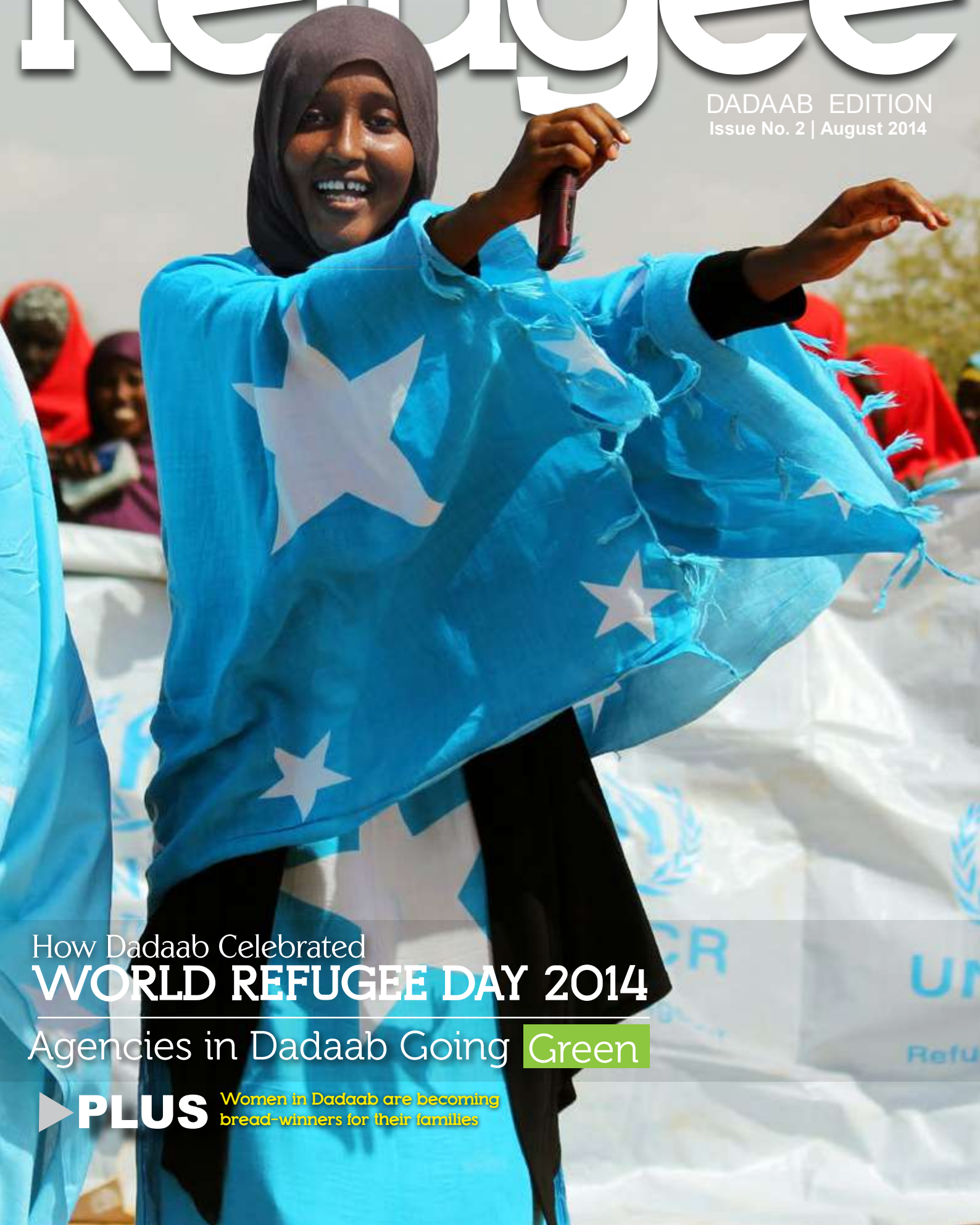


THE Refugee

DADAAB EDITION
Issue No. 2 | August 2014



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WORLD REFUGEE DAY 2014

Agencies in Dadaab Going **Green**

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A woman dancing at the World Refugee Day Celebrations in Ifo camp this year.
Photo: Kepha Kiragu



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EDITORIAL

The twists and turns that life imposes on man make it unpredictable, but we live each day, watching it unravel and bring on new mysteries. It is in the hope of seeing each day better than the last that keeps us alive, otherwise...well, think about it... Imagine one day you are here and the next forced into another world, a world you know nothing of. Through all this, you lose everything: your friends, family, and livelihood, yet you have to survive – again, with the hope for a better tomorrow. In a subtle description, this is the kind of experience that many refugees have had to endure.

On June 20th, the camp marked the World Refugee Day; a day set to celebrate how far the refugees have come, making it past all the tribulations that led them to their current status. It is also a day where they can air their grievances; speak out their hearts and minds to the world – their challenges and sufferings, and happiness too – so that the agencies and the entire world can share in their distresses and seek better ways to help them and foster peace.

Covered in this edition is how refugees in Dadaab celebrated the World Refugee Day and the Day of the African Child. With a focus on human-interest stories, we also tell the story of a mother who gave her 15-year-old daughter for marriage for a debt she could not repay; plight of refugees living with disability; the horrors of Female Genital mutilation (FGM) among many other interesting stories.

The magazine is made for all audiences in the camps. However, from an audience analysis we did, we found that a large number of the camp's population do not understand English, despite the ability of some to read. This inspired our team to come up with an exclusive design and modules to get all stories done in both English and Somali languages. The Refugee Magazine seeks to be accommodative of all audiences in Dadaab so that information reaches all people, in all the far and wide corners of Dadaab. The pilot project will be rolled out in our next edition due next month. Make sure you grab a copy!

Good fortunes as you enjoy reading through this edition. Cheers.

The Editorial Team

"We can't be afraid of change. You may feel very secure in the pond that you are in, but if you never venture out of it, you will never know that there is such a thing as an ocean, a sea. Holding onto something that is good for you now, may be the very reason why you don't have something better."

□ C. JoyBell C.

THE team

CHIEF EDITOR
Paul Odongo

EDITOR
Mohamed Jimale

SUB-EDITOR
Sahal Ali Hussein

WRITERS
Kin Abdi Awes
Mohamed Osman
Noor Hassan Aden (Penda)
Hussein Hamud Ismail
Ahmed Issack Kheir
Hassan Issack Amin
Mohamed Hawes Mohamed
Mohamed Ali Hassan
Abdikadir Mohamed Ali
Abdikarim Maalim Osman
Sowdo Ahmed Ibrahim
Mohamed Abdullahi (LUNGU)
Abdullahi Abdi Noor
Abdiweli Omar Mohamed

Contributing Editor
Anne Ndegwa

DESIGN & LAYOUT
Paul Odongo

PHOTOGRAPHY
Kepha Kiragu
Paul Odongo
Sahal Ali Hussein

ABOUT The Refugee is a bi-monthly publication written by refugees living in Dadaab and for the refugees. These writers have been trained by FilmAid in basic journalism under FilmAid's Journalism Training Program. It is published by FilmAid and supported by BPRM, UNHCR, and other partner organizations.

CONTACT US

✉ therefugee.news@yahoo.com
📌 www.facebook.com/therefugee
🌐 www.filmaid.org/publications

The Refugee



Re-turn TO CAMPS.

Urban refugees recently returned to Dadaab after security swoop share their experience as some tell of leaving children in Kenya's capital, Alone.

