

## **Fahamka Dhaqdhaqaaqyada, Doorarka iyo Waxtarka Bulshada Rayidka ah ee Soomaaliya iyo Kaalinteeda ku Aaddan Isla Xisaabtanka**

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## Qoraaga

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## Nuxurka Daraasadda

Fikradda bulshada rayidka ahi ma laha qeexitaan keliya oo meel kasta si isku mid ah looga wada isticmaalo, balse waxay ku kala duwan tahay kuna xiran tahay duruufaha bulsho, dhaqan iyo siyaasadeed ee ay ka dhex jira bulshadaas sida gaarka ah marka loo qeexayo. Ka-qaybgalayaashii daraasaddan waxay bulshada rayidka ah ee Soomaaliyeed u fasireen siyaabo ka tarjumaya xaaladaha gaarka ah ee Soomaaliya. Mid ka mid ah haweenkii daraasadda kaga qayb galay Muqdisho ayaa si kooban oo macne weyn xambaarsan u sheegtay in: “Bulshada rayidka ah ee Soomaaliyeed u egtahay sida ay bulshada Soomaaliyeed u egtahay.” Hadalkani wuxuu muujinayaa in bulshada rayidka ahi ay ka tarjumayso qaab-dhismeedka bulshada Soomaaliyeed lafteeda, isla markaana ay saameyn ku leeyihiin arrimo soo jireen ah iyo kuwo cusub labadaba. Waxaana ka mid ah dhaqanka, diinta Islaamka, qabiilka, waayo-aragnimadii dowladihii kala duwanaa ee dalka soo maray, kalsooni darradii ka dhalatay colaadaha dabada-dheeraaday, nidaamka saami-qaybsiga ee 4.5 iyo saameynta isbeddellada heer qaran, gobol iyo kuwa caalamiga ahba.

Ka-qaybgalayaashu waxay si gaar ah u muujiyeen saamaynta uu nidaamka federaalku ku yeeshay isbeddelka iyo qaabaynta bulshada rayidka ah ee casriga ah. Waxaa kale oo ay xuseen in siyaasadda ku dhisan federaalku ay sababtay in ururrada bulshada rayidka ahi inta badan ku shaqeeyaan xuduudaha iyo nidaamyada dowlad-goboleedyada ay ka tirsan yihiin oo qudha. Qaar ka mid ah ka-qaybgalayaashu waxay federaalka u arkeen hannaan xoojiya adeeg bixinta iyo awood-siinta dowlad-goboleedyada, halka kuwo kalena ay ku doodeen inuu sii xoojiyay kala qaybsanaanta qabiillada isla markaana uu wiiqay dareenkii midnimmada Soomaaliyeed.

Aragtiyahan ayaa si gaar ah ugu kala duwanaa goobaha daraasadda laga sameeyay, iyadoo ka-qaybgalayaasha Baydhabo iyo qayb ka mid ah kuwa Garoowe ay u muujiyeen taageero ka badan tan ay muujiyeen ka-qaybgaleyaasha Muqdisho ku dhaqan, halkaas oo qaar badan ay federaalka u arkeen hannaan dibadda laga keenay oo sii kala fogeynaya Soomaalida.

Daraasaddu waxay sidoo kale muujisay in ka-qaybgalayaashu si wanaagsan uga warqabaan saamaynta ay hay’adaha caalamiga ah ee aan dowliga ahayni ku leeyihiin bulshada rayidka ah ee Soomaaliya. Inta badan ururrada bulshada rayidka ah ee casriga ah waxaa markii hore loo aasaasay fulinta mashaariic ay maalgelinayaan hay’adahaas, taas oo ka dhigtay jiritaankooda iyo sii socoshadoodu inay si weyn ugu tiirsanaato maalgelinta dibadda ka timaadda. Sida ay tilmaamayaan qoraallada cilmiyeed ee arrintan laga qoray, bulshada rayidka ah ee casriga ahi waxay si weyn ugu urursan tahay magaalooyinka, halka qaybaha bulshada rayidka ah ee miyiga ku dhaqani ay weli yihiin kuwo aan si qotodheer loo daraaseyn. Hase yeeshee, odayaasha dhaqanka iyo culimada diinta, oo ah laf-dhabarta taariikhiga ah ee bulshada rayidka ah ee Soomaaliyeed, weli waxay door muuqda ku leeyihiin magaalooyinka iyo miyigaba.

Marka loo eego daraasadaha caalamiga ah, fikradaha iyo aragtiyaha la xidhiidha bulshada rayidka ah iyo isla xisaabtanka bulshada badankoodu waxay ka soo farcameen duruufaha dalalka reer galbeedka. Aragtiyahani waxay bulshada rayidka ah u arkaan hannaan ay muwaadiniintu si dadban ugula xisaabtami karaan dowladda, iyagoo adeegsanaya hay'adaha sida; baarlamaanka, garsoorka, xafiisyada hanti-dhawrka iyo guddiyada madaxa bannaan.

Hase yeeshee, xogta ka qaybgalayaasha iyo daraasadahii hore looga qoray Soomaaliya waxay muujinayaan in qaababkaas aan si toos ah loogu dabaqi karin xaaladda dalka. Sababaha arrintan keenayana waxaa ka mid ah in ururro badan loo aasaasay fulinta mashaariic bani'aadannimo ama kuwa ay maalgelinayaan hay'adaha caalamiga ahi, halkii ay ka ahaan lahaayeen ururro ku hawlan saameynta iyo doorka ay ku yeelan lahaayeen siyaasadda ama maamulka.

Sidoo kale, ururro badan ayaa la daalaa dhacaya dhibaatooyin la xidhiidha sharciyadda gudahooda maadaama hoggaankoodu mararka qaar sii joogo xilalka muddo ka badan inta loo igmaday. Waxaa intaa dheer in baarlamaanka Soomaaliya aanu si toos ah uga dhalan codka shacabka, balse uu ku yimaaddo hannaan ay door weyn ku leeyihiin odayaasha dhaqanka, siyaasiyiinta iyo ganacsatada maalgelisa doorashooyinka dadban. Sidaas darteed, isla xisaabtanka xildhibaannadu wuxuu inta badan ku waajahan yahay cidda awoodda siisay halkii uu noqon lahaa shaqo ay bulshadu gadhwadeen ka tahay.

Dhanka kale, garsoorka waxaa si weyn u hareeyay eedo la xidhiidha musuqmaasuq iyo faragelin siyaasadeed, halka hay'adaha hanti-dhawrku ay leeyihiin awood xaddidan. Sidoo kale, waxaa yaraaday hay'adaha madax-bannaan ee lagu kalsoonaan karo oo bulshada rayidka ahi la shaqayn karto si loo xoojiyo isla xisaabtanka.

Sidaas darteed, daraasaddu waxay ku doodayaasaa in fahanka bulshada rayidka ah iyo isla xisaabtanka ee laga soo dheegtay aragtiyaha reer galbeedka aanu si buuxda ugu habboonayn Soomaaliya. Taa beddelkeeda, isla xisaabtanka iyo saameynta siyaasadeed ee Soomaaliya waxaa si weyn u qaabeeya odayaasha dhaqanka, siyaasiyiinta saamaynta leh (political elites) iyo shabakadaha xiriirrada iyo danaha isku-lamaan ee go'aamiya helitaanka awoodda dowladeed.

## Natiijooyinka Muhiimka ah

1. Daraasaddu waxay ogaatay in cilmibaadhisaha ka hadla bulshada rayidka ah ee Soomaaliyeed iyo qaar ka mid ah ka-qaybgalayaashuba ay bulshada rayidka ah ku tilmaamaan erayo kala duwan sida ururrada bulshada rayidka ah (CSOs), ururrada aan dowliga ahayn (NGOs) iyo daneeyayaasha aan dowliga ahayn (NSAs), kuwaas oo marar badan si isku macne ah loo adeegsado. Si kastaba ha ahaatee, ururrada bulshada ku dhisan (CBOs) iyo ururrada xirfadeed sida kuwa dhakhaatiirta, qareennada iyo macallimiinta ayaan helin tixgelin la mid ah tan ururada aan kor ku xusnay ay helaan. Dhanka kale, qaab-dhismeedyada dhaqameed ee ay ka mid yihiin jamaacooyinka diimeed iyo odayaasha dhaqanka ayaa weli ah tiirarka asaasiga ah ee bulshada rayidka ah ee Soomaaliya.

2. Ururrada bulshada rayidka ahi waxay leeyihiin ujeedooyin iyo shaqooyin kala duwan. Inta badan ururrada casriga ah ee ka hawlgala magaalooyinka waxaa loo aasaasaa fulinta mashaariic ay maalgelinayaan hay'adaha caalamiga ah, kuwaas oo ay ka mid yihiin gargaarka bani'aadannimo, xalinta khilaafaadka, nabad-dhiska, adeegyada bulshada iyo hawlo kale oo la xidhiidha xaaladda Soomaaliya ee collaaduhu saameeyeen. Qaar ka mid ah ururradani waxay sidoo kale noqdeen illo dhaqaale ama goobo shaqo-abuur. Ururrada xirfadeed badankoodu waxay leeyihiin yoolal iyo dano gaar ah oo la xidhiidha xirfaddooda, halka qaar badan oo ka mid ah ururrada bulshada ku dhisan aanay lahayn himilooyin iyo jiho cad.
3. Hababka maamulka iyo hoggaaminta ururrada bulshada rayidka ahi ma aha kuwo isku heer ah. Qaar waxay ku dhisan yihiin hoggaamin shaqsi ku kooban oo mararka qaarkood lagu dhalliilo inay tahay mid maamulkeedu kooban yahay, halka kuwo kalena ay leeyihiin hannaan furfuran oo ku dhisan wadatashi iyo ka-qaybgalinta bulshada. Daraasaddu waxay sidoo kale muujisay in qabiilku mararka qaarkood si dadban saamayn ugu yeesho maamulka ururradaas. Geesta kale aragtida laga qabo federaalku way kala duwan tahay; qaar kamida bulshadu waxay u arkaan inuu sii kala qaybiyay bulshada rayidka ah iyo midnnimada-Soomaaliyeed, halka kuwo kalena ay ku ammaanaan inuu awood siiyay dowlad-goboleedyada isla markaana fududeeyay adeeg bixinta ilaa iyo heer deegaan.
4. Saamaynta ay ururrada bulshada rayidka ahi ku leeyihiin dejinta iyo hagidda siyaasadaha dowladda ayaa ah mid aad u xaddidan. Hababka isla xisaabtanka bulshada ayaa ku dhow in ay meesha ka baxaan, taas oo ka dhalatay sharciyad darrada ama kalsooni darrada lagu qabo qaar ka mid ah hoggaannada sare ee ururrada, kala qaybsanaanta gudaha, tabar-darrida maamul iyo tan shaqo ee ururrada laftooda, iyo sidoo kale hay'adaha dowliga ah oo aan sidii loogu talagalay u shaqayn. Intaa waxa dheer, wada shaqaynta iyo isku xirnaanta ururrada bulshada rayidka ah waxaa caqabad ku noqday federaalka, saameynta qabiilka, maamul xumada iyo tartanka ka dhasha helitaanka khayraadka awalkooda horeba xaddidnaa.
5. Inkasta oo wada shaqaynta ururradaasi guud ahaan ay kooban tahay, haddana mararka qaarkood waxaa jira iskaashi ku-meel-gaar ah, gaar ahaan marka la fulinayo mashaariic ay ururro badan wadaagaan, marka lala macaamilayo deeq-bixiyeyaasha, marka la qabanayo shirar iyo madallo wadajir ah, ama xilliyada ay dhacaan masiibooyinka sida fatahaadaha iyo abaaraha oo ururro kala duwan isugu yimaaddaan si ay uga jawaabaan baahiyaha degdegga ah ee bulshada soo foodsaaray.
6. Urur dhaqameedyada bulshada rayidka ah sida odayaasha dhaqanka iyo jamaacooyinka diimeed waxay ku shaqeeyaan hannaano ay hagaan dhaqanka Soomaaliyeed iyo shareecada Islaamku. Hase yeeshee, ururrada bulshada rayidka ah ee casriga ahi weli ma haystaan hannaan sharci oo dhammaystiran oo si cad u qeexaya kaalintooda, xuquuqdooda iyo waajibaadkooda.

7. Ugu dambayn, daraasaddu waxay muujisay in ka-qaybgalka haweenka iyo dhallinyarada ee ururrada bulshada rayidka ahi uu weli yahay mid hooseeya. Haddana waxa aan indhaha laga qarsan karin in ururadu ay labadaas kooxood u fureen fursado ay ku samaystaan ururro madax-bannaan oo ay kaga falceliyaan takooridda dhaqan iyo jiil ee ay mararka qaarkood la kulmaan, isla markaana ay ku hirgeliyaan barnaamijyo iyo hawlo ka tarjumaya baahiyahooda iyo danahooda gaarka ah.

## 1. Hordhac

Asalka bulshada rayidka ah ee casriga ah ee Soomaaliya waxa dib looga raadin karaa halgankii gobannimo-doonka, iyadoo Ururkii Dhallinyarada Soomaaliyeed (SYL) inta badan loo aqoonsado inuu ahaa mid ka mid ah dhaqdhaqaaqyadii ugu horreeyay ee bulshada rayidka ahi sameysay isla markaana nidaamsanaa ee dalka ka hanaqaada. Bulshada rayidka ahi waxay sii kobacday muddadii jiritaankii dowladdii rayidka ahayd ee u dhexaysay 1960-kii ilaa 1969-kii. Hase yeeshee, intii lagu jiray dowladdii hantiwadaagga ahayd, dhammaan ururradii iyo madallahii bulshada rayidka ah waa la kala diray, dibna uma ay soo muuqan ilaa burburkii dowladdii dhexe ee Soomaaliya sannadkii 1991-kii.

Si loo buuxiyo kaalintii banaanayd ee ka dhalatay burburka dowladnimada, bulshada rayidka ahi dib ayey u soo ifbaxday si ay uga jawaabto baahiyaha degdegga ah ee ka dhashay dagaalladii sokeeye. Ujeeddooyinkeedii ugu waaweynaa waxay ahaayeen wax ka qabashada xaaladaha bani'aadantinnimo, yareynta colaadaha hubaysan, dhiirrigelinta nabadka iyo wadajirka bulshada, iyo fududaynta geeddi-socodyada dib-u-heshiisiinta.

Ujeeddooyinkaas hore ayaa raad muuqda ku yeeshay arrimo kala duwan sida; jihada, aqoonsiga iyo hawlaha bulshada rayidka ah ee Soomaaliya u heellan tahay, taasina waxay muujinaysaa in ay weli saamayn ku leeyihiin qaabka ay maanta u shaqeeyaan ururrada bulshada rayidka ahi. Sidaas darteed, tan iyo Shirkii Carta ee sannadkii 2000, bulshada rayidka ahi waxay la daalaa dhacaysay sidii ay uga gudbi lahayd doorkeedii hore ee ku koobnaa gargaarka bani'aadantinnimo iyo nabad-dhiska, uguna qalab qaadan lahayd buuxinta kaalmo/kaalino kale oo wax ku ool ah oo la jaanqaadayaa baahiyaha iyo duruufaha isbeddelaya ee dowlad-dhiska Soomaaliya.

### 1.1 Asalka Dhibaata

Daraasadaha ku saabsan bulshada rayidka ah ee Soomaaliya weli waa kuwo xaddidan, gaar ahaan kuwa sida qotoda-dheer u eegaya aragtiyaha iyo waayo-aragnnimada bulshada Soomaaliyeed. Sidoo kale, waxaa yar daraasadaha si dhammeystiran u falanqaynaya caqabadaha gudaha iyo kuwa dibadda ee saameeya waxtarka, horumarka iyo doorka bulshada rayidka ah ku leeyihiin Soomaaliya.

Haddaba, daraasaddan ayaa ujeeddadeedu tahay in ay wax ka qabato daldalooladaas aqooneed ee muuqda iyada oo si qotodheer u eegaysa isbeddellada, caqabadaha iyo arrimaha qaabeeya bulshada rayidka ah ee Soomaaliya.

## 1.2 Ujeeddooyinka Daraasadda

Ujeeddada guud ee daraasaddani waa inay baarto isbeddellada iyo qaab-dhismeedka bulshada rayidka ah ee Soomaaliya, arrimaha saameeya horumarkooda, iyo doorka ay ku leeyihiin horumarinta maamulka guud iyo isla xisaabtanka dowladda oo ku jirta marxalad soo kabasho kadib colaado soo jiitamayey.

Gaar ahaan, daraasaddu waxay hiigsanaysaa in ay:

1. Falanqayso qaab-dhismeedka iyo isbeddellada bulshada rayidka ah ee Soomaaliyeed, iyada oo la eegayo, asalkooda, ujeeddooyinkooda, hababka maamulkooda iyo caqabadaha ay la kulmaan.
2. Baarto saamaynta togan iyo midda taban ee nidaamka federaalka iyo habka saami-qaybsiga 4.5 ku yeesheen horumarka iyo shaqada bulshada rayidka ah iyo ururadooda
3. Sahamiso doorka ay bulshada rayidka ahi ku leedahay qaabeeynta siyaasadaha guud iyo xoojinta isla xisaabtanka dowladda.
4. Qiimayso ka-qaybgalka haweenka iyo dhallinyarada iyo doorka ay ku leeyihiin urrurada bulshada, iyada oo iftiiminaysa caqabadaha horyaalla iyo fursadaha u bannaan.

## 1.3 Su'aalaha Hagaya Daraasadda

Daraasaddu waxay ku salaysan tahay su'aalaha soo socda:

1. Waa maxay arrimaha saameeyay samaysanka iyo isbeddellada bulshada rayidka ah ee Soomaaliya?
2. Maxay yihiin saameeynta togan iyo tan taban ee nidaamka federaalka iyo habka saami-qaybsiga 4.5 ku yeesheen horumarka iyo qaab-dhismeedka bulshada rayidka ah ee Soomaaliya?

3. Sidee ayay bulshada rayidka ahi uga qayb qaadataan horumarinta siyaasadaha bulshada iyo xoojinta isla xisaabtanka ku aaddan dowladda?
4. Waa maxay doorka haweenka iyo dhallinyaradu ku leeyihiin bulshada rayidka ah ee Soomaaliya, maxaase saameeya ka-qaybgalkooda?

## 1.4 Xaddidaadaha Daraasadda

Xogta lagu helay waraysiyada furan ee daraasaddan waxaa laga ururiyay oo keliya magaalooyinka Baydhabo, Garoowe iyo Muqdisho. Sidoo kale, inta badan ka-qaybgalayaashii sahanka waxay ahaayeen dad leh heer waxbarasho oo sare, iyadoo 207 ka mid ah 219 ka-qaybgale oo u dhiganta (95%) ay haysteen shahaadooyin jaamacadeed ama heerar waxbarasho oo ka sarreeya. Tani waxay muujinaysaa in aqoontooda iyo fahamkooda arrimaha la daraasaynayo ay ka sarreeyaan heerka guud ee bulshada.

Sidaa awgeed, natiijooyinka daraasaddan si toos ah looguma dabaqi karo dhammaan magaalooyinka Soomaaliya ama guud ahaan bulshada Soomaaliyeed.

Hase yeeshee, isku darka daraasadihii hore, wareysiyada qotoda-dheer iyo xogta sahanka ayaa bixinaya aragtiyo muhiim ah oo gacan ka geysanaya helista fahan qotodheer oo ku saabsan qaab-dhismeedka iyo isbeddellada bulshada rayidka ah ee Soomaaliya.

## 1.5 Qaab-dhismeedka Daraasadda

Marka laga yimaaddo Nuxurka kooban ee daraasaddu waxay ka kooban tahay afar qaybood oo waaweyn.

Qaybta koowaad waa Hordhaca, taas oo soo bandhigaysa xog kooban daraasadda, asalka dhibaataada, ujeeddooyinka, su'aalaha hagaya daraasadda iyo goldaloolada jira.

Qaybta labaad waa Dib-u-eegista daraasadahii hore, taas oo u qaybsan laba farac. Faraca koowaad wuxuu dib u eegayaa qoraalada guud ee la xidhiidha fikradaha bulshada rayidka ah iyo isla xisaabtanka bulshada, kuwaas oo badankoodu ka soo farcameen aragtiyaha reer galbeedka. Faraca labaadna wuxuu diiradda saarayaa darasadaha si gaar ah uga hadlaya bulshada rayidka ah ee Soomaaliya, si loo helo faham ku salaysan duruufaha iyo waayo-aragnimada gudaha dalka.

Qaybta saddexaad waxay sharaxaysaa habraaca cilmi-baarista ee daraasaddan loo adeegsaday.

Qaybta afraadna waxay soo bandhigaysaa natiijooyinka iyo doodka daraasadda, halkaas oo lagu falanqaynayo laguna fahmayo xogta la helay intii cilmibaarista lagu gudo jirey.

Ugu dambayn, daraasaddu waxay kusoo gebogabaynaysaa talooyin siyaasadeed oo laga soo dhiraandhiriyeey natiijooyinka cilmi-baarista.

## 2. Dib-u-eegista Kaydka Qoraallada Cilmiyeed

### 2.1 Fikradda Bulshada Rayidka ah iyo Ujeeddooyinkeeda

Muhiimadda bulshada rayidka ah waxa Laga dhugan karaa kaalinta ay ka qaadato hagaajinta hay'adaha guud iyo xoojinta maamul wanaagga. Fikraddan ayaa si weyn u soo caan baxday kadib burburkii Midowgii Soofiyeetka sannadkii 1989-kii, xilli ay ururrada bulshada rayidka ahi door muhiim ah ka ciyaareen la dagaallanka iyo ridista nidaamyadii kali-taliska ahaa ee Bariga Yurub, isla markaana ay gacan ka geysteen hirgelinta hannaan dimuqraadi ah. Maanta, bulshada rayidka ah waxaa si ballaaran loogu aqoonsan yahay inay laf-dhabar u tahay dowladnimo wanaagsan, dowlad-dhis iyo isla xisaabtan, gaar ahaan marka ay la shaqeeyso hay'adaha dowliga ah ee loo igmaday kormeerka iyo la xisaabtanka laamaha fulinta.

Qaar ka mid ah aqoonyahannadu waxay ku doodaan in qaabab u eg bulshada rayidka ahi ay jireen waqtiyo hore, iyaga oo tilmaamaya in bulshooyin badani lahaayeen hannaano bulsheed oo ku dhisnaa masuuliyad wadajir ah, kuwaas oo ka tarjumayay codka iyo baahiyaha bulshada.<sup>1</sup> Sida guud ahaan loo fahamsan yahay, bulshada rayidka ahi waxay si wanaagsan ugu hanaqaaddaa nidaamyada dimuqraadiga ah<sup>2</sup>, iyadoo u adeegta ilaalinta xuquuqda muwaadiniinta iyo ka hortagga caddaalad-darrada ka timaadda hay'adaha dowladda.<sup>3</sup>

*Bulshada Rayidka ah iyo Dowladda:* Aragtidani waxay qabtaa in dowladdu aanay kaligeed dabooli karin dhammaan baahiyaha bulshada. Sidaa darteed, waxaa la soo jeedinayaa in qayb ka mid ah waajibaadka iyo adeegyada dowladda loo wareejiyo bulshada rayidka ah iyo daneeyayaasha kale ee aan dowliga ahayn, si loo xoojiyo adeeg bixinta iyo ka-qaybgalka bulshada.<sup>4</sup>

1. Farhad Khosrokhavar, *The Civil Sphere and Arab Spring*, in *Solidarity, Justice, and Incorporation: Thinking Through the Civil Sphere*, ed. Peter Kivisto, Giuseppe Sciortino, (Oxford University Press, 2015) pp.142–171

2. Roopinder Oberoi, Jamie P. Halsall and Michael Snowden, *Introduction: Global Civil Society*, in *Contestations in Global Civil Society*, 2022, ed. Oberoi, J. P. Halsall, & M. Snowden (Emerald Group Publishing Ltd 2022), pp.1–11, <https://doi.org/10.1108/978-1-80043-700-520221003>

3. Simone Chambers and Jeffrey Kopstein, *Civil Society and the State*, Chapter 20, in *Oxford Handbook of Political Theory*, ed. John S. Dryzek, Bonnie Honig, Anne Phillips, (Oxford University Press, 2006) p.368.

