure that the local leader is in fact a leader for all the citizens in the municipality. The local leader will gain greater credibility in this way, as the involvement and support of women in the community will mean that the municipality is more effective, and that the leader can draw on a very important mobilising capacity in the communities.

How can this be achieved?

As this is a role that will bring all other roles together in one sense, the means to achieve gender sensitivity in the other areas will all relate to your role as a leader. Developing partnerships with key organisations is however an important aspect of this as it will allow for a conduit for you as a leader to understand views of women in the community and will be a helpful link in your other roles as well.

TRAINING AND ACTION TOOLS



INTRODUCTION TO TRAINING AND ACTION TOOLS:

This series of exercises and tools seek to move the participants through a process of understanding gender as an idea, in relation to their own culture and to the context of local governance.

It is very important that gender training helps to clarify the concept of gender by linking it with practical realities that the leaders can relate to, and then provide tools for them to apply it.

There are a variety of tools in this section, and depending upon the time constraints, background of the group and so forth, these can be combined in different ways. However, it is very important that the following key questions be addressed. Each exercise will refer to a certain question that you will want to highlight for the training to give a complete picture of gender and local governance.

1. What does gender mean?
2. What are some of the challenges to participation of women?
3. How does gender relate to local governance?
4. How does gender impact efficiency and effectiveness of local governance?
5. How can gender be practically used?
6. How can all these elements be brought together by local leaders?

Time Saving Tips:

Post key statements about gender around the room to reinforce the messages and concepts during the training. (These can be left up throughout all training modules to remind participants about linking gender with the different roles of local leaders). This will also help to save time in terms of reinforcing concepts, as they will have quick reference sheets throughout the training.

Some examples:

- Equal participation is more than numerical representation.
- Gender is not only about women.
- Gender is not about biological sex.
- Use of Somali/Qur'anic proverbs
- Gender is about the roles, responsibilities, access and opportunities of men and women.
- Involvement of women and men will mean a more effective and productive municipality.

TRAINING TIPS: FREQUENTLY ASKED QUESTIONS

When you are giving training on gender, there are many questions and concerns that will be raised by participants in the training, and it is very important that these questions are addressed clearly and convincingly so that the participants have a very clear idea about the three main questions:

1. What is gender?
2. Why is incorporating gender important for local governance?
3. How can we incorporate gender in local governance?

There will be times when discussing gender issues generates a great deal of resistance from participants. It is important that the reason for this resistance are understandable and the explanations you give recognise that talking about gender does raise questions about power and control in society.

The following table gives you some of the questions and statements that will likely come out of discussions in training sessions, and gives you some tips on how to address them:

Some of the Frequently Asked Questions or Statements:	Some Possible Responses:
Gender equality goes against the teachings of the Qur'an.	<ul style="list-style-type: none"> ● Narrate the Qur'anic verses that are in support to the total equality between men and women ● State the Qur'anic verses and Hadiths (Sayings of the Prophet-PBUH) about the total equality between men and women in terms of acquisition of knowledge, inheritance, ownership rights, punishments and rewards.
Gender does not have anything to do with Somali culture - it is an imported Western concept.	<ul style="list-style-type: none"> ● Relate gender in Somali culture through poetry and stories that reflect gender issues - the story of Arawelo, or poems and proverbs in the Somali culture section of the manual. ● Gender was more hidden in the past, but changes since the war are very visible - these are useful examples to show how relevant gender issues are in Somali culture. ● The idea of gender is about society - have participants talk about how women and men work and do things in society, without focusing on what "should" happen. ● Gender issues in the Siad Barre regime can be discussed - this is important as it may influence bad perceptions about gender concepts. ● Women's rights are explicitly outlined in the Qur'an - thus reflecting the importance of gender in a non-Western sense.
Women's views are represented through men, their fathers/ husbands/brothers, as the heads of households. Talking about involving women will undermine the position of men in the society.	<ul style="list-style-type: none"> ● Give examples of times when men have felt misrepresented by other men in their family/clan - talk about the need to represent oneself, outside of the idea of gender, and then relate it back to the need for women to have equal representation. ● Somali Proverb: "No finger can scratch your body as well as your own" - which implies that no one can really represent anyone as well as they can represent themselves. ● Talk about the difference between men as representatives at the household level and the need to involve all citizens at the municipal - or public - level. This will move the ideas away from a more personal threat against the position of a man in his own household.

<p>Gender equality is about getting women to work outside the home. If this happens domestic duties will be ignored and the family will break down.</p>	<ul style="list-style-type: none"> ● Discuss the fact that women are already working outside the home in Somali society since the civil war. ● Problems exist as a result, but supporting women working outside the home will do more to protect the vulnerability of children and promote the well being of the family unit. ● Discuss the value of work - formally and informally - talk about how societies measure and value it differently, and what effect that has on how productive men and women can be. ● Talk about the need, for local leaders, to support involvement of women outside the home in a way that the domestic duties are covered - and use this as an opportunity to talk about time use, the need to ensure there are not greater burdens on women so that their children (generally daughters) will be kept from school in order to assist them.
<p>Women in decision making goes against our traditions</p>	<ul style="list-style-type: none"> ● Talk about different kinds of decision making, both in formal and informal ways and try and get the participants to brainstorm examples of how women helped to make decisions that improved the municipality - for example the women in positions of decision making in the slaughterers association in Burao. ● Talk about women in decision making in areas that are traditionally considered women's areas in society to make ideas of women's involvement in decision making easier to accept. ● Use examples of women's involvement in decision making in municipalities and the positive effects.
<p>Talking about women and gender issues is divisive. Discussions should be about Somali society as a whole.</p>	<ul style="list-style-type: none"> ● The idea of gender is inclusive and does not only involve women. ● Gender is a way of better understanding the whole society - men and women, boys and girls - which will make the society as a whole much stronger, and will unite it rather than divide it.
<p>Women already have rights. Therefore there is no need to talk about gender equality</p>	<ul style="list-style-type: none"> ● It is important here to refer back to many of the exercises in which you look at the roles and access of women and men. Take some of the information that the group has given in these exercises and talk about how some rights of women and men are not respected based on these roles they are expected to play because of their sex. For example, a woman has an equal right to education, but many will not have time to attend school, or will not be able to for other reasons because of their sex. ● The existence of these rights is not the same as the practice and enforcement of these rights. ● It can also be useful to lead a discussion more generally about rights - move it away from the issues of women and gender for a moment, to get participants thinking about rights in a broader way. A useful example is the Convention on the Rights of the Child, which states that children should be free from conscription into armies. Although this right exists, many children in Africa are forced into the military, against their rights. Boys are particularly vulnerable in this regard, based on the roles they are expected to play because of their biological sex. Using this example can also bring the discussion back to gender issues, but from a different angle.

Training tips for effectively presenting gender concepts:
 Be practical
 Use examples
 Be culturally specific
 Be visual - use diagrams
 Use effective body language - keep participants engaged

QUESTION: WHAT IS GENDER?

EXERCISE 1:

GENDER STEREOTYPES

Objective:

This exercise helps to get participants to think about their own ideas of men and women in their society. Facilitators leading the discussion should try and get the participants to use the discussion to think about how these ideas have changed since the war - this highlights the ideas that gender is a social idea and is one that is constantly changing.

Introduction:

Stress to the participants that this is not a test. Participants should not write their names on the papers.

Have participants divide a piece of paper into two columns - Men and Women. Discuss with the participants what a stereotype is - an idea of how men and women are and how they behave - generally held views or perceptions in the society. Often these will manifest themselves in proverbs and stories, which they can relate in the discussion as well as in exercises 1C and D.

In each column, have them write at least 5 statements about how they think about men and women in their society. For example, "men will not stand in queues, they are too impatient".

Collect the papers and have the different stereotypes read out and recorded on a flip chart.

Discuss how they see these as stereotypes in the society, and look at how some of these have changed since the war. You can also discuss how these stereotypes impact the different roles and responsibilities that men and women take on in society. For example, the stereotypes that women are weak and men are brave, lead to the expectation of men as protector of the family, and the women as property of the men, and to remain at home.

Estimated Time: 30-45 minutes

EXERCISE 1A:

CHOOSING THE SEX OF YOUR CHILD:

Objective:

This exercise will help get the participants talking about gender perceptions in terms of their own culture through imagining a role of a child in their life. This is a useful exercise to use as an icebreaker, but it does take some time, as each participant needs time to respond.

Introduction:

Tell the participants that you are going to tell them a story, and that they have to imagine themselves in this situation. Make sure to stress that this is not a test.

Tell them the following story:

You and your husband/wife are trying to conceive a child. It is your first child. You have been unable to conceive and go to a fortune teller and ask if you will be able to conceive in the future. The fortune teller tells you that you will not be able to conceive until you decide what sex the baby will be. Once you decide, you will be able to conceive.

Ask each of the participants to respond in turn:

1. What sex would you want your child to be?
2. Why? (give at least three reasons)

Estimated Time: Depending upon the size of the group - for an average of 24 participants, 30 minutes.

EXERCISE 1B: THINKING ABOUT MEN AND WOMEN IN SOMALI CULTURE

Objective:

The purpose of this exercise is to get participants thinking about different ways men and women are viewed in their own communities. By talking about the traditional views of men and women, participants can also begin to think about how some of these traditional views have changed as a result of historical changes, such as the fall of the central government and the civil war. This will demonstrate how gender is connected to social processes in society.

Facilitators Notes:

Ask each of the participants to take a sheet of paper and write down as many as five proverbs or stories they can think of in Somali culture that talk about men or women, boys or girls. If participants have trouble thinking of suitable proverbs, prompt them with some of the proverbs in the section on gender in the Somali context, discussed earlier in this manual.

Have each of the participants read one from their list and record on a flip chart.

Ask the participants to discuss the following questions as they relate to the proverbs:

- What do these sayings tell us about how men and women are viewed in society?
- What do these sayings tell us about traditional roles of men and women in society?
- Give examples of how these are translated in present roles of women and men.
- Give examples of these in terms of how men and women behave in the present.

These proverbs and stories can also be related to the stereotypes that participants listed in Exercise

1. Linking these two exercises can help participants see how their own views, and the views of the community today are linked with their social traditions, and that ideas of men and women are deeply rooted in Somali culture.

EXERCISE 1C: DEFINING GENDER IN THE SOMALI CONTEXT

Objective:

The objective of this exercise is to open up people's views and reservations about the idea of gender. This is useful as a final exercise in an introductory session on gender - once participants have discussed gender stereotypes and some cultural references to gender, it is useful to get participants to talk about other ways that gender is viewed culturally and historically. This will help dispel some of the reservations people may have about the term, based on past experiences, such as previous governmental policies.

Facilitators Notes:

Have each participant note down on a sheet of paper 3-5 major historical events that have changed Somali society in the last 50 years. Then have them note 3-5 historical events that have involved women or gender equality - for example, the passing of the Family Relations Act in 1975.

Have the participants give their responses, and note them all down on a flip chart. Lead a brief discussion, looking at two issues:

1. How did the historical events they mentioned change the roles of men and women in Somali society?
2. How did the gender related events affect how people think about gender, and about the relations between women and men?

QUESTION: WHAT ARE SOME CHALLENGES TO WOMEN'S

EXERCISE 2: RANKING AND BRAINSTORMING ABOUT OBSTACLES TO WOMEN'S PARTICIPATION

INTRODUCTION:

The roles that men and women play in society will impact their abilities to participate in various activities and in decision making processes. This exercise helps participants to clarify thinking about men's and women's roles in the society, and then looks at how these roles challenge or empower equal participation. Women in Somali society will participate in different ways than men. This exercise will help to highlight how women and men are able, or unable, to be actively involved in the community. This should be undertaken along with the time use exercise, and followed with a broader discussion on how men and women can equally participate in local governance, including brainstorming using the checklists in the participation section, earlier in this manual.

FACILITATOR'S NOTES:

Part I

Distribute Gender Roles handout to participants. Have the participants fill out the form based on their experiences in the Somali context, indicating whether the roles are heavily undertaken by men, heavily undertaken by women or balanced between the two genders.

Part II

Distribute Challenges to Participation handout. Ask the participants to consider the list of possible obstructions to participation, and add any that they feel are particularly prevalent in the Somali context.

Ask the participants to rank these obstructions for men and women for each area of involvement outlined in the Gender Roles handout of Part I. Have the participants identify the particular roles that are imbalanced and identify the key obstacles to promoting balance in those gender roles.

Have the participants undertake this exercise based on the different levels of participation discussed in the concepts section of the handbook. This will help them to think about how participation will have different forms and levels, and different challenges. It will also help to demonstrate how these different levels of participation are linked and will impact one another - for example, what challenges a woman faces in accessing information will affect whether or not she is able to be involved in consultations.

It is important that local leaders learn about the difficulties men and women may face in being substantively involved in municipal activities, planning and so forth, but also that local leaders are prompted to think about what things they can be doing in the municipality to overcome these changes and make sure that women and men are equally able to participate at all levels.

Based on these rankings, have the participants respond to four questions:

1. In order to address the challenges to participation identified for each key area of involvement, what changes need to take place in the society?
2. How realistic are these changes?
3. What role can you play as a local leader in effecting these changes?
4. What are some strategies for addressing these challenges in increasing the level of participation of women and men in the municipality?

GENDER ROLES HANDOUT:

Areas of Involvement	Waayo? Waa maxay caqabadaha hortaagan ka qaybgal	Miisaanka u Dhexeeya Raga iyo Haweenka
Decision Making		
Finance in the home		
Education of children		
Family planning (child spacing)		
Ownership of Livestock		
Caring for Livestock		
Contributions to:		
Childcare		
Feeding of family		
Agricultural production of food for family consumption		
Production of food for cash payment		
Community discussions		
Agriculture		
Water and sanitation		
School/education		
Physical construction in neighbourhood		
Environment		
Livestock		
Other		
Municipal level		
Political representation		
Political involvement		
Employment outside the home		
Industry - Commerce		
Market - Petty Trading		
Office		
Larger Scale Business		
Medical/nursing		
Law		
Public Services		

CHALLENGES TO GENDER EQUAL PARTICIPATION HANDOUT

Consider these obstacles to equal involvement of men and women based on the roles outlined in the previous handout. Add any obstacles that you feel are missing that are particularly relevant in the Somali context.

For each challenge, rank from 1 to 5 how much you think this affects the participation of men and women in your municipality.

- 1 = not at all
- 2 = very little
- 3 = somewhat
- 4 = quite a bit
- 5 = major obstacle to participation

Challenges to Equal Participation:	Importance for Men	Importance for Women
Lack of formal education		
Lack of relevant training		
Limited involvement in community action/discussions		
Poverty		
Malnourishment		
Heavy domestic workload		
Mobility requires permission of males in the household		
Religious practice/beliefs		
Tradition practice/customs		
Inequality in national laws		
Child rearing responsibilities		
Lack of time		
Other:		
Other:		
Other:		
Other:		

Prepare this sheet for each different level of participation, as discussed in the concepts section of the manual. For example, how will lack of formal education impact how men and women are able to access information, compared with their abilities to be involved in consultations.

EXERCISE 2A: TIME USE OF MEN AND WOMEN:

Introduction:

The objective of this exercise is to highlight the different roles of men and women, and the different burdens of time on their day. This will show who does what, how much time it takes them, and where they do it.

This will be a useful foundation exercise for the series of exercise 3A-C. This can help to illustrate how municipal services can have an effect on the amount of time men and women spend each day on particular activities. It will clarify who does what, and how they are enabled, or not, each day in their roles.

Facilitator's Notes:

On a flip chart, copy the table on the next page.

Have the participants brainstorm about the activities of men and women during a 24 hour period. Ensure they account for multi-tasking - there will be many times where women in particular will be performing more than one task (e.g. child care, cooking and cleaning).

As you are preparing the charts with the group, prompt them with several questions:

1. How long does each activity take?
2. What else are people doing? Are women or men carrying out more than one activity at a time?
3. Where are people doing what they are doing? How do they get there and how long does that take?
4. What municipal services are they using in each of these tasks?

Have the group discuss the disparities between the two. Have the participants look at when men and women have free time, how that differs between them, and how that might affect their ability to participate in municipal activities. It is also important to point out where the activities are taking place. It is likely that the exercise will show that women spend more time at home, and therefore have less access to public space, and public discussions. Have the participants discuss how that impacts women's involvement in the municipality compared with men's.

It can also be useful to have groups do comparative time use charts - for urban and rural areas, for rich and poor families, IDPs and host communities etc, and compare them in a larger group. This will demonstrate the inequalities among women and among men, and show that there are many different issues and social groups that need to be considered by local leaders. This also helps to show how gender based tools can help to bring out issues of the whole community, not only women.

Based on this, have the participants discuss the following questions and brainstorm some strategies based on question two:

1. How does time use and work load affect how men and women are involved in the municipality?
2. What actions could the municipal council take to reduce the amount of time spent on different activities of men and women each day?

Have the participants also discuss how possible involvement in different activities could increase the burden of work - particularly on women. Have them brainstorm about how the municipality could get people - especially women - more involved while ensuring that they have more time in their day.

DAILY TIME USE OF WOMEN AND MEN:

WOMEN		MEN	
6:00		6:00	
7:00		7:00	
8:00		8:00	
9:00		9:00	
10:00		10:00	
11:00		11:00	
12:00		12:00	
13:00		13:00	
14:00		14:00	
15:00		15:00	
16:00		16:00	
17:00		17:00	
18:00		18:00	
19:00		19:00	
20:00		20:00	
21:00		21:00	
22:00		22:00	
23:00		23:00	
24:00		24:00	
1:00		1:00	
2:00		2:00	
3:00		3:00	
4:00		4:00	
5:00		5:00	

QUESTION: HOW DOES GENDER RELATE TO LOCAL GOVERNANCE?

EXERCISE 3: THINKING ABOUT GENDER IN LOCAL GOVERNANCE

Introduction:

For local leaders to effectively integrate gender issues into their activities, and for gender to be an integral part of local governance generally, leaders must be clearly aware of the links between gender issues and their activities in the municipality. The local leaders play a catalysing role in developing the municipality as a whole. Equal involvement of men and women will have a positive impact on this role for the local leaders. Promoting equal involvement will also have a positive effect on this overall development in the locality. Councillors must have an understanding of how the different needs of men and women impact the effective functioning of the municipality, and how equality and empowerment can serve to improve the effectiveness and overall wellbeing of the community as a whole.

The idea of the exercise is to use the statements to get the participants to give their opinions on how gender will relate to their work as local leaders. By ranking these statements, we can get an idea of whether or not they think that it is important to include gender, and why.

This activity can be undertaken as an icebreaker when getting groups to think about gender concepts as well as a deeper exercise when training leaders on specific roles that they will undertake. This exercise will help to "take the temperature" of participants regarding their ideas about gender and its connection to their work.

Facilitator's Notes:

For each participant, prepare a set of cards based on the Gender Statements handout. These are the statements they will be asked to give their opinions on. If there are certain issues in the municipality that involve women or gender that you feel should be included, you can change the statements.

Distribute the Gender Diamond Ranking handout. This handout will make it easier for you as a facilitator to understand which areas the local leaders feel gender is relevant, and in which areas they think it is not relevant. This will help you to develop strategies to demonstrate further how gender impacts their work as local leaders.

Explain clearly to the participants that this is not a test. Participants should not write their names on their sheets. Explain the purpose of the exercise to examine how gender is connected to local governance.

Explain the ranking system on the Diamond Ranking handout. They will be asked to use the handout to rank how much they agree or disagree about the different gender statements that you have distributed to them. Make sure that the participants understand that the top of the diamond is 'agree most strongly' and the bottom is 'disagree most strongly'. This does not mean that they totally disagree with the statements, it is meant to be a relative ranking among the statements given.

The ranking handout is designed for the participants to think about different ideas of men and women and gender in their municipalities and in their activities. Their reactions to these different statements will help to clarify what ideas they already have about how gender impacts their work, and how their activities can impact men and women differently.

² This exercise has been adapted from "Gender and Development" in the Oxfam Gender Training Manual, Janet Seed et al, 1994.

Once the participants have each read over the statements and pasted their statements in the ranking order, the facilitator should have them put them along the wall and discuss why they agreed or did not agree with particular statements. By placing the rankings on the wall, you can show trends by the local leaders - where many of them perhaps disagreed with a certain statement, for example, you can lead a discussion on their reasons behind it.

The discussion should help the participants to better understand how gender is involved in different aspects of the municipality, as well as to help you understand how the local leaders think about gender in their work. You can use the results of this discussion in preparing other exercises for the group.

GENDER STATEMENTS HANDOUT:

<p>A</p> <p>Any programme initiated by the municipality will benefit the whole community, so it will automatically benefit women. Consultations therefore do not need to be held with women specifically.</p>	<p>B</p> <p>Municipal programmes must aim to help the most disadvantaged in the community. Women are particularly disadvantaged so they should receive special assistance.</p>	<p>C</p> <p>Although Somali women may not be equal to men, it is part of Somali culture and therefore should not be changed.</p>	<p>D</p> <p>All aspects of development will affect men and women differently. Therefore it is important that we look at all municipal activities and policies for their different impacts on men and women.</p>
<p>E</p> <p>Women are the managers of water in the household. Therefore women must be involved in any water services project if it is going to succeed.</p>	<p>F</p> <p>If a community is involved in a national liberation or class struggle, then this has to be the priority for both men and women. It is disruptive and division to focus on women's special needs.</p>	<p>G</p> <p>Women as wives and mothers are responsible for the health and well-being of the whole family. Therefore municipal programmes should help them to help the entire family.</p>	<p>H</p> <p>Men as heads of the household are responsible for representing their women. Therefore it is not the place of government to involve women. That should remain in the household.</p>
<p>I</p> <p>When the situation is serious, you can't afford the time to stop and think about gender issues</p>	<p>J</p> <p>If women had more education they could catch up to men and have more power in politics and decision making.</p>	<p>K</p> <p>The important thing is to help the people in need, not only the women.</p>	<p>L</p> <p>Greater involvement of women in municipal activities will make the activities more efficient and effective.</p>
<p>M</p> <p>Within each culture, women are subordinate to men. The aim of all activities should be to eliminate this inequality and subordination.</p>	<p>N</p> <p>True development for women would enable them to have the power to make meaningful choices and changes in their lives.</p>	<p>O</p> <p>Women often find it difficult to speak out in the company of men. Therefore it is important to devise ways of enabling their voices to be heard.</p>	

**STATEMENTS ABOUT GENDER AND LOCAL GOVERNANCE
DIAMOND RANKING HANDOUT**

The cards are labelled A through to P. Please write the appropriate letters in the spaces provided on the diamond below. Please write only one letter in each box.

1. Agree most strongly: 1 card
2. Agree moderately: 2 cards
3. Agree slightly: 3 cards
4. Neither agree nor disagree: 4 cards
5. Disagree slightly: 3 cards
6. Disagree moderately: 2 cards
7. Disagree most strongly: 1 card

QUESTION: HOW DOES GENDER IMPACT EFFECTIVENESS OF LOCAL GOVERNANCE?

EXERCISE 4A:

TIME USE, CYCLE OF INEQUALITY AND THE MUNICIPALITY

Objective:

The objective of this exercise is to take participants through an understanding of how different aspects of municipal services (or their lack) can have an impact on men and women differently, and then how services can change this cycle. At the end of the exercise, participants should be able to describe the different ways that gender concerns and the issues of men and women can have an effect - positively or negatively - on municipal activities.

This is also an important exercise to build on the time use exercise, to show how daily time use affects the productivity of people in the municipality.

As a facilitator, you want to be stressing the following links:



Facilitator's Notes:

Choose an example from the time use exercise, or use the example provided in Chart 1 and 2 (see next page). The charts provided can be used as a guide, and the participants can be taken through a brainstorming session to develop the cycle completely on their own, using an example that they identify as being the most relevant for them.

Part One:

Use flip chart to diagram a single cycle (format of Chart 1). With the participants in a large group, have them talk through a cycle of how the lack of a service - such as water distribution - will impact on men and women in a community, both in this generation and the next (see example).

Part Two:

Have the group then brainstorm on how municipal services could change this cycle - improving time use of men and women, improving access to services, and involving women as well as men in the municipality.

Part Three:

Have the group look at the changed cycle and talk about how involvement of women can have a positive impact on other services or municipal issues that have been raised in the cycle.

At the end of this task, participants should have a better idea of how gender can have practical application in municipal activities.

CHART ONE:

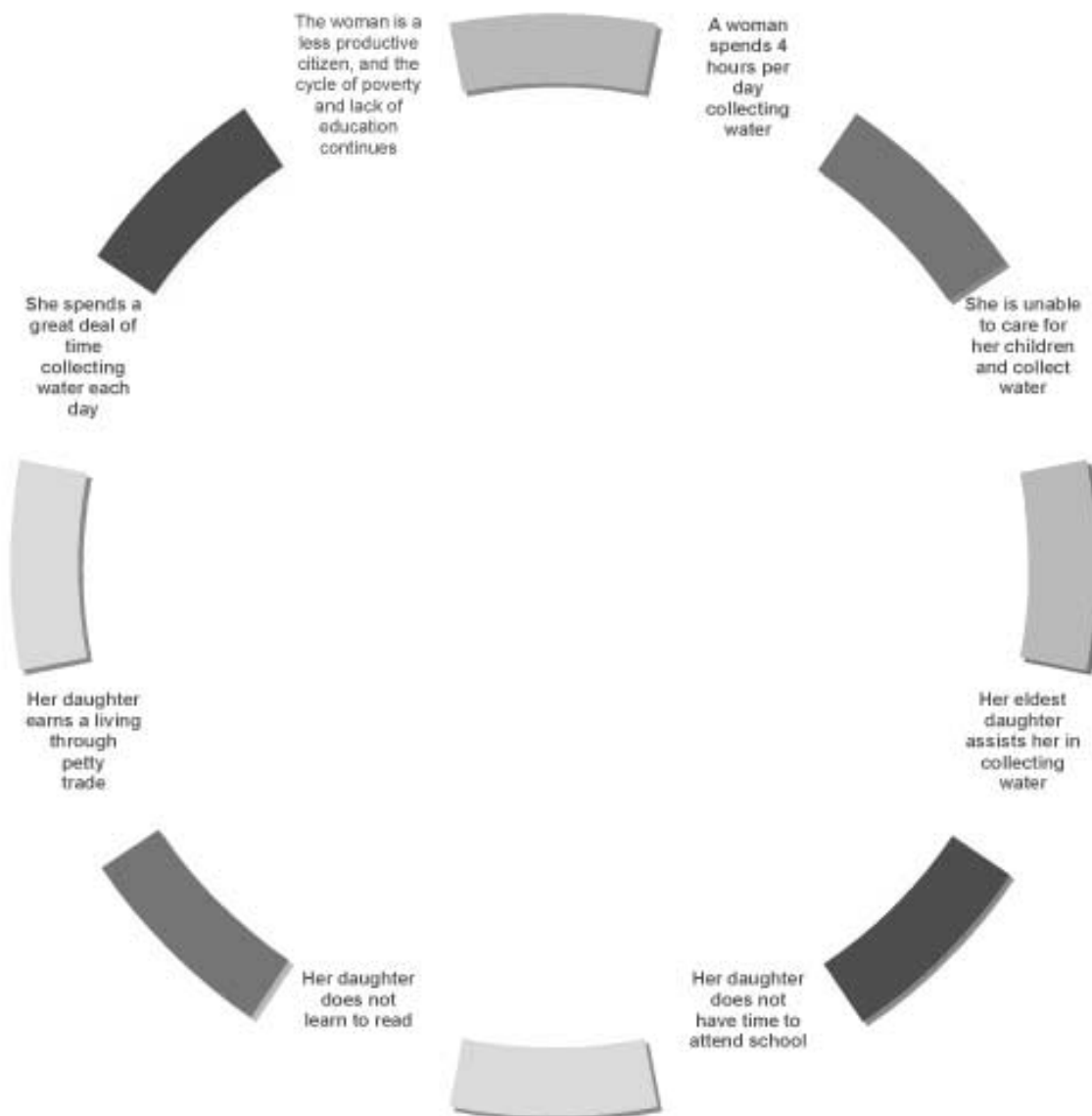
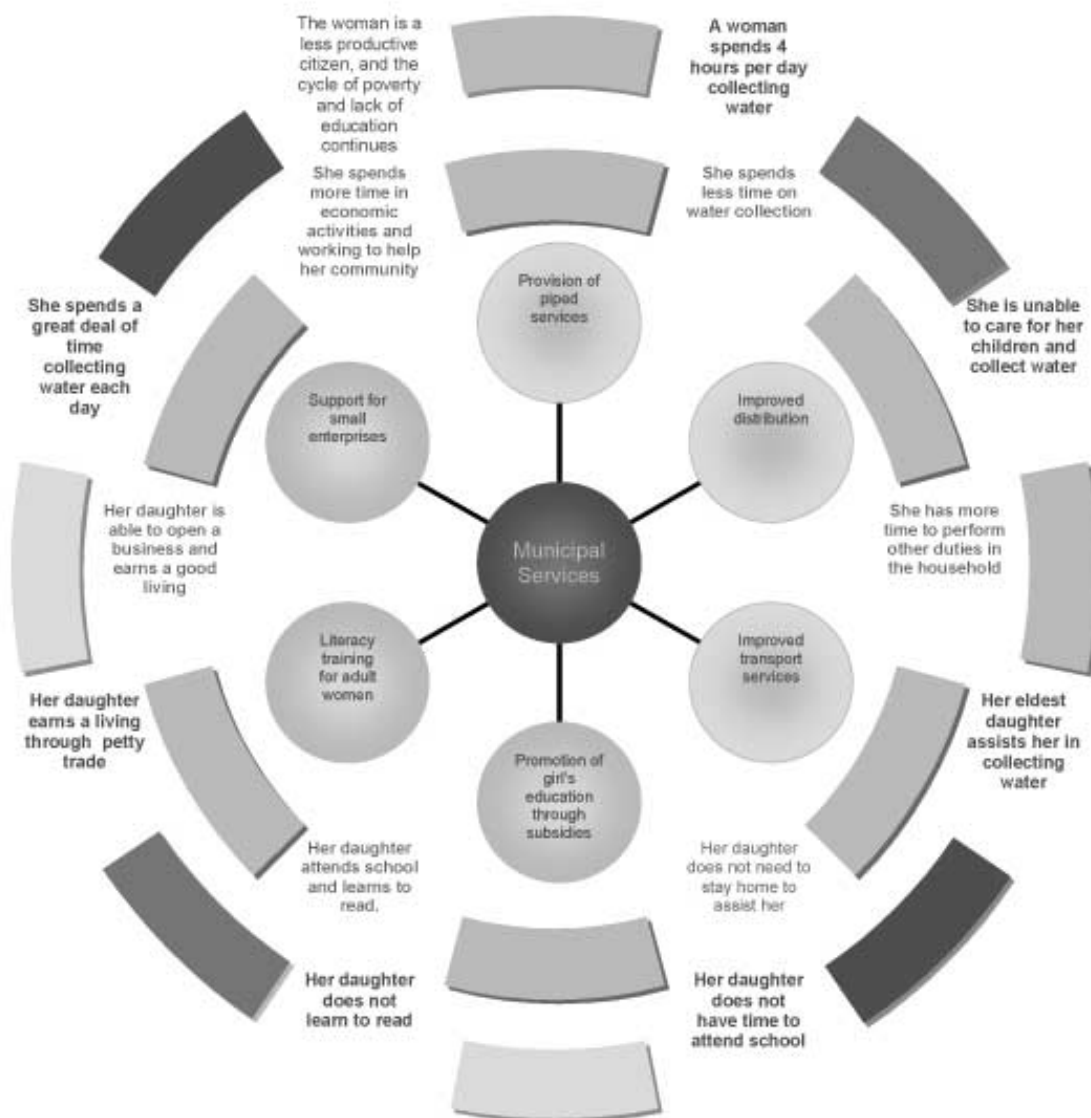


CHART TWO:



EXERCISE 4B: WE BUILT A CLINIC AND NO ONE CAME

Introduction:

To build on the example used earlier in the manual, we are going to look at the scenario of a municipality building a clinic without considering the participation of men and women equally.

The following is a scenario from Municipality X. The objective of this exercise is to have local leaders think about the process through which they allocate resources and design services, and how they could use gender analysis to make these allocations more efficient and effective overall.

A municipality was in the process of deciding on allocation of its resources for the coming term. By way of consultation, local traditional and religious leaders were called to advice. Meetings were held with private investors and a limited meeting of community representatives was held - as it was organised with the traditional leaders, women did not attend, nor were they informed about the meeting. The decision was made to hold the meeting while the men were gathered in a tea shop.

As a result of this process, the local leaders determined that there was the need for more health services in their municipality. The issues identified in the meetings had been the need for people in the private sector taking time off work for illnesses and treatment, and reports of a rise of illness in the community overall. It was determined that the present clinics were **inadequate to address the** problem.

The municipality therefore decided to allocate resources for the construction of a new clinic. The municipality chose the site based on the consultations and contracted a local firm to design and construct the clinic. The clinic was opened, and the municipality hired a doctor, two nurses and three assistants to run the clinic.

The clinic was empty, week after week. The municipality knew that there were people that needed care in the community, but they couldn't figure out why they weren't coming.

They hired a local organisation to run an independent evaluation of the project to determine what was not working. The organisation conducted citizen surveys and consulted with other community based organisation and found the following:

- It was indeed true that there was a high rate of illness in the community. However, the illnesses were generally a result of poor hygiene. This was a key problem both in the community generally and within the existing clinics.
- The level of hygiene in the existing clinics was such a problem that people had stopped seeking treatment at the clinics at all.
- This had led to a belief among people that clinics were places that bred illness, rather than cured it.
- The transport system in the area was a problem and the new clinic was not close to any existing transport so it was difficult to reach.
- Many of the problems in the community were related to female hygiene problems and women were uncomfortable about seeking medical services from male medical staff.
- Due to inordinate time spent in other activities in the community (particularly water collection), reaching clinics that had little credibility was not a priority for both the sick or the care givers.

The organisation also undertook an activities profile in the community relating to health care and services. They found the following:

- The prime users of formal health services in the community were women. This included women who were ill and women who were using the services as care givers for others in

the community (predominantly children and the elderly) who were sick and were being cared for by women.

- The hygiene problem was closely related to lack of adequate water supply, both in the community generally and for cleaning and maintenance of the existing clinics.

Facilitator's Notes:

Hand out the scenario to the participants. Have the participants read it through and answer and questions or clarifications they may have.

Lead a brief discussion on the involvement of women in the process and the failures and mistakes of the municipality in this instance. Focus on the allocation of resources, effectiveness and efficiency of services in the municipality and how gender can impact these.

Have them break into small groups and answer the following questions:

1. What, as a municipality, would you do at this point?
2. What steps would you take to improve the situation?
3. How does this relate to roles of women and men?
4. What assumptions were made that led to these decisions?
5. How would you use the information gained from the organisations report?
6. How would you ensure that women were involved in the process in the future?
7. How did this impact the effectiveness and efficiency of the municipality and its available resources?

Bring the group back together and have each group present their views on how the municipality could improve this situation. Ensure that each group identifies the gender aspects of their future actions.

Have the participants break again into small groups and prepare a brief gender analysis of the situation, using the gender analysis framework. Have them also carry out the activities profile and access and resources profile in relation to this scenario.

EXERCISE 4C:

TOOL: ACTIVITIES AND ACCESS AND RESOURCE PROFILING

Introduction:

An activities profile is a useful tool when carrying out a gender analysis. The profile will help to answer the questions about who is doing what in the society. This will help to identify how certain municipal initiatives will impact men and women, who will have a greater stake in certain services, as well as outlining inequalities in the burden of work to inform how municipal policies can support a more equitable distribution of labour. The second handout in the exercise helps to deepen the activities profile by looking at levels of access and control in the society, again issues that will be very important when determining interests and impacts of municipal programming. This information will be particularly relevant for local leaders as negotiators and decision makers.

Facilitator's Notes:

Distribute the Activities Profile and Access and Control Profile handouts to participants.

Go through each category on the handouts and have participants identify different areas of activity that are relevant in the municipality. Ensure that they include formal and informal, productive and reproductive labour. If this is a challenge, carrying out the gender roles exercise as an introduction to thinking about different types of work and activities in the community will facilitate their understanding.

Have the participants break into smaller groups to complete the tables.

Bring the group back together and compare and discuss the tables. Have them compare the level of work of men and women with the levels of control and access.

Discuss how municipal services could improve the situation.

³ Both of the following handouts are based on exercises in *Gender Roles in Development Projects: A Case Book*, Overholt, Anderson, Cloud and Austin, eds.

ACTIVITIES PROFILE

Gender/Age

Socio Economic Activity	Gender/Age						Time	Location
	FA	MA	FC	MC	FE	ME		
Production of Goods and Services 1. Livestock 2. Water 3. Agriculture 4. Qat 5. Health Care 6. Education 7. Petty Trade (tea shops, fruit and vegetables)								
Reproduction and Maintenance of Human Resources 1. Child rearing 2. Care of Elderly 3. Cooking of food for home consumption 4. Collection of water 5. Agricultural production of food for consumption within the household								

Code:

Gender/Age:

FA = Female Adult MA = Male Adult FC = Female Child
 MC = Male Child FE = Female Elder ME = Male Elder

Time:

Percentage of time allocated to each activity, daily/seasonal

Location:

Within the home, family, field, market, local community, beyond community

ACCESS AND CONTROL PROFILE

Resources	Access (L/DH) (M/F)	Control (L/DH)
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Land
 Equipment
 Labour
 Production
 Reproduction
 Capital
 Education/Training

Benefits	Access (DH/L) (M/F)	Control (L/DH) (M/F)
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Outside Income
 Assets Ownership
 In-kind goods
 Education
 Political Power/Prestige
 Other

QUESTION: HOW CAN WE BRING THESE ELEMENTS TOGETHER?