BY KIN ABDI AWES AND MOHAMED JIMALE

Following Kenya's worst terrorist attack in over a decade and a string of small-scale attacks in the capital Nairobi and other parts of the country, the Kenyan police launched a security crackdown in early April dubbed Operation Usalama Watch. The security forces rolled out a plan to flush out refugees and other illegal immigrants, who were believed to be contributing to state of insecurity in the country.

Walking through the dusty roads across new settlement areas in Kambioos, one of the camps in Dadaab, the area is filled with hundreds of tents majorly occupied by new refugees who were brought or voluntarily came back to the camp starting April this year.

Outside one of the tents, a middle-aged woman sits outside a tent washing utensils. Our planned interview date has come, and my fellow reporter Kin Abdi extends her hand to greet her. Then she welcomes both of us. Shamso Mohamed Ahmed (not her real name), is one of the people who came back to Dadaab following an order by the government for all refugees to return to the camps.

She goes into her tent and gets us two 20-litre jerry cans to sit on as she helps herself sit on a mat on the floor. "I hope you don't mind the 'seats', I do not have sofa sets or more comfortable seats," she says. We join in a light laughter then tell her it is okay.

The mother of four – two girls and two boys – has been living in Nairobi for over 16 years. She bore all her children in Nairobi. She is a divorcee

but would receive support from her children's father who is in the USA. We go ahead and ask her how she got to the camp, then suddenly her facial expressions change. She looks at the ground shaking her head without uttering a single word for nearly two minutes. She wipes tears from her eyes then starts speaking. "It was about midnight when the police came banging on my door. When I opened, they rushed in with slaps shouting 'lete kitambulisho' (bring your ID card). The children were all crying as they beat me and my eldest son," she tells as she tries to hold back tears in her already-watery eyes.

She had no ID and her travel documents had expired. She was arrested and taken to Kasarani – the holding area during the swoop. Luckily, her children's father heard what had happened and sent a relative to bail them out. "His cousin paid some money, I am not sure how much but I was released at around 2pm," she says. "I left Nairobi the following day."

The children had to leave school and will soon start learning in the camp. She says she was lucky to have made it to the camp with her whole family.

Bashir Mumin, 36 was not as lucky. He started living in Nairobi in 2006, when he received a movement pass, taking his two young boys with him. He had a business that helped him cater for the needs of his family and was getting support from his wife in Finland. As luck would have it, her wife planned for them to all move to Finland and he had already received a visa. "We had finished the medical tests and got

cleared by the Finnish Embassy, just waiting to leave the country," he says.

He was arrested just a few days later in his home. The police went into his house asking for his ID, but he showed them his alien card that he received from the Department of Refugee Affairs (DRA) but they insisted on taking him. "I told them I had children who were in school at that time but they would not listen," he recounts. "I was taken to Kasarani where I stayed until the following evening without food nor water." That same evening, they were put on buses and brought to the camp. His two children, 15 and 12 years old, stay alone in his house. "I do not know the situation they are in, they are children and they could do anything bad, but I hope they are okay," he says. He has no close relatives in Nairobi. The children eat at a restaurant whose owner he knows, but they do everything else on their own.

"I wish UNHCR could help transfer our resettlement process to Dadaab so that we can see it through," he says. He hopes some day he will be reunited with his family.

Arrests and detentions of refugees in Nairobi and other urban areas in Kenya started on 1st April as part of a large-scale security operation of the Kenyan government. On 26th March, the Kenyan government had issued a directive stating that all urban refugees would be transferred to camps in Dadaab and Kakuma. According to a UNHCR Dadaab update for June, since the beginning of the relocation of urban refugees on April 18, more than 640 persons have been relocated to the Dadaab camps. Just like Shamso, other refugees may have moved to the camp by their own means.

Shamso has adapted to the Dadaab environment and wishes never to face such kind of an ordeal in her life again.

Starting July 6, unconfirmed reports stated that some refugees who were brought to the camps after the Usalama Watch swoops were given permits by the Government of Kenya to reunite with their families in Nairobi.

Photo: Asylum seekers await processing at the UNHCR Verification Center in Hagadera

New Water Tanks Constructed in Hagadera to Boost Water Supply

By Hassan Noor Aden

Refugees in Hagadera camp have a reason to celebrate as more water tanks have been raised in the camp to serve the increasing demand.

The refugees had raised concerns previously over the amount of water provided by the Norwegian Refugee Council (NRC) – the agency in charge of Water, Sanitation and Hygiene (WASH) in the camp – not being enough for their daily consumption. "People would make long queues in the morning but some would end up not getting water, having to wait until evening when queues would be equally longer," says a renowned tap stand security guard, Fatuma Ahmed, "This would sometimes lead to fights at the tap stands."

In a project that started in March this year, NRC has raised four new water tanks, each with a capacity of 150m². Plans are underway to raise another tank to bring the total number to five. "There were water tanks but they were not enough for the large population. "We received tanks from a donor, Eco, and as soon as we got enough funds, we raised and immediately connected them to our water pumps," said the WASH Coordinator for NRC Hagadera, Joseph Macharia. With the capacity and the pumping times, the tanks will serve upto 60,000 beneficiaries daily. Mr. Macharia stressed that they do not only seek to provide the water but also

employ environmentally safe practices in the provision of this essential commodity. "We have a water pump that operates purely on solar power energy. This has greatly reduced our operational costs for pumping water," he said.

Water is pumped for three hours every morning and evening. This has greatly reduced congestions and conflicts at the tap stands.

Hagadera residents lauded the new development. "We are really happy and hopefully this new development will solve our water shortage problems," said Adow Dahir, a father of six and a resident of Hagadera camp.

A UNHCR report issued in April puts the daily water production in Dadaab at 10,113,830 liters, which means 28.5 liters per person per day. Water safety is ensured by regular chlorination and monitoring at the boreholes.

However, there are plans to reduce the supply to 22 litres per person by September 2014. The issue was discussed with partners in a WASH coordination meeting in a discussion involving all stakeholders including partners and persons of concern. During the discussion, a long gradual reduction was suggested to give time for community mobilization as well as to supply water to pockets in camps with limited coverage.



Quality or Quantity of Education?

One of the buildings that houses classrooms in Illeys Primary School in Dagahaley

By Mohamed Abdullahi (LUNGU) & Paul Odongo

“Education is the key to success,” so the cliché goes, that has driven key agencies responsible for the crucial service in Dadaab Refugee Camps to ensure that all children get quality education.

However, with the recent wavy trend of below par performance, a large number of pupils miss out on secondary school places, with no other option but to join youth enterprise and livelihood programmes, or just remain idle. In the 2013 Kenya Certificate of Primary Education (KCPE), a total of 1028 candidates were registered across the schools in Dagahaley Refugee Camp in Dadaab, out of which 964 sat for the exam. Out of the number, only 207 pupils managed to score 200 marks and above – the benchmark needed in order to join secondary schools in the camp – out of the possible 500 marks. This means that over 79% of the pupils who sat for the KCPE got less than 200 marks, with a large number scoring less than 100.

Observing the trends, it has not been any different over the years, so our team sort to find out what may have caused such a poor performance by speak-

ing to various parties concerned.

As we enter Illeys Primary school shortly after 2.00pm on a Tuesday, we find a man carrying a small stick, driving pupils into class. It is just after lunch break and the afternoon session is kicking off. We stand by the door clearly labeled ‘Headteacher’, where a tall man meets us, and after exchanging pleasantries, tells us to wait for the Headteacher, pointing at the man driving pupils into class. There are two tents largely labeled ‘UNICEF’ outside, which we later come to learn were very instrumental during the influx of Somali refugees in 2011 as children in large numbers were enrolled in the school, and since the classrooms were too small to accommodate them all, some had to learn under the tents. Most of them were later transferred to other schools such as Bahati Primary, which is a new school.

