Maize is not enough
Gallay Ma deeqdo



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Waxaa taageero Agaasinka Iskaashiga iyo Horumarinta Wasaaradda Dibadda ee Italiya

Hordhac - *Introduction*

In this short publication we have collected the products of a series of activities of health education carried out between 1985 and 1988 in the framework of a project in support to the development of Somalia. This work is addressed to all those who are involved in training, information and dissemination at the grassroots level in Italia and Somalia. The design and production of the audiovisual materials presented here follows an experimental methodology which could be replicated in other contexts requiring a community approach.
We regard this proposal of activities of training and vulgarization of health knowledge as the outcome of a more complex and articulated process that may be considered successful, despite unavoidable gaps and imperfections.

Qoraalkan kooban waxaan ku soo bandhigaynaa natiijooyinkii ka soo baxay hawlihii baraarujinta caafimaadka oon ka hirgalinay Soamaliya waqtigii u dhaxayey sanadih 1985-1988, lana xiriiray mashruucii iskaashiga iyo horumarinta. Qoraalkan waxaa loogu talagalay inta ku hawlan, tababarka, wacyigelinta, iyo fidinta macluumaadka caafimaadka Asaasiga ah. Abaabulka iyo soosaaridda cajalooyinka (Maqal-Muqaal) qoraalka looga hadlayo waxay ku saleysan yihiin hab iyo farsamo tijaabo ah oo goortii la doono loo adeogsan karo munaasabo u baahan dad isuururin, ayadoo ku jaan go0an isla marxaladihii aynu hawshaan ku qabsoontay oo aydoo kooban horay u shoognay.

Project Mareerey

The village of Mareerey is a centre of about 400 huts located in Jilib district, in the region of Middle Juba in the south of Somalia. In this settlement CISP initiated in 1985 a health care program that eventually involved 50.000 people. At that time Mareerey was the target of an internal migration triggered by work opportunities provided, above all, by important programs of agricultural production supported by foreign financial aid. This is one of the reasons for the subdivision of Mareerey in hamlets which were populated in different periods of its history: all around the historical centre, basically inhabited by people that originally came from the south of the country, it was possible to find buildings with different architectural styles inhabited by the new immigrants. A restricted area was chosen for the first stage of CISP intervention in order to establish a direct relationship with the population, to identify action methodologies more suitable to the social reality while, at the same time, conforming to the strategy of Primary Health Care (PHC).

Mashruuca Mareerey

Waxay noogu muuqataa in taladan iyo fikradihii aannu adeegsanay ay yihiin mirihii ka dhasahay dadaal dheer iyo hawl culus oo is daba joog ahaa oo lagu faani karo islamarkaana ka muuqan karto daldaloollo iyo hawl wali qabyo ah.
Tuulada Mareerey waxay ka kooban tahay degaan dhan ilaa 400 guri, waxayna ka tirsa tahay dogmada Jilib ee Goboika Jubbada Dhexe, koonfurta Somaliya. Tuuladan waa sal dhigga laga bilaabay hawsha mashruuca daryeelka caafimaadka hayadda CISP, 1985 kadibna waxaa hawshaa saameysay dad tiradoodu gaareyso ilaa 50,0000, wadana degan tuu looyinka degnada Jilib oo ku taallo dacalka koonfureed ee wabiga Jubba.
Xilligaas Mareerey waxaa ka jiray nolol muujineyso horumar hijro dabajoogla fursadaha shaqo oo ka imaneysay mashaariicda horumarka beeraha oo laga maalgelinayo hayadaha dibbadda. Ku soo qulqulka tuulada dad kala noocah waxay ka muuqatay sida xaafadaha tuullada loo kala degan yahaytaasoo muujineysay waqtiyadii kala duwanaa oo dadka soo degeen. Degaankii tuulada ka asaasantay ay deganaayeen dadki reer koonfurta ahaa, waxaa ka ag abuurmay xaafado cusub oo qaab dhismoodka ka duw anyahay guryihii qadiimka ahaa ooyna ku nool yihiin beelihii cusbaa (kooytadii).
Xulka goob kooban oo laga dhigo rugtii laga bilaabay hawlaha wajiga hore ee wax qabadka hay'adda CISP, wuxuu suurto gelinayey xiriir toos ah oo lala yeesho dadweynaha taasoo meelmar ka dhigeysay ishaaridii adeegsigii habraaca shaqo oo ku saleysan xaalad bulshadeedka, isla markaasna waafaqsan mabaadi'ida iyo tabaha barnaamijka

caafimaadka asaasiga ah (PHC) oo sanadkaas (1985) dalka Somaliya waxaa ka bilaabmayey habraaca mabaadi'da daryeelka caafimaadka asaasiga iyo in la raadiyo xal kasta oo wax u tari karo nolosha runta ah ee dalka.

In the same period (1985), Somalia was starting to develop national guidelines for PHC and was looking for solutions appropriate to the different realities of the country. With this PHC program CISP intended to help this complex process starting from field work, by giving people a basic knowledge about their health and how to protect and promote it individually and through the health care services. Therefore, the project was both engaged in extending the network of basic health care infrastructure in the rural area and in popularising information on hygiene, sanitation, nutrition, mother and child care.
An essential element to carry out a programme based on community involvement was an indepth knowledge of traditional society particularly as far as the health defence strategies and the food and healing are concerned. This was achieved through a continuous effort of research and documentation.

Hay'adda CISP waxay barnaamijkeeda caafimaadka daryeelka caafimaadka ula jeeday il ay kaalin uga qaadato baarista weyn oo lagu raadinayey xal u helidda adeegyada daryeelka caafimaadka ayadoo laga duulayo hawlaha goobta, lana gaarsiinayo dadweynaha macluumaadka sahlan oo saldhigga ah xagga caafimaadka iyo xalinta sahlan ee tooska ah ama lagu heli karo xaruunta adeegyada caafimaadkaasaasiga ah (PHC).
Rugaha caafimaadka asaasiga ah ee baadiyaha, sidaas oo kiae in uu hirgaliyo barnaamijyo toos ah oo ku wajahan fidinta iyo sharraxaadda macluumaadka la xiriiro nadaafadda guud, ka horlagidda cudurada, nafaqada iyo daaweynta hooyada iyo umulaha.
Hirgalinta mashruuca wxaaa saldhig u sheyd ka qeybgalinta bulshada hawlaha barnaamiyka daryeelka caafimaadka, taasoo si loo gaaro ku xiran barashada shaqada dhismaha adeegyada iyo hababkooda shaqo ee dhowrista caafimaadka, nafaqada, habquudashada, sidaas oo kale daawada taqliidiga ah, Ayadoo soo ururinta macluumaadka aynu soo sheegnay loo adeegsanayo Fomam su'aalo wata iyo wareysiyo.

At this stage of the work we could point out social dynamics among different groups such as the social and ethnic contrast between nomadic and settled populations, which entailed important differences in hygienic and dietary habits.
An aspect of the programme looked at the identification of community members who would undertake a role of reference and connection between people and health service infrastructure in the area. For this purpose, we trained Community Health Workers (CHWs), people selected and rewarded by the village to act as health promoters and as primary level of health care.
They were going to complement the activity of other figures, traditional reference for the community health care:. traditional doctors, Traditional Birth Attendants (TBAs) and the sheikh (religious leader). With them it was important to have a constant relationship both to have information about traditional practices and to attempt an integration of their solutions and the ones of modern medicine.

Heerkan hore ee baarista wuxuu muujinayey, gaar ahaan, khilaafaadka dnexyaallo bulshada, sida dabaqooyinka wuxuu muujinayey, gaar ahaan, khilaafaadka dhexyaallo bulshada, sida dabaqooyinka dadweynaha u dhaxeeeyo (Qabiilka, Beeraleyda, reerguuraaga, Nasabnimada) waxaana baarista muujisay faraqyo waaweyn oo u dhaxeeyo xubnaha bulshada dhanka caadooyinka nadaafadda iyo quudka isku xirka rugta adeegga caafimaadka iyo kan laga helo degaanka iyo dadwiynaha waxay ka mid aheyd barnaamijka caafimaadka, sidaas darteedna waxaa la tababaray daryeelka yaasha caafimaadka bulshada (CHW) iyadoo laga soo dhex xulayo isla bulshada mushaarna lagu siinayo markaasna loo dhiibo hawlaha xaruunta, wlabka caafimaadka ama daaweynta cudurada fudud.
Daryeelayaasha waxaa saaciday shakhsiyaadka ka dhex muuqdo bulshada sida saamiciinta, umulisooyinka waayo-aragga ah, wadaada oo isla xiriirkoodu joogto yahay aadna loogu baahan yahay si loga warqaato ama loo kaashado la socodka daawada taqliidiga ah. Si markaas la isugu dheeho habkaas iyo midka casriga ah loona yareeyo iska horimaad labada habdhexmaro.

Production of the Audiovisuals

The picture we have given describes the context in which the three stories, illustrated in this publication, were produced.
They are three examples of health education materials used during the first stages of the project in addition to other materials, some produced locally, with the collaboration of people of Mareerey, some provided by the World Health Organization.
The three stories were presented as audiovisuals, through the projection of slides on a big screen, while the Somali comment was read by a speaker and music played in the background.
The audiovisuals were utilized on various occasions such as public meetings purposedly organized at village gathering points, meetings convened for those attending mother and child health services (MCH), village committe meetings, training courses for CHWs and TBAs, refresher courses for nurses. In the training courses the audiovisuals were presented as a technique to animate popular aggregation in communities of different cultural traditions where common health problems had to be faced.

Maqal-Muqaal

Alifaadda iyo soo diyaarinta cajalooyinka (Maqal-Muqaal) bandhigaan wuxuu ka sheekeynayaa siyaalihii iyo duruufihii dhexdooda lagu sameeyey seddexda sheeko ee daabacadaan lagu sharraxayo. Waxaa seddexda muuqaal oo tusaaleynayo aaladda loo kaashado wacyigelinta caafimaadka anagoo heerka hore ee sameyeytax seddexda sheeko ee daabacan lagu sharraxayo. Waxaa seddexda muuqaal oo tusaaleynayo Aaladda loo kaashado wacyigelinta caafimaadka anagoo heerka hore ee sameynta cajaladaha hawlgalkeenna la kaashanay reer Mareerey, ama aaladihii cururkacafimaadka cadunkà tooska u keentay.
Seddexda sheeko filimkooda waxaa daadwaday dadweynaha ayadoo lagu bandhigayo derbi weyn isla markaasna turjubaanayaal ka tirsan shaqaalaha soomaaliyeed ee mashruca sharraxayeen filimka, Muusika meel dheer laga maqlyona la socoto Maqal-Muqalkan (Audiovisivo) waxaa la daawaday munaasabado kala duwan, sida shirarka dadweynaha barxadda magaalada, shirarka shaqaalaha, xaruumaha daryeelka caafimaadka hooyada iyo dhallanka (MCH) iyo waqtiyada hanuuninta ama baraarujinta caafimaadka, saasoo kalae marka la siinayey daruusta daryeelka caafimaadka, umulisooyinka.
Bandhigga cajalooyinka waxay kaalin weyn ka qaateen tababarada xiiso weynna galiyeen shaqada sidoo kale isu soo ururinta dadweynaha, in leysla fahmo ariimo wax ka qabashadoodu u baahnaa in xubnaha kala duwan, kala dhaqanka iyo kala caadada ah u wadajiraan.

In Mareerey, the coexistence of different cultures was an obstacle to the involvement of the community in the activities of health education. Opportunities were thus created to involve the entire village.
The design, production and public performance of the audiovisuals was one of the main initiatives of health education carried out during the program.
The three audiovisuals were made and used at different times, over the period 1985-1988. The unexpected aggregative effect caused by the public projection and people's enthusiastic involvement in the preparation of the first one "Fadumo changes her mind" encouraged the production of the second and third. Listed below are the steps the work had to go through:

Mareerey waxaa ku nool dad dhaqan iyo caadooyin kudala dhex jiraan xagga aragtida iiyo ahmiyadda masharuuca ku kala duwan waliba markey hawlaha u baahan yihiin in bulshada oo isku duuban ka hawl gasho baraarujinta caafimaadka.
Sidaasdarteed ayaa la diyaariyay barnaamijyo sahlan oo bulshada tuulada ku nool kawada qeyb qaadan karto ayadoo barnaamijyada qaar kooda kooxo mucayin ah ka qeybgalaan.
Alifaadda, sameynta iyo fidinta cajalooyinka (Maqal iyo Muqaal) waxaa loo adeegsaday aalad ahaan baraarujinta caafimaadka, waxayna ka mid noqotay barnaamijka tababarka seddexda cajalo waxaa la sameeyey, lana isticmaalay wakhtiyo kala duwan Xilligii 85/88 kadib markii si lama filaan ah daawashadii sheekadii "Fauma waa badashay

ra'yigeedii" dadkii kawada qeyb galeen, marku sameyntooda laga wada qayb qaatay. Diyaarinta hawsha waxay soo martay heerar dhawr ah oo sidaan kooban ku muujineyso:

1. Surveys were implemented on the topics involved in the educational messages, by means of questionnaires and informal interviews.
2. Survey results were fed back to the people through health education and training activities. This stage mainly involved planning a series of activities in the village (cleaning campaigns, women's meetings, activities with children inside and outside the school, etc.), among which the audiovisuals.
3. For each audiovisual, production time frame, schedule and staff involved were discussed with the village committee.
4. A working group for the production of each audiovisual was set up.
5. The subject of the audiovisual was then established.
6. An interesting plot to local culture standars was prepared, including health education messages. The basic arguments were agreed upon during meetings with CHWs and TBAs, in reason of their closness to the emerging interests and sanitary problems.

1- Sahan loogu ogaanayo arrimaha noqonaayo fariimaha baraarujinta caafimaadka ay sameeyeen khubaro hawlahaas ku xeel dheer, ayadoo la isticmaalayo Foomam iyo wqreysi.
2- U soo celin dadweynaha macluumaadkaas wakhtiga duruusta tababarada iyo Baraarujinta caafimaadka.
3- Qorshaha loo dejinaayo cajalad kasta jyadoo lala kaashanayo gudida Tuulada, waqtiga la sameynayo, heerarka loo qeybinayo iyo xulka dadkii shaqada qaban lahaa.
4- Cajalad kasta in loo cayimo koox shaqo.
5- in la doorto sheekada cajalad walba lagu duubi lahaa.
6- In la allifo sheeko xiiso leh kuna dhisan dhaqanka degaanka loona doorto fariinta bulshada la gaarsiinayo. Arrimaha muhiimka ah waxaa lagu dooranayey kulanka daryeelayaasha iyo umulisada waayo arragga ah kuwaasoo loo arkayey in ay yihiin kuwii la socday baahida adeegyada caafimaadka ka jiro.

7. For the first audiovisual, the characters were chosen from among the project staff or among the people most interested in this experiment of community animation that was undoubtedly a novelty for the village of Mareerey. In the second and third audiovisuals the characters were chosen by all the working group who finally became familiar with this technique and suggested new characters or proposed situations that could better picture the environment and the domestic and daily atmosphere.
8. The screenplay and the scenery was produced mainly by the project staff with some support by the TBAs and the CHWs.
9. Shooting of photographs was peculiar to each of the three audiovisuals. Photography was new to many villagers. Therefore, after the first show there were mixed reactions: the refusal to have pictures taken was even more resolute or the consent enthusiastic.
10. Production of the tape with dialogue and comments.

7- Doorashada tirjibaanada kolkii hore waxaa laga dhex doortay shaqaalaha mashruuca qolada afka tarjunto, tijaabadaan oo aad xiiso u gelisay reer Mareerey kadib turjibaanadii waxaa laga dhexdoortay hawlwadeenadii kuwasoo markii shaqada la guda galay tilmaameen shaqsiyaal kale iyo wax ku darid iyo wax ka badalid xaaladda sheekada si loogu dhaweeyo degaanka iyo jawiga nolol maalmeedka Tuulada.
8- Muuqaalada iyo Masraxa waxaa doortay dad ka tirsan shaqaalaha Mashruuca oo ah kuwa debadda, hadii laga reebo koox yar oo ka socotay umulisooyinka waayaah kuwa debadda, hadii laga reebo koox yar oo ka socotay Umulisooyinka waayaaragga ah Daryeelayaasha iyo Turjibaanada.
9-Sawirada seddexda cajallo isku si looma qaadin, bacdamaa isticmaalka makinada uu ahaa farsamo cusub. Kadib markii xiisadihii laga gudbay aragtida dadka waxay u qeybsantay sidan: diidmo qayaxa iyo ogolaansho buuxda isa sawiridda.
10-Soosaaridda cajaladda, faalada iyo hadalka.

