

# WINDOWS INTO OUR LIVES

An art project in Mogadishu

**DAAQADIHII NOLOSHEENA**  
Mashruuca Farshaxanka Muqdisho

“ I don't believe that people will fight against each other on culture. The old generation believed in segregating people by clan but the new generation doesn't do that anymore.”

“ Dhallinyarada waxay ku daydaan oo ay xirtaan dharka Reer Galbeedka halka ay dumarkuna u lebistaan si muxaafid ah. Waxay u muuqataa in dhaqankeenna uu yahay mid aad isu beddelaya maalin kasta. Xaafadaha qaar, waxaad u lebisana kartaa si kasta ee aad doonaysid xaafadaha qaarna, haddii aad u lebisato si kale dadku waxay kuu fiirinayaan si kale.”

“ Culture is an integral part of our life. It represents who you are. You see yourself and your being in it. You learn your culture. It teaches you how your ancestors were, how they used to live, think and work. I like the egalitarian nature of my people, how they feel neither superior nor inferior to anyone. But because of the way we put down our women by not giving them their rights in society, I think we are missing half of our lives, half of our potential. A society can never fully develop if it does not empower its women.”

“ Waxaan jeclahay isku hallaynta iyo xiriirka aad ka dhex helaysid bulshadeenna, balse mustaqbal kuma arko halkan, haddii Soomaaliya ay nabad noqoto mooyaane. Waxaan dareemaa aqoonsigeyga in uu meel dhexaad yahay, maaddaama aan ku soo koray dalka Ingiriiska.”

“ Dhaqanka waa qayb ka mid ah nolosheenna oo muhiim ah. Wuxuu ka dhigan yahay qofka aad tahay. Waxaad arkaysaa naftaada iyo in aad ku dhex jirtid. Waxaad baraneysaa dhaqankaaga. Wuxuu ku barayaa sida awoowayaashaa ay ahaayeen, sida ay u noolaan jireen, u fikir jireen oo u shaqayn jireen. Waxaan jeclahay dabciga sinnaanta bulshada ee dadkeenna, sida ay u dareemaan in aysan ka xoog badnayn ama in aysan ka liidan cidna. Balse iyada oo sabab u ah sida aan hoos ugu dhigno dumarkeenna annaga oo aan siinin xuquuqda ay ku dhex leeyihiin bulshada, waxaan u maleynayaa in ay naga maqan yihiin kala bar nolosheenna, kala bar karaankeenna. Bulshada marnaba si buuxda uma horumareysa haddii aysan awood-siin dumarkeeda.”

“ Some parts of our culture tend to put down women. It is hard to change these negative cultural things. They have early marriages and they only know one way to do weddings. Women need to be empowered economically and politically.”

“ Dhallinyarada waxay ku daydaan oo ay xirtaan dharka Reer Galbeedka halka ay dumarkuna u lebistaan si muxaafid ah. Waxay u muuqataa in dhaqankeenna uu yahay mid aad isu beddelaya maalin kasta. Xaafadaha qaar, waxaad u lebisana kartaa si kasta ee aad doonaysid xaafadaha qaarna, haddii aad u lebisato si kale dadku waxay kuu fiirinayaan si kale.”

“ The youth copy Western dress and the women dress very conservatively. It seems our culture is very dynamic and it is changing every day. In some neighborhoods, you can dress any way you want and in some other neighborhoods, if you dress differently people will look at you differently.”

“ Lately things have changed and people do not care that much about the old culture. Our culture was well defined and well known. We had our own traditional dress, people used to value their Somali language and oral traditions, they used to follow their customary laws. Today, many people speak English and think it is hip and cool. They think they are more advanced.”

“ It is always better to safeguard your language and traditions. Your language is rich and the people you are talking to are Somali, so why do you have to speak in English?”

“ Waxaan filayaa in ay fiicanaaneyso oo aan yeelanayno hoggaamiyeyaal wanaagsan oo uga faa'iideysta kheyraadkeenna in ay dib ugu soo dhisaan Soomaaliya mar kale. Waxaan ku leeyahay mustaqbal Soomaaliya haddii aan sii noolaado, balse anigu ma cabsado sababta oo ah qof kasta nasiibkiisa wuu u qoran yahay. Waxay ku xiran tahay aaminsanaan.”

“ We may have different traditional customs but we have one culture.”

“ Waxaan sidoo kale qaban karaa shaqada ragga. Waxaan noqon karaa fuundi ama najaar, wax ayaan sawiri karaa, waxaan noqon karaa farsamo-yaqaanka korontada. Waxaan toli karaa harqaanka. Cillaan ayaan saari karaa oo waxaan ciyaari karaa kubadda cagta.”

“ Girls are now educated and go to schools. My father will be OK with it. I listen more to my mother and she is my friend.”

“ I am not scared of things in Somalia. I have seen everything. I have seen war. There is nothing left for me to be afraid of.”

“ Waxaan doonaynaa odayaasheenna in ay sare u qaadaan mooraalka iyo kalsoonida dadkeenna da'da yar. Waxay u baahan yihiin in ay barbaariyaan hoggaamiyeyaal da'yar oo cusub.”

“ Back then, women did not cover their heads and shoulders. Now we have to cover. I have not seen when things changed. My mother and grandfather told me about how people used to dress back in the days and how stylish and nice they looked. We wear jeans under our skirts for safety reasons. If you get into trouble you can lift your skirt up or take it off and run.

“ I like trust and connection that you can find in our community, but I don't see my future here, unless Somalia will become peaceful. I feel my identity is in between, since I grew up in the UK.”

“ Anigu ma aaminsani in dadku ay isku dagaalayaan dhaqan. Jiilalkii hore ayaa aaminsan in ay u kala soocaan dadka qabiil balse jiilka cusub sidaama sameeyaan.”

“ I hope it will get better and we will have good leaders that exploit our resources to rebuild Somalia again. I have a future in Somalia if I stay alive, but I don't fear because there is a destiny for all of us. It is just about believing.”

“ Aniga kama cabsi qabo waxyaabaha ka jira Soomaaliya. Waxaan arkay wax kasta. Waxaan arkay dagaal. Waxba iima harin oo aan ka baqaayo.”

“ Muddooyinkan dambe xaaladaha way isbeddeleen; dadku ma daneeyaan dhaqankii hore. Dhaqankeenna wuxuu ahaa mid si fiican u qeexan oo si fiican loo yaqaanno. Waxaannu lahayn dhar hiddo iyo dhaqan ah oo innaga inoo gaar ah, dadku waxay qiimayn jireen Af Soomaaliga iyo oraah dhaqameedka. Waxay raaci jireen sharciyada caado dhaqameedka. Maanta, dad badan ayaa ku hadla Af Ingiriis waxayna u maleynayaan in uu yahay luuqad shidan. Waxay u maleynayaan in ay aad u horumarsan yihiin. Had iyo jeer waxaa wanaagsan in aad ilaaliso luuqaddaada iyo dhaqankaaga. Luuqaddaada waa qani dadka aad kula hadlaysana waa Soomaali; waa maxay marka sababta aad ugu hadleyso Af Ingiriis?”

“ Gabdhaha hadda wax ayay bartaan waxayna dhigtaan dugsiyada. Aabbahay waxba kama qabo arrinkaas. Waxaan in badan ka dhageystaa hooyaday, waanna saaxiibbaday labadaba.”

“ Qaar ka mid ah dhallinyarada waxay ku daydaan dhaqanka Reer Galbeedka waxayna iska dhigaan sida dadka Qurba joogta oo kale. Waxay ku hadlaan luuqado ajnabi waxayna u dhaqmaan si ka duwan sida ay u dhaqmaan Soomaalida. Haddii aad ka tegtid dhaqankaaga, waa sidii adigoo ka tegay waaliddiintaada.”

“ Qaybaha qaar ee dhaqankeenna waxaad moodaa in dumarka uu hoos u dhigayo. Waa ay adag tahay in la beddelo arrimahan dhaqanka ee xun. Waxay leeyihiin guurka waqtiga hore, waxayna garanayaan hal si oo loo sameeyo arooska. Dumarka waxay u baahan yihiin in dhaqaale iyo siyaasad ahaanba awood loo siiyo.”

“ We want our elders to give moral boosts and confidence to our younger people. They need to raise new young leaders.”

“ Waxaannu leennahay caadooyin dhaqameed kala duwan balse waxaan leennahay hal dhaqan.”

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*An art project in Mogadishu*

## **DAAQADIHII NOLOSHEENA**

*Mashruuca Farshaxanka Muqdisho*

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Soo noolteyinta dhacanka  
soo dhista nabadda  
REVIVING CULTURE BUILDING PEACE



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## Introduction

Since 2014 Comitato Internazionale per lo Sviluppo dei Popoli - **CISP** (International Committee for the Development of People) has been implementing the EU funded project “Reviving culture, building peace in Mogadishu”, with the objective of harnessing the power of cultural identity to contribute to the peace building process in Somalia. At global level culture is a strategic focus in different CISP country programs, from Kenya to Niger and Cuba, just to mention some. In Italy, where CISP’s Headquarters are located, working on promoting a culture of peace, inclusion and understanding amongst new generations has been one of CISP’s main endeavors since 1983.

“Reviving Culture, Building Peace” focuses on harnessing the power of culture to promote dialogue, provide spaces, tools and skills for young people to value their cultural history of peace. The project aims at contributing to long-term changes in attitudes and practices for social transformation and unity. At the same time, CISP is joining efforts with Somali partners in Mogadishu (the Somali Cultural Academy, the Ministries of Education, Culture, Higher Education and Information, UNESCO) to initiate the process of signing the UNESCO World Heritage Convention, to offer arts and cultural heritage for peace activities in schools, and to provide technical and business skills trainings for youth within the cultural heritage sector. CISP, like many other NGOs, donors, companies and change makers, is always looking for innovative approaches to create impact within its development programs. The body mapping workshop presented in this publication is one of a series of innovative activities planned by CISP, together with Art2be and other actors, using the “Art for social change” methodology. The idea is to use arts and cultural heritage to create dialogue, cohesion, inclusive communities, positive and long lasting social changes, thus supporting the peacebuilding process in the country. Art is central in helping people to find new ways to see the world and developing models that integrate imaginative thinking, leading to mobilization and effective action.

Thinking about the future, CISP and partners are envisaging, amongst others, a Training of Trainers for the 10 artists who participated to this first Body Mapping workshop, for them to get the necessary skills to facilitate Body Mapping sessions in schools and in their community. This will also give them the opportunity to use their newly acquired knowledge as an income generating activity. The same methodology will be used to address the topic of identity and memory related to urban spaces and architecture in Mogadishu (Spatial Mapping). Understanding the communities’ perception of the city and mapping public spaces and buildings that are meaningful for the collective memory, will help in analyzing how the built environment affects the way people interact with one another, and how urban planning can positively influence human and social relationships. Physical and psychological spaces can play a significant role in peace and reconciliation processes, contributing to stability and co-existence in the city, mitigating socio-economic and political tensions in situations of conflict. The Spatial Mapping findings will represent a baseline for a more technical survey of the historical districts of Mogadishu that will inform the compilation of a tentative list of cultural heritage sites to be submitted to UNESCO. CISP in Somalia will continue developing projects and partnerships to promote cultural heritage as a means to enhance peace. (Follow CISP on [www.cisp-ngo.org](http://www.cisp-ngo.org), [www.cisp-som.org](http://www.cisp-som.org)).

## Hordhac

Laga soo bilaabo 2014 **CISP** waxay fulinaysay mashruuc ay maal galiyeed midowga Yurub “soo noolaynta dhaqan-ka, iyo nabadaynta magaalada Muqdisho”, ujeedooyinka laga lahaana ay ahayeen adeegsashada awoodda dhaqanka si loogu adeegsado hanaanka geedi socodka nabadda ee Soomaaliya. Dhaqanku wa tab iyo fikir caalami ah yoolna u ah u ah howlaha CISP ka qabato dalal badan sida Kenya, Niger, iyo Cuba. CISP oo Xarunteeda ugu wayn ay ku taalo Talyaaniga waxaa waxqabadyadeeda ilaa 1983 ugu weynaa sare u qaadida dhaqan-nabadeedka, wadajirka iyo isfahanka jiiilalka cusub. “Soo noolaynta dhaqanka, dhisidda nabadda” waxay xoogga saartaa adeegsiga awoodda dhaqanka si loo dardargaliyo wada xaajoodka iyo in fursad la siiyo sarena loo qaado xirfadda dhalinyarada si ay u qiimeeyaan dhaqankooda soo jireenka ah ee nabadda. Mashruucu wuxuu hiigsanayaa keenidda isbadalo dhanka dabeecadaha iyo cadooyinka ee xiliga dheer si loo gaaro isbadal bulsho iyo midnimo. Isla markaas CISP waxay kaashanaysa hay’adaha ay dan wadaagta yihiin ee Muqdisho sida (Akadeemiyada, wasaarada waxbarashada iyoha dhaqanka, wasaaradda warfaafinta iyo UNESCO) si ay u dhaqan galiyaan saxiixi UNESCO WORLD HERITAGE CONVENTION ee damaanadqaadaya siinta dugsiyadda waxqabadyo dhanka farshaxanka, hiddaha iyo dhaqanka, tababaro farsamo iyo baarista xirfadaha ganacsiga oo la siinayo dhalinyaradda ayadoo loo marayo qaybta hiddaha iyo dhaqanka. CISP sida hay’ adaha kale, deeq bixiyaasha, shikradaha iyo isbadal-sameeyayaasha waxeey markasta isku daydaa ineey raadiso hab curin gaar ah si ay saamayn muuqata ugu sameeyso mashruucyada hormarined oo eey fulineeyso. Farshaxan Jireedkan (Body Mapping) lagu soo gudbiyay buugaan waa mid ka mid ah waxqabadyada taxanaha ah oo ay qorshaysay CISP oo kaashaneeyso Art2be iyo hay’ado kale, ayagoo isticmaalaya habka “Farshaxanka Isbedelka Bulshadda”. Aragtidaan waxaa loo adeegsanayaa farshaxan iyo hiddo-dhaqameed si loo abuuro jawi wada xaajood, midnimo, is dhexgal bulsho iyo is bedal bulsho oo wanaagsan oo waara, taasoo taageeraysa hanaanka geedi socodka nabadda ee dalka. Farshaxanku waxuu dadka ka caawiyaa inay dadku ka hadalaan sida ay uga fakarayaan aduunka waxuuna soo kordhiyaa qaab fikir u horseeda inay ku dhaqaaqaan wax qabadyo saameeyn leh.

Mustaqalka CISP iyo hay’adaha kale ay danwadaagta yihiin waxay qorshaynayaan in ay wax baraan 10 farshaxanyahan oo tababar sii bixin doono kuwaasoo ka qayb qaadan doona taabarka ugu horeeya ee kulamada Farshaxan Jireedka. Tababaradan waxay ka caawin doontaa farshaxanyahankan in ay helaan xirfadaha lagama maarmaanka u ah ee u sahli doona inay si wanagsan u hirgaliyaan kulamada Farshaxan Jireedka ee ka bixi doona Iskuulada iyo xarumaha bulshada. Tani waxay kaloo ka caawin doonta inay u noqoto fursad dhaqaale oo ay ku helaan aqoontii ay barteen. Si lamid ah habkaas waxaa loo adeegsan doona in looga hadlo arimaha la xiriira jiritaanka iyo xasuusta meelaha la dagan yahay ee magaalada Muqdisho. Fahanka aragtida bulshada ay ka haystaan magaalada, khariidadaynta barxadaha dadwaynaha iyo dhismayaasha qadiimiga ah qiimahana u leh xasuusta guud, waxay ka caawinaysaa in si wanaagsan loo falanqeeyo loona ogaado sida dhisida deegaan wanaagsan oo saamayn wanagsan ugu yeelan karto isdhexgalka bushada iyo sida qorshaynta magaalada ay saamayn wanaagsan ugu yeelan karto xiriirka dadka iyo kan bulsho. Goobaha bulshadda waxeey jir ahaan iyo naf ahaanba door weyn ka ciyaaraan nabadeeynta iyo dib u hishiisiinta, taasoo ka qayb qaadanaysa xasiloonida iyo wada noolaashaha ee magaalada, waxay kaloo yaraynaysaa kala fogaanshaha dhaqan-dhaqaale iyo kan siyaasadeed e xiliyada khilaafaadka. Xogta laga helo khariidadeeynta goobaha waxaa loo adeegsan doona gundhiga kormeero farsamaysan oo lagu sameeyo dagmooyinka taariikhiga ah ee Muqdisho taasoo sheegi doonta meelaha hiddo dhaqameedka ah kadibna loo diri doono UNESCO.

CISP waxay Soomaaliya ka sii wadi doonta mashaariicda horimarineed iyo mid iskaashi si loo hormariyo hiddaha iyo dhaqana si loogu xaqiijiyo nabadda. (Kala soco CISP on [www.cisp-ngo.org](http://www.cisp-ngo.org), [www.cisp-som.org](http://www.cisp-som.org)).

# Reviving Culture, Building Peace in Mogadishu



Soo nooleeynta dhaqanka  
soo dhisida nabadda  
REVIVING CULTURE BUILDING PEACE

Cultural heritage plays a vital role in building national identity. A role that is even more vital in times of conflict and rapid social change.

Prior to the civil war, Somalia had functioning museums, theatres, libraries and arts institutions as well as a long and rich tradition of oral poetry and storytelling. For centuries until relatively recently, Mogadishu was a rich, metropolitan melting pot, a crossroads of trade and a meeting place of Somali and international cultures, with important historical landmarks and architecture, and diverse spaces for meeting and experience arts and culture.

Sadly, decades of conflict have destroyed past cultural memories, public buildings, institutions and practices. According to UNESCO, "In post-conflict situations, cultural heritage often becomes a strong symbol and tool for the rebuilding of communities, helping them actively to break the cycle of violence."

The EU funded project "Reviving culture, building peace in Mogadishu" aims at strengthening Somali community contribution to safeguarding and promoting Somali cultural heritage as a means to increase peace, sense of citizenship and promote sustainable development. Some of the main activities of the project are: the rehabilitation of the Somali Academy for Arts, Culture and Science; supporting the process the UNESCO World Heritage Convention ratification by Somali Government; development of a project website ([www.revivesomaliculture.org](http://www.revivesomaliculture.org)); set up of poetry clubs in schools; supporting youth to conduct cultural activities; organizing arts workshops and trainings for youth; advocating for the inclusion of culture and arts in the national school curriculum; creation of a data base of Somali cultural heritage sites; training unemployed youth and women in relevant skills in the cultural sector.

Prolonged war in Somalia has created generations of young people who are disconnected from their past.

Exploring Somali identity through both cultural heritage and contemporary arts has the potential to strengthen common visions and shared pride among Somalis as well as offering space for expression, healing and reconciliation.

The Body mapping workshop is part of the arts trainings offered to young people during the project and its main objective is to give the opportunity to young people to explore through art, the meaning of Somali citizenship, to create their own history, to identify common roots and peace enhancing identities.

Inspired by the work done by the artists Xavier Verhoest and Wambui Wamae Kamiru within the initiative "Who I Am, Who We Are" exploring the idea of identity using art and self-expression, this book presents the stories and the art works of ten Somali artists who participated in the body mapping workshop held in Mogadishu in January 2016, facilitated by Xavier in collaboration with CISP.

The Body Mapping methodology was successfully adapted to the Somali context and received very positive feedback.

The privilege of listening to the stories of young Somali artists, of seeing them gaining confidence and opening up to an unusual experience with no expectations, but just a lot of enthusiasm, trust and commitment, was invaluable.

We hope that the visions, stories and dreams presented in this book will contribute to creating a different image of Somalia beyond conflict. An image where there is space for peace and hope for a better future.

# Soo nooleeynta dhaqanka soo dhisida nabadda ee Magaalada Muqdisho

Hiddo Dhaqameedku waxuu kaalin weyn ka ciyaaraa dhisidda jiritaanka .qaranka. Waa kaalin muhiimad weyn leh siiba xiliyadda is qilaafaadka iyo marka ay bulshadu si xawaara badan leh isku badaleeyso.

Ka hor dagaaladii sokeeye Soomaaliya waxay lahayd matxafyo, tiyaatarro, maktabado, xarumo farshaxan iyo waliba dhaqan hodan ku ah suugaan iyo sheekooyin. Qarniyo badan ilaa mar aan fogayn Muqdisho waxeeyd aheeyd magaalo hodan ah oo dad badan oo kala duwan degan yihiin, waxayna aheeyd xarun ganacsi oo kulmisa dhaqanka Soomaalida iyo dhaqamada kale ee aduunka, lehna dhismayaal iyo raasad taariikhi ah iyo meelo kala duwan oo lagu kulmo.

Waxay kaloo lahayd farshaxano iyo dhaqan mug wayn. Nasiibdarro, iska horimaadyadii iyo dagaaladii sokeeye ayaa burburiyay taalooyinkii taariikhiga aha ee dhaqanka, dhismayaashii dadwaynaha, xarumihii iyo hay'adihii sida ay sheegtay UNESCO, "Xilliyada colaadaha hiddo dhaqameedku wuxuu noqdaa alad muhiim ah iyo astaan loo adeegsado in dib la isugu keeno bulshada qaybaheeda kala duwan taasoo ka caawinaysa inay so afmeeran colaadda."

Mashruucaan "Soo noolaynta dhaqanka iyo nabaddeeynta Muqdisho" oo eey maalgaliso Midowga Yurub waxaa loola jeedaa xoojinta, ilaalinta iyo sare u qaadida hidde dhaqameedka soomaliyeed si kor loogu qaado nabadgalyada, dareenka wadaniyadeed iyo taageeridda hormar la joogteen karo. Waxyaabaha uu mashruucaan daboolayo waxaa ka mid ah in dib loo hawl galiyo akadeemiyadda dhaqanka, fanka iyo cilmiga ee Soomaliyeed; waxaa kaloo mashruucaan qayb ka ah taageeridda geedi socodka dowlada Soomaaliya ee wixii kasoo baxay Shirkii UNESCO ee World Heritage Convention; samaynta website uu leeyahay mashruuca ([www.revivesomaliculture.org](http://www.revivesomaliculture.org)); samaynta naadi suugaaneedyo dugsiyadda dhexdooda; taageeridda inay dhalinyaradu kaalin ka qaataan dhaqdhaqaaqyada dhaqanka; abaabulida tababaro farshaxan oo ay ka faa'iidaysanayaan dhalinyaradu; u ololaynta in maadooyinka dhaqanka iyo farshaxanka lagu kordhiyo manahajka guud ee waxbarashada dalka; in database ama keyd loo abuurto goobaha muhiimka u aha hiddo-dhaqameedka Soomaliya iyo ku tababarida haweenka iyo dhalinyarada shaqo la,aanta ah xirfado la xiriira dhaqanka iyo farshaxanka.

Colaadda daba dheeraatay ee Soomaaliya waxay abuurtay jilal dhalinyaro ah oo aan wax badan ka garanayn sooyaalkii hore. In la soo bandhigo dhaqankii soo jireenka ahaa iyo farshaxanka carsiga ah wuxuu xoojin karaa ra'yi guud ee wadaniimo soomaalida dhexdeeda, sidoo kalena wuxuu kaloo kaalin ka qaadan karaa cibiraada fekerka, tanaasulka, iyo dib u heshiisiinta. Tababarkan farshaxan jireedkan wuxuu qayb ka yahay tababarada farshaxaneed ee la siinayo dhalinyarada inta lugu guda jiro mashruucaan, kuwaasoo ujeedadooda ugu wayn ay tahay in la siiyo dhalinyarada fursad ay ku soo bandhigi karaan macnaha iyo dareenka wadaniimo, si ay u abuuraan taariikh-dooda, si ay u aqoonsadaan sarana ugu qaadaan hanaanka geedi-socodka nabada iyagoo adeegsanaya farshaxanka.

