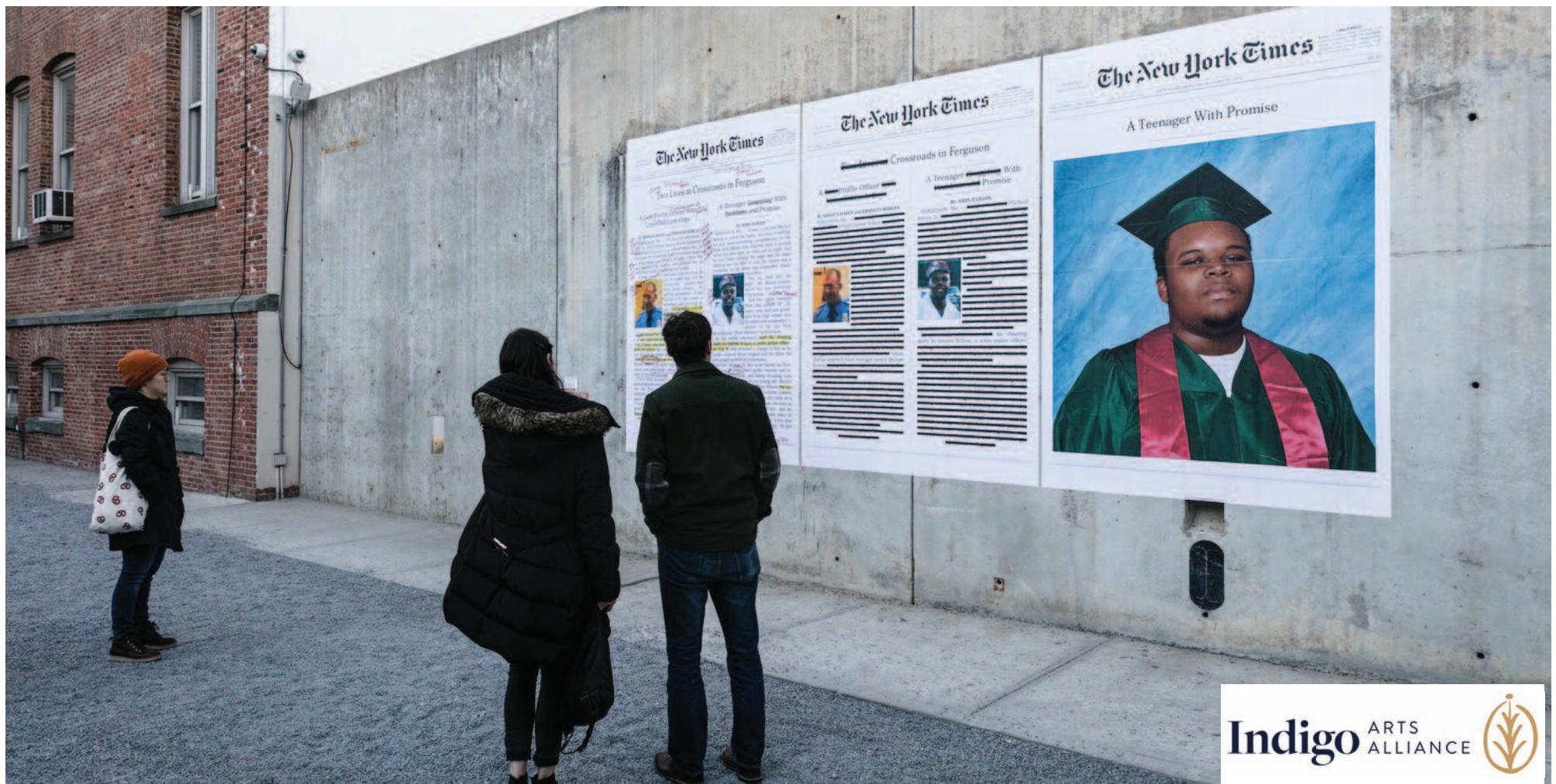


AMJAMBO AFRICA!



Understanding, Embracing, and Celebrating Diversity in Maine

ENGLISH | FRANÇAIS | IKINYARWANDA | KISWAHILI | SOMALI | PORTUGUÊS | ESPAÑOL



Indigo ARTS ALLIANCE 

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ALEXANDRA BELL is the visiting artist in residence at Indigo Arts Alliance for the month of May. Bell is a multidisciplinary artist who investigates the complexities of narrative, information consumption, and perception, and deconstructs language and imagery to explore the tension between marginal experiences and dominant histories. Her work has been widely exhibited, including at the Whitney Museum of American Art. She lives and works in Brooklyn, NY. Indigo Arts Alliance is an arts incubator located in Portland.

MANA and WTS join forces

By Ulya Aligulova

On May 1, two organizations well known for serving the immigrant population in Maine will be joining forces, as Welcoming the Stranger (WTS) becomes a program of the nonprofit MANA, the Maine Association for New Americans. The leadership of both MANA and WTS see this merger as a great opportunity to improve the variety and quality of services offered, and reach an even bigger pool of people than is currently possible.

Both organizations are known for their unique approaches to helping people, and for filling gaps for people. “We’re a little bit different from a lot of other social service organizations that have clients that they deliver wraparound services to,” explained Dr. Miyabi (Abbie) Yamamoto, Executive Director of MANA. “We’re consciously trying to stay away from that kind of a model because there are a lot of other organizations that already do that. It would



From Bamako to Birmingham: Blind Boys of Alabama, Amadou and Mariam bring music of heart to Portland

| By Jean Noel Mugabo



On April 29, Portland Ovations hosted two internationally celebrated musical groups from distinct yet related worlds at Merrill Auditorium in Portland. These are the five-time Grammy Award-winning and Gospel Hall of Fame inductees, the Blind Boys of Alabama, and the renowned Amadou and Mariam, on tour in the U.S. from Mali.

“We speak the same language,” said Ricky McKinnie of the Blind Boys.

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Continued on page 37



Asian Americans not “model minority” or monolith | By Marphee Chann

Asian Americans are not a model minority, nor are they a monolith, and beliefs to the contrary result in the erasure of significant disparities and issues faced by the many communities that fall under the broad umbrella term “Asian American.” And because the administration of former President Donald Trump insisted on blaming China for the pandemic, incidents involving racism, xenophobia, and violence against those of Asian descent – or those perceived to be of Asian descent – have risen to record levels. According to the latest FBI hate crimes statistics, in 2021 alone, hate crimes against Asian American communities rose over 300%.



“Model minority” myth

The model minority myth is a stereotype that weaponizes the perceived success and socio-economic well-being, class, and status of Asian Americans against communities of other Black, Brown, Indigenous, and people of color communities. This divide-and-conquer strategy of dominance was employed by white supremacy and colonial powers for centuries, deterring a united front among the many ethnic groups, cultures, and tribes they found in Asia, Africa, and the Americas.

The model minority myth, simply put, presents Asian Americans, as a whole, as examples for other communities of color to follow. Using stereotypes and tropes such as perceived work ethic and submissiveness to authority, coupled with the perception of broad social mobility, wealth, and success within the Asian American community, the myth sends both overt and subtle signals to other communities of color that if only they behaved, worked as hard and submitted like Asian Americans did, they too would see success.

Another problem with the model minority myth is that it glosses over the long history of struggle and structural, institutional, and interpersonal racism, xenophobia, and discrimination faced by people of Asian descent globally and throughout U.S. history. Beneath the golden veneer of the myth lies the dark history of horrific events such as the 1871 Chinese Massacre in California, and the nativism of “Yellow Peril”. Both involved depictions of people of Asian descent as threats to national security, later leading to injustices such as the stripping of wealth and the confinement of Japanese Americans in internment camps during World War II.

In the latter half of the 19th century, anti-Chinese sentiment was so strong that the U.S. enacted the Chinese Exclusion Act of 1882, the first piece of federal legislation that expressly prohibited people of an entire nationality from coming to the U.S. This was followed by a ban on Indian immigration in 1917, and one in 1924 barring Japanese and Korean immigrants.

Origins of “Asian American”

While an important term coined during the 1960s Civil Rights era in America, “Asian American”, encompasses a

vast range of cultures, languages, beliefs, and religions from all over the continent of Asia and the Pacific Ocean. The first use of the term is widely believed to be at University of California at Berkeley in 1968, when two students, Emma Gee and Yuji Ichioka, wanted to start a student activist group in the midst of a wave of social change movements sweeping the country.

In an interview with author Yến Lê Espiritu, Ichioka later said, “There were so many Asians [participating] out there in the political demonstrations, but we had no effectiveness. Everyone was lost in the larger rally. We figured that if we rallied behind our own banner, behind an Asian American banner, we would have an effect on the larger public. We could extend the influence beyond ourselves, to other Asian Americans.”

Movement to disaggregate data

Since its first use, the term Asian American has proven effective in uniting many different ethnic groups to protest and advocate for change and new policies. But as it was picked up by the mainstream, the term had the effect of blurring the lines between various ethnic groups and sweeping under the rug the disparities experienced by different communities.

That is why many organizations, such as AAPI Data and the Southeast Asian Resource Action Center, have called on the U.S. Census Bureau and other federal, state, and local agencies to disaggregate such data.

Disaggregated income data for Asian American ethnic groups shows that real and substantive changes need to be made in terms of data collection. According to the National Community Reinvestment Coalition, the income gaps among Asian American ethnic groups are among the widest of any racial group.

The aggregate 2018 median income of Asian Americans, taken together, would clock in at about \$87,194, or 38% greater than the national median income of \$63,179. Looking at that data point in isolation gives the impression that Asian Americans are doing quite well. But broken down by ethnic groups, the data shows that only some groups are doing well. Indian Americans, for example, have a median income of \$100,000, while Burmese Americans had an annual median income of only \$36,000 in 2018.

Similarly, the poverty rate of 10.1% among Asian Americans, compared to that of white Americans (8.1%) is not so bad. But the poverty rate of 16.2% for just Hmong Americans alone is much higher.

Acknowledge diversity within Asian, Pacific, and Desi American communities

While there is no perfect term or other solution to getting people to see those of Asian descent as something other than a monolith, how we collect, analyze, and report on data is one small step that can help raise the visibility of the many ethnic groups that are meant to be included by Asian American or Asian American and Pacific Islander (AAPI).

Visibility will help those of Asian descent to move out of the margins, out of the shadows, and into the spotlight, where they can be

seen and heard – toward the center, where decisions are made and resources are allocated.

And when the diversity within the Asian American community is acknowledged, it becomes harder to see us as a monolith and harder to cast us all broadly as the model minority.

Although Asian Americans together share the experiences of anti-Asian racism, xenophobia, and violence, we all have our own rich cultures, histories, languages, beliefs, creeds, and ways of being human. When we are bundled together and caught up in a catch-all category, it becomes too easy to ignore our humanity in search of a target, a scapegoat, or “the other.”

So when using the term “Asian American,” know that it is but the tip of the iceberg, that we are more than meets the eye. We are not a monolith, and nor are we a model minority.



Khmer Maine celebrated the Cambodian New Year on April 16 at the Watt Samaki Cambodian Temple in Buxton.

Photos | Peau Khan



Moonglade is looking for voices in all genres: fiction, non-fiction, essays, poetry, reviews, current events, and more.

Contact : moongladesubmissions@gmail.com

Moonglade is open to everyone, however we encourage submissions by writers of APIDA (Asian Pacific Islander Desi American) descent.



Moonglade

66

Moonglade: the bright reflection of moonlight on a body of water

Moon: associated in Asian cultures with brightness, yearnings, marking of time, family

99

Glade: a clearing

Asian Mainers are storytellers descended from storytellers – threads of disparate origins that intersect and knot. Our presence is woven into the tapestry of this state's history and present.

At first scan, Maine's Asian population isn't apparent. We're rarely on the covers of Maine's popular magazines, in the news, or in tourist brochures. When we look in the mirror of Maine's political and cultural discourse, we rarely find our own reflections.

But we're here: over 25,000 of us across the state. We're on boards at our schools. We're restaurant owners, chefs, and servers. We're writers and artists, ministers and athletes. We're parents, educators, students, contractors, professionals, and more. We've been here for generations. We've just arrived. We're interstitial. We're uncategorizable. We have both brilliant individual voices and power in our unity. The Asian American community is diverse and impossible to encapsulate in demographic data, best-selling novels, or Hollywood blockbusters. And our oppressions and liberations are inextricable from those of other peoples on Maine's margins. Moonglade is designed to bring these voices from the margins to the front page.

Our deepest thanks to Amjambo Africa for giving us the space to showcase stories, journalists, creators, and more.

Yours,
Marpheen Chann and Coco McCracken

Boxing Day | Coco McCracken

I needed to be an excellent driver. Anything to get ahead of the stereotype that being Chinese and a woman was a devastating combination on the road.

If it were just a couple of bullies in school who said they'd never get in a car with me for "fear of their lives," I might have batted away the comments without bother. But this stereotype of being a terrible driver was embedded in so many aspects of my daily life, I believed it was true. I wondered if the cells in my body actually predetermined how well I reacted to something like a car swerving into my lane. I wondered if the slant of my eyes really did prevent me from parallel parking as well as my white classmates.

Depictions of incapable Asian women at the wheel became part of the narrative I was raised in. The myth even extended to other members of my family. My father, who was born in Hong Kong, cracked jokes all the time about my demographic's low aptitude for driving motor vehicles. Whenever we passed a fender-bender, he'd quip, "Bet you a hundred bucks there's a little old Chinese lady at the wheel!" My siblings and I always laughed back, craning our necks as we drove by. "Please be white. Please be male," I'd pray. By the time I sat in my first driver's ed class, I believed I was inherently less skilled at driving a car than my non-Asian classmates.

As a pre-teen, there was no other place I loved more for spending time with my father than the mall. My dad loved shopping, and I loved shopping with him. Even as other dads hung back and let their kids shop alone, my dad and I tackled stores together as a team. He would start the mission by declaring a theme: "It's back to school! Let's get some corduroy, and we have to hit Levi's." We'd park early and get a cup of hot chocolate or coffee to fuel the hours spent scouring the racks for the right styles and deals. Once we finished shopping, if it was late enough and the parking lot was clear, Dad would let me take the car for a spin around the empty parking spaces. One of his first lessons to me was how to properly do a "donut" in the snow. "If you can swerve out of trouble, you can do almost anything," he would tell me. My father was an excellent driver.

Dad's love of shopping ramped up on Boxing Day – Canada's version of Black Friday. The crowds never bothered him. He loved the thrill of it all. For Dad, the hunt for a bargain was as exciting as Christmas itself.

The year before I took my driver's test, I experienced an apocalyptic Boxing Day. A fresh blizzard had just dumped snow everywhere, and the thousands of cars pouring into the lot turned the winter wonderland into gray sludge. My dad's Christmas spirit stayed intact while I frantically scanned the parking spaces for an open spot through the frosted passenger window. In his stoic way, Dad tapped his fingers on the wheel to an invisible beat. Our eyes darted around like meerkats searching for a safe hole to dive

into. We neared the 20-minute mark before we finally found a space.

My dad let out a "Yahoooo!" and put his blinker on. While we waited for the car to back out of the space, our smiles wide, our excitement overpowering, we didn't see the other car approaching. My dad turned toward the parking spot, but the other car slid in ahead of us. Our bodies tensed.

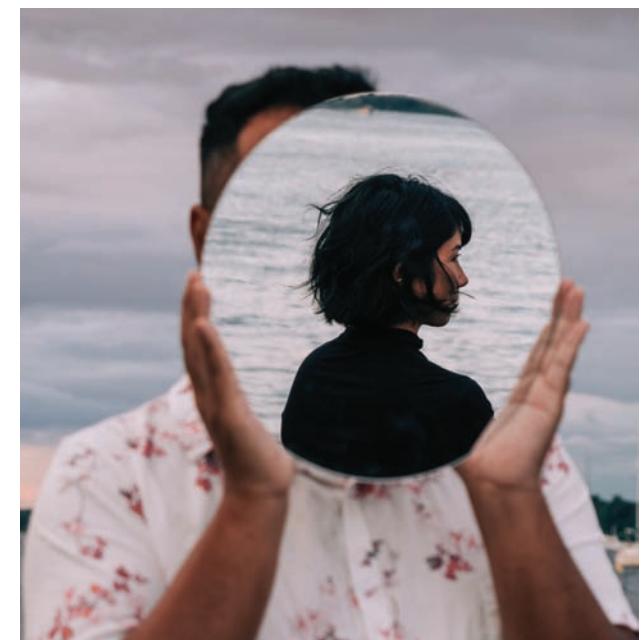
On any other day, my dad might have ignored the snub. He might have waxed poetic, saying something like, "Someone's always leaving when you're ready to arrive." Dad's Yoda-inspired one-liners were his way of getting teenage daughters through school, bullies, boys, and sometimes the combination of all three. But on this Boxing Day, Dad didn't have any one-liners. On this day, he put the car in park and stormed out.

"Hey! Did you not see us? You took our spot!" His voice trembled with budding rage.

An elderly, sturdy white man stepped out into the cold. He turned his back to us to lock the driver's side door. I wondered if offering him the spot as a sign of respect for his old age entered my dad's mind, like it did mine for a split second. But the pelting blizzard reminded us that we had been looking for almost 30 minutes, and we were there first.

I wondered if he didn't hear us, or was ignoring us on purpose. My dad is a strong presence. Against the white snow flurries, his tall frame and long black hair commanded the man to address us.

The white man finally said, "Maybe it's you who can't see!" He turned towards the mall, avoiding eye contact the entire



time. We are familiar with the words spoken from strangers in that sideways manner. Kind words are said with eye contact, so we braced ourselves.

