

AMJAMBO AFRICA!



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OUR MISSION

WELCOME TO AMJAMBO AFRICA! Welcome to Amjambo Africa! We are Maine's free newspaper for and about New Mainers from Sub-Saharan Africa.

AMJAMBO AFRICA! is here to help New Mainers thrive and to help Maine welcome and benefit from our new neighbors.

AMJAMBO AFRICA! will serve as a conduit of information for newcomers as they navigate life in Maine.

AMJAMBO AFRICA! will include background articles about Africa so those from Maine can understand why newcomers have arrived here.

AMJAMBO AFRICA! will profile successful New Mainers from Sub-Saharan Africa in order to give hope to those newly arrived as well as make clear the benefits to our state of welcoming newcomers.

AMJAMBO AFRICA! will share on the ground news updates from contributors living in Africa now.



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WELCOME TO AMJAMBO AFRICA!
BIENVENUE À AMJAMBO AFRICA!
KARIBU KWA AMJAMBO AFRICA!
MURAKAZE KURI AMJAMBO AFRICA!

Amjambo Africa! Is **Ladder to the Moon Network's** free monthly newspaper. One of the primary goals of the newspaper is to empower Maine's African immigrant community by presenting the information immigrants need in languages they can understand. **Ladder to the Moon Network** believes that information is a key to understanding; understanding is a key to knowledge; knowledge is a key to life.

There's a common saying in Lingala: "*Kozanga koyeba iza liwa ya ndambo* (the lack of information is a small death)." At present access to information by some of Maine's African immigrant community is very limited due to the barrier of language. Many newcomers express deep concern about their inability to keep up with important news and information as a result of their struggles with English. They want to know what is going on in their communities and the greater world. They want to contribute to their communities. They need access, in languages they can understand, to information about schools, health care, employment, government, financial and market systems, and transportation. At present information is available almost exclusively in English. **Amjambo Africa!** hopes to change that so African immigrants can make educated decisions for themselves and their families.

Language learning takes a long time and requires great effort and too often immigrants live in completely isolated linguistic communities. Despite the work of a wide array of organizations that have done incredible work to bridge language barriers for immigrants, many families struggle with speaking and reading English. There are considerable numbers of immigrants living in Maine who have been here for more than a decade yet still have a very basic level when it comes to speaking and reading English. Many classes teach survival English, which is a low level of English, and many immigrants are too busy working long hours to be able to continue English classes for long.

Linguistically-isolated immigrants cannot find information through the mainstream media and so depend on word of mouth, becoming second hand information consumers, subject to misinformation and to the limits of relying on others. To help the immigrant community access a full range of information and become firsthand information consumers, **Ladder to the Moon Network** will help African immigrants through our monthly newspaper, written in some of the common languages Africans can easily understand. We will begin with Swahili, French, Kinyarwanda, and English. We hope to add additional languages as we mature as a newspaper.

One of the more shocking experiences for immigrants in their process of integration here is the lack of news from back home in the main stream American media. Immigrant communities are homesick for this news and **Amjambo Africa!** will be a trustworthy source. Our *From the Ground* updates will shed light on recent happenings country by country. Our first issue will represent just a few countries, however in subsequent issues, as our capacity grows, we will add more countries to our *From the Ground* updates.

A second important goal of **Amjambo Africa!** is strengthening communication with local Maine communities. We want to help local people understand why others from the far end of the world have moved near them – what pushed them out of their homes. We want to help explain that, when they see an unknown bird in their neighborhood, there has to be a good reason why it's there!

We want locals to know that it hurts to be away from your motherland, and that once you have lost your home, you lose great hope and comfort, and it takes many years to recover these. Peace and love are what all humanity seeks. At birth we all wish that the environment we are born into will offer the comfort we need, but when it doesn't - when war or famine or persecution threaten us - it is natural that those who are able to do so, migrate in search of a new home. The factors that cause the need for migration are very unpredictable, and no one has any guarantee that he or she will never have to face displacement at some point in life.

Amjambo Africa! seeks to inform local Mainers about the reasons they have new neighbors. We also want to illuminate the cultural and economic benefits Maine reaps from these New Mainers.

Amjambo Africa! is the newspaper of **Ladder to the Moon Network**. We are a member of MIRC, which is the Maine Immigrant Rights Coalition. We value partnerships and collaboration with other organizations.

AMJAMBO AFRICA!

Ladder to the Moon Network
PO BOX 10379, Portland ME 04104
Tel: 207-553-2525
Fax : 207-553-2526

Publisher and Editor:

Georges Budagu Makoko
georges@laddertothemoonnetwork.org

Managing Editor:

Kathreen Harrison
kitharrison64@gmail.com

Graphic Design:

Warner Graphics

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Amjambo Africa! welcomes letters to the editor. Letters must include the writer's name, full address, and daytime and evening telephone numbers. Letters are published at the discretion of the editor and as space allows.

We also welcome suggestions.
Please type Amjambo Africa! in the subject bar.

Email: kitharrison64@gmail.com



MAINE SEASONS

Maine has four seasons – Spring, Summer, Autumn, and Winter. The seasons have a big impact on life and can be surprising and challenging for newcomers.

Winter in particular can be a shock. Sunlight is limited to 9 hours a day and the weather is cold in winter. The coldest weather in Maine is usually in January and February. Snow often falls December – March. Rivers and lakes may be frozen during these months. Schools sometimes close down for a day or two in Maine if there is snow.

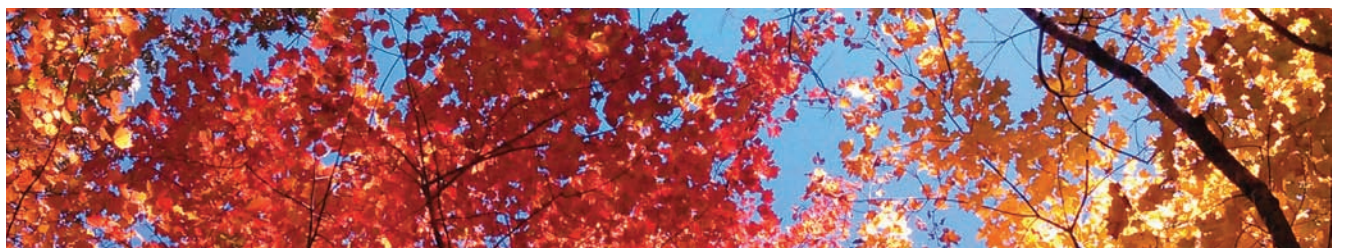
Sometimes in Maine electrical power is lost for a few days because of the winter weather. Make sure to keep a flashlight with extra batteries in your home. It is good to have many blankets if you can in case your home loses electricity in winter. If your home gets too cold go to the shelter.

If you go outside in very cold weather be sure to cover your hands and head. These are the parts of the body where body heat is lost quickly. Fingers and toes can get frostbite if they get too cold. People need warm coats, insulated boots, scarves, hats and gloves to stay safe in winter.

If you have a car you should not drive in the snow without special snow tires. In very cold weather you should keep your gas tank at least half full if possible.

March and April still usually feel cold, however the temperatures are much warmer than in January and February, partly because the sun shines longer with each passing day. In June the sun shines for 15 hours a day. People vacation from all over the USA in Maine in summer and spring because of the beautiful weather.

FROM THE GROUND

Burundi ~ Maine has seen a growing number of Burundian refugees in the past five years. The most recent civil war started in 1993 following the assassination of President-elect Melchior Ndadaye. Since then hundreds of thousands of people have died because of continuing conflict and many others have fled to neighboring countries or abroad. Most of these refugees are housed in vast, inadequately resourced refugee camps in neighboring African countries. They live in tents, makeshift lean-to's, or tin sheds. They receive food rations monthly. Disease and hunger run rampant – malaria, cholera, widespread malnutrition. In 2015 elections were held in Burundi but the president clung to power fraudulently. A civil uprising followed, with more killings and refugees fleeing. Foreign aid from many countries was cut in protest at the illegal elections. Some of these displaced, traumatized people have been able to make it out of the camps across the ocean to us here in America. Those who have made it to Maine are survivors. They are strong people, who against all odds overcame great adversity and made it to safety. Burundians speak Kirundi, French, and some Swahili. English is not widely spoken.**Kenya ~** Kenya has been for many years a relatively peaceful nation in the Central African region, however recent years have seen a spate of violent terrorist attacks. Kenya held elections on August 8, 2017 and the results were contested by the opposition leader, Raila Odinga. A judge subsequently declared the elections invalid and a new election cycle has just been completed. President Uhuru Kenyatta was re-elected with 98.25% of the vote, however just over 38% of the population voted. Kenyans fear additional violence. In general Kenya is an economically wealthy African nation. It is open to the Indian Ocean and has one of the largest ports in Africa, Mombasa. Kenya offers safari tourism and that is a source of wealth. There are some ethnic divisions but civil war has never overtaken the country. It is home to the largest refugee camp in Africa named Dadaab. Some New Mainers from neighboring African countries came to the US through this camp. This is a fragile moment in history for Kenya. Kenyans speak English and Swahili, as well as regional languages.**Uganda ~** Uganda is an eastern country bordered by Kenya, Rwanda, South Sudan, DR Congo, and Tanzania. Uganda experienced civil war from the time of Idi Amin until 1986, when the current president assumed power. Uganda has a refugee camp called Nakivale which was founded in 1959. Some people have lived their entire lives in this camp – they were born there, married there, had children there, and are still there. This past summer the rations for refugees were reduced by the UNHRC, which cited a worldwide food crisis. Bidi Bidi in Uganda is the world's largest refugee camp. Most refugees at Bidi Bidi are from South Sudan. As of September 2017 the camp housed 285,00 people. The Lord's Resistance Army, a Ugandan rebel movement notorious for abducting children to serve in their army, is active in Uganda and is spreading into DR Congo, in Northern Kivu Province. Ugandans speak English and Swahili and a wide variety of regional languages and dialects.**Rwanda ~** Rwanda is a very small, densely populated country with an area of 10,169 square miles. According to the UN's most recent estimate, the current population is 12,401,498. Putting this into perspective, the state of Maine is 3 times larger in area than Rwanda, yet has a population that is 11 times smaller. Rwanda's turbulent history includes the infamous genocide of 1994 which claimed about 1 million Tutsi people's lives in just 100 days. There is a saying in French "Après la pluie vient le beau temps (the calm comes after the storm)." Since 2006, the number of people living beneath the poverty line has declined from 57% to 45%. The country's infrastructure has improved. Also beginning in 1996, when the recent cycle of violence and wars started in DR Congo, Rwanda has hosted thousands of Congolese refugees at different sites. Kiziba Refugee Camp is one of the sites. 17,000 Congolese refugees live there. Rations in the camps have recently been cut 25% by the UNHRC because of a funding shortfall. On Thursday, February 22, 2018, multiple sources in Kiziba reported that five refugees were killed by the Rwandan police while protesting conditions. Rwanda sources, however, reported that the refugees were aggressive and that in the process of dispersing them some were wounded and later died from their wounds. All agree that the refugees were protesting seriously inadequate living conditions. The United Nations has called for an investigation.

ADVERTISING RATES

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AMJAMBO AFRICA! is here to help New Mainers thrive as well as to help Maine welcome and benefit from our new neighbors. **Join us!**

AMJAMBO AFRICA!

24 Preble Street | Portland ME 04101
Georges Budagu Makoko bgeorges@laddertothemoonnetwork.org
Kit Harrison kitharrison64@gmail.com

The four languages of Amjambo Africa!

Swahili is a widely-spoken Bantu language. It is a national language in Tanzania, Uganda, Kenya, and the Democratic Republic of Congo (DRC). Swahili is also commonly spoken in Burundi, Rwanda, and Mozambique. Many New Mainers speak Swahili.

Kinyarwanda is also a Bantu language. It is spoken in Rwanda, DRC, and Uganda. Kinyarwanda is closely related to Kirundi, which is spoken in Burundi and Tanzania, and can be understood by those who speak Kirundi. Many New Mainers speak Kinyarwanda.

French is spoken by over 120 million people in Africa. Many of these live in Sub-Saharan Africa. In some African countries French is a first language, and in others it is a second or third language. Many New Mainers speak French.

English is the language all New Mainers need to learn. It is a difficult language to learn and many New Mainers struggle to achieve more than a very basic level.

As Amjambo Africa! grows, we hope to add additional languages.

FRENCH

Cette image d'une femme malade transportée à l'hôpital au moyen d'une « ambulance traditionnelle », un brancard, provoque un sentiment de désespoir. Dans la ville de Walikale, province du Nord-Kivu, en RD Congo, il n'y a pas d'ambulances. Lorsque l'urgence Surgisse dans une famille quelconque, les bons voisins se mobilisent pour sauver la vie humaine. Malheureusement, cette triste réalité est très commune dans beaucoup de villes et villages de la RD. Congo.

Le gouvernement congolais a une énorme responsabilité dans ce qui précède et devrait se ressaisir le plus vite possible pour fournir les services de base à ses citoyens. Ceci évitera Les pertes en vie humaine des personnes vivant dans des conditions critiques comme ci-haut décrites. Sans cela, des millions de personnes continueront à souffrir et éventuellement finiront par mourir sans assistance.



Bienvenue à Amjambo Africa! Une première dans l'histoire de Maine, un Journal spécial publiant principalement les nouvelles des immigrants ici à Maine et celles en provenance de L'Afrique subsaharienne.

Amjambo Afrique! est un journal mensuel et gratuit, produit par Ladder to the Moon Network. Ce journal servira de canal d'information pour les nouveaux immigrants fraîchement venus de l'Afrique et qui s'évertuent à trouver les meilleures façons de naviguer dans le système américain très complexe. Il se veut d'apporter les nouvelles de l'Afrique et les rendre accessible à toute personne intéressée de comprendre les défis auxquels nos nouveaux voisins sont confrontés

Avec l'espoir qu'un jour, la paix reviendra en Afrique, même si des nombreuses personnes continuent à fuir ce continent a cause des difficultés énormes, les descendants des nouveaux venus qui auront grandi aux États-Unis pourront aider à reconstruire ce continent. Nous sommes ici d'un cote pour faciliter les nouveaux venus à prospérer et de l'autre, aider les gens de Maine à les accueillir convenablement.