4. Chambers and Kopstein, "Civil Society and the State," p.374.

## 2.2 Isla Xisaabtanka Bulshada

Isla xisaabtanku waa mid ka mid ah tiirarka ugu muhiimsan ee maamul wanaagga.<sup>5</sup> Marka laga hadlayo xiriirka ka dhexeeya bulshada rayidka ah iyo dowladda, isla xisaabtanka waxaa loola jeedaa waajibaadka saaran dadka haya xilalka dowliga ah inay mas'uuliyad iska saaraan go'aannadooda, ficilladooda iyo waxqabadkooda<sup>6</sup>.

*Isla Xisaabtanka Bulshada:* Isla xisaabtanka bulshada waxaa lagu qeexaa hannaan ay muwaadiniintu iyagoo adeegsanaya ururrada bulshada rayidka ah ama qaabab kale, si toos ah ama si dadban ugula xisaabtamaan mas'uuliyiinta dowladda iyo bixiyeyaasha adeegyada si loo xaqiijiyo in dadka awoodda haya ay ka jawaabaan baahiyaha iyo xuquuqaha bulshada.

Ujeeddada isla xisaabtanka bulshada waa in la xoojiyo sharciyadda, aaminaada iyo kalsoonida ay ku qabaan muwadiniintu hay'adaha dawlga ah<sup>7,8</sup>. Isla xisaabtanka noocan ahi wuxuu ku hirgeli karaa siyaabo kala duwan, sida dabagalka maamulka dowladda, falanqaynta miisaaniyadda guud, raadraaca kharashaadka dowladda, kormeerka adeeg bixinta iyo saxaafadda baarista ku dhisan ee iftiimisa musuqmaasuqa ama maamul xumada<sup>9</sup>.

Tallaabooyinkan ay bulshadu hoggaaminayso waxay xoojiyaan oo ay kaabayaaan hababka caadiga ah ee isla xisaabtanka dowladda.

*Isla Xisaabtanka dadban (Horizontal Accountability):* Isla xisaabtanka dadban waa hannaan ay hay'adaha dowladda dhexdeedu isku kormeeraan oo ay iskula xisaabtamaan<sup>10</sup>. Baarlamaanka, hay'adaha hanti-dhawrka, nidaamka garsoorka, guddiyada madaxa bannaan iyo hay'adaha kale ee dowladda ayaa wada qabta kaalintan, iyagoo kormeera waxqabadka laanta fulinta.<sup>11</sup>

Qaabkan waxaa lagu magacaabaa "isla xisaabtan dadban" sababtoo ah wuxuu ka dhex shaqeeyaa hay'ado awood ahaan isu dhow. Tani way ka duwan tahay waxa loo yaqaan isla xisaabtanka toosan (vertical accountability), kaas oo ah xiriirka u dhexeeya dowladda iyo muwaadiniinta.

Inta badan guusha isla xisaabtanka bulshada waxay ku xiran tahay wada shaqeyn dhexmarta bulshada rayidka ah iyo hay'adaha dowliga ah ee leh awoodaha kormeerka iyo la xisaabtanka sida; baarlamaanka, garsoorka iyo guddiyada madaxa banaan<sup>12</sup>.

5. Anna Luhrmann, Kyle L. Marquardt, and Valeriya Mechkova, "Constraining Governments: New Indices of Vertical, Horizontal, and Diagonal Accountability" (May 20, 2020), Published online by Cambridge University Press, <https://www.cambridge.org/core/journals/american-political-science-review/article/constraining-governments-new-indices-of-vertical-horizontal-and-diagonal-accountability/7C790A7E00B4279C60BB8F4CD8A6DEC5>

6. Carmen Malena, and Reiner Forster Janmejy Singh, "Social Accountability: An Introduction to the Concept and Emerging Practice" World Bank, paper No. 76, December 2004. Also see: Anna Luhrmann, Kyle L. Marquardt, and Valeriya Mechkova, "Constraining Governments: New Indices of Vertical, Horizontal, and Diagonal Accountability" Cambridge University Press, 2020, <https://www.cambridge.org/core/journals/american-political-science-review/article/constraining-governments-new-indices-of-vertical-horizontal-and-diagonal-accountability/7C790A7E00B4279C60BB8F4CD8A6DEC5>; and UNDP, "Chapter 1: Social Accountability" 2012, [https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1\\_Social\\_accountability\\_changing\\_region\\_Report\\_English\\_Gov\\_Week\\_Cairo\\_March\\_14.pdf](https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1_Social_accountability_changing_region_Report_English_Gov_Week_Cairo_March_14.pdf).

7. UNDP, "Chapter 1: Social Accountability" 2012), accessed at: [https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1\\_Social\\_accountability\\_changing\\_region\\_Report\\_English\\_Gov\\_Week\\_Cairo\\_March\\_14.pdf](https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1_Social_accountability_changing_region_Report_English_Gov_Week_Cairo_March_14.pdf)

8. UNDP, "Chapter 1: Social Accountability."

9. Malena, and Singh, "Social Accountability."

10. UNDP, "Chapter 1: Social Accountability."

11. Luhrmann, Kyle L. Marquardt, and Valeriya Mechkova, "Constraining Governments."

12. Luhrmann, Kyle L. Marquardt, and Valeriya Mechkova, "Constraining Government.s"

Xaaladaha sida Soomaaliya oo kale ah, halkaas oo ay isla xisaabtanka hayadahani ay tabar yar yihiin, lagu muransan yahay ama aanay haysanba kalsoonida shacabka, cadaadiska iyo dalabaadka bulshada rayidka ahi waxay lumiyaan saameyntoodii maadaama aanu jirin hannaan hay'adeed oo awood u leh inuu u beddelo tallaabo sharci ah ama dib-u-habayn rasmi ah.

Sida hore loo sheegay, si bulshada rayidka ahi si wax ku ool ah ula xisaabtanto mas'uuliyiinta dowladda, waa inay la shaqeysaa hay'adaha isla xisaabtanka dadban<sup>13</sup>.

Waxaa muhiim ah in la fahmo in laanta fulinta iyo mas'uuliyiinta dowladda sida wasiirradu aanay si toos ah ula xisaabtamin bulshada rayidka ah. Taa beddelkeeda, waxaa si rasmi ah ula xisaabtama baarlamaanka, iyadoo sidoo kale la kulma kormeer ka yimaadda garsoorka, hay'adaha hanti-dhawrka iyo guddiyada madaxa bannaan<sup>14</sup>. Hannaankan hay'adeed wuxuu ku dhisan yahay jiritaanka hay'ado dowladeed oo shaqeynaya, madax-bannaan isla markaana awood u leh fulinta waajibaadkooda; xaalad aan si buuxda uga jirin Soomaaliya maanta.

*Hababka Isla Xisaabtanka Bulshada:* Doorashooyinka hufan ee lagu soo doorto hay'adaha sharci-dejinta ayaa ka mid ah hababka ugu muhiimsan ee isla xisaabtanka bulshada ee nidaamyada dimuqraadiga ah<sup>15</sup>. Marka aanay doorashooyin jirin ama ay xaddidan yihiin, heerka isla xisaabtanka bulshada sidoo kale wuu hooseeyaa<sup>16</sup>.

Hase yeeshee, doorashooyinku kaligood ma xaqiijiyaan isla xisaabtan joogto ah muddada u dhexaysa laba doorasho. Sidaa darteed, isla xisaabtanka bulshadu wuxuu noqdaa geeddi-socod joogto ah oo ay muwaadiniinta, bulshada, ururrada bulshada rayidka ah iyo warbaahinta madaxa bannaani ku kormeeraan waxqabadka dowladda, iyadoo la kaashanaya hay'adaha kale ee isla xisaabtanka.

Marka laga yimaado doorashooyinka, hababka kale ee isla xisaabtanka bulshada waxaa ka mid ah bannaanbaxyada nabdoon, mudaaharaadyada, wada-hadallada u dhexeeya bulshada rayidka ah iyo dowladda, ololayaasha u qareemidda bulshada, saxaafadda baarista ku dhisan, ka-qaybgalka dejinta siyaasadaha guud, xubinnimada guddiyada dadweynaha iyo goleyaasha talo-bixinta bulshada. Sidaas darteed, hababkan waxaa loogu talagalay inay xoojiyaan oo ay taageeraan nidaamyada kale ee rasmiga ah ee isla xisaabtanka<sup>17</sup>.

*Isla Xisaabtanka Bulshada iyo Maamul Wannaagga:* Daraasado kala duwan ayaa muujiyay in isla xisaabtanka bulshada uu gacan ka geysto hagaajinta maamulka guud iyo tayeynta adeegyada dadweynaha, isagoo sahlaya dejinta siyaasado xog iyo baahi dhab ah ku salaysan.

13. Malena, and Singh, "Social Accountability."

14. UNDP, "Chapter 1: Social Accountability" (2012), accessed at: [https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1\\_Social\\_accountability\\_changing\\_region\\_Report\\_English\\_Gov\\_Week\\_Cairo\\_March\\_14.pdf](https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1_Social_accountability_changing_region_Report_English_Gov_Week_Cairo_March_14.pdf).

15. UNDP, "Chapter 1: Social Accountability" (2012), accessed at: [https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1\\_Social\\_accountability\\_changing\\_region\\_Report\\_English\\_Gov\\_Week\\_Cairo\\_March\\_14.pdf](https://www.undp.org/sites/g/files/zskgke326/files/migration/arabstates/Chapter1_Social_accountability_changing_region_Report_English_Gov_Week_Cairo_March_14.pdf).

16. Luhrmann, Marquardt, and Mechkova, "Constraining Governments."

17. UNDP, "Chapter 1: Social Accountability" and also Malena, and Singh, "Social Accountability."

Si kastaba ha ahaatee, waxtarka iyo sii jiritaanka hababka isla xisaabtanka bulshada waxay sii xoogaystaan marka si rasmi ah loogu daro nidaamyada dowladeed, isla markaana marka hay'adaha dowladda laftoodu noqdaan kuwo hufan, furfuran oo diyaar u ah qaabilidda bulshada<sup>18</sup>.

Marka dowladdu leedahay awood hay'adeed, nidaam dimuqraadi ah iyo sharci si siman loo dhaqan-geliyo, waxay abuuri kartaa xeerar iyo hannaano cadcad oo dhiirrigeliya ka-qaybgalka bulshada<sup>19</sup>. Sidaas awgeed, isla xisaabtanka bulshadu wuxuu yeelanayaa saameyn xaddidan marka hay'adaha dowligu burbursan yihiin ama ay si liidata u shaqeynayaan, sida ay xaaladda Soomaaliya tahay<sup>20</sup>.

Sababtaas awgeed, aqoonyahanno badan ayaa ku doodaya in jiritaanka hay'ado dowladeed oo shaqeynaya iyo xiriir wax-ku-ool ah oo dhex mara dowladda iyo bulshada rayidka ahi ay yihiin shuruudaha aasaasiga ah ee lagu hirgelin karo isla xisaabtan bulsho oo dhab ah<sup>21</sup>.

## 2.3 Isbeddelka iyo Horumarka Bulshada Rayidka ah ee Soomaaliya

Kadib burburkii dowladdii milateriga ahayd ee sannadkii 1991-kii, Soomaaliya waxay muddo ku dhow toban sanno ahayd dal aan lahayn dowlad dhexe oo shaqaynaysa, ilaa laga dhisay dowladdii ku-meelgaarka ahayd ee Carta sannadkii 2000. Xaaladdan oo ahayd muddadii ugu dheereyd ee dowladnimo gebi ahaanba ka maqnaato dal ka tirsan dunida gumeysiga ka xoroobay, waxay abuurtay caqabado waaweyn oo soo wajahay bulshada rayidka ah ee Soomaaliyeed. Bulshada rayidka ahi waxay ku khasbanaatay inay ka shaqeyso jawi aanay ka jirin hay'ado dowladeed oo rasmi ah ama nidaam dowladeed oo shaqaynaya.<sup>22</sup>

## 2.4 Asalka Bulshada Rayidka ah ee Soomaaliya

Marka loo eego fahamka casriga ah, bulshada rayidka ah ee Soomaaliya waxay si muuqata u soo ifbaxday kadib burburkii dowladdii milateriga. Hase yeeshee, sida bulshooyinka kale, Soomaalidu waxay lahaayeen qaabab bulsheed oo u dhigma bulshada rayidka ah kuwaas oo ka tarjumayay dhaqankooda iyo hab nololeedkooda.

Qoraal cilmiyeedada laga qoray mawduucan waxay tilmaamayaan laba tiir oo waaweyn oo bulshada Soomaaliyeed saldhig u ahaa, kuwaas oo kala ah; hay'adaha diinta Islaamka iyo nidaamyada ku dhisan qabiilka. Hay'adaha diinta Islaamku waxay si cad ugu jiraan qeexitaannada guud ee bulshada rayidka ah.

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18. Malena and Singh. "Social Accountability."

19. John Ackerman. "Human Rights and Social Accountability" World Bank, (2005), <https://documents1.worldbank.org/curated/en/250451468048914790/pdf/330110HR0and0SAc0paper0in0SDV0format.pdf>. See also World Bank, "The Role of Civic Engagement and Social Accountability in the Governance Equation" World Bank, Note No. 75 (2003).

20. Malena, and Singh, "Social Accountability," and also Ackerman, "Human Rights."

21. Ackerman. "Human Rights," p.14. and Alos Malena, and Singh. "Social Accountability"

22. Ken Menkhaus with Hassan Sheikh, Shane Quinn, and Ibrahim Farah, "Somalia: Civil Society in a Collapsed State," in Civil Society & Statebuilding: A Critical Assessment, ed. Thania Paffenholz, (published in the United States of America in 2010 by Lynne Rienner Publishers, 2010) pp.321–350.

Tusaale ahaan, dariiqooyinka Suufiyada iyo fuqahadu waxay muddo dheer door muhiim ah ku lahaayeen nolosha bulshada, iyagoo ahaa macallimiin, dhexdhexaadiyeyaal, garsoorayaal iyo hoggaamiyeyaal bulsho. Sidoo kale, ururrada Islaamiga ahi waxay si aan la dafiri karin qayb muhiim ah uga yihiin bulshada rayidka ah ee Soomaaliya<sup>23</sup>.

Marka laga yimaaddo labadaas hay'adood, suugaanyahannada iyo abwaannadu waxay weligood door muuqda ku lahaayeen baraarujinta bulshada, curinta suugaanta iyo gudbinta fariimaha saameeya fikirka bulshada. Sannadihii dambe, noocyada suugaanta magaalooyinka sida heesaha iyo masraxyadu waxay noqdeen aalado lagu cabbiro dareenka, himilooyinka iyo aragtida bulshada Soomaaliyeed. Dhaqanka bulshada Soomaaliyeed ee ku dhisan diinta Islaamka iyo awoodda suugaantu ilaa maanta wuxuu sii wadaa inuu saameyn muuqata ku yeesho bulshada<sup>24</sup>.

## 2.5 Fahamka Aragtida Bulshada Rayidka ee Casriga ah ee Soomaaliya

Sida dalal badan oo adduunka ka mid ah, qeexidda “bulshada rayidka ah” ee Soomaaliya weli waa arrin lagu kala aragti duwan yahay. Tusaale ahaan, daraasado ku saabsan bulshada rayidka ah ee Soomaaliya ayaa muujiyay in qaar ka mid ah Soomaalidu ay dhammaan daneeyayaasha aan dowliga ahayn (Non-State Actors – NSAs) u arkaan inay ka tirsan yihiin bulshada rayidka ah<sup>25</sup>.

Ereyga daneeyayaasha aan dowliga ahayn wuxuu ka kooban yahay inta badan kooxaha bulshada ee ka baxsan hay'adaha dowladda, waxaana ku jira ururrada bulshada rayidka ah sida ururrada shaqaalaha, ururrada ardayda, ururrada saxafiyiinta, xarumaha tababarrada, rugaha cilmi-baarista (think tanks), ururrada beeraleyda iyo ururrada xirfadleyda sida dhakhaatiirta iyo qareennada<sup>26</sup>.

Kooxahan badankoodu waxay xidhiidh dhow la leeyihiin bulshada heer deegaan, taasoo u sahlaya inay si fudud u abaabulaan bulshada ay la shaqeeyaan<sup>27</sup>. Hase yeeshee, qaar badan waxay la daalaa dhacaan caqabado ay ka mid yihiin aragtidooda istiraatiijiga ah oo aan caddayn, qaab-dhismeed daciif ah, khayraad kooban, awood maamul oo hooseysa iyo karti xaddidan oo ay ku falanqeeyaan ama ugu doodaan baahiyaha bulshada<sup>28</sup>.

Kadib burburkii dowladdii dhexe sannadkii 1991, ururrada bulshada rayidka ah ee Soomaaliyeed gaar ahaan ururrada iyo hay'adaha samafalka ee Islaamiga ah waxay noqdeen kuwo si weyn u soo ifbaxay. Waxay buuxiyeen firaqii ka dhashay maqnaanshaha dowladda, iyagoo muujiyey karti, dhisayna awood macquul ah oo ay adeegyada bulshada ku gaadhsiin karaan.<sup>29</sup>

23. Menkhaus, Sheikh, Quinn, and Farah, “Somalia: Civil Society in a Collapsed State.”

24. Abdulkadir Osman Farah, “The Politics of Civil Society and Language” in Taxanaha Darsidda Afka iyo Suugaanta Soomaalida Somali Language and Literature Studies series. 1, vol. 1, AGA- ed. Akadeemiya Goboleedka Af Soomaaliga, (Djibouti, 2015), pp. 166–182.

25. The EU Somalia Unit and DFID, Strengthening Civil Society in Somalia: Developing a Comprehensive Strategy, Final report, March, 2012.

26. Menkhaus, Sheikh, Quinn, and Farah, “Somalia: Civil Society in a Collapsed State,” p.326.

27. Nur, “The Role of Civil Society on State Building in Somalia.”

28. The EU Somalia Unit and DFID, “Strengthening Civil Society in Somalia.”

29. Feysal Osman, “The Role of Civil Society in Somalia’s Reconstruction: Achievements, Challenges and Opportunities” Safeworld, accessed at: <https://www.safeworld-global.org/resources/news-and-analysis/post/775-the-role-of-civil-society-in-somaliaas-reconstruction-achievements-challenges-and-opportunities>

Taageeradooda dhaqaale iyo tan hawlgalkaba waxay inta badan ka heleen dalalka Islaamka iyo hay'adaha Islaamiga ah ee caalamiga ah<sup>30</sup>.

Dhanka kale, xidhiidhka ka dhexeeyay ururradan Islaamiga ah iyo dowladda Soomaaliya wuxuu ahaa mid xaddidan, iyadoo dedaalkoodu aanu badanaa diiradda saarin saameynta siyaasadaha dowladda. Beddelkeeda waxay inta badan u shaqeeyeen si madax-bannaan, iyagoo aan si dhow ula shaqayn dowladda ama ururrada kale<sup>31</sup>.

Marka laga hadlayo qaab-dhismeedka bulshada, ururrada ay hoggaamiyaan haweenka iyo kuwa Islaamiga ahi waxay qayb ahaan muujiyeen awood ay kaga gudbaan kala qaybsanaanta qabiilka, iyagoo noqday buundo isku xidha bulshooyin iyo beelo kala duwan. Taas beddelkeeda, ururro badan oo kale ayay ku adkaatay inay ka gudbaan kala sooca ku salaysan qabiilka ama deegaanka<sup>32</sup>.

Dhanka maalgelinta, ururrada bulshada rayidka ah ee Soomaaliyeed, gaar ahaan NGO-yadu, weli waxay si weyn ugu tiirsan yihiin mashaariic muddo cayiman socota. Sidaas darteed, qaar badan ayaa ku dhibtoonaya dhismaha hay'ado leh dhaqan shaqo oo waara iyo awood hay'adeed oo sii jiri karta<sup>33</sup>.

Odayaasha dhaqanku waxay weli door muhiim ah ku leeyihiin bulshada Soomaaliyeed. Hase yeeshee, waxaa weli taagan dood ku saabsan in loo aqoonsan karo qayb ka mid ah hannaanada dhisan ee bulshada rayidka ah. Qaar ka mid ah daraasadaha waxay ku doodaan inaan odayaasha dhaqanka lagu dari karin bulshada rayidka ah maadaama ay si toos ah ula xidhiidhaan qaab-dhismeedka qabiilka<sup>34</sup>. Si kastaba ha ahaatee, odayaashu waxay door muuqda ku leeyihiin ilaalinta wadajirka beelaha, adkaynta aqoonsiga bulshada iyo maaraynta khilaafaadka iyagoo adeegsanaya xeer dhaqameedka Soomaaliyeed, gaar ahaan meelaha ay dowladdu ka maqan tahay<sup>35</sup>.

Sidaas darteed, daraasaddani waxay u tixgelinaysaa odayaasha dhaqanka inay qayb ka yihiin muuqaalka bulshada rayidka ah ee Soomaaliya, iyadoo lagu salaynayo kaalinta bulsheed iyo tan maamul ee ay bulshada u hayaan, balse aan loola jeedin inay si buuxda u buuxiyaan shuruudaha lagu garto ururrada casriga ah ee bulshada rayidka ah.

## 2.6 Kahor Gumeystihii ilaa Xilligiisii

Ka hor gumeysigii, culimada diinta iyo odayaasha dhaqanku waxay bulshada u hayeen qaab-dhismeedyo u ekaa kuwa bulshada rayidka ah ee nidaamsan.

30. The EU Somalia Unit and DfID, Strengthening Civil Society in Somalia: Developing a Comprehensive Strategy, Final report, March, 2012.

31. Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State." Also see The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia" and also Abdiwahid Ali Ahmed, "The Role of Civil Society in Peace Building in Somalia" (Master diss., Istanbul Commerce University, 2020).<sup>31</sup> Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State." Also see The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia" and also Abdiwahid Ali Ahmed, "The Role of Civil Society in Peace Building in Somalia" (Master diss., Istanbul Commerce University, 2020).<sup>32</sup>

32. Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State."

33. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia."

34. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia."

35. Ahmed Osman Nur, "The Role of Civil Society on State Building in Somalia, Scientific Research, an Academic Publisher," 2024, accessed at: <https://www.scrip.org/journal/paperinformation?paperid=138545>; also The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia."

36. Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State."

Culimadu waxay ku shaqayn jireen shareecada Islaamka, halka odayaasha dhaqankuna ay ku dhaqmi jireen xeer dhaqameedka. Labaduba waxay bulshada ugu adeegayeen si iskaa wax u qabso ah, taas oo siisay kalsooni, ixtiraam iyo sharciyad bulsho.