Ayadoo ay dhiirigaliyeen buugga ay qoreen farshaxanada kala ah Xavier Verhoest iyo Wambui Wamae Kamiru iyo qorshahooda loogu magac daray "Who I Am, Who We Are" oo ka dhigan soo bandhigida fikirada qofka iyo is cabiraadiisa, buugga wuxuu soo gudbinaya sheekooyinka iyo farshaxanka 10 dhalinyaro soomaliyeed kuwaasoo ka qayb qaatay tababarka Farshaxan Jireedkaee lugu qabtay Mogadishu bishii Janaayo 2016ka oo uu suurta galiyay Xavier oo gacan kahelya CISP.

Habkan Farshaxan Jireedka waxaa lagu saleeyay hanaanka soomaliyeed, dad badan ayaana u riyaaqay. Waxaa arin weyn aheeyd in la dhagaysto sheekooyinka dhalinyaro soomaliyeed ee farshaxan oo ku saabsan helitaankoodii kalsooni iyo khibarado aynan horey u arkin taasoo laheeyd xamaasad, kalsooni iyo go'aan qaadasho. Waxaan rajaynaynaa in aragtida iyo sheekooyinka xambaarsan himilooyinka ee buugga lagu soo gudbiyay inay wax wayn ku soo kordhin doonaan abuuritaanka muuqaal Soomaaliyeed oo ka duwan kan dagaaladda iyo colaaduhu ay gudbiyeen. Muuqaalkaasoo cabiraya nabadgalyo waarta iyo rajo wanaagsan oo laga arko mustaqbal quruxsan.

# When Art can liberate us, a journey to Mogadishu

| by **Xavier Verhoest**

*is placed (or becomes a source of inspiration for more work) on the Body Map/life-size painting. At the end of the five days, in parallel to the artwork, a written narrative from each participant complements the final Body Map.*

For a long time, I had been dreaming of **"Body Mapping"** with a group of Somalis, enabling them to take this journey of new awareness that brings to the forefront joy, sadness, depth and creative thinking.

In the room where we gathered for 5 days, it did not take long for the 10 participants to be "there", fully immersed in a process that can offer the most beautiful openness, respect and care. The content of the artwork and the verbalization of each life experience allowed participants, to their surprise to continuously shift between the private and the public, the personal and the collective, offering fertile ground for reflections on oneself and the others. It opened conversations related to identity, history, heritage, belonging and culture.

The expression of these bodies and their stories are at times pure tension: they show us the doubts, the fears, and the hopes that can make sense of being a Somali of today and of tomorrow. During such a journey perception, conception, emotion and ideas are not contradictory: they are just different aspects of our nature as human beings.

Since they were created, these Body Maps made in Mogadishu have been shown in various events -- **community centres and the University** -- with the consent and in the presence of the artists. Their vibrant colours and often surprising symbolism have awoken many viewers and inspired some to make their own Body Maps one day and to share, understand, empathize and reflect more.

Body Maps and their stories offer alternative means of self-expression and communication. They have the potential to break down some of the existing barriers or prejudices in a Somali context that include clan belonging, marginalization, social class, and gender inequality.

With this book, readers are invited to share an attempt to collect several lives, forming little treasures as a heritage of being Somali that resonates emotionally, historically and culturally in the heart and body of each of us. **They are a new form of knowledge** where the said and the unsaid coalesce in the most beautiful way because they teach us to think with the senses and feel with the mind.

*"Today, I have the whole picture in my mind, I become more aware of many things that I could not see before."*

**Mogadishu, Body Mapping participant, January 2016.**

Between the 24th and the 29th of January 2016, a creative workshop using the **Body Mapping method** took place in **Mogadishu, Somalia**.

Ten visual artists (seven males and three females, aged between 16 and 23 with one male 53 year old senior figure) spent 5 days where they used art and self-expression to create paintings.

**Body Mapping** is a very "experiential" approach to the individual and the collective. In its basic form, it involves painting a life-size representation of one's body onto a large surface and using colors, pictures, symbols and words to represent experiences to show the path that one has taken through life.

*Structured in a set of 15 activities over 5 days, the Body Mapping combines meditation, guided visualization, collage, drawings, painting and verbal communication. It mostly relies on a simple method: a question is asked of each participant and the response is made in the form of a drawing on a sheet of paper. No words are used.*

*After 15 minutes of individual work, the content of the drawing and the emotions felt by the artist are shared in a group session. At a later stage the same drawing*

*is placed (or becomes a source of inspiration for more work) on the Body Map/life-size painting. At the end of the five days, in parallel to the artwork, a written narrative from each participant complements the final Body Map.*

# Marka uu Farshaxanka ina xoreyn karo, socdaalkii Muqdisho

| waxaa qoray **Xavier Verhoest**

maris iyo wargaarsiiin oraahba leh. Waxay inta badan ku tiirsan tahay hab fudud: su'aal ayaa la waydiiyaa ka qayb qaate kasta jawaabtuna waxaa loo sameeyaa qaab sawir lagu sawirayo xaashi. Wax erayo ah lama adeegsado.

15 daqiiqo oo layli shaqsiyeed ah ka dib, waxa ku jira sawirka iyo shucuurta uu dareemay farshaxanyahanka waxaa lagu wadaagaa kulan kooxeed. Marxalad goor dambe ah isla sawirka ayaa lagu meeleeyaa Farshaxan Jireedka/sawir qof le'eg. (ama wuxuu noqonayaa isha fikrad habboon oo lagu qabanayo shaqo badan).

Dhammaadka shanta maalmood, waxaa barbar socda shaqada farshaxanka sheeko qoran oo ka timid ka qaybgale kasta, taas oo dhammeystiraysa Farshaxan Jireedka ugu dambeeyay. Muddo dheer, waxaa ku riyoonaayey aniga oo la sameynaya **"Farshaxan Jireed"** koox Soomaali ah, oo awood u siinaysa in ay qaadaan socdaal wacyigelin cusub hurosocod leh keenayana farxad, murugo, fikir qoto dheer oo hal abuur leh.

Qolka aanu isugu nimid 5ta maalmood, waqti badan kuma aysan qaadan tobanka ka-qaybgaleyaal in ay meesha yimaadaan, si buuxdana u-dhexgalaan ama ugu mashquulaan hannaan bixin kara daryeelka, ixtiraamka iyo furfurnaanta ugu quruxda badan. Shaqada farshaxanka iyo weedheynta ama hadal ku sheegidda waayo aragnimo nololeed kasta waxay u oggolaatay ka-qaybgaleyaasha, si la yaab leh ineey si joogto ah isula wadaagaan arrimaha gaarka ah iyo kuwa dadweynaha, si gaar ah iyo si guudba, taas oo suurtagelisay xaalad wanaagsan oo keentay inuu qofku si qoto-dheer uga fikiro nafsadiisa iyo midda dadka kaleba. Waxay furtay wada sheekaysi la xiriira aqoonsi, taariikhda, hiddaha iyo dhaqanka.

Soo bandhigadda farshaxan jireedyadan iyo sheekooyinka waxeey in badan keenaan dareemo saafi ah: waxaad na tusaan shikiga jira, cabsida, iyo rajadda taasoo ka turjumeeysa dareenka ahaanshaha soomaaliyeed ee maanta iyo beriba. Inta lagu jiro garashada socdaalkan, curinta, shacuurta, iyo fikridaha ma ahan kuwo is burinayo: waa qaybo gedisan oo ka mid ah dabeecaddeena bini aadanimo.. Tan iyo markii la abuuray, Farshaxan Jireedkan lagu sameeyay Muqdisho waxaa lagu soo bandhigay munaasabado kala duwan --**xarumaha bulshada iyo Jaamacadda**-- iyada oo oggolaansho laga haysto oo ay xaadirna yihiin farshaxanyahanada. Midabyadooda soo jiidashada leh iyo inta badan astamaahooda yaabka leh waxay baraarujiyeen daawadayaal badan waxayna ku dha-liyeen qaarkood in ay sameeyaan Farshaxan Jireed iyaga u gaar ah maalin uun iyo in ay wadaagaan, fahmaan, xoogga saaraan oo ay in badan ka turjumaan.

Farshaxan Jireedyada iyo sheekooyinkooda waxay bixiyaan habab kale oo uu qofka isku muujinayo oo uu ku hadlayo. Waxay leeyihiin awood ay ku burburinayaan caqabadaha jira qaarkood ama is nacaybka xaaladda Soomaaliya oo ay ka midka yihiin qabiilka, xaqiraada, dabaqadda bulshada iyo sinnaan la'aanta jinsiga.

Buugu waxuu ku casuumayaa aqristayaa shiisa ineey isku dayaan ineey nala aruuriyaan dhowr sheeko nololeed, oo noqon kara wax qiimo ku leh dhaxalka ahaanshaha soomaaliga. Si dareen, taariiq iyo dhaqanba leh uga tarjumi kara dareenka wadnaha iyo jirka qof kastoo naga mid ah.

*"Maanta, waxaan maskaxdeyda ku hayaa sawirka oo dhan, waxaan si dheeraad ah uga warqabaa waxyaabo badan oo aanan horay u arki karin."*

**Muqdisho, ka-qaybagale ka qaybqaatay Farshaxan Jireedka, Janaayo 2016.**

**Mogadishu, Body Mapping participant, January 2016.**

Intii u dhaxeysay 24ka ilaa iyo 29ka bishii Janaayo ee 2016, aqoon-isweydaarsi hal abuur oo la adeegsanayo hab Farshaxan Jireed ayaa lagu qabtay magaalada **Muqdisho, Soomaaliya**.

Toban farshaxanyahanno wax sawira (toddobo lab ah iyo saddex dheddig ah, oo ay da'doodu u dhaxeysay 16 ilaa iyo 23 iyo hal qof oo lab ah oo ay da'diisu ahay 53 sano jir) ayaa ku qaatay 5 maalmood in ay adeegsadaan fan iyo ismuujin ay ku abuurayaan farshaxanno/sawirro midabaysan. **Farshaxan Jireedka** waa hab keli ahaan iyo si wadar lehba ugu saleeyan "waayo-aragnimo". Waa qaab aasaasi ah, wuxuu ku lug leeyahay in lagu sawiro sawir le'eg qof jirkiisa bed weyn iyada oo la adeegsanayo midabyo, sawirro, calaamado iyo ereyo metalaya waayaha lagu muujinayo waddada uu qofka soo maray inta uu noolaa.

Waxaa loo qaabeeyay qaab 15 hawlood oo isku xiran oo soconaya muddo 5 maalmood ah, Farshaxan Jireedka wuxuu isku darayaa khilaawo, muuqaalayn la hago, habka farshaxanka ee xaashiyaha iyo marooyinka sawirka lagu sameeyo, sawirro, rinji

*is placed (or becomes a source of inspiration for more work) on the Body Map/life-size painting. At the end of the five days, in parallel to the artwork, a written narrative from each participant complements the final Body Map.*

# Windows Into Our Lives

| Daaqadihii nolosheena

*"I took a dhow, a boat with a sail that was driven by the winds.  
I was going to Kismayo.  
My final destination was Mogadishu.  
I had been told it became good again.  
It was six years ago. They said Mogadishu was becoming like Nairobi.  
I wanted to see it by myself. Mogadishu was getting better especially the  
Medina neighborhood, it was a happening place."*

*"Waxaan raacay doon ay dabayshu waddo.waxa aan aadayay kismaayo.  
Meesha uu safarkaygu ku dhamaanayay oo aan rabay in aan tago waxay  
ahayd Muqdisho. Waxaa la ii sheegay inay noqotay mid wanaagsan  
marakale.  
Waxay ahayd lix sano ka hor. Waxaa la ii sheegay inay Muqdisho  
noqonayso Nairobi oo kale! Waxaan doonayay in aan indhahayga kusoo  
arko. Muqdisho aad bay u soo wanaagsananasay ,gaar ahaan Xaafada  
Madina,waxay ahayd meel farxad badan."*







**4c,**

Can you draw an important moment of your childhood?

"It was in Bosaso. Here is the school gate guard and I was walking to it. The guard was radical and he could see me coming but he still kept the gate locked. That was the saddest day. We had revisions. I was never locked out from school before, never missed a lesson. I was blocked to learn. Think about it. It was an obstruction to my life."

**Ma sawiri kartaa wakhtigii kuugu farxadda badnaa ee nolashaada?**

"Waxeey aheeyd Boosaaso. Waa kan ilaalayaha iridka dugisiga aan ku socday. Ilaaliyaha wuu ad adkaa wuuna u jeeday inaan soo socdo hadana iridkii buu iga xirtay. Waa maalintii iigu murugo badneeyd. Weligeey dugisiga la igama xiran, weligeey cashar ma gefin. Waxaa la iga hor istaagay inaan wax barto. Bal ila feker. Noloshayda ayeey caqabad u noqotay."



**Nawaal,**

How do you see the world outside?

"This red shows how much blod was spilled; we are still in darkness."

**Sidee baad u aragtaa dunida kale?**

"Guduudkan wuxuu muujinayaa inta dhiig ee la daadiyay; wali waxaan ku jirnaa mugdi."

**Haashim,**

How do you see Somalia?

"This is the future of Somalia but we could make this picture better. We have found people who could cure all the complexities and grievances. We need to eradicate ignorance. We have to create arts and knowledge. Everyone has to teach whatever they know to others. I am part of this. I am part of the society."

**Sidee baad u aragtaa Soomaliya?**

"Kani waa Mustaqbalka Soomaliya, laakiin waxa aan ka dhigi karnaa mid ka wanaagbadan sidan, waxaan helnay dad daawayn kara waxyaalaha adag iyo cabashooyinka lakala tabanayo oo dhan. waa in aan dabargoyno jahliga oo aan abuurnaa fan farshaxameed iyo aqoon. Qofkasta wa in intuu uu yaqaano baraa oo u gudbiyaa dadka kale, aana waxan u taagnahay inan saas sameeyo waayo waxaan ka tirsanahay bulshada."



**Aaden,**

Can you draw the happiest moment in your life?

"It was June 2011. I saw thousands of people in the streets of Mogadishu supporting Prime Minister Farmaajo to stay in office. He was a reformer and a well-liked public figure. People were carrying his picture and shouting his name. Why was he liked? Because he did many reforms, he was honest, he fought against corruption, he paid government employees and soldier's salaries on time. He also brought peace to many neighborhoods in the city. I just felt so proud to see Somalis from every walk of life, ordinary folks, women and youth all supporting and putting aside their clan differences and divisions. That moment gave me hope that Somalia would be one day a united country and that we still have some decent leaders."

**Ma sawiri kartaa wakhtigii kuugu farxadda badnaa ee nolashaada?**

"Waxeey aheeyd June 2011, kumanaan dad ayaan ku arkay wadooyinka Xamar oo u taageersan inuu Ra'iisal Wasaare Farmaajo xaafiiska sii haayo. Waxuu ahaa qof is bedel waday dadkuna aad beey uga heleen. Dadku waxeey wateen sawiradiisa waxeeyna ku dhawaaqayeen magaciisa. Sababta loo jeclaaday maxeey tahay? Waayo waxuu sameeyay is bedelo badan, waxuu ahaa daacad, waxuu la dagaalay musuqmaasuqa, waxuu mushaharkii shaqaalaha iyo ciidanka ku bixiyay waqtigoodii. Waxuu kaloo nabad uu ka dhaliyay xaafado badan. Aad ayaan ugu bogay inaan arko soomaali kala duwan, dadka caadiga ah, dumar iyo dhalinyaro taageersan ayagoo dhinac iska dhigay qabiiladooda ka gedisan iyo kala qaybsanaatooda. Waqtigaas waxuu i geliyay rajo ah in Soomaliya eey maalin uun noqon doonto dal mideeyan iyo inaan weli heeysano hogaamiyayaal wanaagsan."

**Abdulwahab,**

Can you draw a difficult moment in your life?

"My people came to help me. They took me home and cut my hair and read Quran all over me to heal. I was taken from Kismayo to Sool region where my mother lived. That was four years ago. For a while and even sometimes now, I still feel the shock, I still think about that love. I decided to never fall in love again. Since my first love made me sick, I decided that I can't go to any love that can pain me like that again."

**Ma noo sheegi kartaa xaalad ama wakhti Adag oo ku qabsaday nolashaada?**

"Dadkeeygaa ii imaaday ineey i caawiyaan. Gurigeey i geeyeen, timaheey iga jareen, quraan eey i saareen si aan u reeysto. Waxaa la iga soo waday Kismaayo waxaa la i geeyay gobolka Sool oo hooyadeey ku nooleeyd. Ilaa xoogaa iyo haddaba wali waan dareemaa shoogaas. Weli waan ka feker jaceeylkaas. Waxaan go'aansaday inaan wax danbe jeclaan. Sidoow jaceeylkeeygii hore ii dhaawacay waxaan go'aan saday inaan jaceyl sidaas u xanuun badan aan qaadin."





### Salmaan,

How do you see Somalia?

"They say Somalia is this, Somalia is that. This picture was always in my mind. You could see death and many other things that exist down there. But I always believe that Somalia is rich. I hope, just like this tree and how it is all green on the top, that Somalia will be rich from the bottom to the top."

### Side baad u aragtaa Soomaliya?

"Waxeey dhahaan soomaaliya saan waaye soomaaliya saas waaye. Sawirkaan mar kasta maskaxdeeyda uu ku taagan yahay. Waxaad u jeeda dhimasho waxyaabo kale oo hoos ka jira. Laakiin waxaan weligeey aaminsanaa in Soomaaliya tahay hodan. Waxaan rajeeynaa sida geedkan oo kale iyo sidoow cagaar kor uga yahay in Soomaaliya kor iyo hoos hodan uga noqoto."

### Sanaa,

Can you draw an important moment in your childhood?

"I watched a karate movie. There were these Asian girls who knew karate where one girl can beat ten guys. When I was at primary school, I would see a girl and a boy fighting. The girl would ask another boy to defend her or she would go to her brother and complain. Even now in the street she will be bugged. That is normal in Somalia. Girls don't fight back. They rely on their brothers for defense. I saw these movies and the girl who can beat up ten guys and it made me interested in karate. Now I practice every day karate."

### "Ma sawiri kartaa wakhtigii kuugu farxadda badnaa ee noloshaada?"

"Waxan fiirsaday filim karate ah. Waxaa ku jiray gabdho shiineys ah oo karateega yaqaan. Hal gabar aa tobon nin tumeeyso. Markaan dugsiga hoose dhiganaayay waxaan arki jiray wiil iyo gabar dagaalamaayo. Gabarta wiil kale eey weeydiisane inoow ka dhiciyo ama walaalkeed eey u tagee oo ku cabaadee. Xataa hadda gabarta jidka lagu dhibaa. Soomaaliya caadi ka waaye waxaas. Gabdhaha ma dagaalamaan. Walaalhood eey isku heleeyaan. Waxaan arkay filimadaas iyo gabdho xataa tobon nin tumaayo waxeeyna igu dhalisay inaan karateeyga xiiseeyo. Hadda karateega aan maalin kasto sameeyaa."



### Shamso,

Can you draw an important moment of your childhood?

"The important part is the different hands. It shows how people are different from each other. I am proud of being a Somali and I would tell others that we have open hearts and we are very hospitable. We welcome our guests. We are honest people. We are proud of our natural resources. I am proud that Mogadishu is a nice capital. Even though we have troublesome people, the majority of Somalis are peaceful and we love each other."

### Ma sawiri kartaa wakhtigii kuugu farxadda badnaa ee noloshaada?

"Qaybta muhiim u tahay gacmaha kala duwan. Waxa ay muujinaysaa sida ay dadku yihiin midba midka kale ka duwan. Waxaan ku hanweynahay oo aan isagoo Soomaali ah oo aan u sheegi lahaa in dadka kale in aan Quluubta furan, waxaana aad u soo dhawayn. Waxaan soo dhawaynaynaa martida noo. Waxaan nahay dad daacad ah. Waxaan ku faraxsanahay khayraadka dabiiciga ah our. Waxaan ku hanweynahay in Muqdisho ay tahay caasimadda fiican. Inkasta oo aan dad dhib badan, weli inta badan Soomaalidu waa nabad, waxaana is jeclaataanaan nolosha."



### Aaden,

How are you perceived as an artist in Somalia?

"I see myself as a failed artist that has fallen from the ladder. I haven't reached where I wanted to and I didn't get the fame and name I wanted. I didn't make money. The reasons are simple. My country went through civil war and my people don't value arts"

### Sidee baad u aragtaa in aad tahay farshaxan Soomaliya ku nool?

"Waxa aan isku arkaa in aan ahay Farshaxan guuldaraystay kaas oo kasoo dhacay dabaqada bulshada, Wali maanan gaarin yoolkii aan hiigsanayay, mana aanan samaysan magac iyo caannimadii aan rabay, lacagna ma yeelan taasoo ay u sabab tahay in dalkaygu uu galay dagaal sokeeye taasoo keentay in dadku aynan qiimeeyan farshaxanka."

### Nawaal,

Did you like being portrayed by your colleague?

"I felt very special when my colleague made this portrait of me. At the same time, I felt a bit anxious at how I would appear. I want people to know the best of me and not only draw conclusions on how I look to them."

### Seed u aragtaa in ay ku sawireen saaxibadada shaqada?

"Waxa aan dareemay dareen gaar ah markii ay saaxibayday i masawireen, islamarkaa waan yara walwalay markaan arkay sidii uu sawirku iga dhigay. Waxaan doonayaa in ay dadku ogaadaan wanaagayga laakiin marabo inay ka fahmaan shaqsiyadayda muqaal kaliya."



# Body Maps

| Farshaxannada Jirka



# Images from the Workshop

## Sawirradii Howsha Farshaxanka



DAY 1

Where do I come from?  
Can I draw an important moment of my childhood? How do I see myself today? What are my aspirations as a Somali citizen?

### Maalinta 1aad:

Halkee baan ka imid? Miyaan sawiri karaa xilli muhiim ku ah carrurnimadeyda? Sidee baan isku arkaa maantadan? Waa maxay hadafka aan hiigsanayo haddaan ahay muwaadin Soomaaliyeed?



DAY 2

Choose and draw a difficult moment in your life as a Somali. Choose and draw a beautiful moment in your life as a Somali. Lie down and find a position on your canvas and someone will draw the outline of your body. Find a colour for your body and paint the inner body of your Body Map. What makes me proud about Somalia? What does not make me proud about Somalia?

### Maalinta 2aad:

Xulo oo sawir xilli adag oo ku soo maray noloshaadii Soomaali ahaan. Xulo oo sawir xilli qurux badan oo ku soo maray noloshaada qof Soomaaliyeed ahaan. Hoos jiiifo darbaalkaaga qof ayaa ka dib sawiraya qaab ama xariiqyo muujinaya jirkaaga. Midabyo u raadi jirkaaga kadibna rinji mari Farshaxan Jireedkaaga. Waa maxay waxa iga dhiga in aan ku faano Soomaaliya? Waa maxay waxa aan iga dhigin in aan ku faano Soomaaliya?



DAY 3

How do I see the world outside me, how can I picture it? Use colors, drawings and symbols. Insert the different elements you have drawn until now on your Body Map (windows into your life, difficult and happy moments, personal symbols, name, title).