The man side-eyed my father for a moment. The wind picked up, whipping us, before the man said firmly, "Get out of my way, chink."

In a millisecond, Dad jolted his body towards the man. I swung my arms forward and grabbed my dad at the wrist. The man chuckled, which hurt more than the slur had. He walked away, and my dad and I got back in the car. We found a spot a few minutes later.

I passed my driver's ed test and received my learner's permit the summer I turned 15. In college, I shuttled my friends around as much as possible. I felt streaks of pride whenever someone said I was a great driver, trying not to let it bother me that there was some surprise in their tone. My first car was a Jeep Grand Cherokee. To this day, I prefer to be in pickup trucks and large SUVs that compensate for feeling so small on the road. Even though I knew that fateful Boxing Day had nothing to do with our driving skills, after that I felt even further from "owning driving." To desire such an intangible thing can make you question if your woes are even real to begin with.

What comes first: the truth or the stereotype? Am I a great driver because I was so determined not to be anything less? I wonder if the anger that my dad and I both buried inside ourselves wreaked a different kind of damage. After absorbing decades of microaggressions, how does one release it? I believe I directed my energy toward becoming an excellent driver. As for my father, well, he's still the first person at the mall on Boxing Day, a smile on his face, ready to conquer another year.



Boys and Girls Clubs of Southern Maine helps kids in temporary living situations

| By Danielle Roslevich



Baba Ly

The Boys and Girls Clubs of Southern Maine launched a new initiative on April 11, aimed at making life a little more enjoyable for children housed in two of the Portland and South Portland motels serving as emergency shelters. Many of the children are asylum seekers, and the majority of families have been living in single rooms in the motels for many months.

Trying to alleviate some of the issues directly associated with the reality for newcomer families of living in a motel is behind the Clubs' initiative. These include a lack of space for children to move around and little academic support for children attending school in a new country.

The national Boys and Girls Clubs organization focuses on youth development of children from ages 6 to 18. Each "clubhouse" operates independently; Southern Maine clubhouses include ones in Portland, Riverton Park (Portland), Sagamore Village (Portland), South Portland, and Lewiston-Auburn. They offer school programs throughout the year for elementary, middle school, and high school students under four different pillars: academic success, health and wellness, art, and leadership. Several programs include activities that range from homework help and STEM (science, technology, engineering, math) education to music class and physical activities.

Always set up to provide low-barrier access, even greater access is an important component of the new initiative. Buses will take students directly from the hotels to the clubhouses in Portland and South Portland. Baba Ly, Senior Program Director for the Boys and Girls Clubs of Southern Maine, and Lee Klarman, the South Portland Club Unit Director, spoke about the new initiative and the importance of this enhanced access.

"Families can only have one room in the hotels, and when the kids come home from school, they have nowhere to go – they have been running through the hallways to get out their energy," Ly said. The students receive little support for academics during these hours, he said, and stress levels are

high for families trying to balance childcare with other tasks, such as immigration paperwork.

"We have the clubhouses and the programs to provide a solution. We just needed to find a way to bring the students to the clubhouses," said Klarman. Thanks to emergency funding from the John T. Gorman Foundation in Portland, charter buses transport the children and teenagers, serving a different hotel each day.

The current funding, which will last through the end of the summer, covers bus transportation, additional programming staff, and food for 240 students. Ly, Klarman, and colleagues are working to extend the program into next school year, and the Boys and Girls Clubs have been working to contact the families to explain the program and help them enroll their children.

"I got to meet some of the kids. Most of the families speak French, and I speak French," Ly explained. "So I was able to connect with them. They are new to this country and unable to speak English, and it gave them some comfort to have someone speak their language."

To get the program expansion off the ground, the Boys and Girls Clubs have worked with partners that include

“It's been a great beginning to the program! The parents are feeling relieved, the kids are excited, and the staff has been very welcoming. So far, so good!”

Gateway Community Services, South Portland schools, and the City of Portland's shelter coordinator. Ly said that the response from families has been positive; many are pleased to connect in their own language with others who truly understand their cultural backgrounds and the hardships they face as immigrants.

The organization collects contact information for families via WhatsApp. Families can use this important tool to communicate using WiFi if they do not have cellular phone plans, and WhatsApp can automatically translate conversations. In addition, the Clubs have set up a language line for parents to call, and the clubhouses use Google Translate when needed. Klarman noted this as another great way to teach the participants English, which they need for

school. Currently, the Portland clubhouse has staff who can speak French, Lingala, and Portuguese, and staff at the South Portland clubhouse speak Portuguese. After the first days of the program, Ly felt good

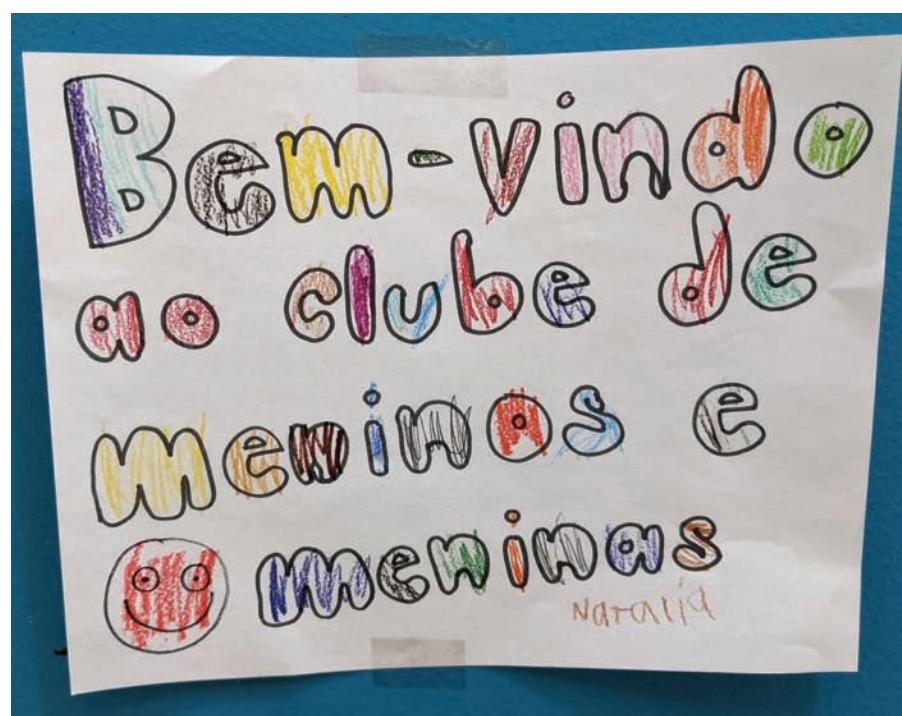
about how it has been going.

But language barriers are real, and so are challenges resulting from cultural differences. Ly noted the need to provide culturally appropriate food for students, as well as the need for people to feel welcome and comfortable attending the programs. Trainings offered in April helped prepare the staff to provide services with cultural sensitivity and differences in mind, and those have been helpful.

Urging compassion, Ly emphasized the importance of understanding that these families have come here to seek asylum. "Though they bring a lot of hope, they also carry great trauma throughout the journey. When these families are mistreated or treated with lack of dignity and respect, it builds on that trauma here."

Klarman encouraged those who are multi- or bilingual to apply for the current staff openings.. Clubhouses also welcome volunteers, and need people to help cook, especially in the Portland clubhouse's industrial-sized kitchen. Volunteers also can help with special events, according to their schedule preferences, and in specific programs, such as guitar, gardening, nutrition, or photography classes, as well as with homework. Programs begin after school and typically run through 8 p.m. All schedules are listed at: www.bgcmaine.org

To volunteer or for more information: (207) 874-1069 or info@bgcmaine.org.



Color of Climate: *climate justice as racial justice*

By Kholiswa Mendes Pepani



Color of Climate (COC) is a Maine-based group working to spread awareness of climate issues while centering young Black and Indigenous voices that have historically been marginalized from the conversation.

During the summer of 2020, amidst the Black Lives Matter protests, many organizations came together to explore how to maintain the energy of the emerging wave of community activism. Among those organizations was the COVID Youth Coalition, now known as the Community Youth Coalition of Portland, which gathered in the pandemic to help their neighbors battle the challenges of COVID-19.

Safiya Khalid, then newly elected to the Lewiston City Council, reached out to the young leaders of the Community Youth Coalition. She was hoping to explore more group involvement in activism and educational opportunities. One of the leaders she approached was Idey Abdi, who now is a youth ambassador and leader of Color of Climate.

Abdi described the birth of the group; "Safiya came up with the idea to create Color of Climate, as she wanted to involve Black and Indigenous youth in the climate change conversation. The hope was to get BIPOC youth educated and inspired to participate in climate action. The work at Color of Climate prioritizes the perspectives and experiences of Black and Indigenous people, while trying to educate communities of color who have been previously disadvantaged and don't have access to climate educational services." Color of Climate works in partnership with Gateway Community Services of Maine.

According to a report from the Environmental Protection Agency, communities of color face disproportionately severe impacts of climate change, without being equipped to prepare for and recover from the fallout caused by heat waves, poor air quality, flooding, and other impacts. This situation makes it increasingly difficult to have access to equal opportunities or to emerge from systemic economic disadvantages.

The Color of Climate prepares BIPOC youth to fight this situation by providing them with the resources and educational tools they need to have insight into this issue.

"We talk about how climate change impacts our communities now and into the future. We highlight the intersections between climate justice and racial justice," said Abdi. "At a meeting with Maine Youth Climate Justice, they expressed that climate justice is racial justice. We talk about water justice, and affordable housing in Maine, and all of the surrounding issues that relate to climate justice."

Climate justice as racial justice allows advocates to talk about the roots of the issues and who they impact – all with a vision for transformation. This helps direct resources to BIPOC groups that have been overlooked. "Color of Climate... highlights the voices of Black and Indigenous youth and minorities as our voices are usually the ones left out."

By facilitating a space for these conversations, Color of Climate simultaneously works to uplift youth to the frontlines of leadership. Skyler Abriola, COC Coordinator and Americorps

Volunteer, explained the importance of organizing youth while centering them as leaders. "The goal is to build leadership skills specifically among BIPOC youth who have not been at the center of climate talks. It's important for young people not only to know about climate issues, but also to have the tools to tackle them themselves. It's important for this generation to know about Color of Climate, especially in Maine, as it's the first youth-led climate group in the state, and it's essential that we get young people involved... we thought it would be important to have a group dedicated solely to this topic to get the youth involved early."

Every Wednesday, the group gathers to discuss climate issues and plan events – by Zoom for now, but they hope to have in-person meetings soon. "We are currently looking for more members, BIPOC and non-BIPOC – we accept everyone!" Abriola said.

The youth-led meetings have been crucial to creating a space for leadership. Abdi shared her experience: "I led one of the meetings and did an activity from another event that I helped plan. It was a team-building exercise, and was a scenario of a community that had an issue with the water. We worked together to help solve the issue and figure out what the community members could do. At other meetings we discuss topics

for the speaker series that we are a part of."

Many projects are in the works. Color of Climate has partnered with the Gulf of Maine Research Institute where experts share information and resources with the young leaders. The group has explored a range of topics on climate risks and have been delving into migration and relocation as a result of climate change. In addition, Color of Climate is working to start a storytelling project in collaboration with 350 Maine, where young Mainers can share stories on the effects of the climate crisis and how they can inspire change. In addition to meetings, Color of Climate leaders take members on hikes around Maine, and are planning events to help build relationships within the group.

These youth on the frontlines of climate change and activism are joining together to make tangible change, because they believe that participating in action is crucial to ensuring the best outcomes for all future generations.



Idey Abdi



Skyler Abriola

**WELCOME HOME.
WORK SAFELY.**



MEMIC

Genocide against the Tutsi in Rwanda: 28 years of rebuilding; denial still haunts

By Olive Mukahirwa

Every April 7, as Rwanda begins the annual 100-day period of Kwibuka, the commemoration of the 1994 Genocide against the Tutsi which claimed between 800,000 and 1,000,000 lives, all Rwandan flags fly at half-mast for a full week, both within Rwanda and in front of every Rwandan embassy in the world. In addition, the Kwibuka flame, a light of hope, is lit at all 207 genocide memorials in Rwanda.

The 1994 genocide left uncountable orphans, homeless people, widows, and widowers across the tiny Central African country of Rwanda, which gained its independence from

Belgium in 1962. These people had lost all hope. The same year marked new discriminatory measures instituted against the Tutsi by Rwanda's leaders.

Betty Nyiramukiza was only 6 when the genocide began. She had nine siblings, but only three of them survived the killing. Nyiramukiza said that during the genocide "the killers hit me with a log on my head, and since then I have suffered longtime insomnia, and now I rarely sleep."

Now married with three children of her own, she said that the period after the genocide was extremely difficult to live through.

"After the genocide we struggled to live. I was the elder sister beside my orphaned siblings. It was horrible! Imagine a child taking care of other children, dealing



Photo | John Ochira

with hunger, scars on our bodies. But God strengthened me," Nyiramukiza said.

Somehow she summoned the strength to continue her studies and earn a master's degree. She now works as an evangelist with her local church in Rwanda, and has her own evangelical YouTube channel. Prior to the COVID-19 pandemic, she also worked in business in Kigali.

Nyiramukiza said it is important to her to work hard to try to fill the gaps created by the loss of so many family members. She said she never stops honoring the memory of her parents and siblings. In addition to the trauma from the genocide, COVID-19 has also presented challenges – she had to shut her business in Kigali because of restrictions and lockdowns.



Photo | Liany Media

Aaron Nagiramungu, another survivor, talked about the important role education has played in his life and the lives of others who were also young at the time of the genocide. "We relied on government support for our education. We went to school – some started from primary school, others continued secondary school through university. I was one of them. We clung to our studies because they held our hope for the future. I joined a survivors' association for comfort, where we designated from within our members a mother and a father. It was the only family we had."

During the 2022 National Commemoration Ceremony on April 7, President Paul Kagame of Rwanda had harsh words for the powerful nations that abandoned so many Rwandans during their time of need, but currently preach loudly about justice and democracy.

He said, "We are a small country, but we are big on justice, and some big and powerful countries are very small on justice. But we are not the same. That's why we did not kill another one million people on top of the ones already lost ... some of whom are protected, even now, by the very countries that talk about justice, that give lessons about justice."

Kagame said he doesn't understand why there are people who still deny the facts about the genocide.

"The name 'cockroaches' was reserved for a specific group of people....to say that it was a genocide targeting the Tutsi, how can it be wrong? How can it be questioned? How can it be argued about? Unless you have something else, some other problem," he said.

António Guterres, Secretary-General of the United Nations, tweeted on April 6 that the genocide in Rwanda was neither an accident, nor unavoidable.

"As we remember the bloodshed 28 years ago, we must recognize that we always have a choice: To choose humanity over hatred, compassion over cruelty, courage over complacency."

The COVID-19 pandemic has imposed new conditions for Kwibuka 28 in Rwanda, and some annual events such as the "Walk to Remember" and the "Night Vigil" were not held. The theme for the commemoration is "Remember-Unite-Renew."

In Portland, a Walk to Remember and a commemoration were held on April 16.



Photo | Liany Media

Amjambo Africa condemns all genocides anywhere in the world, and is appalled by genocide deniers, including those who assert that the 1994 Genocide against the Tutsi in Rwanda – which killed between 800,000-1,000,000 people – did not happen. In Maine, Ibuka is the association of survivors of the 1994 genocide. Amjambo recognizes the Genocide against the Tutsi in Rwanda and sympathizes with survivors. In Maine, Ibuka is the association of survivors of the 1994 genocide.





New Voices

Brought to you by



Welcome to New Voices! If you are interested in writing a column, please contact amjamboafrica@gmail.com.

Entering the U.S. job market

By Gashi

People from Africa living in the U.S. have had to go through many things in their journey of life. So much has changed for them.

To begin with, in the past, education in African societies was not considered very important. The important thing was to get married early, and have a big family. That was an honor for the family, and made it possible to raise a lot of livestock, and cultivate large farms. Everything depended on the resource of human labor, and this meant that formal education was not highly valued..

But as time went on, life changed and, in order for a person to have a better life, people believed they had to go to school and get an education. In African society, one started to hear people say "this or that uncle or aunt is now a doctor, an accountant, a teacher" and so on. Families with educated members earned positions of pride in the village, and this encouraged more people to go to school to achieve their dreams of becoming lawyers, teachers, and so on.

However, unfortunately, even educated Africans encounter barriers to achieving their dreams when they get to the U.S. It's not easy to enter the job market and compete here in the U.S. So many things are different. For instance, here applications are filled out using software and email, which is not true in Africa. And immigrants have trouble finding work because of the language barrier – even if they speak English, it's not their first language – and some do not know English at all.

I think it is important for immigrants to have help. Some nonprofit organizations provide services to help immigrants apply for jobs and also give them good guidance in learning English. Hope House, for example, does its best to help immigrants learn English and also find out how to apply for work. Having a mentor can be a big help for learning a lot of things in a short time.

In conclusion, immigrants should realize that the system of study they are used to in Africa is very different from the system here. In order to be competitive in the job market, the primary goals should be to learn English well, get as much professional training as possible, and connect as closely as possible with the locals.



Adaptability, flexibility, and adjusting to changes

By Rupal Ramesh Shah

"It always seems impossible until it's done."