11. Conclusive meeting to revise the product and organize a public projections.
The people's response was very encouraging. There were at least two projections for each audiovisual.The first show was particularly successful due to the novelty of the event, so that it was rather difficult to hear the speaker's voice, since it was covered by the enthusiastic exclamations of the audience whenever they recognized people and places of the village. Attendance to projections was good in all the villages: about one fifth of the population of the whole area attended the first projection series.

11-Kulanka gabagabda oo lagu dhameystiraayey daawashada caanda ah. Bandhigidda caamka ah sedexda cajallo waxay noqotay tijaabo na dhiirri gelisay. Cajalad kasta waxaa la bandhigay ugu yaraan laba jeer. Guusha lama filaanka aheyd oo lagala kulmay daawashada cajalladda koowaad waxay dadweynihii du dhalisay xiiso iyo amakaag la xiriirtay markey shineemo ahaan u arkeen noloolmaalmeedkii Tuulada, taasoo mugdi gelisay garshada nuxurkii sheekada xambaarsaneyd. Marxaladihii danbe garshada nuxurka cajalladda waa soo fiicnaaday, waxaa la gartay in bandhigyada loo gudbiyo tuulooyinka kale, taasoo laga gaaray natiijo fiican:hal wareg daawashada waxaa ka qeyb galay dad u dhigma 1/5 bulshada degan goobta.

12. Evaluation. A questionnaire was administered concerning the audiovisual about mother and child health care, in order to evaluate the comprehension of the messages proposed. A random sample of 188 adults with a mean age of 33 were interviewed in five villages the day following the projection of the audiovisual. Two thirds of the interviewees had watched the projection, so that it was possible to compare their answers with those of the remaining 30% and evaluate their level of comprehension. Messages about hygiene and sanitation, safe delivery, nutrition, child-care, growth monitoring and the role of CHWs had been succesfully received. The audiovisual highlighted the preventive function of CHWs and their involvement in the promotion of mother and child health care, in addition to the curative role that was apparently widely known and accepted (1).

12-Qiimeyn: - Waxaa la qeybiyey fomam su'aalo wato oo la xiriira nuxurka iyo ujeedooyinka ku duuban lana xiriiro daryeelka caafimaadka hooyada iyo ilmaha, si loo ogaado heerka garashada farrimihii cajalladu xanbasarsaneyd wareysi lalyeeshay dad tiradoodu gaaraysay 188, qqqngaar ah, da'dooduna dhexdhexaad qiyaas aheyd 35 sano oo ka sooday 5 tuulo oo cajalooyinka laga daawaday. Dadkii la wareystay 2/3 way daawadeen cajalladda inta kale 305 maya, arrintaasoo suurta geliday is barbardhigidda jawaabtii su'aalaha loo jeediyey ka soo baxday iyo in la qiimeeyo sidii wax loo gartay amaba loo fahmay.

The staff involved in the production of the audiovisuals included three people with medical-nutritional, social- anthropological and technical qualifications, two translators; a few representatives of the village institutions, mainly women; four TBAs and four CHWs; the cast and a numerous group of friends and children who, in the end, were very much involved in the production.

Natiijooyinka waxay muujinaayaan in daawashadacajaladda ay saameysay dadka si fiican laba dhinacba; midka hore dhanka garashada daruufta la xiriirtay dhawrista nadaafadda guud, dhalmada, naasnuunijinta, iyo xanaanada ilmaha; midka labad oo ah kaalinta daryeelka waxay cajaladu si fiican u muujisay kaalinta ay daryeelayaasha kaga jiraan kicinta iyo ka hortagga cudurada u gaarka ah ilmaha iyo hooyada., ka sokoow doorkooda xagga daaweynta oo labada qeyb ee bulshadii la wareystay wada dareensanaayeen.
Hadaan u jeesanno shaqaalihii guud ahaan ka hawl galay heerarka kala duwanaa ee shaaqada la soo qabtay mudadidii sedexda bilood aheyd waxaan ka soo qaadeynaa sedex shaqaale oo kuwa dibadda ah oo fuliyey hawlihii la xiriiray qeybta daawada, nafadada, arrimaha dhaqanka iyo kuwii farsamada, waxaa hawsha ku jiray laba turjibaan iyo hal ama laba wakiil oo ka socday bulshada, una badnaa haween afartii umuliso wayoaragga ahaa iyo afartii daryeelayaal: shaqaalihii ka hawl galay masraxa iyo asxaablii jilayaasha iyo ilmihii tirada badnaa oo markii hore buuqa faraha badan kiciyey laakiin wakhtii danbe xasiloonida abaabulayey.
doorashada Nuxurka iyo Abbabulka Sheekada

Choice of the contents and design of the stories

Health education literature does not impose the choice of contents and methodology of educational materials. It rather leaves such choices to the judgement and to the experience of field staff. The most important methodological contribution has come from the work of David Werner and the Hesperian Foundation(2).
The aim of the audiovisuals was basically to transfer information about the cause of ill health and suggest everyday life behaviours useful to the prevention of disease. Moreover, they also had the function to raise questions for public debate, as we were fully aware that some of the proposed behaviours would not be adopted by all the sectors of the population. For each story we decided to select few messages in order to make them easy to understand and remember and refrained from giving mere lists of tasks or imposing duties.

Dorascada nuxurka iyo samaynta sceekonyinka

Macluumaadka ka soo ururiyey heererkii ugu horeeyey shaqada ma tilmaameyn doorasho khasab ah ha ahaato nuxurtka ama habka shaqada sameynta cajalada taasoo annaga filimqaadayaasha u madaxbanaaneyn habka filimka bulshada loo qaado waxa kaalin fiican ka heinay daraasadii tijaabadii uu sameeyeydavid Werner.
Ujcodooyinkii laga hahaa cajalooyinka waxay aheyd in dadka loo gudbiyo macluumaad la xiriiro ka hortagga cudurada iyo farsamooyin sahlan oo nolol maalmeedkooda la xiriiro. Waxaa kaloo la socday in ay doodo dhaliylaan oo laga hadlo arimahaas maxaa yeelay waa la ogaa in farriimaha qqrkood xaruumaha bulshada oo dhan qaadan kari doonin, lana wada yeeli doonin. Sheeko waliba waxaa lagu dhisay in ay fidiso farriimo kooban si ay u sahlanaato garashada iyo xusuustaba culeys kalana u keenini nolol maalmeedka bulsheda.

The choice of the messages took into account traditional beliefs and behaviours, cautiously pointing out what should be reviewed, in the light of modern understanding and giving stronger advise on behaviours that were more likely to be accepted. For example, indications about delivery were restricted to basic hygiene, while concerning nutrition we engaged in an intensive campaign to increase nutrient density of weaning foods, based on the integration of traditional recipes. On this line we tried to propose different recipes acceptable to both people with nomadic and agricultural traditions.

Nuxurka sheekooyinka waxaa lagu doortay wayaabihii kala duwanaa oo u dhaxeeyey dhaqanka iyo hidaha hore iyo farsamada cusub, aydoo muhimaada la siinayo arimaha ku dhaqandoodu sahlan yahay, amaba leyla sixi karo, lano toosin karo, matalan, arimaha la xiriiro dhalmada waxaa xoogga la saaray nadaafadda, dhanka muujinta intii dib u habeyn lagu sameyn lahaa hababkii caadada ahaa cunuga markuu raboodo in naas loo dhigo iyo in la waqtiyeeyo sida casriga ah, waxaa talo lagu jediyey in labada siyoodba lawada isticmaalo, si markastaba loo xaqiijiyo in ilmaha aan quudasho xumo ku dhicin, xagga quudista ilmaha marka naaska laga guriyo iyo inta naas ka joojinta lagu jiroba waxaa lagu taliyey in la isticmaalo, lana siiyo ilmaha cuntada caadiga loo quuto, intii noocyo cusub la fari lahaa. ayadoo la qorsheeyey in la sameeyo saxmaan reer guuraaga jeclaan karaan iyo kuwo beereleyda ku fiican.

The fiction in the stories presented was limited to a minimum to give a realistic content and message: the characters and their relatives kept real names; CHWs and TBAs presented in the stories were those who actually operated in the village; the stories represented realistic fact and everyday life situations, such as women discussing while weaving mats and working in the fields, children attending koranic school.
When the audiovisuals were produced the construction of a dispensary with projection facilities was envisaged. Health education, by this strongly aggregative and totally new means could diffuse the conscience of health despite the widespread illiteracy in the area.

Sheekooyinka mala awaalka aad bey ugu yaraayeen, waxaa xoogga la saaray arrimaha runta ah, jilayaasha sheekooyinka matalayo mid walba magaciisa oo run ah ayuu watay xataa xiriirka qaraabo wuxuu ahaa mid run ah.

Sidaasoo kale qolooyinkii ka socday shaqaalaha waa isla shaqaalihii mashruuca oo ayagoo jilaya shaqadana ay ka wadaan tuuloyinka. Sheekooyinka waxay muujinayaan dhacdooyinka xaaradaha runta ah ee ka jiro nolol maal maalmeedka Tuulooyinka waxaa ka mid ah doodo iyo haasaawe dhexmaraayo haweenka iyagoo darmooyin falkinayo, beeraha joogo, amaba ilmo dugsi qur'aan ku jiro, war kooban.
Waxaan cajalao kasta ku duubnay farrimo baraarujin caafimaad iyo nadaafadda guud oo ay la socdaan sheeko nolol maalmeedka tuulada bandhigeyso.
Cajalladda waxaan ugu talo gallay anagoo fileynay in mashruuca ku talojiro in uu dhiso bukaan eeglo ku qalabeysan aaladda lagu bandhigo cajaladaha. aaladda isgaarsiinta maqal- muqaalka ama cajalladda waxaan ugu isticmaalnay iyadoo la filayci in ay ka mid tahay hawlaha mashruuca dhismo budaan eegtada aan soo sheegnay. aaladaas waxay aheyd waddo cusub oo si weyn isu keenidda dadka ku filcan Qoris-akhris la'aanta tiillay nawaaxiga mareerey waxay aheyd alaaldaasi hab aad ugu filcan abbaadulka doodaha iyo ogaanshaha la xiriiro arrimaha saameeyo caafimaadka iyo nadaafadda guud.

(1) See also "Salute per tutti? Esperienze e valutazioni da un'area rurale della Somalia", F.Branca and R. D'Arca eds. CISP, Franco Angeli, Roma 1992.
(2) D. Werner and D.Bower "Helping Health Workers Learn", The Hesperian Foundation, Palo Alto 1982.

1- Macluumaad Dheeraad ah: "Salute per tutti? Esperienze e valutazioni da un'area rurale della Somalia", F. Branca R. D'Arca, (CISP), Franco Angeli Editore, 1992
2- "Helping health workers learn" D.Werner B.Bower, The Hesperian Foundation, Palo Alto 1982

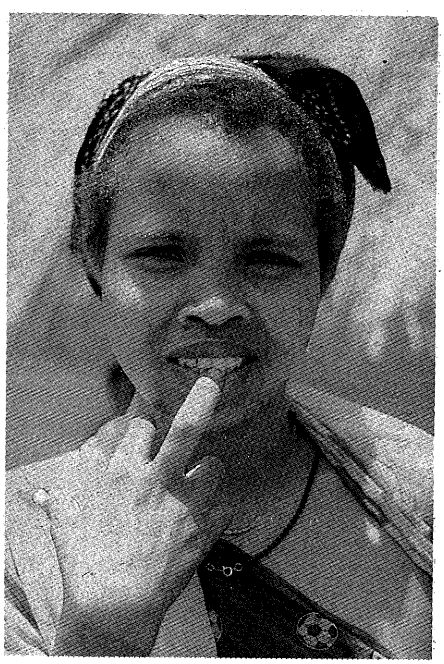
FAADUMO CHANGES HER MIND

Produced by:
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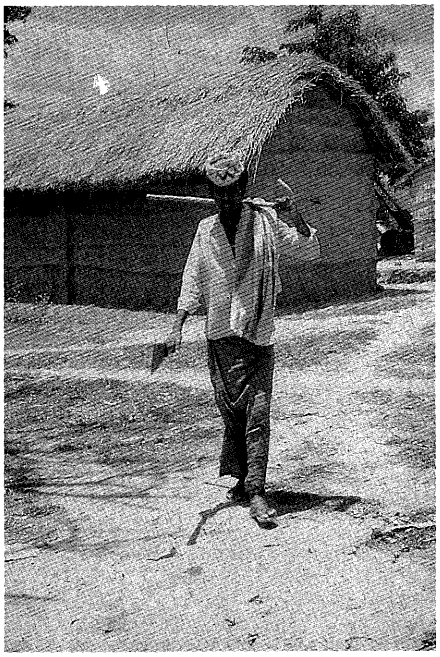
GLOSSARY:
Hagay: *short dry season (July-September)*
Deyr: *rain season (October-November)*
Afaad: *hamlet*

FAADUMO RA'YIGEEDII WEY BEDDELEYSAA.



1. Faadumo is a isomali woman. She is 25 years old.

1. Faadumo waa haweeney soomaaliyeed. Da'deedu waa 25 jir.



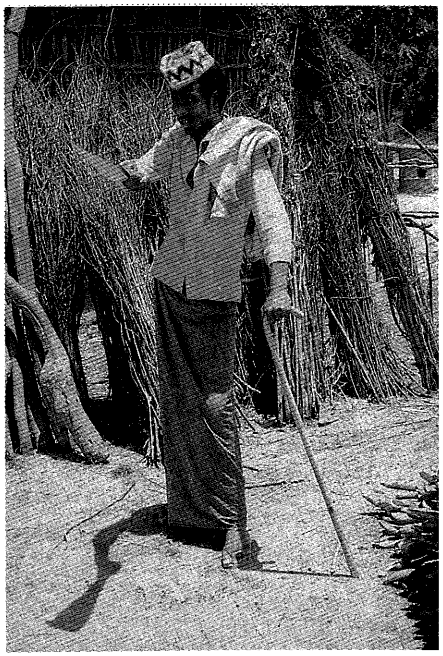
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6

2. Her husband is Omar. He is 29. He has also another wife in Jamaame.

3. They live in Mareerey, a big Somali village which has also a primary school and a market place under a large tree.

4. Mareerey is located on the right bank of Juba river.

5. Omar owns a little plot of land by the side of a canal,

6. where he grows maize and pumpkins.

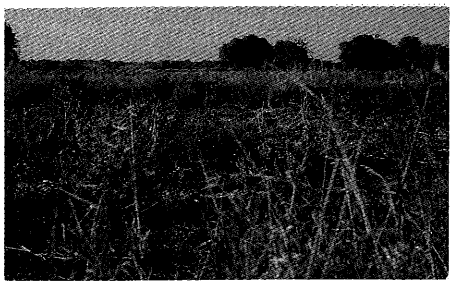
2. Ninkeeda waxaa la yiraahdaa Cumar.Waa nin 29 jir ah.Wuxuu xaas kale ku leeyahay degmada Jammaame.

3. Waxay ku nool yihiin Mareerey.Waa tuulo weyn oo uu ku yaallo dugsi hoose/dhexe iyo suuq weyn oo ku hoos yaal geed ballaran.

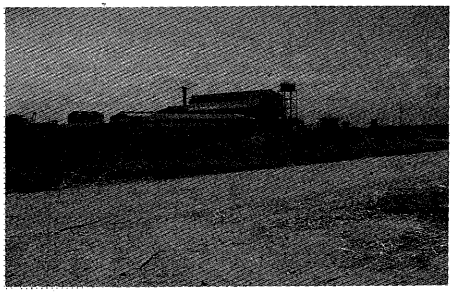
4. Mareerey waxay ku taal dhinaca midig ee webiga Jubba.

5. Cumar wuxuu beer yar ku leeyahay keliga dhinaciisa.

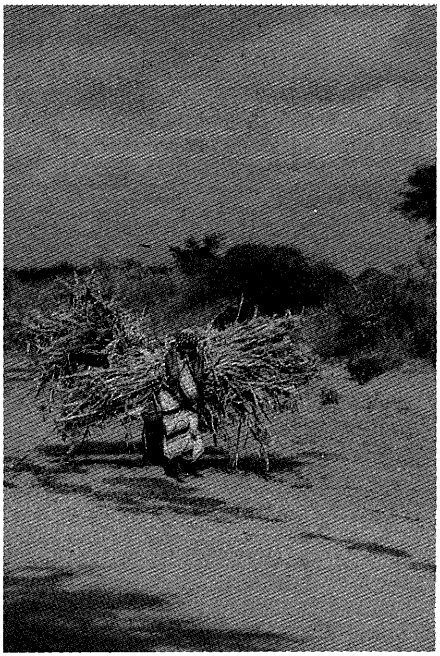
6. Beertaas wuxuu ku abuuraa galley iyo bocor.