Hase yeeshee, xilligii gumaysiga, qaar ka mid ah odayaasha dhaqanka ayaa bilaabay inay gunnooyin ka qaataan maamulladii gumaysiga. Arrintani waxay dhaawacday sumcaddadii bulshada dhexdeeda, waxayna dhalisay shaki in laga muujiyo madax-bannaanida go'aanadooda<sup>37</sup>.

Dhanka kale, quwadihii gumaysigu waxay isku dayeen inay xaddidaan dhaqdhaqaaqii ururrada xirfadeed ee magaalooyinka ka hanaqaaday, kuwaas oo lagu tuhmayay inay wateen aragtiyo ka dhan ah gumaystaha<sup>38</sup>. Siyaasaddan cabburintu se waxay noqotay mid lid ku ah ujeeddadii laga lahaa, maadaama ay dhiirrigelisay kooxo kala duwan oo bulshada ka tirsan gaar ahaan culimada diinta si ay u abaabulaan dhaqdhaqaaqyo iska caabin ah.

Goobaha waxbarashada Islaamka iyo masaajidada waxay noqdeen xarumo muhiim u ah abaabulka halgankii lagaga soo horjeeday gumaystaha. Qaar ka mid ah dhaqdhaqaaqyadan, sida Daraawiishtii uu hoggaaminayay Sayid Maxamed Cabdille Xasan iyo halgankii beesha Biyamaal, waxay markii dambe isu beddeleen iska caabin hubaysan oo lagaga hortagay gumaystihii<sup>39</sup>.

Si kastaba ha ahaatee, quwadihii gumaysigu waxay adeegsadeen siyaasaddii caanka ahayd ee “qaybi oo xukun”, taas oo wiiqday awooddii hay’adihii dhaqanka iyo ururradii bulshada Soomaaliyeed ay si mideysan isaga caabin lahaayeen gumaysiga.

Taariikh ahaan, haweenka, dhallinyarada iyo abwaannadu waxay ka mid ahaayeen kooxihii bulshada ee ugu firfircoona, kuwaas oo door muuqda ka qaatay halgankii gobannimo-doonka Soomaaliya<sup>40</sup>.

## 2.7 Bulshada Rayidka ah iyo Dowladdii Rayid Dimuqraadiga ahayd (1960–1969)

In kasta oo xogta laga hayo muddadan ay kooban tahay, haddana waxaa jiray qaabab kala duwan oo bulshada rayidka ahi u shaqaynaysay intii lagu jiray dowladdii rayidka ahayd ee dimuqraadiga ahayd, ka hor afgambigii militariga ee uu hoggaaminayay Jeneraal Maxamed Siyaad Barre oo xilka ka tuuray dowladdii shacabka sida dimuqraadiga ah loo soo doortay.

37. Oxfam Netherlands, “Mapping Somali Civil Society” n(o)vib, Oxfam Netherlands, ISBN 99669746-3-6.

38. SIDRA Institute, “The Enabling and Disabling Environment for CSO Operations in Somalia: A Case for Garowe and Galkacyo” (July 2019), p.2. Accessed [https://sidrainstitute.org/wp-content/uploads/2020/05/SIDRA\\_CS0-Study-Report\\_2019.pdf](https://sidrainstitute.org/wp-content/uploads/2020/05/SIDRA_CS0-Study-Report_2019.pdf); also check: Oxfam Netherlands, “Mapping Somali Civil Society” n(o)vib, Oxfam Netherlands, ISBN 99669746-3-6, p.11.

39. Oxfam Netherlands, “Mapping Somali Civil Society” n(o)vib, Oxfam Netherlands, ISBN 99669746-3-6, p.11.

40. Abdulkadir Osman Farah, “The Politics of Civil Society and Language.”

Intii lagu jiray muddadaas, waxaa magaalooyinka waaweyn, gaar ahaan Muqdisho, ka hanaqaaday bilowgii bulshada rayidka ah ee casriga ah, taas ay oo ka muuqatay firfircoonida dhaqanka, doodaha siyaasadeed iyo falanqaynta arrimaha bulshada ee ka socotay goobaha dadweynaha, naadiyada dhallinyarada, kulamada bulshada iyo maqaaxiyaha.

Masraxa Qaranka Soomaaliyeed, oo ay dhiseen injineerro Shiinees ah lixdamaadkii, wuxuu door weyn ka qaatay horumarinta fanka iyo suugaanta casriga ah ee Soomaaliya. Masraxu wuxuu fanka Soomaaliyeed u horseeday jihayn magaalo, wuxuuna noqday madal lagu soo bandhigo ruwaayado ka hadlaya arrimaha siyaasadeed iyo bulshada ee taagnaa xilligaas, sida ruwaayaddii Shabeel Naagood. Xilligaas, Muqdisho waxaa lagu tilmaami jiray inay ka mid ahayd xarumaha ugu firfircoon ee dhaqanka iyo fanka dalalka Afrika ee Saxaraha ka hooseeya. Koboca fanka iyo suugaantu wuxuu kobciyay fikirka bulshada, wuxuuna bulshada rayidka ah u suurtageliyay inay curiso oo muujiso fikrado iyo aragtiyo kala duwan, taas oo si dadban uga qayb qaadatay marxaladihii hore ee dhismaha dowlad dimuqraadi ah<sup>41</sup>.

Marka laga yimaaddo dhaqdhaqaaqyada bulshada rayidka ah, dowladdii rayidka ahayd waxaa sidoo kale ka jiray nidaam isku dheelli-tiraya awoodaha dowladda. Dalka wuxuu lahaa Baarlamaan ay shacabku soo doorteen, kaas oo dowladdu kula xisaabtami jirtay waxqabadkooda. Garsoorkuna wuxuu ahaa mid madax-bannaan. Sidoo kale, waxaa jiray warbaahin firfircoon oo saameyn leh, waxaana ka mid ahaa wargeyska Dalka ee Yuusuf Dhuxul, kaas oo xilligaas lagu tilmaamay inuu ahaa tusaalihii ugu wanaagsanaa ee saxaafad xor ah ee dalalka Afrika ee Saxaraha ka hooseeya.<sup>42</sup> Wargeysyadan waxaa lagu daabici jiray Carabi, Ingiriisi iyo Talyaani, maadaama af-Soomaaligu aanu weli lahayn farqoran. Qaarkood waxay soo bixi jireen maalinle, qaar toddobaadle, halka qaar kalena ay ahaayeen bille, iyagoo door muhiim ah ka qaatay la socodka iyo falanqaynta siyaasadaha dowladda<sup>43</sup>.

## 2.8 Bulshada Rayidka ah iyo Dowladdii Hantiwadaagga (1969–1991)

Kadib afgambigii militariga, dowladdii cusbayd waxay laashay dastuurkii dalka, waxayna kala dirtay Baarlamaankii, xisbiyadii siyaasadda iyo dhammaan hay'adihii iyo astaamihii nidaamka dimuqraadiga ahaa, iyadoo qaadatay mabda'a hantiwadaagga cilmieysan. Sidaas si la mid ah, waxaa la mamnuucay dhammaan ururrada madaxbannaan ee bulshada rayidka ah ee jiray xilligii dowladdii rayidka ahayd<sup>44</sup>.

41. Maxamed Rashiid Sheekh Hassan, "The Collapse of the Civil Society and the New Somali Order," The European Association of Somali Studies, and Centre of African Studies, and Department of African Languages and Culture, First Conference, 23rd–25th September 1993, SOAS, University of London.

42. David D. Laitin and Said S Samatar, Somalia: Nation in Search of a State, (Nations of Contemporary Africa, 1987. p.154).

43. Hassan, "The Collapse of the Civil Society and the New Somali Order" p.5.

44. Hassan, "The Collapse of the Civil Society and the New Somali Order" p.5.

Halkii ay ka jiri lahaayeen ururro madax-bannaan, dowladdii militarigu waxay samaysay ururro iyo iskaashatooyin ay dowladdu maamusho, kuwaas oo si toos ah ugu hoos shaqaynayay nidaamka hantiwadaagga. Sidaa darteed, ururradaas looma tixgelin karo inay ahaayeen bulsho rayid ah oo dhab ah. Markii uu talisku burburayna sannadkii 1991-dii, ururradaasina way la burbureen, maadaama ay qayb ka ahaayeen nidaamkii dowladeed ee meesha ka baxay.

Dhanka kale, aqoonyahanno, haldoor bulsho iyo dadka u ololeeya xuquuqda bulshada ayaa qaarkood la xidhay, halka kuwo kalena ay dalka ka qaxeen<sup>45</sup>.

Intii lagu jiray xukunkii militariga, waxaa si qarsoodi ah u jiray kooxo bulsheed oo aan rasmi ahayn, kuwaas oo inta badan ku dhisnaa diinta ama qabiilka. Kadib burburkii dowladdii militariga iyo muddadii dowlad la'aanta ahayd ee u dhexaysay 1991 ilaa 2000, qaar badan oo ka mid ah kooxahaas, gaar ahaan kuwa diimeed, waxay isu beddeleen ururro bulshada rayidka ah oo rasmi ah ama qaab rasmi u dhow u shaqeeya<sup>46</sup>.

## 2.9 Qaab-dhismeedka Bulshada Rayidka ah ee Soomaaliya Tan iyo 1991-dii

Laga soo bilaabo 1991-dii ilaa maanta, beesha caalamku waxay door weyn ku lahayd qaabaynta iyo dib-u-nidaaminta badi ururrada bulshada rayidka ah ee ka hanaqaaday magaalooyinka. Hay'adaha caalamiga ahi waxay ururradan ula shaqaynayeen sidii bahwadaagayaal fuliya mashaariicda gargaarka bani'aadannimo, samatabbixinta iyo horumarinta bulshada<sup>47</sup>.

Baahida ay hay'adaha caalamiga ahi u qabeen bahwadaag maxalli ah ayaa horseeday in la aasaaso ururro badan oo aan lahayn qaab-dhismeed maamul oo adag ama awood hay'adeed oo waari karta. Inta badan ururradaasi way dabar-go'een ama waxay ku ekaadeen magac iyo waraaqo markii ay dhammaadeen mashaariicdii ay ku tiirsanaayeen<sup>48</sup>.

Ururradii sii jiray, gaar ahaan kuwa ay haweenku hoggaamiyaan, ayaa si weyn uga faa'iidaystay iskaashiga ay la yeesheen hay'adaha caalamiga ah<sup>49</sup>. Haddana warbixinno gudaha ahi waxay muujinayaan in ururrada haweenka Soomaaliyeed weli laga fogeeyo goobaha ugu sarreeya ee go'aan-qaadashada<sup>50</sup>.

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45. Laitin and Samatar, *Somalia: Nation in Search of a State*, Also see Farah, "The Politics of Civil Society and Language." Also see: The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia."

46. Farah, "The Politics of Civil Society and Language."

47. Farah, "The Politics of Civil Society and Language." Also see Feysal Osman, "The Role of Civil Society in Somalia's Reconstruction: Achievements, Challenges and Opportunities" Safeworld, June 14th 2018, <https://www.safeworld-global.org/resources/news-and-analysis/post/775-the-role-of-civil-society-in-somaliaas-reconstruction-achievements-challenges-and-opportunities>.

48. Abdiwahid Ali Ahmed, "The Role of Civil Society in Peace Building in Somalia."

49. Farah, "The Politics of Civil Society and Language."

50. Osman, "The Role of Civil Society in So malia's Reconstruction: Achievements, Challenges and Opportunities."

Dhawaanahan, ururrada haweenka ee la shaqeeya dadka barakacayaasha ah ayaa taageero ka helay Hay'adda Caalamiga ah ee Socdaalka (IOM), taas oo ka caawisay hirgelinta mashaariic dakhli-abuur ah magaalooyinka Garoowe, Baydhabo, Kismaayo iyo Doolow. Oo tusaale ahaan mid kamida mashaariicdaasi wuxuu faa'iido u yeeshay lixdan haween ah oo ka kala socday laba iyo toban guddi oo bulshada ku dhisan, isagoo sare u qaaday isku filnaanshahooda dhaqaale isla markaana ka caawiyay inay iska difaacaan khataraha sida tacaddiyada ku salaysan jinsiga, ka faa'iidsiga galmada, barakaca iyo saamaynta isbeddelka cimilada<sup>51</sup>.

Inkasta oo bulshada rayidka ahi door muuqda ku lahayd Shirkii Dib-u-heshiisiinta Carta ee sannadkii 2000, haddana saamaynteedii geeddi-socodka dowlad-dhiska ee xigay si weyn ayay hoos ugu dhacday. Hoos-u-dhacan waxaa inta badan loo aanaynayaa qaadashada nidaamka saami-qaybsiga 4.5, kaas oo ciriiri geliyay kaalintii bulshada rayidka ah ku lahayd geeddi-socodyada siyaasadee d ee rasmiga ah.

Taas beddelkeeda, awoodda odayaasha dhaqanka iyo ganacsatada ayaa sii xoogaysatay tan iyo Shirkii Carta. Si ka duwan ururrada bulshada rayidka ah, odayaasha dhaqanka iyo ganacsatadu waxay yeesheen saamayn muuqata oo ay ku leeyihiin siyaasadda Soomaaliya. Ganacsatada, gaar ahaan, waxay maanta ka mid yihiin kooxaha bulshada ugu awoodda badan dalka. Ganacsigooda iyo saameyntooda waxay inta badan ku dhisan yihiin xiriirro qabiil, deegaan iyo dano wadaag, taas oo u suurtagelisay inay saameyn ku yeeshaan siyaasadda iyo dhaqaalahaba<sup>52</sup>.

Arrin kale oo muhiim ahi waxay tahay in geeddi-socodka dowlad-dhiska Soomaaliya uu inta badan ku socday hannaan kor kaga keen ah (top-down), halkii uu ka ahaan lahaa mid bulshada ka yimaadda (bottom-up). Sidaas darteed, dowladaha hoose iyo maamulka deegaanka ayaa weli daciif ka ah ama gebi ahaanba ka maqan degmooyin badan, taasina waxay caqabad ku noqotay koboca dabiiciga ah ee ururrada bulshada rayidka ah ee heer bulsho<sup>53</sup>.

## 2.10 Bulshada Rayidka ah ee Soomaaliya iyo Hay'adaha: Dhaqanka Isla Xisaabtanka

Ururro badan oo bulshada rayidka ah, gaar ahaan NGO-yada, waxaa hoggaamiya shaqsiyaad si weyn gacanta ugu haya maamulka ururradooda. Sidaas darteed, hoggaamiyeyaashoodu marar badan waxay ku shaqeeyaan hannaan aan si buuxda u hufnayn, isla markaana aanay si dhab ah ula xisaabtamin xubnaha ururka ama bulshada Soomaaliyeed guud ahaan. Halkii ay bulshada ula xisaabtami lahaayeen, inta badan waxay si toos ah ula xisaabtamaan hay'adaha caalamiga ah ee maalgelinaya<sup>54</sup>.

51. IOM Somalia, From Strength to Strength: The Women-Led Initiatives Transforming Lives in Somalia. Accessed: <https://somalia.iom.int/stories/strength-strength-women-led-initiatives-transforming-lives-somalia#:~:text=One%20of%20the%20project's%20most,Photo:%20IOM%20Somalia/2024>

52. Farah, "The Politics of Civil Society and Language."

53. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia"

54. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia"

Tabar-darridan dhinaca isla xisaabtanka ahi waxay dhaawacdaa kalsoonida lagu qabo ururrada bulshada rayidka ah, maadaama aan loo arkin inay si dhab ah u metelaan bulshada ama xubnahooda, balse mararka qaarkood loo arko inay u adeegaan danaha shaqsiyaadka hoggaamiya. Sidaas awgeed, way adag tahay in loo arko inay yihiin xoog horseeda isbeddel bulsho, saameeya siyaasadaha guud ama u doodaya danta guud<sup>55</sup>.

Daraasad lagu sameeyay bulshada rayidka ah ee Soomaaliya xilligii dowlad la'aanta ayaa muujisay in qaar ka mid ah NGO-yadii ugu waxqabadka fiicnaa ay si weyn ugu tiirsanaayeen hoggaan shaqsiyeed oo soo jiidasho leh, taas oo caqabad ku noqotay dhismaha hay'ado awood leh oo sii jiri kara.<sup>56</sup>

Guud ahaan, waxaa laga filayaa ururrada bulshada rayidka ah inay bulshada ku abaabulaan dano iyo ujeedooyin ay wadaagaan ama ay metelaan kooxo gaar ah, balse aanay u adeegsan ururka danaha gaarka ah ee hoggaamiyeyaasha.

Inkasta oo ay jiraan dhaliilahaas iyo shakiyada ku xeeran ururrada qaarkood, haddana waa in la qiraa in muddo ka dib qaar ka mid ahi ay si tartiib tartiib ah u yeesheen awood hay'adeed iyo nidaam shaqo oo sii kobcaya<sup>57</sup>.

Dhanka kale, waxaa jira dood sheegaysa in NGO-yo badan oo Soomaaliyeed ay isu beddeleen ilo laga helo dakhli, shaqo iyo faa'iido dhaqaale, taas oo keentay in mararka qaarkood loogu yeedho "Pocket NGOs", maadaama ay u shaqeeyaan si la mid ah ganacsiyo faa'iido doon ah. Si kastaba ha ahaatee, arrintan looma aanayn karo ururrada oo keliya, balse waxay ka dhalatay saboolnimada baahsan, horumar la'aanta iyo yaraanta fursadaha kale ee nololeed iyo adeegyada aasaasiga ah.

Sidaa darteed, marka la qeexayo bulshada rayidka ah ee Soomaaliya, waxaa lama huraan ah in la tixgeliyo duruufaha gaarka ah ee dalka, halkii si toos ah loogu dabaqi lahaa halbeegyo dibadda laga soo qaatay.

Waxaase ka sii daran soo ifbaxa ururro ay siyaasiyiin, maleeshiyaad, hoggaamiyeyaal dagaal iyo qaar ka mid ah ganacsatadu u adeegsadaan inay ku leexsadaan gargaarka bani'aadannimo iyo maalgelinta dibadda si ay ugu adeegaan danahooda gaarka ah iyo kobcinta hantidooda.<sup>58</sup>

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55. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia"

56. Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State."

57. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia"

58. Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State," p.330.

### 3. Habraaca Daraasadda

Daraasaddan waxaa loo adeegsaday habraac cilmi-baariseed oo isku dhafan, kaas oo isugu jira hababka xogaha Tayada leh ee lagu qaado waraysiyada furan iyo kan tirokoobka oo sahanno lagu gaaray. Ugu horrayn, waxaa dib-u-eegis lagu sameeyay qoraallada cilmiyeed ee la xidhiidha mawduuca daraasadda, iyadoo si gaar ah diiradda loo saaray qoraallada ka hadlaya bulshada rayidka ah ee Soomaaliya.

Xog-ururinta goobaha la tegay intii lagu gudo jirey waxaa la qaaday toddoba wareysi oo lala yeeshay xog-bixiyeyaal muhiim ah, kuwaas oo laba ka socdeen Muqdisho, laba Baydhabo, halka saddex kalena ay ka socdeen Garoowe.

Sidoo kale, waxaa la qabtay saddex dood-wadaag kooxeed kuwaas oo ay ka qaybgaleen 11 qof oo Muqdisho ka socda 9 qof Garoowe ah iyo 9 kale Baydhabo ah. Dood-wadaagyadan waxaa lagu qabtay saddexdaas magaalo muddadii u dhexaysay 20kii Luulyo ilaa 29kii Luulyo 2025. Isugeyn ahaan, 36 qof ayaa ka qayb qaatay wareysiyada iyo dood-wadaagyada. Marka laga eego dhanka jinsiga, 14 waxay ahaayeen haween, halka 22 ay ahaayeen rag. Dhammaan wareysiyada iyo dood-wadaagyada waa la duubay, waxaana si ammaan ah loogu kaydiyay xarunta Machadka Daraasadda Siyaasadda ee (HIPS).

Ka hor intii aan la bilaabin wareysiyada iyo dood-wadaagyada, ka-qaybgalayaasha waxaa lagu wargeliyay ujeeddada iyo habraaca daraasadda. Sidoo kale, waxaa laga codsaday inay bixiyaan oggolaansho, si loogu oggolaado in xogtooda loo adeegsado daabacaadaha iyo madallada cilmi-baarista. Dhammaan ka-qaybgalayaashu waxay saxeexeen foomamka oggolaanshaha. Si kastaba ha ahaatee, intii ay xog-ururintu socotay waxaa jiray caqabado kooban. Ka-qaybgalka qaar ka mid ah xubnaha, gaar ahaan haweenka, ayaa ka yaraa kan ragga. Sidoo kale, qaar ka mid ah ka-qaybgalayaashu waxay yimaadeen xilli dambe ama waxay ka baxeen dood-wadaagyadii ka hor intii aan la soo gabagabayn.

Dhammaan wareysiyada iyo dood-wadaagyada waxaa lagu qabtay af-Soomaali. Cilmi-baaraha hormuudka ahi wuxuu marar badan dib u dhegeystay codadka la duubay, wuxuuna soo xushay xigashooyinka muhiimka ah, isla markaana diyaariyay qoraallo faahfaahsan oo lagu taageerayo diyaarinta warbixintan.

Falanqaynta xogta waxaa lagu saleeyay habka falanqaynta mawduucyada (thematic analysis). Mawduucyada ugu waaweynna waxay soo ifbaxeen marxalado kala duwan oo daraasadda intii lagu gudo jirey ah; kuwaas oo ay ka mid ahaayeen wareysiyada iyo dood-wadaagyada, dib-u-dhegaysiga codadka la duubay, habka qoraal-u-rogista, falanqaynta xogta, iyo sidoo kale marxaladihii dib-u-eegista qoraallada cilmiyeed iyo naqshadaynta daraasadda.

Dhanka xogta tirokoobka, waxaa la diyaariyay xog-waraysi habaysan oo ka koobnaa su'aalo xulashooyin badan leh, kaas oo lagu sameeyay Google Forms. Sahanka waxaa lagu qaybiyay shabakadaha bulshada rayidka ah iyo shaqsiyaad ku habboon oo lala wadaagay, iyadoo shardi laga dhigay inay ka qayb geli karaan oo keliya dadka deggan Soomaaliya. Qof kasta waxaa loo oggolaaday hal mar oo keliya inuu ka qayb galo sahanka, waxaana la xaddiday gelitaanka marka uu qofku gudbiyo jawaabihiisa. Ugu dambayn, waxaa la helay 219 jawaabood oo sax ah, taas oo ka badanayd tiradii markii hore la filayay oo ahayd 150 jawaabood.

**Shaxda 1aad: Tusaalooyinka Summadaha ee Dood-wadaag Kooxeedka (FGDs) iyo Wareysiyada Xog-bixiyeyaasha Muhiimka (KIs)**

| Tusaalooyinka Summadaha FGDs | Sharaxaad                               | Tusaalooyinka Summadaha KIs | Sharaxaad          |
|------------------------------|-----------------------------------------|-----------------------------|--------------------|
| <b>BFGDW1</b>                | Baydhabo, dood-wadaag kooxeed, haween 1 | <b>GM1</b>                  | Garoowe, rag 1     |
| <b>GFGDM2</b>                | Garoowe, dood-wadaag kooxeed, rag 2     | <b>MF2</b>                  | Muqdisho, haween 2 |
| <b>MFGDW5</b>                | Muqdisho, dood-wadaag kooxeed, haween 5 | <b>BM2</b>                  | Baydhabo, rag 2    |

### Astaamaha Bulsho ee Ka-qaybgalayaasha Sahanka

Su'aalo-weydiinta sahanka waxaa dhammaystiray 219 qof. Marka loo eego jinsiga, 125 ka mid ah ka-qaybgalayaasha (57.1%) waxay ahaayeen rag, halka 94 (42.9%) ay ahaayeen dumar.