A few minutes later, the school goes relatively quiet and we see the headteacher coming from the opposite end of the block. He reaches and ushers us into his office. The large room is donned with cabinets, which as you enter, makes the room look like a corridor, then as you take a corner to the right, you see a large white board with school statistics on the wall.

“Input is limited and the children do not get enough support for them to achieve the quality of education that they may need...”

- Care Kenya, the agency in charge of Primary school education in Dagahaley.

There are two large tables surrounded by chairs, like those in a conference room, and the headteacher’s desk adjacent to the tables.

He welcomes us; we sit and begin. Khalif Ahmed Mohamed is a new headteacher at Illeys Primary school in Dagahaley. He joined the school late April this year, meeting a task of keeping a positive trend of performance, since the school recorded an increment in the mean score from 2012 by 23.4 to register a mean of 157.7 in last year’s KCPE. In 2013, Illeys Primary school registered 246 candidates for KCPE, in which 64 were girls. On receiving results, only 46 managed to score over 200 marks out of the possible 500, with some scoring as low as 50. A fact that Mr. Mohamed does not approve to be proud of. He seeks to help bring raise the mean to over 240 in this year’s KCPE.

► **964**

The number of candidates in dagahaley who sat for KCPE in 2013

► **757**

Candidates got less than 200 out of 500 marks



Central Primary School

Illeys Primary School is just one of the schools in Dagahaley Refugee Camp that registered a wanting performance in the exams last year. This is due to several shortcomings that the schools have had to deal with. The quality of education is wanting as some term it as ‘quantity of education’ – what they think education in the camp has become.

CHALLENGES

With increasing enrolments in the schools, the resources are lacking in the schools to cater for the education needs of this young generation. One of the biggest inadequacies is the teaching capacity. There is an average of 49 teachers per school having to attend to over 1500 students in each school. Out of this, an average of 32 per school are untrained.

In most of the schools, the administrators have had to teach, being part of the trained teachers. “I also teach, majorly remedial classes which start at 6 am before normal classes which begin at 8.00 am, and some lessons in the normal daily program,” says Khalif Mohamed. He feels that there is laxity by the pupils, due to a directive that was issued by Care, the agency in charge of primary school education in Dagahaley Refugee Camp. The order has it that all pupils should be promoted to the next class, no matter their performance. This, according to Mr. Mohamed, has led to negligence and lack of effort by the pupils. “They know that at the end, no matter how they perform, they will get promoted to the next class,” says Khalif Mohamed, “even the pupils with a record of stellar performance now drop because they feel like they do not need to work hard anymore.”

Hassan Barre Shuriye is the headteacher of Central Primary School. His school emerged the best in Dagahaley in last year’s KCPE. He is of a similar opinion to Mr. Mohamed’s. “Performance now is dependent on an individual’s drive and what they seek to achieve, as the element of competition is no longer there,” he says.

Affirmative action also has a fair share in the poor performance, the headteachers say. Too much attention has been put on the girls that the boys

feel neglected. Many campaigns have been run in the camps to encourage more girls to attend school. They are offered support in commodities such as sanitary towels, solar lamps, sugar and books among others. “Many agencies promote education, everywhere you go, you see ‘Girl child Education’ but no one encourages the boys. They are also eager to get some of the resources that girls are getting,” says Khalif Mohamed, “if some motivation could be provided for the boys, they would perform marvelously.”

However, he says that girls have taken the forefront and are performing well. “They have taken to the chase and some are even leading the classes that they are in,” he adds. This is a different case in Jubba Primary School where girls are underperforming, a fact that Noor Ahmed, the Deputy Headteacher attributes to domestic problems and cultural responsibilities. “Many miss classes to attend to domestic issues since some are married and have kids,” he says. Early Marriage and young mothers are some of the issues that the schools have had to cope with.

Some pupils and parents however put the blame on the teaching skills of the teachers in the schools. “Some teachers often teach in Somali language, but not everyone in the class speaks or understands that language,” says a class 8 pupil in Unity Primary School. One parent laments that overcrowding of classes is to blame. “The classes are overcrowded and the teachers cannot attend to pupils properly,” says the mother of a class 8 pupil in Illeys Primary School.

Care Kenya confirms that the quality of primary education is in a limbo. It attributes this to the lack of human resources. Only 14% of the teachers in the camp are trained, with a major number only having undergone capacity building programs. This means that over 86% of the teaching staff is untrained. “Most of the teachers are secondary school leavers who have no formal training or experience in teaching,” says the Education Officer for Care Dagahaley, Robert Elima. “We often give chances to refugee high school graduates who get D and above in their KCSE, which in itself is



Children having a meal in school. The School Feeding Program by WFP has helped increase enrolment and attendance of children in school, and also effective learning. Photo | Odongo P.

PARENTS NOT PLAYING AN ACTIVE ROLE

Shortcomings in the pursuit have many other contributors to it. Parents also have a fair share of contribution in this. Many parents do not seem to participate much in their children's education. "Some parents do not know which school their children are in, or in what class, they just know that the child leaves in the morning and comes back in the evening from school, they do not ask anything regarding their learning," says the Headteacher of Central Primary, Hassan Barre Shuriye. Mr. Mohamed, Headteacher for Illeys Primary also holds a similar opinion but stresses that enough has not been done to improve education. He suggests that radio stations should include education topics in their programs. "The parents are the ones who should be convinced to take children to school. Even the wazee

(old men) listen to the radio, and this is a very effective way of communicating to them than all the written posters that they may never see or read," Mr. Mohamed emphasizes.

By partnering with various agencies, Care Kenya has put in place various plans to promote learning in Dagahaley camp. It has tried to boost infrastructure. It built a new school, Bahati Primary, which helped decongest the overflowing Illeys Primary School. It also has livelihood and accelerated learning programs that target dropouts and new arrivals that are older, based on protection grounds.

The School Feeding Program administered by the World Food Programme (WFP) also helps increase enrolment and attendance, and helps the pupils learn effectively.

Despite limited resources, lack of teachers and other social constraints, education still remains a high priority in Dadaab Refugee Camps. The agencies concerned have put their best foot forward to ensure that children learn in a clean and safe environment through WASH (Water, Sanitation and Hygiene) programmes that foster learning; and by dispensing the best programmes, services and utilities to promote education.

engage them into a commitment that once we train them, they will support the education program for a certain period," says Mr. Elima.

Asked regarding the kind of performance by the pupils, Mr. Elimo was quick to defend them, citing lack of resources. He says input is limited and the children do not receive enough support to get the quality they may need. "What have we put in; how are we helping the child to get 200 marks and above?" poses Mr. Elimo. He says they follow some criteria to ensure that children are able to go to school and learn. "If children attend upto 80% of the classes, they have learnt something, so we do not have a reason to retain them in a class, but to promote them," he says.

For those who are not able to attain enough score to secure them a place in secondary schools, they have options to join the Youth Education Program (YEP), a vocational training program run by the Norwegian Refugee Council (NRC). They also have an option of going back to primary school and join the higher classes depending on their performance, to have another go at it.

Continued from page 5

not a good grade. Even with this opportunity, not all who get such grades are always willing to teach," he adds.