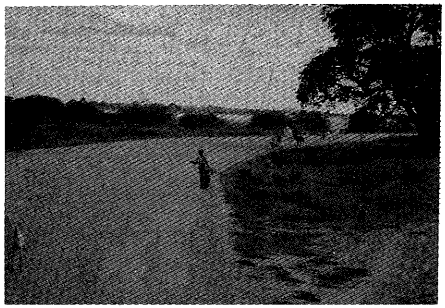
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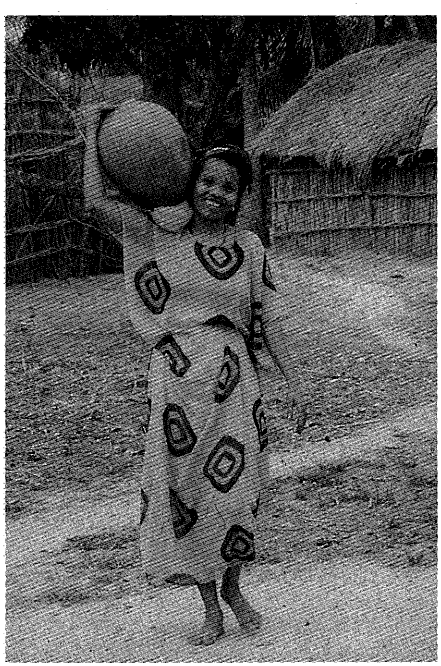
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11

7. He owned another plot of pand where he used to grow papaya and mango trees, but he had to leave because the sugar factory needed the land to plant sugar cane.

8. A vast area has been taken by the sugar cane. The cane is carried to the factory where the sugar is extracted. Now, Omar is also employed as a daily cane cutter.

9. Faadumo is helping Omar in the field. This is the Hagay season, the harvesting time for fresh maize. After Dabshid, the big ceremony for the end of the Somali year, the land will be tilled again and will be ready for the next sawing, as soon as the first rains of Deyr come. Then they will plant sesame. This year they had good rains and harvest, even though they had to fight against birds and insects.

10. Every day there is so much walking to the field and back! This and all the other house tasks make quite hard the life of Faadumo.

11. She has to fetch water from the river.

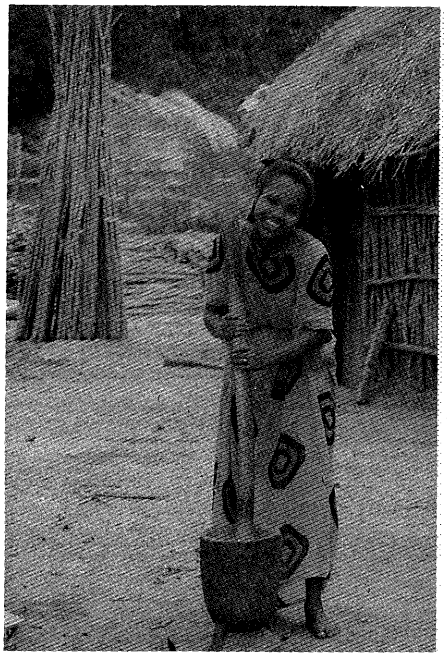
7. Wuxuu lahaan jiray beer kale oo ay ku abuurnaayeen babaay iyo cambe; laakiin hadda wuu ka guuray dhulkaas, maxaa yeelay waxaa u baahaday warshadda sokorta si loogu beero qasabka.

8. Dhul aad u weyn ayaa hadda waxaa qaadatay warshadda sokorta. Qasabka waxaa loo qaadaa warshada oo waxaa laga, miiraa sokor. Hadda Cumar wuxuu kaloo maalin kasta ka shaqeeyaa oo uu qasab gooye ka yahay beeraha warshadda.

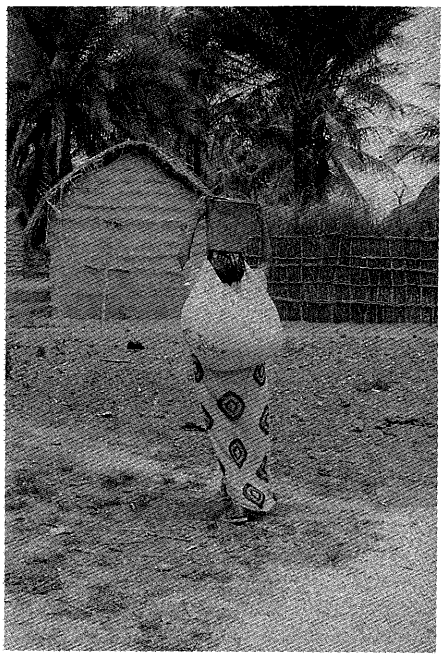
9. Faadumo waxay Cumar ka caawineysaa beertiisa. Waxaan ku jirnaa xilliga Xagaayga oo ah waqtiga la gurto galleyda cusub. Dabshidka kadib, marka ay dhammaato dabaaldegga sannadka cusub ee soomaalida, dhulka waa la falaa waxaana loo diyaarinaayaa beerid, si roobabka ugu horreeya ee Deyrta looga faa'iideysto. Waxaa lagu abuuri doonaa sisin. Sannadkaan waxay heleen roobab fiican iyo badar badan inkastoo ay la dagaalameen shimbiro iyo cayayaanba.

10. Maalin kasta Faadumo waxay u lugeysaa kana soo lugeysaa beerta!waxaa kaloo intaas u sii dhaafsiisan shaqada kale ee guriga. Intaas oo dhan ayaa nolosha Faaduma dhib ka dhigay.

11. Waa iney biyo ka soo qaadaa webiga.



12



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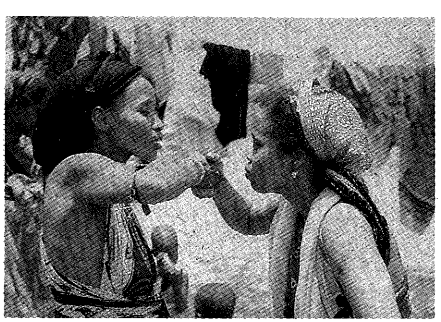


14



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16



12. She has to clean and mash maize.

13. She has to carry clothes to the river in order to wash them.

14. She has to go to the market and buy food.

15. Every day she has to cook for her children and husband and solve daily family problems. Sometimes Faaduma feels tired and unhappy.

16. Frequently, she goes to see her mother seeking company and advice.

12. Waa iney nadiifisaa oo ay tuntaa galleyda.

13. Waa iney dharka u qaaddaa webiga si ay u soo dhaqdo.

14. Waa iney suuqa aaddaa si ay cuntada uga soo gaddo.

15. Waa iney cunto u karisaa maalin kasta ilmaheeda iyo nikeeda iyo iney xalliso mashaakilaadka la soo gudboonaada qoyska. Mararka qaarkood Faadumo waxay dareentaa daal iyo tiiraanyo.

16. Waxay markasta aaddaa hooyadeed si ay ugu soo nasato iyo in ay la soo tashato.



17

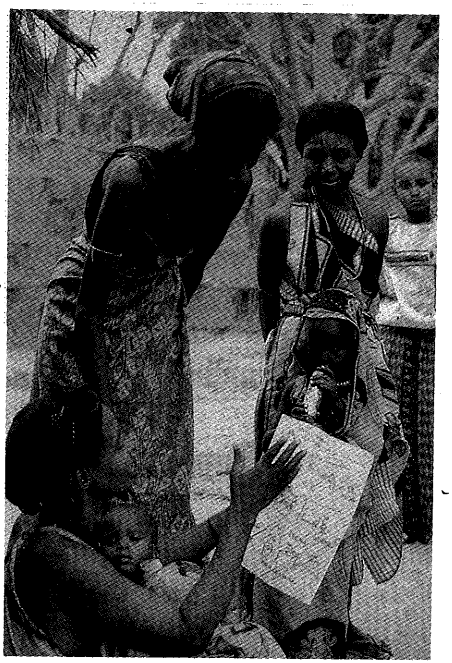
17. Her mother, Habiibo, is involved in a new activity which has come up in Mareerey. All the women are cooperating for the health of the village, by implementing a cleaning campaign.

18. Today, Habiibo is explaining to other women why it is important to keep the house and kitchen properly. She is saying: "The dirt in food and water can cause diarrhoea and the eggs of intestinal worms lurk in unclean soil. You can prevent these diseases by keeping clean your kitchen and house".

19. Faadumo is not happy with this idea and complains with her mother: "This is not a good solution to my problems. It increases my work and I can not see any particular advantage. You have grown us up without all that, and your mother did the same with you".

20. "That's true" her mother answers "but often you were sick and it was difficult to treat you. Now I am realizing that it is easier to prevent diseases before they come, for example with more hygiene. That's why I'm telling you so".

21. On her way back home Faadumo sees that men of the hafaad are digging a garbage disposal pit, where people will dump wastes from their houses in order to keep the village clean.



18



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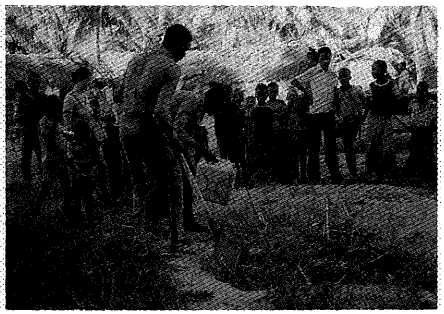
17. Hooyadeed Xabiibo waxay ku mashquulsan tahay hawl cusub oo ku soo korortay tuulada Mareerey taasoo ah: haweenka oo ka qeyb qaadanaaya caafimaadka tuulada ayadoo la sameynaayo olole nadaafadeed.

18. Maanta Xabiibo waxay haween kale u sharaxaysaa:muhimmadda ay leedahay in la nadiifiyo guriga iyo jikada iyo in la karkariyo biyaha ilmaha la siinaayo. Waxay dhahaysaa: "cuntada iyo biyaha wasaqda ah waxay keenaan shuban iyo gooryaan calooleed. Cuduradaas oo dhan waxaa looga hortagi karaa ayadoo laga taxadaro nadaafadda jikada iyo guriga oo dhan.

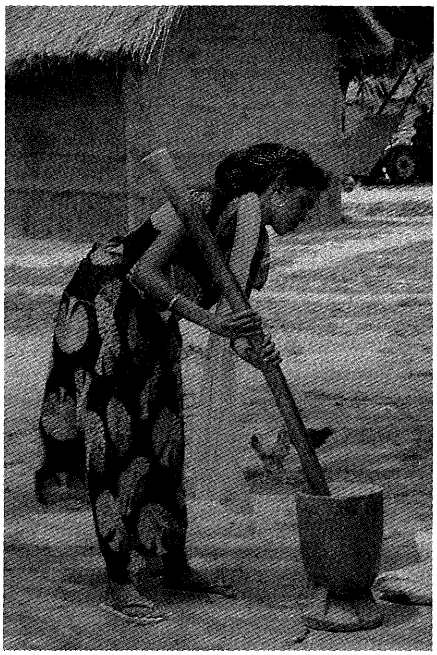
19. Faadumo arrintaas kuma faraxsana waxayna u calaacaleysaa hooyadeed: "Tanu xal uma noqoneyso mashaakilka i haystaa, iney sii kordhiso shaqadeyda maahine, mana iiga muuqato wax horumar ah. Maxaa yeelay waxaad nagu soo korisay ayadoo aysan jirin waxaad sheegeyso oo dhan, hooyadaana sidaas uun bay kugu soo korisay."

20. "Taasu waa runtaa" waxaa ku jawaabtay hooyadeed "laakiin markasta waad jiran jirtay waxaana dhib ahaan jirtay sidii laguu daaweyn lahaa.Hadda waxaan garanaayaa iney sahal tahay ka hortagga cuduradda inta aysan kugu dhicin ka hor,tusaale ahaan iyadoo la sameeyo nadaafad dheeri ah.Sababta aan arrintaan kuugu sheegaayo waa taas".

21. Ayadoo guriga u soo socota ayey waxay arkeysaa raggii xaafadda oo qodaaya god lagu shubo qashinka kaasoo ay qoysaska oo dhami ku duugi doonaan qashinka si ay tuuladu nadiif u noqoto.



22



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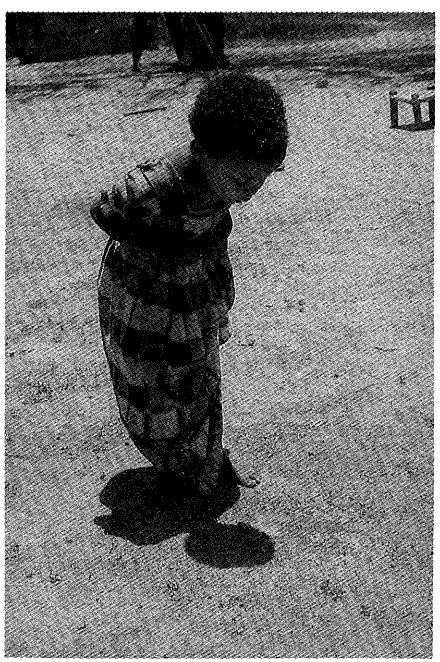


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22. In fact, she has also been told that on friday, just after Dabshid, a cleaning day will be held in the village. Everyone is asked to join it and clean the common areas. She tells to herself "How can people have free time if they have to do this extra work?"

23. She is already thinking to spend friday's holiday with her friend Dunia.

24. Dunia is so nice, and knows so many stories about Mareerey people.

25. "What a pleasant day they could spend together having tea and chatting in the shadow of a tree!" she thinks.

26. As soon as she arrives at home she finds little Shukri feeling sick, with a painful belly. Shukri has passed watery stools for the whole afternoon.

22. Waxaa kaloo loo sheegay in Jimcaha, dabshidka kadib in ay ku aadan tahay maalinta ugu dambeysa ee ololaha nadaafadeed.Qof kasta waxaa laga codsaday in uu ka soo qeyb galo uuna wax ka nadiifiya meelaha dadka ka dhexeeya.Faadumo ayadoo isla hadleysa "dadku sidey ku helaayaan waqti ay fasax yihiin haddii ay qabanaayaa shaqadaan dheeriga ah.

23. Waxay ku fakareysay iney Jimcaha fasaxeeda la soo qaadato saaxiibteed Duniya.

24. Duniya waa gabar fiican oo taqaan sheekooyin badan oo ku saabsan Mareerey.

25. Waxay Faadumo ku fakereysaa waqtiga fiican oo ay isla qaadan karaan ayagoo geed hoostiis ku wada shekeysanaaya shaana ku cabbaaya.

26. Markii ay guriga ku soo laabatay waxay la kulantay Shukri "yareey"oo ay calooshu xanuuneyso. Shukri way matagtay wayna shubantay marar badan.



27

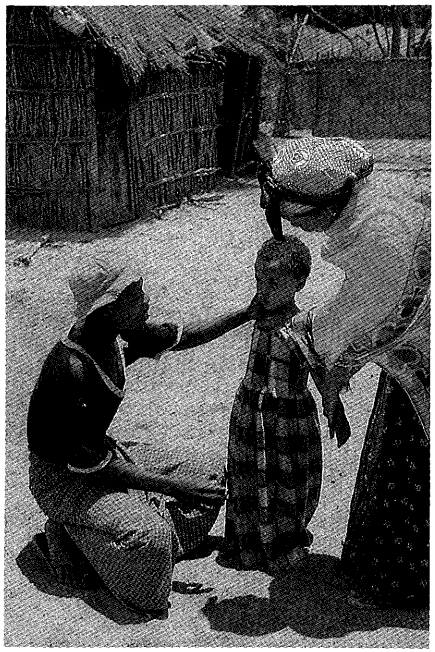
27. Faadumo remembers that her mother told her about some health workers trained in the village. One of them is Hassan who lives nearby. She sends someone for him.

28. As soon as Hassan looks at the baby, he decides that an action has to be taken immediatly.

29. He washes a glass and fills it with boiled water from his house. Meanwhile, Hassan explains that a lot of water has come out of the baby with diarrhoea. So, Faaduma has to restore Shukri's body water by preparing a "special drink".

