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## 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. 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 important information by English learners in Maine’s African immigrant community is very limited due to the barrier of language. **Amjambo Africa!** hopes to change that by publishing in four languages.

**Amjambo Africa!** also hopes 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.

HOW TO SAY HELLO: SHAKE HANDS, HUG, OR KISS?  
COMMENT DIRE BONJOUR | NAMNA GANI TUSALIMU | UKO BARAMUKANYA



Greeting other people plays an important role in our lives. We do it all the time, often without thought, yet how we say hello impacts our social interactions and even our success in doing business. Different cultures have different cultural norms around greeting others. Knowing each other’s norms can help us get along better. In the last few decades, Maine has welcomed immigrants from different corners of the world, and all come with particular customs around how to greet others politely. Recognizing that the habits we have all learned from childhood are not the same can help us smooth over ‘misses’ in greetings and build harmonious relations.

This article about greeting others is necessarily an overview. norms are frequently not either continent or even country-wide, and this is true both in the United States and Africa. In addition, people living in villages and towns may have customs that are different than those living in cities. Certainly those living in one country may have greeting habits that are totally different from those living in other countries of the same continent, as in Africa. The United States is a very large and diverse country where different cultures constantly interact and things get complex quickly for newcomers and locals alike.

One generalization that holds true throughout the United States is that in America locals like to maintain significant personal space. They tend to avoid touch as much as they can, except with very close family or friends. People may greet their relatives and good friends with a close hug or a quick kiss on the cheek but they will not greet strangers or business associates this way. Most typical in business situations is a firm handshake. Americans will usually keep the distance of an outstretched arm between themselves and others, no matter what the context. Standing closer than this is generally perceived as a violation of personal space and can be seen as unwelcome or even offensive behavior. Usually someone will step back if personal space narrows to less than an arm’s distance. In America people generally think that it is very important to smile at people and also to look directly into the eyes of the person they are greeting. This is not true in all cultures. In fact in many countries in Africa looking directly into someone’s eyes could be considered very rude.Zambians, for example, often avoid eye contact out of politeness.

The usual greeting in the United States is informal. People smile and say ‘hi’ or ‘hello’. If meeting someone for the first time in a more formal situation people generally shake hands and say, ‘Nice to meet you.’ The expected response is ‘Nice to meet you too.’ It is considered important in the United States to try and pronounce and spell the names of others correctly. Newcomers note that they have seen Americans become offended when their names are mispronounced or misspelled. They also note that it is considered impolite here in America to call people by just their last name. Most often Americans use each other’s first names. If they do use a last name, however, such as in a business or school setting, they will add *Mr.*, *Ms.*, or *Mrs.* Therefore, when meeting someone in a formal setting, a good choice is to say, ‘Nice to



## FROM THE GROUND

**Burkina Faso ~** The Republic of Burkina Faso is a western African country formerly known as Upper-Volta, or Haute-Volta in French. This name was given by French colonists to reflect its geographical situation north of the Volta River. Burkina Faso's area is 105, 900 sq mi. The 2018 United Nations census estimates the population at 18 million people. To put this into perspective, Burkina Faso is 2.99 times bigger than the state of Maine, but Maine is 13.8 less populated than Burkina Faso.

Burkina Faso is bordered by six countries, including Mali to the north, Niger to the east, Benin to the southeast, Togo and Ghana to the south and Ivory Coast to the southwest. Burkina Faso is ethno-linguistically diverse, with French the official language, but seventy additional languages also spoken. 53.69% of the population is Muslim.

In 1984 the late, famously charismatic President Thomas Sankara changed the name of his country to Burkina Faso, which means the homeland of upright or incorruptible people. The name is a combination of words from two of its most widely spoken indigenous languages, Mossi and Dioula. 'Burkina' means 'men or women of integrity' in the Mossi language and 'Faso' means 'fatherland' in Dioula. President Sankara was a

very popular president, and when he was assassinated on October 15, 1987 his death sent shock waves throughout the entire continent of Africa.

Burkina Faso gained independence in 1960, and since then has been rocked by successive waves of political unrest, as well as by numerous military coups. In fact, Burkina Faso is referred to as the coup capital because it has suffered more of these than any other country in Africa. On October 31, 2014 President Blaise Compaore stepped down after 27 years in power. His decision was in essence forced after thousands of protestors poured into the streets of Ouagadougou, the capital city, to oppose the president's stated intention to run for a fifth term in office. Former Prime Minister Roch Marc Christian Kaboré was declared the winner of the general elections on November 30, 2015 after a year's military rule, and people emerged with a great sense of hope after many years of a dictatorial regime.

This past spring, on March 2, 2018, the French Embassy in the capital city of Ouagadougou was targeted in multiple terror attacks. 16 innocent people were killed and more than 80 people were injured. An armed group connected to Al-Qaeda claimed responsibility. Recent years have seen increasing violence by jihadist groups in Burkina Faso and the greater Sahel region of Africa. The jihadists are targeting schools in Burkina Faso, trying to force adoption of an education system focused on the Qur'an. Many teachers have closed their classrooms and some people have fled their homes. 4,000 French troops have been deployed in the region to fight the insurgency.

**Djibouti ~** The Republic of Djibouti is a small country located in the Horn of Africa. It gained independence from France on June 27, 1977 and at that time changed its name from French Somaliland to Djibouti. Djibouti is bordered by Eritrea in the north, Ethiopia in the west and south, and Somalia in the southeast. The country lies along the Red Sea and the Gulf of Aden. Maine is four times bigger than Djibouti - Djibouti's area is 8,958 sq. mi. - and Djibouti is inhabited by approximately 900,000 people. 98% of the population is Muslim. The country's official languages are Arabic, Somali, and French, and many people also speak Afar.

*There is a common saying in Africa*

“  
*A hand that holds  
power will never  
release it unless  
it is cut off.*  
”

Djibouti ranks 146th in the world for life expectancy, with influenza, pneumonia, stroke, HIV/AIDS, diarrheal illnesses, and Tuberculosis the top causes of death. 67.9% of the population is literate, according to recent statistics compiled by World Health Rankings. Ismail Omar Guelleh is the current president of Djibouti. He has been president since 1999. He succeeded his uncle, Hassan Gouled Aptidon, who ruled Djibouti from the time the country gained independence in 1977. To put this into perspective, over the last 41 years, Djibouti has known only two presidents, and both of them are related. During that same time period the United States has had seven presidents.

Despite its size, Djibouti greatly interests global powers. It houses the US's only permanent military camp in Africa, Camp Lemonnier. China also has a new naval base there - its first over-

seas naval base - which is located just a few miles from the American base. The world's busiest shipping lanes are located in the waters off Djibouti. In addition, the country is used by the UK as a staging area for relief supplies for Yemen, which is located just twenty miles away across the Bab el-Mandeb (in Arabic 'Gate of Tears') Strait. According to the Guardian, with the collapse of Yemen and the displacement of 2.8 million Yemenis, almost 35,000 refugees have arrived in Djibouti in the past two years. Djibouti has a per capita GDP of \$1,862, making it obviously ill-equipped to handle this influx of refugees.

Djibouti is categorized as 'Not Free' by Freedom House. Serious human rights concerns include the government's curtailment of the freedom of citizens to exercise their fundamental right to elect the leaders of their choice. President Guelleh facilitated the removal of the two-term limit originally enshrined by the constitution in 2010 and is now in his fourth term. He has control of the media, and regularly takes action against teachers, journalists, and clergy who speak against his regime. The use of torture and other harsh measures against citizens have been reported.

In recent years, Maine has welcomed refugees and asylum seekers from Djibouti who have settled in Portland and Lewiston. In Lewiston many more immigrants now come from Djibouti than Somalia. Most arrive as asylum seekers. First-hand reports from some of these New Mainers describe harrowing flights from their country. Those speaking to Amjambo Africa! express serious concerns about President Guelleh and his regime.

**Central African Republic ~** The Central African Republic is located in the center of the African continent. It is a landlocked country bordered by South Sudan in the east, Sudan in the northeast, Cameroon in the west, Chad to the north, the Republic of the Congo and DR Congo in the south.

The land area of Central African Republic (CAR) is 240,535 sq mi and it is the 20th largest country in Africa and the 45th largest country in the world. To put this into perspective, Central African Republic is 6.7 times bigger than the state of Maine. The current population is estimated by the United Nations as 5,141,574 inhabitants. It is the 38th least populous country in the world and its citizens have one of the lowest life expectancies in Africa, only 53.26 years of age. Most people (about 90%) in CAR are Christian, with Islam practiced by 9% of the population. French and Sangho are the two main languages.

The Central African Republic was colonized by France from 1894-1960. Since achieving independence it has suffered from violence and from political disturbances that have included but are not limited to: numerous attempts by the military to seize control, coups and staged mutinies, general strikes by civilians, and attacks by rebels. Most recently the country has suffered from religious strife between Muslims and Christians. All these years of violence in the Central African Republic have increased the death rate alarmingly within the country. Diseases such as malaria, tuberculosis and HIV/AIDS have taken a heavy toll on the population.

In 2015, the Central African Republic organized and held its first peaceful elections. None of the candidates garnered more than the required 50% of electoral votes and as a result the elections were annulled. New elections were held and on January 2, 2016 Faustin Archange Touadéra was declared the winner. After the elections, just as people were starting to feel hopeful, the country was plunged into a new cycle of violence. The violence resulted in the displacement of over one million people, increased tensions between Christians and Muslims, and grossly inadequate resources to help the people. On April 9, 2018, an armed group injured dozens of people in CAR. The country is beset by serious safety concerns and is now considered by the UN Security Council as one of the eight countries in the world with the greatest number of food insecure people.

## AMJAMBO AFRICA!

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Hello from page 1

meet you, Mr./Ms./Mrs. \_\_\_\_\_’. When trying to figure out whether to use ‘Ms.’ or ‘Mrs.’ to address a woman it is best to listen carefully for the title as the person is introduced to you. If it is not possible to hear which is said, just do your best and choose one - they sound very similar even to American ears.

In Africa, personal space may not be prioritized the way it is in the United States. Some people say this may be because people often share small spaces with extended family and therefore are not accustomed to much personal space. This of course varies with income level, however generally speaking the preservation of personal space and the avoidance of touch is not of central importance the way it is in America.

Greeting people warmly, in fact, is considered one of the most important aspects of good manners in Africa and people are sure to extend a warm greeting. Many people may offer a gentle greeting and a handshake, though in certain cultures, such as Somalia, women do not shake hands with men outside their families. In Zambia it is also considered unacceptable for men and women to touch when greeting each other. In some African cultures it is common to greet others with a close hug, particularly with good friends and relatives. In some countries, on special occasions like weddings or feasts, people often greet strangers

with hugs.

Greetings in some cultures - such as Uganda and Zambia and Tanzania - vary depending on considerations such as gender, social status, and age. In Uganda women traditionally kneel to show respect for men. In Zambia people often kneel in the presence of their elders or those who are their social superiors. In Africa people highly value the wisdom of senior citizens and young people are taught early to greet elders properly. In some African cultures when a young person meets an older person, the young person patiently waits to be greeted first by the elder. This is considered a sign of good breeding. In these cultures it is considered impolite for young people to initiate the greeting. In Tanzania, on the other hand, when a young person passes an older person, the young person says ‘Shkamo’, which literally means “I hold your feet.” and the older person responds, ‘Marhaba’, or ‘I am delighted.’

Sometimes in the United States a greeting can be cursory, with a vague nod or even just a smile or glance serving as a greeting. This should not be taken personally, it is just a matter of local custom. In Africa, on the other hand, greetings can be quite elaborate. In most parts of Zambia, people commonly greet each other with a handshake, using the left hand to

support the right, a gesture traditionally considered a sign of respect. People in the Luapula, Western, and North-Western provinces frequently use a greeting that involves clapping and squeezing thumbs. The most distinct greeting is in the Western Province. Close friends may greet each other with a handshake and 2 or three claps, and bend slightly at the knees - this latter is mostly done when greeting elderly people. Sometimes after a handshake you kiss the palm of the younger person being greeted – this is believed to be a blessing. When leaving a small group, people usually shake hands with each person and bid farewell individually.

Here in Maine, we may do business or socialize with people across cultural lines. As we do, it is helpful to remember that there is no right or wrong way to greet people - there are just different ways. What is important is remembering that if someone seems uncomfortable when greeting you, it is most likely for no other reason than that they are trying to remember whether in America they are supposed to shake hands, hug, look down, say ‘hi’ or look straight into your eyes!

The four languages of Amjambo Africa!

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

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

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

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

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

FRENCH TRANSLATION

COMMENT DIRE BONJOUR: SERRER LA MAIN, EMBRESSER, FAIRE UNE BISE?

Saluer les autres joue un rôle important dans nos vies. Nous le faisons tout le temps, souvent sans y penser, et pourtant comment on dit bonjour influence nos relations sociales, et même nos réussites dans les affaires. Différentes cultures ont des normes différentes pour leurs salutations. Les connaître et les comprendre peut nous aider à mieux nous entendre. Dans les dernières décennies, le Maine a accueilli des immigrants de tous les coins du monde, et tous viennent dans notre état avec des coutumes particulières pour saluer les autres poliment. Reconnaître que ces habitudes que nous avons prises depuis notre enfance ne sont pas les mêmes peut nous aider à faciliter les faux pas dans les salutations et à ne pas prendre un air offensé mais plutôt construire des relations harmonieuses.

Les normes culturelles ne sont d’habitude pas propres à un continent ou à un pays, que ce soit aux Etats-Unis ou en Afrique. De plus, les gens vivant dans les villages peuvent avoir des coutumes différentes de ceux qui habitent dans les villes. Les habitants d’un pays peuvent certainement avoir des salutations différentes de ceux d’autres pays du même continent, comme en Afrique. Les Etats-Unis sont un pays très grand et varié où des cultures différentes se rencontrent constamment et les choses peuvent rapidement devenir complexes pour les nouveaux venus ainsi que pour les locaux. Cet article sur les salutations est une vue d’ensemble.

Une généralisation qui est vraie aux Etats-Unis est que les Américains préfèrent maintenir un grand espace personnel. Ils ont tendance à éviter le toucher autant que possible, sauf avec de la famille très proche ou des amis. Les gens peuvent saluer les membres de leur famille ou de bons amis avec une étreinte chaleureuse ou une bise rapide sur la joue mais ils ne salueront pas des étrangers ou des collègues de cette même manière. Une poignée de main ferme dans les relations professionnelles sera plus typique. Les Américains auront tendance à garder leur distance avec leur bras étiré entre eux mêmes et les autres, peu importe leur contexte. Se tenir plus près que ça est généralement perçu comme une violation d’espace personnel et peut être mal pris et même vu comme un comportement offensif. D’habitude la personne reculera si l’espace personnel s’est resserré à moins de distance d’un bras.

En Amérique les gens pensent en général qu’il est important de sourire aux autres et aussi de regarder droit dans les yeux de la personne que l’on salue. Cela ne se passe pas comme ça dans toutes les cultures. En fait, dans plusieurs pays africains, regarder directement dans les yeux de quelqu’un est considéré comme malpoli. Les Zambiens, par exemple, évitent souvent de regarder quelqu’un dans les yeux par politesse.

D’ordinaire les salutations aux Etats Unis sont informelles. En général, les gens sourient et disent “salut” ou “bonjour”. Si l’on rencontre quelqu’un pour la première fois dans un contexte plus formel, on se serre la main en disant “Enchanté(e) de faire votre connaissance”. La réponse attendue est aussi ““Enchanté(e) de faire votre connaissance”. On considère comme important aux Etats Unis de savoir prononcer et épeler les noms des autres correctement. Les nouveaux venus remarquent avoir vu des Américains se sentir froissés quand leurs noms sont mal prononcés ou mal écrits. Ils remarquent aussi que c’est malpoli ici d’appeler quelqu’un par son nom de famille. La plupart du temps, en Amérique, on appelle une personne par son prénom. Si le nom de famille est utilisé, cependant, dans le contexte d’un rendez vous professionnel ou à l’école, on ajoutera “Monsieur, Mademoiselle ou Madame”. Ainsi, lorsqu’on rencontre une personne dans une situation formelle, il est préférable de dire: “Enchanté(e) de faire votre connaissance, Monsieur/Mademoiselle/Madame\_\_\_\_\_”. Pour savoir si utiliser ‘Mademoiselle’ ou “Madame” en parlant à une femme, il faut écouter attentivement son titre quand on vous la présente. S’il n’est pas possible de bien entendre ce qui est dit, faites de votre mieux et choisissez-en un: les deux titres se ressemblent pour une oreille américaine!

En Afrique, l’espace personnel n’est pas considéré aussi important par la plupart des gens comme il l’est aux Etats Unis. Certains pensent que cela vient du fait que les Africains doivent partager de petites pièces avec leurs familles et donc sont moins habitués à avoir de leur propre espace. Bien sûr, cela varie selon le revenu, mais en général la préservation d’espace personnel et le fait d’éviter le toucher ne sont pas des choses aussi importantes qu’aux Etats Unis.