– Nelson Mandela

In my life as an immigrant, I became used to changes at an early age, and I never take the life I have for granted. Our family expected to move from Tanzania to the U.S. soon after my brother was born in 1984. In fact, for many years when we attended school in our hometown of Moshi, we would tell everyone we were going to the U.S. the following year – and the following year – and the following. Years passed, and we finally did move to the U.S. in 1994. Unfortunately, things didn't work out seamlessly, so we moved back to Moshi within six months. And then again, four years later in 1998, we found ourselves back in the U.S. This time it was for good. We stayed, and have been here since then.

Growing up, I always wondered what those changes were like for my parents, although they always seemed to remain steady and focused. As I started to grow older, I realized that the lives of my father and his own father were similar. Grandfather was orphaned at a young age, left his hometown in India, and moved to the coast of Mombasa, Kenya, in the early 1900s. He was so young that many people, even those he didn't know, helped care for him. As he grew older, my grandfather migrated to Moshi, Tanzania. The rest is history.

Over the last 10 years I have lived in Massachusetts, South Carolina, Haiti, Maine, and now Ohio. Each time I moved to pursue professional career opportunities – except this last move to Ohio, which was due to personal life changes. I have often heard the following comments since moving to Ohio: "Maine to Ohio is a big move with lots of changes to come," or "The Midwest is very different from New England, that's a big adjustment." The truth is, I don't think this is a big move, a big change, or that I am making big adjustments. The biggest change in my life was my own move from Tanzania to New York City about 20 years ago.

As I have reflected on this most recent change in my life, I have recognized some qualities in myself that may be true for many immigrants. I find value in them now and am thankful to have had such experiences.

- Change is the only constant. Immigrants everywhere are often striving to adapt to new communities, learn new languages and cultural norms, and be welcomed into new spaces. As such, we are constantly adapting and flexing to accommodate. Change comes to us easily.
- Life has many uncertainties. We often plan and aim to execute our plans, but life happens. Sometimes personal decisions supersede money and professional careers. Even then, we accept life as is and move along, knowing that we can live in the present moment and be grateful for it.
- Even as we change, and our lives change, relationships must not change. Maintaining and keeping relationships is key as one continues to grow a community and world. Ideally, communities don't change, they just grow as you move to new places.
- Adapting and adjusting to changes makes us sturdier and stronger. As we flex and morph to live in new spaces, we learn a lot more about ourselves and what we are capable of. We grow stronger as we learn to embrace the new spaces and experiences and learn to make the most of them.

As I move and settle into my new city and state, I am adjusting to new surroundings, constantly meeting new people, and growing my community and world. I am excited about these changes and what's to come next. Sure, I will miss my old environment, but I still continue to be a part of that world as I expand into this new world, too. I truly believe what's to come will be just as amazing as what has already been.

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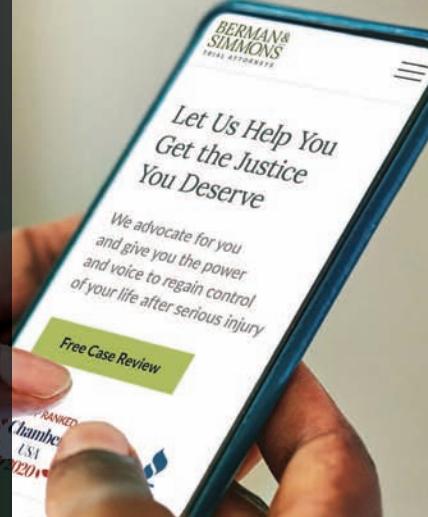
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Financial Literacy

Welcome to *Amjambo's* Financial Literacy section, which is devoted to helping people thrive in Maine. Articles on a wide range of topics are archived on our site: amjamboafrica.com.

For the English version of this month's articles on "Estate planning," turn to page 31.

— FRANÇAIS —

Arnaques liées au deuil

Lorsqu'un membre de la famille ou un ami proche décède, il est naturel de vouloir raconter l'histoire de la vie de cette personne. Nombreux sont ceux qui choisissent de rendre hommage à ceux qu'ils ont perdus en écrivant des mots doux dans une notice nécrologique ou en publiant des souvenirs sur les médias sociaux. Quelle que soit la façon dont on pleure un décès ou dont on célèbre une vie, les détails partagés peuvent parfois tomber entre les mains de fraudeurs qui cherchent à profiter du deuil pour réaliser des arnaques. Dans ce type d'escroquerie, les fraudeurs parcourrent les rubriques nécrologiques et les médias sociaux à la recherche d'informations telles que les dates de naissance, les noms des enfants - tout ce qu'ils peuvent exploiter pour commettre divers types de fraude. Les familles des proches décédés peuvent éviter de se faire escroquer et se concentrer sur leur peine si elles savent à quoi s'en tenir.

Arnaques liées à des dettes impayées

Après avoir obtenu les coordonnées personnelles des membres de la famille d'une personne décédée, un fraudeur peut les contacter pour leur réclamer une dette impayée. En se faisant passer pour un agent de recouvrement, il dit au membre de la famille que celui-ci est responsable des dettes de la personne décédée. Comme le fraudeur connaît des informations personnelles sur le membre de la famille et sur l'être cher disparu, il peut sembler légitime. Le fraudeur s'en prend aux gens pendant cette période de vulnérabilité. Par exemple, il peut dire quelque chose comme : "Votre mari a accumulé une dette de 1 500 \$ qui n'a pas encore été réglée. Si nous ne recevons pas de paiement aujourd'hui, nous devrons envoyer votre compte à une agence de recouvrement de dettes". Ils espèrent que le membre de la famille offrira le paiement sans prendre le temps de réfléchir, car ils peuvent être accablés par le chagrin ou d'autres émotions. Les gens devraient plutôt raccrocher et faire des recherches pour voir si la demande est légitime.

Arnaques à l'assurance vie

Dans cette escroquerie, le fraudeur contacte un membre de la famille en prétendant que la personne décédée avait pris du retard dans le paiement de son assurance-vie. Par exemple : "Nous sommes désolés d'apprendre le décès de votre femme. Elle avait pris du retard dans le paiement de son assurance-vie, mais nous accordons un délai de grâce pour le renouvellement. Si vous nous envoyez maintenant les 3 000 \$ d'arriérés de paiement, vous recevez 100 000 \$." C'est un signal d'alarme. Encore une fois, les gens devraient raccrocher et appeler directement l'agence d'assurance-vie de leur proche, qui confirmera probablement que l'appel initial ne venait pas d'elle.

Arnaques au droit d'argent

Alors que les escroqueries précédentes s'attaquaient aux victimes en utilisant la peur comme tactique, celle-ci ne le fait pas. Au contraire, ces escroqueries peuvent apparaître comme une lumière brillante dans une période sombre. Au lieu de devoir de l'argent, les fraudeurs contactent les membres de la famille en prétendant qu'ils ont droit à de l'argent. Par exemple, ils peuvent prétendre que le membre de la famille a reçu un héritage, mais qu'il doit simplement payer des frais pour le toucher. Les gens baissent leur garde et sont victimes de ces escroqueries, car ils veulent y croire. Les membres de la famille devraient demander le nom, le numéro et la société de la personne qui les appelle afin de pouvoir la rappeler. Si l'interlocuteur raccroche ou essaie de détourner la conversation, il s'agit probablement d'une escroquerie. Si l'interlocuteur offre des informations, il faut quand même raccrocher et faire des recherches pour déterminer si le droit est légitime.

Cambriolage de domicile

Cette escroquerie est différente des autres, car le fraudeur espère n'avoir aucun contact avec les amis ou les membres de la famille du défunt. Lorsqu'une personne décède, l'heure et la date des funérailles sont souvent communiquées dans une notice nécrologique ou en ligne. Les voleurs peuvent profiter des services funéraires pour planifier des cambriolages à ce moment précis, en partant du principe que les membres de la famille seront présents aux funérailles et non chez eux. Les membres de la famille peuvent éviter un cambriolage potentiel en omettant l'adresse du défunt dans la notice nécrologique ou en demandant à une personne de confiance de participer pas aux funérailles de rester dans la maison ou l'appartement pen-

dant le service.

La meilleure façon pour les gens de se protéger contre les escroqueries liées au deuil est de ne pas divulguer trop d'informations personnelles dans les avis de décès, les messages sur les médias sociaux ou tout autre endroit où l'on annonce un décès ou une célébration de la vie. De plus, si les gens savent comment se préparer, ils peuvent éviter de telles escroqueries et se concentrer sur leur deuil.

Assurez-vous que l'argent ira là où vous le souhaitez à votre décès.

La dernière chose que beaucoup de gens veulent faire est de penser à la fin de leur vie. Cependant, la plupart des gens veulent contribuer à faciliter la vie des membres de leur famille, s'ils le peuvent. En prenant quelques mesures simples concernant les comptes bancaires, on facilite la gestion d'une succession pour les membres survivants de la famille ou d'autres bénéficiaires.

Le titulaire d'un compte bancaire peut désigner des bénéficiaires. Il s'agit le plus souvent de proches du défunt, comme un membre de la famille, mais un bénéficiaire peut être une ou plusieurs personnes spécifiques. Un bénéficiaire peut également être une entité, telle qu'une organisation caritative. Le titulaire du compte peut diviser les fonds en pourcentages pour les répartir entre les bénéficiaires. Les personnes ou les organisations caritatives figurant sur la liste des bénéficiaires doivent seulement présenter une preuve d'identité pour que les fonds soient transférés sur leur compte. Cette transaction ne pourra jamais avoir lieu du vivant du titulaire du compte.

Une autre option consiste à avoir un compte conjoint avec une autre personne. Si l'un des titulaires du compte décède, l'autre reprend simplement le compte et tous les fonds qui étaient autrefois partagés appartiennent désormais à cette personne. En général, ces comptes sont destinés aux particuliers et à un membre de la famille ou à un partenaire commercial. Chaque titulaire du compte a un accès et un contrôle total sur tout l'argent du compte conjoint. Les comptes conjoints peuvent présenter certains inconvénients. L'un ou l'autre des titulaires du compte peut retirer tout ou partie de l'argent. C'est pourquoi les gens doivent faire très attention à la personne avec laquelle ils partagent un compte. Cependant, l'ajout de bénéficiaires à un compte ne donne accès aux fonds qu'après le décès du titulaire du compte.

Si le titulaire d'un compte bancaire décède sans avoir ouvert un compte joint ni indiqué de bénéficiaires, les institutions financières ne savent pas quoi faire des fonds. Toute personne ou organisation souhaitant retirer de l'argent ou clôturer le compte d'une personne décédée devra fournir des documents juridiques. Cela peut impliquer de se rendre au tribunal des successions pour devenir le représentant personnel de la succession du défunt et éventuellement de travailler avec un avocat.

L'ajout de bénéficiaires ou de cotitulaires à un compte bancaire ne demande pas beaucoup d'efforts. Prenez dès maintenant les mesures nécessaires pour vous organiser. C'est facile et vous aurez l'esprit tranquille.

— KISWAHILI —

Kashfa za kufiwa

Mtu kutoka jamaa au rafiki wa karibu anapofariki, ni jambo la kawaida kutaka kusimulia hadithi ya mtu huyo. Wengi huchagua kuwaheshimu waliowapoteza kwa kushiriki maneno ya fadhilli katika maiti au kwa kutuma kumbukumbu zao kwensi mitandao ya kijamii. Bila kujali jinsi kifo kinaombolezwa au jinsi maisha yanavyoadhimishwa, maelezo ya pamoja wakati fulani yanawenza kuangukia mikononi mwa walaghai wanaotaka kutekeleza ulaghai wa kufiwa. Katika aina hii ya ulaghai, walaghai hupitia kumbukumbu na mitandao ya kijamii ili kujata taarifa kama vile tarehe za kuzaliwa, majina ya watoto - chochote wanachowenza kujiiua kufanya ulaghai wa aina mbalimbali. Familia za wapendwa wao waliokufa zinaweza kuepuka kulaghaiwa na kukazia fikira uponyaji ikiwa wanajua jambo la kuzingatia

Kashfa za deni ambazo hazijalipwa

Tapeli, baada ya kupata maelezo ya kibinasi ya wanafamilia wa mtu aliyeureka, anaweza kuwasiliana nao kwa madai ya deni



Financial Literacy

ambalo haljalipwa. Huku akijifanya kuwa mtoza deni, anamwambia mwanafamilia kuwa anawajibika kwa deni la marehemu. Kwa sababu tapeli huyo anajua taarifa za kibinasi kuhusu mwanafamilia na mpendwa wao aliypotea, zinaweza kuonekana kuwa halali. Tapeli anawinda watu wakati wa mazingira magumu. Kwa mfano, anaweza kusema kitu kama, "Mume wako alijilimbikizia deni la \$1,500 ambalo limepita. Ikiwa hatutapokea malipo leo, tutalazimika kutuma akaunti yako kwa mikusanyo." Wanatumai kuwa mwanafamilia atatoa malipo bila kuchukua wakati wa kufikiria mambo vizuri, kwani wanawenza kulemewa na huzuni au hisia zingine. Badala yake, watu wanapaswa kukata simu na kufanya utafiti ili kuona kama dai hilo ni halali.

Kashfa za bima ya maisha

Kuhusu ulaghai huu, tapeli huyo huwasiliana na mwanafamilia kwa madai kwamba marehemu alikuwa nyuma katika malipo ya bima ya maisha. Kwa mfano, "Tunasikitika sana kujua kuhusu kifo cha mke wako. Alikuwa amechelewa katika malipo ya bima ya maisha yake, lakini tunaruhusu muda wa rehema ili kufanya malipo upya. Ukitutumia malipo ya nyuma ya \$3,000 sasa, utapokea \$100,000." Hii ni bendera nyekundu. Tena, watu wanapaswa kukata simu na kupiga wakala wa bima ya maisha inayojulikana ya wapendwa wao moja kwa moja, ambapo watathibitisha kwamba simu ya asili haikutoka kwao.

Kashfa za haki

Ikiwa kashfa tulizozzungumzia hapo juu ziliwinda wahasiriwa kwa kutumia woga kama mbinu, kashfa hii haifanyi hivyo. Badala yake, ulaghai huu unaweza kuonekana kama mwanga unaowaka wakati wa giza. Badala ya kuwa na deni la pesa, walaghai huwasiliana na wanafamilia kwa madai kwamba wana haki ya kupata pesa. Kwa mfano, wanawenza kudai kwamba mwanafamilia alialihiwa urithi, lakini wanahitaji tu kulipa ada ili kuuchakata. Watu huwaacha walini wao chini na kuathiriwa na utapeli huu, kwani wanataka kuamini. Wanafamilia wanapaswa kuuliza jina, nambari na kampuni ya mpiga simu ili uweze kuwapigia tena. Ikiwa watakata simu au kujaribu kuhamisha mazungumzo, kuna uwezekano kuwa ni ulaghai. Iwapo watatoa taarifa, watu bado wanapaswa kukata simu na kufanya utafiti ili kubaini kama haki hiyo ni halali.

Wizi wa nyumbani

Wizi wa nyumbani ni ulaghai tofauti na wengine, kwani tapeli anatumai kutowasiliana na marafiki au wanafamilia wa marehemu. Mtu anapopita, saa na tarehe ya mazishi mara nyingi hushirikiwa katika kumbukumbu au mtandaoni. Wezi wanawenza kuchukua fursa ya huduma za mazishi na kupanga wizi kwa wakati huohuo, kwa kudhania kwamba washiriki wa familia watakuwa kwenye ibada badala ya nyumbani. Washiriki wa familia wanawenza kuepuwa wizi unaoweza kutokea kwa kuttotoa anwani ya marehemu kwenye jumba la maiti au kwa kumwomba mtu mwaminifu ambaye hahudhuri mazishi abaki ndani ya nyumba au ghorofa wakati wa ibada.

Ukitaka njia bora ya watu kujilinda dhidi ya ulaghai wa kufiwa ni kutoshiriki zaidi taarifa za kibinasi katika kumbukumbu, machapisho ya mitandao ya kijamii au popote pale ambapo tangazo la kifo au sherehe za maisha zinashirikiwa. Pia, ikiwa watu wanajua nini cha kuangalia, wanawenza kuepuwa ulaghai na kuzingatia uponyaji.

Hakikisha pesa inaenda pale unapotaka ukifa

Kwa watu wengi, jambo la mwisho ambalo wanataka kufanya ni kufikiria mwisho wa maisha yao. Walakini, watu wengi wanataka kusaidia kufanya maisha ya wanafamilia kuwa rahisi, ikiwa wanawenza. Kuchukua baadhi ya hatua rahisi kuhusu akaunti za benki kurahisisha utunzaji wa mali kwa wanafamilia walio hai au wanufaika wengine.

Wanufaika wanawenza kuteuliwa na mwenye akaunti ya benki. Hawa mara nyingi ni wapendwa wa marehemu, kama vile mwanafamilia, lakini mnufaika anawenza kuwa mtu au watu mahususi. Mfaidika pia anawenza kuwa huluki, kama vile shirika la kutoa misaada. Wamiliwi wa akaunti wanawenza kugawanya fedha katika asilimia kwa ajili ya usambazaji kati ya wanufaika. Watu au mashirika ya kutoa misaada yaliyoordheshwa kama wanufaika wanahitaji tu kuonyesha uthibitisho wa kitambulisho ili pesa zihamishwe kwenye akaunti zao. Muamala huu hautawenza kamwe kufanyakwa wakati mwenye akaunti angali hai.