30. He shows how to prepare this special drink by adding one tea spoon of sugar and two little pinches of salt to the glass of boiled water. Then he stirs it and gives it Shukri to drink. Shukri is very thirsty and drinks up the whole glass.

31. Hassan says to Faadumo "Watch the size of the glass and of the spoon and do not add too much salt. You can also give your child coconut water which is clean and contains the appropriate mixture of sugar and salt".



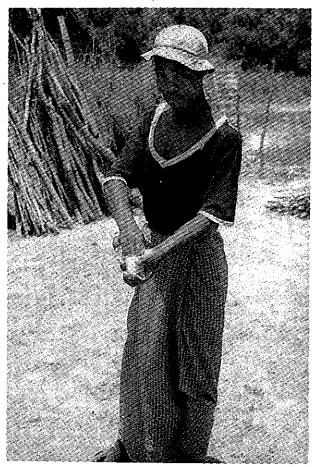
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31



29

27. Faadumo waxay soo xusuusatay in hooyadeed ay mar u sheegtay iney jiraan hawl wadeeno caafimaad oo xaafadda lagu tababaray. Mid ka mid ah ayaa waxaa la yiraahdaa Xasan wuxuuna deggan yahay meel u dhaw. Wayna u cid dirsatay.

28. Isla markii uu Xasan arkay cunugitii wuxuu goostay in si deg deg ah wax looga qabto arrintaan.

29. Wuxuu soo dhaqay koob oo uu ka buuxiyey biyo la karkariyey oo uu gurigiisa ka keenay. Intaas kadib wuxuu Xasan u sharaxay Faadumo in Shukri shubanka awgiis ay biyo badan jirkeeda ka baxeen. Sidaa darteed waa in ay Shukri soo ceshataa biyihii ka baxay ayadoo la siinaayo cabbitaan gaar ah.

30. Wuxuu tusay sida loo diyaariyo cabbitaankaas gaarka ah oo ahaa:hal qaado oo yar oo sonkor ah iyo wax yar (oo far iyo suul ah) oo cusbo ah ku qas hal bakeeri oo biyo la karkariyey ah.Intaas markii uu isku qasay ayuu Shukri cabsiiyey.Shukri aad ayey u oomaneyd bakeerigii oo dhanna way dhameysay.

31. Xasan wuxuu ku yiri Faadumo haddii aadan sameyn karin cabbitaankaan waxaad cunuga siin kartaa biyaha qumbaha kuwaasoo nadiif ah ayna ku jiraan sokor iyo cusbaba.



32



34



33

32. "Today" he adds " you must give Shukri at least other three glasses and four more glasses a day for the next few days, as long as she keeps having diahrroea. If you see that Shukri keeps feeling tired and has sunken eyes, bring her to the Health Unit".

33. Hassan looks around the house.... Faadumo shows him the kitchen,

34. the latrine,

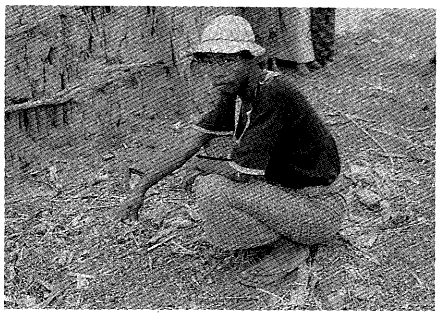
35. and the courtyard. Goats and hens are living in the house. Garbage is kept in an old maize pit and also disposed just outside the house. Faduumo does not have time to carry it away.

36. On the ground Hassan finds some left overs of the children's lunch. They have been playing and eating in the garbage! Then Hassan says "Look, you should be more careful with hygiene. A dirty house, food eaten on the ground, small children with no one looking after their personal hygiene could cause many diseases".

35



36



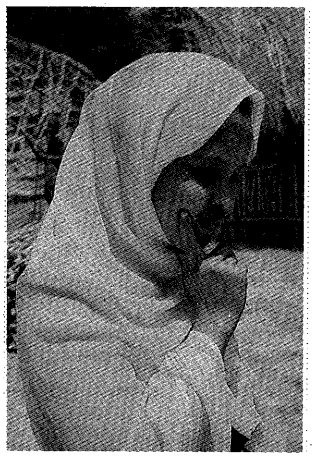
32. "Maanta waxaad siineysaa seddex koob, berri iyo berri dambana afar afar koob. Intaas haddii ay Shukri ku reysan weyso keen rugta caafimaadka.

33. Xasan gurigii ayuu fiir fiiriyey oo uu ku wareegay..... Faadumo waxay tusisay jikada,

34. Musqusha,

35. iyo deydka.Doorada iyo arigu waxay ku hoydaan guriga dhexdiisa,qashinkana waxaa lagu shubaa god mar hore lagu duugi jiray galleyda(bakaar)oo ku dhex yaal deydka dhexdiisa.Faadumo uma hayso waqti ay qashinka ku soo daadiso bannaanka.

36. Dulka wuxuu Xasan ku arkay qadadii ilmaha wixii ka soo haray oo lagu daadiyey dhulka. Ilmihii ayaa ku cayaaraayey oo qasinka ka cunaayey cuntadii.Markaas Xasan wuxuu yiri: "Dhegeyso, waa inaad mar kasta ka digtoonaataa nadaafadda".



37



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37. Faadumo is ashamed. Hassan is right and so is her mother Habiibo. Cleaning is very important to health and it is worth spending time on that. Faaduma changes her mind: she will take part in the cleaning campaign.

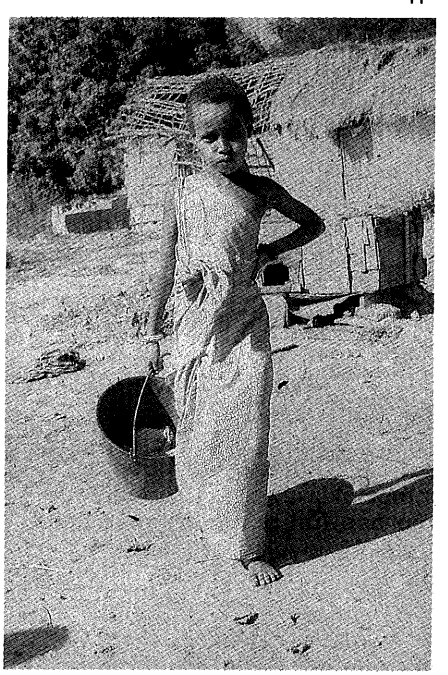
38. But she feels that her concern about the amount of extra work is not due to her laziness! So she tells her husband about the importance of hygiene and she suggests him to join other people in digging a waste disposal pit for their hafaad. Together they will teach their children how to keep the house clean.

39. Wastes should be carried every day to the disposal pit. Everyone in the house has to cooperate in cleaning. That cannot be only her concern.

40. Faadumo also asks Dunia to participate in the cleaning campaign. It will be an opportunity to discuss with other women their way to organize family life in front of this newly felt need.

41. In a few days, Shukri recovers.

41



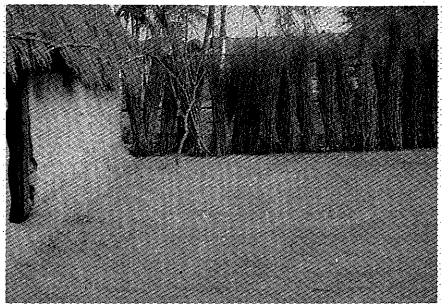
37. Faadumo waxay dareentay ceeb. Maxaa yeelay Xasan wuu saxsan yahay, hooyadeedna sidookale. Nadaafaddu waa shey aad muhiim u ah waana wax waqti lagu dhumin karo. Faadumo ra'yigeedii way bedeleysaa, waxayna ka qeyb qaadaneysaa dololaha nadaafadeed.

38. Waxay dareemaysaa in fikradda ay ka qabto hawsha badan aysan ka ahayn caajisnimmo! Sidaa darteed waxay ninkeeda uga sheekeyneysaa muhimadda ay leedahay nadaafaddu, waxayna kula talineysaa inuu ku biiro dadka kale ee ku hawlan qodidda godka weyn oo lagu ururin doono qashinka xaafadda. Waxay wadajir carruurtooda u baraayaan sida gurigu markasta uu nadiif u noqon lahaa.

39. Waa in qashinka maalin kasta la qaado laguna shubo godka qashinka ee xaafadda. Qof kasta oo guriga ku nool waa inuu ka qeyb qaataa nadaafadda. Taasuna ma aha mid ayada keliya ku saabsan.

40. Faadumo waxay kaloo ka codsaneysaa Duniya in ay ka soo qeybgasho ololaha nadaafadeed. Tanu waxay noqon doontaa fursad ay haweenku uga doodaan habka ay naag kata u abaabulidoonto nolosha qoyskeeda ayadoo tixgelineysa baahida cusub ee hadda la dareemay.

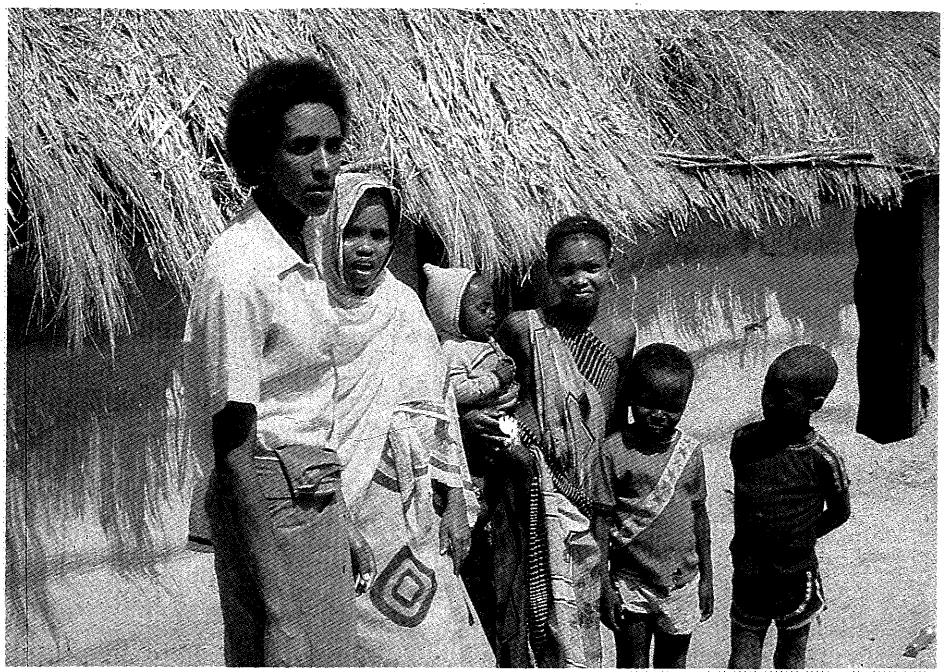
41. Maalmo kadib Shukri way reysatay.



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42. Fadumo's house and courtyard are now very clean.

43. Faadumo participates in the village cleaning day.

44. Her husband helps digging a disposal pit.

45. The family starts to attend education meetings in order to find the best ways to fight diseases.

46. Faadumo is grateful to the village committee for the cleaning campaign. Cleaning will help fighting dangerous diseases and a healthy family is the first step to be a happy family.

42. Gurigeeda iyo agagaarkiisa oo dhan waa nadiif.

43. Faadumo waxay ka qeyb galeysaa malinta nadiifinta xaafadda.

44. Ninkeedu wuxuu gacan ka geysanaayaa qodìdda godka qashinka ee xaafadda.

45. Qoysku wuxuu bilaabay inuu ka qeyb galo kulamo waxbarasho oo lagu baranaayo sida ugu habboon ee loola dagaalami karo cudurada.

46. Faadumo waxay si aad ah mahad ugu haysaa guddiga xaafadda ololaha nadaafadeed awgiis. Nadaafaddu waxay taageertaa la dagaalanka cudurada; tallabada ugu horreysa ee uu qoysku ku faraxsanaan karo waa iyadoo uu qoysku caafimaad qabo.

MASAKA GIVES BIRTH

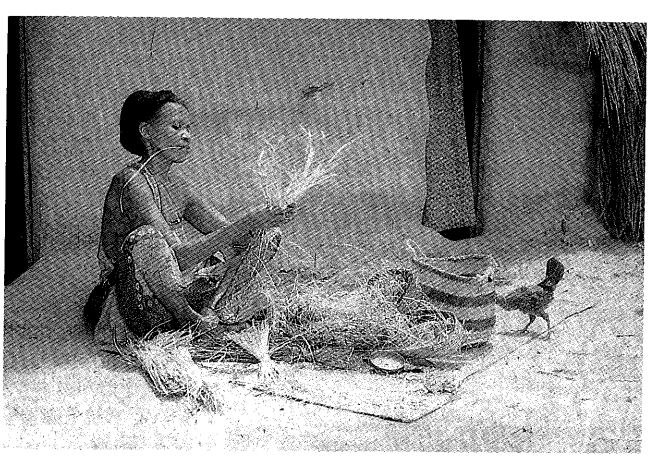
DHALMADII MASAKA

Produced by.
Waxaa soo saaray:
Francesca Declich, Giulia Olmi, Giuseppe Scozzafava.

With the collaboration of:
Waxaa ka gaqeb galat:
Teresa D'Arca, Mohammed Omar Abdulle, Framncesca Patrizi, Suleiman Aden Mohammed, Habibo Kumene Arale, Alimo Abdullahi Abdi, Masaka, Durrei Dualeh Hassan.

GLOSSARY
Giamad ul aual: *wintry season (November-January)*
Guddi afaad: *hamlet committee*
Khalifa dikri: *responsible for prayer in muslim brotherhoods*
Makeka*: weaved straw mat*
Darab: *land measurement unit*
Afaad: *hamlet*
Umul: *period of forty days during which women remains at home after child-birth.*

1. It is the month of Giamad-ul-Aual, Habiibo is a woman who lives in the village of Mareerey. Her house is I34, in Iftiin section. Habiibo has now a long and good experience as mother and wife, and that also allows her a wide understanding of the problems of the community.



1. Waxaan ku jirnaa bisha "Jamaad-ul-Awal". Xabiiba waa haweeney ku nool tuulada Mareerey, qeybta Iftin,guriga I/34. Xabiibo waxay waayoa ragnimo fiican oo qooto dheer u leedahay xagga xaasnimada iyo hooyonimadaba, waxayna si buuxda u fahamtay mashaakilada bulshada.



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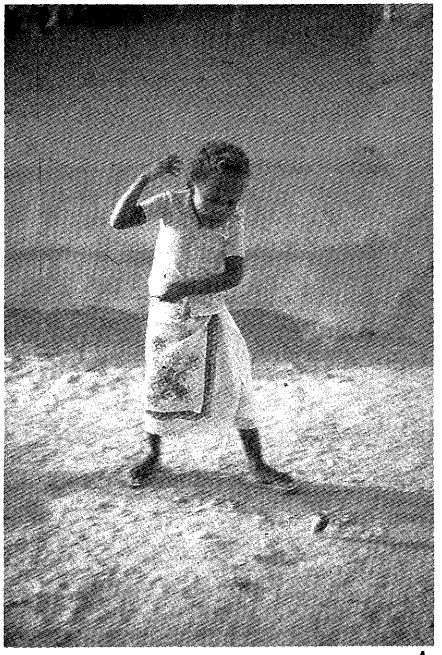
2. She is pretty much engaged in the social life of the village. In the past, she has represented many times the village women in the guddi hafaad and has been khalifa dikri. She is keen on taking care of her friends' families and she is always ready to give people her help and advice.

3. Masaka is one of her closest friends and she is in her last term of pregnancy. It is her first pregnancy and therefore she often seeks Habiibo's advice.

4. Bakar is the son of Masaka's sister and he often stays at his aunt's house while his mother is working in the fields.

5. Habiibo often makes makekas, straw-mats used as wedding presents, which she sometimes sells. With Masaka's help she is completing a very big makeka they want to give as a present to one of their friends who lives in the nearby village of Hargeisa and who is going to marry soon.

6. One morning, while Habiibo and Masaka are working together, Masaka feels repeatedly pain from uterine contractions. Habiibo realizes she is going to deliver her baby very soon.



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2. Waxay si aad ah ugu mashquulsan tahay arrimaha ku saabsan nolosha bulshada. Marar badan ayey wakiil u noqotay hooyooyinka xaafadda. Waxay kaloo ahayd "Khaliifad Dikri". Xabiibo waxay markasta diyaar u ahayd iney waano iyo kaalmaba siiso qosaska saaxiibadeed iyo dhammaan dadka kale.