Amjambo Africa ! est un journal mensuel de Ladder to the Moon Network. L'objectif principal de ce journal est de permettre à la communauté immigrante de Maine d'accéder à l'information dont ils ont besoin dans des langues qu'ils peuvent comprendre facilement.

Ladder to the Moon Network croit que l'information est la clé de la compréhension; la compréhension est une clé de la connaissance; la connaissance est une clé de la vie.

La communauté immigrante de Maine a besoin d'accéder facilement à l'information que ce qu'elle en a actuellement. Un dicton en Lingala dit que. "Kozanga koyeba eza liwa ya ndambo, traduit par « le manque d'information est comparable a la mort en miniature ».

À l'heure actuelle, l'accès à l'information par les immigrants est très limité à cause des barrières linguistiques. Nombreux sont ceux qui expriment une profonde inquiétude quant à leur incapacité à suivre les nouvelles et les informations importantes à la radio, ou à la télévision à cause de leur limitation en anglais.

Sans doute, Ils veulent savoir ce qui se passe dans leurs communautés respectives. Et pour cela, Ils ont besoin d'accéder à l'information dans des langues qu'ils peuvent comprendre facilement. C'est par exemple: des informations en rapport avec la scolarisation de leurs enfants, les soins de santé, l'emploi, les services du gouvernement, les systèmes financiers et de marché etc.

À l'heure actuelle, les informations sont disponibles presque exclusivement en anglais. Amjambo Afrique! Espère aider et donner l'information aux immigrants enfin qu'ils puissent prendre des décisions éclairées pour le bien de leur familles.

L'apprentissage des langues prend beaucoup de temps et nécessite de grands efforts. À l'heure actuelle, et malgré les efforts des nombreuses organisations qui font un travail incroyable pour répondre aux besoins des barrières linguistiques, beaucoup des familles ont toujours du mal à parler et lire l'anglais convenablement. Il y a des milliers d'immigrants à Maine qui sont ici depuis plus d'une décennie mais qui luttent encore pour parler et lire l'anglais.

Généralement, les classes d'Anglais enseignées sont faiblement fréquentées et par conséquent, certains immigrants vivent isolés et repliés dans leurs communautés Linguistiques. Ils ont par conséquent des difficultés à accéder à l'information livrée dans les médias traditionnels et ne dépendent, malheureusement que du phénomène « bouche-à-oreille » devenant ainsi des consommateurs d'informations de seconde main.

Pour aider la communauté immigrante à devenir consommatrice d'informations de première main, Ladder to the Moon Network publiera à-travers son journal mensuel, écrit dans certaines langues communément parlées et comprise par plusieurs. Y compris les fraîches nouvelles de l'Afrique qu'ils peuvent facilement comprendre.

L'une des expériences les plus choquantes pour les immigrants dans leur processus d'intégration est le manque de nouvelles de leur pays d'origine dans les médias américains. Les communautés immigrées ont envie de voir ces nouvelles apparaître au grand jour et Amjambo Africa! espère en être le fournisseur le plus fiable et plus important.

Un autre objectif très important d'Amjambo Africa! est celui d'établir un lien communicationnel avec les communautés autochtones de Maine. Nous voulons pour ce faire aider les natifs à comprendre pourquoi ces gens de l'autre bout du monde ont immigrés vers ici.

Nous voulons les aider à comprendre que, quand ils voient un oiseau inconnu dans leur voisinage, il doit y avoir une bonne raison pour laquelle il est là, car Ça fait vraiment mal d'être loin de votre pays natal.

Une fois que vous avez perdu votre pays, vous perdez beaucoup d'espoir et de confort, et il faut de nombreuses années pour les récupérer. La paix et l'affection sont ce que toute l'humanité cherche et on a toujours espoir que l'environnement dans lequel nous sommes nés offrira le réconfort dont nous avons besoin. Mais quand ce n'est pas le cas et que la guerre, la famine ou la persécution nous menacent, le processus de recherche d'un nouvel environnement sûr commence.

Les facteurs qui sont à la base de l'immigration sont très imprévisibles et personne n'a la moindre garantie qu'il n'aura jamais à faire face à un déplacement forcé à un moment donné de sa vie.

Amjambo Afrique! cherche à informer les américains les raisons pour lesquelles ils ont de nouveaux voisins. Aussi, nous espérons pouvoir également souligner les avantages culturels et économiques que Maine bénéficie de ces nouveaux voisins.

Amjambo Afrique! présentera des rapports de terrain dans chaque numéro du journal. Ces rapports éclaireront la situation actualisée telle que vécue en Afrique.

DU SOL : BURUNDI :



Au cours des cinq années passées, L'État de Maine a enregistré un nombre croissant de réfugiés et immigrants burundais. La dernière guerre civile au Burundi avait commencée en 1993 à la suite de l'assassinat du Président élu Melchior Ndadaye.

Depuis lors, des centaines de milliers de personnes sont mortes à cause d'un cycle de guerres civiles et des conflits ethnique et des milliers d'autres ont fui vers les pays voisins ou à l'étranger vers des pays lointains. La plupart de ces feuillards ont été hébergés dans de vastes camps de réfugiés ou ils n'obtiennent que le minimum nécessaire pour survivre.

Ils vivent dans des tentes, des abris de fortune ou des hangars en étain. Ils reçoivent des rations alimentaires mensuelles. La maladie et la famine sévissent - paludisme, choléra, malnutrition généralisée. En 2015, des élections ont eu lieu au Burundi mais le président s'est accroché au pouvoir de manière frauduleuse.

Un soulèvement civil a suivi, avec plus de massacres et de réfugiés fuyant. L'aide étrangère de nombreux pays a été coupée en signe de protestation contre les élections illégales. Certaines de ces

personnes déplacées et traumatisées ont réussi à sortir des camps et prendre le chemin de l'autre côté de l'océan, a savoir : ici en Amérique.

Ceux qui sont arrivés à Maine sont des survivants. Ce sont des gens forts qui, contre toute attente, ont surmonté une grande adversité et ont réussi à se mettre en sécurité. Les burundais parlent le kirundi, le français et un peu de swahili. L'anglais n'est pas largement parlé. Notre espoir est que la paix soit retrouvée dans un si beau pays comme le Burundi.

DU SOL: KENYA

 Pendant de nombreuses années le Kenya a été une nation relativement pacifique et stable dans la région d'Afrique centrale, cependant ces dernières années ont vu une série d'attaques terroristes violentes. Le Kenya a tenu des élections le 8 août 2017 et les résultats ont été contestés par le leader de l'opposition, Raila Odinga. Un juge a déclaré les élections nulles et un nouveau cycle électoral vient d'être achevé. Le président Uhuru Kenyatta a été réélu avec 98.25% des voix, mais un peu plus de 38% de la population a voté.

Les Kenyans craignent une violence supplémentaire. En général, le Kenya est une nation africaine économiquement riche. Il est ouvert sur l'océan Indien et possède l'un des plus grands ports d'Afrique, Mombasa. Le Kenya offre un tourisme safari qui constitue sa grande source de richesse. Il y a quelques divisions ethniques mais contrairement à d'autres pays voisins la guerre civile n'a jamais rattrapé le pays.

Le Kenya abrite le plus grand camp de réfugiés en Afrique nommé Dadaab. Certains réfugiés des pays africains voisins sont venus aux Etats-Unis à travers ce camp. Les Kenyans parlent anglais et swahili, ainsi que les langues régionales.

DU SOL: OUGANDA

 L'Ouganda est un pays de l'Est bordé par le Kenya, le Rwanda, le sud Soudan, la République démocratique du Congo et la Tanzanie. L'Ouganda a connu la guerre civile depuis l'époque d'Idi Amin jusqu'en 1986, lorsque le président actuel Yoweri Kaguta Museveni a pris le pouvoir.

L'Ouganda a un camp de réfugiés appelé Nakivale qui a été fondé en 1959. Certaines personnes ont vécu toute leur vie dans ce camp. Elles y sont nées, mariées, y ont eu des enfants et sont toujours là jusqu'aujourd'hui.

L'été dernier j'ai eu la chance de visiter quelqu'un qui vit là-bas et il ma parlée des conditions de vie très critiques. Les rations alimentaires pour les réfugiés ont été réduites par le CDH, qui a évoqué une crise alimentaire mondiale. Bidi Bidi en Ouganda est le plus grand camp de réfugiés du monde. La plupart des réfugiés à Bidi Bidi viennent du Soudan du Sud.

En Septembre 2017, le camp a accueilli 285,000 personnes. L'Armée de résistance du Seigneur, un mouvement rebelle ougandais bien connu pour l'enlèvement des enfants en vue de servir dans son armée, est actif en Ouganda et se répand en RD Congo, dans la province du Nord-Kivu. Les Ougandais parlent anglais et swahili et une grande variété de langues et de dialectes régionaux.

DU SOL : RWANDA

 Le Rwanda est un pays très petit et densément peuplé avec une superficie de 10 169 miles carrés. Selon l'estimation la plus récente de l'ONU, la population actuelle du Rwanda est de 12 401 498. En mettant ceci en perspective, l'État du Maine est trois fois plus vaste que le Rwanda, mais sa population est 11 fois plus petite.

L'histoire turbulente du Rwanda inclut le fameux génocide de 1994 qui a coûté la vie à environ un million de Tutsis, en l'espace de 100 jours. Il y a un dicton en français qui dit "Après la pluie vient le beau temps" en d'autres termes, le calme vient après la tempête.

Depuis 2006, le Rwanda a connu une croissance économique importante. Le nombre des personnes vivant sous le seuil de pauvreté est passé de 57% à 45%. Les infrastructures du pays se sont considérablement améliorées – une réalité qui impressionne les visiteurs arrivant au Rwanda.

Depuis 1996, début de l'actuel cycle de violences et de guerres en RD Congo, le Rwanda a toujours accueilli des milliers de réfugiés congolais sur différents sites. Le camp de réfugiés de Kiziba est l'un de ces sites. Situé dans l'ouest du Rwanda, Il a ouvert ses portes en 1996 et 17 000 réfugiés congolais y vivent.

Les rations dans les camps des réfugiés ont été récemment réduites de 25% par le HCR (Haut Commissariat des Nations Unies pour les Réfugiés) en raison d'un déficit de financement.

Le Jeudi 22 Février 2018, cinq réfugiés sont morts alors que la police et l'armée rwandaises tentaient de disperser des réfugiés qui avaient passé trois jours à l'extérieur des bureaux du HCR dans l'ouest du Rwanda. Les réfugiés protestaient contre le manque de nourriture et les conditions de vie critiques dans leurs

camps. Ils demandent avec insistance au gouvernement rwandais de les réinstaller dans un autre pays, où ils pourraient échapper à la famine. Dans les vidéos et les messages reçus du terrain sur les réseaux sociaux, certains réfugiés ont exprimé de sérieuses inquiétudes quant à leur bien-être dans le camp et ont déclaré qu'ils étaient prêts à prendre le risque de retourner au Congo, et qu'ils préféraient mourir par balles plutôt que de la famine. Le HCR appelle le Rwanda à enquêter sur les décès de réfugiés.

ADÈLE MASENGO NGOY

L'un des grands préjugés les plus communs sur les immigrants est qu'ils sont ici pour vivre de l'aide sociale. Ce témoignage va prouver le contraire. Adèle Masengo Ngoy, styliste et modéliste, propriétaire d'Antoine's sur Congres Street, et fondatrice et présidente de l'organisation à but non lucratif “ Women United Around the World”, est arrivée à Portland en provenance de la République démocratique du Congo il y a dix-sept ans. Peu de temps après son arrivée, éperdue, elle est retournée au bureau de l'immigration et a parlé à un agent de l'immigration. "J'ai fait une grosse erreur en venant en Amérique. Je veux retourner à la maison! "Disait-elle à la femme”. Elle disait cela parce qu'elle était complètement dépassée par sa situation et son nouvel environnement. Elle était une mère célibataire, une réfugiée fuyant de violentes guerres ethniques, elle ne parlait pas anglais et elle avait peur. De plus, elle était angoissée par ses enfants, qui lui demandaient à plusieurs reprises durant les premiers mois de leur arrivée: «Pourquoi nous as-tu amenés ici?» L'agent d'immigration était sorti de derrière le comptoir et l'a serrée dans ses bras en lui disant : « Fais-le juste pour tes enfants »et Mme Masengo se ressaisit et fit exactement cela. Dans l'espoir d'inspirer d'autres personnes qui éprouvent des difficultés à affronter les défis du processus de l'immigration, Mme Masengo a volontairement accepté de nous rencontrer et de partager son histoire. Au cours de notre conversation dans le salon confortable chez Tailor Shop et ancien “ Wear d'Antoine” Mme Masengo a souligné a quel points, elle a eu de la chance qu'elle ait dû choisi de vivre ici a Portland. Elle a mis l'accent sur l'environnement d'affaires accueillant et la façon dont les affaires ici sont faites par le livre. Dans notre pays d'origine, les dirigeants ne sont pas aussi bons que les leaders ici. Par conséquent, hommes ou femmes d'affaires ne sont redevables à personne. Parfois, ils paient des impôts et parfois ils ne le font pas. Mme Masengo a mise une emphase sur ses premiers défis à Portland, notamment des années qu'elle a passée à travailler pour les autres et à apprendre progressivement les compétences dont elle aurait besoin pour devenir propriétaire d'une entreprise aux États-Unis et un des leaders dans la communauté. Revenant sur son parcours, Mme Masengo a dit que lorsqu'elle a fui la RD Congo, elle a d'abord vécu au Cameroun, huit mois avant d'obtenir le statut de réfugiée. Catholic Charities l'a ensuite réinstallée à Portland. Formée en tant que styliste et modéliste en RD Congo, où elle a également enseigné la conception à l'école d'art, elle est arrivée à Portland avec de solides compétences. Elle a obtenu un emploi de couturière chez David's Bridal, où elle a travaillé dur. Après une tentative ratée de démarrer sa propre entreprise, elle retourna travailler pour David's Bridal, en tant que manager, et finalement six ans plus tard, elle acheta Antoine à l'invitation d'Antoine lui-même, qui était d'origine libanais et prêt à prendre sa retraite. Adèle Masengo a beaucoup de conseils pour les nouveaux arrivants dans l'Etat de Maine. Soyez patient avec vous-même, dit-elle. Attendez-vous à un choc culturel. Il est normal de se sentir dépassé. Elle conseille aux nouveaux venus de focaliser leur attention sur l'apprentissage de l'anglais, qui est la clé pour ouvrir des portes pour vous et votre famille mais aussi conseille t- elle d'apprendre une nouvelle compétence créer une amitie avec les Américains vous permettra d'accéder a l'aide dont vous avez besoin pour comprendre le système et comment vivre dans ce nouveau monde. L'Amérique est un endroit d'opportunité, dit-elle, mais vous devez vous sentir frustré au début. Un grand défi est l'éducation des enfants. "J'ai dû apprendre à être une mère américaine et une mère congolaise en même temps." Pour apprendre les coutumes américaines, elle a parlé à des mères américaines, posant beaucoup de questions, par exemple sur les pyjamas, ce que les enfants africains ne font pas, et auxquels elle ne faisait pas confiance. Certaines valeurs africaines qu'elle ne voulait pas laisser derrière elle, telles que l'importance de montrer du respect aux aînés, quels qu'ils soient. "Quand des enfants américains sont venus chez moi, j'ai insisté pour qu'ils me saluent poliment, me serrant la main et disant" Bonjour, Mme Masengo. Les enfants s'y sont habitués. Elle est reconnaissante et fière de constater que sa jolie fille a grandi et bien éduquée et capable et travaille maintenant comme planificatrice pour le sénateur