EXERCISE 5: CASE STUDY AND ROLE PLAY: REHABILITATION OF SLAUGHTERHOUSE AND BUTCHERY IN MUNICIPALITY X

Introduction:

Task:

Read to the participants the following situation. Their task will be to hold a meeting between the different actors to negotiate the collaborative arrangement to rehabilitate the slaughterhouse. This task will help illustrate the different interests and priorities of different groups - particularly of men and women - and show how different situations can help to encourage involvement of women and can impact on women's lives at work and in the municipality more generally.

Overview of the Situation:

Municipality X is served by one slaughterhouse and corresponding butchery in the central market. The slaughterhouse was opened in 1986, but was closed during the civil war, when all the equipment and tools were looted from the building. It was reopened and equipped after the war through contributions from the community.

Concerns have been raised about the hygiene of the site, a particular worry as it is the only slaughterhouse in the municipality. These concerns were raised by those working in the butchery and slaughterhouse, and prompted further investigation by a local NGO. This resulted in an assessment that in addition to the need for rehabilitation of both spaces, there was a need to better organize the women, who make up the bulk of the slaughterers and butchers, as well as a need to capitalize on the potential for skins trading as an additional economic benefit of the industry. It was also clear that the fees levied on each animal being slaughtered were not being properly managed to the benefit of the slaughterhouse.

The local NGO received support from an international NGO to fund a portion of the rehabilitation activities. However, the donor was only prepared to support it if they could show that there would be a collaborative initiative between the municipality, the slaughterers and butchers association and the LNGO, and within that framework, women should be equally involved.

Actors:

- Association of Slaughterers and Butchers
- Municipality
- Local NGO
- International NGO

Role of the Community:

The needs and priorities for the rehabilitation activities were the initiative of the community. They are very clear on the fact that they are best placed to articulate their needs to both local NGOs and the municipality. Women in the Association were particularly vocal; however at the time the project began, the women were not well organised and lacked confidence in their roles in the slaughterhouse management. This was partially due to a low level of education and high illiteracy among the women.

Role of the Municipality:

The municipality has provided support for capacity building of the local Association - focusing on the capacity building of women in the association. They were not in favour of initially supporting greater involvement of the women in the association's management until they had developed a capacity building programme to support them.

They have contributed funds in combination with funds from the Association and the local NGO to cover the costs of the rehabilitation. In addition, the contracting of experts to undertake the rehabilitation was carried out by the municipality.

They have been engaged in negotiations with the local NGO and the Association regarding the management and use of fees levied at the slaughterhouse in the future. This is a major issue in terms of control over distribution of expenditures in the municipality. The association reports that with the fees levied by the municipality on the slaughtering, they would be able to afford to further rehabilitate the slaughterhouse - to address the key needs of water supply and lighting - and would be able to better manage the resources to directly benefit the running of the slaughterhouse.

Outcomes of the Initiative:

Improvements to the Slaughterhouse - new drainage system installed to ease cleaning of the site. This has resulted in the cleaning time for the slaughters to be cut in half. There is no longer a need for the slaughterers to pay labourers to clean for them, as they are able to sluice the area with water which is drained away, thus saving money.

Organisation of the Association of Butchers and Slaughterers - the association is better organized now - according to the women, they feel more united, and are more confident in their own abilities as a result of the training provided to women in the association. They feel that their relationship with the municipality is a positive one, and articulate clearly the need for local leaders, as elected officials, to be accountable to the needs of the population.

Hides and skins processing - the improvements in the slaughterhouse have meant that there are better quality skins available for trading as an adjunct economic benefit from the slaughterhouse. However, one major challenge in this regard remains, that the light in the slaughterhouse is not sufficient, which often leads to damaged skins. Negotiations are continuing with the municipality and the private power company to provide regular electricity to supply lighting in the slaughterhouse.

Challenges and Obstacles:

Resources - one of the key challenges identified by all actors in the process was the lack of, or mismanagement of resources for the slaughterhouse. The overall lack of resources is a general problem - faced by the local NGO, the association and the municipality. It is clear from the success of this first initiative, that ???

Future Needs and Activities:**Adequate Lighting**

One of the other key problems in the slaughterhouse is the lack of adequate lighting. This is a particularly important problem as the slaughtering is done at night, and lack of light can cause serious problems, as well as damaging skins that otherwise could be traded for further economic benefit.

Regular Water Supply

The supply of water regularly to the slaughterhouse is also critical for the effective operation of the new drainage system. At present, the water tank that supplies the slaughterhouse is not sufficient to meet all the needs. Negotiations are underway to supply piped water to the slaughterhouse; however there appears to be confusion over who is responsible for water supply, the municipality or the Ministry of Water and Minerals.

⁴ *The labourers who previously cleaned the slaughterhouse were paid 50% by the municipality and 50% by the slaughterers. These labourers have been reassigned to different work in other parts of the municipality.*

Objectives of Women in the Association:

- Improve capacity of women in the slaughterhouse to improve ability to participate in management issues
- Reduce time use (in terms of cleaning and maintenance)

Role: Local NGO**Considerations:**

- Requirements of the International NGO
- Wish to ensure empowerment of the community in the rehabilitation process

Objectives:

- To promote greater involvement of women in the management of the slaughterhouse
- To improve the hygiene of the slaughterhouse
- To stimulate economic development through fostering other activities
- To promote new forms of partnership with the municipality

Role: Municipality

Your group is made up of municipal leaders who have been approached regarding possible rehabilitation of the slaughterhouse.

Considerations:

- Resources - particularly the issue of management of the user fees in the slaughterhouse
- Hygiene problems in the community and the need to address these at the source/cause
- Prioritisation of services in the municipality

Objectives:

- Promote economic development in the municipality
- Develop a positive relationship for the better management of the slaughterhouse
- Ensure adequate resource allocation, but maintain maximum possible control over fees and expenditure

GLOSSARY OF TERMS:

1. Gender:

The different roles, responsibilities, access and opportunities that men and women have in society based on their sex.

2. Gender Equality:

Men and women having the same level of access and control over roles, choices in their lives, and resources.

3. Gender Mainstreaming:

Making sure that considerations about men and women are integrated in every activity, and not viewed as a separate thing.

4. Gender Analysis:

Looking at the differences between men and women in terms of their access, control, opportunities, roles and responsibilities in order to better understand all the different members of society.

Exercise - Gender and Sex: Responses

The responses refer to S= Sex; G=Gender.

- | | |
|---|---|
| 1. Women give birth to babies, men do not. | S |
| 2. Little girls are gentle, little boys are tough. | G |
| 3. Most Qat sellers are women. | G |
| 4. Women can breast feed babies, men can bottle feed babies. | S |
| 5. In ancient Egypt, men stayed at home and did the weaving.
Women handled the family business. Women inherited property
and men did not. | G |
| 6. Men's voices break at puberty, women's do not. | S |
| 7. Men own livestock, women care for livestock. | G |
| 8. Women are patient, men are impatient | G |



European
Commission

BARNAAMIJGA TABABARKA HAB-
MAAMULKA DEEGAANKA IYO
HOGAAMINTA FIICAN



UN-HABITAT

LAMAANAHA OO DUMARKU
KU LUG LEEYIHIIN
HAWLAHA HABMAAMULKA
DEEGAANKA

LAMAANAHA IYO KA
QAYBGELINTA HAWEENKA
MAAMULKA DEEGAANKA

BUUG XAMBAARSANFIKRADAHA
TABABARKA
IYO
AALADAHA HAWLGALKA

MAHADNAQ:

Qoraagu wuxuu marka hore jecelyahay inuu halkan uga mahadnaqo ka qaybgalka iyo waxtarka ururro kala duwan oo Soomali ah, tababaryasha UN Habitat, Dowladda iyo sidoo kale Bulshada Rayidka ah kuwaasoo u hurey wakhtigooda iyo fikradahooda qaaliga ah diyaarinta buugan.

Shaqaalaha barnaamijka Tababarka Ismaamul- Wanaaga iyo Hogaaminta ee UN Habitat ayaa sidoo kale ka gaystay kaalmo qiimo leh, iyo gacan siin intii lagu jiray diyaarinta buugan.

Buugan waxaa lagu diyaariyey gacan siinta joogtada ah ee shaqaale dhowr ah iyo la taliyayaal ka tirsan ROAAS UN-HABITAT, oo akhriyey nuquladii qabyada ahaa kuna biiriyey faalo waxtar leh.

Buugani wuxuu qayb ka yahay dadaalka Qaybta Masiibooyinka, Dagaalada iyo Amniga ee UN HABITAT ay gacan ku siinayso barnaamijyada laga fulinayo goobaaha howlgalka, gaar ahaan dhinacyada muhiimka ah sida Lamaanaha oo la dhexgeliyo (lagu dabakho) xaaladaha dagaalada/khilaafaadka ka dib.

Qoraalka iyo ururinta buugan waxaa UN HABITAT u sameeyey Meredith Preston

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WAA MAXAY LAMMAANE?

Lammaane waa habka raga iyo dumarku midba midka kale ula xiriiro, wuxuna la xiriiraa doorarka iyo masuuliyadaha ay ku leeyihiin bulshada dhexdeeda oo ku saleysan jinsiyadoodda , waana sida raga iyo dumarku karti ugu leeyihiin helida waxyaabaha kala duwan si ay gacanta ugu hayaan xulashooyinka noloshoodda.

Xaaladda Soomaalidda, aragtidda iyo rajooyinka raga iyo dumarku way kala duwan yihiin meelaha kale (adduunka).

Fikradaha ku saabsan doorarka raga iyo dumarka ee dhaqan Soomaaligu waa mid kakan oo isbed-bedalaaya.

HORDHAC

Waxa caalamka oo dhan isa soo taraya garwaaqsiga la garwaaqsanayo xuquuqda sinaanta ragga iyo dumarka, ahmiyadda sinaanta lamaanaha (gender) iyo ka qayb-qaadashada dumarka ee xasilinta nabadda, deganaanshaha beelaha (social stability) iyo horumarinta dhaqaalaha. Arrimahani waxay ka tarjumayaan Go'aanka Beijing (Beijing Declaration) iyo Ardaaga Hawl-Galka (Platform for Action) iyo Shirweynaha Tirtiridda nooc kasta oo ah Duudsiga Xaqqa Dumarka (Convention on the Elimination of all forms of Discrimination Against Women CEDAW) oo dhamaantood ku dabraya in Ururka Qaramada Midoobay uu horumariyo sinaanta lamaanaha, uuna dhaqan-geliyana qadyadaha lamaanaha si ay u noqdaan bartilmaameedyada dhammaan hawlaha uu fuliyo Ururka Qaramada Midoobay.

Meelaha dagaaladu ka jiraan ama gaar ahaan meelaha aan weli ka soo kaban dagaalada waxa lagama maarmaan ah in la fahmo inay muhiim tahay in si isu dheeli tiran loo sugo ka qayb qaadashada dumarka iyo ragga, iyo in la fahmo baahidooda kala gedisan si loo adkeeyo hirgelinta nabadda. Sideedabana, waa arin adag in la hanto, waxaana loo baahan yahay farsamooyin hufan si loo taakuleeyo waddamada maraya xiliga kala guurka ah kana soo kabanaya dagaalada.

Hirgelinta fikradda lamaanahu waa arin aad muhiim ugu ah horumarinta deegaamada. Ragga iyo dumarku waxay si kala duwan u kala isticmaalaan uguna kala dhaqmaan magaalooyinka. Horumarinta magaalooyinkuna waa inay ka turjuntaa hawl-galada iyo mas'uuliyadaha kala duwan ee lamaanaha. Arinkanise waxa keli ah ee uu ku hirgeli karaa waa haddii ragga iyo dumarkuba ay si siman uga qayb qaataan maamulada maxaliga ah iyo maamulidda magaalooyinka.

Xubnaha la doortay ee dawladaha hoose iyo hoggaamiyayaasha maxaliga ahiba waxay dowlad wax-ku-ool ah ka qaataan maamulidda sugan ee magaalooyinka. Goobaha ay dagaaladu ka soo qarxeen ee iminka maraya xiliga kala guurka ah waxaa ka jira hagar daamooyin mucaqadaysan. Taageeridda horumarinta itaalka goobahaasi waxay tahay bartilmaameedyada UN-HABITAT ee la xidhiidha Ololahooda Caalamiga ah ee ku waajahan Maamulidda Magaalooyinka (Global Campaign on Urban Governance). Dhinaca Soomaalidana arinkani waxa uu noqonayaa nuxurka ujeedooyinka UN-HABITAT ee hawlaha Waanaajinta Maamulada Maxaliga ah iyo Mashruuca Tabaraka Hoggaanka ee uu maal geliyo Isbahaysiga Yurub.

Mashruucani waxa uu adeegsanaya buugaagta taxanayaasha ah ee UN-HABITAT ee la xidhiidha hoggaanka maxaliga ah iyo xirfadaha maamulka, xalinta xurgufaha iyo wadaagga qorshaynta (participatory planning) kuwaasi oo dhamaantood lagu wada tijaabiyay daafaha adduunyada ka hor intii aan lagu dabbaqin loona soo gudbinin shacabka Somaaliyeed. Si loo turxaan bixiyo taxanayaashan qoraalka ah waxa la diyaar gareeyay qoraal cusub oo ku salaysan hirgelinta fikradda lamaanaha iyo ka qayb gelinta dumarka arimaha la xidhiidha maamulada maxaliga ah.

Buuggan "Lamaanaha iyo ka qayb qaadashada Dumarka ee Maamulka Maxaliga ah: waa buug qeexaya fikradaha, tababarada iyo qalabka" waa iskuday looga gol leeyahay in laga faa'iidaysto khibradaha gobolka laguna soo bandhigo arimaha guud ee la xidhiidha sinaanta lamaanaha oo loo soo bandhigi doono hab waaqici ah (practical) kaasi oo tixgelinaya caqabaadka iyo fursadaha ragga iyo dumarka Soomaaliyeed ka hor yimaadda, iyo sida ay u saamayn karaan hawl-galadooda ku aaddan magaalooyinka. Buuggan oo af Soomaali loo tarjumay laguna tijaabiyay dhowr magaalo oo gobolka oo dhan ah, waxa cadaatay inuu yahay farsamo meel-mar ah oo loo adeegsan karo meelaha kala guurka ku jira waxaanuu ku salaysan yahay waaqaca Muslimiinta.

Buuggani waxa uu ka kooban yahay dhowr farsamo iyo hawl-gallo ka caawin doona hoggaamiyayaasha maxaliga ah sidii ay si hufan ugu fahmaan fikradda lamaanaha iyo sidii ay fikraddaasi ugu xidhiidhin lahaayeen hawlaha ay iyagu qabtaan. Waxa kale oo laga

helayaa qalabbo loo adeegsado si waaqici ah (practically) si loogu dabbaqo fikradda lamaanaha ee la xidhiidha hawlaha hoggaaminta dawlada hoose

Waxa la rajaynayaa in buuggani uu noqon doono marjac qiimo badan oo loo adeegsan karo masraxa Soomaaliyeed si loo hirgelyo fikradda lamaanaha looguna dabbaqo hawlaha la fulinayo iyo in la baahiyo ahmiyadda ay leedahay in dumarka laga qayb geliyo horumarinta shacabka Soomaaliyeed. Maadaama ay caalamiyan muhiim tahay sinaanta lamaanaha iyo ka qayb gelinta buuxda ee dumarka hawlaha horumarinta waxaanu u aragnaa inuu buuggani yahay mid aad muhiim ugu ah marjac laga diyaariyo aqoon-dhisidda hawlaha hirgelinta fikradda lamaanaha ee laga hirgelinayo dalalka kale iyo gobolada kaleba.

Ugu dambayn, waxaan u mahadnaqayaa Ms. Meredith Preston waxtarkeeda buuggan iyada oo ah qoraaga mudan ee buuggan, iyo waxtarka khabarada fikradda lamaanaha iyo dumarka firfircoon ee Somaliland, Puntland iyo Koonfur-Dhexe Soomaaliya, iyo kooxda UN-HABITAT ee Habsami Maamulka Maxaliga ah iyo Mashruuca Tababarka Hoggaaminta.

Anna Kajumulo Tibaijuko
Ku-Xigeenka Xooghayaha Guud
UN-HABITAT

GOGOLDHIG

Ujeedada buugan waa in la eego xiriirka u dhexeeya Lamaanaha iyo Hab Maamulka deegaanka. Maxay tahay nuxurka in raga iyo dumarka si siman uga qayb qaataan hab maamulka deegaanka, iyo sida ay u cawin karto horumarka wax ku oolka ah ee D/hoose? Sidee hadaba loogu guulaysan karaa in la gaaro arinkaa xaalada Soomaaliya? Kuwani waa su'aalaha muhiimka ah oo caawin doona sida buugan loo waajihayo.

Ka qaybgalka siman ee wada tashiga ah, go'aan gaarida iyo dhamaan dhinacyada hab maamulku waxay caawisaa in la aburo bulshooyin wax soo saar badan, karti leh oo guulna gaadhi kara. Iyadoo lag darayo dhamaan codadka dhalinyarada, odayada, dadka laga tirada badan yahay, raga iyo haweenka, waa wadnaha hab maamulka fiican. Horumarinta sinaanta lamaanaha iyo inay si is le'eg uga qayb galaan raga iyo dumarka howlaha muhiimka u ah bulshada.

Hogaamiyayaasha dhaqameedku waxay qaataan doorarka udub dhexaadka u ah maamulida hawlaha khuseeya dadweynahooda. Waa muhiim in la fahmo caqabadaha hor taagan sinaanta ka qaybgal raga iyo haweenka qaababka hab maamulka deegaanka.

Buugani wuxuu bixini doonaa bandhiga lamaanaha iyo dhawr tabood oo sal u ah argtiyaha kudarida lamaanaha ee hawlaha D/Hoose. Buugani waxaa sidoo kale loo sameeyey inuu noqdo xog tixraac ee tababarada lamaanaha oo si balaadhan u saameeya xaalada soomaaliya si kor loogu qaado sinaanta ka qaybgalka raga iyo dumarka ee dhamaan shaqooyinka meel kasta ooy tahay iyo dhamaan heerarka bulshada.

Buugani waa xog isku dhafan oo loogu talagalay Taxanaha Buugaagta Tabarada Hogaamiyayaasha la doortay, kuwaasoo mid walba uu si gaar ah u eegayo doorarka kala duwan ee xildhibaanada deegaanka iyo sida doorkoodu xiriir ula leeyahay arimaha Lamaanaha ee hab maamul wanaaga. Taxanaha Tababarada Hogaamiyayaasha la doortay waxaa loo qorsheeyey inuu gacan ka siiyo hogaamiyayaasha deegaanka si ay u metelaan wadaniyiinta, siiyaana hogaamin bulsho ayna si habsami ah ula shaqeeyaan dowlada dhexe, maarayn ahaan, farsamo ahaan iyo shaqaalaha xirfadlayaasha ah ee D/hoose iyo ururada kale ee ka dhisn deegaanka. Nuqulkan iyo taxanayaasha kaleba waxaa loogu talagalay inuu xoojiyo awooda hogaamiyayaasha deegaanka inay noqdaan kuwa metela wakiilna ka ah xubnaha kala duwan ee bulshada, rag iyo dumarba

Waxaa xusid mudan baahida loo qabo in buugan loo tarjumo Soomaali. Fikirka lamaanuhu wuxuu dhaliyaa inay adkaato in nuxurkiisa lagu tarjumo luuqadaha kale. Waxaa xusid mudan inay adag tahay in Afka Soomaaliga laga helo eray ku haboon lamaanaha (Gender), kulamo ayaa lala yeeshay kooxo xog ogaal u dhuun daloola inay isku raacaan erayga ugu haboon ayaa socon doona si go, aan looga gaaro.

SIDA LOO ISTICMAALAYO BUUGAN:

Ujjeedada buugan waxay tahay inuu siiyo tababarayaasha aaladdo taxane iyo qaab si ay ugu tababaraan hogaamiyayaasha deegaanka ee arrimaha lamaanaha iyo hab maamulka deegaanka. Buugaan waxaa sidoo kale loo isticmaali karaa inuu u noqdo xog tixraac hogaamiyayaasha deegaanku inay si siman uga qayb galiyaan raga iyo dumarka qorshaynta D/hoose iyo howlaha kaleba. Buugani wuxuu diirada saaraya kuna jihaysan yahay magaalaynta deegaanadda, iyadoo la aqoonsanayo caqabadaha cusub ee haysata hogaamiyayaasha deegaanka ee xaalada Soomaaliya taasoo ka dhalaneysa magaalaynta. Dogleg ah.

Qaybta Koowaad ee buugan wuxuu waajihayaa aragtida lamaanaha iyo fikrado la xiriira. Qaybtan, waxaa kaloo loo isticmaali karaa sida wax-is barida, in ay hogaamiyayaashu ka tixraacaan fikirka iyo qaab hawlgalka lamaanaha. Fikradahani waxay ku xiran yihiin qaybta labaad ee aaladaha iyo layliyada

Qaybta Labaad waxay ka kooban tahay tababaro iyo aalado howlgal oo diirada saaraya horumarinta qaab ay tababareyaashu ku hagaan hogaamiyayaasha si ay uga fikiraan wuxuu yahay lamaanuhu , hanaan, sida habmaamulka D/hoose iyo lamaanuhu isugu xiran yihiin ayna u muujiyaan muhimada ka qaybgal loo siman yahay ee raga iyo dumarku ay udub dhexaad u tahay hab maamul hufan, iyo siday ugu isticmaali lahaayeen fikirka lamaanaha si ay u noqdaan hogaamiyayaal aad wax ku ool u ah .

MAXAY MUHIIM U TAHAY KU DARIDDA LAMAANUHU HAB MAAMULKA DEEGAANKA?




Dadku waxay inta badan dareensan yihiin in lamaanuhu uusan xiriir la lahayn shaqadooda taasi oo culeys dheeraadda ku ah wakhtigooda. Tani waa run gaar ahaan xaalada hab-maamulka maxaliga, markay dadku ku shaqaynayaan dhaqaale aad u yar, xaga dadka iyo maaliyadaba. Hadaba maxaa loo diyaariyey buugan? Lamaanuhu wuxuu ku saabsan yahay in si siman dadka loo howlgeliyo-Raga iyo Dumarka- howlaha dadwaynaha. Marka ay Dhoose ay awoodi karto inay wacyigeliso raga iyo dumarka, yar iyo waynba, D/hosse waxay noqotaa mid wax ku ool ah, hawlaheeduna guul buuxda gaadhi doonta, si wanaagsana u joogteysa.

Lamaanuhu wuxuu khuseeyaa raga iyo dumarka, wiilasha iyo gabdhaha iyo siday u wada dhaqmaan (macaamilaan, xiriiraan) bulshadooda. Haday D/hoose fahanto waxtarka xooggan iyo in howlaha ay qabtaan aysan wax ka qabanayn baahiyaha muhiimka ah ee dadwaynaha oo dhan, balse ay noqon doonaan kuwo aad karti u leh wax ku oola ah,

Raga iyo dumarkuba waxay yihiin xubno muhimad is le'eg ku leh bulshada doorte/la doorte ama D/hoose. Baahiyahooda iyo wixii khuseeya waxay si isle'eg raad ugu yeelan karaan wanaajinta bulshada. Inta badan codka dumarka lama siiyo qiime la mid ah kan raga, waana yar tahay in la maqlo. .Aragtida iyo rayiga dumarku wuxuu muhiim u yahay horumarka iyo wanaaga bulshada waxayna bixin karaan waxtar kala duwan, gaar ahaan qorshaynta D/hoose. Lamaanaha oo lagu daro (dabakho) Habmaamulka deegaanku waxay caawisa in codka raga iyo dumarkuba si siman loo tixgeliyo.

Aragtida lamaanuhu waxay horumarinaysaa wax ku oolnimada Hab-Maamulka deegaanka.

Sidee?

- Dadka oo sis man ugu lug yeesha  La Halahaansha bulshada oo kordha
- Lahaansho sare  Fulinta Howsha iyo joogteynta sahlanaata
- khayraadka oo loo qorsheeyo dadwaynaha oo dhan, rag iyo dumarba  Waxaa jiraya dhaqaale iyo khayraadka oo kordha, sidaa darted D/hoose waxay noqotaa mid aad wax ku ool u ah .

Aragtida Lamaanuhu waxay horumarisaa horumarinta Bulshada

Sidee?

- Wax so saarka bulshada oo guud ahaan kordha dhanka:
 - o Waxbarashada
 - o Xirfadaha
 - o Ka qaybgalka dhaqaalaha

Tani waxay dhalinaysaa xirfad sare iyo karti shaqo xoogeed, fursadaha dhaqaalaha oo korodha, iyo wax soo saarka dadka ee D/hoose oo kordha si loo qorsheeyo. Gaar ahaan taageeridda dumarka inay si siman ugu lug yeeshaano ka qaybgalaan fursadaha dhaqaalaha waxay raad ku yeelanaysaa dhaqaalaha oo dib ugu noqda bulshada maadaama ay dumarku u badan yihiin inay lacagtoodu ku maalgeliyaan bulshada iyagoo wax ka taraya qooyasaska IWM.

Waa maxay sababta hogaamiye deegaan loogu darayo aragtida Lamaanaha?

- Hogaamiye ahaan, hadaan wada heli karo, gaari karo bulshada inteeda badan, waxaa ii fududaanaya inaan wacyigeliso helida khayraadka maaliyad iyo xoogba (dad).
- Hogaamiye ahaan, hadaan fahmo baahiyaha iyo awooda wadaniyiinta waxaan gaari karaa go'aan wanaagsan.
- Hogaamiye ahaan, hadaan ka qayb geliyo raga iyo dumarkuba, waxay iga caawineysaa inaan qorsheeyo howlo iyo adeeg waxtar leh.
- Hadii labadaba dumar iyo ragba ay la howlgeliyo, waxay ii fududaynaysaa hogaamiye ahaan inaan hirgeliyo barnaamijyada D/hoose

- Hogaamiy ahaan, hadaan dhegaysto dumarka iyo sidoo kale ragaba, waxaan helayaa aragtiyo dhibaatooyin kala duwan. Tani waxay iga caawineysaa inaan la imaado tabo aan ku xallinayo dhibaatooyinkaas.

Waayo Hadaba Buugan?

Buugani wuxuu eegayaa nuxurka iyo macnaha lamaanaha, waxa uu yahay macnaha ku jira fikirka /aragtida lamaanaha ee hab maamulka kaa soo waxa u dhexeeya kala duwanaanta raga iyo dumarka, iyo sababta ay taasi gacan uga siin karto hogaamiyayaasha hawl maalmeedkooda. Xiriirka u dhexeeya hab maamulka waxtarka leh ee D/hoose iyo ka qaybgalka dumarka ayaa lagu bayaanin doonaa buugan. Buugani wuxu isugu jiraa fikrado iyo aalado si dhab ah loogu hawlgalo, si ay uga caawiso hogaamiyayaasha isticmaalidda aragtida lamaanaha ee shaqadooda.

Tusaale:

Sidee raga iyo dumarkuba si kala duwan raad ugu yeeshaan Hab-Maamulka D/hoose?

Raga iyo dumarku waxay u isticmaalaan (uga faa'iidaystaan) adeega D/hoose si kala duwan. Habka adeega loo qorsheeyey wuxuu ku adkaan karaa nolol maalmeedka raga iyo dumarka. Haday hawshu ay aad u adkaato, aanay culaysiso howlaha kale, waxaa yaraanaya wax soosaarka bulshada-dhaqaale ahaan iyo dhinacyada kaleba, horukaca D/hoosena waxaa gaadhaya dhibaato.

Hadii uu jiro adeeg biyo oo u sahla dumarka biyo dhaaminta, una dhowra wakhtigooda, waxay u heli karaan wakhti kale oo ay kaga qaybgalaan howlo kale oo waxtar u ah D/hoose- sida howlaha kobcinta dhaqaalaha.

Sidee raga iyo dumarku si kala duwan wax u tari karaan hab-maamulka D/hoose?

Dumarku waxay bulshada dhexdeeda ku leeyihiin saab-shaqooyin kala duwan- Dumarku waxay awood u leeyihiin abaabulka bulshada. Tani waa muhiim marka D/hoose doonayso inay isu keento bulshada markay howl gaar ah socoto. Raga iyo dumarkuba si kala duwan ayay u arkaan baahiyaha kala duwan ee bulshada- Haday D/hoose doonayso inay qorshayso hawl fulin wax ku ool ah, waxay u baahantahay inay u xil saarto khabiirada raga iyo dumarka ee bulshada dhexdeeda. Sheekadan soo socota ayaa iftiiminaysa xiriirkan.

Waxaan dhisnay Bar Caafimaad qofna ma imaan:

D/hoose ayaa go'aansatay inay jirto baahi loo qabo adeeg caafimaad oo ay D/hoose samayso. Go'aankan ayaa waxaa lagu gaaray wada tashi kooban oo lala yeeshay bulshada. D/hoose ayaa la kulantay oday dhaqameedyada, iyo ganacsatada ooysan ku jirin haweenku. Dumarka laguma casumin kulankan, loomana sheegin kulankan.

D/hoose waxay astaysay goobtii laga dhisi lahaa barta caafimaadka. Bartii caafimaadka ayaa noqotay goob cidla ah usbuucba usbuuca ka dambeeya. Waa la ogaa inay jirto dad badan oo u baahan daryeelka caafimaadka, laakiin ma jaran xildhibaanadu sababta loo imaan waayey barta caafimaadka.

Markay waraystay haweenka Bulshada, dumarku waxay sharax ka bixiyeen in dhibtu aysan ahayn La,aanta adeeg caafimaad. Dadku waxay la jiranayeen goobaha caafimaadka oo aan nadiif ahayn- dadkuna ma rabaan inay tagaan barta caafimaadka gebi ahaanba sababtoo ah jiro un bay ka qaadaan markay tagaan barta caafimaadka. Dumarka tagay barta Caafimaadka ee cusub kumay qanacsanayn- goobta caafimaadka meesha laga dhisiyay aad ayay uga fogayd, umana dhowayn goobaha ay gaaraan baabuurta la raaco wadooyinay maraan, shaqaalaha oo dhami waxay ahaayeen rag, mana jirin goobo gaar u ah dumarka oo ku taal barta caafimaadka.

Sidaa darteed D/hoose ayaa la hadashay haweenka bulshada, oo ahaa ka faa'iidaystayaasha koowaad, kuwaasoo aad u fahamsanaa baahidooda, waxayna go'aansheen sidii looga dhigi lahaa barta caafimaadka mid waxtar leh. Dumarkii waxay ka abaabuleeh beesha olole wacyigelin fayadhowr, D/hoosena waxay ogolaatay inay dayactirto goobta ayna hagaajiso nadaafada (Sixada) barta caafimaadka. Markii haweenka beeshu ku qancen waxtarka iyo faa'iidada caafimaad ee ay ka helayaan iyaga iyo dadka ku taxaluqa, waxay bilaabeen inay isticmaalaan barta caafimaadka, hawlgalkii barta caafimaadkuna wuxuu noqday mid guul gaadha.

D/hoose waxaa u kaydsami lahaa wax yaabo qiimo leh sida -dhaqaale- wakhti, xooga iyo maaliyada hadii dumarka bilawgii hore laga qaybgelin lahaa, maadaama aragtidoodu ay muhiim u ahayd fahamka dhibaataada iyo qorshaynta adeega.

HOGAAMIYAYAASHA DEEGAANKA EE KA QAYB GALIYA HAWEENKA HABMAAMULKA DEEGAANKA

Qeexid:

Doorka hogaamiyayaasha deegaanka ee ka qayb galinta haweenka habmaamulka D/hoose waxay cadaysaa aragtiyaha kala duwan ee haweenka iyo raga loo shaqaaleeyo iyo in si buuxda loogu daro go'aan gaarida iyo habaynta mudnaanta D/hoose

Shaqada hogaamiye deegaan waa inay hubiso in haweenku si siman uga qayb galeen dhamaan dhinacyada habmaamulka D/hoose, taasi oo ay ku jiraan adeegsiinta iyo qorshaynt D/hoose

Guud mar:

Qaybtan waxaa lagu eegi doonaa qaar uu hogaamiyaha deegaanku u baahan doonaan si ay u fahmaan marka ay u isticmaalayaan (ku dhafayaan (aragtiyada raga iyo dumarka howshiisa / howsheeda. Tusaale ahaan, hab fikirka kala duwan ee howlaha dumarka ku jihaysan dumarka iyo taabagelinta lamaanaha waxaa lagu soo bandhigi doonaa habab u sahlaya doorka hogaamiyaha deegaanku inuu noqdo mid lamaanaha u horumariya si siman.

daalacid (Reflection)

Qaado daqiiqad ama laba si aad uga jawaabto hawshan ka hor intaadan akhrin qaybta fikradu ku fadhido (Concepts). Tani waa tii ugu horaysay ee baaritaan dhowr ah oo gacan kaa siinaya inaad si wacan u isticmaasho fikradaha lagu soo bandhigay buugan iyo kuwa soo socda. Waxaa kaloo loo isticmaali karaa furitaanka fakir-isdhaafsi marka loo qabanayo tababaro hogaamiyayaasha deegaanka .

LAMAANAHA XAALADA (ARGTIDA) SOOMAALIDA

Lamaanaha (Gender) waxaa inta badan loo arkaa inuu yahay aragti (fakir) reer Galbeed uuna yahay

Markaan ka fekero lamaaha, arimahan soo socda ayaa maskaxdayda ku soo dhaca:

1.

2.

Markaan suureeyo doorkayga inaan si siman u horumariyo lamaanaha (Gender), arimahan soo socda ayaa maskaxdayda ku soo dhaca:

1.

2.

Markaan suureeyo doorkayga caawinaya ka qaybgal balaaran ee haweenka, arimahan soo socda ayaa maskaxdayda ku soo dhaca:

1.

2.

Markaan suureeyo sinaanta lamaanaha ee xaalada Soomaaliya, arimahan soo

mid ku cusub dhaqanka Soomaalida. Si walba ha ahaatee fikirka ku saabsan macnaha inaad noqoto nin ama haween wuu ka jiraa dhaqan walba. Waxa laga filayo ninka ama haweenayda dhaqanka Soomaalida wuu ka duwan yahay sida loo arko raga ama dumarka dhaqanka reer galbeedka, si walba ha ahaatee fikradahani waa jiraan waxayna ku xiran yihiin dhaqanka laftiisa. Fikradahani waa kuwa socda oo isla bedela wakhtiga, maadaama dhaqanka laftiisu u isbedalayo lana qabsado xaqiiqooyinka cusub.

Waa muhiim inaan xusuusano in Lamaanuhu uu khuseeyo raga iyo dumarka iyo siday u wada dhaqmaan bulshada dhexdeeda. Fikirka siyaabo kala duwan ayuu uga jiraa dhaqan walba. Sida loo sharaxo ayaa caawineysa inay muujiso i soo bandhigo fikirka raga iyo dumarka ee dhaqanka. Sidaa darteed, hadaan eegno taariikhda Soomaalida, dhaqanka iyo caadada ayaa naga caawinaya inaan muujino fikirka lamaanaha ee aragtida Soomaalida.

Dhaqanka Soomaalida, gabayo iyo heeso badan ayaa laga qoray kuwaasoo muujinaya sinaan la,aanta dumarka iyo raga. Mid ka mid ah gabayadaa ka mid ah waa:

Hohay, gabadhaydiyee, ragu wayna
Heereen

Meeshaan haween jirin
hallo laguma maalino,
fardo laguma heensayn.

Maahmaahyada dhaqanka Soomaalida aad bay wax uga tarayaan in la sharaxo sida raga iyo dumarka bulshada dhexdeeda looga arko, doorarka laga filayo inay ciyaaraan, iyo sida midba kan kale ula dhaqmo. Maahmaah baa tiraada:

Haduu ninku kaa faras fiican yahay, bil baad ku gaari kartaa, haduu kaa naq fiican yahay sanad kuma gaari kartid. Laankiin haduu kaa xaas fiican yahay weligaa ma gaari kartid.

Waxaa jira maahmaahyo la mid ah oo cabirayo fikrado/dareen la mid ah, oo aad ku sheegi karto awoodda ninka xaaskiisa marka aad isaga u eegto, iyo waxyaalo la mid ah. Maahmaahyadani waxay muujinayaan muhiimada dumarka ee bulshada soomaalida , sidoo kale waxay iftiiminaysa inay qaataan doorar taageerid ninka , ka danbayn dhisida ninkooda taasi oo laga arko xidhiidhka ninkeeda halka ay xuquuq doodad horeysiin lahaayeen.

Aragtiyo badan oo la xiriira sida loo arko haweenka iyo doorka haweenka ee bulshada dhexdeeda ayaa laga arki karaa maahmaahaha sida:

Hadii gabadhu gurigeeda la timaado dheri ka jebi
Hadii kale ma gaari kartid salka kalsoonideeda

Marka laga eego ama la barbardhiga awooda dumarka kan raga, gaar ahaan maahmaahaha Dhaqanka Soomaalida waxay leeyihiin Kal caana-galeen (Hooyada) kas ma galo, taasoo ka dhigaysa in dumarku ka garaad yar yihiin raga. Lid ahaan sheekooyin kale ayaa tibaaxaya in ilmaha naaska la nuujiyo uu ka maskax wanaagsan yahay ilmaha aan naaska la nuugin. Sidaa darteed haweenku waa kuwa xigmada ku siiya ilmaha naasnuujinta.