### Maalinta 3aad:

Sideen u arkaa aduunka iga baxsan, sideen u sawiri karaa? Adeegso midabyo, sawiro iyo astaamo. Geli waxyaabihii kala duwanaa eed sawirtay ilaa hadda farshaxan jireedkaaga. (Dariiishadaha noloshaada, waqtiyadii kuugu adkaa ama kuugu farxa badnaa, astaamaha qofnimo, magaca, cinwaan).



DAY 4

Portrait drawing in pairs and painting on your canvas. Paint your hands and feet and apply them on the canvas. Choose five important dates in Somali history: how do you relate to these? What makes me different from other Somalis? What makes me similar to other Somalis?

### Maalinta 4aad:

Jirkoo si lamaan loo sawiro iyo rinjiyeynta marada. Rinjiyey gacmahaaga iyo cagahaaga kuna sawir marada. Dooro shan waqti oo ku weyn taariiqda soomaaliya. Sidee aad adiga kuu saameeyaan? Dadka kale ee soomaalida maxaan uga duwanahay? Maxaa dadka kale ee soomaalida mid igala dhigaayo?

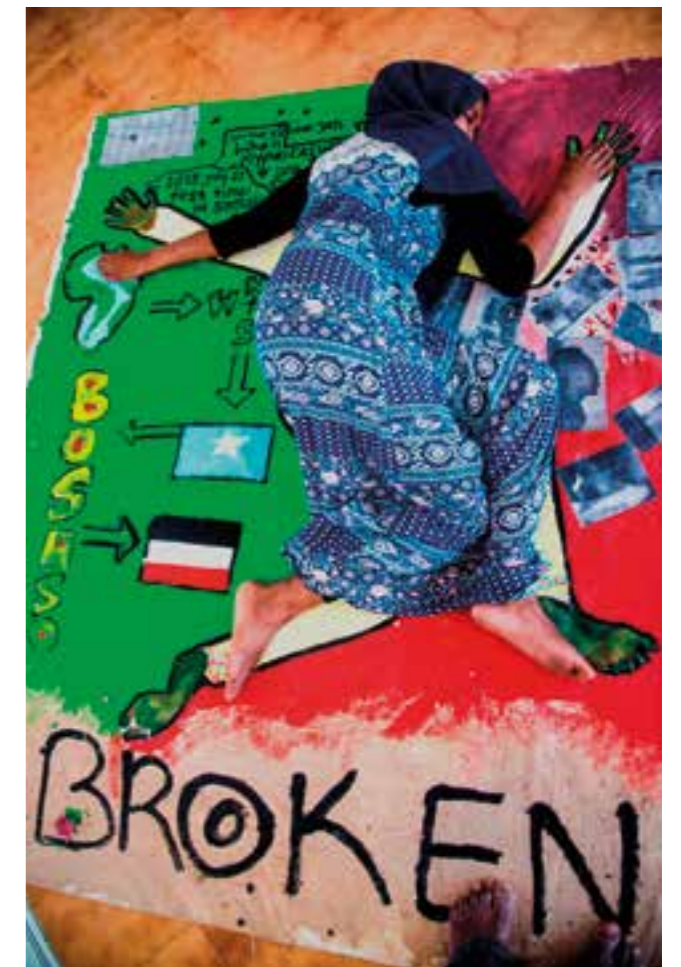


DAY 5

Find four words to depict yourself and find four words that other people use to depict you. Add new elements and important words/messages on your Body Map. What to do with your Body Map? Presentation of final Body Map by each artist.

### Maalinta 5aad:

Raadi afar eray oo aad ku qeexi karto nafsaddaada waaxadna raadisaa afar eray oo ay dadka kale adeegsadaan oo ay adigu kugu qeexaan. Ku dar cunsurro cusub iyo ereyo muhiim ah/farriimo Farshaxan Jireedkaaga. Waxa lagu sameynayo Farshaxan Jireedkaaga? Soo bandhigidda Farshaxan Jireedka ee farshaxanyahan kasta.



# Stories and Final Artworks

| Sheekooyin iyo Howl  
| Farshaxaneedkii Danbe





## “ Many Hands Make Light Work”

Abdinasir “4C”

*This painting represents someone who closed his arms and doesn't offer help and is ignoring the real problem in Somalia. Everyone is watching and is waiting for someone else to fix our problems.*

***If you don't open your hands and start doing something about your own problems, no one will do it for you.***

*This man is a patriot wearing the Somali flag. Below is the destruction in which our country remains.*

*In the middle he is closed but from the head, he is more open. He is surprised by his own situation because he is burning from the bottom. He knows the problem, he feels all alone and he can't talk about it. Many feel like him. Everyone is silent. If we all bring our hands together, Somalia can improve.*

*Despite all this, I am proud of our resources. The sea is beautiful. We have palm trees and forests. We are beautiful and blessed people.*

*I cherish education. I remember the day I was denied entrance in my school on the final day of the exam revision.*

*I was not even late and they didn't let me in. I felt so sad that day.*

*In the middle of my legs, you can see a big road, it is the only road rehabilitated in Mogadishu. We still have monuments that have been destroyed and not rehabilitated after all these years.*

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This body mapping workshop has given me a lot of strength and happiness. I have learnt how to create with my mind. I was taken by surprise. The questions were simple but to draw them was a mystery. It made me more creative and reflective.

Yesterday, the world outside didn't mean that much to me. When I was in my neighborhood, the houses and the streets didn't matter to me. I hold today and forever this whole picture in my mind. I am today more aware of many things that I could not see before.

“Many Hands Make Light Work” / “Gacmo laabani wax badan ma qabtaan”, by Abdinasir “4C”

2016, Mogadishu  
mixed media on canvas  
150cm x 200cm

## “Gacmo laabani wax badan ma qabtaan”

Sawirkan wuxuu ka tarjumayaa qof gacmahiisa laabtay oo aanan waxba tareynin waana qof iska indha tiraya dhibaataada dhabta ah ee ka jirta Soomaaliya. Qof kasta wuu daawanayaa wuxuuna sugayaa qof kale in uu xalliyo dhibaatooyinkeenna. Haddii aadan furin gacamahaaga oo aadan bilaabin in aad wax ka qabatid dhibaatooyinkaaga, qofna kuuma sameynayo taas.

Ninkan dhexe waa waddani xiran calanka Soomaaliya. Hoosna waxaa ka muuqda burburka uu ku jiro dalkeen-na. Gudaha wuu ka xiran yahay laakiin wuu madax furan yahay. Wuxuu la yaabbanyahay xaaladda uu ku jiro sababta oo ah hoos ayuu ka gubanayaa. Wuxuu ogyahay dhibaatooyinka heysta, wuxuu dareemayaa in uu keligiis yahay mana hadli karo. Dad badan baa sidiisa oo kale dareemaya. Qof kasta wuu aamusaa-yahay. Haddii dhammaanteenna aanu gacamaha si wadajir ah isugu keenno, Soomaaliya way hagaagaysaa.

Inkasta oo ay sidan tahay, haddana waxaan ku faani karaa kheyraadkeenna. Baddu aad bey u qurxoon tahay. Waxaan sidoo kale leennahay caw baar iyo duurka. Waxaanu nahay dad qurxoon oo barakeysan.

Waxbarashada waan jeclahay. Waxaan xasuustaa maalin la ii diiday in aan galo dugsigeyga oo ahayd maalintii ugu dambeysay ee muraajacada la sameynayey intaan intaxaanka loo fariisan. Ma soo daahin laakiin waa la iga xirtay. Waxaan maalintaas dareemay murugo.

Haddii aadd eegto sawirkayga kore, lugaheyga dhexdooda waxaa ka muuqdo jid weyn. Waa jidka kaliya ee haaatan Muqdisho dib looga dhisay. Waxaan leennahay taallooyin la burburiyay oo aan dib loo dhisin= sannadahan oo dhan.

Aqoon-isweydaarsigan farshaxanka jirka waxaan ka helay awood badan iyo farxad. Waxaan bartay sidii aan maskaxdeyda wax uga abuuri lahaa. Aad baan ula yaabbanaa. Su'aaluhu wey fududaayeen laakiin in la sawiro waxay ahayd mucjiso oo kale. Waxay iga dhigtay qof hal-abuur leh oo wax ka barandegi karo.

Shalay, adduunka dibadda ah wax micno ah ma ii sameynaynin. Marka aan joogo xaafaddeyda, guryaha iyo jidadka qiimo ilama lahayn. Waxaa maanta iyo waligeeygaba maskaxda ku haynayaa sawirkan oo dhan. Waxaan maanta ka warqabaa waxyaabo badan oo aan horay u arki jirin.



## My Story

My name is Abdinasir also known as 4C. I am from war and blood. I was born during the civil war. I want my country to be better than what I see. I still have hope.

I remember when I was going to primary school. I was the number one student. Today when I see school children, I remember the time when I used to go to school. It was next to Bosaaso Port. During the morning, the school was open for kids who could afford it and in the afternoon, it was the turn for the kids whose families could not pay. Some of them were orphans. They would receive free books, free clothes, free food and money and during these afternoons, I would assist these kids.

My mum used to take care of me: wash my face every morning before school, tidy me, put on my tie and my bag on my shoulder. My older brother and I were going to the same school. He was troublesome and I was so naïve to follow him. That is why my father was tough on me. He wanted me to be serious and be a good student. I learned a lot thanks to religion in the Quranic Schools. I am sad about the insecurity, youth

unemployment, the poor roads infrastructure and the division of my people despite the fact that we have the same religion, color, language and script.

**Today, we know how useless the gun is. A gun cannot bring understanding and harmony. Only the pen can bring consensus.**

Books are important and if you study, you can develop yourself. If I learn something, I can succeed. I just started art yesterday but today if I strive and try harder, I can be successful.

In the future, I hope to have an art and counseling office and to gain the respect and the dignity that I deserve in this world. I want to advise young students and parents alike. I will use art to reconcile people.

We share so much love, friendship and hospitality and despite all this, we are still at war.

## Sheekadeeyda

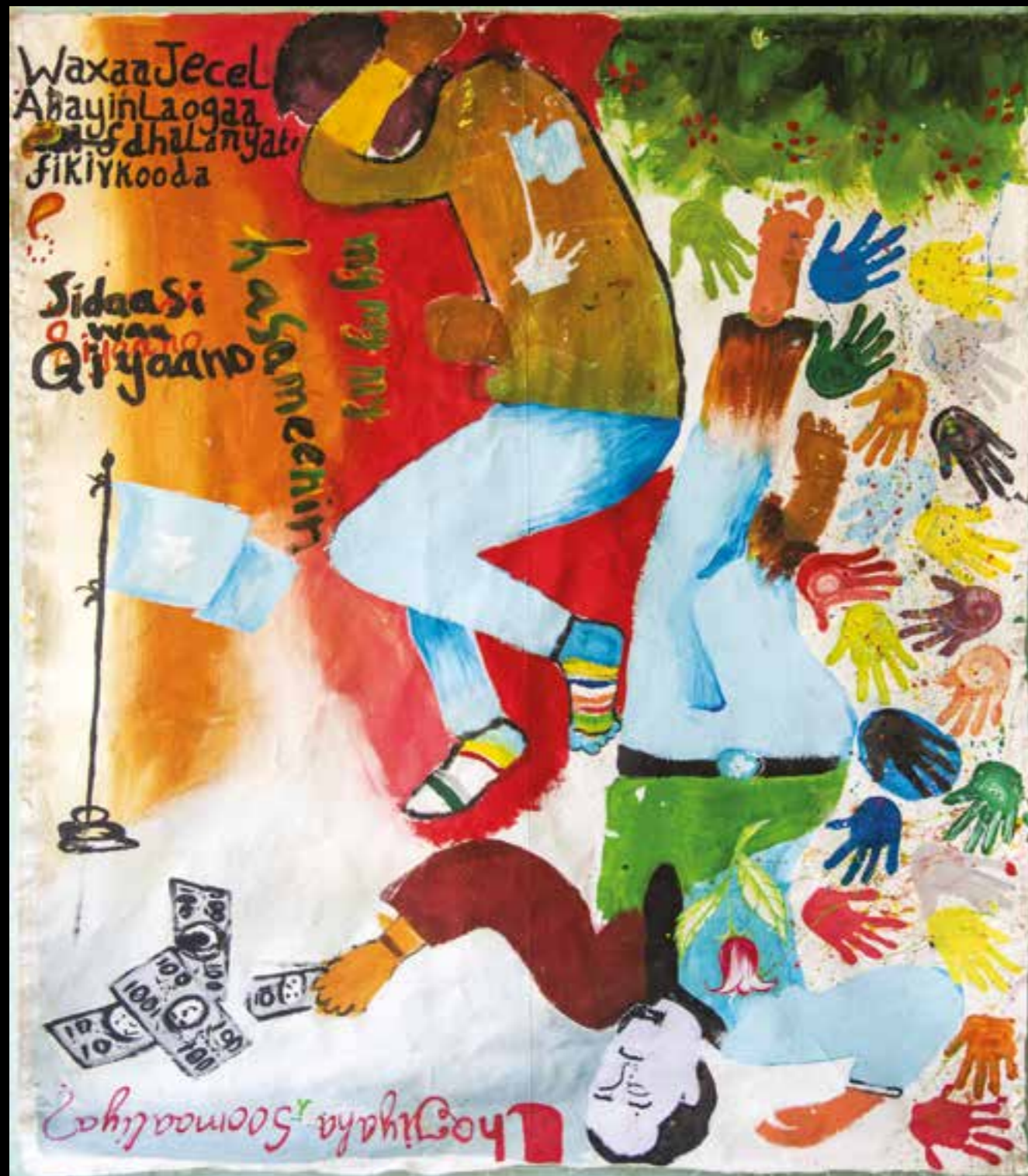
**Magaceygu waa Cabdulwahaab Xasan Shariif Cumar. Waxaan ku dhashay Marka, Shabe-ellaha Hoose. Hadda waxaan kula noolahay Xamar Jajab qoyskeenna. Meel kale uma socdo. Maanta waan faraxsanahay maxaa yeelay warqadaheyga iyo dukumeentigeyga way ii dhan yihiin. Waxay iga dhigayaan in aan ka tirsanahay bulshada ku dhaqan dhulkan.**

Waxaan xasuustaa markii aan dhigan jiray dugsiga hoose. Waxaan ahaa ardayga gala kaalinta koowaad. Maanta markaan arko carruur dugsi dhigato, waxaan soo xasuustaa waqtigii aan dugsiga dhigan jiray. Wuxuu u dhowaa dekedda Boosaaso. Qaarkood waxay ahaayeen agoomo. Waxayna heli jireen buugaag, dhar, cunto iyo lacag bilaash ah. Anigu galbihii waxaan caawin jiray carruurtaas.

Maanta waxaanu ogaanay in qorigu uusan lahayn wax faa'ido ah. Qori ma keeni karo isfahan iyo wada noolaansho. Qalinka kaliya ayaa keeni kara is-afgarad iyo heshiis guud. Buugaagtu waa muhiim haddii aad wax baratidna waad horumari kartaa. Haddii aan wax barto, waan guuleysan karaa. Shalay ayaan bilaabay farshaxanka laakiin maanta haddii aan ku dadaalo oo aan aad isugu dayo waan ku guuleysan karaa.

Mustaqbalka, waxaan rajeynayaa in aan ku dadaalo sidii aan u soo saari lahaa farshaxanyahano dhallinyaro ah sida hadda aniga la ii soo saaray. Waxaan rajeynayaa in aan yeesho xaafiis farshaxan iyo la-talin iyo in aan bulshada ku dhex yeesho ixtiraam iyo sharaf. Waxaan rabaa in aan si isku mid ah ula taliyo ardayda da'yarta ah iyo waalidiinta. Waxaan u isticmaalayaa farshaxanka in aan dadka ku heshiisiiyo.

Waxaan wadaagnaa jaceyl badan, saaxiibtinimo iyo marti-soor; inkasta oo ay jiraan waxaan oo dhan, haddana dagaal ayaan weli ku jirnaa.



## “ The Destroyer of Somalia”

Shamso

*I want to start with the hands of my Body Map. The hands have different colors because people are different. People have different characters, some with a good heart and some with a bad heart. Everyone is different but diversity is beautiful.*

*Let me come back to these two men on the painting. One man is old and the one that is upside down is young and he lies in a bed of blood. The old man wears a tie and a shirt that has many colors. These are the beautiful colors of our flag, the colors of our natural resources and the colors of our people. In other words, this old man was given the responsibility of our flag, of our resources and of our people and instead of working for the interest of our nation, he works for his own interest.*

*At the bottom, there is a fire burning and this fire is what the old man is bringing to us. He destroyed our flag. He doesn't see our resources. He does not care about our people. All he sees is money. He is only running after money. He's not leaving a good legacy for the younger generations. Next to him is the young man. He is wiser than the older one.*

***The youth should speak up and people should listen to the ideas of the younger generation.***

*This young man has nothing but he is thinking about*

*improving his situation in the country unlike the old man who doesn't care. The young one is trying to stop the treason of the old man. The young man is telling him " Stop don't do it! Don't ruin my country's future". He is telling him: "You have been given the responsibility but you don't care and unfortunately, your money will vanish in the end."*

*I want our flag to be up. My expectation is to see the young man standing up for himself and bringing up prosperity.*

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*This workshop made me feel very happy and I have discovered aspects of myself I did not know. I like to share the little I know. This Body Map is very important to me. It is art and I like art since I was a baby. It was my dream to be part of an art workshop like this.*

"The Destroyer of Somalia" / "Hojiyaha Soomaaliya", by Shamso  
2016, Mogadishu  
mixed media on canvas  
150cm x 200cm



## Farshaxan Jireedkeyga: "Hojiyaha Soomaaliya"

Waxaan rabaa in aan ka bilaabo gacmaha badan ee farshaxanka ka muuqda. Waa laga yaabaa in aadan fahmin waxaan meeshaan ku soo bandhigay. Gacmuhu waxay leeyihiin midabbo kala duwan waayo dadku way kala duwan yihiin; sidoo kale ayay Soomaliduna u kala duwan tahay. Dadka waxay leeyihiin dabeecado kala duwan, dad qalbi fiican iyo dad qalbi xun ayaa jira.

Aan u soo laabto labadan qof ee ka muuqdo sawirkan. Mid waa duq midna hoos ayuu u fooraraa; waa midka yar wuxuuna dhex jiiifaa dhiig. Ninka wayn waxaa u xiran yahay qoorxir/karaweeto iyo shaati midabyo badan leh. Kuwaani waa midabka qurxoon ee calankeenna. Midabyada kheyraadkeenna dabiiciga ah iyo midabyada dadkeenna. Si kale haddaan u dhigo, ninkan weyn waxaa mas'uul looga dhigay calankeenna, kheyraadkeenna iyo dadkeenna, meeshii uu u adeegi lahaa danta guud ee dalka wuxuu ka shaqeynayaa dantiisa gaarka ah iyo danta kuwo yar. Hoos dab ayaa uga shidan, dabka isaga ayaa noo keenay. Wuxuu burburiyay calankeenna. Ma u jeedo kheyraadkeenna; ma kala jecla dadkeenna. Waxa kaliya uu arko waa lacag. Lacag kaliya ayuu daba ordayaa.

Waxaa dhinac jooga nin da'yar. Wuu ka caqli badan yahay ninka weyn. Dhallinyaradu waa in ay hadlaan dadkuna waa in ay dhageystaan fikradaha dhallinta da'da yar. Ninka da'da yar waxba ma haysto laakiin wuxuu ka fikirayaa sidii uu xaaladda dalka u wanaajin lahaa la mid na ma aha ninka wayn ee aan waxba kala jeclayn. Ninka yari wuxuu isku dayayaa in uu ka hortago khiyaanada ninka wayn. Wuxuu ku leeyahay jooji oo sidaan ha yeelin. Waxaa la idiin dhiibay mas'uuliyad laakiin ma kala jecladiin, nasiib xumo lacagtiinna waa idin ka dhammaanaysaa.

Waxaan rabaa in calankeenna kor ahaado. Taasi waa rajadeyda laakiin dadka wayn hadday saan u dhaqmayaan oo dadkii yaraa la inkirayo, ma garanayno meesha aan u socono soomaali ahaan. Si loo gaaro meel fiican waa in ninka weyni isku kalsoonaado daacadna noqdo, in uu ka taxadaro dadkiisa si haboonna u ilaaliyo hantida dhulkaan. Waxaan sugayaa in ninka yari uu barwaaqo keeno.

Howshaan waxay igu dhalsay farxad waxaana oggaaday arrimo naftayda quseeya oo aan hore u ogaan. Inta yar ee aan aqaano ayaan jeclahay in aan dadka la wadaago. Farshaxan jireedkan aad ayuu muhiim iigu ahaa. Waa farshaxan waana jeclaa farshaxanka ilaa yaraanteydii. Waxay ahayd riyadeyda in aan ka qayb qaato farshaxan sidaan oo kale ah.



## My Story

My name is Shamsu. I live in Shibis. I dropped out of school and I have plans to have my own business. I see myself coming from water. Water can do many things. Life depends on water. We live on water, I was born in water. I am from water.

During my childhood, I used to draw a lot with pencils to the point that I would even draw the school lessons. By then, I was accused of drawing too much. We, Somalis, tend to put down arts. I like to beautify people and to work with art. I will have my beauty salon and my art gallery together side by side.

**Today, I see myself like a flower that is blossoming up. I want a window of opportunity to open that has a lot of light and brightness. I am working to open that window.**

My wish for the future of Somalia is to see my flag rising. The flag is for everyone. I want everyone to look at it and feel proud. I want us to progress. I want us to work together. "One can cut things with two hands" Somalis say. It is true: when we are together and united we can accomplish many things. We have so

## Sheekadeeyda

**Magacayga waa Shamsu. Waxaan degganahay Degmada Shibis. Waxaan la noolahay aab-bahay, hooyaday iyo walaalahay. Waxaan isu arkaa in aan biyo ka imid, biyaha wax badan ayay noo qabtaan. Noloshu biyaha ayay ku xiran tahay. Biyo ayaan ku noolnahay oo biyo ayaan ku dhashay.**

Yaraanteydii qalin ayaan wax kasta ku sawiri jiray ilaa aan ka gaaray xitaa in aan casharka sawiro. Waxaa la igu eedeeyay in aan wax badan sawiro. Soomalideenna waxaan hoos u dhignaa fanka iyo farshaxanka. Sawirro dadka in aan qurxiyo ayaan jeclahay oo ka shaqeeyo farshaxanka. Maanta waxaan isu arkaa ubax soo baxaayo. Waxaan rabaa in dariishad ay ii furanto oo iftiin iyo nuur badan.

Waxaan Soomaaliya mustaqbalka la jeclahay calankoo kor loo taago. Waxaan rabaa in qof kasta kor u fiiriyo calanka uuna dareemo qanacsanaan iyo ku faanis dalkiisa. Waxaan rabaa in aan horumarno. Waxaan rabaa in aan si wadajir ah u wada shaqeyno. Wadajir ayay laba gacmood wax ku qabtaan. Wax badan ayaan halkaan ku heysannaa mahadaasna Allaah ka sakoow waxaa leh dhaqankeenna suuban iyo kheyraadkeenna. Waxaan leennahay xoolo iyo macdan. Laakiin kuma faani karo sida dadka qaar loo yaso ama loola dhaqmo. Mararka qaar waxaan dareemaa in aan ka duwanahay dadka waayo waxaan jeclahay inaan dadka caawiyo oo aqoonteyda uga faa'iideeyo, in aan la wadaago daacadnimadeyda iyo jaceylka aan bulshada u haayo.

