

AMJAMBO AFRICA!



MAY, 2018

VOL. 1 / NO. 2



OUR MISSION

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.



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. Amjambo Africa is written in 4 languages: English, French Swahili and Kinyarwanda.

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 who are still learning English can make educated decisions for themselves and their families.

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.

GREETINGS FROM SENATOR ANGUS KING

SALUTATIONS DU SÉNATEUR ANGUS KING | UJUMBE WA SENETA ANGUS KING | AYA NI AMAGAMBO YAVUZWE NA ANGUS KING

ENGLISH "Give me your tired, your poor, your huddled masses yearning to breathe free." Those are the words etched on the Statue of Liberty in New York City, and they capture the promise the United States can offer to hardworking men and women who come to our country. The United States has always been a nation of immigrants. In Maine, immigrants bolster the workforce, promote innovation, and create economic prosperity throughout our communities.

Amjambo Africa!, an independent publication published in four languages, presents an incredible opportunity to help strengthen communication and understanding between Maine's current residents and new Mainers who come to our state and help make it such a special place to work and live. Congratulations to the Ladder to the Moon Network on this great achievement, and I look forward to seeing the positive effects this newspaper brings to communities across our state.

FRENCH «Donnez-moi vos fatigués, vos pauvres, vos masses entassées aspirant respirer librement.» Ce sont les mots gravés sur la Statue de la Liberté à New York, et ils capturent la promesse que les États-Unis peuvent offrir aux travailleurs laborieux hommes et femmes qui viennent dans notre pays. Les États-Unis ont toujours été une nation d'immigrants. Dans l'État de Maine, les immigrants renforcent la main-d'œuvre, favorisent l'innovation et créent la prospérité économique à travers toutes nos communautés.

Amjambo Africa!, un bulletin indépendant publié en quatre langues, présente une incroyable opportunité pour aider au renforcement de la communication et la compréhension entre les résidents actuels de Maine et les nouveaux venus ayant choisi Maine et qui aident à faire de cet état un endroit particulier pour travailler et vivre. Toutes nos félicitations au réseau Ladder to the Moon pour cette grande réalisation pendant que j'ai hâte de voir les effets positifs que ce journal apporte aux différentes communautés un peu partout à travers notre état.

SWAHILI "Nipe uchovu wako, maskini yako, na kikundi ca uchafu wako na ufurahiye pumzi ya uhuru." Hiyi ni maneno yaliyowekwa kwenye sanamu ya uhuru huko New York City, na inatafakari ahadi ambayo Marekani inaweza kutoa kwa wanaume na wanawake wanaojitahidi kuja kwa nchi yetu. Marekani, imekuwa tangu zamani taifa la wahamiaji. Maine, wahamiaji huongeza nguvu za wafanyakazi, kukuza uvumbuzi, na kujenga ustawi wa kiuchumi katika jamii zetu zote.

Ajambo Afrika !, Gazeti la kujitegemea iliyochapishwa katika lugha ine, inatoa nafasi nzuri ya kusaidia kuimarisha mawasiliano na kuelewana vizuri kati ya wakaaji wa sasa wa Maine na watu wapya ambao wanakuja kutoka sehemu ya Africa, katika hali yetu na kusaidia kuifanya Maine nafasi ya pekee ya kufanya kazi na kuishi. Hongera kwa Ladder to the Moon Network, juu ya mafanikio haya makubwa, na ninatarajia kuona matokeo mazuri ambayo gazeti hili huleta kwa jamii katika jumbo letu.

KINYARWANDA "Munzanire abarushye, abakene n'ibirundo byimiraho bikenye kwisanzura" Aya ni amagambo yanditse ku gishushanyo cy'ubwisanzure mu mugi wa New York, aya magambo arerekana icizere Amerika iha abagabo n'abagore bafite intego baza mu gihugu cyacu. Leta Zunze Ubumwe za Amerika ni igitugu cy'abimukira kuva kera. Muri Maine abimukira bagize umubare munini w'abakozi, bagira uruhare mu guhang'a udushya kandi bakagira n'uruhare mu iterambere ry'ubukungu ry'abaturage bo muri aka gace.

"**Amjambo Africa**" ni ikinyamakuru cigenga gisohoka mu ndimi 4, iki kinyamakuru ni uburyo bwiza buzafasha abaturage ba Maine n' abaturage bashya baza babagana kubana neza ndetse no kumvikana, bikazatuma babona ko iki gihugu ari ahantu heza ho gukora ndetse no kuba. The Ladder to the Moon Network ni abo gushimirwa kubera iki gikorwa cyiza bagezeho, nizeye ko iki kinyamakuru kizigira akamaro ku batuye aka gace ndetse n'igihugu cyacu muri rusange.

AMJAMBO AFRICA!

FROM THE GROUND

AMJAMBO AFRICA!

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Amjambo Africa! welcomes letters to the editor,
notices of local events, photographs, and
suggestions for future stories.

Contributions are published at the discretion
of the editor and as space allows.

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Zimbabwe ~



Zimbabwe is located in southern Africa and until independence was known as Southern Rhodesia. It is bordered by Namibia, South Africa, Botswana, Zambia and Mozambique. Zimbabwe's area is 150,872 square miles. It has a population of 16.15 million based on the 2016 census of the World Bank.

Zimbabwe is a former British colony and segregation characterized life there for close to a full century. The country became independent in 1980 and at that time the name was changed. Zimbabwe means 'a venerated house' in the Zezuru dialect. President Robert Gabriel Mugabe, one of the leaders of its liberation movement, became prime minister. President Canaan Sodindo Banana was the first President but this position was primarily ceremonial, with real power vested in Mugabe. In 1987, Mugabe became president and established a brutal and dictatorial regime. His regime is accused of having impoverished the country.

The world woke on November 14, 2017 to news of a major overnight development in Harare, the capital city. An armed military coup had taken place and President Mugabe and his wife were under house arrest. Major General Sibusiso Moyo was leading what was called "Operation Restore Legacy." On November 21, 2017, after 37 years, President Mugabe relinquished power. Zimbabweans flooded the streets of Harare to celebrate. Vice-President Emmerson Mnangagwa was sworn in as Zimbabwe's president on November 24, 2017. This marked the end of President Mugabe's era. Hope for better days ahead for Zimbabweans now rests in the hands of President Mnangagwa. As the French saying goes, "Il n'y a pas de peine sans fin" (There is no pain which does not have an end).

Somalia ~ Somalia is located in the Horn of Africa and has an area of 246,201mi². To put this into perspective, Somalia is 6.9 times bigger than the state of Maine. Its beautiful coastline on the Indian Ocean measures 3,025 km. According to the World Bank 2016 census, Somalia's population is 14.32 million people. It is bordered by Ethiopia to the West, Djibouti to the Northwest, the Gulf of Aden to the north, the Indian Ocean to the east and Kenya to the south west.

For the last 27 years, Somalia has been devastated by a series of armed conflicts which are estimated to have claimed around 500,000 people's lives since 1991 when the conflict began. About 870,000 Somalis are believed to have fled into neighboring countries. Most are in Kenya, in Dadaab Refugee Camp, which is the largest refugee camp in the world. The Guardian Newspaper estimates that over 350,000 refugees live in Dadaab. An additional 2.1 million Somalis have been displaced within

their own country and are living in critically difficult conditions. Political unrest, famine, and conflict have dominated life in Somalia since 1991. This was the year President Mohamed Siad Barre, long-time dictator of Somalia, was forced to flee the country by opposition groups. Throughout the anarchic era that followed a terrorist movement known as Al-Shabaab (or 'the Youth' in Arabic) formed and became very active, at one point controlling parts of Mogadishu, the capital. Al-Shabaab is alleged to have perpetrated terrorist attacks in eastern Africa and is thought to be aligned with Al-Qaeda. In recent years Al-Shabaab has lost control of most of the towns it once controlled.

In 2017 a milestone election was held and Mohamed Abdullahi was declared president. Educated in the United States, President Abdullahi returned from the US in 2010 to become Prime Minister. A peaceful transition of power proceeded after incumbent President Hassan Sheikh Mohamud conceded defeat in 2017. This was a major achievement and gives great hope for many Somalians in Somalia and around the world.

People from Somalia speak Somali and Arabic due to the religious influence of Islam. Some speak English and Italian as well because Somalia was colonized by Britain and Italy. Some people who now live in Kenya also speak Swahili.

As of 2013, about 10,000 Somalians had been resettled in Lewiston and Portland.

Angola ~ The Republic of Angola is located in southwestern Africa along the Atlantic Ocean. It is the seventh largest country in Africa. To put this into perspective, Angola is 13.6 times larger than the State of Maine; two times larger than the State of Texas; and the world's 23rd largest country in land mass. The current population of Angola is estimated at 30,552,686 by the United Nations. The average life expectancy in Angola is only 54.59 years and long-term conflicts have led to a proportionately youthful population, 70% of whom are under the age of 24. Almost 80% of the population speaks Portuguese as the primary or secondary language, alongside six other Bantu languages.

Angola is bordered by Namibia to the south, the Democratic Republic of the Congo to the north, Zambia to the east, and the Atlantic Ocean to the west. The capital city is Luanda, which is also Angola's largest city and is sometimes referred to as the "Paris of Africa". Angola is one of the richest countries in the world in terms of natural resources. It is the second largest producer of diamonds and oil in sub-Saharan Africa.

Angola was the last country in Africa to gain independence from Portugal. This happened on November 11, 1975. Immediately after independence the country plunged into a civil war which lasted for more than 27 years. During the conflict millions of people were killed. The war was a power struggle between (MPLA) Movement for the liberation of Angola , and (UNITA) The National Union for the Total Independence of Angola . UNITA was led by the infamous warlord Janas Savimbi. Savimbi was killed in 2002 and his death ushered in a new era that led to a more or less peaceful period.

Angola has experienced significant economic growth since 2002 and is now one of the fastest-growing economies in the world, expanding at a growth rate of 7% per year. On September 26, 2017, President José Eduardo dos Santos stepped down after 38 years and President Joao Lourenco, the former Minister of Defense, was elected to the presidency.

In the last three years Maine has seen an increase in the number of refugees and asylum seekers from Angola. These recent immigrants were associated with the Savimbi side in the civil war and were targeted politically at home. They have left Angola due to safety concerns.



Laura Miller, Gene Ardito, Chris Climo, Brice Ndayisenga

AMJAMBO AFRICA!

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 lan-

parler, le Swahili, le Kinyarwanda, le Français, l'Anglais et d'autres langues locales/dialectes africains. Elle est très fière de son magasin, surtout du fait qu'elle offre un grand choix de produits, en passant de la nourriture aux produits pour le corps ou les cheveux. Certains produits sont transportés d'Afrique, en passant par le New Jersey ou New York, et arrivent directement au magasin. Cependant, deux fois par mois, sa famille voyage au New Jersey pour aller se ravitailler en produits surgelés pour remplir les congélateurs qui sont contre les murs du magasin. Ils sont en effet remplis de viande surgelée de chèvre, de poisson, de feuilles de cassave et autres légumes africains. On y trouve aussi des cagots de plantaines fraîches, tomates, poivrons, yams, et il y a différentes variétés de poisson séché à l'entrée du magasin. Des étagères sont établies du devant à l'arrière du magasin, sur lesquelles sont posées des conserves de poisson, des bocaux d'épices, des boîtes de thé, et autres diverses provisions.

Mlle. Narukundo est satisfaite du parcours de sa vie dans le Maine. Sur ses cinq enfants biologiques, trois sont désormais étudiants à l'université et le quatrième travaille pour une compagnie d'assurances. Un autre va bientôt recevoir son diplôme de lycée. Son mari a obtenu son propre travail. Mais ils ont aussi quatre enfants qu'ils ont adoptés quand ils étaient orphelins il y a vingt ans pendant la période du génocide au Rwanda. Ils s'occupent d'eux et les entretiennent. Ces enfants adoptés vivent en Ugandan et la famille rêve du jour où ils pourront tous être réunis dans le Maine.

Mlle. Narukundo conseille aux nouveaux arrivants, "Laissez vos craintes à la porte". Elle leur recommande d'étudier, de retourner à l'école, de s'inscrire à des formations. Elle sait que c'est très difficile parfois d'arriver sans éducation. Beaucoup d'hommes et femmes qui étaient fiers d'avoir bien réussi chez eux en Afrique ont du mal à accepter qu'il est nécessaire de reprendre des études dans leur pays d'adoption. Cependant elle dit qu'il est impératif de le faire afin d'apprendre les habitudes du nouveau pays et d'obtenir les qualifications nécessaires pour obtenir un emploi satisfaisant ici. Mais avant tout, elle insiste encore sur le besoin d'étudier l'anglais.

Mlle. Narukundo reparle de la gentillesse des Américains. Elle dit avoir demandé une fois à son conseiller social, "Que puis-je faire pour remercier ce pays?" et on lui a répondu qu'elle pouvait aider avec du travail en hospice. Elle se sentait capable de faire ce travail. "Pendant les guerres africaines, j'ai vu beaucoup de personnes mourir. J'ai été bénévole dans un hôpital en Afrique pendant ces conflits. Je n'ai pas peur de voir les gens mourir." Alors, elle travaille depuis 2010 en tant que bénévole aide en hospice. Elle porte son badge avec fierté alors qu'un grand sourire illumine son visage. "Je le fais une fois par semaine maintenant", dit-elle. Mlle. Narukundo, de taille menue, est évidemment grande dans son cœur et sa volonté.

Moriah Store est ouvert tous les jours de 10 heures à 20 heures.

LES DIFFÉRENCES CULTURELLES VESTIMENTAIRES

La culture joue un rôle clé dans les manières avec lesquelles nous vivons et communiquons avec les autres, par conséquent la compréhension de notre propre culture ainsi que de celle des autres aide à combler les écarts et à faciliter les efforts dans le travail et l'interaction positive ensemble.

On trouve une différence culturelle visible entre nos nouveaux Mainers venant d'Afrique et les gens de l'état du Maine dans la façon dont nous nous habillons. Les Africains qui sont venus s'installer aux Etats-Unis expriment leur surprise quand ils voient comment les gens du Maine sont très décontractés dans leur habillement. Lorsqu'ils arrivent à des rencontres ou occasions spéciales, la différence de style est souvent très apparente. Les Africains sont d'habitude bien habillés et les Américains sont habillés d'une manière plus informelle. Ces derniers privilient le confort alors que les Africains préfèrent accorder plus d'importance au style. Reconnaître que cette différence existe peut aider chacun à être plus à l'aise ensemble. Il ne s'agit pas de bonne ou mauvaise approche: elles sont juste le produit de leurs cultures.

Quand les Africains se préparent pour une rencontre sociale, ils réfléchissent à l'avance à ce qu'ils vont porter et ils font particulièrement attention aux détails d'accoutrement. Il faut que les chaussettes, par exemple, aillent bien avec les chaussures. Pendant un mariage, ou une autre occasion de cérémonie, les personnes se regardent avec admiration et échangent des compliments sur leurs vêtements respectifs. Il est très commun d'entendre les gens réagir librement sur le style d'autres invités, la marque de leurs vêtements, ainsi que les prix. C'est aussi vrai aux Etats-Unis, cependant pas avec autant de liberté.

En Afrique, les gens jugent toujours les vêtements des autres. Parfois ils peuvent même traverser la rue et parler à une personne qu'ils ne connaissent pas s'ils remarquent une belle chemise ou une paire de chaussures et demander à la personne où elle les a achetées. Vous entendrez des gens qui ont peu de moyens financiers faire référence aux meilleures marques de vêtements comme Giorgio Armani, Versace, Ralph-Lauren, Dolce & Gabbana et Gucci par exemple.

Dans certains pays comme la République Démocratique du Congo et le Congo Brazzaville, il existe un groupe de personnes qui s'appellent Sapeurs ou la SAP (Société des Ambianceurs et

des Personnes élégantes), ce qui signifie "Society of Ambiance-Makers and Elegant People". L'origine de ce groupe remonte à la période coloniale lorsque les gens locaux voulaient montrer à l'empire français qu'ils étaient aussi civilisés. Le mouvement Sapeur existe encore aujourd'hui et il a beaucoup influencé la valeur que les Africains mettent sur l'habillement. En fait, pour certaines personnes, être bien habillé a plus d'importance que n'importe quoi d'autre. S'il fallait faire un choix entre bien manger ou bien s'habiller, certaines personnes préféreraient sauter quelques repas/ se priver de manger et acheter et porter des vêtements chers à la place.

Les Africains choisissent souvent la mode italienne et, ici dans le Maine, ils regrettent de ne pouvoir trouver des magasins où ils peuvent acheter des chaussures ou des vêtements italiens. Il n'est pas facile de trouver des vêtements africains non plus. Ce manque d'accès explique pourquoi les Africains arrêtent souvent de porter leurs vêtements traditionnels. L'autre raison est que ne voyant plus les autres porter les dessins colorés et les styles africains, ils abandonnent alors ces styles afin de mieux s'intégrer à la culture locale.

PIOUS ALI

Pious Ali, conseiller municipal de Portland, libre et associé politique de l'Institut Cutler pour la santé et la politique sociale à l'École officielle de Muskie, est arrivé aux États-Unis en provenance du Ghana en 2000. Il s'était d'abord établi à New York où il voulait continuer son travail de photожournaliste indépendant pour des magazines et des journaux. Il se souvient encore de sa première impression: "Les gens ont l'air d'avoir des roues sous leurs chaussures à New York, ils bougent tellement vite!"



En 2002, il a décidé de venir s'établir à Maine, où il a travaillé dans la cuisine d'un restaurant pour son premier emploi. Il a ensuite travaillé dans un magasin de stockage des étagères. Progressivement, ses intérêts l'ont conduit à travailler pour aider les jeunes et d'autres immigrants. Au fil des années, il a travaillé comme facilitateur à Semence pour la Paix (Seeds for Peace) et en même temps il était travailleur à Preble Street. Il est le fondateur de l'alliance interconfessionnelle des jeunes de Maine et pour le moment, il travaille sur le lancement d'un programme conçu pour développer les compétences en direction des jeunes immigrants. «J'espère que le programme en question créera un oléoduc pour les nouveaux dirigeants qui sont aptes et prêts à participer à des rôles majeurs parce qu'édouqués ici», a-t-il expliqué.

Monsieur Ali est entré au gouvernement municipal quand il a été élu au Comité de Direction des Écoles de Portland en 2013. Au début, il ne voulait pas briguer pour ce bureau. «Quand quelqu'un m'a dit que je devrais postuler pour diriger le bureau du conseil des écoles, je disait : « je ne veux pas » mais ils ont continué à me pousser continuellement jusqu'à ce que finalement j'ai dit « oui ». Une fois dans le comité de direction scolaire, j'ai réalisé que c'était une bonne idée ». Il a souligné que pendant que les immigrants provenant de certains pays d'Afrique pourraient n'avoir jamais expérimenté ce qu'est comme vivre dans un système avec un gouvernement opérationnel, ici à Maine, « le système est ouvert ». Il a noté que certains immigrants ont vécu toute leur vie dans des camps de réfugiés qui étaient, comme leur monde entier avec eux-mêmes. Leurs propres gouvernements ne les ayant pas aidés ; ils ont vécu dans les camps ou ils étaient comme un monde entier par rapport à eux-mêmes. Pour ces immigrants, un grand effort d'adaptation doit avoir lieu afin de comprendre et faire confiance au gouvernement.