Saluer les autres d’une manière chaleureuse est en fait considéré comme un des aspects les plus importants des bonnes manières en Afrique et les gens n’hésitent pas à présenter des

salutations chaleureuses. Beaucoup font une légère salutation et donnent une poignée de main, mais dans certaines cultures, comme en Somalie, les femmes ne serrent pas la main d’hommes qui ne font pas partie de leurs familles. En Zambie, on n’accepte pas que les hommes et les femmes ne se touchent quand ils se saluent. Dans certaines cultures africaines, il est de coutume de saluer les autres avec une étreinte, en particulier avec des proches ou de bons amis. Dans certains pays, pendant des occasions spéciales telles que des mariages ou des fêtes, les gens saluent souvent des étrangers avec des étreintes.

Les salutations dans certaines cultures- comme en Ouganda, en Zambie ou en Tanzanie- dépendent selon le sexe, le statut social ou l’âge. En Ouganda, il est de tradition pour les femmes de se mettre à genoux pour porter respect aux hommes. En Zambie, les gens se mettent à genoux en présence de leurs aînés ou de leurs supérieurs. En Afrique, les gens attachent beaucoup de valeur à la sagesse des personnes âgées et on apprend aux enfants à un jeune âge à saluer leurs aînés poliment. Dans certaines cultures africaines, quand un jeune fait la rencontre d’une personne plus âgée, la jeune personne attend avec patience que la personne plus âgée salue la première. C’est considéré comme un signe de bonne éducation et de savoir vivre. Dans ces cultures on juge qu’il est impoli que les jeunes personnes soient les premiers à donner la salutation. Pourtant, en Tanzanie, quand une jeune personne croise une personne âgée, la jeune dit “Shkamo”, qui signifie littéralement “je vous tiens les pieds” et la personne plus âgée répond “Marhaba”, ou “je suis ravi(e)”.

Parfois, aux Etats-Unis, une salutation peut être brève, avec un vague signe de tête ou même juste un sourire, ou un coup d’oeil comme salutation. Il ne faut pas le prendre à coeur, c’est juste une habitude. Mais en Afrique, les salutations peuvent être assez sophistiquées. Dans la majorité de la Zambie, les gens se saluent d’habitude avec une poignée de main, en utilisant la main gauche pour tenir la main droite, un geste que l’on considère traditionnellement comme un signe de respect. Les gens dans les provinces de Luapula, du nord et du nord-ouest, utilisent fréquemment une salutation qui consiste à applaudir et à presser les pouces. La salutation la plus originale se trouve dans la province de l’ouest. Des amis proches se saluent avec une poignée de main et 2 ou 3 applaudissements, et plient légèrement les genoux- ce geste est surtout fait quand on salue des personnes plus âgées. Quelquefois, après une poignée de mains, on embrasse la paume de la main de la personne qui est saluée- on pense que c’est une bénédiction. Lorsqu’on quitte un petit groupe, on serre la main de chaque personne et on dit adieu à chaque individu.

Ici, dans le Maine, il arrive que l’on fasse des affaires ou que l’on fréquente des personnes d’autres cultures. Il faut se rappeler qu’il n’existe pas de bonne ou mauvaise manière de saluer les autres- il s’agit juste de manières différentes. Ce qui est important c’est de savoir que si une personne se sent mal à l’aise quand elle vous salue, c’est sans doute parce qu’elle essaye de se souvenir si elle doit vous serrer la main, vous embrasser, baisser le regard, dire “salut” ou vous regarder dans les yeux!



**CLAUDE RWAGANJE****-Comment aider les immigrants à investir dans le Maine-**

Claude Rwaganje est arrivé de la République Démocratique du Congo dans le Maine en 1996, il y a presque 22 ans. A cette époque, peu d'Africains vivaient dans le Maine. En fait, l'expression "venant d'ailleurs" était souvent employée pour décrire les personnes qui venaient d'une autre partie de l'état, ou d'un autre état - personne n'imaginait alors que le Maine allait bientôt accueillir de nouveaux résidents venant d'Afrique.

Mr. Rwaganje a été obligé de quitter son pays et de venir se réfugier ici pour se protéger. Activiste depuis un jeune âge, il n'avait jamais eu peur de parler contre l'injustice et les mauvais traitements dans son pays, ce qui a fait de lui une cible. Il a quitté sa patrie en 1994, pendant une période violente de la guerre mondiale africaine. Il peut encore se souvenir des scènes de confusion qui régnaient juste avant qu'il ne quitte son pays: les maisons en feu, les bus et les camions portant les fusils, amenant les troupes, les femmes et les enfants qui arrivaient à Bukawa, la ville universitaire où il avait étudié, et qui était aussi la ville la plus proche de la frontière entre le Rwanda et le côté congolais. Trois de ses amis d'université, qui, eux, ne sont pas partis, pensant que tout irait bien, ont été tués pendant la violence de cette époque.

Mr. Rwaganje parle de lui-même et des autres immigrants africains qui habitent maintenant dans le Maine, "Nous ne sommes pas ici par choix, mais à cause de ce qui s'est passé dans notre pays. J'aimerais tant être dans mon pays natal pour partager mes connaissances et mes qualifications, mais je ne peux pas être là-bas parce que c'est trop dangereux."

Fondateur et Directeur Exécutif de "Community Financial Literacy", rebaptisée à l'occasion de son dixième anniversaire "ProsperitéME", Monsieur Rwaganje se souvient des premières vagues de Somaliens et Soudanais qui ont commencé à arriver dans le Maine au début des années 2000. Il se souvient aussi des réfugiés et des demandeurs d'asile qui ont commencé à arriver en grands nombres, venant du Burundi, de la République Démocratique du Congo, du Rwanda et de l'Angola au début des années 2010, 2011, et 2012. La vie a commencé à vraiment changer pour ces immigrants après cela, et il note avoir remarqué avec plaisir qu'il y a maintenant une meilleure réception de la diversité dans notre état.

"Nous ne voulons pas être des étrangers dans notre propre état", dit-il. "J'aime le Maine. J'aime les gens du Maine. Je veux que l'on construise l'état ensemble. Nous sommes ici pour contribuer à l'économie du Maine, un état qui a accueilli ceux d'entre nous qui étaient dans le besoin." Rwaganje mentionne la démographie de l'état du Maine et le rôle important que les nouveaux immigrants jouent en occupant des postes que les travailleurs plus âgés avaient quittés. "Nous sommes ici pour contribuer. Tout le monde peut y gagner", il remarque. Il ajoute que cette année très peu de nouveaux immigrants sont venus dans le Maine à cause de la décision de Président Trump de réduire les nombres de réfugiés.

M. Rwaganje est marié et il a des enfants, et ceux-ci se sont bien intégrés à la vie locale. En fait ils se sont si bien intégrés que leurs parents s'inquiètent maintenant de les voir complètement oublier leur culture congolaise. Ils parlent la langue anglaise couramment, et M. Rwaganje parle l'anglais très bien lui-même. Il parle aussi la langue française et le Kinyamulenge, le Swahili, le Kirundi, et le Kinyarwanda. Il remarque que 90% des immigrants africains arrivent dans le Maine ayant acquis une bonne éducation. Lui-même est venu aux Etats-Unis ayant fait des études de biologie et de pharmacie. Après être arrivé, il a obtenu un diplôme en Business Administration à USM et ensuite un MBA.

Malgré ses diplômes, quand il est arrivé dans ce pays, tout était nouveau pour lui. Quand il a déménagé ici, il venait d'une économie basée sur le cash-flow. Il raconte des histoires qui témoignent du fait que la vie était si déroutante dans ce nouveau pays où l'économie est basée sur un système bancaire. Ses histoires expliquent aussi ce qui l'a poussé à fonder CFL (maintenant appelé ProsperitéME). Lors d'un rendez-vous avec un employeur juste après être arrivé, ce dernier faisait référence aux formulaires 401K et M. Rwaganje ne comprenait pas de quoi il parlait. On lui a expliqué enfin que ces formulaires avaient à faire avec la "retraite" - c'était aussi un nouveau concept pour lui. Comme il n'était pas capable de décider quel plan choisir, il ferma les yeux et choisit un plan au hasard. Il réalisa après que si c'était si difficile pour lui, d'autres trouveraient cela compliqué aussi.

Une autre fois, on lui a demandé de co-signer pour une personne qui n'avait pas de crédit et qui avait besoin d'aide pour acheter une voiture. Il ne savait pas qu'en co-signant, il deviendrait alors responsable de la facture et de la dette accrue. Il était coincé au début parce que le client avait quitté l'état sans prévenir et payer, mais heureusement, il a pu trouver une manière légale de se sortir de cette situation, mais il réalisa que d'autres personnes pourraient facilement se retrouver dans la



ruine financière s'ils ne comprenaient pas le système financier américain.

En 2008, M. Rwaganje a décidé de créer une organisation à but non lucratif avec pour fin d'éduquer les premières générations d'immigrants à construire des vies de qualité. Il voulait aider les gens à investir dans leur avenir, atteindre le rêve américain et construire une communauté plus prospère. CFL a assisté beaucoup de personnes de manières différentes pendant ces dernières années, par exemple avec des comptes en banque individuels de développement (en partenariat avec CEI) qui ont aidé à financer les études, les petits commerces, les achats de maisons et les achats de voitures; avec des classes sur les finances: et avec des cours particuliers en conseil de finances, pour ne citer que quelques exemples. CFL a surtout assisté les réfugiés, les immigrants, et les demandeurs d'asile, mais aussi des individus qui ont des revenus modestes.

M. Rwaganje insiste sur le fait qu'il n'a pas bâti l'organisation à lui seul et qu'il n'aurait d'ailleurs pas pu le faire seul. Ses partenaires incluent Portland Housing Authority, qui a fourni à l'entreprise naissante son premier site; Avesta Housing, qui offre maintenant un espace confortable; et aussi Portland Adult Education. De plus, CFL a eu un excellent comité, dont les membres ont fait un travail merveilleux à travers les années, et du personnel qualifié. Aujourd'hui, l'organisation compte trois employés qui travaillent à plein temps, un employé à mi-temps, et un conseiller en plus de Claude. Il y aura aussi bientôt deux nouveaux employés.

Le 8 mai marquait le dixième anniversaire de cette organisation à but non lucratif. Les membres de la communauté se sont rassemblés à Thompson's Point pour célébrer avec de la musique, de la nourriture, des boissons, et une remise de récompenses - et l'annonce d'un nouveau nom. Ces dernières années, l'organisation s'est élargie. Seulement à Portland à l'origine, il y a maintenant un deuxième bureau qui a ouvert à Lewiston. ProsperitéME voit désormais plus loin que la compétence individuelle en finance et s'intéresse à la prospérité de la communauté. Il y a quatre branches dans la vision de l'organisation: les connaissances en finances, le développement professionnel, le soutien aux petits commerces et aux entrepreneurs, et l'assistance à ceux qui veulent étudier à l'université.

"Nous sommes ici en tant que contributeurs", dit Claude Rwaganje à propos de ProsperitéME. "Nous employons des Américains et des immigrants. Nous aidons les gens à investir dans le Maine. Nous servons."

**-PAPY BONGIBO PREND LA COMMANDE DE L'ASSOCIATION CONGOLAISE DU MAINE-**

Le 21 avril dernier, Papy Bongibo a été investi comme président de l'Association Congolaise du Maine (COCOMaine). L'inauguration a eu lieu à l'École communautaire East End et une large audience de supporters enthousiastes y était présente. Le mandat de service est de deux ans, avec la possibilité d'une re-élection pour un second mandat.

Monsieur Bongibo a un programme clair et ambitieux à diriger - il a reçu plus de 500 votes de la communauté congolaise qui compte environ 2000 personnes dans le Maine. Investis avec lui sont les vices-présidents Thierry Kitoko et Clément Yombe, la secrétaire générale Francine Ngabu, et les trésoriers François Agwala et Patrick Mulonda.

Monsieur Bongibo est déterminé à être un président compétent et bien organisé et il a pu le prouver en commençant par former un cabinet de dix-sept hommes et femmes. Ces ministres épauleront des responsabilités dans sept catégories différentes: Intégration sociale, Relations publiques, Communications, Logistique, Famille, Statistiques, Culture et Arts, Sports et Loisirs, et Jeunesse et Education. Chaque ministre est en charge d'un projet et a une équipe qui le conseille.

"Je savais qu'il nous fallait avoir une équipe forte, afin que les besoins de chacun soient pris en charge", a appuyé Bongo pendant un entretien avec Amjambo Africa! tenu aux centre D'Accueil aux Immigrants le 29 avril où le vice président Thierry Kitoko était aussi présent. "Ce n'est pas le travail d'une seule personne de pouvoir satisfaire les besoins de la communauté entière de Congolais. Nous avons beaucoup de problèmes à essayer de résoudre-financer l'éducation universitaire de nos jeunes, faciliter l'intégration au sein de la communauté locale du Maine, trouver des emplois pour nos aînés et des voies à l'emploi pour les Congolais éduqués qui arrivent sans qualifications américaines, et offrir du support financier pour ceux qui en ont besoin."

Monsieur Bongo et ses vices-présidents Kitoko et Yombe sont en train de former quatre groupes différents de liaison à la communauté - un groupe de personnes âgées, un groupe d'adultes, un groupe pour représenter les familles, et un groupe pour représenter les jeunes. Les groupes communautaires communiqueront avec la direction sur les besoins des sous-groupes qu'ils représentent. Au coeur de la vision de M. Bongibo se trouve le



besoin d'unir la communauté africaine du Maine. Unir la communauté est son objectif depuis son arrivée dans le Maine d'Atlanta, Géorgie à la fin de l'année 2009. "J'ai toujours pensé que si nous restions chacun dans notre coin-les Congolais, les Burundais, les Rwandais et les Soudanais- nous n'accomplirons rien." Il est très satisfait que le Président de la Communauté Rwandaise ait participé à la cérémonie d'inauguration de COCOMaine. Il remarque qu'il faut un effort uni de la part des Africains du Maine pour avancer au delà des hostilités créées par les guerres civiles et autres disputes qui ont eu lieu chez eux, en Afrique. Il croit qu'il est temps de dépasser tant de divisions et il insiste que c'est essentiel à l'intégration des Africains dans le Maine.

Kitoko et Bongibo ont travaillé ensemble pour unir les Africains du Maine depuis des années à travers des chemins différents, avec par exemple l'Association (à but non lucratif) de la Communauté d'Art et de Divertissement Africaine de la Nouvelle Angleterre (NEAACA). L'idée est de faire venir des artistes venant d'Afrique et d'Europe qui font des spectacles qui plaisent aux Africains originaires de pays différents, offrant ainsi des occasions de rencontres. "Il y avait de gros problèmes entre les Rwandais et les Congolais dans le Maine."

Bongibo et Kitoko se mettent d'accord pour dire que le fait d'organiser des spectacles culturels en commun a joué un rôle important pour unir les gens. De plus, le Maine est devenu une destination privilégiée de concerts pour les Africains venant d'autres états de la Nouvelle Angleterre. "Avant, les gens disaient, 'Pourquoi êtes-vous dans le Maine. Il n'y a rien ici pour vous' Maintenant nous sommes l'état de la Nouvelle Angleterre qui organise le divertissement africain à grande échelle."

"J'aime le Maine. J'aime la tranquillité et la paix. Je ne veux plus partir. C'est vrai que le temps était meilleur à Atlanta, où j'ai habité au début, mais nous sommes des Mainers maintenant, et nous nous sommes même habitués au froid!", dit Bongibo.

Kitoko est d'accord. Il remarque que le Maine est un endroit accueillant et sûr où il a pu fonder une maison pour sa femme et son enfant. Il parle chaleureusement de son amitié avec Bongibo. Comme il s'était déjà installé dans le Maine avant que Kitoko n'y arrive, le nouveau président lui a servi de guide à lui et sa famille. "Dieu l'a mis sur mon chemin pour aider ma famille." La direction congolaise partage une vision pour l'avenir. "Nous pouvons aider construire la ville de Portland, y construire des commerces, faire avancer la ville," Kitoko et Bongibo sont du même avis. "Plus les communautés congolaises et africaines sont unies, plus nous pouvons aider le Maine ensemble."

Ils insistent qu'il est important d'aider au financement de l'éducation universitaire des enfants de leurs communautés, entre autres projets qui nécessitent des financements, et ils chercheront l'assistance de bourses et autres sources de revenus, comme un coût annuel d'adhérent. Bongibo remarque que faire des dons aux organisations ne fait pas partie de la culture africaine, même si les gens donnent généreusement de l'argent pour des mariages ou des enterrements. Pour vous donner un exemple, à l'inauguration, chaque membre du cabinet a payé les frais annuels de \$60.00 pour devenir membre. Bongibo dit que cela revient à payer \$5.00 par mois, une somme que la plupart des gens dépense en pacotilles chaque semaine.

Pour terminer leur entretien, Bongibo et Kitoko ont fait de la publicité pour Amjambo Africa! "Il faut lire Amjambo Africa! C'est notre journal. Nous sommes fiers d'avoir le soutien d'Amjambo Africa! et nous espérons que tout le monde soutiendra le journal. Ce journal nous permet de montrer au peuple du Maine que nous considérons le Maine comme notre maison. Nous voulons être acceptés comme faisant partie de la communauté. Nous aimons vivre ici."

