

AMJAMBO AFRICA!



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JULY, 2018 | VOL. 1 / NO. 4

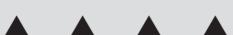
WELCOME TO AMJAMBO AFRICA! BIENVENUE À AMJAMBO AFRICA!
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RWANDAN ENTREPRENEUR LAUNCHES RWANDA BEAN COFFEE

MIKE MWENEDATA, CO-FOUNDER OF RWANDA BEAN COFFEE, arrived in Maine in 2010. Originally from Rwanda, he came with little other than the gifts he was born with, a college education, a passion for helping others, and a driving entrepreneurial spirit. At the time he was a very young man, just out of college, with limited English skills, and unsure of how to navigate life in the United States. However, over the course of the intervening eight years, he never passed up an opportunity that came his way, and is now at the shared helm of an ambitious business, Rwanda Bean Coffee, with his partner, Nick Mazuroski.

Rwanda Bean sources high-quality Grade A Bourbon Arabica coffee beans from a farmer's co-operative of over three hundred farmers and 400,000 coffee trees high in the mountains of Rwanda. There the soil is rich in volcanic material, and this soil composition, together with climate, elevation, and a deep knowledge on the part of the farmers about best practices, creates a superior coffee bean. Rwanda Bean buys directly from the farming cooperative; there is no middleman. The business offers wholesale beans that are distributed throughout New England, on-line purchasing (free shipping), and two coffee bar locations. The beans can be purchased at a growing list of Maine stores, including Aurora Provisions, A & C Grocery and Lois' Natural Marketplace in Portland; Scratch Baking Co. and The Farm Stand in South Portland; The Cheese Iron and Lois' Natural Marketplace in Scarborough. The décor of the coffee bars is elegant, with comfortable seating and treats to enjoy along with coffee beverages. Cold-brew coffee is a specialty.

Rwanda Bean Coffee is not your average profit-oriented business. Mr. Mwenedata and Mr. Mazuroski have from the early planning stages of the venture had a mission – to give 50% of any profits they earn back to farmers in Rwanda through a program they call *50% for Farmers*. Mr. Mwenedata says, “I call the farmers shareholders. They work very hard. I know what they are going through.” The plan is to invest in infrastructure, education, and health care for the farmers in Rwanda by donating half of the profit they earn from each cup of coffee they sell. This spring Rwanda Bean made a start - they paid for the health insur-



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CONCERNS OF IMMIGRANTS IN MAINE 2018

By Kathleen Harrison

I INTERVIEWED THREE PEOPLE WHO ARE PROFESSIONALLY INVOLVED WITH IMMIGRANTS IN MAINE to find out if the policies of the current administration are impacting the quality of life of refugees, asylum seekers, and other immigrants. This is what they told me.

Hannah DeAngelis, Program Director of Catholic Charities of Maine Refugee and Immigration Services told me that a big change in this administration has been the lack of clarity around family reunification. Refugees in Maine are unable to find out where their own family members abroad are in the family reunification process. Neither the local Catholic Charities Resettlement Office, nor the US Council of Bishops, and not even the U.S. State Department has been able to clarify the status of family members of refugees admitted to the United States. “Everybody is worried by this,” says Ms. DeAngelis. “It’s a straightforward process, and it should be easy to check on a case. But these days when you try to check on a family member’s status you get the vague message *Unready to travel*.” Ms. DeAngelis cited the case of an Iraqi family with one sister still in Baghdad. The family worries about the sister all the time, and comes into the Catholic Charities office frequently, but no one can get any information as to when she will be able to come to the US. In another recent case from May 2018 a sibling in DR Congo who is part of a refugee family living in Maine was ready to come to the U.S. and had been scheduled to travel, but two weeks before the travel date the permission to travel was put on hold. No one can tell the family when the sibling will be able to travel. “Everybody is worried,” Ms. DeAngelis says again. She adds that the refugee and asylum seeker communities overlap (sometimes even within the same family) and uncertainty in the asylum communities is impacting the refugee communities as well. **Because refugees are in the United States at the agreement of the government - they were granted legal residency before entering the U.S. - they should have no reason to be concerned about their own status. Nonetheless, they do feel concerned.** They are unclear about the power of ICE; they are aware of racial profiling in the state; they don’t know if something as small as running a stop sign could lead to deportation; no one seems clear about the relationship of the local police with ICE. Catholic Charities of Maine Refugee and Immigrant Resettlement Services itself has been impacted by the current administration. Since the beginning of the Trump administration they have been forced to eliminate six staff positions due to funding cuts.



Mufalo Chitam, Executive Director of Maine Immigrants’ Rights Coalition (MIRC) told me that above all it is the unpredictability of this administration’s policies about immigration that is causing people to feel unsettled. Asylum seekers report to her that the system is different than it was in the past, when the rules and procedures for seeking asylum were clear. Many asylum seekers no longer trust judges to hear their cases objectively and they fear deportation. **Even those with well-documented cases showing they have been victims of persecution or ethnic violence feel they may well be denied asylum by the current administration.** The negativity toward them that they hear from government leaders has been toxic for them. They report that the waiting period for hearings has changed repeatedly. At one time a few years back hearings for asylum seekers took place within several months of filing an application; then the waiting period stretched to years; suddenly in January a new

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AMJAMBO AFRICA!

FROM THE GROUND

AMJAMBO AFRICA!

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Amjambo Africa! is available by subscription for \$40 (+tax) per year.

Write to amjamboafrica@gmail.com and include *subscription* in the subject bar.

Amjambo Africa! is also available for download <http://www.laddertothemoonnetwork.org/newspaper.html>

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

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

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Printed in Maine.



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.



Ethiopia ~ The Federal Democratic Republic of Ethiopia



is a landlocked country in the eastern part of Africa. Bordered by Eritrea to the northeast, Djibouti and Somalia to the east, Sudan and South Sudan to the west and Kenya to the south, Ethiopia is known for its incredible beauty. According to the United Nations, the current population of Ethiopia is estimated at 107,245,701 people, which represents 1.41% of the world's population and makes Ethiopia the second most populous nation in Africa. The majority of Ethiopians are Christians and about a third are Muslim. There is also a significant Jewish population known as Bete Israel or Falasha. Addis Ababa, the capital city, is the diplomatic capital of Africa and the official site of the African Union. Amharic is the official language of Ethiopia, however English, Arabic, Italian, French as well as a multiplicity of indigenous languages are also spoken by many Ethiopians.

In the last decade the Ethiopian economy has enjoyed significant growth and has been recognized as one of the fastest growing economies in the world. According to the IMF its growth rate was 10% between 2004 and 2009 and the domestic product growth was 10.9% from 2004 to 2014. The most important exports include coffee, tea, oil seeds, live trees, precious metals, meat, leather and live animals.

“It’s easy to cast a stick on a rooftop while sitting down, but to get it back you must get up”... meaning, its easier to lose something than to get it back.

The positive economic trend does not mean all is well in Ethiopia - far from it. Between December 14-17, 2017 Ethiopia was plunged into ethnic conflict and political unrest. This ethnic conflict has become a serious humanitarian crisis and one million people have been displaced by it and are now living in critical conditions.

Talking to people from Ethiopia here in Maine, they expressed grave concern about the current ethnic conflict in Ethiopia. They believe that the government in Addis Ababa led by Hailemariam Desalegn played a big role in politicizing and exacerbating the conflict. They are encouraged by the fact that Prime Minister Desalegn resigned after large-scale anti-government protests and that Prime Minister Dr. Abiy Ahmed is now in power. He is from the Oromo region and is Muslim. His mixed ethnic and religious backgrounds have given Ethiopians great hope for a return to peace.

In recent years Maine has experienced increased immigration from Ethiopia. Current estimates are that approximately eighty families from Ethiopia live in Maine. Immigrants from

Ethiopia have been moving to the United States for many years and there are currently about 460 000 Ethiopians living in the U.S. The majority live in Washington D.C., Minnesota and New York. Many own thriving businesses and greatly contribute to the health of the American economy.

Peace and safety are very fragile. They can be lost in one day and it then takes many years to get them back.

Zambia ~ Zambia is named for the great Zambezi River.



Called Northern Rhodesia during the colonial era, the country took the name ‘Zambia’ on gaining independence from Great Britain in 1964. Zambia is landlocked, and is located in the southern half of Africa. Zambia is bordered by Democratic Republic of the Congo to the north, Tanzania to the northeast, Malawi to the east, Mozambique, Zimbabwe, Botswana, and Namibia to the south, and Angola to the west. Its area is 290,587 square miles. To put this into perspective, Zambia has an area 8.2 times bigger than that of the State of Maine.

Zambia is one of the most peaceful countries in Africa and boasts the good fortune of having avoided ethnic rivalries and conflicts throughout the modern era. This is unique and sets Zambia aside from so many countries in Africa which have been devastated by endless conflict in the years since the end of the colonial era. Zambia's first president, Dr. Kenneth David Kaunda, played a key role by laying a strong foundation for peace after independence. He is famous for his ideology, ‘One Zambia, One Nation.’ He worked to gradually foster a spirit of national unity in a population that was very diverse, and this spirit became a strong cord that has bound this country together for many years.

Zambia is rich with natural resources such as copper, cobalt, zinc, and gold, to name a few. It has magnificent tourist sites, such as the amazing Lake Kariba - the world's biggest manmade body of water – as well as the famous Victoria Falls, which are referred to by locals as ‘Most Oa –Tunya’ which means ‘the smoke that thunders.’ Victoria Falls is one of the seven natural wonders of the world and is a bigger waterfall than Niagara Falls.

Zambia's population is 17,565,444 inhabitants based on 2018 United Nation estimates. Christianity is the constitutional religion and the majority of the population is Christian. Most Zambians speak Bantu languages. The official languages include English because it was colonized by the British from 1890 until 1965.

Zambia is not without problems. Zambians in Maine express concern over the wide income gap between government leaders and regular citizens back home. Although Zambia has experienced significant economic growth in the last decades, according to the World Food Program 60% of people in Zambia live below the poverty line and 42% are extremely poor. The last recorded GDP in 2016 was \$1622. This means that an average person lives on \$4.44 a day. The illiteracy rate is high and health care is grossly inadequate. Millions of people are seriously affected by the ravages of poverty in Zambia, yet according to the organization Zambia Watchdog President Edgar Lungu is among the top ten most highly paid presidents in Africa. Estimates are that fewer than fifty Zambian-born families live in Maine.



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Bean from page 1

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ance of eight hundred of the farmers in the cooperative. The hope is that Rwanda Bean will grow enough to make a big difference in the lives of farmers and their families and communities in Rwanda.

"I like helping people," says Mr. Mwenedata. "It gives me joy and happiness." Like all Rwandans of his generation, Mike Mwenedata's childhood was marred by tragic events. "Growing up, after losing my family, many people helped me," he says. "During my early years, before the genocide, I saw my mother helping people. She literally would give the shirt off my back if someone else needed it more." At first he considered starting a non-profit to help others, but he was worried that with his limited English he would not succeed.

Mike Mwenedata reflected on his early years in the U.S.



and on the origins of Rwanda Bean. "When you first come to this country you can be terrified by how fast everything moves!" He remembers going into coffee shops in Maine when he first arrived and being amazed both by the quantity of coffee Americans drink and by the price they pay for the coffee. "I realized that back home a whole family could live for one day on the price people pay for one cup of coffee in the U.S." He also remembers thinking about the high quality of coffee beans back home, the lack of a coffee harvest in the mainland US, and the strong tradition of coffee growing in Rwanda. Through the years, "I tried everything I could find. Every time I heard of an opportunity I went for it." He and Mr. Mazuroski participated – and won – Maine Start-Up

Week in 2014, participated in Green Light, and in Top Gun, both in 2016. These are all programs designed to help entrepreneurs get their dream off the ground. All of these opportunities helped him to hone his plan. "You have to explore," he advises. "If you have an idea, share it. If someone asks a question, it might help you reflect." He recommends attending every workshop you can, meeting people, creating a network, trying to be open and connected to people both within and outside of your community. "If you only stay in your own bubble it will be hard to adjust to the new life in this country."

Rwanda Bean has twelve employees, and serves as a prime example of immigrant-owned

businesses that help Maine's economy.

The locations for Rwanda Bean's two coffee bars are: Rwanda Bean Flagship Coffee Bar at 185 Cottage Road in South Portland; Rwanda Bean@Black Cat at 463 Stevens Avenue in Portland. The public is welcome to attend the official grand opening on June 30th at the Cottage Road coffee bar in South Portland. Doors will open at 6:00 am and the City of South Portland will be hosting a ribbon cutting ceremony between 9:00 am – 10:00 am.



FRENCH TRANSLATION

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.

des personnes qu'ils ne connaissent pas. Quand le malheur frappe une famille, la communauté entière réagit et offre de l'aide et du soutien. Mais les Africains ne font pas comme les Américains en participant à une cause en dehors de leur communauté. Une autre différence importante entre la générosité africaine et la générosité américaine est que les dons en Afrique ne passent pas par une institution- ils sont directs. Beaucoup d'Africains pensent qu'une personne née dans une famille et dans une communauté a comme but de devenir une source d'espérance, de force et de soutien, surtout dans les moments difficiles. Quand quelqu'un ne parvient pas à remplir cette croyance, alors la famille juge qu'il/elle a gaspillé cet espoir et cette force. La croyance africaine en ce support mutuel est exprimée dans plusieurs dictons, comme celui de la tribu Bashi du sud de la République Démocratique du Congo, "Umulume Ajilwa nowabo: un homme est fait par un autre homme", ou celui ci du Rwanda, "Ntamugabo wigira: un homme ne peut pas s'entretenir sans le soutien des autres."

A un très jeune âge, Les Africains ont l'habitude de partager le peu de ressources qu'ils ont et de supporter leur famille et leur communauté. On accorde beaucoup d'importance à cette culture de partage dans les pays africains situés sous le Sahara. Les Africains croient qu'ils sont nés dans une famille et que cette famille fait ce qu'ils sont. Ils croient que sans leur famille et leur communauté, ils sont sujets à une isolation complète. La famille et la communauté sont au centre de leur vie, le capital humain est considéré comme ayant plus de valeur que les ressources matérialistes. Les Africains croient que la famille et la communauté sont des cadeaux de Dieu. Comme Desmond Tutu a dit, "Tu ne choisis pas ta famille. Ils sont un cadeau de Dieu pour toi, comme tu l'es pour eux."

Chaque année, les immigrants africains dans le Maine donnent des dizaines de milliards de dollars ici et à leur famille qui est restée en Afrique. Ils aident à financer des mariages, des enterrements, des activités religieuses, et des traitements médicaux. L'été est la saison des mariages et les familles demandent à la communauté d'aider à payer entre 15 à 20 mille pour couvrir les dépenses de la cérémonie de mariage. Quand quelqu'un est malade, la famille et les amis restent à tour de rôle avec le patient pendant que les autres se renseignent pour savoir comment ils peuvent apporter du soutien à la famille du malade. Quand il y a un décès, toute la communauté reste auprès du veuf ou de la veuve pour offrir du confort et pour faire le deuil ensemble pendant des semaines. Cette longue période de deuil surprend les Mainers. Mais les Africains, eux, sont surpris (horrifiés, en réalité) à l'idée de la crémation. Ils donnent beaucoup d'argent pour couvrir les frais d'un enterrement ou les services funéraires. Les Africains disent, "Chaque bonne action faite pour aider les autres attend avec patience le moment où vous aurez besoin d'aide à votre tour. Il sera là au moment le plus critique de votre vie. La bonté ne se gâte jamais- elle est précieuse et éternelle."