Pious Ali est un passionné de l'importance de la participation civique. « Vous vivez ici, vous payez vos taxes ici. Si vous ne jouez pas un rôle, d'autres prendront des décisions pour vous et ceux-ci auront un effet sur votre vie ». Mr. Ali s'emploie à démolir les barrières entre les élus et leurs électeurs. Un exemple d'un pareil obstacle est le format des réunions municipales. Il souligne que beaucoup de gens ne sont pas prêts à se mettre debout et à venir parler à l'hôtel de ville devant une foule de personnes afin d'exprimer leurs opinions. « C'est intimidant et frustrant et tout le monde ne peut pas le faire ». Il priviliege cependant les petites conversations en petit groupe, structurées et plus intimes, et il annoncera une série de ces conversations à l'approche des élections. Il prévoit inviter des candidats des partis démocrates et républicains à ces réunions.

Mr. Ali a vu Portland changer un tout petit peu depuis son arrivée pour la première fois en 2002. « Il y a dix ans, si vous me montriez la photo d'un immigrant, non seulement je les connaissais - j'avais leurs numéros de téléphone, leurs adresses, et même leurs numéros de sécurité sociale ! Mais maintenant, si vous me montrez les photos de dix immigrants, je pourrais à peine en connaître quatre ». Malgré l'augmentation en nombre d'immigrants dans l'Etat durant les quinze dernières années, Pious Ali note qu'« il y a encore des poches à combler dans l'Etat - même ici à Portland - où les gens n'ont aucune idée de qui sont ces immigrants ». La ville de Portland a beaucoup travaillé pour accueillir les immigrants, mais il reste encore beaucoup du



FRENCH TRANSLATION

LUCIE NARUKUNDO

Lucie Narukundo est la propriétaire de Moriah Store, son magasin, qui se situe au 364, Cumberland Avenue, à Portland. Elle est arrivée aux Etats-Unis et a demandé l'asile en 2010. Née d'une mère rwandaise et d'un père congolais, Mlle Narukundo a dû quitter son pays natal afin de fuir la guerre civile. D'une nature joyeuse et enjouée, elle nous a parlé librement/facilement en anglais de son expérience dans le Maine.

Elle a commencé par dire: "J'aime les Américains et j'aime ce pays, les gens ici sont toujours prêts à aider". Quand elle est arrivée aux USA, Mlle Narukundo ne connaissait aucun mot d'anglais. Elle est restée dans un abri pour les gens sans logement pendant quelques mois, puis elle a habité avec une amie pendant plusieurs mois, avant de pouvoir enfin trouver un appartement. "C'était dur, très dur", dit-elle, "Je ne pouvais pas m'exprimer et parler aux gens, je ne pouvais pas manger la nourriture américaine - elle était trop sucrée pour moi. Je ne mangeais que des fruits. Tout était difficile".

Mlle. Narukundo a reçu l'aide d'Américains qui lui étaient inconnus. "Ils ne me connaissaient pas, mais ils m'ont aidée. Ils m'ont emmenée à l'hôpital quand j'avais besoin d'y aller, ils m'ont aidée à trouver de quoi manger et un endroit où vivre. Perit à petit, elle a pu construire sa nouvelle vie. D'abord, elle a obtenu un travail de femme de ménage dans un hôtel. Ensuite, elle a suivi une formation PSS et pris des cours CRMA et elle a travaillé comme aide dans une maison de retraite pendant trois ans. Elle étudia l'anglais, et remercie tous les professeurs de Portland Adult Education qui lui ont permis de savoir communiquer couramment en anglais. "Il faut apprendre l'anglais quand on vit ici, sinon on ne peut rien faire," explique-t-elle. Elle se fit aussi deux bonnes amies américaines, Becky et Barbara, qu'elle a rencontrées à Portland Adult Ed. Elles sont devenues si proches qu'elles sont comme la famille pour elle maintenant!

Lorsque Mlle Narukundo s'est enfuie d'Afrique, elle a dû y laisser son mari et neuf enfants. Une fois qu'elle a réussi à s'installer en Amérique, elle a commencé à chercher comment faire venir le reste de la famille dans le Maine. Elle avait vu comment les tensions de l'immigration avaient fait séparer des familles entières et elle était résolue à ce que cela n'arrive pas à sa propre famille. Elle s'inquiétait surtout de son mari parce qu'il ne parlait pas anglais et aurait par conséquent du mal à trouver un emploi dans le Maine.

Après avoir bien réfléchi, elle eut l'idée d'un magasin africain, pensant que son mari pourrait aider tout en s'adaptant à la vie ici. Elle avait entendu parler de CEI grâce aux gens qu'elle connaît. On lui avait dit que CEI aidait les gens à démarrer des commerces et offrait aussi des formations spécialisées pour les immigrants. "Si je suis ici dans ce magasin aujourd'hui, c'est grâce aux programmes de CEI. J'ai appris à comment mener un commerce, les impôts, le financement qu'il faut avoir pour mettre un commerce en route.". Elle ouvrit le magasin en 2014 et presque quatre années plus tard, Moriah Store a vraiment pris sa place dans la communauté et dans le quartier. Une clientèle fidèle y entre et sort. Un homme, encore nostalgique de la boisson soda Fanta qu'il avait l'habitude de boire chez lui en Afrique, s'arrête au magasin seulement pour ça. D'autres clients remplissent leurs sacs de provisions diverses.

Mlle. Narukundo tient la caisse et accueille les gens qui entrent. Elle est aussi talentueuse avec toutes les langues qu'elle peut

travail à faire. "Les groupes d'immigrants marginalisés ont besoin d'être capacités pour être en mesure de raconter leur propre histoire."

Par-dessus tout, Pious Ali parle de l'importance des immigrants et de leur participation dans le processus politique. "Votre vote compte", insiste-t-il. 'Soyez impliqué! Participer! Faites entendre votre voix!'

DU SOL: SOMALI



La Somalie est située dans la Corne de l'Afrique avec une superficie de 246 201 mi². En d'autres termes, la Somalie est 6,9 fois plus grande que l'État du Maine. Sa magnifique côte sur l'océan Indien est longue de 3 025 km. Selon le recensement réalisé par la Banque mondiale en 2016, la population de la Somalie est estimée à 14,32 millions d'habitants. Le pays est limité à l'Ouest par l'Éthiopie, au Nord-Ouest par le Djibouti, au Nord par le golfe d'Aden, à l'Est par l'océan Indien et au Sud-ouest par le Kenya.

Au cours de ces derniers 27 ans, la Somalie a été dévastée par une série de conflits armés qui auraient fait environ 500.000 morts depuis 1991, l'année de lancement des hostilités. Environ 870.000 Somaliens auraient fui vers les pays voisins. La plupart d'entre eux sont au Kenya, dans le camp de Dadaab, le plus grand camp de réfugiés au monde. The Guardian Newspaper estime que plus de 350 000 réfugiés vivent à Dadaab. Plus de 2,1 millions de Somaliens sont des déplacés dans leur propre pays et vivent dans des conditions extrêmement difficiles.

Les troubles politiques, les conflits et la famine dominent la vie du quotidien en Somalie. 1991 fut l'année où le président dictateur de longue date Mohamed Siad Barre, a été contraint à l'exil de suite de l'attaque perpétrée par des groupes armés et peu après ce fut l'anarchie qui a suivi et le mouvement terroriste connu sous le nom d'Al-Shabaab (ou « Jeunesse » en arabe) fut créé. Il est devenu très actif, jusqu'à contrôler par moment certaines parties de Mogadiscio, la capitale. Al-Shabaab aurait perpétré des attentats terroristes en Afrique de l'Est et serait allié à Al-Qaïda. Cependant, il est actuellement dit selon différentes sources qu'Al-Shabaab aurait perdu le contrôle de la plupart des villes qui étaient autrefois sous son autorité.

En 2017 une étape importante a été réalisée avec l'organisation des élections qui ont conduit Mohamed Abdullah à la présidence du pays. Formé aux États-Unis d'Amérique, Abdullah est rentré dans son pays d'origine en 2010 pour occuper les fonctions de Premier Ministre. Le 8 Février 2017, les élections ont eu lieu en Somalie et après une transition pacifique, Monsieur Mohamed Abdullah est passé au pouvoir et son prédécesseur Hassan Sheikh Mohamud a accepté la défaite. Ce fut une grande réalisation qui redonna de l'espoir tant bien aux Somaliens de l'intérieur qu'à ceux vivant à l'étranger.

Les Somaliens parlent la langue somalienne et l'arabe en raison de l'influence religieuse de l'Islam. Certains parlent aussi l'anglais et l'italien comme la Somalie fut colonisée par la Grande-Bretagne et l'Italie. Les réfugiées vivant au Kenya parlent aussi le swahili.

En 2013, environ 10 000 Somaliens ont été réinstallés à Lewiston et Portland dans l'État de Maine.

DU SOL : ZIMBABWE



Le Zimbabwe qui était connu sous le nom de Rhodésie du Sud jusqu'à son accession à l'Indépendance. Situé en Afrique australe, ce pays est limitrophe à la Namibie, l'Afrique du Sud, le Botswana, la Zambie et le Mozambique. Sa superficie est de 150 872 mi² avec une population de 16,15 millions d'habitants selon le recensement de 2016 réalisé par la Banque mondiale.

Le Zimbabwe est une ancienne colonie britannique où la vie était caractérisée par la ségrégation raciale pendant près d'un siècle. Le pays est devenu indépendant en 1980, l'année durant laquelle son nom fut changé en Zimbabwe qui signifie «une maison vénérée» en dialecte Zezuru. Robert Gabriel Mugabe, l'un des leaders du mouvement de libération, devint le Premier ministre. Canaan Sodindo Banana fut le premier président, un poste essentiellement cérémonial, car le pouvoir réel était dévolu à Mugabe. En 1987, Mugabe est devenu le président du pays et il établit un régime brutal et dictatorial. Il était aussi accusé d'avoir appauvri le pays.

Le 14 novembre 2017, le monde s'est réveillé sur une annonce d'un important développement dans la politique de ce pays. Au cours de cette nuit à Harare, la capitale, un coup d'État militaire mettait le président Mugabe et son épouse en résidence surveillée. C'est le général de division Sibusiso Moyo qui dirigeait le mouvement appelé «Opération Restore Legacy». Le 21 novembre 2017, l'histoire de 37 ans changea, lorsque le président Mugabe renonça à sa fonction devant le congrès en acceptant de quitter le pouvoir. A cette nouvelle qui avait surpris plus d'une personne, les Zimbabwéens descendirent dans les rues de Harare pour exprimer leur joie et célébrer le départ du Président Mugabe.

Le 24 novembre 2017, le vice-président Emerson Magaya fut nommé président du Zimbabwe, marquant ainsi la fin de l'ère du président Mugabe. L'espoir de jours meilleurs pour les Zim-

babwéens repose maintenant entre les mains du président Mnangagwa.

Un dicton français dit : "Il n'y a pas de peine sans fin" (Il n'y a pas de douleur sans fin). Sommes-nous à la fin des problèmes du Zimbabwe ? Attendons voir.

DU TERRAIN : ANGOLA



La République d'Angola est située dans partie sud ouest Africaine, le long de l'océan Atlantique. Il est le septième pays large du continent. Un regard rétrospectif indique que l'Angola est 13,6 fois plus grand que l'état de Maine ; 2 fois plus large que le Texas et sur le plan mondial, il est le 23ème pays avec des vastes terres. Sa population est actuellement estimée à 30.552.686 par les Nations Unies. Leur espérance de vie est estimée à 54,59 ans. Un long conflit leur a amené à avoir une population jeune. 70 % de cette population est en dessous de l'âge de 24 ans. A peu près 80% de la population parle Portugais comme langue principale ou secondaire à côté de six autres langues bantoues.

L'Angola est limité par la Namibie au Sud, la République Démocratique du Congo au Nord, la Zambie à l'Est et l'océan atlantique à l'ouest. La capitale Luanda est aussi la plus grande ville et la plus grande ville de l'Angola. L'Angola est l'un des pays riches du monde. Il est le deuxième producteur de diamant et du pétrole en Afrique subsaharienne.

L'Angola était le dernier pays africain à obtenir son indépendance du Portugal. C'était le 11 Novembre 1975. Immédiatement après l'indépendance, le pays a plongé dans une guerre civile qui a duré plus de 27 ans. Durant ce conflit, des millions de personnes ont été tuées. La guerre était plus une lutte pour la conquête du pouvoir entre le Mouvement pour la Libération de l'Angola (MPLA), et l'Union National pour l'Indépendence Totale de l'Angola (UNITA) dirigée par un célèbre guerrier Jonas Savimbi. La mort de Savimbi, tué en 2002, a ouvert la porte à une nouvelle ère qui a conduit le pays dans une période plus ou moins pacifique.

L'Angola a connu une croissance économique significative depuis 2002 et est actuellement l'un des pays les économies dynamiques à croissance rapide dans le monde avec un taux de 7% par an. En 26 septembre 2017, le Président Jose Eduardo do Santos a quitté le pouvoir après 38 ans. Durant sa présidence, il est dit qu'il avait amassé une fortune de près de 20 milliards de dollars. Sa fille Isabel Do Santos, présentement à une richesse nette de 3 milliards, faisant d'elle la femme la plus riche d'Afrique selon FORBES. Le président Joao Lourenco, ancien Ministre de la défense a été élu président en 2017.

Dans les trois années passées, Maine a vu accroître le nombre de réfugiés et demandeurs d'asile en provenance d'Angola. Beaucoup de ces récents immigrants étaient identifiés comme étant du côté de l'opposition durant la guerre civile et ont fuit le pays pour raison de sécurité parce qu'ils se sentaient discriminés chez eux au pays. Ils cherchent la sécurité et un nouveau départ ici à Maine.

SWAHILI TRANSLATION

LUCIE NARUKUNDO

Lucie Narukundo née à Duka la Moriah. Duka lake, liko katika eneo la 364 Cumberland Avenue Portland. Aliwasili nchini Marekani na kuomba hifadhi mwaka 2010. Alizaliwa kutoka kwa mama wa Rwanda na baba wa Kongo, Bibi Narukundo aliendoka nchi yake kwa sababu ya vita. Lucie nimutu wa furaha kabisa, alituzugmuzisha kwa uhuru na kwa urahisi katika Kiingereza juu ya uzoefu wake Maine.



Alianza kwa kutuambia jinsi anapenda Marekani sana na alisema: "Ninapenda Wamarekani na ninapenda nchi hii, watu hapa wako tayari kwa kusaidia." Alipokuja Marekani, Bibi Narukundo alikuwa hajue maneno yoyote ya Kiingereza. Alikaa katika makaazi ya watu wasio nauwezo kwa miezi michache. Kisha akaishi na rafiki kwa miezi kadhaa kabla ya hatimaye kupata nyumba yake. "Ilikuwa vigumu, sana, alisema!" Sikuweza kujieleza na kuzungumza na watu, sikuweza kula chakula cha Marekani - ilikuwa ni sukari sana kwangu. Mara nyangi nilikila matunda. Kila kitu kilikuwa ngumu. "Aliongeza.

Bibi Narukundo alipata msaada kutoka kwa wamarekani ambaa hawakujulikana kwake. "Hawakunijua, lakini walini-saidia sana. Walinipeleka hospitali wakati niliugua na nilihitaji kwenda, walini-saidia kupata chakula na mahali pa kuishi. Kwawakati kidogo, aliweza kujenga maisha yake mapya. Kwanza, alipata kazi ya kusafisha katika hoteli. Kisha akachukua mafunzo ya PSS na kuchukua mafunzo ya CRMA na akafanya kazi kama mlezi katika nyumba ya kustafu kwa miaka mitatu. Alisoma Kiingereza, na anshukuru walimu wote wa Elimu ya Watu wakubwa wa Portland ambaa walimusaidi ya kuzungumza vizuri kwa Kiingereza. "Unahitaji kujifunza Kiingereza wakati unapoishi hapa, kamasivile huwezi kufanya chocotte," Lucie alituelezea. Pia alifanya marafiki wawili wa Marekani wazuri, Becky na Barbara, ambaye alikutana naye katika Portland Adult

Education. Wamekuwa karibu sana kwamba wao ni kama familia kwa ajili yake sasa!

Wakati Bibi Narukundo, alikimbia Afrika, aliacho mumewe na watoto. Mara alipokuwa na uwezo wa kuhamia Marekani, alianza kutafuta njia za kuleta familia yote hadi Maine. Alikuwa ameona jinsi mvutano wa uhamiaji ulikuwa umewatengenisha familia zote na alikuwa ameamua kuwa hii haikutokea kwa familia yake mwenyewe. Bibi Narukundo alikuwa na wasiasi sana hasa juu ya mumewe kwa sababu hakuzungumza Kiingereza na kwa hiyo angekuwa na shida ya kupata kazi huko Maine.

Baada ya kufikiri vizuri, alikuwa na wazo la kuhifadhi Afrika Market akifikiri kwamba mumewe angeweza kusaidia wakati akibadilisha maisha hapa. Bibi Narukundo alikuwa amesikia kuhusu CEI kutoka kwa marafiki zake wame muambia kuwa CEI inaweza kusaidia watu kuanza biashara na pia kutoa ma-funzo maalum kwa wahamiaji. "Kama nipo hapa na duka hii, ni shukrani kwa mipango ya IEC.

Nilijifunza jinsi ya kuendesa biashara, kodi, ufhadili unahitaji kuanza biashara. "Alifunga duka mwaka 2014 na karibu miaka minne baadaye, Hifadhi ya Moriah imechukua nafasi yake katika jamii na katika jirani. Mteja mwaminifu huingia na majani. Mwanamume, bado anajisikia kwa kunywa soda ya Fanta aliyoumywa nyumbani huko Afrika, naarikuja kwenye duka tu kwa ajili hiyo. Wengine wateja kuwaza mifuko yao na masharti mbalimbali.

Bibi Narukundo ana rekodi ya fedha na anawapa watu wanaoingia. Yeye anasema lugha zote ambazo anaweza kuzungumza, Kiswahili, Kinyarwanda, Kifaransa, Kiingereza na lugha nyingine za ndani, lugha za Kiafrika. Anajivunia sana duka lake, hasa kwa vile anatoa bidhaa mbalimbali, kutoka kwa chakula na mwili na bidhaa za nywele.