**DU TERRAIN: LE BURKINA FASO**

La République du Burkina Faso est un pays de l'Afrique de l'ouest qui s'appelait auparavant la République de Haute Volta, en français. Ce sont les colonisateurs français qui lui avaient donné ce nom afin de noter sa situation géographique au nord du fleuve Volta. La superficie du Burkina Faso est de 274 200 km2. Le census 2018 des Nations Unies estime que la population est de 18 millions d'habitants. Pour mettre cela en perspective, le Burkina Faso est 2,99% plus grand que l'état du Maine, mais le Maine est moins peuplé par 13, 8% moins d'habitants.

Le Burkina Faso a six frontières: le pays est entouré par le Mali au nord et à l'ouest, le Niger à l'est, le Bénin au sud-est, le Togo et le Ghana au sud et la Côte d'Ivoire au sud-ouest. Le Burkina Faso a une grande variété ethnolinguistique avec comme langue officielle le français, mais on y parle aussi 70 autres langues. 53,69% de la population est musulmane.

En 1984, le célèbre président charismatique Thomas Sankar rebaptise son pays Burkina Faso, ce qui signifie "la patrie des hommes ou femmes intègres". Le nom est un mélange de mots indigènes. Notamment les deux plus populaires, le Mossi et le Dioula. 'Faso' signifie "patrie" en langue Dioula et 'Burkina' signifie "hommes ou femmes intègres" en langue Mossi. Le président Sankara était très populaire, et quand il fut assassiné le 15 octobre 1987, sa mort eut des répercussions dans tout le conti-

nent africain.

Le Burkina Faso a obtenu son indépendance en 1960, et le pays a connu depuis des périodes de turbulence politique ainsi que plusieurs coups militaires. D'ailleurs on appelle le Burkina Faso la capitale des coups d'état parce que le pays en a vécu plus que n'importe quel autre pays africain. Le 31 octobre 2014, Président Blaise Compaoré quitte sa fonction après 27 ans au pouvoir. Il avait pris cette décision parce qu'il avait dû faire face à un soulèvement populaire contre sa déclaration de faire campagne pour un cinquième mandat. Les opposants étaient descendus dans la rue à Ouagadougou. L'ancien premier ministre Roch Marc Christian Kaboré fut alors déclaré gagnant des élections le 30 novembre 2015 après une année de régime militaire, et la population a repris espoir après ces années de régime dictatorial.

Au printemps dernier, le 2 mars 2018, l'ambassade française dans la capitale de Ouagadougou a été la cible de plusieurs attaques terroristes. 16 innocents ont été tués et plus de 80 personnes blessées. Un groupe armé lié à Al Qaeda a revendiqué l'attentat. Ces dernières années, le Burkina Faso, ainsi que la région du Sahel, a vu la résurgence de violence de la part de groupes djihadistes. Les écoles sont visées, parce que ces groupes essaient d'imposer l'adoption d'un système éducatif basé sur le Coran. Beaucoup d'enseignants ont dû fermer les portes de leurs salles de classe et des personnes ont dû partir de leurs maisons. 4000 soldats français ont été déployés dans la région afin de combattre cette insurrection.

#### DU TERRAIN: DJIBOUTI

La république de Djibouti est un petit pays situé dans la corne de l'Afrique. Elle est devenue indépendante de la France le 27 juin 1977 et c'est alors qu'elle changea son nom de Somalie française à Djibouti. Ses frontières s'étendent avec l'Erythrée au nord, avec l'Éthiopie au sud et à l'ouest, et avec la Somalie au sud-est. Le pays se situe à l'entrée de la Mer Rouge et le long du golfe d'Eden. L'état du Maine est quatre fois plus grand que Djibouti- Djibouti a une superficie totale de 23 200 kilomètres carrés- et le pays compte une population d'environ 900,000 habitants. 98% de la population est musulmane. Les langues officielles sont l'arabe, le somali et le français, et parfois l'afar. Djibouti est classée 146ème dans le monde pour l'espérance de vie, tenant en compte la grippe, la pneumonie, les crises cardiaques, le sida, les maladies intestinales, et la tuberculose comme étant les causes primordiales de mort. 67, 9% de la population est illettrée, d'après des statistiques récents soumis par World Health Rankings. Ismail Omar Guelleh est le président actuel du Djibouti depuis 1999. Il a remplacé son oncle, Hassan Gouled Aptidon, qui gouvernait depuis que le pays avait obtenu son indépendance en 1977. Si l'on met cela en perspective, en 41 ans, le pays n'a eu que 2 présidents, et les deux venaient de la même famille. Pendant la même période, Les Etats-Unis ont eu 7 présidents.

Malgré sa petite taille, les puissances mondiales s'intéressent à Djibouti. Djibouti abrite la seule base militaire permanente américaine en Afrique, le camp Lemonnier. La Chine aussi a une base militaire à Djibouti- sa première base navale à l'étranger- qui est située à quelques kilomètres de la base américaine. Les zones de transport les plus occupées se trouvent dans les eaux de Djibouti. De plus, le pays est utilisé par le Royaume-Uni pour envoyer des approvisionnements de secours pour le Yémen. qui est situé à juste 20 miles en face du détroit Bab el-Mandeb (en arabe "les portes de l'enfer").

Selon le journal anglais the Guardian, avec la chute du Yémen et les déplacements forcés de 2, 8 millions de Yéménites, presque 35, 0000 réfugiés sont arrivés au Djibouti pendant les 2 dernières années. Le PIB du Djibouti étant de 1, 872 dollars par habitant, le pays est donc mal équipé pour pouvoir accueillir tous ces réfugiés.

Djibouti n'est pas considéré "libre", selon la Freedom House. Il y a des violations des droits de l'homme commises par le gouvernement dictatorial de Ismail Omar Guelleh, telles que le manque de liberté des Djiboutiens d'exercer leur droit fondamental de vote et de choisir librement un président pour gouverner leur pays. Président Guelleh a ainsi facilité le retrait d'un mandat de 2 ans que la constitution de 2010 avait ratifié, et il sert désormais son quatrième mandat. Il contrôle la presse et prend régulièrement des mesures sévères contre les enseignants, les journalistes, le clergé qui s'opposent contre son régime. Des rapports de torture et autres traitements sévères contre les citoyens ont été signalés.

Récemment, le Maine a accueilli des réfugiés et des demandeurs d'asile venant de Djibouti qui se sont installés à Portland et à Lewiston. D'ailleurs, à Lewiston, on trouve maintenant plus de réfugiés venant de Djibouti que de la Somalie. La plupart sont arrivés comme demandeurs d'asile. À travers des témoignages de première main, ils décrivent avoir voyagé dans des conditions difficiles de leur pays. Ceux qui ont parlé à Amjambo Africa! confient ressentir de fortes inquiétudes concernant président Guelleh et son régime.

Il y a un dictionnaire africain qui dit "Une main qui tient le pouvoir ne le lâchera pas à moins qu'elle ne soit coupée."

#### DU TERRAIN: LA RÉPUBLIQUE CENTRAFRICAINE (LA CENTRAFRIQUE)

La République Centrafricaine est située au centre du continent africain. C'est un pays enclavé, entouré par le Cameroun à l'ouest, le Tchad au nord, le Soudan et le Soudan du Sud à l'est, la République Démocratique du Congo et la République du Congo au sud. La superficie de la Centrafrique est d'environ 623 000 km2..

La République Centrafricaine est le 20ème plus grand pays d'Afrique et le 45ème plus grand au niveau mondial. Pour mettre cela en perspective, la Centrafrique est 6,7 fois plus grande que l'état du Maine. Les Nations Unies estiment que la population actuelle est de 5, 141, 574 habitants. C'est le 38ème pays le moins peuplé du monde et ses citoyens ont une des espérances de vie les plus basses d'Afrique, avec un âge seulement de 53,26 ans. La majorité de la population (90%) en Centrafrique est chrétienne alors que 9% pratiquent l'Islam. Les deux langues principales sont le français et le sango.

La France a colonisé la république centrafricaine de 1894 à 1960. Depuis qu'elle est devenue indépendante, la Centrafrique a connu la violence et des troubles politiques comprenant mais pas inclus à: de nombreux essais d'attaques militaires pour prendre contrôle, des coups d'état et des mutinies, des grèves générales de civils, et des attaques de groupes rebelles. Plus récemment, le pays a souffert de désaccords religieux entre musulmans et chrétiens. A cause de toutes ces années de violence en République Centrafricaine. le risque de mort a augmenté à un taux alarmant dans le pays. Des maladies comme la malaria, la tuberculose et le VIH/ sida pèsent lourdement sur la population.

En 2015, la République Centrafricaine a organisé et tenu ses premières élections dans un climat de paix. Aucun des candidats n'a remporté plus des 50% des voix requises et le résultat fut donc annulé. De nouvelles élections furent organisées le 2 janvier 2016 et Faustin Archange Touadéra fut élu président.

Après les élections, alors que la population commençait à reprendre espoir, le pays a été plongé à nouveau dans un nouveau cycle de violence, et fut de nouveau le théâtre d'un regain de violences exercées par des groupes armés. Le résultat fut le déplacement de plus d'un million de personnes, la montée de tensions entre chrétiens et musulmans, et le manque de ressources adéquates pour aider ces réfugiés. Le 9 avril 2018, un groupe armé a blessé des douzaines d'innocents en République Centrafricaine. Le pays est dans une situation sécuritaire précaire et est maintenant considéré par le Conseil de Sécurité des Nations Unies comme un des huit pays dans le monde qui a le plus grand nombre de personnes avec insuffisance alimentaire.

## SWAHILI TRANSLATION

#### NAMNA GANI TUSALIMU : KU SHIKA MKONO, KUKUMBATIA AO KU BUSU ?

Ku wasalimu watu wengine ina maana sana katika maisha yetu. Wakati wote twafanya hivyo, na mara nyingi bila hata kufikiria, ila namna tunasalimiana inaweza kuwa na matokeo katika hali yetu ya kuishi, ao katika kufanikiwa kwetu tufanyapo biashara. Mila mbalimbali zina hali tofauti zinazo zunguuka namna ya kusalimu wengine. Tukijua kanuni za kila tamaduni tunaweza pia kujua namna ya kuendeleza uhusiano vizuri. Katika miongo michache iliyopita, Maine imewakaribisha wahamiaji kutoka pembe mbalimbali za dunia, na hao wote wanakuja kila moja na desturi fulani kuhusu jinsi ya kuwasalimu wengine kwa adabu. Kutambua kwamba tabia tunazo ni tabia tumejifunza tangu wakati wa utoto, hizo inaweza kutusaidia kufanya vizuri zaidi kama kunajitokeza 'makosa' katika njia za ku wasalimu wengine bila kuwa kasirisha, ila zaidi zitusaidie kujenga mahusiano bora pamoja.

Kanuni za mila na kitamaduni mara nyingi hazihusi bara wala nchi nzima, na hii ni kweli humu Marekani kama vile Afrika. Na zaidi, watu wanaoishi vijijini huwa na desturi tofauti na wale wanaoishi katika miji mikuu. Kwa kweli, wale wanaoishi katika nchi moja wanaweza kuwa na tabia tofauti za salamu ambazo ni tofauti kabisa na wale wanaoishi katika nchi nyingine za bara hiyo hiyo moja, tuseme kwa mfano Afrika. Marekani ni nchi kubwa sana ambapo kabila na tamaduni mbalimbali zimeingiliana mara kwa mara kiasi kwamba mambo yamekuwa magumu kueleweka zaidi sana kwa wageni na hata kwa wenyeji pia. Muandiko huu kuhusu namna ya kuwasalimu wengine ni kama maelezo kwa jumla tu.

Jumla inayo shikilia ukweli nchini Marekani ni kwamba katika wenyeji asili wa Amerika wanapenda kumupa mutu yeyote nafasi ya kipekee. Wanajitahidi wawezavio kuepuka miili kugusana, ila kwa familia au marafiki wa karibu sana hiyo inakubalika. Watu wanaweza kuwasalimia ndugu zao na marafiki wazuri kwa kuwakumbatia kwa karibu au kuwapa busu ya haraka kwenye shavu lakini hawatawasalimu wageni au washirika wa biashara kwa njia hio. Kwa kawaida katika hali za biashara ni kupeana mkono wa kushikamana. Wamarekani mara nyingi huwekea umbali wa mkono ulionyoshwa kati yao na watu

wengine, bila kujali mazingira. Kusimama karibu na mutu mwengine kwa jumla huonekana kama ukiukwaji wa nafasi ya kipekee na hiyo inaweza kuonekana kama tabia isiyokubaliwa. Kwa kawaida mtu awaye yote atarudi nyuma kitambo ikiwa nafasi ya kipekee imegonda kupita chini ya urefu wa mkono kunyoshwa.

Humu Marekani, watu kwa jumla hufikiri kwamba ni muhimu sana kuwapa watu cheko na pia kuangalia moja kwa moja machoni mwa watu unao wasalimu. Hii si kweli katika tamaduni zote. Kwa kweli katika nchi nyingi za Afrika kuangalia mutu moja kwa moja katika macho inaweza kuonekana vibaya sana. Kwa mfano, katika Zambia, kwa ajili ya adabu, mara kwa mara mtu ata epuka kuwasiliana macho kwa macho.

Hakuna salamu ya kawaida iliyi halali nchini Marekani. Watu mara kwa mara hucheka kidogo na kusema 'hi' au 'hello'. Ikiwa ni mara ya kwanza kukutana na mtu kwa kawaida watu hupeana mkono na kusema, "Ni furaha kukutana nawe." Jibu linalotarajiwa kutokea ni hilo hilo 'Ni furaha kukutana na wewe pia.' Ni ya muhimu nay a maana sana nchini Marekani kujaribu kutamka na kutaja majina ya wengine sawasawa. Watu ambao ni wapya kufika wamewaona Wamarekani kusumbuliwa wakati wowote ule wanapo sikia majina yao yameitwa ao yametamkwa vibaya. Pia inatambulika kama ni kukosa adabu hapa Marekani kila unapowaita watu kwa jina lao la jamii ao la mwisho. Mara nyingi Wamarekani hutumia majina ya kwanza ya kila mmoja. Ikiwa wanatumia jina la mwisho, hata hivyo, kama vile katika mazingira ya biashara au mazingira ya shule, ni kwamba wataongeza 'Mheshimiwa, Bwana, au Bibi. Kwa hiyo, wakati wa kukutana na mtu katika mazingira rasmi, uchaguzi mzuri ni kusema,' Furaha kukutana nawe, Bwana / Bibi / Binti. \_\_\_\_\_'. Tunapojiswali kujua kama tutatumia 'Bibi' au 'Binti' ili kumuelekeza mwanamke ni vizuri kusikiliza kwanza kwa makini ni kwa jina gani amejitambulisha kwako. Ikiwa haiwezekani kujuwa nini alisema, jitahidi kuchagua moja wapo ambayo inaonekana kusikilika vema masikioni mwa wa Marekani. Katika Afrika, nafasi ya kipekee inaweza kuwa hai zinngatiwe ila hapa Marekani sivyo. Watu wamoja wanasema kwamba hii inaweza tokana na kuwa watu hugawanya nafasi ndogo kunako familia kubwa na juu ya hiyo, hakubaki nafasi ya kutosha kwa upekee. Hii bila shaka inatofautiana na kiwango cha mapato, hata hivyo kwa ujumla kusema kwa sauti juu ya kulinda nafasi ya kipekee na kukataza kugusana sio muhimu sana kama ilivyo katika Amerika

Kuwasalimu na changamoto, hueleweka kama moja wapo ya tabia nzuri za kiAfrika na watu huwa na hakika kusambaza salamu yenye joto. Watu wengi wanaweza kutoa salamu nzuri na kupana mkono, ingawaje katika tamaduni fulani, kama vile wa Somalia, wanawake hawashiki mikono na wanaume kwa salamu inje ya familia zao. Zambia pia inahesabiwa kuwa haikubaliki kwa wanaume na wanawake kugusana wanapo salimiana. Katika baadhi ya tamaduni za Kiafrika ni kawaida kuwasalimu wengine kwa kumukumbatia, hasa kwa marafiki wazuri na jamaa Katika nchi kadha, kunako mikutano maalum kama wakati wa ndoa ao sikukuu yoyote ile, watu huwa wana salimu wageni kwa kuwa kumbatia.

Salamu katika tamaduni fulani - kama vile Uganda na Zambia na Tanzania - hutofautiana kulingana na mambo kama vile jinsia, hali ya kijamii, na umri. Kwa Uganda ki-asili wanawake hupiga magoti ili kuonyesha heshima kwa wanaume. Watu wa Zambia mara kwa mara hupiga magoti wakiwa mbele ya wazee wao au wale ambao ni wakuu wao kijamii. Katika Afrika watu hu thamini sana hekima ya watu wakubwa na vijana wanafundishwa mapema kujuwa kuwasalimu wazee ipasavyo. Katika baadhi ya desturi na tamaduni za Kiafrika wakati kijana anakutana na mtu mzee, kijana huyo analazimika kungoja hata apate kusalimiwa kwanza na mzee. Hii inachukuliwa kama alama ya ishara ya waliozaliwa vizuri. Katika tamaduni hizi ina chukuliwa kuwa alama ya kukosa adabu kwa kijana kuanzisha salamu.Inchini Tanzania, kwa upande mwingine, wakati kijana anapita mzee, huyo kijana husema 'Shkamo', ambayo kwa kweli inamaanisha kwamba "Mimi nawashika miguu." Na mtu mzee anajibu, 'Marhaba', ama 'Ninafurahi'.