Kuna chaguo jingine : kuwa na akaunti ya pamoja na mtu mwininge. Halafu ikiwa mmoja wa wamiliki wa akaunti atakufa, mwininge huchukua akaunti na pesa zote ambazo zilishirikiwa sasa ni za mtu huyo. Kwa kawaada, akaunti hizi ni za watu binasi na wanafamilia au mshirika wa biashara. Kila mmiliki wa akaunti ana ufikiaji na udhibiti kamili wa pesa zote kwenye akaunti ya pamoja. Akaunti za pamoja zinawenza kuwa na mapungufu. Mmiliki wa akaunti anawenza kutoa kiwango

chochote cha pesa au kutoa pesa zote. Kwa sababu hii, watu wanahitaji kuwa waangalifu sana kuhusu mtu ambaye wanashiriki naye akaunti. Kinyume chake, kuongeza wanufaika kwenye akaunti hutoa tu ufikiaji wa pesa baada ya mmiliki wa akaunti kufa.

Ikiwa wenye akaunti ya benki watakuwa bila kuwa na akaunti ya pamoja au kuorodhesha wanufaika wowote, taasisi za fedha hazijui la kufanya na fedha hizo. Mtu au shirika lolote linalotaka kutoa pesa au kufunga akaunti ya marehemu litalazimika kutoa hati za kisheria. Sharti hili linawenza kuhusisha kutembelea maha kama ya uthibitisho ili kuwa mwakilishi wa kibinasi wa mali ya marehemu na ikiwezekana kufanya kazi na wakili.

Haiombi juhudi tele ili kuongeza wanufaika au wamiliki wa akaunti wa pamoja kwenye akaunti ya benki . Chukua hatua sasa ili ujipange. Ni rahisi na hutoa amani ya rohoni.

— IKINYARWANDA —

Ubutekamutwe bwitwaza ibyago

Iyo umwe mubagize umuryango cyangwa inshuti ya hafi ipfuye, birasanzwe ko umuntu abimenyesha abandi. Bamwe bahitamo gusezera kubo babuze basangiza abandi amagambo meza mu nkuru zivuga ku rupfu cyangwa bakabishyira ku mbuga nkoranyambaga. Nyamara uburyo abantu baba bari kunamira uwabo, cyangwa se uko abantu bari kuzirikana ubuzima uwapfuye yabayeho, amakuru atangwa ashobora rimwe na rimwe kwisanga mu biganza by'abajura bifusa gukora ubwo bujura kuri interineti bitwaje nyakwigendera. Muri ubu buryo bw'ubujura, abagizi ba nabi bafata amakuru bakuye mu nkuru no ku mbuga nkoranyambaga nk'amatariki y'amavuko, amazina n'abana, mbese buri cyose babasha kubona kugirango bategura ubutekamutwe. Imiryango y'uwapfuye ishobora kwirinda gutekerwa imitwe igahanga amaso ugukira no guhozanya amarira.

Ubutekamutwe bushingiye ku mwenda wa nyakwigendera

Nyuma yo kubona amakuru arambuye ku bagize umuryango w'uwapfuye, umutekamutwe ashobora kubahamagara akiyita umuntu ushinzwe gukurikirana imyenda yasize. Mu gihe ari kwiyita ushinzwe kwakira ubwishi, abwira abagize umuryango we ko ashizwe kwakira ubwishi bw'imyenda yasize. Bitewe n'uko aba afite amakuru ahagije ku wapfuye ndetse n'y'abagize umuryango wabo, birashoboka ko abantu bagirango aravugisha ukuri. Aba bantu batega imitego mu gihe abantu bari mu gahinda. Nk'urugero bashobora kugira bat "umugabo wawe yafashe umwenda w'\$1,500 kandi igithe cyo kwishyura cyararenze. Nitutakira ubwishi bwawe uyu munsi, turohereza konti yaye mu bashinzwe gutanga ibihano." Baba bizeye ko umuntu ahita yohereza amafaranga adafashe umwanya wo kubitekerezaho, bitewe n'uko baba bahugije mu gahinda n'andi marangamutima bijyana. Abantu baba bakwiye guhita bakupa, ahubwo bagashaka amakuru ngo barebe ko koko niba uyu muntu ibyo avuga ari ukuri.

Ubutekamutwe bushingira ku bwishingizi

Muri ubu butekamutwe, ababukora bahamagara abagize umuryango bakababwira ko nyakwigendera afite imyenda myinshi imaze igithe itishyurwa mu bwishingizi bw'ubuzima. Urugero, bagira bat "turakwihanganiha ku bw'urupfu rw'umugore wawe. Ubu hashize igithe tutabona ubwishi bwe bw'ubwishingizi bw'ubuzima, gusa turabihanganira ngo mube mwavugurura ubwo bwishingizi. Mutwoherereje \$3000 y'ibirarane afite, mwhabwa \$100,000." Ubu ni ubutekamutwe. Ibi bikubayeho, uba ugomba guhita urekeraho kuvugana n'uwo muntu ahubwo uga-hamagara ikigo cy'ubwishingizi uwave yakoranaga nacyo, ukiyumvira rwose ko Atari bo baguhamagaye.

Abatekamutwe biyitirira

Mu gihe ubutekamutwe bwabanje butega imitego abagize ibyago, bakabafatirana mu kababaro n'ubwoba, ubu bwo si ko bukora. Ahubwo, aba bo baza bameze nk'aho ari urumuri mu mwijima rukubonekera. Aho kuvuga ko uwapfuye yari afite amafaranga agomba kwishyura, aba baza bakubwira ko ahubwo hari amafaranga yemerewe. Nk'urugero, bashobora kubabwira ko uwanyu yasigiwe umurage, gusa bakaba bakenye kwishyura yo gutunganya dosiye. Benshi bajya bagwa muri iyo mitego bagashiduka bizeye abatekamutwe. Abagize umuryango baba bakwiye kubaza amazina y'uhamagaye, nimo ndetse na sosiyete bakorera kugirango uze kongera ubahamagare. Nibahita bakupa cyangwa bakagerageza guhindura ibyo muri kuvugaho, biba bishoboka cyane ko uri kuvugana n'abatekamutwe. Iyo ibi bibaye, abantu baba bakwiye gukupa rwose ubundi bagakora ubushakashatsi kugirango bamenye neza niba ibyo abo bavuga ari ukuri.

ubujura bwo murugo

Ubu bwo butandukanye n'ubwabanje haruguru, kuko umujura aba yizeye ko ntaho azahurira n'inshuti cyangwa se abo mu muryango wa nyakwigendera. Iyo umuntu apfuye, amasaha n'amatariki yo gushyingura aratangazwa mu nkuru zibika cyangwa

se ahandi kuri interineti. Abajura bashobora kwifashisha ayo makuru maze bakifashisha serivisi zo gushyingura kuri ayo masaha neza maze bagategura ubujura, batekereza ko abagize umuryango bazaba bari mu gushyingura murugo nta muntu uhari. Imiryango ikwiye kwirinda ubu bujura bareka gutangaza aho uwapfuye yari atuye mu matangazo yo kubika cyangwa se cyangwa se bagasaba umuntu bizeye utari bujye gushyingura gusigara kurugo mu gihe cyo gushyingura.

Uburyo bwiza abantu bakoresha birinda ubutekamutwe n'ubujura bukorwa umuntu yapfuye ni ukudatangaza amakuru menshi cyane ya nyakwigendera mu matangazo yo kubika, mu mbuga nkoranyambaga cyangwa ahandi hose hatangarizwa amakuru ya nyakwigendera. Abantu bamene neza ibyo bakwiye kwitondera, bakirinda ubutekamutwe ubundi bagahugira mu guhumurizanya no guhozanya.

Kora kuburyo amafaranga yaye azajya aho ushaka igihe uzaba upfuye

Ikintu abantu bataba bifusa gukora, ni ugutekereza ku mpera y'ubuzima bwabo. Ariko kandi ugasanga bifusa gufasha abo mu miryango yabo korohera n'ubuzima muri icyo gihe uko bashoboye. Gutera intambwe nke ureba kuri konti yaye, bizorosha umutwaro w'uko bita ku by'imitungo itimukanwa haba ku bo mumuryango w'utakiraho cyangwa se undi wabiragwa.

Umntu ufite konti ya banki, ashobora guteganya uwaragua ibye. Akensi usanga ari abo mu muryango wa nyakwigendera, gusa umuragwa ashobora kuba umuntu uwo ari we wese cyangwa se abantu benshi. Umuragwa kandi ashobora kuba ari ikigo, nk'umuryango w'abagiraneza. Umuntu ufite konti ashobora gucamo ibice akagenera abantu ijanisha runaka kugirango abaragwa bose yifusa bakwirwe. Umuragwa cyangwa se ikigo cyarazwe gisabwa gusa kwerekana ibikiranga kugirango ya mitungo yohereza kuri konti zabo. Uku cohoreza amafaranga ntabwo gushoboka mu gihe cyose nyir'ikonti akiraho.

Ubundi buryo, ni ukugira konti uhuriyeho n'undi muntu. Bityo mu gihe umwe mubari kuri konti apfuye, undi agahita aragwa byose, mbese ibyari bisangiwe bikaba iby'umwe. Akenshi, bene izi konti usanga ari iz'abantu ki giti cyabo, abagize umuryango umwe cyangwa se abafite ibigo by'ubucuruzi bafatanyije. Buri muntu wese mubafatanyije konti aba afite ububasha bwose bwo kugera no gucunga umutungo uri kuri konti. Cyakora konti zihuriwe zija zigira ibitari byiza. Umwe mubafite konti aba ashobora kubikuza igice cyangwa umutungo wose uri kuri konti. Kuri iyo mpamvu, abantu bakwiye kwitonda cyane mu gihe bahitamo umuntu bagiye gufatanya konti. Cyakora kongera abantu kuri konti, biha uwongeweho uburen-ganzira ari uko nyir'ikonti atakiraho.

Iyo ufite konti apfuye atarashyiraho uwo bafatanya konti cyangwa ngo agene uwaragua ibye, ibigo by'imirri biyoberwa icyo gukoresha uwo mutungo. Umuntu wese washaka kuwubikuza cyangwa ikigo cyashaka gukora gitoy gisabwa kwerekana impapuro z'uko bemererwa n'amategeko gukora icyo gikorwa. Ibi bishobora gusaba ko ubyifusa ajya murukiko kugirango rumwemerere guhinduka uhagarariye nyakwigendera hakaba ubwo byamusaba no kwifashisha umunyamategeko.

Kongera umugenerwabikorwa cyangwa gutegura konti ihuriweho ntabwo biruhije. Tera intambwe ubu ubishyre ku murongo. Birorosha kandi bitanga amahoro yo mumutima.

— PORTUGUÊS —

Fraudes de luto

Quando um membro da família ou um amigo próximo morre, é natural querer contar a história desse indivíduo. Muitos optam por homenagear aqueles que perderam partilhando palavras amáveis num obituário ou publicando memórias nas redes sociais. Independentemente de como uma morte está a ser celebrada ou como uma vida está a ser celebrada, detalhes partilhados podem por vezes cair nas mãos de burlões que procuram realizar esquemas de luto. Neste tipo de fraude, os burlões percorrem obituários e redes sociais para obter informações como datas de nascimento, nomes de crianças – tudo o que possam aproveitar para cometer vários tipos de fraude. Famílias de entes queridos falecidos podem evitar ser enganadas e concentrar-se na cura se souberem o que procurar.

Fraudes de dívida pendente

Após obter os dados pessoais dos familiares de uma pessoa falecida, um burlão pode contactá-los com alegações de uma dívida pendente. Enquanto fingem ser um cobrador de dívidas, dizem ao membro da família que são responsáveis pelas dívidas da falecida. Como o burlão sabe informações pessoais sobre o membro da família e o seu ente querido perdido, podem parecer legítimos. O burlão está a atacar as pessoas durante um



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período de vulnerabilidade. Por exemplo, podem dizer algo como: "O seu marido acumulou 1.500 dólares em dívidas que já venciam. Se não recebermos o pagamento hoje, teremos de enviar a sua conta para as cobranças." Esperam que o membro da família ofereça o pagamento sem ter tempo para pensar nas coisas, pois podem ser consumidos com dor ou outras emoções. Em vez disso, as pessoas devem desligar e fazer alguma pesquisa para ver se a alegação é legítima.

Fraudes no seguro de vida

Com este esquema fraudulento, o burlão contacta um membro da família com alegações de que a pessoa falecida tinha ficado para trás nos seus pagamentos de seguros de vida. Por exemplo: "Lamentamos muito saber da morte da sua mulher. Ela tinha ficado para trás nos pagamentos do seguro de vida, mas permitimos que um período de carência se renovasse. Se nos enviar os \$3.000 em pagamentos atrasados agora, receberá \$100.000. Esta é uma bandeira vermelha. Mais uma vez, as pessoas devem desligar e ligar diretamente para a conhecida agência de seguros de vida do seu ente querido, onde provavelmente confirmarão que a chamada original não veio deles.

Fraudes de direitos

Embora os esquemas anteriores tenham aproveitado as vítimas usando o medo como tática, este não. Em vez disso, estes esquemas podem parecer uma luz brilhante durante um tempo escuro. Em vez de dever dinheiro, os burlões contactam os membros da família com alegações de que têm direito a dinheiro. Por exemplo, podem alegar que o membro da família foi deixado uma herança, mas só precisam de pagar uma taxa para processá-la. As pessoas baixam os guardas e são vítimas destes esquemas, como querem acreditar. Os membros da família devem pedir o nome, número e companhia do chamador para que possa chamá-los de volta. Se desligarem ou tentarem mudar a conversa, é provável que seja um embuste. Se oferecerem informações, as pessoas devem continuar a desligar-se e fazer alguma pesquisa para determinar se o direito é legítimo.

Assalto a casa

Este esquema é diferente dos outros, uma vez que o burlão não espera qualquer contacto com amigos ou familiares dos falecidos. Quando alguém passa, a hora e a data de um funeral são muitas vezes partilhadas num obituário ou online. Os ladrões podem aproveitar-se dos serviços funerários e planejar roubos para esse período exato, com o pressuposto de que os membros da família estarão ao serviço em vez de em casa. Os membros da família podem evitar um possível roubo omitindo a morada do falecido do obituário ou pedindo a uma pessoa de confiança que não compareça ao funeral para ficar na casa ou apartamento durante o serviço.

A melhor maneira de as pessoas se protegerem contra esquemas de luto é não partilhar em excesso informações pessoais em obituários, posts nas redes sociais ou em qualquer outro lugar um anúncio de morte ou celebração da vida está sendo partilhado. Além disso, se as pessoas souberem o que procurar, podem evitar fraudes e concentrar-se na cura.

Certifique-se de que o dinheiro vai para onde quiser quando morrer

A última coisa que muitas pessoas querem fazer é pensar no fim das suas vidas. No entanto, a maioria das pessoas quer ajudar a facilitar a vida dos membros da família, se puderem. Tomar alguns passos simples em relação às contas bancárias facilitará o manuseamento de um imóvel para membros da família sobreviventes ou outros beneficiários.

Um titular de uma conta bancária pode designar os beneficiários. Estes são os mais frequentemente entes queridos dos falecidos, como um membro da família, mas um beneficiário pode ser qualquer pessoa ou pessoa específica. Um beneficiário também pode ser uma entidade, como uma organização de caridade. Os titulares de contas podem dividir os fundos em percentagens de distribuição entre os beneficiários. As pessoas ou instituições de caridade listadas como beneficiários só precisam de apresentar provas de identificação para os fundos a transferir para as suas contas. Esta transação nunca poderá ocorrer enquanto um titular de conta ainda estiver vivo.

Outra opção é ter uma conta conjunta com outra pessoa. Então, se um dos titulares da conta morrer, o outro simplesmente assume a conta e todos os fundos que foram partilhados pertencem agora a essa pessoa. Normalmente, estas contas são para indivíduos e um membro da família ou parceiro de negócios. Cada titular de conta tem acesso total e controlo sobre todo o dinheiro na conta conjunta. As contas conjuntas podem ter alguns inconvenientes. Qualquer um dos titulares de conta pode retirar todo ou todo o dinheiro. Por esta razão, as pessoas têm de ter muito cuidado com alguém com quem partilham uma conta. Em contrapartida, a adição de beneficiários a uma conta só concede acesso a fundos após a morte do titular da conta.

Se os detentores de contas bancárias morrerem sem terem criado uma conta conjunta ou enumerando quaisquer beneficiários, as instituições financeiras não sabem o que fazer com os fundos. Qualquer pessoa ou organização que pretenda levantar dinheiro ou fechar a conta de uma pessoa falecida terá de fornecer documentação legal. Esta exigência poderia implicar a visita ao tribunal de probate para se tornar o representante pessoal do espólio do falecido e possivelmente trabalhar com um advogado.

Adicionar beneficiários ou titulares de conta conjunta a uma conta bancária requer um pequeno esforço. Dê os passos agora para se organizar. É fácil e proporciona paz de espírito.

— ESPAÑOL —

Estafas de duelo

Cuando fallece un miembro de la familia o un amigo cercano, es natural querer contar la historia de esa persona. Muchos eligen honrar a aquellos que han perdido compartiendo palabras amables en un obituario o publicando recuerdos en las redes sociales. Independientemente de cómo se llore una muerte o cómo se celebre una vida, los detalles compartidos a veces pueden caer en manos de estafadores que buscan llevar a cabo estafas de duelo. En este tipo de estafa, los estafadores examinan obituarios y redes sociales para obtener información como fechas de nacimiento, nombres de niños, cualquier cosa que puedan aprovechar para cometer varios tipos de fraude. Las familias de seres queridos fallecidos pueden evitar ser estafados y concentrarse en curarse si saben qué buscar.