CAUSES OF THE DEFICIT

This deficit has been brought about by the huge turnover rates of trained teachers. Between January and March this year, 80 teachers resigned. Some resigned to return to Somalia, while others seek other jobs in the camp. Teaching in the camp often opens avenues to trainings and capacity-building opportunities for teachers, "after a short period, some feel like they can get better job opportunities with other agencies in the camp," says Mr. Elima.

He says that they have a plan to keep this in check. As education partners with the UN Refugee Agency (UNHCR) and UNICEF, they have Dadaab Teacher Management Strategy that seeks to curb such scenarios. Care is no longer training on short-course capacity building, but long-term certificate trainings. They are looking for ways to retain their teachers. "We wish to come up with binding mechanisms where we absorb teachers, train and

Sandbox: The First-Ever Film Series to be Produced in Dadaab



A behind the scenes photo of one of the scenes in the Sandbox series. The six-part series is the first of its kind to ever be produced in Dadaab. Photo | Odongo P.

In February this year, the production of a Film Series that seeks to portray the social issues in the camp, and their effects began in Dadaab.

Shooting for "Sandbox" began on March 1. The six-part series was written in conjunction with Dadaab refugees and produced by FilmAid. The production team was made up of renowned and professional filmmakers in the Kenyan film industry. Both cast and crew comprised majority of refugees.

Over the years FilmAid has been making media that communicate life-saving information, with a touch of

entertainment. However this is the first time it is making a film series that touches on the lives of refugees.

Many refugees who were part of the production team described the experience as rewarding. "I learnt about lighting and handling a professional Camera, something I never I thought I would ever come across in my life," says a 21-year-old refugee, Hussein Ali.

The film was written by Mona Ombogo and Directed by June Ndinya, both professional filmmakers.

Production was completed in late March and the film is currently in post-production. The launch date is set for later this year.

Communities in Dadaab Living in Harmony Despite Cultural Differences

BY MOHAMED ABDULLAHI (LUNGU)

Dagahaley Refugee Camp, one of the camps in Dadaab Refugee complex is home to more than 90,000 refugees with different countries of origin including Somalia, Ethiopia, South Sudan and Congo.

Despite the fact that these people fled their countries because of wars and other life-threatening factors, they live peacefully and in harmony. They interact through education when school brings them all together. They also intermingle when they form social groups to compete in different games such as soccer and volleyball.

As ironic as some people may have thought, members of the Somali community are peace-loving people despite their country having been in a civil war for centuries. "An army of sheep led by a lion can defeat an army of lions led by a sheep," says a block leader in Dagahaley, Abdikarim. "We love peace but our leaders are self-centered and they only consider their interests," adds the old man. Most of them live with the hope that

their country will one day get back to the way it were before the war.

One evident outcome that can be said is as a result of the outcomes of the interactions of the different communities is borrowed language. You find instances where the Sudanese, Ethiopians or Eritreans speak Somali and other countries' languages and vice versa. A young Somali girl by the name Josephene speaks Somali fluently. She says she learnt the language through her friends at school, a fact that she is very proud

of. Knowledge of both Somali and Sudanese as well as English landed her a job with UNHCR as an interpreter. "Without this, I don't think I could have got the job," she says.

Dagahaley is just one of the five camps in the Dadaab Refugee complex. Other camps also hosts people with diverse roots of origin. But despite having different cultural practices, the communities live together in harmony, sharing communal problems as a social group.



Youth playing soccer in Dadaab. Sports is one of the activities that has been widely used to foster peace in Dadaab refugee camps and also with the host community.

Photo: Sophia Machira



Justice Delayed
is JUSTICE DENIED

Women share the horrors they went through in life after undergoing ‘the cut’. Many girls who go through it often do not opt for it but are forced by their parents

BY MOHAMED JIMALE

“

My mother praised circumcision. She made me believe that the difference between a real woman and any other woman is to undergo circumcision...

Female Genital Mutilation has for long been regarded as human rights abuse against women and girls under the Kenyan law and internationally, but this act is still practiced in Dadaab Refugee Camps.

Naima Ahmed is now 19 years old and was born in Dadaab Refugee Camp where she lives with her parents. She is a victim of FGM. Naima lived happily like any other child. Growing up she attended Islamic school at the age of three and joined nursery when she turned five. She had dreams, dreams of becoming a powerful and influential woman in the society...some day. When she turned 7, her mother took her aside and gave her ‘the talk’ – that soon Naima was going to be a real woman – and the mark of a real woman in this case was to undergo circumcision. “My mother praised circumcision. She made me believe that the difference between a real woman and any other woman is to undergo the old age culture of circumcision,” Naima now tells.

“FGM is a harmful traditional practice and eradicating it is a challenge because of background as well as culture. In the Somali community, FGM is viewed as a successful traditional right of passage,” says the Hagadera Youth Chairperson, Odawa.

Naima recalls her affliction. “It was a painful period for me. My wound got infected after being circumcised and I was in critical condition. Going to the bathroom was such a process. It really hurt. Despite my anguish, my parents did not take me to hospital. Not because they did not love me, but the fear of my case being forwarded to the police and face criminal charges.” She says.

Naima’s mother is 68 years of age. She has been a traditional circumciser for over 20 years and says her work can be termed as successful during this period. People have travelled from other camps seeking to benefit from her skills in the art of circumcision. “The look for me to circumcise their girls for them so that they grow as real women,” she says.

FGM can be classified into various types. The one practiced by the Somali community as well as in Dadaab Refugee Camps in Pharaonic circumcision. “This involves complete removal of the clitoris and

closing of the vaginal opening leaving only a tiny opening to allow for menses to take place.” Explains Naima’s mother. She is now blind and can no longer practice the art but she still strongly supports it.

Naima was treated by traditional medicine, which she cannot quite recall, as well as medication from a pharmacy and she is lucky enough to have lived through the ordeal. Others have not been lucky. She however did not survive the practice of early marriage. She had to drop out of school at the age of 13 and was married off to a man in his 30s. She states that she was not happy with the marriage but it was not in her place to refuse as it is considered a taboo if you do not comply with the wishes of one’s parents and can easily result in a curse.

She recalls the trauma of being married off early. “My first night after the wedding was hell. My body had not fully matured and it led to a lot of bleeding during sexual intercourse. I was in great pain. My mother and grandmother came in the morning to check the white bed sheets. They congratulated me on seeing the pool of blood, saying I had safeguarded the family name, not bringing shame. To them, I had done well, now that they I had confirmed I was a virgin,” says Naima.

“UNHCR and other implementing agencies, consider FGM a harmful traditional practice and a violation of human rights but nothing much has been done to stop the practice,” says Jibril a community leader.

Rukia Hassan, 34, does not approve the practice of FGM. In her opinion, the main reason for practicing FGM in the Somali community is to ensure that a girl remains a virgin until marriage. “It is a mechanism put in place to control sexual desire, a religious obligation and fear of rejection by the community as many men prefer to marry circumcised girls,” says Rukia.

Naima could not have a sexual intercourse with her husband before getting a ‘cut’. Making an incision to widen the vaginal opening is necessary for all FGM victims before engaging in any sexual intercourse.

Shamso Yusuf, at the age of 23 is also a victim of FGM says “It is so painful during birth and increases the chances of complications



THE PLIGHT OF PERSONS LIVING WITH DISABILITY IN DADAAB REFUGEE CAMP

BY MOHAMED JIMALE

In a society that highly advocates for human rights, many people living with disability in Hagadera feel denigrated. Many are unable to access aid programs provided by implementing agencies due to social barriers, individual attitudes and stigma.