Wakati mwingine katika Marekani, salamu inaweza kuonekana sawa laana, na hata kama hutumia alama ya kuinamisha kichwa usioeleweka inayotumiwa kama salamu. Hii haipaswi kuchukuliwa kipekee kama ya maana sababu ina futana tu na desturi. Katika Afrika, kwa upande mwingine, salamu zinaweza kufafanuliwa kabisa. Katika maeneo mengi ya Zambia, watu kwa kawaida husalimiana kwa kupezana mkono, wakiutumia mkono wa kushoto ku shikilia mkono wa kuume, Ki asili hii inachukuliwa kama alama ya kuonyesha keshima. Watu wa mikoa ya Luapula, Magharibi, na Kaskazini-Magharibi mwa ma jimbo, hutumia mara kwa mara salamu ambayo inahusisha kupiga mikono pamoja na kuponda vidole gumba. Salamu ni tofauti kabisa katika jimbo la Magharibi. Marafiki wa karibu wanaweza kusalimiana kwa kushikiliana mkono na kupiga makofi mara mbili au mara tatu, na pia kukunjama kidogo hadi magoti ki asili ni alama ya kuonyesha adabu. – Kwa mwisho hii hutumiwa wakati wa kuwasalimu wazee. Na wakati mwingine baada ya kushikana mkono, unaweza kubusu kitanga cha mkono



wa mtu mdogo kwa kumusalimu hii iki aminika kuwa baraka. Tunapondoka kwenye kikundi kidogo, mara kwa mara tunashikana na kutikisa mkono baadaye kila mtu anaondoka kwa jitihada ya kujitenga binafsi.

Hapa Maine, tunaweza kufanya biashara au kushirikiana na watu tukitembea katika mistari ya kitamaduni. Kila tufanyavo hivi ni vema kujua kama hakuna njia sawa au mbaya ya kuwasalimu watu – kunako tu njia tofauti. Ya muhimu ni ku kumbuka kama mtu akijikuta ao kusikia hafurahishwe anapo kusalimu, hata bila sababu, ni vizuri kukumbuka kwamba huku Marekani wanadhaniwa ku kutingiza mikono, kukumbatia, kuangalia chini, kusema 'hi' au kukuangalia moja kwa moja ndani ya macho yako!

#### PROFILE: CLAUDE RWAGANJE Kusaidia wakimbizi kuwekeza katika Maine

Claude Rwaganje alifikaka Maine kutoka Jamuhuri ya Kidemokrasi ya Congo mwaka wa 1996, karibu miaka ishirini na miwili tangu hapo. Wakati huo, wana Afrika walikuwa wachache wenye kuishi hapa Maine. Kwa hakika, nyuma ya hapo msemu 'kutoka mbali' ilitumiwa sana kama namna ya kusema kwamba umetokea sehemu tofauti na nchi ulimo, au kama ume toka nje ya nchi. Haikuwa kwenye rada ya mtu awaye yote kwa wakati ule kwamba Maine karibuni itageuka jimbo ya kukaribisha wakaaji wapya kutoka Afrika.



Bwana Rwaganje alilazimikaka kuondoka nchi yake na kutafuta usalama hapa kujikinga mwenyewe. Akiwa mwana-harakati tangu umri wake mdogo, hakuwa na aibu yoyote ile juu ya kuzungumza mambo yanayo husu haki na dhidi ya unyanyasaji, na hii ilimfanya awe lengo. Aliondoka nyumbani kwao munamo mwaka 1994, wakati wa vurugu wa Vita vikuu vya Ulimwengu vya Kiafrika.

Bado angali anaweza kukumbuka kwa fahamu mambo ya kuchanganisha aliyoyaona na jicho lake kabla ya kukimbia nchi yake - Nyumba zinazowaka moto, mabasi na malori yaliyokuwa yakichukua silaha na waaskari pia wanawake na watoto waliyomiminwa Bukawa, mji ambako alikuwa akihudhuria chuo kikuu, na ambao ulikuwa karibu na mipaka na Rwanda upande wa Congo. Marafiki wa chuo watatu ambao hawakuweza kuondoka, wakidhani kwamba mambo yatarudi shwari, waliaminika kuuwawa wakati wa vurugu ya wakati huo.

Bwana Rwaganje akisema juu yake mwenyewe na juu ya wahamiaji wengine wa Afrika wanaoishi sasa Maine, "Sisi si hapa kwa kutaka, ila kwa sababu ya yaliyotokea nyumbani kwa inchi zetu. Kwa bahati mbaya hatuwezi kuwa nyumbani, kwa sababu ya yaliyo tokea. Ningependa kuwa katika nchi yangu ili kutoa ujuzi wangu na maarifa ninayo kwa lakini siwezi kuwa huko kwa maana ni imekuwa mahali pa hatari sana."

Mwanzilishi na Mkurugenzi Mtendaji rasmi wa Jumuhia ya Uandishi kuhusu mambo ya kifedha – wakati huu ukisherehekea kumbukumbu ya miaka kumi tangu kuanzishwa kwa mradi huu na ambao umebadilishwa jina na kuitwa sasa ProsperityME – Bwana Rwaganje anakumbuka mawimbi ya awali wakati Wasomali na waSudan walio anza kufika Maine mapema mwaka wa 2000. Ame kumbuka pia wakati ambapo wakimbizi na watafuta hifadhi walianza kufika kwa idadi kubwa kutoka Burundi, Jamuhuri ya kidemocrasi ya Congo, Rwanda, na Angola mapema mwaka 2010, 2011, na 2012. Maisha yalianza kubadilika kwa kwa wahamiaji kutoka wa Afrika baada ya hapo, na pia akatambua kwa furaha kwamba kunako sasa uvumilivu wa kuwepo utofauti wa ma kabila jimboni wakati huu.

"Hatutaki kuwa wageni katika jimbo letu," amesema. "Ninaipenda Maine, ninawapenda wakaaji wa Maine. Nataka kuijenga jimbo hili pamoja na wengine. Tupo hapa kuchangia katika uchumi wa Maine, jimbo ambalo limekubali kuwahifazi wale miongoni mwetu ambao walifika wakiwa katika hali ya muhitaji. "Rwaganje amesema ya kwamba idadi ya watu wa jimbo hili na umuhimu wa mchango wa wahamiaji wapya ambao wamejaza pengo zilizoachwa pale palipokosa watu kutokana na kuzeeka kwa wafanyakazi. "Tuko hapa kama wanaoleta mchango wetu. Hii ni hali mchezo wa faida kwa faida, amesema.

Kama maandishi ya upande, amenukulu kwamba mwaka huu umeonekana uhaba wa wahamiaji wapya kufika jimbo la Maine kwa sababu ya uamuzi wa Rais Trump kupunguza idadi ya wakimbizi.

Bwana Rwaganje ana mke na watoto, nao watoto wameingizwa kabisa na kuzoea ipasavyo maisha ya hapa. Kwa hakika, wao wameunganishwa sana kiasi wamekuwa na wasiwasi na sasa wanajitahidi kuwalinda watoto mbali na kusahau utamaduni wa Kongo kabisakabisa. Wanasema Kiingereza kikamilifu, na bwana Rwaganje anaongea vizuri sana Kiingereza. Pia anaongea Kifaransa, Kiwamulenge, Kiswahili, Kirundi, na kinyarwanda. Anasema kwamba asili mia 90 ya wahamiaji kutoka Afrika wanawasilika katika jimbo hii wakiwa wenye kuchukua pamoja nao elimu nzuri. Yeye mwenyewe alipokuja nchini humu

alikuwa akichukua mfukoni mwake majifunzo ya ki Biologia na ufundi wa duka la madawa. Baada ya kufika hapa, alirudi shuleni na kupata shahada katika Biashara na uongozi kunako Chuo Kikuu cha Kusini mwa Maine na baadaye ka pata shahada linguine juu ya shahada katika mafunzo yale yale.

Licha ya elimu yake hiyo, alipofika nchini humu kila kitu kilionekana kwake kuwa kigeni. Akawa anahamia hapa na pale katika uchumi wa msingi wa fedha. Huko akikata na kurudilia hadithi alizo tumia ili kuonyesha ginsi gani maisha katika nchi mupya yanaweza kuchanganyikisha mutu na zaidi kwa mfumo wa benki. Hadithi hizo zinaelezea pia nini kilichomsababisha kuunda CFL (kwa sasa ProsperityME). Kwenye mkutano na mwajiri mpya wakati ule, mara tu alipofika, la muhimu ni kwamba mwajiri huo aliendelea kumumaanishia 'fomu 401K', kwa kuwa hakushinda kuelewa yale yaliyokuwamo. Hatimaye alielezwa kuwa hii inahusiana na 'kustaafu' – ila pia ilikuwa dhana yeye hakuzoeana nayo. Akiwa havezi kumua mpango gani achague, alifunga tu macho na kuchagua kwa upofu. Licha ya hayo aligundua kuwa kama ikiwa amechanganyikiwa kiasi hicho, wengine bila shaka wanaofika nchini humu watachanganyikiwa vivyo hivyo bila shaka.

Hadithi nyingine ilihusisha habari ya mtu kusainiana pamoja na mtu asiye na kibali ya ya kupata mikopo na ambaye aliomba msaada wake kwa kununua gari. Hakujuu ya kwamba kwa kusainiana pamoja naye alikuwa akiwajibika kwa muswada huo. Alikwama kwa mara ya kwanza kwa sababu mnunuzi alitoka jimbo hilo na kwenda mahala pengine bila kulipa, nyuma ya hapo alipata njia halali ya kisheria ili kukabiliana na hali hiyo, lakini alitambua kwamba kuna wengine waliopaswa kuwa na uharibifu wa kifedha kwa sababu hawakuelewa mfumo wa ki fedha wa Marekani.

Kwa mwaka wa 2008 aliamua kuanzisha shirika lisilo la faida lililotarajiwa kuwa elimisha wahamiaji wa kizazi cha hapo mwanzo kuhusu jinsi ya kujenga maisha bora. Alitaka sana kuwasaidia watu kuwekeza kwa siku za usoni, hadi kufikia ndoto yao ya ki-Marekani, na pia kuijenga jumuiya ya wenye kufanikiwa zaidi. Kwa miaka mingi, CFL imewasaidia watu wengi kwa njia tofauti, kama vile kupitia akaunti za Maendeleo ya mtu binafsi (kwa kushirikiana na CEI) ambazo zimesaidia kugaramia ongezo la elimu, kuanzisha biashara ndogo ndogo, manunuzi ya nyumba, na ununuzi wa gari; kupitia kozi ya kujifunza matumizi ya fedha; na warsha za moja kwa moja ofisini kuhusu matumizi ya fedha, hii ni kutaja mifano michache tu. CFL imehudumia hasa wakimbizi, wahamiaji, na walio pewa hifadhi, lakini pia watu kawaida wenye kipato cha chini.

Bwana Rwaganje mara ameeleza kwamba hakulijenga shirika hilo pekee na wala asingeliweza kuitekeleza yeye binafsi. Ila washirika na mjongoni mwao Mamlaka ya Makazi ya Portland, ambao imeipa hili shirika nyumba yake ya kwanza; Avesta Housing, ambayo kwa sasa hugawia nafasi maridadi; Mamlaka ya Makazi ya Jimbo la Maine; Shule la watu wazima la Portland. Na kwa nyongezo, CFL imekuwa na bodi bora la uongozi, ambao wanamemba wake wameteteleza kazi ya maajabu kwa miaka, pia timu lenye nguvu la wafanyakazi. Kwa sasa shirika linalo watumishi watatu wa wakati wote, mtu mmoja mfanya kazi kwa muda, na mshauri zaidi ya Claude. Kunatarajiwa ku ajiri watu wawili wapya munamo siku za usoni.

Mei 8 imekamilisha kumbukumbu ya miaka 10 ya shirika lisilo la faida. Wanachama wa jumuiya hiyo walikusanyika kunako Thompson Point kusherehekea kwa muziki, chakula, vinywaji, tuzo - na kufunguliwa kwa jina jipya, ProsperityME. Zaidi ya miaka shirika limeongezeka sana. Hapo mwanzo lilikuwako tu Portland, na sasa lina eneo la pili Lewiston. ProsperityME sasa inaangalia mbali zaidi ya ujuzi wa kifedha na kuendea njia ya starehe ya ya jamii. Kuna mikono mine kwa maono ya shirika: elimu ya kifedha, Kazi na ujuzi wa ki maendeleo, msaada kwa biashara ndogo ndogo na wajasiriamali, pamoja na msaada kwa wale wanaotafuta kupata elimu ya juu.

"Tupo hapa kama wachangiaji," Claude Rwaganje amesema kuhusu ProsperityME. "Tunatumikisha Wamarekani pamoja na wahamiaji. Tunasaidia watu kuja kuwekeza katika Maine. Tunatumika."

#### PAPY BONGIBO HUCHUKUA KOFIA YA UONGOZI WA JUMUIYA YA WA CONGOMANI WALIOKO MAINE.

Mnamo tarehe 21 Aprili mwaka huu, Papy Bongibo alipishwa kama Kiongozi mpya wa kikundi cha wa kongomani wa Maine. (COCO-MAINE). Uchaguzi ulifanyika kwenye Chuo Kikuu cha Kusini mwa Maine na ulihudhuriwa na umati mkubwa wa wafuasi wenye shauku. Muda wa kukaa madarakani ni wa miaka miwili, kuniwa na nafasi ya kuchaguliwa mara tena kwa muda wa pili. Bongibo anayo mamlaka ya wazi ya kuongoza - alipokea kura zaidi



ya 500 kutoka kwa jumuiya ya wa congomani ambayo idadi yao ni takribani watu 2000 katika Jimbo la Maine. Kuingizwa ndani ya ofisi walikuwepo pamoja naye Makamu wake wote wawili Thierry Kitoko pamoja na Clément Yombe. Kulikuweko pia Katibu Mkuu Francine Ngabu, na Walinzi wa feza François Agwala na Patrick Mulonda

## DID YOU KNOW?

Immigrant spending power in Maine after taxes was \$953.9M in 2014

Bwana Bongibo amekusudia kuwa kiongozi maarufu mwenye nguvu na mwenye kujua kupanga mambo ambaye ameyonesha uwezo wake kwa kuunda baraza la uongozi wenye kukamilika ambamo wanaume na wanawake wana jumlisha watu kumi na saba. Wahudumu hawa watahughulikia majukumu ya uongozi katika makundi saba tofauti: Ushirikiano wa Jamii, Uhusiano wa Umma, Mawasiliano, Vifaa, Familia, Takwimu, Utaamaduni na Sanaa, Michezo na Burudani, na Vijana na Elimu. Kila muhudumu/waziri anasimamia mradi na vivyo hivyo miradi hiyo husaidiwa na timu ya ushauri

"Nilijua kwamba tunahitaji timu lenye nguvu, ili kwamba mahitaji ya kila mtu yanaweza kushughulikiwa," Bongibo alisisitiza wakati wa mahojiano na Kituo cha Ukaribishaji wa Wahamiaji munamo tarehe 29 Aprili naye makamu wa kiongozi Thierry Kitoko alihuzuria mkutano huo. "Hakuna mtu awaye yote awezaye kuhifadhi ipasavyo mahitaji ya jamii nzima ya wa congomani. Tunazo shida nyingi ambazi tuna jaribu kupatia suluhisho. Kutoa mali kwa ajili ya elimu ya juu kwa vijana; ushirikiano na jamii ya watu wa Maine, kuwepo kwa ma kazi kwa wazee, njia za ajira kwa wakongomani, kufungua njia za ma kazi kwa congomani wenye elimu na ambao wamefika pasipo kibali ya wa Marekani, pia msaada wa kifedha kwa wale wanaohitaji."

Bwana Bongibo na Makamu wake Kitoko pamoja na Yombe wapo wanaunda makundi mawili ya washirika wa jamii - kundi moja la wazee, mmoja wa watu wazima, moja ikiwakilisha familia, na mmoja ikiwakilisha vijana. Vikundi vya jumuiya vitaendelea kuendesha uongozi ambao unawasiliana na mahitaji ya vijikundi vidogo vinavyo wakilishwa.

Kwenye utofu wa maono ya Bwana Bongibo kunako haja ya kuunganisha jamii ya wa Afrika walioko Maine. Kuunganisha jamii imekuwa lengo lake tangu wakati alipowasili Maine kutoka Atlanta, Georgia mnamo mwaka wa 2009. "Sikuzote nilidhani kwamba ikiwa tunakaa kila moja kwenye pembe yake tofauti WaKongomani, Waurundi, Wanyarwanda, WaSudani – hatuwezi kufikia chochote". Amefurahishwa sana kuona kwamba kiongozi wa Jamii ya Wanyarwanda alihudhuria sherehe ya ukabidhi wa madaraka kwenye zinduzi la COCOMAINE. Amesema kwamba inahitaji jitihada za pamoja upande wa Waafrika wa Maine kuendelea mbele kuachana na vurugu zilizotokana na vita vya wenyewe kwa wenyewe na migawanyiko ingine huko nyumbani. Yeye huamini kwamba huu ndio wakati wa kuenda kinyume cha hali za migawanyiko na kuona umuhimu wa ushirika wa WanaAfrika waliomo Maine. Kitoko na Bongibo wametumika pamoja hapo awali ili kutaka kuwaunganisha Waafrika wa Maine kwa miaka na kwa njia nyingi, ikiwa ni pamoja na kupitia mashirika yasiyo ya faida kunako Shirika la Utaamaduni wa wa Afrika wa Uingereza Upya. Wazo imekuwa kuleta wasanii kutoka Afrika na Ulaya ambao hufanya maonyesho inayo lenga kuwavutia Waafrika kutoka nchi nyingi, na hivyo kutoa fursa za kuchanganya. "Kulikuwa na matatizo makubwa kati ya Wakongomani na Wanyarwanda huko Maine," amesema.