Angus King à Washington, D.C. En 2011 Mme Masengo, a fondé “Women United” autour du monde, un organisme à but non lucratif doté d'un conseil entièrement féminin qui aide les femmes qui sont de nouveaux maîtres à acquérir des compétences professionnelles et à s'acclimater à la vie aux États-Unis. L'organisation offre des programmes de mentorat pour les femmes en plus d'ateliers sur les compétences en commerce. La principale activité de collecte de fonds de l'organisation est le Salon international de la mode, qui a eu lieu le 8 mars 2016 et qui a attiré cinq cents participants, (le spectacle était complet une semaine à l'avance)! L'organisation comprend des femmes immigrées de toute culture dans le monde. « Je veux envoyer le message à tous ceux qui viennent ici qu'ils ont beaucoup à donner et leur faire savoir qu'ils peuvent le faire ", dit Mme Masengo. Sa passion pour aider les autres est évidente dans la façon dont ses yeux brillent quand elle parle de son organisation et dans son empressement à partager des conseils pour les nouveaux arrivants. "Chez nous, les gens sont pauvres et il y a un manque d'opportunités. Nous avons de la chance d'être ici. Nous devons travailler dur et nous entraider a-t-elle soulignée.

CONTACT VISUEL

La plupart des pays africains croient au contact visuel hiérarchique. Regarder en bas ou à côté lorsqu'on parle à un aîné ou à une figure d'autorité est considéré comme un signe de respect. En d'autres termes, si un jeune fixe les yeux une personne âgée pendant leur conversation, ceci est considéré comme un manque de respect ou de bonnes manières.

En revanche, ici en Amérique, la culture conseille que lorsque vous parlez à quelqu'un, vous établissiez un contact visuel direct. Ceci est considéré comme un signe de respect et d'attention, et démontre votre intérêt pour la conversation.

Le contact visuel est l'un des éléments les plus importants dans notre communication quotidienne avec différentes personnes. Il est bon d'être conscient des différences culturelles pour éviter les erreurs dues aux préjugés. Comme le disent les Français, 'Un homme averti en vaut deux '.

SAISON À MAINE

L'état du Maine a quatre saisons - printemps, été, automne et hiver. Les saisons ont un impact significatif sur la vie des gens et peuvent être parfois surprenantes et difficiles à gérer pour les nouveaux venus. L'hiver peut être une expérience choquante pour certaines personnes. Le soleil se couche tôt, la journée est limitée à 9 heures et Il fait extrêmement froid.

les mois les plus froids dans le Maine sont généralement Janvier et Février. De manière générale la neige tombe de Décembre à Mars. Les rivières et les lacs peuvent être gelés pendant Ces mois. Les écoles ferment parfois pendant un ou deux jours s'il y a de la neige. Parfois il y a des coupures d'électricité dues à la neige, et cela peut durer quelques jours.

En cas de panne d' électricité, vous devez d'abord vérifier si le problème est général ou individuel. Assurez-vous que vous avez des lampes torches et des piles de rechange dans votre maison. Il est bon d'avoir beaucoup de couvertures dans le cas où votre maison n'a pas d'électricité en hiver.

Si votre maison devient trop froide, trouvez un refuge disponible près de chez vous dans votre ville. Si vous devez sortir pendant l'hiver et quand il fait très froid , assurez-vous de couvrir vos mains et votre tête. Ce sont les parties du corps où la chaleur est rapidement perdue.

Les doigts et les orteils gèlent facilement s'ils sont exposés au froid. Les gens ont nécessairement besoin de manteaux chauds, de bottes isolées, d'écharpes, de chapeaux et des gants pour garder la chaleur et rester en sécurité pendant l' hiver.

Si vous avez une voiture, vous ne devriez pas conduire dans la neige sans pneus d'hiver. Pendant le temps froid , vous devez garder le réservoir de votre voiture au moins à moitié plein, si possible.

En général, les mois de Mars et Avril sont froids, mais à des températures beaucoup plus élevées qu'en janvier et février. Le soleil brille pendant longtemps chaque jour. En juin le soleil brille 15 heures par jour. En été, les gens viennent de partout aux Etats Unis passer leurs vacances ici, dans le Maine, en raison du très beau temps.

LA NOURRITURE

L'un des aliments les plus communs et les plus délicieux que l'on trouve à la table des nouveaux venus d'Afrique est ugali. C'est

un plat très populaire sur le continent africain.

Ugali est connu sous différentes appellations selon les régions du continent : Ugali en Afrique de l'Est, Shima, Sadza ou Pap dans le sud et Fufu en Afrique de l'Ouest.

Il est constitué essentiellement d'une bouillie épaisse obtenue en mélangeant de la farine avec de l'eau bouillante. Ce plat a été introduit en Afrique il ya longtemps. Il se mange avec différents types de sauces ou de viandes. Les Africains aiment manger ce plat en groupe. Ils le mangent à la main, en le trempant dans la sauce.

La plupart des Américains qui y ont goûté peuvent témoigner du fait que Uguli est en effet très délicieux. Malheureusement il n'y a pas de restaurants qui le servent ici dans le Maine. Il n' y a pas très long temps, les immigrants devaient se rendre à Boston pour obtenir la meilleure farine pour la préparation de Ugali. Grace aux nombreux nouveaux marchés africains maintenant ouverts dans le Maine, la farine est désormais disponible à Portland et Lewiston.

NOTION DE TEMPS.

D'une manière générale, les nouveaux venus en provenance d'Afrique se montrent assez laxistes dans la gestion de leur temps. Cela a pour conséquence les retards que l'on observe lorsqu'ils sont invités à des événements sociaux. Les américains, en revanche, sont très strict en ce qui concerne le temps : ils arrivent toujours à l'heure aux évènements sociaux.

Dans le processus d'intégration dans la culture traditionnelle américaine , le nouveaux venus ont accompli des progrès énormes en arrivant à l'heure au travail mais quand il s'agit des événements sociaux , ils ont encore des efforts à faire.

Certaines personnes font des blagues pendant la planification des événements sociaux en disant. "Devrions-nous arriver à l'heure américaine ou à l'heure africaine?" Une communication claire aux nouveaux venus lorsque vous prévoyez de les inviter à votre événement peut aider si vous leur indiquez clairement à quelle heure vous souhaitez qu'ils arrivent.

Amjambo Afrique! croit que la conscience des différences culturelles améliore la compréhension mutuelle et est une source d'enrichissement pour tous. Nous incluerons des informations sur les différences culturelles dans chaque numéro d'Amjambo Africa!

ORIENTATION CULTURELLE

Orientation culturelle le 10 avril, de 9 h à 15 h 30
Lieu: Root Cellar 94 Washington Ave, Portland , Gratuit

Présenté par les Services des réfugiés et de l'immigration Catholic Charities en collaboration avec le Bureau des opportunités économiques de la ville de Portland.

Cette formation vise à aider les nouveaux venus - en particulier les demandeurs d'asile - à naviguer dans leur nouvelle vie aux États-Unis. Des informations et des ressources expliquent: comment utiliser les transports publics, accéder à un système de santé, comprendre les lois, trouver des cours d'anglais et obtenir des informations sur l'alimentation et la nutrition. Toute personne intéressée à participer en tant que participant ou observateur doit contacter Hamet Ly, le superviseur direct des services aux réfugiés et à l'immigration de Catholic Charities Maine, soit par courriel: hly@ccmaine.org ou par téléphone: 207-493-8913.

SWAHILI

Habari ya kuhuzunisha picha hiyi ya mama ambaye ni mugojwa akipele kwa kituo cha afya na majirani zake wakitumia kipoyo, maana Walikale muji mumoja ya sehemu ya Kivu ya kasikazini hawana gari ya kubeba wagonjwa kwenye kituo cha afya. Wako watu wengi kama huyu mama huwa wakipele kwa kituo cha afya na jirani zao kwa kipoyo. Siyo rahisi kwa wa marekani ku elewa mambo haya na ginsi watu wana maisha ya kuhuzunisha kwa wakati huu tunaishi.



Karibuni nyote kwa Amjambo Africa! Gazeti mupya ime anzishwa katika Portland Maine. Gazeti Amjambo Afrika! imewekwa azarani! Ikiwa na lengo kubwa tena nzuri la kutowa habari kwa watu ambao wana ingiya Amerika kutoka Afrika kusini mwa jangwa la Sahara Mara tena Amjambo Afrika! itafanya yoyote iwezekanavyo ili

AMJAMBO AFRICA!

iendeleye kuwasaidi ya wale ambao wametoka Afrika wapate kuendeleya na kupokeya habari za inchi ambamo wametoka, ita-saidi ya wana inchi wa Maine na wa marekani wote kuelewa vizuri kwa nini watu huja kutoka inchini za mbali na kutafuta hi-fazi kwa inchi hiyi, kwa maana walio wengi wao huwa wakiji-uliza mara kwa mara lengo la watu wengi kuja Marekani na kuacha inchi zao.

Tegemeo nzuri ni kwamba siku moja amani itarudi kwa inchi hizo zinazo sumbuliwa na vita kali wakati huu ili wazaliwa wa inchi hizo wapate kurudi makwao kwa hiari. Pamoja na hayo watu wanapashwa kutumika na kuendelesha vizuri maisha ya jamaa zao. Tupo hapa ili tuwasaidiye wanainchi wa Marekani kupitiya gazeti hiyi na pia kuwasaidi ya wakimbizi kwa kuishi vizuri na majirani zao.

Amjambo Afrika! ni gazeti ya Ladder to the Moon Network, ambayo inatolewa mara moja kwa mwezi. Lengo lake la kwanza ni kuhimarisha watu kupitiya habari na ujuzi muhimu kwa wanainchi wapya wanaokuja kuishi hapa Maine. Gazeti hili linachapwa kwa kutumia lugha ambazo watu kutoka Afrika wanaelewa vizuri. Ladder to the Moon Network ina uhakika ya kwamba habari ni ufunguo wa kuelewa, na kuelewa ni ufunguo wa hekima, na hekima pia ni ufunguo wa uzima.

Watu ambao wanaingia Maine kutoka Afrika wanahitaji kupokelewa vizuri na kupashwa habari kama ilivyo, kuna usemi wa lugha ya Lingala unaosema hivi “kozanga koyeba iza liwa ya ndambo” maana yake ni hiyi: “Kutokujua ni sawasawa na kifo kidogo” kama ilivyo kwa leo watu ambao wanaingia Maine hawana ginsi ya kuelewa vitu jinsi ilivyo kwa sababu ya ku-toelewa lugha ya kingereza.

Wengi wao wametambulisha huzuni yao ya kuto pata habari za kutosha kuhusu mahali walipo toka: kuhusu kupata kazi, masomo ya watoto, hatakutambuwa soko za vitu tofauti, na vingine vyo.

Amjambo Afrika! Ina panga kuwasaidi ya wale wote kupata habari kwa kila jambo ili wapate kujuwa kutekeleza majukumu kamilifu kwa ajili ya jamaa zao.

Kujuwa lugha si kitu rahisi inachukuwa muda murefu, tena inaomba nguvu za kutosha, ijapo kuwa kuna mahali pakutosha kwa kupata mafundisho kwa lugha ya kingereza, wengi hata kwa leo hawaja fikiya ujuzi wa kutosha ikiwa ku andika hata ku ongeya. Kwa wao kuwa na uhusiano na wengine wanainchi ni shida hata kupata habari zo zote nishida kwa sababu ya ukosefu wa lugha ambao wana elewa, ndiyo sababu Ladder to the Moon Network ime amuwa ku anzisha gazeti ya Amjambo Afrika! ambayo itatolewa mara moja kwa mwezi ili iweze kusaidi ya watu kutoka Afrika kupata habari kwa lugha ambazo wana elewa vizuri

Lengo lingine la Ajambo Afrika!ni kuleta uhusiano kati ya watu walio toka inje na wa marekani wenyewe, ita saidi ya wenyeji kuelewa ni nini imewaleta watu kutoka ichi za mbali na kuja huku, kwa maana ukiona ndege mugeni kwenye ardhi yako utajiuliza kwa nini na kwa niya gani imekuja hapo. Ebu hasara kubwa tena na ya nguvu ni kuipoteza inchi yako; maana ukiwa mugeni kwa inchi nyingine na unapoteza tumaini, ita chukuwa muda murefu ili upate kustarehe vizuri

BURUNDI



Kwa miaka sita ambayo imepita, idadi ya wakimbizi kutoka Burundi imeongezeka kwa wingi hapa Maine, moja ya sababu ya wakimbizi hao imetokana kwa kifo cha

Raisi Melchior Ndadaye ambaye ali kuwa amechaguliwa na wanainchi wa Burundi kwa kupitiya njia ya kidemokrasi. Baada ya kifo hicho kumelipuka vita ya kikabila na watu wengi wame-poteza maisha yao kwa kuuwawa na wengine kaza wa kakimbi ya inchi, madhara hayo yamepatikana kwa ma kabila zote ya inchi ya Burundi.