Heesaha ay hooyadu u qaado ilmaheedu waxay ka turjumaan fikirka iyo doorka kala duwan ee laga filayo raga iyo haweenka ee bulshada dhexdeeda. Hees dhaqameedka loogu heeso caruurta laguna dejiyo, ayaa caruurta kula balamaya in:

Ha waayin Walaala dhowr ah
Ha waayin wardheere aabbe
Ha waayin waxsiiso hooyo
Ha waayin wiil ina adeer ah
Ha waayin wax badan adduunyo

Sida raga iyo dumarka looga xigto heesaha ayaa fakir naga siinaya sida hooyada iyo aabaha bulshada dhexdeeda looga qiimeeyo. Dhanka ugu muhiimsan ee hooyada waa iyada oo loo arko dabeecad deeqsi ah, marka aabaha loo arko inuu noqdo mid caan ah qadarina ku yeesha bulshada iyo qoyskiisa.

Sheeko xariirta Araweelo waa sheeko kale oo dhaqanka Soomaliada muujinaysa aragtida cad ee ku saabsan haweenka markay awooda hayaan dhaqan ahaan. Sheekada Araweelo xukuntay qabiil xiligii Burtaqiiska. Qofna ma hubno in Araweelo ay dhab ahaan jirtay, ama inay ahayd sheeko laga sameeyey / laga dheegay dhaqanka Soomalida.

Sikastaba ha ahaatee, waxaa loo arkayaa shakhsiyad gebi ahaanba halis ah oo ogolaatay awood dumarnimo oo cadaawad ah. Waxay sheekadu leedahay inay ahayd xukumaa aad u xun oo ragoo dhan hoos keentay xukunkeeda iyadoo dhufaantay raga oo dhan, marka laga reebo wiilkeeda oo ay u daysatay cadaadis kaga yimid gabadheeda. Hadaba si ay u muujiso awoodeeda, ayay ka riday ishiisa bidix. Inqilaab uu la sameeyey walaashiis ayuu ku dilay Araweelo oo booskeedii la wareegey.

Sheekadan waxay inta badan loo soo qaataa cabsida dadka ka qabo waxa dhici kara hadii haweenku awood badan ku yeesho bulshada dhexdeeda. Inkastoo dadku si xor ah u sheegaan in tayada sheekadani aanay dhab ahayn, laakiin waa mid mar wakhti walba la soo qaado oo soo noqnoqota, taasoo saamayn ku yeelato heerarka aragtida bulshada ee lamaanaha.

Waxaa kaloo jira maahmaaho iyo sheekooyin kale oo sawir ka bixinaya sida bulshadu u aragto haweenka iyo kaalindooda hogaamin. Tusaale hadaan soo qaadano, sheeko ayaa waxay leedahay hadii bulsho haween ka dhigato hogaamiye, bulshadaasi way burburaysaa, maadaama haweenku mar walba ay sameeyaan iska caabin.

Bedelida Doorarka Lamaanaha ee Bulshada Soomaalida:

Sidoo kale waa muhiim inaynu fahamno sida doorarka raga iyo dumarku isu bedelaan taariikhda bulshada Soomaalida, iyo sida taariikhdu ay saamayn ugu yeelatay qaabka raga iyo dumarka bulshada dhexdeeda looga arko wakhtigan.

Xiligii xukunkii Siyaad Bare ayaa ku reebay raad muhiim ah sida bulshada Soomaaliyeed u aragto sinaanta raga iyo haweenka. Hawlgalkii Xiriirka Qoyska, oo uu soo bandhigay Siyaad Barre 1974 ayaa tusaale wanaagsan u ah in xoog lagu bedelo Lamaanaha (Gender) iyadoo aan tixgelin la siin dhaqanka, dhab ahaantii waxay ku reebaysaa raad xun labadaba bulshada iyo sinaanta lamaanaha. Sharxigani wuxuu buriyey sharciga Islaamka, isagoo dhaqan gelinaya sinaanta dumarka ee dhaxalka hantida. Sharcigu waxaa kaluu siiyey dumarka xaq ay iskaga furi karaan ragooda.

Inkastoo fikradahani yihiin kuwa waxtar wayn u leh sinaanta u dhexaysa dumarka iyo raga, sharcigu wuxuu gebi ahaanba xaqiray qadarinta dhaqanka iyo diinta. Isku daygan wuxuu dhaliyey mucaaradad dhanka hogaamiyaasha diinta. Taasoo ay si xoog leh ay dowladu u soo afjartay, kuna dhamaatay in xukun deg deg ah oo dil lagu xukumay 11 hogaamiye diineed Muqdisho 1975

Natiijada kacdoonadaa iyo xasilooni darradaa, sharciga may ahayn keliya mid fashilma, laakiin wuxuu laakiin wuxuu dib u dhac u gaystay carqaladna geliyey fekerka dadku ka qabo sinaanta lamaanaha dib u dhacna u gaystay, kana dhigay arinka lamaanaha mid aan la taaban karin, lana laga hadli karin. Tan ayaa ka dhigaysa mid dhab ah muhimada in waxqabad ku salaysan lamaanaha in la sameeyo iyadoo lagu duulayo dhaqanka hada jira.

Bulshada Soomaaliyeed waxay ahayd mid si deg deg ah isu bedelaysa dagaalka awgii, kororka degsiimooyinka magaalada, iyo tirada faraha ee Soomaalida dibada ee aduunka daafahiisa. Isbedelkani wuxuu micnihiisu yahay in sida raga iyo dumarka lag filaayo bulshada dhexdeeda inay u dhaqmaan sidoo kale waa is bedelaysaa, sababo jira awgood. Dagaalka sokeeye wuxuu dhaliyey in doorarka raga iyo dumarku dhaqan ahaan ka qaadan jireen bulshada dhexdeeda uu is bedelo. Waxaa jira kaalimo badan oo dumarku imaka hayaan kuwaasoo ahaan jiray shaqooyin raga gaar u ah.

Mid ka mid ah isbedelada la xusi karo ilaa dagaaladii waa kaalinta sii kordhaya ee dumarka inay yihiin kuwo nololsha qoyska haya. Isbedelkani wuxuu raad ku leeyahay awooda dumarka inay ka qaybqaataan nololsha dadwaynaha, ilaa xadna go'aan gaarida bulshada wax ku yeeshaan. Doorarka sii kordhaya eek u lugyeelashada iyo gacan ku haynta dumarka ee dhaqaalaha waxaa la garawsaday inuu yahay curiyeyaasha lammaanaysan ee bulshada maanta. Si walba ha ahaatee, isbedelkani wuxuu keenay masuuliyada dumarka oo korodha, iyagoon ka tanaasulin/tegin masuuliyadoodii guriga marka ay ka hayaan doorarkan cusub banaanka hoyga.

Xoojinta dhaqaalaha ee dumarka waxa loo gawsaday inuu yahay ka ugu muhiimsan isbadalka dhaqsa ah nee kartida lamaanaha bulshada dhexdeeda, sidoo kalena way caddahay, si walba ha noqotee doorarkani cusub ee dumarka soomaalidu wuxuu ku kordhiyay culays dheeraad ah shaqadooda. Iyaga oo ugu firfircoon imika hawlaha suuqyada ama kuwa dhaqaalaha, shaqooyinkooda dhaqan ahaaneed ee guriguna waa mid ugaar ah haweenka.

Dumarka fadhiga suuqa, gaar ahaan kuwa jaadka gada, ama hilibka waa doorar ku cusub dumarka dhaqanka Soomaaliyeed. Dooran cusubi ee dumarku wuxuu isbedel ku sameeyey aragtida waxa dumarka loo ogol yahay inay sameeyaan, waxa kartida dumarku tahay (qaban karaan) waxayna dumarka siisay inay inay si wayn wax uga qabtaan dhaqaalaha, kana qaybqaataan go'aan gaarida sababta dhaqaalaha ay abuuraan awgeed. Dumarku waxay ka qaataan doorar balaadhan dibada guryahooda, taasoo aad uga duwan aragtida dhaqanka ee ay xambaarsan yihiin maahmaahyada iyo sheekooyinka aan dusha ku soo sheegnay.

QURANKA IYO LAMAANAHA:

Hordhac

Fikirka lamaanaha guud ahaan waa mid ku cusub xaalada Soomaaliya. Dad badan ayaa shaki ka qaba una arka inuu lidi ku yahay waxa ay diintu ka qabto. Aragtidaa darteed waa ku adkaan kartaa tabarayaasha deegaanadu, inay ka munaaqashoodaan/hadlaan in raga iyo dumarka si siman uga qaybgalaan xiisadaha tababarada hab-maamulka maxaliga iyo degjinta qorshayaasha. Aragtideenu waa in dhanka xun ee lamaanuhu uu inta badan ka soo jeedo dhaqanka diintana uusan shaqo ku lahayn. Waa muhiim in la kala sooco caadiyan waxa diinta Islaamku ka qabto iyo hab- dhaqanka raga iyo dumarka ee bulshada Soomaaliyeed dhexdeeda.

Sinaanta Laamaahaha ee Diinta Islamka

Xuquuqda iyo masuuliyadaha dumarku waxay la simanyihiin kuwa raga, laakiin maaha lagama maarmaan inay noqdaan kuwa isku dhigma. Kala duwanaantani waa mid la fahmi karo maxaa yeelay ragu iyo dumarku maaha kuwo isku mid ah laakiin waxaa loo abuuray si isle'eg. Erayga sinaanta waxaa mararka qaarkood loo fahmaa si khalada oo micnaheedu yahay sinaan guud ee dhinac walba. Sinaanta waxaa loola jeedaa sinaanta guud ee xaquuqda iyo waajibaadka raga iyo dumarka labadaba.

Waxaa ku jira Quraanka ugu yaraan ilaa sodon suuradood oo taageeraya sinaanta raga iyo dumarka. Kuwo badan oo ka mid ah aayadahan ayaa waxaa sidoo kale taageera axaadiista (Nebiga SCW), kuwaasoo muujinaya in (wax baristii) Nebigu uusan dumarka gelin booska labaad laakiin si ka duwan taa dumarku ahaayeen kuwo faa'iido iyo waxtar ku leh bulshada dhexdeeda.

Kuwo ka mid ah aqoontaasi waa:

1. Ayaado badan oo ka mid ah Quraanka ayaa si cad oo dhab ah ugu balanqaadaya in dumarka iyo raga si isle'eg looga abaal marinayo acmaashooda wanaagsan iyo tooda xun.
2. Sinaanta xaqa waxbarashada iyo aqoonta. Quraanka iyo Axaadiistuba waxay waajib kaga raga iyo dumarka inay aqoon/waxbarasho doontaan (bartaan).
3. sinaanta xaqa iyo waajibka ka qaybgalka hawlaha dadwaynaha

Sida kor ku caad, waa mid dhab ah in Quraanka uu taageerayo sinaanta raga iyo dumarka. Isagu waa aabe iyaduna waa hooyo. Labuduba lagama maarmaan ayay u yihiin nolosha. Sidaa darteed kaalinka dumarka waa in si siman loo qadariyo (qiimeeyo). Isku xirnaantaan owgeed, waxay haweenku xaq u yeelanaysaa xuquuq iyo masuuliyad la siman tan raga, dumarku waxay leeyihiin sifooyin badan sida dhigeeda ragu u leeyahay, wadaagan isle'eg Alle wuxuu leeyahay:

“Garta dadow in la idinka abuuray naf keliya oo rag iyo dumar ah, wuxuuna idinka dhigay guruumo, iyo qabaa’ilo si aad isu garataan” (Qur’an, 49:13)

Xuquuqda Guud ee Haweenka Aragtida Islaamka

Xaqa inay Hesho Waxbarasho (aqoon)

Quraanku wuxuu siiyaa mudnaanta ugu saraysa muhiimada ay leedahay waxbarashadu (aqoonta). Markuu farayu Islaamku Muslimiinta waxbarashada, ma kala sooco raga iyo haweenka. Nebigu wuxuu sheegay in wax la barto ay qasab ku tahay qof walba oo Muslim ah Rag iyo Dumarba

Wajib ayay ku tahay qof walba oo Muslim ah (Rag iyo Dumarba) inuu aqoon raacda (Hadiiska Al- Bukhaari)

Dhanka Dhaqaalaha ee Lamaanaha iyo Islaamka

Xaqa Shaqada

Sida quraanku sheegayo raga iyo haweenku waxay xaq u leeyihiin inay shaqaystaan, haday shaqadu tahay mid joogta ah oo mushahari ah ama mid tabarucaad ah. Waxtarka (miraha shaqada waxaa yeelanaya kii shaqada qabtay- iyadoon loo tixgelinayn kuu ahaa rag iyo haween.

..Ragu waxay leeyihiin waxay shaqaystaan, dumarkana waxay shaqaystaan (Qur'an 4:32)

Iyadoo la tixgelinayo xaquuqda haweenka ee in ay shaqo tagto, ma jirto fariin (amar) diinta Islaamka oo ka xaarameynaya dumarka inay shaqo tagaan, gaar ahaan meelaha ku haboon abuurkooda bulshaduna u baahan tahay. Ma jirto wax hor-istaagaya in looga faa'iidaysto kartida (aqoonta, xorfida) haweenka meel walba ooy ku fiican yihiin

Cumar, Khaliifkii labaad ee Nebiga (SCW) ka dib , ayaa u magacaabay haweeney (Um Al-Shifaa' Bint Abdullah) kormeeraha Suuqa, oo ah boos u dhigma casrigeena " Agaasimaha Qaybta Ilaalada Iibsadayaasha"

Lahaanshaha Lacagta iyo Sharciga Dhaxalka

Lahaanshaha lacagta waa loo ogol yahay haweenka. Siduu qabo sharciga Islaamka, Xaqa dumarka ee lahaansha lacagta, Guryaha iyo Hantida kaleba waa la ogolyahay. Xaquuqdani isma bedesho haday haweenka aan la qabin amase la qabo. Waxay xaq u leedahay inay wax soo iibstato, iska iibiso, wax hormarsato ama kiraysato wax walba oo ka mid ah hantideeda.

Intaa waxaa dheer Islaamku wuxuu siinayaa haweeneyda xaqa inay wax dhaxasho. Qaybtay dhaxalka u hesho gebi ahaanba iyadaa iska leh, qofna lama wadaago/kuma doodi karo, xataa ninkeeda. Quraanku wuxuu noo cadaynayaa in labadaba raga iyo dumarku ay xaq u leeyihiin qayb cayiman oo ka mid ah hantida ay ka dhintaan waalindood ama ehelkooda:

Waxay idiinka tagaan waalidiintu ama ehelkiina idiin dhow, qayb ayay ku leeyihiin ragu iyo dumarku, hady hantidu tahay mid yar ama wayn-xadi cayiman (Qur'an 4:7)

Sinaanta ka qaybgalka arimaha bulshada iyo siyaasada

Sharciga guud ahaan waa ka qaybgalka, iyo iska kaashiga raga iyo dumarka iyo nololsha Ijtimaciga iyo siyaasada waxa khuseeya.

Kuwa ilaah rumeeyey, raga iyo dumarka waa kuwa is ilaaliya (midba kan kale) waxay qabtaan waxa wanaagsan iskana reebaan waxa xun (Qur'an 9:7)

Waxaa jira cadaymo taariikhi ah oo ku filan inay muujiyaan ka qaybgalka haweenka Muslimka ah ee qaybaha xukunka, arimaha bulshada, degjinta sharciga, jagooyin maamul, waxbarida iyo xataa dagaalada. Such involvement in social and political affairs was conducted without the participants losing sight of the complementary priorities of both genders and without violating Islamic guidelines of modesty and virtue.

Baaritaan cadaali ah hadii lagu sameeyo sida diinta Islaamku qabto iyo taariikhda Ilbaxnimada Islaamka waxay siinayaa cadaymo ku filan sinaanta haweenka iyo raga oo ah waxa maanta aan niraano" Xaquuqda Siyaasadeed".

Tan waxaa ku jira xaq ka qaybgalka doorashada iyo sidoo kale u magacaabida xafiis siyaasadeed. Sidoo kale waxaa ku jira ka qaybgalka haweenka ee arimaha bulshada. Labadaba Quraanka iyo taariikhda Islaamka waxaan ka helaynaa tusaalayaal dumarka oo ka qayb qaatay doodo kulkulul, lana dooday xataa Nebiga (SCW) laftiisa, (Eeg Qur'an 58: 14 iyo 60: 10-12).

Intuu Khilaafada hayay Cumar Bin Khatib, haweeney ayaa kula dooday Masjidka, waxay soo bandhigtay fikirkeeda, waxayna ku sababtay inuu kaga dhawaaqo goobtaa la wada joogo" Haweenayda ayaa saxsan Cumarna waa khaldan yahay"

Sinaanta Sharciga Hortiisa:

Labada lamaane way u siman yihiin sharciga iyo maxkamada horteeda. Cadaaladu ma leh dhedig iyo labood. Haweentu waxay raga kala siman tahay shaqa helida iyo xilalka caadiga ah iyo abaal marinta shaqadoodada. Siduu Quraanka qabo raga iyo dumarka isku si ayaa looga ciqaabayaa dembiyada sida tuugada (5:38), Sinada (24:2), [23] Dilka iyo dhaawaca (5:45).

Dacwad laawe:

Tixda dusha ku qoran waxaa looga dan leeyahay inay siiso dadka isticmaalaya buugan hordhac ku saabsan aragtiyada islaamka ee lamaanaha.

Siday doonta ha noqotee, qoraalkani waa mid kooban oo uga hadlaya lamaanaha, tababarayaasha waxaa si adag loogu dhiiri elinayaa inay doonaan qoraalo si qota dheer xiriir ula leh mowduucan.

Tani waxay gacan ka siinaysaa in loo qabto wadahadal miradhala dadka la tababarayo markay caqabadahan ay ka hor yimaadaan

Qaybtan ku saabsan ku dhaqanka Islaamka sinaba uma aha qoraal iyo wax ka soo baxay UN-Habitat ama Qaramada Midoobey oo la xiriira Islaama, ama sidoo kale wax ka yimi diin kale oo aan Islaam ahayn

FIKRADAHA IYO TABAHA LAMAANE:

Lamaanuhu wuxuu ku saabsan yahay sifooyinka dhaqaalaha, bulshada, iyo dhaqanka ee ku qotoma ahaanshaha dhedig ama lab.

Sidaa darteed tan loola jeedaa. Sida dadku u arko waxaa saamayn ku len ahaanshahaaga nin ama haween. Waxay kaa filayaan inaad samayso waxqaabo gaar ah, sidoo kale xaaladaha gaar waxaa laga filayaa inaad samayn kuwo kale. Raga waxaa inta badan laga filayaa inay noqdaan kuwa masuul ka ah dhaqaalaha qoyska. Wejigabax ayay ku tahay raga bulshada dhexdeeda haday gabaan kaalinkan.

Laakiin...

Lamaanuhu kuma saabsana kaliya dhalashada (Jinsiga) Bayoliga. Ninku inuu noqdo kan masuulka ka ah dhaqaalaha qoyska maaha inuu Bayoloji ahaan awood u leeyahay haweenka aysan u lahayn. Tani waa aragti bulshadu samaystay wakhtiyo kala duwan..

Hadaba...

Lamaanuhu wuxuu eegayaa sida kala duwanaashaha Bayoloji uu saamayn ugu leeyahay isdhexgalka bulshada.

Tusaale ahaan, dumarka waxaa laga filayaa inay ka qaataan masuuliyad wayn howlaha guriga (la socodka howlaha guriga iwm) inkastoo aysan jirin sabab Bayoloji oo aysan ragu si le'eg u qaban karin howlaha sidoo kale. Waa arin uu qaabeeyey (cayimey) dhaqanka bulshada ee uusan ahayn mid b bayoloji. Sidaa owgeed waa arin ay bulshadu samaysay una astaysay raga iyo dumarkaba taasoo ka fog kala duwanaashana Bayolji ee jinsigooda.

Layli-- Lamaane iyo Jinsi:

Akhri oraahahan soo socda oo go'aan ka gaar haduu mid walba ku saabsan yahay lamaane ama Jinsi Bayolji.

1. Dumarku ilmo ayay dhalaan, raguna ma dhalo.
2. Gabdhaha yar yari waa degan yihiin, wiilasha yar yarna waa rabash badan yihiin.
3. Qaad iibiyayaasha ugu badan waa haween.
4. Dumarku way naas nuujin karaan ilmaha, raguna masaasad ayay ilmaha waxku siin karaan.
5. Masaaridii hore, guryaha ayay joogi jireen, oo wax ayay tolijireen (cawda, dharka). Dumarkuna iyagaa maarayn jiray howlaha qoyska. Dumarkuna iyagaa hantida dhaxli jirey raguna ma dhaxli jirin.
6. Codka ragu wuxuu isbedelaa markay qaangaaraan, dumarkuna isma bedelo.
7. Ragu xoolaha ayay leeyihiin, dumarkuna waa raacaan.
8. Dumarku waa sabur ayay leeyihiin, raguna sabur ma leh.

Jawaabaha waxaa laga heli karaa dhamaadka buuga.

Fikradaha ku saabsan raga iyo dumarku maaha kuwo caalami ah.

Fikirka waxa raga sameeyaan/amase aysan sameeyeen dhaqanka Soomaaliga wuu ka duwan yahay dhaqamada kale. Sidaa darted lamaanuhu gebi ahaanba waa dhaqan. Tusaale ahaan, maaha doorka haweenka Afgaanistaan inay baabuur wadaan, halka dhaqanka Soomaliga uu yahay. Tani maaha wax leh cabir (Dimension) lamaane.

Fikradaha lamaanaha waxay sidoo kale ku taaban tahay xeerka dhaqanka, sheekooyinka, gabayada, iyo sheeko xariirta. Aragtida dadka ee ahaanshahooda rag iyo haween wuxuu ku xiran yahay sheekooyinkaa dhaqanka.

Lamaanuhu sidoo kale wuu ku kala duwan yahay miyiga iyo magaaloyinka- haweenku aad ayay ugu lug leeyihiin noloshada dadwaynaha meelaha magaalada ah, badanaaba raga iyo dumarku waa wadaagaan shaqooyinka goobaha magaalada ah, laakiin aad ayay ugu kala qaybsan yihiin goobaha miyiga.

Tusaale ahaan kaalinka raga iyo dumarka marka laga hadlayo lahaanshaha, xanaanaynta iyo qawraca xoolaha wuu isbedelayaa meelaha magaaloyinka ah. Dumarka ayaa aad ugu howlan qowraca magaalada marka loo fiirsho siday ahayd waayadii hore, halka ay weli tahay howl gaar u ah meelaha miyiga. Isticmaalka wakhtiga ee raga iyo dumarku way ku kala duwan yihiin miyiga iyo magaalada, taasoo raad ku yeelanaysa helida adeega iyo awooda ka qaybgalka.

Doorarka Lamaanuhu wuxuu ku xiran yahay Dabaqad iyo curiyayaasha kale ee bulshada:-

Dumarka ka soo jeeda dabaqadaha sare inta badan kaalimo ayay ka qaataan bulshada dhexdeeda, halka kuwa ka soo jeeda dabaqadaha hoose aysan kaalin wacan ka qaadan karin- tusaale ahaan, haween badan oo haya jagooyin siyaasadeed oo sar sare- sida Benazir Butto ee dalka Bakistan- waxay ka soo jeeda dabaqad sare, sidaa darteed waa u fududahay inay qabtaan kaalimo aan sida caadiga loo arag in dumarka loo ogol yahay. Waxaa aalaaba dhacda in dumarka dhalmadayska ah (waawayn) loo ogolyahay inay fagaaraha ka hadlaan halka ay ku adag tahay kuwa aan la guursaa, tusaale ahaan.

Lamaanuhu lama xiriiri dumarka keliya.

Markaan ka hadlayno lamaanaha, waxaan aad uga hadalaa haweenka. Laakiin waa aragti isbarbardhig ah. Ma fahmi karno sinaanta raga iyo dumarka hadii aanan fahmin raga iyo dumarka labadaba. Fikrada lamaanaha waxaa loo sameeyey si loo fahmo xiriirka ijtimaaci ee u dhexeeya raga iyo dumarka iyo sinaan la,aanta iyaga u dhexaysa. Raga iyo dumarkaba waxaa loola dhaqmi karaa si aan door ahayn ama aan sinayn taasoo salka ku haysa jinsigooda. Markaan isbarbar dhigno raga iyo dumarka, waxaan arkaynaa sida kooxi faa'iido u leedahay ama aysan u lahayn.

Lamaanuhu waa fikir isbedelaya

Qaabka dadku u arko sida raga ama dumarku u dhaqmi lahaayeen, iyo siday isu dhexgalaan, wuxuu isla bedelaa wakhtiga bulshooyinkoo dhan. Maxaa yeelay lamaanuhu wuxuu ku xiriiraa bulshada, fikirka lamaanuhuna wuxuu isubedelaa sida bulshadu isu bedesho.

Xaaladaha jahwareerka bulsho sida khilaafaadka waxay u noqonkaraa sheey xooginaya horumarkan ama dhanka kale waxay dib u celin karaan horumarkay bulshadu samaysay. Waa cadaan si walba ha ahaatee, in aragtida kaalinka lamaanuhu uu si hoose ugu taaban yahay horumarka iyo isbedelka bulsho/siyaasadeed ee ka dhacaya bulshada dhexdeeda. Tani waxay ifinaysaa halka ugu muhiimsan ee in lamaanuhu yahay geedisocod bulshada raad ku yeelan kara bedelina kara si uu u hagaajiyo sinaanshaha dadka ee bulshada dhexdeeda. Tani waliba waa muhiim marka laga hadlayo wadamada dagaaladu ka dhaceen ooy jahwareerka siyaasada bulshadu ay raad ku yeelanayso sinaanta lamaanaha, iyo xadiga guud ee isbedelka bulshada..

Mararka qaarkood isbedeladu waxay dhacaan iyadoon loon baahnayn- dumarka ayaa shaqa taga maxaa yeelay ragii ayaa dagaal tegay waxaana loo baahan yahay in reerka wax la taro, markay isbedeladani dhacaan, aragtida iyo fikirkuna islama bedelayo xadi la mid ah. Laakiin mudo marka la joogo ayaa isbedeladan la ogolaanayaa, sida dumarka suuqyada wax ku iibiya, aragtida bulshadu ka qabto dumarkana wuu horumaraa.

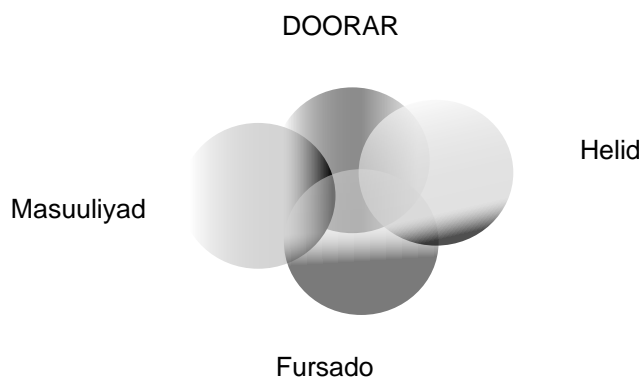
SINAANTA LAMAANAHA:

Sinaanta lamaanuhu waa in loo sinaado doorarka, masuuliyada, helida fursadaha ee raga iyo haweenka, wiilasha iyo gabdhaha ee meel walba oo ka mid ah bulshada.

Sinaantu macnaheedu maaha in tira isle'eg oo rag iyo dumar ah ay goob ka shaqeeyaan, ama kulan ka soo wada qayb galaan. Ee waa u wada sinaanta ka qaybgalka go'aan gaarida iyo maaraynta dhaqaalaha. Tani waa muhiim maadaama howlgaladu inta badan diirada saaraan dhiganka tirada ka qaybgalka iyagoon aan wajahayn sababta awooda sinaanta raga iyo haweenka.

Haduu jiro urur ay ka shaqeeyaan tiro isle'eg oo rag iyo dumara, laakiin guduga fulintu yahay rag, markay dumarkuk ka qaybgelin go'aan gaarida, tani maaha ka qaybgal loo siman yahay.

Kaalimada, masuuliyadaha, helida fursadaha bulshada dhexdeeda way ku kala duwan yihiin raga iyo dumarka. Kuwani way isku wada xiran yihiin, gebi-ahaana waxay saamayn ku yeeshaan, sida siman iyo waxtar ee raga iyo dumarku noqon doonan.



MAXAY YIHIIN DOORARKA RAGA DUMARKU KAGA JIRAAN BULSHADDA?

Waxaa jira siyaalo badan oo raga iyo dumarka laga filayo inay bulshada dhexdeeda u dhaqmaan taasoo salka ku haysa Lamanahooda (Gender), waxay kuwani noqon karaan kaalimo toos ah, sida nooca shaqada laga filayo inay qabtaan. Waxay noqon karaan dooq aan toos ahayn, sida qaybsiga shaqada guriga. Kuwani waxay noqon karaan nooc wacan oo raga iyo dumarka, wiilasha iyo gabdhaha laga filayo inay yeelaan- tusaale ahaan, wiilasha waxaa laga rabaa inay noqdaan kuwo raga ah oo aah ooyin haduu dhaawac gaaro. Gabdhahana waxaa laga filayaa inay aad u adeecaan wiilasha iyo raga

Maxay tahay **Masuuliyadaha** raga iyo haweenka ee bulshada?

Raga iyo dumarku masuuliyado kala duwan ayay ka hayaan bulshada dhexdeeda sababtoo ah lamaanahooda (gender). Masuuliyadaha waxaa raad ku leh wakhtiga ay ku lumiyaan shaqooyinkaa kala duwan maalin walba, iyo siday wakhti ugu helaan inay shaqooyin kale bulshada u qabtaan. Tusaale ahaan, kaalinka haweenka ee shaqooyinka guriga wuxuu aad ugu badan yahay, haynta caruurta, cuna karinta iyo nadaafada. Sababtan owgeed, ayay tahay masuuliyadeeda inay shaqooyinkan qabato, xataa haday u yaalaan shaqooyin kale, sida shaqada suuqa maalin walba.

Waa maxay gelida (helida) raga iyo dumarka bulshada dhexdeeda?

Masuuliyadaha waxaa loola jeeda in raga iyo dumarka ay si heerar kala duwana ah lug ugu yeeraan bulshada. Arinkan waxaa ku jira helintaanka dhaqaalaha, waxbarashada, tababarada, go'aan gaarida saaxada shacabka, beelaha, ka qaybgalka siyaasada, xaqa lahaanshaha, adeega sharciga, lahaanshaha hantida (deegaanka, dhulka) iyo dhinacyo badan oo bulshada, dhaqaalaha iyo nolol siyaasada.

Waa maxay Fursadaha ay raga iyo dumarka ku leeyihiin bulshada?

Arinkan waxaa loola jeeda fursadaha raga iyo dumarka ay leeyihiin si u horumariyaan/hagaajiyaan noloshooda iyagoo helaya fursado waxbarasho iyo dhaqaale way kala duwan yihiin sababtoo ah heerarka kala duwan ee helitaankooda. Tusaale ahaan haday ragu leeyihiin masuuliyada dagaalka (dagaalka) iyadoo laga duulayo doorarka ay bulshada kaga jiraan inay yihiin ilaaliyaasha bulshada iyo qoyska, fursado yar ayay u helayaan inay helaan shaqooyin markay soo noqdaan, maxaa yeelay ma laha xirfadaha loo baahan yahay.

Sinaan la,aantu waxay raad ku yeelanaysaa wiilasha iyo gabdhaha labadaba:

Waxbarashada, gabdho badan ayaan helin sababtoo ah waxaa laga filayaa inay gacan siiso qoyska iyagoo ka shaqaynaya guriga. Xaalade kale wiilasha ayaa ka taga waxbarashada maxaa yeelay waxaa la filayaa inay dagaalka galaan iyagoo askar ah. Mid walba oo xaaladahan ka mid ah caruurta waxay waayayaan fursado, sababtoo ah kaalimada iyo masuuliyadooda salka ku haysa ahaanshahooda gabdho ama wiilal.

Maxuu yahay macnaha uu arinkani u leeyahay D/Hoose?

kan kala duwan, masuuliyadaha, helitaanka (access) iyo fursadaha haweenka iyo raga waxay ku xiran tahay baahiyaha iyo mudnaanta bulshadooda dhan. Waxa muhiimka u ah hogaamiyayaasha deegaanka ah waa inay garawsadaan doorarka kala duwan ee raga iyo haweenka, iyo in la fahmo culayska kala duwan ee saran raga iyo dumarka iyo sidaan doorarka aan si isle'eg loo qadarin ama bulshadu gacan uga gaysan. Haday D/Hoose doonayso inay hagaajiso horumarka, waa inay la gartaa ka iyo masuuliyadaha, helintaanka (access) iyo fursadaha xubnaha bulshada oo dhan, oo ah rag iyo dumar labadaba.

CABIRKA HABSAMIDA IYO KA QAYBGELINTA HAWEENKA HAB MAAMUL D/HOOSE: SAMAYN HALBEEGYO KU SALAYSAN LAMAANAHA

Markaan ku darayno aragtida lamaanaha habka qorshaynta, waa muhiim inuu jiro aalad lagu cabirayo raadka uu geedisocodkani ku leeyahay xaalada raga iyo haweenka. Halbeegyadu (indicators) waa qaybaha ugu muhiimsan ee mashruuc walba, maadaama ay na siinayaan qaab aan u qiimayno horumarka (guulaha) laga gaaray barnaamijka. Halbeegyadu waa sida bartilmaameedyo muujinaya horumarka isbedelka bulshada. Sidaa darteed, waa muhiim inay ka tarjumaan isbedelka xawliga lamaanaha ee bulshada dhexdeeda. Halbeegyadu waa ka badan yihiin xog la ururiyey. Istiraatiijiyadu keligeed nooma saamixi karo inaan xukuno (go'aan) ka gaarno arrin. Taasi waa ujeeda ugu muhiimsan ee halbeegyada iyo gaar ahaan halbeegyada lamaanaha si ay nooga siiyaan cabir macquul ah is bedelka xaalada haweenka iyo raga, iyadoo laga cabirayo xeerarka caalamiga ee jira iyo xaaladaha dhabta ah ee ka jira gudaha (dalka).

Halbeeyo (indicators) ku salaysan lamaanaha oo lagu daro habraaca (process) cabiraadeed wuxuu naga caawinayaa inuu fududeeyo habka falanqaynta iminka socda ee ku saabsan xaalada bulshada lafteeda. Halbeegyada cabiraya isbedelka lamaanaha oo lagu dhafo halbeegyada kale waxay sidoo kale gacan naga siinayaan inaan tusno sida arimaha bulshada ee kale ay kaga xiran yihiin lamaanaha inuu raad ku leeyahay arimahan. Si kasta ha ahaatee. Tusaale ahaan haddaan ka cabiro xadiga gelista (qorista) iskuulada ee wiilasha iyo gabdhaha aragtida lamaanaha waxay muujin kartaa heerka farqiga ee iskuul-gelista gabdhaha. Si kastaba ha ahaatee, macluumaadkan oo lagu daro halbeeyo cabiraya xadiga iskuul-gelista wiilasha iyo gabdhaha u dhexeeya ee bulsho, ama dabaqad gaar ah wuxuu inta badan na tusayaa in arinkani yahay mid isku-dhufan oo raad ku leh arimo ijtimaaci oo dhawr ah. Tani waxay ina siinaysaa muhiimad kooban taasoo gacan ka siinaysa kuwa wax-qorsheeya (planners) inay sameeyaan tabta (Strategies) ugu haboon.

Kala-saarida Xogta: (Disaggregating Data)

Samaynta halbeeyo ka jawaabaya lamaanaha iyo kala saarida xogta lamaanah waxay gacan naga siinaysaa inaan fulino habraacan inagoo u sii marayna heerar kormeer iyo qiimayn.

Kala saarida xogtu waa xisaabaadka aassaasiga oo gacan naga siinaysa inaan sheegno halbeegyada loo baahan yahay marxalada qorshaynta. Waa muhiim haday dhici karto , in loo kala jejebiyo macluumaadkan qaab jinsi (sex) si laysu barbar-dhigo xaalada meel (goob) ee u dhexaysa raga, haweenka, wiilasha iyo gabdhaha. Macluumaadka oo loo kala jejebiyo qaabkan wuxuu muujinayaa farqiga u dhexeeya raga iyo haweenka marka loo fiirsho dhinac gaar ah ee maaraynta magaalaynta (Urban Management). Tani muhiimad gaar ah ayay leedahay marka laga hadlayo kaalimada iyo xaalada haweenka ee bulshada dhexdeeda, maadaama sida caadiga ah hawlaha haweenku yihiin kuwo kooban qaybaha aan rasmiga ahayn (informal sectors) ayna inta badan ka dhacaan guryaha. Waxay natiijadu noqonaysaa, in waxtarkooda inta badan uusan noqon mid muuqan kara, hadii aan la qaadin dadaalo gaar ah si loo ururiyo xog ururinayo xog ka duwan, laysna barbar-dhigo ka raga iyo haweenka.