3. Masaka waxay ka mid tahay saaxiibada Xabiibo kuwa ay aad isugu dhaw yihiin. Waa markii ugu horeysay ee ay Masaka uur yeelato, sidaas darteed waxay markasta Xabiibo u doonataa waano iyo hadba wixii ay sameyn laheyd.

4. Bakar waxaa dhashay Masaka walaasheed, wuxuuna markasta joogaa guriga habaryartiis inta hooyadiis shaqada beerta ku maqan tahay.

5. Xabiibo waxay sida badan falkisaa "Makeeka" (dermo hadiyad ahaan loogu geeyo aroosyada). Mararka qaarkoodse way gaddaa. Ayadoo Masaka cawinaysa, Xabibo waxay dhammeyn rabtaa makeeka aad u wayn. Ayaadoo ay rabaan inay haddiyad ahaan u siiyaan saxiibtood oo deggan tuulo u dhow Hargeysa, mar downa guursan doonta.

6. Subax subaxyada ka mid ah ayagoo Xabiibo iyo Masak wadajir uga shaqeynaaya makeekadii,ayaa Masaka waxaa ku soo booday xanuun xagga ilmagaleenka ah. Sidaa darteed Xabiiba waxay isla markiiba garatay iney Masaka fool tahay.

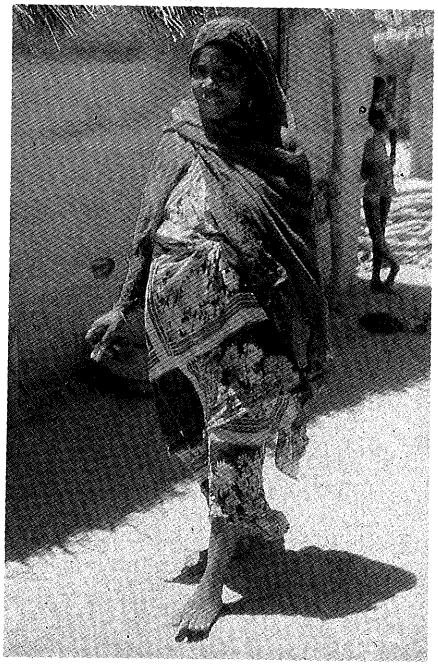
Masaka gives birth - Dhalmadii Masaka



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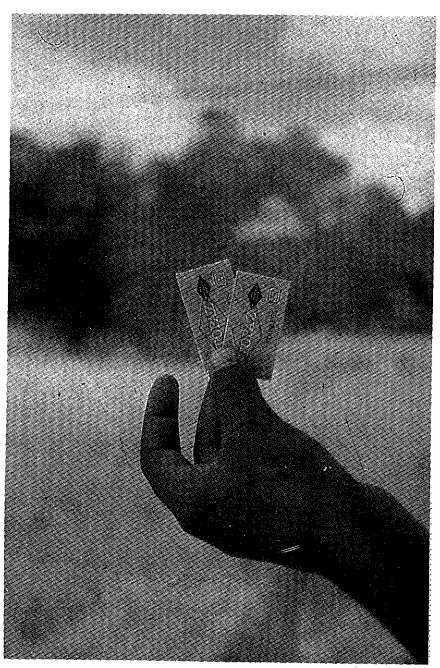
7. Thus, Habiibo sends Nuro, a passing-by child, for Durei, the Traditional Birth Attendant.

8. Habiibo and other friends help bringing clean clothes and boiled water in Masaka's home. Clothes and water must be clean to prevent the women from getting risky infections. Therefore water used in the delivery must be accurately boiled.

9. Durei is at home working at a small broom. Nuro explains her that Masaka is about to deliver and asks for her help.

10. Durei tells Nuro: "All right, let me take what I need to assist the delivery, one disposable razor-blade to cut the umbilical cord; one piece of soap and a nail brush to clean well my hands."

11."The blade must be brand new without opening the wrapping before use otherwise it gets dirt and germs which are very dangerous both for mother and child."



7. Xabiiba waxay Nuura oo meel u dhaw mareysa adeeg ugu dirtay umulisada xaafadda Durey.

8. Xabiibo iyo saaxiibadii kalena waxay ku caawinaayaan keenidda dhar nadiif ah iyo biyo karkarsan. Maryaha iyo biyaho waa inay nadiif ahaadaan si looga hor togo in ay dumarka qaadan infekshan. Marka waa in biyaha la isticmaalayo waqtiga foosha waa in aad loo kar-kanyaa.

9. Durey waxay joogtaa gurigeeda waxayna falkineysaa xaaqin yar. Nuura waxay umulisada u sharexaysa in ay Masaka foolaneyso, loona baahan yahay caawimaadeeda.

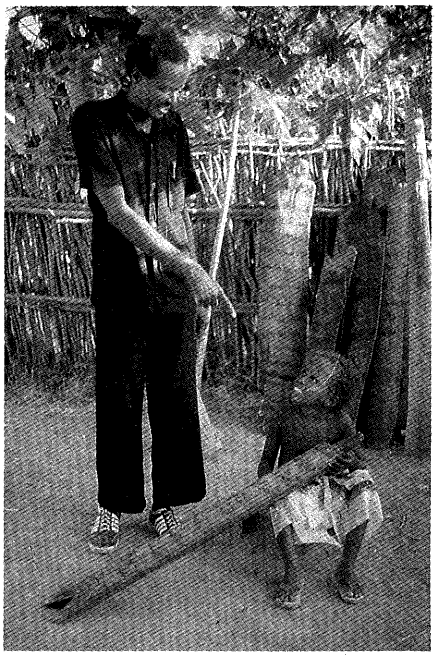
10. Durey waxay ugu jawaabtay Nuura: "waa yahay, waxaan soo qaadanayaa qalabka aan u baahanahay si aan u caawiyo dhalmada sida: sakiin cusub, oo aan xudunta ku gooyo,saabuun iyo buraash aan gacmaha iyo ciddiyaha si fiican isaga dhaqo.

11. Sakiintu waa inay noqotaa mid cusub oo aan weli galka laga furin maxaa yeelay wasaq iyo jeermi ayaa gaari kara oo khatar u ah hooyadq.

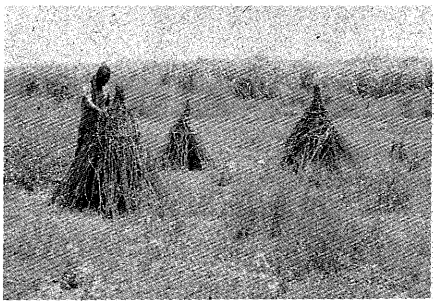
Masaka gives birth - Dhalmadii Masaka



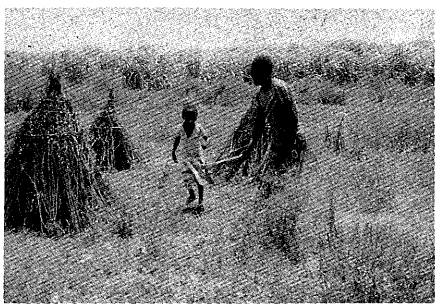
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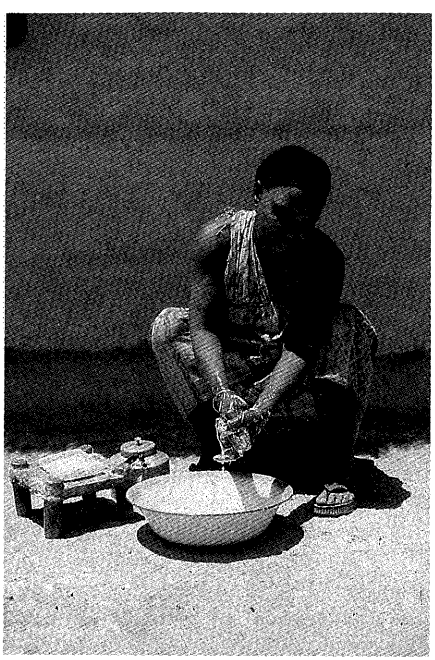


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12. Nuro goes to the koranic school where Bakar is studying and tells him to go for his uncle, Masaka's husband.

13.Bakar asks his teacher permission to leave.

14 .Abdi, Masaka's husband, is working in his sesame field. Abdi owns 4 darab of land where he grows maize, papaya and sesame.

15. Bakar tells him that Masaka is in labour.

16. She washes her hands with soap and water many times in order to be sure that all germs, that might bring infections, are removed.

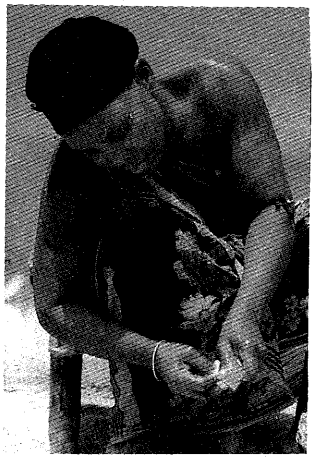
12. Nuuro waxay akhbaarta gaarsiineysaa Bakar oo jooga dugsiga quraanka,si uu Masaka ninkeeda uu ugu soo sheego.

13. Bakar wuxuu macalimka dugsiga ka codsanaayaa inuu fasax siiyo.

14. Cabdi Masaka ninkeeda wuxuu ka shaqeynaayaa beertiisa sisinta.Cabdi wuxuu leeyahay afar "darab"oo uu ku abuuro galley,babaay iyo sisin.

15. Bakar wuxuu u sheegay cabdi iney Masaka foolaneyso.

16. Waxay marar badan ku dhaqeysa gacnaheeda saabuun iyo biyo illaq ay kq hubsato innu jeermiga keein karq infekshau si fiican uga dhaqmo.



17

17. She uses the nail brush to take away the dirt from her nails. She cuts a strip of a clean cloth with which she will clamp the baby's cord before cutting it with a brand new razor blade.

18. The baby is born in the evening. Soon after, Masaka brings the baby to her breast in order to let him suck her milk since the first drops. It is not completely white, though it is real good for the child's health, since it has the power to protect him from diseases. It will take some time before milk starts flowing abundantly but she must keep putting the child to the breast.

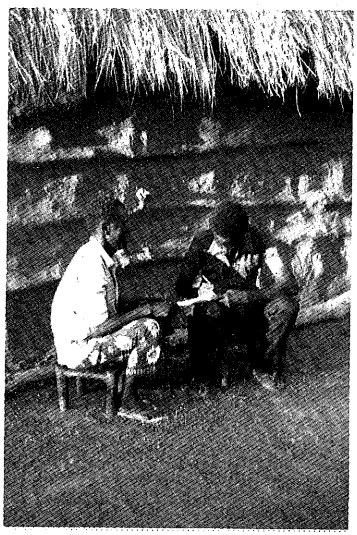
19. The following day Abdi goes to Ibrahim, the hafaad Community Health Worker, in order to notify him the birth of his child. One of his duties is to keep records of every birth and every death occurred.

20. Ibrahim: "All right, I have registered this new birth. I wish you all the best for your child. Abdi: "That's fine, thanks. Do you think my wife needs some drugs? She delivered yesterday and she feels a bit weak".

21. Ibrahim: "You do not need to worry. She will recover soon. Just let her rest and feed her properly.



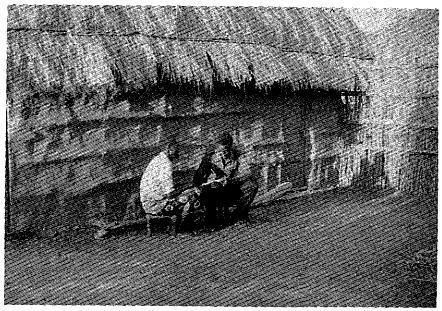
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17. Waxay isticmaaleysaa buraash si ay ciddiyaha wasaqda uga bixiso. Waxay goyneysaa maro yar oo nadiif ah si ay ugu qabsato xariigga xuduna inta ay sakiin cusub ku jarin.

18. Habeenimadii ayuu dhashay cunuga. Kadib isla markiiba Masaka waxay cunuggii siisay dhibcihii ugu horreeyey ee caanaha naaska. Canahaas ma aha kuwo sida caanaha caadiga oo kale u cad, laakiin waxay qeyb fiican ka qaataan caafimaadka, iyo ka hortagga cudurada ilmaha. Waqti ayey qadan doonta inta ay nasaha caano faro badan ka soo baxayaan, laakiin Masaka waa in ay cunugga afka naska u gelisaa.

19. Maalintii xigtay Cabdi wuxuu u tagay Ibraahim, oo ah hawlwadeen ka tirsan daryeelayaasha caafimaadka bulshada ee xaafadda, si uu u la socodsiiyo dhalashada cunugiisa. Shaqooyinka ay qabtaan Dar. Caa. Aa waxaa ka mid ah: iney diiwaan geliyaan dhalasho kasta iyo dhimasho kasta.

20. Ibrahim: waa yahay! Waan diiwaan geliyey cunugan cusub. Waaxaana u rajeynayaa wax kastoo wanaagsan cunugaaga. Cabdi: waa hagaag, mahadsanid. Ma u maleyneysaa imnu xaaskeyga u bahan tahay wax daawo ah? Shalay ayay dhashay waxay dareemeysaa tabar darro.

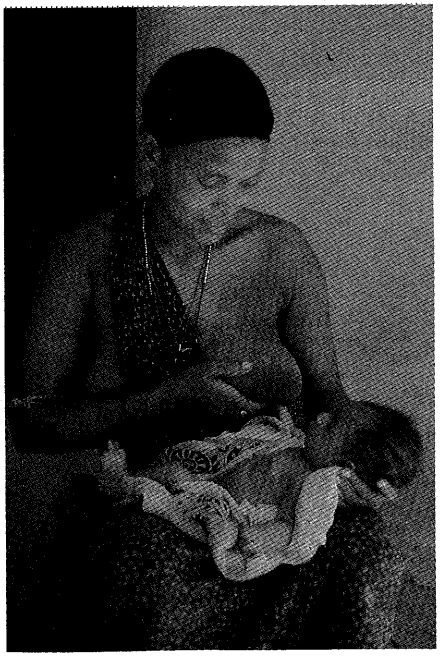
21. Ibraahim: "Ha walwalin. Si deg-deg ah ayey u soo tabar ceshan doonta. Waa inay nasasho iyo nafago fiican heshaa.



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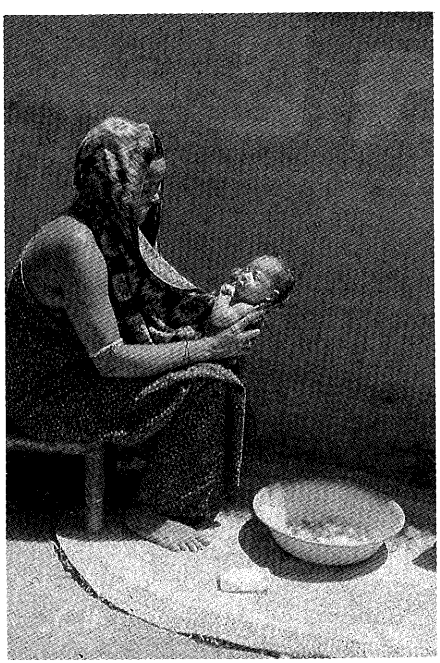


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24

22. Habiibo is ready to give such advice. Habiibo:"You now need to eat good food such as meat, liver, eggs, milk, beans and fish. This will give you good support during lactation. I will help you cook it."

23. Masaka's' mother has gone to visit her daughter and she is now giving some advice. "When you feed your baby, remember to clean your breast well so that you will not get infections. You should feed him at both breasts".

24. Masaka follows her mother's advice: she washes her breasts with clean water.

25. ...and feeds her baby. Breast milk makes the baby grow healthy and protects him from diseases.

26. She prepares him for bathing,

22. Habibo waxay diyaar u tahay inay talooyin bixiso. Habibo waxay ku tiri Masaka: umuska dhexdaada waxaad u bahau tohay in aad cuntid raashin nafaqo leh sida hilibka, beerka, ukunta, caanaha, digirta iyo malayga. Kuwaas oo nujinta kugu caawin doono. Anigaa kugu caawin doono karintooda.

23. Masaka waxaa soo salaantay hooyadeed waxayna sinaysaa talooyin. Marka aad nunjinaysid cunugaaga waxaa xasuusataa in aad naasahaada si wanaagsan u dhaqtid si aadan u qaadin infekshan. Waa inaad nujisaa labada naas.