Bidhaa zingine zinatumwa kutoka Afrika, kuiti New Jersey au New York, na huja moja kwa moja kwenye duka. Hata hivyo, mara mbili kwa mwezi, familia yake inasafiri hadi New Jersey ili kupata chakula kilichohifadhiwa ili kujaza kufungia. Duka lake hakika linajaa nyama iliyohifadhiwa ya mbuzi, samaki, majani ya mchuzi na mboga nyingine za Afrika. Pia kuna chakula safi, nyanya, pilipili, maziwa, na kuna aina tofauti za samaki kavu kwenye mlango wa duka. Shelves huenea kutoka mbele hadi nyuma ya duka, ambayo huwekwa samaki ya makopo, mitungi ya viungo, masanduku ya chai, na masharti mengine. Bibi Narukundo ameridhika na maisha yake Maine. Kati ya watoto wake watano wa kibaolioja, watatu sasa ni wanafunzi katika Chuo Kikuu namwengine anafanya kazi kwa kampuni ya bima. Mwingine hivi karibuni atahitimu kutoka shule ya sekondari. Mumewe alipata kazi yake mwenyewe. Lakini pia wana watoto wanne walijetunga wakati walipokuwa yatima miaka ishirini iliyopita wakati wa mauaji ya kikabilan nchini Rwanda. Wanawatunza na kuwashafadhi. Watoto hawo wanaishi Uganda na ndoto ya familia yake nikwamba siku ambayo wote wanawenza kuunganishwa tena hapa Maine.

Bibi Narukundo anawashauri wageni, "Waache hofu yayo mlango". Anapendekeza kwamba wajifunze, kurudi shulen, kujandikisha kwa mafunzo. Anajua kuwa nivigumu sana wakati mwingine watu nafika hapa bila elimu. Wanaume na wanawake wengi ambaa walijivunia kuwa wamefanikiwa nyumbani huko Afrika wanaona vigumu kukubali haja ya kurudi shulen hapa marikani. Hata hivyo, anasema kuwa ni muhimu kufanya hivyo ili kujifunza tabia za nchi mpya na kupata sifa zinazohitajika ili kupata kazi ya kuridhisha hapa. Lakini zaidi ya yote, bado anasitisiza juu ya haja ya kujifunza Kiingereza.

Bibi Narukundo anaongea tena kuhusu wema wa Wamarekani. Anasema mara moja alimwomba mshauri wake wa kijamii, "Nifanye nini ili kuwashukuru nchi hii?" Na aliambiwa kuwa anaweza kusaidia kwa kazi ya hospitali. Alihisi kuwa ana uwezo wa kufanya kazi hii. "Wakati wa vita vya Afrika, niliona watu wengi wanapokufa. Nilijitolea katika hospitali ya Afrika wakati wa migogoro hii. Sikugopa kusaidiya watu wanapokufa. "Kwa hivyo, amekuwa akifanya kazi tangu 2010 kama mhudumu wa kujitolea akiishi nyumbani mwa kustaafu. Anavaa beji yake wakati tabasamu kubwa inaangaza uso wake. "Mimi hufanya mara moja kwa wiki sasa," anasema. Bibi Narukundo, nimdogo lakini ndani ya moyo wake na mapenzi yake numukubwa. Hifadhi ya Moria inafunguliwa kila siku kutoka 10:00 hadi 8:00.

UGONJWA WA KIFUA KIKUU

Thokozile Phiri-Nkhoma, ni mutetezi maarufu wa ugonjwa wa kifua kikuu, kutoka Malawi na Mkurugenzi Mtendaji wa Wafanyakazi wa Mabadiliko ya Jamii (FACT). Yeye alikuwa mgonjwa wa TB na amepoteza wanamember sita wa familia yake mwenyewe kwa ugonjwa huo. Alizungumza Machi 24 huko Portland kuhusu kazi yake inayotetea kote duniani kwa makini na sera nzuri zaidi katika kupambana na TB.

TB ni sababu inayoongoza kifo yatu wengi duniani. "Kama mauaji kubwa na inaua watu duniani kote wengi," Bibi Phiri-Nkhoma alisema. Vifo hivi hutokeha hasa katika nchi masikini nalihi ya maisha imeja na watu hawawezu kusafiri kwa kliniki ambazo hutoa dawa. Watu 4,600 hufa kila siku kutohaka na ugonjwa huo, ambayo huenea kwa njia ya kikohoz. Mnamo mwaka wa 2016, watu milioni 10.4 waliambukizwa na TB, na milioni 1.7 walikufa. Hata hivyo TB ni ugonjwa wa kuambuk-

AMJAMBO AFRICA!

izwa na kwa usaidizi mzuri wagonjwa wengi wanawenza kuponywa. Bibi Phiri-Nkhoma anajua kwanza kuhusu uharibifu wa TB huleta kwa familia. Baba yake alikuwa kutoptana na ugonjwa huo mwaka 1997, wakati alikuwa na umri wa miaka kumi na moja. Kabla ya kuanza kwa ugonjwa wake mwaka wa 1990 alikuwa mhasibu mwenyeji na aliheshimiwa kama kiongozi wa jamii. Alipokuwa mgonjwa, hata hivyo, alianza kukosa kazi, na hatimaye alipoteza kazi yake. Baada ya hapo alipata kazi nyingine, lakini kwa sababu ya ugonjwa wake hakuweza kutumika moyote kwa muda mrefu. Alikuwa mshiriki wa familia tu, na waliingia katika umasikini.

Karibu wakati baba wa Phiri-Nkhoma alipokufa mtoto mdogo wake alikuwa pia. Mama yao, ambaye hajawahi kufanya kazi, alisalia kutunza watoto wanne. Mama yao hakuweza kulipa ada za shule na walifukuzwa nyumbani. Kisha ndugu mdogo zaidi alikufa na TB na Thokozile Phiri-Nkhoma mwenyeji aliambukizwa na ugonjwa huo. Kwa bahati alikuwa na uwemo wa kupata matibabu kamili, na akaponywa. Rafiki wa mama yake aliwasaidia watoto shulen. "Tunamshukuru Mungu kwa watu ambaowalisaidia - watu wema ambaowalitusa kuraudi shulen." Hatimaye Bibi Phiri-Nkhoma alimaliza chuo kikuu.

Licha ya ukoo wa familia na TB hawakuelewa kuwa mama wa Bibi Phiri-Nkhoma alikuwa ameambukizwa TB. Vipimo yva matibabu vilirudi kuchelewa. TB inajulikana kama 'muuaji wa kimya', kwa sababu dalili hazijitokeza mara kwa mara ya kwanza, na wakati wanapofanya, zinaweza kufungwa kwa urahisi kwa pneumonia au malaria.

Shirika la Afya Duniani linakadiria kuwa watu 4,000,000 duniani kote sasa wana ugonjwa bila kujua. Mara tu matibabu inapoanza, msaada mkubwa unahitajika, kwa sababu ni matibabu ya miezi mingi, na vigumu kuona kuptia, hasa kwa mtu anayeishi katika umasikini. Mgonjwa wa TB hipoteza hadi miezi 4 ya kazi na hadi asilimia 30 ya mapato yao ya kila mwaka. Kushindwa kukamilishwa matibabu ni sehemu inayohusika na kupanda kwa hivi karibuni katika upinzani wa madawa ya kulevy. Dunia inakuwa karibu sana hatuwezi tu kuepuka TB. TB ni ugonjwa bila mipaka. Inaweza kuja wakati wowote, ndani ya mwili wako wakati wowote. Hajali kuhusu lugha, nchi. "BiBi. Thokozile Phiri-Nkhoma inasitisita kwamba" ... kesi moja isiyojibowi inaweza kuathiri watu kumi na tano. TB siyo suala la daktari peke yake. Ni suala la kijamii na kiraia. "Rasilimali zinahitajika haraka ili kutoa zana mpya na bora kwa wagonjwa wanaohitaji. Kwa sasa kuna pengo la fedha la dola bilioni mbili kati ya kile kinachohitajika ili kuondokana na TB na kile kina-chopatikana.

BiBi. Thokozile Phiri-Nkhoma bado ana matumaini. "Hii inaweza kuwa mwaka kuunda mapenzi ya kisiasa ya kumaliza ugonjwa huo," anasema. Viongozi wa dunia walikusanyika nchini India mapema mwaka huu kujadili TB na baadaye mwaka huu, wakuu wa nchi watakusanyika kwenye mikutano wa ngazi ya juu ya Umoja wa Mataifa ili wafanye ahadi maalum, za umma kukomesha TB. Wakati Umoja wa Mataifa uliofanyika mikutano wa juu wa ngazi ya juu ili kujadili Ukimwi. kampeni ya kupambana na ugonjwa huo umeongezeka. Anatarajia matokeo sawa yatatoka Kwenye mikutano wa Umoja wa Mataifa ujao. Anawahimiza umma kuwasiliana na wabunge wao. Nawajue kuwa unajali juu ya suala hili na unataka wawewe kutoa fedha kwa kupambana na kumaliza TB."

Thokozile Phiri-Nkhoma aliletwa Maine na RESULTS, Inc, mashirika yasiyo ya faida, utetezi wa msingi 501 (c) (4) shirika lililenga masuala yanayohusiana na kukomesha umaskini. Kuna vikundi ya RESULTS katika maeneo zaidi ya 100 nchini kote, pamoja na wanaharakati binafsi katika jamii nyingine nyingi. Kundi linajumuisha wanaharakati 4-8 ambaow hukutana mara kwa mara ili kupanga mikutano na wanachama wa Congress, mikakati ya kuzalisha vyombo yya habari na kupata uujuzi wa utetezi wanaohitaji nia za kisiasa. RESULTS mipango ya kuanza kundi huko Portland. Kwa maeleo zaidi tafadhalii wasiliana na Amanda Beals, Meneja wa Kueneza Global Grassroots kwenye abeals@results.org

MHESHIMIWA PIOUS ALI

Mheshimiwa Pious Ali, moja yawa Mkurugenzi Mkuu wa Jiji la Portland, na Sera ya Kushirikisha Taasisi ya Cutler ya Afya na Sera ya Jamii katika Shule ya Huduma ya Umma ya Muskie. Alikuwa nchini Marekani kutoka Ghana mwaka 2000. Pious alihamia kwanza New York, ambako alipanga kuendelea na kazi yake kama photojournalist, huru kwa magazeti. Anakumbuka mawazo yake ya kwanza: "Watu huonekana kama wana magurudumu chini ya viatu vyao huko New York, wanatembea haraka sana!"

Mwaka 2002, Pious, alifanya uamuza wa kuhamiya Maine, na kazi yake ya kwanza ilikuwa katika jikoni la mgahawa. Pia alifanya kazi katika rafu za kuhifadhi. Hatua kwa hatua maslahi yake yalimfanya apate nakazi kusaidia vijana na wahamiaji wengine. Kwa miaka mingi alifanya kazi kama msaidizi wa Mbegu za Amani na kwa wafanyakazi wa Anwani ya Preble. Yeye ndiye mwanzilishi wa Muungano wa Vijana wa



Ushirikiano wa Maine na kwa sasa anafanya kazi katika kuzindua mpango ultiotengenezwa ili kuendeleza uujuzi wa uongozi kwa vijana wahamiaji. Pious Alituelezea "Nina matumaini mpango huyu utaunda bomba kwa viongozi wapya ambaowanfaa na tayari kushiriki katika majukumu muhimu kwa sababu wanafundishwa hapa,"

Mheshimiwa Ali alilinga serikali ya manispaa wakati alichaguliwa kwenye bodi ya shule ya Portland mwaka 2013. Mwanzoni hakutaka kuendesha kazi. "Mtu aliponiambia nipate nichagiwe kwenye bodi ya shule nalisema 'Sitaki' lakini marafiki waliedelea kunsukuma hadi hatimaye nikasema ndiyo. Baada ya kufika kwenye bodi ya shule nilitambua kuwa ni wazo nzuri. "Anasisitiza kuwa wakati wahamiaji kutoka nchi fulani za Afrika hawawezi kamwe kujifunza jinsi ilivyo kuishi katika mfumo na serikali inayofanya kazi, hapa mfumo wa Maine. Kwamaana wahamiaji wengi wameishi maisha yao yote katika makambi ya wakimbizi, anasema. Serikali zao haziwasaidia, na waliishi katika makambi yaliyokuwa kama ulimwengu mzima kwao wenye. Kwa wahamiaji hawa mengi ya kubadilika yanapaswa kufanyika ili kuelewa na kuamini serikali.

Pious Ali ana shauku juu ya umuhimu wa ushiriki wa kiraia. "Unayoishi hapa, unalipa kodi hapa. Ikiwa huna jukumu wengine watafanya maamuzi kwa ajili yenu ambayo yanayoathiri maisha yako." Mheshimiwa Ali anafanya kazi ya kuvunjia vikwazo kati ya viongozi waliochaguliwa na wajumbe wao. Mfano mmoja wa kizuizi vile ni muundo wa mikutano ya manispaa. Anasema kwamba watu wengi hawataki kusimama katika Jiji la Jiji na kuzungumza mbele ya umati wa watu ili kuonyesha maoni yao. "Ni kutisha na kusisimua na si kila mtu anawenza kufanya hivyo." Anapenda mazungumzo madogo, yaliyoandaliwa, ya karibu zaidi, na atatangaza mfulizwa haya kama msimu wa uchaguzi. Anapanga kukaribisha wagombea kutoka kwa vyama vyote yva kidevashwa na vya Republican kwenye mikutano hii.

Mheshimiwa Ali ameona mabadiliko kidogo kwa Portland tangu alipokuja mwaka wa 2002. "Miaka kumi iliyopita, ikiwa unanionyesha picha ya mhamiaji, sio tu nilivywajua - nilikuwa na namba za simu zao, anwani zao, na hata namba zao za usalama wa kijamii! Sasa ikiwa unanionyesha picha za wahamiaji kumi nipata kujua nne tu. "Pamoja na ongezeko la idadi ya wahamiaji kwa Maine zaidi ya miaka kumi na tano iliyopita Pious Ali alisema kwamba ... 'bado kuna mifuko katika hali - hata Portland - ambako watu hawajui ambaow wahamiaji hawana. "Jiji la Portland limekuwa likijitahidi kuwakaribisha wahamiaji, lakini kuna kazi zaidi ya kufanya. "Makundi ya wahamiaji waliochengwa wanahitaji kuwa na hadithi yao wenye."

Zaidi ya yote, Pious Ali anazungumzia umuhimu wa wahamiaji kushiriki katika mchakato wa kisiasa. "Masuala ya kura yako," anasisitiza. "Jihusishe! Kushiriki! Hebu sauti yako iiisikike!"

HABARI KUTOKA ZIMBABWE



Zimbabwe iko katika kusini mwa Afrika, na mbele ya uhuru ilijulikana kama Rhodesia ya kusini. Zimbabwe inapakana na Namibia, Afrika ya Kusini, Botswana, Zambia na Msumbiji. Eneo la Zimbabwe ni maili mraba 150,872. Ina idadi ya watu milioni 16.15 kulingana na sensa ya 2016 ya Benki ya Dunia.

Zimbabwe ni koloni ya zamani ya Uingereza na imekuwa na ubaguzi wa rangi irionyesha maisha huko karibu myaka miyamoja. Nchi hiyo ilijitegemea mwaka 1980 na wakati huo jina lake likabdalishwa. Zimbabwe ina maana ya 'nyumba inayoheshimiwa' katika lugha ya Zezuru. Rais Robert Gabriel Mugabe, mmoja wa viongozi wa harakati yake ya ukombozi, aliweza kuwa waziri mkuu. Rais Canaan Sodindo Banana alikuwa Rais wa kwanza lakini nafasi hii ilikuwa hasa ya sherehe, na nguvu zote halisi zimepewa Warizi mkuu Mugabe. Mnamo 1987, Mugabe akawa rais na kuanzisha utawala wa kikatili na udikteta. Utawala wake unashutumiwa kuleta umaskini mkubwa nchini. Novemba 14, 2017, Dunia iliamka mnamo kwa habari za maendeleo makuu ya usiku mmoja huko Harare, mji mkuu wa Zimbabwe. Mapinduzi ya kijeshi yalikuwa yametokea na Rais Mugabe na mkewe walikuwa chini ya uridhi na kukamatwa kwa nyumba. Jenerali Mkuu Sibusiso Moyo alikuwa akiongoza kile kilichoitwa "Operesheni ya Kurejesha Urithi."

Mnamo Novemba 21, 2017, baada ya miaka 37, Rais Mugabe alikataa nguvu. Wanaichi wa Zimbabwe waligonga barabar za Harare kusherehekea mwisho wa serikali ya Mugabe na baada ya miaka mingi.

Makamu wa Rais Emmerson Mnangagwa aliapa kama rais wa Zimbabwe mnamo Novemba 24, 2017. Hii ilikuwa mwisho wa zama za Rais Mugabe. Matumaini ya siku bora zaidi kwa Waziri wa Zimbabwe sasa hukaa mikononi mwa Rais Mnangagwa. Kama neno la Kifaransa linasema " (Hakuna maumivu ambayo haina mwisho)

HABARI KUTOKA SOMALI



Somalia iko katika Pembe ya Afrika na ina eneo la 246,201 maili ya mraba. Kwa kuweka maoni haya, kwa mtazamo, Somalia ni mara 6.9 kubwa zaidi kuliko hali ya Maine. Pwani yake nzuri karibu ya Bahari ya Hindi ni kilomita 3,025. Kulin-

gana na sensa ya Benki ya Dunia 2016, idadi ya Somalia ni watu 14.32 milioni.

Somalia ina mipaka na Ethiopia kwa Magharibi, Djibouti kueleke kaskazini ya magharibi, Ghuba ya Aden kaskazini, Bahari ya Hindi kueleke mashariki na Kenya kusini ya magharibi. Kwa miaka 27 iliyopita, Somalia imeharibiwa na mfulizwa na migogoro ya silaha ambayo inakadirwa kuwa ambayo imeua watu karibu ya 500,000 tangu 1991 wakati mgogoro ulianza. Kuhusu Wasomali 870,000 wanaamini kuwa wamekimbilia nchi jirani. Wengi wako nchini ya Kenya, katika kambi ya Wakimbizi ya Dadaab, ambayo ni kambi kubwa zaidi ya wakimbizi duniani. Gazeti la Guardian linakadiria kuwa wakimbizi zaidi ya 350,000 wanaishi kwa Kambi Dadaab. Wa Somali karibu milioni 2.1 wamekuwa wakimbizi ndani ya nchi yao na wanaishi katika hali ngumu.

Machafuko ya kisiasa, njaa, na migogoro yamewalazimisha maisha nchini Somalia tangu 1991. Hii ilikuwa mwaka Rais Mohamed Siad Barre, mtawala wa muda mrefu wa Somalia, alilazimishwa kukimbilia nchi na makundi ya upinzani. Katika kipindi cha anarchic kilichofuata harakati ya kigaidi inayojulikana kama Al-Shabaab (au 'Vijana' katika Kiarabu) imeundwa na ikawa hai, wakati mmoja ilikuwa karibu kudhibiti sehemu za Mogadishu, mji mkuu. Al-Shabaab inadaiwa kuwa imeshambulia mashambulizi ya kigaidi Afrika Mashariki na inadhanira inahuishwa na Al-Qaeda. Katika miaka ya hivi karibuni Al-Sabaab imepoteza udhibiti wa miji mingi ambayo ilikuwa imesimamiwa.

Mnamo 2017 uchaguzi uliofanyika na Mohamed Abdullahi al-itangazwa rais. Mpito wa amani wa nguvu uliendelea baada ya Rais wa Hassan Sheikh Mohamud kushindwa na kupngeza mweziwe rais Mohamed. Hii ilikuwa mafanikio makubwa na inatoa tumaini kubwa kwa Wasomali wengi nchini Somalia na duniani kote.