Ururinta xogta kala saarida lamaanaha marka caadiyan waa mid toosan (straightforward) , waa habraac fudud oo lagu hubinayo in heer walba oo qofku ku sagan yahay oo loo helo aalad lagu cabiro, iyo in dadka la cabirey (qiimeeye) sidoo kale loo kala jejebiyo dabaqado (catagories) lab iyo dhedig ah.). Waa muhiim in la xusuusto xiliga la ururinayo xogta kala saarida, oo tirakoobayaashu u isticmaalaan heerka "guriga" maadaama ay cabiraadani inta badan qariso baaxada/awooda lamaanaha (Gender Dynamics), maadaama hanaanka cabiraadani uu rumaysan yahay in xaalada gurigu ay tahay mid aqoonsi balaaran leh (monolithic entity), taasoo uusan arinku ahayn. Sidaa darteed waa in xooga la saaraa in xadiyada cabirka loo kala jebiyo heer guri si loo ogaado kaalimada iyo waajibaadka kala duwan ee xubin walba oo guriga ka mid ah. Tusaale ahaan, helida adeegyada way ku kala duwanaan karaan dadka isku guri ku nool sababo dhowr ah dartood. Dumarku ma heli karaan tranporti habeenkii sababtoo ah waxaan jirin nalalka wadooyinka (sidaa darteed amniga ayaa hoos u dhaca).

dhaansha, iyo wakhtiga lagu lunsho shaqa walba, ayaa gacan naga siinaya inaan go'aamino sida ugu wanaagsan ee adeegan loo qorshaynayo

Khayraadka, helitaanka (access) iyo qaabaynta gacan ku hayntooda wuxuu ka bilaamayaa inuu muujiyo baahada awooda u dhexaysa raga iyo dumarka.

- Wuxuu muujinayaa heerarka kala duwan ee gacan ku haynta dhaqaalaha ee raga iyo haweenka;
- Wuxuu muujinayaa heerarka kala duwan ee gacan ku haynta adeega iyo qaybinta adeegyada ee raga iyo dumarka;
- Wuxuu kala cadaynayaa heerarka awoodaha kala duwan ee raga iyo haweenka ee D/hoose;

Falanqayntan gaar ahaan waa muhiim inuu muujiyo xanibaadaha dhici kara ee soo food saara haweenka iyo raga oo ku saabsan ka qaybgalka qorshaynta D/Hoose. Waxaa intaa raaca, wuxuu muujinayaa qayb ka mid sababaha sinaan la,aanta bulshada dhexdeeda, iyo sida uu ugu xiran yahay arimaha qorshaynta magaalaynta. Marxaladan waxay naga caawinaysaa in la bandhigo xiriirka isku xiran (interrelationship) ee ka jira qaabka awooda- gaar ahaan maadaama ay xudun u tahay arimaha la xiriira guriga- (particularly as it centres around the household). Macluumaadkani waa muhiim, maadaama hordhaca howlaha qorshaynta magaalaynta-oo ay ku jirto qorshaynta geedisocodka ka qayb galka loo wada dhan yahay (the participatory planning process) - wuxuu raad ku yeelan doonaa xiriirka iyo xadiga awooda.

Maxay tani muhiim u tahay?

Haday dumarku yihiin kuwa masuulka ka ah isticmaalka biyaha guriga, hawlgal ay doonayso D/hoose inay adeega biyahay geliso guryaha wuxuu saamayn aan la filayn ku yeelanayaa doorka haweenka ee guriga iyo ka qaybgalkeeda howlaha bulshada. Tusaale ahaan, waa muhiim in la fahmo shaqooyinka kale ee dumarku qabtaan markay ku jiraan biyo dhaanka- in la ururiyo macluumaad ku saabsan xaalada bulshada iwm- waana in la hubiyaa in hawlgalkani uusan ku ekayn qaybaha kale ee la xiriira biyo dhaanka iyo siduu raad ugu yeesho kaalinta haweenka ee bulshada dhexdeeda. Waa muhiim la ogaado arimaha iyo culayska uu leeyahay raad cirib xun oo lidi ku ah faa'iidada gaarka ah ee habka adeeg siinta. Tani waxay gacan naga siinaysaa inaan go'aan ka gaarno hanaanka ugu wanaagsan ee aan ku wajihi karno baahiyaha bulshada qaabka ugu wacan oo si waxtar leh u horumarinaya ka lamaanaha hagaajinayana xaalada haweenka.

Falanqaynta faa'iidada iyo nafaca (incentives) wuxuu na tusi doonaa ka qaybgalka siman ee raga iyo haweenka ee habka qorshaynta adeegyada D/hoose) iyo sida uu u hagaajinayo D/hoose.

- Wuxuu fikrada naga siinayaa sida raga iyo haweenka beesha loogu arko kuwo waxtar u leh barnaamijyada D/hoose;;
- In la sameeye wacyi gelin dadwayne oo ku saabsan ashyaayada waxtarka leh ee ka qaybgalka siman ee raga iyo haweenka;

Maxay tani u tahay muhiim?

Noocan lagagurka ah (flanqaynta) wuxuu na siinayaa faham ku saabsan sida aragtida lamaanuhu ay u leedahay raad waxtarleh habsamida howlaha D/hoose. Tixraac shaxda boga 11-12, kaasoo na siinaya sharax cad oo ku saabsan isku xirka u dhexeeya howlaha D/hoose iyo aragtida lamaanaha. Tusaalaha ku yaal boga soo socda wuxuu sidoo kale sharaxayaa sida dhinacyadani iyagoo wada jira ay u dhalin kara barnaamijyo D/hoose oo waxtar leh, markaan iska indha tirana waxay dhalin karaan mid taa lidi ku ah.

in dumarku u galaan/helaan adeeg gaar ah iyo waxa uu yahay habdhaqanka bulshada dhexdeeda ee xoojinaya arinkan, iyo waxa ay yihiin fursadaha jiri kara oo hagaajinaya xaalada haweenka marka la barbar dhigo ran raga (vis-à-vis men).

In la isticmaalo Falanqaynta Lamaanaha si uu uga qayb qaato, waxay nala tahay inaan ka naqaano haweenka iyo Raga

Mid ka mid ah tan ugu muhiimsan isticmaalka Falanqaynta Lamaanaha waa isagoo gacan ka gaysta in la eego aragtidu hogaamiyayaashy ka qabaan kaalimada raga iyo haweenka ee D/hoose. Waa muhiim aragtiyada bulshadu ka qabto waxa raga ragu iyo haweenku sameeyaan, sida looga qaybgelin lahaa hawl gaar ah, ama waxa loo baahan yahay in la fururo.

Si loo sameeyo baarintaan dhab waxa looga baahan yahay D/Hoose, yaa laga qaybgelinayaa, yuuna raad ku yeelanayaa, iyo sida adeega ama hawshu loo fulinayo, hogaamiyaashu waa inay ku eegaan bulshada indho furan, una diyaar garoobaan fagaca waxa raga iyo dumarku ku cabiraan aragtidooda inay tahay mudnaan. Maxaa yeelahy iyadoo diirada la saarayo in la baaro xiriirka dabiiciga, lana sahminayo waxa raga iyo haweenku sameeyaan, iyo kaalinka ay ku leeyihiin bulshada, falanqaynta lamaanaha waa aalad qiimo leh.

HABKEEN DAWLADDA HOOSE GORFAYN LAMAANE UGU SAMAYN KARNA?

Waxa jira habab gaara oo lagu gorfayn karo lamaanaha taasoo qayb ka ah hawlaha dawladda hoose

Qiimaynta baahiyahu waxay eegtaa baahiyaha bulshada iyadoo loo eegayo baahida raga, dumarka, inamada iyo gabdhaha.

- Cadee meelaha mudnaanta u leh qorshaynta dawladda oose
- Cadee baahiyaha kala duwan ee bulshada oo ku salaysan lamaanaha (raga iyo dumarka)
- Soo koob heerarka kala duwan ee raga iyo dumarku u helaan adeegyada dawladda hoose

Baahiyuhu waa in ay noqdaan kuwo jira oo run ah, xagga dawlada hoosana ka tahay arrin dhab ah, si loo waajaho mudada dhaw, sidoo kale way ka balaaran yihiin baahiyaha bulshadu taasina waxay la xiriirtaa tabaha qorsheynta mudada fog.

Maxay tani muhiim u tahay?

Tusaale ahaan, haday D/hoose qabato (Fuliso) daraasad ku saabsan adeega caafimaadka, daraasada waa in loo qabtaa qaab baahiyada, argatiyada iyo mudnaanta labadaba raga iyo haweenka uga muuqdaan. Tani gaar ahaan waa muhiim maadaama ay adeegaa si kala duwan u kala isticmaalayaan, sidoo kalena ay leeyihiin baahiyaha kala duwan. Marka laga hadlayo siinta adeega caafimaadka, dumarku inta badan waa kuwa ugu horeeya (caregivers), sidaa owgeed waa kuwa ugu horeeya ee isticmaalaya adeega caafimaadka. Natiijaduna waa iyagaa aad ugu dhow (yaqaan) sida ugu waxtar badan ee adeegan loo qorshaynayoo si uu wajaho ubucda baahiyaha D/hoose ee la xiriira arinkan.

Kala qaabaynta howlaha (Activities profiling) waxay si qoto dheer gacan nooga siinaysaa in la kala cadeeyo kaalimada iyo masuuliyadaha ay raga iyo dumarku sameeyaan maalintii. Qaabaynta howlaha wuxuu si sahal ah u eegayaa waxyaalaha kala duwan ee raga iyo haweenku sameeyaan maalinta dhexdeeda- waxaa loo kala jebebiyey, qaab saacadeed, ku salaysan waxa raga iyo dumarku sida caadiga ah ay sameeyan, iyo inta ay ku qaadata hawl walba. Tani waxay naga caawinaysaa inaan:

- Muujino sida raga iyo dumarku u isticmaalaan adeegyada kala duwan ee bulshada
- Muujino kaalimada guud ee kala duwan iyo masuuliyadaha raga iyo haweenka ee bulshada dhexdeeda;
- Muujino kaalimada kala duwan ee raga iyo haweenku ka qaataan adeeg gaar ah;
- Cadayno culaysyada kala duwan ee shaqo ee raga iyo haweenka haysta;
- Muujino isticmaalka wakhtiga kala duwan ee raga iyo haweenka;
- Cayino qaabka ka qaybgalkooda iyo waxtarkooda/biirintooda (contribution) howlaha D/Hoose.

Maxay tani muhiim u tahay?

Xadiga iyo nooca shaqo ee raga iyo haweenku ka qabtaan D/hoose wuxuu fakir naga siinayaa waxa uu yahay adeega loo baahan yahay iyo sida raga iyo haweenku ugu qaybgelayaan. Iyadoo tusaale ahaan loo soo qaadanayo adeega biyaha, la fahmayo kuwa iibiya biyaha, kuwa gata, kuwa soo

LAFAGURKA LAMAANAHA:

Faaqidaada lamaanaha waa hab lagu faaqidayo. faaqidaada lamaanuhu wuxuu falaqidayaa sida raga , iyo haweenka, wiilasha iyo gabdhuhu siday u wada dhaqmaan bulshad dhexdeeda- arimaha ku saabsan heerarkooda gacanku hayn, helitaan, iyo ka qaybgalka bulshada.

Waa agab muhiim u ah aragtida ku daridda lamaanaha iyo hagaajinta waxqabadka habmaamulka deegaanka . Markaad doonayso inaad fahamto howl kasta oo D/hoose waa muhiim inaad fahamto firfircoonaanta u dhexaysa raga iyo haweenka bulshad dhexdeed.

Faaqidaada lamaanuhu waa aalad loogu tala galay fahamka xiriirka ku sah san sinaan la,aanta haweenka iyo raga iyo wiilasha iyo gabdhaha ee bulshada dhexdeeda. Waa muhiim maadaama ay wajahayso asalka dhibta ee aysan ahayn xaaladda sare ee sinaan la,aanta .

Maxay lagu cabiraa Falaqidaada lamaanaha?

- Baahiyaha kala duwan ee raga iyo haweenka (waxqabad iyo habraac)
- Awoodaha kala duwan ee raga iyo haweenka
- Aragtiyada kala duwan, doorarka iyo masuuliyadaha raga iyo haweenka
- Heerarka kala duwan ee gacan ku haynta raga iyo haweenka
- Raadadka kala duwan ee hawlgalka raga iyo haweenka
- Xanibaadaha iyo fursadaha raga iyo haweenka

Maxay yihiin su,aalaha uu waydiiyo falaqidaada lamaanaha?

- Yaa gacanta ku haya waxa bulshada dhexdeeda?
- Yaa geli/heli kara waxa bulshada dhexdeeda?
- Yaa masuul ka ah waxa Bulshada dhexdeeda?
- Yaa shaqaysta waxa Bulshada dhexdeeda?
- Yaa sameeya waxa Bulshada Dhexdeeda?
- Yaa dhaxla waxa Bulshada Dhexdeeda?
- Yaa leh waxa bulshada dhexdeeda?

Su'aalahani waxay gacan naga siinayaan inaan samayno sawir ah doorark, masuuliyadaha, helida iyo fursadaha raga iyo haweenka, wiilasha iyo gabdhah. Anagoo is barbardhigayna arimahan waxaan helaynaa faham wayn oo ku saabsan sinaan la,aanta lamaanaha ee bulshada dhexdeeda ah. Intaa waxaa dheer, fahamka qaabka go'aan gaarida, habraaca, iyo qaabka sharciga, diinta, iyo xeerarka bulshada gebi ahaanba waxay gacan naga siinayaan inaan helno sawir wayn oo ku saabsan xaalada lamaanaha.

Raga iyo dumarku maaha kuwo (koox) isku mid ah.

Haweenka iyo raga, iyagoo isku xiran (Constituency) waxay isu abaabuli karaan sabab guud, ama dan. Si walba ha ahaatee waa muhiim in la xusuusnaado in kooxani aysan isku jinsi ahayn. Waxaa loo baahan yahay in la tixgeliyo kala duwanaant sida dabaqada ,isu tafiirta, bulsho taariikheedka ,muhimada iyo danaha raga iyo dumarka , kala qaybsanaanta ama isu xirnanta oo laga yaabo in ay in badan xaqiijiso meelaha dabaqadoodda ama isu midnimadooda qomiyadeed iyo doorarka lammaanhoodda..

Maxay tahay ujeedadan u isticmaalayno falanqaynta lamaanaha?

Ujeedada aan u isticmaalayno aalada falanqaynta lamaanaha waa inaan gacan ka siino hogaamiyasha maxaliga inay fahmaan xawliga, baaxada lamaanaha ee D/hoose. Xogta laga helo falanqayntan wuxuu gacan ka siinayaa hogaamiyayaasha dhanka qorshaynta, kala saraysiinta dhibaatooyinka, go'aan gaarida, fududaynta, dhexdhexaadinta iyo qorshaynta miisaaniyada hab ay ugu faa'iidaan labada raga iyo haweenka si siman.

Tan ugu muhiimsan si walba ha noqotee, falanqaynta lamaanuhu wuxuu eegayaa xiriirka kala duwan oo isku dhafan. Lafagurkaan guud wuxuu ka dib cadaynayaa isku xirka aasaasiga ah ee u dhexeeya dhinacyadan kala duwan. Hadaba, falanqaynta lamaanaha wuxuu noo sheegayaa sababta adkaysay

- Baahiyaha lamaanaha ee dhabta ah waxay diirada saarayaan baahiya deg dega ah ee raga iyo dumarka xaalada taagan- tusaale ahaan baahida haweenka ee helitaan siman ee dhanka t gaadiidka ama waxbarashada.
- Hanaanka baahida lamaanaha waxaa looga tixraacaya isbedelka marxalada fee bulshada ee ku wajahan in la aamino dhaxalka siman ee raga iyo dumarka. Howlaha wajahaya baahiyaha dhabta ah ee lamaanaha waa inay ku salaysan yihiin aragtida tabnaha baahiyaha marxalada ee sinaanta lamaanahas.

Tani waa muhiim maxaa yeelay hawlaha habmaamulka deegaanka waa inay yeeshaan ujeedooyin dhab ah oo ku salaysan hab maamul waxtar leh, iyo hanaanka baahida oo gacan ka gaysanaya in laga dhiga bulshada mid aad waxtar u leh. Sidaa darteed, hadafka guud ee hab-maamulka D/hoose waa inuu ka tarjumaa hanaanka baahiyaha dhabta ah ee lamaanaha.

Sidee doorka dhaqaalaha haweenku ee bulshada Soomaaliyeed u xoojinayaa haweenka?

Maadaama ay bulshadu u dhisan tahay hab qalafsan, waa wax dhaca in arimaha sida bedilada kaalinka dhaqaalaha ee haweenka Soomaaliyeed uu raad kala duwan ku leeyahay heerar kala duwan. Waxay kaloo raad ku leeyihiin bulshada mustaqbalka dhow iyo kan fog

Tusaale ahaan, haday korodho dumarka wax ku iibinaya suuqyada waxaa kordhaya inay dumarku galaan saaxada bulshada ee heerarka suuqyada iyo hawlaha gacansiga yar yar, laakiin waxay kordhinaysaa culayskooda shaqo, waxayna ka xadaynaysaa howlaha kale ee bulshada, sida helida tababarka iyo howlahooda kale ee wakhtigooda fasaxa ah.

HORUMARINTA HAWEENKA IYO LAMAANAHA IYO HORUMARKA:

SIDEE AAN U SAMEYNAYNA TANI?

- In raga iyo dumarku si siman uga qaybgalaan hawlaha D/Hoose?
- In baahiyaha raga iyo haweena si siman loo tixgeliyo?
- Naalehu waxay taageerayaan dhammaan sinaanta ka dhexeysa raga iyo dumarka bulshadda dhexdeedda

o Horumarka haweenka iyo Lamaanaha iyo Horumarka waa laba tabopod oo kala duwan oo loo sameeyey si ay u wajahaan sida ugu wanaagsan ee aan u taabagelin karno lamaanaha anagoo ka jawaabayna sadex su,aal oo dusha lagu sheegay.

Waa muhiim in lamaanaha loo isticmaalo sida aalad hawl gal ah oo hagaajinaysa waxqabadka D/hoose marka ay tiigsanayso labadaba ujeedo tan dhow iyo kuwa dheer. Kuwani waa:

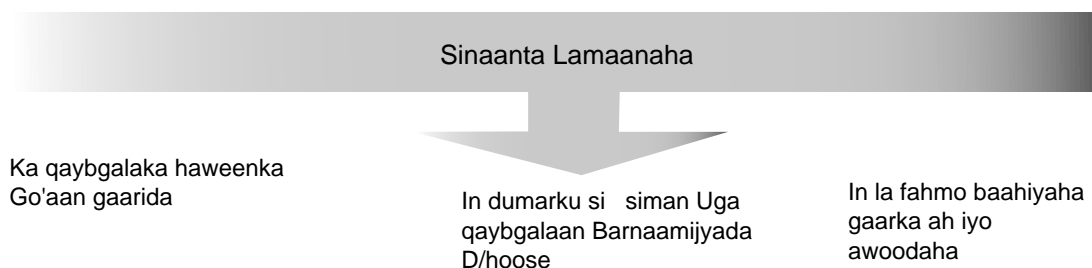
- In la helo ka qaybgal way nee haweenku ku yeeshaan howlaha iyo go,aaminta D/hoose
- In haweenka iyo raga bulshada dhexdeda si siman gacan loo siiyo

Dumarka iyo horumarka waa hanaan loo sameeyey inuu hagaajiyo heerka ka qaybgalka haweenka ee bulshada dhexdeeda guud ahaan. Waxay kaloo hanaankani diirada saarayaa hawlaha khuseeya haweenka. Hawlahani waxay noqdeen kuwo t go,doosan., inkastooay ahaayeen kuwo lagu wajihi karo baahiyaha ujeedada koowaad, wajihi maayaan ujeedada labaad

Baahida dumarka ee dakhliga wuxuu ka tarjumayaa baahida dhabta ah ee dumarku ee dumarku si ay wax u taraan nololsha qoyska,una sugaan noloshiisha. Xoojinta dhaqaalaha haweenka wuxuu wajahayaa hanaanka baahida lamaanaha si ay yeeshaan hanaan dhaqaale, iyo sugid nolol oo dhigma tan raga mustaqbalka dheer.

tabta Lamaanaha iyo horumarka waxaa loo sameeyey natiijada dhaliilahan. Hadafka tabtu waa taabagelinta lamaanaha, iyadoo laysu eegayo baahiyaha raga iyo haweenka, iyadoo si isle'eg oo wadajira looga qayb gelinayo raga iyo dumarka dhinacyada bulshada.

Labadan tabood waxaa loo isticmaali karaa in la sameeyo qaab loogu dari karo lamaanaha xaalada Soomaliya taaso ka dhigaysa mida uguy caqligasan bulsho ahaan, , siyaasad ahaan iyo dhaqan ahaanba.. Ka qaybgelinta haweenka howlaha D/hoose, iyo go'aan gaarida waxay gacan ka gaysan karaan inuu hagaago gebi-ahaanba sinaanta u dhexaysa raga iyo dumarka hadii la isticmaalo aalada (toolka) faaqidaada lamaanaha. Tani waxay gacan ka gaysanaysaa in ka qaybgalka haweenka uu noqdo mid u dhacaya qaab balaaran oo lamaanuhu siman yihiin. Sawirkan ayaa gacan naga siinaya inuu sharaxo qaabkan:



Hadafka u dhexeeya sinaanta haweenka iyo raga waxaaloo kal jejebin kara si dhab ah iyo tbeynta baahiyaha.

Taabagelinta Lamaanaha:

Waa maxay macnaha taabagelinta lamaanaha?

Taabagelinta lamaanaha waxaa loola jeedaa in lagu daro aragtida/fikirka lamaanaha

- Howlahoo dhan dhinac walaba, laga soo bilaabo qorshaynta ilaa fulinta
- Qaab dhismeedka ururada (Hay'adaha) iyo habraacooda.
- Haykalka sharciyo iyo siyaasada

Maxaan u taabagelinaynaa lamaanaha?

Fikirka/aragtida lamaanaha waa in loo isticmaalaa qaybaha shaqada oo dhan, maxaa yeelay sinaan la,aanta lamaanaha iyo wuxuu saamayn ku yeelanayaa qaybaha bulshada oo dhan. Kala duwanaanshan wuxuu raad ku yeelanayaa sida bulshadu mid waxtar leh u noqon lahayd. Natiijaduna waxay saamaynaysaa horukaca D/Hoose.

Sidee u taabagelin karnaa lamaanaha?

Taabagelinta lamaanaha ma laha dariiqo degsan oo la raaco- ma jiro hal dariiqo oo la raaci karo. Waa in lagu dabakhaa hab dhismeedka ururada, bulshada iyo/ama dhaqanka. Xaalada Soomaaliya ee heerka D/hoose, taabagelinta lamaanaha waxaa la hirgelin karaa iyadoo lagu isticmaalayo lafagurka lamaanaha dhinac walba ee qorshaynta, horumarinta, iyo adeeg siinta. Taabagelinta lamaanaha iyadoo la bilaabayo haykalo iyo wacyigelin qaabdhismeedka D/hoose lafteeda waa muhiim. Waa muhiim in hanaanka D/hoose laftiisu uu noqdo mid dhug u leh lamaanaha haday doonayaan inay ku daraan aragtida/fikirka lamaanaha howlahooda oo dhan.

Maxaa tani micneheedu tahay xaaladda soomaalidda.

Muxuu yahay nuxurka (macnaha) in lagu daro aragtida lamaanaha habmaamulka deegaanka xaaladda Soomaliya. Waxaa jira dhowr hab oo lamaanuhu raad ugu yeelan karo sida D/hoose u shaqayso. Marka koowaad, sideebay raga iyo dumarku ugu kala duwan yihiin isticmaalka adeega dadwaynaha? Muxuu yahay doorarkooda kala duwan oo ay ka qaataan?

Hadaad samayso faaqidaada doorarkooda lamaanaha (eeg qaybta xigta ee faaqidaada lamaanaha) ayaa gacan kaa siin doona inaad arinkan sharaxdo (cadayso). Si walba ha ahaatee, waa muhiim inuu jiro garawsi guud in siyaasada iyo barnaamijyada ay fuliso D/hoose uu raad kala duwan ku yeelan doono qaybaha kala gedisan bulshada. Hanaanka ugu haboon hadaba waa inuu xaqiijiyaa in si siman loo tixgeliyo baahiyaha raga iyo haweenka.

Taabagelinta lamaanaha ee qorshaynta magaalaynta:

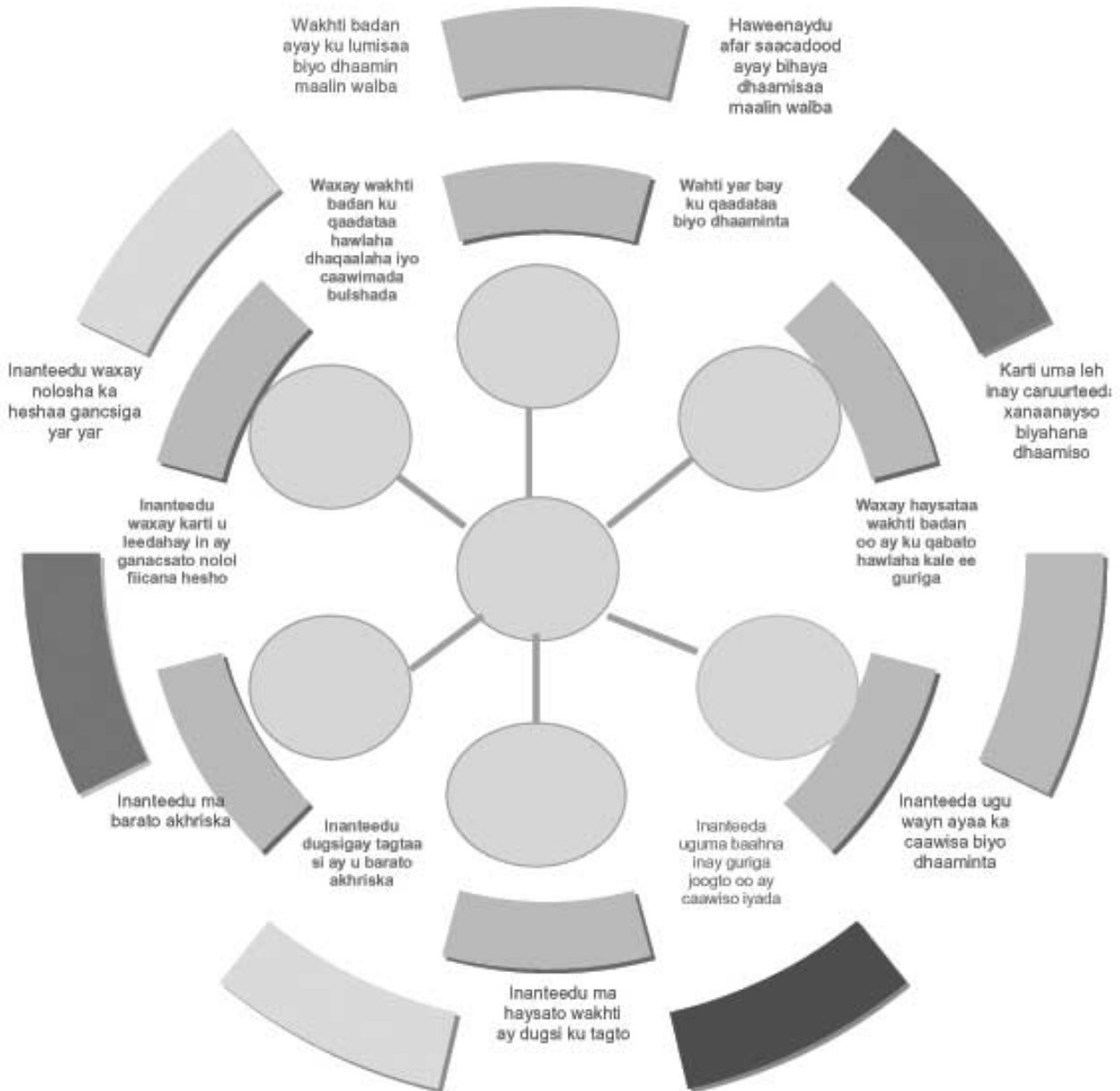
Hawlaha qorshaynta magaalaynta waxaa ku jira dhinacyo kala duwan oo magaalada- sida loo qorsheeyo loona maamulo. Go,aamadani si kala duwan ay u saamaynayaan raga iyo dumarka. Baahiya iyo mudnaanka kala duwan ee raga iyo haweenka ayaa loo baahan yahay inuu ka salaysan yahay qorshaynta magaalaynta si ay magaaladu si dhab ah ugu shaqayso danaha qof walba.

Tusaale ahaan, marka go'aan laga gaarayo qaybinta magaalada, sida raga iyo haweenku u isticmaalaan gobo gaar ah waa in la tixgeliyaa. Maxay tahay shaqooyinka ay halkaas ka hayaan? Goormay shaqooyinkaas halkaas ka qabtaan, maxayna tahay waxa ay u baahan yihiin? Tani waxay gacan naga siinaysaa inaad ogaano baahiyahooda marka aan qaybinayno magaalada, sida koronto gelinta iwm. Dumarku inta badan howlo ganacsi ayay ku leeyihiin guryaha, sidaa darteed, qaybinta meelaha deeganka waxaa la doonayaa intuu tan ka tarjumo si loo xaqiijiyo in haweenku sii wadaan ganacsiga ay ka wadaan guryahooda, taasoo aan wax ka tarayn xoojinta dhaqaalahooda , balse ay tahay horumarinta dhaqaalahada meesha oo dhan.

SIDEE D/HOOSE U HAGAAJIN KARTAA XAALADAN?

Shaxdan labaad waxay muujinaysaa sida ka qaybgalka D/hoose raad ugu leedahay inay bedesho giraantani korna ugu qaadayso wax soo saarka dadwaynaha.

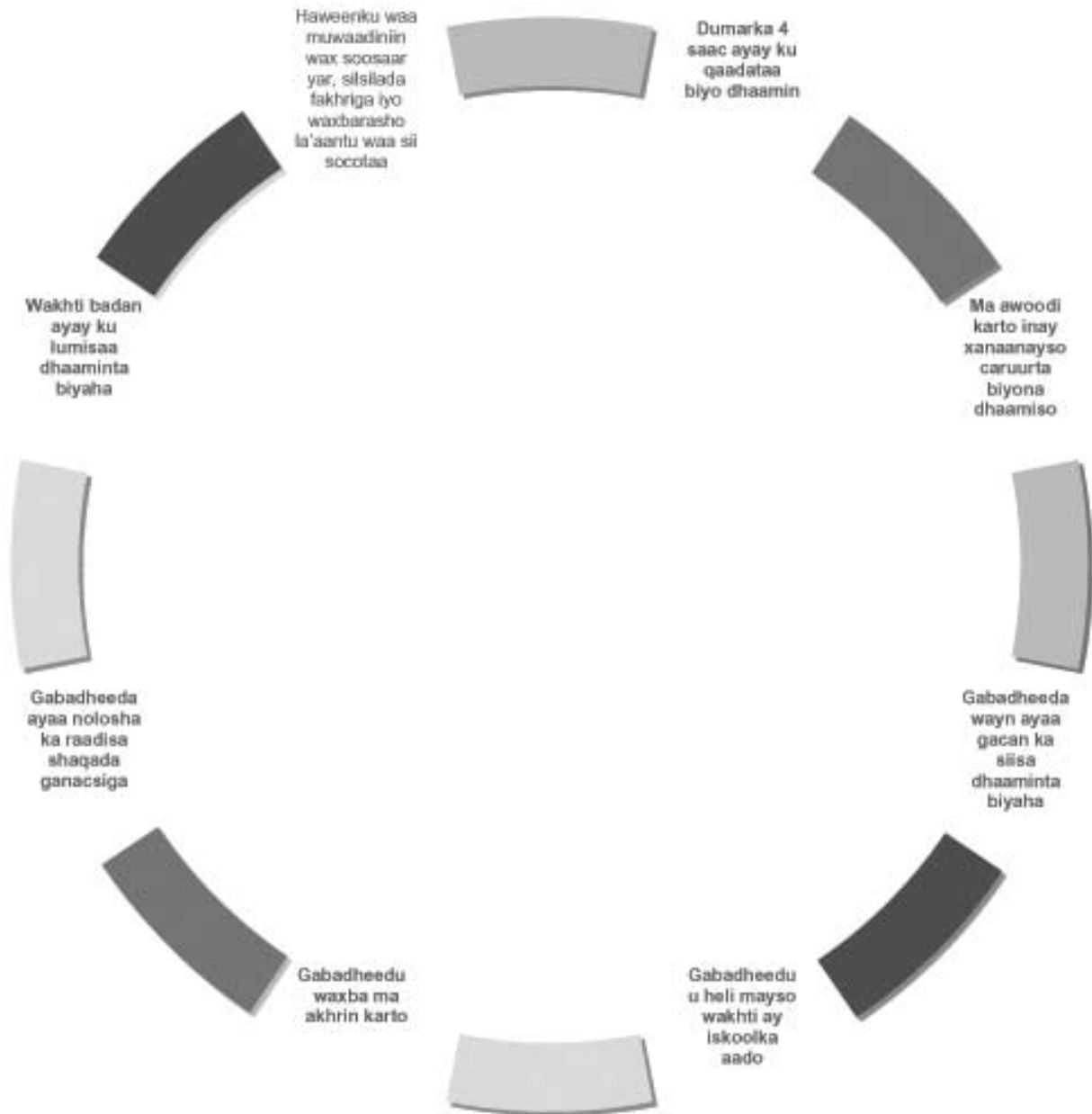
SHAXDA 2:



SIDEE SINAAN LA'AANTA LAMAANUHU RAAD UGU YEESHA (WAXQABADKA D/HOOSE?)

Howlaha D/hoose waxay natiijo toos ah oo la cabiri karo ku leedahay sinaanta lamaanaha (Gender equality), si la mid ah sida arimaha lamaanaha raad toos ah ugu leeyihiin wax ku oolnimadiyo hawlaha hab maamulka deegaanka..

SHAXDA 1:



Giraanta labadaba haweenka iyo gabadheedu ma gudanayaan doorka muwaadin oo waxtar leh. Si loo hagaajiyo xaaladan, D/hoose waxay qaadi kartaa talaabooyin badan. Iyadoo qoondayneysa khayraadka, D/hoose hagaajin mayso keliya noloshu haweenka iyo sinaantooda bulshada, laakiin waxay caawineysa inay noqdaan kuwo waxtar leh, sida darteed waxay dhammaan horumarineysa D/hoose guud ahaan..

TUSAALE: XOOJINTA HAWEEKU WAA WANAAJINTA D/HOOSE

Dib- usoo noolaynta dhaqaalaha marka loo eego burburinta sandaqaadaha:

Iyadoo lays barbar dhigayo xaaladaha Bambasa, Kiinya, Berbera iyo Somaliland

Mambasa:

Meel u dhow Likoni Ferry ee Bambasa, waxaa jira suuq xoosh ah oo aan rasmi ahayn- waxaa lagu iibshaa qudaar, Fruit iyo noocyo kala duwan oo ganacsiga yar yar ka ah. Kuwa wax ku iibsada suuqan cooshka ah ee aan rasmiga ahayn waxay ahaayeen haween. D/hoose waxay u aragtay xuuqaa cooshka ah oo u soo dhawaanaya jidka mid sharci daro ah uuna sababayo wadada aada Ferry oo baabuurtu isku xirto. D/hoose ayaa gaartay go'aan ka dib markay la tashatay kuwa qorsheeya magaalaynta- laakiin lamay tashan bulshada, iyo haweenka ka ganacsada suuqa-sidaa darted ayaa la gartay in suuqa meesha laga kaxeeyo (fujiyo) si loo sahlo u socodka baabuurta ee Ferry.

Suuqii ayaa si xoog ah loo raray, taasoo dhalisay banaanbax rabshado wata iyo iskudhac dhexmaray dadwaynaha iyo D/hoose. Noloshii dhaqaalaha ee goobtaas ayaa la carqaladeeyey, gaar ahaan haweenkii ka ganacsan jiray suuqaa, taasoo dhibaato halis ah u keentay haweenkaas iyo qoysaskay taakulayn jireen. Caradu waxay ahayn iyaga oon lala tashan ama aan la siin goob kale oo ku sii wataan howlahooda ganacsi, haweenkii iyo ragii ayaa bilaabay inay dib u dhisaan cooshashkii, taasoo mar labaad dhalisay in aagaas wadadu xiranto.

Natiijo:

D/hoose kuma guulaysan ujjeedadeedii inay hagaajiso socodka iyo hanaanka socodka gaadiidka ee goobta. Talaabadeedii wuxuu cawaaqib xun u gaystay D/hoose, labada dhanka dhaqaalaha iyo xiriirkeeda dadwaynaha. Dhaqaale ayaa la qoondeeyey- oo lagu lumiyey dadaalkii rariinka taasoo sababtay in la qaado ollole xiriir dadwayne si laysugu dayo in xaliyo dhibtaas. Xiisadan u dhexaysay D/hoose iyo dadwaynaha ayaa sii socotay taasoo sababtay in D/hoose ay gudan kari waydo awoodeedii adeega bulsho.

Dersi:

D/hoose ma ka qaybgelisay bulshada, gaar ahaan haweenka haweenka ay khusaysay howshani, waxay samayn kadhay xal lagu wajahayo baahida dadwaynahay ee dhanka ganacsiga aan rasmiga ahayn iyo sidoo kale hagaajinta socodka baabuurta.

Hashini waxay raad aad uga badan ka raga ku yeelatay haweenka goobtaas.

Berbera:

D/hoose ee Berbera, suuqu wuxuu ahaa mid aan lahayn hanaam ganacsato oo qorshaysan, uuna ku yar yahay dhulka ay badeecadahooda ku iibsadaan, mar labaad inta badan ganacsatadu waxay ahaayeen haween. Way u cadayd D/hoose in loo baahnaa in arinka wax laga qabto. D/hoose iyo UN-Habitat ayaa bilaabay kulamo dadwayne, gaar ahaan iyo abaaraya haweenka suuqa, inay sheegaan baahiyaha ugu wayn si loo dayactiro suuqa.