C'EST COMMENT, ÊTRE UN IMMIGRANT DANS LE MAINE EN 2018? Par Kathleen Harrison

J'ai rencontré et discuté avec trois personnes qui connaissent pro-

fessionnellement des immigrants dans le Maine afin de comprendre comment les pratiques et le discours du gouvernement américain affectent la qualité de vie des réfugiés, des demandeurs d'asile et autres immigrants. Voici ce qu'ils m'ont répondu.

Hannah DeAngelis, Directrice du programme des Charités Catholiques des services de réfugiés et d'immigration du Maine, m'a dit qu'un grand changement dans cette nouvelle administration est le manque de clarté au sujet de la réunification de la famille. Pendant le processus de réunification avec leurs familles, les réfugiés dans le Maine ne sont souvent pas capables de savoir où leurs membres de famille sont à l'étranger. Ni le bureau local des Charités Catholiques de "Relocalisation", ni le Conseil Américain des Evêques, et même pas le Département d'Etat américain n'ont été capables de clarifier le statut des membres de famille des réfugiés admis aux Etats-Unis. "Tout le monde est inquiet à ce sujet," dit Mlle DeAngelis. "Normalement c'est un processus simple, et cela devrait être facile de vérifier un dossier. Mais de nos jours, lorsqu'on essaie de vérifier le statut d'un membre d'une famille, on reçoit le vague message "Pas prêt de voyager".

Mlle DeAngelis a donné comme exemple le cas d'une famille irakienne qui a encore une soeur à Bagdad. La famille s'inquiète tout le temps pour cette soeur, et vient se renseigner au bureau des Charités Catholiques régulièrement, mais personne ne sait quand cette soeur pourra venir aux Etats Unis. Dans un autre cas récent datant de Mai 2018, un frère (ou une soeur) de la République Démocratique du Congo, qui fait partie d'une famille réfugiée vivant dans le Maine, était prêt à venir dans le Maine et avait fait ses préparatifs de voyage, mais a été mis en attente deux semaines avant la date du départ. Personne ne peut dire à la famille quand ce membre pourra voyager pour rejoindre sa famille dans le Maine. "Tout le monde est inquiet," nous redit Mlle DeAngelis. Elle ajoute que les communautés de réfugiés et de demandeurs d'asile se croisent (parfois même au sein d'une même famille) et l'incertitude dans la communauté des demandeurs d'asile affecte aussi la communauté des réfugiés. Parce que les réfugiés qui sont aux Etats Unis sont en accord avec le gouvernement américain- on leur a accordé la résidence légale avant d'arriver sur le territoire américain- ils ne devraient avoir aucune raison de s'inquiéter sur leur propre statut. Cependant, ils sont soucieux. Ils ne savent pas vraiment de quel pouvoir le Département de la Sécurité Intérieure dispose; ils savent qu'il y a du racisme dans le Maine; ils ne savent pas si des petites infractions comme "griller un feu rouge" pourraient mener à la déportation; personne ne semble savoir quelle est la relation entre la police locale et le Département de la Sécurité Intérieure. Le service des Charités Catholiques du Maine qui s'occupe des réfugiés et de la "Relocalisation" des immigrants a été lui-même affecté par le gouvernement actuel. Depuis le début de l'administration du président Trump, ils ont dû éliminer six postes à cause de compressions budgétaires.

Mufalo Chitam, Directeur Exécutif de la Coalition des Droits des Immigrants du Maine (MIRC), m'a dit que ce qui cause le plus d'inquiétude auprès des immigrants, c'est l'imprévisibilité des mesures prises par cette administration. Les de-

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mandeurs d'asile disent que le système est différent de ce qu'il était auparavant, quand les règles et les démarches à suivre pour demander l'asile étaient claires. Beaucoup de demandeurs d'asile ne font plus confiance aux juges pour écouter leurs cas de façon objective et ils craignent par conséquent d'être déportés. Même ceux qui ont des documents prouvant qu'ils ont été victimes de persécutions et de violences ethniques dans leurs pays ont peur que le gouvernement leur refuse l'asile. La négativité ressentie envers eux de la part des politiciens est toxique. Ils rapportent que la période d'attente pour les audiences ne cesse de changer. Il y a quelques années, les demandeurs d'asile devaient attendre quelques mois après avoir rempli les papiers pour la demande d'asile; puis la période d'attente s'est allongée jusqu'à deux ans; et soudain en janvier une nouvelle mesure a été adoptée: "le dernier arrivé, le premier sorti." Mlle Chitam dit que "...les appels téléphoniques ont recommencé pour les audiences. Les gens reçoivent des lettres les invitant à venir passer un entretien à Boston, et le bouche à oreille partage cette nouvelle dans la communauté." Mlle Chitam suggère qu'il est important d'être prêt s'il y a une urgence. Elle suggère que les demandeurs d'asile doivent savoir où en est leur statut; qu'ils préparent leurs documents (et gardent une copie dans un endroit sécurisé qu'un autre membre de la famille doit connaître); qu'ils s'assurent de bien comprendre les documents; qu'ils identifient une personne dans la communauté qui comprend bien les démarches du processus; qu'ils nomment quelqu'un ne faisant pas partie de la famille qui pourra s'occuper des enfants et des personnes âgées au cas où les chefs de famille seraient déportés de manière imprévue.

Julia Brown, Avocate pour la défense du Projet de Promotion et de Sensibilisation des Droits des Immigrants (ILAP), m'a dit que les gens sont effrayés et anxieux. Elle rapporte que même ceux qui ont une Carte Verte sont nerveux; que certains qui sont ici sous "L'Action différée pour les arrivées d'enfants" (DACA) sont terrifiés- ils ont peur d'être renvoyés dans un pays dont ils ne connaissent rien; que les gens qui sont ici sous le Statut Temporaire de Protection sont perturbés et ne se sentent pas être les bienvenus. Le nouveau décret migratoire (Travel Ban) fait peur à beaucoup et le discours venant de Washington est déconcertant. Mlle Brown insiste que, "ce ne sont pas seulement aux immigrants que cela fait du tort, mais à tout le monde." Elle remarque que le changement au recensement de la population de 2020, par exemple, qui va inclure une question sur le statut d'immigration pour la première fois, encouragera les immigrants à éviter complètement de répondre aux questions du recensement. Alors le résultat donnera des chiffres inexacts sur la population du Maine qui se trouve dans la tranche des faibles revenus, ce qui causera moins de ressources venant du gouvernement fédéral pour notre état. Elle explique que la discrimination raciale, tolérée sous l'administration de Trump, a pour conséquence la hausse d'un manque de confiance dans les forces de l'ordre, et par conséquent les témoins aux crimes n'osent pas comparaître, ce qui peut affecter n'importe quel citoyen ayant besoin recours à la justice. Elle partage que, tant que la population du Maine deviendra de plus en plus âgée, et que moins d'immigrants vivront ici à cause des mesures politiques actuelles, les patrons de commerces auront du mal à recruter des employés. Mlle Brown conseille que les immigrants aient un plan dans le cas où il y aurait une détention par les agents du Département de Sécurité Intérieure: apprendre par cœur les numéros de téléphone de vos contacts si on vous a pris votre portable; avoir mis en place une personne qui s'occupera de vos enfants si nécessaire; et bien connaître vos droits. Mais surtout, elle incite que si le Département de Sécurité Intérieure vous approche, "Ne mentez pas. Vous avez le droit de garder le silence, donc restez silencieux, mais dites la vérité. Si vous exercez votre droit de garder le silence, alors dites le bien à voix haute." Les avocats spécialisés et expérimentés en droits d'immigration sont disponibles pour représenter les droits des individus qui sont détenus à la Prison du comté de Cumberland.

PROFILE: MIKE MWENEDATA DE RWANDA BEAN COFFEE

Mike Mwenedata, co-fondateur de Rwanda Bean Coffee, est arrivé dans le Maine en 2010. Originaire du Rwanda, il est venu avec rien d'autre que lui-même, son éducation universitaire, sa passion pour aider les autres, et un esprit d'entrepreneur. A cette époque, il était un jeune homme, et venait juste de finir ses études à l'université, parlait peu anglais, et ne savait pas vraiment comment il allait se débrouiller pour vivre aux Etats-Unis. Cependant, pendant les huit années qui ont suivi son arrivée, il n'a jamais manqué une occasion ou refusé une proposition, et il est désormais aux commandes d'un commerce ambitieux, qui a bien réussi, Rwanda Bean Coffee. Nick Mazuroski est son associé.

Rwanda Bean Coffee offre des grains de café Arabica (Grade A Bourbon) de qualité supérieure venant d'une ferme qui compte 300 fermiers et 400 000 arbres à café (cafétiers), située haut dans les montagnes du Rwanda. La terre y est riche de composition volcanique, qui, avec un climat propice, la haute élévation et la compétence et l'expérience des fermiers, permet de

produire un grain de café de supérieure qualité. Rwanda Bean achète directement de la coopérative fermière: il n'y a pas d'intermédiaire. Le commerce offre la vente en gros de grains de café qui sont distribués à travers la Nouvelle Angleterre, la vente en ligne (envoi gratuit) et deux bars à café. On peut acheter les grains de café à plusieurs magasins comme Aurora Provisions, A & C Grocery et Lois' Natural Marketplace à Portland; Scratch Baking Co. et The Farm Stand à South Portland; The Cheese Iron et Lois' Natural Marketplace à Scarborough. La décoration des bars à café est élégante, avec des sièges confortables et des choses à grignoter pour accompagner les boissons au café. Le café glacé est une spécialité.

Rwanda Bean Coffee

n'est pas votre commerce à but lucratif typique. M. Mwenedata et M. Mazuroski avaient une mission depuis le début:

de redonner 50% des

bénéfices aux fermiers du Rwanda grâce à

un programme qu'ils appellent 50% pour les fermiers. M. Mwenedata dit, "J'appelle les actionnaires. Ils travaillent dur. Je sais par quoi ils passent." Le but est d'investir dans l'infrastructure, l'éducation, et le système de santé pour les fermiers du Rwanda en faisant don de la moitié des bénéfices qu'ils gagnent pour chaque tasse de café vendue. Ce printemps, Rwanda Bean a commencé- en payant l'assurance de 800 fermiers qui font partie de la coopérative. On espère que Rwanda Bean va continuer à prospérer pour faire une différence positive dans la vie des fermiers et de leurs familles et parmi les communautés du Rwanda.

"J'aime aider les gens," dit M. Mwenedata. "Cela me rend heureux." Comme beaucoup de Rwandais de la même génération, Mike Mwenedata a connu une enfance tragique. "En grandissant, après avoir perdu ma famille, beaucoup de gens m'ont aidé. quand j'étais très jeune, avant le génocide, j'ai vu ma mère aider les autres. Elle aurait donné la chemise que je portais si quelqu'un d'autre en avait plus besoin." Au début, il avait pensé créer une association à but non lucratif pour aider les autres, mais il doutait qu'avec son anglais limité, il pourrait réussir.

Mike Mwenedata se souvient de ses premières années aux Etats-Unis et des origines de Rwanda Bean. "Quand vous venez d'arriver dans ce pays, vous pouvez avoir peur de tout ce qui bouge très vite!" Il se souvient être allé dans les magasins de café dans le Maine et avoir été surpris de voir la quantité de café que les Américains boivent et le prix qu'ils paient pour leur café! "J'ai alors réalisé que chez moi au Rwanda, une famille entière pourrait vivre pour une journée avec le coût que les gens paient pour une tasse de café aux USA." Il se souvient aussi de s'être rappelé de la bonne qualité des grains de café au Rwanda, du manque de récoltes de café sur le territoire continental américain, et la forte tradition de culture de café au Rwanda. A travers les années, "j'ai tout essayé. A chaque fois que j'entendais parler d'une opportunité, je tentais ma chance." Lui et M. Mazuroski ont participé, et gagné, la semaine Maine Start-Up en 2014, ont participé à Green Light et Top Gun, les deux en 2016. Ce sont des programmes destinés à aider des entrepreneurs à réaliser leurs rêves. Toutes ces opportunités l'ont aidé à formuler son projet. "Il faut explorer," conseille-t-il. "Si vous avez une bonne idée, il faut la partager. Si on vous pose une question, cela vous permet de réfléchir." Il conseille aussi de participer à des ateliers, de rencontrer des gens, de créer un réseau, de rester ouvert et connecté au sein de votre communauté mais aussi en dehors. "Si vous ne sortez pas de votre bulle, il vous sera difficile de vous adapter à la nouvelle vie dans ce pays."

Rwanda Bean compte douze employés, et sert d'exemple aux commerces qui sont dirigés par les immigrants et qui contribuent à l'économie du Maine.

Les adresses des deux bars à café de Rwanda Bean sont: Rwanda Bean Flagship Coffee Bar à 185 Cottage Road à South Portland et Rwanda Bean@Black Cat à 463 Stevens Avenue à Portland. Le public est invité à participer à la grande ouverture officielle le 30 juin au bar à café à 185 Cottage Road à South Portland. Les portes ouvriront à 6 heures du matin et la ville de Portland organisera une cérémonie du coupé du ruban entre 9 et 10 heures.

PROFILE: ANGELA OKAFOR, BANGOR

"Je suis heureuse qu'il y ait maintenant une conversation au sujet de l'accueil des nouveaux immigrants à Bangor," dir Angela Okafor, avocate pour l'immigration et propriétaire de Tropical Tastes and Styles International Market. "Il y a quelque chose qui commence ici." Originaire du Nigéria, Mlle Okafor est arrivée à Bangor avec son mari en 2008. Elle venait juste de terminer ses études en droit au Nigeria. "Au Nigéria, étudier le droit posait un défi. La société attend certaines choses des femmes. Mais je ne

suis pas une personne qui obéit aux règlements!" Aujourd'hui, huit ans plus tard, elle a trois jeunes enfants. Elle a ouvert son propre bureau d'avocats en août 2016, et elle a rejoint le Maine Multicultural Center au même moment.

"Ne me dites pas que je suis folle," elle se souvient avoir dit à ses amis à la fin de l'année 2016, "Mais je songe à ouvrir un marché africain." Après avoir mieux réfléchi, elle révisa un peu son idée originale. "Il y avait déjà assez de ségrégation des communautés dans le Maine. Alors je vais créer un marché international!" C'est ce qu'elle a fait, ajoutant ainsi "propriétaire d'un commerce" à la liste de tout ce qu'elle avait déjà accompli. Le marché a ouvert en janvier 2017 et il est maintenant bien établi à

A record 68.5 million individuals have now been displaced worldwide due to war, poverty, persecution and other events.

Bangor.

Pendant l'heure que j'ai passée dans le marché un samedi après-midi, j'ai pu observer que le commerce marchait bien. En plus des clients habituels qui venaient faire leurs courses, il y avait aussi un jeune couple avec un petit enfant qui venait de déménager à Brewer trois semaines auparavant, et qui avait cherché en ligne un marché international. Ils regardaient les produits dans les rayons, remplissant leurs paniers. Mykayla Hoggard, une jeune habitante de Bangor, s'est assise dans la chaise du salon de coiffure pendant que Mlle Okafor, qui avait appris comment faire les tresses africaines afin de pouvoir offrir ce service à ses clients, posait des extensions de dreadlocks synthétiques aux cheveux de Mykayla.

La vie à Bangor n'a pas toujours été facile pour Mlle Okafor, surtout les premières années. Venant juste de finir ses études en droit, elle avait hâte de trouver un emploi d'avocate. Cependant, il lui fut impossible de trouver une place dans cette profession à Bangor. "On questionnait tout sur moi," et l'ignorance de ceux qui la questionnaient l'étonnait. On lui demandait par exemple s'il y avait autre chose en Afrique à part le Sahara; ou bien on pensait que l'Afrique était un pays, et non pas un continent. Les futurs employeurs ne prenaient pas l'éducation qu'elle avait reçue au Nigeria au sérieux. "On ne me prenait pas au sérieux dans le Maine." On lui dit qu'elle ne pourrait pas passer l'examen du Barreau sans une vérification minutieuse de toutes les classes qu'elle avait prises à l'école de droit pendant ses deux ans d'études. Enfin, elle put passer l'examen du Barreau de New York et elle réussit. Son cabinet, Le Cabinet d'Avocats Okafor, se spécialise en droit de l'immigration, qui est un droit fédéral.