Watu kutoka Somalia wanazungumza Kisomali na Kiarabu kutokana na ushawishi wa kidini wa Uislam. Wengine huzungumza Kiingereza na ki Italia pia sababu Somalia ilikuwa koloni wa Uingereza na Italia. Wasomali wengine ambaosasa wanaishi Kenya pia wanasesma Kiswahili.

Kufikia mwaka wa 2013, Wasomali kuhusu 10,000 walikuwa wamehamishwa katika Lewiston na Portland ya Marekani.

HABARI KUTOKA ANGOLA



Jamhuri ya Angola iko Afrika Kusini magharibi mwa Bahari ya Atlantiki. Ni nchi saba ya ukubwa katika Afrika. Kwa kuweka maoni haya kwamutazamo, Angola ni mara 13.6 kubwa zaidi kuliko Jimbo la Maine; mara mbili kubwa zaidi kuliko Jimbo la Texas. Angola ni nchi ya 23 kubwa duniani. Idadi ya sasa ya watu Angola inakadirwa kuwa 30,552,686, kulinganisha sensa ya Umoja wa Mataifa. Kiwango cha wastani cha maisha nchini Angola ni miaka 54.59 tu na migogoro ya muda mrefu imesababisha idadi ya watu, asilimia 70 kati wanainchi nivijana chini ya umri wa miaka 24. Karibu asilimia 80 ya watu huongea lugha ya Kireno kama lugha ya msingi au ya sekondari, pamoja na Lugha sita za kabilza za Bantu.

Angola inapakana na Namibia upande wa kusini, Jamhuri ya Kidemokrasia ya Congo kaskazini, Zambia kueleke mashariki, na Bahari ya Atlantiki kueleke magharibi. Mji mkuu ni Luanda, ambayo pia ni mji mkuu wa Angola na wakati mwingine hujulikana kama "Paris ya Afrika." Angola ni moja ya nchi tajiri zaidi ulimwenguni. Angola ni wazalishaji wa pili wa almasi na mafuta katika Afrika Kusini mwa Jangwa la Sahara.

Angola ilikuwa nchi ya mwisho nchini Afrika ili kupata uhuru kutoka Portugal. Hii ilitokea, Novemba 11, 1975. Baada ya uhuru nchi iliingia katika vita yva wenye kwa wenye ambagyo vimeendelea kwa zaidi ya miaka 27. Wakati wa mgogoro mamilioni ya watu waliuawa. Vita ilikuwa vita yva kupigania mamlaka kati ya Movement kwa ajili ya ukombozi wa Angola (MPLA), na Umoja wa Kitaifa wa Uhuru wa Angola (UNITA). UNITA iliongozwa na mpiganaji wa vita Janas Savimbi. Savimbi aliuawa mwaka wa 2002 na kifo chake kimeleta kipindi kipyakilichosababisha kipindi cha amani.

Angola imepata ukuaji mkubwa wa uchumi tangu mwaka 2002 na sasa ni moja ya uchumi unaokua kwa kiasi zaidi duniani, inakilinganishwa na kiwango cha ukuaji wa asilimia 7 kwa mwaka. Mnamo Septemba 26, 2017, Rais José Eduardo dos Santos alijuzulu kutoka kwa mamlaka yake baada ya miaka 38 na Rais Joao Lourenco, Waziri wa zamani wa Ulinzi, alichaguliwa kuwa rais.

Katika miaka mitatu iliyopita Maine imena ongezeko la idadi ya wakimbizi na wanaotafuta hifadhi kutoka Angola. Wahamiaji hawa wasasa walihusishwa na upande wa Savimbi katika vita yva wenye kwa wenye kwa wenye na wanakimbilia kutokana na sababu za kisiasa. Wengi wameacha Angola kutokana na matatizo ya usalama.

UTAMADUNI

Utamaduni una jukumu muhimu katika maisha tunayoishi na kushilikiana na wengine. Kuelewa utamaduni wetu wenye kwa wale wengine husaidia kuziba vikwazo na kuimarisha juhud za kushirikiana pamoja.

Tofauti inayoonekana ya kitamaduni kati ya wanainchi wapya kutoka Afrika na wenyeji wa Maine inahusisha mbinu zetu to-

fauti za mavazi. Waafrika nanao mshangao wakati wa kiona kwamba Wamarekani wengi wanastahili sana wakati kufuatana mavalio. Ukipika kwenye mikutano ya kawaida au matukio ya kijamii, tofauti katika mtindo mara nyingi huonekana sana. Mara nyingi Waafrika wanavaa zizuri sana na Wamarekani wengi watavaa kikawaida. Wamarekani wanaonekana kama kuimarisha faraja wakati Waafrika wanapendelea mtindo. Kutambua kwamba tofauti hii ipo inaweza kusaidia kila mtu kujisikia vizuri. Njia moja si sahihi na nyingine mbaya - ni tu bidhaa ya utamaduni.

Wakati watu kutoka Afrika wanajiandaa kwa mkusanyiko wowote wa kijamii wanafikiria mbele juu ya kile watakachovaa na kuzingatia hasa maelezo ya vinavyolingana. Soksi, kwa mfano, inahitaji kufanana vizuri na viatu. Wakati wa harusi, au mkusanyiko mwagine wa sherehe, watu huangalia kila mmoja kwa kushangaza na kubadilishana pongezi kuhusu mavazi. Ni kawaida sana kusikia watu kuzungumza waziwazi kuhusu jinsi wanavyohisi kuhusu mtindo wa wageni, aina ya nguo, na bei. Hii pia ni kweli nchini Marekani, hata hivyo lakini sikwa kiwango hicho.

Katika Afrika, watu mara kwa mara wanatathmini nguo za kila mmoja. Wakati mwagine watu wanawea hata kuvuka barabara na kumkaribia mgeni ikiwa wanaona shati nzuri au jozi la viatu kuuliza wapi walipopata hiyo. Utasikia watu njiani kutaja bidhaa za premium, kwamufano: Giorgio Arman, Versace, Ralph Lauren, Dolce & Gabbana na Gucci.

Katika nchi nyingine kama DR Congo na Kongo Brazzaville, kuna kundi la watu wanaojiita Sapeur au La SAP (Société des Ambianceurs et des personnes élégantes) ambalo ina maana ya Society of Ambiance-Makers na watu wenye kifahari. Kikundi hiki kimetokea tangu wakati wa kikoloni, wakati wananchi walipenda kuwalezeza wa wakoloni kwamba pia walikuwa na ustaarabu. Harakati ya Sapeur inaendelea leo na imefanya athari kubwa juu ya thamani ya watu mahali kwenye mavazi. Kwa kweli, watu wengine wanapenda kuva zaidi kuliko kitu kingine chocrote. Linapokuja suala kati ya kula na kuva watu fulani labda unapuka chakula chache lakini kununua na kuva nguo za gharama kubwa.

Waafrika mara nyingi wanapendelea mtindo wa Italia na hapa watu wa Maine kutoka Afrika wanaelezeza wasiwaswi kwamba hawawezi kupata maduka mengi ambapo wanawea kununua viatu vya Kiitaliano au nguo. Pia hawawezi kupata nguo za Afrika kwa urahisi. Ukosefu wa upatikanaji wa sehemu huelezeza kwa nini Waafrika mara nyingi huacha kuva nguo za jadi. Sababu nyingine ni kwamba hawaoni wengine wanavaa mitindo kutoka nyumbani, na kuacha mitindo hii ili kuzoea.

KUMBUKUMBU YA MAUAJI YA KIMBARI

April 7 ilikuwa siku ya madhimisho ya siku 100 yamaauaji ya kimbari ya Rwanda. Tukio hili lilifanyika Portland na imeazinshwa na kutembea kutoka kwenye eneo la Monument Square chini ya Forest Avenue hadi kwenye mazoezi ya Shule ya High School ya Portland. Muungano yawatu kutoka Rwanda wa Maine ilianzhisha kumbukumbu ya mauaji ya kimbari. Yote yamenzhisha na sala, mazungumzo, wimbo, mashairi, na maandishi mafupi. Lughazilizo zungumzwa kote ilikuwa Kin-yarwanda, na tafsiri ya Kiingereza kwa wakati mmoja na kwa mara kwa mara Kifaransa.

Kujifunza kutokana na mauaji ya kimbari inaweza kuzua mauaji hayo kutokea kamwe tena, hiyi ilikuwa kichwa kuu cha ukumbusho. Wasemaji walitaja mauaji ya kimbari ya Kiarmenia pamoja na Ukatili wa Holocaust uliofanywa na Hitler dhidi ya Wayahudi. Walishukuru Neema ya Jiji la Portland kwa kuruhusi kutembea na kutoa nafasi kwa ajili ya tukio hili la kila mwaka.

Miongoni mwa muda mwingu wa watu wali washa mataa ya mishumaa Kama ishara ya ukumbusho. Watu wengi wame toa ushuhuda na Kila mmoja alielezea juu ya wale wote waliopotea maisha yao katika mauaji ya kimbari. Mwanamke mdogo aliwaambia wanawake wote wachanga waliokufa, "Watoto wetu wanaauliza wapi babu zetu? Tunakumbuka jinsi muliyoteswa, kubakwa, kuuawa bila huruma.

"Mzee mmoja amsema," Tutawafundisha vijana kwa njia zanu. Wavamizi hawafa kamwe; wao hupumzika tu. "Baba mdogo anasema," Tulihitaji kujifunza kutoka kwanu jinsi ya kuwa mzazi, lakini mumechukuliwa kutoka kwetu. Tunafanya kazi nzuri zaidi. "Mwanamke anasema," Hamtatoka kamwe mioyo yetu."

Jean-Baptiste, aliyeokoka mauaji ya kimbari, aliiambia hadithi ya uzoefu wake mwenyewe. Alikuwa mtoto wa watoto wanne wakati nyumba yababa yake, mama yake, na ndugu zake watano waliuawa. Aliokolewa kwamijuziwa wakati ya mauaji Rwanda, na kwabahati alipata njia yake kuja Marekani.

Ujumbe wake ulikuwa ni wajibu na matumaini. "Wale waliokoka wanapaswa kuwa sauti ya wale wale waliuwawa. Ni matumizi gani ili kuishi ikiwa sio kuzungumza kwa haki na kutoa msamaha. "Alionyesha dhiki juu ya ongezeko la maelekezo ya kupambana na semiti na kupambana na Kiislam. "Sisi sote tuna mbegu za uovu na mbegu za wema," alisema. "Mbegu itakoma kufuatana na ile utakomilisha nakumwangiya maji kila mara." Alisitisiza umuhimu wa kufundisha na kuandiwa juu ya historia, ili watu wasisahau, masomo ya historia.

Kumbukumbu hilo lilihusisha kuimba na watoto ishirini na wanne (namba iliyosimama kwa miaka ishirini na minne iliy-

opita tangu mauaji ya kimbari yamefanyika Rwanda) ambao wamesimama katika mistari miwili mirefu, na kundi lingine la watoto wadogo wameketi sakafu na kuijunga na kuimba. Watoto wote walivaa mashati nyeupe ili kuonyesha tumaini. Watoto wengi walizungumza, katika Kiswahili, Kifaransa na Kiingereza. "Ahadi yetu kwako ni kuweka urithi hai," alisema mvulana mmoja.

Majadiliano mafupi na mtetezi wa Holocaust mwenye umri wa miaka 86 ambaye alizungumza kuhusu mauaji ya kimbari dhidi ya Wayahudi, shairi ya Kiingereza na mwanamke mwenye umri wa miaka 22, na nyimbo mbili za mwimbaji wa Rwanda pia ziliingizwa katika programu, ambayo ilihiitimisha na filamu ya waraka na sala.

Sikukuu ya mwaka ujao itadhimisha miaka ya ishirini na tano ya mauaji ya kimbari. Waongeaji wote walisisitiza hali inayoendelea ya mchakato wa uponyaji wa Wanyarwanda walio hapa Maine.

Kuna familia zimoja zilizimishwa wakati wamaauaji. Kwa wengine, wamepoteza mtu mmoja wa familia, au mbili, au zaidi. Wasemaji kadhaa walishiriki kwamba ingawa miaka ishirini na minne imepita, waathirika bado wali yo okoka kutoptana na mauaji ya kimbari, bado wanahitaji kufarijiwa.

MWANGAZA KUTOKA MIRC

Ushirikiano wa Haki za Wahamiaji wa Maine (MIRC) ni ushirikiano wa kipekee wa viongozi - ambao ni watu wa rangi tofauti - wanaowakilisha jamii mbalimbali za kikabila katika hali yetu. Dhamira yetu ni kuboresha hali za kisheria, kijamii na kuchumi zilizoathiriwa na wahamiaji wa Maine - kuimarisha maisha yao kwa Maine - kwa njia ya utetezi, ushirikiano wa habari na ushirikiano kupitia na kati ya mashirika yetu ya wanachama.

Kupitia mashirika yake ya wanachama 57, MIRC hutumikia watu 44,000 ikiwa ni pamoja na wahamiaji, wakimbizi, wanaotafuta hifadhi na watoto wao. Makao yetu ya huduma ni: Greater Portland, Lewiston, Auburn, Biddeford Saco na Augusta.

Historia

MIRC Ilianzhisha na Mradi wa Ushauri wa Kisheria wa Wahamiaji mwaka 2005 na uliongozwa na Kituo cha Rasilimali cha Watu wa Maine (MPRC) tangu mwaka 2012, Muungano wa Wahamiaji wa Haki za Maine, pia unajulikana kama MIRC na iméongezeka kwa ukubwa na nguvu. Bodi ya Wakurugenzi iliajiri Mkurugenzi Mtendaji wakazi wakwanza mnamo Septemba 2017, Mufalo Chitam, ambaye ni mhamiaji kutoka Zambia, alisaidia kusimamia mabadiliko ya kikundi hiki cha kuanza, ili kuweza kusimama pekee.

"Katika MIRC, tunajivunia kuwa umoa wa kikabila huku Maine imewezekana, natunajisikia vizuri na kwa unyenyekevu kusaidia kuongoza shirika ambalo kazi ni karibu sana na upendo moyoni mwetu." Uongozi na uanachama huonyesha maono ya jamii ya kitamaduni ambapo watu wa rangi huongoza.

MIRC inajumuisha mashirika ya wanachama wanaoshiriki kujitolea kuendezeza na kulinda haki za wahamiaji na kutekeleza ujumbe wake kupitia:

Utetezi na Sera

Ushauri iko kwa moyo wa maono na malengo ya MIRC. MIRC inalengo ya kuchukua jukumu la kuongoza kuathiri maa-muzi yanayohusiana na wahamiaji ndani ya mifumo ya kisiasa, kiuchumi na kijamii.

"Tunatamani sana kuhakikisha kwamba wahamiaji na wakimbizi wana shiriki katika ushirikiano na majadiliano juu ya maisha yao ya iuchumi na sheria na sera ambazo zinasababisha maisha yao."

Madhara ya Sera ya sasa

- Kuongezeka kwa sheria za ndani za uhamaaji wa shirikisho kwa Utawala wa Trump imesababisha hofu na wasiwaswi zaidi Maine katika makundi yote ya wahamiaji. Hofu ni ya juu katika maeneo ya vijijini.

- Kwa sababu Maine ina idadi kubwa ya wahamiaji, wakimbizi na wanaotafuta hifadhi kutoka nchi ya Waislam ambazo Sheria za Tump zimegusa wakimbinzi wengi nakuwa na athari mbaya sana.

Amri ya kumaliza DACA iméonekana kuwa na athari mbaya sana kwa wanachama wa MIRC. Kuna wapokeaji wa DACA mia kadhaa kwa Maine.

- Zaidi ya hayo, sera katika serikali kama jitihada za mara kwa mara za Gavana Paul LePage ili kupunguza faida za kijamii kama msaada wa jumla zimesababisha hofu na wasiwaswi kati ya wahamiaji.

"Hakuna mabadiliko ya sera moja yanayoathiri familia zote za wakimbizi na wakimbizi lakini sera zote zinachangia kwenye hali ya kisiasa ambayo ni chuki kwa wahamiaji na wakimbizi katika hali yetu."

Mawasiliano

Shughuli nyingine ya msingi ya umoa ni kugawana habari: kuunda mawasiliano mawili ili kukuza utetezi na kuimarisha mawasiliano ya ndani na ufahamu wa pamoja wa kile kinachotokea mjini Maine kusaidia wahamiaji, ambayo inaweza kusababisha ushirikiano mkubwa wa ushirikiano.

Ushirikiano Kukuza

Ushirikiano kupitia na kati ya mashirika yetu ya wanachama kwa kuongoza mipango ya kujenga uwezo wa shirika ili kuwawezesha na kuimarisha kazi yao juu ya ushirikiano wa wa-

hamiaji katika eneo la Greater Portland na Jimbo la Maine.

KINYARWANDA TRANSLATION

LUCIE NARUKUNDO

Lucie Narukundo ni we nyir'iduka "Moriah Store" iri duka riherereye kuri Cumberland Avenue, 364 muri Portland ME. Lucie yageze muri Amerika aje gusaba ubuhungiro mu mwaka wa 2010. Nyina umubyara ni Umuyarwandakazi ise n'Umuyekongo, Lucie yavuye mu gihugu cye kubera intambara, Lucie ni umuntu muri kamere ye urangwa no guhora yishimye, yataganirije mu Cyongereza ku buryo burambuye ubuzima bwe muri Maine.



Yatangije atubwira uburyo akunda igihugu cya Amerika, yagize ati: "Nkunda Amerika, abantu ba hano bahora bitemguye gufasha abandi". Akigera muri Amerika Lucie ntイヤリ aji n'ijambo na rimwe mu Cyongereza, yabaye mu nzu y'abatagira aho baba mu gihe cy'amezi make nyuma y'aho ajya kubana n'insuti ye igihe kirekire kugeza ubwo yaje kubona icumbi rye ku giti cye. Yagize ati: "Ntibari byoroshye, sinashoboraga kuvuga ibitekerero byaneye ndetse sinanavuganaga n'abantu, sinaryaga ibiryo by'Abanyamerika kubera ko byabaga biryohereye, njye niriraga imbuto gusa, mbega byose byari bikomeye."

Narukundo yaje kubona imfashanyo y'Abanyamerika atazi, yagize ati: "Ntibari banzi ariko baramfashije, banjanye kwa muganga igihe nari ndwaye, bamfashije kubona ibyo kurya banamfashije kubona aho mba". Buhoro buhoro Lucie yakoze ubuzima bwe, akazi ka mbere yakoze kari ako gukora amasuku muri hoteli, nyuma y'aho yaje kwiga ibijyanye no gufasha abarwayi n'uko abona akazi ko gukora mu nzu y'abasheshe akanguhe afasha abageze mu za bukur mu gihe cy'emyaka 3. Yize icyongereza kandi arabishimira abalimu bose ba Portland Adult Education bamfashije kumenya kuvugana n'abandi neza mu Cyongereza. Ni ngombwa kwiga Icyongereza igihe uba hano muri Amerika utakize ntacyo wageraho. Lucie yagize inshuti 2 z'Abanyamerika Becky na Barbara bahuriye muri Portland Adult Education bamubereye nk'umuryango kugeza n ubu.