Haweenkii aad ayay uga hadleen dhibaayoyinka ka jira suuqa iminka jira iyo mudnaanta dhisme goob suuq cusub. Arimahii ay mudnaanta siiyeen ayaa la tixgeliyey, suuqii cusbaana waxaa lagu jaangooyey baahiyahoodii. Dumarku waxay ka qaybqaateen inay afkaartooda dhiibtaan, ayna xiriir dhow la yeeshaan D/Hoose. Dayactirkii ayaa loo fuliyey qaab wajahaya dhibaatooyinka ugu way way nee haweenka haysta, oo aan wax yeelayn ganacsigooda, maadaama uu ahaa meesha ay noloshooda kala soo baxaan.

Natiijo:

Dayactirkii suuqa ayaa lagu guulaystay, laguna daray dhisme cusub oo hagaajiyey goobihii loogu tala galay haweenka, ayna heleen meelo wanaagsan ooy fariistaan markay ganacsanayaan, waxaa la siiyey koronto iyo marawaxado iyo meelo ay wax ku karstadaan intay suuqa joogaan. Xiriirkii u dhexeeyey haweenka iyo D/hoose ayaa noqday mid wanaagsan iyadoo mashruucani dhaliyey iskaashi dheeraad ah. Dhaqaalihii lama carqaladayn, hagaajinta suuquna wuxuu dhaliyey horumar dhaqaale oo D/hoose samaysay.

Daris:

Ka qaybgalka haweenka suuqa wuxuu ahaa arin muhiim u ah najaxaada mashruuca. Ka go,naan la,aanta haweenka, iyo cayimida baahiyahooda, iyo siday u kala daran yihiin, jaangoynta mashruuca way ka duwanaan lahayd sedan, mashruucuna sedan uma guulaysteen.

Hanaankan wuxuu kaloo hagaajiyey xaalada shaqada ee haweenka iyadoo yaraysay wakhtigii ka lumi jiray iyadoo la siiyey tashiilaad cuno Karin. Tani waxay siisay haweenka inay helaan adeegyo kale kana qaybgalaan howlaha dadwaynaha. Ugu dambayntii, ka qaybgalkan haweenka suuqa wuxuu siiyey dareen sare iyo kalsooni wuxuuna ku dhigay haweenka xubno bulshada ka mid ah oo waxtar leh..

WARAAQDA XOGTA: QAAB-HOWLEED LAGU LAFA-GURO LAMAANAHA:

<p>Su'aalaha la tixgelinayo: TP PT</p> <p>Doorka iyo masuuliyada:</p> <ul style="list-style-type: none"> ● Maxay qabtaan raga iyo haweenku? Xagee ayay raga iyo haweenku ka qabtaan waxa ay samaynayaan? ● Goormay raga iyo haweenku qabtaan waxay samaynayaan? (Isticmaalka wakhtiga maalintii, yo isticmaalka wakhtiga xilliyada) 	<p>Dhinacyada la tixgelinayo:</p> <p>Doorka wax soo saar ee raga iyo haweenka (shaqooyinka mushahariga ah, shaqo qofku samaysto iyo nolol raadin)</p> <p>Doorka (wax soosaarka) ee raga iyo haweenka (shaqada guriga, xanaanada caruurta, bukaanka, iyo waayeenimo)</p> <p>Ka qaybgalka haweenka/howlaha iskaa wax-u qabso ee raga iyo haweenka (shaqooyinka mutadawacnimada ee bulshadoo dhan ka faa'iidaysto)</p> <ul style="list-style-type: none"> ● Ka qaybqaadashada siyaasada bulshada ee raga iyo haweenka (Go'aan-gaarida/metelaada magaca bulshada oo dhan)
<p>Hantida:</p> <ul style="list-style-type: none"> ● Waa maxay hantida/fursadaha nololeed ee ay heli karaan raga iyo haweenka? Maxay tahay caqabadaha soo wajaha raga iyo haweenka? 	<ul style="list-style-type: none"> ● Hanti bini'aadan maxay yihiin adeegyadu, adeegyada caafimaadka, waxbarashada iwm ee raga iyo haweenku heli karaan? ● Hantida dabiiciga Maxay yihiin khayraadka dabiiciga ah ee raga iyo dumarku heli karaan, ama wax ku darsan karaan? Tusaale: dhulka, iyo shaqaalaha ● Hantida Bulsho maxay yihiin taakulaynta bulsho ee raga iyo dumarku heli karaan? ● Hantida lacageed maxay yihiin helida iyo gacan ku haynta hantida/dakhliga ee ilaha rasmiga ama aan rasmiga ahayn ee daynta iwm.
<p>Awooda iyo Go'aan-gaarida:</p> <ul style="list-style-type: none"> ● Maxay yihiin go'aan-gaarida raga iyo haweenku ka qaybgalaan? ● Maxay yihiin go'aan-gaarida raga ama haweenku gacanta ku hayaan inta badan (tusaale: kuwa ay aad saamaynta ugu leeyihiin go,aamida) ● Maxay yihiin Caqabadaha soo food saara raga iyo haweenka? 	<ul style="list-style-type: none"> ● Heerka Guriga- maxay yihiin heerarka gacan ku haynta go,aaminta kharashaadka guriga ee raga iyo dumarka? ● Heer Bulsho-maxay yihiin heerarka gacan ku haynta raga iyo haweenku ku leeyihiin go'aan-gaarida bulshada, tusaale: go,aaminta maamulka biyo siinta bulshada
<p>Baahiyaha, kala mudnaantooda, iyo aragtiyada:</p> <ul style="list-style-type: none"> ● Maxay yihiin baahiyaha raga iyo haweenka iyo siday u kala daran yihiin? ● Maxay tahay aragtiyada ay ka qabaan qaababka ugu haboon laguna joogtayn karo wajajida baahiyahan? 	<p><i>Baahiyaha iyo mudnaantooda</i></p> <ul style="list-style-type: none"> ● Maxay yihiin baahiyaha "dhabta ah" ee haweenka iyo raga? (tusaale: xaalada kaalimada lamaanaha ee jita, masuuliyadaha, helida iyo khayraadka). ● Tusaale, maxay yihiin baahiyaha haweenka haysta ee dhanka biyaha oo ka duwan kuwa raga (tusaale: dumarku waa kuwa ugu horeeya ee biyaha soo dhaansha, oo aad u isticmala) ● Maxay yihiin baahiyada "Istaraajiyadeed" ee lamaanaha (tusaale: waxa loo baahan yahay si loo bedelo kaalimada lamaanaha ee jira iyo dhaqaalaha loo baahan yahay si loo abuuro sinaan balaaran ee fursadaha iyo faa'iidada) ● Tusaale, maxay yihiin raadka waxqabadku ku yeelan karo sinaanta raga iyo haweenka ee dhanka shaqa helida (tusaale: kordhinta shaqa helida haweenka ee wadooyinka) ds) <p><i>Aragtiyada</i></p> <p>Maxay yihiin aragtiyada kala duwan ee raga iyohaweenka ka qabaan habka qaybinta (delivery)-doorashada teknooligiyada, habka howlgalka, maamulka iyo dayactirka shaqa helida (tusaale: kordhinta shaqa helida haweenka ee wadooyinka) ds)</p>

¹ Shaxdani waxay ku salaysantahay layli ay haruumariyeen waaxda ingiriiska ee haruumarinta caalamka (DFID).

LLAMAANAHA IYO KA QAYBGALKA:

Maxay muhiim u tahay in raga iyo dumarku si siman uga qaybgalaan?

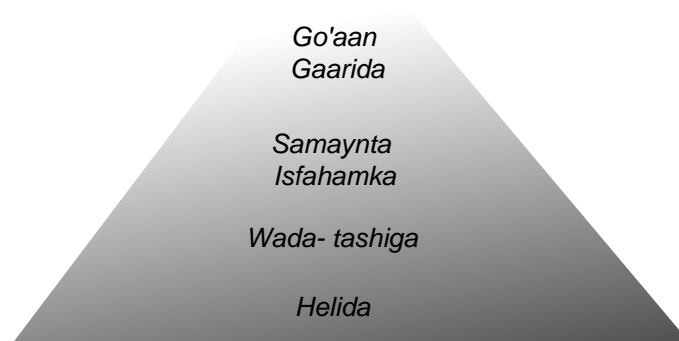
Ka qaybgalku waa qaybta ugu muhiimsan ee hab-maamulka wanaagsan ee magaalaynta. Bulshada oo laga qaybgeliyo howlaha hab-maamulka wanaagsan waxay ka dhigaysaa D/hoose mid aad waxtar ugu leh dhanka wax ka qabadka baahiyaha dadka, oo aad isugu dubadhacsan, maadaama dhaqaalaha D/hoose si buuxda loo isticmaalay.

Ka qaybgalka haweenka wuxuu sugayaa in dhamaan xooga dadka ka shaqeeya D/hoose la wada isticmaalay. Hadii haweenka laga saaro hanaanka qorshaynta, badh ka mid ah xooga iyo waxtarka bulshada ayaa la lumiyey.

Haweenka iyo ragu aragtiyo kala duwan ayay ka qabaan D/hoose- mudnaano kala duwan, baahiyo iyo awoodo (capacities). Sidaa darteed, ka qaybgalka simani wuxuu sugayaa in aragtiyada iyo fahamka kala duwan la dhegaysto oo la tixgeliyo. Tani waxay gacan ka siinaysaa in hab-maamulka maxaligu gaaro go'aanada ugu wanaagsan ee uu wax uga qabanayo baahiyaha D/hoose.

Hadii haweenku aysan ka qaybqaadan 50% awooda waxqabad ee dadka D/hoose ayaa la lumiyey.

Ka qaybgalku wuxuu ka dhacaa dhinacyo iyo heerar kala duwan oo D/hoose dhexdeeda ah. Waa muhiim in hogaamiyaashu fahmaan dhinacyada kala duwan ee raga iyo haweenku uga qayb qaadan karaan, iyo caqabadaha ka qaybgalka siman ee heerarka kala duwan. Sawirkan soo socda wuxuu muujinayaa afarta dhinac ee ugu muhiimsan ka qaybgalka D/hoose oo raadka ku yeelanaya haweenka iyo raga .sawirkani wuxuu u noqon karaa tixraac faa'iido leh marka laga hadlayo ka qaybgalka iyo sida raga iyo haweenku uga helaan macluumaad heerarka kala duwan.



Maxay yihiin tabta aan isticmaali karno si ay raga iyo haweenku si siman uga wada qaybgalaan?

Helida Xogta:

Xogtu waa mid ka mid ah aassaska dhanka ka qaybgalka. Hadaysan dadku la socon waxa ka dhacaya Dowladooda Hoose, albaabka ka qaybgalku iyaga uma furna.

Tusaale, xadiga hoose ee wax akhris/qorista haweenka marka barbardhigo raga, ayaa ka dhigaysa saxaafada micnuhu yahay sinaan la'aanta wacyi galinta xogta. Si walba ha noqotee, dhaqanka xoogan ee af ka sheega bulshada ayaa siinaya fursad waxtar leh in warku wada gaaro

Si walba ha noqotee, sida macluumaadku u gaaro qaybaha kala duwan ee bulshada ayaa la xiriira kaalimada lamaanaha. Dumarka oo la wajaho marka la bixinayo macluumaadka marxalada bilawga ah, waxay gacan ka siinaysaa in dumarku la socdaan arimaha, iyo geedi-socodkiisa, ayna fududaato inay wax ku darsadaan marxaladaha dambe.

Tabaha sugaya in raga iyo haweenku si siman u helaan macluumaadka ayaa waxaa ka mid ah;

- In la sugo in macluumaadka laga baahiyo siyaalo ay raga iyo haweenkuba u heli karaan (tusaale. Raadyaha, TVga iyo sidoo kale joornaalada);
- Wakhtiyada la tebinayo in la hubiyo inay haweenka iyo raga gaarayso
In si toos ah loogu dhawaaqo oo toos loola gala bulshad meelaha magaalooyinka ah- si loo sugo in dad gaar ah oo la xushay la ogaysiiyo;
- In lagu soo bandhigo luuqada caadiga ah iyo tan shaqada;
- In la abaabulo ururada haweenka maxaliga inay fududeeyaan in warka gaarsiyaan dumarka iyo sidoo kale ragaba;
- Hadii la doonayo in la qabto kulamo lagu baahinayo macluumaadka; ka feker inaad kulan gaar ah la yeelato haweenka, ama in lagula kulmo haweenka guryahooda, haday tadi sahlayso in dumarku warka helaan;
- In laga qaybgeliyo haweenka shaqaynaya ama wax bartay inay irid u noqdaan in la gaaro haweenka;
- Isku day, haday dhici karto, inaad si toos ah u gaarto haweenka, intii loo sii mari lahaa nimankooda ama aabayaashood, si loo hagaajiyo xaalada sinaanta haweenka ee arimaha la xiriira arimaha magaalaynta.

Wadatashiyada:

Maadaama wadatashigu yahay xiriir/isgaarsiin laba dhinac ah waa muhiim in raga iyo haweenka si siman looga wada qaybgeliyo xiriirkan (wada tashiga). In la sameeyo hanaan ay raga iyo haweenku u cabiro karaan fikradahooda hanaanka wada tashiga furan oo u baahan in si cad loo fahmo baaxada iyo xooga lamaanaha ee bulshada dhexdeeda. Gaar ahaan, caqabadaha in six or ah loo hadlo ama looga qaybgalo kulamada wadatashiga waa in la muujiyaa.

In laga qaybgeliyo haweenka kulamada wada tashiga ee bulshada Soomalida

Kartida in haweenku six xor ah u hadlaan oo ay cabiraan fikirkooda marka laysku dhafan yahay waa ay dhib badan tahay. Kulamada dhaqanka ee heerka qabaa'ilka waa goobaha loo arko haweenka inay ku haboon yihiin inay ka hadlaan. Raga ayaa dhaqan ahaan loo arkaa inay metelaan qoyska, tani waxay caqabad ku tahay in dumarku six xor ah codkooda uga dhiibtan saaxada bulshada.. intaan waxaa dheer, ururada abaabulan ee haweenka, sida ururada haweenka , ayaa inta badan u fududahay inay si caadi ah codkooda u dhiibtan marka la barbardhigo haweenka aqoontoodu hoosayso iyo kuwa aan ku xirayn ururadan. Tani waxay muujinaysaa inay u egtahay inay jiraan qayb balaaran oo haweenka oo aan awoodi Karin, ama aan doonayn inay ka hadlaan kulamada wadatashiga ee isku dhafan. Sidaa darteed waxaa loo baahan yahay in la sameeyo tabbo kale oo u ogaalanaya in raga iyo haweenka labadaba codkooda la maqlo. Tusaale, in loo qabto haweenka kulamo wadatashi gobo ay dareemayaan

Tabo dhowr ah oo sugaya in haweenka iyo ragu si siman uga wada qaybgalaan kulamada wada tashiga waxaa ka mid ah:

- Wakhtiga kulamada- inta badan masuuliyada haweenku hayaan wakhtiyada gaar ah ayaa ka reebaya inay yimaadaan kulamada markaan ku darno kulamo la qabto habeenkii waxay haweenka ku keeni karaan dhibaatooyin dhanka gaadiidka oo ay waayaan ama dhibaato dhanka amniga.

- Goobta lagu qabanayo kulamada- gaar a ahaan markay xanibaana waajibaadyo kale oo gudaha, ama xanibaado ay sababeen dhaqanku, inta badan waa ku adag tahay haweenka inay sameeyaan safaro dhaadheer si ay uga qayb galaan kulamada. Meeshay suuragal tahay, u qorshee kulanka meel u dhow beesha, ama u habay haweenka gaadiid ay u raacaan goobta kulanka wakhti macquul ah.
- Wakhtiga Kulamada- kulamada wakhtiga dheer socda waxay ku adkaynaysaa haweenka inay ka yimaadaan howsha culus ee guriga iyo waajibaadyada kale. Kulamo taxana ah oo gaagaaban oo socda dhowr maalmood ayaa noqon kara kuwa haweenku haleelaan.
- Tashiilaadka xanaanada caruurta- inta badan haweenku ma awoodaan inay kulamada ka qaybgalaan sababtoo ah waajibaadka xanaanada caruurta- goobta kulanka agtiisa oo laga sameeyo xurun aan rasmi ahayn ee xanaanada caruurta waxay sahlayso ka qaybgalka haweenka iyadoon aan kordhinayn culayskooda shaqo.
- Gaadiid la siiyo- culayska shaqo ee haweenku guryaha ka hayaan ayaa dhalinaysa inay wakhti yar u helaan ka qaybgalka kulamada. Gaadiid oo la siiyo wuxuu yaraynayaa wakhtigay ka mashquulsanaayeen ka qaybgalka waxayna fududaynaysaa ka qaybgalkooda marka laga eego xaga masaafada iyo amniga.
- Haday jirto dareen dhanka dhaqanka ah oo ku saabsan inay raga iyo haweenku si wada jira ah u kulmaan, u qorshee kulan gaar ah haweenka
- Ka feker inaad si wanaagsan u habayso kuraasta markaad qorshaynayso kulamada raga iyo haweenka oo wada jira.
- Tixgeli caqabadaha wakhtiga ee haysta raga iyo haweenka- inta badan kulamadu waxay haweenka ka xanibayaan inay qaybtaan howl-maalmeedkoodii guriga sida diyaarinta cuntada. Qorshay inaad cunno siiso haday tani tahay arin caqabad ah.
- Aragtida bulshada ayaa caqabad ku noqon kara haweenka inay ka qaybgalaan-hubi inaad ku darto qorshe wada-tashi oo ay ku jirto wacyigelin dadwayne oo lagu barayo xubnaha bulshada muhiimada ka qaybgal siman ee raga iyo haweenka.
- Qorshaynta kulamo haween ee aaga guryahooda waxaa badanaa looga hadlaa caqabadahan waxayna u noqon kartaa xal kale oo lagu hagaajinayo ka qaybgalka haweenka, gaar ahaan marxaladaha hore ee geedisocodka qorshaynta.
In raga iyo haweenka si siman looga qaybgeliyo marka qabanayo kulamada qorshaynta si caqabadaha soo bixi kara mar hore loo sii ogaado oo loo wajaho

Isfaham Samaynta: (Consensus Building)

Samaynta Isfahamka waa qayb muhiim u ah ka qaybgalka. Inaad u ogaalato kooxaha inay ka wada hadlaan aragtiyadooda kala duwan, una heshiiyaan ujeedo iskumid ah iyo hanaankii lagu gaari lahaa waxay raad ku yeelanaysaa isdhexgalka raga iyo haweenka ee kooxda dhexdeeda.

Tani dhaqan ahaan waa hab ku adag haweenka iyo kooxaha la takooro, oo inta badan u badan inay aamusnaadaan ama raacaan fikradaha inta badan intii ay soo bandhigi lahaayeen sidii arimaha loogu wajihi lahaa aragiyo (dhinacyo) cusub. Sidaa darteed hanaan fududayn (sahlid) dareen lamaane aad ayuu muhiim ugu yahay samaynta isfahamka. Tani waa qaybta ugu muhiimsan ee kaalinka hogaamiyaha oo fududeeye (sahle) ah. Gaar ahaan xaalada Soomaliya waa cadahay in dhiirigelinta haweenka inay ka hadlaan kulamada ay guud ahaan yeelanayso saamayn waxtar leh.

Habab lagu sugayo ka qaybgal raga iyo haweenka oo siman ee samaynta Isfahamka waxaa ka mid ah;

- In la isticmaalo fududeeyaal lagu taba-baray wacyiglinta lamaanaha
- In la isticmaalo howl keexeed si loogu ogolaado haweenka inay soo jeedshaan aragtidooda iyagoo aan ku jirin jewi habsigeliya
- Dardar gelin waa hab wanaagsan oo lagu heli karo ka qaybgalka xubnaha kooxda oo dhan- waa inaad hubisaa in fikradohoo dhan la qoro oo la aqoonsado;
- La shaqee koox raga iyo kuwa dumar ah bilowga, ka dibna kooxaha si wadajir ah isugu keen; In haweenka loo qabto kulamo hor dhac ah si loogu bandhigo mawduucyada, waxay inta badan ka caawisaa haweenka inay rayigooda si kalsooni ah uga dhiibtaan kulamada wadatashiga iskudhafan;
- Eeg sida kuraasta, ama habka fadhiga kulanka loo habeeyey si aad u hubiso in koox aan la takoorin;
- Dhiirigeli metelaad isku dhafan oo raga iyo haween ka kala yimi qaybaha kala duwan ee dadwaynaha iyo kooxaha daneeyayaasha. Markaad diirada saaraysid raga iyo haweenka inay yihiin xubno bulshada oo muhiim ah, sidoo kale waa muhiim inaan xusuusano inaysan jirayn (homogenous perspective of women)- aragtiyadu way isbedelayaan iyagoo ku xitan arimaha

bulshada ee kale sida dada', xaalada dhaqaale, qowmiyad iyo wixii la mid ah. Sidaa darteed ka qaybgelinta kuwa haweenka iyo raga metela waa muhiim

- U Isticmaal kulamada layliyo laga wada qaybgalo si aan u dhiirigeliso inay ka qaybgalayaashu fikradahoodu ugu darsadaan- tusaale, hadaad haysato safaf qof walboo ka mid ah uu jeediyo fikirkiisa, u ogolow ka qaybgalayaasha inay fikradahooda ku qoraan kaarar ka dibna la akhriyo oo laga wada-hadlo.

HOGAAMINTA MAXALIGA IYO SINAANTA LAMAANAHA: DOORKA HOGAANKA MAXALIGA

Sidee Hogaamiyaasha deegaanka u horumarin karaan Sinaanta Lamaanaha?

Hogaamiyaasha deegaanku waxay qabtaan doorarka kala duwan ee hab maamulka ee haboon oo is-xukun wanaagsan. Mid walboo ka mid ah doorarkaasi waxaa ku jiri doona fursado muhiim u ah hagaajinta sinaanta lamaanaha iyo horumarinta ka qaybgal siman ee raga iyo haweenka ee go'aan gaarida. Shaxdan ayaa hogaamiyaasha u ah waraaq tixraac oo deg deg ah si loo muujiyo sida aragtida lamaanuhu ugu haboon tahay mid walboo doorarkani iyo waxa ay tahay aalad la isticmaali karo si loo taabo galiyo lamaanaha.

SIDEE HOGAAMIYAASHA DEEGAANKU U WAJHI KARAAN BAAHIYAHA RAGA IYO HAWEENKA?		
HOGAAMIYE DEEGAAN OO SIYAASAD DAJIYE AH	<p style="text-align: center;">FIKRADO</p> <ul style="list-style-type: none"> ● Marka la samaynayo siyaasad hogaamiya wuxuu u baahan yahay inuu hubiyo in baahiyaha raga iyo haweenka si siman uga dhexmuuqdaan siyaasadaha iyo barnaamijyada ka dhasha ● Dooraka hogaamiyaha waa inuu hubiyaa in marka lagu jiro habka qorshayta wadaaga, labadaba raga iyo haweenka ay siman oo heer macna leh uga wada qaybgalaan. ● Siyaasadu waa inay ogolaataa wax soosaar siman ee raga iyo haweenka si D/hoose u noqoto mid waxtar leh. 	<p style="text-align: center;">AALADAHA KU HABOON</p> <ul style="list-style-type: none"> ● Faaqidaada Lamaanaha ● Ka doodista/ kala saraysiinta caqabadaha layliga ka qayb galka haweenka ● Giraanta sinaanta lamaanaha iyo siyaasada D/hoose ama layliga hawl galka.
HOGAAMIYE DEEGAAN OO AH GO'AAMIYE	<ul style="list-style-type: none"> ● In laga heshiiyo danaha iyo baahiyaha kala duwan ee raga iyo haweenka, iyo samaynta go'aamo la ogyahay oo tan ku salaysan waxay shaqo u noqon doontaa hogaamiyaha si loo horumariyo sinaanta lamaanaha. ● In la fahmo mudnaanta iyo xaqiiqada kala duwan iyadoo la isticmaalayo falanqaynta lamaanaha waxay ka dhigaysaa hogaamiyaha go'aamiyo waxtar leh 	<ul style="list-style-type: none"> ● Qaabaynta hawlaha. ● Layliga isticmaalka waqtiga. ● Helida iyo qaabaynta khayraadka.
HOGAAMIYE DEEGAAN OO ISGAADHSIYA AH.	<ul style="list-style-type: none"> ● In la helo fariimaha kooxada D/hoose oo aan codkooda la maqal-haweenka aan waxbaran, tusaale ahaan. Tani waa furaha hogaamiya wanaagsan. ● Xiriir iyo la socod wanaagsan fekerka raga iyo haweenku ka qabaan arin gaar ah waa shaqada ugu muhiimsan ee hogaamiyaha maxaliga. Si tan loo sameeyo waxay u baahan yihiin inay noqdaan dhegeystayaal wanaagsan ● Fahamka iyo isticmaalida farsamooyin kala duwan si loo hubiyo in afkaaraha la gudbiyey ay gaaraan raga iyo haweenka. ● In la furo (wado)/ xiriir u dhexeeya dowladda iyo bulshada oo ay u furan labadaba haweenka iyo raga aad ayay muhiim u tahay. 	<ul style="list-style-type: none"> ● Dagaysiga lamaanaha iyo layliga isgaadhsiinta ● Farsamaynta ka qayb galkawadaniyiinta(saha no wadaniyiinta)

HOGAAMIYE DEEGAAN OO FUDUDEEYE AH	<ul style="list-style-type: none"> ● In la sahlo kulamo si loo hubiyo in haweenku si la mid raga uga qaybgalaan, waxay u noqon doontaa xirfad muhiim u ah hogaamiyaha deegaan. ● In la sahlo ka qaybgal siman oo haweenka ku yeeshaan howlaha D/hoose aad ayay muhiim u tahay. 	<ul style="list-style-type: none"> ● KALASAREYSIIN ISU DHIGAN WACAN. ● FAAQIDAADA LAMMAANAHA. ● DOOR QAADASHO.
HOGAAMIYE DEEGAAN OO KARIGELIYE AH	<ul style="list-style-type: none"> ● In laga dhigo haweenka iyo ragaba inay noqdaan kuwo si firfircoon oo macna leh uga qaybgalaan maamulka deegaan iyo bulshada rayidka ah waa dhinac muhiim ah ee hogaamiyaha deegaan oo ah kartisiye ● In la qaado caqabadaha haweenka ee ka qaybgalka heerarka kala duwan ee D/hoose-sharciyan, qaab dhismeed, isticmaalka wakhtiga, iwm. 	<ul style="list-style-type: none"> ● KA QAYBGELINTA HAYADA HA GAARKA AH. ● HAWEENKA IYO KA QAYBGALKA ● WARQADHA KHAYRAADKA.
THOGAAMIYE DEEGAAN OO GORGORIYE AH	<ul style="list-style-type: none"> ● In la fahmo danaha kala duwan ee haweenka iyo raga oo salka ku haya lamaanaha, iyo tabaha wadhadalka oo labadaba faa'iido siman u leh waa mid ka mid doorka ugu muhiimsan ee hogaamiyaha deegaan oo wada-hadashiye ah. 	<ul style="list-style-type: none"> ● DOOR QAADASHA
HOGAAMIYE DEEGAAN OO MASUUL MAALIYADEED AH	<ul style="list-style-type: none"> ● Helid iyo in maamulka deegaanku u qoondeeyo khayraadka in lagu daro haweenka, gaar ahaan in la aqoonsado doorka dhaqaaleaha balaaran ee haweenka ● Soomaalidu leeyihiin. Sidaa darteed, doorka hogaamiyaha deegaanka oo xooleeye ah waa inuu ka duulaa ka qaybgalka labadaba haweenka iyo raga ee qoondaynta khayraadka. ● Dakhli abuurka Dhoose- waa in dumarku lug ku leeyihiin ● Gacan ku haynta qaybinta iyo kharashaadka- waa muhiim ka qaybgalka bulshada rayidka iyo haweenka 	<ul style="list-style-type: none"> ● Faaqidaada lamaanaha. ● Xogta kalasaaran ee lamaanaha. ● Faaqidaada lamaanaha ee miisaaniyada iyo isticmaalka waqtiga. ● Faaqidaada lamaanaha ee hkarashka adeegyada.
HOGAAMIYE DEEGAAN OO KOR JOOGA AH.	<ul style="list-style-type: none"> ● Marka la kormeerayo howlaha maamulka deegaanka, hogaamiyaasha deegaanku waa inay tixraacaan falanqanta lamaanaha, waana inay isticmaala tusmooyin si loo ogaado siday hawluhu u saamaynaayaan haweenka iyo dhanka kale ragaba. 	<ul style="list-style-type: none"> ● Faaqidaada lamaanaha. ● Kala saarida hogta lamaanaha. ● Tilmaameyaal ay ku salaysan yihiin lamaanuhu.
HOGAAMIYE DEEGAAN OO AWOOD ADEEGSADA AH.	<ul style="list-style-type: none"> ● Hogaamiyaha deegaanku waa inuu leeyahay kartida uuna isticmaalo/sho jagadiisa si uu saamayn iyo horumarin isbedel waxtar leh uga sameeyo bulshada dhexdeeda iyo xaalada haweenka marka loo fiiriyo tan raga. ● In lagu dhex socda cirifyada siyaasadeed qaab baahiyaha raga iyo haweenkaba si siman loo aqoonsado loona tixgeliyo. 	<ul style="list-style-type: none"> ● Faaqidaada lamaanaha.

<p>HOGAAMIYE DEEGAAN OO HAY'AD DHISE AH</p>	<ul style="list-style-type: none"> ● In la dhiiri geliyo ka qaybgal siman ee raga iyo haweenka ee hawlaha ismaamulka deegaan iyadoo la horumarinayo tababarada haweenka ee maamulka dhexdiisa, iyo dhiirigelin in haweenka loo shaqaaleeyo jagooyinka sar sare ● In la dejiyo lagana dhaqan geliyo qaab dhismeed lamaane siman goobta shaqada ● In la dhiirigeliyo loona sameeyo ollolayaal wacyigelin raga iyo haweenka 	<ul style="list-style-type: none"> ● Ku darida lamaanaha layliga hay'adaha. ● Faaqidaada lamaanaha. ● Tilmaamayaasha ay ku salaysanyihiin laqmaanayaashu. ● Dareen tababar.
<p>HOGAAMIYE DEEGAAN OO KARIGELIYE AH</p>	<ul style="list-style-type: none"> ● In la kulmiyo xirfado iyo aalado horumarinaya ka qaybgalka siman ee haweenka lana hubiyo iyadoo la isticmaalayo falanqanta lamaanaha, iyadoo fikradaha iyo baahiyaha haweenka iyo raga lagu daro hawlaha Golaha Deegaanka. 	<ul style="list-style-type: none"> ● Faaqidaada lamaanaha. ● Xogta kala saarida lamaanaha. ● Tilmaamayaasha ay ku salaysanyihiin lamaanayaashu. ● Doodista layliga ka qayb galka haweenka. ● Door ka qaadashada layliga ka qayb galka.

KU DARISTA LAMAANHA DOORARKA KALA DUWAN EE HOGAANKA MAXALIGA

Qaybtani waxay fikrad kooban kaa siinaysaa sababta lamaanuhu uu ugu noqon doono muhiim mid walba oo ka mid ah ka hogaamiya, iyo fikrado dhowr ah oo ku saabsan sidaad uga shaqayn karto inaad haweenka ku soo darto howlahan iyo inaad ku darto lamaanaha howlaha la xiriira kaalin walba.

1. Hogaamiyaha oo Siyaasad (Tub) Dejiye ah

Siyaasad Dejiye ahaan, hadaan si is le'eg uga qaybgeliyo raga iyo haweenka dhanka qorshaynta, waxaan bulshada u samayn doonaa siyaasado (Tubo) aad waxtar ugu leh bulshada gebi ahaan.

Maxay tani dhab u tahay?

Siyaasad degiye ahaan, waxaa masuul ka tahay inaad samayso ahdaafta, baaro xalal bediil ah uuna dejiyo tabo kugu jhaynaya ama metelaya howlaha iminka jira iyo kuwa mustaqbalka oo wax u taraya bulshada. Si aad arinkan si dhab ah wax uga qabato waxaad u baahan tahay inaad fahamto baahiya iyo mudnaanaha kala duwan ee bulshada. Raga iyo haweenku waxay ka yeelan doonaan aragatiyo iyo baahiyo kala duwan ee dhanka go'aaminta siyaasada. Si aad u samayso siyaasad waxtar u leh inay gacan ka siiso bulshada kana caawino D/hoose inay u shaqayso si hoboon, waxaad u baahan tahay inaad tixgeliso aragtiyada labadaba, haweenka iyo raga.

Sidee tan lagu gaari karaa?

Shaqadan siyaad dejinta waxay ku xiraan doonta ka kaloo badan iyo hawlaha aad qaban doonto. Waa muhiim marka ugu horaysa inaad fahamto baahiyaha haweenka iyo raga markaad samaynaysid siyaasada. Sidaa darteed, falanqaynta lamaanaha waa aalada ugu muhiimsan oo loo isticmaali karo. Si walba ha ahaatee, waa in la sugaa in codadka raga iyo haweenka si siman loo maqlaa, qaab dhismeedka D/hoose oo saamaxa in lays dhaafsado afkaarahan wuxuu raad ku yeelanayaa awoodaada inaad samayso siyaasad dareen u leh lamaanaha. Hadaba doorkaaga fududeeyaha, karti-siiyaha, iyo beel-dhisaha wuxuu noqon doonaa mid muhiim u ah markaad ku howlan tahay inaad samayso ama dejiso siyaasad si siman u dhiirigelinaysa horumarinta raga iyo haweenka.

2. HOGAAMIYA DEEGAAN OO GO'AAMIYE AH

Go'aan Sameeye ahaan, hadaan fahmo baahiyaha iyo awoodaha dadwaynaha, raga iyo dumarba, go'aanada aan gaaro waxay ku yeelan doontaa horumarinta deegaankayga raadka ugu waxtar badan

Maxay tani dhab u tahay

Xildhibaanaka oo go'aan sameeye ah waxaa loola jeedaa fahamka baahiyo iyo mudnaanaha kala duwan ee dadwaynaha iyo baahida in la sameeyo go'aano loo arko inay yihiin kuwo u wanaagsan bulshada gebi ahaan. Sidaa darteed baahiyaha kala duwan ee haweenka iyo raga waa inay u cadaadaan hogaamiyaha si uu u gaaro go'aano waxtar leh.

Raadka go'aanada la xiriira raga iyo haweenka ee ay gaarto D/hoose sidoo kale aad ayuu muhiim u yahay. Tusaale, go'aanka D/hoose ee in la dumiyo cooshashka aan sharciga ahayn wuxuu saamayn wayn ku yeelanayaa nolosha iyo dhaqaalaha haweenka, maadaama aqlabiyada ugu badan ee dhismayaashan ay leeyihiin haweenku.

Sidee tan lagu gaari karaa?

Mar labaad, fahmida baahiyahan ayaa ah arinka ugu muhiimsan ee gaarida go'aano dareen u leh lamaanaha. Tan waxaa loola jeedaa inaad u baahan tahay inaad hesho macluumaad, adoo isticmaalaya falanqaynta lamaanaha. Laakiin sidoo kale waa muhiim inaad si wacan ugala xiriirto raga iyo haweenka labadaba go'aamada aad gaarayso aadna uga qaybgelisaa iyagoo bulsho siman ah. Arinkan doorkaaga fududayn wuxuu noqon doonaa mid aad muhiim u ah.

3. Hogaamiyaha oo Isgaarsiye ah

Hogaamiye ahaan, hadaan dhegaysto haweenka iyo ragaba, waxaan heli doonaa aragtiyo kala duwan oo ku saabsan arimaha D/hoose. Hadaan dhegaysto labadaba raga iyo haweenka, waxaan si wanaagsan ugu qareemi karaa baahiyaha bulshada gebi ahaanba.

Maxay tani dhab u tahay?

Dhanka ugu muhiimsan ee isgaarsiinta waxtarka leh ee laga doonayo hogaamiyaha waa dhegaysiga. Tani waxay leedahay muhiimad gaar ah si aad u fahamto fariimaha kala duwan ee qaybaha bulshada ka imaanaya iyo fahamka muhiimada in si wacan loola xiriiro fariimahan.

Sidee tan loo gaari karaa?

Citizen surveys are one method of listening to the communities and can be a particularly effective way of getting the views and priorities of women as well as men. Doorka ururada haweenka ee fulinta daraasadahan oo kale waxay ku leedahay muhiimad gaar ah xaalada Soomalida, maadaama ururadani noqon karaan kuwa wax ku ool ah inay gaaraan, gaar ahaan haweenka aan waxbaran, kuwaasoo dhanka kale ma gaabsada inay hadlaan..

4. Hogaamiyaha oo Fududeeya ah

Fududeeye ahaan, hadaan fahmo mowqifka raga iyo haweenka iyo siday u wada xiriiran, feker wanaagsan ayaan ka helayaa xaalada, waxaana awood u yeelan karaa inaan sahlo hanaan wanaagsan oo ku heli karaan xal labadooduba.

Maxay tani run u tahay?