"Vous pouvez choisir: soit les épreuves de la vie vous casseront, soit elles vous formeront," dit elle en travaillant les cheveux de Mykayla. Il est évident que l'attitude de Mlle Okafor est positive- on peut sentir son énergie dans son accueil chaleureux quand un client entre dans son marché. Son énergie est contagieuse et l'ambiance dans le magasin est joyeuse. "J'adore rencontrer les gens et discuter," dit-elle avec un grand sourire, "et ce n'est pas juste un commerce pour moi. C'est aussi un endroit où j'aide les gens à se retrouver, à prendre contact les uns avec les autres. Il faut que les femmes soient heureuses si elle veulent garder leurs familles dans le Maine. Il faut qu'elle puissent avoir accès à ces services- la coiffure, la nourriture qu'elles aiment, les vêtements africains." Okafor croit que si Bangor devient une ville accueillante pour les nouveaux arrivants, alors cela rajeunira l'économie. Elle donne comme exemple récent un couple qui pensait déménager de Boston à Bangor pour un travail. La femme ne voulait pas venir, mais son mari est entré dans le magasin pour regarder, et cela a fait une différence pour tous les deux.

Le magasin est international, avec des produits venant d'Asie, des Caraïbes, d'Amérique du sud, d'Afrique. Elle essaie d'aider les clients à trouver les produits et les marques qui leur manquent le plus. Par exemple, elle n'offre pas une seule variété de curry, mais des poudres de curry venant d'Inde, des Caraïbes, et d'Afrique. Quand Mlle Okafor a réalisé que ses clients ne pouvaient pas trouver des vêtements africains, elle a alors acheté une machine à coudre et elle a appris à coudre. Elle a désormais sa propre collection qui inclut des tissus africains avec des couleurs vives utilisés pour faire des pantalons, des jupes, et des hauts. Quand Myyayla avait besoin d'un rajout de cheveux pour la coiffure qu'elle souhaitait avoir, Okafor l'a commandé pour elle. Okafor prend des commandes sur la page Facebook Tropical Tastes and Styles LLC - International market . "Contactez moi et dites moi ce dont vous avez besoin," dit elle. "J'essaierai de le trouver, et quand j'aurai le produit, je vous enverrai un message pour vous dire qu'il est arrivé au magasin."

Okafor dit que parmi ses clients, il y a beaucoup de gens locaux. "Les gens à Bangor aiment essayer de nouvelles choses. Ils

veulent goûter à des aliments qui ont beaucoup de saveur. Et nos produits sont pour la plupart biologique," dit elle. "Nous n'utilisons pas beaucoup de produits chimiques en Afrique. On trouve de tout ici."

Le site internet du cabinet d'avocats d'Angela Okafor est www.okaforlaw.com et son marché se trouve au 347 Harlow Street, à Bangor. Elle reçoit les clients au cabinet le matin et le marché ouvre à midi, du mardi au samedi.

DU TERRAIN: L'ETHIOPIE

"C'est facile de lancer un bâton sur un toit quand on est assis, mais il faut se lever pour le rattraper", ce qui signifie, il est plus facile de perdre quelque chose que de le retrouver.

La République démocratique fédérale d'Ethiopie est un pays sans accès à la mer, situé dans la partie est de l'Afrique. Avec comme frontières communes l'Érythrée au nord est, la République de Djibouti et la Somalie à l'est, le Soudan et le Soudan du Sud à l'ouest et le Kenya au sud, on estime que l'Ethiopie compte une population de 107,245,701 habitants, ce qui représente 1.41% de la population mondiale et fait de l'Ethiopie la deuxième nation la plus peuplée d'Afrique. La majorité des Ethiopiens sont de religion chrétienne et environ 1/3 du peuple est musulman. Il y a aussi un nombre important de personnes qui pratiquent le judaïsme, et les pratiques religieuses de Beta Israël et de Falashas. Addis Ababa, la capitale de l'Ethiopie, est la capitale diplomatique de l'Afrique et le site officiel de l'Union Africaine. La langue officielle est l'amharique, mais on y parle aussi l'anglais, l'arabe, l'italien, et le français, ainsi que des langues indigènes très diverses parlées par beaucoup de personnes.

Pendant la dernière décennie, l'économie éthiopienne a connu une croissance importante et a été reconnue comme une des économies africaines qui sont en plus rapide expansion dans le monde. Selon le Fonds Monétaire International, le taux de croissance était de 10% entre 2004 et 2009 et le Produit Intérieur Brut était de 10,9 % entre 2004 et 2014. Les exportations les plus importantes sont le café, le thé, les graines de tournesol, les arbres, les métaux précieux, le cuir et l'élevage.

L'année dernière, entre le 14 décembre et le 17 décembre, l'Ethiopie a été plongée dans un conflit ethnique et des troubles politiques. Le conflit ethnique est devenu une crise hu-

manitaire grave et un million de personnes ont dû être déplacées et vivent maintenant dans des conditions difficiles.

Les Ethiopiens qui vivent ici dans le Maine, avec qui j'ai discuté, ont partagé leur grande inquiétude à propos du conflit ethnique actuel en Ethiopie. Ils croient que le gouvernement d'Addis Ababa dirigé par Hailemariam Desalegn a joué un rôle important en rendant le conflit plus politique et plus grave. Mais le fait que le Premier Ministre Desalegn a démissionné à la suite de manifestations à grande échelle contre le gouvernement et que le Premier Minister Abiy Ahmed est désormais en possession du pouvoir sont des changements positifs et encourageants. Abiy Ahmed vient de la région Oromo et il est musulman. Ses origines mixtes (de père oromo et de mère amhara) et religieuses (père musulman et mère chrétienne) ont redonné aux Ethiopiens un grand espoir pour le retour de la paix.

Ces dernières années, le Maine a accueilli de plus en plus d'immigrants arrivant d'Ethiopie. On estime actuellement qu'il y a environ quatre-vingts familles éthiopiennes qui habitent dans le Maine. Ces immigrants viennent aux Etats Unis depuis des années et on peut trouver maintenant 460 000 Ethiopiens vivant aux Etats Unis. La plupart vivent à Washington DC, dans le Minnesota et à New York. Beaucoup sont propriétaires d'un commerce et contribuent ainsi à la prospérité de l'économie américaine.

La paix et la sécurité sont très fragiles. Elles peuvent être perdues en une journée et cela peut prendre des années avant de les retrouver.

DU TERRAIN: LA ZAMBIE

La Zambie tient son nom du fleuve Zambèze. Appelée Rhodésie du Nord pendant la période coloniale, le pays a acquis le nom "Zambie" après être devenu indépendant de la Grande Bretagne en 1964. La Zambie n'a pas d'accès à la mer, et elle est située dans la partie sud de l'Afrique. Certains considèrent la Zambie comme faisant partie de l'Afrique de l'Est. La Zambie a pour frontières la République Démocratique du Congo au nord, la Tanzanie au nord est, le Malawi à l'est, le Mozambique, le Zimbabwe, le Botswana et la Namibie au sud, et l'Angola à l'ouest. Sa superficie est de 752 614 km². Pour mettre cela en perspective, la Zambie comprend un territoire qui est 8.2 fois plus grand que l'état du Maine.

La Zambie est un des pays le plus paisibles d'Afrique et se vante

d'avoir pu éviter rivalités ethniques et conflits pendant la période moderne. C'est une caractéristique unique qui place la Zambie à part de tous ces pays africains qui ont été ravagés par des conflits depuis la fin de la période coloniale.

Le premier président de la Zambie, Kenneth David Kaunda, a joué un rôle clé en imposant une fondation solide pour la paix après l'indépendance. Il est célèbre pour son idéologie, "Une Zambie, une Nation." Il a travaillé progressivement afin de promouvoir un esprit d'unité nationale au sein d'une population très diverse, et cet esprit est devenu un lien solide qui a réussi à unir le pays depuis plusieurs années.

Parmi les ressources naturelles se trouvent le cuivre, le cobalt, le zinc et l'or. Le pays a de magnifiques sites touristiques, comme le lac Kariba - le plus grand cours d'eau artificiel du monde - et aussi les célèbres chutes d'eau Victoria, que la population locale appelle 'Mosi-oa-Tunya', ce qui signifie "la fumée qui gronde". Les chutes Victoria sont une des sept merveilles naturelles du monde et elles sont plus hautes que les chutes Niagara. On estime la population de la Zambie à 17,565,444 habitants, selon une estimation des Nations Unies de 2018. La majorité de la population est chrétienne. La plupart des Zambiens parle les langues bantoues. La langue officielle est l'anglais puisque la Zambie avait été colonisée par les Anglais de 1890 à 1965.

Les Zambiens qui vivent dans le Maine expriment être inquiets au sujet du large écart de revenus en Zambie entre les dirigeants du gouvernement et les citoyens. Même si la Zambie a connu une croissance économique importante pendant les dernières décennies, selon le Programme Alimentaire Mondial, 60% de la population de la Zambie vit sous le seuil de pauvreté et 42% du peuple est extrêmement pauvre.

Le taux d'analphabétisme est élevé et les services de santé sont très insuffisants. Des millions de personnes sont affectées sérieusement par les ravages de la pauvreté en Zambie. Cependant, selon l'organisation Zambia Watchdog, le président Edgar Lungu fait partie des dix présidents les mieux payés en Afrique. Le dernier Produit Intérieur Brut date de 2016: il était de 1622 \$. Cela signifie qu'une personne vit en moyenne avec 4.44\$ par jour. On estime qu'il y a moins de 50 familles zambienves vivant dans le Maine.

SWAHILI TRANSLATION

UTAMADUNI : MAFAA YA UTOAJI KWA AFRIKA

NA KWA MAREKANI Imeandikwa na Georges Budagu
"Kugiraneza biramira ubuzima Kandi ntabwo kubora guboraho
charity or goodness is important and saves lives"

Kila mwaka, wanainchi wa marekani, vijana pamoja na wazee, hutoa ma billioni ya ma dolla kwa ufadhilli na kwa vijikundi vinavyo shugulika na usaidizi kwa watu walio na shida nydingi za kijamii na kiuchumi. Huu utamaduni wa utoaji umeifanya Marekani kuongoza mbele kunako horoza ya nchi nydingi zenye ufadhilli duniani pote kufuatana na ripoti ya utoaji ulimwenguni kwote. Ukarimu wa waMarekani unajumuisha kutoa pesa kwa misaada, kujitolea wakati kwa mashirika ambayo husaidia watu, na pia kusaidia wageni kamili. Katika miji midogo Wamarekani wanawazunguka wale walipatwa na bahati mbaya katika jamii zao. Kwa mfano, katika kesi ya moto kuunguza nyumba, ugonjwa mkali na baya, ao maafa mengine makubwa amba kwa hio watu wa miji wajitahidi kukusanya fedha kwa ajili ya kusaidia mtu aliye pata shida au familia. Utoaji wa waMarekani siyo tu juu ya kulenga nyumba iliyo karibu na mutu ila anaweza kuwa na shauku ya kutoa ili kusaidia mutu aliye kwa upande mwingine wa dunia kama kutendea mutu aliye katika mji mmoja pamoja naye ao katika nyumba yake mwenyewe.

Utoaji wa Kiafrika unategemea imani katika umuhimu wa usaidizi wa jamii. Watu wanaonekana kuwa wa kwanza kuwa katika familia na baadaye kwa jamii kubwa kwa ujumla. Wanatarajiwa kuendelea kutoa na kupokea misaada kutoa kwa familia na jamii kubwa inayoo wazunguuka ila pia na kujitahidi kwenda mbali sana, na juu zaidi ili kuwafikia wageni wengine wanaowazunguuka, bila ya kujali matokeo. Wakati bahati mbaya inapiga familia moja, jumuiya nzima inasimama pamoja kwa kusaidia na kwa kutoa msaada pia.

Tofauti na Wamarekani, Waafrika hawaingii sana kutoa misaada kwa sababu zilizo nje ya jumuia ao jamii yao. Tofauti nyininge kubwa kati ya ukarimu wa Afrika na Amerika ni kwamba katika Afrika utoaji sio taasisi - utoaji wa Kiafrika ni moja kwa moja. Waafrika wengi wanaamini kwamba watu wanazaliali katika familia na jamii kwa lengo la kuwa chanzo kikubwa cha matumaini, nguvu na msaada, hasa katika nyakati za shida kubwa. Iwapo mtu anapopoteza imani hii anayeonekana na familia kama amepoteza matumaini na nguvu. Imani ya kiAfrika katika usaidizi wa pamoja inaelezwa kupitia maneno ya kawaida, kama hii kutoa kwa kabilal Bashi kusini mwa Kivu, DR Congo "Umulume Ajirwa n'owabo" "mtu anafanywa kuwa mutu kwa msaada wa mtu mwingine," au hii kutoa Rwanda, "Ntamugabo wigira" mtu hawezu kuijendeleza mwenyewe bila msaada wa wengine."

Wakati wa umri mdogo sana Waafrika wamefundishwa ku-

gawana rasilimali ndogo na kuunga mkono familia zao na jamii kwa ujumla. Utamaduni huu wa kushirikiana unathaminiwa kokote katika Afrika Kusini mwa Jangwa la Sahara. Watu wa Afrika wanaamini sana kwamba wanazaliali katika familia na kwamba familia hiyo huwafanya kuwa walivyo. Wanaamini kwamba bila watu wa familia na jamii watu hukabiliwa na kujitenga kabisa. Familia na jamii ni katikati ya maisha, na mtaji wa binadamu unaonekana kama wa thamani zaidi kuliko rasilimali za kimwili. Waafrika wanaamini kwamba familia na jamii ni zawadi kutoka kwa Mungu. Kama aliyosema Desmond Tutu, "Hauwezi kuchagua familia yako. Wao ni zawadi ya Mungu kwako, kama wewe ulivyo kwao."

Kila mwaka Wahamiaji kutoka Afrika walioko Maine hutoa makumi ya maelfu ya dola hapa na kwa familia zao zilizoko nyumbani. Wanasaidia harusi, mazishi, shughuli za kanisa, na matibabu ya juuna dawa maalum. Majira ya joto ni muda muhimu kwa majira ya harusi, na hapo familia zinachangisha pesa kiasi cha 15K - 20K kutoka kwa mchango wa jamii ili kusaidia kulipa gharama za harusi. Wakati mtu moja wao ana patwa na magonjwa, familia na marafiki wana kaa kufariji mgonjwa wakati wengine wanapiga simu hapa na pale wakiuliza jinsi gani wanawenza kusaidia familia ya mtu aliye mgonjwa. Wakati kifo hutokea katika jamii, jamii nzima huendea mwanamemba anayeishi bado ili kutoa faraja na kuomboleza kwa wiki na kusubiri hata mwisho wa kilio. Kipindi hiki cha muda mrefu cha kuomboleza pamoja kimewa shangaza wakaaji wa Maine. Waafrika kwa upande wao wanashangaa (na kutishwa, kwa kweli) na mawazo haya ya kuunguza maiti. Wanatoa kwa ukarimu kusaidia kulipa huduma ya mazishi ya kawaida. Waafrika wanaserwa kuwa, "Kila tendo jema lilofanyika kwa kusaidia wengine linasubiri kwa uvumilivu hata wakati wewe mwenyewe utahitaji msaada. Itakuwa pale wakati wa shida muhimu sana ya maisha yako. Uzuri hauwezi kuoza - ni hazina na hudumu milele."