Wengi kati ya hawo wakimbizi wame omba hifadhi kwa inchi njirani. Mwaka wa 2015 Rahisi Peter Nkurunziza alichaguliwa kuendesha utawala wake kwa njia ambayo haikuweza kueleweka na wengi, na hiyo imezusha madhara na vifo vya watu kwa idadi ya juu. Wengi wa wanainchi wame kimbiya hadi nchi za ngambo ya bahari kubwa. Wamoja wao wameingia Marekani hapa Maine wakiwa na hali ya kutisha na ya huzuni kubwa kwa ajili ya kupoteza watu na vitu na hata nchi yao

KENYA



Kenya imekuwa inchi ambayo hapo awali imetawaliwa na amani kwa myaka kazaa, uk-ilinganisha na inchi zingine za mashariki ya Afrika ya kati. Lakini kwa myaka ya hapa kari-buni amani imezorota kwa sababu ya adui ambao wameisham-buliya mahali mbalimbali.

Hapo tarehe nane mwezi wa nane mwaka wa 2017, Kenya imekuwa na uchaguzi wa raisi, lakini yule ambaye anayesi-mamiya upinzani, Raila Odinga, hakukubaliyana na matokeo ya uchaguzi huo. Ndipo mwishowe Musimamizi wa mahakama makuu kaamuwa kurudiliya uchaguzi, mwishowe Uhuru Keny-atta kachaguliwa akiwa na sauti 98.25% lakini sehemu ya pata 38% haikushiriki uchaguzi huo.

Kenya ni inchi ambayo ina simama vizuri kiuchumi tukiilin-

ganisha na inchi kadhaa za Afrika. Kenya ina mupaka na ziwa kubwa ya India ambapo kuna bandari kubwa ya Mombasa inayo saidi ya kwa uchumi wa inchi, tena ina pokea watalii wengi wanaokuja kuitazama mbuga ya wanyama. Safari piya ina inuwa uchumi wa inchi sana.

Kenya ina idadi kubwa ya wakimbizi wengi kutoka inchi njirani tena ina kuwa na kambi kubwa Dadaab ambapo wengi wao waliotoka hapo wamekuja huku na wanaishi sasa hapa Marekani. Kenya ina tumia lugha ya Kingereza, Kiswahili na lugha nyingine za makabila mbalimbali za Kenya.

UGANDA



Uganda ni inchi iliyoko Afrika ya mashariki na ina mipaka na Kenya, Rwanda, Sudani ya kusini, jamuhuri ya kidemokrasia ya Congo na Tanzaniya.

Uganda ina histori ya vita ambayo imeisumbuwa muda murefu tangu wakati wa utawala wa Idi Amin hadi mwaka 1986 wakati Yoheri Kaguta Museveni amechukuwa madaraka ya rahisi mupaka sasa. Uganda ina wakimbizi wengi ambao wame-toka kwa inchi majirani ambazo zimesumbuliwa na vita kwa miaka mingi. Kambi moja ya Nakivale imefunguliwa mnamo mwaka wa 1959 ili kuwapokeya wakimbizi kutoka Rwanda ambao walikuwa wame nusurika kwa vita, wa moja wao wameza-liwa huko hadi wangaliki humo. Kambi nyingine inajulikana kwa jina la BidiBidi. Imesemekana kuwa kambi kubwa duniani ikiwahifadhi watu kutoka Sudani ya kasikazini, mwezi wa tisa 2017 kambi hiyi ilikuwa na wakimbizi karibuni 285.000. Waasi wa “the Lord Ristance Army ambao wame julikana kwa vitendo vya ugayidi, kuwa chukuwa watoto wadogo na kuwafanya jeshi na kuwabaka wanawake, wanaendelea kufanya mauwaji ngabo ya Uganda na ya Congo pia. Lugha ambazo zinatumiwa inchini humo ni Kingereza, Kiganda, kiswahili na lugha nyingine za ki-asili.

RWANDA



Rwanda ni nchi ndogo sana, yenye wanaichi wengi, yenye eneo la kilomita za mraba wa 10,169. Kulinganisha na makadirio ya sasa ya Umoja wa Mataifa, idadi ya wanaichi ya

Rwanda sasa ni 12, 401, 498. Kuweka jambo hili kwa mtazamo, hali ya Maine ni kubwa zaidi ya mara tatu kuliko Rwanda, lakini ina idadi ya watu ambayo ni mara 11 ndogo.

Historia ya uhasama nchini Rwanda inajumuisha mauaji ya mwaka 1994 yaliyodai maisha ya watu milioni 1 kutoka kwa ka-bila ya wa tutsi katika siku 100 tu. Kuna musemo katika Ki-faransa inasema “ Utulivu huja baada ya dhoruba”.

Tangu mwaka 2006, Rwanda imefurahia ukuaji mkubwa wa uchumi. Idadi ya watu wanaoishi chini ya mstari wa umaskini imepunguka kutoka 57% hadi 45%. Miundombinu ya nchi imeboresha mpango mkubwa - jambo hili ni dhahiri wakati wowote unapotembelea Rwanda.

Tangu mwaka wa 1996, wakati mzunguko wa vita na mauaji ulianza Congo, Rwanda imekaribisha wakimbizi wa Kongo katika maeneo mbalimbali. Kambi ya wakimbizi ya Kiziba ni moja ya maeneo na iko katika hesemu yamangaribi ya Rwanda. Ilifunguliwa mwaka 1996 na wakimbizi wa Kongo 17,000 wanaishi humo.

Mapato ya wakimbinzi makambini hivi karibuni 25% yamekatwa na UNHRC kutokana na ukosefu wa fedha. Siku ya Alhamisi Februari 22, 2018, wakimbizi watano walipoteza maisha yao wakati polisi ya Rwanda na jeshi walijaribu kuwatawanya wakimbizi ambao walitumia siku wakilala karibu ya ofisi za U.N. yenye shirika la wakimbizi magharibi mwa Rwanda.

Wakimbizi hawa walikuwa wanaonyesha hali ya ukosefu wa chakula na hali mbaya ya maisha katika kambi. Waliomba serikali ya Rwanda kuwahamisha nchi nyingine, ambapo wangeweza kuokolewa kutoka kwa njaa.

Katika video na ujumbe uliopatikana kutoka kwenye vyombo vya habari vya kijamii, baadhi ya wakimbizi walielezea wasiwasi mkubwa juu ya ustawi wao katika kambi na wakasema walikuwa tayari kuchukua hatari ya kurudi Congo, wakisema wangependa kufa basi kutoka risasi kuliko njaa. HCR inauliza Rwanda kwa kuchunguza juu ya mauaji ya wakimbizi ambawo wameuwawa.

WASILIANA WAMACHO

Nchi nyingi za Kiafrika, wanaamini eshima zaukuu katika uwasiliano wa wanadamu. Kuangalia chini au pembeni wakati wa kuzungumza na mtu mzee au kielelezo cha mamlaka in-achukuliwa kuwa ishara ya heshima. Kwa maneno mengine, kama mtu mdogo anaangalia machoni mwa mtu mzee wakati wa mazungumzo yao, hii inachukuliwa kuwa kutoheshimu au kukosa tabia.

Kwa upande mwingine, hapa amerika , utamaduni unashauri kwamba unapozungumza na mtu, unahitaji kufanya mawasil-iano ya macho, moja kwa moja. Hii inachukuliwa kama ishara ya heshima na unasali, na una nia ya mazungumzo yako.

Mawasiliano ya jicho ni moja ya mambo muhimu zaidi katika mawasiliano yetu ya kila siku na watu tofauti. Ni vizuri kuwa na

ufahamu wa tofauti za kitamaduni ili uweze kuepuka makosa ya ubaguzi. Kama Kifaransa kusema, 'Mtu mwenye hekima ana thamani mbili'.

HALI YA HEWA

Maine ina misimu minne – Kamani , majira ya joto , majira ya bubujiko , na majira ya baridi.

Nyakati zina athari kubwa katika maisha yawatu na inaweza kushangaza na changamoto kwa watu wageni. Hasa majira ya baridi inaweza kuwa mshtuko kwawatu kutoka Africa. Jua ni mdogo kwa 9

Masaa nane kwa siku, na hali ya hewa ni baridi kabisa. Baridi zaidi

hali ya hewa kwa Maine ni kawaida mwezi Januari na Februari.

Theluji

huanguka Desemba-mupaka Machi.

Mito na maziwa inaweza kugandamana wakati kwa miezi hii. Shule wakati hufunga kwa siku moja au mbili kwasababu ya theluji. Wakati mwingine theluji inaweza kusababisha kupoteza umeme. Kwa siku chache kwa sababu ya hali ya hewa ya baridi ,hakikisha kushika tochi na betri za ziada katika nyumba yako. Ni vizuri kuwa na mablanketi mengi kama unaweza. Ikiwa nyumba yako inapoteza umeme katika majira ya baridi , na Ikiwa nyumbani kwako unafikiwa na baridi sana nenda kwenye makao ya dharur na utapata musahada. Shule wakati mwingine hufunga chini kwa siku moja au mbili Maine ikiwa kuna theluji.

Ukienda nje katika hali ya hewa ya baridi sana uhakikishe kufu-nika yako

mikono na kichwa. Hizi ni sehemu za mwili ambapo joto la mwili

imepotea haraka. Vidole na vidole vinaweza kupata glastbite ikiwa hupata pia

baridi.

Watu wanahitaji nguo za joto, buti za maboksi, mitandao, kofia na

kinga ili kukaa salama wakati wa baridi.

Ikiwa una gari unapaswa kuendesha gari katika theluji bila maalum

matairi ya theluji. Katika hali ya hewa ya baridi sana unapaswa kuweka gesi yako

tank angalau nusu kamili ikiwa inawezekana.

Machi na Aprili bado huhisi baridi, hata hivyo joto

ni joto zaidi kuliko mwezi wa Januari na Februari, kwa sababu

jua huangaza muda mrefu na kila siku inayopita.

Juni jana

jua huangaza saa 15 kwa siku. Watu likizo kutoka kila mahali

USA huko Maine katika majira ya joto na spring kwa sababu ya hali ya hewa nzuri.

MAONI YA WAKATI

Kwa ujumla, Wakuu Mpya kutoka Afrika wanastahili sana wakati kusimamia muda wao. Namamatokeo yake, Waafrika mara nyingi huonyeshwa mwishoni mwa matukio ya kijamii wakati wenzao wa Marekani watawahi kwa wakati.

Katika mchakato wao wa kuingiliana na utamaduni wa kawaida wa Amerika, watu wapya kutoka Afrika wamefanya kazi ya ajabu ya kufika kwawakati kufanya kazi zao. Lakini kuelekeana matukio ya kijamii bado wana mengi ya kubadilisha.

Watu wengine wanacheka wakati wa kupanga matukio ya ki-jamii kwa kusema 'Je, tunapaswa kufika wakati wa Amerika au wakati wa Kiafrika?' Wale walioalika wageni kwenye matukio ya kijamii wanaweza kusaidia kwa kufanya wazi wakati wanataka watu kufika kwawakati.

Amjambo Africa ! inaamini kwamba ufahamu wa mila tofauti ya utamaduni inaboresha uelewa wa pamoja na kuimarisha jamii yote. Tutajumuisha habari kuhusu utamaduni katika kila gazeti ya Amjambo Africa!

CHAKULA

Moja ya vyakula vya kawaida na vya ladha ambazo wanaichi ku-toka Africa wanaweka kwa meza ,ni Ugali, Iyi ni chakula am-bayo nitamutamu sana inatumiwa maarufu sana katika Sub-Sahara ya Afrika.

Ugali inajulikana kwa majina tofauti tofauti sehemu za Africa. Inaitwa Ugali kwa Afrika ya mashariki, Shima, Sadza, au Pap katika Africa ya kusini. Kati ka Africa ya-mangaribi inaitwa Fufu. Ugali ni uji mwembamba unaofanywa na kupikia unga na maji ya moto. Ugali imetumiwa kwa Afrika kwa vizazi na vizazi. Watu hula ugali pamoja na aina tofauti ya mchuzi au nyama.

Waafrika wanapenda kula ugali katika kikundi na wengine na-marafiki au familia. Maranyingi hutumia mikono yao na nakuza-misha ugali ndani ya mchuzi. Wamarekani wengi ambao wame

kula Ugali watathibitisha ukweli kwamba kweli ugali ni ladha sana.

Jambo lakuuzinisha nikwamba Ugali hayipatikane kwa restau-rant hapa Maine. Kwa bahati mbaya ni wachache migahawa hapa katika Maine hutumia mlo huu wa ladha. Miaka mingi iliyopita wahamiaji walipaswa kusafiri kwenda Boston ili kupata unga bora kufanya Ugali katika nyumba zao. Kwasasa unga ina-patikana kwenye soko nyingi zawatu kutoka Africa kwa Port-land na Lewiston.

MWELEKEO WA UTAMADUNI

Aprili 10, 9:00 ya asubuhi - 3:30 jioni
Mahali: Root cellar 94 Washington Ave, Portland Bure.

Iliyotolewa na Huduma za Wakimbizi na Uhamiaji wa Misaada ya Catholic Charities kushirikiana na Ofisi ya Mji wa Portland ya Fursa ya Kiuchumi.

Somo hili la mafunzo limeundwa kusaidia wahamiaji wapya waliokuja - hususana wanaotafuta hifadhi – safara ya maisha yao mapya katika maisha ya Marekani na rasilimali zinaelezewa jinsi ya kutumia usafiri wa umma, kufikia mfumo wa huduma za afya, kuelewa sheria, kupata vikundi vya lugha za Kiingereza, na kupata habari kuhusu chakula na lishe.