Fududayntu waa mid ka mid ka ugu muhiimsan Xildhibaanaka marka uu horumarinayo sinaanta lamaanaha uuna ku taabagelinayo lamaanaha hab-maamulka magaalaynta. Fududeeyuhu, wuxuu xooga saarayaa inuu dhiirgeliyo dadaalo wadaaga, inuu dadka gacan ka siiyo xalinta dhibaatooyinka, iyo maaraynta khilaafaadka u dhexeeye shakhsiyaadka iyo kooxaha. Sidaa darteed, waxa laga rabo inuu sameeyo xildhibaanaka xaalada lamaanaha waa inuu dhiirgeliyo jawi faa'iido wanaag-inuu ka shaqeeyo sidii loo heli lahaa ahdaaf wadaag ah oo ku salaysan sinaanta lamaanaha-iyo inuu gacan ka gaysto inuu maareeyo wixii xiisad oo ka soo baxa arinkan.

Sidee tan lagu gaari karaa?

Si si-siman loo helo rayiga raga iyo haweenkan, loona wajaho dhibaatooyinka magaalada, hogaamiyaha waa inuu diirada saaraa inuu sahlo hab uu haweenka ka qaybgelinayo inay hadlaan uuna ka dhigo rayigooda mid si siman loo maqlo. Tani waa itijaah muhiim ah maxaa yeelay haweenku sida qaaliibka waxaa soo wajaho caqabado la xiriira dhanka ka qaybgalka marka loo fiirsho raga, tani waa sababta tabahani diirada u saarayaan ka qaybgalka haweenka. Tabaha ka qaybgalka siman ee raga iyo haweenka, eeg buuga kan la socda Lamaanaha iyo ka qaybgalka haweenka hab-maamulka maxaliga ah..

5. Hogaamiyaha oo kartisiye ah

Kartisiye anoo ah, hadaan xoojiyo raga iyo haweenka labadaba iyo haweenka bulshada dhexdeeda, waxaan gacan ka gaysan doonaa inaan dhiso D/hoose oo aad wax ugu ool ah, waxaana dhalin karaa in bulshadoo dhan wax ku darsato horuraminta, intii badh keliya oo bulshada ay ku biirin lahay.

Maxay tani dhab u tahay?

Shaqada kartisiinta ee hogaamiya waa inuu balaariyo baaxada, iyo doorka hogaamiyuhu uu kaga shaqaynayo inuu xoojiyo dadka bulshada inay ka qaataan heer balaaran ee masuuliyadeed iyo ka qaybgal. Xoojintuu waa fikir muhiimad gaar ah leh markay timaado ka simaanta lamaanaha iyo ka qaybgalka haweenka. Xoojinta haweenka si ay kaalin wayn u qaataan, kana qaybgalaan, gacana ku hayaan hawlaha iyo go'aamada waxay raad muhiim ah ku yeelanaysaa waxtarka (wax soosaarka) bulshadoo dhan. Adoo abuuraya kaalimo siman oo raga iyo dumarka ee bulshad dhexdeeda, hogaamiyaha wuxuu kordhiyaa guud ahaan awooda bulshada. Tani bedeli mayso awooda dadwaynaha, laakiin way kordhinaysaa guud ahaan. Tani waxay dhalinaysaa in dadwaynuhu awood balaaran u yeeshaan inay wax ku darsadaan hormarintooda.

Sidee tan lagu gaari karaa?

Shabakadaha waa dhanka ugu muhiimsan doorka xildhibaanka oo kartisiye ah. Horumarinta ixkuxirnaanta waxay ku yeelan sinaanta lamaanaha raad waxtar leh bulshada dhexdeeda. Iskuxirnaantu waxay isu keeni kartaa kooxaha haweenka iyo kooxo ay dhaqan ahaan xiriiir yar lahaayeen, si loo dhiirgeliyo ka qaybgal haweenka oo balaaran, iyo isfaham balaaran oo dhexmara raga iyo haweenka ee dhinacyada iyo mudnaanaha kala duwan.

Dhida iyo gacansiinta shabakadaha jira oo dhiirgelinaya sinaanta lamaanaha waxay leedahay waxtar gaar ah. Xaalada Soomaalida, shabakadaha haweenka oo aad loo dhisay waxay noqonayaan meel wanaagsan oo wax laga bilaabo (laga galo). Si walba ha noqotee, kaalinka xildhibaanka waa mid muhiim u ah inuu ka soo dhaqaajiyo ururada haweenka cidlada, kana dhigo kuwo iskaashi iyo wadashaqayn la sameeya ururada ka jira bulshada dhexdeeda.

Iskaashi waa arin kale oo kartisiin, kana ciyaaraya door muhiin ah horumarinta sinaanta lamaanaha. Mar labaad, iskaashigu wuxuu wajahayaa baahida loo qabo in la sameeyo iskaashi waxku ool ah iyo ka qaybgal balaaran oo bulshadu ku yeelato hawlaha dowlada. Iskaashiga waxaa loo arki karaa talaabo ka shishaysa shabakadaynta, maadaama dhabakadaynta dhexdeeda iskaashi ayaa lagu habayn karaa

6. Hogaamiyaha DEEGAAN OO gorgoriye ah

Anoo Hogaamiye ah, hadaan fahmo danaha raga iyo haweenka, si waxtar iyo faa'ido bulshada u leh ayaaan u wada hadalsiin lahaa.

Maxay tani dhab u tahay?

waa fikrad khaldan in sinaanta lamaanaha loola jeedo in koox bulshada ka mid ahi ay luminayso awoodeeda. Mid ka mid kaalimada xildhibaanka oo wada-hadashiiye ah ayay tahay inuu hubiyo in dhibaha si sax looga gorgortamo, hadlo loona fahmo si kooxuhu u gaaraan go'aano laga heshiin karo oo si siman uga tarjumaysa baahiyaha iyo mudnaanaha raga iyo dumarkaba.

Gorgorin waxaa sidoo kale loola jeedaa baahida loo qabo in xildhibaanku fahmo baahiyaha, iyo danaha kala duwan oo u dhexeeya kooxaha ku leh, ama uu saameeyo arin gaar ahi. Fahamka sida baahiyaha raga iyo dumarku ay u kala duwan yihiin iyagoo salka ku haya ka iyo masuuliyadaha lamaanaha ayaa xudun u ah kaalinkan. In laga wada-hadlo ka qaybgal siman ee haweenka sidoo kale waa xirfad laga doonayo xildhibaanka. Tusaale, marka la fulinayo barnaamijyada biyaha iyo nadaafada, urur ka mid ah Somaliland ayaa dhisay gudi fulin oo haween ku jiraan, waxay ka dib isku dayeen inay ku daraan gudiga horumarinta tuulada, waxayna la kulmeen ka hor-imaad baaxad leh. Waxay si guuli ku jirto uga wada hadleen ka qaybgelinta haweenka gudiga iyagoo soo bandhigaya siday haweenku laf dhabar ugu yihiin arimaha biyaha iyo nadaafada, ayna yihiin kuwa ugu horeeya ee isticmaalaya adeegyadan, iminkana haweenku waxay ku jiraan guddiyo dhowr ah.

Sidee tan loo gaari karaa?

La shaqaynta ururada haweenka- gaar ahaan shabakadaha- beesha dhexdeed ayaa aad waxtar u leh. Ka qaybgelinta kooxahan iyagoo ah daneeyayaal waxay kaa caawin doontaa inaad miisaanto metelaada aragtiyada raga iyo haweenka waxayna shaqadaada u fududayn doontaa laba hab. Tan koowaad, shabakadahani waxay gacan ka gaysan doonaan inay dhiiri geliyaan in bulshadu fahanto arimaha kala duwan ee haweenka. Tan labaad, inay u qareemaan waxay caawin doontaa dadaalkaaga inaad heshiis ka gaarto arimo dhiirgelinaya sinaan dhex marta raga iyo haweenka.

7. Hogaamiyaha oo Xooleeye (Masuul Maaliyadeed) ah:

Anoo ah Masuul maaliyadeed, hadaan ka soo wada qaybgeliyo haweenka iyo raga bulshada, waxaa ii sahlaan doonta inaan ururiyo lacag, waxaana ugu qoondaynayaa si haboon, anoo ka dhigaya maalgelinta mid waxtar leh.

Maxay tani dhab u tahay?

Dhab ahaan, mid ka mid ah dhinacyada ugu muhiimsan ee lagu hagaajinayo waxtarka D/Hoose ee baahiyaha haweenka iyo raga waa in la sigaa in dhaqaalaha iyo lacagaha sida loo jaangooyey ay ka tarjunto baahiyaha iyo mudnaanaha raga iyo haweenka labadaba.

Raadka miisaaniyada D/hoose ku yeelanayso nolosha raga iyo haweenka wuu kala duwanaa doonaa sababtoo ah kaalimada iyo masuuliyadaha kala duwan ooy bulsdhada dhexdeeda ku

leeyihiin. Tani aad ayay muhiim u tahay, waana inay u cadaataa xildhibaanku inuu fahmo arinkan markuu gaarayo go'aamada la xiriira maaliyada.

Sidee tan loo gaari karaa?

Maxaa yeelay maaliyadu waa arin D/hoose dhexdeeda ah. Aad ayay muhiim u tahay in waaxyahay D/Hoose u heelan yihiin lamaanaha. Sidaa darteen doorkaaga dhisida ururada wuxuu kaa caawin doonaa inaad aasaasto qoondayn iyo dejin miisaaniyadeed oo dareen u leh lamaanaha. Sidaa darteed, waa muhiim inaad tixgeliso, raacdo tubo miisaaniyad dejin oo ka soo wada qayb gelinaysa daneeyayaasha marka maalka loo astaynayo mudnaanaha. Qaab dhismeedkan waxaa laga soo qayb gelin karaa haweenka beesha, adoo isticmaalaya xirfadahaaga kaalinkaaga oo fududeeye iyo gorgoriye ah, waxaad ka shaqayn kartaa inaad samayso miisaaniyad dareen u leh lamaanaha.

8. Hogaamiyaha oo Korjooge ah:

Anoo korjooge ah, hadaan hubiyo in raga iyo haweenka si siman loogala dhaqmay bulshada iyo qaybaha gaarka ah (ganacsatada), waxaan sugi lahaa horumar waxtar leh oo deg deg ah.

Maxay tani dhab u tahay?

Xildhibaanka Kor joogaha ah waa inuu hubiyaa in Golaha Deegaanku, shaqaalaha D/hoose iyo kuwa kale oo qaybta ka ah horumarinta sida hay'adaha biyaha ku shaqa leh ay hayaan wadooyin fulin barnaamijyo iyo dejin tubo siyaasado wax qabad. Sidaa darteed doorkan, hogaamiyahu wuxuu xaqiijin karaa in haweenka laga qaybgeliyey qorshaynta iyo fulinta barnaamijyada. Arinkan oo la gaaro, si wacan ayaa loo qaabayn doonaa , nafaca iyo habsamida qorshuhuna wuu u wanaagsanaan doonaa raga iyo haweenka labadaba.

Sidee tan lagu gaari karaa?

Tani waxay xiriir la leedahay ka kale, laakiin howshan waa muhiim inaad xaqiijiyo in D/hoose si habsami ah baahiso macluumaadka markay qorshayntu iyo fulintu socoto, si baahiyaha raga iyo haweenku si siman u muuqdaan. Tan waxaa ku jirta in hubiyo in waaxyaha D/hoose oo dhan ay helaan xogta falanqaynta lamaanaha, xogtaana loo furfuro qaab lamaane.

9. Hogaamiyaha oo Awood adeegsade ah

Xildhibaanka oo Awoodisa- Maale ah, hadaan u isticmaalo awoodayda inaan xoojiyo haweenka, waxaan noqonayaa mid waxtar u leh horumarinta deegaankayga.

Maxay tani dhab u tahay?

Kaalinka haweenku ku leeyihiin D/hoose waa muhiim, maaha keliya inay yihiin haween, laakiin waxay yihiin kala bar tirada dadka, sidaa darteed, isticmaalka awoodu wuxuu ka yeelayaa in bar tirada dadweynuhu gacan siiyaan kana qaybgalaan barnaamijyada D/hoose iyo horumarinta deegaanka taasoo hagaajin doonta habsamida waxqabad, taasoo bedelkeeda kordhinaysa awoodu uu leeyahay xildhibaanku si uu horumariyo bulshadiisa.

Sidee tan lagu gaari karaa?

Inaad u isticmaasho aragtiyada lamaanaha doorkan Icticmaalka awooda waxay ku xiran tahay sidaad u fahamto arimaha kala duwan ee raga iyo dumarka haysta awoodaadaana aad u isticmaasho sidaad si siman ugu faa'iidaynta lahayd. Sidaa darteed, inaad isticmaasho habka (aalada) falanqaynta lamaanaha aadna si wanaagsan u fahamto raga iyo haweenka bulshada ayaa ah mid muhiim ah.

10. Hogaamiyaha oo hayad -Dhise ah:

Anoo Urur Dhise ah, hadaan hubiyo in qaaka ururada (waaxyuhu) u dhisan yihiin ay gacan ka gaysanayaan ka qaybgalka raga iyo haweenka, barnaamijyada iyo siyaasadohoodu waxay noqonayaan kuwo aad taaba gal ah.

Maxay tani dhab u tahay?

Xaqiijinta in haweenka iyo raga si buuxda oo siman loogu qaybiyey qaab dhismeedka maamulka Dhoose waxay la mid tahay xooga iyo waxtarka dadka qaybaha Dhoose ka shaqeeya si wanaagsan looga faa'iidaystay, taasoo ka dhigaysa ururadooda kuwo aad waxtar u leh. Waxaa intaa dheer, inaad hubiso in ururadani awood u leeyihiin inay ka jawaabaan baahiyaha kala duwan ee raga iyo haweenka labadaba ee ururka dhexdiisa iyo deegaanka guud ahaan, waxay noqonaysaa in ururadu ay awood u yeeshaan inay fuliyaan howlo waxku- ool ah

Waa muhiim markaad gacan siinayso qaab dhismeedka ururada inaad ku darto hanaan gacan ka gaysanaya ka qaybgal siman oo raga iyo haweenku yeeshaan. Tusaale, u qaybsame hawlaha lamaanaha oooy D/hoose ka magacawdo waaxyaha munaasibka u ah, kaasoo shaqadiisu tahay inuu xiriiriyo guddi masuul ka ah inuu eego siyaalaha loogu xoojin karo haweenka nidaamka D/hoose ayaa aad faa'iido u lehl.

Sidee tan lagu gaari karaa?

D/hoose waa inay tusaale ugu noqoto bulshada inay tahay urur sinaan lamaane ku dhisan, kana dhigaysa mid ka mid doorkeeda bulshada dhexdeeda (Local Authorities should set examples as gender equal institutions as part of their role in the community). Hadaba, muhiimad gaar ah ayay leedahay inay ka jiraan shaqada dhexdeeda iyo barnaamijyadeeda siyaasado iyo qawaaniin xaajijiyaya sinaanta lamaanaha. Su,aasha arinka la xiriirta ee uu baahan yahay inuu xildhibaan ku ka jawaabo waa sidee lagu gaari karaa in la sameeyo nidaam noocan oo kale ah, iyo sidii lagu heli lahaa jawi gacn ka gaysan kara iyo waxa loo baahan yahay in la dhaqan geliyo siyaasadaha?

Maadaama doorka xildhibaan ku noqon doono inuu dhiso ururka laftiisa iyo shaqaalihisa, doorkani wuxuu isu keenayaa taabagelinta lamaanaha isagoo isticmaalaya tababaro iyo in shaqaalah uu shaqada dhexdeeda gacan ku siiyo inay ururdooda u dhisaan qaab balaaran iyagoo ka eegaya dhanka lamaanaha. Intaa waxaa dheer, dhiirigelinta qaab maamul ku miisaaman sinaanta lamaanaha-oo aan ahayn dhanka tirada, laakiin dhanka kaalimada iyo masuuliyadaha -ayaa aad muhiim u ah. Tani waxay u dhici kartaa in gacan laga siiyo kor-uuqaadida aqoonta haweenka ka haya kaalimada aan aad u sarayn, iyo dhiirigelinta ka qaybgalka kuwa hada haya maamulk iyo sidoo kale in si siman looga shaqaaleeyo haweenka iyo raga jagooyinka maamulka.

Barbaarin shaqaale, iyadoo la muujinayo kaalimada shaqo ee ururka dhexdiisa ayaa qayb muhiim u ah jagada xildhibaan ka. Tan dhexdeeda, waa muhiim in siyaasadaha ku saabsan sinaanta lamaanaha si cad loo soo bandhigo, iyo in la dejiyo hanaan wax ka qabanaya kala takoorka lamaanaha ee ka jira shaqada dhexdeeda. Nidaamkani wuxuu gacan naga siinayaa in la dhaqan geliyo sinaanta lamaanaha..

11. Hogaamiyaha oo Hogaamiye ah:

Hogaamiye ahaan, masuuliyad ayaan u hayaa bulshadooda dhan, rag iyo dumar, yar iyo wayn. Hadaan kazoo wada qaybgeliyo raga iyo haweenka, si wanaagsan ayaan ugu adeegi karaa bulshada, anoo tusaale u noqonaya, waxaan kicin karaa isbedel waxtar u leh dhamaan heerarka bulshada.

Maxay tani dhab u tahay?

Hogaamintu dhab ahaantii waa xiriirka u dhexeeya hogaamiyaha iyo dadka ku taxaluqa, waa laba qaab, hanaan ka qaybgelin oo ku salaysan is-aamin iyo xushman. Kaaliinka hogaamiyaha waa door isu keenaya qaybaha kala duwan adoo isticmaalya xirfadaha kala duwan ee dhiirigelinaya hanaanka maamul wanaaga ee heer degmo. Sidaa darteed, haweenkoo laga qayb geliyo hanaanka maamulka wanaagsan waxay hogaamiyaha ka dhigaysaa inuu hogaamiyo dhab ah u noqdo gebi ahaanba bulshada D/hoose. Hogaamiyuhu wuxuu qaabkaan ku helayaa sharaf badan, maadaama ka qaybgelinta iyo gacan siinta haweenka macnaheedu yahay in D/hoose noqoto mid aad waxtar u leh, hogaamiyuhuna uu yeelanayo awood uu ku abaabulo bulshada.

Sidee tan lagu gaari karaa?

Maadaama kaalinkani uu si wadajir ah isu keeni koono ka kale dhinac ahaan, nuxurka inaad dhinacyada kale ka gaarto xaalad dareen u leh lamaanaha waxay ku xiraan doontaa doorkaaga hogaanimo. Iskaashi lala sameeyo ururada muhiimka ah sidoo kale waa dhinac muhiim ah, maadaama ay kuu noqonayso marin maadaama hogaamiyaha laga doonayo inuu fahmo aragtiyada haweenka ee bulshada dhexdeeda, sidoo kale faa'iido isku xir leh ayay u tahay kaalimadaada kale

TABABAR IYO AGAB HOWLGAL



HORDHACA TABABARKA IYO AALADAHA HOWLQALKA

Layligan taxanahi ahi iyo agabkani waxaa laga doonayaa inay ka qaybgalayaasha u kaxeeyaan geedisocod ay ku fahmayaana lamaanaha fikir ahaan, marka laga eego dhaqankooda iyo xaalada hanaanka ismaamulka.

Waa muhiim in tababarka lamaanuhu uu gacan ka siinayo in la bayaansho argtida lamaanaha isagoo ku xiraaya waaqica dhabta ah oo hogaamiyuhu tixraaci karo iyo in la siiyo hogaamiyaha agab uu isticmaalo si uu u dabakho.

Waxaa qaybtan ku jira agabyo kala duwan, iyadoo laga eegayo caqabadaha wakhtiga iyo kala duwanaanshaha aqooneed ee kooxda iwm, waxaa laysugu dari karaa qaabab kala duwan. Si walba ha noqotee, waa muhiim in su'aalahaan la soo bandhigo. Layli walba wuxuu la xiriiira qayb gaar ah si aad ugu sharaxdo tababarka aadna bixisid sawir dhamaystiran oo ku saabsan lamaanaha iyo hab-maamulka maxaliga.

1. Maxaa yahay macnaha lamaanaha?
2. Maxay yihiin caqabadaha hortaagan ka qaybgalka haweenka?
3. Sidee lamaanuhu xiriir ula leeyahay Hab-maamulka Maxaliga?
4. Sidee lamaanuhu raad ugu leeyahay waxtarka iyo habsamida hab-maamulka maxaliga?
5. Sidee lamaanaha si la taaban karo loo isticmaali karaa?
6. Sidee arimahan si wadajir ah loo hordhigi karaa hogaamiyayaasha?

Macluumaad wakhtiga kuu dhowraya:

Ku dheji weero ku saabsan lamaanaha gidaarada qolka si loo fahmo fariimaha iyo aaraada inta tababarka socdo. (derbiga ayaa lagu dhaafi karaa inta tababarada kale socdaan si loogun xiro kaalimada kale ee hogaamiyaha laga rabo). Tani waxay kuu dhowraysaa wakhti iyadoo xoojinaysa fikirka, waxayna noqonayaan waraaq si deg deg ah loo tixraaco intuu socdo tababarku.

Tusaalayaal dhowr ah:

- Ka qaybgalka simanu wuu ka balaaran yahay tiro isu dhiganta.
- Lamaanuhu kuma saabsana dumarka keliya.
- Lamaanuhu kuma saabsana jinsi bayolji.
- Isticmaal Aayado Quraan iyo maahmaahyo Soomaliya
- Lamaanuhu wuxuu ku saabsan yahay kaalimada, masuuliyadaha, helida, fursadaha ee raga iyo dumarka.
- Ka qaybgalka haweenka iyo raga waxaa macnaheedu yahay in habsamida iyo waxtarka D/hoose kordho.

MACLUUMAAD LA XIRIIRA TABABARKA: SU'AALO SOO NOQNODA OO LA ISWEYDIYO

Markaad bixinayso tabar ku saabsan lamaanaha, waxaa jiraya su,aalo iyo cabashooyin ay soo bandhigi doonaan ka qaybgalayaasha tababarka, waa muhiim in su'aalahan si bayaan oo qancin watada loo wajaho si ka qaybgalayaashu firkad cad ugu helaan sadexda su'aalood ee ugu muhiimsan:

1. Muxuu yahay lamaanuhu?
2. Maxay muhiim u tahay in lamaanaha lagu daro hab-maamulka maxaliga?
3. Sidee lamaanaha ugu dari karnaa hab-maamulka maxaliga?

Waxaa jiri doona wakhti marka laga hadlayo lamaanaha ay dhalan doonaan arimo badan oo iska hor-imaad ah oo ka yimaada ka qaybgalayaasha. Waa muhiim in sababta iskahor-imaadku tahay mid la fahmi karo, sharaxaadaaduna waa inay xustaa in ka hadalka lamaanuhu aysan dhalin su,aalo ku saabsan awooda iyo gacan ku haynta bulshada.

Shaxdani waxay ku siinaysaa dhowr ka mid ah su'aalaha iyo weeraha la filayo inay ka soo baxaan wadahadalka inta lagu jiro xiisada tababarka, wuxuuna ku siinayaa macluamad ku saabsan sida loo wajahayo:

Dhowr ka mid ah su'aalaha aad laysu weydiyo iyo weedhaha:	Sida looga jawaabi karo
Sinaanta lamaanuhu waxay ka soo horjeedaa sida uu qabo Quraanku .	<ul style="list-style-type: none"> ● Soo xigo aayadaha quraanka ee waafaqsan sinaanta guud ee raga iyo dumarka ● Sheeg aayadaha iyo axaadiista ka hadlaysa sinaanta xaga raadinta cilmiga, dhaxalka, ciqaabta, abaalmarinta, lahaanshaha iwm.
Lamaanuhu shaqo kuma leh dhaqank a Soomalida- waa fikir Galbeedka nooga yimi. Fikirka haweenka raga ayaa la soo mariyaa, aabayaashood/nimankooda/ walaalahod	<ul style="list-style-type: none"> ● Soo xigo lamaanaha iyo dhaqanka Soomalida adoo isticmaalaya gabayo iyo sheekooyin ka turjumaya arimaha lamaanaha.-sheekadii Arawelo, ama gabayo iyo maahmaahyaha ku yaal qaybta dhaqanka Soomalida ee Buugan. ● Lamaanuhu aad ayuu u qarsoonaa waagii hore, laakiin wuu soo baxay oo isbedel ka dib dagaalkii- kuwani waa tusaalayaal muhiim ah inaad tusto jiritaanka lamaanaha ee dhaqanka Soomaalida.
Maadaama ay madax ka yihiin guriga. Dumarkoo lagu soo daro waxay wiiqaysaa kaalinka raga ee bulshada dhexdeeda.	<ul style="list-style-type: none"> ● Fikirka lamaanuhu wuxuu ku saabsan yahay bulshada-ka qaybgalayaashu ha ka hadlaan sida haweenka iyo ragu shaqo uga qabtaan, uguna shaqeeyaan bulshada dhexdeeda, adoo diirada saaraya waxa dhici ● Lahaa". ● Arimaha lamaanaha ee maamulkii Siyaad Bare waa laga hadli karaa waa muhiim maadaama ay saamayn ku yeelan karto aragtida xun ee laga qabo afkaaraha lamaanaha. ● Xuquuqda haweenka si cad ayaa loogu sharaxay Quraanka tan waxaa ka garanaysaa muhummada lamaanaha iyadoon loo eegin dareen reer Galbeed.
	<ul style="list-style-type: none"> ● Sii tusaalayaal wakhtiyo raga si khaldan ay u meteleen rag kale oo qoyskooda/reerkooda-ka hadal baahida in qof walba naftiisa metelo, isagoo dibada ka ah fikirka lamaanaha, ka dibna dib ugu xiriiri baahida dumarku u qabaan ka qaybgal siman. ● Maahmaah Soomali : "Far keliya fool ma dhaqdo xataa taadu"-oo nuxurkeedu yahay in qofna qof meteli kari oo ay tahay inay natfoda metelaan.
	<ul style="list-style-type: none"> ● Ka hadal farqiga u dhexeeya in ragu metelaan arimaha guriga iyo baahida in laga qaybgeliyo dadweynahoo dhan howlaha D/hoose-ama heer bulsho. Tani waxay khatarta ka fogaynaysaa qofka marka loo eego mowqifka ninka ee gurigiisa. (This will move the ideas away from a more personal threat against the position of a man in his own household.)

<p>Sinaanta lamaanuhu waxay tahay in dumarka ka shaqeeyaan meel dibada ka ah gurigooda. Haday tani dhacdo masuuliyadihii guriga ayaa lumaya qoyskiina waa burburayaa.</p>	<ul style="list-style-type: none"> ● Ka hadal dhabta ah in dumarka iminkaba ka shaqeeystaan meelo dibada ka ah gurigooda ka dib dagaalkii sokeeye. ● Dhibtu natiijo ahaan way jiraysaa, laakin dumarka oo gacan laga siiyo inay dibada ka shaqaystaan wax badan ayay ka taraysaa inay ilaaliso caruurta tabarta daran ayna hagaajiso wanaaga iyo isku duubnida qoyska ● Ka hadal qiimaha shaqadu leedahay-si toos ah iyo si dadban-ka hadal siday bulshooyinku u qiimeeyaan si kala duwan u kala cabiraan, waxaana raad ku leh taan sida raga iyo dumarku ay kuwo waxsoosaar u noqon karaan. ● Ka hadal baahida in hogaamiyuhu, gacan ku siiyo haweenka guryahooda meelo dibada ka ah ka shaqeeya si waajibaadkii guriga loo daboolo-u isticmaal tan fursad aad kaga hadasho isticmaalka wakhtiga, baahida loo qabo in la sugo inaan culays badan la saarin haweenka si aan caruurtooda sida (gabdhaha)ay waxbarashadu u seegin sababtoo ah hooyooyinka ayay caawiyaan.
<p>Ka qaybgalka dumarka ee go'aan gaarida waa ka soo horjeedaa dhaqankeena</p>	<ul style="list-style-type: none"> ● Ka hadal noocyada kala duwan ee go'aan gaarida, labadaba qaabka rasmiga iyo kaan rasmiga ahayn, iskuna day in ka qaybgalayaashu ka doodaan tusaalayaal sida haweenku go'aanaday gaareen ay u hagaajiyeen howlaha D/hoose-tusaale mowqifkii haweenka iyo go'aankoodii ay ka dhiibteen ururka hiliblayaasha burco. ● Ka hadal haweenka iyo go'aan ka gaarida meelaha dhaqan ahaan loo arko in haweenku bulshada ku leeyihiin si looga dhigo ka qaybgalka haweenka iyo in go'aankoodu noqdo mid sahal ah loo aqbal. ● Isticmaal tusaalayaal ka qaybgalka haweenka go'aan gaarida D/hoose iyo raadkeeda waxtarka leh
<p>Ka hadalka haweenka iyo lamaanaha waa arimo dhib wata. Wadahadalkuna waa inuu ku saabsanaadaa bulshada Soomaaliyeed guud ahaan. Dumarku xaqoodii way haystaan. Sidaa darteed looma baahna in laga hadlo sinaanta lamaanaha</p>	<ul style="list-style-type: none"> ● Fikirka lamaanuhu waa mid balaaran oo lawada dhan yahay, mana khuseeyo dumarka keliya. ● Lamaanuhu waa hab si wanaagsan loogu fahmayo bulshadoo dhan__ raga iyo dumarka, wiilasha iyo gabdhaha_ wuxuuna ka dhigayaa bulshada mid xoogan, oo midaysan ee uusan kala qaybin bulshada.
	<ul style="list-style-type: none"> ● Halkaan waxaa muhiim ah inaad dib u raaco layliyo badan oo lagu eegayo kaalimada iyo galgalka (access) dumarka iyo raga qaado macluumaadka ay kooxuhu kugu siiyeen layliyadan, kana hadal sida xaquuqo dhowr ah ee haweenka iyo raga aysan ugu salaysnayn kaalimada laga filaayo inay qabtaan sababtoo ah jinsigooda (sex). Tusaale, haweenku waxay xaquuq siman u leeyihiin waxbarashada, laakiin haween badan ayaan wakhti u helin inay iskoolada aadaan, ama ma awoodi karaan sababo kale sababtoo ah jinsigooda. ● Jiritaanka xaquuqahani ma aha mid faacil ah, lana dhaqan gelin karo xaquuqahan. ● Waa faa'iido sidoo kale inaad hagto wadahadal guud oo ku saabsan xuquuqda- ka fogow arimaha haweenka iyo lamaanaha in mudo ah, si aad u hesho in ka qaybgalayaashu si balaaran uga fekeraan xaquuqaha. Tusaale muhiin ah waa heshiisyada ku saabsan xuquuqda caruurta, taasoo xor ka ah in caruurta la qoro askarta. Inkastoo sharcigani jiro, caruur fara badan oo Afrikaan ah ayaa lagu khasbey ciidamada, taasoo ka soo horjeeda xaquuqda caruurta. Wiilasha ayaa arinka si gaar ah ugu nugul, taasoo salka ku haysa doorkooda jinsi ee bay'olji. Isticmaalka tusaalahan wuxuu keenayaa in dib loogu laabto in laga wadahadlo arimaha lamaanaha, laakiin xagal ka duwan.

Xogo tababarka oo ujeedadu tahay in si habsami ah loo soo bandhigo fikradaha lamaanaha:
 Noqo waaqici
 Isticmaal tusaalayaal
 Noqo mid dhaqan ahaan taxadara
 Isticmaal muuqaal-isticmaal sawiro
 Isticmaal baaqyo aad jirkaaga ka samaynaysid (body Language)

LAYLIGA 1: WAXYAABAHA LAGA AAMINSANYAHAY LAMAANAHA

Ujjeedo:

Layligani wuxuu kaa caawinayaa inay ka qaybgalayaashu ay rayigooda kaga fekeraan xaaladaha raga iyo dumarka bulshada dhexdeeda. Fududeeyaha hagaya wadhadalka waa inuu isku dayaa in ka qaybgalayaashu ka fekeraan sida afkaarahani isu bedeleen ilaa dagaalkii- tani waxay muujin doontaa in lamaanuhu yahay aragti bulsho, uuna yahay mid si joogta ah isu bedelaya.

Hordhac:

Ku adkee ka qaybgalayaasha inaysan tani ahayn imtixaan. Ka qaybgalayaashuna waa inaysan magacyadooda ku qorin waraaqaha.

Waraaq laba god ah u jeex ka qaybgalayaash raga iyo dumar. Kala hadal waxuu yahay noocyadiisu (stereotypes)-fikrada sida raga iyo ragu yihiin iyo siday u dhaqmaan- caadiyan aragtiyada iyo fikradaha bulshada dhexdeeda. Badanaa waxay ku soo bandhigi doonaan/cadayn doonaan maahmaahyo iyo sheekooyin ay kaga sheekayn karaan inta doodu socoto, iyo sidoo kale layliyada 1C iyo D.

God walba, ha ku qoraan ugu yaraan 5 weedhood oo ku saabsan sida bulshadu u aragto raga iyo haweenka. Tusaale, " raga ma istaagaan safafka dhaadheer, saburkooda ayaa yar".

Ururi waraaqaha, hana la akhriyo aragtiyada kala duwan kuna qor waraaq balaaran.

Ka wada hadla siday u arkaan aragtiyadaan kala duwan ee bulshada, ka dibna eeg sida qayb ka mid ahi isu bedeleen ilaa dagaaladii. Waxaad ka hadli kartaa sida aragtiyadani raad ugu yeesheen doorka iyo masuuliyadaha kala duwan ee raga iyo haweenku bulshada dhexdeeda ku leeyihiin. Tusaale, aragtida ah in haweenku jilicsan yihiin, raguna geesiyo yihiin, in ragu yihiin kan ilaaliya/difaaca qoyska, dumarkuna yihiin sida hanti ragu leeyahay, ayna tahay inay guriga joogto.

Wakhtiga ay qaadanayso qiyaastii: 45 daqiiqo

LAYLIGA 1A: INAAD DOORATO JINSIGA ILMAHAAGA:

Ujjeedo:

Layligani wuxuu ka caawinayaa ka qaybgalayaasha inay ka hadlaan aragtiyada lamaanaha marka loo fiirsho dhaqankooda iyagoo malaynaya doorka ilmaha ee noloshooda. Waa layli waxtar leh oo loo isticmaalo inuu qalada bi'yo, laakin yuusan qaadan wakhti dheer, maadaama ka qaybgale walba u baahan yahay wakhti uu kaga jawaabo

Hordhac:

U sheeg ka qaybgalayaasha inaad u sheegaysid sheeko, iyaguna ay iska dhigaan inay xaaladaa ku sugan yihiin. Hubi inaad ku adkayso inay tani aysan ahayn imtixaan.

Sheeg sheekadan soo socota:

Adiga iyo xaaskaaga ayaa iska dhigaya inaad ilmo haysataan. Waa ilmahaagii ugu horeeyey. Waa idiin suura geli wayday inaad ku jirtaan dhayalkan, waxaadna aadeen faaliye waxaadna waydiiseen inaad ilmo yeelan doontaan mustaqbalka. Faaliyihii ayaa idiin sheegay inaydaan ilmo dhali doonin ilaa aad go'aan ka gaartaan jinsiga uu noqon doono ilmuhu. Markaad go'aankaa gaartaan ayaad ilmo dhali doontaan.

Weydii mid walba oo ka mid ah ka qaybgalayaashu inuu markiisa ka jawaabo:

1. Jinsigee (wiil/gabar) rabtaa inuu noqdo ilmahaagu?
2. Waayo? (sheeg ugu yaraan sadex sababood)

ARAGTIDA RAGA IYO DUMARKA EE DHAQANKA SOOMAALIDA WAKHTIGAY QAADANAYSA : WUXU KU XIRAN YAHAY TIRADA KOOXDA CELCELIS ILAA 24 KA QAYBGAL, 30 DAQIIQO.

LAYLIGA 1C

KA FEKERID RAGA IYO DUMARKA EE DHAQANKA SOOMALIDA

Ujjeedo:

Ujjeeda layligan waa in ka qaybgalayaashu ka fekeraan siyaalaha kala duwan ee raga iyo dumarka looga arko beelahooda. Marka laga hadlayo aragtiyada dhaqanka ku taaban ee raga iyo haweenka, ka qaybgalayaashu waxay sidoo kale bilaabi karaan inay ka hadlaan sida qaybo ka mid ah aragtiyadan dhaqanku isu bedeleen, sababtoo ah isbedelka taariikhda, sida burburkii dowladii dhexe iyo dagaalkii sokeeye. Tani waxay muujin doontaa sida lamaanuhu ugu xiran yahay geedi-socodka (isbedelka) bulshada.

Faalada fududeeyaha:

Weydii ka qaybgale walba inuu qaato waraaq oo uu ku qoro ilaa shan maahmaahood ama sheekooyin dhaqanka Soomaalida oo ku saabsan raga ama haweenka, wiilasha iyo gabdhaha. Haday ku adkaato ka qaybgalayaasha inay helaan maahmaaho ku haboon, xasuusi kuwo ka mid ah maahmaahyadii looga hadlay qaybtii lamaanaha iyo xaalada Soomaaliya, oo mar hore lagu soo maray buugan.

Ka qaybgale walba ha akhriyo mid ka mid ah liiska uu qoray, kuna qor waraaq balaaran.

Weydii ka qaybgalayaasha inay ka hadlaan su'aalahan soo socda markay ka sheekaynayaan maahmaahyada:

- Maxay oraahyadani inooga sheegayaan sida raga iyo haweenka bulshada dhexdeeda looga arko?
- Maxay oraahyadani inooga sheegayaan ka/kaalimada dhaqan ee raga iyo haweenka ee bulshada dhexdeeda?
- Sii tusaale ku saabsan sida loogu bedelay kaalimada raga iyo haweenka ee wakhtigan.
- Sii tusaale ku saabsan sida raga iyo dumarka hada u dhaqmaan.