ANGELA OKAFOR

"Furaha yangu ni kwamba mazungumzo yameanza kuhusu kuwakaribisha watu wageni kwa Bangor," amesema Angela Okafor, mwanasheria wa uhamiaji na mmiliki wa Tropical Tastes na Styles International Market. "Kuna kitu kinachoanza hapa." Akiwa mwanainchi kutokea Nigeria, Bibi Okafor alihamia Bangor na mumewe munamo mwaka wa 2008. Wakati huo alikuwa amekamilisha Majifunzo ya mwanasheria nchini Nigeria. "Katika Nigeria, kuifunza sheria ilikuwa vigumu. Jamii inatara jaa mambo fulani kwa wanawake. Lakini mimi si mtu wafuatayo! "Sasa, miaka minane baadaye, ana watoto watatu wadogo, alianzisha kazi ya mwanasheria yake mwenyewe mwezi Agost

2016, na hivi akajunga na bodi ya Muchnaganyiko wa Utamaduni mbalimbali wa Maine (Maine Multicultural Center) wakati huo huo.

"Usiseme kuwa nina wazimu," anakumbuka akiwaambia marafiki zake mwishoni mwa mwaka wa 2016, "lakini ninafikiri pia kuanzisha soko la kiAfrika." Baada ya kutafakari alirekebisha wazo lake kidogo. "Ilionekana Kuna ubaguzi wa kutosha wa jamii katika hali hii. Nitafanya basi soko la kimataifa!" Alifanya hivyo tu, akiongeza 'mwenyezi biashara' kwenye orodha yake ya mafanikio. Soko hilo lilifunguliwa mwezi Januari 2017 na sasa ipo imara katika mji wa Bangor.

Katika saa niliyopitisha katika duka siku ya Jumamosi biashara ya mchana ilikuwa nzuri. Pamoja na kuwa mara kwa mara ununuza wa bidhaa za chakula, wanandoa wachanga wenye mtoto mdogo aliye kwa wamehamia hapa Brewer mawiki matatu hapo awali, na amba walitafuta mahsusili soko la kimataifa, walikagua duka, wakiwa na furaha kujaza kikapu na bidhaa. Mykayla Hoggard, mkaajai kijana mdogo wa Bangor, ameketi kwenye kiti cha mtindo wakati Bibi Okafor, aliyejifunza kuandaa kiafrika ili aweze kutoa huduma ifaayo kwa wateja, aliongeza upanuzi wa nywele za Hoggard.

Maisha katika Bangor haijakuwa rahisi kwa Bibi Okafor, hasa katika miaka ya mwanzoni. kutoka sasa hivi kwenye shule ya kisheria, alikuwa na hamu sana ya kupata kazi kama mwanasheria. Hata hivyo, aliona kuwa haiwezekani kwa mara ya kwanza kupata mguu uingie kwenye mlango katika taaluma ya kisheria mjini Bangor. "Kila kitu kilichonihusu mimi kilikuwa kiulizo," alisema, na pia tuinga wa wale walimohoji mara nyingi ulimshangaza. Aliulizwa kama kuna kitu kingine chochote Afrika isipokuwa Sahara; wahojiwa walielezea kwamba waliamini Afrika ilikuwa nchi, badala ya kuwa bara. Waajiri wanaotarajiwa hawakuchukua elimu yake ya nchini Nigeria kwa uzito. "Niliombwa kuendeshewa huko Maine." Aliambiwa hawezu kukaa kunako mutihani kuingia kongamano lile la wanasheria bila kuchunguza kwa uangalifu wa maudhui ya kila kozi aliypata katika shule ya sheria juu ya kipindi cha miaka sita. Hatimaye, alichukua mtihani wa New York Bar badala yake, na akapita. Kampuni yake, inaitwa Okafor Law Practice, inategemea sheria ya uhamiaji, ambayo ni sheria ya shirikisho.

"Unawenza kuchagua matatizo ya kukutengeneza au kuvunja," amesema akionyesha anafanya kazi kwa nywele za Mykayla. "Kila kitu ni kuhusu tabia." Kwa wazi mtazamo wa Bibi Okafor ni chanya - unawenza kujisikia nguvu zake katika salamu yake yenye nguvu wakati unatembea kwenye mlango wa Tropical Tastes na Styles International Market. Nishati yake ni ya kuambukiza na hisia katika duka ni furaha. "Ninapenda kukutana na watu na kuwazungumza," anasema, akisisimua sana, "na hii sio tu biashara

AMJAMBO AFRICA!

kwangu. Ni mahali ambapo ninasaidia watu kukutana, kuunganisha watu kwa kila mmoja. Ili kulinda familia humu jimboni Maine wanawake wanahitaji kuwa na furaha. Wanahitaji upatikanaji wa huduma - huduma za nywele, chakula wana-chopenda, nyenzo za Afrika na nguo. "Okafor anaamini kuwa kufanya Bangor mahali pa kukaribisha kwa wageni itafufua uchumi. Anasema mfano wa hivi karibuni wa wanandoa wakinzingatia kuhamia kutoka Boston kwenda Bangor kwa kazi. Mke hakutaka kuja, lakini mume akaingia katika duka na akaangalia kote, na hilo liliwafanya kuwa na maono tofauti wote wawili.

Duka ni kimataifa, na bidhaa kutoka Asia yote, Caribbean, Amerika ya Kusini, Afrika. Yeye anajaribu kuwasaidia wateja kupa-ta bidhaa na bidhaa ambazo wana kosa toka nyumbani. Kwa mfano, yeye hutoa aina moja tu ya curry, lakini badala yake kuleta curries kutoka India, Caribbean, na Afrika. Bi Okafor alipotambua kwamba wateja wake hawapati nguo za Kiafrika, alinunua mashine ya kushona na kujifunza kushona papo hapo. Kwa sasa ana mstari wa bidhaa unaojumuisha vitambaa vya rangi vya Afrika vyene rangi imbalimbali, suruali, sketi, na kofia ya vichwa. Wakati Mykayla alihitaji nywele za ziada kwa hairstyle aliyo-chagua, Okafor aliamuru kwa ajili yake. Kwa njia ya Tastical Tastes na Styles LLC - Soko la Kimataifa kwenye ukurasa wa Facebook Okafor hupokea mahitaji maalum. "Nipeni kwangu na nijulish nini unachohitaji," anasema. "Nitajaribu kupata, na wakati ni-napofanya nitakutumia ujumbe kwamba bidhaa hiyo iko."

Okafor anasema kuwa wateja wake ni pamoja na wenyeji. "Watu katika eneo la Bangor wanao hamu ya kujaribu vitu vipy. Wanataka kujaribu vyakula na ladha nyingi. Na chakula yetu ni kikaboni," anasema. "Hatutumii kweli kemikali katika Afrika. Kuna kitu kwa kila mtu hapa."

Mutandao wa kampuni ya kisheria ya Angela Okafor ni www.okaforlaw.com na soko lake ni kunako 347 Harlow Street, Bangor. Anaona wateja wa kisheria asubuhi na soko lake lina-funguliwa baada ya mchana, Jumanne - Jumamosi

KUTOKA ETHIOPIA

"Ni rabisi kujiga fimo juu ya dari wakati unakaa chini, ila, kama unataka ipata tena ni lazima usimame" maana, ni rabisi kujopeza kitu kuliko kuki-pata tena.

Jamhuri ya muchangamano ya Kidemokrasia ya Ethiopia ni nchi inayopatikana kwa upande wa mashariki mwa Afrika. Iliyo na mipaka na Eritrea upande wa kaskazini mashariki, Djibouti

na Somalia upande wa magharibi Sudan na Sudan ya Kusini na Kenya kusini, Ethiopia inajulikana kwa uzuri wake wa ajabu. Kulingana na Umoja wa Mataifa, idadi ya sasa ya Ethiopia inahesabiwa kuwa watu takribani 107,245,701, ambayo inawakilishi asilimia 1.41 % ya idadi ya watu duniani na kuifanya Ethiopia kuwa taifa la pili lenye watu wengi zaidi katika Afrika. Walio wengi wa waEthiopia ni Wakristo na karibu theluthi hulu-dini ya Uislam. Kunako pia kuna kubwa ya Wayahudi inayojulikana kama Bete Israeli au Falasha. Addis Ababa, mji mkuu, ni mji mkuu wa kidiplomasia wa Afrika na makao rasmi ya Umoja wa Afrika. Kiamhari ni lugha rasmi ya Ethiopia, hata hivyo Kiingereza, Kiarabu, Kitaliano, Kifaransa pamoja na hayo kunako wingi wa lugha za asili ambazo huzungumzwa na Waitiopia wengi.

Katika miaka kumi iliyopita uchumi wa Ethiopia ulifurahia ukuaji mkubwa na umekuwa kutambuliwa kama

moja ya uchumi unaokua kwa kasi zaidi duniani. Kulingana na MFK kiwango cha ukuaji wake kilikuwa 10% kati ya mwaka wa 2004 na 2009 na ukuaji wa bidhaa za ndani ulikuwa wa 10.9% kuanzia mwaka 2004 hadi 2014. Mazao muhimu zaidi ni pamoja na kahawa, chai, mbegu za mafuta, miti ya miti, madini ya thamani, nyama, ngozi na wanyama wa kuishi.

Mwaka jana, kati ya Desemba 14 na Desemba 17, 2017 Ethiopia ilikuwa imepigwa katika vita vya kikabila na machafuko ya kisiasa. Miggogoro hii ya kikabila imekuwa yenye kukomaa hadi kugeuka kuwa mgogoro mkubwa wa kibinadamu ulios-ababisha watu milioni moja kuhamishwa makwao na hivi sasa wanaishi katika hali mbovu.

Tulipozungumza na watu kutoka Ethiopia walioko hapa Maine, walionyesha wasiwaso wao mkubwa juu ya mgogoro wa sasa wa kikabila nchini Ethiopia. Wanaamini kuwa serikali iliyi Addis Ababa inayongozo na Hailemariam Desalegn ilifanya jukumu kubwa katika kuingilia kisiasa na kuimarishe magongano. Wanahimizwa na kuwa kwamba Waziri Mkuu Desalegn alijiu-zulu baada ya maandamano makubwa kupinga serikali yake na kwamba Waziri Mkuu Daktari Abiy Ahmed sasa yupo madarakani. Yeye ni muzaliwa wa kabilo la Oromo na pia ni muislam. Mchanganiko wake wa kikabila na wa kidini ume-

wapa Waitiopia matumaini makubwa ya kurudi kwa amani

Katika miaka ya hivi karibuni muji wa Maine umepata ongezeko la hesabu ya wahamiaji wa kutoka Ethiopia. Makadirio ya sasa ni kwamba familia takriban themanini kutoka Ethiopia huishi hapa Maine. Wahamiaji kutoka Ethiopia wamekuwa wakihamishwa kuja hapa Marekani kwa miaka mingi, kwa sasa karibu 460.000 ya Waitiopia wanaoishi nchini Marekani wengi-wao huishi Washington DC, Minnesota na New York. Walio wengi wana biashara nyingi bya kipekee na pia huchangia sana kwa afya ya kiuchumi ya Marekani.

Amani na Usalama ni tete sana. Wanaweza kupotea kwa siku moja ila inachukua miaka mingi ili kuwarejeza.

KUTOKA ZAMBIA

Zambia ni jina la mto mkubwa wa Zambezi. Ulitoitwa kwa jina la Rhodesia ya Kaskazini wakati wa ukoloni, nchi hiyo ili-itwa jina la 'Zambia' baada ya kupata uhuru kutoka

Uingereza kwa mwaka 1964. Zambia ni nchi imefungwa, na inapatikana kwa unusu kunako kusini mwa Afrika.

Wengine wanaona Zambia kama kuwa schemu ya Afrika Mashariki. Zambia imepakana na Jamhuri ya Kidemokrasia ya Congo upande kaskazini, Tanzania kaskazini mashariki, Malawi upande wa mashariki, Msumbiji, Zimbabwe, Botswana, na Namibia kusini, na Angola upande wa magharibi. Eneo lake ni maili mraba 290,587. Ili kuweka

maoni haya kwenye maonyesho, Zambia ina eneo la 8.2 kwa ukubwa kuliko Jimbo la Maine.

Zambia ni moja ya nchi nyingi zeny kuwa na amani katika Afrika na huwa na bahati nzuri ya kuepuka ushindano wa kikabila na migogoro za kisasa. Hii ni tabia ya kipekee inayoweka Zambia kando na nchi nyingi za Afrika ambazo zimeharibiwa na migongano isiyo na mwisho katika miaka tangu mwisho wa kipindi cha kikoloni. Rais wa kwanza wa Zambia, Daktari Kenneth David Kaunda, alifanya jukumu kubwa muhimu kwa kuiweka misingi imara ya amani baada ya uhuru wa inchi. Yeye ni maarufu kwa itikadi yake, "Zambia moja, Taifa moja." Alitumika

See Swahili Translation on page 14

KINYARWANDA TRANSLATION

IKIGANIRO K'UMUCO WO GUTANGA MURI AFURIKA NO MURI AMERIKA.

Georges Budagu

"Ineza tregera ubuzima-kandi ntijya yibagirana: charity or goodness is important and saves lives"

Buri mwaka, abanyamerika b'ingeri zose , (abato n' abakuru); batanga amamiliyoni atari makeya mu miryango y'abagiraneza itera inkunga mu ngeri nyinshi zo kuzahura imibereho ya muntu. Uyu muco wo gutanga watumye igihugu cya USA kiza ku isonga mubihugu bitanga imfashanyo ku isi nkuko bitangazwa na World Giving Index.

Ubugwaneza bw'abanyamerika burimo gutanga amafaranga mu miryango yabagiraneza , gukora nta gihembo mu miryango itandukanye cyangwa se no mu gufasha abanyamahanga. Mu migi mito kandi abanyamerika usanga batabarana mu byago nk'yo habaye inkungi y'umuriro, uburwayi bukomeye cyangwa izindi ngorane zikomeye. Hari naho bakusanya inkunga yo kugoboka abahuye n'akaga. Gutanga kw'abanyamerika bikaba bitagarukira mu rugo ahubwo bigera na kure y'umugabane.

Ugutanga kw'abanyafurika gushingiye ku kamaro ko gufatanya mu miryango. Abantu babanza kwiyumva mu miryango muto wabo hanyuma bakagenda bagura mu miryango migari batu-ranye. Abanyafurika usanga bafashanya mu miryango bavukamo, mu gace batuyemo gutyo gutyo bikagera no ku banyamahanga. Gutanga ku banyafurika usanga kudashingiye ku cyo umuntu ynjiza. Iyo habaye ibyago ku miryango, abagize indi miryango bahagurukira rimwe bagafasha abahuye n'ingorane. Itandukaniro n'abanyamerika, abanyafurika bo ntibatanga inkunga hanze y'ibihugu byabo. Irindi tandukaniro ni uko gutanga bitagengwa n'inzezo muri Afurika nko muri Amerika. Muri Afurika uha umuntu bisanzwe hagati yawe nawe. Abanyafurika benshi bemera ko kubyara ari uburyo bwo kugwiza amaboko, kuzamurana ndetse bigatanga n'ikizere cy'ejo. Iyo utabashije kumva kimwe n'abandi iyi myizerere, ugaragara nk'uwataye icyizere n'imbaraga. Uburyo abanyafurika bemeramo ubufatanye bugaragarira mu mvugo zitadukanye. Urugero ni nko mu bwoko bvitwa abashi bo muri Kivu y'amajyepfo/RDC aho bavuga ngo : "Umulume Ajilwa nowabo bivuze ngo: " Ntamugabo umwe wigira"

Abanyafurika batozwaa gusangira biceye bafite bakiri batoya ndetse no gufasha imiryango yabo. Uyu muco wo gusangira ni imwe mu ndangagaciro zo muri Afurika yo munsi y'ubutayu bwa Sahara. Abatuye Afurika bemera cyane ko bavukiye mu miryango ndetse uwo miryango ukuba ariwo wabagize abo baribo. Bemera ko udafite umuryango cyangwa abaturanyi, ubaho nka nyakamwe. Umuryango ndetse n'abaturanyi ni izin-

giro ry'ubuzima, kandi agaciro k'umuntu karuta agaciro k'ibintu. Abanyafurika bemera ko umuryango n'abaturanyi ari impano iva ku Mana. Nkuko Musenyeri Desmond Tutu yabivuze, Ntawuhitamo umuryango ahubwo ni impano z'Imana kuri wowe nk'uko nawe uri impano kuri wo.