Estafas de deuda pendiente

Después de obtener los datos personales de los familiares de una persona fallecida, un estafador puede contactarlos para reclamar una deuda pendiente. Mientras fingan ser cobradores de deudas, le dicen al familiar que son responsables de las deudas de la persona fallecida. Debido a que el estafador conoce información personal sobre el miembro de la familia y su ser querido perdido, pueden parecer legítimos. El estafador se aprovecha de las personas durante un período de vulnerabilidad. Por ejemplo, pueden decir algo como: "Su esposo acumuló una deuda de \$1,500 que está vencida. Si no recibimos el pago hoy, tendremos que enviar su cuenta a cobranza". Esperan que el miembro de la familia ofrezca el pago sin tomarse el tiempo para pensar las cosas, ya que pueden estar consumidos por el dolor u otras emociones. En cambio, las personas deberían colgar e investigar un poco para ver si el reclamo es legítimo.

Estafas de seguros de vida

Con esta estafa, el estafador contacta a un miembro de la familia con reclamos de que la persona fallecida se había atrasado en los pagos de su seguro de vida. Por ejemplo, "Lamentamos mucho saber de la muerte de su esposa. Se había atrasado en los pagos de su seguro de vida, pero permitimos que se renueve un período de gracia. Si nos envía los \$3,000 en pagos atrasados ahora, recibirá \$100,000". Esta es una bandera roja. Una vez más, las personas deben colgar y llamar directamente a la agencia de seguros de vida conocida de su ser querido, donde probablemente confirmará que la llamada original no provino de ellos.

Estafas de derechos

Si bien las estafas anteriores se han aprovechado de las víctimas utilizando el miedo como táctica, ésta no lo hace. En cambio, estas estafas pueden parecer una luz brillante durante un momento oscuro. En lugar de deber dinero, los estafadores se comunican con los miembros de la familia para afirmar que tienen derecho a recibir dinero. Por ejemplo, pueden reclamar que al familiar se le dejó una herencia, pero sólo necesitan pagar una tarifa para procesarla. Las personas bajan la guardia y son víctimas de estas estafas, ya que quieren creerlo. Los miembros de la familia deben preguntar el nombre, el número y la empresa de la persona que llama para que pueda devolverles la llamada. Si cuelgan o intentan cambiar la conversación, es probable que sea una estafa. Si ofrecen información, las personas aún deben colgar e investigar un poco para determinar si el derecho es legítimo.

Robo en casa

Esta estafa es diferente a las demás, ya que el estafador espera no tener contacto con amigos o familiares del difunto. Cuando alguien fallece, la hora y la fecha del funeral a menudo se comparten en un obituario o en línea. Los ladrones pueden aprovechar los servicios funerarios y planejar robos para ese momento exacto, con la suposición de que los miembros de la familia estarán en el servicio en lugar de en casa. Los familiares pueden evitar posibles robos omitiendo la dirección del difunto en el obituario o pidiéndole a una persona de confianza que no asista al funeral que se quede en la casa o apartamento durante el servicio.

La mejor manera para que las personas se protejan contra las

estafas de duelo es no compartir demasiada información personal en obituarios, publicaciones en redes sociales o en cualquier otro lugar donde se comparta un anuncio de muerte o una celebración de vida. Además, si las personas saben qué buscar, pueden evitar las estafas y concentrarse en la curación.

Asegurate de que el dinero vaya a donde quieras cuando mueras

Lo último que muchas personas quieren hacer es pensar en el final de sus vidas. Sin embargo, la mayoría de la gente quiere ayudar a que la vida de los miembros de la familia sea más fácil, si es posible. Tomar algunos pasos simples con respecto a las cuentas bancarias facilitará el manejo de un patrimonio para los familiares sobrevivientes u otros beneficiarios.

El titular de una cuenta bancaria puede designar beneficiarios. En la mayoría de los casos, se trata de seres queridos del difunto, como un miembro de la familia, pero un beneficiario puede ser cualquier persona o personas específicas. Un beneficiario también puede ser una entidad, como una organización benéfica. Los titulares de cuentas pueden dividir los fondos en porcentajes para su distribución entre los beneficiarios. Las personas o organizaciones benéficas que figuran como beneficiarios solo necesitan mostrar una prueba de identificación para que los fondos se transfieran a sus cuentas. Esta transacción nunca podrá realizarse mientras el titular de la cuenta aún esté vivo.

Otra opción es tener una cuenta conjunta con otra persona. Luego, si uno de los titulares de la cuenta muere, el otro simplemente se hace cargo de la cuenta y todos los fondos que alguna vez se compartieron ahora pertenecen a esa persona. Por lo general, estas cuentas son para individuos y un familiar o socio comercial. Cada titular de la cuenta tiene acceso y control total sobre todo el dinero en la cuenta conjunta. Las cuentas conjuntas pueden tener algunos inconvenientes. Cualquier de los titulares de la cuenta puede retirar una parte o la totalidad del dinero. Por esta razón, las personas deben tener mucho cuidado con alguien con quien comparten una cuenta. Por el contrario, agregar beneficiarios a una cuenta solo otorga acceso a los fondos después de que el titular de la cuenta haya fallecido.

Si los titulares de cuentas bancarias fallecen sin haber establecido una cuenta conjunta o enumerar a los beneficiarios, las instituciones financieras no saben qué hacer con los fondos. Cualquier persona u organización que busque retirar dinero o cerrar la cuenta de una persona fallecida deberá proporcionar documentación legal. Este requisito podría implicar visitar el tribunal de sucesiones para convertirse en el representante personal del patrimonio del difunto y posiblemente trabajar con un abogado.

Agregar beneficiarios o titulares de cuentas conjuntas a una cuenta bancaria requiere un pequeño esfuerzo. Tome los pasos ahora para organizarse. Es fácil y proporciona tranquilidad.

— SOMALI —

Khayaanada naxdinta leh

Marka xubin qoyska ka mid ah ama saaxiib dhow uu ka gudubo, waa wax dabiici ah in la doonayo in loo sheego sheekadaas qofka. Inbadan waxay doortaan inay maamuustaan kuwa ay ku lumeen iyagoo wadaaga ereyga naxariis leh ee ku qoran tayo xun ama ku dhajinta xusuusta ee warbaahinta bulshada. Iyada oo aan loo eegin sida dhimashada loo xumaado ama sida nolosha loo dabaaldego, faahfaahinta la wadaago ayaa mararka qaar ku dhici kara gacmaha khayaanada ee raadinaya inay fuliyan khayaanada khayaanada. Noocan khayaanada ah, khayaanada khayaanada ka mid ah kuwa xishoodka iyo warbaahinta bulshada si ay u helaan macluumaad sida taariikhaha dhalasho, magacyada carruurta - wax alla wixii ay ka wada shaqeyn karaan kхиyaanooyin badan oo kхиyaano ah. Qoysaska qofka dhintay ee la jecel yahay ayaa iska ilaalin kara in lagu xidho oo ay diirada saaraan bogsashada haddii ay yaaqanaan waxa loo baahan yahay.

Khayaanada deynta ee aan la dayn

ka dib markii aad heleyso faahfaahinta shaqsiga ee xubnaha qoyska ee qofka dhintay, khayaanada ayaa laga yaabaa inay la xiriiraan iyada oo ay la socdaan sheegashooyinka deynta aadka u wanaagsan. In kasta oo la iska dhigayo inuu noqdo dayn aruriyaha, waxay u sheegaan xubinta qoyska inay mas'ul ka yihiin deynta qofka dhintay. Sababtoo ah kхиyaanada waa ogyahay macluumaadka shaqsiyeed ee ku saabsan xubnaha qoyska iyo kuwa la jecel yahay ee lumay, waxay u muuqan karaan kuwo sharci ah. Khayaanada ayaa ku mashquulsan dadka inta lagu jiro mudada nuglaanta. Tusaale ahaan, waxaa laga yaabaa inay yiraahdaan wax la mid ah, 'ninkaaga wuxuu ku urursaday \$ 1,500 deyn taas oo dhaaftay. Haddii aanaan helin lacag bixinta maanta, waa inaan u dirnaa koontadaada



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aruurinta. \ " Waxay rajeynayaan in xubinta qoyska ka mid ah ay bixin doonto lacag bixin iyaga oo aan waqt loo qaadin inuu wax ka fikiro, maadaama laga yaabo in lagu cuno murugo ama shucuur kale. Taabdalkeed, dadku waa inay isqabsadaan oo ay sameeyaan waxoogaa cilmi baaris ah si ay u eegaan haddii sheegashadu ay tahay mid sharci ah.

Khayaanada caymiska nolosha oo ay ku jiraan khayaanadaas, khayaanada ayaa la xiriirta xubin qoyska ka mid ah oo sheeganaya in qofka dhintay uu ku dhacay lacag-bixintooda caymiska noloshooda. Tusaale ahaan, \ "Aadayaan uga xunahay inaan barto geerida naagtaada. Waxay ka dambeysaa lacagtii caymiska nolosha, laakiin waxaan u oggolaaneynaa in nimco ay cusbooneysiiso. Haddii aad noo soo diirto \$ 3,000 ee dib-u-bixinta dambe hadda, waxaad heli doontaa \$ 100,000. \ " Tani waa calanka casaanka. Mar labaad, dadku waa inay isqabsadaan oo ay ugu yeeraan wakaaladooda caymiska nolosha ee caanka ah Si toos ah, halkaas oo ay u badan tahay inay xaqijiso wiciitaanka asalka ah uusan ka imaan iyaga.

Khayaanada xaq u yeelashada halka khayaanooyinkii hore ay kaxeysteen dhibanayaashu iyagoo adeegsanaya cabsi sida xeelad, tanina ma qabato. Taabdalkeed, khayaanadaani waxay u ekaan karaan sidii iftiin dhalaalaya inta lagu jiro wakhti mugdi ah. Halkii ay lacag ku yeelan lahayd, khayaanada la xiriir xubnaha qoyska oo sheeganaya inay xaq u leeyihii lacag. Tusaale ahaan, waxay sheegan karaan in xubinta qoyska ka mid ah ay dhaxal ka tagtay dhaxalka, laakiin kaliya waxay u baahan yihii inay bixiyaan khidmad si ay uga baaraandegaan. Dadku waxay sii daayaan waardiyayaashooda oo dhibbanayaasha ku dhaca khayaanadaas, maadaama ay rabaan inay rumaystaan. Xubnaha qoyska waa inay weydiistaan magaca qofka soo wacaya, nambarka, iyo shirkadda si aad dib ugu soo wacdid. Haddii ay istaagaan ama isku dayaan inay beddelaan wada hadalka, waxay u badan tahay khayaano. Haddii ay bixiyaan maclumaa, dadku wali waa inay isqabsadaan oo ay sameeyaan xoogaa cilmi baaris ah si loo go'aamiyo haddii xaq u lahaan-

shaha uu yahay mid sharci ah.

Tilmaamaha guriga Markii qof dhaaf, waqtiga iyo taariikhda aaska ayaa badanaa lagu wadaagi karaa meel tahriib ama khadka tooska ah. Tuugada ayaa laga yaabaa inay ka faa'i-ideystaan adeegyada aaska loona qorsheeyaan boo deganaanshaha waqtiga saxda ah ee saxda ah, iyadoo mala awaalka ah in xubnaha qoyska ay ku jiri doonaan adeegga halkii guriga guriga. Xubnaha qoyska waxay ka fogadaan tuugada suuragalka ah iyagoo ka tagaysa ciwaanka qofka dhintay ka Gacanta ama weydiinta qof aamin ah oo aan ka soo qeybalin aaska si uu si joogo guriga ama abaarta inta lagu jiro adeegga.

Sida ugu wanaagsan ee dadku ay naftooda uga badbaadi-nayaan khayaanada geerida waa in aan laga fiirsan maclumaa, shaqsiyadeed ee dhaxalka, ama meelka kale ee ku dhawaaqida ama dabaaldega nolosha la wadaago. Sidoo kale, haddii dadku ogaadaan waxa la iskaga raadinayo, waxay ka fogaan karaan khayaanada waxayna diiradda saari karaan bogashada.

Hubso in lacagtii ay ka rabto halka aad rabto markii aad ku dhinto

Waxa ugu dambaysa ee dad badani rabaan inay sameeyaan waa ka fikir dhamaadka noloshooda. Si kastaba ha noqotee, dadka intiisa badani waxay rabaan inay ka caawiyaan ka dhigista nolosha xubnaha qoyska, haddii ay awoodaan. Qaadashada tillaabooyin sahlan oo la xiriira akoonnada bangiga ayaa fududeyn doonta maaraynta guryaha lagu noolaado xubnaha qoyska ama ka-faa'i-ideystayaasha kale.

Haysta akoon bangi wuxuu magacaabi karaa ka-faa'i-ideystayaasha. Kuwaani badanaa waxay jecel yihii kuwa dhintay, sida xubin qoyska ka mid ah, laakiin ka-faa'i-ideysteha wuxuu noqon karaa qof gaar ah ama shaqsiyad ah. Ka-faa'i-ideystayaashu sidoo kale waxay noqon kartaa hay'ad, sida hay'ad samafal oo samafal ah. Kuwa haysta koontada ayaa u qaybin kara lacagtii boqolkiiba ah in lagu qaybiyo ka-faa'i-

ideystayaasha. Dadka ama sadaqooyinka ku taxan inay ka-faa'i-ideystayaashu waxay u baahan yihii oo keliya inay muujiyan caddeyn aqoonsi loogu talagalay lacagaha loo wareejiyo akoonkooda. Macaamilkan marna ma dhici karto in la qabto inta heysta akoonku uu weli nool yahay.

Ikhtiyaar kale ayaa ah in lala xisaab qaato wadajir ah qof kale. Kadib haddii mid ka mid ah kuwa haysta koontada ay dhintaan, kan kale si fudud ayaa loo wareejiya koontada iyo dhammaan lacagaha mar la wadaagayo hadda ka tirsan qofkaas. Badanaa, akoonnadaani waxay u yihii shahsiyaadka iyo xubin qoyska ka mid ah ama lammaane ganaci. Haysta kasta hayuhu wuxuu leeyahay marin buuxda oo xakameyn dhammaan lacagta akoonka wadajirka ah. Xisaabaadka wadajirka ah waxay yeelan karaan dib-u-dhacyo qaarkood. Midkood hayaha xisaabta ayaa ka bixi kara wax kasta ama dhammaan lacagta. Sababtaas awgeed, dadku waxay u baahan yihii inay ka taxadaraan qof ay la wadaagaan koonto. Marka la barbardihi, ku darista ka-faa'i-ideystayaasha koontada kaliya ayaa bixiya helitaanka lacagaha ka dib markii uu haystaha xisaabta dhintey.

Haddii kuwa haysta xisaabta bangiga ay dhintaan iyagoon dhigin koonto wadajirka ah ama liistada ka-faa'i-ideystayaal, hay'adaha maaliyadeed ma yaaqanaan waxa la sameeyo lacagaha. Qof kasta ama urur doonaya inuu kala baxo lacag ama xirmo akoonka qofka dhintay waa inuu bixiyaa dukumiinti sharci ah. Shuruuddan waxaa ka mid noqon kara booqashada maxkamada ee maxkamadda inay noqoto wakiilkha shahsi ahaanee ee qofka dhintay iyo suurtagalmada la shaqaynta qareen.

Si loogu daro ka-faa'i-ideystayaasha ama koonto wadajirka ah koontada bangiga waxay qaadataa dadaal yar oo dadaalka ah. Qaado talaabooyinka hadda si aad u abaabusho. Way fududhay oo waxay siisaa nabadgeleyo maskaxeed.

Karkangee Juice

For the English version of this article see page 14

— SOMALI —

Karkootne Hibiscus waxay cabtaa cabitaannada Maine | by Ulya Aligulova

Markii Bishara alkher uu qaxooti yahay 2006 wax fikrad ah kama haynin in maalin uun uu ganacsade u noqon lahaa Karthe, oo ah cabitaan hibiste, iyada oo riyoyin ay ku gaaraan dhammaan 50-ka dowladood ee wax soo saarkiisa. Laakiin 16 sano kadib, sannado shaqo, taasi waa sax waxa dhacay. Kartkane ayaa la bilaabay horaantii bishaas waxaana horeyba loo soo iibiyay iibka qaxwaha naqshadeeye, ammadda kafeega ah ee lagu guuleysto iyo Roostey leh saddex goobood oo ku yaal Portland iyo Freeport. Alkher wuxuu rajeynayaan inuu In lagu ballaariyo tafaariiqleyaal badan, oo ay ku jiraan dukaamada raashinka, dhawaan.

Karkidene (ama Karkanji), oo macnaheedu yahay Hibiscus, waxaa loo maleynayaan inuu asal ahaan ka soo jeedo cunnada Chadian, laakiin waa cabbitaan caan ah oo ku saabsan waqooyiga iyo bartamaha Afrika iyo Jamaica. Cabbitaanku wuxuu hodan ku yahay antioxidant-ka waxaana la rumeysan yahay inuu yareeyo cadaadiska dhiigga iyo kolestaroolka iyo sidoo kale oggolaanshaha dheef-shiidka. Daraasadaha ayaa muujiyay in Hibiscus ay leedahay anti-bararka oo ku saabsan galo-bakteeriyyada bakteeriyyada bakteeriyyada. Intaas waxaa sii dheer, soosaarka Hibiscus wuxuu kaloo kaa caawin karaa miisaanka oo yaraada, marka loo eego qaar ka mid ah daraasadaha qaarkood. Laakiin ugu muhiimsan, aallher Cabitaannadaas laga sameeyay Hibiscus waa macaan, oo wuxuu doonayaan dadka ku nool U.S. inay ku raaxeystaan Kartadene, iyo dadka Afrikaanka ah ee dadka ka maqnaa, inay ku raaxaystaan dhadhanka guriga.