Dhanka da'da, 108 qof (49.5%) waxay da'doodu u dhexaysay 30 ilaa 50 sanno, 87 qof (39.9%) waxay ahaayeen da'doodu u dhexaysay 18 ilaa 30 sanno, halka 24 qof (10.6%) ay ahaayeen 50 sanno iyo ka weyn.

Marka loo eego heerka waxbarashada, 119 qof (54.6%) waxay haysteen waxbarashada heerka sare (postgraduate), halka 88 qof (40.4%) ay haysteen heer jaamacadeed. Kaliya 7 qof (3.2%) ayaa lahaa heer waxbarasho oo u dhexeeyay dugsiga hoose ilaa dugsiga sare. Maaddaama su'aasha ku saabsan heerka waxbarashadu ay ahayd mid ikhtiyaari ah, qaar ka mid ah ka-qaybgalayaashu ma sheegin heerka waxbarashadooda. Sidoo kale, su'aasha la xidhiidha xaaladda shaqadu waxay ahayd mid ikhtiyaari ah. Waxaa keliya oo xaaladdooda shaqo sheegay 163 ka mid ah ka-qaybgalayaasha, kuwaas oo sheegay inay shaqeeyaan, halka inta soo hadhay aanay bixin xog ku saabsan xaaladdooda shaqo.



**125**  
RAG  
(57.1%)



**94**  
DUMAR  
(42.9%)

## 4. Natiijoyinka Daraasadda

### 4.1 Murugsanaanta Qeexitaanka Bulshada Rayidka ah

Ka-qaybgalayaashu waxay bulshada rayidka ah u fasireen siyaabo kala duwan. Mid ka mid ah ragga kaga qaybgalay daraasadda Muqdisho ayaa bulshada rayidka ah ku qeexay bulshada rayidka ah koox nidaamsan, aan dowladi ahayn, isla markaana u taagan u adeegidda bulshada Soomaaliyeed.<sup>59</sup>

Qaar kale waxay qaateen qeexitaan kooban, iyagoo bulshada rayidka ah ku soo koobay ururrada aan macaash doonka ahayn, sida ururrada aan dowliga ahayn (NGO-yada), kuwaas oo si rasmi ah loo aasaaso si ay u fuliyaan ujeedooyin gaar ah.

Mid ka mid ah ka-qaybgalayaashu waxay tiri:

“Ururka bulshada rayidka ahi waa urur aan mid dowladeed ahayn oo loo aasaaso in lagu xaqiijiyo ujeedooyinka ay aasaasayaashiisu ka leeyihiin, sida waxbarashada ama horumarinta... Waa urur ku dhisan iskaa wax u qabso.”<sup>60</sup>

Aragtidan waxay la jaanqaadaysaa warbixintii ay si wadajir ah u diyaariyeen Qaybta Midowga Yurub ee Soomaaliya iyo Hay’addii Horumarinta Caalamiga ahayd ee Boqortooyada Midowday (DfID), taas oo ka hadlaysay bulshada rayidka ah ee Soomaaliya.<sup>61</sup>

Dhanka kale, qaar kale oo ka mid ah ka-qaybgalayaashu waxay soo bandhigeen fahan ka ballaadhan ka bulshada rayidka ah ee Soomaaliya. Waxay ku doodeen in bulshada rayidka ahi ay ka kooban tahay dhammaan muwaadiniinta iyo kooxaha bulshada ee ka baxsan hay’adaha dowladda. Sida ay sheegeen, waxaa ka mid ah culimada iyo odayaasha dhaqanka, ururrada ganacsatada iyo ururrada xirfadlayaasha sida ururrada qareennada, dhakhaatiirta, macallimiinta iyo ardayda. Kooxahan, ha noqdaan kuwo si rasmi ah ama si aan rasmi ahayn u abaabulan, waxay wadaagaan ujeedooyin ku saabsan danta guud iyo horumarinta arrimaha bulshada, sida difaaca xuquuqda aadanaha, nabadda, xasilloonida iyo horumarka.

Mid ka mid ah ragga daraasadda kaga qaybgalay Garoowe ayaa ku sharraxay sidan:

59. MFGDM9, Mogadishu.

60. BFGDM1, Baidoa.

61. The EU Somalia Unit and DfID, (2012).

“Bulshada rayidka ahi waa muwaadiniinta aan ka tirsanayn dowladda isla markaana aan ka shaqayn hay’adaha dowliga ah. Waxay noqon karaan ururro rasmi ah ama kuwo aan rasmi ahayn, oo ay ka mid yihiin ururrada xirfadlayaasha sida dhakhaatiirta, macallimiinta iyo qareennada. Waxa kale oo jira ururro bulshada ku dhisan sida kooxaha diinta, ururrada haweenka, dhallinyarada iyo ganacsatada.

Marka laga eego dhaqanka Soomaaliyeed, culimada iyo jamaacooyinka diinta oo bulshada saameyn weyn ku leh, iyo sidoo kale odayaasha dhaqanka, dhammaantood waxay qayb ka yihiin bulshada rayidka ah. Sidoo kale, aqoonyahannada isu abaabulay si rasmi ama aan rasmi ahayn iyaguna waxay qayb ka yihiin bulshada rayidka ah.<sup>62</sup>“

Sida ku cad Qodobka 16aad ee Dastuurka Ku-meel-gaarka ah ee Jamhuuriyadda Federaalka Soomaaliya, qof kasta wuxuu leeyahay xaq aasaasiga ah ee ah ee uu si xor ah ugula midoobi karo dadka kale, ha noqoto shaqsi ahaan ama koox ahaan. Xuquuqdaas waxaa ka mid ah samaysashada iyo ku biirista ururro sida ururrada shaqaalaha iyo axsaabta siyaasadda.<sup>63</sup>

Si kastaba ha ahaatee, dhowr ka mid ah ka-qaybgalayaashu waxay carrabka ku adkeeyeen in qeexidda bulshada rayidka ah ee Soomaaliya ay weli tahay arrin adag. Sida ay sheegeen, sababta ugu weynina ay tahay maqnaanshaha hannaan sharciyeed oo si cad u qeexaya cidda ay bulshada rayidka ahi ka kooban tahay iyo baaxaddeeda iyo masuuliyadaha ay u igman tahay.

Waxa xiiso leh in tiro yar oo ka mid ah ka-qaybgalayaashu ay su’aal geliyeen jiritaanka bulshada rayidka ee casriga ah ee Soomaaliya. Waxay ku doodeen in bulshada rayidka ah ee maanta jirtaa ay inta badan ku kooban tahay magaalooyinka, isla markaana ay si weyn ugu saamowday qaababka reer Galbeedka. Sida ay qabaan, hannaankan ururradu kama jiro deegaannada miyiga. Aragtidan waxaa sidoo kale taageeraya qoraal cilmiyeed ka hadlaya bulshada rayidka ah ee Soomaaliya, kaas oo tilmaamaya in ururrada bulshada rayidka ah ee casriga ahi ay inta badan ku urursan yihiin magaalooyinka.<sup>64</sup>

Dhanka kale, qaar kale oo ka mid ah ka-qaybgalayaashu waxay ku doodeen in Soomaaliya ay lahayd qaabab bulsheed u dhigma bulshada rayidka ah muddo dheer ka hor intii aanay saameyn ku yeelan fikradaha reer Galbeedku. Mid ka mid ah ragga daraasadda kaga qaybgalay Garoowe ayaa tilmaamay in odayaasha dhaqanka iyo jamaacooyinka diintu ay ahaayeen qaab-dhismeedyadii ugu horreeyay ee urrurada bulshada rayidka ah.<sup>65</sup>

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62. GM1

63. Federal Republic of Somalia: “Provisional Constitution”, (August, 1st 2012), Mogadishu, Somalia. Accessed <https://hrlibrary.umn.edu/research/Somalia-Constitution2012.pdf>.

64. The EU Somalia Unit and DfID, (2012).

65. GM2

Sidoo kale, haweeney iyana daraasadda kaga qaybqaadatay Muqdisho waxay soo bandhigtay aragti kale, iyadoo ku doodday in Ururkii Dhallinyarada Soomaaliyeed (SYL), oo la aasaasay sannadkii 1943, uu ahaa ururkii ugu horreeyay ee bulshada rayidka ah ee casriga ah ee ka hanaqaada Soomaaliya. Waxay ku tilmaantay ururkaas inuu ahaa urur dhab ah oo matalayay bilowga bulsho rayid casri ah oo Soomaalidu yeelato.<sup>66</sup>

Ka-qaybgalayaal badan oo ka kala socday saddexda magaalo ayaa sidoo kale tilmaamay in bulshada rayidka ah ee casriga ahi ay si dhab ah u soo ifbaxday kadib burburkii dowladdii dhexe sannadkii 1991. Waxay sharraxeen in xilligii hoggaamiye-kooxedyada ay jireen ururro bulsho oo aad u firfircoonaa, kuwaas oo door muhiim ah ka qaatay wax ka qabashada baahiyaha bulshada. Arrintaas waxaa sabab u ahaa maqnaanshaha dowlad awood u leh inay xaliso dhibaatooyinka bulshada, taas oo abuurtay baahi loo qabo in bulshada rayidka ahi buuxiso kaalintaas.

Hase yeeshee, ka-qaybgalayaashu waxay xuseen in muddo kadib qaar ka mid ah ururrada bulshada rayidka ahi isu beddeleen ganacsato, iyagoo mudnaanta siiyay dano dhaqaale. Aragtiyahani waxay la ku dhow yihiin natiijooyin laga helay daraasado hore oo ku saabsan bulshada rayidka ah ee Soomaaliya.<sup>67</sup>

Dhanka kale, ka-qaybgalayaashu waxay isku raaceen inanay jirin ururro bulsho rayid ah oo madax-bannaan intii uu talada hayay nidaamkii militariga ee socday muddo ka badan 21 sanno.<sup>68</sup>

## 4.2 Ujeeddooyinka, Hawlaha iyo Waxtarka Bulshada Rayidka ah

Markii la weydiiyay ujeeddooyinka, hawlaha iyo waxtarka bulshada rayidka ah, ka-qaybgalayaashu waxay soo bandhigeen aragtiyo kala duwan. Waxay tilmaameen in ururrada iyo kooxaha bulshada rayidka ah loo aasaaso ujeeddooyin kala duwan, kuwaas oo si toos ah u saameeya nooca hawlaha ay qabtaan iyo adeegyada ay bulshada u fidiyaan. Guud ahaan, ujeeddooyinkan waxaa loo qaybin karaa laba qaybood oo waaweyn: ujeeddooyin guud iyo ujeeddooyin u gaar ah urur kasta.

Ujeeddooyinka guud waxay soo shaac baxeen kadib burburkii dowladdii dhexe ee Soomaaliya sannadkii 1991, iyadoo looga gol lahaa in wax looga qabto baahiyaha bulshada iyo kaalintii bannaanayd ee ka dhalatay maqnaanshaha dowlad shaqaynaysa. Ujeeddooyinkaas waxaa ka mid ahaa dhiirrigelinta nabad-dhisidda iyo waxbarashada, horumarinta adeegyada caafimaadka, taageeridda horumarinta iyo gargaarka bani'aadannimo, ilaalinta xuquuqda aadanaha, kor u qaadidda wacyiga bulshada ee arrimaha bulshada, qodista ceelasha biyaha iyo xaqiijinta in codka kooxaha la haybsooco uu ka muuqdo hayaanka lagu jiro iyo madalaha go'aan-qaadashada.

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66. MF2

67. Ahmed, "The Role of Civil Society in Peace Building in Somalia" (2020).

68. MFGDW3; BFGDW2

Si la mid ah natiijooyinka daraasaddan, cilmi-baadhisyo hore oo ku saabsan kaalinta bulshada rayidka ah ee dib-u-dhiska Soomaaliya ayaa xaqiijiyay in hawlaha iyo ujeeddooyinkaasi ay yihiin kuwa ugu waaweyn ee ururrada bulshada rayidka ah. Daraasadahaasi waxay sidoo kale muujinayaan in qaar ka mid ah ururrada bulshada rayidka ahi ay la shaqeeyeen beesha caalamka, iyagoo ku boorriyay inay dowladda Soomaaliya ku cadaadiyaan hirgelinta dib-u-habaynno siyaasadeed, sida qoondada haweenka ee Baarlamaanka. Hase yeeshee, arrimaha la xidhiidha haweenka ayaa marar badan bulshada dhexdeeda loogu arkaa ajande dibadda laga keenay oo xambaarsan dano qarsoon.

Meelaha qaar sida Puntland iyo Somaliland, ururrada bulshada rayidka ahi waxay si toos ah uga qayb qaateen geeddi-socodyada doorashooyinka.<sup>69</sup> Guud ahaan, ururrada bulshada rayidka ah ee casriga ah ee Soomaaliya waxay inta badan la shaqeeyaan hay'adaha caalamiga ah iyo safaaradaha reer Galbeedka ee ku lug leh arrimaha Soomaaliya. Sidaas awgeed, hababka ay u shaqeeyaan iyo nooca hawlhooda waxaa si weyn u saameeyay hay'adahaas iyo deeq-bixiyeyaasha maalgelinaya.<sup>70</sup>

Dhanka kale, ujeeddooyinka gaarka ah waxay ka tarjumayeen mudnaanta urur kasta, sida horumarinta xuquuqda haweenka, awood-siinta dhallinyarada ama wax ka qabashada arrimo gaar u ah waax ama bulsho cayiman.

Qaar ka mid ah ka-qaybgalayaashu waxay carrabka ku adkeeyeen in ujeeddooyin badan ay yihiin kuwo dibadda laga hagayo, maadaama deeq-bixiyeyaashu inta badan ku xiraan maalgelinta in ururradu la jaanqaadaan mudnaanta ay iyagu dejistaan. Mudnaantaasi waxay noqon karaan arrimo ay ka mid yihiin isbeddelka cimilada, adeegyada bulshada, gargaarka bani'aadannimo ama mashaariic kale oo gaar ah. Aragtiyahani waxay waafaqsan yihiin natiijooyinka daraasad la sameeyay sannadkii 2010 oo cinwaankeedu yahay "Soomaaliya: Bulsho Rayid ah oo ku sugan waddan burburey"

Ka-qaybgalayaal badan ayaa sidoo kale ku dooday in bulshada rayidka ah ee Soomaaliya aanay weli lahayn ujeeddooyin si cad ugu jihaysan siyaasadda, dejinta siyaasadaha guud iyo maamulka. Taa beddelkeeda, ururro badan ayaa qaata ujeeddooyin muddo gaaban soconaya oo ku xiran mashaariicda iyo maalgelinta ay helaan.

Sida ay sheegtay mid ka mid ah haweenkii ka qaybgalay daraasadda:

"Inta badan ururrada bulshada rayidka ah ma aha kuwo ka soo unkamay baahiyaha bulshada Soomaaliyeed. Waxa ugu weyn ee loo aasaasaa waa inay helaan maalgelinta hay'adaha caalamiga ah, sidaas darteedna waxay inta badan la xisaabtamaan deeq-bixiyeyaasha dibadda. Ajandayaashooduna sal kuma laha baahiyaha deegaanka."<sup>71</sup>

69. Ahmed Osman Nur, "The Role of Civil Society on State Building in Somalia" Benadir University, 2024, <https://www.scirp.org/journal/paperinformation?paperid=138545>.

70. The EU Somalia Unit and DfID, "Strengthening Civil Society in Somalia."

71. Menkhaus, Sheikh, Quinn, and Farah, "Somalia: Civil Society in a Collapsed State."

Dhanka kale, haweenay kale oo Muqdisho kaga qaybgashay ayaa dooddan ka bixisay aragti ka duwan tan hore loo soo tibaaxay. Waxay sheegtay in xubnaha ururrada bulshada rayidka ahi, sida dadka kale oo dhan, ay u baahan yihiin dakhli ay ku maareeyaan noloshooda iyo hawlhooda.<sup>72</sup> Sidaas darteed, ma jirto wax dhib ah oo ku jira helitaanka taageero dhaqaale oo ka timaadda hay'adaha caalamiga ah. Waxay intaas ku dartay in dhibaataadu ay timaaddo marka ururradu si indho la'aan ah u qaataan ajandayaasha iyo qaababka ay deeq-bixiyeyaashu soo diyaariyaan keliya si ay maalgelin u helaan. Taasna si xal looga gaaro waxay ku talisay in ururradu muujiyaan hal-abuur, iyagoo diyaarinaya mashaariic ka jawaabaya baahiyaha ay bulshada deegaanku aqoonsatay, kadibna ku qanciya hay'adaha caalamiga ah inay taageeraan. Waxay sidoo kale soo jeedisay in la horumariyo habab lagu abaabulo khayraadka gudaha, si bulshada Soomaaliyeed lafteedu uga qayb qaadato maalgelinta hawlaha ururrada, taas oo kor u qaadaysa madax-bannaanidooda iyo sii jiritaankooda.

Guud ahaan, natiijooyinka xogta waraysiyada furan ee la xidhiidha ujeeddooyinka ururrada bulshada rayidka ah waxaa sii xoojiyay xogta sahanka. Dadkii ka jawaabay sahanka oo tiradoodu ahayd 219, 65 qof (29.7%) waxay sheegeen in ujeeddada ugu weyn ee ururrada bulshada rayidka ahi tahay u adeegidda bulshada guud ahaan. Dhanka kale, 62 qof (28.3%) waxay aaminsanaayeen in ururradu ay ugu horrayn diiradda saaraan dakhli-abuurkooda. Sidoo kale, 49 qof (22.4%) waxay sheegeen in ujeeddadoodu tahay inay dowladda kula xisaabtamaan waxqabadkeeda, halka 43 qof (19.6%) ay qabaan in ururrada bulshada rayidka ahi aanay lahayn ujeeddooyin cad oo qeexan.

Ka-qaybgalayaashu waxay sidoo kale soo bandhigeen aragtiyo kala duwan oo ku saabsan waxtarka ururrada bulshada rayidka ah. Tiro badan oo ka mid ah ka-qaybgalayaashu waxay aaminsanaayeen in ururrada bulshada rayidka ahi yihiin kuwo si macquul ah u firfircoon isla markaana wax ku ool ah. Tusaale ahaan, laba haween ah oo ka qaybgalay daraasadda ayaa sheegay in ururradaasi si gaar ah uga hawlgalaan goobaha aanay dowladdu gaadhi karin sababo la xidhiidha amni darro.<sup>73</sup>

Ka-qaybgalayaal kale ayaa tilmaamay in ururrada bulshada rayidka ahi door muuqda ka qaataan fududaynta wada-hadallada ku saabsan arrimaha muhiimka ah, sida geeddi-socodyada doorashooyinka. Tusaale ahaan Puntland. Sidoo kale, waxay ka shaqeeyaan dhinacyada gargaarka bani'aadannimo, waxbarashada, caafimaadka iyo adeegyo kale oo bulshada muhiim u ah. Mid ka mid ah ka-qaybgalayaashu wuxuu sheegay in muddadii ay dowladdu maqnayd, ururrada bulshada rayidka ahi ay noqdeen beddelka dowladda, maadaama aanay jirin hay'ad dowladeed oo si rasmi ah u shaqaynaysay xilligaas. Inkasta oo waxtarkoodu uu sannadihii u dambeeyay hoos u dhacay, haddana adeegyada ay bulshada gaadhsiiyaan ay weli ka tayo wanaagsan yihiin kuwa ay bixiso dowladdu.

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72. MFGDW2

73. MFGDW3

Si kastaba ha ahaatee, natiijooyinka sahanku waxay muujiyeen sawir ka duwan kan ka soo baxay wareysiyada furan. Dadkii ka qaybgalay sahanka waxay guud ahaan muujiyeen aragti aan sidaas u wanaagsanayn oo ku saabsan wixtarka ururrada bulshada rayidka ah. Tusaale ahaan, 104 ka mid ah 219 qof ee sahanka ka jawaabay (47.7%) waxay sheegeen in ururrada bulshada rayidka ahi aanay si firfircoon u shaqayn. Halka 72 qof oo keliya (33%) ay aaminsanaayeen inay yihiin ururro firfircoon oo wax ku ool ah. Inta soo hadhayna waxay muujiyeen hubanti la'aan ama ma aysan soo bandhigin aragti cad oo ku saabsan wixtarka ururrada bulshada rayidka ah.

### 4.3 Aragtiyaha Kala Duwan ee Ku Saabsan Maamulka Ururrada Bulshada Rayidka ah

Ka-qaybgalayaashii daraasaddan ee waraysiyada furan lala yeeshay waxay soo bandhigeen aragtiyo kala duwan oo ku saabsan qaabka loo maamulo ururrada bulshada rayidka ah. Mid ka mid ah haweenkii ka qaybgalay daraasadda<sup>74</sup> ayaa ku tilmaantay bulshada rayidka ah inay **“ka tarjumayso sida ay bulshadeennu tahay.”** Hadalkani wuxuu muujinayaa in dhammaan is-diiddada, kala duwanaanshaha iyo caqabadaha ka jira bulshada Soomaaliyeed ay sidoo kale ka dhex muuqdaan ururrada bulshada rayidka ah. Si kastaba ha ahaatee, wareysiyadu waxay soo saareen laba aragtiyood oo waaweyn oo iska soo horjeeda.

Kooxdii koowaad ee ka-qaybgalayaashu waxay ku doodeen in ururro badan oo bulshada rayidka ahi ay si dhab ah u maamulaan shaqsiyaad ama kooxo yar yar oo dano gaar ah leh, kuwaas oo saamayn ku yeesha go'aan-qaadashada iyagoo ka shaqaynaya daaha gadaashiisa.<sup>75</sup> Sida ay sheegeen, xaaladdan waxaa qayb weyn ka ah maqnaanshaha hay'ad madax-bannaan oo ururradaas kula xisaabtanta maamulkooda.

Mid ka mid ah ka-qaybgalayaashu wuxuu arrintan ku sharraxay sidan:

*“Dusha sare marka laga eego, ururrada bulshada rayidka ahi waxay u muuqdaan kuwo dimuqraadi ah. Laakiin marka si dhow loo eego, waxaa caddaanaysa in go'aannada muhiimka ah ay albaabbadu u xidhan yihiin, isla markaana ay gaaraan shaqsiyaad gaar ahi. Waxaa dhici karta in doorasho la qabto, balse cidda la dooranayo horay loo sii go'aamiyay.<sup>76</sup> Sidaas darteed, guddiga maamulka, guddiga fulinta iyo guddiyada kale badankoodu ma laha awood dhab ah.”<sup>77</sup>*

Aragtidan waxaa sidoo kale taageeraya daraasado hore oo muujinaya in ururrada bulshada rayidka ah ee Soomaaliya ay ka jiraan tabar-darro dhinaca dimuqraadiyadda gudaha, isla xisaabtanka xubnaha iyo bulshada ay metelaan, iyo sidoo kale daciifnimo ku saabsan wada-shaqaynta iyo isku xidhnaanta ururrada dhexdooda.<sup>78</sup>

74. BFGDW2, and GFGDW4.

75. MFGD2.

76. GFGDM5.

77. MF2; BFGDW6.

78. GFGDM1.

Dhanka kale, kooxdii labaad ee ka-qaybgalayaashu waxay ku doodeen in inkasta oo aanay badnayn, ay jiraan ururro bulshada rayidka ah oo ku shaqeeya hannaan dimuqraadi ah, hufnaan leh isla markaana si uun ula xisaabtama xubnahooda, gaar ahaan marka ay yihiin ururro dalladeed oo waaweyn.