Narukundo ava muri Afurika yasize umugabo we n'abana be, ariko amaze kumenyeru muri Amerika yatangiye gushaka uko yazana umuryango we muri Maine. Yaharaniraga ko ibibazo by'abimukira yabonaga bitamugeraho aho yabonaga imiryango itandukana.

Lucie nyuma yaje guuhangayikishwa n'uko umugabo we atavu-gaga Icyongereza bikazatuma atabona akazi muri Maine. Yaje kugira igitekerezco yko gukora iduka atekerezza ko umugabo we yamufasha mu gihe yaba amenyera ubuzima bwo muri Amerika. Lucie yari yarabwiwe n'insuti ze CEI, yari afite amakuru ko CEI ifasha gutangira ubucuruzi kandi ko itanga amahugurwa y'umwihariko ku bimukira.

Lucie yagite ati: "Ubu bucruzi mfite ubu ngubu ni ukubera ko nafashijwe na CEI, nize uko bakora ubucuruzi, uko bakora imisori n'igishoro gikenewe kugirango umuntu atangire gucuruza". Lucie yafunguye ubucuruzi bwe mu 2014 ariko nyuma y'emyaka ine gusa iduka rye rizwi kuri Moriah Store rimaze gushinga imizi muri aka gace ka Portland, afite abakiliya bahoraho bamwe baba binjira abandi basohoka. Mu iduka rye niho abanyafurika bakura ibyo bakumbuye, banywaga cyangwa baryaga muri Afurika.

Lucie aba yakira amafaranga yakira n'abakiliya binnjira, avuga indimi nyinshi ku buryo budasanzwe ashobora kuvuga Igiswahili, Iginyarwanda, Igifaransa, Icyongereza ndetse n'izindi ndimi zo muri Afurika. Iyo umureba ubona yishimye iduka rye ririmo ibicuruzwa bitandukanye birimo ibiryo, ibijyanye n'ibyo gutunganya umubiri n'imisati. Ibicuruzwa bimwe abikura muri Afurika binyuze New Jersey bikaza bikabikwa muri za frigo ziri mu iduka rya Lucie. Usangamo muri frigo huzuyemo inyama z'i-hene, amafi, isombe n'izindi mboga zo muri Afurika. Usangamo n'izindi mboga zitandukanye kandi nshyashya. Ibicuruzwa bye bipanze neza imbere n'inyuma y'utubati bipanzemo, hejuru yatwo hagiye haterekwaho ibikombe by'amafi, ibirungo bitandukanye, ibikarito by'icyayi ndetse n'ibindi.

Lucie yanyuzwe n'ubuzima yanyuzemo muri Maine, yabyaye abana 5, muri bo 3 ni abanyeshuri muri kaminuza uwa 4 akora mu kigo cy'ubwishingizi, undi nawe vuba aha arabona impamyabumenyi y' amashuri yisumbuye. Umugabo we yabonye akazi ke . Bafite abandi 4 barera hashize imyaka 20, ni abana b'imfubyi za Jenoside yakorewe abatutsi mu 1994 mu Rwanda. Abo bana baba I Bugande kandi umuryango we ufite icyizere ko bazongera bakabonana bose mur Maine.

Lucie Narukundo inama agira abantu bashya baza muri Amerika ni ukutitinya, abagira inama yo gusubira mu ishuri bakiga, yemeza ko ntacyo bagerho badusubiye mu ishuri. Abagabo bensi n'abagore baje bari bameze neza muri Afurica akensi bagira ikibazo cyo kwemera gusubira mu ishuri mu gi-hugu cyabo gishya, nyamara Lucie yemeza ko ari ngombwa kugirango umenyi imico mishya no kugira ubumenyi bujyaney n'igihe kugirango babone akazi, ariko icya mbere na mbere abakangurira ni ukwiga Icyongereza.

AMJAMBO AFRICA!

Lucie avuga ko adafite uburyo yashimira ubugwaneza bw'Amanyamerika, yigeze kubaza umujyanama we ati ni gute nashimira iki gihugu? Yaramusubije ati nawe uzajye gufsha abakeneye ubufasha kwa muganga.

Lucie yagize ati nabonye intambara nyinshi muri Afurika, nabonye abantu benshi bapfa, ati nakoze nk'umukorcrabushake mu bitaro mu gihe cy'intambara kandi ntibyanteye ubwoba kubona abantu bapfa. Kuva mu 2010 akora nk'umukorcrabushake afasha abasheshe akanguhe kandi abikora abikunze akabikora 1 mu cyumweru. Lucie Narukundo ni umubyeyi ufite umubiri muto ariko ufite umutima mwiza wuzuye urukundo. Iduka rya Lucie "Moriah Store" riba rifunguye buri munsi kuva saa tanu kugeza saa moyo z'umugoroba

PIOUS ALI

Pious Ali, ni Umujyanama muri Portland City akaba n' ushinzwe Politiki y'ingamba mu kigo Cutler Institute for Health and Social Policy mu ishuri rya Muskie School of Public Service. Yageze muri Amerika avuye Ghana muri 2000. Yabanje gutura New York, aho yateganyaga gukomereza akazi ke nk'umunyamakuru wikerera ku giti cye ufotorera ibinyamakuru. Ahora yibuka ukuntu yabonaga abatuye New York; agira ati: "Nakekaga ko abatuye New York bafile amapine mu birenge-barihuta cyane"



Muri 2002, yafashe umwanzuro wo kwerekeza muri Maine-aho akazi ke kambere kabaye gukora mu gikoni muri Restaurant. Yakoze kandi mu mangazini acuruza za utubati. Gahoro gahoro yagiye atangira gufsha abasuhuke cyane cyane urubyiruko. Mu myaka ishize yakoze nk'umufasha mu mushinga Seeds for Peace ndetse yatanze umusanzu nk'umukozi kuri Preble Street. Yatangije ihuriro Maine Interfaith Youth Alliance ndetse akaba ari gutegura gutangiza gahunda yo gutegura ubumenyi bw'abasuhuke bakiri batoya: Yagize ati: "Ntekereza ko iyi gahunda izigisha urubyiruko uko rwavamo abayobozi babereye igihugu cyane ko bazaba barigiye muri iki gihugu"

Ali injiye mu buyobozi bw'umuyi ubwo yatorwaga mu ishuri ra Portland muri 2013. Ku ikubtitiro ntiyabishakaga kuko ngo ubwambere babimubwira yavuzeko atabyiyumvamo bakomeje kubimusaba agezaho arabyemera. Yagiye mu buyobozi bw'ishuri nibwo yabonye ko ari igitekereo cyiza. Entered Ali avuga ko abasuhuke bavuye afurika bahuye ningorane zo kuba mu bihugu bitagira leta zifatika ariko ko hano muri Maine imiryango ifunguye. Abimukira benshi babaye mu nkambi zimpunzi, leta zabo ntizabafasha, niyo mpamvu hakenewe kubafasha kwsianisha na sosiyete bari kwinjiramo hamwe no kugirira ikizere Leta.

Pious Ali akunda cyane kuvuga akamaro ko kwiyumva muri Leta. Kuri we niba utuye hano ukaba utanga imisoro nk'abandi ntuyje mu bikorwa bya Leta, abandi bazagufatira imyazanzu n'ibyemezo utagizemo uruhare kandi bikugireho ingaruka. Kuri Ali, ngo abatoe n'abo bahagarariye bagomba kugira aho bahurira.

Aha atanga urugero rw'inama zibera muri City Hall aho abona ko uburyo zitegurwamo budaha ijambo buri wese. Ati biratinyitse bitera ubwoba ko buri wese yahaguruka akavuga uko abyumva ariko abantu bagiye bahurira mu nama ntoya amatisinda agabanyije byarushaho kubyara umusaruro. Ateganya kurema ayo matsinda ndetse agatumira abiyamamaza baba Abademokarate cyangwa Abarepubulikani bakaganiriza abari muri ayo matsinda.

Ali avuga ko yabonye Portland ihinduka kuva yahagera. Ara-gira ati mu myaka icumi ishize, washoboraga kunya-reka umwimukira nkakubwira nimero ya terefon, Social Security Number ye ariko ubu unyerete amafoto icumi nakubwira ko nzimo bane gusa wenda. Umubare w'abimukira wariyongeteye ariko Leta iracyagaragaza integre nke mu kubaha ikaze no kubinjiza muri sosiyete. Aha hakenewe ingufu kubwira abatuye Portland, icyo umwimukira ariko, Portland yagerageje yagergeje kwakira abimukira ariko haracyari akazi kensi ko gukorwa, Abimukira nabo bakenye guhabwa ubushoozi bwo kuvuga amateka yabo

Pious Ali ararushaho gukangurira abimukira kugira uruhare muri politiki cyane cyane nko gutora-Abimukira bagomba kwinjira mu bikorwa bya politiki bagatora kuko ijwi ryabo rifite agaciro

KU IVUKO: ZIMBABWE



Zimbabwe ni ighihu gihereye muri Afurika y'Amajyepfo kikaba cyarahoze kitwa Rodeziya y'Amajyepfo. Gihana imbi na Namibia, Afurika y'Epfo, Botswana na Zambiya ndetse na Mozambique. Zimbabwe ifite ubuso bwa 150,872 m2. Ituwe n'abantu miliyoni 16.15 nk'uko bitangazwa n'ibarura rya Banki y'Isi rya 2016.

Zimbabwe ni kimwe mu bihugu byabayemo ivangura rya gashakabuhake b'Abongereza rikamara hafi ikinyejana. Mu mwaka wa 1980 nibwo Zimbabwe yahawé Ubwigenge n'Abongereza ndetse ari nabwo yahise yitwa Zimbabwe ireka izina rya RodeziyaE. Zimbabwe bisobanuye inzu yubashywe mu rurimi rwa Zezuru. Ubwigenge bwa Zimbabwe kandi bwahosheje intambara yo kwibohoza nayo yatwaye ubuzima bw'abatari bakeya.

Perezida Robert Gabriel Mugabe ni umwe mu bayoboye urugamba two kwibohoza ndetse Anahita aba ministiri w'intebe mu 1980. Perezida Canaan Sodindo Banana niwe wategetse bwa mbere Zimbabwe ariko ububasha bwe bukaba bwari ubwicyubahiro kuko ingufu nyinshi zari zifitwe na Mugabe nka Ministiri w'Intebe. Mu 1987, Mugabe yabaye Perezida ariko ingoma ntivayugwaho rumwe n'Abanyaburayi cyane cyane Abongereza.

Ku wa 14 Ugushyingo 2017, isi yose yazindutse ku makuru ashushye aturutse I Harare, mu murwa mukuru wa Zimbabwe aho igisirkare cyari cyafashe ubutegetso kigafunga Mugabe n'u-mufasha we. General Majoro Sibusiso Moyo niwe watangaje ko ayoboye icyo gikorwa kiswe Gusubiza Zibabwe agaciro kayo.

Ku wa 21 Ugushyingo 2017, Perezida Mugabe, arekura ubutegetsi yari amazeho imyaka 37. Ibihumbi by'Abanyazimbabwe bigabije imihanda bishimira ukurangira kw'ingoma y'igitugu yatumye igihugu kigwa mu bukene imyaka myinshi. Ingoma ya Mugabe, wigeze kuvuga muri 2008 ko imana yonyine yamushyizhe ari nayo izamukuraho, yari irangiye.

Visi -Perezida Emmerson Mnangagwa yarahiriye kuyobora Zimbabwe nka Perezida tariki 24 Ugushyingo 2017 -nguko uko ingoma ya Mugabe yasoje ndetse Abanyazimbabwe bizera ko iminsi myiza yaba itangije nk'uko abanyarwanda bavuga ko nta Mvura idahita.

SOMALI



Somaliya iherereye mu ihmbe rya Afrika, ifite ubuso bungana na 246,201 m2, ugereranyije Somalia ikubye Maine inshuro 6.9, Somaliya ni Igihugu cyiza gikora ku Nyanja y'Ubuhinde mu ntera ingana na km 3,025. Ibarura rya Banki y'Isi rivuga ko Somalia ifite abaturage bangana na miliyoni 14.32. Somalia ihana imbibi na Etiopia mu Burengerazuba, Jibuti mu Majyaruguru y'Uburengerazuba, Ikigobe cya Aden mu Majyaruguru, Inyanja y'Ubuhinde mu Burasirazuba na Kenya mu Majyepfo y' Uburasirazuba.

Mu gihe cy'emyaka 27 ishize, Somalia yaranzwe n'intambara z'urudaca z'imitwe yitwaje intwaro yatwaye ubuzima bw'abantu bagera ku 500 000 kuva mu 1991 kuva imvururu zatangira. Abaturage bagera ku 870 000 nibo babarirwa mu munzi ziri mu bihugu by'abaturanyi, abensihi bari muri Kenya mu nkambi ya Dadaab ari nayo nkambi nini nini cyane ku isi kugeza ubu. Ikinyamakuru "The Guardian" kivuga ko impunzi z'abasomali bagera ku 350 000 ari zo ziri mu nkambi ya Dadaab naho abandi bagera kuri miliyoni 2.1 bavanye mu byabo bakaba babayeho mu buzima bugoye.

Ibibazo bya politiki, Inzara ndetse n'imvururu nibyo byaranze igihugu cya Somalia kuva mu 1991. Ibi byatangije mu gihe Perezida w'umunyagitugu Mohamed Siad Barre wabayeho igihe kinini yarwanywaga n'abatavuga rumwe n'ubutegetsi. Iki gihe cyakurikiwe n'ibikorwa by'umutwe wa Al-Shabaab washinzwe ukaza no kwigarurira umurwa mukuru Mogadishu. Al-Shabaab ifite aho ihuriye n'umutwe wa Al-Qaeda, ishinjwa kuba igaba ibitero by'ubwiyahu muri Afurika y'I Burasirazuba. Mu gihe gishize Al Shabaab yatakaje ibirindiro mu migi yose yari imaze kwigarurira.

Mu mwaka wa 2017 hakozwe amatora y'Umukuru w'Igihugu n'uko Mohamed Abdullahe agirwa Umukuru w'Igihugu, habayeho igihe cy'inzibacyuho nyuma yo gukuraho Perezida Hassan Sheik Mohamud wari umaze gutsindwa. Ibi byabaye Insinzi ikomeye ku baturage ba Somalia bikaba binatanga icyizere kuri bo ndetse n'Isi yose

Abaturage ba Somalia bavuga ururimi rw'Igisomali n'Icarabu bitewe n'iyobokamana ry'Idini ya Isilamu, bamwe muri bo bavuga Icyongereza n'Igitaliyanu kubera ko Somalia yakolonijwe n'Abongereza n'Abataliyanu, abandi bari muri Kenya ubu bavuga n' Igsawahili

Kugeza mu mwaka wa 2013, Abasomali bagera ku 10 000 batujwe mu mugi wa Lewiston na Portland

KU IVUKO : IGIGHUGU CYA ANGOLA



Ighihu cya Angola gihereye mu Majyepfo y'Uburasirazuba bwa Afurika kigakikira inyanja ya Atlantika. Ni igihugu cya 7 muri Afurika ku bunini. Kubiyumikanisha neza, Angola ikubye inshuro 13,6 leta ya Maine, igakuba inshuro 2 leta ya TEXAS. Nicyo igihugu cya 23 mu bunini ku isi yose.

Angola ituwe n'abaturage bakabakaba 30,552,686 nkuko Umuryango w'Abibumbye ubivuga. Icyizere cyo kubaho muri Angola ni imyaka 54 kandi intambara n'imvururu byatumye igihugu kigira abaturage biganjemo urubyiruko bagera kuri 70% ruri mu nsi y'emyaka 24. Abarenga 80% batuye Angola bavuga Igiporutigari nk'ururimi rw'ibanzu ruherekejwe n'izindi ndimi zikabakaba 6 zo mu bwoko Bantu.

Angola ituranye na Namibya mu Majyepfo, Republik Iharanira Demukarasi Ya Kongo mu Ma jyaruguru, Zambia mu Burasirazuba n'inyanja ya Atlantika mu Burasirazuba. Umurwa mukuru wa Angola ni Luanda ukaba ari nawo mugi munini kandi bakunze kwita Paris ny' Afurika. Angola ni kimwe mu bihugu bikize ku isi mu bijyanye n'umutungo kamere. Ni cyo igihugu cya kabiri kuri Diyama ndetse na peteroli muri Afurika iri munsi y'ubutayu bwa Sahara.

Angola ni cyo gihugu cyabonye ubwigenge nyuma y'ibindi muri Afurika kibuhawe na leta ya Porutigari tariki 11 Ugushyingo 1975. Kighabwa ubwigenge cyahise kigwa mu ntambara yamaze imyaka 27 ndetse ikahasiga ubuzima bw'abantu benshi. Iyi ntambara yari ishyamiranyije ishyaka MPLA na UNITA iyi UNITA ikaba yari izwi cyane kubera umuyobozi wayo wamamaye Yonasi Savimbi ndetse waje kwicwa muri 2002 bigatanga agahenge mu gihugu.

Kuwa muri 2002, Angola yazamatse mu bukungu ndetse ikaba iri no mu bihugu biri kwihuta mu bukungu muri Afurika aho ubukungu bukura ku gipimo cya 7 % ku mwaka. Muri Nzeri 2017, Perezida José Eduardo dos Santos yarekuye ubutegetsi yari amazeho imyaka 38. Ku butegetsi bwe avugwaho kuba yarigwijeho ubutunzi bungana n'akayabo ka miliyari 20 z'amadolari. Umukobwa we Isabel dos Santos, we ubu akaba afite asaga miliyari 3 zamadolari bituma aza ku mwanya wa mbere mu bagore bakize muri Afurika nk'uko bitangazwa na Forbes. Joao Lourenco, wahoze ari Minisitiri w'Ingabo yatorewe kuba Perezida muri 2017.

Mu myaka itatu ishize Leta ya Maine Yakiriye umubare ugenda uzamuka w'impunzi ndetse n'abaka ubuhungiro bavuye mu gihugu cya Angola. Abensihi muri izo mpunzi baje bahunze kubera uruhande babarizwagamo mu gihe cy'intambara bituma bahunga igihugu kubera impungenge z'umutekano wabo no gutinya ivangura. Ubu bari gushaka ituze no gutangirira ubuzima muri Leta Maine

THOKOZILE PHIRI-NKHOMA

Thokozile Phiri-Nkhoma ni umuntu uzwi cyane ku Isi mu kurwanya indwara y'Igituntu. Akomoka mu gihugu cya Malawi ni Umuyobozi wa Facilitators of Community Transformation (FACT) ugereranyije mu Kinyarwanda ni Urugaga rw'Abafasha guhindura Imibereho y' Abaturage, Ni umucikacumu w' Igituntu ubwe ariko yabuze abavandimwe be 4 bazize Igituntu muri 6 bavukanaga. Kuwa 24 Werurwe yatanze ikiganiro muri Portland avuga ku bijyanye n'imigambi ye yo gukangurira abatuye Isi guhagurukira kurwanya indwara y'Igituntu

Igituntu niyo ndwara ya mbere ku isi yandura yica abantu benshi, Phiri-Nkhoma yagize ati: "Ni nka kirimbizi kuko iri kwica abantu ku isi yose" Izi mfu, zigaragara cyane mu bihugu bikennye bikiri mu nzira y'amajyambere aho usanga hari ubuzima bugoye, abantu badashobora no kugera kwa muganga ahatangirwa imiti. Abantu bagera ku 4 600 barapfa buri munsi bishwe n' Igituntu indwara ikwirakwizwa binyuze mu nkorora. Mu mwaka wa 2016 abagera kuri miliyoni 10.6 barwaye indwara y'Igituntu hanyuma miliyoni 1.7 bahitanwa nayo. Ikibababaje n'uko ari indwara ishobora kuvurwa neza yitaweho abarwayi benshi bagakira.