"Hibiscus waxaan ku cabineynaa guriga oo aan runtii jeclahay, oo maalin walba khamri ka sakhraansan dalka Suudaan, Chad, Masar, gaar ahaan bisha Ramadaan," ayuu yiri Milkii-laha Ramadaan, "ayuu yiri Sankher. "Markaa maalin maalmaha ka mid ah ayaan suuqa u tegey inaan soo arko haddii aan helo, laakiin waxa keliya oo aan arkay ayaa hubka qallalan in cabniinku ka samaysan yahay. Markaa qaar baan iibsaday oo gurigaya soo galay oo waxaan diyaarseday khamriga. Taasi waxay ii noqotay mid yaab leh. Waxaa jira dad badan oo ka socda Afrika oo ka socda qaarada Afrika ee ku jira

Mareykanka, suuqa waa mid aad u weyn welina kama heli kartid cabitaankan meel kasta. Markaa sababta Waxaan saaray suuqa?

Alkher wuxuu ku dhashay Chad wuxuuna ku qaatay carunimadiisii Craad iyo Suudaan. Wuxuu u dhaqaqaqay Baqdaad, Ciraaq, inuu ku baro daawo ka socda Jaamacadda Baqdaad laakiin waa inuu ka cararo dalka labo sano ka dib markii da-gaalkii Ciraaq uu ka helay xerada qaxootiga ee ka dhacay al-HAwl xerada qaxootiga ee Waqooyiga Syria, oo u dhow Xuduudaha reer Suuriya iyo Ciraaq. Ka dib markii uu ku qaatay laba sano xerada, Alkher wuxuu awooday inuu qaxooti yahay Mareykanka qaxooti ahaan. Wuxuu marka hore degay Atlanta, Georgia, halkaas oo uu ka shaqeynayay seddex sano inuu qol yahay Shaqaalaha adeegga ee hoteelka Ritz Carlton. Sannadkii 2010, Alkher wuxuu go'aansaday inuu u guuro Lewiston la jira qoyskiisa, waana meesha uu ku noolaa ilaa iyo weligiis.

Go'aankiisa ah inuu u dhaqaqaqo waxaa dhiirrigeliy fur-sadaha waxbarasho ee sare ee Maine bixiya. "Maine waa mee-sha ugu wanaagsan ee iskuulka lagu aadi karo," ayuu yidhi Alkher. "Markaad iskuulka aado, waxaad caawimaad ka heli kartaa dowladda, oo aan ahayn wax laga heli karo Georgia. Markii ugu horreysay ee aad soo gasho Mareykanka ee sooga-lootiga, caqabadda ugu weyn ayaa baranaya Ingiriisiga. "Markuu markii ugu horreysay yimid, ma uusan aqoon wax in-giriis ah oo ka diiwaangashan kuliyaada Bartamaha Maine Maine Community sanadkii 2011 si diiradda loo saaro. Wuxuu halkaas wax ku bartay halkaas oo waqtii dhiman ilaa waqtii. Wuxuu rajeynayaan inuu ugu dambeyntii u wareego jaamacad ku taal Portland si uu u barto adeegyada aadanaha.

Mar haddii Alkher uu haysto fikradda ah inuu abuuro cabitaanka hibiscus, wuxuu gartay inuu gabii ahaanba wax fikrad ah ka gaabsan halka laga bilaabayo. Laakiin taasi dib uma uu qaban. Wuxuu bilaabay baadhitaan, oo uu helay wax-qabadyo Davison, oo ah shirkad ku saleysan Pittsburgh oo ka caawiya dadka ka soo horjeedda adduunka oo dhagarta ah ayaa soo bandhigaya wax qabadkooda. Adeegyada waxaa ka mid ah cilmi-baarista badeecada / patterka, horumarka tusaalaha, naqshada baakadaha, iyo wakiilkha shatiga leh. Waxay kaloo ka caawiyaan macaamiisha inay fikradahooda u soo bandhigaan shirkadaha shirkadaha, soosaarayaasha, iyo tafaariiqda shatiga macquulka ah.

"Waan siiyey fikradeyda waxayna baarayeen in qof kale oo uu qof kale ku nool yahay 20-kii sano ee la soo dhaafay uu lahaa isku fikir. Dami cidna ma leh. Waxa kaliya ee jira waa shaah

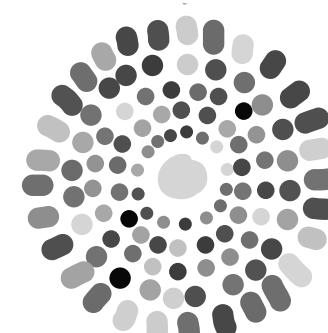
Hibicus, laakiin ma ahan casiirka Hibicus. Marka waxaan u diray iyaga oo la soo diray iyo wax soo saarka dhammeeyah, oo waxay la yimaadeen dhalada iyo naqshadayaan baakadaha, iyo sidoo kale fiidiyow xayeyi ah, "ayuu yidhi asther.

Tallaabada xigta ee soo socota waxay ahayd shati shati, maadaama alaabada guryaha lagu sameeyo si toos ah loogu iibin karo macaamiisha mid aan mid lahayn, iyadoo loo eegayo sharciga cuntada ee Maine. Maalin maalmaha ka mid ah wuxuu go'aansaday inuu tuso fidiyowga xayeyiinta ee Karkide inuu ka mid noqdo mid ka mid ah aqoonyahannadiisa ku yaal kulliyadda bulshada ee Bartamaha Maine Maine. Waxay isku dayeysay cabitaanka waxayna jeelaatay wax badan oo ay walaal-keed ku tidhi walaalkeed. Waa madaxweynaha waxsoosaarka wax soo saarka ee ku saleysan Auburn-, shirkadaha waxsoosaarka ah.

"Aad ayaan u nasiib badnaa in aan helo, oo iyaga in aan ku heshiyo laysanka Karkide, maxaa yeelay waxay sameeyen dhammaan intixaannada iyo wax soo saarka, mana aha inaan iska bixino mid ka mid ah,

"ayuu yidhi Akerher. Wuxuu la saxeexday shirkadda, wuxuuna ogolaaday inuu la wadaago 45% macaashka. Strainrite waxay cabtay cabitaankooda shaybariyasheeda California, halkaas oo ay ku soo baxaan baaritaanada oo ay ka baxaan kariska. "Tani waxay la dhaceen sanadkii 2019. Dhamaadka sanadka, waxaan dib ugu laabanayaan booqashada Afrika dhowr bilood, nasiib-darrona waxaan jabsaday halkaan joogay oo aan soo laaban karin ilaa dhamaadka oo ah 2020."

Iyada oo loo marayo dhammaan sanadaha, caqabada, iyo dib-u-dhiska, akher adkeysi, oo hadda Karkidene ayaa garaacay suuqa. "Riyadaydu waa inaan ku arko badeecadeyda khaanadda oo keliya ee aan ku jirin Maine, laakiin gobol kasta oo ku nool Ameerika," ayuu yiri asther.



Karkangee Juice

— FRANÇAIS —

La boisson à l'hibiscus Karkangee est lancée dans le Maine | Par Ulya Aligulova

Lorsque Bishara Alkher est arrivé aux États-Unis comme réfugié en 2006, il était loin de se douter qu'un jour il serait un entrepreneur lançant Karkangee, une boisson à base d'hibiscus, avec le rêve d'atteindre les 50 États avec son produit. Mais 16 ans plus tard, après des années de travail, c'est exactement ce qui s'est passé. Karkangee a été lancé au début du mois et a déjà été mis en vente par Coffee by Design, un café et une torréfaction primée possédant trois sites à Portland et Freeport. Alkher espère s'étendre à d'autres détaillants, y compris des épices, prochainement.

On pense que le karkangee (ou karkanji), qui signifie hibiscus, est originaire de la cuisine tchadienne, mais c'est une boisson populaire dans toute l'Afrique du Nord, l'Afrique Centrale et en Jamaïque. Cette boisson est riche en antioxydants et est censée réduire la pression artérielle et le cholestérol, tout en facilitant la digestion. Des études ont montré que l'hibiscus possède des propriétés anti-inflammatoires et antibactériennes. De plus, certaines études disent que l'extrait d'hibiscus peut également contribuer à la perte de poids. Mais M. Alkher a déclaré que les boissons à base d'hibiscus sont avant tout délicieuses, et il souhaite que les Américains apprécieront le Karkangee, et que les Africains et les Jamaïcains à qui cette boisson manque puissent retrouver le goût de chez eux.

"Nous avons chez moi cette boisson à l'hibiscus que j'aime vraiment, qui est bue quotidiennement au Soudan, au Tchad, en Égypte et en Afrique Centrale, en particulier pendant le Ramadan", a déclaré Alkher. "Un jour, je suis allé au marché pour voir si je pouvais en trouver, mais tout ce que j'ai trouvé, c'est de l'hibiscus séché avec lequel la boisson est faite. J'en ai donc acheté, je suis rentré chez moi et j'ai préparé la boisson moi-même. Cela m'a fait réfléchir. Il y a tellement de personnes originaires d'Afrique aux États-Unis, et le marché est énorme, mais on ne trouve cette boisson nulle part. Alors pourquoi ne pas la mettre sur le marché ?"

Alkher est né au Tchad et a passé son enfance au Tchad et au Soudan. Il s'est installé à Bagdad, en Irak, pour étudier la médecine à l'université de Bagdad, mais a dû fuir le pays après seulement deux ans lorsque la guerre d'Irak a éclaté en 2003. Il a trouvé refuge dans le camp de réfugiés d'al-Hawl, dans le nord de la Syrie, près de la frontière entre la Syrie et l'Irak. Après avoir passé deux ans dans ce camp, Alkher a pu se rendre aux États-Unis en tant que réfugié. Il s'est d'abord installé à Atlanta, en Géorgie, où il a travaillé pendant trois ans comme employé du service d'étage à l'hôtel Ritz Carlton. En 2010, M. Alkher a décidé de s'installer à Lewiston avec sa famille, et c'est là qu'il vit depuis.

Sa décision de déménager a été motivée par les possibilités d'éducation supérieures qu'offre le Maine. "Le Maine est le meilleur endroit pour aller à l'école", a déclaré Alkher. "Quand vous allez à l'école ici, vous pouvez recevoir une aide du gouvernement, ce qui n'est pas quelque chose qui est disponible en Géorgie. Lorsque vous arrivez aux États-Unis en tant qu'immigrant, le plus grand défi est d'apprendre l'anglais." Lorsqu'il est arrivé, il ne connaissait pas du tout l'anglais et il s'est inscrit au Central Maine Community College en 2011 pour se concentrer sur l'apprentissage de la langue et sur son éducation. Il continue à y étudier à temps partiel. Il espère un jour être transféré dans une université de Portland pour étudier les métiers des ressources humaines.

Lorsque Alkher a eu l'idée de créer une boisson à l'hibiscus, il a réalisé qu'il ne savait absolument pas par où commencer. Mais cela ne l'a pas freiné. Il a commencé à faire des recherches et a trouvé Davison Inventions, une entreprise de Pittsburgh qui aide des personnes du monde entier à lancer leurs inventions. Ses services comprennent la recherche de produits/brevets, le développement de prototypes, la conception d'emballages et la représentation sous licence. Elle aide également ses clients à présenter leurs idées aux entreprises, aux fabricants et aux détaillants en vue d'une éventuelle licence.

"Je leur ai donné mon idée et ils ont fait des recherches pour savoir si quelqu'un d'autre aux États-Unis au cours des 20 dernières années avait eu la même idée. Il s'avère que personne n'y avait pensé. La seule chose qui existait était le thé à l'hibiscus, mais pas le jus d'hibiscus. Je leur ai donc envoyé la recette et le produit fini, et ils ont conçu la bouteille et l'emballage, ainsi qu'une vidéo promotionnelle", explique M. Alkher.

L'étape suivante consistait à obtenir une licence pour le produit, car les produits faits maison ne peuvent être vendus directement aux consommateurs sans licence, conformément à la loi sur les produits alimentaires artisanaux du Maine. Un jour, il a décidé de montrer la vidéo promotionnelle de Karkangee à l'un de ses professeurs de Central Maine Commu-

nity College. Elle a essayé la boisson et l'a tellement aimée qu'elle en a parlé à son frère. Ce dernier est président de la société de fabrication basée à Auburn, The Strainrite Companies.

"J'ai eu beaucoup de chance de les trouver et qu'ils acceptent d'accorder une licence à Karkangee, car ils ont fait tous les tests et la production eux-mêmes, et je n'ai rien eu à payer", a déclaré Alkher. Il a signé avec la société, et a accepté de partager 45% des bénéfices. Strainrite a envoyé la boisson à ses laboratoires en Californie, où ils ont effectué des tests et peaufiné la recette. "Tout cela s'est passé en 2019. À la fin de l'année, je suis retourné visiter l'Afrique pendant quelques mois, et malheureusement, parce que le COVID-19 a éclaté pendant que j'étais là-bas, j'étais coincé et je ne pouvais pas revenir avant la fin de 2020."

Pendant toutes ces années, les défis et les contretemps, Alkher a persévéré, et maintenant Karkangee a atteint le marché. "Mon rêve est de voir mon produit sur les étagères des magasins, pas seulement dans le Maine, mais dans tous les États américains", a déclaré Alkher.

— KISWAHILI —

Kashfa za kufiwa

Kinywaji cha Karkangee hibiscus chazinduliwa huko Maine | Na Ulya Aligulova

Bishara Alkher alipowasili Marekani kama mkimbizi mwaka wa 2006 hakujua kwamba siku moja angekuwa mjasiriamali akizindua Karkangee, kinywaji cha hibiscus, akiwa na ndoto ya kufikia majimbo yote 50 na bidhaa yake. Lakini miaka 16 baadaye, baada ya miaka mingi ya kazi ngumu, ndivyo hasa imetukia. Karkangee ilizinduliwa mapema mwezi huu na tayari imechukuliwa kuuzwa na Coffee by Design, nyumba iliyyoshinda tuzo ya kahawa na choma chenye maeneo matatu huko Portland na Freeport. Alkher anatarajia kupanua kwa wauzaji zaidi, ikiwa ni pamoja na maduka ya mboga, hivi karibuni.

Karkangee (au karkanji), inayomaanisha hibiscus, inadhanialiwa ilitoka kwa vyakula vya Chad, lakini ni kinywaji maarufu kote Afrika Kaskazini na Kati na nchini Jamaika. Kinywaji hicho kina antioxidants nyangi na inaaminika kupunguza shinikizo la damu na cholesterol na kusaidia katika usagaji chakula. Uchunguzi umeonyesha kuwa hibiscus ina uwezo wa kupambana na uchochezi na inapiganisha bacteria mwilini. Kwa kuongeza, dondoo la hibiscus pia linaweza kusaidia kupoteza uzito, kulingana na tafiti fulani. Lakini muhimu zaidi, Alkher alisema kuwa vinywaji vinavyotengenezwa kutoka kwa hibiscus ni vitamu, na anataka watu nchini Marekani wafurahie Karkangee, na kwa Waafrika na Wajamaika walioikosa, kufurahia ladha ya nyumbani.

"Nyumbani tunacho kinywaji hiki cha hibiscus ambacho ninakipenda sana, na ambacho watu hunywa kila siku nchini Sudan, Chad, Misri na Afrika ya Kati, haswa wakati wa Ramadhani," Alkher alisema. "Kwa hiyo siku moja nilikwenda sokoni kuangalia kama ningeweza kuipata, lakini nilikuta ni hibiscus kavu ambayo kinywaji hicho kimetengenezwa. Basi nilinunua na kurudi nyumbani na kuandaa kinywaji mwenyewe. Hilo lilinifanya nijiilize. Kuna watu wengi kutoka Afrika nchini Marekani, na soko ni kubwa na bado huwezi kupata kinywaji hiki popote. Kwa hivyo kwa nini nisiiweke sokoni?"

Alkher kalizaliwa nchini Chad na aliishi utoto wake huko Chad na Sudan. Alihamia Baghdad, Iraq, kusomea udaktari katika Chuo Kikuu cha Bagdad lakini ilimbidi kutoroka nchini baada ya miaka miili pekee wakati Vita vya Iraq vilipozuka mwaka wa 2003. Alitafuta hisadhi katika kambi ya wakimbizi ya al-Hawl kaskazini mwa Syria, karibu na mpaka wa Syria na Iraq. Baada ya kukaa miaka miili kambini, Alkher aliweza kuhamia Marekani kama mkimbizi. Alikaa kwanza Atlanta, Georgia, ambapo alifanya kazi kwa miaka mitatu kama wafanyakazi wa huduma ya chumba katika Hoteli ya Ritz Carlton. Mnamo 2010, Alkher aliamua kuhamia Lewiston na familia yake, na huko ndiko ameishi tangu wakati huo.

Kilicho sababisha uamuzi wake wa kuhamia ni fursa bora za elimu ambazo Maine hutoa. "Maine ni mahali pazuri pa kwenda shule," Alkher alisema. "Unapoenda shulen hapa, unaweza kupokea usaizidi kutoka kwa serikali, jambo ambalo halipatikani nchini Georgia. Unapowasili Marekani kwa mara ya kwanza ukiwa mhamiaji, changamoto kubwa zaidi ni kujifunza Kiingereza." Alipofika mara ya kwanza, hakujuwa Kiingereza chocote na alijandikisha katika Chuo Kikuu cha Jumuiya ya Maine mwaka wa 2011 ili kuzingatia kujifunza lugha na elimu yake. Amekuwa akisoma huko kwa muda tangu wakati huo. Anatumai hatimaye kuhamia chuo kikuu huko Portland kusoma huduma za kibinadamu.