Sida ay sheegeen, ururradan oo ay ku mideysan yihiin kooxo kala duwan sida dhallinyarada, haweenka, macallimiinta iyo ardaydu, waxay leeyihiin hannaan maamul oo furan oo ku dhisan wada-tashi, maadaama aanu qof keli ahi awood u yeelan karin inuu keligiis xukumo. Tani waxay ka dhalataa jiritaanka qaab-dhismeed maamul oo si wanaagsan u dhisan, kaas oo sare u qaada dimuqraadiyadda, hufnaanta iyo go'aan-qaadashada wadatashiga ku salaysan.

Waxay sidoo kale tilmaameen in ururrada doonaya inay helaan maalgelin tayo leh oo dibadeed ay khasab ku tahay inay muujiyaan awood hay'adeed oo ay ka mid yihiin guddiyo si hufan u shaqeeya, dastuur urureed iyo qorshayaal istiraatiiji ah. Sidaas darteed, ururrada waaweyn aad uguma nugula in shaqsi keli ahi si buuxda u maamulo.<sup>79</sup>

Gaar ahaan, ururrada ay xubnahoodu maalgelinayaan ayaa inta badan lagu tilmaamay kuwo ku dhisan dimuqraadiyad, hufnaan iyo wada-tashi, maadaama xubnaha oo dhan ay si siman uga qayb qaataan maalgelinta ururka, taas oo xoojinaysa ka-qaybgalka go'aan-qaadashada. Taa beddelkeeda, ururrada ku tiirsan maalgelinta dibadda ayaa marar badan awoodda isugu geeya hoggaanka sare, maadaama xubnahoodu aanay door muuqda ku lahayn dhinaca dhaqaalaha.<sup>80</sup>

Markii laga hadlayay saamaynta qabiilku ku leeyahay maamulka ururrada bulshada rayidka ah, inta badan ka-qaybgalayaashu waxay ku doodeen in saamaynta qabiilku ay xaddidan tahay. Hase yeeshee, tiro yar oo ka mid ah ka-qaybgalayaashu waxay sheegeen in mararka qaarkood ururradu ay qaab-dhismeedkooda maamulka ku daraan matalaad beeled, si ay u muujiyaan in ururku yahay mid loo dhan yahay.

Mid ka mid ah ka-qaybgalayaashu wuxuu yiri:

“Waa wax iska cad in dhaqanka Soomaaliyeed uu saamayn ku leeyahay qaab-dhismeedka iyo maamulka ururrada bulshada rayidka ah. Sidaa darteed, ururradu waxay si taxaddar leh ula tacaalaan arrimaha xasaasiga ah si ay u ilaaliyaan isu-dheellitirka beelaha, maadaama bulshada Soomaaliyeed ay ka filayso inay ka muuqato matalaadda beelaha kala duwan. Isla markaasna waa inay soo xushaan xubno karti leh. Isku dheellitiridda labadaas arrimood waa caqabad weyn.”<sup>81</sup>

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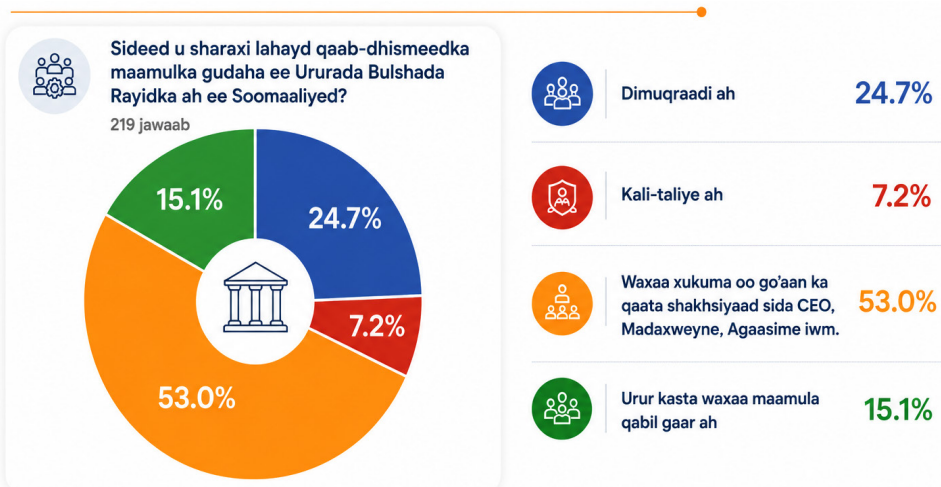
79. Osman, “The Role of Civil Society in Somalia’s Reconstruction: Achievements.”

80. BFGDM1; MFGDW3.

81. MFGDM8.

Natiijooyinka sahanku waxay si weyn ula jaanqaadeen aragtiyaha ka soo baxay wareysiyada. Tusaale ahaan, 116 ka mid ah 219 qof ee sahanka ka jawaabay (53%) waxay sheegeen in ururrada bulshada rayidka ahi ay u badan yihiin kuwo ay maamulaan shaqsiyaad gaar ahi. Halka 54 qof (24.7%) ay aaminsanaayeen in ururradu ku shaqeeyaan hannaan dimuqraadi ah. Sidoo kale, 33 qof (15.1%) waxay qabaan in maamulka ururrada uu saamayn ku leeyahay qabiilku. Kaliya 16 qof (7.2%) ayaa ku tilmaamay ururrada bulshada rayidka ah kuwo leh hannaan maamul oo kali-talisnimo u eg.

**Jaantuska 1aad: Wuxuu Faahfaahinayaa Aragtiyaha Ka-qaybgalayaasha Sahanka ee ku Saabsan Qaab-dhismeedka Maamulka Gudaha ee Ururrada Bulshada Rayidka ah ee Soomaaliya.**



#### 4.4 Saamaynta Habka Wax-Qaybsiga Ku Salaysan Qabiilka ee 4.5 ku Leeyahay Ka-qaybgalka Bulshada Rayidka ah ee Maamulka iyo Dhismaha Dowladnimada

Markii la weydiiyay in habka awood-qaybsiga ku salaysan qabiilka ee 4.5 uu wiiqo ka-qaybgalka bulshada rayidka ah ee geeddi-socodka dhismaha dowladnimada, inta badan ka-qaybgalayaashii Baydhabo waxay diideen in nidaamkaasi uu saamayn taban ku leeyahay waxtarka iyo hawlaha bulshada rayidka ah.

Dhanka kale, ka-qaybgalayaal badan oo ka socday Garoowe iyo Muqdisho ayaa ku dooday in nidaamka 4.5 uu caqabad ku yahay ka-qaybgal wax-ku-ool ah oo ay bulshada rayidka ahi ku yeelato dhismaha dowladnimada. Tusaale ahaan, qaar ka mid ah ka-qaybgalayaashii Garoowe iyo Muqdisho waxay sheegeen in nidaamka 4.5 uu ka hor imanayo himilada bulshada rayidka ah, maadaama uu ku dhisan yahay takoor, isla markaana uu bulshooyin gaar ah ula dhaqmo sidii “**dad nus ah.**”<sup>82</sup>

Sidoo kale, ka-qaybgalayaal kale waxay aaminsanaayeen in nidaamka 4.5 uu ka qaaday muwaadiniinta awooddoodii siyaasadeed, isaga oo ku wareejiyay koox yar oo odayaal dhaqameed ah oo gacanta ku haya doorashooyinka dadban.

82. GMI.

Mid ka mid ah ragga ka qaybgalay daraasadda ee Garoowe ayaa xusay in nidaamka 4.5 uu sii xoojiyo kala-qaybsanaanta bulshada isla markaana wiiqo isla xisaabtanka. Wuxuu sharraxay in nidaamkani uu odayaasha dhaqanka siinayo awoodda ay ku soo xulaan xubnaha Baarlamaanka, taas oo muwaadiniinta ka xayuubisa xaqooda siyaasadeed ee ay ku dooran lahaayeen cidda metelaysa. Isagoo arrintaas ka hadlayayna wuxuu yiri:

“Waxaynu wada ognahay in maanta xubnaha Baarlamaanka si dadban ay u soo doortaan odayaasha dhaqanka. Sidaas darteed, haddii aad dhaliisho xildhibaan, waxaa laga yaabaa in xubnaha beeshisu kugu eedeeyaan inaad beegsanayso wakiilkooda. Taasi waxay meesha ka saaraysaa isla xisaabtanka. Sidoo kale, waxay sii xoojinaysaa qabyaaladda iyo dareenka reeraysiga, iyadoo muwaadiniinta ka hor istaagaysa inay doortaan qofka ay dhab ahaan rabaan, iyadoon loo eegayn beesha uu ka soo jeedo.”<sup>83</sup>

Natiijooyinka sahankuna waxay xoojiyeen aragtiyihii ka soo baxay wareysiyada. Qayb weyn oo ka mid ah ka-qaybgalayaashii sahanka (40.6%) waxay si adag u aaminsanaayeen in nidaamka awood-qaybsiga ee 4.5 uu wiiqo doorka ururrada bulshada rayidka ah ee siyaasadda, maamulka iyo dhismaha dowladnimada. Sidoo kale, 22.4% ayaa ku raacay aragtidaas. Halka 16% ay diideen, 14.6% ay si adag uga soo horjeesteen, iyadoo 6.4% oo keliya ay sheegeen inaanay hubin.

Sahanka waxaa lagu weydiiyay su’aashan:

**“Ma ku raacsan tahay in habka saami-qaybsiga ku salaysan qabiilka ee 4.5 uu wiiqo doorka bulshada rayidka ah ee siyaasadda, maamulka iyo dhismaha dowladnimada?”**

**Jaantuska 3aad** wuxuu muujinayaa jawaabihii ay bixiyeen 219-kii qof ee ka qaybgalay sahanka.

**Shaxda 2aad: Aragtiyaha ka-qaybgalayaasha Sahanka ee ku Saabsan Saamaynta Nidaamka Saami-Qaybsiga ee 4.5ku, ku Leeyaha Doorka Bulshada Rayidka a ee Siyaasadda, Maamulka iyo Dhismaha Dowladnimada**

| Jawaabta                        | Tirada/Boqolleyda |
|---------------------------------|-------------------|
| Si adag ayaan u raacsanahay     | 89 (40.6%)        |
| Waan ku raacsanahay             | 49 (22.4%)        |
| Ma hubo                         | 14 (6.4%)         |
| Kuma raacsani                   | 35 (16%)          |
| Si adag ayaan uga soo horjeedaa | 32 (14.6%)        |

83. GFGDW; MMI.

## 4.5 Aragtiyaha ku Saabsan Saameynta uu Federaalka ku Leeyahay Bulshada Rayidka ah

Si la mid ah aragtiyihii ay ka dhiibteen saamaynta qabiilku ku leeyahay maamulka ururrada bulshada rayidka ah, ka-qaybgalayaashu waxay sidoo kale soo bandhigeen aragtiyo kala duwan oo ku saabsan saamaynta nidaamka federaalku ku leeyahay bulshada rayidka ah ee Soomaaliya.

Qaar ka mid ah ka-qaybgalayaashii Muqdisho, Baydhabo iyo Garoowe waxay ku doodeen in, mabda' ahaan, federaalku faa'iido u leeyahay Soomaaliya iyo bulshada rayidka ahba. Sida ay sheegeen, nidaamka federaalku wuxuu awood u siinayaa in maamulka, adeegyada iyo khayraadka laga daadejiyo dowladda dhexe loona wareejiyo dowlad-goboleedyada, gobollada iyo degmooyinka. Sida ay kooxdani qabtay, federaalku wuxuu bulshada rayidka ah u yeelan karaa saamayn togan haddii uu ku dhisnaado mabda' siyaasadeed, aragtiyo iyo siyaasado mideysan, halkii uu ku salaysnaan lahaa kala qaybsanaan qabiil.

Inkasta oo ay mabda' ahaan taageersanaayeen federaalka, haddana waxay dhaliileen qaabka uu maanta uga hirgalay Soomaaliya, iyagoo ku tilmaamay nidaam ku dhisan qabiil isla markaana aan si habboon u shaqaynayn. Qaar ka mid ah ka-qaybgalayaashu waxay xuseen in qaabkan federaalka ahi uu bulshada rayidka ah u kala qaybiyay si la mid ah sida uu u kala qaybiyay siyaasadda dalka. Waxay tilmaameen in ururrada bulshada rayidka ahi ay inta badan ku kooban yihiin xuduudaha dowlad-goboleed kasta, taas oo ka dhigaysa kuwo si fudud ugu nugul siyaasadaha ku dhisan qabiilka ee heer gobol. Sidaas darteed, kala qaybsanaanta iyo tabar-darrida ka muuqata nidaamka federaalka ayaa sidoo kale ka dhex muuqata bulshada rayidka ah.

Si la mid ah taas, qaar kale oo ka mid ah ka-qaybgalayaashu waxay qireen in federaalku leeyahay faa'iidooyin, iyagoo sheegay inuu awood siin karo ururrada bulshada rayidka ah ee heer deegaan iyo heer gobol inay si dhow uga jawaabaan baahiyaha bulshada. Hase yeeshee, waxay ka digeen in qaab-dhismeedka bulshada rayidka ahi maanta uu ka tarjumayo kala qaybsanaanta nidaamka federaalka, maadaama ururradu u kala qaybsan yihiin dowlad-goboleedyo. Sidaas darteed, waxay soo jeediyeen in la dhiso dallad qaran oo mideysa ururrada bulshada rayidka ah, taas oo isku xidhi karta ururrada heer dowlad-goboleed iyo kuwa heer qaran, isla markaana xoojin karta iskaashiga iyo doorka guud ee bulshada rayidka ah. Waxay ku doodeen in haddii aan la helin iskaashi noocaas ah, bulshada rayidka ahi ay sii ahaan doonto mid kala qaybsan oo tabar yar.

Dhanka kale, koox kale oo ka mid ah ka-qaybgalayaashu waxay aaminsanaayeen in federaalku saamayn taban ku leeyahay bulshada rayidka ah, taas oo ka tarjumaysa saamaynta uu guud ahaan ku yeeshay nidaamka siyaasadeed ee Soomaaliya. Waxay ku doodeen in federaalku ku habboon yahay dalal leh kala duwanaansho qoto dheer oo dhinacyada qowmiyadaha, diinta ama luuqadaha ah, sida Itoobiya, halkaas oo maamullada federaalku u suurto geliyaan bulshooyinka kala duwan inay maareeyaan aqoonsiyadooda gaarka ah.

Hase yeeshee, sida ay sheegeen, Soomaaliya waa dal ay bulshada inteeda badani wadaagto hal diin, hal af iyo dhaqan isku dhow, sidaas darteedna aanay jirin baahi dhab ah oo loo qabo nidaam noocan ah.

Waxay sidoo kale isbarbardhig ku sameeyeen federaalka Soomaaliya iyo kan Itoobiya, iyagoo tilmaamay in dowlad-goboleedyada Itoobiya ay weli hoos yimaaddaan awoodda dowladda dhexe. Halka Soomaaliya, sida ay sheegeen, dowlad-goboleedyadu mararka qaarkood iska indhatiraan hay'adaha dowladda federaalka, xitaa ay u raadsadaan dhexdhexaadin dibadeed marka khilaaf soo kala dhex galo dowladda dhexe.

Qaar ka mid ah ka-qaybgalayaashii, gaar ahaan kuwii Muqdisho, waxay ku doodeen in nidaamka federaalku uu dhaawacay aqoonsiga bulshada rayidka ah iyo kan guud ahaan shacabka Soomaaliyeed. Waxay sharraxeen in haddii qof uu xubin ka yahay urur bulshada rayidka ah oo ka dhisan Galmudug, Puntland, Koonfur Galbeed ama dowlad-goboleed kale, inta badan loogu aqoonsado inuu ka tirsan yahay beesha ugu badan ee dowlad-goboleedkaas, xitaa haddii aanu dhab ahaan ka soo jeedin.

Waxay intaas ku dareen in xubnaha bulshada rayidka ah ee ka yimaadda dowlad-goboleed kale aan inta badan lagu soo dhowayn inay ka hawlgalaan deegaannadaas, taas oo ku khasbaysa inay ku koobnaadaan dowlad-goboleedkooda. Xitaa marka ay la yimaaddaan hindisayaal waxtar leh, joogitaankooda waxaa marar badan lagu qaabilaa shaki ama diidmo, sababta oo ah waxaa loo arkaa dad “dibadda” ka yimid. Sida ay ka-qaybgalayaashu sheegeen, aragtidan waxay salka ku haysaa qabyaalad, taas oo dadka ku qiimaysa beesha ama dowlad-goboleedka ay ka soo jeedaan, halkii lagu qiimayn lahaa kartidooda iyo waxqabadkooda. Sidaa darteed, waxay ku doodeen in federaalku wiiqay iskaashigii bulshada rayidka ah, isla markaana dhaawacay hal-abuurkii iyo dareenkii aqoonsiga wadajirka ahaa, ha noqoto Soomaalinimada ama walaaltinimada Islaamka.

Markii la eegay natiijooyinka sahanka, 142 ka mid ah 219 qof (64.8%) waxay aaminsanaayeen in nidaamka federaalku caqabad ku yahay horumarka bulshada rayidka ah. Halka 77 qof (35.2%) ay u arkeen inuu faa'iido u leeyahay ururrada bulshada rayidka ah.

## **4.6 Saamaynta Bulshada Rayidka ah ku Leedahay Siyaasadaha Dowladda: Aragtiyo Kala Duwan**

Ka-qaybgalayaashu waxay soo bandhigeen aragtiyo kala duwan oo ku saabsan heerka ay bulshada rayidka ahi u saamayso siyaasadaha dowladda Soomaaliya. Qaar badan oo ka mid ah waxay ku doodeen in saamaynta bulshada rayidka ahi ay weli tahay mid xaddidan, taas oo ay sabab u yihiin caqabado dhanka qaab-dhismeedka iyo siyaasadda ah. Sida ay sheegeen, siyaasiyiintu guud ahaan ma jecla inay bulshada rayidka ah si dhab ah ugu daraan dejinta siyaasadaha, marka laga reebo arrimaha bulshada sida waxbarashada iyo caafimaadka. Waxaa intaas dheer, maalgelinta ay deeq-bixiyeyaasha caalamku siiyaan ururrada bulshada rayidka ah waxay inta badan ku kooban tahay bixinta adeegyada bulshada ee waaxyahaas.

Sidoo kale, inkasta oo mararka qaarkood ay dowladdu ku casuunto ururrada bulshada rayidka ah inay fikrado ka dhiibtaan siyaasadaha la diyaarinayo, haddana ka-qaybgalkaasi wuxuu inta badan noqdaa mid astaan uun ah, oo loogu talagalay in bulshada rayidka ah loogu adeegsado sidii **shaabbad ansixin** (rubber stamp), si loo abuuro sawir muujinaya in geeddi-socodku yahay mid loo dhan yahay.<sup>84</sup>

Haweeney ka mid ahayd ka-qaybgalayaashu waxay soo bandhigtay aragti kale. Waxay sheegtay in haddii ururrada bulshada rayidka ahi ay doonayaan inay saamayn ku yeeshaan siyaasadaha dowladda, ay iskaashi la samayn karaan guddi hoosaadyada Baarlamaanka ee u xilsaaran diyaarinta sharciyada qaybaha kala duwan. Iskaashiga noocaas ahi wuxuu siin karaa bulshada rayidka ah fursad ay qayb kaga noqon karaan sharciyada iyo siyaasadaha dowladda, iyagoo dib-u-eegis ku samaynaya siyaasadaha sida tooska ah u taabanaya nolosha muwaadiniinta.

Si kastaba ha ahaatee, waxay ka xumaatay inaanu maanta jirin xidhiidh noocaas ah oo u dhexeeya Baarlamaanka iyo bulshada rayidka ah, maadaama labada dhinacba aanay si buuxda u firfircoonayn ama u lahayn awooddii looga baahnaa.<sup>85</sup> Qoraallada cilmiyeed ee arrintan ka la xidhiidhaa waxay tilmaamayaan in isla xisaabtanka ay bulshadu hoggaaminayso uu xoojiyo hannaanada caadiga ah ee isla xisaabtanka ee hay'adaha dowladda, gaar ahaan kuwa loo yaqaan isla xisaabtanka dadban, kuwaas oo masuul ka ah la xisaabtanka laanta fulinta.<sup>86</sup>

Dhanka kale, ka-qaybgalayaal badan oo ka kala socday dood-wadaagyada kooxeed ayaa soo bandhigay dood ka duwan. Waxay ku doodeen in xubnaha Baarlamaanka Soomaaliya aanay si toos ah u soo dooran muwaadiniintu, sidaas darteedna aanay matalin degmooyin ama bulshada codkooda. Halkii, waxay sheegeen in xildhibaannada ay soo xulaan odayaasha dhaqanka, isla markaana ay taageero dhaqaale ka helaan ganacsato ama siyaasiyiin saamayn leh inta lagu jiro doorashooyinka dadban, halka qaarkoodna ay kharashaadka ololahooda iyagu iska bixiyaan. Sidaa awgeed, waxay ku doodeen inaanu jirin xidhiidh dhab ah oo u dhexeeya bulshada rayidka ah iyo waxa loogu yeedho wakiillada Baarlamaanka.

Si gaar ah, ka-qaybgalayaashii Garoowe waxay tilmaameen in bulshada rayidka ah ee Puntland ay marka la barbar dhigo deegaannada kale saamayn weyn ku leedahay dejinta siyaasadaha guud. Waxay sheegeen in ururka **PUNSAA (Puntland Non-State Actors Association)** uu si joogto ah ula shaqeeyo Baarlamaanka Puntland iyo wasaaradaha kala duwan ee xukuumadda marka laga hadlayo arrimaha siyaasadaha muhiimka ah. Tusaale ahaan, Wasaaradda Maaliyadda Puntland waxay si joogto ah ula tashataa bulshada rayidka ah marka la diyaarinayo miisaaniyadda, gaar ahaan qoondaynta kharashaadka adeegyada bulshada.

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84. BM1; MM1; GFGDM8.