Bongibo na Kitoko wanakubaliana kwamba matukio ya kitamaduni yaliyoshirikiwa yamekuwa na jukumu muhimu kuleta watu pamoja. Zaidi ya hayo, Maine imekuwa eneo la maonyesho kwa Waafrika kutoka nchi nyingine za Uingereza Upya. "Watu walikuwa wakisema, 'Kwa nini wewe uko hapa Maine? Hakuna chochote kwako bwana. "Sasa sisi ni jamuhuri ya Uingereza upya unayo endesha burudani za ki Afrika kwa kiwango kikubwa."

"Ninaipenda Maine," amesema Bongibo. "Ninafurahia amani na utulivu uliomo. Sitaki kamwe kuenda mahali pemgine tena. Ni kweli kwamba hali ya hewa ilikuwa bora zaidi huko Atlanta, ambako niliwahi kuishi mara ya kwanza, lakini kwa sasa sisi ni wakaaji wa Maine, na hivi tumeisha iona kawaida baridi! "

Kitoko amekubali. Pia amesisitiza kwamba Maine ni mahali pa usalama na ukaribishaji na pia kuhifazi nyumba nzuri kwa mke wake na watoto. Anasisitiza sana kuhusu urafiki wake na Bongibo. Hivyo, baada ya kushinikiza mizizi huko Maine kabla ya Kitoko kufika, kiongozi mpya huu aliwahi kuwa mshauri wa kipekee kwake yeye na familia yake. "Mungu amemtia njiani mwangu ili kunisaidia mimi na jamaa langu lote nje huko injee," amesema

Uongozi wa waKongomani umegawa maono yao kuhusu siku za usoni. "Tunaweza kusaidia kuujenga mji wa Portland, kujenga biashara, na kuusongesha mji hatua mbele," Kitoko na Bongibo



# AMJAMBO AFRICA!

wamekubaliana kwamba: "Kadiri jamii ya wakongomani na wanaAfrika itazidi kuwa na uwezo, zaidi tunaweza kusaidia jimbo la Maine."

" Wamesisitiza umuhimu wa kusaidia kugaramia elimu ya juu kwa watoto wa jamii zao, kati ya malengo mengine yanayotaka fedha, na kutafuta msaada kutoka kwa wafadhili pamoja na kwenye vyanzo vingine vya mapato, kama vile ada ya uanamemba ya kila mwaka. Amesisitiza kwamba utoaji kwa shirikisho siyo sehemu ya utamaduni wa Kiafrika, ingawa watu mara nyingi hutoa pesa kwa ukarimu kufadhili harusi na mazishi ya wengine. Ili kuonyesha mfano, katika uzinduzi kila mwanachama wa baraza la mawaziri alilipa \$ 60.00 papo hapo iliyo ada mwakani inayohitajika kwa uanachama. Bongibo amekanusha kusema kama hii ni sawa dola 5.00 ya kila mwezi, pesa ambayo jumla ya watu hutumia kwa isiyo ya kawaida kila wiki.

Bongibo na Kitoko wa-likamilisha mahojiano yao na kuziba kwa A m j a m b o Afrika! "Tafadhali soma Amjambo Afrika! Hili ni gazeti letu. Tunajivunia kuwa na msaada wa Amjambo Africa! Na taraja letu ni kwamba kila mtu ata unga mkono hiki kikaratasi. Gazeti hili linatupa njia ya kuwajulisha wenyeji kwamba kwetu sisi Maine ni nyumbani. Tunataka tukubalike kama moja wapo jamii ya wakaaji wa Maine. Tunapenda kuwa hapa.

### BURKINAFASO

Jamuhuri ya Burkina Faso ni nchi ya Afrika ya magharibi ambayo hapo kale ilikuwa ikiitwa kwa jina la Volta ya Juu ao Haute-Volta kwa lugha ya Kifaransa. Hilo jina lililopewa na wa coloni lilikuwa lina maanisha ki geographia kwamba inchi hii ipo kaskadhini mwa mto Volta. Burkina Faso ina upana wa 105, 900 square mita. Mnamo mwaka wa 2018 sensa ya Umoja wa Mataifa ilikuwa ina kadiria watu wa inchi hiyo kunako milioni 18.

Ili kuweka maoni haya pamoja, tuseme kwamba nchi ya Burkina Faso ni mara 2.99 kubwa kuliko Jimbo la Maine, lakini Maine ni mara 13.8 chini kwa hesabu ya watu kuliko Burkina Faso

Burkina Faso inagawa mipaka yake na nchi sita, ikiwemo Mali upande wa kaskadhini, Niger upande wa mashariki, Benin mashariki kusini, Togo na Ghana kusini na Ivory Coast kusini magharibi. Burkina Faso inayo mchanganyiko wa lugha mbalimbali. Kifaransa kikiwa lugha ya serkali, kunako lugha saba nyingine ambazo zinazungumuzwa nchini. 53.69% ya wanainchi ni waislamu.

Mnamo mwaka wa 1984 marehemu, Rais Thomas Sankara aliyekuwa mwenye nguvu na mwenye kupendwa sana alibadilishaka jina la nchi kuwa Burkina Faso, ambalo linamaanisha nchi ya watu wenye haki au watu wasiolishwa rushwa.

Jina hilo ni mchanganyiko wa maneno mawili ya lugha za asili zinazozungumzwa zaidi, yaani Mossi na Dioula. 'Burkina' ina maana 'wanaume au wanawake wa utimilifu' katika lugha ya Mossi na 'Faso' ina maana ya 'baba' huko Diouala. Rais Sankara alijulikana kuwa rais maarufu sana, na wakati aliuawa mnamo tarehe Oktoba 15 mwaka 1987; kifo chake kilituma mawimbi mshtuko katika bara zima la Afrika.

Burkina Faso ilipata uhuru wake mwaka wa 1960, na tangu wakati huo nchi imekuwa ime kumbwa na mawimbi mfululizo ya machafuko ya kisiasa, na pia mauaji kufuatia mapinduzi mengi ya kijeshi. Kwa kweli, Burkina Faso inajulikana kama mji mkuu wa mapigano kwa sababu imeteseka zaidi kuliko nchi nyingine yoyote ya Afrika. Mnamo tarehe Oktoba 31, 2014 Rais Blaise Compaore kaachishwa madaraka baada ya kutawala kwa kingufu miaka 27(ishirini na saba)

Uamuzi wake huo uli tukia baada ya maelfu ya waandamanaji kumiminika katika mitaa ya mji mkuu Ouagadougou, ili kupinga nia ya rais ya kugombea kwa mara ya tano kubaki katika ofisi. Waziri Mkuu wa zamani Roch Marc Christian Kaboré ndiye alitangazwa kuwa mshindi wa uchaguzi mkuu wa tarehe 30 Novemba 2015 ulio fanyika baada ya mwaka wa utawala wa mpito, hapo watu wakiwa na matumaini makubwa baada ya miaka mingi ya utawala wa udikteta

Kwa haya majira ya machipuko iliyopita, tarehe 2 Machi 2018, Ubalozi wa Ufaransa katika mji mkuu wa Ouagadougou uli lengwa katika mashambulizi mengi ya ugaidi. Watu 16 wasio na hatia wali ripotiwa kuuawa na watu zaidi ya 80 walijeruhiwa. Kundi la wenye silaha linalo semewa kuungana na Al-Qaeda lilidai kuhusika na wajibu huo. Kwa miaka ya hivi karibuni yameokana kuongezeka vurugu za vikundi vya wanajihadi katika Burkina Faso na mkoa mkuu wa Sahel wa Afrika. Wanajihadi wanalenga shule nchini Burkina Faso, hapo wakijaribu kulaz-

imisha kupitishwa kwa mfumo wa elimu unaozingatia mafundisho ya Qur'an. Waalimu wengi wamefunga mashule zao na wengine wanasemwa wamekimbia nyumba zao. Askari 4,000 wa vikosi vya Ufaransa wametumwa na kusambazwa katika eneo hilo kwa lengo la kupambana na uasi.

### DJIBOUTI

" *Mkono unao shikilia madaraka hauwezi kuiachilia isipokuwa ukatue*."

Jamhuri ya Djibouti ni nchi ndogo iliyoko kwenye Pembe ya Afrika. Nchi hii ilipata uhuru kutoka Ufaransa mnamo tarehe 27 juni 1977 na wakati huo huo ikabadilisha jina lake kutoka Kifaransa Somaliland hadi Djibouti. Djibouti imepakana na Eritrea kaskazini, Ethiopia katika magharibi na kusini, na Somalia katika kusini mashariki. Nchi iko inatandwa kwenye Bahari ya Shamu na Ghuba ya Aden. Jimbo la Maine ni mara nne kubwa kuliko Djibouti – na eneo la Djibouti ni 8,958 square meter - tena Djibouti inakaliwa na watu takribani 900,000. 98% ya watu ni Waislam. Lugha za nchi rasmi ni Kiarabu, Somalia, na Kifaransa, na watu wengi pia wanasema lugha Afar

Djibouti inashikilia namba ya 146 ulimwenguni kwa matarajio ya kuishi, pamoja na hayo homa, pneumonia, kiharusi, UKIMWI, magonjwa ya kuhara, na kifua kikuu ikiendesha juu ya mengine yamesababisha vifo vingi. Asili mia 67.9% ya idadi ya watu ni wenye elimu, kwa mujibu wa takwimu za hivi karibuni ziliaoandaliwa na mpangio wa Umoja wa Afya duniani. Ismail Omar Guelleh ndiye rais wa sasa wa Djibouti. Amekuwa rais tangu mwaka 1999. Akiridhi madaraka kutoka kwa mjomba wake, Hassan Gouled Aptidon, ambaye alitawala Djibouti tangu wakati nchi ilipata uhuru mnamo mwaka wa 1977. Ili kuweka maoni haya, kunako miaka 41 iliyopita, Djibouti imekuwa na ma rais wawili tu, na wote wawili wanahusiana kati yao. Wakati kama huo huo, Marekani imekuwa na ma rais saba

Licha ya ukubwa wake, Djibouti huvutia maslahi ya wenye uwezo wa kimataifa. Ni nchi moja ambayo inatumiwa kuwa kambi ya kudumu ya jeshi la Marekani katika Afrika, iitwayo Camp Lemonnier. China pia ina kambi mpya la wanajeshi wa majini huko kwenye umbali wa kama kilomita chache kutoka palipo kambi ya wa Marekani. Njia za usafirisaji mkuu wa bidhaa zaidi duniani zapatikana katika maji kutoka Djibouti. Zaidi ya hayo, nchi hii imetumiwa na Uingereza kama jukwaa la kuwekea vifaa vya misaada kwa ajili ya Yemen, ambayo iko maili ishirini tu kwenye Bab el-Mandeb (katika Kijiji cha Kiarabu cha "Mlango wa Machozi"). Kulingana na Guardian, na kuanguka kwa Yemen na kuhamia kwa milioni 2.8 Yemenis, karibu wakimbizi 35,000 wamefika Djibouti miaka miwili iliyopita. Djibouti ina Pato la Taifa la kila mwaka la \$ 1,862, likifanya kuwa ni dhahiri kuwa na vifaa vya kutosha kukabiliana hali hii ya kuingia kwa wakimbizi.

Djibouti ina julikana kuwa jumuiya 'isiyo huru' kutokana na Freedom House. Masuala makubwa ya haki za binadamu ni pamoja na uharibifu wa serikali kuzuia uhuru wa raia kutekeleza haki yao ya msingi ya kuteua viongozi wa uchaguzi wao. Rais Guelleh aliwezesha kuondolewa kwa kikomo cha muda wa pili kilichowekwa na katiba ya mwaka wa 2010 na kwa sasa yu katika muda wake wa nne. Ana udhibiti wa vyombo vya habari, na mara kwa mara huchukua hatua dhidi ya waalimu, waandishi wa habari, na wachungaji wa madhehebu wanao paza sauti kupingana na utawala wake. Matumizi ya utesaji na hatua nyingine kali dhidi ya wananchi zimeripotiwa.

Munamo miaka ya hivi karibuni, Maine imekaribisha wakimbizi na watafuta hifadhi kutoka Djibouti ambao wameishi katika Portland na Lewiston. Humo Lewiston wahamiaji wengi kwa

sasa huwa wanatokea Djibouti kuliko Somalia. Wengi hufika kama watafuta hifadhi. Ripoti za mkono wa kwanza kutoka Jarida la wakaaji wapya wa Maine huelezea habari za misafara ya ndege zenye vurugo kutoka nchi yao. Wale wanaoongea na Amjambo Africa! hueleza wasiwasi wao mkuu ajili ya Rais Guelleh na utawala wake.

### KUTOKEA CHINI : JAMUHURI YA AFRIKA YA KATI

Jamuhuri ya Afrika ya Kati inapatikana katikati ya bara la Afrika. Maeneo yake nchi inafungwa ikiwa na mipaka na Sudan ya kusini mashariki, Sudani kaskazini kwa mashariki kaskazini, Cameroun mangharibi, na Jamuhuri ya kidemocracia ya Congo kwa kusini.

Maeneo ya jamuhuri ya Afrika ya Kati (CAR) ni 240,535 square meter nayo ni inchi ya 20 kwa ukubwa katika bara la Afrika na ya 45 kwa ukubwa ulimwenguni. Ili kuweka maoni haya pamoja, Jamhuri ya Afrika ya Kati ni mara 6.7 kubwa zaidi kuliko jimbo la Maine. Idadi ya sensa inayokadiriwa na Umoja wa Mataifa yasema kwamba wakaaji wapo 5,141,574. Hii ni nchi ya chini ya 38 yenye idadi kubwa ya watu duniani na wananchi wake wana matarajio ya maisha ya chini kabisa katika Afrika; tu umri wa miaka 53.26. Watu wengi (karibu 90%) katika CAR ni Wakristo na wanao fuata dini ya Uislamu ni kama 9% ya idadi ya watu. Kifaransa na Sangho ndizo lugha mbili muhimu zinazo zungumuzwa zaidi.

Jamhuri ya Afrika ya Kati ilikuwa chini ya ukoloni wa Ufaransa tangu 1894 hadi1960. Tangu kufikia uhuru, inchi imesumbuliwa na vurugu na mvutano wa kisiasa ambao umejumuisha wala sio mdogo: majaribio mengi ya kuchukua madaraka kijeshi na udhibiti, kupiga marufuku na utengaji uliofanywa, migomo ya jumla na raia, pia mashambulizi ya waasi. Hivi karibuni nchi imeteseka sana kutokana na ugomvi wa kidini kati ya Waislamu na Wakristo. Miaka hii yote ya vurugu katika Jamhuri ya Afrika ya Kati imeongeza kiwango cha kifo ambacho kimeleta hofu ndani ya nchi. Magonjwa kama vile malaria, kifua kikuu na UKIMWI yamesababisha idadi kubwa ya watu.

Mnamo mwaka 2015, Jamhuri ya Afrika ya Kati ilipanga na kufanya uchaguzi wake wa kwanza wa amani. Hakuna yeyote kati ya wagombea aliyepata zaidi ya 50% ya kura za uchaguzi na kwa sababu hiyo uchaguzi uliondolewa. Uchaguzi mpya ulifanyika mnamo na tarehe 2 Januari 2016, naye Faustin Archange Touadéra alitangazwa kuwa mshindi.

Baada ya uchaguzi, mara tu watu walipokuwa wanaanza kujisikia kuwa na matumaini, nchi ikaingia tena katika mzunguuko mpya wa vurugu. Vurugu hizo zilisababisha uhamishaji wa watu zaidi ya milioni moja, kutokana na kuongezeka kwa mvutano kati ya Wakristo na Waislamu, hapo kukiwa na uhaba wa rasilmali za kutosha kwa kuwasaidia watu. Mnamo tarehe Aprili 9, 2018, kundi la wenye kushika silaha lilijeruhi watu wengi nchini Afrika ya Kati. Nchi inakabiliwa na wasiwasi mkuu ya usalama na sasa inchi hii inachukuliwa na Baraza la Usalama la Umoja wa Mataifa kama moja ya nchi nane duniani zenye idadi kubwa zaidi ya watu wasio na uhakika wa kupata chakula.

### KINYARWANDA TRANSLATION

#### UKO BARAMUKANYA: Guhana umukono? Guhoberana? Guhuza Imisaya?

Kuramukanya bigira umumaro munini mu buzima bwacu kuko tubikora buri muni ndetse bijya biza tutanabitekerejeho. Gusa uburyo tubikoramo bushobora kugira ingaruka ku iterambere ry'imishinga yacu ndetse n'uburyo tunganira n'abandi.