Baada tu ya Alkher kuwa na wazo la kuunda kinywaji cha hibiscus, aligundua kuwa hakuwa na wazo kabisa la kuanzia. Lakini hilo halikumzuia. Alianza kutafiti, na akapata Davison Inventions, kampuni yenye makao yake Pittsburgh ambayo husaidia watu kutoka kote ulimwenguni kuanzisha uvumbuzi

wao. Huduma zinajumuisha utafiti wa bidhaa/hati miliki, ukuzaji wa mfano, muundo wa yifungashio, na uwakilishi wa leseni. Pia husaidia wateja kuwasilisha maoni yao kwa mashirika, watengenezaji na wauzaji reja reja kwa uwezekano wa kupata leseni.

"Nilwapa wazo langu na walitafiti ikiwa kuna mtu mwininge yeyote huko Marekani katika miaka 20 iliyopita alikuwa na wazo kama hilo. Ikaonekana hakuna mtu anaye. Kitu pekee kilichokuwepo ni chai ya hibiscus, lakini sio juisi ya hibiscus. Kwa hivyo niliwatumi kichocheo na bidhaa iliokamilishwa, na wakaja na muundo wa chupa na yifungashio, pamoja na video ya matangazo," Alkher alisema.

Kutoa leseni kwa bidhaa ndiyo hatua kubwa iliyofuata, kwani bidhaa za nyumbani haziwezi kuuzwa moja kwa moja kwa watumiaji wa Marekani, kwa mujibu wa sheria ya chakula cha Cottage ya Maine. Siku moja aliamua kuonyesha video ya matangazo ya Karkangee kwa mmoja wa maprofesa wake katika Chuo Kikuu cha Central Maine Community. Alijaribu kinywaji hicho na kikipenda sana hivi kwamba alimwambia kaka yake kuhusu hilo. Yeye ni mkurugenzi wa shirika la vivanda la Auburn, The Strainrite Companies.

"Nilikuwa na bahati sana kuwapata, na wao kukubali kutoa leseni kwa Karkangee, kwa sababu walifanya majoribio yote na uzalishaji wenye, na sikulazimika kulipia chochote," Alkher alisema. Alitia saini na kampuni hiyo, na akakubali kugawana 45% ya faida. Strainrite alituma kinywaji kwenye maabara zao huko California, ambapo walifanya majoribio na kurekebisha mapishi. "Haya yote yalitokea mwaka wa 2019. Mwishoni mwa mwaka, nilirudi kutembelea Afrika kwa miezi miwili, na kwa bahati mbaya COVID-19 ilizuka nikiwa huko na nilikwama na sikuweza kurudi hadi mwisho. ya 2020."

Kupitia hii miaka yote, changamoto, na vikwazo, Alkher alivumilia, na sasa Karkangee ameingia sokoni. "Ndoto yangu ni kuona bidhaa yangu kwenye rafu za duka sio tu huko Maine, lakini katika kilä jimbo la Marekani," Alkher alisema.

IKINYARWANDA —

Ikinyobwa Karkangee hibiscus cyageze muri Maine Yanditswe na Ulya Aligulova

Igihe Bishara Alkher yazaga muri Amerika nk'impunzi mu 2006, ntabwo yari aziko umunsi umwe azaba rwiyemezamirimo agatangiza Karkangee, ikinyobwa yifuza kuzagera muri leta zose uko ari 50 zigize iki gihugu agasakaza icyo kunywa cyiza acuruza. Imyaka 16 nyuma yaho, nyuma y'imyaka myinshi yo gukora, afite icyo agezeho. Karkangee yafunguye imiryango mu ntangiro z'uku kwezi, ndetse yamaze gutoranywa ngo icuruzwe na Coffee by Design, inzu icuuruza ikawa yegukanye ibi-hembo bitandukanye ikorera ahantu hatatuhandukanye muri Portland na Freeport. Alkher, yizeye ko icyo kunywa cye kizagera henshi harimo n'amazu acururizwamo ibyo kurya mu gihe cyavuba.

Karkangee (cyangwa se Karkanji) bishatse kuvuga ururabo rwa Hibiscus, bivugwa ko ikomoka muri chad, gusa ikaba inyobwa cyane hose mu majyaruguru no muri Afurika yo hagati ndetse no muri Jamaica. Iki kinyobwa gikungahaye ku bizwi nka Antioxidants ndetse abakinywa bakaba bemera ko kigabanya umuvuduko w'amaraso ndetse n'amavuta ya cholesterol ndetse kigafasha mu igorwa. Ubushakashatsi bwerekanye ko hibiscus yifitemo ibibuza kubyimbirwa ndetse n'ibibuza kwibasirwa n'udukoko dutandukanye mu mubiri. Ku birenze ibyo, ibivanwa muri hibiscus bishobora gufasha mu kugabanya ibiro, nk'uko byagaragajwe n'ubushakashatsi butandukanye. Icy'ingenzi cyane, Alkher avuga ko ibinyobwa bikozwe muri hibiscus birtyoshye, ndetse agasaba abantu muri Amerika kuryohera na Karkangee, naho abanyafurika n'abanyajamaica bari bagikumbuye bakaryohera n'icyo kunywa gikomoka iwabo.

Alkher agira ati "iwacu nkomoka dufite iki kinyombwa nya hibiscus kandi ndagikunda cyane, ndetse benshi muri Sudan, Chad, Misiri na Central Africa bakinywa buri munsi, cyane cyane mu gisibo cya Ramadan". Akomeza agira ati "umunsi umwe nagiye ku isoko ngo ndebe ko nakibona, gusa ibyo nabona ni za hibiscus zumijjwe, ibyo kunywa byarabvany-wemo. Ni uko nafashe bimwe mbijyana murugo maze nikorera icyayi. Ibyo byatumye nibaza. Hari abantu benshi bakomoka muri Afurika hano muri U.S., bivuze ko isoko ari rinini ariko ukuba utabasha kubona iki kinyobwa. Nonese kuki ntakizana ku isoko?"

Alkher yavukiye muri Chad, maze ubwana bwe aba muri Chad no muri Sudan. Yimukiye I Baghadad muri Iraq agije kwiga ubuvuzi muri Kaminiya ya Bagdad, gusa biba ngombwa ko ahunga icyo gihugu nyuma y'imyaka ibiri gusa, igihe muri Iraq byacikaga mu 2003. Yashatse ubuhungiro mu nkambi ya al-Hawl mu majyauguru ya Syria, hafi y'umupaka na Iraq. Nyuma yo kumara imyaka ibiri mu nkambi, Alkher yabashije kwimukira muri U.S. nk'impunzi. Yabanje gutura At-

Karkangee Juice

lanta muri Georgia aho yakoze imyaka itatu nk'umukozi utunganya ibyumba muri Ritz Carlton Hotel. Mu 2010, Alkher yahisemo kwimuka ajya Lewiston hamwe n'umuryango we, aho akaba ariho atuye kuva ubwo.

Icyemezo cyo kwimuka yagifashe ahanini bitewe n'amahirwe ku burezi yisumbuye Maine itanga. Agira ati "Maine niho hantu hambere heza ho kwiga," akomeza avuga ati "iyo wize hano, uba ushabora guhabwa ubufasha na leta, ibantu bitaboneka muri Georgia. Iyo ari bwo ukiza nk'umwimukira muri U.S., ik-intu cyambere kiba kigoye ni ukwiga icyongereza." Ubwo yazaga nta kongereza na gake yari aazi maze yiyanikisha mu ishuri Central Maine Community College mu 2011 maze ahitamo kwiga icyongereza ndetse n'uburezi. Yize ho kuva ubwo. Afite ikizere cyo kuzakomereza muri kaminuza muri Portland maze akiga ibyo kwita ku bantu.

Igihe kimwe Alhker yari afite igitekerezo cyo gukora icyo kunywa cya hibiscus, maze asanga ntafite igitekerezo na gito cy'aho yahera. Gusa ibyo ntibyamudindije, kuko yatangiye gukora ubushakashatsi, maze abona Division Intentions, sosiyyete ikorera Pittsburgh, ifasha abantu baturutse imihanda yose gutangira ubushakashatsi bwabo. Batanga serivisi zirimo ubushakashatsi gu gicuruzwa, kugitubura, serivisi zo gupfunyika, ndetse no guhagararira abantu mu rugendo rwo gushaka impushya. Bafasha kandi ababagana kugeza ibitekerezo byabo ku bigo binini, inganda ndetse n'abacuruzi ngo babe babona impushya.

Alkher agira ati "nabahaye igitekerezo cyanje, maze bakora ubushakashatsi ngo barebe niba hari undi muntu muri U.S.. mu myaka 20 ishize waba warigeze uzana icyo gitekerezo, maze bigaragara ko ntawe. Ikintu cyonyine kigeze kubaho ni icyayi cya hibiscus, ariko nta mutobe wa hibiscus wigeze ubaho. Ubwo rero nibwo nabohereje ibigize ikinyobwa cyanje ndetse n'ikinyobwa gikoze kirangiye, maze nabo bakora icupa ndetse n'ibindi byose birigira ryiza, ndetse banakora video yo kucyamamaza."

Intambwe ikurikiyeho nini yari iyo kubonera icyo gicuruzwa uruhushya, cyane ko ibyo kunywa byacu twikorera mungo bite merewe guhita bicuruzwa bidafite uruhusa, nk'uko bitemganywa n'urwego rwa Maine rushinzwe iby'amategeko. Umunsi umwe yafashe icyemezo cyo kwereka videwo yamamaza Karkangee umwe mu barium be, muri Central Maine Community College. Yasomye kuri icyo kinyobwa maze aragikunda cyane bituma akigeza no kuri musaza we. Ni perezida wa wa sosiyyete nini ikorera muri Auburn yitwa The Strainrite Companies.

Agira ati "nagize amahirwe menshi cyane yo kubabona, ndetse nabo bakanyemerera guha uruhusa Karkangee, kuko bikoreye igenzura ryabo, kandi nta kintu na kimwe nigeze nishyura." Yagiranye amasezerano n'iyyi sosiyyete abemerera ko bazajya babona 45% by'inayungu. Strainrite yohereje iki kinyobwa muri laboratwari zabo muri California, aho bakoze ubushakashatsi maze bahindura gato ku bigize iki cyayi. Agira ati "ibi byabayi mu 2019. Mu mpera z'umwaka nagiye gusura muri Afurika amezi make, maze kubw'amahirwe make COVID-19 ihta itangira mugihe ari ho nari ndi, bituma ngumayo sinabasha kugaruka kugeza mu mpera za 2020."

Muri iyo myaka yose, ibibazo ndetse n'ibicantegé byari bhari. Alkher yarakomeje aragerageza none ubu Karkangee yageze ku isoko. Agira ati "inzozi zanjye ni ukubona igicuruzwa cyanje kuri za etageri ziyaho ibicuruzwa, atari muri Maine gusa ahubwo muri leta zose zigize Amerika."

— PORTUGUÊS —

Lançamento de bebida de hibisco de Karkangee no Maine | Por Ulya Aligulova

Quando Bishara Alkher chegou aos Estados Unidos como refugiado, em 2006, não fazia ideia de que um dia seria um empresário a lançar Karkangee, uma bebida hibisco, com sonhos para chegar aos 50 estados com o seu produto. Mas 16 anos depois, depois de anos de trabalho, foi exatamente isso que aconteceu. Karkangee foi lançado no início deste mês e já foi apanhado à venda pela Coffee by Design, a premiada cafeteria e assar com três localizações em Portland e Freeport. Alkher espera expandir-se para mais retalhistas, incluindo mercearias, em breve.

Pensa-se que Karkangee (ou karkanji), que significa hibisco, tenha vindo da culinária chadiana, mas é uma bebida popular em todo o Norte e África Central e Jamaica. A bebida é rica em antioxidantes e acredita-se que reduz a pressão arterial e o colesterol, bem como a ajuda na digestão. Estudos demonstraram que o hibisco tem propriedades anti-inflamatórias e antibacterianas. Além disso, o extrato de hibisco também pode ajudar na perda de peso, de acordo com alguns estudos. Mas o mais importante, Alkher disse que as bebidas feitas de hibisco são deliciosas, e ele quer que as pessoas nos EUA desfrutem de Karkangee, e para africanos e jamaicanos que sentem falta dele,

para desfrutar de um sabor de casa.

"Temos esta bebida de hibisco em casa que eu realmente amo, que é bebida diariamente no Sudão, No Chade, no Egito e na África Central, particularmente durante o Ramadão", disse Alkher. "Então, um dia fui ao mercado ver se conseguia encontrá-lo, mas tudo o que encontrei foi hibisco seco de que a bebida é feita. Então comprei algumas e cheguei a casa e preparei a bebida eu mesmo. Isso fez-me pensar. Há tantas pessoas de África nos EUA, e o mercado é enorme e ainda assim não se encontra esta bebida em lado nenhum. Então por que não coloco no mercado?

Alkher nasceu no Chade e passou a sua infância no Chade e no Sudão. Mudou-se para Bagdade, no Iraque, para estudar medicina na Universidade de Bagdad, mas teve de fugir do país após apenas dois anos, quando a Guerra do Iraque começou em 2003. Procurou refúgio no campo de refugiados de Al-Hawl, no norte da Síria, perto da fronteira entre a Síria e o Iraque. Depois de passar dois anos no campo, Alkher conseguiu mudar-se para os Estados Unidos como refugiado. Estabeleceu-se pela primeira vez em Atlanta, Geórgia, onde trabalhou durante três anos como funcionário de serviço de quartos no Hotel Ritz Carlton. Em 2010, Alkher decidiu mudar-se para Lewiston com a família, e é onde vive desde então.

A sua decisão de se mudar foi motivada pelas oportunidades educativas superiores que o Maine oferece. "Maine é o melhor lugar para ir à escola", disse Alkher. "Quando fores para a escola aqui, podes receber ajuda do governo, o que não é algo que esteja disponível na Geórgia. Quando se chega aos Estados Unidos como imigrante, o maior desafio é aprender inglês." Quando chegou, não conhecia nenhum inglês e matriculou-se no Central Maine Community College em 2011 para se concentrar na aprendizagem da língua e na sua educação. Tem estudado lá em part-time desde então. Espera eventualmente transferir-se para uma universidade em Portland para estudar serviços humanos.

Assim que Alkher teve a ideia de criar uma bebida de hibisco, percebeu que não fazia ideia de onde começar. Mas isso não o impediu. Começou a pesquisar e encontrou a Davison Inventions, uma empresa sediada em Pittsburgh que ajuda pessoas de todo o mundo a iniciar as suas invenções. Os serviços incluem investigação de produtos/patentes, desenvolvimento de protótipos, design de embalagens e representação de licenciamento. Também ajudam os clientes a apresentar as suas ideias a empresas, fabricantes e retalhistas para possível licenciamento.

"Dei-lhes a minha ideia e eles investigaram se mais alguém nos EUA nos últimos 20 anos teve a mesma ideia. Acontece que ninguém o fez. A única coisa que existia era chá de hibisco, mas não sumo de hibisco. Por isso enviei-lhes a receita e o produto acabado, e eles inventaram o design da garrafa e da embalagem, bem como um vídeo promocional", contou Alkher.

O próximo grande passo foi o licenciamento do produto, uma vez que os produtos caseiros não podem ser vendidos diretamente aos consumidores sem um, de acordo com a lei de comida caseira do Maine. Um dia decidiu mostrar o vídeo promocional de Karkangee a um dos seus professores no Central Maine Community College. Ela experimentou a bebida e gostou tanto que contou ao irmão sobre isso. É presidente da empresa de produção sediada em Auburn, as Empresas De Coão.

"Tive tanta sorte em encontrá-los, e para eles concordarem em licenciar Karkangee, porque eles próprios fizeram todos os testes e a produção, e eu não tive que pagar por nada disso", disse Alkher. Assinou com a empresa e concordou em partilhar 45% dos lucros. Strainrite enviou a bebida para os seus laboratórios na Califórnia, onde fizeram testes e alteraram a receita. "Tudo isto aconteceu em 2019. No final do ano, voltei a visitar África durante uns meses e, infelizmente, o COVID-19 eclodiu enquanto lá estava e fiquei preso e só pude voltar no final de 2020."

A longo de todos os anos, desafios e contratempos, Alkher perseverou, e agora Karkangee chegou ao mercado. "O meu sonho é ver o meu produto nas prateleiras das lojas não só no Maine, mas em todos os estados da América", disse Alkher.

— ESPAÑOL —

La bebida de hibisco Karkangee se lanza en Maine

Por Ulya Aligulova

Cuando Bishara Alkher llegó a los Estados Unidos como refugiado en 2006, no tenía idea de que algún día sería un empresario que lanzaría Karkangee, una bebida de hibisco, con el sueño de llegar a los 50 estados con su producto. Pero 16 años después, después de años de trabajo, eso es exactamente lo que sucedió. Karkangee se lanzó a principios de este mes y ya ha sido puesto a la venta por Coffee by Design, la galardonada cafetería y tostadora con tres ubicaciones en Portland y Freeport. Alkher espera expandirse pronto a más minoristas,

incluidas tiendas de comestibles.