Mtu yeyote anayetaka kuhudhuria kama mshiriki au mwangal-izi lazima awasiliane na Hamet Ly, Msimamizi wa On-Site wa Wakimbizi na Huduma za Uhamiaji wa Catholic Charities Maine, ama kwa barua pepe: hly@ccmaine.org au simu: 207-493-8913

KINYARWANDA

Iyi foto irababaje, irerekana umugore urwaye wikorewe atabarizwa kujyanwa kwa muganga. Aha ni I walikale umwe mu mijyi ya Republika Iharanira Demokrasi ya Kongo muri Province ya Kivu y’Amajyaruguru, abaturage baho ntabwo bafite imodoka zitwara abarwayi kwa mu-ganga, iyo umuntu agize ibyago akar-wara atabaza abaturanyi beza bagakora ingobyi hanyuma bagatwara umurwayi kwa muganga.



Uyu mugore yajjanywe kwa muganga ku ngobyi. Ingobyi niyo ikoreshwa ahantu henshi muri Kongo. Leta ya Kongo yari ikwiriye kwita ku mibereho myiza y’abanyekongo kugirango abantu badakomeza gupfa. Biragoye kubyumva ku bantu bari hano muri America ko hari abantu babayeho muri ubu buzima, ariko kandi biranagoye kumva ko muri kino kinyejana hakiri abantu bakiri inyuma mu iterambere bakaba babayeho mu buz-ima bubabaje gutya.

Murakaza neza kuri Amjambo Africa! Aya ni amateka atarigeze abaho muri Portland Maine. Ikinyamakuru cyatangiye ku mu-garagaro cyitwa Amjambo Africa! Cyatangijwe ku mugaragaro kandi gifite intego ikomeye kandi nziza yo gutanga amakuru ku bantu bashya bava muri Afurika y’Amajyepfo y’ubutayu bwa Sa-hara.

Iki kinyamakuru gifite umugambi wo gufasha abantu bose binyuze mu makuru akenewe kugirango babashe kumenya neza amateka n’imibereho bya Maine ndetse n’ay’Amerika, igihugu cyiza cyabakiriye nyuma yo gutakaza ibihugu byabo bya gakondo.

Icyiyongereyeho n’uko Amjambo Africa! izakora ibishoboka ku-girango ikomeze ifashe abantu bava muri Afurika kumenya amakuru abera mu bihugu byabo bya gakondo kandi ifasha n’a-baturage bo muri Maine no muri Amerika kumenya neza am-ateka y’abantu baza babasanga bava muri Afurika kuko akeshi usanga hari urujijo rwinshi kandi batumva neza impamvu im-punzi ziza hano zivuye mu bihugu bya kure.

Icyifuzo cyiza ni uko amahoro yazagaruka mu bihugu birimo intambara abantu bakazagira uburenganzira bwo kuba basubira iwabo ku bushake, ariko kandi abantu bagomba gukora ibishoboka kugirango biteze imbere n’imiryango yabo. Turi hano kugirango dufashe abanyamuryango bashya biciye mu makuru kandi no gufasha abaturage bo muri Maine kwiyegeza abaturanyi babo bashya.

Amjambo Africa, Ni ikinyamakuru cya Ladder to the Moon Network, gisohoka rimwe mu kwezi. Intego yacyo ya mbere n’uguha imbaraga abaturage bashya baza muri Maine, biciye mu makuru abafasha kandi mu mvugo bumva neza. Ladder to the Moon Network irizera neza ko amakuru ari urufunguzo rwo gu-sobanukirwa, kandi gusobanukirwa ni urufunguzo rw’ubwenge, kandi ubwenge nabwo bukaba urufunguzo bw’ubuzima. Abantu bashya baza muri Maine bava muri Afurika bakeneye kwegerezwa amakuru meza ariko ubu ntabwo ariko bimeze. Hariho umugani abangara bajya bavuga ngo “ Kozanga koyeba

iza liwa yandambo” uyu mugani usobanurwa ngo kutamenya ni urupfu rutoya.

Uko ibintu bimeze ubu n’uko abantu bashya baza muri Maine badafite uburyo amakuru abageraho byoroshe kubera ikibazo cy’ururimi. Benshi muri bo bagaragaje akababaro k’uko badafite ubushobozi bwo kumenya amakuru y’ingirakamaro kubera im-pamvu zo kutamenya neza icyongereza. Bakeneye kumenya amakuru abera mu duce batuyemo, ndetse no hirya no hino ku isi. Bakeneye kumenya amakuru y’amashuri y’abana babo , amakuru ajyanye n’ubuzima bwiza uko babona imirimo, uko amabanki akora , ingendo ,ndetse n’amasoko y’ibintu bitan-dukanye. Amjambo Africa! Irateganya gufasha abantu kugira ngo babone amakuru ahagije banasobanukirwe neza kugira ngo igihe bafata ibyemezo bitandukanye bijyanye n’imiryango yabo babe bafite amakuru ahagije.

Kumenya ururimi bitwara igihe kirekire kandi bigasaba n’im-baraga nyinshi. N’ubwo hariho ibigo byinshi byigisha abantu icyongereza haracyariho abantu benshi batazi kukivuga no kucyandika. Henshi bigisha icyongereza cyo kwirwanaho kiri ku rwego rwo hasi hanyuma ugasanga ni nk’aho bashyizwe mu kato ku buryo bw’imvugo kuko badashobora gusoma ibinya-makuru biri mu cyongereza abandi bose basoma, kandi bibafi-tiye akamaro. Icyo gihe batungwa n’amabwire rimwe na rimwe bakayabwirwa adafite ukuri kose.

Kugirango dufashe abantu kumenya amakuru atambuka hirya no hino menshi kandi y’impamo, Ladder to the Moon Network ifite umugambi mwiza wo kwegereza amakuru abantu biciye muri iki kinyamakuru gisohoka rimwe mu kwezi kandi cyan-ditswe mu mvugo n’ururimi benshi bava muri Afurika bumva. Bimwe mu bintu bibabaje kandi bigoye gusobanura ku miryango y’ Abanyafurika iri hano n’uko batabona mu binya-makuru bya hano muri Maine no muri Amerika, amakuru anononsoye ava mu bihugu byabo bya gakondo. Abantu benshi bakunda kumva amakuru y’ibihugu byabo ba komokamo kandi bakanakumbura iwabo ariko ntibabone aho babisanga, Am-jambo Africa! ifite intego yo kuba ikinyamakuru cyizewe neza gitanga amakuru yizewe kandi gifasha kubaka imibereho myiza y’abantu.

Iyindi ntego nziza ya Amjambo Africa! ni ugusabana n’imiryango y’Abanyamerika hano muri Maine hirya no hino. Amjambo Africa! izafasha abaturage bo muri Maine kumenya neza impamvu abantu bava I kantarange baza gushakisha ubu-turo hano. Kandi bakamenya ko iyo ubonye inyoni utarusanzwe ubona hafi yaho utuye haba hari impanvu zifatika zatumye yimukira aho hafi.

Iyo watakaje gakondo yawe uba utakaje ibyiringiro ndetse n’im-ibereho myiza kandi bigutwara imyaka myinshi kugira ngo won-gere wiyubake. Amahoro arambye, urukundo rutaryarya ni byo ikiremwa muntu gishakisha, kandi buri muntu ahora yiringiye ko aho atuye ahabonera amahoro ariko iyo amakuba ateye n’ibyago uva aho warutuye ubwo ugatangira urugendo rurerure rw’ubuhunzi no gushakisha ubuturo bushya n’amaronko. Ibyago n’amakuba biza abantu batabishaka kandi batabyiteguye, niyo mpamvu nta wavuga ko nta makuba azigera amubaho mu buzima ngo ahunge hanyuma ajye gushaka imibereho myiza. Ni muri uru rwego Amjambo Africa! ifasha abaturage bo muri Maine kumenya neza no gusobanukirwa imibereho y’abaza babasanga.

Turizera neza ko Amjambo Africa! Izakora ibishoboka kugi-rango imenyeshwe abaturage ba Maine inyungu zidasubirwaho mu buryo bw’ubukungu, Maine ironka kubera abantu benshi bimukira hano.

Nk’ uko twabivuze haruguru, Amjambo Africa! Ishakisha kandi igatangaza amakuru ava ku mugabane wa Afurika kandi ku bintu n’ibindi. Aya makuru azafasha gutanga umucyo ku bibera muri Afurika.

BURUNDI



Mu myaka itandadatu ishize, umubare w’impunzi n’abimukira b’Abarundi muri Maine wariyongereye cyane. Imwe mu mpanvu za vuba ni uko kuva mu 1993, ubwo Perezida Melchior Ndadaye wari umaze gutorwa mu buryo bwa demokarasi na rubanda nyamwishi yishwe, intam-barar y’amoko yahise itangira, ingaruka zabaye n’uko ibihumbi amagana by’abantu mu moko yose byarishwe kandi n’ibihumbi byishi bihunga igihugu kuko kuva ubwo intambara yakomeje kogera mu Burundi. Benshi muri izo mpunzi bahungiye mu bihugu by’ibituranyi n’ uko batuzwa mu nkambi mu buzima bugoye cyane . Mu mwaka 2015 amatora yarabaye mu gihugu cy u Burundi, icyo gihe Perezida Pierre Nkurunziza yanze kurekura ubutegetsi, abarundi benshi ntibabyishimiye byatumye bamwamagana bajya mu mihanda benshi baricwa abandi barahunga bava mu gihugu cyabo.

Kuva icyo gihe ibihugu byinshi hirya no hino ku isi byahagaritse imfanshanyo bamagana n’ubutegetsi bw’igitugu abaturage bate-mera. Bamwe mu mpunzi zahahamuwe n’ubwicanyi bwabereye mu Burundi babashije kwambuka inyanja ngari baza muri Amerika, bataye ibyabo n’ababo mu buryo bubabaje. Babashije kugera hano muri Amerika nk’abacikacumu. Izi mpunzi zari abantu bakomeye, bihanganiye byinshi bibagoye mu buzima bwabo ariko bakomeza kwihangana kugirango bashobore kubaho. Aba barundi bavuga Ikirundi , Igifaransa ,kandi bamwe muri bo bavuga igiswahili.

KENYA



Kenya yaranzwe no kuba igihugu cy’amahoro mu myaka myinshi, ugereranyije n’ibindi bihugu byo muri Afurika y’Iburasirazuba. Ariko muri iyi myaka ishize hakomeje kugaragara umutekano muke utewe n’udutsiko tw’iterabwoba. Kenya iherutse kujya mu matora muri Kanama ku ya munani 2017. Muri aya matora uha-garariye abatavuga rumwe na Leta Raila Odinga ntiyemeye ibyavuye mu matora. Byabaye ngombwa ko amatora asubirwamo nyuma y’uko umuca-manza atangaje ku mugaragaro ko ibyavuye mu matora bisheshwe. Iki gikorwa kirangiye vuba umwaka ushize 2017. Perezida Uhuru Kenyatta yongeye gutorwa n’amajwi 98.25% ariko kandi 38% by’a-baturange ntabwo babashije gutora.

Kenya yari ifite impungenge ko intambara z’amoko zishobora gutangira muri iki gihugu. Muri rusange Kenya ni igihugu cyifashe neza mu buryo bw’ubukungu ugereranyije n’ibindi bihugu byo muri Afurika y’iburasirazuba, Ni igihugu gituriye inyanja y’Ubuhindi kandi kikaba gifite kimwe mu byambu binini muri Afurika cyitwa Mombasa. Kenya ifite ahantu h’abakerarugendo hanini hitwa Safari park kandi habinjiriza ubutunzi bwishii. N’ubwo mu minsi yashize hakomeje kugaragara amacakubiri y’amoko, abanyakenya babyitwayemo neza ku buryo nta ntambara yabaye ngo yangize igihugu. Kenya ni kimwe mu bihugu bifite impunzi nyishi kandi n’ inkambi nini yitwa Dadaab. Bamwe mu bantu bashya baje aha bava muri Afurika banyuze muri Kenya mbere y’uko babona ubuhungiro hano muri Amerika. Abanyakenya bavuga Icyongereza , igiswahili hamwe n’izindi ndimi nyinshi za gakondo.

UGANDA



Uganda ni igihugu kiri muri Afurika y’ IBurasirazuba, Uganda ihana imbibe na Kenya, u Rwanda, Sudani y’Amajyepfo , Kongo ndetse na Tanzania. Uganda yagize amateka y’ intam-bara nyishi uhereye ku gihe cya Idi Amin kugeza muri 1986 ubwo Yoweli Kaguta Museveni yafataga ubutegetsi akaba ariwe ukiri ku butegetsi kugeza na n’ubu. Uganda ifite impunzi nyinshi ziva mu bihugu by’abaturanyi byagize amateka mabi y’intambara. Imwe mu nkambi ziri muri Uganda yitwa Nakivale yashyizweho kuva muri 1959 yakira impunzi z’abanyarwanda zari zicitse ku icumu mu Rwanda.

Hari abantu bavukiye mur’iyo nkambi, bayikuriramo, bashaki-ramo, babyariramo kandi bagituye mo. Muri iyi minsi ishize ibiryo bihabwa impunzi byaragabanutse umuryango utabara imbabare UNHRC uvuga ko hari icyorezo cyo kubura ibiryo ku isi hose. Hariho Iyindi nkambi yitwa Bidi Bidi iri muri Uganda ivugwa ko ariyo nini ku isi hose. Impunzi nyishi ziri muri iyo nkambi zitu-ruka muri Sudani y’amajyepfo. Muri Kanama 2017 iyi nkambi yari fite impunzi 285 000.

Umutwe w’inyeshamba witwa “ The Lord Resistance Army “ uzwiho gufata abana ku ngufu ukabajyana mu gisirikare uracyakora imirimo y’ubwicanyi muri Uganda no muri Kongo, muri Kivu y’a-majyepfo.

Abagande bavuga Ikigande, icyongereza, n’igiswahili, ndetse n’izindi ndimi z’amako menshi atuye muri Uganda.

RWANDA



U Rwanda, ni Igihugu gito gifite ubuso bungana na square miles 10,169 gusa; gituwe n’abaturage bangana na miliyoni 12,401,498, ugereranyije bakubye inshuro 11 abaturage batuye muri Maine kandi Maine ari yo nini kuruta u Rwanda inshuro 3.