Hankal* was left bound to a wheelchair 16 years ago in Somali's Bakool Province by a disease that was not diagnosed early enough. He did not receive any medication as the healthcare system had totally collapsed. "We had a dreadful journey from Bakool to Dadaab Refugee Camp. It took us 28 days to arrive in Dadaab. We were welcomed by the humanitarian agencies but we were not given enough. We had no proper shelter and slept under UNHCR tents for months."

"Some of the disabled people in the camps are vulnerable to diseases and injuries because they cannot access the communal latrines that are used in the camps," says Mohamed Hassan, a Community Health student from Moi University living in Hagadera

camp.

Jibril, a community leader in Hagadera camp is of the belief that people with special needs are left out in many ways and are often stigmatized. Some of the communities segregate disabled children and are viewed as a bad omen and are also considered as a result of witchcraft. Most of the families hide members who are disabled because they are ashamed of them and how the community will treat them

Barwako fights back tears as she narrates how their lives have changed in the last 8 years. She gave birth to Abdi who is physically challenged. He can neither walk, nor stand or sit. Her husband left her because of Abdi's disability. She feels tortured by life, having to fend for her children alone. Every time she is about to step out and fetch water, he draws her attention.

Hankal has now been living in Hagadera camp with his wife and children, solely depending on food aid provided by the World Food Programme (WFP). Choking back tears,

he explains how people have discriminated him and his family. "They call us names and look down on us as though we are inferior beings," he says. He has been referred to as a bad omen. His children get insulted in school and while queuing to fetch water. Some would even like to take his wife from him. "My wife has changed too. She is not the same woman she was 3 years ago. I am afraid that she could leave me and take our children," he laments. He is a bitter man. He believes that if people would support and encourage him, he can be independent and productive.

Girls with disability also risk being sexually abused. Naima who is 35 years old, has a 17 year old daughter, Kowsar*. Kowsar got raped at home while her mother was in the hospital delivering her last-born child. Naima claims that the rapist and her husband are from the same community and this made her suppress the issue from ever getting any foreign attention. Kowsar felt betrayed by the people she trusted most. "They forbade me from reporting the case

to the police or go to hospital for treatment. They even threatened me," says Kowsar.

"LWF has a small workforce compared to the number of the disabled to the camps who require therapy. Some cannot even reach the support centers," says Yussuf Mohamed a community leader in Hagadera.

There are 4,464 people in Hagadera living with different kinds of disability. The Lutheran World Federation (LWF) in the camp is mandated to attend to people living with disability in Hagadera. It provides physiotherapy, occupational therapy and technical services where they make, for instance standing aids for children, repairing wheelchairs and also fabrication of sitting aids for use in toilets.

It has Community-Based Rehabilitation (CBR) outreach workers who are attached at the camp's block levels. "The CBR workers are trained in phys-

iotherapy and occupational therapy and are able to give assistance at the block levels if urgently needed," says the Official Focal Person at the LWF Hagadera Office, Erastus Osewe. "I really must appreciate them, they know the people more than we do. The camp is large and we may not reach some of the places as fast, and they work professionally," he adds.

Some people still feel that the agencies in Dadaab also discriminate them during recruitment of staff. "We are not considered for job opportunities. Implementing agencies encourage girls to apply but not people living with disability," claims Amina Hassan a physically handicapped lady. They say that they are hardly ever consulted about plans for their welfare.

"I love school and being around other children. I like to play. But my parents will not allow me. They tell me that I will be harassed in school."

Due to their conditions, many children living with disability in the camps grow up without ever experiencing love or getting education. They grow up feeling rejected and looked down upon. Many miss out on school as their parents do not believe in them, and as such do not take them to school. "I love school and being around other children. I like to play. But my parents will not allow me. They tell me I will be harassed in school," says a 16 year old physically

challenged boy, Mohamed Amin. Mr. Osewe concurs that indeed stigma in the camp is real, but they have tried to curb it. "The stigma here is real, and that is why you find people with mental health issues are often tied at home, if ladies, they are raped and if they conceive from that, giving birth out of wedlock is also an issue in the society," he says, "since LWF came in, we have done sensitization campaigns, educating the public about issues dealing with disability."

They have monthly disability coordination meetings with UNHCR where all partners are invited, where they discuss issues in the program and try to find solutions to them. They also have the Mainstreaming and Advocacy group that goes into the community and talks about issues of disability, for instance through Focused Group Discussions. "Each has a topic, for instance the first one we did was about

children living with disability and how they should go to school. We have also talked about stigma among other topics," says Mr. Osewe.

However, he says funding has been a major challenge. UNHCR is the main donor cut down the its funding in 2013. "We had to lay off some staff, but after sometime we were able to get more donors into the program to fund the gap left by UNHCR and the we brought back the staff," he says. They have even recruited more therapists and social workers, to a larger number than they had in the year 2013.

The challenge still stands. Some persons living with disability with sharp needs still remain unreachable, and stigma bears the blame. Campaigns have been run, sensitization done and therapies accorded where necessary. They may not be enough, but is time for the society to accept and support persons living with disability and embrace their needs. For these conditions could befall anyone, and they would want to be treated the same.

*Names hidden to protect the identities of the individuals

Photo: People with physical Disability at the World Refugee Day Celebrations in IFO

"I would never wish to see my children go through the kind of pain I did after FGM, even if it is at the expense of my marriage

Continued from page 9

during birth." She blames FGM for her 3 day trauma when she had her first born.

Mumina Keynan who is 53 years old says that she gets a lot of respect and honor from the community from being one of the older women who circumcise young girls. She fears that if she stops it will affect her status in the community.

Naima is now 18 and a mother of two girls. She has sworn to protect her daughters from being circumcised. "I would never wish for them to go through the pain I did, even if it is at the expense of my marriage, I am not afraid," she says.

Sheikh Muhuyadin clearly states that religion has nothing to do with Pharaonic circumcision. He describes it as haram (sinful) and clarifies that Islam recommends Suni circumcision, which involves cutting only a small part of the clitoris.

Some Hagadera residents say that elderly men and the youth are influential in the community and can help in the fight against FGM. If a lot of campaigning against it is implemented and education on the effects of FGM is effectively provided, then change is possible.

Many women and girls in Dadaab Refugee camp believe that the fight against FGM is justice delayed and strongly believe that empowering the women can end this harmful practice.

Dadaab Marks World Refugee Day

2014



BY ORE OSMAN (IFO) AND
KIN ABDI AWES (HAGADERA)

Sunrise in Dadaab. It is a Friday and the air is rousing. People look excited, children roving around in happiness, maybe because it is the day that marks the end of a tiring week, with a weekend looming in. But for many, the joy is brought because the day that they had been waiting for anxiously had finally come.

Passing through the camps, you could out rightly tell that something event was fast approaching as the market areas and residential blocks were filled with people, dressed as though clothed for an occasion.

Some of the refugees felt enchanted to celebrate the day for it was a day that they could expose their culture, sing and make merry but also speak of their challenges to the agencies and communities of concern. "I am glad to celebrate this day because it is a day that I can express my feelings as a refugee," said Abdikarim Osman, a refugee in Ifo. Some refugees are, however saddened and morally perturbed by this day for they live in the untenable state of being a refugee. "I am not happy with this day because the name 'refugee' describes a homeless, dejected and desperate person," said an old man, Oman Abdi.

In Ifo, the occasion was held at Community Centre. Girl guides from Midnimo Primary School, who came marching into the stage, kicked off the event. They sang the Somali National anthem as people stood up to honour the symbol of national unity. The anthem evoked emotions in many. One old man could not help but shed tears as the girls sang on. "It reminded me of the wonderful era of peace and stability in Somalia," said the old man.