Buri mwaka, abanyafurika b'abimukira baba muri Maine, batanga ibihumbi by'amadolari yaba hano ndetse no mu miryango basize ku ivuko. Batera inkunga ubukwe, gushyingura, ibikorwa by'umurimo w'Imana ndetse no gufasha abakeneye kwivuza byisumbuyeho. Impeshyi ni igithe cy'ubwiganze bw'ubukwe ku buryo imiryango iba iri gushakisha ubufasha bungana hafi n'ibihumbi 15 kugera kuri 20 by'amadolari bizifashisha mu bukwe. Iyo hari urwaye usanga abantu bamusimburanaho mu kumurwaza abandi bahamagara babaza uko babagezaho ubufasha. Mu gihe hari uwitabye Imana, abagize umuryango we naho atuye usanga bajya gusura ndetse no kuririra uwafuye hafi icyumweru cyose. Uku gusura no kuririra uwagize ibyago usanga bitangaza abatuye Maine. Abanyafurika nabo usanga batangazwa bakanaterwa ubwoba n'uburyo bashyingura batwitse umurambo. Abanyafurika batanga batizigame ngo bafashe mu gushyingura uwafuye. Abanyafurika bakunze kuvuga ko Ugira ineza ukayisanga imbere, kandi akenshi ikugeraho mubihe bikugoye nawe. Ineza ntibora, ihora yibukwa iteka.

"BYIFASHE BITE KUBA UMWIMUKIRA MURI MAINE MURI 2018 ? »

na Kathleen Harrison

Naganirije n'abantu batatu bakorana bya hafi n'abimukira muri Maine. Nabaganirije ku ngamba zimaze iminsi zivugwa, amagambo ari kuvugwa n'abayobozi niba hari ingaruka byaba byarageze ku bimukira cyangwa se abasaba ubuhungiro ndetse n'impunzi. Dore ibyo bambwije:

Hannah DeAngelis, Ashinzwie Porogramu mu muryango gatolika ufasha impunzi zo muri Maine: Catholic Charities of Maine Refugee and Immigrant Services.

Yambwiye ko icyahindutse cyane ari uburyo bwo guhuza imiryango y'abimukira nabo basize mu bihugu bakomokamo aho abahunze baba batazi niba abo basize barimo gufashwa ngo babasange.

Avuga ko yaba imiryango gaturika yakira impunzi, yaba inama nkuru y'abepisikopi bo muri Amerika, yemwe yaba Departamento ya Leta zunze ubumwe z'Amerika; nta numwe ubasha gusobanura neza ikibazo cy'imiryango yasigaye ku ivuko ry'impunzi

"Buri wese atewe impungenge nabyo kuko byari ibantu byihuta

ndetse ukana-reba aho bigeze ariko ubu ugerageje kubishakisha bahita baguha ubutumwa ko uwo uri gushakisha ataremererwa kuza". DeAngelis atanga urugero rw'umuryango ukomoka muri Iraq wasize inyuma mushiki wabo bakaba bahangayikishijwe nuko amerewe kuko akiri I Bagidadi. Yagize ati: « ni kensi baza ku biro byacu kubaza ariko twese nta wufite amakuru y'im-pamo yige azabashiriza kuza muri Amerika ». Urundi rugero rwa vuba muri 2018, ni umwe mu bo mu muryango w'a-banyekongo uba muri Maine, aho uwabo yari yahawe uruhushya rwo kuza ariko nyuma y'ibyumweru bibiri rwa ruhushya rwe rukuba ruhagaritswe-Ubu ntawuzi neza igihe azongera kwe-mererwa kuza. DeAngelis ati: "Urumva ko bihangayikishije". Yongeraho ko impunzi n'abasaba ubuhungiro akenshi bigongana: kuko impunzi ziza zaremerewa kwimukira muri Amerika bityo ntibakwiye kugira impungenge kuri sitati yabo . Gusa usanga bahangayitse , ntibazi ububasha bw'urwego rush-inzwe abinjira nabasohoka, bazi cyane ku irondaruhu riba muri Amerika, mbega ntibazi ko no kuba wakwica itegeko ryo guha-gara ku cyapa cya STOP byatuma bagusubiza iwanyu-mbega bisa naho batazi itandukaniro hagati ya polisi n'abashinzwe abin-jira n'abasohoka. DeAngelis avuga ko Catholic Charities of Maine Refugee and Immigrant Resettlement Services nayo yagizweho ingaruka n'ubuyobozi bushya bwa Trump aho bamaze gukuraho imanya 6 y'abakozi nyuma yo kugabanyirizwa imfashanyo.

Mufalo Chitam, ni Umyobozo mukuru w'impuzi miryango iharanira uburenganzira bw'abimukira bo muri Maine (MIRC), avuga ko igiteye inkeke mu butegetsi bwa Trump ari ihindagurika rya buri kanya rya politicye zitan-dukanye z'abinjira n'abasohoka . Abasaba ubuhungiro bavuga ko bisigaye bitandukanye no hambere aho amategeko arengera abaka ubuhunzi yari asobanutse. Ubu abasaba ubuhungiro bavuga ko bafitiye ikizere gike abacamanza babumvira ubusabe bakaba bafite ubwoba bwo gusubizwa mu bihugu byabo. Yemwe n'abafite impapuro zerekana mu buryo ndashidikany-waho ko batotejwe aho baturutse, bafite ubwoba bwo kwimwa ubuhungiro. Diskuru zibarwanya bumvana abategetsi zabateye ubwoba. Abasaba ubuhungiro bavuga ko igithe cyo kwakirwa mu butegetsi ngo humwe dosiye yaye cyarahindaguritse si nko mu gihe cyashize aho byafataga amezi menshi ngo ubusabe bw'umuntu bugerweho; vuba aha muri Mutarama 2018, byarahindutse bemeza ko abahageze vuba bazajya babanzwa naho abacyera bagategereza : " Hatangiwe guhamagarwa uka-jya guhura n'abashinzwe iby'abinjira n'abasohoka ndetse n'ambaruwa araza atumira abantu kujya mu rubanza iBoston" Chitam agira inama abasaba ubuhungiro yo guhora biteguye,

bazi kandi baraneretse undi muntu mukuru aho bafite amadosiye yabo n'aho ageze.

Bagomba kandi kugira undi muntu basaba kubafasha mu baturanyi ushobora kwita ku bana cg abakuze igihe habayeho gusubizwa mu gihugu bavuyemo bitunguranye.

Julia Brown, Esq., ni umunyamategeko ushinzwe ubuvugizi no gusakaza amakuru mu kigo cy'abanyamategeko bafasha abimukira-ILAP.

Avuga ko abantu bafite ubwoba no kwiheba. Sibo bonyine kandi kuko n'abafite Green Card barahangayitse naho abari muri DACA bo bafite ubwoba bukabije—batinya kuzajyanwa mu gihugu batazi ibyacyo namba. Mbese muri rusange abantu bari hano barengewe n'amategeko by'igihe gito ntibatekanye. Politicye yo guhagarikira bimwe mu bihu kuza muri Amerika iteye ubwoba benshi na cyane cyane amagambo avugirwa mu b u y o b o z i bukuru bw'igihugu. Brown yemeza ko Atari abimukira bigiraho ingaruka gusa ahubwo n'abandi birababangamiye. Aha avuga nko guhindura ibizagenga ibarura rya 2020 aho bongeyemo ikibazo kizajya kibaza niba uri umwimukira aho dosiye yaye igeze. Ibi bizatuma abenshi birinda kujya kubarurwa.

Aha ibzava mu ibarura bizaba ari imibare ituzuye mu maleta afite ubushobozu bukeya, aho bizagira ingaruka ku mafaranga gouverinoma(federal) yageneraga izi Leta akaba yaba makeya. Brown avuga ko ivangura ruhu, ubuyobozi buriho buri kureberera butuma habaho kutagirira icyizere polisi bityo n'ahabereye ibyaha abatangabuhama basigaye bahitamo kwicecekera bimwe bishobora gutuma abaturage badahabwa ubutabera bukwiriye.

Akomeza avuga ko abaturage ba Maine bagenda basaza mu gihe abimukira baba Maine ari bakesya. Ibi bizagira ingaruka ku nganda nibigo bizakenera abakozi bikababura mu gihe kiri imbere. Brown atanga inama ku bimukira bashobora kugongana n'urwego rw'abinjira nabasohoka ICE. Abimukira bakwiye kuba bazi mumutwe inimero z'uwo bahamagara akabitira ku bana bibaye ngombwa. Ikindi kandi si byiza kubesha igihe ufashwe ubazwa ibibazo. Ushobora kandi gucecka ukabivuga cyane ko utari busubize na kimwe mubyo bakubaza. Abakozi ba ILAP bazabasha gutanga ubufasha ku bahisemo gucecka banabibwiye ICE-ibi rusanzwe rubikorera bamwe mu bafungiye muri gereza ya Cumberland.

MIKE MWENEDATA, UMWE MU BATANGIJE UMUSHINGA WO GUCURUZA KAWA -RWANDA BEAN COFFEE.

Mike Mwenedata, umwe mu bashinze igurishirizo rya kawa rizwi ku izina rya Rwanda Bean Coffee, yageze muri Maine muri 2010. Akomoka mu Rwanda, aho yageze muri Amerika yitwaje biceye mu mpano atunze; impamyabumenyi, akunda gufasha abandi ariko akanakunda kuba rwiyemezamirimo. Yaje ari urubyiruko, akiva mu ishuri hamwe n'icyongereza gikeya, yibaza uko azashobora ubuzima bwo muri Amerika. Nyamara nyuma y'imiaka umunani ishize, ayoboye umushinga munini aho asangiye ubucuruza na Nic Mazuroski mu guceruza Kawa -Rwanda Bean Coffee.

Ubu bucuruza bwa kawa bukaba bucuruza kawa ya Arabica ifite ubwiza bwo ku kigero cya A ihingwa n'abahinzi maganatatu bibumbiye mu ishyirahamwe bakaba bafite ibiti bya kawa 400,000 ku misozi miremire yo mu Rwanda.

Ubutaka bw'u Rwanda bukungahaye ku myunyu mvabirunga bigahurirana n'ubutumburuke ndetse n'abahinzi bumva neza guhinga kawa-ibi bituma iyi kawa y'uRwanda izi ku isonga mu bwiza.

Rwanda Bean igurira kawa muri koperative nta wundi ugiye hagati. Muri ubu bucuruza bagurisha kawa mu gace ka New England, aho ushobora no kugura kuri murandas ikaugeraho udaciwe amafaranga y'ubwikorezi ndetse bakaba bafite n'inzu ebyiri zigurishirizwamo kawa ku bayinywa.

Iyi kawa kandi ishobora kugurirwa mu maduka atandukanye muri Maine nka Aurora Provisions, A & C Grocery and Lois' Natural Marketplace muri Portland; Scratch Baking Co. and The Farm Stand muri South Portland na The Cheese Iron and Lois' Natural Marketplace muri Scarborough. Mu nzu bagurishirizamo kawa yo kunywa hatatse neza cyane intebi nziza bituma uguze kawa ayiryoherwa. Ikawa ikonje ni umwihariko wabo.

Rwanda Bean Coffee si ubucuruza bugamije gusa kugwiza inyungu. Mwenedata na Mazuroski batangiye biyemeje ko 50% by'inyungu babona izajya isubira mu bahanzi mu Rwanda

babinyujije muri gahunda yiswe 50% ni ay'abahinzi. Mwenedata ati: "Jye abahinzi mbita abanyamigabane kuko barakora cyane biyua akuya nzi uko bavunika"

Igiteganyijwe ni ugushora mu bikorwa remezo, uburezi n'ubuzima ku bahanzi bacu dukoresheje ya 50% y'inyungu twunguka kuri buri gikombe cya kawa tugarishije. Mu ntangiriro z'uyu mwaka Rwanda Bean yatangiye kubishira mu ngiro aho yishyuriye abahinzi 800 bari muri koperative ubwisingane mu kwivuza. Hari icyizere ko Rwanda Bean izakura igakomera ikgira akamaro mu buzima bw'abahinzi n'imiryango baturukamo mu Rwanda.

"Nkunda gufasha abantu kuko biranezeza". Nk'urundi rungano rwe, Mwenedata yahuye n'ibihe bikomeye u Rwanda rwaciemo aho yapfushije umuryango we agafashwa n'abantu batandukanye. Mwenedata avuga ko akiri

umwana mbere ya Jenoside yajyaga abona Mama

we afashisha abantu nk'emyambaro ku buryo wavuga ko yagiraga

Ubuntu butiza urugi. Ku ikubitiro Mwenedata yatekerezaga

g u t a n g i r a u m u s h i n g a u f a s h a

a b a n t u a r i k o a r a t i n y a k u b e r a

i c y o n g e r e z a c y e

y u m v a g a k i z a m u

b e r a i m b o g a m i z i .

Mike Mwenedata yatu-

ganiriye ku myaka ya mbere

akigera Amerika

ndetse no ku itangira rya

Rwanda Bean.

"Iyo ukigera muri iki gihugu

uterwa ubwoba ku iku-

bitiro n'uburyo ibantu byose

byihuta?". Yibuka ubwambere

ajya aho bagurira kawa areba

uburyo abanyamerika bayinywa ku

bwinshi ndetse n' uburyo bayishyura

byose biramatangaza. "Nahise ngereranya no mu Rwanda

mbona urugo rumwe rushobora gutungwa ku munsi n'igiciro

gitangwa ku gikombe kimwe cya kawa hano muri Amerika".

Yibutse kandi uburyo ikawa ihingwa mu mu Rwanda iri mu nziza,

kandi ku gice kinini cya Amerika hakaba hadahingwa Kawa.

Uko imyaka igenda niko nagergezaga gushaka ahari amahirwe atandukanye ya ba rwiyemezamirimo bazamuka. We na mu-

genzi we Mazuroski bitabiriye kandi batsinda irushanwa rya ba

rwiyemezamirimo bazamuka bo muri Maine mu mwaka wa

2014. Banitaribiriye kandi irushanwa rya Green Light na Top Gun, muri 2016. Izi zose ni porogaramu zifasha ba Rwiye-

mezamirimo bagitangira kugirango bazamuke bagere ku nzozi zabo. Mwenedata agira ati: "Ugomba gucukumbura wagira ig-

itekereo ukagisangiza abandi ndetse burya iyo babaza ibibazo

uba wunguka ubumenyi". Mwenedata agira inama abantu kujya

bitabira inama n'amahugurwa atandukanye babasha kujyamo

bakamenyana n'abantu yaba mu bo muziranye cg nabo mutazi-

ranye: "Igihe wiboheye mu ruziga rwawe bizakugora kumenyera

ubuzima bwo muri iki gihugu".