Uko Imico itandukanye ni nako kuramukanya bitandukana, kumenya uko ibunaka mu mucu wabo baramukanya bifasha mu mibanire n'abandi. Uko Imyaka itambuka Maine yagiye yakira abimukira bavuye mu bice bitandukanye ku isi. Hafi ya bose baje bafite umuco waho bakomoka ndetse n'uburyo baramukanya mu kinyabupfura. Kubana twemera ko imico n'indero twahawe aho twavukiye bitandukanye byadufasha kubaka imibanire yacu. Amategeko ngengamuco ntabwo ahurirwaho na bose haba ku mugabane cyangwa mu gihugu. Ibi ni ukuri yaba muri Amerika cg Afurika. Abatuye mu byaro bashobora kugira imico itandukanye n'iyo mu mugi nkuko abatuye igihugu bashobora kugira imico itandukanye niyikindi gihugu baturanye nkuko biri muri Afurika. Amerika yo ni igihugu kinini ndetse gituwe n'imico itandukanye iva ku rusobe rw'abaza kugituramo bagakubita nabakirambyemo; ngiyo impamvu nyamukuru y'iyi nkuru isobanura ku ndamukanyo.

Birazwi cyane muri Amerika ko abantu bakunda kutegerana cyane ndetse bakirinda gukoranaho keretse abafitanye imibanire ya gicuti cg abakomoka mu miryango imwe. Inshuti cyangwa abaziranye cyane baramukanya bahoberana cg bagahuza imisaya, ariko ntuzabibona babikorera abanyamahanga cg abo bakorana muri bisinesi. Muri Bisinesi abenshi basuhuzanya bahana imikono. Abanyamerika bakunda guhana umukono urambuye cyane birinda kwegerana kuko bishobora kubarwa nko kuvogera uwo muramukanya ndetse bikaba byatera amakimbirane. Mu busanzwe ubonye uwo muramukanya muri kwegerana cyane usa nusubiye inyuma ngo usige umwanya uhagije.



# AMJAMBO AFRICA!

## PROFILE: CLAUDE RWAGANJE

By Kathreen Harrison

Claude Rwaganje arrived in Maine from DR Congo in 1996, almost twenty-two years ago. At that time there were very few Africans living in Maine. In fact, back then 'from away' was widely used as



an expression to mean you were from a different part of the state, or from out of the state - it was not on anyone's radar at that time that Maine would soon be welcoming new residents from Africa.

Mr. Rwaganje was forced to leave his homeland and seek safety here to protect himself. An activist from a young age, he was never shy about speaking out for justice and against mistreatment, and this made him a target. He left home in 1994, during the violent era of the African World War. He can still see in his mind's eye the confused scene just before he fled his homeland - the burning houses, and the buses and trucks carrying guns and troops and women and children that poured into Bukawa, the town where he was attending college, and which was also the nearest town to the border with Rwanda on the Congolese side. Three college friends of his who did not leave, thinking they would be fine, were murdered during the violence of that period.

Mr. Rwaganje says of himself and of other African immigrants now living in Maine, "We are not here by choice, but because of what happened in our home countries. Unfortunately we can't be home, because of what has happened. I would love to be in my home country to give my knowledge and skills back, but I can't be there because it is too dangerous."

The founder and Executive Director of Community Financial Literacy - on the occasion of its tenth anniversary just renamed ProsperityME - Mr. Rwaganje remembers the early waves of Somalis and Sudanese who starting coming to Maine in the early 2000's. He also remembers when refugees and asylum seekers began to arrive in significant numbers from Burundi, DR Congo, Rwanda, and Angola early in 2010, 2011, and 2012. Life really started changing for African immigrants after that, and he notes with pleasure the much greater acceptance of diversity in the state now.

"We don't want to be strangers in our own state," he says. "I love Maine, I love people from Maine. I want to build the state together. We are here to contribute to Maine's economy, a state that has embraced those of us who arrived in need." Rwaganje mentions the demographics of the state and the important role new immigrants can play in filling jobs as they are vacated by aging workers. "We are here as contributors. It's a win-win situation," he remarks. As a side note he points out that this year very few new immigrants have reached Maine because of the decision by President Trump to slash refugee numbers.

Mr. Rwaganje has a wife and children, and the children are fully integrated into life here. In fact they are so integrated that the concern has become how to keep the children from forgetting Congolese culture completely. They speak English perfectly, and Mr.

Rwaganje speaks English extremely well himself. He also speaks French, Kinyamulenge, Swahili, Kirundi, and Kinyarwanda. He notes that 90% of African immigrants arrive in this state with a good education behind them. He himself came to this country with studies in biology and pharmacy under his belt. After he arrived he got a degree in Business Administration at the University of Southern Maine and then an MBA.

Despite his education, when he arrived in this country everything was new. He moved here from a cash-based economy. He recounts some stories that serve to illuminate just how confusing life can be in a new country with a bank-based system. The stories also explain what led him to found CFL (now ProsperityME). At a meeting with a new employer soon after he arrived, the employer kept referring to '401K forms', and he did not understand what those were. Finally it was explained that this had to do with 'retirement' - but that was also a concept he was not familiar with. Unable to make an educated decision about which plan to pick, he closed his eyes and picked funds blindly. He realized that if he was that confused, others would undoubtedly be confused as well.

Another story involved co-signing for someone who had no credit and who asked for his help buying a car. He did not know that by co-signing he was assuming responsibility for the bill. Stuck at first because the purchaser left the state without paying, he did find a legal way out of the situation, but realized there must be others like himself who could easily fall into financial ruin because they did not understand the American financial system.

In 2008 he decided to start a non-profit organization geared toward educating first generation immigrants about how to build quality lives. He wanted to help people invest for the future, reach the American dream, and build a more prosperous community. CFL has helped many people over the years in many different ways, such as through Individual Development Accounts (in partnership with CEI) that have helped fund education, small businesses, home purchases, and vehicle purchases; through financial literacy courses; and one-on-one financial coaching workshops, to cite just a few examples. CFL serves primarily refugees, immigrants, and asylees, but also local low-income individuals.

Mr. Rwaganje is quick to point out that he has not built the organization on his own and could not have done it alone. Partners have included Portland Housing Authority, which gave the fledgling enterprise its first home; Avesta Housing, which now provides comfortable space; ME State Housing Authority; Portland Adult Education. In addition, CFL has an outstanding board, whose members have done wonderful work through the years, and a strong staff. At the moment the organization has three full-time staff, one part-time staff person, and a consultant, in addition to Claude. There will be two new hires in the near future.

May 8th marked the 10th anniversary of the non-profit. Community members gathered at Thompson's Point to celebrate with music, food, drinks, an awards presentation - and the unveiling of the new name, ProsperityME. Over the years the organization has grown greatly. Originally based exclusively in Portland, there is now a second location in Lewiston.

ProsperityME is now looking beyond financial literacy to community prosperity. There are four arms to the organization's vision: financial education, career and job skills development, support for small businesses and entrepreneurs, and assistance for those seeking higher education.

"We are here as contributors," Claude Rwaganje says of ProsperityME. "We employ Americans and immigrants. We help people invest in Maine. We serve."



From top photo:

1. Akwaaba Ensemble
2. Mohammed Al Ahmedi, Rihab Al Touma, Bereket Bairu, and Clement Yombe (instructor) [L to R]
3. The certificate is a Senatorial Sentiment to ProsperityME (formerly known as Community Financial Literacy) from senator King, presented by Gail Kezer
4. Claude and John Shoes, President of Sam Cohen Foundation

Photos by Follyvi Alognon





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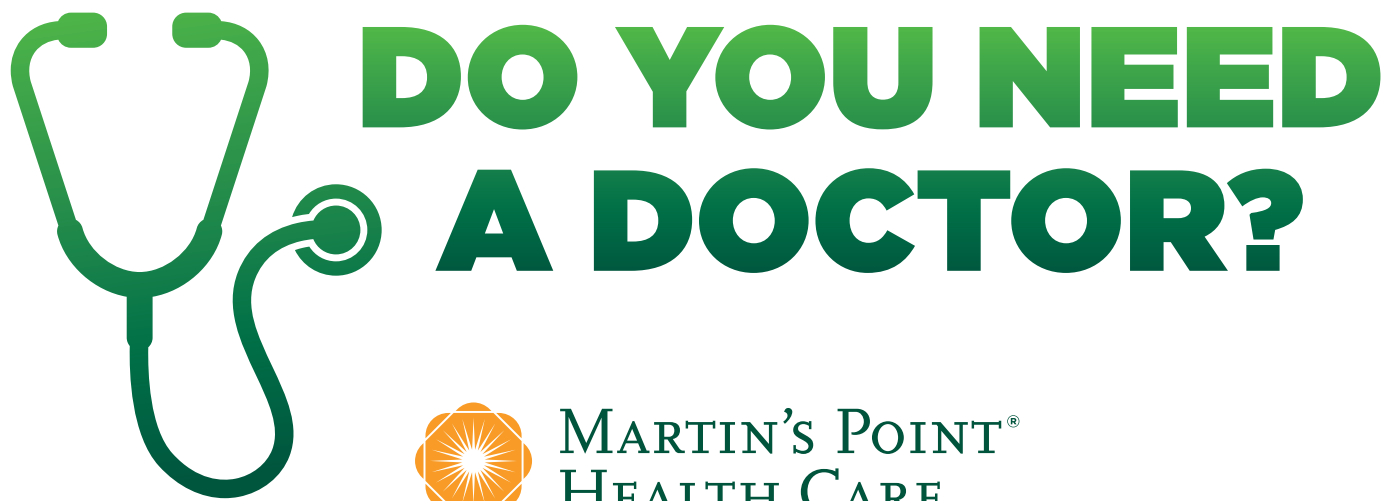
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# PAPY BONGIBO TAKES THE HELM OF CONGOLESE ASSOCIATION OF MAINE

By Kathreen Harrison

On April 21 Papy Bongibo was sworn in as President of the Congolese Association of Maine (COCOMaine). The inauguration took place at the East End Community School and was attended by a large crowd of enthusiastic supporters. The term of service is two years, with the opportunity for re-election to a second term. Mr. Bongibo has a clear mandate to lead – he received over 500 votes from a Congolese community that numbers approximately 2000 in Maine. Inducted into office with him were Vice-Presidents Thierry Kitoko and Clément Yombe, Secretary General Francine Ngabu, and Treasurers François Agwala and Patrick Mulonda.

Mr. Bongibo is determined to be a strong and organized leader and he demonstrated his capacity by hitting the ground with a fully formed Cabinet of seventeen men and women. These ministers will shoulder leadership responsibilities in seven different categories: Social Integration, Public Relations, Communications, Logistics, Family, Statistics, Culture and Arts, Sports and Leisure, and Youth and Education. Each minister has charge of a project and is supported by an advisory team.

“I knew we required a strong team, so everyone’s needs can be addressed,” Bongibo stressed during an interview at the Immigrant Welcome Center on April 29 that was also attended by Vice-President Thierry Kitoko. “No one person can meet the needs of the entire Congolese community. We have many problems to try and solve – funding for higher education for youth, integration with the local Maine community, jobs for elders, pathways to employment for educated Congolese who arrive without American credentials, financial support for those in need.”

Mr. Bongibo and his Vice-Presidents Kitoko and Yombe are creating four different community liaison groups – one group of elders, one of adults, one representing families, and one representing youth. The community groups will keep leadership in touch with the needs of the subgroups they represent.

At the center of Mr. Bongibo’s vision is the need to unite the African community in Maine. Uniting the community has been a goal of his since his arrival in Maine from Atlanta, Georgia in late 2009. “I always thought that if we stay in our separate corners – Congolese, Burundians, Rwandans, Sudanese – we won’t accomplish anything.” He is very gratified that the President of the Rwandan Community attended the inauguration ceremony of COCOMaine. He notes that it requires a concerted effort on the part of African Mainers to move beyond the animosities engendered by civil wars and other divisions back home. He believes it is time to move beyond such divisiveness and sees this as vital to the integration of Africans in Maine.

Kitoko and Bongibo have worked together to unite Mainer Africans for years through numerous pathways, including through the non-profit New England African Art and Entertainment Community Association (NEACA). The idea has been to bring artists from Africa and Europe who perform shows that attract Africans from many countries, thereby providing occasions for mixing. “There used to be big problems between Congolese and Rwandans in Maine,” he says.

Bongibo and Kitoko agree that shared cultural events have played an important role in bringing people together. Further, Maine has become a concert destination for Africans from other New England states. “People used to say, ‘Why are you in Maine? There’s nothing there for you.’ Now we are the New England state that does African entertainment on a big scale.”

“I love Maine,” Bongibo says. “I like the peace and quiet. I never want to move again. It’s true that the weather was better back in Atlanta, where I first lived, but we are Mainers now, and we’ve even gotten used to the cold!”

Kitoko agrees. He notes that Maine is a safe and welcoming place and that it provides a good home for his wife and child. He speaks very warmly of his friendship with Bongibo. Having put down roots in Maine before Kitoko arrived, the new president served as an unofficial mentor to him and his family. “God put him in my way to help me and my family out,” he notes.

The Congolese leadership has a shared vision for the future. “We can help build the city of Portland, build businesses, move the city forward,” Kitoko and Bongibo agree. “The stronger the Congolese and African communities are, the more we can help Maine.”



They stress the importance of helping to fund higher education for the children of their communities, among other goals that require funds, and will seek help from grants as well as other sources of revenue, such as the annual membership fee. He notes that giving to organizations is not part of African culture, though people frequently donate generously to fund the weddings and funerals of others. To set an example, at the inauguration every member of the cabinet paid the \$60.00 annual dues required for membership. Bongibo points out that this amounts to \$5.00 each month, a sum most people spend on trifles each week.

Bongibo and Kitoko ended their interview with a plug for **Amjambo Africa!** “Please read **Amjambo Africa!** This is our newspaper. We are proud to have **Amjambo Africa!**’s support and we hope everyone will support the paper. This newspaper gives us a way to let locals know we consider Maine our home. We want to be accepted as part of the Maine community. We love being here.”



President Papy Bongibo



Bongibo, Kitoko



Papy Bongibo



Thierry Kitoko



Yombe, Bongibo, and Kitoko



Papy Bongibo



*We are all from somewhere else.*

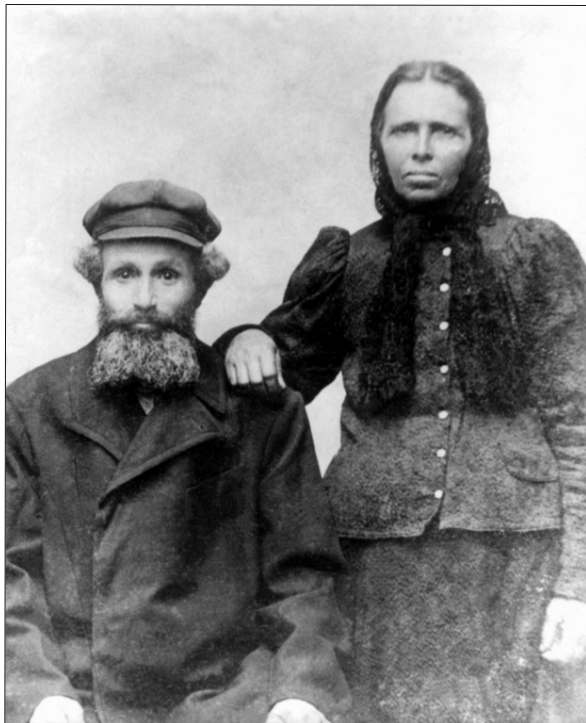
نيام ةيالو يف مكب ابحرم

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**

*Proud descendants of immigrants*



This poem by Giramata was read by the poet at the 24<sup>th</sup> Commemoration of the Rwandan Genocide on April 7, 2018 in Portland.

The strength felt before it is seen

It is April Again!  
My parents usually say  
they remember the day  
i was born like it was yesterday.

It is April Again!  
The meaning of this changes for me  
Because,  
if they can remember the day I was born  
Like it was yesterday,  
It means they can remember  
24 years ago, like it was today!  
The scars, and the wounds  
can still be seen and felt.

It is April Again, 24 years later.  
There are no words, no words to explain  
how few 24 years are-  
when recovering from trauma,  
when building from ashes-  
when trying to make broken hearts heal and love-  
when the pain of living a loved one unburied still feels new.

so let me mourn.  
let me cry.  
let me feel.

you cannot rush healing.  
you cannot force healing.  
let us mourn what we knew  
let me mourn what I could have known.  
All that was stolen from me  
the love and joy that could have nurtured me  
the grandparents, uncles, aunties and friends  
i could have learned love from  
let me feel.

24 years is a blink for the heart  
but the strength of Rwanda  
can make it seem so short and easy  
the type of strength that  
was felt long before it was ever seen.  
But be careful world-  
Be careful not to flatten our triumphs,  
not to rewrite our songs of victory only to what your can phantom-  
we are more.

