

2015-05-11

Fråga-svar

Jemen. Barns deltagande i stamkonflikter och blodsfejder

Fråga

När blir en pojke ”en man” i den jemenitiska stamkulturen? När förväntas han delta och försvara stammen med vapen om så krävs? Riskerar även barn att bli måltavla i konflikter mellan stammar, så som t.ex. en blodsfejder?

Svar

Global Security (2014) skriver om synen på hur länge man ses som ett barn i den jemenitiska stamkulturen. När en pojke gifter sig betraktas han som vuxen, och detta oavsett hur gammal han är. Det uppges vara vanligt att pojkar så unga som 12 år gifter sig, och de blir då skyldiga trohet till den egna stammen.

Yemeni law defines a "child" as under the age of 15, but the tribes do not consider them children. In tribal culture, there is a concept of 'full man'. When a boy is married he is considered an adult, no matter his age, and now owes allegiance to his tribe. Armed boys, often as young as 12 year olds, are married, and are fighting to protect their households. While unmarried boys are not expected to fight, very young children are often familiar with guns.

Även en annan källa, The Hague Institute for the Internationalisation of Law (2012), uppger att pojkar anses vara vuxna när de gifter sig och förväntas då försvara sin stam.

According to local tribal customary practices, married boys are considered adults and, like every tribesman, expected to carry arms and defend their tribe, even if they are 12 to 15 years old. (s. 94)

US Department of State (2014) uppger även de att pojkar som gifter sig anses vara vuxna och förväntas försvara sin stam. Vissa källor, som rapporten refererar till, menar dock att pojkar i en stam sällan deltar i strider utan i stället får vaktuppdrag.

Married boys, ages 12 to 15, reportedly were involved in armed conflicts in the northern tribal areas. According to tribal custom, boys who married were considered adults who owed allegiance to the tribe. As a result, half of the tribal fighters in such conflicts were youths under age 18 who volunteered to demonstrate their manhood and tribal allegiance, according to international and local human rights NGOs. Other observers noted tribal boys were rarely placed in harm's way but were used as guards rather than fighters.

Partners for Democratic Change International (2011) uppger att äldre regler för vem som kunde dödas i en stamkonflikt håller på att luckras upp.

Revenge killing is a feature of many (but not all) conflicts in tribal areas and is the most likely outcome when a conflict becomes violent. In many cases it is a shame *not* to seek blood revenge or to take blood money as a compensation, which makes resolving these conflicts extremely complicated. In the past there were rules about who could and could not be targeted for revenge killing; however, these rules are increasingly disrespected. (s. 7)

I en annan rapport skriver Partners for Democratic Change International (2012) följande:

Health services are completely unavailable in Weld Rabei district, and poor access to education is a problem. Some children cannot go to school for fear of violence, and some children are taken out of school in order to help their families fetch water. Revenge killings are hindering development and access to education and are a key cause of instability in Al-Bayda. (s. 13)

Child Soldiers International (2001) om barn och deras inblandning i stamrelaterade konflikter i Jemen:

Tribal children are taught to use weapons from an early age. Firearms are widely available and students in some rural areas take their guns to school.²¹³⁷ Children are believed to be widely involved in tribal conflicts and feuds. Children in the Yemeni countryside can be seen carrying weapons and guarding Qat (a mild narcotic found in Yemen and East Africa) fields. Since most tribal conflicts start over access to Qat fields, one can assume that children are indirectly if not directly participating in tribal conflict.

Integrated Regional Information Networks IRIN (2009) har intervjuat en lokalt NGO-anställd, som säger att 12-åringar och uppåt anses kunna strida för sin stam.

A culture of under 18s carrying arms is ingrained in Yemen's tribal society.

"We have a saying here," said Ahmed al-Gorashi, chairman of Seyaj, a local NGO working to prevent the use of child soldiers: "If you are old enough to carry the 'jamiya' [a curved dagger traditionally worn in the belt of Yemeni men] then you are old enough to fight with your tribe. And children carry the 'jamiya' from 12 years old."

Across Yemen, it is common to see boys of 13 or 14 carrying Kalashnikovs as they ride with members of their tribe in the back of pick-up trucks.

TIME skriver att hela familjer riskerar att bli måltavla vid en blodsfejd. Detta leder till att föräldrarna inte vågar skicka sina barn till skolan.

Blood feuds over anything from a pilfered cow to a perceived slight account for an estimated 1,200 revenge killings a year. Entire families become targets for retaliation, *leaving parents scared to send children to school* and farmers afraid to till their crops. Revenge killing is "a main obstacle for investment, for development and for democracy," says Noor Mohamed Baabad, Yemen's Deputy Minister of Social Affairs and Labor

Denna sammanställning av information/länkar är baserad på informationssökningar genomförda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

Källförteckning

Länkarna kontrollerade 2015-05-11

Child Soldiers International, *Child Soldiers Global Report 2001 – Yemen*
<http://www.refworld.org/docid/498805bf2.html>

Global Security, *Yemen – Tribes*.

<http://www.globalsecurity.org/military/world/yemen/tribes.htm>

Sidan senast uppdaterad 2014-01-05.

The Hague Institute for the Internationalisation of Law, *The Rule of Law in Yemen: Prospects and Challenges*, september 2012

http://www.hiil.org/data/sitemanagement/media/QuickScan_Yemen_191212_DEF.pdf

Integrated Regional Information Networks IRIN, *Yemen: Child soldiers used by both sides in northern conflict - NGOs*, 2009-12-10

<http://www.refworld.org/docid/4b28a14417.html>

Partners for Democratic Change International, *Yemen. Baseline Conflict Assessment Report*, 2011-02-01. Lifos 27238

Partners for Democratic Change International, *Yemen Community-Based Conflict Mitigation Program*, juli 2012

<http://www.pdci-network.org/wp-content/uploads/2013/10/baseline-assessment-without-annexes.pdf>

TIME, *Postcard from Sanaa. "If You Kill All the Christians ..."*, 2008-07-25

<http://content.time.com/time/world/article/0,8599,1826707,00.html>

United States Department of State, *2013 Country Reports on Human Rights Practices - Yemen*, 2014-02-27

<http://www.refworld.org/docid/53284a4814.html>