Dhaammaanteenn waa in aan ogaanno oo xaqiiqsano in Soomaalidu ay wadaagaan luuqad, diin, dhaqan, midab, beerasho iyo dabaaldegyo. 1960kii Soomaaliya waxay heshay madaxbannaani taasna waan ku faani karaa inkasta oo aan halgan ugu jirno midnimadeenna. Waa ku faanaa oo waan iskula weynahay Soomaalimadeyda, dadka kalena waxaan u sheegaa in aan qalbi furanahay oo aan nahay dad soo dhaweyn leh. Waan soo dhaweynaa martideenna. Waxaan nahay dad daacad ah. Waan ku faannaa kheyraadkeenna dabiiciga ah. Waan ku faannaa Muqdisho in ay tahay caasimad wanaagsan. Inkasta oo dad dhib badan aan leennahay haddana inta badan Soomaalida waa dad nabadda jecel iyagana is-jecel.

Howshaan waxay isoo xasuusiyay markii hooyaday dhashay walaashay iga yar. Waxay ahayd waqti aad u farxad badan iyo markii aabbahay Soomaaliya ku soo laabtay markii ugu horreeysay. Xasuusyo xanuun badan ayaa jira sida maalin-tii hooyaday dhaawacantay oo xabbad ku dhacday.

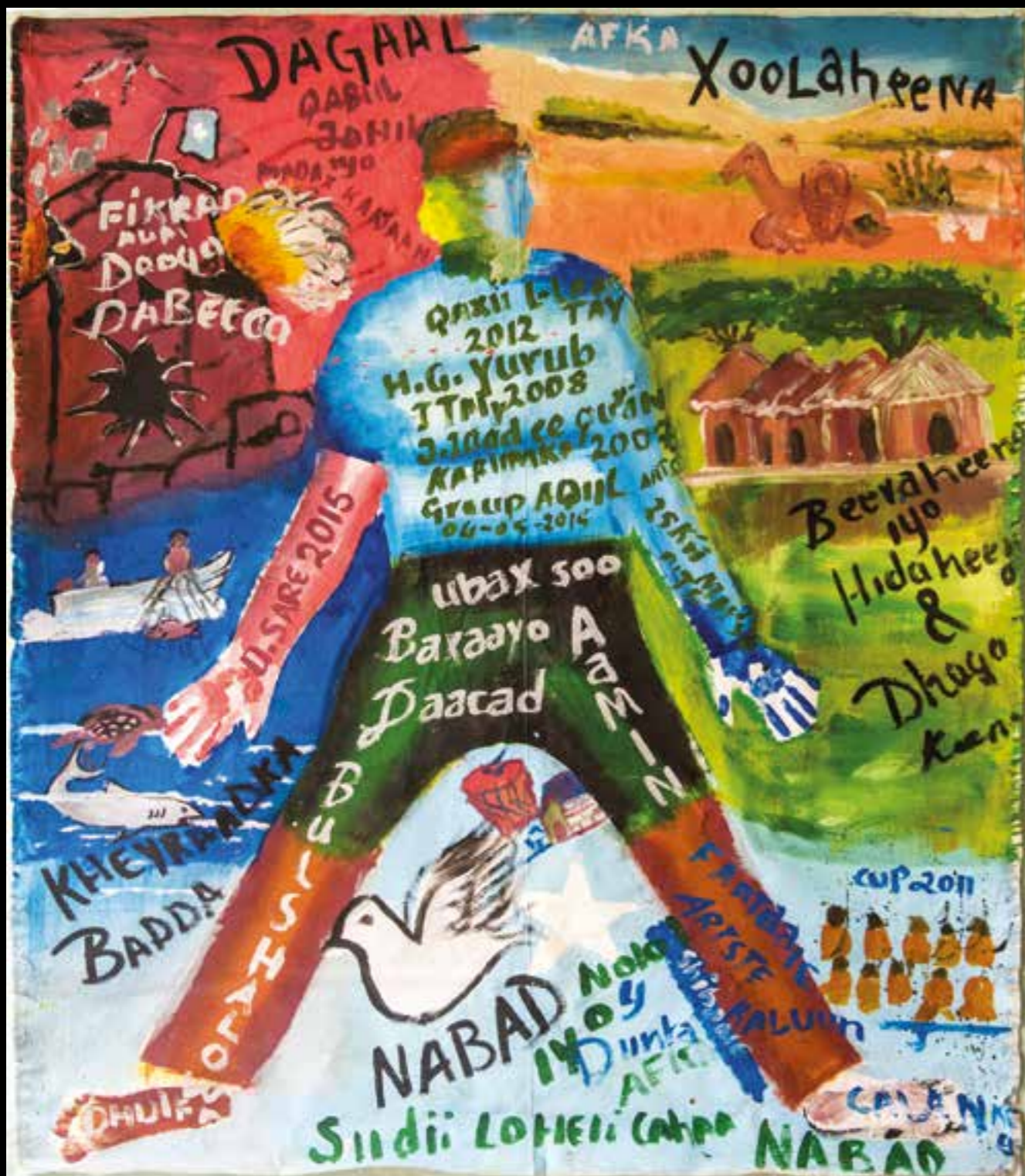
much here thanks to our culture and resources. I'm not proud of how some people are being despised and are treated badly. I feel at times different because I want to help others with my good skills, share my honesty and my love with my community.

All of us should realize that Somalis have a common language, religion, culture, color, farming and festivals. In 1960, Somalia got independence. It makes me feel proud despite our struggle for unity. I am proud of being Somali because we are very hospitable and welcoming people. We are honest people.

I am proud that Mogadishu is a nice capital. Even though we have troublesome people but still, the majority of us are peaceful and love each other.

This workshop made me remember when my mom gave birth to my youngest sister; it was such a happy moment. Likewise the time my father came to Somalia and I met him for the first time was a very happy moment for me. He returned from Saudi Arabia. At the same time, painful memories are still there like the day my mom got injured by a stray bullet that hit her. My mom is ok now, and happy.

Things seem to be getting better for my people and for my country.



# “Life and Peace”

Mohamed

This picture shows someone who is blind and deaf but has many colors in his mind. His body is divided into many parts with various colors and meanings and the picture represents me and the Somali people.

At the top, the part in red shows the side of Somalia that I am not proud of, which is all about destruction. How can we be proud of such a situation? Can we really be proud of tribalism, our stubbornness and ignorance? The other side shows my pride with our marine resources, the beauty of our culture and heritage. I am proud of our livestock and agriculture. We may have an arid land but it is not a desert. We have farmlands and grazing land too.

When I was asked about my place of origin and the neighborhood where I stay, I recognize that each one has its own identity. My place is seen as the place where the Mingis rituals take place. Mingis is a Somali traditional rite to heal and exorcise the evil. It is a very old tradition that uses music instruments. We use drums.

Can you see the year 2011? This is the worst day of my life when my football team lost and didn't win the championship cup; I cried a lot that day. I can

remember events of the past like when we came back from the 'Qax' (fleeing the war). It was in 2012 and since then, we have been living in Mogadishu. I have several happy moments: the first is when I completed the chapter of the Quran in 2007; another one is when I started secondary school. In 2008, my aunt went to Italy. And in 2015, I joined the Aqil art group.

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Before we started, I didn't have a good understanding of this program. **Today, I have learnt how to bring my ideas and understanding of this world to the forefront. I am very proud of myself.** Our group worked together fantastically. I will share it all with others. That is a very important task.

“Life and Peace” / “Nolol iyo Nabad”, by Mohamed  
 2016, Mogadishu  
 mixed media on canvas  
 150cm x 200cm

### Farshaxan Jireedkeyga: "Nolol iyo Nabad"

Cinwaanka farshaxankeyga waa "Nolol iyo Nabad". Sawirkaan wuxuu ku tusinayaa qof indhoola iyo dhagoola ah haddana maskaxdiisa midabyo badan ku jiraan. Jirkiisa qaybo badan ayuu u qaybsan yahay oo midabbo kala duwan leh iyo micno badan. Sawirka dhammaantiis wuxuu matalayaa aniga iyo dadka Soomaalida ah.

Kor, qaybta guduudka waxay tuseysaa dhinaca Soomaaliya ee aanan ku faani karin kaasi oo ah burbur.

Sideen ugu faani karnaa xaaladaas? Ma ku faani karnaa qabyaalad, madax adeeg iyo jaahilnimo? Dhanka kale waxaan ku tusayaa sidnaan ugu faanno kheyraadka baddeenna iyo bilicda dhaqankeenna iyo hidaheenna. Waxaan ku faannaa xoolahenna iyo beerahenna. Waxaa laga yaabaa in aan dhul qallalan leennahay laakiin ma aha lama degaan. Dad baa u arka lama degaan laakiin sidaas ma aha. Waxaan sidoo kale leennahay dhul beereed iyo dhul daaq.



### My Story

I am 16 years old. My name is Mohamed Amin.

I live in Boondheere district. Every district in Mogadishu is known for something. In mine, we are known for drums. It's part of the neighborhood soul. The people here are possessed by drums. I am not possessed though. The mothers next door play it. It is a sign and expression of our heritage.

I see myself as a blossoming flower. I am honest and trustworthy and I like to help the community.

The world sees me as funny and as a riotous artist.

**I want to learn every day. I have a lot of hopes. I want to develop my art and I want my country to be peaceful too.**

I am proud of the Somali livestock. I am not proud to see that my people or some of them are big-headed and can't listen to others. To me, the most important part in our history is the war in 2011/12. We left Mogadishu and

### Sheekadeeyda

**Waxaan ahay 16 sano jir.**

**Magacayga waa Maxamed Amin. Waxaan ku noolahay degmada Boondheere. Degmo kasta wax ayay caan ku tahay. Teenna waxay caan ku tahay durbaanka. Waa meesha aan ka imaaday. Waa xaafaddeyda. Durbaanka micno badan ayuu inta ku leeyahay. Waa qayb ka mid ah dadka nafsaddooda. Durbaan ayaa haayo. Aniga durbaan ma i qabto. Durbaanka waa wax ka mid ah dhaqankeenna iyo caadadeenna. Hooyooyinka dariska ayaa garaaco. Waa astaanta dhaqankeenna.**

Waxaan isku arkaa ubax soo koraya, daacad ah, la aamini karo waxaana jeclahay in aan caawiyo bulshada. Adduunka waxay ii arkaan in aan ahay qof maad badan oo haddana ah farshaxanyahan deggan. Rajo badan ayaan leeyahay. Waxaan rabaa in aan horumariyo farshaxankeyga waxaan rabaa in dalkeygu uu nabad noqdo. Waxaan isku arkaa qof wax baranayo maalinba maalinta ka danbeysa.

Waxaan ku faanaa xoolaha soomaaliyeed laakiin kuma faano in aan arko dadkeyga oo qaarkood madax adag oo aan qofna wax dad ka dhageysanayn. Aniga ahaan qaybta iigu muhiimsan taariikhda waa dagaalkii 2011/12kii. Muqdisho waan ka tagnay waana ku soo laabannay. Inta aan is dagaali lahayn waa in aan tirino waxa naga dhaxeeyo si aan isu fahanno. Waxaan-nahay isku dhaqan, isku af, isku diin waxaana wadaagnaa calankeenna quruxda badan.

Qur'aanka kariimka ah waa in uu noqdaa meesha aan wax ka rajeynaayo. Wuxuu Quraanku i xasuusiyaa markii aan kitaabka barakeysan juskii koowaad aan dhammeeyay.

came back later on. **Instead of fighting, we should count on what we have in common and to understand each other.**

We have the same culture, language, religion, and we share our beautiful flag. The holy Quran should be our source of inspiration and it reminds me how proud I felt when I finished the first chapter of the holy book.



"What is remaining in the Country after the Destruction is what we have, so please come back to us, we miss you" /

"Waxa noo haray burburkii ka dib waa waxaan leennahay, fadlan noo soo laabo, waan kuu xiisnay",  
by Haashim

2016, Mogadishu  
mixed media on canvas  
150cm x 200cm

“

## What is remaining in the Country after the Destruction is..."

Haashim

This painting shows my hair getting darker because we are in darkness and we are at war for no reasons. People see my face as good and other see it as bad. **I believe that if people talk to me and I have deeper conversation with them, they will see me as sweet as chocolate. People who are outside of Somalia may think that I have killed and bombed, they think I am a bitter person. That is how a Somali person is judged. We are not all pirates: we don't fight all the time.**

I painted my legs with yellow color because it is attractive and pleasing to the eyes. The spots in blue are a reminder of my flag. Everyone has a thread in the flag or a spot in it. I think I deserve to be more present there. I would like Somalia to become as attractive as the yellow and blue colors. I want to see my country become stable. I wish everybody could be free to go anywhere, walk in the streets without any fear. If someone comes from outside, I don't want them to feel restricted.

I want them to visit any place, meet anybody.

The sky is colored with the blue of the Somali flag but you can see there is blood spilled all over it. Our flag is beautiful and I don't know the reasons why they spilled blood on it. The lower part in green is about our environment and hopefully it will remain green. I hope they won't destroy it. The words on my Body Map are "What is remaining in the country after the destruction is what we have, so please come back to us, we miss you". A lot of people have left Somalia. So I am calling the Somali from the Diaspora to come back. I want the ones who went to "Tahrib" (migration to Europe) to come back and see the purity and the beauty of peace.

I have drawn the war when it was raging, when everybody fled and when the famine was here. I drew a tree without any leaves. If you look at it in another way, I could be a beautiful tree as well. When I ran away from war, people didn't know about my previous life. I had knowledge and they didn't let me go to school. And when you are without money, it is very difficult to carry on. The reason I painted the feet in blue is to make the color of the sky and the ground to be the same. The words written here are "crazy plus honest".

It is because Europeans think we are crazy because we have been at war, between trauma and mistrust; and in another way, they think we are honest so there is a lot of confusion and misunderstanding between us. I used to be a refugee for 3 years. I came back to Mogadishu equipped with some art skills. I remember going back to the place where I used to be with my friends when I was young.

They were a collection of all our diversities in terms of clan, classes and backgrounds, some were bad characters, some were good guys, and it was a mix of all. The red part shows the color of my school. It was called "the school of love" because students were wearing red pants, white shirt and red ties.

This small heart means that I am in love.

.....

During this workshop, we were told to close our eyes and go inside, like a meditation and I saw the dreams of the previous night. It was so special. I saw the colors of last night which I applied to my artwork today. Many parts of this Body Map are important but the red is the most important. It could be love, it could be blood or it could be the color of my primary school.

I can share this Body Map with a lot of people who are dear to me like my friends, my school teachers, my colleagues at work, and the elders that live in my neighborhood. I want the elders to know who I am. I think Somali mothers will love it as well.

### Farshaxan Jireedkeyga:

**“Waxa noo haray burburkii ka dib waa waxaan leennahay, fadlan noo soo laabo, waan kuu xiisnay”**

Farshaxankan wuxuu muujinayaa timaheyga oo madoobaaday sababta oo ah waa madow-nahay dagaal ayaana ku jirnaa. Dadka wejigeysa in uu fiican yahay ayay u arkaan qaar kalena waxay u arkaan in uu xun yahay. Waxaan aaminsanahay hadday dadka si fiican ii bartaan inay ii arkayaan in aan sidii shulkulaatada u macaanahay. Dadka Soomaaliya bannaanka ka jooga waxay u maleeyaan in aan wax dilo wax miineeyo; waxay u maleeyaan in aan ahay qof xanaaqsan. Lugaheyga waxaan mariyay rinji jaallo ah waayo waa midab soo jiidasho leh oo indhaha u roon. Baraha buluuga ah waa xasuusta calankeeyga. Waxaan rabaa in Soomaaliya soo jiidasho yeelato sida midabyada jaallaha iyo buluugga oo kale oo aan arko daAlkeyga oo nabad ah.

Waxaan jeclaan lahaa in qof kasta xor u yahay in uu aado meesha uu rabo, jidka cabsi la'aan ku socdo. Haddii qof ka yimaado bannaanka, ma rabo in ay xannibnaadaan, waxaan rabaa in ay booqdaan meesha ay rabaan oo qofka ay rabaanna la kulmaan. Cirka waxaan mariyay midabka buluugga ee calanka Soomaaliya laakiin dhiig baa ku daadsan. Qaybta hoose waa cagaarka degaankeenna waxaana rajeynayaa in uu cagaar sii ahaado.

Erayada farshaxan jireedkeyga waa “waxa noo haray dalka burburka ka dib waa waxaan leenahay, fadlan noo soo laabta waa idiin xiisnay” dad badan ayaa Soomaaliya ka tegay. Waxaan rabaa dadkii tahriibka u aaday Yurub in ay soo laabtaan arkaanna nabadda nadiifka ah. Waxaan rabaa in aad aragtiin jaceylka aan u qabo dalkeyga oo nabad ah; waxaan rabaa in aan banooni wada ciyaarno. Waxaan ka wadaa waxaan rabaa in dalkeyga nabad ku soo laabto, Waxaan rabaa gabadheyda in aan la baashaalo, habeenkii in aan xorriyad ku socdo oo qofna i qashqashaadin. Qaybtan waa nolosheyda. Waxay ku tusinaysaa waqtiyadii iigu adkaa nolosheyda. Waa markuu dagaalka socday. Qof kasta wuu qaxay baahi badan ayaa jirtay. Waxaan sawiray geed aan lahayn wax caleen ah. Haddaad si kale u fiiriso, waxaan la mid ahay sida geedka. Markaan dagaalka ka cararay, dadka ma ogeyn nolosheydii hore. Aqoon ayaan lahaa laakiin iskool la iima oggolayn. Lacag ma haysatid ayaa la iigu diiday. Sababta aan cagaha buluug uga dhigay waa in aan cirka midabkiisa iyo dhulka aan isku mid ka dhigo. Erayada ku qoran halkan waa “crazy plus honest”.

Waayo Yurubiyaanka waxay noo maleeyaan in aan waalanahay dagaalka dartiis, dhibaato iyo kalsooni darro in aan u dhaxeeyo; sida kale waxay noo maleeyaan in aan daacad nahay marka faham darro iyo buuq ay naga buuxaan. Waxaan saddex sano ahaa qaxooti. Waxaan Muqdisho ku soo laabtay aniga oo xirfad farshaxan leh. Waxaan xasuustaa anigoo aaday meelihii saaxibaday aan wada joogi jiray markaan yaraa. Waxay ahaayeen dad kala duwan qabiil ahaan, dabaqad ahaan, meelo kala duwana ka soo jeeday; qaar waa ficnaayeen, qaarna waa xumaayeen. Waxay

ahaayeen dad isku jir ah. Waxaan ku laabtay xaaffadeydii iyo iskoolkeygii jaceylka. Soo laabashadeydii way i beddeshay waayo waxaan la kulmay gabdheyga. Wadnaahan yar waxaan ka wadaa jaceylkii i haleelay markaan dalka ku soo laabtay. Qaybtaan guduudan waxay ku tuseysaa midabkii iskoolkeyga. Waxaa la dhihi jiray “School of Love ‘Dugsigii Jacaylka’ waayo ardayda waxay gashan jireen surwaal guduudan, shaar cad iyo garwaati guduudan. Inta uu socday tababarkan, waxaa nalagu dhahay indhaha isku xira oo gudihinna ku safra. Waxaan arkay riyoooyinkii habeenaddii hore. Waxan arkay midabkii xalay kaas oo aan ku isticmaalay farshaxankeeyga maanta. Qaybo badan oo farshaxankan ah waa muhiim waxaase ugu sii muhiimsan qaybtan guduudka ah. Wuxuu noqon karaa jacayl, dhiig ama midabka dugsiyeeyga hoose.

Waxaan la wadaagayaa farshaxan jireedkeyga dad badan oo igu qaali ah sida saaxiibadey, macallimiinteyda, dadka ila shaqeeya, dadka waaweyn ee xaafadeyda ku nool iyo dhammaan dadka aan aqaan. Waxaan rabaa dadka waaweyn in ay ogaadaan waxaan nahay. Waxaan u maleeynaa in xitaa hooyooyinka Soomaaliyeed jeclaan doonaan farshaxankan iyo bandhigiisa.



### My Story

My name is Hashim. I am 20 years old and I am from nomadic background. I come from my mother's womb, from the love between a mother and a father.

My dad and mom were educated and they home schooled me. They taught me math and how to read. I went to Quranic school until I

### Sheekadeeyda

**Magaceygu waa Haashim.**

**Waxaan ahay 20 sano jir. Waxaan ka soo jeedaa qoys reer miyi ahaa. Hooyaday uurkeeda ayaan ka imid. Midabkan Basaliga ah wuxuu mata-layaa jaceylka. Waxaan ku dhashay jaceyl.**

Aabbahay iyo hooyaday waxay ahaayeen dad waxbartay. Guriga ayaa la iigu dhigi jiray xisaabta iyo aqriska. Ilaa aan 8 sano jir ka noqdo dugsi quraan ayaan aadi jiray. Aabbe wuu igu adkayn jiray. Sida ciyaalka da'deyda ah waxaan rabay in aan iskoolka aado. Mar kasta in aan wax barto ayaan jeclaan jiray. Waxaan xasuustaa subixii iigu horaysay ee aan iskoolka hoose tago waxaa la i siiyay garawaati guduudan. Waan la yaabay. Meeshaan “fashion show” miyaa mise waa iskool ayaan is dhahay. Waxay i siiyeen surwaal guduudan iyo shaati cad.

Maanta waxaan isku arkaa sida geed oo kale. Dhinac waa ka cagaar qoyan dhinaca kalena waa ka qalayl. Keligay in aan sidaan ahayn oo dad badan ay sidaan yihiin ayaan u maleynayaa. Dhinacan qoyan waa barwaaqo laakiin ma u jeedno. Dhinaca kale wuu gubtay. Waa abaar. Markaad kor iga fiirisid, waxaad u maleyneysaa in aan wax kasta haysto iyo in aan qof macquul ah ahay. Laakiin sidaas ma aha. Hal dhinac ayaan ka koray dhinaca kale waa eber. Waxba.

Soomaalida inteeda badan waa sidaan. Waxaan-nahay dad la hoggaamin karo. Dhinac cuqdad baa naga haysato dhinacna qani ayaan ka nahay; dhinaca kalena waxaan nahay jaahiliin. Nacasnimo ayaan leenahay aqoonna waan leennahay. Aqoon badanna ma lihin. Mustaqbalkeenna waa kaas. Waxaan ka dhigi karnaa meeshaan meel wanaagsan. Qof waliba wuxuu yaqaan waa in uu baraa dadka kale. Aniga qayb ayaan ka ahay tan. Bulshada ayaan ka tirsa-nahay haddana isku aqoon ayaan nahay laakiin waxaan uga gadsanahay sida aan dadka oo dhan isku si ula maca-amilayo. Waa inaan helno dad cuqdadaha iyo murugada naga daaweeyo. Waa in aan ciribtirno jaahilnimada. Waa in aan abuurno fanka iyo aqoonta. Waxaan isku arkaa in aan ahay qof bulshaawi ah oo qalbi fiican, daacad ah oo aanan dadka qiyaanin. Qof kasta jacayl buuxa ayaan siiyaa waayo waan u baahannahay.