You, Rwanda, your strength was felt long before I had buildings and roads to show for it.

the strength of my people, was felt  
when they planted the seed of love in the younger generations. me.  
the strength of my people was felt when they planted the seed of hope in themselves. and built.  
the strength of my people was felt when they decided to hold each other as they healed. and refused to be named.  
the strength of my people was felt when they decided to tell their stories. and refused to be named.  
the strength of my people was felt when they decided to remember as they built on progress.  
the strength of my people was felt when they made it a priority to unite.  
to have a common vision and goal.  
and push each other to achieve it.  
the strength of my people is in OUR bond. in the community. in OUR one identity.  
the one we refuse to let go-  
Nd' Umunyarwanda!

but i cannot say this enough  
how few 24 years are.  
to mourn.  
to cry.  
to feel.  
to remember.  
this is the work of the strong hearted.  
this is the work of gardening loving souls.  
do not rush me.  
do not force my mother.  
do not force my father.  
you cannot rush healing.  
you cannot force healing.  
be there. be present.  
and hold each other's backs  
it takes a village to heal too.

and whenever it gets difficult,  
remember me-  
remember a new generation-  
remember that we are  
all the strength you fought to birth  
24 years ago.  
know that you have a new Rwanda.



Remember the genocide against the Tutsi and fight genocide ideology  
#kwibuka24

— GIRAMATA

CITYWIDE RECYCLING

Be a part of the City-wide effort to increase South Portland's recycling rate. Only recyclable items should be placed in the blue bin. Recyclable materials include all paper and newspaper, cardboard and cartons, metal cans, plastic containers, and glass jars. Head to the Resource Hub for a list and pictures of what can and can't go in the bin, available in English, Spanish, French, and Arabic. The Hub can assist with food, job searches, and immigration questions, among other services.



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AMJAMBO AFRICA!

24 Preble Street | Portland ME 04101  
Georges Budagu Makoko — georges@laddertothemoonnetwork.org  
Kit Harrison — amjamboafrika@gmail.com

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STEPHANIE WEAVER  
Human Resource Director

KARLA J. GIGLIO  
Human Resource Specialist

COLLEEN C. SELBERG  
Payroll/Benefits Administrator

**CITY OF SOUTH PORTLAND**  
**Letter to the Editor: Amjambo Africa!**

Dear Readers,

Welcome to our community!

If you are seeking employment in this area, we encourage you to consider a municipal job with the City of South Portland. There are many types of positions available in our organization, both full time and part time, for the summer only or year round. We work with our employees to develop their skills for a career in local government, which offers good pay, great benefits, a stable work environment, and a variety of opportunities.

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Please contact us at 207-767-7682 or visit the "Job Opportunities" section of our website at <http://www.southportland.org/departments/human-resources/job-opportunities/> for more information.

Thank you for making Maine your home!

Sincerely,

Scott Morelli  
City Manager



## COUNTRY FOCUS : SOUTH SUDAN

By Georges Budagu Makoko

The Republic of South Sudan, the world's newest country, gained its independence from North Sudan in a referendum on July 9, 2011. The referendum followed a long and terrible civil war. The occasion of South Sudan's independence sent hopeful reverberations throughout the world. Independence followed decades of bloody conflict that had devastated the land. Adversaries in the conflicts included the South Sudanese rebel movement, known as the Sudanese People's Liberation Army (SPLA), led by the famous rebel leader John Garang, and the North Sudanese regime of President Omar al Bashir.

The civil war in the Sudan is estimated to have cost 2.5 million lives and is also estimated to have caused one million people to flee into exile. Many of these people are now living in different corners of the world. Countries bordering South Sudan during the civil war era were overwhelmed with a very large influx of refugees. Some of these refugees managed to cross the ocean and are now established in the United States. Beginning in 1990, South Sudanese refugees started arriving in Maine, and many have since settled here. These people usually had first-hand experiences of violence and atrocities that led them to flee their homeland. They also had spent time in different refugee camps in Africa. Since 1990, the number of Sudanese in Maine has increased significantly. Most live in the greater Portland area, or in Lewiston. Estimates by Sudanese living here are that 10,000 Sudanese now live in Maine.

In December 2013 South Sudan was plunged again into a devastating and far-reaching civil war. This came as a huge surprise and shocked the world. It was very hard to absorb that the youngest nation in the world was falling apart just a few years after gaining independence. The conflict was between President Salva Kiir Mayardit of the Dinka tribe who accused his then vice-President Riek Machar of the Nuer tribe of planning a coup. Fighting has continued from 2013 to the present time. It is estimated that at least 50,000 people have lost their lives and that more than two million people have fled the country to seek refuge in the neighboring countries of Ethiopia, Uganda and Sudan. Uganda is reported to have received a million refugees in Bidi Bidi Refugee Camp. This is now the world's largest refugee camp. Five million Sudanese are facing serious food shortages. A 2015 peace agreement gave hope for an end to war, but soon after violence broke out again.

People from South Sudan living here in Maine express serious concerns about current conditions on the ground. They are devastated to learn of the death toll caused by this latest war. They express grave worry about their family members back home, and about the increased numbers of displaced people. They blame the two leaders, President Mayardit and Vice-President Machar, for the violence. In fact they accuse the leaders of recklessly plunging an entire nation into an unnecessary civil war. They ask the United States to take the lead in stopping the war and cite the example of the role the US played in the independence process. They advocate for peace and reconciliation and justice, in the hopes of fostering true democracy. They say it is shameful that some refugees have felt safer fleeing to North Sudan, the same country they seceded from only seven years ago, than they did staying home.

The United Nations has issued a report citing ethnic persecution and acts of extreme cruelty against civilians. The 2015 peace agreement included plans for a trial, led by African judges, against those accused of atrocities against civilians. That trial has not taken place. At the same time, according to the Guardian, UN peacekeepers have been accused of rape and sexual exploitation of women in South Sudan. Elections are due this year. The international community is trying to achieve a ceasefire to enable elections to take place.

South Sudan is located in east-central Africa and has an area of 239,285 square miles. It is 6.7 times larger than the state of Maine. Its current population is 12,864,346 inhabitants based on 2018 United Nations estimates. South Sudan is 9.8 times more populous than the state of Maine. It is one of the poorest countries in the world, with a high mortality rate of 59.2 deaths for every 1000 births. 27% of the population is literate, a condition which has a negative impact on the further development of the country. Average life expectancy is 56.11 and the median age is 18.7 years, based on 2015 statistics.

South Sudan is bordered by North Sudan in the north, Ethiopia in the east, Kenya in the southeast, Uganda in the south, DR. Congo in the southwest, and Central African Republic in the west. These countries have played a significant role in shaping

the current population of South Sudan. South Sudan is divided into three regions, Bhar El Ghazal, Equatorial Sudan, and Greater Upper Nile. The regions are divided into states. Tropical forest, swamps, grassland, mountains, and rivers – especially the mighty White Nile – form the landscape. The Imatong Mountains are the highest mountains, and the Sudd Swampland is one of the world's largest wetlands.

South Sudan is a diverse nation with sixty indigenous ethnic groups and eighty languages. The majority of the tribes in South Sudan are of African heritage and most are Christian though some practice a traditional African religion. There are people of Arab heritage who practice Islam as well as some people of African heritage who have embraced Islam, in the same way that some people of Arab heritage have embraced Christianity. Dinka are the majority people at 38.8% of the population and Nuer is the second largest group at 27.6% of the population. Both of these groups speak Nilo Saharan languages which are very close to each other linguistically.

The South Sudanese economy is extremely fragile despite considerable natural resources. The IMF reports that since 2013 real income is down by 50%. Ninety percent of South Sudan's population lives by farming, fishing or herding. The main crops that are produced include, but are not limited to, sorghum, millet, wheat, cowpea, beans, pulses, and corn. The Nile is the life support of the country. South Sudan is a very dry land, which makes farming difficult, and the river essential for irrigation. The large number of cattle contributes to another problem, which is soil degradation. Some of the major natural resources of South Sudan are: the River Nile, oil, iron, ore copper, chromium ore, zinc, tungsten, mica, silver, gold and hydropower. South Sudan has the third largest oil reserves in Sub-Saharan Africa. The gross domestic product was estimated at \$745.30 in 2015. The country's infrastructure is one of the poorest in the world. Most cities and villages are without electricity and running water. In 2016 South Sudan's roads covered over 17,000 km, and of these roads only 200 km were paved. The most important export is crude oil, which counts for 49.4% of the country's total exports and brings \$1.35 billion to the economy. The country has the 147th largest export economy in the world according to 2016 statistics.

A succession of civil wars has plagued the country since at least 1955 and the people of South Sudan have been suffering deeply all this time. Guerilla groups and militia groups have proliferated in the chaotic environment and famine is at hand. Peacekeeping efforts have been tried over and over again, and have repeatedly failed, yet once again they are underway. The latest are scheduled for late May, in Ethiopia. The world, including our own New Mainers from South Sudan, will be watching to see if peace can finally be achieved..

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Muri Amerika biramenyerewe cyane ko kumwenyura ari byiza ndetse ukanareba mu maso uwo uri gusuhuza. Siko bimeze muyindi mico, Nko ku banyafurika-kurebana mu maso bishobora kwitwa kubura ikinyabupfura. Abo muri Zambia birinda cyane guhuza amaso iyo baramukanya bikaba byerekana ikinyabupfura.

Indamukanyo zimenyerewe muri Amerika siko zimeze kimwe hose-umuntu azagusuhuza ngo Hi cg Hello. Naho mu buryo bumenyerewe umuntu muhuye haciye igihe cg ari ubwambere uzamuha umukono hanyuma umubwireko wishimiye guhura nawe ‘Nice to meet you. Nawe agusubize ko abyishimiye: Nice to meet you too.’ Ni byiza muri Amerika kumenya kuvuga neza izina ry’uwo mugarira. Abakigera muri Amerika bagiye bavuga ko bakunze kubona abanyamerika bababajwe nuko bavugiwe amazina nabi ndetse banabonye ko muri Amerika guhamagara umuntu n’izina rye ry’Umuryango bigaragara nk’ikinyabupfura gikeya. Iyo ukoresheje izina ry’umuryango nko muri Business, mu mashuri biba byiza kongeraho igicumbi ndangamimerere ye- Mr./Ms./Mrs. \_\_\_\_\_’.

Mu gihe waba uteganya gukoresha ‘Ms.’ cg ‘Mrs. Imbere y’izina ry’umugore biba byiza kumva witonze kugirango utaza kubyitiranya. Niba utabyumvise neza igengesere kuburyo uri buvuge ibyenda gusa nuko umubona.

Muri Africa, guhana intera mu gihe abantu basuhuzanya ntabwo bihabwa agaciro cyane nko muri Amerika. Hari ababyitirira ko muri Afurika abantu begeranye cyane bikaba nta mpamvu yo guhana intera mu gusuhuzanya. Ikindi kibitera ni ubushobozi bw’umutungo bw’abantu gusa uguhana intera hagati y’abantu bikorwa muri Amerika bisa naho ari umuco wihariye.

Gusuhuza abantu ubishimiye bifatwa nkumwe mu muco mwiza muri Afurika. Hari n’abahana umukono ariko si hose, urugero ni nka Somaliya aho abagore badaha ibiganza abagabo batari abo mu miryango yabo. Muri Zambia naho ntibyamewe gukoranaho umugabo n’umugore bari gusuhuzanya. Hari n’ibihugu by’Afurika gusuhuzanya abantu bahoberanye cyane bikorwa cyane cyane iyo ari inshuti cg se uwo muftanyeho amasano. Muri Afurika kandi abatashye amakwe cg iminsi mikuru bashobora gusuhuzanya bahoberanye hatitawe kuba baziranye. Indamukanyo ziratandukana hagendewe ku gitsina, imyaka ndetse n’icyubahiro umuntu ahabwa na sosiyete mu bihugu bya Uganda, Zambia na Tanzania. Muri Uganda, abagore barapfukama iyo basuhuza abagabo babubashye. Muri Zambia naho abantu bashobora gupfukama bitewe nuko hari abakuru ugiye gusuhuza. Muri Africa, abakuru barubahwa cyane ndetse abatoya bigishwa kubaha abakuru mu gihe babasuhuza. Urugero nko mu bihugu bimwe bya Afurika, iyo umwana ahuye n’umukuru ategereza ko ari we umuha umukono yabirengaho akaba yagaragara nkutararezwe. Muri Tanzania, ho umwana mutoya aciye ku muntu mukuru amusuha bwambere ati Shkamo ugenekereje ni nko kuvuga ngo Ndakubashye, nawe akamusubiza ati ‘Marhaba’ bivuze ko amunezerewe.

Rimwe na rimwe muri Amerika, indamukanyo iba ari ikintu kidahambaye aho nk’umuntu azunguza umutwe cg akakumwenyurira gusa ibi si ibya buri muntu-biterwa n’umuco cg indero by’umuntu. Muri Africa ho biratandukanye indamutso ni ikintu gihabwa agaciro cyane. Mu bice byinshi bya Zambia abantu baramukanya bahana umukono aho ikiganza cy’ibumoso gifasha icy’Iburyo, bikaba kuva cyera bisobanura ubwubahane. Abaturye Luapula, no muntara z’amajyaruguru y’uburengerazuba bakoma n’amashyi ndetse bagakururana ibikumwe. Inshuti za hafi zihana imikono bagakoma amashyi kabiri cg gatatu hanyuma bagasa nabateye ivi. Gutera ivi bikaba akarusho iyo usuhuza abakuru. Rimwe na rimwe nyuma yo guhana umukono umukuru asoma ikiganza cy’Umwana bizwi nko kumuha umugisha. Iyo abantu basezeranaho bari bahuriye nko mu itsinda bahana nanone umukono.

Hano muri Maine, duhurira muri byinshi nka bisinesi cg ububabane. Mu gihe tubikora dukwiye kwibuka ko nta buryo bwemewe cg butemewe bwo gusuhuzanyamo ahubwo biterwa n’imico y’abantu. icyingenzi ni ukumenya niba uwo muramukanya biri bugusabe guhana umukono, guhoberana, kurebana mu maso cg kureba hasi cg se kuvuga byoroheje ngo Hi.

**TUMUMENYE(PROFIL) : CLAUDE RWAGANJE:**  
**Gufasha abimukira bo muri Maine gushora imari**  
Claude Rwaganje yageze muri Maine avuye muri Repubulika iharanira demukarasi ya Congo mu 1996, bivuze ko haciye imyaka 20. icyo gihe abanyafurika bari bakeya muri Maine, Yemwe n’abimukira bari bakeya. Bakundaga kuvuga ngo aba bavuye ahandi, ntawakekaga ko Maine izageza aho kwakira abantu bavuye muri Afurika benshi.

Rwaganje yasize ibyo yari atunze ngo abone ubuhungiro ku mpamvu z’umutekano. Rwaganje yabaye impirimbanyi y’uburenganzira bwa Muntu kuva akiri muto-ibi byamuviriyemo gutotezwa aho yavuye mu gihugu cye mu 1994, igihe Afurika yarimo intambara z’urudaca. Ntawaga yibagirwa ishusho y’igihe yavaga mu gihugu cye ubwo amazamuka, amabisi n’amakanyo byatwikwaga-abagore, abagabo n’abana bafite intwari buzura mu

gace ka Bukawa aho yigaga amashuri ya kaminuza. Aka gace kakaba kari gaturanye n’uRwanda. Mu ishuri yigagamo kandi abana batatu biganaga banze guhunga bakeka ko bari bumererwe neza bahita bicwa.

Rwaganje yemeza ko yaba we n’abandi bimukira bari muri Maine atari ku bw’amahitamo ahubwo ari ingaruka zibyabaye mu bihugu bakomokamo. Akavuga ko iyaba byashobokaga yashubira mu gihugu cye gutanga ubumenyi nibyo azi mu kubaka igihugu cye ngo ariko umutekano ntiwabimwemerera. Rwaganje yashinze ndetse akaba anabereye umuryango wigisha ibyo gukoresha Imari (Community Financial Literacy) –uyu muryango ubwo wizihizaga imyaka icumi wahinduye izina witwa ProsperityME. Rwaganje yibuka igihe abavuye muri Sudani na Somaliya batangiraga kugera muri Maine ahagana mu mwaka wa 2000. Yibuka nanone ubwo impunzi ndetse nabasaba ubuhungiro batangiraga kugera muri Maine bavuye mu Burundi, Rwanda, DRC na Angola ahagana 2010, 2011 na 2012. Ubuzima bwabaye nk’ubuhinduka ku banyafurika b’abimukira byatumye habaho urusobe no kwivanga mu batuye Maine.

Rwaganje avuga ko bidakwiye ko aba umunyamahanga muri Leta ye -kuko arayikunda ndetse agakunda n’abayituye kandi we na bagenzi be babimukira bakaba bashakira kuyiteza imbere. Kuri Rwaganje ngo Maine nka Leta yakiriye benshi mu bimukira bari bari mu ngorane ni ngombwa ko nabo rwose batanga umusanzu mu kuyubakira. Rwaganje avuga ko kuba abimukira baza muri Maine bifite umumaro mu gukemura ikibazo cyo kubona abakozi mu gihe abaturage bayo bari kugenda basaza. Aragira ati muri ino myaka nta bimukira benshi babashije kugera muri Maine bigendeye ku matwara akomeye ya Perezida Trump yo kugabanya umubare w’impunzi zakirwa.