The girl guides also recited a poem, urging girls to embrace education. "Stand up my sisters; the world is now a better place. Say no to traditions," voiced the girls, "human rights are here to ensure equal rights, educating a girl is like educating the whole community."

They were closely followed by a drama presentation and presentations from many other groups. The Gambella community also performed a cultural dance where both men and women,

A student from Waberi Secondary School in Hagadera reciting a poem at the World Refugee Day Celebration.

MAIN PHOTO: A lady donned in an attire symbolic of the Somali flag dances during a performance by the Somali Community in Ifo.



some with customary facial paintings dashed jumping onto the stage, singing with enthusiasm.

Meanwhile in the other Dadaab sub-camps, the event was unfolding, with many groups performed. In Hagadera, school children were the most observed as many schools including Hagadera and Waberi Secondary Schools as well as primary schools in the camp took to the stage to present majorly about education and peace. Other performances and appearances included the Somali Bantus, who captivated the audience with a rather unique way of dancing.

There were scores of police officers dotted within the venues, who ensured peace and order is observed during the events. Various heads of organizations or their representatives in the various camps made speeches as the event wound up.

At the end, one collective message that cuts across all groups could be told from the performances and grievances aired – the need for peace. All groups had the message in their agenda; however subtle it may have seemed from some of the performances.

FACTS ABOUT

The World Refugee Day

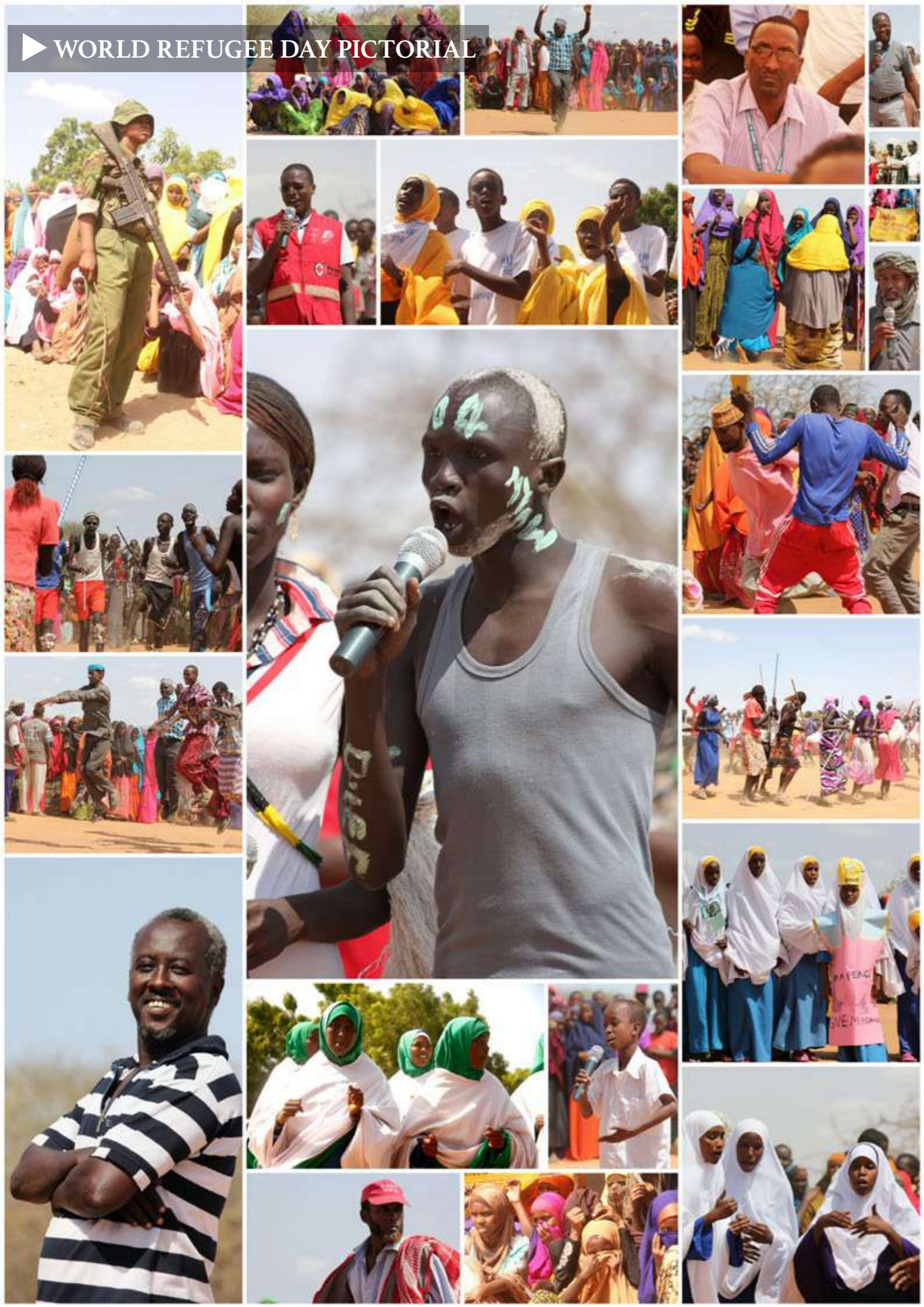
World Refugee Day was established by the United Nations to honor the courage, strength and determination of women, men and children who are forced to flee their homes under threat of persecution, conflict and violence.

More than 50 million people worldwide currently are refugees, asylum seekers or internally displaced within their own countries.

The largest populations were from Afghanistan, Syria and Somalia -- together accounting for more than half of the global refugee total.

355,709 ◀

The Population of Dadaab Refugee Camp as of May 31, 2014



Leading young

BY ORE OSMAN

The youth make up a major percentage of the population of Dadaab that forms an intrinsic part of the community. The youth however face some challenges at that stage and in order to curb these hurdles and obstacles, there is need for a leader to cater for their needs and represent their voice.

Standing at a height of shortly less than six feet, Abdifatah Ibrahim Ahmed is the incumbent youth chair in Ifo camp. He arrived in Dadaab in the year 1992 with his parents. He schooled in the camp and after his high school, worked for five years with Save the Children, an agency in Dadaab.

The 28-year old dreamt of becoming a leader once and this came true when he clinched the youth leadership position. An election was held earlier this year where a number of candidates contested for the position. Each candidate hoping that the effort they put during the campaigns would finally bear fruit. Abdifatah was among the hopefuls, winning the seat. He is still a bachelor, a status that he says he is not in a hurry pass. "I am still enjoying solitude, I am not in a hurry to marry," he says.

As the youth leader, he has highly advocated for education of the youth. "I want the youth to be stable, being the agile part of the society," says Abdifatah. He pushed for scholarship positions for about 200 youth in both professional and technical training institutes in the country. He also anticipates several scholarship opportunities for degree courses to better the youths' education.

The position however does not fall short of hurdles. A large part being the difference in ethnic backgrounds of people that live in Ifo. "There are people from different communities who speak differ-

ent languages that are yet to be served," he says. The area is inhabited by the Gambellas from Ethiopia and people of Somali origin. The language difference poses a communication barrier and addressing both parties at a time is a tall order. Lack of finances to run some of the programmes that they have is also a challenge.

He says that the leaders need exposure trips outside the camps and capacity building workshops on leadership to strengthen their skills. "If these are looked into, the youth would have progress," he says.