Madamu Phiri-Nkhoma yumva neza ukuntu Igituntu ari indwara yangiza umuryango, Papa we yapfuye yishwe n'Igituntu mu mwaka wa 1997, icyo gihe yari afite imyaka 7 gusa, mbere y'uko papa we afatwa n'Igituntu yari umucungamutungo uzwi ari n'umuyobozi, igihe yari amaze kurwara yatangije kubura ku kazi hanyuma biza no kumuviramo kuva ku kazi ke k' ubucungamutungo. Nyuma yaje kubona akandi kazi ariko kubera indwara ntabwo yakarambyeho, yari intwari y'umuryango amaze kurwara umuryango waje gusubira mu bukene

Igihe papa wa Phiri-Nkhoma yapfaga, umwana we wa bucara nawe yarapfuye, mama we utari wari wigeze akora na gato byatumye akora uko aashoboye ngo yite ku bana 4 basigaye, ntiyari ashoboye kwishyura amashuri ndetse baje no kwirukanwa mu nzu, ubwo musaza we muto nawe yaje kwicwa n'Igituntu n'uko nawe afatwa n'iki cyorezo. Ku bw' amahirwe Phiri-Nkhoma yaje kuvurwa neza arakira, kugirango abana bashobore kujya ku ishuri bafashijwe n' inshuti ya mama we. Yagize ati "Turashima Imana ko yaduhaye abantu badufashije, abantu beza badusubije mu ishuri" Nyuma y'aho Phiri-Nkhoma yaje kwiga kaminuza n'uko arayirangiza

N'ubo bari barabimenyereye, ntibigeze bamenya ko mama wa Phiri-Nkhoma nawe yanduye Igituntu, ibizamini byo kwa muganga byakozwe bitinze cyane ntibyagira icyo bitanga. Igituntu cyica bucece kubera ko ibimenyetsu ntibihita bigaragara ku iku-bitiro, n' iyo bije umuntu ashobora kwibeshya ko ari Umusonga cyangwa Malariya. Umuryango Mpuzamahanga wita ku buzima "World Health Organization" uvuga ko abantu bagera kuri 4 000 000 ku isi yose bashobora kuba bafite indwara y'Igituntu ariko batabizi. Iyo kukivura byatangije haba hakenewe ubutabazi bwinshi kuko ni ubuvuza bumara igihe cy'ukwezi kose nta gusiba, ibi rero bikaba bitakorohera umurwayi w'umukene utishoboye. Ugereranyije umurwayi w'Igituntu ahagarika akazi amezi 4 yose kandi hakagabanyukaho 30% ku byo yinjizaga ku mwaka. Ikindi n'uko umurwayi utivuje ngo arangize imiti neza bimuviramo ko umubiri we utongera kwemera imiti. "drug resistance"

Phiri-Nkhoma yagize ati: "Isi imaze kuba nk'umudugudu w'abantu baturanye ntaho twahungira Igituntu. Ni icyorezo kitajira umupaka, gishobora kuza igihe icyo ari cyo cyose, ntikita ku rurimi cyangwa igihugu". Phiri yashimangiye ko umurwayi utavuwe ashobora kwanduza 15. Igituntu rero si ikibazo cya mu

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AMJAMBO AFRICA!

COMMEMORATION OF RWANDAN GENOCIDE

APRIL 7TH MARKED THE BEGINNING of a 100-day observance of the twenty-fourth anniversary of the Rwandan genocide. The occasion was marked in Portland by a walk from Monument Square down Forest Avenue to the gymnasium of Portland High School. There the Rwandan Association of Maine held a commemoration complete with prayer, talks, song, poetry, and a short documentary. The language spoken throughout was Kinyarwanda, with English simultaneous translation throughout and occasional French.

Learning from the genocide in order to prevent such terrors from ever happening again was the main theme of the commemoration. Speakers referred to the Armenian genocide as well as to the Holocaust perpetrated by Hitler against the Jews. The graciousness of the City of Portland in allowing the walk and providing the venue for this annual event was mentioned by the organizers.

Among the many moving moments was the lighting of candles by half a dozen Rwandans living in Maine. They each addressed thoughts to all those lost in the genocide who had died at the same age they now were. A young woman said to all the young women who died, "Our children ask where our grandparents are. We remember how you were tortured, raped, murdered without compassion." An elderly man says, "We shall train the young in your ways. Warriors never die; they just rest." A young father says, "We needed to learn from you how to be a parent, but you were taken from us. We are doing our best." A woman says, "You will never depart from our hearts."

Jean-Baptiste, a survivor of the genocide, told the story of his own experience. He was a child of ten when his father, his mother, and six of his siblings were murdered. Saved by a series of chance events, he eventually found his way to America. His message was one of responsibility and hope. "Those who survive should be the voice of those who suffer. What use was it to survive if not to speak for justice and forgiveness." He expressed distress about the increase in anti-semitic and anti-Muslim rhetoric and incidents. "In all of us there are seeds of evil and seeds of good," he said. "What grows depends on what seeds we water." He stressed the importance of teaching and writing about history, so that the past is not forgotten, and with it the lessons of history.

The event included singing by twenty-four children (the number standing for the twenty-four years that have passed since the genocide) who stood in two long lines, with another group of even smaller children sitting on the floor and joining in the singing. The children all wore white shirts to symbolize hope. A number of children spoke, in Kinyarwanda, French, and English. "Our promise to you is to keep the legacy alive," said one boy.

A short talk by an 86-year-old Holocaust survivor who spoke of the genocide waged against the Jewish people, a poem in English by a 22-year-old Rwandan woman, and two songs by a Rwandan singer were also included in the program, which concluded with a documentary film and a prayer. Next year's commemoration will mark the twenty-fifth anniversary of the genocide. Speakers all stressed the ongoing nature of the healing process of the Rwandans who are here in Maine. Entire families were extinguished in some cases. In others one family member, or two, or more died. Several speakers shared that although twenty-four years have passed, survivors are still recovering from the genocide, and still need to be comforted.

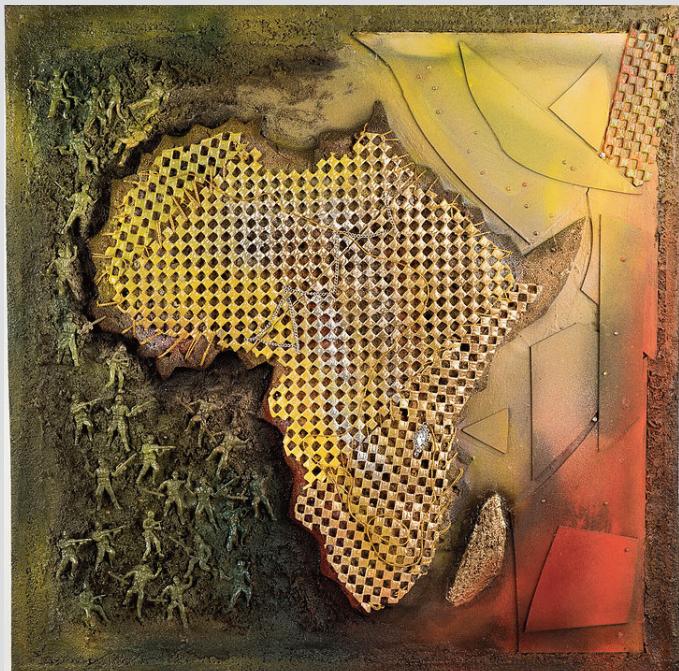
— by Kathleen Harrison



People on the Move –

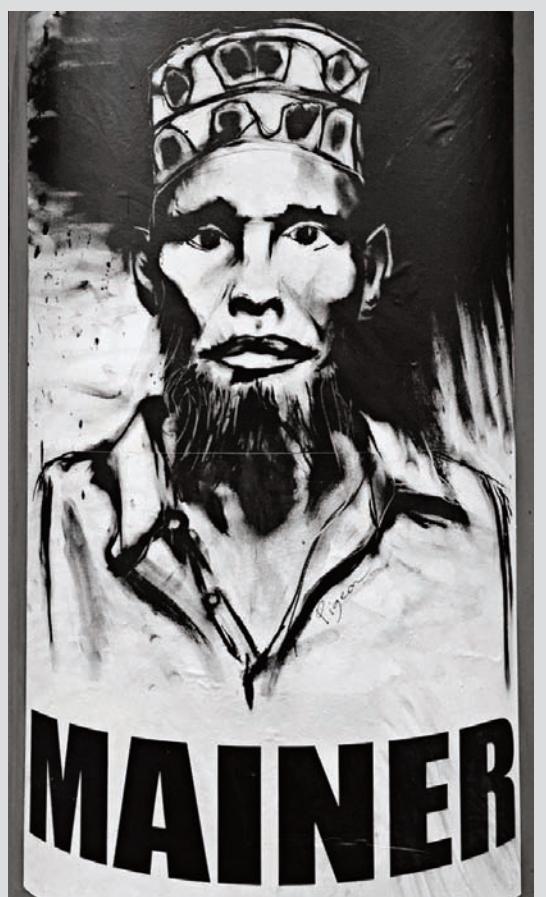
A Human Crisis: Refugees, Asylum Seekers, and the Internally Displaced is a large art show that was presented in the mid coast in February and now is available to travel. The artwork, both two- and three-dimensional, varies widely. It includes portraits, scenes of fleeing refugees, scenes of repression and brutality, symbolic evocations of displacement, detainment, and death, and symbolic evocations of harmony. Some of the artists included in the show are themselves newcomers to Maine, including

Titi de Baccarat from Gabon and Orson Horchler, who goes by his artist name Pigeon. If you are interested in discussing the possibility of hosting this art show at a venue near you, please contact Kit Harrison at kitharrison64@gmail.com. You can see some of the artwork from the show in the April edition of *The Maine Arts Journal: The UMVA Quarterly* which is available online at <http://maineartsjournal.com>



MESSAGE OF HOPE DURING WAR
Mixed Media, 25x25 © 2016
Titi de Baccarat

MAINER PROJECT
Orson Horchler



AMJAMBO AFRICA!

TB: Leading Infectious Disease

By Kathleen Harrison

Thokozile Phiri-Nkhoma is a well-known international TB (tuberculosis) activist from Malawi and the Executive Director of Facilitators of Community Transformation (FACT). She is a TB survivor herself and has lost three of the six members of her own family to the disease. She spoke on March 24 in Portland about her work advocating globally for increased attention and better policies in the fight against TB.



TB is the world's leading infectious cause of death. "Like a massacre it is killing people all over the world," Ms. Phiri-Nkhoma said. These deaths occur mostly in poor and developing countries where living conditions are crowded and people cannot afford to miss work to travel to clinics that dispense medicine. 4,600 people die every day from the disease, which is mostly spread through a cough. In 2016, 10.4 million people fell ill with TB, and 1.7 million died from it. Yet TB is a treatable disease and with proper support the vast majority of patients can be cured.

Ms. Phiri-Nkhoma knows first-hand about the devastation TB brings to a family. Her father died from the disease in 1997, when she was eleven years old. Prior to the onset of his illness in 1990 he had been a chartered accountant and respected as a community leader. Once he became sick, however, he started missing days of work, and eventually he lost his accounting job. After that he found other jobs, but because of his illness was unable to keep any of them long. He was the family's only breadwinner, and they sank into poverty.

Around the time Ms. Phiri-Nkhoma's father died the youngest child, a baby, died too. Their mother, who had never worked, was left to care for four children. Their mother was unable to pay school fees and they were evicted from their home. Then the youngest brother died from TB and Thokozile Phiri-Nkhoma herself contracted the disease. Luckily she was able to get a full course of medical treatment, and she was cured. Her mother's friend supported the children in school. "We thank God for the people who helped us - kind people who helped us go back to school." Eventually Ms. Phiri-Nkhoma finished university.

Despite the family's familiarity with TB they did not realize that Ms. Phiri-Nkhoma's mother had contracted TB. The medical tests came back too late to save her. TB is known as a 'silent killer', because symptoms don't always show themselves at first, and when they do, they can be easily mistaken for pneumonia or malaria. The World Health Organization estimates that 4,000,000 people worldwide currently have the disease without knowing it. Once treatment begins, a lot of support is needed, because it is a months-long course of treatment, and hard to see through, especially for someone living in poverty. The average TB patient loses up to 4 months of work and up to 30 percent of their annual income. Failure to complete treatment is partially responsible for a recent rise in drug-resistance.

"The world has gotten so close we can't just avoid TB. TB is a disease without borders. It can come anytime, into your body anytime. It doesn't care about languages, countries." Ms. Thokozile Phiri-Nkhoma emphasizes that "... one untreated case can impact fifteen people. TB is no longer a doctor's issue alone. It is a social and civil issue." Resources are urgently needed to deliver new and better tools for the patients who need them. At present there is a two billion dollar funding gap between what is needed to eradicate TB and what is available.

Ms. Thokozile Phiri-Nkhoma remains hopeful. "This could be the year to create the political will to end the disease," she says. World leaders gathered in India earlier this year to discuss TB and later this year, heads of state will gather at a high-level UN meeting to make specific, public commitments to end TB. When the United Nations held a similarly high-level meeting to discuss HIV/Aids the campaign to fight that disease ramped up. She hopes the same result will come from the upcoming UN meeting. She urges the public to contact their legislators. "Let them know you care about this issue and you want them to prioritize the fight to end TB."

Thokozile Phiri-Nkhoma was brought to Maine by RESULTS, Inc., a nonprofit, grassroots advocacy 501(c) 3 and 501(c)4 organization focused on issues related to ending poverty. There are RESULTS groups in over 100 locations across the country, as well as individual activists in many other communities. A group typically consists of 4-8 activists who meet regularly to plan meetings with members of Congress, strategies for generating media and getting the advocacy skills they need to make hunger and poverty political priorities. RESULTS plans to start a group in Portland. For more information please contact Amanda Beals, Global Grassroots Expansion Manager at abeals@results.org

LEGISLATIVE UPDATE:

Please write to your legislators urging them to invest more in improving tools for the diagnosis, treatment, and prevention of TB. Resources are urgently needed to take advantage of a more robust research and development pipeline.

As members of Congress submit annual personal appropriations request forms, they should protect critical funding for antipoverty programs in the International Affairs account. RESULTS asks Members to also specifically show their support for ending the TB epidemic by requesting funding in the State and Foreign Operations Appropriations bill for the TB program within Global Health at USAID. To take action on this issue, please contact Alice Aluoch at aaluoch@results.org

CULTURAL DIFFERENCES

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

Style and Clothing

Culture plays a key role in the way we live and interact with others. Understanding our own culture as well as those of others helps bridge gaps and eases efforts to work and socialize well together.

One visible cultural difference between New Mainers from Africa and locals involves our differing approaches to dress. Africans who've settled in the U.S. express surprise when they see that many Americans are very relaxed when it comes to dressing. Arriving at common meetings or social occasions, the difference in style is frequently very apparent. The Africans will usually be dressed up and many of the Americans will be dressed down. Americans are seen as prioritizing comfort whereas Africans prioritize style. Recognizing that this cultural difference exists can help everyone feel comfortable together. One approach is not right and the other wrong – they are just a product of culture.

When people from Africa prepare for any social gathering they think ahead about what they are going to wear and pay particular attention to details of matching. Socks, for example, need to match well with shoes. During a wedding, or another ceremonial gathering, people look at each other with admiration and exchange compliments about clothing. It's very common to hear people talk openly about how they feel about the style of other guests, the brand of the clothing, and the prices. This is also true in the United States, however not to the same extent.

In Africa, people constantly assess each other's clothing. Sometimes people may even cross the street and approach a stranger if they notice a nice shirt or pair of shoes to ask where they got them. You will hear people without means referencing premium clothing brands, including: Giorgio Arman, Versace, Ralph-Lauren, Dolce & Gabbana and Gucci, just to name a few.

In some countries like DR Congo and Congo Brazzaville, there is a group of people who call themselves Sapeur or la SAP (Société des Ambianceurs et de personnes élégantes) which means Society of Ambiance-Makers and Elegant people. This group hails from the colonial era when locals wanted to make clear to the colonizers that they also were civilized. The Sapeur movement continues today and has made a significant impact on the value people place on clothing. In fact, some people value dressing up more than anything else. When it comes to a choice between eating and dressing up some people would rather skip a few meals but purchase and wear expensive clothing.

Africans often prefer Italian fashion and here in Maine people from Africa express concern that they can't find many stores where they can purchase Italian shoes or clothing. They also cannot find African clothing easily. Lack of access partially explains why Africans frequently stop wearing traditional clothing. The other reason is that they don't see others wearing the buoyant prints and styles from back home, and abandon these styles in order to fit in.

DID YOU KNOW?

14,659 people in Maine are employed at firms owned by immigrants.

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PROFILE OF LUCIE NARUKUNDO

By Kathleen Harrison



LUCIE NARUKUNDO, owner of Moriah Store, at 364 Cumberland Avenue, Portland, arrived in the United States as an asylum seeker in 2010. Born to a Rwandan mother and a Congolese father, Ms. Narukundo fled her homeland to escape the African Wars. Cheerful and gracious by nature, Ms. Narukundo talked easily and openly in English about her experience in Maine.

"I love the American people and I love this country," she began. "American people will help you." Ms. Narukundo says that when she first reached safety in the United States she was unable to speak even one word of English. She lived in a homeless shelter for several months, and with a friend for several months, before finally getting an apartment. "It was hard, very hard," she says. "I couldn't talk with people, I couldn't eat American food - the food was all too sweet. I lived almost entirely on fruit. Everything was hard."

Ms. Narukundo benefited from the help of American strangers. "They didn't know me, but they helped me. They took me to the hospital when I needed to go, they helped me find food and a place to live." Gradually she put together the pieces of a new life. First she worked as a housekeeper in a hotel. Then she took PSS training and CRMA training courses and worked in assisted living for three years. She studied English, crediting the teachers at Portland Adult Education with her proficiency. "You must get English if you move here or you can't accomplish much," she explains. She also made two good American friends through Adult Education, Becky and Barbara. She considers them so close they are family to her now.

When Ms. Narukundo fled Africa she had to leave her husband and nine children behind. As she found her footing in America she began to look for a way to get her family safely settled in Maine. She had seen families fragment under the strain of migrating to an environment very different from the one they had left behind and she was determined not to let that happen to hers. She was particularly worried that her husband, who would arrive in Maine with no English at all, would not be able to find a job.