Rwanda Bean ikoresha abakozi 12 ikaba ari rumwe mu ngero

nziza z'ubucuruza bwatangijwe n'umwimukira kandi bufasha

ubukungu bwa Maine.

Utubari twa Rwanda Bean ni Rwanda Bean Flagship Coffee Bar iherereye kuri 185 Cottage Road-South Portland na

Rwanda Bean@Black Cat iri kuri 463 Stevens Avenue muri

Portland. Ababishaka baratumiwe mu gutaha ku mugaragaro

akabari ko muri South Portland bizaba tariki 30 Kamena 2018

ku Cottage Road. Muhawe ikaze kuva 6:00 am naho umujyi

wa South Portland uzafungura ku mugaragaro ibi birori saa

9:00 am kugeza saa 10:00 am.

ANGELA OKAFOR

Angela Okafor ni umunyamategeko ajanye n'abimukira akaba ari nawe watangije iguriro Tropical Tastes and Styles International Market, dutangira ikiganiro yagize ati: "Ndanezerewe cyane ko ikiganiro gitangiriye mu guha ikaze abashyitsi muri Bangor".

Okafor ukomoka muri Nigeria, yageze muri Bangor azanye n'umugabo we muri 2008. Yaje ubwo yaramaze gusoza amashuri y'amategeko muri Nigeria. "Muri Nigeria, kwiga amategeko bifite

ingorane kuko sosiyete yaho ifite ibindi ishaka ku mugore ariko jye sindi umuntu ushorera ibimenyerewe n'abantu!". Ubu mu myaka umunani afite abana batatu kandi yatangiye ishami ryunganira abantu mu mategeko muri Kamena 2016, ndetse akaba ari no mu nama y'ubutegersi ya Maine Multicultural Center.

"Ntukeko ko nasaze ndatekereza gushinga isoko ry'abanyafruka" aha yibukaga abibwira inshuti ze ahagana muri 2016. Amaze kubitekerezaho yasubiyemo igitekerezaho neza: "Ati hari ivangura ry'imiryango ya hano muri Maine; bityo ndashaka jye gukora isoko mpuzamahanga". Yabigezeho rero ubwo yafunguraga isoko muri Mutarama 2017, aba yongeye mubyo akora kuba Umucuruzi.

Igihe kingana n'isaha namaze muri iri soko kuwa gatandatu nabonaga ubucruzi bugenda neza. Mu bahaha harimo umuryango ukiri muto urimo gufata ibicuruzwa mu iduka. Bameze ibyumweru bitatu bageze Brewer bakaba barahize isoko mpuzamahanga basanga iri ryatangijwe na Okafor kuri murandas.

Mykayla Hoggard, ni umuturajye mushya muri Bangor, yicaye mu ntebe naho Okafor ari kumutunganyiriza umusatsi.

Ubuzima muri Bangor ntibwigeze bworohera Okafor, cyane akihagera. Yarakimara kuva mu ishuri ndetse yakekaga ko yabona akazi akora nk'umunyamategeko ndetse yanabonaga ko bidashoboka kuba yakandagiza ikirenge mu banyamategeko ba Bangor.

"Byose kuri jye byibawagaho, ariko icyantangazaga ni ubumenyi bukeya bw'abamubazaga": Okafor yabawagaga niba hari ikindi kintu kiba muri Afurika uretse ubutayu bwa Sahara ndetse abenshi bemeza ko Afurika ari ighugu kimwe gusa aho kuba umugabane.

Ababashaga kuba bamuha akazi ntibemeraga ko uburezi yakuye muri Nigeria bufite agaciro: "Mbega baranzunguje cyane bambwira ko ntajya mu rugaga rw'abanyamategeko muri Maine hatabayeho gushungura neza amasomo yose nize muri Nigeria, ariko Nyuma naje gutsinda ikizamini cyo mu rugaga rw'abanyamategeko ba New York". Ubu sosiyete ye Okafor Law Practice, ikora kubijyanye n'amategeko y'abimukira ku rwego rwa federal.

Okafor ati: "Amahitamo y'uburyo bwo gukora ashobora kukuzamura cg akakumanura, uko wifata nibyo bikugira uwo uri we". Okafor afite inyifato nziza cyane -iyo muganira wumva ingufu mu ndamukano ye ndetse ukabibona utembera muri iri duka rye Tropical Tastes and Styles International Market.

Uri muri iri duka ubona hakenkemutse uherye kuri nyiraryo Okafor wemeza ko akunda guhura n'abantu bakaganira bagaseka atari uko ari ubucruzi.

"Aha ni ahantu abantu bahurira bakaganira ndetse nk'abagore bo bibafasha kwita ku muryango kuko hano hari ibiryo, imyambaro n'ibindi bakenera mu miryango yabo".

Okafor yemera ko kugira Bangor ahantu haha ikaze abaturage bashya bizatuma ubukungu bwiyuburura. Aha atanga urugero rw'umuryango umaze iminsi ushaka kuva Boston baza Bangor kubera akazi. Ati umugore we ntiyifuzu kuza Bangor ariko bameze gusura iri duka byabafashje kwiyumvamo aka gace.

Iduka rya Okafor ni impuzamahanga, harimo ibicuruzwa biva muri Asiya, Karayibe, Amerika y'amajyepfo n'Afurika. Okafor afasha abantu kubona ibicuruzwa cyane cyane ibyo bakumbuye kuva ku ivuko. Urugero ntacuruza ubwoko bumwe bw'ibirungo ahubwo afite ibiva mu buhinde, karayibe ndetse n'Afurika. Okafor yabonye kandi ko abanyafurika badafite uko bagura imyenda yo muri Afurika bityo agura imashini yiga no kudoda ibyo muri Afurika. Ubu afite ibicuruzwa by'emyambaro myiza y'amabara iva muri Afurika adodamo amapantalo, ingutya n'amashati n'ibindi. Uwo yarimo akorera umusatsi ninawe wawumutumirije maze awumwongererwa ku mutwe. Tropical Tastes and Styles LLC - International market ibarizwa ku rubuga rwa Facebook aho Okafor abwira abantu ngo bamugane bamubwire icyo bifiza nawe azagerageza kugishaka kandi abamenyeshe ko cyabonetse.

Okafor avuga ko mu bamugana harimo abatuye bugufi nko muri Bangor baba bashaka kugergeza nk'ibiryo bishya bihumura kandi ibiryo bihacururizwa ibinyishi ni umwimerere (organic) kuko Afurika hadakoreshwa imvaruganda cyane mu buhinzi.

Naho isosiyete y'amategeko ya Angela Okafor wayisanga ku rubuga rwa www.okaforlaw.com, isoko ryo rikaba riri kuri 347 Harlow Street, Bangor. Abonana n'abakenye ubufasha mu mategeko mu gitondo hanyuma agafungura iduka nyuma ya sa sita ku wa kabiri no ku wa gatandatu.

KU IVUKO: ETHIOPIA

"Utera agati hejuru wicaye wajya kukananura ugahagarara" Birragoye kugarura icyo watakaje.

Leta ziyunze za Etiyopiya ni ighugu kidakora ku Nyanja kiri mu burasirazuba bwa Afurika.

Izengurutswe na Eritereya mu majyaruguru y'uburasirazuba, Djibouti na Somalia mu burasirazuba, Sudani na Sudan y'amajyepfo mu burengerazuba na Kenya mu majyepfo. Etiyopiya izwiho ubwiza bwayo budasanzwe. Nk'uko bitangazwa na Loni; Etiyopiya ifite abaturage barenga miliyon 107 bakaba bangana na 1.41% by'abaturage b'isi. Ibi bituma Etiyopia iza ku mwanya

See Kinyarwanda Translation on page 14





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Njia pekee ya kuchunguza saratani ya matiti inayothibitishwa kuokoa maisha

By Suzanne A. Hoekstra MD FACS

GROWING UP, I ALWAYS ENJOYED SCIENCE AND BIOLOGY. But it wasn't until medical school that I realized what I really wanted to do.

While in my residency at the University of Nebraska Medical Center, I had the privilege of working under Dr. James Edney, who became my mentor. While we worked together, he directed one of the few centers in existence that focused solely on breast care. What I didn't realize at the time is that the work we did back then would eventually become the accepted practices of today. The lessons I learned watching Dr. Edney help people drove me to do the same, and I am forever grateful for the experiences he and others have given me.

Now, as a breast surgeon at Mercy Hospital, I get to do what I love. I coach patients on the best preventative measures to avoid breast cancer. And on the occasion that an abnormality is detected, I work with them to establish a roadmap to healthy outcomes.

I've spent my entire career as a surgeon, focusing exclusively on breast cancer. **Si je pouvais donner un seul conseil aux femmes, ce serait de prendre le dépistage du cancer du sein très sérieusement.** Niba hari inama nyayo nagira abagore ni ukudafata minenegwe ukwipimisha cancer y'ibere. **Ikiwa ningewiza kupana neno moja tu la ushauri kwa wanawake, ni kuchukua uchunguzi wa saratani ya matiti kwa makini na uzito.** If I could pass along just one word of advice to women, it's to take breast cancer screening seriously.

When it comes to screening, it's important to know that mammography is currently the only method proven to save lives. While opinions and guidance on when to get them varies, **je recommande toujours aux femmes âgées de plus de 40 ans de passer la mammographie annuelle. Et il est important de ne pas attendre 20 pour cent des cancers du sein ont lieu entre les âges de 40 à 50 ans.** Mpora ngira inama abagore barengi imyaka mirongo ine kujya bapimisha amabere buri mwaka ntibategereze kuko Cancer y'amabere ikunze gufata hagati y'imyaka 40 na 50 ku kigero cya 20%. Mimi mara zote napendekeza kwamba wanawake zaidi ya myaka 40 kucunguza mammogram kila mwaka. Na ni muhimu kusubiri-asilimia 20 ya saratani ya matiti hutokea kati ya miaka 40 na 50.

I always recommend that women over 40 get an annual mammogram. And it's important not to wait—20 percent of breast cancer occurs between ages 40 and 50.

En plus de la mammographie, je travaille aussi avec mes collègues à l'hôpital Mercy pour éduquer les patients sur les bénéfices de l'assistance et des analyses génétiques. Kukiyongera kuri ibi bizamini by'amabere, nkorana na bagenzi banje kuri Mercy tukigisha abarwayi ibyiza byo kwipimisha ndetse tukabaha n'ubujyanama. **Mbali na mraba, mimi pia hufanya kazi na wenzangu katika Mercy Hospital kuelimisha wagonjwa kuhusu manufaa ya ushauri na upimaji wa maumbile.** In addition to mammography, I also work with my colleagues at Mercy to educate patients about the benefits of genetic counseling and testing. Breast cancer is a common hereditary cancer, which is a type of cancer that develops due to an inherited gene mutation passed from a parent to a child. If someone inherits such a gene mutation, they inherit an increased risk to develop cancer. **Nos interventions d'analyses génétiques offrent à nos patients les informations nécessaires afin que l'on puisse ajuster les programmes de dépistage et les mesures préventives pour avoir le meilleur résultat possible.** Isuzuma ry'imiterere y'umubiri rifasha abarwayi kugira ubumenyi natwe tukabihuza na gahunda yo kubasuzuma ndetse no gufata ingamba zo kwirinda mu rwego rwo kugira gahunda inoze. **Taratibu zetu za kupima maumbile kwa wagonjwa wenyewe ujuzi huu ili tuweze kurekebisha ratiba za uchunguzi na hatua za kuzuia ili kukuza matokeo bora.** Our genetic testing procedures arm patients with this knowledge so that we can adjust screening schedules and preventative measures to promote the best outcomes.

My goal is to provide every patient the chance to detect cancer as soon as possible, get treatment, and become a survivor. Please help me spread the word.

Suzanne A. Hoekstra MD FACS is a board-certified general surgeon with special training in breast surgery and is a fellow of the American College of Surgeons. She practices at Mercy Hospital's Breast Care Specialists of Maine, located at 195 Fore River Parkway, Suite 250, Portland, Maine.

Amjambo Africa! extends congratulations to Adele Ngoy for her achievement as a leader in the community. Adele Ngoy was profiled in the April 1 issue of **Amjambo Africa!**



City Honors Adele Masengo Ngoy on World Refugee Day

"On behalf of the City Council, it is our pleasure to honor Ms. Adele as a treasure to the city for her exemplary leadership and its impact on the Portland community," said Councilor Pious Ali.

"Her story and her work makes her a model citizen and an example of what immigrants can be if the right support and resources are available to them."

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PROFILE: ANGELA OKAFOR

By Kathleen Harrison

"MY HAPPINESS IS THAT THE CONVERSATION has started about welcoming newcomers to Bangor," says Angela Okafor, immigration lawyer and proprietress of Tropical Tastes and Styles International Market. "Something is beginning here." Originally from Nigeria, Ms. Okafor moved to Bangor with her husband in 2008. At the time she had just completed law school in Nigeria. "In Nigeria, studying law was a challenge. Society expects certain things of women. But I'm not a rule-following person!" Now, eight years later, she has three young children, launched her own law practice in August 2016, and joined the board of the Maine Multicultural Center around the same time.

"Don't say I'm crazy," she remembers telling friends in late 2016, "but I'm thinking of also starting an African market." After reflection she revised her idea a bit. "There is already enough segregation of communities in this state. I'm going to make it an international market!" She did just that, adding 'business owner' to her list of accomplishments. The Market opened in January 2017 and is now well-established in Bangor.

During the hour I spent in the store on a Saturday afternoon business was good. Along with regulars shopping for food products, a young couple with a small child who had just moved to Brewer three weeks previously, and who had specifically searched for an international market online, browsed the store, contentedly filling a basket with merchandise. Mykayla Hoggard, a young resident of Bangor, sat in the styling chair while Ms. Okafor, who learned African braiding in order to be able to offer the service to customers, deftly added dread extensions to Hoggard's hair.

Life in Bangor has not always been easy for Ms. Okafor, especially in the early years. Fresh from



law school, she was eager to find work as a lawyer. However, she found it impossible at first to get a foot in the door in the legal profession in Bangor. "Everything about me was questioned," she said, and the ignorance of those interviewing her frequently amazed her. She was asked if there was anything in Africa other than the Sahara; interviewers let out that they believed Africa was a country, rather than a continent. Prospective employers did not take her education in Nigeria seriously. "I was given the runaround in Maine." She was told she could not sit for the Maine Bar Exam without careful scrutiny of the content of every course she had taken in law school over a six-year period. Finally, she took the New York Bar Exam instead, and passed. Her firm, Okafor Law Practice, is based on immigration law, which is federal law.

"You can choose for hardship to either make or break you," she reflects as she works on Mykayla's hair. "Everything is about attitude." Clearly Ms. Okafor's attitude is positive - you can feel her energy in her vibrant greeting when you walk in the door of Tropical Tastes and Styles International Market. Her energy is infectious and the mood in the store cheerful. "I love to meet people and talk," she says, smiling broadly, "and this is not just a business for me. It's a place where I help people meet up, connect people to each other. To keep families in Maine the women need to be happy. They need access to services – hair care, food they like, African material and clothing." Okafor believes that making Bangor a welcoming place for newcomers will rejuvenate the economy. She cites the recent example of a couple considering moving from Boston to Bangor for a job. The wife didn't want to come, but then the husband came into the store and looked around, and that made a difference to them both.

The store is international, with products from all over Asia, the Caribbean, South America, Africa. She tries to help customers find the products and brands they miss from home. For example, she doesn't offer just one variety of curry, but instead offers curries from India, the Caribbean, and Africa. When Ms. Okafor realized her customers had no access to African clothing, she bought a sewing machine and learned to sew. Now she has a product line that includes brightly colored African fabrics made into pants, skirts, and tops. When Mykayla needed extra hair for the hairstyle she had selected, Okafor ordered it for her. Through the Tropical Tastes and Styles LLC - International Market facebook page Okafor takes special requests. "Reach out to me and let me know what you need," she says. "I'll try to get it, and when I do I'll send you a message that the product is in."