Maahmaahyadan iyo sheekooyinkan waxaa lagu xiriirin karaa aragtiyadii (stereotypes) ay ka qaybgalayaashu qoreen Layligii 1. Isku xirka labadan layli waxay gacan ka siin karaan ka qaybgalayaashu inay arkaan sida aragtiyadoodu, iyo aragtiyaha bulshadu maanta ugu xiran yihiin dhaqamada bulshada iyo in afkaarta laga qabo raga iyo haweenku si qoto dheer ugu qotomaan dhaqanka Soomaalida.

LAYLI 1D:

ASTAYNTA LAMAANHA EE XAALADA SOOMAALIDA

Ujjeedo:

Ujjeedada layligan waa in la helo/furo aragtiyada dadka iyo ka biya-diidka fikirka lamaanaha. Kani waa layli faa'iido leh uguna dambeeya xiisada hordhaca ee lamaanaha-markay ka qaybgalayaashu ka hadlaan aragtiyada laga qabo lamaanaha iyo weliba tixraacyo dhaqameedyada la xiriira lamaanaha, waa muhiim in ka qaybgalayaashu ka hadlaan habab kale oo loo arko lamaanaha dhaqan iyo taariikhiyan. Tani waxay meesha ka saaraysaa shakiga dadku ka qabo ereygan, taaso salka ku haysa waaya-aragnimadoodii hore, sida siyaasado hore ee xukuumadaha.

Faalada fududeeyaha:

Ka qaybgalayaashu waraaq ha ku qoreen 3-5 dhacdooyin taariikhi ah oo wayn oo bedelay bulshada Soomaaliyeed 50kii sano ee tegey. Ka dib ha qoreen 3-5 dhacdo oo taariikhi ah oo hagaajiyey ka qaybgalka haweenka ama sinaanta lamaanaha tusaale, sharcigii Xeerka Qoyska Act ee 1975.

Ka qaybgalayaashu ha ka jawaabeen, kuna qor waraaq balaaran. Hag wadahadal kooban, adoo eegaya labadan arimood:

1. Sidee dhacdooyinka taariikhiga ah ooy sheegeen u bedelay ka raga iyo haweenka ee bulshada Soomaaliyeed dhexdeeda?
2. Sidee dhacdooyinka xiriirka la leh lamaanaha saamayn ugu yeeshen sida dadku arko lamaanaha, iyo xiriirka u dhexeeya haweenka iyo raga?

SUAAL: WAA MAXAY CAQABADAHA HAYSTA KA QAYBGALKA HAWEENKA?

LAYLI 2:

KALA SARAYSIIN IYO DOOD KU SAABSAN CAQABADAHA HAYSTA KA QAYBGALKA HAWEENKA

HORDHAC:

Kaalimada raga iyo haweenku kaga jiraan bulshada wuxuu saamaynayaa awoodooda inay ka qaybgalaan hawlo dhowr ah iyo hanaanka go'aan- gaarida. Layligani wuxuu ka caawinayaa ka qaybgalayaasha inay cadeeyaan fikirkooda ku saabsan kaalimada raga iyo haweenka ee bulshada dhexdeeda, ka dibna eeg sida kaalimadani caqabad ugu yihiin ama u xoojin karaan ka qaybgal siman. Dumarka Soomaaliyeed waxay uga qayb qaataan karaan habab ka duwan tan raga. Layligani wuxuu muujin doonaa sida rag ay awood ugu leeyihiin ama aysan ugu lahayn inay lug ku yeeshaan howlaha bulshada. Tan waxaa la raacin karaa layli ku saabsan isticmaalka wakhtiga, waxaana raacisaa wadahadal balaaran oo ku saabsan sida raga iyo haweenku si siman uga qaybgeli karaan hab-maamulka maxaliga, adoo ku daraya dood furan adoo isticmaalaya shaxda hubinta ee qaybta ka qaybgalka, oo goor hore aan ku soo maray buugan.

FAALADA FUDUDEEYAHA:

Qaybta 1aadl

U qaybi ka qaybgalayaasha qoraalka kaalimada ka qaybgalka lamaanaha. Ka qaybgalayaashu ha buuxiyaan foomamka iyagoo ku salaynaya khibradooda xaalda Soomaliya, iyagoo muujinaya hadii kaalimadan si xoog leh ay rag u hayaan, si xoog leh u hayaan haweenku ama u miisaaman yahay labada lamaane.

Qaybta 2aadl

Qaybi qoraalka ku saabsan caqabadaha hor taagan ka qaybgalka. Weydii ka qaybgalayaasha inay tixgelin siiyaan liiska xanibaadaha dhici kara ee hor taagan ka qaybgalka, ku biiri inay dareemaan inay qoraan kuwa sida gaar ah uga jira xaalada Soomalida.

Weydii in ka qaybgalayaashu kala saraysiiyaan (mudnaan) caqabadaha raga iyo kuwa haweenka ka haysta dhinacyada ka qaybgalka ee lagu soo bandhigay qoraalka Kaalimada Lamaanaha ee Qaybta I. ka qaybgalayaashu ha asteeyeen kaalimada gaarka ah oo aan loo wada miisaanayn, ha asteeyeen caqabadaha muhiimka ah ee hor taagan in la miisaamo kaalimada lamaanaha.

Ka qaybgalayaashu ha fuliyeen layligan iyagoo ku salaynaya heerarka kala duwan ee ka qaybgalka ee looga wada hadlay qaybta fikradaha ee buugan. Tani waxay gacan ka siinaysaa inay ka fekeraan siduu ka qaybgalku uu u leeyahay qaabab, heerar iyo caqabado kala duwan. Waxay kaloo naga caawin doontaa in la soo bandhigo sida heerarka kala duwan ee ka qaybgalku isugu xiran yihiin midba kan kale raad ku leeyahay-tusaale, caqabadaha haweenka ka haysta inay helaan macluumaad wuxuu saamayn ku leeyahay hadii ama hadaysan awood u leedahay inay ka soo qaybgasho wadatashiga

Waa muhiim in hogaamiyuhu ogyahay caqabadaha ka soo food saara raga iyo haweenka inay si waxku ool ah uga qaybgalaan howlaha D/hoose, qorshaynta iwm, laakiin hogaamiyayaasha waa in si deg deg ah uga fekeraan waxa ay ka samayn karaan Dhoose si looga guulaysto isbedeladan ayna hubiyaan in haweenka iyo rag si siman awood ugu yeeshaan inay ka qaybgalaan dhamaan heerarka kala duwan.

Iyadoo salka ku haysa kala saraysiinta mudnaanaha, ka qaybgalayaashu haka jawaabaan afartan su'aalood:

1. Si loo wajaho caqabadaha hor taagan ka qaybgalka ee laga asteeyey dhinac walba oo muhiim u ah ka qaybgalka, maxay yihiin isbedelada la doonayo inay ka dhacaan bulshada dhexdeeda?
2. Sidee macquul u yihiin isbedeladani?
3. Doorkee hogaamiye ahaan ka ciyaari kartaa inaad saamayn ku yeelato isbedeladan?
4. Maxay yihiin tabaha lagu wajahi karo caqabadahan adoo kordhinaya heerarka ka qaybgalka haweenka iyo raga ee D/hoose?

WARAAQDA DOORKA LAMAANAHA:

Dhinacyada ka qaybgalka	Waayo? Waa maxay caqabadaha hortaagan ka qaybgal	Miisaanka u Dhexeeya Raga iyo Haweenka
Go'aan Gaarida		
Maaliyada/Dhaqaalaha guriga		
Waxbarashada caruurta		
Qorshaynta qoyska (kala dheereynta ilmaha)		
Lahaanshaha xoolaha		
Raacida xoolaha		
Kaalmada :		
Xanaanada caruurta		
Quudinta qoyska		
Wax soosaarka beeraha ee cuntada qoysku isticmaalo		
Wax soosaarka cuntada oo lacag laga bixiyo		
Wadahadalada Beesha		
Beeraha		
Biyaha iyo nadaafada		
Iskoolka/waxbarashada		
Howlaha dhismaha ee deegaanka		
Deegaanka		
Xoolaha		
Wax yaalo kale		
Heer ka D/hoose		
Metelaada siyaasada		
Ka qaybgalka siyaasada		
Shaqooyinka dibada ka ah guriga		
Wershada- Ganacsiga		
Suuqa - ganacsiga yar yar		
Xafiiska		
Ganacsiga baaxada wayn		
Caafimaadka/kalkaalinta		

WARAAQDA CAQABADAHA HAYSTA KA QAYBGAL LAMAANE OO SIMAN

Tixgeli in caqabadahan hortaagan ka qaybgalka siman ee raga iyo haweenka inay salka ku hayaan kaalimada lagu muujiyey waraaqdii hore. Ku kordhi wixii caqabado kale oo aad u dareemayso inay ka maqan yihiin oo si gaar ah u khuseeya xaalada Soomaalida.

Caqabad walba, u kala saraysii (1-5) sida aad u malaynaysid inay u saamaynayso ka qaybgalka raga iyo haweenka ee D/hoose.

- 1= Maya Gebi ahaan
- 2 = In ayar
- 3 = Ilaa xad
- 4 = In yar
- 5 = Caqabada ugu weyn ee hortaagan ka qaybgalka

Caqabadaha hortaagan ka qaybgal loo siman yahay:	Siday muhiim ugu yihiin raga	Siday muhiim ugu yihiin
Waxbarasho rasmi ah la,aan		
La,aan tababaro khuseeya (muhiim ah)		
Ka qaybgal xadidan ee hawlaha bulshada/wadahadalka		
Fakhriga		
Nafaqa xumada		
Culays shaqo guri		
Ogolaanshaha socodku wuxuu u baahan yahay ogolaanshaha raga		
Ku dhaqanka diinta/wuxuu qofku rumaysan yahay		
Ku dhaqanka dhaqanka/caadooyinka		
U sinaan la,aanta qaanuunka		
Masuuliyadaha koriinka caruurta		
Wakhti la,aan		
Wax kale:		
Wax kale:		
Wax kale:		

U diyaari xaashidan noocyada kala duwan ee ka qaybgalka, sida looga hadlay qaybta aragtiyada ee buugan. Tusaale, sidee waxbarasho la,aantu saamayn ugu yeelanaysaa raga iyo dumarku inay helaan macluumaad, marka loo eego awoodooda inay ka qaybgalaan wada-tashiyada.

LAYLI 2 A: ISTICMAALKA WAKHTIGA EE RAGA IYO DUMARKA:

Hordhac:

Ujjeedada layligan waa in la muujiyo kaalimada kala duwan ee raga iyo haweenka, iyo culaysyada kala duwan ee ka haysta wakhtigooda maalin walba. Tani waxay ku tusaysaa yaa qaba hawshaa, wakhti intee le'eg ayay ku qaadataa, iyo halkay ka qabtaan howshaa.

Kani waa layli bud dhig u ah taxane layliyo ah 3 A-C. tani waxay kaa caawin kartaa inaad muujiso sida adeega D/hoose uu saamayn ugu leeyahay xadiga wakhtiga raga iyo dumarku ku lumiyaan hawl gaar ah maalin walba. waxay kala cadayn doontaa in la garto yaa qabta hawl, sidee gacan looga siiyey ama aan looga siin kaalimadooda maalin walba.

Faalada Fududeeyaha:

Waraaq cad, ku koobi garee baalka soo socda.

Ka qaybgalayaashu haka doodaan howlaha raga iyo dumarku qabtaan 24 saac. Hubi in la tiriyo shaqooyinka dheeraadka ah- waxaa jira wakhtiyo badan oo gaar ahaan dumarku ay hayaan in ka badan hal shaqo. (Tusaale. Haynta caruurta, cunto karinta iyo nadaafada).

Intaad u diyaarinaysid waraaqdii kooxda, ku bilaw su'aalo dhowr ah:

1. Imasay qaadataa hawl walba?
2. Maxay kaloo dadku hayaan? Raga iyo dumarku ma waxay hayaan hal hawl in ka badan wakhtigiiba?
3. Halkee dadku ka wadaan hawshay hayaan? Sidee halkay hawsha ka wadaan u tagaan imisayna ku qaadataa?
4. Maxay tahay adeegyada D/hoose ooy ka isticmaalaan meelahay shaqada ka hayaan?

Ha ka hadlaan ka qaybgalayaashu farqiga u dhexeeya labada (raga iyo dumarka). Ha eegeen ka qaybgalayaashu marka raga iyo dumarku ay leeyihiin wakhti fasax ah, sidee taasi ugu kala duwan yihiin, sideena saamayn ugu yeelanaysaa awoodooda ka qaybgalka hawlaha D/hoose. Waa muhiim sidoo kale in la tilmaamo meesha shaqadu ka dhacayso. Waxay u egtahay in layligani muujin doono in haweenku wakhti badan ku lumiyaan guriga, sidaa darteed aysan wakhti u helayn saaxada bulshada, iyo wada-hadalada bulshada. Haka hadlaan ka qaybgalayaashu sida tani u saamayso ka qaybgalka haweenka howlaha D/hoose marka loo eego raga.

Waxay sidoo kale noqon kartaa mid waxtar leh in ka qaybgalayaashu isu eegaan/isbarbar dhigaan shaxda isticmaalka wakhtiga- meelaha magaalooyinka iyo kuwa miyiga, kuwa tijaarta iyo qoysaska fakhriga ah, kuwa barakaca iyo kuwa martida loo yahay iwm, isbarbar dhiga idinkoo koox balaaran ah. Tani waxay muujin doontaa sinaan la,aanta u dhexaysa raga iyo dumarka, waxaa kaloo la arki doonaa arimo fara badan iyo kooxo bulshada ka mid ah oo loo baaahan yahay inuu tixgelin siiyo hogaamiyuhu. Tani waxay naga caawinaysaa sida agabka lamaanaha ku salaysan (loo isticmaalo) ay uga soo saarayaan arimo badan bulshada dhexdeeda, kuwaasoo aan gaar u ahayn haweenka keliya.

Anagoo tan ku salaynayna, haka hadleen ka qaybgalayaashu su'aalahan soo socda, hana ka doodeen tubo/habaha salka ku haya su'aasha labaad:

1. Sidee isticmaalka wakhtigu iyo culayska shaqadu saamayn ugu leeyahay sida raga iyo haweenku uga qayb galaan D/hoose?
2. Maxay talaabooyinka Golaha Deegaanka D/hoose uu qaadayo si loo yareeyo xadiga wakhtiga raga iyo dumarku ku lumiyaan shaqooyinka kala duwan maalin walba?

Haka hadleen ka qaybgalayaashu siday u dhici karto in ka qaybgalka howlaha kala duwani uu u siyaadinayo culayska shaqo- gaar ahaan haweenka. Ha doodeen ka qaybgalayaashu siday D/hoose dadka u hanan lahayd- gaar ahaan haweenka- oo aad looga qaybgeliyo adoo hubinaya inay helaan wakhti dheeraad ah maalin walba.

ISTICMAALKA WAKHTIGA EE RAGA IYO HAWEENKA:

HAWEENKA		RAGA	
6:00		6:00	
7:00		7:00	
8:00		8:00	
9:00		9:00	
10:00		10:00	
11:00		11:00	
12:00		12:00	
13:00		13:00	
14:00		14:00	
15:00		15:00	
16:00		16:00	
17:00		17:00	
18:00		18:00	
19:00		19:00	
20:00		20:00	
21:00		21:00	
22:00		22:00	
23:00		23:00	
24:00		24:00	
1:00		1:00	
2:00		2:00	
3:00		3:00	
4:00		4:00	
5:00		5:00	

**LAYLI 3:
FIKIRKA LAMAANAHA EE KU SAABSAN HAB-MAAMULKA MAXALIGA AH****Hordhac:**

In hogaamiyayaasha si habsami ah ugu daraan arimaha lamaanaha hawlhooda, si lamaanuhu u noqdo qayb muhiim u ah hab-maamulka maxaliga, hogaamiyayaashu waa inay si cad u ogaadaan xiriirka u dhexeeya arimaha lamaanaha iyo hawlaha D/hoose. Hogaamiyayaashu waa inay ka ciyaaraan kaalin kaabi kara horumarinta D/hoose gebi ahaan. Ka qaybgalka siman ee raga iyo haweenku wuxuu ku yeelanayaa raad wax tar leh kaalintan uu hayo hogaamiyuhu. Horumarinta ka qaybgal siman wuxuu sidoo kale raad waxtar leh ku yeelanayaa gebi ahaanba horumarka deegaanka. Xildhibaanadu waa inay fahmaan sida baahiyaha kala duwan ee raga iyo haweenku ay raad ugu yeelanayaan habsamida shaqada D/hoose, iyo sida sinaanta iyo xoojinteeda ay wax uga tarayso in la hagaajiyo waxku-oolnimada iyo horumarka gebi ahaanba bulshada dhamaanteed

Fikrada laga leeyahay layligan waa in la isticmaalo weedho si loo helo in ka qaybgalayaashu fikradahooda uga dhiibtan sida lamaanuhu xiriir ula leeyahay shaqooyinka hogaamiyaha. Adoo kala saraysiinaya weedhahan, waxaan fikir ka heli karaa hadii ay ama aysan u malaynayaan inay muhiim tahay in lamaanaha shaqooyinkooda lagu daro, iyo sababta.

Howshan waxaa loo qaban karaa si qala-jebin ah isla markaana kooxuhu ka fekerayaan aragtiyada lamaanaha iyo sidoo kale layli qoto dheer marka loo tababarayo hogaamiyayaasha kaalimo gaar ah oo ay qaban doonaan TP PT . Layligan wuxuu gacan naga siin doonaa in ka qaybgalayaashu u "qaataan sida halbeeg" iyagoo tixgelinaya fikirkooda ku saabsan lamaanaha iyo xiriirka ay la leedahay shaqadooda.

Faalada Fududeeyaha:

Ka qaybgale walba waxaad u qaybisaa tiro kaarar ah oo ku saabsan weedhaha lamaanaha ee ku yaal qoraalka. Kuwani waa weedhaha la weydiin doono inay ka dhiibtan fikirkooda. Haday jiraan arimo kale oo D/hoose uga qaybgelin haweenka, ama lamaanaha ood dareemaysid in lagu daro, waxaad bedeli kartaa weedhahan.

Qaybi shaxda lamaanaha lagu kala saraysiiyo oo qaabta dheemanka u samaysan. Shaxdani waxay sahlaysaa in fududeeyuhu fahmo dhinacyada hogaamiyayaashu u malaynayaan inay macne leeyihin, iyo dhinacyada aysan macnaha u arkin. Tani waxay naga caawin doontaa in la sameeyo tabab lagu muujinayo sida fog ee lamaanuhu raad ugu leeyahay shaqooyinka hogaamiyayaasha.

Si cad ugu sharax ka qaybgalayaasha inaysan tani ahayn layli. Ka qaybgalayaashu yaysan ku qorin magacyadooda waraaqaha. Sharax ujeedada laga leeyahay layligan si aad u baarto sida lamaanu ugu xiran yahay hab-maamulka maxaliga.

Sharax ka bixi habka kala saraysiinta loogu samaynayo waraaqda kala saraysiinta qaabka dheemanka u samaysan. Waxaa la weydiin doonaa inay u isticmaalaan waraaqda inay kala saraysiiyaan/doortaan siday u waafaqsan yihiin ama uga soo horjeedaan weedhaha kala duwan ee aad iyaga u qaybisay. Hubi in ka qaybgalayaashu fahmaan in korka dheemanku tahay " si xoog leh ayaan u waafaqsanahay" iyo in dhanka hoose tahay " si xoog leh ayaan uga soo horjeedaa". Tani macnaheedu maaha inay ka soo horjeesan doonaan gebi ahaanba weedhahan, waxaa loola jeedaa inay noqoto aragtiyo kala duwan oo loo kala mudnaan siinayo weedhaha loo qaybshay.

² Layligan waxaa laga soo qaatay "Lamaanaha iyo Horumarka" ee Buuga Tababarka Lamaanaha ee Hay'ada Oxfam, Janet Seed et al, 1994

Waraaqdan waxaa loo sameeyey in ka qaybgalayaashu si kala duwan uga fekeraan fikradaha raga, haweenka, lamaanaha kuna saabsan D/hoose iyo howlaheeda. Jawaabahooda weedhahan kala duwan waxay naga caawinaysaa in la kala cadeeyo fikradaha ay hore uga qabeen lamaanaha oo raadka ku leh howlahooda, iyo sida kala duwan ee hawlahani raadka ugu yeelanayaan raga iyo haweenka.

Markay ka qaybgalayaashu akhriyaan weedhaha ayna u dhegiyaan nidaam kala saraysiin, fududeeyuhu waa inuu ku dhegiyaa derbiga kalana hadlaa sababaha ay u waafaqeen ama aysan u waafaqin weedho gaar ah. Derbiga oo lagu dhejiyo mudnaansiiimaha, waxaa tusi kartaa hogaamiyayaasha isbedelada- meelaha kuwa badan oo iyaga ka mid ah aysan u waafiqin weedho gaar ah, tusaale, waxaad hagi kartaa wadhadal lagu ogaanayo sababohooda ka dambeeya.

Wadahadalkan wuxuu ka caawinayaa ka qaybgalayaasha inay si wanaagsan u fahmaan sida lamaanuhu u khuseeyo dhinacyo kala duwan ee D/hoose, iyo sidoo kale inaad ka caawiso ay maanka ugu hayn lahaayeen lamaanaha markay shaqadooda ku jiraan. Waxaad natiijada u isticmaali kartaa inaad kooxda u diyaariso layliyo kale.

GQORAALKA WEEDHAHA LAMAANAHA:

<p>A</p> <p>Barnaamij walba ooy bilawdo D / h o o s e w a x a a k a faa'iidaysanaya bulshadoo dhan, sidaa darted si toos ah ayay haweenku uga faa'iidaysanayaan. Hadaba waxaa loo baahan yahay in tashi gaar ah lala sameeyo haweenka</p>	<p>B</p> <p>Barnaamijyada D/hoose waa inay ku wajahnaadaan caawinta kuwa uga liita bulshada. Dumarku gaar ahaan haweenku waa liitaan sidaa darted waa inay helaan kaalmo gaar ah.</p>	<p>C</p> <p>Inkastoo dumarka Soomaliyed aysan u dhigmin raga, waa qayb ka mid ah dhaqanka Soomaallida, sidaa darted waa inaan la bedelin.</p>	<p>D</p> <p>Dhinacyada horumarka oo dhan waxay si kala duwan u saamaynayaan raga iyo haweenka.. sidaa darted waa muhiim inaan eegno hawlaha D/hoose, iyo siyaasada heeda siday u saameeyaan raga iyo haweenka</p>
<p>E</p> <p>Haweenku waxay maamulaan isticmaaka biyaha ee guriga. Sidaa darted haweenka waa in laga qayb geliyaa mashruucda adeega biyaha, hadii la doonayo inuu najaxo.</p>	<p>F</p> <p>Haday bulshadu ku hawlan tahay xornimo qaran, ama halgan dabaqadeed, sidaa darted tani waa inay mudnaan u noqotaa raga iyo haweenka labadaba. Waa carqalad iyo kala qaybin in si gaar diirada loo saaro baahiyaha haweenka</p>	<p>G</p> <p>Haweenku iyagaa masuul ka ah caafimaadka qoyska iyo horumarintiisa, maadaama ay yihiin hooyooyin iyo xaasas.. sidaa darted barnaamijyada D/hoose waa inay gacan ka siiyaan in haweenku caawiyaan qoyska oo dhan.</p>	<p>H</p> <p>Raga maadaama ay yihiin madaxa qoyska, waa inay masuul ka noqdaan metelaada haweenkooda. Sidaa darted dowladu meel uma hayso inay haweenka ka qaybgeliso. Waana inay joogaan guryahooda.</p>
<p>I</p> <p>Markay xaaladu xun tahay, ma awoodi kartid inaad u heshid wakhti aad kaga fekerto arimaha lamaanaha</p>	<p>J</p> <p>Haday dumarku heli lahaayeen waxbarasho fiican, way gaari lahaayeen raga, awood badan bayna ku yeelan lahaayeen siyaasada iyo ga,aan gaarida.</p>	<p>K</p> <p>Shayga muhiimka ahi waa in la caawiyo dadka baahida qaba, ee maaha haweenka keliya.</p>	<p>L</p> <p>Ka qaybgal balaaran oo haweenku ku yeeshaan hawlaha D/hoose waxay ka dhigaysaa howlaha D/hoose mid habsami ah oo waxtar leh.</p>
<p>M</p> <p>Dhaqan walba, haweenku waxay ku xiran yihiin raga. Ujjeedada hawlahaan oo dhan waa in meesha laga saaro sinaan la,aantan iyo ku xirnaanshahan.</p>	<p>N</p> <p>H o r u m a r d h a b a h o o haweenku sameeyaan wuxuu ka dhigayaa haweenka kuwo awood u leh inay sameeyaan akhyaar iyo isbedel</p>	<p>O</p> <p>Waa ku adag tahay haweenka inay ka hadlaan raga dhexdiisa. Sidaa darted waa muhiim in la sameeyo qaab saamaxaya in la maqlo codka haweenka</p>	

**WEEDHO KU SAABSAN LAMAANAHA IYO HAB-MAAMULKA MAXALIGA
WARAAQDA KALA SARAYSIINTA (HABKA DEEMANKA)**

Kaararka ayaa lagu dhejinayaa A ilaa P. fadlan ku qor xarfo ku haboon godadka dheemana ee hoos ku yaal. Fadlan ku qor hale eray sanduukh (god) walba..

1. Si xoog ah ayaan u waafaqsanahay: 1 kar
2. Si dhexe ayaan u waafaqsanahay: 2 kar
3. Yara waafaqsanahay: 3 kar
4. Mana waafaqsani, kamana soo horjeedo: 4 kaar
5. Waan yara diidanahay: 3 kar
6. Si meel dhexaad ah ayaan u diidanahay: 2 kar
7. Si xoog leh ayaan u diidanahay: 1 kar

SU'AAL: SIDEE LAMAANUHU U SAAMEEYAA HAB-MAAMULKA MAXALIGA?

LAYLIGA 4 A:

ISTICMAALKA WAKHTIGA, SILSILADA SINAAN LA,AANTA IYO D/HOOSE

Ujjeedo:

Ujjeedada layligan waa in dhigo ka qaybgalayaasha inay si hoose u fahmaan sida dhinacyada kala duwan ee adeega D/hoose (ama maqnaanshaha adeegaas) uu si kala duwan raad ugu yeelan karo raga iyo haweenka, iyo sida adeega D/hoose uu u bedeli karo silsiladan. Markuu layligan dhamaado, ka qaybgalayaashu waxay awood u yeelanayaan inay sharaxaan hababka kala duwan ee walaaca lamaanaha iyo arimaha raga iyo haweenku ay u saamayn karaan- si waxtar leh ama si dhib leh-hawlaha D/hoose.

Tani sidoo kale waa layli muhiim u ah inaad samayso layliga isticmaalka wakhtiga, si aad u muujiso sida isticmaalka wakhtiga maalintii uu u saamaynayo waxtarka (wax soosaarka) dadweynaha iyo D/hoose.

Fudeeye ahaan, waa inaad xooga saartaa isku xirnaanshahan soo socda:



Faalada Fududeeyaha:

Tusaale ka dooro layliga isticmaalka wakhtiga, ama isticmaal tusaalaha lagugu siiyey shaxda 1,2 (eeg boga xiga). Tusaalaha shaxda lagugu siiyey waxaad u isticmaali kartaa sidii hage, wuxuuna tusaale u noqonayaa ka qaybgalayaasha inay asteeyaan kuwa iyaga khuseeya.

Qaybta Koowaad:

Isticmaal waraaq weyn si aad u sawirto hal wareeg (qaabka shaxda 1). Ka qaybgalayaasha oo koox balaaran ah, haka hadlaan wareega dhexdiisa sida adeeg la,aanta- biyo gelinta- ay raad ugu yeelan doonto raga iyo haweenka bulshada, jiilkan iyo kan xiga labadaba (eeg tusaalaha)

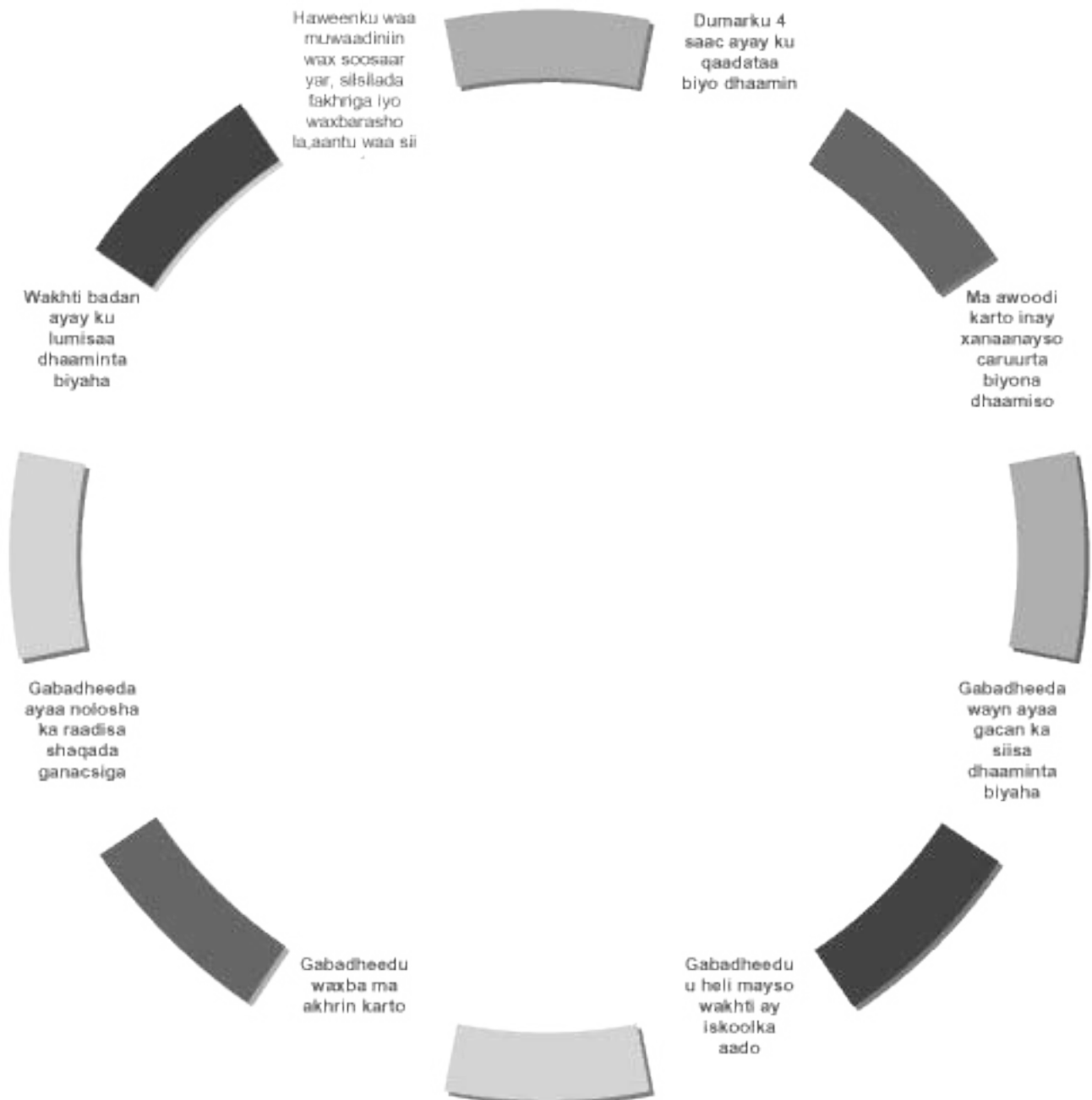
Qaybta labaad:

Haka doodeen kooxdu sida adeega D/hoose uu u bedeli karo silsiladan-hagaajinta isticmaalka wakhtiga raga iyo dumarka, hagaajinta helida adeegyada, iyo sidoo kale ka qaybgelinta haweenka iyo raga hawlaha D/hoose.

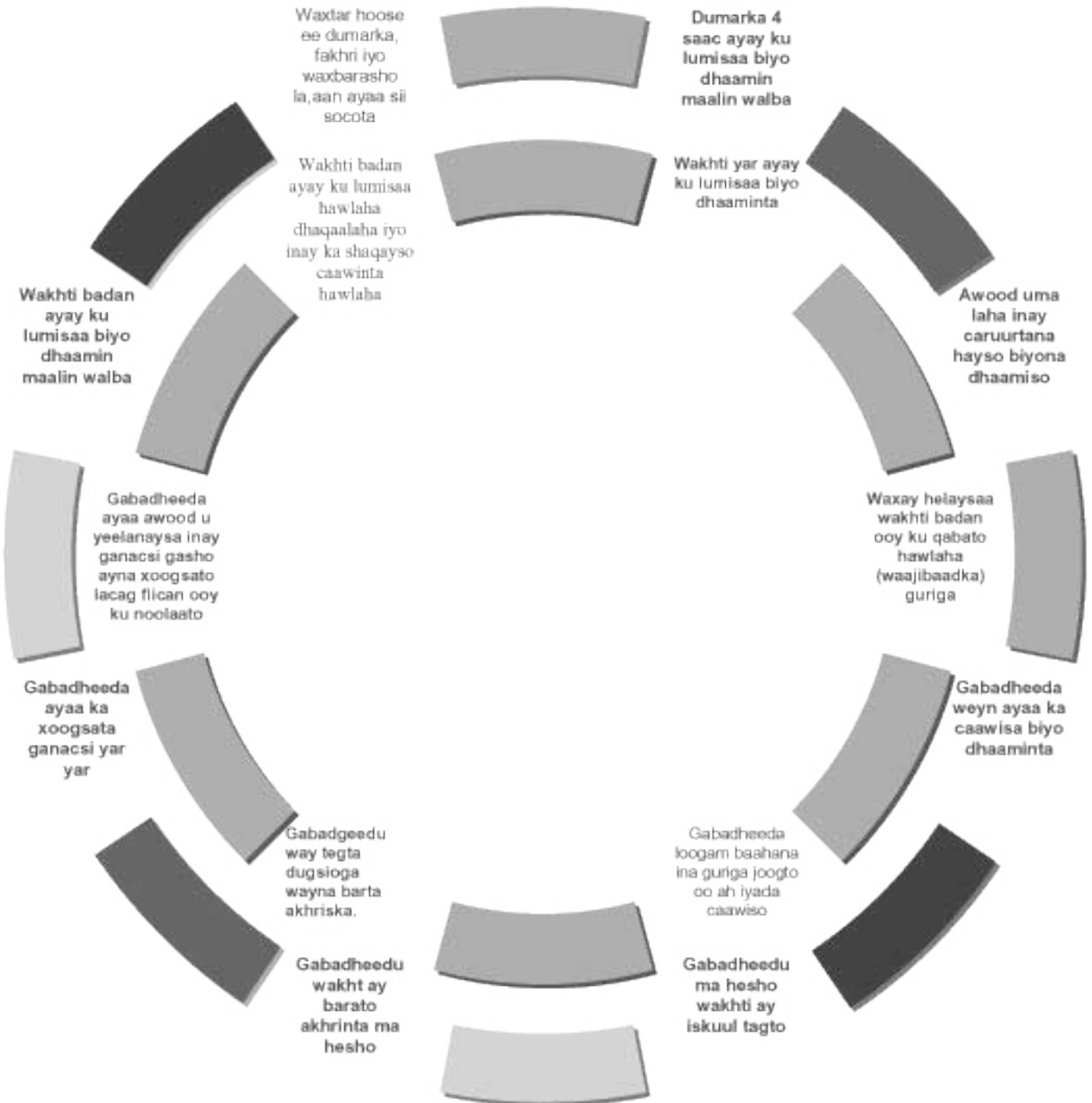
Qaybta Sadexaad:

Ha eegeen kooxdu isbedelka silsilada, kana hadla sida ka qaybgalka haweenku raad ugu yeelan karo adeegyada kale ama arimaha D/hoose oo lagu sheegay giraanta (wareega)

SHAXDA 1:



SHAXDA LABAAD:



LAYLIGA 4B: WAXAAN DHISNAY BAR CAAFIMAAD QOFNA MA IMAN

Hordhac:

Anagoo samaynayna tusaale hore loogu isticmaaly buugan, waxaan eegaynaa dhacdadii D/hoose ku dhista bar-caafimaad iyadoo aan tixgelin siin ka qaybgal siman ee raga iyo haweenka.

Tusaalaha soo socda waa xaalad ka dhacday D/hoose ee X. Ujjeedada laga leeyahay layligan waa in hogaamiyayaashu ka fekeraan habkay dhaqaalaha u qoondeeyaan, una qorsheeyaan adeegyada iyo siday ugu isticmaali karaan falanqaynta lamaanaha si ay qoondaytooda uga dhigaan mid wanaagsan oo gebi ahaanba waxtar leh..

D/hoose ayaa ku guda jirtay inay go'aan ka gaarto u qoondayn dhaqaale arinka soo socda. Hanaan la tashi, odayaasha dhaqanka iyo culimada diinta ayaa looga yeeeray inay talo ka dhiibtaan. Kulanka waxaa ku jiray ganacsadayaal (maalgeliyayaal), iyadoo ay xadidnayd inay ka qaybgalaan dad metela bulshada ayaa kulunku dhacay- maadaama- maadaama kulanka loo qabtay odayaasha dhaqanka, haweenku ma iman, loomana sheegin kulanka. Go'aanka kulanka in la qabto waxaa la gaaray mar ay rag isugu yimaadeen dukaan shah.