24. Masaka waxay raacaysaa talada hooyadeed waxayna ku dhaqeysaa naasaha biyo nadiif.

25. Wayna nafaqaysa cunugeeda. Ilmuhu caanaha naaska wuxuu ugu koraa si caafimaad leh. wuxuuna ka ilaaliyaa cudurrada.

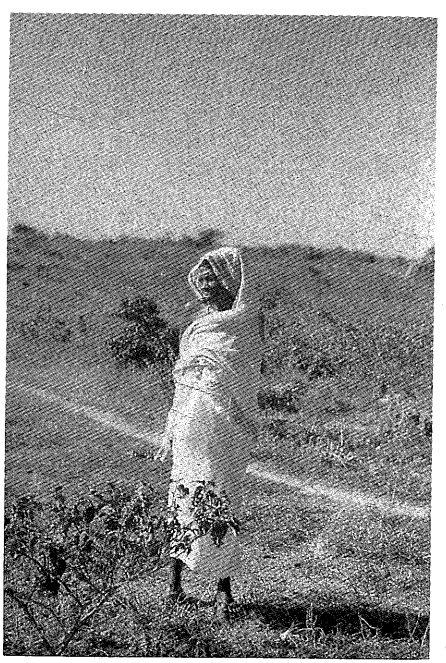
26. Waxay u divaarineysaa iney u qubeyso.

EAT MIXED, GROW HEALTHIER

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Francesca Declich, Giuseppe Scozzafava

With the collaboration of:
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CUN CUNNO KALA DUWAN AAD CAAFIMAAD KU KORTIDEE.

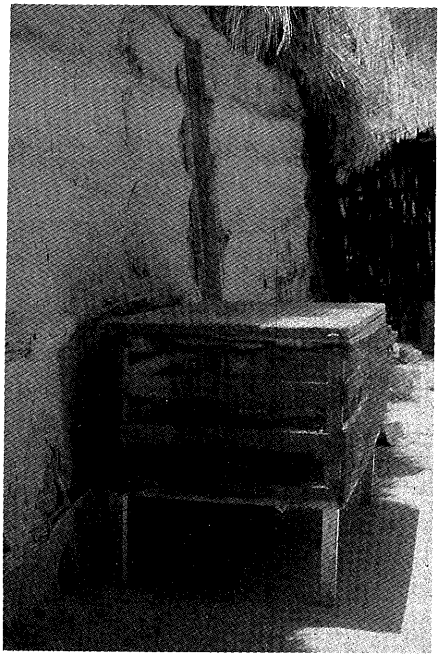


1. The month of Maulid. Aasha lives in house B24 of Bandar Jadiid section of Mareerey village. She has been after her children and family until a few years ago. Now she prefers to look after social and religious events of her community: she is the women's representative in the guddi hafaad. She is also a khalifa dikri.

1. Waxaa lagu jiraa bishii Mawliid.Caasha waxay ku nooshahay guriga B/24 ee laanta Bandar Jaddid tuulada Mareerey. Sanooyin ka hor waxay ku mashquulasaneyd oo keliya qoyskeeda iyo caruurteeda. Laakiin hadda waxay kaloo ku hawlan tahay dhacdooyinka diineed iyo bulshadeed ee bulshada: waxay wakiil uga tahay haweenka guddiga xaafadda waxay kaloo tahay Khaliifa Dikri.



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29

27. and she washes him with clean water because she is understads the importance of personal hygiene.

28. Aliimo, the midwife working in the PHC Unit of Mareerey, goes to Masaka's house in order to check her child 's weight and length. At the moment the baby is sleeping in the shade in a cradle covered with a mosquito net.

29.Aliimo gives Masaka new advice. "It is important to keep the baby and his clothes clean".

30. "Keep naked your baby on a mat under the sun, for a short time every day. Put his mattress and his clothes in the open air. Sun rays are good for health. Keeping clothes and linen clean sends away insects and germs".

31. "Give your baby only boiled water in order to prevent him from getting diarrhoea. Diseases can be prevented if you just take care. For instance you should not cough towards a baby and you must have both yourself and your clothes clean when approaching him".

30



31



27. Waxay ugu qubeyneysaa biyo nadiif ah, maxaa yeelay waxay fahmaysaa muhimadda ay leedahay nadaafadda.

28. Xalim, (umulisada ka shaqeysa bukaan socod eegtada) ayaa waxay soo aadeysaa quriga Masaka si ay ula socoto miisaanka iyo dhererka cunuga. Hadda cunuggu wuxuu hurdaa meel hoos ah asagoo ku dhex jira sariirta ilmaha oo ay ku daboolan tahay shabaqa kaneecada.

29. Xaliimo waxay talo cusub siineysaa Masaka: "waa laga mamaarmaan in cunuga iyo dharkiisaba ay ahaadaan markasta nadiif.

30. "Adoo dabeysha ka dhawraaya u soo bixi cunuga qorraxda maalin kasta,adoo kor saaraaya derin, kuna haay qorraxda in yar maalinkasta. Ku war joodarigiisa iyo dharkiisa qorraxdu waxay u fiican tahay caafimaadka waxayna kaloo ka dhowrtaa cayayaanka iyo geermiska".

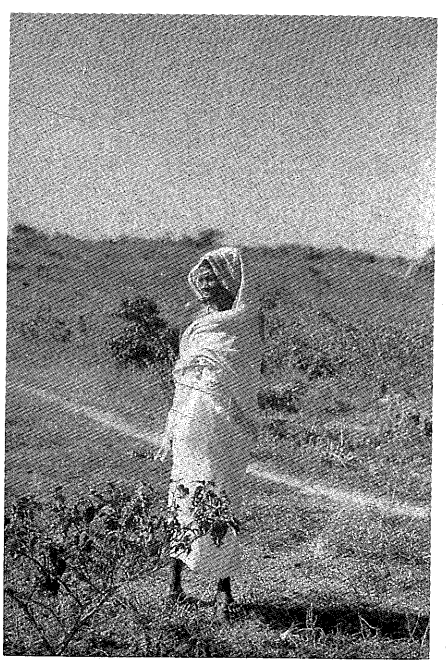
31. "Sii cunuga markasta biyo la karkariyey si uusan fuuq bax ugu dhicin. Cudurada waxaa looga hortagi karaa ayadoo laga taxadaro; sida: ha ku kor quficin ilmaha, waa inaad adiga iyo dharkaaguba aad nadiif ahaataan marka aad cunuga qaban rabtid".

EAT MIXED, GROW HEALTHIER

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CUN CUNNO KALA DUWAN AAD CAAFIMAAD KU KORTIDEE.



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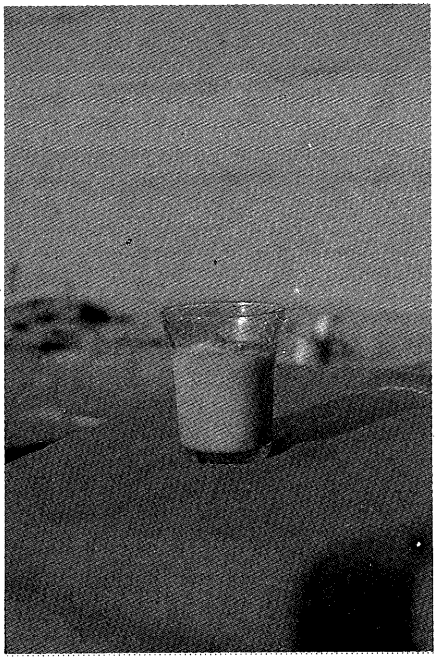
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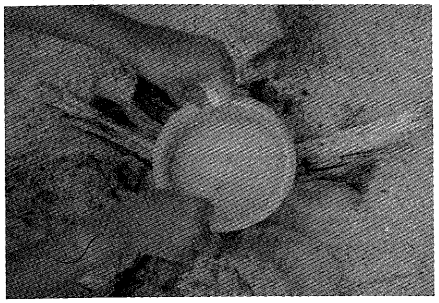
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2. Aasha has two daughters: the eldest is Maganei. She is 22 years old and has an 18 month old daughter, Aliimo.

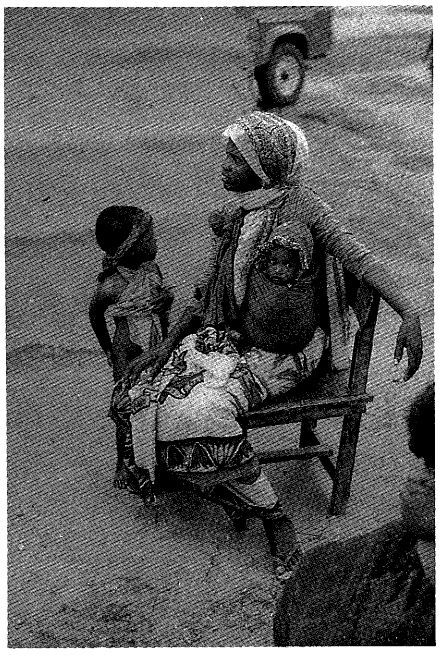
3. Aasha's youngest daughter is Faaduma. Her son is Abdulkadir. Faaduma is living in a nearby village, Baruji. Today she has come with her son to visit Aasha and stay with her for a couple of days. Abdulkadir was born last Ramadan and is still breastfed. He is now six months and he is also getting mashaari.

4. That is what Faaduma is now cooking. Water, a little salt and finally maize flour. But Aasha is thinking of some discussions she had with the nurses in the Health Unit.

5. "Look", she tells her daughter, "when you were a child, I just gave you this mashaari, but you only got it very diluted and never more than a glass a day"

6. "I was very much concerned, because you were so small and you might have caught one of those unforgiving children diseases affecting our village. Then you grew up and I was relieved."

6



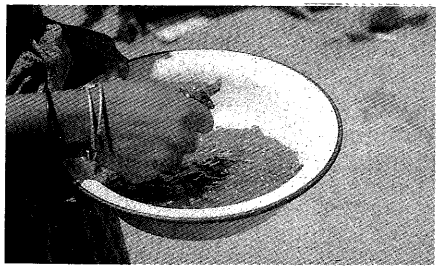
2. Caasha waxay dhashay laba gabdhood: Tan weyn waxaa la yiraahdaa Maganey waana 22 jir. Maganey waxay dhashay Xaliimo oo 18 bilood jirta.

3. Caasha gabadheeda ugu yar waxaa la yiraahdaa Faaduma oo ayaduna dhashay Cabduqaadir. Faaduma waxay deggen tahay tuulo u dhaw oo la yiraahdo Baruuji. Maanta ayey Faaduma u timid hooyadeed Caasha si ay laba maalmood ula joogto. Cabduqaadir wuxuu dhashay Soonqaadkii hore welina waxaa la siiyaa naaska. Hadda wuxuu jiraa lix bilood waxaana kaloo la siiyaa mashaari.

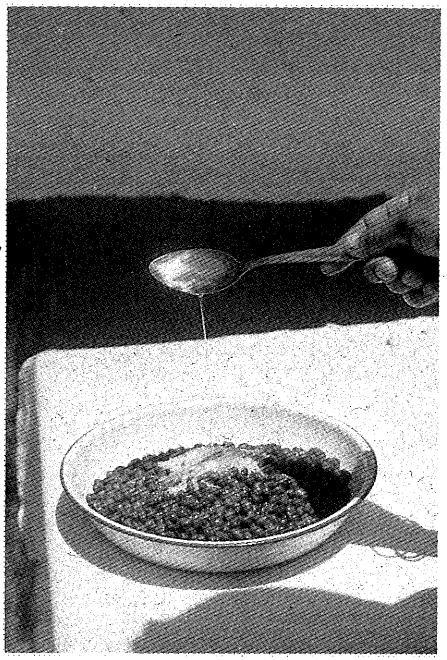
4. Mashaaridu waa waxa hadda ay Faadumo karineyso. Biyo, xoogaa cusbo ah iyo budo galley. Laakiin Caasha hadda waxay ka fekereysaa dood dhex martay iyada iyo kalkaaliyayaasha rugta caafimaadka.

5. "Fiiri" ayey ku tiri gabadheedii, "markii aad yareyd waxaan ku siin jiray mashaaridaan oo kale laakiin waxay ahayd mashaari biyo badan hal koob ka badanna weligaa ma helin".

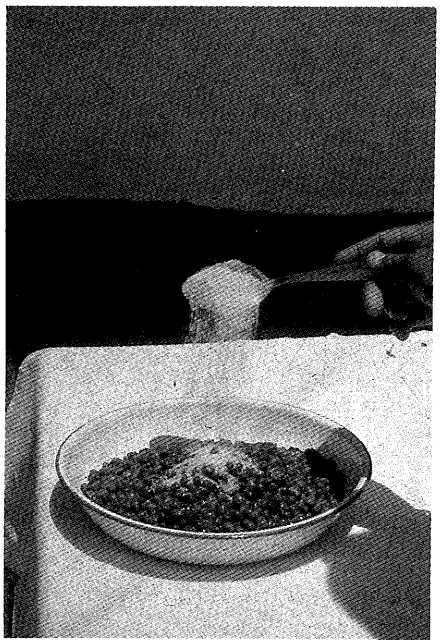
6. "Aad baan kaaga walaacsanaan jiray maxaa yeelay waxaad aheyd cunug yar waxaana kugu dhici karey cudur ka mid ah cudurada dilaaga ah ee caruurta ee markaas tuuladeena ku jiray.Kadib waad iska kortay anna walaac waa i deeyey".



7

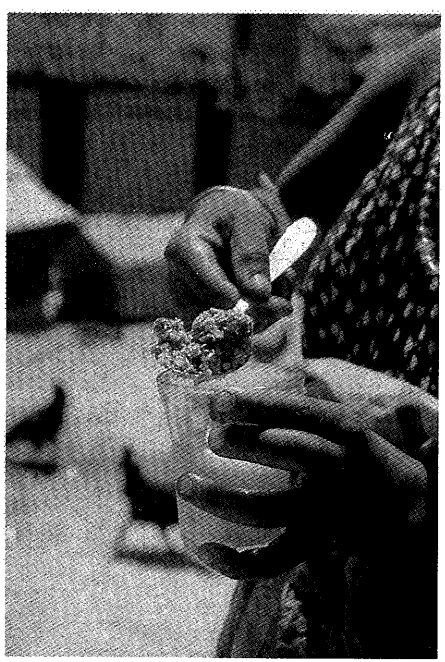


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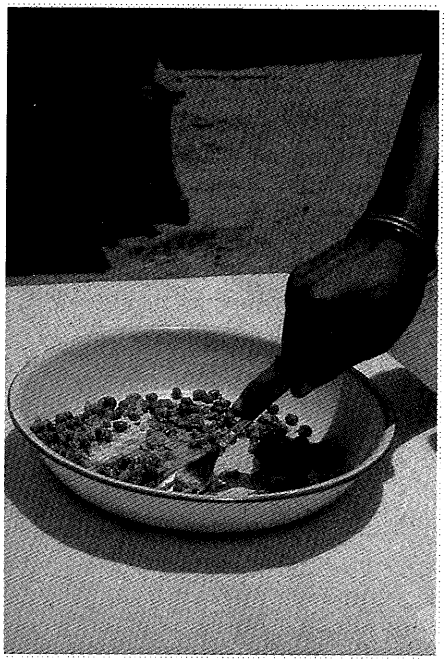


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11



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7. "Now I learned that mashaari can be improved. Let me show you how. Take a couple of handful of kidney beans; then soak it in the water in the evening"

8. "The following day you can stew and peel them. Add some sugar..."

9. "...add sesame oil and stir it very well. Sugar and oil are really very energetic !"

10. "Take a full spoon of it and smash it with a fork".