Okafor says that her customers include locals. "People in the Bangor area are eager to try new things. They want to try foods with lots of flavor. And our food is mostly organic," she says. "We don't really use chemicals much in Africa. There is something for everyone here."

Angela Okafor's law firm website is www.okaforlaw.com and her market is at 347 Harlow Street, Bangor. She sees legal clients in the mornings and her market is open after noon, Tuesday – Saturday.



HOW DO YOU PLAN TO DO GOOD?



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Training in Aging Diversity (TRIAD) is a training-in-place program for graduate level clinical social work students who are passionate about the health and well-being of Maine's aging adults. Students accepted for TRIAD will receive a \$10,000 stipend. With a strong focus on minority and underserved populations, the program enables students to earn money toward their M.S.W. degree while creating innovative solutions that help supporting diverse, vulnerable, aging populations in and around Maine. Contact rchance@une.edu for details.

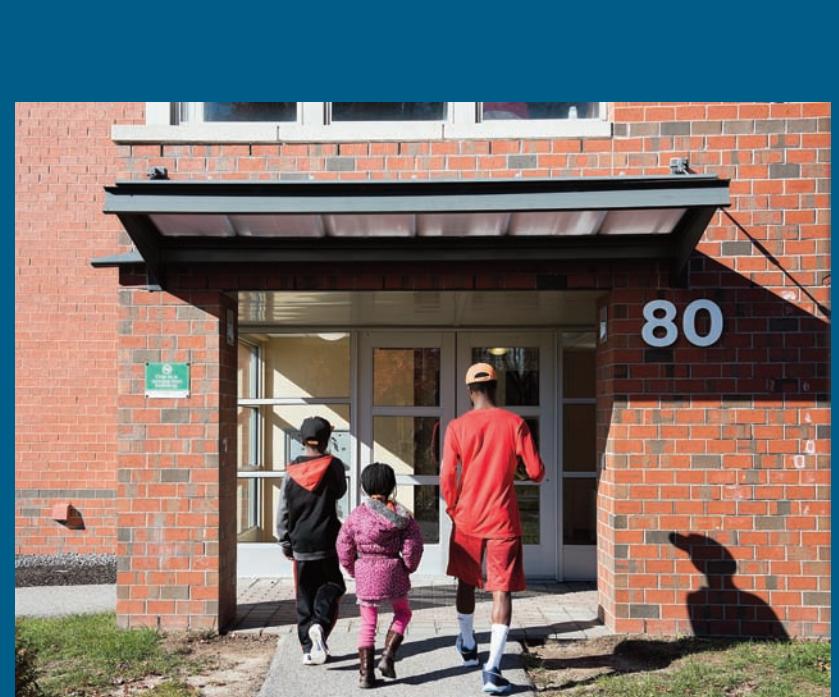
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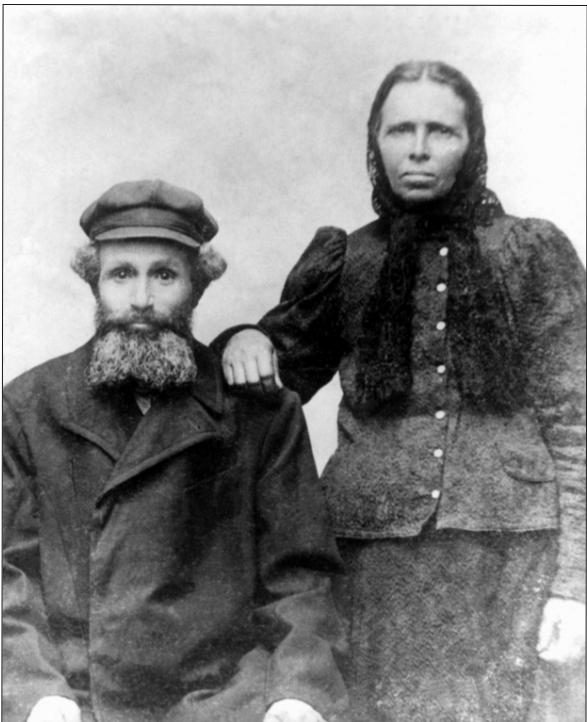
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Bienvenue dans le Maine

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



KNOW YOUR RIGHTS WHEN INTERACTING WITH ICE

This is a basic outline of your rights when interacting with Immigration and Customs Enforcement (ICE) officers.

No matter where you encounter an ICE officer, keep these things in mind:

- You have the right to remain silent. If you exercise this right, tell the officer that you are remaining silent.
- You do not have to answer any questions about where you were born, your immigration status, or criminal history.
- DO NOT LIE. Do not produce any false documents.
- You do not have to sign any papers, especially if you don't understand what you are signing.

If ICE Stops You on the Street or in Public

You may ask if you are free to leave. If the officer says no, you can exercise your right to remain silent. If the officer says yes, you can say that you are walking away and do so.

You have the right to say no to a search of yourself or your belongings. An officer may pat down your clothing if he or she suspects you have a weapon.

If ICE Comes to Your House

Ask the officer if he or she has a warrant, and if they do, ask them to slide it under the door or hold up to a window. If the warrant does not have your name and address and isn't signed by a judge, you do not have to let them in.

You have the right to say no if they ask to come in.

If they enter your home without permission, tell them you do not give them consent.

If they start searching your home without your permission, tell them you do not give them consent.

If ICE Comes to Your Workplace

They must have a valid search warrant or the consent of your employer to enter a non-public area.

Do not run away or panic. If you feel you need to leave, walk calmly to the exit.

If you are stopped, ask if you are free to leave. If the officer says no, do not try to exit.

If You Are Detained by ICE

You have the right to speak to a lawyer. Even if you don't have a lawyer, you can tell the officer you want to speak to one. Ask for a list of free lawyers.

You have the right to refuse to sign any papers until you have the opportunity to speak to a lawyer.

Planning for the Worst

If you or a loved one are at risk for deportation, you should have a plan.

- Keep original documents (like original immigration documents, or documents related to a criminal case) in a safe place. Also make copies and give to a person you trust.
- Keep a copy of important phone numbers and medication information with you at all times.
- If you have children, make sure you have a childcare plan in place in case you are detained.
- If you have not already, meet with a lawyer to discuss potential options. Make sure that the person is an immigration lawyer and beware of scams!

This is just an outline of your basic rights and not legal advice. For more information, go to www.aclu.org/know-your-rights. If you'd like a Know Your Rights presentation for your Maine organization or group, contact Julia Brown at jbrown@ilapmaine.org.

FAMILIES SEPARATED AT SOUTHERN BORDER: WHAT YOU CAN DO

By Beth Stickney, Esq., Maine Business Immigration Coalition

AS HAS BEEN WIDELY REPORTED, asylum seekers from El Salvador, Guatemala, Honduras, and Nicaragua, who are arriving with their children at the United States' southern border, are having their children taken away from them.

Why is this happening, and what can you do to help stop this inhumane treatment?



Why are parents being separated from their children?

Both U.S. and international law require that people who arrive at the U.S. border seeking safety be allowed to ask for asylum. This happens in front of immigration officials, in civil, not criminal, proceedings. This is true whether they enter at a U.S. border inspection post, or without permission elsewhere.

Most immigrants entering the U.S. without permission for their first time, especially if they arrive with their children, are not prosecuted as criminals. Instead, they go in front of an immigration judge, who will decide if they will be allowed to stay in the U.S. (for example, with asylum) or instead will have to go back to their home countries. The immigration courts are not criminal courts, even though entering the U.S. without permission is a misdemeanor federal crime.

Families with children who are applying for asylum are supposed to be placed in immigration detention centers that are only for families, and they are not supposed to be held there for months. If the parents convince immigration officials that they have a "credible fear" of

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In April 2018, the government announced that it would begin criminally prosecuting everyone entering the U.S. without permission, even those coming here for the first time, and those coming with their children.
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persecution, they are normally allowed to pay a bond (money) or to agree to wear an electronic "ankle bracelet" monitor, so that they can get out of detention with their children while they wait to ask for asylum from the immigration judge.

By criminally prosecuting Central American asylum seekers, the government can put them in jails for people charged with crimes, but it's illegal to put children there. So, the children, in an act of unimaginable cruelty, are taken from their parents.

Based on statements by government officials, it's clear that the decision to charge all Central American asylum seekers with the crime of unlawful entry was made in order to take their children away from them (which is not usually allowed in the civil immigration system). Officials such as U.S. Attorney General Jeff Sessions have said that taking the children away will deter other Central American families from coming to the U.S. But asylum seeker parents are seeking safety for their children, not just for themselves.

Also, the Attorney General ruled on June 11, 2018 that asylum seekers fleeing gang violence or domestic or sexual abuse should not be able to pass a "credible fear" interview, which means that they won't be allowed to apply for asylum. Saying that people fearing these types of harms cannot have the chance to seek asylum as individuals is a blatant violation of U.S. and international law, and a betrayal of our country's values.

What can you do to help stop this?

New laws have been introduced in Congress to try to prevent separation of immigrant families. Contact Maine's Senators and Representatives to urge them to work hard to get these bills passed. Senator Angus King and Representative Chellie Pingree already support these bills, but Senator Susan Collins and Representative Bruce Poliquin have not yet signed on as co-sponsors.

Contact them!

Ask each of them to sponsor new legislation declaring that all asylum seekers must have the chance for a full and fair evaluation of their individual claims, regardless of their bases, without interference or blanket determinations from the Department of Homeland Security or the Department of Justice. Also:

- Thank Sen. King for co-sponsoring S. 3036, and ask him to work hard for its passage. Thank Rep. Pingree for co-sponsoring H.R. 5950, and ask her to work hard for its passage.
- Contact Sen. Collins and ask her to co-sponsor S. 3036. Asylum seekers and innocent children should not be torn apart for applying for safe haven in the U.S. under U.S. and international law.
- Contact Rep. Poliquin and ask him to co-sponsor H.R. 5950. Asylum seekers and innocent children should not be torn apart for applying for safe haven in the U.S. under U.S. and international law.

Editorial Statement: While the issue of family separation as described by Ms. Stickney is not yet of direct concern in Maine, and is focused on immigrants from Central America and not Africa, we feel that ultimately all government policy changes related to immigration are relevant to readers of Amjambo Africa!

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COUNTRY FOCUS : GHANA

By Georges Budagu Makoko

MANY AMERICANS BELIEVE that the governments of all African countries are dysfunctional - Ghana belies that perception. The Republic of Ghana is relatively stable politically. The country is a liberal democracy with some concern for fundamental human rights. It is widely perceived to be one of the safest countries in West Africa to live. According to statistics from the fourth quarter of 2017 the economy is growing at a rate of 8.1%. The World Bank predicts that Ghana will be the fastest growing economy in Africa next year. Ghana trades in various abundant natural resources which include, but are not limited to: gold, timber, cocoa, industrial diamonds, bauxite, manganese, fish, clay, rubber, hydro-power, petroleum, silver, salt and limestone. Ghana is the second-largest gold producer in Africa and the second-largest producer of cocoa in the world.

Despite its overall economic strength a significant portion of Ghana's rural population has a severe problem getting enough nutrition. One fifth of these children are malnourished and suffer from a condition known as 'stunting', which means that they do not get enough nutrients to thrive. Poor sanitation and inadequate medical care add to the misery. These children either do not attend school or, if they do, they have trouble focusing because they are hungry. Discrimination and violence against LGBT people is another issue in the country.

The name Ghana means "Warrior King" in Soninke, which is an indigenous language. The capitol city of the Republic of Ghana - formerly known as the Gold Coast - is Accra. With an area of 92,099 sq. miles, Ghana is 2.6 times bigger than the state of Maine. According to the latest United Nations estimates Ghana has a population of 29,424,434. Ghana is bordered by the Ivory Coast to the west, Burkina Faso to the north, Togo to the east and the Gulf of Guinea and Atlantic Ocean in the south. Ghana is linguistically rich, with more than 100 ethnic and cultural groups and over 250 languages and dialects. English - inherited from British colonialism - is the official language, and is the language which is used in the education system, as well as in business, government, and diplomatic affairs. The predominant religion in Ghana is Christianity and the religion with the second greatest number of adherents is Islam.

Ghana is exceptionally beautiful and has a rich history. It offers long beaches, hills that run along the coast, waterfalls, great forests, rich wildlife, plains, lakes, rivers and lagoons, as well as the Volta Highlands, with Mount Afadjato the country's highest peak. Archaeo-

logical exploration indicates that Ghana has been inhabited since at least the early Bronze Age, or 4000 B.C. Ghana is well known for the ancient empire of Akan, whose wealth was based on trans-Saharan trade of mostly salt, gold and other precious materials.

During the 15th century European Age of Exploration, when Africa's abundance of natural resources became apparent to outsiders, Portuguese explorers arrived first on Ghana's shores. The Portuguese were looking for precious trading commodities such as gold and ivory, and also were prospecting for other resources that Ghana might have to offer. These resources attracted competing powers from Europe, and eventually turned Ghana into a center of lucrative trading posts and the systematic mass exploitation of Ghana's natural resources - gold, ivory and the infamous trade in human slaves that devastated Ghana. This plundering of resources contributed to the wealth and development of many European countries.

The first Portuguese trading post was Elmina Castle, built in 1482; it became a major stop in the slave trade. Millions of slaves passed through Elmina Castle as well as other castles and forts before being forced onto ships to cross the Atlantic to the United States and the Caribbean. Other European countries that were involved in the gold, ivory and slave trades in Ghana included Holland, Sweden, Norway and Britain. After a series of power struggles between these European powers Britain ended up being the colonial ruler in Ghana. Finally, on March 6, 1957 Ghana became the first free and independent African nation. The independence movement in Ghana was led by the charismatic and famous Pan-Africanist Kwame Nkrumah who became the first president of Ghana. After nine years President Nkrumah was ousted and Ghana was ruled by a series of military regimes until 1992, when Ghana became a more stable and democratic state. Since 1992, the Republic of Ghana has held peaceful elections. Five presidents have ruled the country and embraced the peaceful transition of power, something which is rare in Africa.

According to the 2010 census, 91,322 Ghanaians live in the United States. Some came in times of economic hardship at home; others came during eras of relative prosperity. The vast majority of Ghanaians live in major metropolitan centers throughout the US. Maine is home to a no more than a handful of immigrants from Ghana.



*"A healthy person who begs for food
is an insult for a generous farmer" ---
meaning, a healthy person must support his
own life and not beg for food."*



Immigrants from page 1

policy was adopted of 'Last one in, first one out.' Ms. Chitam says that "...phone calls have started again for hearings. People are getting letters to come to hearings in Boston, and word of mouth then spreads that news in the community." Ms. Chitam suggests that it is important to be prepared for an emergency. She suggests that asylum seekers should know where they are in the application process; have their documents ready (and a copy of those documents in a safe place known to another adult member of the household); make sure they understand their documents; identify a point person in their community who correctly understands the steps of the process; have someone appointed from outside the family who can take care of any children or elderly family members in case of the unexpected deportation of family heads.