Natijada habkan ayaa noqotay, in odayaashu goostaan in loo baahan yahay in D/hoose ay samayso adeeg caafimaad. Arrimahan waxaa lagu asteeyey kulankan waxay ahayd rabitaanka dadka ganacsatada ah (taking time off work for illnesses and treatment,) warbixinada sheegaya kor u kaca jirooyinka guud ahaan bulshada dhexdeeda. Waxaa la goostay in barta caafimaadka hada jirta aysan ku filayn inay wax ka qabato dhibaataada.

Sidaa darted ayay D/hoose go'aansatay inay qoondayso dhaqaale lagu dhiso bar caafimaad cusub. D/hoose ayaa cayintay goob iyadoo tashiyo samaysay waxayna heshiis la gashay kambani qandaraas inuu naqshada sameeyo oo uu dhiso barta caafimaadka. Bartii caafimaadka ayaa la furay, D/hoose waxay shaqaalaysay hal dhakhtar, laba kalkaaliye iyo sadex caawiyeyaal si ay u wadaan shaqada barta caafimaadka.

Bartii caafimaadka ayaa noqotay mid cidla ah, usbuucba usbuuca ka dambeeya. D/hoose way ogayd inay jiraan dad bulshada ka mid ah oo u baahan daryeel caafimaad, laakiin waa garan kari waayeen sababta loo imaan waayey..

Waxay kiraysteen urur madaxbanaan si uu u qiimeeyo mashruuca uuna sheego waxa khaldan. Ururkii ka ayaa sameeyey sahan wuxuuna la tashi la sameeyey ururada kale ee bulshada wuxuuna ogaaday arimaha soo socda:

- Xaqiiq ayay ahayd in ay jirtay xadi jirooyin aad u sareeya bulshada dhexdeeda. Siday doonta ha ahaatee, jirada waxaa sababayey fay-dhowr xumo. Tani waxay ahayd dhibta ugu way nee haysatay labadaba bulshada guud ahaan iyo baraha caafimaadka ee jiray.
- Heerka nadaafad xumo ee baraha caafimaadka jiray ayaa ahaa dhibaato ka joojisay dadka inay daawayn u aadaan barahaa gebi ahaanba.
- Tabi waxay sababtey in dadku aamino in baraha caafimaadku yihiin gobo jirooyin laga qaado intii ay noqon lahaayeen kuwo daaweeya.
- Gaadiid loo raaco goobahaa ayaa ahayd dhibaato, barta cusubina uma dhoweyn goobaha baabuurta laga raaco sidaa darted dhibaato ayay noqotay in la gaaro.
- Dhibaatooyin caafimaad oo ku badan bulshada dhexdeeda ayaa la xiriirey dhibaatooyin fayadhowrka dumarka dumarkuna kuma faraxsanayn inay adeeg caafimaad ka doontaan/weydiistaan shaqaale caafimaad oo rag ah.
- Sababtoo ah wakhti aan caadi ahay (habaysnayn) oo ku luma hawlo kale oo bulshadu ku hawlan tahay (gaar ahaan biyo dhaaminta), gaarista barta caafimaadka ayaa hoos u dhigay sharafta, kana dhigay midaan mudnaan u lahayn dadka jiran iyo daryeelayaasha labadaba.

- Ururka ayaa ka fuliyey hawl kooban bulshada dhexdeeda oo ku saabsan daryeelka caafimaadka iyo adeegyadiisa. Waxayna ogaadeen arimahan soo socda;
- In kuwa ugu horeeya ee isticamaala goobaha daryeelada caafimaadka ay yihiin haween. Tan waxaa ku jiray haweenka bukaanka ah iyo haweenka u isticmaalayay adeegyadan iyadoo ah kuwo adeega siiya qaybaha kale ee bulshada(ooy ugu badan yihiin caruurta iyo dadka da'da ah) kuwaasoo bukaan ahaa ayna daaweyn jireen hawenku.
- Dhibta fayadhowrkuna waxay la xiriirtay biyo ku filan oo jirin, guud ahaan bulshada iyo barta caafimaadka iyo dayactir la,aan baraha caafimaad oo jira.

Faalada Fududeeyaha:

U qaybi dhacdadan ka qaybgalayaasha. Ha akhriyeen, kana jawaab su'aalaha ama wixii cadaymo ah ooy u baahdaan.

Hag wadahal kooban oo ku saabsan ka qaybgelinta dumarka ee habkan (dhismaha barta caafimaad) iyo fashilaada, iyo khaladaadka D/hoose samaysay. Diiraada saar qoondaynta dhaqaalaha, waxku-oolnimada iyo waxtarka adeegyada D/hoose iyo siday u saameeyaan lamaanaha.

U qaybi kooxo yar yar, hana ka jawaabeen su'aalaha soo socda:

1. Maxaad, adoo ah D/hoose ka samayn lahayd arinkan?
2. Maxay yihiin talaabooyinkaad qaadi lahayd si aad u hagaajiso xaaladan?
3. Sidee tani xiriir ula leedahay kaalimada raga iyo haweenka?
4. Maxay ahaayeen qiyaasaha la sameeyey oo dhaliyey in la gaaro go'aankan?
5. Sidee u isticmaali lahayd xogaha laga helay warbixinta ururka?
6. Sidee u sugi lahayd in haweenka laga qaybgeliyo geedi-socodka (habka) mustaqbalka?
7. Sidee tani u saamaysay habsamida iyo waxtarka D/hoose iyo dhaqaalaha ay haysato?

Isu soo celi kooxaha koox walbana ha soo bandhigto aragtiyadooda ku saabsan sida D/hoose u hagaajin karto xaaladan. Hubi in koox walba ay muujiso dhinacyada la xiriira lamaanaha ee hawlgalka mustaqbalka la raaci doono.

Ha isu qaybiyeen kooxuhu qaybo yar yar mar labaad hana diyaariyaan warbixin kooban oo ku saabsan falanqaynta lamaanaha ee xaaladan, iyadoo isticmaalaya qaab-howleedka falanqaynta lamaanaha. Hana sameeyaan sidoo kale astaynta hawlaha, iyo galgalka khayraadka adoo ku xiriirinaya dhacdadan.

LAYLLIGA 4C: AGAB: HELIDA SHAQADA IYO ASTAYNTA KHAYRAADKA

Hordhac:

Astaynta howlaha ama sifayntoodu waa agab waxtar u leh markaad samaynayso falanqaynta lamaanaha. Astayntani waxay ka jawaabi doontaa yaa ka haya hawl bulshada dhexdeeda. Tani waxay kaa caawin doontaa inaad ogaato sida hawlaha D/hoose u saameeyaan raga iyo haweenka, yaa cad wayn ka heli kara adeeg gaara, sidoo kale wuxuu muujinaya sinaan la,aanta culayska shaqada, iyo sida siyaasadaha D/hoose gacan ugu gaysan karto in shaqada loo qaybiyo si siman. Qoraalka layliga labaad wuxuu si hoose u simaynayaa isagoo eegaya helida iyo gacan ku haynta arimaha bulshada dhexdeeda, mar kale arimahani waxay muhiim u yihiin marka la go,aaminayo danaha iyo raadadka barnaamijyada D/hoose. Xogtani waxay si gaar ah u khusaysaa hogaamiyayaasha markay yihiin Gorgoriyaal iyo go'aan gaarayaal³

Faalada Fududeeyaha:

U Qaybi ka qaybgalayaasha qoraalka astaynta hawlaha, helida iyo gacan ku haynta .

Wada eega qayb walba oo qoraalka ah, ka qaybgalahaashuna ha cayimeen meelaha kala duwan ee hawlaha kuseeya D/hoose. Hubi in lagu daro shaqaalaha wax soo saara ee rasmiga ama aan rasmiga ahayn. Haday tani noqoto caqabad, samee layliga kaalimada lamaanaha si uu hordhac ugu noqdo in laga fekero noocyada hawlaha kala duwan ee bulshada ayaa fududaynaysa in inay fahmaan.

Ka qaybgalayaashu ha isu qaybiyaan kooxo yar yar si ay u dhamaystiraan shaxda.

Isku keen kooxda si ay isugu eegaan ugana wada hadlaan shaxaha. Ha u barbar dhigaan heerarka shaqada dumarka iyo raga heerarka gacan ku haynta iyo u fududaanta.

Ka wada hadla sida adeega D/hoose uu u hagaajin karo xaaladan..

³ Labadaba qoraaladan soo socda waxay ku salaysan yihiin Mashruuca Horumarinta Kaalimada Lamaanaha: Buug daraasad xaalad, Overholt, Anderson, Cloud and Austin, eds..

BANDHIGA HAWLAHA

Lamaanaha/Da'da

Hawlaha Dhaqaalaha Bulshada	FA MA FC MC FE ME	Wakhtiga	Goobta
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Waxsoosaarka
badeecadaha iyo adeegyada

1. Xoolaha
2. Biyaha
3. Beeraha
4. Khatka
5. Daryeelka C/maadka
6. Waxbarashada
7. Ganacsiga yar yar
(shaaha, khudaarta iyo Miraha)

Dib u soo saarka iyo Dayactirka Cududa Dadka

1. Korinta caruurta
2. Xanaanada Dadka Da'da ah
3. Karinta cunada guriga loo isticmaalo
4. Biyo Dhaaminta
5. Wax soo saarka beeraha ee loo isticmaalo guryaha

Fure:

Lamaanaha/Da'da:

FA = Dhediga Wayn MA = Lab weyn FC = Dhedig ilmo ah

MC = Lab caruur ah FE = Dhedig Da' ah ME = Lab Da' ah

Wakhti:

Xadiga boqolkiiba ee loogu talagalay hawl walba, Maalin/Xiliga ku xiran

Goobta:

Guryaha, Qoyska, Fiilka, Suuqa, bulshada dhexdeeda iyo meelo dibada ka ah

BANDHIGA HELIDA IYO GACAN KU HAYNTA

Khayraadka	Hiida (L/DH) (M/F)	Gacan (L/DH)	ku	hayn
-------------------	---------------------------	---------------------	-----------	-------------

Dhulka
Qalabka
Shaqaalaha
 Wax soosaarka
 Abuurid (Dib-wax usoo saarid)
Hantida
Waxbarashada/Tababar

Faa'iido	Helid (DH/L) (M/F)	Gacan (L/DH) (M/F)	ku	hay
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Dakhliga ka yimaada dibada
Lahaanshaha Hantida
Badeecadaha cadaan (alaab) ahaan loo haysto (In-kind goods)
Waxbarashada

SU'AAL: SIDEE ARIMAHAN OO DHAN ISUGU KEENI KARNAA?

LAYLI 5:

DARAASAD XAALAD IYO JILID KAALIN:

DAYACTIR KAWAAN IYO GOOB HILIBKA LAGU IIBIYO EE D/HOOSE X

Hordhac:

Hawl:

U akhri ka qaybgalayaasha xaaladan soo socota. Hawsha laga doonayo waa inay kulan u qabtaan daneeyayaasha kala duwan si ay heshiis ugu gaaraan heshiis ay ku wada jiraan oo ku saabsan dayactirka kawaanka. Shaqadan waxay gacan kaa siinaysaa inaad muujiso danaha iyo mudnaanta kala duwan ee kooxaha kala duwan- gaar ahaan raga iyo haweenka- iyo sida xaaladaha kala duwan ay dhiiri gelin karaan ka qaybgalka haweenka ayna raad ugu yeelan karto nolasha haweenka markay shaqada ku jiraan iyo D/hoose guud ahaan.

Dulmar Xaalada.

D/hoose X ayaa samaysay adeeg Kawaan hilibka lagu qalo iyo suuq hilibka lagu gado oo ku yaal suuqa dhexe. Kawaanka gawraca waxaa la furay 1986, laakiin waxaa la xiray xiligii dagaalada sokeeye markaas qalabkii iyo alaabtii laga xaday dhismaha. Dib ayaa bulshadu u furtay oo u qalabaysay dagaalkii ka dib.

Walaac ku saabsan nadaafada ayaa soo baxday, walaac gaar ah maadaama ay ahayd kawaanka keliya ee D/hoose lahayd. Cabashadan waxaa keenay kuwa ka shaqeyya kawaanka gowraca iyo kan hilibka lagu iibiyo, waxaana baarid dheeraad ah ku dhaqaaqay NGO maxali ah. Tani waxay dhalisay in daraasadu soo jeediso in la dayactiro labada meeloodba, waxaa soo baxday in loo baahan yahay in si wanaagsan loo abaabulo haweenka, oo ka koobnaa tiro badan oo kuwa wax gawraca ama hilibka iibiya ah, iyo sidoo kale in laga faa'iidaysto iibka hargaha isagoo faa'iido dhaqaale u noqonaya goobta. Way cadayd in cashuurta laga qaado neef walba oo la qalaayo laakiin wanaagsan oo faa'iido u ah kawaanka looma maamulin.

NGO maxaliga ayaa kaalmo ka helay NGO caalami ah oo maalgeliya qayb ka mid ah hawlaha dayactirka. Siday doonto ha noqotee, hay'adii waxay diyaar u ahayd in gacan siiso marka la helo qorshe wada jira ah oo dhexmara D/hoose, hilib qalayaasha, isu taga hilib iibiyayaasha iyo NGO maxaliga, oo haweenka looga qaybgelinayo si siman.

Daneeyayaasha:

- Iskutaga hiliblayaasha (gawraca iyo iibiyayaasha)
- D/hoose
- Ururada Maxaliga
- Ururada Caalamiga ah

Doorka Bulshada:

Baahiyaha iyo mudnaanta hawlaha dayactirka waxay ahaayeen qorshe ka yimi bulshada. Way cadayd inay yihiin kuwa ugu haboon oo baahiyahooda u gudbin kara labadaba ururada maxaliga ah iyo D/hoose. Dumarka arintooda ka mid noqoshada ururada waxay ahayd mid hadal ah, sikastaba ha ahaatee wakhtigii uu mashruucu bilaamay, dumarku si wanaagsan umay abaabulsanayn, kalsoonidooda kaalinka maamulka kawaankuna waa yarayd. Sababtuna waxay ahayd heerka waxbarashadooda oo hooseeyey.

Doorka D/hoose:

D/hoose ayaa gacan ka siisay kor u qaadida aqoonta ururka maxaliga- iyadoo diirada saaraysa kor u qaadida aqoonta haweenka ururka ku jira. Markii hore umay jajabnayn inay gacan siiyaan in la helo ka qaybgal balaaran oo haweenku ku yeeshaan maamulka ururka ilaa ay samaysay barnaamij kor u qaadida aqoonta haweenka oo gacan lagu siiyo.

Waxayna bixisay dhaqaale lagu daray mid ay bixiyeen ururka hiliblayaasha iyo ururada maxaliga ah si loogu daboolo hawlaha dayactirka. Intaa waxaa dheeraa, kambani qandaraas oo khibrad leh oo hawsha fuliya ayay D/hoose la xiriirtay.

Waxay kala heshiishay ururkii hiliblayaasha iyo ururkii maxaliga ahaaba maamulka iyo isticmaalka lacagaha laga ururiyo kawaanka si loo isticmaalo mustaqbalka. Kani waa arin wayn marka laga eego gacan ku haynta iyo qaybinta kharashaadka D/hoose. Ururkii ayaa ku war bixiyey in lacagaha D/hoose ka qaadata kawaanka ay awood u leeyihiin inay dayactir dheeraad ah ku sameeyaan kawaanka- aanay wax kaga qabtaan baahiyaha muhiimka ah sida biyaha iyo korontada aanay awoodi karaan inay dhaqaalaha si faa'iido u leh kawaanka hawl socodsiiintiisa u maamulaan.

Natiijadii Iskudaygan:

Hagaajin kawaanga gowraca- bulaacado la sameeyo si loo hagaajiyo nadaafada goobta.. Tani waxay dhalisay in wakhtigii ay qaadan jirtay nadaafada kawaanku uu badh ahaan dhimo. Mana jiri doonto inay hiliblayaashu lacag ku bixiyaan shaqaale nadiifiya goobta, maadaama ay haystaan biyo ay ku dhaqaan goobta oo bulaacada wasakhdu raacdo, tanoo lacag u dhigaysa TP PT

Ururka oo ah isu taga kuwa xoolaha qala iyo kuwa hilibka iibiya ayaa si wanagsan u abaabulmay hada marka la eegana haweenku waxay noqdeen kuwo aad isugu xiran aadna isugu kalsoon sababtoo ah tababarkii la siiyey haweenka ururka ku jira. Waxay dareemayaan in xiriirkooda D/hoose uu yahay mid wax ku ool ah, ayna si cad ula hadlaan baahida in hogaamiyayaasha iyo xildhibaanada la doortay ay masuul ka yihiin baahiyaha dadwaynaha.

Samaynta maqaarka iyo hargaha- horumarka kawaanka ayaa noqday in laga helo hargo tayo leh oo laga ganacsado oo ah kabid dhaqaale oo faa'iido u leh kawaanka. Siday doonta ha noqotee, caqabad muhiim ah ayaa hadhay, oo ah in nalku uusan ku filayn kawaanka, uuna sababo hargaha oo dhaawac gaaro. Wadahadal ayaa u socda D/hoose iyo shirkada korontada si loo siiyo dab joogta ah kawaanka.

Caqabadaha iyo Xanibaadaha::

Dhaqaalaha- mid ka mid ah caqabadaha ugu way ee dhamaan daneeyayaashu cayimeen waa la,aan maamul, ama maamul xumo dhaqaalaha kawaanka soo gala.. Guud ahaan dhaqaali yari waa dhibaato caadi ah- oo soo food saartay NGO maxaliga, Iskutaga hilib layaasha iyo D/hoose. Waa cadahay in najaxaada isku daygani uu baahan yahay;

Baayiha iyo hawlaha mustaqbalka:

Nalka oo yar

Mid ka mid ah dhibaatooyinka kale ee kawaanka waa dabka oo ku yar. Tani waa dhibaato gaar ah oo muhiim ah maadaama kawaanka la isticmaalo habeenkii, koronto la,aantuna waxay sababaysaa dhibaato wayn, sidoo kale ay dhaawacayso hargaha oo laga samayn lahaa ganacsi faa'iido dhaqaale leh.

⁴ Shaqaalihii hore ee nadaafada kawaanka Ayaa 50% waxaa siiyey D/hoose, hiliblayaashuna waxay siiyaan 50%. Shaqaalihiina waxaa laga hawl geliyey qaybaha kale D/hoose.

Biyo Joogto ah

Biyo joogta ah oo uu helo kawaanku sidoo kale muhiimad ayuu u leeyahay in bulaacaduhu hab wacan u shaqeeyaan. Iminka, hanta biyaha siisa kawaanka kuma fila inay daboosho baahiyahoo dhan. Wadahadal ayaa socdo si biyo tuubooyin ah loo geliyo kawaanka, si walba ha noqotee, wareer ayaa ka taagan in la ogaado cida masuulka ka ah biyo gelinta, D/hoose ama Wasaarada Biyaha iyo Macdanta

Qaboojiyaha

Maadaama araga iyo geela lagu qalo kawaanka aan la gadan maalintiiba, baahi kale ayay cayimeen ururku oo ah in la helo qaboojiye. Qalabkan aad ayuu qaali ugu yahay in ururku ku soo gato lacagtuu ururiyo, sidaa darted wadahadal ku saabsan sidii lacagtaa loo ururin lahaa ayaa u socda NGO iyo D/hoose.

Faalada Fududeeyaha:

- U qaybi ka qaybgalayaasha kooxo:
- Madaxda D/hoose
- Madaxda NGOga
- Xubnaha ururka

U qaybi kaalin koox walba

Haka hadleen kooxuhu xaaladahan, hana u sameeyeen kooxdooda taxanayaal baahiyo iyo mudnaano ah. Koox walba ha cayimeen sida mudnaanahoodu ay u saamayn doonaan raga iyo haweenka D/hoose- labadaba isutaga dhexdiisa.

Kooxda isutaga hiliblayaashu ha sameeyeen kulan dhexmara raga iyo haweenka isutaga dhexdiisa si looga wadahadlo ka qaybgalka haweenka maamulka kawaanka iyo baahiyaha iyo mudnaanaha kala duwan ee laba koox.

Jila kulan dhexmaraya NGO maxaliga, Isutaga hiliblayaasha iyo D/hoose si heshiis looga gaaro dayactirka kawaanka.

Ka qaybgalayaashu haka hadleen:

1. Sidee tixgelinta baahiyaha haweenku ee kawaanka u saamaysay go'aan gaarida?
2. Sidee hawlaha dayactirku si kala duwan ugu saameeyeen raga iyo haweenka?
3. Iskaashi nooc ee ah ayaa dhexmaray isutaga hiliblayaasha iyo D/hoose?
 - a. Sidee haweenku uga lug lahaayeen iskaashigan?
 - b. Sidee tani u raad ugu yeelatay habsamida D/hoose?

Doorka: Isu-taga qowracayaasha iyo kuwa hilibka iibsha

Kooxdaadani waxay ka kooban tahay labadaba raga iyo haweenka ka mid ah isutaga.. inkastoo shan meelood meel kuwa hilibka qala ay yihiin rag, iminka in ka badan kala bar guddigu waa rag. U kala qaybi ka qaybgalayaasha koox dumar iyo koox rag ay. Way wada shaqayn doonaan, laakiin waxay u baahan yihiin in la cayimo kuwa (raga iyo haweenka) ee ka mid noqonaya kooxda.

Tixgelin

- Waxaad u baahan tahay in arimo badan oo lagu hagaajinayo kawaanka, laakiin waxaa rabtaa inaad hubiso inaad marka la gorgortamayo (wadahadlayo) aad soo bandhigto marka hore mudnaanahaaga
- Waxaa jira hada, khibrad yar oo ay leeyihiin guddigu
- Waxaa ka jiro xiisadu u dhexeeya raga iyo haweenka ku jira isutaga kuna saabsan mudnaanaha raga iyo haweenka oo loo baahan yahay in heshiis laga gaaro

Ujjeeddadda Guud:

- Inaad hesho gacan ku hayn wayn oo ku saabsan maamulka dhaqaalaha soo gelaya kawaanka iyo kan ka baxaya
- In la hagaajiyo xaalada shaqada
- " In la hagaajiyo waxku-oolnimada qiimaha

Ujjeddoyinka haweenka isutaga ku jira:

- " In la hagaajiyo awooda haweenka kawaanka iyadoo kor loo qaadayo awoodooda ka qaybgalka arimaha maamulka
- " In la yareeyo isticmaalka wakhtiga (marka laga hadlayo nadaafada iyo dayactirka)

Doorka: NGO maxaliga

Tixgelimo:

- Waxa laga doonayo NGOga Caalamiga ah
- Rabitaanka in la hubiyo xoojinta bulshada inay ka qaybqaataan hawlaha dayactirka

Ujjeedooyinka:

- In la horumariyo ka qaybgalka haweenka maamulka kawaanka
- In la hagaajiyo nadaafada kawaanka
- In la dhaliyo horumar dhaqaale iyadoo la dhiirgelinayo hawlaha kale
- In la dhiirgeliyo qaabab cusub oo iskaashi oo lala yeesho D/hoos

Doorka: D/hoose

Kooxdaadu waxay ka kooban tahay saraakiil ka socota D/hoose oo loogu tegey sidii loo dayactiri lahaa kawaanka.

Tixgelin:

- Khayraadka- gaar ahaan arimaha maamulka lacagta laga qaado isticmaalayaasha kawaanka
- Dhibaatooyinka la xiriira fayadhowrka ee bulshada iyo baahida loo qabo in la wajaho waxa sababaya iyo ubucdooda
- In mudnaan loo sameeyo adeegyada D/hoose bixo

Ujjeedooyin:

- In la dhiirgeliyo horumarka dhaqaalaha D/hoose
- In la sameeyo xiriir waxtar leh oo ku saabsan maamulka kawaanka
- In la hubiyo in dhaqaale ku filan loo qoondeeyo, lana sugo in la helo gacan ku haynta ugu saraysa ee dhici karta kuna saabsan lacagaha iyo kharashaadka

Layli- Lamaanaha iyo Jinsiga: Jawaabo

- | | |
|---|---|
| Jawaabta S waxaa loola jeeda Sex ; Lamaanaha waa | G |
| 1. Dumarku ilmo ayay dhalaan, raguna ma dhalaan | S |
| 2. Gabdhaha yar yari waa degan yihiin wiilashuna waa kuwo adag | G |
| 3. Kuwa ugu badan ee qaatka iibsha waa haween | G |
| 4. Dumarku ilmaha naas ayay siin karaan, raguna masaasad ayuu wax ku siin karaa | S |
| 5. Masaaridii hore, ragu guriga ayay joogi jireen oo waxtoli jireen. Haweenkuna waxay qaban jireen hawlaha qoyska. Dumarka ayaa dhaxli jirey hantida, raguna ma dhaxli jirin. | G |
| 6. Codka ragu wuxuu isbedelaa markay qaan-gaaraan. Dumarkana isma bedelo | S |
| 7. Ragau xoolo ayay leeyihiin, dumarkuna xoolaha ayay raacaan | G |
| 8. Dumarku sabar ayay leeyiin raguna sabar ma leh | G |

GLOSSARY

ENGLISH	SOMALI
1. Accountability	- Xisaabtan - Xilkaa Saaran yahay
2. Action Plan	- Qorshe hawleed - Wax-qabad hawleed
3. Active Listening	- Dhegaysi feejigan - Dhegaysi Darban - Dhegaysi Mug leh
4. Alternative	- Kala Doorasho - Wax bedeli kara wax kale
5. Application	- Arji - Codsii - Adeegsi
6. Assessment	- Qiyaasid - Qiimayn
7. Authority	- Suldada - Awood xukun
8. Awareness	- Wacyi-galin - Ka war qab
9. Basic Education	- Wax-barasho Asaasi ah.
10. Beneficiary	- Dan ku Qabe - Ka faa'iidayste
11. Capacity Building	- Kobcin wax Qabad - Awood dhisid
12. Case Study	- Daraasad Xaaladeed
13. Check List	- Liis Hubineed
14. Civic	- Madani - La xiriira magaalo - Muwaadin
15. Collaboration	- Gacan siin - Wada shaqayn - Is Caawimid
16. Committee	- Guddi
17. Communicator	- Gaarsiye - Isgaadhsiye
18. Community	- Beel - Jaaliyad
19. Community Development	- Horumarin Beeleed - Horumarin Jaaliyadeed

20. Concepts	- Figrado - Aragtiyo
21. Conceptual Hat Rack	- Figrada Metalaada Xilaalka
22. Conflict	- Is-qabad/Khilaaf - Iska hor imaad
23. Consensus	- Rayi la isku raacay - Aqbalaad figrad guud
24. Consequently	- Natiiyo - Cawaaqib
25. Constituency	- Dagaan Doorasho
26. Co-operation	- Iskaashi - Wada shaqayn
27. Council	- Gole
28. Councillor	- Xil-dhibaan Degaan - Xubin ka tirsan Gudiga degaanka
29. Counter Productive	- Maax Dumin - Lid ku ah
30. Criteria	- Cabirka wax lagu saleeyo - Qoddobbo wax lagu saleeyo
31. Critique	- Wax lagu Saleeyo
32. Decision Maker	- Goa'aamiye
33. Definition	- Qeexid
34. Delegation/Delegate	- Wefti - Ergo
35. Democracy	- Demoqraadiyad
36. Description	- Tilmaan - Sifo - Sharax
37. Dialogue	- Wada Hadal
38. Effective	- Wax ku ool - Sidi la rabay wax u tarid
39. Effective Leadership	- Hogaaminta wax ku oolka ah
40. Efficiency	- Wax qabad fiican leh
41. Elected Leadership	- Hogaaminta la doortay
42. Empower/Empowerment	- Awood siin - Awood u fasaxid
43. Enabler/Enable	- Awood siin - Karti siin
44. Essay	- Qormo - Maqaal
45. Ethical	- Hab-dhaqan
46. Evaluation/Evaluate	- Qiimayn
47. Evaluation Survey	- Qiimayn Sahan - Baaritaan qiimayneed
48. Exercise	- Layli
49. Facilitator	- Fududeeye/Sahle
50. Feed back	- War Celin - Jawaab Celin
51. Financier	- Masuul Maaliyadeed.
52. Gender	- Jandar
53. Goal	- Hadaf - Gool
54. Good Governanace	- Hab Xukun Wanaagsan - Hab Maamul

55. Government	- Xukuumad
56. Group Discussion	- Dood kooxeed
57. Guide	- Tilmaamid - Hage
58. Hand Book	- Tilmaan Bixiye - Tilmaame Bare
59. Human Resources	- Khayraadka Dadka
60. Human Settlement	- Degsiimooyinka Aadanaha - Degaamayn
61. Implementation	- Hirgalin - Fulin
62. Information	- Xog - Wargelin
63. Institution	- Haya'ad
64. Institution Builder	- Haya'ad Dhise
65. Institutionalise	- Haya'deeye
66. Instruction	- Amar - Wax barasho - Wax barid
67. Key Point	- Qoddobbo Muhiim ah. - Qoddobbo Ma Dhaafaan ah
68. Leadership Process	- Geedi socod Hoggaamineed
69. Learning	- Barasho - Wax Barasho - Tacliin Barasho
70. Learning Objective	- Ujeeddooyinka Barashada - Yoolka Barashada
71. Local Government/Authority	- Dawladda Hoose
72. Majority	- Aqlabiyad - Inta Badan
73. Management Process	- Geedi Socodka Maaraynta
74. Meeting	- Kulan - Shir
75. Minority	- Inta Yar - Laga tiro yar yahay
76. Minutes	- Hadal Qor - Hadal qoraal
77. Mission	- Ergo - Risaalo
78. Monitoring	- La socod - La saan qaad
79. Negotiation/Negotiator	- Wada Xaajood siiye - Wada Hadal siiye - Gorgoriye - Wada Xaajood siiye - Wada Hadal siiye - Gorgoriye
80. Networking	- Shabakadeyn/Nidaam hawleed oo wada shaqaynaya
81. Organization	- Urur
82. Overseer	- Korjooge
83. Overview	- Dulmar/Guud Mar
84. Participants	- Ka-qayb-galayaasha/Kaqayb-qaatayaasha
85. Perception	- Faham/Dhugmo/Garasho
86. Performance	- Waxqabad/Fulin Hawleed
87. Perspective	- Ka eegid wajio kala duwan

88. Policy	- Qorshe Hawleed/Khidad/Siyaasad
89. Policy Maker	- Siyaasad Dejiye
90. Power Broker	- Awood wax ku qabte/Awood adeegsade
91. Presentation	- Soo Bandhigid/Qadimaad
92. Proactive	- Ka hor dhaaf/Qorshe Curiye/Qorshe raac
93. Process	- Geedi socod/Socodka
94. Questionnaire	- Weydiimo Qoran/weydiimo taxane ah/weydiimo Sahan ah
95. Quorum	- Tirada ugu yar ee shirku ku ansixi karo
96. Rational	- Maan-gal/Macquul
97. Reactive	- Falcelin/Qorshe laawe/Arrin ku baraarug
98. Reference	- Tixraac/Raad raac
99. Reflection	- Ilays noqod/Humaag noqod
100. Resources	- Khayraad
101. Revenue	- Dakhli
102. Role Play	- Door-jelid/Door ciyaarid
103. Session	- Fadhi/Kulan
104. Shared Vision	- Aragti wadaag
105. Simple Majority	- Aqlabiyad hal dheeri ah
106. Simulation	- Iska yeelid/U ekeysiiin
107. Slums	- Buul caws/Carshaan/Isku raran
108. Solution	- Furdaamin/Xal
109. Stakeholders	- Daneeyayaal
110. Strategic Plan	- Qorshe istaratijiyadeed
111. Strategy	- Istaratijiyad/Tab/xeelad
112. Summary	- Soo koobid/Khulaaso
113. Symptoms	- Astaamo/ Calaamado
114. Systematic	- Habaysan/Nidaamsan
115. Technique	- Farsamo/Xeelad
116. Training Design	- Jaanjooyada Tababarka/Naqshadeynta Tababarka
117. Training Material	- Agabka Tababarka/Qalabka Tababarka
118. Training Need Assessment	- Qiyaasid baahida Tababarka/Qiimeynta Baahida Tababarka
119. Transparency	- Wax qaris laa'aan
120. Transparent	- Qof aan waxba qarinnaynin.
121. Unanimous	- Loo dhan yahay/Gedigood
122. Vision	- Aragti fog/Aragti dheer
123. Warm Up Exercise	- Iskulalayn/Qandhacin/Diiran
124. Workshop	- Aqoon Isweydaarsi
Priority two words	
125. Acknowledgment	- Garwaaqsi/Garawsi/Mahad-celin
126. Administrative Fixes	- Adeegsi
127. Analysis	- Gorfeyn/Falanqeyn/Taxlil
128. Assignment	- Shaqo Mucayin ah
129. Assumption	- Maleyn/Si u qaadasho
130. Benchmark	- Bar qiyaaseed/Bartilmameed
131. Challenges	- Caqabad/Loolan/Hardan
132. Collective	- Kooxeed/Urureed/Wadareed
133. Conceptual frame work	- Gadaan-fikradeed/Aasaas fik
134. Constructive	- Wax dhisiid/Dhismo-gal
135. Conventional Wisdom	- Xikmad soo jireen ah
136. Corruption	- Musuq-maasuq/Laaluush.
137. Dilemma	- Laba daran mid dooro
138. Diversity	- Kala duwanaa/Kala gedisnaa
139. Encouraging	- Dhiiri-galin/Geesinimo galin
140. Fundamental	- Asal/Aasaasi

141. Identification	- Tilmaamid/Baadi sooc/Aqoonsi
142. Individual Contribution	- Gacan ka geysi qofnimo/In qof biiri
143. Infrastructure	- Dhismo-hooseed.
144. Input	- Wax galin
145. Insight	- Aragti Maskaxeed
146. Inspiration	- Maan-godlin/Ra'yi fiican helid
147. Interaction	- Isdhex-gal/isla fal-gal/Isku dhafmid
148. Judgement	- Xukun/Go'aan
149. Land Use Malaise	- Aafada dhul boobka/Dhul ku habsa
150. Multipurpose	- Ujeeddo badan/Ujeedooyin kala du
151. Output	- Wax ka soo saarid
152. Potential Candidate	- Musharax dihin/Musharax iman kara
153. Pre-training	- Tababar horaad/Tababar hortiiis
154. Priority	- Mudnaan
155. Problem Solver	- Furdaamiye/Xaliye dhib
156. Proficiency	- Xirfad Hanasho/Aqoon sare u leh
157. Public	- Guud
158. Public Sector	- Qaybta Guud
159. Public Service	- Adeeg guud.
160. Regulation	- Xeer Hoosaad.
161. Self Governance	- Isxukumid.
162. Self Introduction	- Is-sheegid/Is-tilmaamid
163. Self Study	- Isbarid
164. Self Assessment	- Isqiyaasid/Isqiimeyn
165. Shrinking Resources	- Khayraadka sii yaranaya
166. Technical	- Farsamo/Farsamayn
167. Training Needs	- Baahi tababar

Priority three words

168. Absolute Poverty	- Saboolnimo
169. Absolute	- Gebi-ahaan/Buuxda
170. Application Commitments	- Nidar-gal/Daba-qaad ballan
171. Bureaucracies	- Biroqraadiyad/Xafiisyad Dawladda oo shaqadoodu gaabis tahay
172. Caution	- Taxadar/Digniin
173. Density	- Cufnaan/Jirmiga shega
174. Environmental Degradation	- Hoos u dhac degaan/Hoos u dhac xaaladda degaanka
175. Equilibrium	- Dheeli-tir/Is-le'eg
176. Hawker	- Ha is wareerin/Dadka badeecada naadiya
177. Implication	- Maldahnaan/Hadal aan dhab loo muujin laakiin aga fahmi karo wajiga qofka
178. Jurisdiction	- Haya'addaha Garsoorka
179. Legal Requirement	- Baahida Sharciyeed
180. Legislation	- Xeer Degin
181. Legitimate	- Sharci ahaan/Qaanuun ahaan
182. Matchmaker	- Isku aadiye wax isku habboon
183. Misinterpretation	- Fasiraad xumo/Fasiraad qaldan
184. Off-spring	- Farac
185. Optimistic	- Samo-filasho/Samo arag/Dhanka Wanaagsan kaeeg
186. Partnership	- Wadaag/Wada lahaansho
187. Pessimistic	- Xumo arag/Xuma filasho/Dhanka xun ka eeg
188. Phenomena	- Ifafaalayaal
189. Professional	- Xirfadle/Xeel-dheeri
190. Recycle	- Sameyn celin/Dib u nacfi galin
191. Rules	- Qawaaniin/Xeer

192. Status Quo	- Xaalad taagan
193. Stimulation	- Xiiso galin/Fi-fircooni galin
194. To Wear Different Hats	- Xilqaad badnaan/Kaalimokala duwan qaa
195. Water Pollution	- Dikhaw Biyood/Wasakhaw Biyood/Dhiiq
196. Facilitator	- Fududeeye
197. Financier	- Masuul Maaliyadeed
198. Gender	- Jandar
199. Negotiator	- Wada hadal siiye
200. Overseer	- Korjooge
201. Policy Maker	- Siyaasad dejiye
202. Power Broker	- Awood wax ku Qabte
203. Institution Builder	- Haya'ad dhise
204. Leader	- Hogaamiye
205. Leadership	- Hogaamin

Hab-xukunka Degaan ee Habboon iyo Barnaamijka Tababarka Hoggaamineed

Lamaanaha Oo Dumarku Ku Lug leeyihiin Hawlaha Habmaamulka Deegaanka



Buug Xambaarsan Fikradaha Tababarka Iyo Aalabadaha Hawlgaka

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