Let us not break our peaceful coexistence and harmony because of self interests

He exhorts the youth to stand firm, promote peace and unity, as peace is a concern for everybody to maintain. He also urges the youth to avoid animosity. "Let us not break our coexistence and harmony because of self interests," he says. He finally encourages the girls to school to learn, as they have equal rights to the boys. He says there is still a low representation of girls in institutions of learning despite the affirmative action conducted in Dadaab.



Abdifatah Ibrahim Ahmed, The Youth Chairperson for Ifo Refugee Camp.

Photo | Kepha Machira

Women taking up the front to provide for their families

By Sahal Ali Hussein



A Woman selling wares at her shop in Ifo.

Photo | Sahal Ali

Hundreds of women could be seen in the refugee camps struggling in the different markets of Dadaab camps operating business in an attempt to improve their lives and those of their families.

Traditionally it is the husband or men's responsibility to support the family economically. The facts that many of these women have either lost their husband or are separated have forced them to support their children by all means.

Since the collapse of the Somali federal government in 1991 women remain some of the most affected persons by the wars and famine in the horn of Africa. After many fleeing to Kenya due to the unstable situation in their country, providing for the family has been a daunting task since many remain jobless in the camps. Women however seem to have taken up the task. The markets in Dadaab refugee camps are booming with businesses, most of them operated by women.

The effort made by these women to support their families is how ever handicapped by many challenges. Some of these women are at risk of sexual and gender based violence as they are forced to move out of the camp alone to either collect firewood, cut grass or bring wild fruits from the thickets far and wide.

As others have to remain in the market until late evening leaving their children unattended to.

The poor condition under which they

work also mounts to the problems they face. Some of these women sell their items outside by the roadsides as they either can't afford to rent or do not own a business enclosure in the market. They are at risk of losing their property to either persons who may loot them or a crowd who may unwillingly damage their property.

Rahmo, a saloon operator in Ifo refugee camp, is one of the women who have businesses in that camp. She narrates her experience as she closes her business late in the evening. "Sometimes I have to operate until past six in the evening," Rahmo told The Refugee. "It is a condition that I can't circumvent." For instance some ladies preparing for their weddings may often come late and as she says, the process in the salon often takes time. "Sometimes I finish with the bride and her friends maybe, no matter what time they stay," she adds.

Rahmo says thugs have attacked her many times and robbed her when there is hardly any one in the market. "Some watchmen have always come to my rescue, without whom, I'm afraid they could do worse," she alludes. She however says she can't leave her business because hair styling is the only skill she has and has to use it to support her family.

The plight of Rahmo and many others remains evident. Their strong support to their families also remains something to be proud as they help families that would have been otherwise distressed in life.

GOING GREEN

BY ODONGO P.

Rising fuel prices, increased emission of carbon fuel compounds, and global warming are some of the gruesome problems that mankind faces today. In addition to this, limited resources and pursuit for efficiency among other reasons have led agencies in Dadaab to take advantage of the scorching Dadaab sun and turn to solar power.

In the streets of the Dadaab Refugee Camps, this is visible through panels fit atop streetlights. The streetlights have enhanced security at night and taken advantage of the solar energy, saving a lot of fuel that would have otherwise been used to power them.

Deep into Hagadera camp, there is another marvelous facility that harnesses the free solar power. Borehole Eight operates purely on solar power. With solar panels raised on 3-metre high poles for better exposure, the system pumps between 160 and 192m³ of water from the borehole to an elevated steel tank using photovoltaic power.

A diesel generator operates on cloudy days to supplement the solar panels. This reduces diesel fuel consumption by up to 60%, according to a UNHCR report. 27 boreholes deliver about 10,000m³ of water per day in the Dadaab refugee camps and surrounding areas.

The experiences made with this first solar module will be used in the planning for the other 26 boreholes in the Dadaab camps. By using solar panels, the structures save more than just fuel. With the rising global warming, using non-pollutant sources of energy is a milestone in the fight for a cleaner environment, safe from pollution.



Solar panels at Hagadera Borehole 8.

Photo/Odongo P.

Day of the African Child Celebrated in Dadaab Refugee Camps



Children at Furaha Primary School in Kambioos during the Day of the African Child Celebrations.

PHOTO: Kepha Kiragu

BY SAHAL ALI HUSSEIN

The day of the African child, marked on June 16 every year is one of the days which is greatly marked by the refugees in Dadaab. With save the children and partner agencies in all the five camps, an attempt to ensure all children enjoy their fair share of rights is visible.

In Ifo camp, the function was held at the Family Life Center and attended by a number of aid agencies operating in the camp. The day was put forth from its usual date marked on its usual day with the aim of allowing children to attend schools on the date.

The awareness campaigns for the day started a week earlier through local radio stations that are widely listened to by the people in Dadaab. The function was officially opened at 9.00 am that morning in Ifo by an officer from Save the Children. The day's function held a number of interesting activities. The masters of the ceremony were two boys seemingly below the age of 18. The theme chosen for 2014 returns to the roots of what initiated the movement

back in 1976 in South Africa; 'a child friendly, quality, free and compulsory education for all children in Africa.'

In a refugee camp education is free and compulsory for all children. Children need to be empowered through education, according to Emily Abuga, the acting Child Protection Coordinator for Save the Children in Ifo camp.

It was not long before the day turned out entertaining for all. It was colorfully marked with a number of delightful shows by the different participants including a Somali Bantu drama, the Alive Shadow dance and a touching poem of an Ifo Secondary student that will all remain memorable to many.

Celestine, an officer from Right to Play stressed on the importance of play activities in improving the quality of education. "We train youth in sports to enable these youth educate children through play," she said. Meanwhile I think you saw what children from right to play had presented that is typically what we want to do for them" she said

talking about a game they played in front of the audience.

Handicap International took a front to advocate for education for children living with disability. They organized drama performed by a number of children with disability and others. In their drama, they emphasized on how disabled children are stigmatized, easily discriminated and denied access to education.

The day of the African child has been celebrated since 1991 on 16th of every year. It was first initiated by the Organization of African Unity to honor those who were involved in the Soweto uprising of 1976 when 10,000 black school children protested the poor quality education and demanded for their right to be taught in their own language. Hundreds were shot in the protest and thousands injured. Dadaab has been observing the day for several years now.

The function was adjourned at quarter to one. The attendees were treated to cold drinks as they all parted for lunch.

Crushed dreams or Fate borne too soon?



A woman selling Miraa (khat) to a client in Hagadera market.

To Settle a debt she incurred from losses in her business, a mother marries off her 15 year old daughter to her debtor's son

BY MOHAMED JIMALE

As she narrates her harrowing ordeal, you can feel the hurting innocence in her weeping voice. This is a young girl who had a dream just like any other person, a dream of finishing her studies, hoping to become a doctor so that she can help her single mother and siblings.

Fatuma*, together with her parents and two siblings fled Kismayo, Somalia in 1994 to seek asylum in Kenya, settling in Dadaab Refugee Camps' Hagadera camp. She lived happily with her family and was taken to school. She was good in class and teachers liked her and used to tell her that she has a bright future if she works hard. Her parents were hardworking and took care of all their family's needs. Her mother, Hawa*, was a miraa (Khat) trader and their family depended on what she got from the miraa sales for survival. Mama Hawa obtained her miraa from another woman, Shamsu* who would transport it from Meru in Kenya and supply to the people in the camps, who would then pay the following morning. Her husband was a carpenter and would support their family financially. But life took a hard turn when he died three years ago. Fatma had just been promoted to class eight and was the leading girl in her school.