Rwaganje afite abana, umugore bese bakaba baramaze kwiyumva mu buzima bwa Amerika kuburyo ahubwo atewe impungenge nuko batazamenya umuco wa Congo. Abana bavuye ikingereza ndetse na Se akivuye neza cyane ariko we akanavuye igifaransa ikinyamunye, ikinyarwanda n’igishwahili. Rwaganje avuga ko 90% by’Abanyafurika bimukira muri Maine baba barize neza iwabo urugero nkawe yaje muri iki gihugu yariye Ibinyabuzima n’imiti-nyuma yaje kwiga ibijyanye no gucunga bisinesi muri Kaminuza ya Southern Maine ku rwego rwa MBA.

Nubwo Rwaganje yaje muri Maine yarize, ntajya yibagirwa ingorane yahuye nazo mu kumenyera ubukungu n’imari bidakoresha ifaranga mu ntoki nkuko byari bimeze muri Afurika. Izi ngorane ziri mubyatumye ashingaye uyu umuryango wo kwigisha ibijyanye n’imari. Yagize ati nkurugero ntangira akazi bambwiye kuzura urupapuro ruzwi nka 401K ariko nyoberwa ibyo nuzuzamo mpfa gutobomobonyuma nibwo namenye ko byari ibirebana n’amaranga y’ubwitanganyirize-ibi byahise bituma ashingaye uwo mushingaye ngo afashe nabandi bagira ingorane nkizo yagize.

Ibindi yibuka ni nkigihe umuntu yamusabye ko amushyirira nk’umwishingizi mu kugura imodoka akabikora atazi ko ubwo nawe yinjijwe mu masezerano kandi ko amategekako yamukurikirana bibaye ngombwa. Aha ngo byaje kuba birebire ubwo uwaguzemo imodoka yagendaga atamaze kuyishyura maze bakaza kureba Rwaganje wamwishingiye. Nubwo yabonye uko abivamo yifashishije amategekako ariko yaketse ko abatari bakeya bashobora kugwa muri uwo mutego bakaba bakeneshwa n’ibikorwa nkibyo.

Muri 2008 yafashe umwanzuro wo gutangiza umuryango udaharanira inyungu ugamije kwigisha abimukira uko bubakira ubuzima muri Maine. Yifuza gufasha abimukira kugira intumbero y’ejo hazaza bakanagera ku nzozi za Amerika(American Dream), bityo bakubakira umuryango uteye imbere. CFL yafashije abatari bakeya mu kugira amakonti muri za banki azabafasha kwishyura amashuri, gushinga ubucuruzi buciriritse, kugura amazamuka imodoka. Ibi bikaba bikorwa hatagarwaga amasomo ajyanye nabyo cg se kuganira umwe kuri umwe n’abakeneye inama mu by’imari. CFL ikaba yarafashije abimukira, abasaba ubuhungiro, impunzi ndetse n’abaturage binjiza amafaranga makeya.

Rwaganje yemeza ko uyu muryango atawishinganyeho kuko we ubwe atabibasha-aha abafatanyabikorwa Nka Portland Housing Authority,bamufashije gutangira bamuha ibiro yakoreyemo bwa mbere. Abandi ni nka Avesta Housing, ME State Housing Authority na Portland Adult Education. CFL kandi ifite inama y’ubuyobozi aho abayigize bakoze akazi keza muri iyi myaka. Ubu CFL ifite abakozi batatu bahoraho, umwe ukora nyakabyizi ndetse n’umukonsilira ufatanyaga na Rwaganje. Barateganyaga kandi guha akazi abandi bakozi bashya babiri vuba aha.

Tariki 8 Gicurasi, yari isabukuru y’imyaka 10 ya CFL. Abakorana n’uyu muryango bahuriye Thompson’s Point bahakorera ibirori basangira ndetse hatangwa n’ibihembo ari nabwo CFL yahinduye izina ikitwa ProsperityME. Ugukura k’uyu muryango byatumye wagura aho ukorera uva muri Portland ufungurwa ishami na Lewiston. Uretse kwigisha ibijyanye n’imari, ProsperityME ireba kandi n’izama ku ry’umuryango nkuko bikubiyemo mu mashuri aya yariywe: Kwigisha ibirebana n’imari, ubumenyi mu gushakira akazi no kugakora, gufasha abacuruzi batoya ndetse na ba rwiyezamezimirimo no gufasha abakeneye uburezi bwisumbuye.

“Turi hano gufasha nkuko Claude Rwaganje abatangaza aho akomeza agira ati dukoresha abimukira n’abanyamerika; mbega dufasha abantu mu gushora imari muri Maine.

**BURKINA FASO**

Igihugu cya Burukina Faso kiri mu burengerazuba bwa Afurika. Cyahozeho kitwa Upper Volta mu Cyongereza cyangwa se Haute Volta mu Gifaransa. Iri zina rikaba risobanuye ko iki gihugu gihereye mu majyaruguru y’umugezi wa Volta. Gifite ubuso bungana na Mayilo Kare 105, 900. Ibarura ry’abaturage rya Loni rya 2018, rikibariramo abaturage bakabakaba miliyoni 18. Igihugu cya Burukina Faso gikubye hafi inshuro eshatu leta ya Maine, ariko abaturage ba Maine bakaba bari muni y’aba Burukina Faso inshuro 13.8.

Burukina Faso izengurutse n’ibihugu bitandatu Mali mu majyaruguru, Niger mu burasirazuba, Benin-Togo-Ghana mu majyepfo naho Cote d’Ivoire mu Burengerazuba. BurukinaFaso itewe n’amoko menshi avuye hafi indimi 70 naho ururimi rw’igihugu ni igifaransa. 53.69% by’abaturage ni abayisilamu. Mu 1984 nyakwigendera Tomasi Isidore Sankara, umwe mu baperezida bakunze cyane yahinduye izina ry’igihugu cye akita Burukina Faso, bivuze igihugu cy’abantu b’inyangamugayo. Ijambo Burkina Faso ni inkomatanze kuva mu ndimi ebyiri zivugwa cyane Mossi na Dioula. Burkina bivuye Abantu b’inyangamugayo Mu kiringiye Mossi naho Faso biva mu ki Dioula bikavuye Igihugu. Sankara yari akunze cyane-yishwe ku ya 15 Ukwakira 1987, urupfu rwe rubabaza abatari bake ku mugabane wa Afurika.

Burkina Faso yabonye ubwigenge mu 1960 kuva ubwo iba ikutaniriro ryo guhirika ubutegetsi ndetse n’imvururu za politiki kugeza naho yitirirwa kuba umurwa mukuru wa za Coup d’Etat. Tariki 31 ukwakira 2014, Perezida Blaise Compaoré yavuye ku butegetsi nyuma y’imyaka 27 ku butegetsi. Abatari bake bigabijwe imihanda ya Ouagadougou bamagana ubushake bwe bwo kwiyamamariza manda ya 5. Uwahoze ari Minisitiri w’intebe Christian Marc Roch Kaboré yatsinze amatara mu gushyiraho 2015. Hari hashize umwaka igisirikare aricyo kiri ku butegetsi. Ugutorwa kwa Kaboré kongeye kugarurira ikizere abatuye iki gihugu nyuma y’imyaka hafi 30 bayoborwa n’ingoma y’igitugu. Mu makuru aheruka, Tariki 2 Werurwe, 2018, Ambasade y’ubufaransa muri icyo gihugu yagabwaho ibitero byibasiye umurwa mukuru Ouagadougou bikabakomereka. Ibi bitereye bikaba byarigambwe n’ishami rikorana n’umutwe w’iterabwoba wa Al-Qaeda.

Igihugu cya Burkina Faso gikunze kugabwaho ibitero by’abiyahuzi bagendera ku mahame akomeye yo kwigisha Korowani, iki kibazo kikaba gisangiye n’ibindi bihugu by’Afurika biri mu gace ka Sahel. Mu duce tumwe abarimu bafunze amashuri ndetse abandi bahungira ingo. Ubufaransa bufite ingabo hafi 4,000 mu karere ka Sahel zihanganyeho nibikorwa by’iterabwoba.

**DJIBOUTI**  
“Bakunze kuvuga ko muri Afurika ukuboko gufashye ubutegetsi kurekura baguciyeho”  
Repubulika ya DJIBOUTI ni igihugu gitoya gihereye mu gace k’ihembe rya Afurika. Yabonye ubwigenge tariki 27 Kamena 1977 aho yari ikoronijwe n’Ubufaransa. Kuva ubwo yahise ihindurira izina yitwa DJIBOUTI aho kwitwa Somaliland Mfaransa. Izengurutse na Eritereya mu majyaruguru- Etiyopiya mu majyepfo n’uburengerazuba ndetse na SOMALIYA mu majyepfo. DJIBOUTI ituranye n’Inyanja Itukura ndetse n’Ikigobe cya Aden. Leta ya Maine ikubye inshuro enye igihugu cya DJIBOUTI kiri ku buso bwa Mayilo kare 8,958. Djibouti itewe n’abaturage bakabakaba miliyoni imwe. 98% byabo ni abayisilamu. Indimi zivugwa ni Icyarabu, Igisomali, iki Afar ndetse n’Igifaransa.

Djibouti iza ku mwanya wa 146 ku isi mu birebana n’icyizere cyo kubaho.(Life expectancy), igihugu cyugarijwe n’ibicurane, umusonga, indwara z’ubwonko, SIDA, Diyare ndetse n’igituntu. 67.9% by’abaturage bazi gusoma no kwandikira nk’uko bigaragazwa na raporo y’ubuzima ku isi. Ismail Omar Guelleh niwe mukuru w’iki gihugu kuva mu 1999 aho yasimbuye Se wabo Hassan Gouled Aptidon, uyu we akaba yarayoboye Djibouti kuva 1977 ubwo yabonaga ubwigenge.

“Biratangaye kuba leta ya Djibouti mu myaka 41 yarayobowe n’abaperezida babiri mu gihe Amerika yo yayigizemo

Continued on page 15



abaperezida barindwi”  
Ubuto bwa Djibouti ntibuyibuza kuba ikutaniro ry’inyungu z’ibihugu by’ibihangange. Nicyo gihugu cya Afurika cyubatswemo ikigo gihoraho cy’igisirikare cya Amerika kizwi ku izina rya Lamonier. Ubushinwa nabwo buhafite ikigo cy’abarwanira hafi y’abanyamerika. Kamwe mu duce dukoresha cyane mu kwambukirizwamo ibicuruzwa bica mu mazi nako gaherereye mu mazi ya Djibouti. Iki gihugu kandi gikoreshwa n’Ubwongereza mu gutegura imfashanyo yoherezwa muri Yemen, igihugu gituranyi kiri mu ntambara. Ikinyamakuru The Guardian gitangaza ko intambara ya Yemen yatumye miliyoni 2,8 ziva mu byazo ndetse impunzi 35000 zikaba zibarizwa muri Djibouti. Impuzandengo y’umutungo umunyadjabouti yinjiza ku mwaka ubarirwa ku madolari y’amerika 1862; uyu mutungo ukaba utemerera Djibouti guhangana nurujya nuruza rw’izi mpunzi.

Djibouti ni kimwe mu bihugu bitaratera intambwe ku burenganzira bwo kuvuga icyo utekereza nk’uko bitangazwa n’ikigo Freedom House. Igihugu kiregwa kubangamira uburenganzira bwa muntu aho iki gihugu kibangamira abaturage mu gutora abayobozi. Mu 2010, Perezida Guelleh yafashe iya mbere mu gusaba gukura mu itegekonshinga umubare wa manda 2 umukuru w’igihugu yari yemerewe gutorwa- ubu we amaze kuyobora manda enye. Guelleh agenzura itangazamukuru ndetse ajya anakarira cyane abarimu, abanyamakuru ndetse n’abanyamadini batavuga rumwe nawe. Ihohoterwa ndetse n’izindi nzira zo gukandamiza abatavugarumwe na leta zagiye zigarukwaho n’imiryango mpuzamahanga.

Mu myaka ishize, Maine yagiye yakira impunzi ndetse n’abasaba ubuhungiro bakomoka muri Djibouti. Bamwe batuye Lewiston na Portland. Ubu muri Lewiston abenshi baza kuhasaba ubuhungiro bava Djoibouti kurusha Somaliya. Abaganiriye na Amjambo Africa basobanura ukuntu bitaboroheye kubasha gukora urugendo rubageza muri Amerika ndetse bakanikoma cyane perezida Guelleh na leta ayoboye.

REPUBLICA YA SANTARAFURIKA.

Igihugu cya Santarafurika kiri mu gice cyo hagati cya Afurika kigahana imbibe na Soudan y’epfo mu burasirazuba, Soudan mu majyaruguru y’Uburasirazuba, Cameroon mu Burengerazuba na Chad mu Majyaruguru. Naho mu majyepfo hari Repubulika Iharanira demukarasi ya Congo ndetse na Congo Brazzaville.

Santarafurika ifite ubuso bwa Mayilo Kare 240,535 ikaba igihugu cya 20 muri Afurika ku bunini ikaba nicya 45 ku rwego rw’isi. Santarafurika ikubye inshuro 6, 5 leta ya Maine. Ubu ituwe na miliyoni 5 ni igihugu cya 38 ku isi mu kudaturwa ndetse kikaba n’igihugu icyizere cyo kurama kiri hasi cyane aho kibarirwa ku myaka 53.

90% by’abatuye igihugu ni abakirisitu naho 9% bakaba abayisilamu. Abatuye iki gihugu bavuga Sangho n’Igifaransa. Santarafurika yakoronijwe n’abafaransa kuva mu 1894-1960. Imaze kubona ubwigenge yaranzwe n’impagarara ndetse n’imvururu za politike. Igisirikare cyagiye kigaragra mu bikorwa byo gufata ubutegetsi, imyigaragarambyo y’abasivile, inyeshyamba kugeza n’uyu muni aho noneho hajemo imvururu hagati y’abayisilamu n’abakirisito.

Izi ntambara zose zikaba zaratumye umubare w’abapfa wiyongera ku buryo buteye ubwoba.Indwara nka Malariya SIDA ziri muzica Umubare munini w’abaturage.

Muri 2015, Santarafurika yateguye amatara yayo ya mbere aciyeye mu mucyo. Mu biyamamazaga bose ntawabonye umubare w’amajwi wasabwaga (50% Amatara arasubikwa hategurwa andi ku ya 2 Mutarama 2016 aho yegukanywe na Faustin Archange Touadera.

Nyuma y’amatara abaturage bari bafite ikizere ariko bidataye kabiri igihugu gisubira mu mvururu. Abaturage hafi miliyoni imwe bakuwe mu byabo n’intamabara hagati y’abayisilamu n’abakirisitu barebana ay’ingwe. Igihugu cyugarajwe n’ingorane zo kubona ubufasha n’ubutabazi ku bari mu bibazo. Tariki 9, Mata 2018, Itsinda ryitwaje intwaro ryakomerekeje abatari bakeya muri Santarafurika. Ni igihugu kitarimo amahoro n’umutuzo. Umuryango mpuzamahanga wa Loni ushyira iki gihugu mu bihugu umunani bikennye ibiribwa ku isi.

DID YOU KNOW?

Municipalities can prepare ahead for new immigrants who may move to their area by pre-arranging quick access to interpreters as well as by training staff in how to work with people with limited English proficiency.

NEWS IN BRIEF

By Kathreen Harrison

On April 28 musician Thomas Mapfumo packed Glamis Arena in **Zimbabwe** with 20,000 fans for the first time since moving away from the country with his family for political reasons. Mapfumo had been a frequent critic and verbal target of Robert Mugabe, now ousted from power. Mapfumo had not played in Zimbabwe since 2004 and many in attendance at the concert had never heard him play in person, but he has remained popular throughout the fourteen year period of his self-imposed exile. In the 80’s and 90’s he played with a large group, The Blacks Unlimited, and last month he assembled 17 Zimbabwean musicians and dancers to play with him. The concert was wildly successful and lasted until dawn.

*Drought, population growth, and climate change have combined to create a very troubling water shortage in South Africa, Swaziland, and parts of Mozambique.* Cape Town’s taps had literally been on the verge of running dry when the government stepped in and restricted water use to 50 liters per person per day. People are now taking measures like reusing washing machine water and flushing toilets just once per day. Meanwhile residents of Maputo, a city of 1 million people in Mozambique, who have had water access in their own homes for years, now have water in their taps shut off every other day as a conservation measure. Girls and women are therefore back to lugging heavy jugs of water from communal water sources in Maputo. Water shortages are expected to be a permanent problem in the region. The rich are creating solutions for themselves while the poor are hoping their governments will take care of them.

*The world’s largest refugee camps include many in Africa.* Examples are Dadaab, **Kenya**, with its many enormous refugee camp offshoots; Dollo Ado, **Ethiopia**; Kakuma, **Kenya**; Mbera, **Mauritania**; Yida, **South Sudan**; Bidi Bidi, **Uganda**; Nyarugusu, **Tanzania**. Some Africans now living in Maine previously lived in one of these camps. The camps are notoriously overcrowded, nutrition is inadequate, education facilities are lacking, hope for the future is often non-existent. Interviews are conducted by the UNHRC and applicants must be deemed unable to return home before being given some form of shelter in a refugee camp. From the camps a tiny minority is placed in a host country. This year the number of refugees accepted into the United States is at its lowest point in many years.

*Swaziland became independent from British rule fifty years ago in April,* and in commemoration King Mswati III announced a name change. Swaziland is now named eSwatini, which means ‘place of the Swazi’ in the Swazi language.

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