85. MFGDW3.

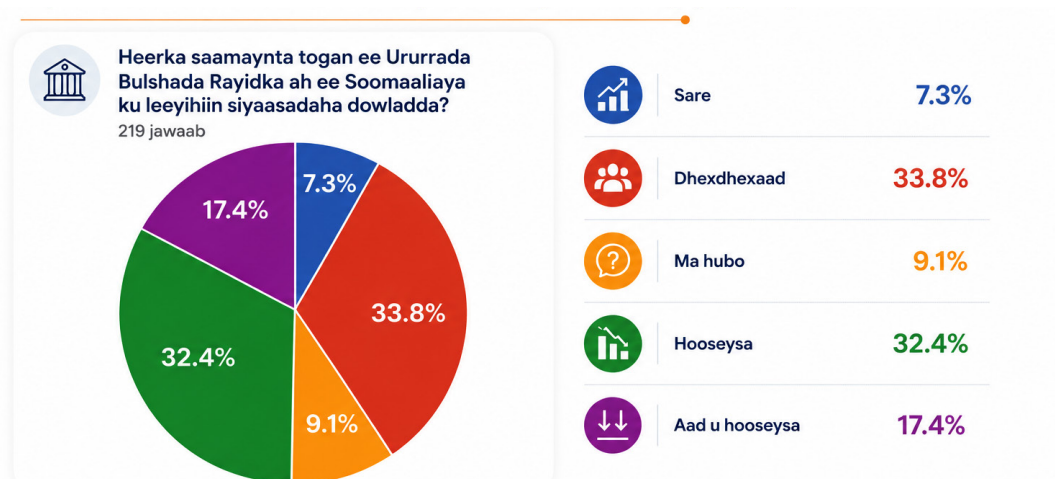
86. UNDP, "Chapter 1: Social Accountability."

Marka laga soo tago arrimaha miisaaniyadda iyo siyaasadaha waaxaha kala duwan, bulshada rayidka ah ee Puntland ayaa sidoo kale lagu ammaanay doorkii ay ka qaadatay geeddi-socodka doorashooyinka iyo dhexdhexaadinta khilaafaadka. Ka-qaybgalayaashu waxay xuseen in doorashadii ugu dambeysay, markii khilaafka u dhexeeyay dowladda iyo mucaaradku qarka u saarnaa inuu isu beddelo rabshado ay bulshada rayidka ah oo isugu jirta culimada, odayaasha dhaqanka iyo ganacsatadu door muuqda ka qaateen dhexdhexaadinta iyo dhiirrigelinta wada-hadallada.<sup>87</sup>

Natiijooyinka sahanku waxay sidoo kale muujiyeen aragtiyo kala qaybsan oo ku saabsan heerka ay ururrada bulshada rayidka ahi u saamayn karaan siyaasadaha dowladda. Markii la weydiiyay heerka saamaynta togan ee ururrada bulshada rayidka ah ay ku leeyihiin siyaasadaha dowladda, 74 ka mid ah 219 qof (33.8%) waxay ku qiimeeyeen saamayntooda inay tahay dhexdhexaad. Halka 71 qof (32.4%) ay u arkeen inay tahay mid hooseysa, 38 qofna (17.4%) ay ku tilmaameen mid aad u hooseysa.

Guud ahaan, tirada ka-qaybgalayaashii bixiyay qiimayn taban (109 qof ama 49.8%) ayaa ka badnaa tirada bixisay qiimayn togan (90 qof ama 41.1%), taas oo muujinaysa in bulshada inteeda badan ay u aragto in ururrada bulshada rayidka ahi saamayn kooban ku leeyihiin dejinta siyaasadaha dowladda. Ugu dambayn, 9.1% ka mid ah ka-qaybgalayaashu waxay sheegeen inaanay hubin heerka saamaynta ay ururradaasi ku leeyihiin siyaasadaha dowladda.

**Jaatuska 2aad: Wuxuu Muujinayaa Heerka Saamaynta Togan ee Ururrada Bulshada Rayidka ah ee Soomaaliya ku Leeyihiin Siyaasadaha dowladda, Sida ay Qiimeeyeen Ka-qaybgalayaashii Sahanka**



87. GFGDW7; GFGDW2.

## 4.7 Doorka Xaddidan ee Bulshada Rayidka ah ku Leedahay Isla Xisaabtanka Dowladda

Ka-qaybgalayaashii saddexda magaalo ee Baydhabo, Garoowe iyo Muqdisho waxay si weyn isugu raaceen in bulshada rayidka ahi ay door aad u kooban ku leedahay la xisaabtanka heerarka kala duwan ee dowladda; ha noqoto dowladaha hoose, dowlad-goboleedyada xubnaha ka ah Federaalka ama Dowladda Federaalka Soomaaliya marka laga hadlayo musuqmaasuqa, maamul-xumada iyo ku-takrifalka hantida guud.

Qaybtan oo dhan, marka la xuso Baarlamaanka, laanta fulinta ama garsoorka, waxaa loola jeedaa hay'adaha hadda ka jira Soomaaliya sida ay ka-qaybgalayaashu u arkaan una soo mareen, ee looma jeedo qaabka ay hay'adahaasi mabda' ahaan uga shaqeeyaan nidaamyada dimuqraadiga ah. Sidoo kale, hantida ay ka-qaybgalayaashu tilmaameen waxaa ka mid ah dakhliga canshuuraha laga ururiyo dekedaha iyo garoomada diyaaradaha, iyo sidoo kale maalgelinta ay bixiyaan deeq-bixiyeyaasha caalamiga ahi.

Ka-qaybgalayaashu waxay tilmaameen caqabado dhowr ah oo hortaagan doorka bulshada rayidka ah ee la xisaabtanka dowladda.

Ugu horrayn, waxay carrabka ku adkeeyeen in muwaadiniintu aanay si toos ah u dooran masuuliyiinta dowladda, ha noqdaan xildhibaan, xubnaha laanta fulinta ama go'aan-qaadayaasha kale. Halkii, siyaasiyiinta iyo masuuliyiinta guud ahaan waxaa si dadban u soo xula odayaasha dhaqanka iyo hoggaamiyeyaasha saamaynta leh ee heer federaal iyo heer dowlad-goboleed. Sidaa darteed, masuuliyiinta dowladdu waxay ugu horrayn la xisaabtamaan cidda fududaysay ama maalgelisay soo bixitaankooda, halkii ay la xisaabtami lahaayeen shacabka guud ahaan.

Marka labaad, inkasta oo Dastuurka Ku-meel-gaarka ah ee Soomaaliya uu dammaanad qaadayo xorriyadda hadalka iyo isu-tagga ee muwaadin kasta, haddana ka-qaybgalayaashu waxay sheegeen in bulshada rayidka ahi aanay lahayn sharci ama hannaan sharciyeed oo si gaar ah u aqoonsan, una awood siinaya inay dhinaca sharciga kaga dalbato dowladda isla xisaabtan. Iyagoo aan haysan ilaalintaas sharciyeed, ururrada bulshada rayidka ahi waxay si fudud ugu nugul yihiin faragelin siyaasadeed.

Si kastaba ha ahaatee, haweeney ka mid ahayd ka-qaybgalayaashu waxay sheegtay in marka dhinaca sharciga laga eego, bulshada rayidka ah loo qaybin karo laba qaybood: bulshada rayidka ah ee dhaqanka iyo tan casriga ah. Sida ay sheegtay, bulshada rayidka ah ee dhaqanka waxaa ka mid ah culimada iyo odayaasha dhaqanka, kuwaas oo ku shaqeeya shareecada Islaamka iyo xeer-dhaqameedka. Halka bulshada rayidka ah ee casriga ahi aanay lahayn qaab sharciyeed oo si cad u qeexaya jiritaankooda iyo doorkooda, taas oo abuureysa caqabad weyn.<sup>88</sup>

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88. MFGDW1

Marka saddexaad, ka-qaybgalayaashu waxay tilmaameen in hay'adaha dowladdu ay yihiin kuwo tabar yar oo aan si buuxda u shaqaynayn, taas oo bulshada rayidka ah ka hor istaagaysa inay hesho xog muhiim ah ama ay si wax ku ool ah ula xisaabtanto masuuliyiinta dowladda.

Waxaa intaas dheer, ka-qaybgalayaashu waxay sheegeen in dowladdu mararka qaarkood la shaqayso deeq-bixiyeyaasha caalamiga ah si loo xaddido maalgelinta la siiyo ururrada bulshada rayidka ah ee loo arko kuwo dhaliila dowladda. Ku-tiirsanaanta noocaas ahi waxay wiiqaysaa madax-bannaanida bulshada rayidka ah.

Haweeney ka tirsanayd ka-qaybgalayaashii Muqdisho ayaa arrintan ku sharraxday sidan:

*“Way adag tahay inaad hesho urur rayid ah oo si dhab ah dowladda ula xisaabtama. Sababtu waxay tahay in dowladdu kaa hor istaagi karto inaad maalgelin ka hesho beesha caalamka. Haddii aad noqoto qof dhaliila dowladda, waxay deeq-bixiyeyaasha u sheegaysaa inaad tahay qof ay adag tahay in lala shaqeeyo. Arrinta la yaabka leh ayaa ah in isla deeq-bixiyeyaashaasi ay bulshada rayidka ah ka dalbadaan inay dowladda la xisaabtamaan, isla markaana haddana ay shardi ka dhigaan oggolaanshaha dowladda marka la codsanayo maalgelinta.”*<sup>89</sup>

Qaar kale oo ka mid ah ka-qaybgalayaashu waxay ku doodeen in bulshada rayidka ahi lafteedu ay la daalaa dhacayso isla xisaabtan la'aan, maadaama ururro badan ay muddooyinka hoggaankooda kordhiyaan iyada oo aan dib loo dooran. Tabar-darridan dhinaca sharciyadda gudaha ah, ayay sheegeen in wiiqaydo kalsoonida ay ururradu ku dalban karaan isla xisaabtan dowladda.

Dhanka kale, beelaha ayaa loo arkay inay awood badan u leeyihiin inay dowladda kula xisaabtamaan matalaadda siyaasadeed iyo qaybsiga khayraadka, inkasta oo cadaadiskaasi inta badan ku salaysan yahay danaha beesha ee gaarka ah, halkii uu ka ahaan lahaa danta qaranka.

Tiro yar oo ka mid ah ka-qaybgalayaashu waxay tilmaameen in warbaahintu mararka qaarkood iftiimiso arrimo muhiim ah oo ku qasba dowladda inay jawaab bixiso. Hase yeeshee, waxay xuseen in saxafiyiintu ay weli la kulmaan cabsi gelin, su'aalo weydiin iyo xarig ay u geystaan hay'adaha amnigu. Qaar kale waxay sheegeen in inkasta oo ururrada bulshada rayidka ahi ay soo saaraan warbixinno, haddana warbixinnadaasi ay dhif tahay inay horseedaan isbeddel siyaasadeed, maadaama aanay jirin hannaan lagu dhaqan geliyo talooyinka.

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89. MF2.

Markii laga hadlayay isla xisaabtanka lagu xaqiijin karo doorashooyinka, inta badan ka-qaybgalayaashu waxay carrabka ku adkeeyeen muhiimadda nidaamka “qof iyo cod”. Mid ka mid ah ragga ayaa yiri:

“Doorashadu waa aaladda uu muwaadinku ku ciqaabi karo siyaasi aan karti lahayn ama ku fashilmay xilkiisa.”<sup>90</sup>

Inta badan ka-qaybgalayaashu waxay aaminsanaayeen in nidaamka qof iyo cod uu awood siin karo muwaadiniinta, kor u qaadi karo kalsoonidooda, isla markaana abuuri karo dareen lahaansho oo ku saabsan maamulka dalka.

Si kastaba ha ahaatee, qaar kale waxay muujiyeen shaki, iyagoo ku dooday in doorashooyin keli ahi aanay wax weyn ka beddeli doonin xaaladda maamulka Soomaaliya. Sida ay sheegeen, dimuqraadiyaddu waxay si wanaagsan uga shaqaysaa bulshooyin leh aqoon iyo wacyi ku filan oo ku saabsan doorashooyinka iyo masuuliyadaha muwaadinnimo.

Haweeney ka mid ahayd ka-qaybgalayaashu waxay tiri:

*“Nidaamka qof iyo cod mucjiso ma aha. Dimuqraadiyaddu waxay faa’iido u leedahay bulshooyinka wax akhriya. Kawaran heerka aqoonta bulshada Soomaaliyeed? Doorashooyinka halkan waxaa saamayn ku yeelan doona qabyaalad, musuqmaasuq iyo filashooyin aan macquul ahayn. Taasi waxay horseedi kartaa niyad-jab, waxayna dadka u nuglayn kartaa inay uga faa’iidaystaan kooxo dambiilayaal ah ama rabshado wata.”*<sup>91</sup>

Qaar ka mid ah ka-qaybgalayaashu waxay ku doodeen in bulshada rayidka ahi ay heli lahayd awood dheeraad ah haddii muwaadiniinta Soomaaliyeed ay si toos ah u dooran lahaayeen wakiilladooda. Sida ay sheegeen, nidaamkaas wuxuu ka dhigi lahaa in xildhibaan kasta laga soo doorto degmo gaar ah, taas oo ku khasbi lahayd inuu la xisaabtamo bulshada uu metelo. Sidaas darteed, xildhibaanadu waxay si dhow ula xidhiidhi lahaayeen bulshada deegaanka, waxayna fahmi lahaayeen baahiyahooda iyo talooyinkooda. Hase yeeshee, ka-qaybgalayaashu rajo badan kama qabin hirgelinta nidaamkaas ilaa laga qabto doorashooyin lagu kalsoonaan karo.<sup>92</sup>

Dhanka kale, qaar ka mid ah ka-qaybgalayaashu waxay su’aal geliyeen hannaankii doorashooyinka ee dhawaan laga shaaciyay Muqdisho, iyagoo ku tilmaamay kuwo lagu khasbay shacabka halkii ay ka ahaan lahaayeen doorashooyin xor ah. Haweeney ka mid ahayd ka-qaybgalayaashu waxay tiri:

*“Waxa hadda dhacaya waa in dadka laga dejiyo bajaajka ama laga qabto iyagoo waddada maraya, dabadeedna qori caaradii looga qasbo inay isdiiwaangeliyaan si ay u qaataan kaarka codbixinta. Doorasho noocee ah baa tani tahay? Maxaa aniga ii faa’iido ah? Yaanse codkayga siin karaa?”*<sup>93</sup>

90. MFGD8.

91. MF2.

92. MFGDW3; GFGDW7.

93. MFGDW5

Haweeney kale oo Muqdisho ka timid ayaa iyaduna aragti qoto dheer ka bixisay geeddi-socodka doorashooyinka ee hadda socda. Waxay sheegtay in dowladdu si fiican u garanayso muhiimadda wacyiga bulshada, balse ay si ula kac ah u doonayso inay ka hor istaagto. Sida ay sheegtay, hoggaanka talada haya wuxuu u arkaa in sii jiritaanka xaaladda hadda jirtaa uu dan ugu jiro. Waxay sharraxday in haddii muwaadiniintu helaan wacyi ku filan oo ay ka qayb qaataan doorashooyin hufan, ay dooran doonaan hoggaamiyeyaal wax ka qabta baahiyahooda. Hase yeeshee, hoggaamiyeyasha dowlad-goboleedyada iyo Dowladda Federaalka Soomaaliya waxay garwaaqsan yihiin in wacyiga bulshada iyo dimuqraadiyad dhab ahi ay khatar gelin karaan fursadahooda dib-u-doorasho. Sidaa darteed, waxay doorbidaan inay sii jiraan xaalado jahawareer ah ama hannaan doorasho oo la maamulo, kana shaqeeya danahooda. Waxay sidoo kale saadaalisay in abaabulka codbixinta ee ku salaysan qabiilka, halkaas oo beelaha lagu dhiirrigelinayo inay u codeeyaan wakiilkooda “xita haddii ay shayaadiin yihiin” uu mustaqbalka yeelan karo cawaaqib ka sii xun kuwii ka dhashay doorashooyinkii dadbanaa ee ay maamuli jireen odayaasha dhaqanku.

Natijooyinka sahanka ee ku saabsan doorka ururrada bulshada rayidka ahi ku leeyihiin la xisaabtanka dowladda waxay ahaayeen kuwo ka togan marka loo eego aragtiyihii ka soo baxay wareysiyada furan. Ka-qaybgalayaashu waxay Baarlamaanka ku qiimeeyeen hay’adda ugu muhiimsan ee laga filayo inay kormeerto isla markaana kula xisaabtanto xukuumadda maamul-xumada, musuqmaasuqa iyo maamul wanaag-xumada. Waxaa ku xigay bulshada rayidka ah, halka garsoorka uu galay kaalinta saddexaad, isagoo helay doorashada 17 ka-qaybgale. Warbaahinta ayaa gashay kaalinta afraad, waxaana doortay 14 qof, halka ganacsatada ay galeen kaalinta ugu dambaysa, iyagoo helay 13 doorasho.

**Jaantuska 4aad** wuxuu soo bandhigayaa jawaabihii ay bixiyeen 219-kii qof ee ka qaybgalay sahanka ee ku aaddanaa su’aashan:

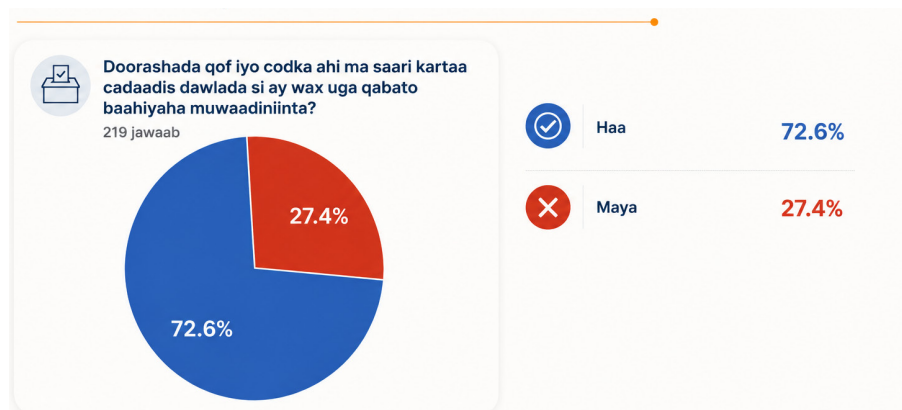
**“Kooxdee ayaad u aragtaa inay tahay tan laga filayo inay dowladda Soomaaliya kula xisaabtanto maamul-xumada, musuqmaasuqa iyo maamul wanaag-xumadaba?”**

*Shaxda 3aad: Kooxaha Laga Filayo inay Dowladda Kula Xisaabtamaan Wax is Dabamarinta iyo Maamul Xumada (Aragtida Sahanka)*

| Cidda Dowladda la Xisaabtamaysa | Boqolleyda  |
|---------------------------------|-------------|
| Baarlamaanka                    | 100 (45.7%) |
| Bulshada rayidka ah             | 75 (34.2%)  |
| Garsoorka                       | 17 (7.8%)   |
| Warbaahinta                     | 14 (6.4%)   |
| Ganacsatada                     | 13 (5.9%)   |

Iyadoo la jaanqaadaysa aragtiyihii ka soo baxay wareysiyada furan, inta badan ka-qaybgalayaashii sahanka (159 qof ama 72.6% oo ka mid ah 219 qof) waxay xaqiijiyeen muhiimadda nidaamka “qof iyo cod” ee la xisaabtanka dowladda. Dhanka kale, 60 qof (27.4%) ayaa ka soo horjeestay aragtidaas.

**Jaantuska 3aad: Waxa uu Soo Bandhigayaa Aragtida Ka-qaybgalayaashii Sahanka eek u Saabsan Saamaynta Nidaamka Qof iyo Cod ku Leeyahay Awoodda Dowladda ee ka Jawaabidda Baahiyaha Muwaadiniinta.**



## 4.8 Wada-shaqaynta Liidata ee Ka Dhexeysa Ururrada Bulshada Rayidka ah

Ka-qaybgalayaashii saddexda magaalo waxay si weyn isugu raaceen in wada-shaqayntu aad u liidata marka laga eego ururrada bulshada rayidka ah (CSOs) ee Soomaaliya. Waxay ku doodeen in xidhiidhka ka dhexeeya ururrada bulshada rayidka ah ee ka kala dhisan dowlad-goboleedyadu uu yahay mid daciif ah, maadaama nidaamka federaalku uu ururrada ku koobay xuduudaha dowlad-goboleed kasta, taas oo ka tarjumaysa kala qaybsanaanta siyaasadeed ee uu federaalku horseeday.

Waxaa intaa dheer, ka-qaybgalayaashu waxay tilmaameen in inkasta oo ururro qaarkood ay sheegtaan inay ka hawlgalaan heer qaran, haddana xidhiidhkooda iyo wada-shaqayntooda ay la leeyihiin ururrada bulshada rayidka ah ee ka jira dowlad-goboleedyadu ay aad u hooseeyaan ama gebi ahaanba aysan jirin. Si kastaba ha ahaatee, inta badan ka-qaybgalayaashii Garoowe iyo Baydhabo waxay qireen in wada-shaqaynta ka dhexeysa ururrada bulshada rayidka ah ee ka hawlgala isla dowlad-goboleedka dhexdiisa sida Puntland ama Koonfur Galbeed ay tahay mid macquul ah. Tusaale ahaan, Puntland waxay ku tilmaameen Ururka Daneeyeyaasha Aan Dowliga Ahayn ee Puntland (PUNSAA) inuu yahay dalladda ugu muhiimsan ee mideysa 22 urur oo maxalli ah, isla markaana fududeysa wada-shaqaynta iyo isku xidhka ururrada bulshada rayidka ah ee Puntland.

Guud ahaan, ka-qaybgalayaashu waxay tilmaameen dhowr arrimood oo dhiirrigeliya wada-shaqaynta, kuwaas oo ay ka mid yihiin:

- Mashaariic wadajir ah oo ay ururradu ku fuliyaan qaab isbahaysi ah (consortium);
- Xaaladaha ay ururradu helaan maalgelin ay kaga hawlgalaan meel ka baxsan dowlad-goboleedkooda, taas oo ku khasabta inay la shuraakoobaan ururrada maxalliga ah;
- Ka-qaybgalka shirarka iyo dalladaha mideeya ururrada bulshada rayidka ah, sida PUNSAA ee Puntland;
- Doorka deeq-bixiyeyaasha caalamiga ah, kuwaas oo mararka qaarkood isu keena ururrada bulshada rayidka ah si ay ugu sharxaan hababka loo helo maalgelinta iyo sida loo wada codsan karo, taas oo abuureysa fursado wada-shaqayn iyo isku xidhnaan;
- Iyo ugu dambayn, iskaashiga ay ururrada bulshada rayidka ahi sameeyaan marka ay dhacaan masiibooyinka dabiiciga ah sida fatahaadaha iyo abaaraha, si ay gargaar u gaadhsiiyaan bulshada ay masiibooyinku saameeyeen.

Wada-shaqaynta liidata ee ururrada bulshada rayidka ah ee Soomaaliya, oo si xooggan uga muuqatay wareysiyada, waxaa sidoo kale xaqiijiyay natiijooyinka sahanka. Tusaale ahaan, 139 ka mid ah 219-ka qof ee ka-qaybgalay sahanka (63.5%) waxay ku tilmaameen wada-shaqaynta ururrada bulshada rayidka ah mid daciif ah.

## 4.9 Ka-qaybgalka Haweenka iyo Dhallinyarada ee Bulshada Rayidka ah

Ka-qaybgalayaashu waxay soo bandhigeen aragtiyo kala duwan oo ku saabsan ka-qaybgalka haweenka iyo dhallinyarada ee hawlaha bulshada rayidka ah. Inkasta oo qaar ay ku doodeen in ka-qaybgalka labada kooxood uu weli yahay mid daciif ah oo xaddidan, haddana inta badan waxay aaminsanaayeen in ka-qaybgalka haweenku uu ka xooggan yahay kan dhallinyarada.