After some thought she hit on the idea of an African store, reasoning that her husband could help with the store while he got his bearings. Through her networks she had heard of CEI. She had been told that CEI helps people start businesses and provides special targeted programming for immigrants. "If I am here in this store today, it's through the CEI program. Through them I got training in managing a business, help with taxes, funding for starting up." She opened the store in 2014 and almost four years later Moriah Store has clearly come to occupy an important niche in the community. A steady stream of customers makes its way in and out. One man, nostalgic for the orange Fanta soda he remembers from home in Africa, stops in just for that. Others fill bags with assorted groceries.

Ms. Narukundo works the cash register and talks with everyone who comes in. She is something of a magician with languages and speaks Swahili, Kinyarwanda, French, English, as well as numerous local African languages. She is justifiably proud of her

store, noting that she carries everything from food to lotions to hair products. Some of her merchandise is delivered from Africa - by way of New York or New Jersey - then right to the store. However twice a month her family makes a trip to New Jersey to bring back frozen foods to stock the freezers. The walls of the store are lined with big chest freezers. They are packed with frozen goat meat, fish, cassava leaves and other vegetables from Africa. Crates of fresh plantains, tomatoes, yams, peppers, and various kinds of dried fish cluster at the front of the store. Shelves stretch front to back and are piled high with cans of fish, jars of spices, boxes of tea, and a wide variety of other groceries.

Ms. Narukundo is generally pleased with the trajectory of her life in Maine. Three of her five biological children are now in college and the fourth works for an insurance company. Another is about to graduate high school. Her husband has a job of his own now. However she and her husband also have four children they adopted as orphans twenty years ago during the period of the genocide in Rwanda, and who they help support. These adopted children are living in Uganda and the family dreams of a time when they can all be reunited in Maine.

Ms. Narukundo advises newcomers, 'Leave your fear behind.' She recommends studying, going back to school, signing up for training opportunities. She knows it is very hard to start all over again as an adult and says it can be especially difficult in some ways if you arrive with an education behind you. Many people who have been successful back home have trouble swallowing their pride and returning to school in their adoptive country. Yet she says it is imperative to do this in order to learn the ways of the new country and get the credentials needed for satisfying employment here. Above all, she stresses studying English.

Ms. Narukundo circles back in her conversation to the kindness of Americans. She says she once asked her caseworker, 'What can I give back to this country?' and was told about hospice work. She felt she was suited to the work. "During the African wars I saw many people die. I volunteered in a hospital in Africa during the troubles. I am not afraid of dying people." So beginning in 2010, with one break of three years to focus on her family when they first arrived in Maine, Ms. Narukundo has worked as a volunteer hospice worker. She displays her hospice badge with pride while her face breaks into a broad smile. "I volunteer once a week now," she says. Lucie Nakukundo, slight of stature, is clearly grand in heart and determination.

Moriah Store is open daily from 10:00 am - 8:00 pm



PROFILE OF PIOUS ALI

By Kathleen Harrison



Pious Ali, Portland City Councilman At-Large, and Policy Associate for the Cutler Institute for Health and Social Policy at the Muskie School of Public Service, arrived in the United States from Ghana in 2000. He moved first to New York, where he planned to continue his work as a freelance photojournalist for magazines and newspapers. He remembers his first impression: "People look like they have wheels under their shoes in New York they move so fast!"

In 2002 he made the decision to come to Maine, where his first job was in the kitchen of a restaurant. He also worked in a store stocking shelves. Gradually his interests led him into work helping young people and other immigrants. Over the years he worked as a facilitator for Seeds for Peace and on the staff at Preble Street. He is the founder of the Maine Interfaith Youth Alliance and is currently working on launching a program designed to develop leadership skills in young immigrants. "I am hoping the program will create a pipeline for new leaders who are fit and ready to participate in important roles because they are educated here," he explains.

Mr. Ali entered municipal government when he was elected to the Portland school board in 2013. At first he didn't want to run for office. "When someone told me I should run for school board I said 'I don't want to' but they just kept pushing until finally I said 'yes'. Once I got on the school board I realized it was a good idea." He stresses that while immigrants from certain countries in Africa may never have experienced what it is like to live in a system with a functioning government, here in Maine

'the system is open.' Some immigrants have lived their entire lives in refugee camps, he notes. Their own governments did not help them, and they lived in camps that were like whole worlds unto themselves. For these immigrants a lot of adaptation has to take place in order to understand and trust government.

Pious Ali is passionate about the importance of civic participation. "You live here, you pay taxes here. If you don't play a role others will make decisions for you that affect your lives." Mr. Ali is working on breaking down barriers between elected officials and their constituents. One example of such a barrier is the format of municipal meetings. He points out that many people are not willing to stand up in City Hall and speak in front of a crowd of people in order to express their views. "It's intimidating and frustrating and not everyone can do that." He favors smaller, structured, more intimate conversations, and he will be announcing a series of these as election season approaches. He plans to invite candidates from both the democratic and republican parties to these meetings.

Mr. Ali has seen Portland change quite a bit since he first arrived in 2002. "Ten years ago, if you showed me the picture of an immigrant, not only did I know them - I had their phone number, their address, and even their social security number! Now if you show me pictures of ten immigrants I might know only four of them." Despite the increase in the number of immigrants in the state over the past fifteen years Pious Ali notes that "...there are still pockets in the state - even here in Portland - where people have no idea who these immigrants are." The City of Portland has been working hard to welcome immigrants, but there is more work to do. "Marginalized immigrant groups need to be able to tell their own story."

Above all, Pious Ali talks about the importance of immigrants participating in the political process. "Your vote matters," he insists. 'Get involved! Participate! Let your voice be heard!'



We are all from somewhere else.

نیام ڈیالو یف مکب اب حرم

Bienvenue dans le Maine

Karibu Kwa Maine

Tubifuriye ikaze muri Maine

Welcome to Maine!



Hoshea & Sylvia Lifshitz

Horodok, Poland

Our great grandparents



Abraham & Bella Margolis

Vilnius, Lithuania

Our grandparents



Donatilia & Natalia Eleuterio

Azores & New Bedford, MA

Diana's grandmother & mother



Joe, Sylvia, Dorothy, Ethel Lifshitz

Minsk, Belarus & Lewiston, ME

Our grandparents

Adam & Diana Lee

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24 Preble Street | Portland ME 04101

Georges Budagu Makoko — georges@laddertothemoonnetwork.org

Kit Harrison — amjamboafrica@gmail.com

Southern Maine Volunteer Opportunities Organizations Serving Immigrants

Catholic Charities, Refugee and Immigration Services,
80 Sherman Street, Portland, ME hly@ccmaine.org 207 493-8913

The Center for Grieving Children, 555 Forest Ave., Portland, ME beth@cgcmaine.org 207 773-5216 x 115

Community Financial Literacy,
309 Cumberland Ave., Suite 205, Portland, ME crwaganje@cflmaine.org, 207 797-7890

The Falmouth Food Pantry,
271 Falmouth Road, Falmouth, ME dorothyb@maine.rr.com 207 781-2996

Furniture Friends, P.O. Box 7894, Portland, ME Jen McAdoo ffvolunteercoordinator@gmail.com 207 210-3140

Hope Acts, 185 High Street, Portland, ME carolyn@hopeacts.org 207 613-5052

Immigrant Legal Advocacy Project (ILAP).
309 Cumberland Ave., Portland, ME cstarr@ilapmaine.org, 207 780-1593 x 111

Ladder to the Moon Network,
gbudagu@yahoo.fr 207 221-6572

Learning Works, 181 Bracket Street, Portland, ME nsewall@learningworks.me 207 775-0105

Multilingual & Multicultural Center, Make It Happen,
353 Cumberland Ave., Portland, ME blaken@portlandschools.org 207 842-4657

Neighbor to Neighbor Project, Westbrook Community Center,
435 Bridge Street, Westbrook, ME, 04092,

Kat O'Neill-Lusser, koneill@westbrook.me.us 207 712-5929

New England Arab American Organization (NEAAO),
Westbrook Community Center, 435 Bridge Street, Westbrook, ME, zoe.sahloul@neao.org 207 347-0249

New Mainers Resource Center (NMRC),
14 Locust Street, Portland, ME burchm@portlandschools.org 207 874-8155

Portland Adult Education, 14 Locust Street, Portland, ME burchm@portlandschools.org 207 874-8155

Portland Housing Authority Youth Services,

14 Baxter Blvd., Portland, ME Emily Mancini-Fitch, efitch@porthouse.org 207 773-4753 x8263

Portland Mentoring Alliance, Portland High School,
284 Cumberland Ave., Portland, ME nerbag@portlandschools.org, 207 842-5358

The Root Cellar, 94 Washington Ave., Portland, ME christine@therootcellar.org 207 774-3197

The Telling Room, 225 Commercial Street, Portland, ME writers@tellingroom.org 207 774-6064

USM Multicultural Center, 135 Woodbury Campus Center,
Portland, ME reza@usm.maine.edu 207 780-5798

Way of Life Mission, 1311 Washington Avenue,
Portland, ME ewilson@wayoflifemission.org 207 773-8496-

Welcoming the Stranger, info@wtsmaine.com , mentoring

YMCA of Southern Maine, Portland Branch, 70 High Street, Portland, ME mmoody@ymcaofsouthernmaine.org 207 874-1111

Catholic Charities: IN THEIR SHOES

Catholic Charities Refugee and Immigration Services of Portland offers the interactive simulation **In Their Shoes** to corporations, schools, small businesses and other groups looking to educate themselves about what it means to be a refugee. The simulation helps participants get a better sense of where refugees who arrive in Maine come from, as well as some of the decisions, and lack of choice refugees have in their flight and forced migration from their homelands. Why are refugees in Maine? What sort of help do they get? What would you do if you were faced with the same circumstances? The rural St. George School of Tenants Harbor, a K-8 school, has twice presented the **In Their Shoes** simulation to its middle school students as part of a study on immigration. Students report that participating in the simulation has a strong impact on their thinking. Bryson Mattox's reflections are excerpted below. Please email Hamet Ly, On-site Supervisor, at hly@ccmaine.org for more details on how to arrange a training for your organization.

Immigration

I used to think:

That all immigrants were bombers.

But now I know:

That immigrants are families and people trying to get a better life.

That it was easy to get in to a new country.

From the simulation that it is really hard to get in to a new country and it takes a long time.

That you could bring a lot of stuff to a new country.
Bryson Mattox

That you can bring hardly any thing to a new country.

Ladder to the Moon

Are you ready to be a homeowner?

Êtes-vous prêt à devenir propriétaire? | Je! uko tayari kununua nyumba

Are you ready to purchase a Car?

Êtes-vous prêt à acheter une voiture? | Je! Uko tayari kununua Gari?

Learn how to be a smart buyer, a successful homeowner.
Learn whether you should lease or buy a new or used car.

Classes sponsored by Ladder to the Moon Network
on May 20, 2018

Homeownership: from 3 to 4:30pm

Car purchase: from 4:30-6pm

Avesta Housing conference room
307 Cumberland Avenue, Portland, ME 04101
georges@laddertothemoonnetwork.org
Parking in the rear off Elm Street

Make sound decisions. Feel confident.

GARBAGE AND RECYCLING – One truck, two bins!

Some people in Maine live in places where the garbage is collected by a truck. It is important that you follow the rules of our cities about trash.

For example, in Portland homes have green and blue trash bins. These colors are meant for different kinds of trash. Blue is for things that should be recycled. Most people in Maine think it is very important to recycle.



Please throw away these things in the BLUE bins:

- All paper and newspaper, cardboard and cartons, metal cans, plastic containers, and glass jars.
- All of your plastic containers, from drinking bottles to milk jugs to laundry detergent containers.

For more information about garbage and recycling, head to the Resource Hub for a list and pictures of what can and can't go in the green bin. These are available in English, Spanish, French, and Arabic. The Hub is at 586 Westbrook St., Portland. It is open 10 a.m.-4 p.m. weekdays, as well as additional hours some days, occasional weekends, and by appointment. The Hub can assist with food, job searches, and immigration questions, among other services.

COUNTRY FOCUS : TANZANIA

By Georges Budagu Makoko

*There is a common saying in Tanzania:
Asiyekuudhi simuudhi or
Do no harm to the person who does not harm you*

The United Republic of Tanzania is located in eastern Africa and is the result of a merger in 1964 between Tanganyika and the Republic of Zanzibar. The entire area is known for its remarkable heritage sites, with over one million people visiting Tanzania each year. It is reputed to be one of the most desirable tourist destinations in the world.

Tanzania has a long stretch of coastline along the Indian Ocean, three great lakes on its northern, western, and southern borders, Mt. Kilimanjaro, highlands and plateaus, a volcano, Olduvai Gorge, an extensive network of wildlife preserves, a continuous wildebeest migration, Tanzania National Park - with one of the world's largest protected concentrations of wild animals, and the magnificent Serengeti Plains. Zanzibar is an archipelago, known also as the Spice Islands because of its historic trade in spices such as nutmeg, pepper, cinnamon and cloves. Together with Burundi, Kenya, Rwanda, South Sudan, DR Congo, and Uganda, Tanzania is considered part of the African Great Lakes Region.

Tanzania's natural beauty is awe-inspiring, and just as impressive is the spirit of peace, unity and extended family, or nationhood, embodied in Tanzania's core values. Tanzanians genuinely feel proud that their desire for unity transcends ethnic barriers. This is expressed in the Swahili term, Ujamaa, and distinguishes Tanzania from many other countries in Africa which have been ravaged by civil war. Five of its neighboring countries have experienced years of devastating ethnic cleansing and conflict. These include Mozambique, Uganda, Rwanda, Burundi and DR Congo.

Tanzania gained independence in 1961. Its first president was President Mwalimu Julius Kambarage Nyerere. He is considered one of the ten most important leaders in Africa. Influenced by Mahatma Gandhi's teachings, he helped lead a peaceful independence movement that fostered unity. He also helped countries like Mozambique, Zimbabwe, South Africa, Angola, Namibia and Uganda achieve liberation from colonial powers or brutal dictators. Perhaps the most infamous of these dictators was Idi Amin of Uganda.

In 1985 President Nyerere peacefully stepped down from the presidency and allowed Ali Hassan Mwinyi to succeed him. This was viewed by the world as exceptionally heroic, something unusual in Africa, which has been dominated since the colonial era by dictators who hold onto power until they are either killed or die. On October 14, 1999 at St. Thomas' Hospital in London, President Nyerere was laid to rest for the last time. His death sent shockwaves throughout the world and his country mourned the loss of one of the greatest leaders of our time. President Nyerere is revered by Tanzanians as the father of the nation, Baba wataifa in Swahili. Because of his love of humanity and belief in equal justice for all, he is a candidate for beatification by the Catholic Church, the first African politician to be so considered.

For half a century, Tanzania has been a country of refuge and has sheltered the largest population of refugees in Africa. Nyarugusu Refugee Camp, one of the largest camps in the world, is located in Tanzania. Over the years, Tanzania has also played a significant role in fostering movements of political and social change in many African nations. For this reason, leaders are working with UNESCO and the African Union to create a center in Tanzania documenting and preserving Africa's liberation heritage for generations to come.

Tanzania's history is long and rich. It is believed to have been first populated by hunter-gatherers. Later they were joined by Cushitic people from the north who brought techniques for agricultural and livestock farming with them. Then Bantu people arrived from western Africa and they brought iron work skills as well as ideas about social and political organization. With the Bantu emerged one of the greatest African civilizations, the Swahili civilization. Its capital was Kilwa City, now in ruins. Kilwa City was impressive architecturally, and startled early explorers from Europe, who were amazed to find such an advanced civilization in eastern Africa.

Tanzania's coastal position opened it to explorers. Travelers and merchants from the Persian Gulf and western India arrived early in the first millennium. One of the indigenous languages that was used to conduct trade was Swahili. The Portuguese explorer Vasco Da Gama is believed to have been the first European to visit the coastal region in 1498, and he returned in 1505. The Portuguese established an empire and controlled it until 1698, when they were brutally attacked by the Sultan of Oman and control fell out of their hands. The Sultan instituted a slave

and ivory trade which devastated the whole region and was known as the eastern slave trade. East Africa's coastal accessibility became a devastating curse for the African continent from this time forward. Many indigenous families were extinguished because of the slave trade. The coast became a wide open door which gave access to a series of invaders who came and destroyed the fabric of African society in many ways and through different periods of history.

In 1885, Germany established a colony inland and called it German East Africa. They instituted a system of forced labor for growing cotton and built a lucrative business. The Maji Maji, a fierce local resistance militia, gained power. Thousands of the Maji Maji were killed by the Germans because of a widespread belief that the militia had power to turn German bullets into water. The Maji Maji insurgency lasted for two years and thousands of men, women and children perished. Some of the harsh tactics the Germans used to suppress the uprising included inducing famine by strategically destroying the crops of local people and starving them to death. Tanzania became a British colony after WWI and remained one until independence in December 1961.

The name Tanzania dates officially to 1964. Etymologically, it came from Tan – the first three letters of Tanganyika and Zan, the first three letters of Zanzibar. Tanzania's area is 364,900 square miles, and it is the 13th largest country in Africa. To put this into perspective, it's almost the size of Texas. The United States is ten times bigger than Tanzania. The last official census, in January, 2018 estimated that 59 million people currently live in Tanzania, an average of 67 persons per Km². Tanzania is ranked the 27th most populated country in the world based on the 2014 census and has a high illiteracy rate of about 23%, almost double that of the U.S.A. 75% of Tanzania's population lives in rural areas and 80 % of these are involved in agriculture. An estimated 34 % of Tanzanians currently live in poverty. Tanzania is the second largest economy in the East African Community (EAC). It is also the twelfth largest economy in Africa. For the last six years, Tanzania's economy has experienced a significant growth rate of at least 7%. This is considerably higher than the U.S economic growth rate, which was at 2.6% at the end of the last quarter of 2017.

Rivers, lakes, ocean and forest are the country's main natural

resources and are mainly used for cultivation and growing livestock. Gold, iron Nickel, copper cobalt and silver are mined and constitute the main export products. Gold occupies 90% of Tanzania's export of minerals.

Tanzania's major trading partners are China, Germany, Japan, India, the European Union, United Arab Emirates, United Kingdom, Kenya and South Africa.

Tanzania

is the

131st largest

trading partner

of the U.S.A. Tan-

zania's major com-

mercial cities are Dar es

Salaam, Mwanza, Zan-

zibar, Arusha, Mbeya,

Tanga, Kilimajaro and

Kigoma. The capital

city is Dodoma.

Tanzania is bordered by

Uganda and Kenya in the

north, and in the northwest by

Rwanda and Burundi. DR Congo

and Tanzania are on opposite sides

of Lake Tanganyika, and to the south

lie Zambia and Mozambique. These

neighboring countries have played a significant

role in the current composition of Tanzania's population and

help account for its incredible diversity - 120 distinct ethnic

groups and tribes; more than 126 spoken languages, with only

two official languages, which are Swahili and English.

Tanzania has experienced minor religious tension between Christians and Muslims over the years, and this continues today.

Political and ethnic unrest have riled the island of Zanzibar to some extent. Thankfully these tensions and disturbances have not amounted to anything near the level of civil and political

havoc seen in so many countries in Africa.