Markaan ka fekero waqtiyadii iigu muhiimsanaa nolosheyda, waxaan ku laabtaa Janaayo 1, 2006. Waa markii ugu horeysay ee nabad iyo deganaansho Muqdishu ku soo laabatay ka dib dagaal sokeeyo oo dheer. Midowgii Maxkamadihii Islaamka ayaa dalka si fiican u maamulaayay. Abriil 3, 2011kii garoon qurux badan ayaa ka furmay xaafaddeyda. 2013kiina kooxdeenna ayaa ku guuleysatay tartankii kubadda cagta ee xamar lagu qabtay.

was 8. My father made it hard for me. He was really tough with me.

I remember that first morning when I got to primary school, I was given a red tie, red pants, and a white shirt. It really surprised me.

**I see myself like a tree. One side is lush and green and the other side is dry. The lush side means prosperity but I don't see it. The other side is burned out. It is a drought.**

When you look at me from the outside, you would think that I am a rational person. But that is not how it is. Only one side has grown up because the other side is totally zero, nothing. Most Somalis are like this. We are people who can be guided. We have our complexities and richness and at the same time, we are ignorant of our potentials: we don't have all the knowledge.

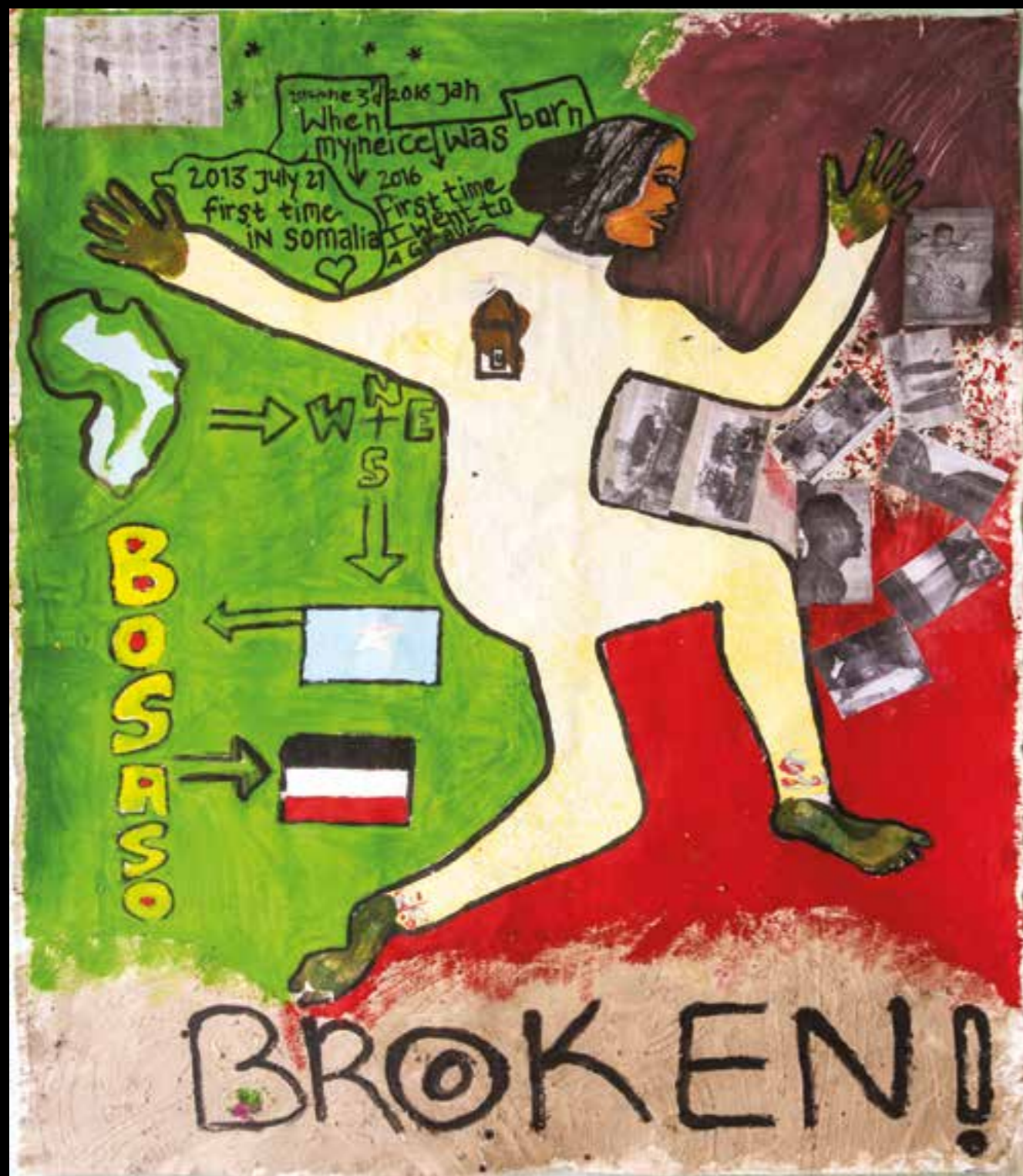
We must find people who can alleviate all our complexities and grievances. We need to eradicate ignorance. We have to create a good understanding of who we are. Everyone has to teach others what they know .

I am part of the society because we have the same education but I feel different in the way I treat all people equally. I see myself as a social person, with a good heart, honest and who doesn't deceive people.

**I give a lot of love to everybody because we need love. Love cures our pain.**

A first important moment in my life is January 01, 2006. It was the first time peace and stability came back to Mogadishu after a long civil war. The Islamic Courts were handling the country in a good manner. They established peace in the neighborhoods.

Then on April 03, 2011, a beautiful stadium opened in my district and in 2013, our district team won the football cup held in Mogadishu. I was happy to see peace at least coming back.



# “Broken”

Nawaal

Our country is broken and I used the sand to symbolize the brokenness and how much it needs to be reconstructed and rehabilitated. This painting is to show the experience I had in Somalia since 2013 until today. The black and white photo collage is my family. They are very important to me. I am from East Africa. I am Somali and Yemeni.

The Yemeni flag represents my mother and the Somali flag is for my father. The yellow shows hope and how everyone can come together and love each other. The red shows the blood spilled and how many people died. Next to my head, the dark colour shows that **we are still in the darkness and at the same time everybody dreams of peace. There is a happy side and a sad side.**

I am a painter. I like to think about art all over again; what colors and texture to use, what to do with it.

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Today, I learned a lot about myself and to think with a group again. I had not worked with a group for very long. I just liked it. It made me feel part of this country.

I like the part that says broken because it symbolizes our country.

I could share it with the community, my family, back home, anywhere, and everyone that is willing to listen to me.

“Broken” / “Jabay”, by Nawaal  
 2016, Mogadishu  
 mixed media on canvas  
 150cm x 200cm

## Farshaxan Jireedkeyga: "Jabay"

Dalkeenna wuu jabay waxaanna u isticmaalay ciiddan in aan ku muujiyo burburka dalkeenna iyo sida loogu baahan yahay in dib loo dhiso. Farshaxankan waxaan ku muujinayaa waayo-aragnimadeyda sidii aan Soomaaliya u imid ilaa iyo hadda. Sawirada cadaanka iyo madowga ah waa qoyskeyga. Aad bay muhiim iigu yihiin.

Waxaan ka imid Afrika dhinaca bari. Waxaan ahay Soomaali iyo Yemeni. Jaallaha wuxuu tusayaa rajo iyo sida dadku isugu imaan karaan isuna jeclaan karaan. Guduudka wuxuu tusayaa dhiigii la daadiyey iyo sida dad badan ay u dhinteen. Midabka mugdiga ee madaxeyga ku dhow wuxuu muujinayaa sida aan mugdi ugu jirno haddana qof walba uu nabad ugu riyoonyo. Dhinacaan waa murugo dhinacaanna waa farxad.

Waxaan ahay qof rinji wax ku sawira. Waxaan rabaa in aan ka fekero farshaxanka mar kale; midabka iyo dhumucda la isticmaalo, sida loo sameeyo. Sawirkaan waxaan ku bartay sida keli iyo koox ahaanba loo wada fekero. Kooxdan waqti badan lama shaqeynin. Waan ka helay wada shaqeyntooda. Waxaan dareemay in aan dalkan qayb ka ahay. Waxaan ka helaa qaybta dhahaysa jabay oo muujineysa dalkeenna.

Waxaan la wadaagi karaa farshaxankan bulshada, qoyskeyga, guringeenna, meel kasta iyo qof kasta oo daneynaya in uu i dhageysto.



## My Story

My name is Nawaal . I am 19 years old. I am from Bosaso. I see myself as someone whose background is from East Africa, Somalia and Bosaso. That's my background. I moved to London when I was three years old. I was in London 'til a few months ago. I live now in Shibis with my mom and my two little brothers. Back in 2009, it was the last day my whole family was together. We went to Kenya. I can remember my mom sitting on some rocks in the beach. My dad, my siblings and I were in the water. The summer was hot.

Since I came back in 2013, I don't do that much, just trying to fit in, just trying to get used to everything. I am happy to be here, especially when I can engage with the Somali culture. I can still remember vividly the first Somali wedding I went to. Right now I am bit emotional about the other day with the bombing at the Lido Beach, it killed my uncle. I went to the graveyard; there were a lot of dead people. That really scared me. So I am heartbroken.

## Sheekadeeyda

**Magaceyga waa Nawaal.**

**Waxaan jiraa 19 sano. Waxaan ka imid magaalada Boosaaso oo aan ku dhashay. Waxaan isu arkaa in aan ka imid Bariga Afrika, Soomaaliya iyo Boosaaso. Waxaan u guurnay Magaalada London marka aan jiray 3 sano. London waxaan joogay laga soo bilaabo markaas ilaa iyo bilo ka hor oo aan ka imid. Hadda waxaan shibis kula noolahay hooyaday iyo labadeyda walaal. Sannadkii 2009ka ayay ahayd markii qoyskeenna oo wada dhan isla joogay. Waxaan aadnay waddanka Kenya. Waxaan xasuusan karaa hooyaday oo dhagax xeebta ah ku fadhido. Aniga, aabbahay iyo walaalahay waxaan ku jirnay biyaha. Waxay ahayd xilli kulul.**

Sidaan u soo laabtay 2013kii, wax badan ma sameyn. Waxaan isku dayayey in aan la qabsado magaalada, in aan wax kasta la qabsado laakiin aad ayaan ugu faraxsanahay in aan halkaan joogo gaar ahaan marka aan howlaha dhaqanka qabanayo. Aad ayaan u xasuusan karaa arooskii Soomaaliyeed ee ugu horreeyay ee aan tago. Haddana xoo-gaa waan murugeysanahay qaraxii liido ka dhacay dartiis. Adeerkay ayaa ku dhintay. Qabrigiisa waan tagay. Dad badan ayaa ku dhintay qaraxaas. Aad ayay iiga naxisay dhacadaas. Marka waan qalbi jabsanahay. Waxaan rabaa in aan cilmiga dhaqtarka ilkaha barto waxaana bilo dhow u socdaa dibadda si aan wax uga soo barto.

Waxaan ku faani karaa waa degaanka dadka ku nool yihiin, kalsoonida iyo sida magaalada u hormareysa tan iyo 2013kii; jidad iyo dhismeyaal cusub ayaa la dhisay. Waxaan ku faani karin xorriyad la'aanta. Dadka siday rabaan wax ma u soo bandhigi karaan; sida dadka caanka ah ama weriyeyaasha loo beegsanayo ma fiicna.

In kasta oo aan sannado badan ka fogaa Soomaaliya, haddana waxaa dareemaa in aan Soomalideenna aan wadaagno caqiido iyo dhaqan laakiin marka aan hadlo waa ka duwanahay, sidan u lebiga iyo sidii la ii soo koriyay iyo shaqsiyaddeyda ayaa ii gooni ah.

Waxaan ku bilaabay farshaxanka dugsiga hoose. Sidan ayaa London looga dhaqmaa. Waxaan waday ilaa dugsiga sare. Waxaa iigu farxad badnayd markaan ka qalin jabiyay dugsiga sare. Waxaan guriga la imid shahaadadeyda iyo warqaddii warbixinta qallijabinta. Hooyaday ayaan weydiistay in ay ii furto. Waxay igu tiri fur adiga. Waxaan dhahay maya. Aad ayaan u qiireysnaa. Ugu danbeyntii waan furay waxaana helay dhibco fiican. Uma aan sii ambaqaadin farshaxanka ilaa saddex toddobaad ka hor markii ay kooxda Aqil Arts ay i waydiisteen in aan ku soo biiro. Markaas ayaan dib u bilaabay farshaxanka.

I want to study dentistry and will leave in a few months to study abroad.

I am proud of the environment that people are living in, how trustworthy they are and how the city has developed since 2013 with roads and new buildings. What I am not proud about is the lack of freedom.

People don't have the opportunity to express themselves, even in music. Famous people or journalists are targeted and sometimes killed. This has to stop.

Despite all these years far from Somalia, I feel very similar in sharing the same beliefs and culture but I feel quite different when I speak, or dress.

My upbringing and my personality are different but not unique.

I started art at primary school. That's what Londoners do. I continued until secondary school. My happiest moment was when I graduated from high school. I came home with my degree and graduation letter. I asked my mom to open it. She said you open it. I was so nervous and excited. Finally I opened it and I got good grades.

I have not resumed Art until three weeks ago when Aqil Arts asked me to join the group. That is when I started to paint again.



## “ Somalia Fell Down and Stood Up Again”

Aaden

*I see myself in this painting because I am an intellectual in the community. I studied politics, and then became a journalist and then a cartoonist. I am telling people something important through Art.*

*This painting combines 3 different characters but they are one person. There is this man falling down, another one who is trying to stand and a third one firmly standing up and he is contemplating his future. He is the one to start walking.*

*These 3 bodies are representing our transition as Somali citizens. The moment where the man fell down represents the civil war and the famine, the sad days when we were in the darkness. The middle man in grey is when Somalia was trying to stand up and it shows the period of the transitional governments.*

*Today, the man in the blue is standing but has not moved yet. **He is looking at this window where our future is waiting; I see it as hope.***

*There is a recognized government. It is the opening that can lead to a democratic Somalia. Many other nations promoting democracy and human rights went through the same process, they had their civil wars, they have seen dictatorships, they have*

*seen disunity and selfishness but at the end, they stood up and tasted the sweetness of good governance and decided not to go back.*

*The bones painted are the camels we used to own and that we lost due to the drought; the scorpion represents the looters and the warlords. This man in black fell in a deep dark place. The red hands are the injuries he got and he lies in a sea of blood. His hands and feet are yellow like the yellow you see in the Somalia emblem.*

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**Art is not only about painting on the walls but it is to express the inner feelings and to compose a vision for people.** This project is important because it gives an opportunity to artists to think and reflect upon our culture and heritage. I am the oldest of this group and it makes me very happy to see younger people thinking and reflecting about their conditions.

“Somalia Fell Down and Stood Up Again” / “Soomaaliya waa kuftay waana kacday”, by Aaden  
2016, Mogadishu  
mixed media on canvas  
150cm x 200cm



## Farshaxan Jireedkeyga: "Soomaaliya waa kuftay waana kacday"

Waxaan iska dhex arkaa sawirkan waayo waxaan ahay indheergarad ku jira bulshada. Waxaan bartay siyaasadda, ka dibna waxaan noqday wariye iyo kartuuniiste. Waxaan dadka u sheegaa wax muhiim ah aniga oo adeegsanaya farshaxan.

Sawirkan wuxuu kulmayaa saddex shaqsi oo haddana isku mid ah. Nin wuu kufay, kan kalena wuxuu isku dayayaa in uu kaco, kan saddexaadna si toos ah ayuu isu taagay wuxuuna ka fekerayaa mustaqbalkiisa. Dadkan waxay matalayaan isbedelka aan Soomaali ahaan ku jirno. Markuu kufay waa markii dagaalka iyo abaaraha ay ina hayeen. Mugdi ayaan ku jiray. Midka dhexe waa midab ciiro ah waana markuu isku dayayo in uu istaago. Waa xilligii ku meelga-arka. Maanta ninkan buluuga ah wuu taagan yahay laakiin weli ma socon. Wuxuu fiirinayaa dariishadan oo uu uga jeedo mustaqbal fiican. Waa rajo. Dawlad la aqoonsan yahay baa jirta. Iyada ayuu fiirinayaa. Waa furihii Soomaaliya iyo dimoqraadiyad ah. Dalalka hirgeliyay dimoqraadiyadda iyo xuquuqda insaanka waxay soo mareen habkan aan hadda ku jirno. Dagaallo sokeeye baa ka dhacay, keligii talisnimo ayay soo arkeen, kala daadsanaan iyo xaasidnimo ayay soo arkeen laakiin ugu danbeyntii way istaageen waxayna dha-dhamiyeen macaanka dowlad wanaagga waxayna goosteen in aysan dib u laaban. Sidaas waan yeeli karnaa.

Lafahan waa geelii aan lahaan jiray, dib qalloocaan wuxuu matalayaa kuwii wax bililiqaysanaayey iyo dagaal oogayaashii. Markuu ninkan dhacay god mugdi ah ayuu ku dhacay midabka madoow taas ayaan ula jeeda. Gacmaha gaduudan waa dhaawicii soo gaaray. Wuxuu dhex jifaa bad dhiig ah. Gacmahiisa iyo lugahiisa waa huruud sida midabka astaanta qaranka Soomaaliyeed ku hareeraysan.

Farshaxanku ma aha rinjiyayn kaliya oo darbiga lagu dhajiyo laakiin waa in dadka loogu soo bandhigo dareenka gudaha iyo aragtida fog. Mashruucan waa muhiim wuxuu ku siinayaa fursad aad uga fekerid dhaqankeenna iyo dha-xalkeenna. Aana kooxdan ugu da' weyn, aad ayaana ugu faraxsanahay in aan arko dhallinyarada oo fekeraysa.



## My Story

My name is Aden. I am 53 years old. I am from a nomadic background. Somalis are mostly nomads. We think like camels. We came to the city with tribalism and we started smoking cigarettes to act like we are more urban. We started chewing Qat too. We thought governance is like the way camel herders divide and tend to their camels. We are from the camels and the bush.

I was born in Mahadaay then came to Mogadishu where I was enrolled in a Quranic School, which I hated. I was a skinny kid. One afternoon, I ran away but I was caught and beaten up by the school teacher. As my family was poor, they took me to a missionary school.

I was brought to Yoontooy near Kismaayo. I was so worried. I assumed that since the Somali Muslim teacher had beaten me badly, how would a white Christian father or teacher treat me? At the beginning, I would hide from him. One day, the Catholic father looked at my back and saw the beating marks and promised me that no one would beat me in this school and that I would stay here until I learned. I was so happy and I stayed for 5 years. Today, with all that has happened in Somalia, **I see myself as an unfulfilled artist who has fallen from the ladder. I haven't reached my plenitude; I didn't get the fame I wanted. I didn't make money.**

## Sheekadeeyda

**Magaceygu waa Aadan. Waxaan ahay 53 jir. Waxaan ka imid baadiyo. Soomaalida inteeda badan waa reer miyi. Sidii geela ayaan u feker-naa. Magaalada ayaan la soo galnay qabyaalad iyo sigaar cabbid. Waxaan bilownay in aan qaad cunno. Dawladnimadii waxaan u maleynay sida reer baadiyaha geella u qaybsado ama u kala dhaco.**

Waxaan ku dhashay degmada Mahadaay ka dibna waxaa imid Muqdisho oo dugsi quraan la iga geeyay. Waa necbaa dugsi. Waxaan ahaa cunug caato ah. Galab ayaan ka cararay dugsi, waase la i soo qabtay oo si xun la ii garaacay. Madaama aan ka dhashay qoys faqri ah waxaa la i geeyay koleejka baadariyaasha. Waxaa la i geeyay Yoontooy oo Kismaayo ku dhow. Aad baan u welwelsanaa. Waxaan u qaatay mar haddii uu macalinkii muslimka ahaa ee Soomaaliga ahaa sidaan kuu garaacay sidee nin iga diin duwan iila dhaqmi doonaa. Mar kasta waan ka dhuuman jiray. Maalintii dambe ayuu baadrigii i qabtay. Dhabarka ayuu iga fiiriyay wuxuuna arkay ulihii ku yaallay. Aad baan been u sheegi jiray. Wuxuu iga yiri beenta waxaa kuugu wacan waa tumista wuxuuna iga sii yiri qofna halkan kuma garaaci doonto; iskoolkaanna waad joogi doontaa ilaa aad wax ka baratid. Aad baan u farxay waxaana halkaas joogay ilaa shan sano. Maanta wax kasta oo Soomaaliya ka dhacay waxaan nafsadeyda u arkaa in aan ahay farshaxanyahan ka dhacay jaranjarada. Waxaan rabay ma gaarin, caan ma noqon, lacagna ma sameyn. Sababtu waa mid sahlan. Dalkeyga dagaal sokeeye ayaa ka dhacay; dadkeygana ma tixgeliyaan farshaxanka. Soomaaliya weligeed ma yeelan akadeemiyo farshaxanka kaliya lagu barto; dadkuna maba oga waxa uu farshaxanku sameyn karo. Maanta waxba lama hubo. Meeshaan Liido la dhaho dad badan baa lagu dilay todobaadyo ka hor. Waagii hore waxaan arki jiray xataa naago caddaan ah oo ku qoraxaysanaayo meeshaas. Mar kale in ay taas soo laabato ayaan rabaa. Waxaan rabaa in dalxiiskii soo laabto. Waxaan oo dhan suuragalbay ahaayeen dagaalkii sokeeye ka hor. Wax kasta waa iska sii xumaanayeen. Ma aqan si aan u sheego waxaan soo maray oo aan ka ahayn in aan dadka tuso farshaxankeyga. Ereyo badan ma u isticmaalin farshaxankan oo aan ka ahayn wax yar. Muuqaalka ayaa ka hadal badan qoraalka. Dadka Soomaaliyeed aad baan ugu faanaa waayo waxaan nahay dad firfircoon, ku wanaagsan ganacsiga, dhaqan ahaan dimuqraadi ah, jecel waxbarashada, martigelin leh, oo is-caawiya. Gabdhaha Soomaaliyeed waa kuwa ugu qurxoon Afrika. Waxaan wadaagaa midab, diin, luuqad iyo magacyo isku mid ah. Maalmaha xorriyadda ayaa aad iigu muhiimsan. Juun 26, 1960 waqooyiga Soomaaliya ayaa helay madaxbannaani. Luulyo 1, 1960kiina gobollada koofureed ayaa qaatay xorriyadii. Waxaan isku arkaa qof caadi ah balse farshaxanyahan ahaan aan weli bulshadiisa la qabsan. Hadda waxaan nahay qaxooti. Waxaan leennahay siyaasiyiin aad u xun, waxaa nagu hareereysan qas iyo wareer. Aad ayay i saameysaa taasi. Qoyskeyga waxaa dhacday in ay Soomaaliya isaga tagaan. Wiilkeyga wuxuu ku hadlaa luuqad ka duwan luuqadeyda. Haddaan rabo in aan la hadlo waa in aan Ingiriis ku hadlaa ama faraha taagtaago. Isku dawlad ma nihin. Waan hubnaa dagaalkii in uusan soo labanayn laakiin waxaan ka shakisanahay federaalka iyo mustaqbalka dalkeyga.

The reason is simple. My country went through civil war and my people don't value art. Somalia had never had an academy of arts and people don't have an idea about what art can do.

I don't know how to tell my experience here other than showing my art to people. I have not used words or only a few in this painting. The images speak louder than words.