Sida ay ka-qaybgalayaashu sheegeen, ka-qaybgalka haweenka ee ururrada bulshada rayidka ah wuxuu si weyn u kordhay tan iyo burburkii dowladdii dhexe ee Soomaaliya sannadkii 1991. Haweenku waxay ka mid ahaayeen kooxihii ay sida ugu daran u saameeyeen dagaalladii sokeeye, waxaana waayo-aragnimadooda la xidhiidha rabshadaha, barakaca iyo faquuqu ku dhalisay inay door muuqda ka qaataan nabad-dhisidda, isbeddelka bulshada, u doodista xuquuqda aadanaha iyo ilaalinta carruurta.

Marka laga soo tago difaaca xuquuqda haweenka iyo carruurta, waxaa sidoo kale la sheegay inay u ololeeyaan baahiyaha kooxaha laga tirada badan yahay.

Sida ay ka-qaybgalayaashu tilmaameen, tani waxay ka dhalatay fahamkooda qotada dheer ee dhibaatooyinka bulshada, nuglaanta iyo takooridda waayo-aragnimo ay iyagu si toos ah u soo mareen intii lagu jiray dagaallada iyo wixii ka dambeeyay.

Mid ka mid ah ka-qaybgalayaashu wuxuu yiri:

*“Haweenku si weyn ayay uga dhex muuqdaan bulshada rayidka ah, sababtoo ah iyaga ayaa ugu badan dadka la kulma takoorka, caddaalad-darrada iyo in xuquuqdooda lagu xadgudbo. sidaa darteed, waxay doonayaan inay difaacaan xuquuqda haweenka iyo kooxaha la haybsooco, isla markaana codkooda gaadhsiiyaan dowladda iyo hay’adaha caalamiga ah.”<sup>94</sup>*

Markii laga hadlayay dhallinyarada, dhowr ka mid ah ka-qaybgalayaashu waxay carrabka ku adkeeyeen awoodda ay u leeyihiin adeegsiga baraha bulshada iyo tiknoolajiyadda. Waxay ku doodeen in haddii xirfadahaas si wanaagsan looga faa’idaysto, dhallinyaradu ay door weyn ka qaadan karaan kor u qaadidda isla xisaabtanka, wacyigelinta bulshada iyo isbeddelka bulshada.

Qaar ka mid ah ka-qaybgalayaashu waxay sidoo kale xuseen xidhiidhka taariikhiga ah ee ka dhexeeyay haweenka iyo dhallinyarada, iyagoo tilmaamay kaalintii muuqatay ee ay ku lahaayeen Ururkii Dhallinyarada Soomaaliyeed (SYL) xilligii halgankii gobannimo-doonka. Si kastaba ha ahaatee, waxay bulshada rayidka ah ku tilmaameen goob u gaar ah oo u suurto gelisa haweenka iyo dhallinyarada inay dhistaan ururro u gaar ah, diyaariyaan hindisayaal cusub, isla markaana soo bandhigaan fikrado cusub, iyaga oo aan ku xannibnayn caadooyinka bulshada, takoorka jinsiga ama takoorka ku salaysan da’da.

Ugu dambayn, tiro yar oo ka mid ah ka-qaybgalayaashu waxay ku doodeen in qaabka ay maanta u dhisan tahay bulshada rayidka ah gaar ahaan ururrada ay haweenku hoggaamiyaan ee diiradda saara arrimaha jinsiga ay si weyn ugu saamoobeen arrimaha dhaqamada reer Galbeedka ee ay deeq-bixiyeyaasha caalamiga ahi dalka la yimaadeen kadib burburkii dowladdii dhexe sannadkii 1991-dii.

Natiijooyinka sahanku waxay sidoo kale la jaanqaadeen jawaabihii wareysiyada. Markii la weydiiyay:

**“Maxay kula tahay ka-qaybgalka haweenka iyo dhallinyarada ee maamulka iyo hawlaha ururrada bulshada rayidka ah?”**

Inta badan ka-qaybgalayaashii sahanka (138 qof ama 63% oo ka mid ah 219-kii qof) waxay sheegeen in ka-qaybgalka haweenka iyo dhallinyaradu uu yahay mid daciif ah, halka 57 qof (26%) ay u arkeen inuu yahay mid xooggan. Ka-qaybgalayaashii soo hadhay waxay muujiyeen inaanay hubin.

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94. BFGDM1; GFGDW7.

## 4.10 Caqabadaha Horyaalla Bulshada Rayidka ah ee Soomaaliya

Sida ay sheegeen ka-qaybgalayaashii Muqdisho, Garoowe iyo Baydhabo, bulshada rayidka ah ee Soomaaliya waxay wajahaysaa caqabado badan oo ka tarjumaya duruufaha cakiran ee dalka ka jira. Inkasta oo caqabado qaarkood ay ka siman yihiin dhammaan dowlad-goboleedyada xubnaha ka ah Federaalka (FMS), haddana kuwo kale waxay ku xidhan yihiin xaaladaha gaarka ah ee deegaannada kala duwan. Caqabadaha ugu waaweyn ee ay ka-qaybgalayaashu tilmaameen waxaa ka mid ah:

**1. Aragti Gaabnaan:** Qaar badan oo ka mid ah ka-qaybgalayaashu waxay carrabka ku adkeeyeen in ururrada bulshada rayidka ahi aanay lahayn hiigsi fog oo lagu dhisayo awood hay'adeed oo waarta. Sababtu waxay tahay in inta badan ururradani ay ku dhisan yihiin mashaariic ku-tiirsan maalgelinta deeq-bixiyeyaasha caalamiga ah. Sidaas darteed, marka mashruucu dhammaado, ururku wuxuu halis ugu jiraa inuu baaba' ama gabi ahaanba shaqadiisa joojiyo. Aragtidan waxaa sidoo kale taageeraya laba daraasadood oo kala ah Xoojinta Bulshada Rayidka ee Soomaaliya iyo Dooraka Bulshada Rayidka ee Dib-u-dhiska Soomaaliya: Guulaha la Gaaray.

**2. Caqabadaha siyaasadeed:** Ururrada bulshada rayidka ahi waxay la kulmaan caqabado siyaasadeed oo waaweyn. Marka koowaad, kala qaybsanaanta siyaasadeed ee ku dhisan qabiilka ayaa inta badan wiiqda wada-shaqaynta ururrada. Tusaale ahaan, urur ka jira Hargeysa ayaa laga yaabaa inay ku adkaato la shaqeynta urur kale oo ka jira Laascaanood sababo la xidhiidha xiisadaha siyaasadeed iyo colaadaha hore ee ku salaysan qabiilka. Marka labaad, siyaasiyiintu waxay mararka qaarkood cadaadis saaraan ururrada si ay ula jaanqaadaan ajandayaashooda siyaasadeed. Marka saddexaad, siyaasiyiin qaarkood waxay isku dayaan inay saamayn ku yeeshaan ururrada iyagoo taageerayaashooda u magacaabaya xilalka hoggaanka sare. Waxaa intaas dheer, dowladaha heer degmo, dowlad-goboleed ama heer federaal waxay mararka qaarkood xubnaha sare ee ururrada bulshada rayidka ah u magacaabaan la-taliyeyaal si ay ugu adeegaan danaha dowladda halkii ay ka difaaci lahaayeen danaha bulshada rayidka ah. Ugu dambayn, siyaasiyiinta qaarkood waxay u arkaan ururrada bulshada rayidka ah inay khatar ku yihiin awooddooda, sidaas darteedna waxay isku dayaan inay wiiqaan.

**3. Maqnaanshaha hannaan sharciyeed oo hagaya bulshada rayidka ah:** Ka-qaybgalayaashu waxay si weyn u muujiyeen maqnaanshaha sharci si cad u nidaamiya ururrada bulshada rayidka ah. Sida ay sheegeen, qaab sharciyeed habboon wuxuu ururrada ka ilaalin lahaa faragelinta dowladda, isla markaana wuxuu xoojin lahaa awooddooda ay ku difaacaan danaha guud. Iyadoo aanu jirin qaab-dhismeed sharciyeed oo noocaas ahi, ururradu ma helaan sharciyadda iyo awoodda ay dowladda kula xisaabtami karaan.

**4. Caqabadaha khayraadka:** Inta badan ka-qaybgalayaashu waxay tilmaameen yaraanta khayraadka inay tahay caqabad weyn oo wiiqda waxqabadka ururrada bulshada rayidka ah. Khayraad la'aantu waxay yaraysaa awooddooda ay ku gaadhi karaan himilooyinkooda ama ku hirgelin karaan barnaamijyo wax-ku-ool ah.

**5. Caqabadaha amniga:** Arrimaha amniga ayaa si isdaba joog ah loo xusay. Ka-qaybgalayaashu waxay tilmaameen khataraha uga imanaya Al-Shabaab iyo sidoo kale hay'adaha amniga dowladda. Haweeney kaga qayb gashay doodka Muqdisho ayaa tiri:

*“Bulshada rayidka ahi sidoo kale waxay wajahdaa caqabado amni. Tusaale ahaan, haddii aad dowladda dhaliisho, waxaa laguugu yeedhi karaa ‘Qaran dumis’, waxaana laga yaabaa in hay'adaha ammaanku ku baaraan. Dhanka kale, Al-Shabaab-na waxay iyaguna yihiin khatar; si xor ah ugama hadli kartid ama uma dhaliili kartid, mana ka hadli kartid arrimaha diinta si ka duwan fasiraaddooda.”<sup>95</sup>*

Sidoo kale, haweeney kale ayaa tilmaantay caqabadaha amni ee sida gaarka ah u saameeya haweenka:

“Amnigu waa mid ka mid ah sababaha ugu waaweyn ee haweenka ka hor istaaga inay si firfircoon uga qayb qaataan ururrada bulshada rayidka ah. Aniga oo haweeney ah, mar kasta oo aan meel u baxayo waxaan ka baqaa in raggu i dhibaateeyaan. Gaar ahaan meelaha aanan aqoon ayaan isku arkaa inaan amni ku dareemayn. Tusaale ahaan, marka kufsi dhaco, gabdhaha waxaa lagu qasbaa inay aamusanadaan, lagana hor istaagaa inay ka hadlaan, maadaama arrintaas loo arko ceeb.”<sup>96</sup>

**6. Koobnaanshaha juqraafi ahaan:** Iyadoo ay sabab u yihiin dagaalladii sokeeye iyo colaadaha weli socda, amniga iyo kalsoonidu waxay weli caqabad ku yihiin ururrada bulshada rayidka ah. Sidaa darteed, ururro badan oo maxalli ahi waxay inta badan ka hawlgalaan deegaannada ay deggan yihiin ama ay maamulaan beelahoodu. Ama waxay la shaqeeyaan shaqsiyaad ay beelahoodu deggan yihiin goobaha ay doonayaan inay ka hawlgalaan.<sup>97</sup>

**7. Caqabadaha ka dhasha dhaqamada bulshada:** Qaar ka mid ah haweenkii ka-qaybgalay daraasadda waxay tilmaameen in caadooyinka bulshada qaarkood ay caqabad ku yihiin ka-qaybgalka joogtada ah ee haweenka. Xubnaha qoyska, ninka, ehelka iyo xitaa odayaasha beesha ayaa mararka qaarkood ka hor istaaga haweeneyda inay guriga ka maqnaato muddo dheer. Intaa waxaa dheer, maadaama qoysaska Soomaaliyeed badankoodu carruur badan leeyihiin, daryeelka carruurta iyo hawlaha guriga ayaa inta badan saaran haweenka, taas oo ku khasabta inay guriga joogaan. Marka laga hadlayay kooxaha la haybsooco, haweeney ka mid ahayd ka-qaybgalayaashu waxay si qalbi taabad leh u muujisay sida dadka naafada ahi uga maqan yihiin bulshada rayidka ah, iyadoo sheegtay in marka la barbar dhigo iyaga, haweenka iyo dhalinyaradu ay si muuqata uga dhex muuqdaan bulshada rayidka ah.<sup>98</sup>

**8. Caqliyadda is kala guridda:** Qaar ka mid ah ka-qaybgalayaashu waxay ku doodeen in xoogga la saarayo isu-dheellitirka beelaha ee maamulka ururrada bulshada rayidka ahi uu wiiqayo waxqabadka ururrada. Halkii xubnaha maamulka lagu soo xulan lahaa karti iyo aqoon, waxaa inta badan mudnaan la siiyaa matalaadda beelaha.

95. MF2.

96. MFGDW5

97. Menkhaus, Sheikh, Quinn, and Farah, “Somalia: Civil Society in a Collapsed State.”

98. MFGDW6.

**9. Kala qaybsanaan:** Qaashada nidaamka federaalka ayaa sii xoojisay kala qaybsanaanta ururrada bulshada rayidka ah ee markii horeba nuglaa.<sup>99</sup>

**10. Abaabul yari:** Ka-qaybgalayaashu waxay sidoo kale tilmaameen in hababka abaabulka iyo ka-qaybgalka liita ee heerka dejinta siyaasadaha ay ka mid yihiin caqabadaha waaweyn ee horyaalla bulshada rayidka ah.

**11. U janjeeridda dabaqadda sare:** Bulshada Soomaaliyeed inteeda badan waxay u aragtaa ururrada bulshada rayidka ah iyo sidoo kale siyaasiyiintu inay yihiin kooxo daneeyayaal sare ah oo ay aad ugu fog yihiin bulshada qaybeheeda hoose.<sup>100</sup>

**12. Tabar-darrida hay'adaha dowladda:** Qaar ka mid ah ka-qaybgalayaashu waxay ku tilmaameen tabar-darrida hay'adaha dowladda inay tahay caqabad dhismeed oo weyn. Hay'adaha aan si wax-ku-ool ah u shaqaynayn waxay ururrada bulshada rayidka ah ka hor istaagaan inay helaan hay'ado lagu kalsoonaan karo oo ay iskaashi wax-ku-ool ah la yeeshaan. Tusaale ahaan, maqnaanshaha Baarlamaan shaqaynaya, garsoor madax-bannaan, hanti-dhawr awood leh ama hay'ado kormeer sida guddiga xuquuqda aadanaha ayaa si weyn u yareeya fursadaha iskaashi. Haddii hay'adahaasi jiri lahaayeen, ururrada bulshada rayidka ahi waxay si wadajir ah ula shaqayn lahaayeen si ay ula xisaabtamaan laanta fulinta.

**13. Kalsooni-darro:** Kalsooni-darradu weli waxay ka dhex jirtaa ururrada bulshada rayidka ah ee Soomaaliya, iyadoo ururro badan ay ku shaqeeyaan si gooni-gooni ah, taas oo muujinaysa isku-duwid daciif ah. Sidoo kale, xidhiidhka ay la leeyihiin deeq-bixiyeyaasha iyo ururrada heer gobol iyo kuwa caalamiga ah ayaa mararka qaarkood noqda mid aan wanaagsanayn, taas oo ka tarjumaysa shakiga deeq-bixiyeyaashu ka qabaan waxqabadka iyo isla xisaabtanka ururrada bulshada rayidka ah iyo NGO-yada maxalliga ah, xaalad lagu tilmaamay “deegaan aan lahayn isla xisaabtan.”

**14. Caqabadda luuqadda:** Qaar ka mid ah ka-qaybgalayaashu waxay tilmaameen inuu jiro farqi luqadeed oo u dhexeeya ururrada bulshada rayidka ah iyo bulshada inteeda badan. Qoraal cilmiyeed ka hadla bulshada rayidka ah ee Soomaaliya ayaa sidoo kale xaqiijiyay caqabaddan.<sup>101</sup> Af-Soomaaliga waxaa si rasmi ah loo qoray sannadkii 1972. Intaas ka hor, Ingiriisigu wuxuu ahaa luuqadda ugu badan ee ay adeegsadaan dadka aqoonta leh ee Waqooyiga Soomaaliya, halka Talyaanigu door la mid ah ka lahaa Koonfurta Soomaaliya. Labadan luqadood waxaa inta badan adeegsan jiray dadka magaalooyinka ku nool ee aqoonta leh, taas oo bulshada inteeda kale ka reebtay. Carabiguna wuxuu taariikh ahaan ahaa, welina yahay, luuqadda ugu muhiimsan ee waxbarashada diinta Islaamka iyo dadka wax ku soo bartay dalalka Carabta.

99. Abdiwahid Ali Ahmed, “The Role of Civil Society in Peace Building in Somalia” (Master diss., Istanbul Commerce University, 2020). Also see Osman, “The Role of Civil Society in Somalia’s Reconstruction: Achievements.”

100. Abdiwahid Ali Ahmed, “The Role of Civil Society in Peace Building in Somalia” (Master diss., Istanbul Commerce University, 2020). Also see, Menkhaus, Sheikh, Quinn, and Farah, Somalia: Civil Society in a Collapsed State” p.334.

101. Farah, “The Politics of Civil Society and Language” p.175.

Tan iyo burburkii dowladdii milatariga ee 1991, isticmaalka Ingiriisigu wuxuu si isa soo taraysa uga dhex muuqday magaalooyinka, taas oo sii fogaysay bulshada inteeda badan ee aan luuqaddaas aqoon. Maanta, ururrada bulshada rayidka ahi waxay inta badan Ingiriisiga u adeegsadaan isgaadhsiinta qoraalka, gaar ahaan bandhigyada, warbixinnada iyo agabka shirarka sida PowerPoint. Inkasta oo qoraalladaas inta badan af-Soomaali lagu sharaxo inta lagu jiro shirarka iyo aqoon-is-weydaarsiyada, haddana waxa ku qoran Ingiriisigu wuxuu ka sii ahaadaa mid aan si fudud u gaadhin inta badan bulshada.

Sidaa darteed, caqabaddan luqadeed waxay sii fogaynaysaa xidhiidhka u dhexeeya madaxda bulshada rayidka ah iyo bulshada Soomaaliyeed inteeda kale. Luuqaddu ma aha oo keliya aalad isgaadhsiineed; waxay xanbaartaa dhaqanka, taariikhda, aqoonsiga iyo xusuusta bulshada Soomaaliyeed. Ku-tiirsanaanta luuqad shisheeye waxay bulshada inteeda badan ka fogaynaysaa ururrada bulshada rayidka ah, waxayna sidoo kale ururrada dhaqan ahaan uga fogaynaysaa bulshada ay metelaan, taas oo xaddidaysa awooddooda ay bulshada ku gaadhi karaan ama ku abaabuli karaan. Sida uu sheegay cumar: “Luuqadda, suugaanta, iyo aaminaadaha iyo astaamaha ayaynu ku fahamnaa kuna dhisnaa bulshooyinka.”<sup>102</sup>

## 5.0 Doodda iyo Micnaha Natiijooyinku Xanbaarsan Yihiin

Qaybtani waxay natiijooyinka daraasadda ku dhex falanqaynaysaa hannaanka siyaasadeed ee Soomaaliya, iyadoo iftiiminaysa micnaha ay u leeyihiin maamulka, isla xisaabtanka iyo xidhiidhka lala leeyahay daneeyayaasha dibadda.

Ka-qaybgalayaashu waxay soo bandhigeen fahanno kala duwan oo ku saabsan micnaha iyo qeexitaanka bulshada rayidka ah. Halka qaar ay bulshada rayidka ah ku koobeen ururrada aan macaash doonka ahayn, qaar kalena waxay ku doodeen in dhammaan daneeyayaasha aan dowliga ahayn ay qayb ka yihiin bulshada rayidka ah. Qeexitaanka koowaad waa mid cidhiidhi ah oo diiradda saaraya ururrada aan dowliga ahayn (NGOs), halka kan labaadna uu yahay mid isku murugsan, maadaama uu si dadban bulshada rayidka ah ugu darayo kooxaha hubaysan sida Al-Shabaab, burcad kooxeedka, burcad-badeedda iyo hoggaamiye-kooxeedyada. Dhinaca kale, tiro yar oo ka mid ah ka-qaybgalayaashu waxay soo jeediyeen qeexitaan dheellitiran, iyagoo ku tilmaamay bulshada rayidka ah inay ka kooban tahay kooxo rayid oo abaabulan sida ururrada xirfadlayaasha macallimiinta, dhakhaatiirta iyo qareennada marka lagu daro ururrada bulshada rayidka ah ee caadiga ah.

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102. Farah, “The Politics of Civil Society and Language” p.175.

Inkasta oo ay jireen walaacyo la xidhiidha in ururro badan oo bulshada rayidka ahi ay dano dhaqaale ku shaqeeyaan, haddana ka-qaybgalayaashu waxay weli u aqoonsanaayeen inay qayb ka yihiin bulshada rayidka ah. Qaar waxay sidoo kale bulshada rayidka ah ku dareen ururrada ganacsatada, gaar ahaan ururrada xirfadeed. Aragtida ugu badan ee bulshada rayidka ah lagu metelo ururrada bulshada rayidka ah ayaa loo sababeeyay muuqaalka iyo joogitaankooda bulshada dhexdeeda, marka loo eego ururrada xirfadlayaasha oo inta badan aan si wanaagsan u abaabulnayn isla markaana diiradda saara arrimo gaar u ah xirfadahooda halkii ay ka dabooli lahaayeen baahiyaha guud ee bulshada.

Ka-qaybgalayaal badan waxay ku doodeen in bulshada rayidka ah ee casriga ahi ay inta badan ku urursan tahay magaalooyinka, isla markaana ay si weyn u saameeyeen deeq-bixiyeyaasha iyo qiyamka reer Galbeedku, maadaama ururrada intooda badani ay soo baxeen kaddib burburkii dowladdii dhexe ee Soomaaliya sannadkii 1991. Aragtidan waxaa sidoo kale xoojiyay qoraallada cilmiyeed ee dib loo eegay, taas oo muujinaysa in ka-qaybgalayaashu ay si wanaagsan ula socdaan doodaha caalamiga ah ee ku saabsan bulshada rayidka ah.

Dhanka kale, kooxaha diimeed sida (jamaacooyinka) iyo odayaasha dhaqanka ayaa lagu tilmaamay inay yihiin saldhigga taariikh, dhaqan iyo asal ahaanba ay ku taagan tahay bulshada rayidka ah ee Soomaaliyeed. Kooxaha diimeedka waxaa lagu sifeeyay inay ka mid yihiin kooxaha bulshada ugu abaabulan, halka odayaasha dhaqankana lagu tilmaamay inay yihiin ilaaliyeyaasha xeer-dhaqameedka. Labadan kooxood ayaa loo arkay inay weli saamayn joogto ah ku leeyihiin hab-dhaqanka, xidhiidhaha iyo flashooyinka bulshada Soomaaliyeed.

Qaar ka mid ah ka-qaybgalayaashu waxay sidoo kale ku tilmaameen **Ururkii Dhallinyarada Soomaaliyeed (SYL)** inuu ahaa dhaqdhaqaaq bulsho rayid oo dhab ah xilligii gobannimo-doonka, maadaama uu door dhexe ka qaatay halgankii xorriyadda isagoo adeegsanaya khayraad kooban. Taas beddelkeeda, muddadii taliskii milatariga (1969–1991) ayaa lagu tilmaamay xilligii ugu madoobaa ee bulshada rayidka ah, maadaama lagu sifeeyay nidaam kali-talis ah oo gebi ahaanba meesha ka saaray hawlihii madaxabannaanaa ee bulshada rayidka ah.