11. "Put it in the mashaari"

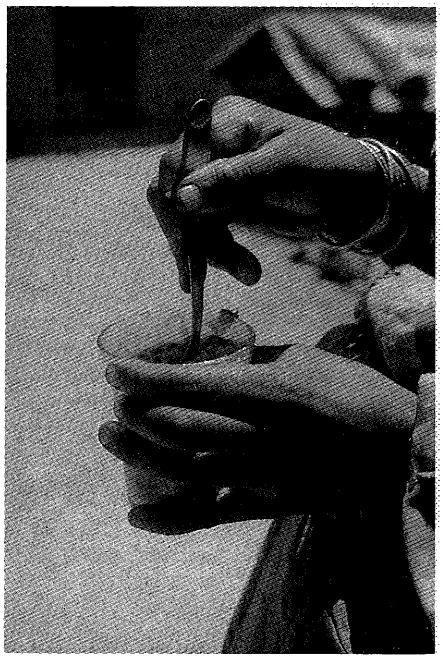
7. "Hadda waxaan bartay siyaabo badan ee loo wanaajin karo mashaarida. Ii ogolow in aan ku tuso. Soo qaado labo sacab oo digirta guddudan ah,kadib biyo la dhig habeenkii"

8. "Maalinta ku xigta dab yar ku kari xuubkana ka rid. Ku dar xoogaa sokor ah,"

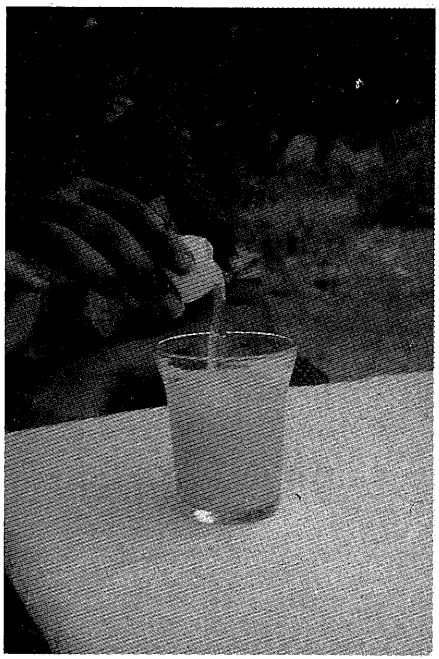
9. "Ku dar xoogaa saliid macsaro ah,si fiican iskugu walaaq. Sokorta iyo saliida waa laba cunto oo tamarta laga helo!"

10. "Soo qaad hal qaado oo buuxda oo cambuuladii ah kadib ku jajabi farkeeto"

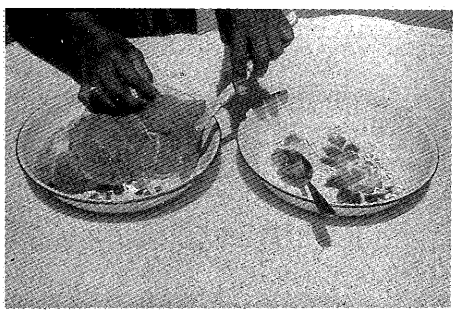
11. "Ku dhex dar mashaarida"



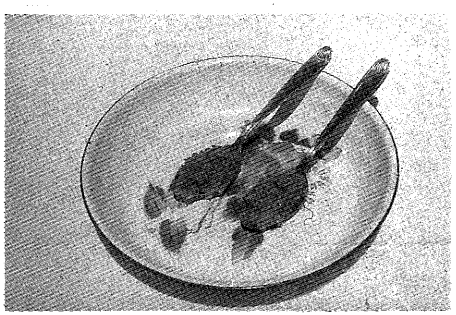
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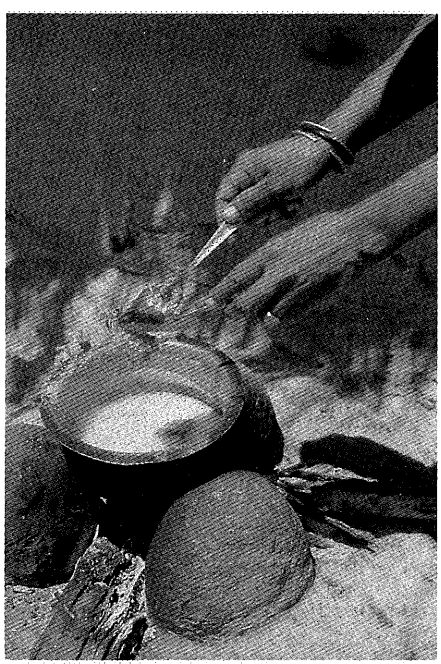


14



15

16



12. "and stir well. This meal is really valuable for your child nutrition"

13. "Or else", Aasha adds, "you could use a whole egg in the place of beans,"

14. "or even some scraped meat. Beans, eggs and meat help building up the body."

15. "Two spoons of meat are a good amount for a glass of mashaari".

16. "You can cook it in the same pot of mashaari".

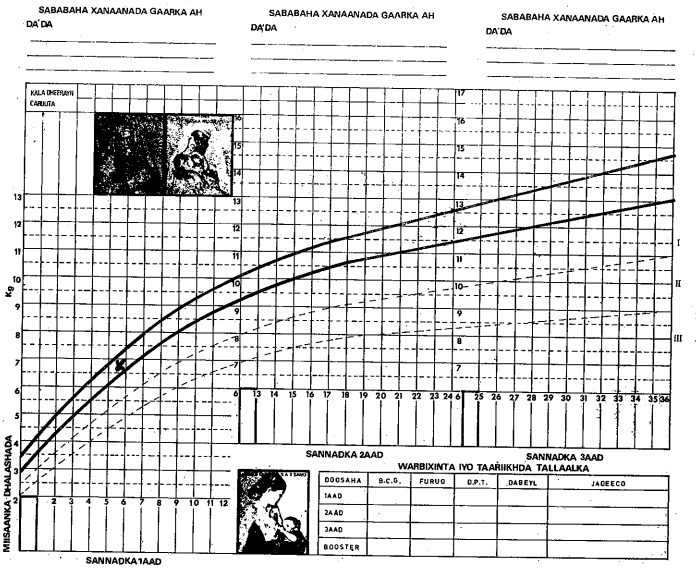
12. "Kadib wixii oo dhan isku qas.Runtii cunnadaan waxay qiimo aad ah u leedahay nafaqeynta cunugaaga".

13. "Ama haddii kale"Caasha ayaa dhahaysa"waxaad isticmaali kartaa ukun meeshii aad digirta ka istimaali lahayd".

14. "Ama xataa waxaad isticmaali kartaa hilib shiidan.Digirta,ukunta iyo hilibku waxay dhisaan jirka."

15. "Labo qaado oo hilib shiidan ah waa ku filan tahay hal koob oo mashaari ah."

16. "Waxaad intaas oo dhan ku karin kartaa isku hal dheri oo kaliya".



21

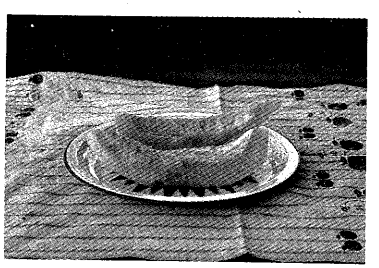
17. "Or, finally, you could put some smashed fruit such as papaya, mango or lemon. Those are protective foods."

18. Faadumo looks sceptical. Will her boy enjoy that? Aasha says "he must get accustomed to any new taste. Just vary a little bit the density of the mashaari by using more or less maize or beans and see whether he likes it most sweet or salty".

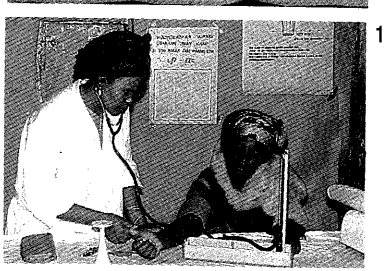
19. The following day, Faadumo and Aasha decide to pass by the Health Centre to report to Aamina, the nurse working there, their discussion and to listen to her suggestions.

20. Faadumo is carrying Abdulkadir on her shoulder. Aamina offers to take his weight.

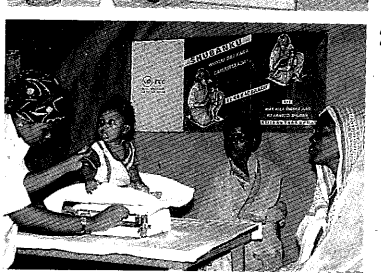
21. Aamina records on the growth chart and shows it to the two women." That will be Abdulkadir's own health path" she says, " as long as he keeps between the two red lines, he is growing well".



17



19



20



18

17. "Ama,waxaad kaloo isticmaali kartaa khudrad la miiray ama la googooyey sida: babaay, cambe ama liin. kuwaas oo dhan waa cuntooyinka difaaca jirka".

18. Faadumo shaki ayaa ku abuurmay.Waxay is tiri cuntadaas ma jeclaan doonaa wiilka?Caasha waxay dhahday "cunugu waa inuu bartaa dhadhan kasta ee cusub.Hadba in yar ka bedel cufka mashaarida adoo hadba u badineysid ama ka yareyneysid xaddigga digirta ama budada galleyda,una fiirso hadduu ka helo sokorta badan ama cusbada badan".

19. Maalintii ku xigtay Faadumo iyo caasho waxay go'aan ku gaareeen in ay soo booqdaan rugta caafimaadka si ay ula socodsiiyaan Aamina, (kalkaalisada ka shaqeysa halkaas) doodoodii, si ay u dhageystaan waxa ay Aamina ku saa'idineyso.

20. Faadumo waxay garabka ku waddaa Cabduqaadir. Aamina waxay rabtaa iney miisaaka cunuga ay hubiso.

21. Aamina waxay ku qortay culeyska cunuga warqadda korriinka waxayna tuseysaa labadii hooyo. "Taasu waxay noqon doontaa cabduqaadir caafimaadkiisu jidkii uu raaci lahaa" waxay dhahaysaa "illaa inta uu ku jiro labadaas xarriijimood dhexdooda korriinshihiisu wuu wanaagsan yahay".



22

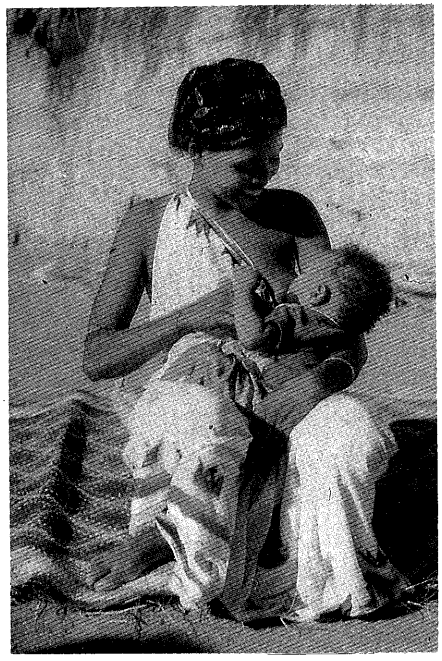
22. "Abdulkadir is now six months. It is the proper time for him to get other foods in addition to breast milk and mashaari. Shouldn't he get the energy he needs, he might slow down his growth and have increased risk of getting diseases. Mashaari is good, but it is not enough ! Therefore, it is good to mix other nutritious foods in the mashaari. You can add oil, or one egg, or meat, or beans with sugar. And do not forget fruit !"

23. "Always give such meal after breastfeeding. By no means must he decrease the intake of his mummy's milk".

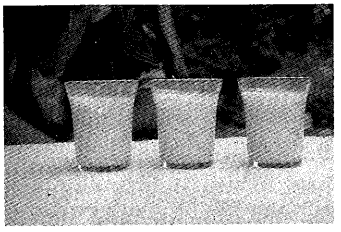
24. "Therefore, start by giving him a small quantity, half to one glass a day of this enriched mashaari". By next month you should be able to feed him three to four times a day."

25. Back to the house, Faadumo meets her sister Maganei. She is making straw-mats while her daugther Aliimo, 18 months old, is playing on a mat. Faadumo is happy to meet her sister and to tell her about her experience in the Health Centre. "Why don't you bring your child there too?" she asks. "My daughter is healthy", protests Maganei, declining the invitation.

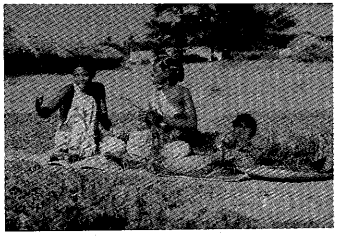
26. Aliimo is in fact not perfectly healthy: she has got running nose and sometimes is also coughing. Maganei asks her mother to keep her for some time, also because she thinks she got pregnant again and she would like to stop breastfeeding.



23



24



25



26

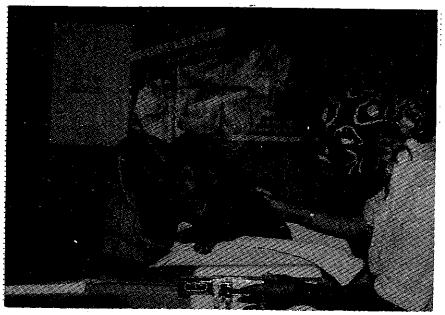
22. "Cabdulqaadir hadda wuxuu jiraa lix bilood.waa waqtiga ku haboon ee uu qaadan lahaa cuntooyin dheeraad ah ee loogu saa'idiyo caanaha naaska iyo mashaarida. Hadduusan helin tamarta uu u baahan yahay koritaankiisu waa yaraanaayaa waxaana kordhaaya halista ah iney ku dhacaan cudurro khatar ah. Mashaaridu waa fiican tahay laakiin keligeed ma ku filna! Sidas darteed, waxaa fiican in mashaarida lagu qaso cuntooyin kale oo nafaqo leh. Waxaad ku dari kartaa mashaarida: saliid, xabbad ukun ah, hilib, ama digir iyo sokor. Laakiin ha illoobin khudradda.

23. "Waa inaad markasta siisid cuntooyinka kale kadib marka aad naaska siisid. Waa inaan marnaba cunuga laga yareyn qaadashada caanaha hooyadiis."

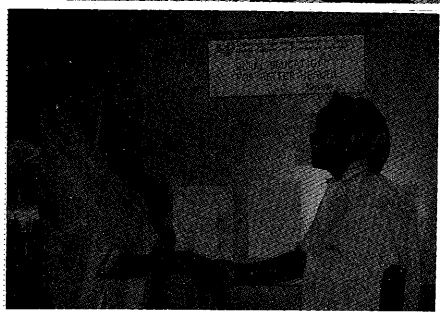
24. "Sidaas darteed, waa inaad ku bilowdaa cunuga siinta mashaaridaas la wanaajiyey adoo u marba xoogaa siinaaya. Nus koob illaa hal koob maalintii bisha ku xigta waxaad kari doontaa inaad quudisid seddex illaa afar mar maalintii".

25. Faadumo markay u soo noqotay gurigii,waxay la kulmeysaa walaasheed Maganey. Walaasheed waxay falkineysaa derin, gabarteedii Xaliima oo 18 bilood jirtana waxay ku kor ciyaareysay derin korkeed. Faaduma aad ayey ugu faraxsaneyd iney la kulanto walaasheed si ay uga sheekeyso waayoaragnimadii ay ka soo heshay rugta caafimaadka. "Maxaad adigana aad cunugaaga u keeni weysey xarunta?" ayey weydiisay. "Gabarteyda way caafimaad qabtaa", ayey ku doodaday Maganey, ayadoo diideysa aadidda rugta.

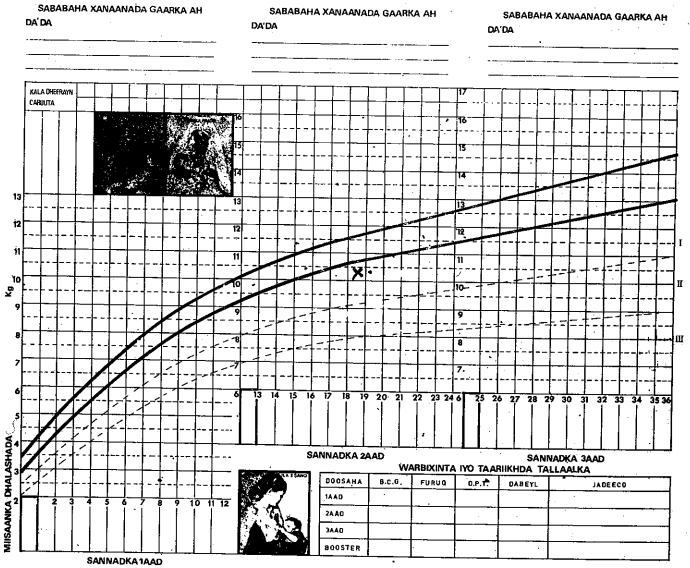
26. Xaliimo runtii ma ahayn gabar fayow: waxaa sankeeda ka dureera diif, mararka qaarkoodna way qufacdaa. Maganey waxay hooyadeed ka codsatay iney gabarta ka hayso, maxaa yeelay waxay u maleyneysaa iney uurkale leedahay, sidaas darteed ay rabtay iney nuujinta ka joojiso.