U Rwanda rwaranzwe namateka mabi harimo Jenocide yakorewe abatutsi igahitana abantu bagera kuri miliyoni mu gihe cy’iminsi 100 gusa. Ariko ubu u Rwanda ni Igihugu cy’ icyitegererezo mu it-eramwere. Hari umugani baca mu gifaransa ngo “Après la pluie vient le beau temps” Iyo invura ihisi haza ibihe byiza. Kuva mu mwaka wa 2006, U Rwanda rwaranzwe n’ iterambere ry-ihuta mu bukungu, umubare w’abaturage bari muni y’umurongo w’ubukene wamanutse kuva kuri 57% kugera kuri 45%. Ibikor-waremezo byariyongereye cyane ku buryo bigaragara mu mpande zose z’igihugu. Kuva intambara n’ imvururu z’urudaca byatangira muri KONGO-KINSHASA mu mwaka wa 1996, U Rwanda rwakomeje kwakira impunzi z’Abanyekongo mu nkambi zitandukanye. Inkambi ya Kiziba niyo nini mu Rwanda iherereye mu Burengerazuba, yafun-guye imiryango mu 1996 ikaba icumbikiye impunzi z’A-banyekongo 17,000. Ibifungurwa bihabwa impunzi mu nkambi

byaragabanijwe icuro 25% kubera ikibazo cifashanyo. Kumunsi wakane itariki 22 Gashyantare ,2018, amakuru menshi aturuka munkambi ya Kiziba yavuze ko impunzi zitanu zapfuye igihe zigaragabyaga kubera imibereho mibi mukambi. Reta yu Rwanda yo ivugako impunzi zari zi twajije ibirwanisho kandi ko igihe polisi yagerageje kuzitatanya ikoresha ibisasi byumwotsi bamwe muribo barakomeretse detse batanu muribo barapfa. Amakuru meshi yemeza ko impuzi mukambi,zibayeho mubuzima butaribwiza kandi bubabaje. HCR yasabye leta yu Rwanda gukora imperereza y’uko abantu bafuye.

KUREBANA MUMASO

Imwe mu mico y’ibihugu byinshi byo muri Afurika n’ukubaha abantu bakuze. Iyo umuntu mukuru avugana n’umuto akenshi ntabwo umuto aba areba umukuru mu amaso. Umuto aba areba ku ruhande cyangwa se hasi agaragaza ubwubahe bw’umukuru. Iyo umuntu muto areba umukuru mu maso barimo bavugana, biba bigaragaza ko atamwubashye no kutagira uburere bwiza. Muri Amerika ho, umuco wabo utandukanye nuwo muri Africa cyane, kandi ubagira inama yo kureba umuntu muvugana mumaso bisobanura ko urimo wumva neza kandi ko witaye ku kiganiro mukorana ndetse kandi wubashye n’uwo muvugana. Kurebana mu maso ni bimwe mu bintu bibaho kenshi mu mibereho y’abantu iyo bavugana kandi basabana. Rero ni byiza ko abantu bamenya imico y’abandi kugirango batagwa mu mutego wo kwibeshya ku bantu bavugana nabo cyangwa basabana. Abafaransa baca umugani ngo ‘umuntu usobanukiwe aba afite itwaro ikomeye’.

IBIHE BYO MURI MAINE

Ingengabihe y’ntara ya Maine ifite Ibihe bine; impeshyi, urugaryi, itumba, umuhindo. Ibyo bihe bigira ingaruka zikomeye ku bantu kandi hari n’igihe bitangaza benshi kandi bikagorana kubyitwararika, cyane cyane ku bantu bashya baza bava muri Afurika. Igihe cy’imbeho kigora abantu benshi. Izuba riranga vuba, umunsi ukaba mugufi amasaha 9 gusa kandi hakabaho ubukonje budasanze.

Muri Maine amezi akonja cyane mu mwaka muri rusange ni Mutarama na Gashyantare. Mu buryo bumenyereye, urubura rukunze kugwa kuva mu Kuboza kugeza muri Werurwe. Muri icyo gihe inzuzi n’ibiyaga bihinduka urubura. Amashuri akenshi arafunga umunsi umwe cyangwa ibiri iyo urubura rwinshi rwaguye. Hari igihe umuriro ubura iyo haguye urubura ruvanze n’umuyaga ukamara iminsi utaragaruka

Igihe habayeho kubura ku umuriro mberenambere ugomba kumenya ko wabuze munzuyawe gusa cyangwa wabuze hose. Ibyo ugomba kuba ufite igihe cyu’ ubukonje: Ugomba kuba ufite itoroshi kandi namabuye ahagije, Nibyiza ko uba ufite ibiringiti bihagije n’imyenda ihagije kandi ishushye. Igihe inzu yawe ikomeje gukonja icyo gihe ushaka ubuhungiro mu mazu y’atababara imbabare mumujyi utuyemo. Igihe ugiye gusohoka mubihe by’ubukonje, ugomba kwitwararika kwifubika bihagije ,k’untoki, mu mutwe n’ibirenge, kuko ibyo bice by’umubiri nibyo bitakaza ubushyuhe vuba kurusha ibindi. Intonki n’ibirenge bihinduka barafu igihe utabifubitse neza kandi bihuye n’ubukonje. Abantu baba bakeneye kwifubika amakoti ashyushye, ikwento zipfutse hose n’ingofero kugira ngo umubiri ukomeze ubone ubushyuhe ukeneye mu gihe cy’ubukonje. Niba ufite imodoka, ugomba kwitwararika ntutware imodoka idafite amapine y’igihe cy’imbeho kandi imodoka ikaba irimo lisansi ihagije byibura irihafi kuzura bigushobokeye.

IBIRYO

Muri rusange ukwezi kwa gatatu n’ukwa kane birakonja ariko ubushyuhe bukiyongera ho gato ugereranyije n’ukwezi kwa mbere n’ukwa kabiri. Izuba riraka kandi umunsi ugatinda kwira. Mu kwezi kwa gatandatu izuba ryaka amasaha 15 mu muni. Icyo gihe abantu benshi bava hirya no hino muri Amerika baje mu biruhuko muri Maine kubera ibihe byiza byaho. Bimwe mu biryo bikunzwe kuribwa mu miryango y’abanyafurika batuye muri Maine ni ubugari. Ni ikiribwa gikundwa cyane muri Afurika. Ubugari buzwi mu mazina menshi atandukanye kandi bitewe n’akarere k’Afurika uturutseho. Mu gice cy’iburasirazuba babwita ubugari, muri afurika y’amajyepfo bakabwita shima, Sadza cyangwa pap, muri Afurika y’iburengerazuba bakabwita fufu. Ubugari babukora bavanze ubufu n’amazi ashyushye bakabuvuga kugeza buhiye. Ubugari baburisha isosi itandukanye cyangwa se inyama. Abanyafurika bakunda kuburya ari benshi kandi bakaburisha intoki, bakoza ubugari mu sosi Abanyamerika benshi bamaze kuburya bavuga koko ko buryoshye. Ikibabaje ni uko nta resitora iteka ubugari hano muri Maine. Mumyaka ishize hambereho, abantu benshi bajyaga Bostoni gushakisha ubufu bwo guteka ubugari. Ubu kubera amasoko menshi yaba nya afurika ubufu buraboneka muri Portland na Lewistoni

AMASAHA

Muri rusange abantu bashya baza bava muri Afurika bagaragara nkaho batita kumigenderere y’isaha. Ibyo bintu bigira ingaruka mugukerererwa mu gihe habaye nk’amakwe cyangwa ibindi bikorane bihuza abantu. Abanyamerika bo bitondera kandi bagendera kumasaha. Bagerera kugihe mugihe habayeho ibikorwa rusange. Mu buryo bw’mimenyerere yabanyafurika mumuco yahana muri America, bageze kugikorwa gishimishije kuko bagera ku kazi ku masaha badakerewe. Ariko mubindi bikorane baracyafite urugendo rururure kandi bagomba gushiramo imbaraga nyinshi. Abantu benshi bakunze gutera urwenya iyo barimo bategura igikorane, bakavuga ngo mbega tuzaza ku masaha y’abanyamerika cyangwa y’abanyafurika. Rero kubwira abantu muburyo byunvikana amasaha bangomba kuzira muri gahunda ufite mugihe utumira abanyafurika bwagufasha Amagambo Afrique! Iremeza ko kumenya neza imitandukanire y’imico y’abantu ari intambwe ikomeye yo guteza imbere imibanire myiza y’abaturage. Muri iki kinyamakuru tuzagenda tubagezaho uko imico itandukanye.

AMAHUGURWA YEREKERANYE

Amahugurwa yerekeranye n’imico azaba ku itakiri 10 y’ukwezi kwa kane kuva saa cyenda n’igice z’umugoroba, kuri Root Cellar 94 Washington Ave, Portland, kwinjira bizaba ari ubntu. Ayo mahugurwa azatangwa nikigo cyita ku mibereho myiza y’impunzi Catholic Charities gifatanyije n’ibiro bireba imiringanirize y’amahirwe y’abaturage bose bo mu mujyi wa Portland. Aya mahugurwa ateganya gufasha abaturage bashya cyane cyane abarimo bashaka ubuhungiro muri America. Amakura n’amahugurwa azasobanura ibi bikurikira: Ukuntu gukoresha transiporo ya rusange, ibijyanye no kwivuza, gushaka amasomo y’icyongereza no kumenya imirire myiza. Umuntu ukeneye ayo mahugurwa yahamagara Hamet LY, ukuriye iyo serivise kuri Catholic Charities kuri email hly@cc-maine.org cyangwa telephone 207-493-8913.



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DID YOU KNOW?

The largest percentage of African refugees to be resettled in Maine since 2011 are from Somalia, DR Congo, Sudan, Burundi, and Rwanda. Small populations have also arrived from Burkina Faso, Cameroon, Central African Republic, Chad, Djibouti, Egypt, Eritrea, Ethiopia, Ivory Coast, Mali, Tanzania, and Togo.

Source: Catholic Charities



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ADELE MASENGO NGOY

Adele Masengo Ngoy, successful fashion designer, owner of Antoine’s on Congress Street, and founder and president of the non-profit, Women United Around the World, arrived in Portland from the DR Congo seventeen years ago. Soon after arriving, distraught, she returned to the immigration office and spoke to an officer there. “I made a big mistake in coming to America. I want to go back home!” she told the woman - and she meant it. She says now that she was completely overwhelmed by her situation and her new environment. She was a single mother, a refugee fleeing violent ethnic wars, she did not speak English, and she was scared. On top of this she was distressed on behalf of her children, who asked her repeatedly during the first months, ‘Why did you bring us here?’ The immigration officer came out from behind the counter and hugged her. “Just do it for your kids,” she said, and Ms. Masengo pulled herself together and did just that.

In the hopes of inspiring others who may be having a hard time, Ms. Masengo agreed to meet with me and share her story. During our conversation in the comfortable sitting area at Antoine’s Tailor Shop and Formal Wear the petite, elegant Ms. Masenga stressed how much she loves Portland, and how lucky she feels to be living here. She emphasized the welcoming business environment and the way business ‘goes by the book’. Back home, she explained, the leaders are not as good as leaders here. As a result, business people are not accountable to anyone. Sometimes they pay taxes and sometimes they don’t. Ms. Masengo talked about her early struggles in Portland, the years working for others and gradually learning the skills she would need to be a business owner in the USA and a leader in the community. Her journey was not easy.

When Ms. Masengo fled the DR Congo she went first to Cameroon, where she stayed eight months before she was granted refugee status. Catholic Charities then resettled her in Portland. Trained as a fashion designer in the DR Congo, where she had also taught designing at the Art college, she arrived in Portland with solid skills. She got a job as a seamstress at David’s

Bridal, where she worked hard. After one failed attempt at starting her own business she went back to work for David’s Bridal again, as a manager, and finally six years later she purchased Antoine’s at the invitation of Antoine himself, who was Lebanese and ready to retire.

Adele Masengo has plenty of advice for newcomers to Maine. Be patient with yourself, she says. Expect culture shock. It is normal to feel overwhelmed. Focus on learning English, which is the key to opening doors for yourself and your family. Learn a skill. Try to make friends with Americans - you need their help to figure out how to make it in this new world. This is a place of opportunity, she says, but you are bound to feel frustrated at first. One big challenge is child-raising. “I had to learn to be an American mother and a Congolese mother at the same time.” To learn American customs, she talked to American mothers, asking lots of questions, for example about sleepovers, which is something African children don’t do, and which she did not trust. Some African values she was unwilling to leave behind, such as the importance of showing respect to elders, whoever they might be. “When American children came to my house I insisted they greet me politely, shaking my hand, and saying ‘Hello, Ms. Masengo.’ The children got used to it.” She is thankful and proud to note that her beautiful daughter grew up well-educated and capable and now works as a scheduler for Senator Angus King in Washington, D.C.

In 2011 she founded Women United Around the World, a non-profit with an all-female board that is dedicated to helping women who are New Mainers learn vocational skills and become acclimated to life in the USA. The organization offers mentorships for women in addition to trade skills workshops. The organization’s main fundraising activity is the annual International Fashion Show, held on March 8th, which last year boasted five hundred attendees (the show was sold out one week in advance)! The organization is inclusive of women immigrants from any culture in the world.

“I want to send the message to all who come here that they have a lot to give, and let them know that they can do it,” says Ms. Masengo. Her passion for helping others is evident both in the way her eyes shine when she talks about her organization and in her eagerness to share advice for newcomers. “Back home the people are poor and there is a lack of opportunity. We are lucky to be here. We must work hard and help ourselves.”



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PROFILE OF MARTIN VALERIO SUNGOYO

Martin Sungoyo, owner, founder, and CEO of New England Interpreter's Service on Forest Avenue, fled the Sudan in 2000 to escape civil war. Together with his wife, two children, and mother-in-law he made it over the border to Cairo, Egypt. The children were thirteen and two years old at the time. They were all granted refugee status and resettled in Portland after eight months in Cairo. Mr. Sungoyo points out that the war in Sudan is now the longest lasting civil war in African history.

When Mr. Sungoyo arrived in Portland more than a decade and a half ago, there were many fewer immigrants from Africa in Maine. There had not yet been a wave of Somali secondary migration and he estimates there were about 200 total African New Mainers in Portland at that time. Mr. Sungoyo found Maine to be a very welcoming place. The community at large, and religious organizations in particular, reached out a helping hand. Although there were certainly obstacles to overcome, local people were willing to support newcomers with services, and he felt he had landed in a place where he could build a new life.