Markii laga hadlay ujeedooyinka iyo hawlaha ururrada bulshada rayidka ah, inta badan ka-qaybgalayaashu waxay carrabka ku adkeeyeen in ujeedooyinkooda iyo waxqabadkooda ay si weyn u qaabeeyeen dhaxalka colaadaha iyo burburkii dowladnimada. Doorarka ugu muhiimsan ee ururradu waxay noqdeen bixinta adeegyada bani'aadannimo, nabad-dhisidda, xallinta khilaafaadka hubaysan iyo buuxinta kaalintii ay baneeyeen hay'adihii dowliga ahaa ee burburay. Hase yeeshee, ka-qaybgalayaal badan ayaa sidoo kale sheegay in ururrada bulshada rayidka ahi ay noqdeen ilo shaqo-abuur iyo dakhli lagu helo. Doorkan laba-geesoodka ah waxaa xaqiijiyay qoraallada cilmiyeed iyo sidoo kale natiiyooyinkii sahanka ee ay ka qaybqaateen 219 qof.

Puntland ayaa si joogto ah loogu tilmaamay inay leedahay ururro bulsho rayid oo marka la barbar dhigo deegaannada kale oo kana waxtar badan. Arrintan waxaa loo aanaynayay xasiloonideeda marka loo eego deegaanno kale iyo jiritaanka dalladda **PUNSAA**, taas oo si muuqata u xoojisay waxqabadka ururrada bulshada rayidka ah.

Marka laga hadlay maamulka iyo dhaq-dhaqaaqyada gudaha ee ururrada bulshada rayidka ah, ka-qaybgalayaashu waxay bixiyeen aragtiyo kala duwan, iyagoo ku tilmaamay maamulka ururrada inuu yahay mid kala daadsan oo si taban u saameeyay nidaamka federaalka ee qalloocan iyo siyaasadda ku dhisan qabiilka. Inkasta oo qaar ay aaminsanaayeen in federaal si sax ah u shaqeeynayaa uu xoojin karo bulshada rayidka ah, haddana inta badan waxay ku doodeen in qaabka federaalka ee hadda jira uu sii xoojiyay kala qaybsanaanta ururrada bulshada rayidka ah. Maadaama ururradu ay ku hoos shaqeeyaan awoodda dowlad-goboleedyada ay ka diiwaangashan yihiin, waxay inta badan la kulmaan cadaadis uga imanaya siyaasadaha maxalliga ah, taas oo keentay faragelin siyaasadeed oo wiiqday wada-shaqayntii ururrada, ha noqoto tan u dhexeysa dowlad-goboleedyada ama tan ka dhexeysa ururrada isku dowlad-goboleedka ka hawlgala.

Si kastaba ha ahaatee, qaar ka mid ah ka-qaybgalayaashii, gaar ahaan kuwii Baydhabo iyo Garoowe, waxay rumaysnaayeen in federaalku ilaa xad u suurto geliyo ururrada bulshada rayidka ah inay si dhow uga jawaabaan baahiyaha maxalliga ah. Qaar kale ayaa ku dooday in ururrada bulshada rayidka ahi, sida hay'adaha siyaasadeedba, ay ku daydaan habka awood-qaybsiga ee 4.5 si ay uga fogaadaan in lagu eedeeyo inay yihiin ururro cid gaar ah u xiran oo aan loo dhameyn. Sidaas darteed, hoggaamiyeyaasha ururradu waxay doonayaan in beelaha kala duwan ay matalaad ku yeeshaan hay'adaha maamulka. Muhiimad-siinta matalaadda beelaha, iyada oo mararka qaarkood laga hormarinayo kartida iyo aqoonta, waxay muujinaysaa sida bulshada rayidka ahi uga tarjumayso dhaqanka siyaasadeed ee ku dhisan qabiilka ee Soomaaliya.

Ka-qaybgalayaashu waxay sidoo kale soo bandhigeen aragtiyo kala duwan oo ku saabsan maamulka gudaha ee ururrada bulshada rayidka ah. Qaar, gaar ahaan kuwii Baydhabo, waxay ku doodeen in ururradu ku shaqeeyaan hannaan dimuqraadi ah, halka qaar kalena ay ku tilmaameen kuwo ay maamulaan hoggaamiyeyaal awoodda ku koobsada gacantooda iyo kooxo yar oo ku dhow, taas oo ay u arkeen inay ka tarjumayso dhaqanka siyaasadeed ee guud ee dalka, halkaas oo hoggaamiyeyaashu inta badan go'aannada qaataan iyaga oo aan samayn wada-tashi ballaadhan.

Markii laga hadlay heerka ay ururrada bulshada rayidka ahi u saameeyaan siyaasadaha dowladda, ka-qaybgalayaashu waxay soo bandhigeen aragtiyo kala duwan. Hase yeeshee, aragtida ugu doorka rooni waxay ahayd in ururrada bulshada rayidka ah marar badan lagu casuumo oo keliya inay si astaan ahaan ah u taageeraan siyaasadaha dowladda ama ay noqdaan “**shaabbad ansixin**” si dowladda ay gudaha iyo dibaddaba ugu muujiso in geeddi-socodku yahay mid loo dhan yahay. Si kastaba ha ahaatee, ururrada bulshada rayidka ah ee Puntland, gaar ahaan kuwa ku bahoobay dalladda **PUNSAA**, ayaa lagu ammaanay inay ku guulaysteen inay saamayn ku yeeshaan siyaasadaha dowladda qaybo ka mid ah.

Saddexdii magaalo ee daraasaddu ka dhacday (Baydhabo, Garoowe iyo Muqdisho), ka-qaybgalayaashu waxay guud ahaan isku raaceen in bulshada rayidka ahi ay noqoto mid si weyn u muuqata xilliyada ay jiraan qalalaasaha siyaasadeed. Hase yeeshee, waxay xuseen in ka-qaybgalkaasi inta badan aanu noqon mid miro dhal ah, maadaama dowladaha Soomaaliya ay doorbidaan inay mudnaan siiyaan dalabaadka kooxaha hubeysan halkii ay dhegaysan lahaayeen codadka bulshada rayidka ah ee ku baaqaya wada-hadal nabadeed. Tusaale ahaan, waxay soo qaateen iska horimaadyadii rabshadaha watay ee ka dhacay Muqdisho xilligii la isku khilaafsanaa muddo kordhintii Madaxweyne Farmaajo, iyo sidoo kale khilaafkii doorashooyinka Puntland ee sannadkii 2023, kuwaas oo ay dowladuhu si weyn ula macaamileen kooxihii hubeysnaa, halka codkii bulshada rayidka ah ee ku baaqayay wada-hadalkana la iska dhego tiray.

Mawduuc kale oo si joogto ah uga soo baxay doodaha ayaa ahaa in saamaynta bulshada rayidka ahi ku yeelato siyaasadaha dowladda ay inta badan tahay mid aan toos ahayn, balse u sii gudubta iyada oo loo marayo deeq-bixiyeyaasha caalamiga ah, gaar ahaan marka laga hadlayo siyaasadaha la xidhiidha haweenka iyo kooxaha kale ee la haybsooco. Arrinta xiisaha leh ayaa ahayd in inkasta oo deeq-bixiyeyaasha lagu ammaanay taageerada ay siiyaan bulshada rayidka ah, haddana sidoo kale lagu dhaliilay laba-wejiilennimo. Ka-qaybgalayaashu waxay sheegeen in deeq-bixiyeyaashu ay bulshada rayidka ah ka filayaan inay dowladda kula xisaabtanto waxqabadkeeda, halka isla mar ahaantaana ay ururrada ku khasbaan inay oggolaansho ka helaan dowladda marka ay codsanayaan maalgelin. Xaaladdan ayaa ku qasabta ururrada bulshada rayidka ah inay is-xakameeyaan si aanay halis u gelin helitaanka maalgelinta.

Si la mid ah saamaynta kooban ee ay bulshada rayidka ahi ku leedahay siyaasadaha dowladda, doorkeeda ku aaddan la xisaabtanka dowladda ayaa sidoo kale lagu tilmaamay mid aad u xaddidan. Mid ka mid ah sababaha ugu waaweyn ee wiiqa awoodda ururrada bulshada rayidka ah ee la xisaabtanka dowladda ayaa ah sharciyad darrada ka jirta hoggaankooda gudaha. Xaalado badan, marka muddo-xileedka hoggaamiyeyaasha ururradu dhammaado, waxay sii joogaan xilalka iyaga oo aan xubnuhu dib u dooran. Sidaas darteed, hoggaamiyeyaasha noocaas ahi waxay lumiyaan sharciyaddii iyo isla xisaabtankii ay ku lahaayeen ururradooda. Hoggaamiye aan laftiisu ula xisaabtamin xubnaha ururkiisa ayaa, sidaas darteed, ku adkaanaysa inuu ka dalbado dowladda ama cid kale sharciyad iyo isla xisaabtan.

Intaa waxaa dheer, ka-qaybgalayaal badan ayaa tilmaamay in maqnaanshaha qaab sharciyeed oo ilaaliya bulshada rayidka ahi uu si weyn u wiiqayo awoodda ururrada bulshada rayidka ah ee ay dowladda kula xisaabtami karaan. Sida ay sheegeen, haddii uu jiri lahaa qaab sharciyeed oo noocaas ahi, wuxuu si rasmi ah u aqoonsan lahaa doorka bulshada rayidka ah ee dejinta siyaasadaha iyo ilaalinta xorriyadaha madaniga ah. Taas beddelkeeda, siyaasiyiintu waxay inta badan ula xisaabtamaan ganacsatada, odayaasha dhaqanka iyo dadka saamaynta leh ee maalgeliyay ololahooda doorashooyinka dadban.

Si ka duwan beelaha, bulshada rayidka ahi ma laha awood ay dowladda kula xisaabtanto ama ay magaca shacabka ugu difaacdo xuquuqdooda. Halka saamaynta beeluhu ay salka ku hayso habka awood-qaybsiga ee ku dhisan qabiilka. Waxaa xusid mudan in inkasta oo bulshada rayidka ahi ay siyaasiyan ku jirto xaalad gees la iska dhigay, haddana beeluhu ay awood u leeyihiin inay cadaadis saaraan dowladda, gaar ahaan marka ay u arkaan inaan si caddaalad ah loo siin saamigooda jagooyinka siyaasadeed ama khayraadka dowladda. Xaaladaha noocaas ah, beelaha cabanayaa waxay mararka qaarkood ku hanjabaan inay taageerada kala noqonayaan dowladda ama ay su'aal gelinayaan sharciyaddeeda. Si ay uga hortagto xaaladdaas, dowladdu waxay inta badan ku qancisaa cabashooyinka beelaha iyadoo adeegsanaysa xildhibaanno iyo wasiirro beelahaas ka soo jeeda si loogu qaybiyo jagooyin iyo khayraad.

Marka laga hadlay nidaamka la filayo ee **qof iyo cod** ka-qaybgalayaashu waxay ka muujiyeen aragtiyo is khilaafsan. Inkasta oo mabda' ahaan ay rumaysnaayeen in nidaamkani xoojin karo isla xisaabtanka isla markaana ballaadhin karo ka-qaybgalka siyaasadeed, haddana waxay ka walaacsanaayeen in marka la eego xaaladda dhabta ah ee Soomaaliya uu sii hurin karo kala qaybsanaanta qabiilka, sababo la xidhiidha dhaqanka siyaasadeed ee nugul, wacyiga bulshada oo hooseeya iyo kalsoonidii bulshada oo muddo dheer ay wiiqeen colaaduhu.

Marka laga hadlay ka-qaybgalka haweenka iyo dhallinyarada ee bulshada rayidka ah, aragtida ugu badan waxay ahayd in ka-qaybgalka labada kooxood uu weli yahay mid xaddidan. Hase yeeshee, ka-qaybgalayaal badan ayaa kala saaray labada kooxood, iyagoo sheegay in haweenku marka la barbar dhigo dhallinyarada ay si firfircoon uga dhex muuqdaan bulshada rayidka ah. Waxaa sidoo kale la xusay in ka-qaybgalka haweenku uu si joogto ah u kordhay tan iyo burburkii dowladdii dhexe sannadkii 1991.

Waxyaabaha ay haweenka iyo dhallinyaradu wadaagaan ee ka caawiya inay ka gudbaan faquuqa- ha noqdo kan ku salaysan jinsiga ama da'da ayaa ah awooddooda ay ku dhisan karaan ururro madaxbannaan oo u gaar ah, sida ururrada haweenka iyo kuwa dhallinyarada. Si kastaba ha ahaatee, ka-qaybgalayaashu waxay tilmaameen in haweenku guud ahaan ku guulaysteen inay dhisaan ururro si firfircoon u shaqeeya, halka hindisayaasha ay hoggaamiyaan dhallinyaradu aanay sidaas oo kale u guulaysan.

Inkasta oo ay taasi jirto, ka-qaybgalayaashu waxay xuseen in gaar ahaan **Jiilka Z (Generation Z)** ay si weyn ugu firfircoon yihiin adeegsiga baraha bulshada iyo tiknoolajiyadda casriga ah. Haddii si habboon loo hago loona jiheeyo awooddan, waxay noqon kartaa fursad ay bulshada ku abaabulaan, dowladda kula xisaabtamaan, isla markaana door muuqda uga qaataan isbeddelka bulshada.

## 6. Talooyin

Natiijooyinka daraasaddani waxay muujinayaan goldaloolooyin iyo fursado muhiim ah oo la xidhiidha xoojinta bulshada rayidka ah ee Soomaaliya, gaar ahaan dhinacyada isla xisaabtanka, sharciyadda, wada-shaqaynta, iyo xidhiidhka ay la leedahay Dowladda Federaalka Soomaaliya iyo saaxiibbada caalamiga ah. Wax ka qabashada arrimahan waxay u baahan tahay hannaan wadajir ah oo heerar kala duwan leh, kaas oo ay door wax-ku-ool ah ka qaataan ururrada bulshada rayidka ah (CSOs), Dowladda Federaalka Soomaaliya (DFS), iyo saaxiibbada caalamiga ah. Sidaa darteed, talooyinka soo socda waxaa loo jeedinayaa dhinacyadan kala duwan.

### 6.1 Ku Socota Bulshada Rayidka ah

- **Xoojinta isla xisaabtanka gudaha iyo sharciyadda ururrada:** Ururro badan oo bulshada rayidka ah ayaa wajahaya caqabado dhinaca maamulka gudaha ah, sida hoggaamiyeyaal muddooyinkooda xilka dhaafa iyaga oo aan loo qaban doorashooyin sharci ah. Arrintani waxay dhaawacdaa kalsoonida lagu qabo ururrada, waxayna wiiqdaa awooddooda ay dowladda kula xisaabtami karaan. Sidaa darteed, ururradu waa inay hirgeliyaan qaab-dhismeed maamul oo cad oo kor u qaada hufnaanta, isla xisaabtanka iyo isbeddelka hoggaanka.
- **In la ballaariyo himilooyinka oo aan lagu koobnaan duruufihii dagaallada sokeeye:** Inkasta oo nabad-dhisidda, xallinta khilaafaadka, dib-u-heshiisiinta iyo gargaarka bani'aadannimo ay weli yihiin hawlo muhiim ah, haddana ururrada bulshada rayidka ahi waa inay balaariyaan waajibaadkooda si ay uga jawaabaan caqabadaha maanta jira. Kuwaas waxaa ka mid ah ka qaybqaadashada dib-u-dhiska dowladnimada, saameyn ku yeelashada siyaasadaha guud, horumarinta xuquuqda aadanaha, iyo la socodka isla xisaabtanka dowladda iyagoo la kaashanaya hay'adaha rasmiga ah ee kormeerka.
- **In la xoojiyo wada-shaqaynta ururrada bulshada rayidka ah ee heer federaal:** Marka laga reebo dalladda PUNSAA ee Puntland, wada-shaqaynta ururrada bulshada rayidka ahi weli waa mid daciif ah, badanaana waxay ku kooban tahay mashaariic ay deeq-bixiyeyaashu maalgelinayaan, xaaladaha degdegga ah ama iskaashiyo ku-meel-gaar ah. Sidaa darteed, ururradu waa inay maalgashadaan iskaashi waara oo dhexmara ururrada heer dowlad-goboleed iyo heer federaal. Wada-shaqaynta xooggani waxay kordhinaysaa waxqabadka, kalsoonida, awoodda codkooda, waxayna u suurto gelinaysaa inay si wadajir ah wax uga qabtaan caqabadaha aysan kali ahaan xallin karin.
- **In la dhiso dallad heer federaal ah:** Si loo xoojiyo matalaadda iyo isku-duwidda, ururrada bulshada rayidka ahi waa inay ka fikiraa dhismaha dallad heer federaal ah oo ay ku mideysan yihiin wakiillo ka kala socda dhammaan Dowlad-goboleedyada Federaalka iyo Gobolka Banaadir, iyadoo la ilaalinayo jiritaanka dalladaha heer dowlad-goboleed. Dalladdani waa inay ahaataa mid aan siyaasad ku milmin, isla markaana xubnaheeda lagu soo xulo karti iyo hufnaan si loo xaqiijiyo matalaad loo dhan yahay iyo sharciyad.

- **In kor loo qaado adeegsiga Af-Soomaaliga:** Waxaa Ururrada bulshada rayidka ah lagu dhiirrigelinayaa inay af-Soomaaliga u adeegsadaan isgaadhsiintooda qoraalka iyo hadalka labadaba. Maadaama bulshada Soomaaliyeed ay asal ahaan tahay bulsho afeed, waxaa muhiim ah in ururradu ka faa'iidaystaan suugaanta Soomaaliyeed sida gabayga, maahmaahyada, murtida iyo sheekooyinka dhaqanka, si ay bulshada u gaadhaan, u dhiirrigeliyaan, u abaabulaan una gaadhsiiyaan farriimo wax-ku-ool ah. Sidoo kale waa inay bulshada u fuliyaan barnaamijyo wacyigelin ah oo ku saabsan ka-qaybgalka nolosha guud, saamaynta siyaasadaha iyo la xisaabtanka hay'adaha dowladda.

## 6.2 Ku Socota Dowladda Federaalka Soomaaliya

- **In la sameeyo xeer nidaamiyeyaal u gaar ah ururada bulshada rayidka ah:** Soomaaliya weli ma laha sharci si gaar ah u nidaamiya ururrada bulshada rayidka ah. Qaab sharciyeedkan waa inuu ilaaliyaa xuquuqda ururrada, qeexaa doorkooda ku aaddan dejinta siyaasadaha iyo isla xisaabtanka, isla markaana sharciyeeyaa iskaashiga ay la leeyihiin Baarlamaanka iyo hay'adaha kale ee ay khusayso. Diyaarinta sharcigan waa inay ku salaysnaataa wadatashi loo dhan yahay oo ay ka qayb qaataan ururrada bulshada rayidka ah iyo khubaradu. Habkan waa in sidoo kale lagu dabaqaa heerka Dowlad-goboleedyada Federaalka.
- **In la xoojiyo hay'adaha isu-dheellitirka awoodaha iyo isla xisaabtanka:** Hay'adaha kormeerka sida Baarlamaanka, garsoorka, Hanti-dhawrka iyo guddiyada madaxbannaan waa inay si firfircoon u gutaan waajibaadkooda dastuuriga ah. Iyagoo la kaashanaya bulshada rayidka ah, waa inay la socdaan isla markaana kula xisaabtamaan laanta fulinta musuqmaasuqa, ku-takrifalka hantida dadweynaha, maamul-xumada iyo adeeg-bixinta liidata.

## 6.3 Ku Socota Beesha Caalamka iyo Ururrada Bulshada Rayidka ah ee Soomaaliyeed

- **In la yareeyo ku-tiirsanaanta qaababka ay deeq-bixiyeyaashu diyaariyaan:** Ururro badan oo Soomaaliyeed ayaa markii hore loo aasaasay inay hirgeliyaan mashaariic ay maalgelinayaan deeq-bixiyeyaashu, iyagoo adeegsanaya qaabab adag oo xaddidaya hal-abuurka isla markaana abuura ku-tiirsanaan joogto ah. Sidaa darteed, beesha caalamka iyo hay'adaha aan dowliga ahayn ee caalamiga ahi waa inay mudnaan siiyaan dhisidda awoodda ururrada Soomaaliyeed iyagoo bixinaya tababarro iyo horumarinta xirfadaha kor u qaadaya hal-abuurka, kala-duwanaanshaha ilaha dhaqaalaha iyo isku-filnaanta maaliyadeed.
- **In la dhiirrigeliyo iskaashi siman:** Sinnaan la'aanta awooddeed ee u dhexeysa ururrada Waqooyiga iyo Koonfurta dalka ayaa weli ka tarjumaysa raadkii gumaysiga, waxayna caqabad ku tahay gaaritaanka iskaashi dhab ah. Sidaa darteed, ururrada Soomaaliyeed iyo kuwa caalamiga ahi waa inay dhisaan iskaashi ku salaysan sinnaan iyo kalsooni, halkaas oo ururrada Soomaaliyeed si buuxda uga qayb qaataan dhammaan marxaladaha mashruuca, laga bilaabo naqshadaynta ilaa fulinta. Dhanka kale, ururrada Soomaaliyeed waa inay muujiyaan xirfad, hufnaan iyo isla xisaabtan.

- **In la hirgeliyo habab bulshada kasoo unkama:** Ururrada bulshada rayidka ah ee Soomaaliyeed waxay leeyihiin aqoon qoto dheer oo ku saabsan xaaladaha maxalliga ah iyo dhaqanka bulshada, halka hay'adaha caalamiga ahi ay leeyihiin khibrad farsamo iyo waayo-aragnimo caalami ah. Sidaa darteed, iskaashigu waa inuu ku salaysnaadaa hab ka soo bilowda bulshada, kaas oo isku dara aqoonta maxalliga ah iyo khibradda caalamiga ah si loo xaqiijiyo in mashaariicdu noqdaan kuwo ku habboon deegaanka isla markaana waara.

## 7. Mahadnaq

Waxaan si kal iyo laab ah ugu mahadcelinayaa dhammaan intii gacan ka geysatay diyaarinta daraasaddan. Waxaan si gaar ah ugu mahadnaqayaa Cabdirisaaq Ibraahim iyo Cabdullaahi Siciid, oo ka tirsan Machadka Daraasaadka Siyaasadda ee Heritage (HIPS), kaalintii qiimaha badnayd ee ay ka qaateen qabashada wareysiyada.

Sidoo kale waxaan u mahadcelinayaa shaqaalaha kale ee HIPS ee taageeray marxaladahii kala duwanaa ee diyaarinta warbixintan.

Waxaan sidoo kale si gaar ah ugu mahadnaqayaa xiriiriyeyaasha maxalliga ah ee HIPS ee Garoowe, Baydhabo iyo Muqdisho, kuwaas oo gacan ka geystay abaabulka doodaha kooxaha diiradda saaraya (FGDs), wareysiyada furan ee lala yeeshay dadka xog-ogaalka ah (KIIs), iyo fududeynta qabanqaabadii lagama maarmaanka u ahayd isku soo ururinta xogta.

Mahadnaqayga ugu weyn waxa kale oo aan u dirayaa dhammaan ka-qaybgalayaashii dood kooxeedka iyo xog-ogaalladii muhiimka ahaa, kuwaas oo aragtayahooda iyo waayo-aragnimadooda qiimaha leh suurto-gelisay diyaarinta warbixintan. Ugu dambayn, waxaan si weyn ugu mahadcelinayaa dhammaan dadkii ka qaybgalay sahanka oo waqtigooda u huray buuxinta xog-ururinta.

## 8. Tixraacyo

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