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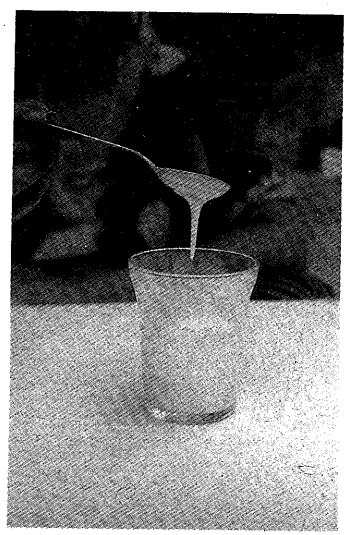
27. Her mother, Aasha, feels like to accept that, and she would like to bring the child to the MCH. The nurse there carries out the usual examinations.

28. Aamina, the nurse, points out that the weight is under the expectations. That must be the result of a poor integration of breastfeeding.

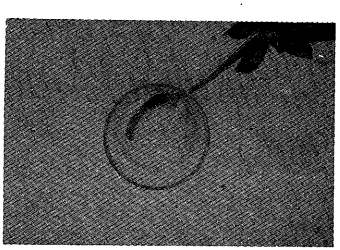
29. Aasha thanks Aamina. She should have come before with her elder daughter. Aamina and Aasha make a plan on how to wean the child. "First of all," Aamina says, "breastfeeding could be carried on till the child gets used to semisolid and solid foods. Second, meals should be given 5 times a day: 3 main meals, breakfast, lunch and dinner and 2 snacks, mid-morning and mid- afternoon".

30. "Breakfast can include mashaari with milk and sugar"

31. "or an egg yolk with sugar:"



30



31

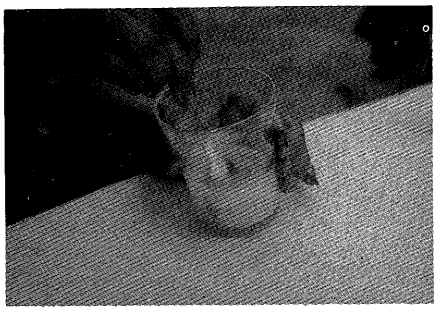
27. Hooyadeed way ka aqbaleysaa iney gabarta hayso, waxayna jeceshahay iney geyso MCHka halkaas oo lagu baaraayo.

28. Aamina, kalkaalisada, waxay tilmaameysaa in miisaanka cunugu uu ka hooseeyo intii laga filaayey. Taasna waxaa sabab u ah aydoo aanan cuntooyin kaalmeeya naas nuujinta oo ku filan la siin jirin. Caasha waxay u mahad celineysaa Aamina. Waxay aheyd iney mar hore gabarteeda weyn keento.

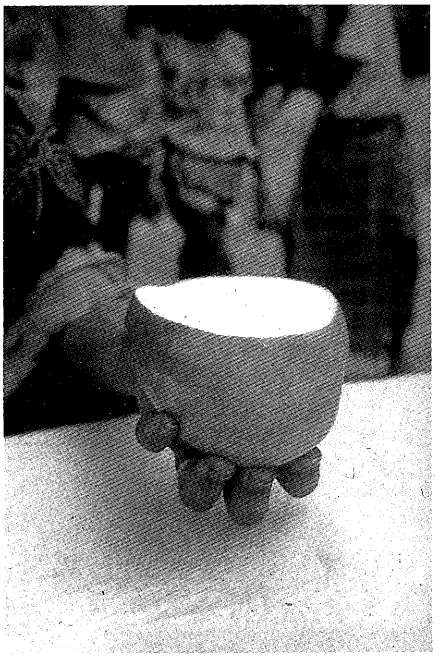
29. Aamina iyo Caasha waxay sameynaayaan qorshe ah sidii cunuga naaska looga goyn lahaa."Ugu horreyn," Aamina ayaa dhaheysa "nuujinta naaska waa in cunuga lagu wadaa ilaa inta uu ka baranaayo cunidda cuntooyinka adakaha ah iyo kuwa kaleba. Midda labaad, waa in cuntada la siiyaa maalintii shan mar: quraac, qado, casho iyo laba mar oo dhex yaal ah sida casiriyaha iyo barqadii".

30. "Quraacda waxaa la siin karaa mashaari lagu daray caano iyo sokor".

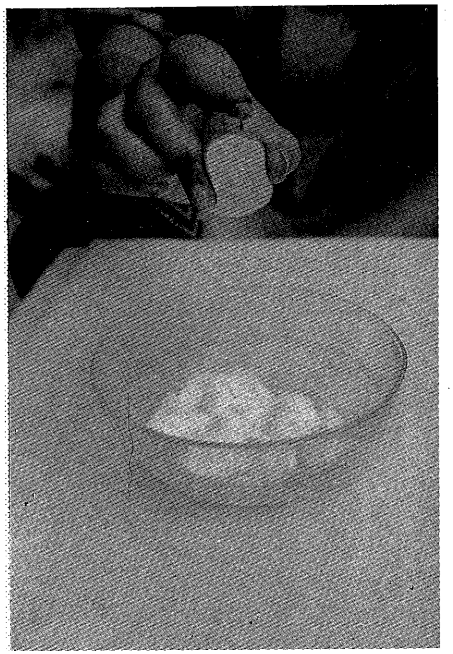
31. "Ama shaharka ukunta iyo sokor".



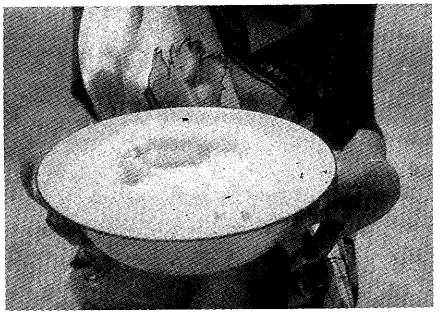
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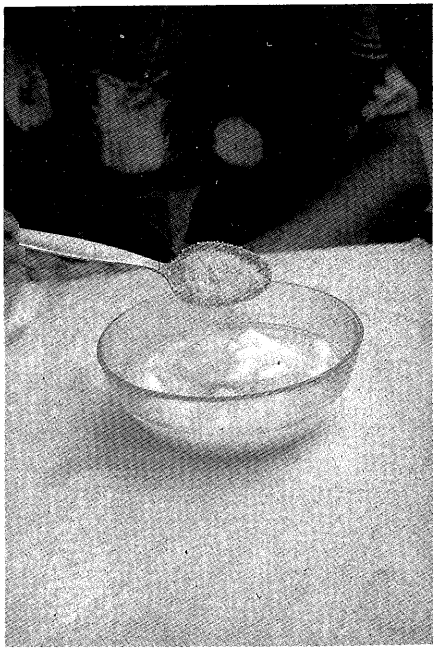


34



36

35



32. " whip it with a spoon, till sugar appears well amalgamated. Then add milk. Milk should be accurately boiled before giving the baby".

33. "Mid-morning snack could be some fruit, such as mango, papaya or zeytun. It is just as simple as that: you have to wash and peel the fruit, the baby will eat it by himself".

34. "If you want to prepare a snack good for him and for inviting guests, cut fruit into pieces, add lemon,"

35. " and add sugar".

36. "At lunch time the child could share food from the family bowl. So he will have a maize meal or even rice or pasta"

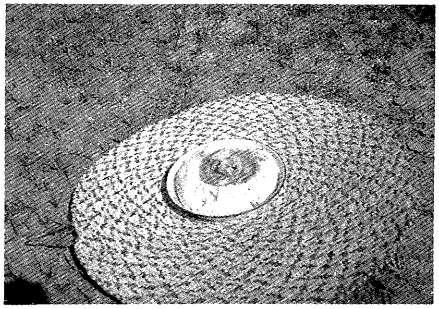
32. "Ku lab qaaddo ilaa ay sokorta si fiican ugu qasmeyso.Kadib ku dar caano.Caanaha waa in si fiican loo karkariyaa inta aan la siin cunuga".

33. "Barqadii waxaa la siin karaa xoogaa khudrad ah sida: cambe, babaay ama seytuun.Aad ayey u sahlan tahay sida loo diyaariyo:dhaq ee u fiiq khudradda,cunuga keligiis ayaa cuni doona".

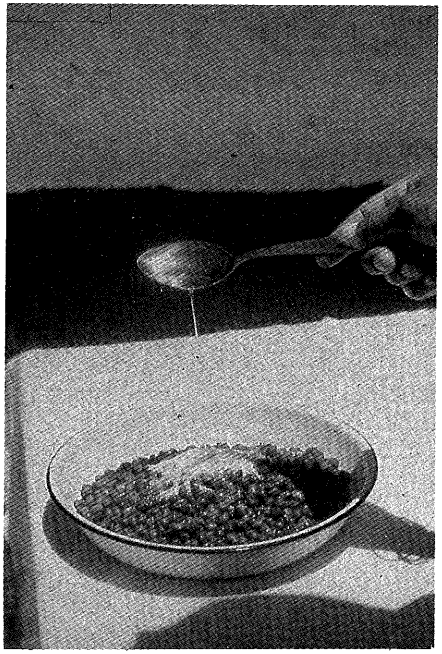
34. "Haddii aad rabtid inaad diyaarisid raashin cunuga u fiican aadna dad ku soori kartid: googooy khuradda kadibna, ku dar liin,"

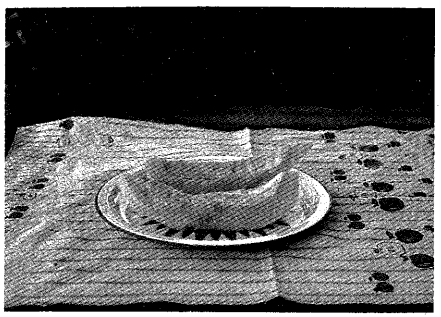
35. "ku dar sokor".

36. "Waqtiga qadada waa in cunugu cuntada uu qoysku cunaayo uu wax ka cuno. Sidas darteed wuxuu wax ka cuni karaa soorta ama baastada".



37





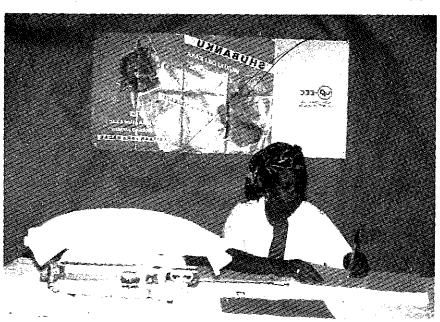
38

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41



37. "with meat or fish. But protect him: don't allow the elder to take his share and help him breaking his food in tiny bits".

38. "Mid-afternoon snack could again be fruit, or a piece of bread. Even cookies if available!".

39. "The evening meal might again be shared with the family. We have good recipes, such as ambuulo: plain beans, with some oil and some sugar. It is very good and very nutritious".

40 ."Green leaf vegetables are also very important. Do you know how to cook amboko?"

41. One month later, Aasha asks her daughter Maganei to accompany her and the little Aliimo to the MCH Centre.

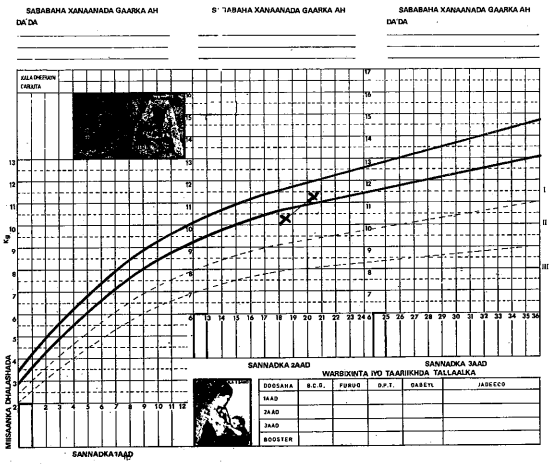
37. "iyo hilib amaba mallaay. Laakiin ha oggolaan in qeybtiisa ay ka cunaan dadka waaweyn, ku caawi in aad cuntada u yaryareysid".

38. "Casiriyaha galabtii waxaad uga dhigi kartaa khurad kale ama rooti. Haddii kale oo la heli karo macmacaanka".

39. "Cashada wuxuu mar kale la qeybsan karaa qoyska.Waxaan kaloo ku sheegi karnaa cuntooyin kale oo wanaagsan sida: Cambuulada oo ah digir lagu daray xoogaa sokor ah iyo xoogaa sliid ah.Aad ayey u macaan tahay una nafaqo badan tahay".

40. "Khudaarta cagaaran ayaguna aad ayey muhiim u yihiin. Ma taqaan sida loo kariyo Amboko?"

41. Hal bil kadib,Caasha waxay gabarteeda Maganey ka codsaneysaa inney uu raacdo xarunta MCHka si ay Xaliimo u soo baaraan.



42

42. This time Aliimo seems to have caught up with her growth, infact her body weight lays between the two lines of the growth chart.

43. They are both satisfied. But Aasha adds "beside adequate food, Aliimo needs hygiene; it is good to keep her on a mat and to wash her hands with water and soap several times a day, above all before each meal".

44. "You should wash accurately the cooking pots, any table- ware, any glasses. Also wash your hands with soap before you cook or share food."

45. " You should also be very careful of cleanliness in dealing with food. Lay it on a mat rather than directly on the ground. Also keep raw and cooked food well protected from insects. All of this helps fighting diseases, diarrhoea above all."

46. Aasha is happy to provide such advice. What are grannies for if they don't do that? "I wonder what about other elder women. Should I bring up the matter with them at our next dikri meeting?".



43



45



46



44

42. Hadda waxaa muuqda in ay Xaliimo si fiican u kortay, maxaa yeelay miisaanka jirkeedu wuxuu u dhexeeyaa labada xariijimo ee warqadda koriinka.

43. Labadoodaba way ku faraxsan yihiin xaaladda Xaliimo. Laakiin caasha waxay intaas raacisay: "Cuntada wanaagsan ka sokow Xaliimo waxay u baahan tahay nadaafad; waxaa wanaagsan in lagu haayo cunuga derin korkeed iyo in looga dhaqo gacmaha biyo iyo saabuun dhowr jeer maalintii, gaar ahaan cuntada inta aan la siin ka hor".

44. "Waa inaad si wanaagsan u dhaqdaa weelasha cuntada lagu kariyo, weelasha cuntada lagu cuno, iyo koobabka. Sidoo kale waa inaad gacmaha aad saabuun iskaga dhaqdaa inta aadan cuntada karin ama aadan wax ku cunin ka hor.

45. "Waa inaad markasta ka digtoonaataa nadaafadda cuntada. Waa inaad ku kor cuntaan derinta korkeeda intii aad ku cuni lahydeen dhulka. Sidoo kale ka ilaali cuntada ceyriinka ah iyo tan bisilba iney la kulmaan xasharaadka. Sameynta intaas oo dhan waxay kaalmeyneysaa la dagaalanka cudurada uu ugu horreeyo shubanku.

46. Caasha aad ayey ugu faraxsan tahay iney heshay talooyin sidaas oo kale ah.Maxay ka yihiin waayeel haddii aysan sameyneyn sidaas? "Waxaa la yaab sanahay ra'yiga ay ka qabaan naagaha kale arrintaan. Ma ku soo qaadi doonaa arrintaan marka aan isugu nimaadno dikriga soo socda?".

GRAPHIC / NAQSHADA: DARKLIGHT

In this short publication we have collected the products of a series of activities of health education carried out between 1985 and 1988 in the framework of a project in support to the development of Somalia.

This work is addressed to all those who are involved in training, information and dissemination at the grassroots level in Italia and Somalia. The design and production of the audiovisual materials presented here follows an experimental methodology which could be replicated in other contexts requiring a community approach.







Qoraalkan kooban waxaan ku soo bandhigaynaa natiijooyinkii ka soo baxay hawlihii baraarujinta caafimaadka oon ka hirgalinay Soamaliya waqtigii u dhaxayey sanadih 1985-1988, lana xiriiray mashruucii iskaashiga iyo horumarinta.

Qoraalkan waxaa loogu talagalay inta ku hawlan, tababarka, wacyigelinta, iyo fidinta macluumaadka caafimaadka Asaasiga ah. Abaabulka iyo soosaaridda cajalooyinka (Maqal-Muqaal) qoraalka looga hadlayo waxay ku saleysan yihiin hab iyo farsamo tijaabo ah oo goortii la doono loo adeogsan karo munaasabo u baahan dad isuururin, ayadoo ku jaan gooan isla marxaladihii aynu hawshaan ku qabsoontay oo aydoo kooban horay u shoognay.