Today is uncertain. In Lido Beach, many people got killed the other day. **That same Lido is where I used to see white women sun bathing. That was during my youth. Mogadishu was a very peaceful place and very welcoming to everybody.** I want to see that again. I want such tourism to come back. All this was possible before the civil war broke out in 1991. Things got worse for many years until militants were removed from Mogadishu. I am proud of the Somali people because we are active, good at business, culturally democratic, appreciative of education, hospitable and helping each other when it gets tough and Somali girls are the most beautiful girls in Africa. We Somalis share color, language and the same names.

The Independence days are important to me: June 26<sup>th</sup>, 1960 when Northern Somali regions got independence and July 1<sup>st</sup>, 1960 when the Southern regions of Somalia got independence. I see myself as a normal person but unable as an artist to adapt to his own community.

We are now 'refugees' in our own land. We have bad politicians and we are surrounded by chaos and confusion. **My family had to leave Somalia and my son speaks a different language than mine.** He lives in Denmark. If I want to talk to him, I have to use English or sometimes like a sign language. We don't share the same government. We don't have the same political mentality. We are sure the war will not come back but I have doubts about the federalization of the country and its future.



# “A United Community”

Sanaa

I named my Body Map “A United Community”. These two persons have incomplete resources. Each one has something that the other one doesn’t have. Each person has 50% of something like incomplete love, power, and politics. If these two persons unite they can bring a total of 100% in unity, love, politics and power.

I didn’t draw any portrait on my painting; my main focus was the writings on the 2 bodies. As you can see, the two persons I’ve drawn have no clothes. I have written: “I am a flower coming up”. This work is about me and I see myself rebuilding the country and I’m confident.

I have drawn the place I am from and an important moment in my childhood. I come from my mom and the Somali flag.

The saddest event and the closest pain I felt is when my brother got injured. One shot of a stray bullet cut his four fingers. While he was in the hospital, his fingers were buried near our home. Even though he’s missing those fingers, he is good at handwriting. Only a thumb remained. This is why he was nick-named Mr.Ok.

He got married and had a baby daughter. So that was the first baby that joined our family and that was my happiest moment.

I have symbolized the future in the form of four steps that express my hope. The first step is sports, the second step is education, the third step is government and the fourth step is peace.

These two body maps represent two persons, and each person has something that the other one doesn’t have. This person has 50% of the politics and it is the same for the other one. The hand represents incomplete

power, 50% for each person. The chest is incomplete love, 50% for each person. The stomach represents incomplete economy. The seat is incomplete stability. Here is the incomplete standing and they have not taken a step. So each person has 50% of needed resources and lacks 50%. So if these two persons unite, they will bring our togetherness, peace and unity. I have written the words “I love my country and my people” and the independence day of 1<sup>st</sup> July, 1960, is important to me.

The color that surrounds the bodies represents the darkness and the destruction we have gone through. We still have problems but we have a government, we are not in transition anymore and **with unity and a good government, we will see the light at the end of the tunnel.**

We have to complement each other and unite our resources. **The two people are holding hands. They tell us this is the way forward. Unity is the way to get out of this mess.**

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I was so happy during this workshop. For me, the meditation was amazing, traveling inside my body, sharing my feelings with the others and mixing the colors was amazing. I have told my whole family what I have learned from here. I can share my Body Map with anybody who is interested to listen to my thoughts.

“A United Community” / “Bulsho Midoowdo”, by Sanaa  
2016, Mogadishu  
mixed media on canvas  
200cm x 150cm

## Farshaxan Jireedkeyga: "Bulsho Midoowdo"

Farshaxan jireedkeyga waxaan ku magacaabay "Bulsho Midoowdo" Labadan qof waxay heystaan kheyraad aan dhameyn, midba midka kale waxa uusan heysan ayuu haystaa. Qof kasta wuxuu haystaa boqolkiiba konton (50%) oo kala ah jaceyl aan dhameyn, awood aan dhameyn iyo siyaasad aan dhameystirnayn. Haddii ay labadan qof idoobaan waxay keenayaan 100% wax kasta oo ah jaceyl, siyaasad iyo awoodba. Wajiyi ma u sameyn sawirkeyga; xoogga waxaan saaray qoraalka. Sida aad arki kartiin, labada qof ee aan sawiray dhar ma gashana. Waxaan qoray "waxaan ahay ubax soo baxaya".

Shaqadan waa aniga iyo sida aan isku arko. Dib u dhiska dalka iyo kalsoonideyda. Waa rajo. Waxaan sawiray meeshaan ka imid, waqtigii caruurnimadeyda ku qaali ahaa: in aan hooyo ka imid iyo calanka Soomaaliyeed. Meeshaan waxaa ka muuqda waqtigii aan ugu farxadda badnaa oo gabadheenna yar noo dhalatay. Meeshaan waxaa ka muuqda rajada dalkeyga, iyo ugu danbeyn markii ay iigu adkayd oo walaalkay xabad ku dhacday oo faraha ku waayay, suul keliya ayaa u haray sidaasaa loogu naanaysay Mr. Ok.

Waxaan ku muujiyay mustaqbalka sidii afar jaranjaro oo rajadeyda tusaya. Jaranjaradan waxay leedahay tallaabooyin. Tan koowaad waa isboortis, tallaabada labaad waa waxbarasho, tan saddexaad waa dowlad, tallaabbada afaraadna waa nabad.

Labadan jir waxay wakiil ka yihiin laba qofood, oo qof kasta kan kale waxa ka maqan uu haystaa. Qofkaan wuxuu hasytaa 50% siyaasadda, qofka kalena waa la mid. Gacantu waxay mataleysaa awood aan dhameyn; 50% qofkiiba. Xabadka waa jaceyl aan dhameyn, 50% qofkiiba. Caloosha waxay mataleysaa dhaqaale aanan dhameyn. Salku waa degganaan aan dhameyn. Halkan waa taagnaasho aan dhameyn welina ma aysan qaadan wax tallaabo ah. Marka qof kasta wuxuu heystaa 50% waxaana ka maqan 50%. Haddii ay midoobaan waxay keeni karaan wadajirkooda, nabad iyo midnimo. Waxaan qoray "waan jeclahay dalkeyga iyo dadkeyga" iyo maalintii xorriyadda 1da Luulyo, 1960kii, waa ii muhiim.

Midabka jirarka ku wareegsan wuxuu ka tarjumayaa mugdiga iyo burburka aan soo marnay. Weli dhibaato ayaa jirta laakiin dowlad ayaan leennahay. Ku meelgaar ma nihin marka haddii aan midowno waxaan arkeynaa iftiinka noloshu. Labadan qof gacmaha ayay is heystaan. Waxay noo sheegayaan horay sidaan ugu socon lahayn. Midnimada waa sida aan uga bixi lahayn dhibaatan.

Waan ku farxay laylagaan sameynay. Aniga aamusnaantii iyo degganaantii ayaan la yaabay iyo in aan jirkeyga gudahiisa ku safro. Waxaan ka helay sida aan rinjiyada isugu qasnay. Waxaan la wadaagi karaa Farshaxan Jireedkeyga qof kasta oo daneynaya in uu dhageysto fikradahayga.



## My Story

We all come from a Somali mother's womb. We are from a Somali mother who lives in a hut and in the bush. Most of us didn't grow up in villas. Today, we are more urban.

When I was in primary school, I used to see a girl and a boy fighting. The girl would go to her brother to complain and ask her brother to defend her from bullies. Bullying is normal in Somalia. Girls don't fight back. They rely on their brothers for defense.

Once I saw this karate movie where the girl could beat up ten guys and it made me interested in karate.

Today, I practice karate every day and I love it.

I see myself as a beautiful and growing flower and I am new person. If I am in the darkness, it is because my country is in the darkness. I want to light a candle for my country. It is my hope. I mean I don't want to be heart broken and disappointed. **The way I can light my country is to showcase my art. I want to depict through my art that peace can be attained**

## Sheekadeeyda

**Dhammaanteenna waxaan ka nimid uurka hooyo Soomaaliyeed. Dhammaanteenna guryo fillooyin ah kuma wada korin. Waxaan ka nimid aqal iyo miyiga. Waxaan ka nimid hooyo Soomaaliyeed oo mundulkaan deggan. Isir ahaan Soomaalida waa reer baadiye. Xoolaha ayaan dhaqan jirnay. Waxaan lahaan jirnay xirfad mundullada lagu dhisto. Hadda waan ilbaxnay.**

Markaan dugsiga hoose ku jiray, waxaan arki jiray gabar iyo wiil isdagaalaya. Gabarta waxay u tagee walaalkeed oo ay u soo cabaneysay si uu u difaaco. Xataa jidka waa lagu dhibaa. Taasi caadi ayay ka tahay Soomaaliya. Gabdhuu ma dagaallamaan. Walaalhood ayay ku tiirsan-yihiin in ay ka helaan difaac. Waxaan fiirsaday filim karatee ah oo gabar keligeed ay toban nin tumeeyso. Karateega aan markaas xiiseynaayay. Hadda Karateega waan ku fiicanahay waana jeclahay.

Waxaan isku arkaa ubax soo baxaayo iyo qof cusayb ah. Haddii aan mugdi ku jiro sababtu waa dalkeyga in uu mugdi ku jiro. Waxaan rabaa in aan shumac u shido dalkeyga. Waan rumaaysanahay taas. Waa rajadeyda. Waxaan ula jeedaa ma rabo qalbi jab iyo quusasho.

**Sidaan dalkeyga ugu shidi karo waa in aan isticmaalaa farshaxankeyga. Waxaan rabaa in aan farshaxankeyga ku muujiyo in nabad la heli karo dadkana lagu baraarujin karo in ay is beddelaan. Waan rumeysanahay taas.**

Aad baan ugu rajo weynahay mustaqbalka waxaana u arkaa in uu ku imaanayo tallaabooyin kala duwan. Tallaabbada koowaad waa isboortiska. Waxbarashadu waa tallaabada labaad; waxbarashadu waa furaha noloshu. Tan saddexaad waxaan u baahannahay dowlad fiican oo nabad-dar horumarisa. Nabadda waa tallaabbada afaraad. Marka wax kasta waan heysanaa. Haddii aan helno isboortis, waxbarasho, dowlad markaas waan heleynaa nabad.

Waxaan ku faannaa bey'adda iyo xabagta Soomaaliya, beeraha iyo calanka. Maalintii xorriyada iyo maalintii kacaanka 1969kii iyo in aan xasuusanno geesigii Axmed Gurey ayaa ka mid ah dhaxalkeyga iyo sidaan ugu dabaaldego dalkeyga. Waxaan ku faani karin waa qabyaaladda iyo musuqmaasuqa. Aad ayay noo saameysay anagoo weliba wadaagno diin, dhaqan iyo dhaxalba. Waxaan isku aragnaa in aannu nahay dad martiqaadka ku fiican. Waxaan kaloo aad ugu riyaaqaa dareenkeenna sida aan u soo kabsano. Waan ku farxay laylagaan maanta sameeynay. Aniga aamusnaantii iyo degganaantii ayaan la yaabay, iyo jirkeyga gudahiisa in aan ku safro. Waxaan ka helay sidaan rinjiyada isugu daro. Habeen kasta waxaan u sheegaayay qoyskeyga iyo alaashay oo iga yar waxa aan inta ka baranay. Waxaan kaloo la wadaagay ardayda aan isku fasalka nahay.

**and that people can be motivated to change. I believe in that.**

I am very hopeful for the future and I see it coming in different steps: first step is sports, I am interested in sports. Education is the second step; education is the key to prosperous life. Third we need a good government that promotes peace. Peace is the fourth step. Then we will have peace.

I am proud of the Somali frankincense, the agriculture and the flag. The day of the independence and the Revolution of 1969 and our Hero Ahmad Gurey are part of my heritage and the way I celebrate my country's history. What I am not proud of is our tribalism and corruption; it is affecting us so much. We Somalis share the same religion, culture and heritage. I see us as very hospitable and I appreciate our spirit of resilience.



## “Our Heritage”

Abdulwahab

I am from a troubling situation but I still called my painting “Our Heritage”. The blue color inside my body is our beautiful flag which was raised on July 1st, 1960, the day of the independence. The black color is the destruction, the darkness of my country during the civil war. Before the war, we had light. We had peace. This white color is the peace we are all waiting for. I am showing this to the future generation and the life that comes with peace. The yellow color represents how beautiful our country is and our beaches full of resources. You have the beautiful land and the lower part with green shows how Somalia is good at farming.

We have it all here.

I want to show peace in my painting because I don't think we will see it during our lifetime. We cannot wait forever. This picture with the boat is when I sailed back to Somalia. This picture of the bleeding heart is the difficult experience I came across with my lost love.

I've shown here what makes me similar to other Somalis like the flag, resource, hospitality, culture and heritage.

Today, I work as an artist and I want people to understand and appreciate art.

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*When I started this Body Map, I did not expect a lot so I just came in. I was woken up by the ideas I can reflect upon. I started to remember and think wider. It gave me a headache and made me sleepless.*

I would like to share my Body Map with all the Somali people, those living in cities and those in the countryside. The importance of this work is for people to see where I come from and how happy I am to be back here.

*I left one day to come back. I am here in Somalia. That is important to me.*

“Our Heritage” / “Hidaheenna”, by Abdulwahab

2016, Mogadishu

mixed media on canvas

150cm x 200cm

## Farshaxan Jireedkeyga: "Hidaheenna"

Waxaan ku magaacabay farshankayga "hidaheenna". Midabkan buluugga ah ee jirkayga waa calankeenna quruxda badan ee la taagay July 1, 1960kii, maalintii xoriyadda. Midabka madoow waa burburkii iyo mugdigii dagaalka sokeeye ee dalkayga ka dhacay. Dagaalka ka hor iftiin baan heysannay. Midabka cad waa nabadda aan sugayno. Waxaan jiilka berri tusayaa nolosha imaan karto. Midabka jaalaha waxaan ka wadaa quruxda dalkeenna. Meeshan waxaa ka muuqda baddeenna kheyraadka badan. Dhul qurxoon baan leennahay oo qaybta hoose waa cagaar aan ku tusayo in uu ku fiican tahay wax beerashada. Wax kasta waan leennahay.

Sawirka doonta waa safarkaan Soomaaliya ugu soo laabtay. Sawirka wadnaha dhiiga ah waa jaceylka aan waayay. Waxaan muujiyay waxa aan Soomaalida kala midka ahay: calanka, kheyraadka, dhaqanka iyo hiddaha. Inta waxaa ku cad in aan ahay daacad oo aan qalbi fiican leeyahay. Waxaan ahay qof waxa uu ku fekero sheego.

Fikrado badan ayaan ka bartay farshaxankan. Waxaan bartay sida qofku u helo feker iyo aragti ka dibna ugu muujiyo farshaxan. Waxaan bartay sida dadka loola wadaago da-reenkaaga. Waxaan fahmay sida aan wax ugu cabbiri karo farshaxanka iyo sida aan aqoon ula wadaagi karo bulshada. Markaan bilaabay farshaxankaan wax badan kama filayn. Waxaanse hadda ku soo baraarugay wax badan oo fikir ah. Waxaan ahaa qof xirxiran. Waxaan galay xasuus badan. Wuxuu farshaxankan kaa dhigayaa in aad si ballaaran u fekertid. Madax xanuun iyo hurdo la'aan ayuu i baday.

Waxaan jeclahay in aan la wadaago farshaxankan dadka Soomaaliyeed dhamaantood, kuwa ku nool magaaloyinka iyo kuwa miyiga joogaba. Muhiimadda farshaxankaan waa in ay dadka arkaan meeshaan ka imid iyo sidaan ugu faraxsanahay in aan dalkeyga ku soo noqday.



## My Story

My name is Abdulwahab Lozato. I was born in Merka, Lower Shabelle.

I live now in Mogadishu with my family in HamarJajab district. I don't have to go anywhere else any more. Today, I am happy because I have my papers, it makes me feel part of this land.

I remember 2007 when we left Mogadishu because of the war. I didn't go with my mother. I went to Kismayo with my aunt then I fled to Uganda and Kenya and became a refugee. I could not understand the people and the language there. After 2 years, I heard that Kismayo and Mogadishu were peaceful so I came back to Mogadishu by boat. It was a beautiful journey. There were so many beautiful places and islands. I asked myself: why don't Somalis live here and establish businesses instead of fighting or leaving their land?

When I was a child, I used to skip school and go to Masjid Abdiiazid and Uruba Hotel courts. I used to always sit under a neem tree. Somalia was destroyed by then. This was a place where young ones would play football, chill and relax. It was a place where we could escape from all the troubles around us.

What really gave me a lot of pain and I painted it with a bleeding heart on my Body Map

is when I lost the love of my life. I learned a lot about love in Kenya. Kenyans care more about love. In Kenya, a man would fall in love with one woman and that woman would never go with another man. I never fell in love with a Kenyan woman. I felt in love with a Somali girl in Kismayo. We were in love with each other. I went to see her father to ask her hand and her father told me to leave her because she was divorced but that didn't stop me. Her father gave me three months to find some money and be more stable before marrying her. Within a month, an older and rich man married her.

I didn't know what to do. I became like a crazy man, I left my hair growing, I started to roam in the streets and on the beaches. I was all alone. No one was by my shoulder. It was the saddest moment of my life. Then my people took me home; **the Quran helped me to heal. I decided not to fall in love again. Men are supposed to be strong but love made me weak. When it comes to love, not only women can become weak but men as well.**

I see myself as an honest person. My soul is clean. Some people may think I am crazy. I don't know how to lie. You are allowed to lie twice in your life; first to save your life and secondly if you have to save your home. But people lie. Married couples lie just to save their marriage. As a Muslim, lying is forbidden but people still lie.

On January 21-1972, our Somali script was established and ratified. Now a lot of people can read and write in Somali. We have so much in common: our religion, our culture, our flag and our pain. I came back in 2011 because I am part of this country. Somalia is getting better but it is still destroyed. Despite Independence in 1960, we have been at war with Ethiopia in 1977 and again since 1992.

These are the important moments that tell our story and my story. I expect young people to come out and not be stopped by the walls that exist between us.

**I am dreaming of a house to chill with my family one day and to play with my children in it.**

## Sheekadeeyda

**Magaceygu waa Cabdulwahaab Lozato. Waxaan ku dhashay Marka, Shabeellaha Hoose. Hadda waxaan kula noolahay Xamar Jajab qoyskeenna. Meel kale uma socdo. Maanta waan faraxsanahay maxaa yeelay warqadaheyga iyo dukumeentigeyga way ii dhan yihiin. Waxay iga dhigayaan in aan ka tirsanahay bulshada ku dhaqan dhulkan.**

Markaan dugsiga hoose ku jiray, waxaan arki jiray gabar iWaxaan xasuustaa 2007 markaan Xamar dagaalka dartiis uga qaxay. Waxaan habaryarteyda u raacay Kismaayo. Ka dibna waxaan uga sii safray Kenya. Waxaan uga sii qaxnay Ugaandha oo aan qaxooti ku noqonnay. Dadka iyo afkooda ma fami karin. Labo sano ka dib waxaan maqlay in Kismaayo iyo Xamar ay nabad noqdeen. Sidaa awgeed waxaan Xamar db oogu soo noqday Doon. Wuxuu ahaa safar qurux badan. Waxaan arkaay dhulal iyo jasiirado qurxoon. Waxaan is dhahay maxay Soomaalidu meeshaan u degi waayeen oo u dhisan waayeen ganacsina uga sameysan waayeen intay is-dagaalayaan ama dhulal kale u qaxayaan?. Markaan yaraa dugsiga waan u goyn jiray. Waxaan aadi jiray masaajidka Cabdicasiis iyo hoteelka Curuuba. Geed tallaal ayaan hoos fadhiisan jiray. Masaajidka hadda siduu yahay ma ahayn. Soomaaliya waa burbursanayd markas. Meeshaas banooni ayaan ku dheeli jirnay waana ku baashaali jirnay. Waxay ahayd meeshaan dhibka oo dhan uga fakan jirnay. Waxa aad ii dhibaateeyay oo aan ku sawiray wadnahan dhiigga ka socdo waa markaan waayay jaceylkii noloshayda. Waxaan Kenya ku soo bartay wax badan oo ku saabsan jaceylka. Kenya waxaan ka soo bartay in ninku uu hal qof oo dumar ah jeclaado iyo in qofka dumarka ah ee Kenyaatiga ahni ay hal nin un raacdo. Aniga naag Keenyaati ah ma jeclaan. Waxaan jeclaaday gabar Soomaali ah markaan Kismaayo imid. Aad baan isku jeclaannay. Aabbaheed ayaan ka doontay wuxuu iisheegay in aan iska dhaafo iyada oo uu sababta ku sheegay in gabadhiisa ay tahay garoob balse taasi igama joojinin. Aabbaheed wuxuu ii qabtay saddex bilood si aan u soo shaqaysto lacag aan ku arooso oo igu filan. Bil ka dib gabartii waxaa la siiyay nin weyn oo soo doontay oo lacag lahaa. Wuxuu aroosay bilowgii bisha shacbaan. Waxaan sameeyo aan aqoon waayay. Waxaan noqday sidii nin waalan oo kale. Timihii ayaa igu baxay; sidii nin waalan baan jidadka iyo xeebta iska socday. Kaligay ayaan ahaa oo qof i garab galo ma haysan. Waa markii iigu xumayd noloshayda. Ka dib dadkayga ayaa ii yimid oo quraan i saaray. Kismaayo waa la iga waday oo hooyaday oo Sool joogto ayaan aaday. Ninka ragga ah waa inuu is adkeeyaa haweenka ayaa u jilicsan caashaqa ayaa la dhahaa. Taas been waaye. Jaceyl rag iyo dumarba waa loo jilicsan yahay. Waxaan isku arkaa in aan daacad ahay. Nafteydu waa nadiif. Ma aqaan sida been loo sheego. Waxaa la dhahaa beentu laba mar ayay banaantahay: markaad naf iyo gurigaaga ku badbaadinaysa. Dadka isqaba been ayay isu sheegaan si uusan gurigoodu u dumin. Muslim ahaan beentu waa xaaraan haddana dad badan been bay sheegaan. Bishii Janaayo 21-1972, waxaa la qoray oo la ansixyey Af Soomaaliga. Hadda dad badan ayaa qora oo akhriya Af Soomaaliga. Waxaan wadaagnaa wax badan: diinta, dhaqanka, calanka iyo xanuunka. Waxaan soo laabtay 2011kii sababta oo ah waxaan qayb ka ahay dalkan. In kasta oo aan xor ahayn tan iyo 1960kii, haddana waxaan dagaal la galnay Itoobiya 1977, haddana waxaan dagaal ku jirnay mar kale tan iyo 1992 kii.



# “ My Motherland”

Jeejeeste

I have drawn myself inside my body because I remember this happy time when my father gave me the keys of the grocery shop I own today. The blue of the background shows the flag of Somalia and represents my country. The other small man running represents people fleeing the war in 1991. So many people left.

This green color is about the prosperity in the country. It is about the resources we have like farms, sea and fish. We have livestock that provide us meat and milk. The brown inside of my body is the soil of the motherland. The white color on the face is about how honest and loyal people are. It is a beautiful color. The white hand is about peace. Peace is clear and is not in the darkness.

I put a cross on the two guns which means no more guns. We can get rid of the guns and ban them if we are all together united and become one. We can try. Put down the gun and pick up the pen is a Somali proverb now.

Violence got our country backward. It killed so many and made us refugees all around the world. Warlords and others have destroyed all the economic means of production. They destroyed roads, ports, hospitals, schools, wells, and power stations. The Somali people fought along clan lines and are left to live in their regions. We can't still recover from this.