"The miraa market was so bad at that time. There was little demand for miraa and some of my customers also left without paying me as they returned

to Somalia," says Mama Hawa. In the process, she lost a total of Ksh 126,000 (USD 1,465) and could not raise the money to pay the miraa dealer. "Shamsu pressured me to pay her money back or she would take me to the police," She adds.

"I did not fear to be arrested but feared for my children. No one would take care of them, the situation was so bad. I was so stressed and had sleepless nights," she explains with a helpless gesture. She tried to explain the situation to Shamsu, the miraa vendor, how things had turned out and that she could not raise the money as fast as she was meant to. She describes the response she received as haunting to even imagine. "She said if I could not raise the money in two months' time, then I would have to give my daughter, Fatuma for marriage to her son in order to settle the debt," Mama Hawa recounts, "this was a very bad moment for me." She requested Shamsu to give her six months to raise the money and pay in full but she would not listen to any further negotiations. "She threatened to stop providing me with miraa and even withdraw the marriage proposal and ask for her money in two weeks," Says Mama Hawa.

She was in a dilemma. The thought of having to lose her daughter because of a debt she couldn't repay and having no way of salvaging the situation broke her heart. "I had no other alternative, my heart was beating hard and my knee felt weak, thinking about having to exchange my daughter for money," She says. "What was burning my heart was how I would face my daughter and break the news to her. I really love my daughter, my dream was to see her finish her studies and help me in catering for the family needs. How can I ask the girl I have been telling to work hard in school because education opens closed

Education, Love and Marriage

In each refugee camp there are schools for children to attend right up to secondary school education. Such a luxury as education was not always available to refugee who grew up in the camps; where many of them lived on farms far away from the nearest school and were expected to work on those farms to support their families. Today with free education and food rations provided for free in the camps, children have both the means and ability to get education. Access to education in the camps has provoked both men and women to pursue education. Outside the refugee camps, some refugees attend schools in nearby towns while others are resettled abroad and move to countries like the USA

for further studies. This can avert the effects of arranged marriages. If girls and boys attend school outside the camps, it can limit the possibility of early marriage.

It is illegal to get married in the camps before 18 years of age. This age limit encourages young refugees to focus on other activities geared towards self sufficiency such as further education that may lead to employment. This is much better than resulting to early marriage for economic or social support.

Marriage should be based on an individual's desire to love.

Education has not only led to delay of early marriage but has allowed young men and women to make personal and informed decisions about their futures.

In addition to schools, there are many programs that exist in the camps that provide men and women with vocational skills that may enable them to get jobs. These programs are supported by several international organizations such as the UN Refugee Agency (UNHCR) Norwegian Refugee Council (NRC), and Care.



There are also distinct programs aimed at empowering women. These programs have promoted gender equality in the camps. Emphasis on getting a job, for both men and women, diverts attention away from early marriage and allows them to think about their future in ways that allow them to enjoy both marriage and work.

Extracted from <http://kenan.ethics.duke.edu/uprooted-rerouted/reports/nepal-steinhilber.html>

“People came to me celebrating the news of my wedding, not knowing that it was one of my worst.”

Fatuma*, 18

doors, to drop out and get married!" She exclaims, trying to balance tears in her eyes.

"I finally called Fatuma into our sleeping room and she came immediately. She was so respectful and never disobeyed me," she says. Fatuma came into the house with a black plastic bag full of text books. "She was going for evening preps, which really shocked me." Says Mama Hawa, "I was desperate and hastily told her of the situation; 'I have given you out for marriage to a boy you do not know, you don't deserve it, I know it is so bad but I want you to do this for my sake, for our sake.'" says mama Hawa. Fatuma broke down into tears. "Amid cries and weeping in between our conversations, she finally accepted we hugged each other deeply and cried for a moment," says Mama Hawa.

Fatuma finally dropped out of school and got married to the Shamsu's

son. "I know some who will read this may see me as a cheap woman but I was really in a desperate situation and in the back of my mind and deep in my heart, I feel an unbearable guilty that I did not try harder to defend my daughter. The flashbacks will ever torment me." Says Mama Hawa. "People came to me celebrating the news of my wedding, but to me it was the worst moment." Says Fatuma.

Early Marriage has been a custom for some of the communities in the camp, which they came with from their mother land. In Kenya, it is unlawful and perpetrators may face a jail term. Fatuma is now 18 and has two children. She is happy but hopes her story serves as a wake up call to women and girls who may meet such a situation to be careful in the choices they make.

*Names hidden to protect the identities of the individuals

The Story of My Life, as A Refugee



Moving from Somalia to Kenya was a long and dreadful journey.

Photo Illustration extracted from dbuster.com

BY ABDIWELI OMAR MOHAMED

At the beginning of the fall of President Siyad Bare's regime in 1990, I was still unable to differentiate between war and peace – I was two years old.

I was the second last born in my family, with two elder brothers. When the civil war broke out, people started fleeing towards different parts of the country in fear for their lives, but for my family, we had no other option but to go where my father was – in the bushes with our countless cattle and goats. So my mother arranged for our journey with the help of my elder brothers. They packed all our belongings and mount them on our donkey carts. Then the journey began, early the following day. In the town, people had cars and lorries, all packed up; while some were walking, with their luggage on their backs.

After moving for six hours, we arrived at a place called Latagari where we rested and eventually spent the night. We resumed our journey the following morning. At the back where we came from we could still hear heavy gunshot sounds but we turned a deaf ear. When we arrived at my father's place, we were all tired and hungry. Although he had heard the news, he was still unsure about fleeing and leaving the animals behind. We stayed there for four years before a harsh drought hit. All our animals died except two thin cows. My father later decided to slaughter one of the cows to help us survive a few more days.

When we ran out of food and the only cow remaining was all the 'food' we had. My father made a decision for us to move in search of good pastures, and we would use the cow for survival during our journey. After an unforgettably long walk for days, we arrived at Dagahaley, which now looks very different. Here, we met some of our relatives, neighbours and many other

people we knew back in Somalia.

It took three years for us to be registered as refugees by the United Nations High Commissioner for Refugees (UNHCR). The three years not being recognized by UNHCR was dreadful. Even though we could access other social amenities such as water and health care, we did not receive food and had to survive on little offerings by the relatives and friends we knew.

After registration, my father took us to school. We enrolled at Central Primary School in Dagahaley, where pupils were taught under a tree. When they reached class seven, my two elder brothers scarpereed and went back to Somalia without notifying my parents or anyone. I was in class five then and was also tempted to drop out of school like my brothers, but my friend Ayub Omar advised me not to, telling me to look into the future and what I wanted in life.

Years later, I sat for the K.C.P.E (Certificate of Primary Education) national exams where I managed to attain 283 marks out of the possible 500. After which I joined Dagahaley Secondary School. Being in form one was a joyous moment for me. Three years later I finished my high school, achieving a decent grade.

Then I saw an opportunity to explore my love for writing through FilmAid's Journalism Training Program. My trainer, Mr. Paul Odongo has been helpful in parting skills to help build my future as a journalist, and the sub-editor Mr. Ali Sahal for guidance.

My parents have always accorded me great support and the chance to make my own decisions. My brothers are doing well in Somalia; one is married and has children.

Living in the camp is one of the greatest gifts of my life. For in this camp I have lived safely and received education. However, Somalia is my home and I hope to go back some day, but not just yet.

DID YOU Know



That dates are some of the most sought-after commodities during the Ramadan?



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- MSF Hospital Dagahaley
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