Julia Brown, Esq., Advocacy and Outreach Attorney for Immigrant Legal Advocacy Project (ILAP) told me that people are scared and anxious. She reported that even people with Green Cards are nervous; that some of those here under DACA are terrified - they fear being sent to a country they know nothing about; that people here under Temporary Protected Status are unsettled and feel unwelcome. The Travel Ban is scary to many and the rhetoric from Washington is unsettling. **Ms. Brown emphasized that, "It's not just immigrants who all of this is hurting, but everyone."** She pointed out that the change to the 2020 census, for example, which under this administration will include a question about immigration status for the first time, will encourage immigrants to avoid the census altogether. The result will be inaccurate numbers of those living in the state in lower income brackets, which in turn will mean less funding from the federal government for the state. She explained that racial profiling, tolerated under this administration, means that mistrust in the police has escalated, and therefore witnesses to crime are less likely to come forward, which could impact any citizen seeking justice. She shared that as the population in Maine continues to age, and fewer immigrants live here because of current federal policies, business owners will be hit hard by a shortage of employees. Ms. Brown recommended that immigrants have a plan in the case of detention by ICE agents: memorize phone numbers of your contacts in case your phone is taken from you; have in place someone who will care for your child if necessary; know your rights. Above all, she emphasizes that if you are approached by ICE, "Don't lie. You have the right to remain silent, and should do so, but speak the truth. If you are exercising your right to stay silent, say so out loud." ILAP lawyers are available to give rights presentations to individuals detained at the Cumberland County Jail.

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Kinyarwanda Translation from page 7

wa kabiri mubihugu bituwe cyane muri Afurika. Abensi muri Etiyopiya ni abakirisito hagakurikiraho Isilamu.

Mu baturage bayo harimo abayahudi bazwi ku izina rya Bete cg abaFalashi. Umurwa mukuru wayo ni Addis Ababa ikaba ari nawo murwa mukuru w'inzego za Afurika harimo Umuryango w'ubumwe bwa Afurika. Ururimi rwa Etiyopiya ni Amharic ariko Icyongereza, icyarabu, igitaliyani n'igifaransa nazo ni indimi zivugwa Wongeyemo n'indimi zo mu moko yaho.

Mu kinyacumi giheruka, ubukungu bwa Etiyopiya bwateye imbere cyane ndetse buza ku mwanya wa mbere mu bukungu bwihuta cyane ku isi. Ikigega mpuzamahanga cy'ifaranga IMF kivuga ko; izamuka ry'ubukungu ryari 10% hagati ya 2004 na 2009 naho ubukungu bw'imbere mu gihugu bukura ku kigero cy 10.9% hagati ya 2004 na 2014. Ibyoherezwa mu mahanga harimo Ikawa, icyayi, amavuta, ibiti bibisi, ibyuma bihenze, in-yama, impu, ndetse n'amatungo mazima.

Umwaka ushize, tariki 14 Ukuboza, na 17Ukuboza, 2017, Etiyopiya, yaguye mu mvururu za politicye z'amoko.

Iyi mivurungutano y'amoko yabyaye guhunga ku bagera kuri miliyon i'yabaturage bakaba bariho mu buzima bugoranye.

Iyo uganira n'abakomoka muri Etiyopia baba muri Maine, bahangayikishije cyane n'indyane z'amoko mu gihugu cyabo. Batekerezako Leta ya Etiyopiya yari iyobowe na Hailemariam De-salegn ariyo yenyegeje izi ntambara. Baftiye ikizere Minisitiri w'intebi mushya, Dr. Abiy Ahmed ukomoka mu bwoko bwa ba nyamwishi Oromo kandi akaba n'umuyisiamu. Kuba ava mu moko avanze ndetse n'iyobokamana rivanze byatumye abanyetiyo-piya bagira icyizere ko haboneka agahenge mu gihugu.

Muri iyi myaka ishize, Maine yagiye yakira abimukira bo muri Etiyopiya. Birashoboka ko imiryango igeria ku munani ituye muri Maine. Abimukira bo muri Etiyopiya bagiye baza muri Amerika ku buryo abagera kuri 460,000 baba muri Amerika. Aho abensi baba muri Washington D.C., Minnesota na New York. Abensi bashinze ubucuruzi bufasha mu kuzamura ubukungu bwa Amerika.

Amahoro n'umutekano ni ingenzi, iyo bisesetse bigorana ku-garurwa.

KU IVUKO: ZAMBIA

Zambia yitiriwe umugezi wa Zambezi mu bujyaruguru bwawo. Mu gihe cya gikoronize, iki gihugu kitwaga Rhodesia y'amajyaruguru naho Zambia kiryita aho kiboneye ubwigenge ku bwongereza mu 1964. Zambia ntokora ku Nyanja ikaba ibarizwa mu majyepfo y'Afurika abandi bakavuga ko isa niri muri Afurika y'uburasirazuba. Zambia izengurutswe na Congo Demokratike mu majyaruguru, Tanzania mumajyaruguru ugana iburasirazuba, Malawi mu burasirazuba, mu majyepfo yayo hari Mozambique, Zimbabwe, Botswana, na Namibia, naho Angola ikaba mu burengerezuba. Zambia ifite ubuso bwa

mayilo kare 290,587. Mu kubyumva neza; Zambia ikubye in-shuro 8.2 leta ya Maine.

Zambia ni kimwe mu bihugu birimo umutuze muri Afurika kandi kitigeze kibamo indyane z'amoko muri iyi myaka y'iter-ambere. Ibi biha iki gihugu ubudasa mu bindi bihugu bya Afurika byamazwe n'ubushyamirane bw'amoko. Perezida wa mbere wa Zambia ikibona ubwigenge ni Dr. Kenneth David Kaunda, wanagize uruhare runini mu guha umusingi w'amahoro iki gihugu nyuma y'ubwigenge. Kaunda yazamuye imvugo izwi cyane igira iti Zambia imwe, igihugu kimwe. Abicishije muri iyo mvugo, Kaunda yakanguriye abanyagihugu ubumwe n'ub-wiyunge bityo bava mu bibatanya basenyera umugozi umwe. Zambia ni igihugu gikize mu butunzi bwo munsi y'ubutaka nka copper, cobalt, zinc na Zahabu. Igihugu gikungahaye kubuker-arugendo nk'ikiyaga cya Kariba -kimwe mu biyaga binini byakozwe n'umuntu hamwe n'isumo rya Victoria (Victoria Falls) iri sumo abatuye Zambia bakunze kuryita 'Most Oa - Tunya' bivuga umwotsi ukubita nk'inkuba. Victoria Falls ni kimwe mu byiza nyaburanga birindwi ku isi ikaba inaruta isumo rizwi cyane rya Niagara Falls.

Abaturage ba Zambia bangana na miliyon 17 n'igice nkuko bitangazwa na LONI. Abaturage ba Zambia ni abakirisitu ku bwinshi; ari naryo yobokamana riri mu itegekonshinga. Abensi muri Zambia bavuga indimi zizwi nka Bantu ariko ururimi rw'ubuyobozi rukaba ari icyongereza kuko bakolonijwe n'abongereza kuva mu 1890 kugera 1965.

Abazambya baba muri Maine bavuga ko mu gihugu cyabo hari isumbana ry'ubukungu rikomeye hagati y'abakozu ba gu-verinoma n'abaturage basanzwe. Nubwo Zambiya yagiye igira iterambere mu bukungu, ishami ry'umuryango w'abibumbye ryita ku biribwa WFP, rivuga ko 42% by'abaturage baba mu bukene bukabije. Ubujiji buri ku kigero cyo hejuru ndetse na serivisi z'ubuvu ntizihagije. Abatari bake bugarijwe n'ubukene muri iki gihugu. Nkuko bitangazwa n'ikigo Zambia Watchdog, Perezida Edgar Lungu ari mu bakuru b'ibihugu bahembwa akayabo muri Afurika. Naho impuzandengo y'ubukungu mbumbe bw'umuntu mu mwaka wa 2016(GDP Per Capita), yari amadolari 1622; bivuze ko umuntu umwe atunzwe n'amadolari 4.44 ku munsi. Hari abazambya bakeya batagera kuri 50 baba muri Maine.

Swahili Translation from page 6

sana katika kukuza roho ya umuja wa kitaifa katika idadi ya watu ambayo ilikuwa tofauti nyingi sana, na roho hii ikawa kamba kali ambayo imefunga nchi yake kwa miaka mingi sana.

Zambia ina utajiri wa mali ya asili kama vile shaba, cobalt, zinki, na dhahabu, kwa uchache. Ina maeneo mengi ya utalii, kama vile Ziwa Kariba - Ziwa kubwa ulimwenguni inayojulikana kwamba imetengenezwa kwa mikono ya wanaadamu. - pamoja na maporomoko maarufu ya Victoria, ambayo inajulikana na wenyeji kama 'Wengi Oa - Tunya' ambayo ina maana ya 'moshi unaomboleza'. Victoria Falls ni moja ya maajabu saba ya asili ya dunia na ni maporomoko makubwa zaidi kuliko maporomoko ya Niagara.

Idadi ya wakaaji wa Zambia ni 17,565,444 kulingana na makadirio ya mwaka wa 2018 ya Umoja wa mataifa. Ukristo ni dini ya kikatiba na idadi kubwa ya watu ni Wakristo. Wengi wa Zambia wanasema lugha za Bantu. Lugha rasmi hujumuisha Ki-ingereza kwa sababu ilikuwa chini ya ukoloni wa Uingereza Mnammo mwaka wa 1890 hadi 1965

Wa Zambia waliokoa hapa Maine hueleza wasiwasi wao juu ya pengo kubwa la mapato kati ya viongozi wa serikali na raia wa kawaida huko nyumbani. Ingawa Zambia imepata ukuaji mkubwa wa uchumi katika miongo iliyopita, kulingana na Mpango wa Chakula Duniani, asilimia sitini ya watu nchini Zambia bado wanaishi chini ya mustari wa umasikini na asilimia 42 ni maskini kabisa. Kiwango cha wasiojuwa ku soma na kuandika ni cha juu na pia huduma za afya ni duni sana. Mamilioni ya watu wanaathirika sana na umaskini unao habaribu watu wengi nchini Zambia. Hata hivyo kwa mujibu wa shirika la Zambia Watchdog Rais Edgar Lungu yumo mionganini mwa ma rais kumi wanaolipwa mshahara mkuu sana katika Afrika. Ina maanisha kama pato la taifa mwisho wa mwaka wa 2016 lilikuwa ya \$ 1622. Hii ina maana kwamba mtu kawaada wastani anaishi na \$ 4.44 kwa siku.

Inakadiriwa kuwa chini ya familia hamsini za wa Zambia waliozaliwa hapa na wanaishi Maine

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CULTURE: THE IMPORTANCE OF GIVING IN AFRICA & THE USA

By Georges Budagu

"Kugiraneza biramira ubuzima Kandi ntabwo kubora guhoraho charity or goodness is important and saves lives"

EVERY YEAR, AMERICANS CITIZENS, YOUNG AND OLD, generously give billions of dollars to charities and to organizations and foundations whose missions support a wide range of social and economic causes. This culture of giving has placed the United States at the top of the list of the ten most generous countries in the world based on the World Giving Index. Africans also give a great deal to others. African giving is based on a belief in the importance of mutual community support. Their giving is based on supporting family and the community around them. American generosity includes volunteering time to help people and extending assistance to complete strangers. Americans are as likely to give to people they have never met, or to global causes, as they are to give to their community. Unlike Americans, Africans do not generally contribute to causes outside their community and their giving is not institutionalized - African giving is direct.

At a very young age Africans are trained to share what little resources they have and to support their family and community at large. This culture of sharing is valued throughout Sub-Saharan African. African people strongly believe that without family and community people are subject to total isolation. Family and community are at the center of life, and human capital is seen as far more valuable than materialistic resources. Africans believe that family and community are gifts from God. As Desmond Tutu said, "You don't choose your family. They are God's gift to you, as you are to them." In small towns, Americans also rally to help their own community. If someone is struck by misfortune in their community - for example, in the event of a house fire, serious illness, or other major disaster - townspeople will hold fundraising events to raise money for the afflicted person or family. However, American giving is not always focused close to home - someone might be as likely to give to a cause on the other side of the globe as to one in his or her own backyard. African giving on the other hand is based on a belief in the importance of mutual community support. People are seen as belonging first to family and then to the community at large. They are expected to continuously give and receive help from those around them. When misfortune strikes one family, the whole community stands up and supports and provides help.

Many Africans believe that people are born to a family and community with the purpose of becoming a great source of hope, strength and support, especially in critical times. Whenever someone fails to embody this belief he or she is seen as having wasted hope and strength. The African belief in mutual support is expressed through common sayings, such as this one from the Bashi tribe in southern Kivu, DR Congo "Umulume Ajilwa nowabo a man is made by another man," or this from Rwanda, " Ntamugabo wigira a man cannot sustain himself without the support of others." Every year African immigrants in Maine give away tens of thousands of dollars both here and to their extended family back home. They support weddings, funerals, church activities, and access to high quality medical treatments. Summer is the peak season for weddings, and families commonly raise 15K – 20K from the community to help pay for wedding expenses. When someone is sick, family and friends take turns staying with the patient while others make calls asking how they can help to support the family of the sick person. When a death occurs in the community the whole community flocks to the surviving member's side to provide comfort and to mourn together for weeks on end. This lengthy period of shared mourning surprises local Mainers. Africans in turn are surprised (horrified, really) by the thought of cremation. They give generously to help pay for standard burial and funeral services.

Africans say that, "Every good deed done to help others waits patiently for when you yourself need help. It will be there in the most critical time of your life. Goodness never spoils - it is treasured and lives forever."

DID YOU KNOW?

There are 2,312 immigrant entrepreneurs in Maine.



Africans say that, "Every good deed done to help others waits patiently for when you yourself need help. It will be there in the most critical time of your life. Goodness never spoils - it is treasured and lives forever."

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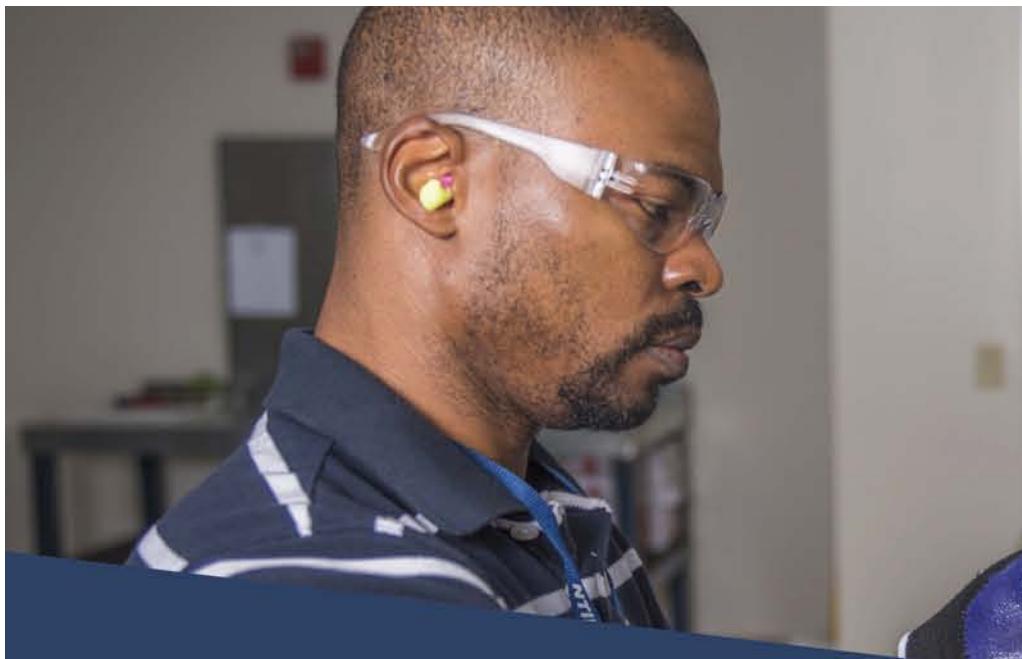
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