Martin Sungoyo points out that things are harder in some ways for new arrivals now than they were ten years ago. First, there have been many more arrivals from Africa, and second, Maine suffered greatly during the recession of 2008. He believes that the combination of these forces has caused fatigue and more reluctance on the part of locals to reach out a helping hand. On the other hand, some things are much easier now for newcomers. For example, in 2000 there were no African products in the supermarkets. If you wanted fufu you had to get it from Boston! And if you didn't speak English, there were very few people who could translate for you, or explain how to adapt to life in Maine.

From a young age Martin Sungoyo realized he liked languages and had a facility for them. He already knew Arabic, Azande, Lingala and English well and had worked as an interpreter when he arrived in Portland. In Africa he had worked in the Sudanese French Bank, attended an Arabic language training center, and helped immigration officers interpret for clients. All of this made him an asset to Catholic Charities in Portland, which hired him as an interpreter thirteen days after he arrived in Maine.

Mr. Sungoyo opened New England Interpreter's Service in 2005. At first he continued on as an employee of Catholic Charities, working only part-time at New England Interpreter's Service, however in 2006 he decided to take the plunge and become full-time. Some years have ended up better financially than others, Mr. Sungoyo notes. 2011 was the best year the business has had to date, with the period between 2008-2012 generally good years. Lately, with others getting into the interpreting and translating field, competition has increased.

Mr. Sungoyo is proud of the business he has built up. He can provide services for those seeking help in eighteen different languages. He has sixty-four on-call interpreters. His clients include individuals, businesses, mental health workers, government, hospitals, and social workers. He can provide emergency services for those in need. This is another example of the great change for African immigrants to Maine. Fifteen years ago non-English speakers had a much harder time finding interpreting help when they needed it. Now Mr. Sungoyo's business is ready and waiting to help.

Mr. Sungoyo recalled for me some of the surprises he experienced when he first got to Maine. There was of course the shock of snow. Laughing, he described the shoes he wore the first time he walked in snow, and his resulting slide and fall into the cold snow. He talked about his initial distress at the frequency with which Americans swear. Eventually someone told him, 'It's the way people communicate.' He talked about the cultural disconnect he and his wife experienced when they realized their children were being taught about birth control in middle school. For a while they even wondered if they should send the children back to Africa.

Mr. Sungoyo emphasizes the importance of learning right away about the banking system and the credit system in the US. He shared his own initial confusion because he did not understand these systems. For example, determined to buy a car, he saved all his paychecks for a while from a factory job he held, stockpiling them until he finally had enough for the car. When he went to the bank to cash them in, the checks had expired and he had to ask the company to reissue all his paychecks. He stresses that not only was this inconvenient, but because he had not bought the car with a payment plan, he had missed an opportunity to build up credit, which is so important in this society.

He also talks about how important it is to learn English – not just the basics, but advanced English. He recommends that as newcomers build their language skills they not pretend to know more than they do. He cites an example from his own life of how easy it is to be confused by English. He had gone to a job interview early on, and when the prospective employer started talking about a W2 form (which was something he knew nothing about at the time), and said they could 'work out' helping Mr. Sungoyo fill out the W2 form, he understood 'walk out' and almost left the interview!

He points out that bankers are very helpful, and that newcomers can learn from every experience. He knows that life is hard for many here, and that some think about going back home, but he encourages newcomers from war-torn regions of Africa to stick it out. "I consider myself blessed," he says, and so he tries to give back by volunteering at a non-profit with an educational mission.

Martin Sungoyo ended our conversation with advice his father gave him.

"If you ask, you are never lost."

"Si vous demandez, vous ne serez jamais perdu."

"Ikiwa unakuuliza hauwezi kamwe kupotea."

"iyo ubaza ntabwo wigera uyoba."



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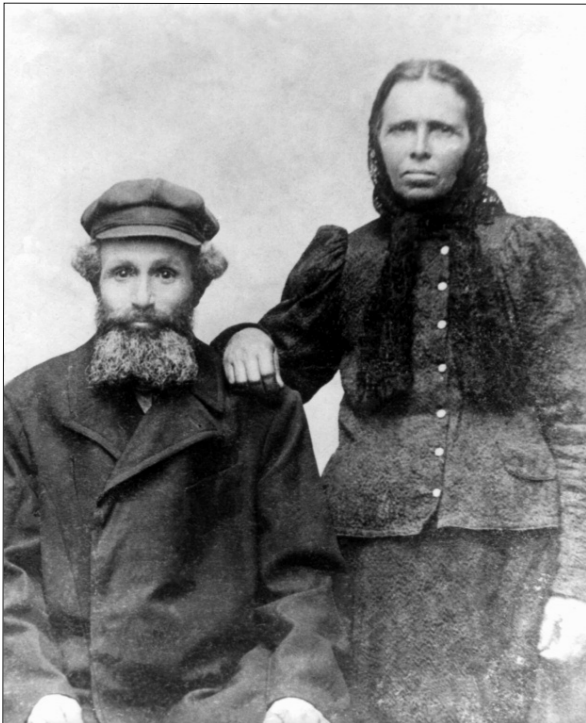
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Diana's grandmother & mother



Joe, Sylvia, Dorothy, Ethel Lifshitz

Minsk, Belarus & Lewiston, ME

Our grandparents

Adam & Diana Lee

Proud descendants of immigrants

Cultural Orientation

April 10, 9:00 am – 3:30 pm

Location: Root Cellar 94 Washington Ave, Portland

Free of charge.

Presented by Refugee and Immigration Services of Catholic Charities in collaboration with the City of Portland's Office of Economic Opportunity

This training session is designed to help newly arrived immigrants - particularly asylum seekers - navigate their new lives in the U.S. Information and resources are provided explaining how to use public transportation, access the health care system, understand the laws, find English language classes, and get information about food and nutrition.

Anyone interested in attending as a participant or an observer must contact Hamet Ly, the On-Site Supervisor of Refugee and Immigration Services of Catholic Charities Maine, either by email: hly@ccmaine.org or telephone: 207-493-8913

FOOD PANTRIES IN THE GREATER PORTLAND AREA

These organizations offer food to take home and some offer free meals. You will need to telephone ahead or check the websites for hours – these change.

- Preble Street Resource Center Soup Kitchen and food Pantry. 252 Oxford Street. 207-775-0026
- St. Vincent De Paul Soup Kitchen and food Pantry. 307 Congress St. 207-772-1113
- Free lunches Monday – Friday and Food Pantry.
- St. Luke's Food Pantry. 143 State Street. 207-772-5434
- White Memorial Pantry. 97 Allen Avenue. 207-797-4414
- Seventh Day Adventist Church Pantry. 105 Allen Avenue. 207-797-4414
- Salvation Army Food Pantry. 297 Cumberland Avenue. 207-774-6304
- Sacred Heart / St Dominic Food Pantry. 80 Sherman Street. 207-929-3088 ,
- Project FEED Food Pantry. 202 Woodfords Street. 207-761-3920
- Jewish Community Service Food Pantry. 57 Ashmont Street. 207-772-1959
- First Baptist Church Food Pantry. 360 Canco Road. 207-7733123
- Stroudwater Food Pantry. 1520 Westbrook Street. 207-772-2193
- Westbrook Food Pantry. 426 Bridge Street. 207-854-0607
- Vineyard Food Pantry. 715 Bridgton Road. 207-854-8339
- Salvation Army –Westbrook Food Pantry. 11 Bridge Street. 207-856-7729
- South Portland Food Pantry. 130 Thadeus St, South Portland. 207-874-0379

DID YOU KNOW?

Immigrants from Sub-Saharan Africa paid \$40.0M in taxes in Maine in 2014
\$28.3M in federal taxes
\$11.7M in state and local taxes

Source: The Contributions of New Americans in Maine
(Report by New American Economy), August 2014

LEGISLATIVE UPDATE

LD 1492 An Act to Attract, Educate and Retain New Mainers in Order to Strengthen the Workforce was sponsored by Senator KATZ of Kennebec and co-sponsored by Representative STEWART of Presque Isle and Senators: HILL of York, LANGLEY of Hancock, MAKER of Washington, Representative: MASTRACCIO of Sanford.

LD 1492 was presented in the Senate on March 15, 2018 and passed by an overwhelming majority of 26 to 7. Subsequently the bill cleared the House 87-58.

The bill aims to help provide a solution to Maine's growing shortage of workers. As Dana Connors from the Maine State Chamber of Commerce states, "Maine has a severe and growing shortage of workers. Immigrants are part of the solution. LD 1492 is an investment in making sure Maine can have the very best labor pool, including helping immigrants work to their highest potential, in order to strengthen our economy."

The bill's passage would ensure the dedication of funds to train immigrants in the skills they need to hold jobs successfully in Maine. The bill would fund more general English language classes as well as vocational-specific English classes. Greg Dugal, of Maine Innkeepers Association/Maine Restaurant Association, points out that "Maine's hospitality industry is highly dependent on immigrant workers, and English skills are generally their biggest challenge."

The bill would also fund local planning support for communities to help them attract immigrants and support their transition needs; and fund a full-time coordinator for a Welcome Center to attract and retain foreign professionals in Greater Androscoggin County.

The bill will be printed with amendments and then will go back to each chamber for final passage. It then goes to the Special Appropriations Table, which allocates surplus funds to bills from the General Fund, and then to the governor for his signature. If the governor vetoes the bill (as expected), additional votes from 11 Republicans and two independents will be needed to override the veto. This will require widespread grassroots' lobbying, especially of Republican house members. Please help by lobbying your house members.



COUNTRY FOCUS : DR CONGO

By Georges Budagu Makoko

*There is a common saying in DR Congo:
Nothing comes by itself except misfortune*

Anybody who's had the opportunity to visit the Democratic Republic of Congo (DRC) will attest to its incredible beauty and vibrant, diverse society. Additionally, Congolese people are resilient, creative, and hardworking. These traits have helped the population survive despite 132 years of continuous and devastating adversity.

During the past two decades, violence and misfortune have escalated and hundreds of thousands of resilient Congolese, fearing for their lives, have made their way out of the country, seeking safety in neighboring host countries. Exact statistics are difficult to compile, however from a population of 300,000 Congolese living in nearby countries in 1990 that number has multiplied and is now more than 1,000,000. In recent years, some brave souls have crossed the ocean and come to live in the United States. Among this latter group, a few have moved to Maine. Learning a little about the background story of the DR Congo helps us understand why these New Mainers are here.

The Democratic Republic of the Congo, formerly called Zaire and sometimes referred to as Congo Kinshasa to distinguish it from Congo Brazzaville, is located in central Sub-Saharan Africa. It's bordered by nine countries, including: Republic of Central Africa, South Sudan, Uganda, Rwanda, Burundi, Tanzania, Zambia, Angola and Congo Brazzaville. These countries have increasingly contributed to the shaping of the current diversified population, which is estimated at more than 75 million and made up of more than 250 ethno-linguistic groups. DR Congo is the second largest country in Africa and measures 2,345,410 square kilometers. To put this size into perspective, DR Congo is bigger than Spain, Germany, France, Sweden and Norway all combined. It's one of the richest countries in the world, with immense natural resources. Congolese reserves are estimated at \$24 trillion and the GDP of the U.S. and Europe combined.

Paradoxically, while DR Congo is one of the richest countries in the world in terms of natural resources, its people are among the poorest in the world. An average person lives on one dollar a day. The roots of this paradox can be traced way back in history.

Historians tell us that DR Congo was first settled 80,000 years ago and the earliest inhabitants were Bambuti, a people related to Pygmy. The Bambuti were followed by other ethnic groups who came from various corners of Africa at different time periods, and who established small kingdoms.

The first European explorer who's believed to have arrived in the Congo is the Portuguese Captain Diago Cao, in 1482-1483. It's also believed that until the middle of the 19th century, when Sir Henry Morton Stanley traveled to Africa, no other European had either explored or settled in the Congo because of fierce local resistance, a terrain difficult for Europeans to navigate - swamps and rainforests - and widespread malaria and sleeping sickness.

In 1885, at the Berlin Conference in Germany, King Leopold II of Belgium obtained legal authorization to establish a colony. His pretext was developing and civilizing the Congo. Leopold II approached Sir Henry Morton Stanley - a Welsh-born explorer and American journalist - and commissioned him to explore the Congo and potentially establish a colony.

Instead of bringing civilization and development, as promised at the Berlin Conference, King Leopold II brought death and continuous suffering to the Congo. He turned the whole country into one property, which became one of the grossest examples of mass exploitation of a people ever to take place in human history. He brutally killed and maimed millions of people in his quest to exploit the Congo's natural resources for his own material gain.

The instructions Stanley received from Leopold II stated: "It's a question of creating a new State, as big as possible, and running it. It is clearly understood that in this project there is no question of granting the slightest political power to the Negroes. That would be absurd." Leopold II's plan in the Congo set in motion the incredible long term suffering of an entire population, the results of which continue to this day.

Some of the strategies that Stanley used to gain power and control of the area resemble those used here in the USA to extract land from our indigenous people. His strategies included, but were not limited to: negotiating and signing misleading treaties with local chiefs, terrorizing the population with sophisticated technology, especially guns, and bribing local chiefs with gifts. The invention of the automobile opened up a vast new international rubber market. King Leopold II recognized that exploitation of the Congo's rubber trees could provide him with

even more incredible wealth than he had already amassed and he was ready to do everything he could to exploit to the maximum Congo's natural rubber supply.

To support this quest for riches he unleashed a rule of terror that efficiently dominated the population for two decades. He killed and maimed recklessly in the name of increased output and control of the people. This genocide, famous for its cruelty and the number of its victims, is widely believed to have destroyed half the Congolese population.

Denunciation of the atrocities in the Congo by noted Europeans (as well as the U.S.'s own Mark Twain) finally forced King Leopold II to relinquish personal power in the Congo and it became a colony of Belgium in 1909. During the colonial period Belgium conducted extensive explorations and discovered the richness of Congolese soil, which has an abundance of copper, cobalt, gold, diamond, uranium, and coltan deposits. The Congo is also fed by limitless water from the world's second largest river and second largest rain forest. Together, these resources are what make the Congo one of the wealthiest countries in the world in terms of natural resources. Many people believe that the Congo has been cursed by these resources, which have attracted superpowers willing to wage war for these abundant natural resources.