Lasting peace is a matter of choice. An awareness of what it takes

to build a peaceful, prosperous country is very important. It

takes one person to destroy a village, but hundreds of villagers to

rebuild it again.

"I just read the inaugural issue of Amjambo Africa! and I want you to know how impressed I am with it. As I read the various articles and profiles I realized that this newspaper is as important to me as it is for "New Mainers". For me, having a better understanding of "New Mainers" in terms of their past and present challenges and successes is vital to better communication and support of "New Mainer" assimilation into our community."

— GENE ARDITO,
President and CEO of cPort Credit Union

FOR/FROM A FRIEND

Word on the street is that
There needs to be more regulations
When it comes to immigration
Word on the street is that
This country belongs to them
That they have the key
That this home is theirs
That only they can decide
Who can come in
Who can get out
And I am just a visitor
And so I must remain polite
Or else they will escort me out.
But if I may ask
How many more regulations should there be when
It takes years of applying and dozens of interviews
Before one can be potentially considered eligible
For the status of immigrant
When it takes tragedy of some sorts
Recalling and retelling all the dark realities of one's past
Accepting that someone weighs your trauma
For the status of immigrant
And if I may ask
How did this country become yours?
And if you have the answer,
Can you share that secret with me?
How much did it cost you?
How much sweat did it take?
Asking for a friend.
Asking for the 276 schoolgirls

Who were kidnapped by Boko Haram in Nigeria
Asking for the 1152 victims of rape
Every single day in Congo
Asking for the thousands of migrants turned slaves
Currently being auctioned in Libya
Asking for the millions of lives lost
During the genocide in Rwanda
Asking for the millions of families who are left behind
When their world gets turned upside down
Caught up between wars they never asked for
How did this country become your own
And does my friend stand a chance?
Pardon me but since you've got the key
May I ask you this
How hard is it to manufacture a spare key or perhaps
A couple of those
And sure this is your home
But with 47% of it uninhabited
Isn't it too big for just you?
Well my bad.
I apologize.
I am just a visitor.
But if I may ask again
How did you get here?
Again. Asking for a friend. Or two
Was there a competition
That won you a seat at the table?
Did you sing your way into
Your family's genealogy tree?
Did you score an A+ and send
The most convincing letter to the universe

Asking to be admitted into the
American citizen society?
What did you do that my friend wouldn't have done?
What did you give that my friend wouldn't have given?
Pardon my intrusion
I know I am just a visitor
But if I may ask one last time
Can you take a moment to find
Bits of you in my friends?
Can you picture what life would be like
If the roles were reversed?
And if so,
How much more regulation would you ask for?
Speaking for a friend
There is no free ticket to this country.
Speaking for a friend
It takes years to learn how to pronounce
Certain syllables without sounding un-American
It takes hours of labor to make ends meet
It takes juggling between two but
often times more worlds
It takes being a citizen of the earth
It takes adapting to change without the certainty
That you will ever fully adjust
It takes risking it all with no fear for death
This one has become all too familiar by then
It takes every bit of strength, courage, resilience
And faith to be an immigrant in this country.
This isn't free.

— MARIANNE MUREKATETE
New Mainer from DR Congo

Translation Continued from page 7 ganga gusa ahubwo ni ikibazo rusange kireba abantu bose, kubera izi mpamvu hakenewe uburyo bwose kugirango haboneke ibifasha abarwayi babikeneye. Kugeza ubu Phiri-Nkhoma avuga ko habura amafaranga agera kuri miliyari 2 z'amadolari kugirango indwara y'Igituntu irandurwe burundi

Phiri-Nkhoma afite icyizere ko uyu mwaka abanyapolitiki bashobora gushyiramo imbaraga mu kurandura iki cyorezo. Abayobozi batandukanye baheutse guhurira mu Buhinde baganira ku kibazo cy' ubukana bw'Igituntu, mu mpera z'Uyu mwaka abayobozi b'Ibihugu bazahurira mu nama ya Loni baganira uburyo iki cyorezo cyarandurwa burundi. Igihe Inama ya Loni nk'i yiteranaga igamije kurwanya SIDA byagize akamaro. Phiri-Nkhoma afite icyizere ko umusaruro w'iyi nama uzagagara, niyo mpamvu akangurira abatuye isi bose kuganira n'abayobozi babo kuri iki kibazo. Yaravuze ati: "Nimureke bamenye ko bibahangayikishije kandi mushaka ko bashyiraho uburyo bwo kurandura Igituntu burundi".

Phiri-Nkhoma yaje muri Maine ku butumire bwa RESULTS, Inc; Umuryango udaharanira inyungu ushinzwe ubuvugizi kugera ku rwege rwo hasi, uyu muryango wita cyane ku kurwanya ubukene. Hariho amatsinda ya RESULTS ahantu hatandukanye mu gihugu hagera ku 100, hari kandi n'abandi bantu ku giti cyabo mu migi myinshi itandukanye. Buri tsinda riba rigizwe n'abantu bari hagati ya 4-8 bahura ku buryo buhoraho bagapanga inama ibahuza n'urugaga rwaguye, bakiga ku buryo bwo gukorana n'itangazamakuru ndetse no kungurana ubumenyi kugirango bumvishe ubuyobozi ko bagomba kurandura Inzara n'ubukene.

RESULTS irateganya gutangira itsinda muri Portland Maine. Ku bindi bisobanuro mwabaza
Amanda Beals, Ushinzwe ibikorwa byo kwagura urugaga. email: abeals@results.org

KWIBUKA JENOSIDE

Kwibuka Jenoside yakorewe Abatutsi mu Rwanda mu 1994, ku nshuro ya 24

Itariki ya 7 Mata, ni umunsi watangije iminsi 100 yahariwe kwibuka ku nshuro ya 24 Jenoside yakorewe Abatutsi mu 1994. Muri Portland Maine, Uyu munsi waranzwe n'urugendo rwo kwibuka rwtangiriye kuri Monument Square rukanyura kuri Forest Avenue kugera ahakorerwa imyitozo ngororamubiri ku kigo cy' Amashuri yisumbuye cya Portland. Aha ni ho ihuriro ry'Abanyarwanda baba muri Maine Portland bakoreye umuhango wo kwibuka, habaye isengesho, ibiganiro, indirimbo, imivugo, ndetse herekanywe na filimu y'amashusho. Hakoreshejwe ururimi rw'Ikinyarwanda rwasobanurwaga mu rurimi rw'Icyongereza ariko hakoreshejwemo n'Igifaransa gikeya.

Ingingo yibanzweho kuri uyu munsi wo kwibuka yari ukwigira kuri Jenoside zabayeho mu rwege rwo kwirinda ko aya mahano yazongera kubaho ukundi. Abafashe ijambo bifashijije Jenoside y'Abanyarumania ndetse n'iyicarubozo Adolphe Hitler yakoreye Abayahudi mu rwege rwo byerekana ububi bwa Jenoside. Abateguye uyu munsi ngarukamwaka wo kwibuka, bashimiye Umugi wa Portland wabemereye ko hakorwa uru rugendo ndetse bakabaha n'aho uyu muhango wo kwibuka ubera. Mu bikorwa byaranze uyu muhango wo kwibuka harimo no guanca urumuri rw'icyizere na bamwe mu Banyarwanda baba muri

Maine. Bose bavugaga ku rungano rwabo rwtakiye muri Jenoside yakorewe abatutsi mu 1994.

Umwe mu babyeyi bafashe ijambo yavuze ku babyeyi bapfuye muri Jenoside agira ati "Abana bacu batubaza aho ba Sekuru na ba Nyirakuru bagiye, turibuka uburyo mwishwe rubozo, turibuka uko babafashe ku ngufu, mukicwa umusubirizo nta mpuwe" Umusaza wafashe ijambo we yagize ati: "Tuzigisha abana bato tugeneye ku bupfura bwanyu. Intwari ntizipfa ziraruhuka." Umugabo wafashe ijambo yagize ati: "Twifuzaga kubigiraho kuba ababyeyi nkamwe barangije barabica." Umugore wavuze we yagize ati: "Turakora ibishoboka byose ntitzabibagirwa."

Jean Baptiste, ni Umucikacumu wa Jenoside yakorewe Abatutsi mu 1994, kuri uyu munsi yatanze ubuhanya bw'ibya-mubayeho muri kiriya gihe cya Jenoside. Ubwo papa we na mama we ndetse n'abavandimwe be 5 bobicaga we yari afite imyaka ine. Yarokotse ku bw'amahirwe inshuro nyinshi, nuko nyuma y'aho, yaje kugera muri Amerika. Ubutumwa bwe bwavugaga ku nshingano ndetse n'icyizere. Yagize ati: "Abarokotse bafite inshingano zo kubera abavugizi abari mu kaga, yongeyeho ko ntacyo byaba bimaze kurokoka ntuharanire ubutabera no kubabarira." Yakanguriye abantu kudacecka ku bwiyongere bwo gutotetzwa kw'abayisilamu bukomeje gufata indi ntera. Kuri we, twese dufite muri twe imbuto y'ikibi n'imbuto y'icyiza kandi icyo uvomereye nicyo gikura. Yakomoje ku kamaro ko kwigisha no kwandika amateka kugirango atizibagirana kandi yakatubereye isomo.

Mu byaranze uyu muhango kandi harimo kuririmba kw'abana 24, umubare werekana ko hashize imyaka 24 habaye Jenoside yakorewe abatutsi mu 1994. Abo bana bari bahagaze ku m irongo 2 miremire hamwe n'ikindi gikundi cy'abana bato bari bicaye hasi nabo babafashaga kuririmba, aba bana bose bari bambaye amashati y'umweru byerekana icyizere. Bamwe muri abo bana batanze ubutumwa bwabo mu Kinyarwanda mu Gifaransa ndetse no mu Cyongereza, umwe muri bo yaravuze ati: "Tube mereye kuzakomeza umurage mwadusigiye".

Kuri uyu munsi umugabo w'imyaka 86 yatanze ikiganiro kuri Jenoside yakorewe Abayahudi, Umunyarwandakazi w'imyaka 22 yavuze umuvugo mu rurimi rw'Icyongereza haririmbwa n'indirimbo 2 zaririmbwa n'umuhanzi w'Umunyarwanda, nyuma yaho habaye filimu y'amashusho n'uko bisozwa n'isengesho. Umwaka utaha kwibuka iyi Jenoside yakorewe Abatutsi bizaba bikorwa ku nshuro ya 25. Abafashe ijambo bavuze ku rugendo rwo gukira ibikomere ku Banyarwanda baba muri Maine. Hari abapfushije umuryango wose, abandi bapfushije umwe cyangwa babiri mu muryango cyangwa n'abarenze aba. Abavuze bose baturije ku ngingo yo gukomeza abarokotse Jenoside yakorewe abatutsi ndetse no kubitaho n'ubwo hashize imyaka 24.

UMURYANGO: ORGANIZATION

Ihuriro ry'abaharanira uburenganzira bw'abimukira muri Maine- Immigrants' Rights Coalition (MIRC) ni umuyoboro w'abayobozi aho abenshi muri bo ari abirabura bahagarariye amoko atandukanye muri iyi Leta.

Intego yacu ni ukuzamura ubunanraribonye bw'abimukira mur Maine mu bijyanye n'amategeko, imibanire n'ubukungu tubafasha kuzamura ubuzima bwabo ari nako bazamura Maine-tubikorera mu bavugizi gusangira amakuru ndetse n'ubufatanye hagati y'imiryango yibumbiye mu muryango wacu.

Asking to be admitted into the

American citizen society?

What did you do that my friend wouldn't have done?

What did you give that my friend wouldn't have given?

Pardon my intrusion

I know I am just a visitor

But if I may ask one last time

Can you take a moment to find

Bits of you in my friends?

Can you picture what life would be like

If the roles were reversed?

And if so,

How much more regulation would you ask for?

Speaking for a friend

There is no free ticket to this country.

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It takes years to learn how to pronounce

Certain syllables without sounding un-American

It takes hours of labor to make ends meet

It takes juggling between two but

often times more worlds

It takes being a citizen of the earth

It takes adapting to change without the certainty

That you will ever fully adjust

It takes risking it all with no fear for death

This one has become all too familiar by then

It takes every bit of strength, courage, resilience

And faith to be an immigrant in this country.

This isn't free.

Binyuze mu miryango 57 ihuriro MIRC rigizwe n'abagera ku 44,000 biganjemo impunzi, abimukira, abasaba ubuhunzi ndetse n'abana babakomokaho. Dukorera cyane cyane muri Greater Portland, Lewiston/Auburn, Biddeford/Saco and Augusta.

Amateka

Iri huriro ryatangijwe na Immigrant Legal Advocacy Project muri 2005 birangajwe imbere na Maine People's Resource Center (MPRC) kuva 2012, MIRC yagiye itera imbere mu bubasha ndetse no kwaguka. Inama y'ubutegetis ya MIRC yashyizaho Mufalo Chitam nk' umujyanama uhoraho muri Nzeri 2017. Akomoka mu gihugu cya Zambia, akaba ashinzwe kuzamura MIRC ikava mu nzibacyuho ikaba umuryango uhameye. Mufalo Chitam avuga ko ihuriro MIRC, ari akarusho kuko ihuza amoko n'inkomoko zitandukanye muri Maine akaba anezewza no kuba yarahawe umwanya wo gutanga umusanzu mu byo akunda

Chitam avuga ko ubuyobozi n'abanyamuryango bya MIRC byerekana ukuri kw'igihugu gituve n' imico itandukanye aho abirabura bari ku bwiganze.

MIRC igizwe n'imiryango isangiye intumbero yo gufasha no kurengera uburenganzira bw'abimukira binyuze mu bikorwa bikurikira:

Ubuvugizi na Politiki

Ubuvugizi ni inkingi nkuru mu nteto za MIRC aho iteganya kujya igira ijambo mu byemezo bifatwa cyane ibyerkeye abimukira kubireba na politiki, ubukungu ndetse n'imibereho myiza.

"Turajwe ishinga no kubona abimukira ndetse n'impunzi ziga uruhare mu hazaza h'ubukungu bwa Leta ya Maine, amategeko n'ingamba zireba ubuzima bwacu"

Ingaruka ku mabwiriza ariho

- Ugukaza amategeko ajyanye n'abamukira ku buyobozi bwa Trump, byateye uwoba no kwigunga mu bimukira muri Maine. Ubwoba bwiganje cyane mu duce two mu cyaro.

- Bitewe n'uko Maine ifite umubare munini w'impunzi, abimukira, nabasaba ubuhungiro bavuye mu bishugu by'abayisilamu byabujijwe na Leta ya Trump kwinjira muri Amerika; aya mabwiriza yagize ingaruka mu bimukira

- Amabwiriza ya Trump yo gukuraho DACA nayo yateye ingaruka mbi mu baturage ndetse abenshi bari muri MIRC. Muri Maine hari umubare mwinshi wabarebwa na gahunda ya DACA.

- Ikindi kandi, Ingamba zifatirwa ku rwege rwa Guverineri Paul LePage, byagiye bigaragaza ubushake bwo kugabanya ubufasha na serivisi zo gufasha abimukira nabyo byateye uwoba no kwiheba mu bimukira

"Nta ngamba imwe igira ingaruka ku bantu bose mu buryo bumwe, ariko iyo ingamba zibaye nyinshi zitera umwuka mubi wa politiki ushobora gutera guhangayika abimukira n'impunzi z'iki gihugu"

Kuganira no gusangira amakuru

Ikindi gikorwa cy'ingenzi mu ihuriro MIRC ni ugusangira amakuru bikozwe mu buryo bwo kuganira. Ibi bizamura ubuvugizi bikanazamura gusangira amakuru hagati y'abanyamuryango bituma abantu bumva ibiri kubera muri Maine n'uko bifasha abimukira.

Ubufatanye

Guteza imbere ubufatanye hagati y'abagize ihuriro MIRC, bongerera ubushobozi hagamijwe kuzamura ibikorwa bireba abimukira muri Leta ya Maine Ndete no kubafasha kwiyumva muri sosiyete ya Maine.

SPOTLIGHT:**The Maine Immigrant Rights Coalition****Organization**

The Maine Immigrants' Rights Coalition (MIRC) is a unique collaboration of leaders - a majority of whom are people of color - representing diverse ethnic communities across our state. Our mission is to improve the legal, social and economic conditions experienced by Maine's immigrants – enhancing their lives while strengthening Maine – through advocacy, information sharing and collaboration both through and among our member organizations.

Through its 57 member organizations MIRC serves an estimated 44,000 people including immigrants, refugees, asylum seekers and their native children. Our top five regions of service are Greater Portland, Lewiston/Auburn, Biddeford/Saco and Augusta.

History

Founded by Immigrant Legal Advocacy Project in 2005 and led by Maine People's Resource Center (MPRC) since 2012, the Maine Immigrants' Rights Coalition, also known as MIRC has grown in size and power. The Board of Directors hired the first Executive Director in September 2017, Mufalo Chitam, an immigrant from Zambia, to help manage the transition for this start-up, stand-alone entity. "At MIRC, we are proud to be the most racially and ethnically diverse coalition in Maine, and I feel deeply humbled to help lead an organization whose mission is so near and dear to my heart." The leadership and membership reflect the vision of a truly multicultural society where people of color lead.

MIRC is comprised of member organizations who share a commitment to advancing and defending the rights of immigrants and implements its threefold mission through:

Advocacy and Policy

Advocacy is at the very heart of MIRC's vision and goals. MIRC aims to take a lead role to influence decisions that relate to im-

migrants within political, economic, and social systems.

"We are passionate about ensuring that immigrants and refugees are at the table, participating in coalitions and conversations about our state's economic future and the laws and policies that shape our lives." MIRC member

Current Policy Impacts

- Increased local law enforcement of federal immigration law under the Trump Administration has sparked the most fear and anxiety in Maine across all immigrant groups. Fear is highest in rural areas.

- Because Maine has a high number of immigrants, refugees and asylum seekers from countries affected by Trump's Muslim bans, these Executive Orders were identified as having a severely negative impact.

- Trump's order to end DACA has been identified as having a highly negative impact in populations with which MIRC members are involved. There are several hundred DACA recipients in Maine.

- Additionally, policies at the state level like Governor Paul LePage's repeated efforts to limit social welfare benefits like general assistance have contributed to fear and anxiety among immigrants.

"No single policy change impacts all immigrant and refugee families equally, but all of the policies combined contribute to a political atmosphere that is hostile to immigrants and refugees in our state." MIRC member

Communication

Another primary activity of the coalition is information sharing: creating two-way communication to promote ad-

vocacy and strengthen internal communications and a collective understanding of what is happening across Maine to support immigrants, which could lead to stronger inter-organization collaborations.

Collaboration

Fostering collaboration both through and among our member organizations by leading organizational capacity building programs to empower and strengthen their work on immigrant integration in the Greater Portland region and the State of Maine.

Contributed by Mufalo Chitam | Executive Director
Maine Immigrants' Rights Coalition

DID YOU KNOW?

Maine's share of older people is the third highest in the nation. One in five Mainers is older than 65.

Data from "The Contributions of New Americans in Maine" by The Partnership for a New American Economy

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