**I hope that people will put down their guns in the future and stop fighting. We can only reach peace through unity and trust.**

I named my painting "My Motherland". I see 1960 and the National Day of Independence as very important. Unfortunately, war took over between Somalia and Ethiopia in 1977 and again later between the Aidid and the American troops fighting in Mogadishu in 1993 and since then, we have been in a civil war.

The image of the hut is where I was born. People in Afgooye and in the fertile farming places live in huts.

.....

I benefited a lot from the Body Mapping workshop. I learned how to combine writings with ideas and images. **My feelings were high and intense and it made me reflect a lot.** First it seemed a bit complicated but with time, the process became simpler. We have not given a lot of thought to the things we painted or did before.

That was a new thing for me. I want to use art to the benefit the community and I will share it with everybody.

"My Motherland" / "Dhulka Hooyo", by Jeejeeste

2016, Mogadishu

mixed media on canvas

150cm x 200cm

## Farshaxan Jireedkeyga: "Dhulka Hooyo"

Weligey wax sidaan oo kale ah ma sameyn hadda ka hor. Waxaan bartay in qaybo kala duwan aan rinjiyeeyo oo aan ka fekero midabka aan u isticmaalo. Midabka baroonka jirkeyga waa ciidda hooyo. Midabka cad ee wajiga waa sidaan daacad ugu ahay dadka. Waa midab qurxoon.

Waxaan sawiray jirkeyga gudhiisa waayo waxaan xa-suustaa waqti aan ku faraxsanaa oo si xooggan ayaan u dareensanahay. Waa markii aabbahay isiiyay furihii dukaanka aan maanta leeyahay. Maalintaas aad baan u farxay. Buluugga ku yaal gadaal wa calankeeyga Soomaaliya iyo dalkeyga. Ninka yar ee fakadka ah waa dadkii oo dagaalkii sokeeye ka cararaya 1991dii. Midabkan cagaarka waa barwaaqada dalka, waa kheyraadka aan leennahay sida beeraha, badda, kalluunka iyo waxyaabaha kale. Waxaa leennahay xoolo aan ka helno cad iyo caano. Gacanta cad waa nabad. Nabaddu waa muuqataa mugdina kuma jiro. Labadan qori ee aan calaamadda iskutalaabka ah aan saaray ayaa macnahoodu yahay qori dambe maya. Qoryahan waan tuuri karnaa waana mamnuuci karnaa haddaan dhammaanteenna midoowno oo aan hal noqonno. Waan isku dayi karnaa taas. Qoriga dhiga oo qalinka qaata waa maahmaah Soomaaliyeed.

Labada qori waxay kaloo ka micna yihiin dagaalkii dalkeena dib u dhigay, kii dilay dad badan oo naga dhigay qaxooti aduunkoo dhan ku baahay. Dagaal oogayaal iyo kuwo kale ayaa baabi'iyay wax kastoo dhaqaale wax soo saar ahaa. Waxay burburiyeen jidadkii, dekadihii, cusbitaalladii, dugsiyadii, ceelashii iyo xarumihii korontada. Soomaalida waxay isku dagaaleen qabiil dartiis waxayna u kala yaaceen gobolladooda in ay ku noolaadaan. Waxay isku sii dagaaleen jifo jifo hoose. Weli waan ka soo kabsan la'nahay tan. Waxaan rajeynayaa in dadku ay hubka iska dhigaan mustaqbalkana dagaalka ay joojiyaan. Waxaa nabad aan ku gaari karnaa oo qura is aaminid iyo midnimo. Waxaan halkaa ku qoray 1dii Luuliyo 1960kii waa markaan xoroowday.

In badan ayaan ka faa'iiday farshaxan jireedka. Waxaan bartay sidii aan isugu dari lahaa qoraal feker iyo sawirro. Dareenkaygu waa sarreeyay waana kacsanaa. Waxaan bartay sidii aan uga fekeri lahaa xaqiiqda aan ku jirno sidii aan ugu cabbiri lahaa sawir iyo farshaxan. Markii hore waxay u muuqatay wax adag laakiin wax yar ka dib habka loo sameeyo wuu sahlanaa. Qayb kasta oo ka mid ahayd howshan waan jecleystay. Dadka ayaan jeclaan lahaa in aan la wadaago farshaxankan. Markii hore aad ugama fekeri jirin waxyaabaha aan sameyno ama sawirno. Waxay ahayd wax igu cusub. Waxaan rabaa in aan farshaxan uga faa'iideeyo bulshada. iyo degganaantii ayaan la yaabay iyo in aan jirkeyga gudhiisa ku safro. Waxaan ka helay sida aan rinjiyada isugu qasnay. Waxaan la wadaagi karaa Farshaxan Jireedkeyga qof kasta oo daneynaya in uu dhageysto fikradahayga.



## My Story

My name is Mohamed Jeejeeste. I was born in April 1993 in Afgoye, lower Shabelle region and the hut is where I was born. Somalia is my motherland. I can't forget my birth place. I feel a special kind of joy whenever I remember it.

I used to play football a lot during my childhood and wanted to engage with other children but at times, they would reject me so I would run with their ball. The bigger ones would eventually catch me and sometimes beat me. But I would do it again till they let me play.

We as Somalis have the longest coast in Africa, both on the Indian Ocean and on the Gulf of Aden. It gives us a lot of fish and makes our culture very rich but despite all these resources, we are still poor.

**I hate the violence and the tribalism in the country. Tribalism destroyed my country. Even now we can't recover from the difficulties and violence that war caused.**

## Sheekadeeyda

**Magaceygu waa Maxamed Jeejeeste. Waxaan dhashey bishii Abriil ee 1993. Waxaan ka imid mundulkan. Mudulkan waa meesha aan ku dhashey wuxuuna matalayaa Soomaaliya. Waa dhulkeygii hooyo, waa qayb ka mid ah nolosheyda. Waxaan ku dhashey Afgooye, Shabeelaha Hoose. Ma hilmaami karo meesha aan ku dhashey. Waa meeshii nolosheydu ka bilabatay. Waxaan dareemaa farxad gooni ah mar kasta oo aan soo xasuusto.**

Caruurnimadeydi waxaan dheeli jiray kubadda cagta waxaana aad u raaci jiray caruurta kale. Marmar, waxay i diidi jireen in aan dheelo markaas ayaan kubadda kala carari jiray. Carruurta waaweyn aakhirikii way isoo qaban jireen mararka qaarna way i garaaci jireen. Balse mar kale ayaan sameyn jiray ilaa ay iiga oggolaadaan in aan ciyaaro.

Waxaan leennahay xeebta Afrika ugu dheer oo Badweynta Hindiya iyo gacanka cadmeed kala ah. Kalluun badan baan ka helnaa. Kalluumeysiga dhaqankeenna wuxuu ka dhigaa mid aad u xiiso badan. In kasta oo aan kheyraadkaas badan leennahay haddana waxaan-nahay faqri. Waan necbahay dagaalka iyo qabyaaladda. Qabyaaladda ayaa dalkeyga dumisay. Ilaa hadda kama soo kabsan dhibkii qabyaaladda iyo dagaalku sababeen. Qof kasta iyo dhammaan dalka ayay saameeysay. Adduunka oo dhan wuxuu la yaabbanyahay sababta aan isu dagaaleyno. Waa dagaal aan dhammaan oo noocyo badan leh kuna saleeysan kooxeeysi iyo is xulufeeysi. Wax micno ah dagaal ma sameeyo. Dhallinyaradii waa la lumiyay waa kuwii waddankan mustaqbal u noqon lahaa.

Waxa igala mid dhigaya Soomaalida kale waa diinta, calanka, afka iyo dhaqanka laakiin waxaan leeyahay dabeecado shaqsi; dabeecad ii gaar ah. Waxaan ahay qof aamusan oo deggan. Waxaan rabaa in aan bulshada ka mid noqdo xumaan iyo wanaagba. Qof kasta wuxuu ii arkaa daacad madax furan. Waa sida ay dabeecaddeyda tahay.

Waxaan ku magacaabay sawirkeyga "Dhulka Hooyo". Waxaan u arkaa 1960kii iyo maalintii xorriyadda in ay yihiin muhiim. Nasiib darro dagaal ayaa Soomaaliya iyo Itoobiya ka dhex dhacay 1977dii kadibna Caydiid iyo ciidamadii Mareykanka ayaa ku dagaallamay 1993dii Muqdisho, ilaa markaas dagaal ayaan ku jirnay.

Waxaan rabaa in aan ahaado farshaxanyahan ka shaqeeya nabadda. Dalkeygu wuxuu u baahan yahay nabad iyo degganaan. Waa in aan soo celinaa kala danbeeyntii. Waa in aan isla noolaanno isna jeclaanno. Waxaan aaminsanahay in aan u isticmaali karno farshaxanka kuna hirgelin karno nabadda. Taas waa sababta aan rabo in aan u noqdo farshaxanyahan.

The whole world is kind of wondering why we are fighting among us. It is a never ending war that has new forms which are based on sectarianism and alliances. It makes no sense at all. They are misleading and brainwashing the young ones who were supposed to be the future of this nation.

What makes me proud and similar to other Somalis is our religion, the flag, the language and our culture but I have my own personality, my behavior is different. I am a quiet and laid back person. I want to be part of the community and share all that is good and bad with them. Everyone sees me as an honest and open minded person. That is my character.

**I want to be an artist that is involved in peace building. My country needs peace and stability. We have to bring back order. We have to live together and love each other. I believe we can use art to reflect and promote peace. That is why I want to be an artist.**



# “New Problem with a Solution”

Salmaan

Somalia has a lot of problems and everyone has a problem. How can we find solutions? One is missing basic necessities, one has no peace, everybody is missing something and everybody has different ideas to fix our problems.

This picture represents me and Somalia. The body in the picture doesn't see anything but he is not blind. He is also rich yet he doesn't recognize it. His mind is full with migration. He has two legs; he has one leg in a battle field and the other one in a diamond field because we are full of resources. He has the flag with him. He also has a land good for farming. He has mineral resources like uranium; he has large coastal areas, oil and petroleum.

To you, this person may look like he is rich but he doesn't see it. Unfortunately, we have been programmed. Our brains are full of how to leave this country and all we think about is migration to Europe. We are escaping from manmade famine and poverty. So a person goes on a dangerous journey full of risks. The first step he takes is that he may be caught by Magafe, these notorious Libyan warlords.

The next things that may come are hunger, thirst or ending up in a prison or a refugee camps or ultimately death during this journey. So what were you looking for? Where is this life you were looking for? Some of the places in Europe are beautiful but they have problems as well.

Instead of all this, can't that person think on how to fix his and our problems?

The Somali we are running from what can be reconciled tomorrow. **When the civil war broke out, I had to run away, I went abroad. I couldn't stay outside, and I found that the solution to my problems was to go back to my country. I looked at Somalia and saw that there is a beautiful life here. I got a home and a school for my own. I am a spiritual person and worship in peace. I have everything here. I am poor from the outside but rich on the inside.**

.....

Today, I feel a lot of happiness. The workshop was so important. As a group, we got to know each other better. We have known each other for years but our feelings and thoughts were kind of hidden. During the Body Mapping process, we got to know our inner secrets and feelings. We got intimate knowledge of each other. We learned to share our pain and our joy together. It created more love among us as a group. We bonded. I think this painting has some relations with all Somalis.

It was my dream to be part of an art expression that is for social change. At the same time to keep away from politics and only be available for this task. Otherwise you can be targeted.

“New Problem with a Solution” / “Dhibaato cusub iyo xal”, by Salmaan  
2016, Mogadishu  
mixed media on canvas  
150cm x 200cm



## Farshaxan Jireedkeyga: “Dhibaato cusub iyo xal”

Soomaaliya dhibaatooyin badan ayaa ka jira qof kastana dhibkiisa ayaa haysta. Sideen xal ku heli karnaa? Mid noloshaa ka maqan, mid nabad ma haysto, qof waliba waxbaa ka maqan, qof kastana fikir gaar ah ayuu wataa.

Sawirkan aniga iyo soomaaliya ayuu na matalayaa. Qofka-an wax ma arko laakiin ma aha indhoolle. Waa qof qani ah. Maskaxdiisa waxaa ka buuxa qax iyo tahriib. Laba lugood ayuu leeyahay. Lug dagaal ayuu kula jiraa lugna dheeman sabatuna waa in aynu leenahay kheyraad badan. Calanka ayuu wataa. Wuxuu kaloo leeyahay dhul ku fiican beerashada, xeeb weyn, shidaal iyo batrool. Waxaa laga yaabaa in aad u aragtid qofkaan in uu yahay hodan laakiin isaga uma jeedo taas.

Nasiib darro maskaxdeenna waxaa ku jira tahriib, faqri iyo baahi. Annagoo kheyraadkaas leh qof waliba wuxuu rabaa in uu iska baxo oo tahriibo oo badahaas ka gudbo oo uu is dhiibo kadibna qaxooti noqdo. Markaas ayuu aadaa safar dhibaato iyo halis badan. Tallaabada ugu horeysa uu qaado waxaa helaayo Magafe. Waxaa ku xiga oo uu la kulmayaa waa baahi, oon iyo badweyn ama in uu xabsi ku danbeeyo ama xero qaxooti ama safarkiisa wuxuu ku dhammaanayaa dhimasho. Marka maxaad raadineysay? Aaway noloshaad raadineysay? Yurub iyadaaba xaalad xun ku jirto. Yurub way qurxoon tahay laakiin dhibaato ayaa ka jirta. Marka qofku wuxuu la kulmaa dhibaataadii uu Soomaaliya uga tagay mid ka sii weyn.

Soomaaliyada ee aan maanta ka carareyno waa la heshiisiin karaa berito. Ka fikir labadaan. Waxaan banaanka ka ahay sabool laakiin gudaha ayaan ka ahay hodan. Qofkan haddii uu gadaal soo fiiryo wuxuu arkayaa Soomaaliya oo hodan ah. Qofkan waa wareersan yahay; ma rabo in uu wax arko. Waxaan leenahay wabiyo, dhul qurxoon oo aad u ballaaran. Marka uu dagaalka sokeeye ka bilowday waxay ahayd in aan cararno. Dibadda ayaan aadnay. Bannaanka ma joogi karin, waxaana xalka aan helay uu noqday in aan dalkeyga ku soo laabto. Waxaan fiiriyay Soomaaliya waxaana arkay in nolol qurux badan ka jirto. Gurigeyga iyo iskoolkeyga ayaan maanta leeyahay waana cibaadeystaa. Wax kastana waan haystaa. Bannaanka ayaa faqri ka ahay laakiin gudaha waxaan ka ahay qof qani ah.

Maanta waxaan dareemayaa farxad badan. Howshaan muhiimad weyn ayay lahayd. Koox ahaan si fiican ayaan isu sii baranay. Sannado badan ayaan is naqaaney laakiin dareenkeenna iyo fekradaheenna way qarsoonaayeen. Si dhow ayaan isku baranay. Waxaan barannay in aan isla wadaagno xanuun iyo farxad. Waxayna taas dhexdeenna ka abuurtay kalgacayl iyo walaaltinimo.

Waxaan jeclahay in aan la wadaago farshaxan jireedkan Soomaalida dhammaantood, kuwa inta jooga iyo kuwa dibadda jiraba; kuwa miyiga ku nool iyo kuwa kaleba. Waxaan u maleeynayaa in farshaxankan xiriir iyo saameeyn la leeyahay dhammaan.

Waxaan ku riyoon jiray in aan qayb ka noqdo farshaxan aan

fikradeyda ku muujinayo, waana isbeddel bulsho. Isla markaana aan ka fogaado siyaasadda oo aan kaliya ka shaqeyo hawshan. Haddii kale waa lagu soo beegsan karaa.



## My Story

My name is Salmaan. I am the founder of Aqil Art Group and I am very proud of it. I am 22 years old. I was born in Mogadishu. I live with my family. I am an artist by profession. I also like to teach others about arts. I want to nurture artistic talents in Somalia especially among the youth and my peers.

**My father was always interested in my development even though he was far from me. I could not see him while growing up. He left when I was young.**

**The plan was to go with him but it didn't happen. He used to call me and ask me to call him Daddy. I couldn't, I was too shy but I knew that I wanted to hear his voice.**

**I was so eager to see him. I was only 8 years old. Then, one day, I was told that my father had passed away. I ran and ran. There was this place, this small tree where I used to sit under and reflect how my Dad looked like. That day, I thought why didn't I ever call him Daddy? That was the saddest day in my life.**

## Aan sheekada

**Magacaygu waa Salmaan.**

**Waxaan ahay aasaasaha kooxda Aqil Arts Group aad ayaanna ugu hanweyn nahay. Waxaan ahay 22 jir ku dhashay Magaalada Muqdisho. Waxaan la noolahay qoyskeyga. Waxaan ku shaqeystaa farshaxanka. Waxaan jeclahay in aan baro dhallinyarada farshaxanka. Waxaan rabaa in aan barbaariyo dhallinta Soomaaliyeed ee farshaxanka hibada u leh.**

Aabbahay wuxuu weliigiis jeclaa horumarkeyga inkasta oo uu aad iigaa fogaa. Wuxuu tagay aniga oo yar laakiin aad buu ii jeclaa. Qorshuhu wuxuu ahaa in aan isaga raaco. Markaan yaraa teleefanka ayaa la ii dhiibi jiray. Aabbe wuxuu i dhihi jiray ila hadal oo aabbe i dheh. Aad baan u xishoon jiray. Waan ka baqi jiray. Waa xilligii la isticmaali jiray telefoonka iyo telegraamka xaafiiska. Aabbe mar kasta ma la heli jirin. Waxaan hooyo ku dhihi jiray waxaan rabaa in aan maqlo codka aabbe. Aad ayaan u rabay in aan arko aabbe. Siddeed jir baan ahaa. Maalin baa la ii sheegay in aabbe uu dhintay. Waan cararay. Waxaa tagay meel geed hoostiisa ah oo aan fadhiisan jiray si aan uga fekero aabbahey siduu u egyptahay. Waxaan aad uga fekeray maxaa aabbe u dhihi weysay. Maalintaas ayaa iigu murug badnayd. Waxaan u maleynayaa in aan u ekahay aabbahay xitaa waan sawiri karaa. Waxaan ahaa cunug yar oo feker badan, waxaan aad isu weydiin jiray sidee isugu wadi kartaa iskoolka iyo farshaxanka. Arrintaas aad ayey mucjiso iigu noqotay. Waalidkay waxay igu dhiirrigelin jireen waxbarashada; farshaxanka iskadaa bay i dhihi jireen. Markay arkaan aniga oo wax sawiraya waxay i dhihi jireen iska dhaaf oo baro casharada dugsiiga. Mararka qaar waa i tumi jireen. Waxaan ogaa in aan rabay in aan noqdo farshaxanyahan Soomaaliyeed si aan ugu muujiyo dhibaatooyinka dalkeyga ka jira anigoo isticmaalaya farshaxanka. Maanta waan u jeedaa in aan ku jiro safarkaan. Waxaan rabaa in aan meel ka gaaro waana ii caddahay taas. Waxaan rabaa in aan reebo dhaxal iga hara. Haddana waxaan rabaa in aan dhiirrigeliyo farshaxanyahnada iga wanaagsan iyo kuwa kaleba. Waxaa ii farxad ah in aan barbaariyo qof, qofkaasna uu noqdo farshaxanyahan caan ah.

Waxaan xasuustaa markaan Muqdisho ku soo laabtay dagaalka ka dib. Waxay ahayd 15kii Nofeembar 2011kii. Aad baan ugu hanweynaa laakiin ma hilmaami karo maalintii walaakey la dilay. Ma ku faani karo qaska ka jira dalkeyga. Dadka dhinaca xun ayay inta badan wax ka fiiriyaa. Waxay dhahaan Soomaaliya waa sidan, Soomaaliya waa sidaas. Waan u jeednaa. Laakiin haddaad dhinaca xun wax ka fiirisid oo kaliya wax walba waa kula xumaanayaan. Haddaadse dhinaca wanaagga ka fiirisid waxyaabo badan ayaa fiicananayo. Sawirkan aan sawiray mar kasta maskaxdayda ayuu ku jiray. Sawirkan waa u jeedaa geedka hoostiisa waxaa ka jira dhibaatooyin badan. Dhimasho iyo dhibaatooyin kale ayaa ka jira. Waxaan mar kasta aaminsanahay Soomaaliya in ay tahay qani. Kor ayaan fiiriyaa. Heer kasta oo aan soo marnay ugu dambeyn waxay noqoneysaa meeshaan barwaaqada ah, sida geedkan oo kale sida uu cagaarka u yahay kor iyo hoos. Waxaan ku faannaa yuraaniyamta iyo dahabka laga helay Soomaaliya. Waan jecelahay dhaqankeenna, hidaheenna iyo dabiiskaba. Waxaan ahay qof deeqsi ah, soo kabasho badan, feker badan, hami badan haddana naxariis badan. Dadka kale marmar waxay ii arkaan ilmo laakiin way ogyihiin in aan shaqo iyo karti badanahay.

I think I look like my Dad and I can even draw him. As a young kid with a head full of ideas, I was always asking myself how I can reconcile between school and being an artist. That was a mystery to me. My parents discouraged me to follow arts. When they see me drawing, they used to tell me to stop and to focus on learning school subjects. I knew I wanted to be a Somali artist and depict the problems of my country with art.

Today, I see that I am on this journey. I want to reach that goal and I am clear about it. I want to leave a legacy.

I can vividly remember when I came back to Mogadishu after the war. It was on November 15<sup>th</sup>, 2011. I was full of hope but I can't forget the day my brother was killed. I am not proud of the confusion that exists in my country. It is too much too handle.

**People will always look for the bad side. They say Somalia is this, Somalia is that. We can see it. Everyone sees it. But if you look at things from the bad side, it becomes worse. If you look at it from the good side, it becomes better.**

The picture I painted was always in my mind. You can see, down the tree, there are a lot of problems: death and many other things exist down there. I always believe that Somalia is rich. I look at the top. Regardless of all the stages we have gone through, at the end, it will be this rich place, just like this tree and how it is green all around from the bottom to the top, with everybody having a good life and being in peace.

We love our culture, heritage and tourism. I am generous, resilient, thoughtful, ambitious and kind. Others see me at times as a newbie but they know I am a hardworking person. I have this vision to be someone.

# Sharing my Body Map

Farshaxan Jireedkeeyga oon la wadaago bulshada

"Before we came to the university, we were a bit intimidated and reserved but after we saw how involved the students were, we felt brave and great. Students kept us engaged. They came with an open mind. They had questions on every aspect of the Body Map. We then started to ask them questions about Somali citizenship. What does that mean to them, what does being a Somali mean? We asked them if there were different Somali cultures or one unifying culture. Students had many ideas and talked a lot. They never thought we could bring more knowledge to them and add some educational values to their learning experience. At the end, they requested the canvases to stay attached to the walls for a week. They were interested to be part of the process. We became friends. We got encouraged from the whole event and we wanted to expand it and share with other communities."