In the 1960s, during the wave of independence movements that shook the African continent, the Congo sought independence from colonial rule. On June 30, 1960, after fifty-one years, Belgium granted this independence. Unfortunately, the euphoria of freedom in the Congo did not last long. New leaders were inexperienced and democratic institutions were weak. The country was vulnerable to malicious foreign influence and instead of gaining true independence and freedom, the Congo was marked by chaos and anarchy.

The rise of political unrest and power struggles between President Joseph Kasavubu and Prime Minister Patrice Lumumba following independence took a terrible turn. Ethnic rivalry, rebellion, and military mutiny characterized the first year. The government fell apart, with several provinces threatening to cede from the central government. On January 17, 1961, Congo's first elected Prime Minister, Patrice Lumumba, was assassinated. This triggered political unrest, and President Mobutu acceded to power.

Mobutu created an authoritarian regime against the will of his people and his leadership lasted for 30 years. He methodically weakened all public institutions and became the sole ruler of the land. He amassed vast personal wealth and gained support from Belgium and many other countries, including the United States. On October 18, 1996, the AFDL - a rebel movement supported by Rwanda and Uganda - at last ousted President Mobutu.

President Desire Kabila rose to power. In August 1998, one year after the first Congo war surrounding the ouster of Mobutu, the second war started. This war is often referred to as the African World War because more than six countries were involved to some extent in supporting the government, while others supported the rebel movements fighting President Kabila. The countries that supported rebel movements against President Kabila were Rwanda, Uganda and Burundi. The countries that supported the Kabila regime during the war were Angola, Zimbabwe, and Namibia. Chad, Libya and Sudan later joined to support Kabila. This war claimed millions of people's lives. On January 16, 2001 President Kabila was assassinated by one of his bodyguards. His son, Joseph Kabila, became the president after his father.

Estimates are that more than 5.4 million people in the Congo have died since 1996 as a result of war, and 47 percent of these deaths were of children under the age of five. To put this into perspective, it is like wiping out the entire populations of Maine, New Hampshire, and Connecticut.

Current estimates indicate that DR Congo has between 100 and 200 militia groups fighting each other. Some of these groups are very small, with possibly no more than 200 individual members. They are mostly fighting over mining rights. The eastern province has been severely affected by this fighting. Serious human rights violations include but are not limited to the rape of women, mutilation, and torture. The eastern province is referred to as the Rape Capital of the World. The prevalence and intensity of all forms of sexual violence in this province have been described as the worst in the world. Estimates are that 48 women are raped each hour in the eastern province.

Congo is listed as one of ten countries in the world on the list of Failed States. This means that political and economic systems

are so weak the government is no longer in control. By definition, a failed state is a political body that has disintegrated to a point where basic conditions and responsibilities of a sovereign government no longer function properly. When a nation weakens and its standard of living declines to this extent, it introduces the possibility of total government collapse. This definition characterizes DR Congo today.

Our sources of information on the ground confirm increasing outbreaks of massacres against civilians and targeted assassinations of innocent people in different areas of the country. These atrocities are often perpetrated by different factions of rebel movements operating in different areas. Some of the militia groups include, but are not limited to: Mai Mai Yakutumba, based in South Kivu Province; Mai Mai Kata Katanga, in southern regions of the country; Patriotic Resistance Front of Ituri, in the northeast of the country; Democratic Force for the Liberation of Rwanda and Iterahamwe, mostly based in South Kivu and North Kivu; Bana Mura, based in Kasai region; Popular Forces of Burundi, active in the eastern area; and Lord Resistance Army of the infamous warlord Joseph Kony, formerly of Uganda but now based in DR Congo.

Our sources express serious concerns in the population over the seemingly indefinite presence of the United Nations Organization Stabilization Mission (MONUSCO). This mission has been in DR Congo for several years with a budget of \$1.14 billion, yet seems to have failed in its mission to protect innocent people from being killed and raped by the aforementioned militia groups.

Our sources also express general dismay over the postponement of general elections. These were scheduled to be held in November 2016, but were then postponed until 2017. The elections have still not happened, and 2017 has now ended. The numerous attempts of President Kabila to change the Constitution and so hold onto power have significantly shifted the political dynamic and worsened insecurity throughout the country. Many people are afraid of what will arise from this uncertainty. There has been a round of endless dialogues and transitional governments which still gives no clear picture as to when elections are going to take place. Protests have taken to the streets and Kabila has ordered violent repression of those protests. Speculation is rife that Kabila is attempting to organize a dictatorship. The uncertainty has added to a growing fear of another regional civil war.

The movement of refugees from the DR Congo to neighboring countries continues to grow. For example, more than 43,000 people have fled Ituri province for Uganda in the past two months. Most of those fleeing are women and girls, many of whom have either been brutalized themselves or have witnessed the brutal treatment of other women or girls during their journey. The conflict in Ituri province has been simmering for decades, but there is no clarity as to exactly who is perpetrating the violence as access to the region is restricted. Aid workers in Uganda are doing their best to help these new arrivals. The majority flee across Lake Albert. Some refugees are even spending the night in the lake itself in order to escape attack. Aid workers report that those arriving are exhausted and traumatized.

Many people from DR Congo have grown tired of running. They are pessimistic about finding peace anytime soon. They refer to the common French saying: "Quelle que soit la durée de la nuit, le soleil finit toujours par se lever." (No matter how long the night may last, the sun will eventually come out). They feel that there is no hope to hold onto in the present, and can only trust that one day time will resolve the current situation.

The generation that fought for peace and justice at the end of the colonial era has passed away. Better days feel as far away as the moon. Only God knows where help will come from for bringing peace and reconciliation. The DR Congo needs good leadership. Then peace and reconciliation will follow. For now, please welcome those who have fled DR Congo and found their way to Maine. They are not here by choice, but they are strong people who have a great deal to offer Maine.

INEQUITY IN MAINE SCHOOLS

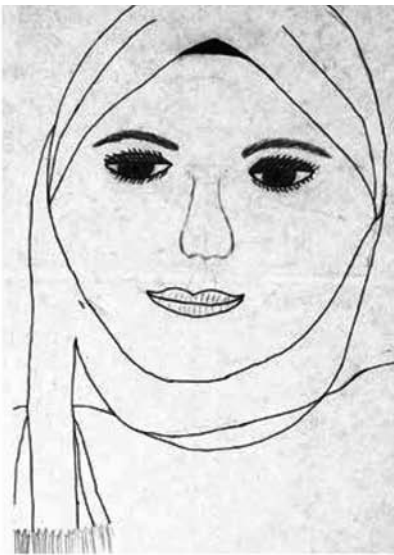
A September 2017 report by the ACLU entitled **We Belong Here: Eliminating Inequity in Education for Immigrants and Students of Color in Maine** makes clear both the relatively recent increase of diversity in Maine communities and the prevalence of uninformed ideas about newcomers.

The report is specifically intended to serve as a tool to help improve life in schools for newcomer children. The authors highlight both the moral and legal importance of educating teachers, school board members, and administrators about their newcomer populations.

Numerous examples in Maine schools of behaviors potentially violating civil rights law are cited that could have been prevented with proper training of educators. There are also examples of effective training programs. The report notes that the Maine Civil Rights Commission is tasked with reporting instances of discrimination and the US. Departments of Education and Justice are empowered to prosecute violations.

According to the report, Maine ranks among the three whitest states in the nation, along with Vermont and West Virginia. Maine is also cited as having a growing immigrant, refugee, and asylum-seeker population. At this time 45,000 people who identify as Mainers were born outside the USA. In Lewiston and Portland between ten and twenty percent of the population is non-white. New Mainers are also beginning to move into new locations in Maine. Clearly, over the past few decades, Maine has become more and more diverse, and that diversity is likely to increase.

The report mentions that ‘demographic change often happens quickly in Maine.’ Additional mention is made of the ‘deeply entrenched assumptions about what constitutes “normal” (in schools with less diversity).’ The report encourages communities and schools to address the issues of inequity and ignorance resolutely.



CULTURAL DIFFERENCES BETWEEN NEW MAINERS AND AMERICANS

Amjambo Africa! believes that awareness of different cultural traditions improves mutual understanding and enriches all of society.

We will include information about culture in every issue of Amjambo Africa!

Food

One of the most common and delicious foods that New Mainers bring to the table is Ugali, a very popular dish in Sub-Saharan Africa. Ugali is known by different names in different parts of the continent. It is called Ugali in East Africa and Shima, Sadza, or Pap in the south. In West Africa it is called Fufu. The dish is essentially a thick porridge that is made by cooking flour with boiling water. This dish has been cooked in Africa for generations. People eat it along with different types of sauces or meats. Africans love to eat this dish in a group with others. They use their hands and dip into the sauce. Most Americans who have tasted Ugali will attest to the fact that it is indeed very delicious, however unfortunately few restaurants here in Maine serve this delicious meal. Not too many years ago immigrants had to travel to Boston to get the best flour to make Ugali in their homes. Thanks to the many new African Markets in Maine the flour is now available in Portland and Lewiston.

Notions of time

Generally speaking, New Mainers from Africa are very relaxed when it comes to managing their time. As a result, Africans will often show up late at social events while their American counterparts will be strictly on time. In their process of integrating into mainstream American culture, New Mainers have done an incredible job of arriving on time to work, but when it comes to social events they still have a lot of adapting to do. Some people joke when planning social events by saying ‘Should we arrive on American time or African time?’ Those inviting newcomers to social events can help by making very clear when they want people to arrive.

Eye Contact

In most African countries, how one uses eye contact reflects one’s place in the social hierarchy. Looking down or aside when talking to an elder or an authority figure is considered a sign of respect. On the other hand, if a young person looks directly at an elderly person while talking, that is viewed as a sign of disrespect, or a lack of manners.

Here in America, the culture dictates that when talking to someone, you should make eye contact. This is considered a sign that you are paying attention and showing some interest in the conversation.

Since one of the most important elements of our daily communication with others is eye contact, it’s good to be aware of these cultural differences in order to avoid misinterpreting behavior. As the French say, *Un homme averti en vaut deux* or ‘Forewarned is forearmed.’

DID YOU KNOW?

Refugees are forced to leave their country of origin because of threat of death, bodily harm, economic ruin, and/or social isolation. They miss their homelands.



You're Invited!

Our first issue arrived on April 1st and we want to celebrate!

The public is invited to join us
April 7th from 1:00 - 2:30 pm

at the Greater Portland Immigrant Welcome Center
24 Preble Street, 3rd Floor, Portland
for more information contact Kathreen Harrison: kitharrison64@gmail.com



MAKESHIFT AMBULANCE

There are no modern ambulances to help sick people get to the hospital in Walikale, a town in North Kivu Province, DR Congo. When someone falls ill, or is injured, neighbors must get together and do what they can to rush the patient to a hospital as quickly as possible. This woman in the photo is being transported to a hospital by means of a traditional ambulance. This form of transportation is slow, and many die because they are unable to access care in time. The Congolese government should do everything in its power to make sure its citizens have rapid access to care when needed.

HOUSING AROUND THE STATE OF MAINE

French Translation

Liste des logements abordables dans l'état de Maine. La sélection ci-dessous correspond aux locations disponibles. Cette liste sera mise à jour en fonction d'autres recherches effectuées dans notre prochain journal:

Swahili Translation

Orodha ya manyumaba ya gharama nafuu katika jimbo la Maine , Katika jarida letu la pili tutatafuta orodha Zaidi:

Kinyarwanda Translation

Urutonde rw'Ibigo biri muri Maine bifite amazu yo gukodesha ku biciro biciriritse. Mu kinyamakuru gikurikira tuzongeraho urundi rutonde nyuma y'ubundi bushakashatsi:

Région de Portland / Eneo la Portland / AKarere ka Portland

- Avesta Housing, 307 Cumberland Avenue. Tel: 207-553-7777
- Princeton Properties 1375 Forest Avenue. Tel: 207 -536-5444
- Princeton Property on Back Cove 100 Forest Avenue. Tel: 207-618-5003
- Princeton Ridge Apartments 1350 Forest Avenue. Tel: 207-5737099
- Portland Housing Authority 14 Baxter Boulevard. Tel: 207-773-4756
- Terrace Pond Apartments 723 Riverside Street. Tel: 207797-3980
- South Portland Housing Authority 100 Waterman Drive Suite 101. Tel: (207) 773-4140
- Westbrook Housing Authority 30 Liza Harmon Drive. Tel: (207) 854-9779
- York Housing Authority 4 Pine Grove Lane. Tel: (207) 363-8444
- Sanford Housing Authority 17 School Street. Tel: (207) 324-6747
- Biddeford Housing Authority 22 South Street Tel: (207) 282-6537

La région côtière du Maine / Eneo la Karibu ya bahari / AKarere Kegereye inkombe z'inyanja

- Bath Housing Authority 80 Congress Street Tel: (207) 443-3116
- Brunswick Housing Authority External Link 12 Stone Street. Tel: (207) 725-8711
- Mt. Desert Island & Ellsworth Housing Authority External Link 80 Mount Desert Street. Tel: (207) 288-4770

Le centre et le nord du Maine / Eneo la kati / Akarere ko hagati

- Auburn Housing Authority 20 Great Falls Plaza Tel: (207) 784-7351
- Augusta Housing Authority 33 Union Street. Tel: (207) 626-2357
- Maine Housing 353 Water Street, Augusta. Tel: (207) 626-4600
- Lewiston Housing Authority 1 College Street. Tel: (207) 783-1423
- Old Town Housing Authority External Link 358 Main Street. Tel: (207) 827-615
- Bangor Housing Authority 161 Davis Road Tel: (207) 942-6365
- Brewer Housing Authority 15 Colonial Circle Suite 1. Tel: (207) 989-7551
- Caribou Housing Authority External Link 25 High Street. Tel: (207) 493-4235
- Fort Fairfield Housing Authority External Link 18 Fields Lane. Tel: (207) 476-5771



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