## Haashim, City University, 29/03/2016

"Intaan jaamacada imaan xoogaa waa cabaneeynay waana xixirneeyn laakiin markaan aragnay sida ardayda eey uga qayb qaateen geesinimo iyo wanaag aan dareenay. Ardayda waa na mashquuliyeen. Wax kasto eey naga weydiiyeen farshaxan jireedka. Annagana su'aalo ku saabsan muwaadanka soomaaliga ah aan weydiinay. Maxeey macno u sameeynee, soomaali aa tahay maxeey macno kuu leedahay? Waxaan weydiinay hadeey jiraan dhaqamo soomaaliyeed oo kala gedisan ama hal dhaqan oo dadkoo dhan mideeya. Ardayda fikrado badan ayeey ka hadleen wax badan. Ma eeysan maleeyneeyn inaan aqoon saas u badan u keeni karno oo qiimo ku dari karto waxbarashadooda. Ugu danbeeyn waxeey na weydiisteen in sawiradda ku sii dhagsanaadaan darbiyadda ilaa todobaad. Xataa waxeey rabeen ineey ka qaybqaataan arintan. Saaxiibo aan noqonay. Geesinimo aan ka qaadnay xafladda waxaana rabnay inaan sii balaarino oo dad kale aan la wadaagno."

Haashim, Jaamacadda City University, 29/03/2016



"Sharing with the public is very enriching. Body Mapping is not commercial art like when you do murals where you received an order from your client and you will not share any creativity or ideas with anybody. The only thing between you and your client is the money. With this community event, you bring a message to the public and the public responds: it is very concrete, it opens conversations, it is creative."

## Sanaa, Hamarwenye, 27/03/2106

"La wadaagidda dadweynaha waa mid aad qiimo u leh. Farshaxan Jireedka ma aha farshaxan ganacsi sida marka aad sameynayso sawirrada lagu soo dhejiyo oo lagu soo bandhigo goobaha ganacsiga kuwaasi oo aad dalab uga helayso macmiil oo aadanna qof kula wadaageyn wax hal-abuur ama fikrado ah. Waxa kaliya ee u dhaxeeya adiga iyo macmiilka waa lacagta. Dhacdadan bulshada, waxaad u keenaysaa fariin dadweynaha kadibna dadweynaha ayaa ka jawaabaya: waa mid la taaban karo, waxay furaysaa wada-sheekaysi, waa mid hal-abuur ah."

## Sanaa, Kamarwenye, 27/03/2106

"During the presentation ceremony at the university, we saw one student with extreme ideas who stood against art and said that it was forbidden to use images and to draw. No one paid attention to him. Students ignored him and asked more days for the body mapping exhibition to continue. These kinds of art programs are needed in the city. There are small groups who are against our culture and don't want art to blossom. We need more programs like this otherwise they won't succeed."

I heard that if you want to destroy people, you first destroy their culture and art."

## Salmaan, City University, 29/03/2016

"Intii ay socotay munaasabaddii bandhiga ee jaamacadda, waxaannu aragnay hal arday oo mayil adag kaas oo ka soo horjeeda farshaxanka wuxuuna sheegay in la mamnuucay in la adeegsado sawirro iyo in wax la sawiro. Qofna ma dhagaysan waxa uu sheegayo. Ardaydu way iska indho tireen waxayna waydiiisteen maalmo badan in uu sii socdo bandhiga farshaxan jireedka. Barnaamijyadan farshaxanka ee noocan ah ayaa looga baahan yahay magaalada. Waxaa jira kooxo yar oo ka soo horjeeda dhaqankeenna mana doonayaan in farshaxanka uu miro dhalo. Waxaan u baahannahay barnaamijyo badan oo sidaan oo kale ah haddii kale ma guuleysaneyno. Waxaan maqlijiray 'haddii aad doonayso in aad baabi'iso dad, waxaad marka hore baabi'isaa dhaqankooda iyo fankooda"

Salmaan, Kamarwenye, 29/03/2106



"Both Body Map events were exciting but the one at the university campus was more interesting because students understood us well when we explained the ideas and meaning behind our Body Maps. They made us feel great. I never thought I would be received like that and see young Somali students so much interested in art and culture."

## Shamso, City University, 29/03/2016

"Labada munaasabaddood ee farshaxan jireedka waxay ahaayeen kuwo xiiso leh balse kan lagu qabtay jaamacadda ayaa aad u xiiso badnaa sababtoo ah ardayda si fiican bay noo fahmeen marka aan u sharaxnay fikradaha iyo micanaha ka dambeeya Farshaxan Jireedkeenna. Waxay nagu beereen farxad wayn maqsuud. Marnaba kuma fikirin in sidaas oo kale la ii soo dhaweynayo iyo in aan arko ardayda da'da yar ee Soomaaliyeed in ay aad u xiisaynayaan farshaxanka iyo dhaqanka."

Shamso, Jaamacadda City University, 29/03/2016



# Coming Home

Markaan Guriga imid





**"There is this neighborhood where I was born called Shibis and it means a lot to me. If I go to another neighborhood for a day, I immediately miss it."**

*"Waxaa jira xaafad aan ku dhashay oo la yiraahdo Shibis waxayna iiga dhigan tahay aniga wax badan. Haddii aan tago xaafad kale maalin, si degdeg ah ayaan ugu soo xiisaa Shibis."*

■ 4C



**"There was a time you could not go to certain places. Today things have changed. There are no clan lines or green zones in the city. Once in a while, though, you may stay away from certain areas because of increased insecurity."**

*"Waxaa jira waqti aadan aadi karin meelaha qaar. Maanta xaaladdu way is beddeshay. Kama jiraan magaalada aaggag cagaaran ama soohdimo qabiil. Marar dhif ah, ayaad ka fogaanaysaa meelaha qaar iyada oo sabab u ah ammaan darrada sii kordhaysa."*

■ Mohamed



**"In Mogadishu, there is fear, tribalism, and tension in some districts. But people in Merka city have the same blood, and they live together. I go to Merka every vacation. It is an old, big and beautiful town. It makes me happy. If peace comes, I will settle down in Merka."**

*"Magaalada Muqdisho, waxaa ka jirta cabsi, qabyaalad iyo xiisado degmooyinka qaar. Balse dadka deggan magaalada Marka waa isku dhiig, wayna wada nool yihiin. Waxaan tagaa magaalada Marka fasax kasta. Waa magaalo qaddiimi ah, weyn, oo qurxoon. Waxay isiisaa farxad. Haddii ay nabad dhacdo waxaan degi-doona magaalada Marka."*

■ Haashim



**"Still Mogadishu is a sacred city, life is affordable and it is good to its residents in some ways. Every Somali feels at home in Mogadishu."**

*"Ilaa iyo hadda magaalada Muqdisho waa magaalo muqadas ah, noloshu waa ay iska jaban tahay, siyaabo badan aay ugu fiican tahay dadka deggan. Qof kasta oo Soomaali ah wuxuu ku dareemaa magaalada Muqdisho in uu magaaladiisa joogo."*

■ Aaden



*"It's my homeland. The people here in Mogadishu like each other, they trust each other. If you are known in your neighborhood, they wouldn't do anything bad to you."*

*"Waa dhulkeyga hooyo. Dadka ku dhaqan magaalada Muqdisho way isjecel yihiin. Haddii lagugu garanayo xaafadaada, wax xun ma kugu sameynayaan."*

**■ Nawaal**

*"It is the place where I live. It is part of my culture. It gives me sustenance. It gives me life. I eat its food and I drink its water."*

*"Waa halka aan ku noolahay. Waa qayb ka mid ah dhaqankeyga. Waxaan ka helaa nolol-maalmeedka. Waxay isiisaa nolol. Waxaan cunnaa cuntadeeda waxaana cabaa biyaheeda."*

**■ Shamso**



*"This is the place where I live. Hamarweyne accommodates historical landmarks and people come here for sea food and to spend a happy time together."*

*"Halkan waa meesha aan ku noolahay. Xamarweyne waxaa ku yaallo meelo taariikhi ah oo dadku waxay halkan u yimaadaan cuntada badda iyo in ay ku wada qaataan waqti farxad leh."*

**■ Salman**





*"Mogadishu is this place where I can't live without it even though there are problems and injustices. Where else should I go? Tell me. Should I risk my life and migrate? Is that an option for me? I need to pacify my country and to work in my city"*

*"Magaalada Muqdisho waa meeshan aan noolaan ka-rin la'aanteeda inkasta oo ay ka jiraan dhibaatooyin iyo caddaalad darro. Intee kale ayaan aadaa? Iisheeg. Nafteyda miyaan halis galiyaa oo tahriib maan aadaa? Ma kaas baan ikhtiyaar ka dhigtaa? Waxaan u baahanahay in aan nabad ka dhigo dalkeyga oo aan ka shaqeeyo magaaladeyda."*

**I Abdulawahab**



***"Mogadishu is my motherland. It is my soil and my pride. It is my heritage. It is where our origins and foundations began. It is the only city worth fighting for."***

*"Magaalada Muqdisho waa dhulkeyga hooyo. Waa ci-iddayda iyo sharaftayda. Waa hidaheyga. Waa halka aan asal ahaan ka soo jeedno. Waa magaalada kaliya ee u qalanta in aanu u dagaallanno."*

**I Sanaa**



# Our Mogadishu

Muqdishadeena



*"I like Uruba area, the area near the fish market. People tell me about it. It is close to the sea. It opens my eyes to the old glory we had back in our history and culture. It became part of my awakening and thinking about my heritage. When I go to this place, I am in love with it. It makes me proud of being Somali. No one wants to see old historical places destroyed. We want to restore them. All the landmarks of the city have to be rebuilt."*

*"Waxaan jeclahay degaanka Curuuba, meesha u dhow suuqa mallayga. Dadka ayaa iiga sheekeeya. Wuxuu u dhawyahay badda. Waxay u fureysaa indhahayga amaantii hore ee aannu ku lahayn taariikhdeenna iyo dhaqankeenna. Waxaa ay qayb ka noqotay baraarugeyga iyo fikirkeyga ku saabsan hidaheyga. In aan tago meeshan, ayaan jeclahay. Waxay iga dhigtaa in aan ku faanno Soomaalinimada. Qofna ma doonayo in uu arko goobaha taariikhiga oo burbursan. Waxaan doonaynaa in aan dib-u soo celino. Dhammaan meelaha taariikhiga ah ee magaalada waa in dib loo dhiso."*

#### I 4C



*"There are places like the cathedral that mean a lot to me. I have been welcomed there when I came to the city a long time ago, and I was fed and they took care of me. Just seeing it destroyed makes me feel sorry."*

*"Waxaa jira meelo, sida kaniisadda oo kale oo ii leh micno weyn. Waxaa la igu soo dhaweeyay meeshaas marka aan imaaday magaalada, oo muddo dheern ka hor waa la igu soo quudiyey oo waa la igu soo daryeelay. Marka aan arko iyada oo burbursan waan ka xumaadaa."*

#### I Aaden





*"I like the Lido Beach. I play soccer there. I swim there. When I am at the beach, I feel happy. Yes, it was once attacked but the next day people were going to the beach to have fun."*

*"Waxaan jeclahay Xeebta Liido. Waxaan halkaas ku ciyaaraa banooniga. Waan ku dabaashaa. Marka aan joogo xeebta, waxaan dareemaa farxad. Haa, mar ayaa la weeraray balse maalintii xigteyba dadku waxay aadayeen xeebta si ay ugu soo baashaalaan oo waqtina ugu soo qaataan."*

**I Mohamed**

*"There is this monument around my neighborhood, Daljirka Dahsoon, the tomb of the Unknown Soldier. It has a large park where couples go to enjoy. I like all the good romantic stories in that place. It is a beautiful place and people go there to enjoy. There is as well the peace garden that is new. It is a beautiful place but because of recent attacks, people told me not to go there. Nevertheless, I decided to go and my mother kept calling me to leave. I could not stay there for that long. I feel safer in my neighborhood."*

*"Waxaa jira taallo ku taalla xaafaddeenna; taallada Daljirka Dahsoon. Waxaa ku yaalla beer weyn oo ay dadka lammaanaha tagaan si ay ugu soo sheekaystaan. Waxaan jeclahay dhammaan sheekooyinka jacaylka ee goobtaas. Waa meel qurxoon dadkuna waxay halkaas u aadaan in ay ku soo raaxeystaan oo ay waqti ku soo qaataan. Sidoo kale waxaa jirta Beerta Nabadda oo cusub. Waa meel qurxoon balse iyada oo sabab u ah weeradii dhowaan, dadku waxay iisheegeen in aan meesha aaddin. Si kastaba, waxaan go'aansadey maalin in aan tago hooyadeyda marwalba waxay ii soo wacaysay in aan ka soo tago. Wax badan ma joogi karin. Waxaan ammaan ku dareemaa xaafadeyda."*

**I Sanaa**



*"I like Ali Kamiin Neighborhood. It has people that have the same tradition who have good heart and who help each other. It is where I was born."*

*"Waxaan jeclahay xaafadda Cali Kamiin. Waxaa deggan dad isku dhaqan ah, qalbi fiican oo is-caawiya. Waa meesha aan ku dhashay."*

**I Shamso**

*"In Mogadishu there are places where we are offended. We are threatened; we are asked whether we work for the government. They pretend like they are honest but at the same time they treat you badly."*

*"Magaalada Muqdisho waxaa jira meelo sida degaanka Gubta oo kale oo dadka loogu xadgudbo. Waa la noogu hanjabaa waxaana lana waydiiyaa in aan u shaqeyno dowladda. Waxay iska dhigayaan in ay daacad yihiin isla mar kaana waxay kuula dhaqmayaan si xun."*

**I Haashim**





*"I feel good when I'm at the beach, it brings me peace. I also like to hear the call for prayer in Karaan district."*

*"Waxaan dareemaa wanaag marka aan xeebta joogga, waxay isiisaa nabad. Waxaan sidoo kale jeclahay aadaanka salaadda ee degmada Kaaraan."*

**I Nawal**

*"When you see the culture of Hamarweyne, it's different from the other cultural practices in Mogadishu. We had a culture that when a girl from our clan marries another clan, she is disgraced and she is no longer a member of the family. I believe I can live with everyone."*

*"Marka aad aragto dhaqanka Xamarweyne, wuu ka duwan yahay habdhaqanada kale ee ka jira magaalada Muqdisho. Waxaan leennahay dhaqan ah haddii gabar qabiilkeenna ah ay guursaneyso qof qabiil kale ah, in loo qaato in ay tahay qof ceeb u keentay qoyska waxaana laga saaraa qoyska. Waxaan aaminsanahay in aan la noolaan karo qof kasta."*

**I Salmaan**



*"Shibis is the place where my friends are and where people from different places mix. I like the market there, where people from different places mix."*

*"Shibis waa meesha ay saaxiibbaday joogaan oo dad meelo kala duwan ka yimid ay isu dhexgalaan. Waxaan jeclahay suuqa xaafadda, oo ah meel dad meelo kala duwan ka yimid ay dhib la'aan isku dhexgalaan."*

#### ! Jeejeeste



*"Shangaani was the section of town for rich Italians during the colonial time . Most buildings are torn down however, some are good for renovation. I think they should be renewed because it's a historical site in Mogadishu."*

*"Shangaani waxay ahayd qaybta Magaalada ay taajiriintii Talyaaniga ka degganaayeen xilligii gumaysiga. Dhismayaasha intooda badan way burbureen; haseyeeshee, qaar ka mid ah waa la dayactiri karaa. Waxaan qabaa in la cusboonaysiiyo waayoo waa goob taariikhi ah oo ku taallo Muqdisho."*

#### ! Abdulwahab

## Acknowledgements

This journey has been possible thanks to the support given by many people who committed their time and energies. In particular, we are very grateful to **Xavier** for his enthusiasm and unique capacity to connect with people and gain their trust, for his sense of humor that made us laughing even when facing challenges.

We want to express our greatest appreciation to the Somali artists who participated to this journey, according us their trust and commitment, sharing their deepest thoughts and feelings, to **Hamarwenye district** and **City University in Mogadishu** for hosting the **Body Mapping** exhibition.

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Finally, we thank the **European Union** for its support to the cultural sector in Somalia and in particular to the project "**Reviving culture, building peace in Mogadishu**".

## Mahadnaq

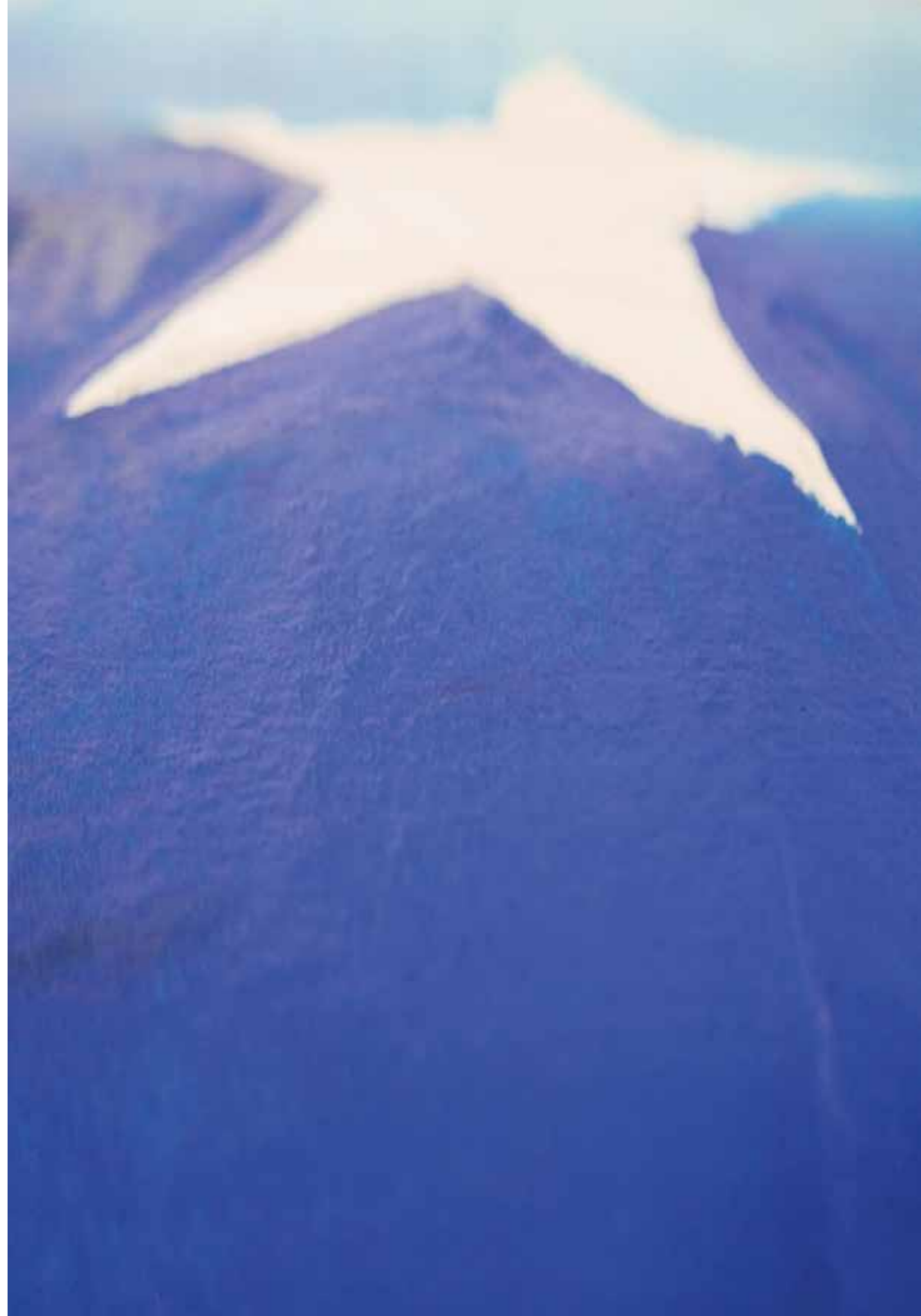
Socdaalkan waxaa suurtageliyay oo mahad iska leh taageerada ay bixiyeen dad badan oo ku bixiyey waqtigooda iyo tamartoodaba, inkasta oo ay jirto xaalad aad u adag oo aanu ku shaqeyno.

Gaar ahaan, waxaan aad ugu mahad celinaynaa **Xavier** sida wayn ee uu u danaynayey iyo juhdiiga badan ee uu sida gaarka ah ugu bixiyey la xiriiridda dadka iyo kasbashada kalsoonidooda, dareenkiisa kaftanka ee naga qoslinayey xitaa waqtiyada ay nasoo wajahaan caqabado waawayn.

Waxaan doonaynaa in aanu u muujinno qaddarin wayn farshaxanyahnada Soomaalied ee ka qaybgalay socdaalkan, iyada oo la eegayo kalsoonidooda iyo xilqaadistooda, wadaagidda fikradahooda si qotodheer iyo dareenkooda, degmada **Xamarweyne iyo Jaamacadda City University ee Magaalada Muqdisho** martigelinta ay martigeliyeen bandhigga **Farshaxan Jireedkan**.

Waxaa sidoo kale mahad ballaaran mudan **Sagal** oo muujisay in ay howsha u leedahay khibrad iyo aqoon xirfadeed, xilqaadis iyo aqoon ku saabsan dhaqanka iyo aqoonsiga Soomaaliyeed; **ioy kooxda CISP ee Magaalada Muqdisho**, gaar ahaan **Caato** iyo **Sakariye** oo taageero aan weecasho iyo daal lahayn ku bixiyey goobaha ka baxsan xarunta, **Annia** oo tafatirtay buuggan iyo **Fatuma** oo turjuntay.

Ugu dambeyntii, waxaan ugu mahad naqaynaa **Midowga Yurub** taageerada uu u fidiyo qaybta dhaqanka ee Soomaaliya iyo gaar ahaan mashruuca "**Dib-u soo noolaynta dhaqanka iyo dhisidda nabadda ee Magaalada Muqdisho**".





Soo nooleeynta dhaqanka  
soo dhisida nabadda  
REVIVING CULTURE BUILDING PEACE

**"WINDOWS INTO OUR LIVES"**  
*An art project in Mogadishu*

**"DAAQADIHII NOLOSHEENA"**  
*Mashruuca Farshaxanka Muqdisho*

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and The Somali Artist who participated in this project.

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*"Today, I have the whole picture in my mind, as a Somali I became more aware of many things that I could not see before."  
Mogadishu, Body Mapping participant, January 2016.*

Between January and April 2016, the NGO Comitato Internazionale per lo Sviluppo dei Popoli (CISP) with Art2Be organized a creative workshop using the Body Mapping method in Mogadishu. Ten Somali visual artists gathered several times to use art and self-expression to create paintings, as a means to reflect on and share their identity and culture as Somalis.

This book is a re-collection of these intimate portraits made of life size paintings, stories and photos. They form little treasures that express emotionally, historically and culturally the hearts and the minds of a group of Somalis living in Mogadishu.

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*"Manta waxaan maskaxda ku haystaa Sawirka guud ee nolosha, Soomali ahaan waxaan ogaaday wax badan oo aan awal ogayn."  
Mugadhisu, Farshaxannada Jirka ka qaybqaate, Janaayo 2016.*

Intee u dhexeysay janaayo ilaa iyo Abril 2016 hay,adda CISP poo kaashanaysa Art2Be waxay magaalada Muqdisho ku qabanqaabiyeen tababar heersare ah ayagoo isticmaalaya Habka Farshaxannada Jirka. Toban farshaxan muuqaal Soomaali ururin dhowr jeer si ay u isticmaalaan tahay iyo is-qowlka si loo abuurro farshaxankiisa, iyada oo loo adeegsanayo in ay milicsadaan iyo wadaagaan aqoonsiga iyo dhaqanka Soomaalida.

Buugan waa dib u aruurinta riinjiyaynta isku dhaw ee habnololeed, sheekooyin iyo sawiro kuwaasoo samaynaya kayd taariikheed. Iyo mid dhaqan oo cabiraya dareenka dhabta ah iyo midka maskaxda ah ee qaar ka mid ah dadka ku nool Muqdisho.