Se cree que Karkangee (o karkanji), que significa hibisco, se originó en la cocina chadiana, pero es una bebida popular en todo el norte y centro de África y Jamaica. La bebida es rica en antioxidantes y se cree que reduce la presión arterial y el colesterol, además de ayudar en la digestión. Los estudios han demostrado que el hibisco tiene propiedades antiinflamatorias y antibacterianas. Además, el extracto de hibisco también puede ayudar a perder peso, según algunos estudios. Pero lo más importante, Alkher dijo que las bebidas hechas con hibisco son deliciosas, y quiere que la gente en los EE. UU. disfrute de Karkangee, y que los africanos y jamaicanos que lo extrañan disfruten del sabor de su hogar.

"Tenemos esta bebida de hibisco en casa que realmente me encanta, que se bebe a diario en Sudán, Chad, Egipto y África Central, particularmente durante el Ramadán", dijo Alkher. "Así que un día fui al mercado para ver si podía encontrarlo, pero todo lo que encontré fue hibisco seco del que está hecha la bebida. Así que compré un poco, volví a casa y preparé la bebida yo mismo. Eso me hizo preguntarme. Hay tanta gente de África en los EE. UU., y el mercado es enorme y, sin embargo, no puedes encontrar esta bebida en ningún lado. Entonces, ¿por qué no lo pongo en el mercado?"

Alkher nació en Chad y pasó su infancia en Chad y Sudán. Se mudó a Bagdad, Irak, para estudiar medicina en la Universidad de Bagdad, pero tuvo que huir del país después de sólo dos años cuando estalló la guerra de Irak en 2003. Buscó refugio en el campo de refugiados de al-Hawl en el norte de Siria, cerca de la frontera entre Siria e Irak. Después de pasar dos años en el campamento, Alkher pudo mudarse a los Estados Unidos como refugiado. Primero se instaló en Atlanta, Georgia, donde trabajó durante tres años como personal de servicio a la habitación en el Hotel Ritz Carlton. En 2010, Alkher decidió mudarse a Lewiston con su familia, y allí ha vivido desde entonces.

Su decisión de mudarse fue motivada por las oportunidades educativas superiores que ofrece Maine. "Maine es el mejor lugar para ir a la escuela", dijo Alkher. "Cuando vas a la escuela aquí, puedes recibir ayuda del gobierno, algo que no está disponible en Georgia. Cuando llegas por primera vez a los Estados Unidos como inmigrante, el mayor desafío es aprender inglés". Cuando llegó por primera vez, no sabía nada de inglés y se inscribió en Central Maine Community College en 2011 para concentrarse en aprender el idioma y en su educación. Ha estado estudiando allí a tiempo parcial desde entonces. Él espera eventualmente transferirse a una universidad en Portland para estudiar servicios humanos.

Una vez que Alkher tuvo la idea de crear una bebida de hibisco, se dio cuenta de que no tenía ni idea de por dónde empezar. Pero eso no lo detuvo. Comenzó a investigar y encontró a Davison Inventions, una empresa con sede en Pittsburgh que ayuda a personas de todo el mundo a poner en marcha sus inventos. Los servicios incluyen investigación de productos/patentes, desarrollo de prototipos, diseño de empaques y representación de licencias. También ayudan a los clientes a presentar sus ideas a corporaciones, fabricantes y minoristas para una posible concesión de licencias.

"Les di mi idea e investigaron si alguien más en los EE. UU. en los últimos 20 años tuvo la misma idea. Resulta que nadie la ha tenido. Lo único que existía es el té de hibisco, pero no el jugo de hibisco. Así que les envíe la receta y el producto terminado, y se les ocurrió el diseño de la botella y el empaque, así como un video promocional", dijo Alkher.

El siguiente gran paso fue obtener la licencia del producto, ya que los productos caseros no se pueden vender directamente a los consumidores sin una, según la ley de alimentos caseros de Maine. Un día decidió mostrar el video promocional de Karkangee a uno de sus profesores en Central Maine Community College. Probó la bebida y le gustó tanto que se lo contó a su hermano. Es presidente de la corporación de fabricación con sede en Auburn, The Strainrite Companies.

"Tuve mucha suerte de encontrarlos y de que aceptaran otorgar la licencia a Karkangee, porque ellos mismos hicieron todas las pruebas y la producción, y no tuve que pagar nada de eso", dijo Alkher. Firmó con la empresa y acordó compartir el 45% de las ganancias. Strainrite envió la bebida a sus laboratorios en California, donde realizaron pruebas y modificaron la receta. "Todo esto sucedió en 2019. Al final del año, volví a visitar África por un par de meses, y desafortunadamente estalló el COVID-19 mientras estaba allí y me quedé estancado y no pude volver hasta el final de 2020."

A través de todos los años, desafíos y contratiempos, Alkher perseveró y ahora Karkangee ha llegado al mercado. "Mi sueño es ver mi producto en los estantes de las tiendas no solo en Maine, sino en todos los estados de Estados Unidos", dijo Alkher.



World Market Basket

Karkangee hibiscus drink launches in Maine

By Ulya Aligulova

Photos | Liany Media

When Bishara Alkher arrived in the United States as a refugee in 2006 he had no idea that one day he'd be an entrepreneur launching Karkangee, a hibiscus beverage, with dreams to reach all 50 states with his product. But 16 years later, after years of labor, that is exactly what has happened. Karkangee launched earlier this month and has already been picked up for sale by Coffee by Design, the award-winning coffee house and roastery with three locations in Portland and Freeport. Alkher hopes to expand to more retailers, including grocery stores, soon.

Karkangee (or karkanji), which means hibiscus, is thought to have originated from Chadian cuisine, but is a popular drink all over North and Central Africa and Jamaica. The beverage is rich in antioxidants and is believed to reduce blood pressure and cholesterol as well as aiding in digestion. Studies have shown that hibiscus has anti-inflammatory and antibacterial properties. In addition, hibiscus extract may also help with weight loss, according to some studies. But most importantly, Alkher said that beverages made from hibiscus are delicious, and he wants people in the U.S. to enjoy Karkangee, and for Africans and Jamaicans who miss it, to enjoy a taste of home.

"We have this hibiscus drink at home that I really love, which is drunk daily in Sudan, Chad, Egypt, and Central Africa, particularly during Ramadan," Alkher said. "So one day I went to the market to see if I could find it, but all I found was dried hibiscus that the drink is made out of. So I



bought some and came home and prepared the drink myself. That got me wondering. There are so many people from Africa in the U.S., and the market is huge and yet you can't find this drink anywhere. So why don't I put it on the market?"

Alkher was born in Chad and spent his childhood in Chad and Sudan. He moved to Baghdad, Iraq, to study medicine at the University of Baghdad but had to flee the country after only two years when the Iraq War broke out in 2003. He sought refuge at the al-Hawl refugee camp in northern Syria, close to the Syria-Iraq border. After spending two years at the camp, Alkher was able to move to the United States as a refugee. He first settled in Atlanta, Georgia, where he worked for three years as room service staff at the Ritz Carlton Hotel. In 2010, Alkher decided to relocate to Lewiston with his family, and that is where he has lived ever since.

His decision to move was motivated by the superior educational opportunities Maine offers. "Maine is the best place to go to school," Alkher said. "When you go to school here, you can receive help from the government, which isn't something that's available in Georgia. When you first arrive in the United States as an immigrant, the biggest challenge is learning English." When he first arrived, he didn't know any English

and enrolled at Central Maine Community College in 2011 to focus on learning the language and on his education. He has been studying there part time ever since. He hopes to eventually transfer to a university in Portland to study human services.

Once Alkher had the idea of creating a hibiscus drink, he realized he had absolutely no idea where to start. But that did not hold him back. He began researching, and found Davison Inventions, a Pittsburgh-based company that helps people from around the world kickstart their inventions. Services include product/patent research, prototype development, packaging design, and licensing representation. They also help clients present their ideas to corporations, manufacturers, and retailers for possible licensing.

"I gave them my idea and they researched whether anyone else in the U.S. over the last 20 years had the same idea.

Turns out no one has. The only thing that existed is hibiscus tea, but not hibiscus juice. So I sent them the recipe and the finished product, and they came up with the bottle and packaging design, as well as a promotional video," Alkher said.

The next big step was licensing the product, since homemade goods can't be sold directly to consumers without one, according to Maine's cottage food law. One day he decided to show Karkangee's promotional video to one of his professors at Central Maine Community College. She tried the drink and liked it so much that she told her brother about it. He is president of the Auburn-based manufacturing corporation, The Strainrite Companies.

"I was so lucky to find them, and for them to agree to license Karkangee, because they did all the testing and production themselves, and I didn't have to pay for any of it," Alkher said. He signed with the company, and agreed to share 45% of the profits. Strainrite sent the drink to their labs in California, where they ran tests and tweaked the recipe. "This all happened in 2019. At the end of the year, I went back to visit Africa for a couple of months, and unfortunately COVID-19 broke out while I was there and I was stuck and couldn't come back until the end of 2020."

Through all the years, challenges, and setbacks, Alkher persevered, and now Karkangee has hit the market. "My dream is to see my product on store shelves not only in Maine, but in every state in America," Alkher said.



Bishara Alkher

Somali Bantu farmers turn to rice production

By Bonnie Rukin



This season, Somali Bantu farmers will be growing rice at Liberation Farms in Wales for the first time since they settled in Maine. Muhibdin Libah, Executive Director of the Somali Bantu Community Association, and the crew of Liberation Farms have identified a quarter-acre piece of suitably wet land. Ben Rooney, founder of the Maine Rice Project,

is providing guidance for the new initiative.

Liberation Farms plans to trial three upland varieties of rice this year. The modest scale of the project will allow the farm community to settle into its new space while starting rice produc-

tion. The eventual goal is to meet food security needs and also connect community members to a staple food source that holds significant cultural meaning.

Seedlings were started in high tunnels in April, and planting out will take place in late May or early June, with harvest expected in late September or early October. Farmers will harvest the crop using sickles, save the seeds from the best plants to sow next year, and process the rest for eating. After harvest, they will winnow and hull using equipment from the Maine Grain Alliance and Maine Rice Project.

Rooney has been growing rice in Maine for about 10 years at a few different locations, in both rice paddies and fields. The Maine Rice Project goal is to get more people growing and eating local, sustainably grown rice and grain throughout the state. The organization runs a tool library, and engages in education and public demonstrations.

Stay tuned for updates from the Somali Bantu initiative in coming months!

Photos courtesy of Ararat Farms, current home of Maine Rice Project.



Upland rice grown in a wet field. The plants are just starting to send out their seed heads (Late July 2021)

Burundian coffee farmer confronts environmental challenges

| By Violet Ikong



Kaderi with some of his clients

Richard Kaderi is the third generation in his family to grow and produce coffee in Burundi. His grandfather first introduced coffee to the Mwakiro-Buhinyuja region of



Kaderi and other farmers selecting coffee cherries

Muyinga province in 1932. Over time, the business has developed, and now Kaderi grows and processes single Arabica coffee beans that he exports to South Africa and the U.S.

But Kaderi faces obstacles his grandfather could not have imagined – environmental challenges to the family coffee producing business brought on by climate change, deforestation, and overuse of the land. Kaderi is a fighter, though. He himself has adapted his growing and processing methods, and he is assisting other local farmers to do so as well.

Worldwide, about 25 million farmers grow coffee. In



Some Coffee farmers at Kaderi's processing station

2020/2021, global coffee production reached 175.35 million 60-kilogram bags. Africa accounts for about 12% of the global coffee supply and less than 11% of global exports. In 2020, coffee exports from the continent were valued at nearly two billion U.S. dollars, with Ethiopia being the main exporter, earning about \$796 million and Burundi, in seventh place, earning about \$42 million.

Kaderi's coffee farm is located next to the Ruvubu River, which rises near Kayanza, a city in northern Burundi's Kayanza Province, known for having the best soil in the country for growing coffee. After the coffee is harvested from Kaderi's land, the coffee beans are washed in the Ruvubu River. Then they are taken to Kavugangoma, which is the name of the processing station he established in Mwakiro in 2008. Every year, the processing station serves coffee farmers from 18 hills. Kaderi also developed a processing factory (a washing station) for coffee farmers in Kayanza.

He developed his processing stations with an eye to safeguarding the environment and the people who live nearby. One such measure is a wastewater treatment system, where wastewater is filtered and recycled. Around 500 coffee producers bring their beans to Kaderi's stations every year to be washed and processed. Most farmers in the country grow single Arabica coffee.

But coffee growing is in jeopardy. Experts say that 60% of all coffee species are at a high risk of extinction due to climate change, deforestation, and the over usage of farmland. And the damage has already begun.

"There are not many trees anymore in the country. Every year, people cut down forest trees indiscriminately and this is affecting us already. It is contributing to climate change," Kaderi said.

Tree cutting has also eliminated shade for coffee plants to grow. Most coffee species need a canopy of shade trees rather than direct sunlight. Between 1990 and 2010, Burundi lost 40.5% of its forest cover. The country had 553 Kha of tree cover extending over 21% of its land cover in 2010; in 2020, it lost 1.86 Kha of tree cover. A related concern is soil erosion, which strips the land of nutrients and occurs with heavy rains in deforested areas.

"The season and environmental issues determine the amount of coffee I can produce in a year," Kaderi said. "Sometimes I produce up to 3,000 bags a year, and other times only 2,000 bags. We could produce more if we had fewer of these issues."

He works hard to adapt to changing times, and has organized local coffee farmers into the Association for the Promotion of the Model Coffee Producers and the Environment (APROCAME).

APROCAME farmers learn how to make organic fertilizers from urine and compost. They learn to practice mulching by covering the soil with cut grass after planting

their coffee beans, which helps decrease the effect of soil erosion and aids in providing nutrients to the soil. And they learn how to intermix coffee plants with banana trees to provide shade for coffee plants; when spread out, the banana leaves offer shelter for the coffee plants while allowing sufficient sunshine to reach them.

And Kaderi promotes organic coffee. He donates his high-quality compost to farmers to help them produce organic fertilizers, and farmers in the region use the pulp waste from his processing station as organic fertilizer.

"We grow organic coffee because it has more health benefits. As a result of this, we use only organic fertilizers. Chemical fertilizers are not good for our coffee," Kaderi said.

According to experts, organic coffee is healthier than non-organic coffee due to the lack of chemicals in the beans. In 2018, the organic coffee market was valued at \$6.8 billion and is projected to reach \$12.6 billion by 2026.

Even though Kaderi would love to do more to help the Burundi coffee industry adapt to change, there is no available funding. "We need money to be able to plant trees, carry out awareness campaigns, and produce organic fertilizers in large quantities for farmers," he said.

And he has had to reduce his exports over the years, because he can't produce as much coffee. "I used to supply coffee to several [other] countries, including Japan. But because there was no funding to support my business, I now export only to South Africa and the U.S."

Breaking into the global coffee market has proven to be a challenge over the years, said Gregory De-Sani, who is in charge of distributing Kaderi's product in South Africa. "Getting clients to allow us to present our coffee to them has been a challenge, but one that we are overcoming. The coffee industry is dominated by whites, and our coffee is produced by a Black man trying to penetrate the coffee market," he said.

But despite all the obstacles, Kaderi perseveres. And he believes that with the right investment, and adaptive strategies, the future holds promise for the coffee industry in Burundi.



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Legislative Update

Amjambo Africa runs monthly updates about legislation important to communities of color



Update from Augusta

Maine's legislative session closes

By Ulya Aligulova | Amjambo's legislative reporter

The Second Regular Session of the 130th Maine Legislature, which opened on January 5, concluded April 20. Throughout the session, many organizations serving the interests of communities of color worked to advocate for certain priority bills. Many of these bills focused on housing, racial equity, and tribal sovereignty.

After a long battle, three bills aimed at improving the stock of affordable housing passed to be enacted. LD 1673, An Act To Create a Comprehensive Permit Process for the Construction of Affordable Housing, was sponsored by Rep. Rachel Talbot Ross. The second, LD 473, An Act To Create the Maine Rental Assistance and Guarantee Program, was sponsored by Rep. Victoria Morales. And the third, LD 2003, An Act To Implement the Recommendations of the Commission To Increase Housing Opportunities in Maine by Studying Zoning and Land Use Restrictions, was sponsored by House Speaker Ryan Fecteau. If Gov. Janet Mills signs these bills, they will become law. In addition, LD 1961, An Act To Help Alleviate Maine's Housing Shortage and Change the Membership of the Maine State Housing Authority, introduced by Senator Hickman, has been passed to be enacted. Unfortunately, several other housing bills that were prioritized by communities of color, have died.

An important bill on racial equity – LD 598, An Act To Prohibit Discrimination in Employment and School Based on Hair Texture or Hairstyle – also known as the CROWN Act (Create a Respectful and Open World for Natural Hair) received bipartisan support and has now been signed into law. Sen. Matthea Daughtry sponsored the bill. Similar leg-

We're thankful for all the work she's done. We're optimistic that LD1610 and LD174 will receive appropriate funding. It will hopefully be one of our success stories when we look back on this session," said Tobin Williamson, Advocacy Manager of Maine Immigrants' Rights Coalition (MIRC), a non profit organization that works to improve the legal, social, and economic conditions experienced by Maine's immigrants.

Tribal sovereignty bills have received an enormous amount of support from the public this session, which were strongly supported by the Wabanaki Alliance. The Alliance collected over 1,800 testimonies in support of the three big sovereignty bills – LD 1626, An Act Implementing the Recommendations of the Task Force on Changes to the Maine Indian Claims Settlement Implementing Act, and LD 585, An Act To Restore to the Penobscot Nation and Passamaquoddy Tribe the Authority To Exercise Jurisdiction under the Federal Tribal Law and Order Act of 2010, both introduced by Rep. Rachel Talbot Ross, and LD 906, An Act To Provide Passamaquoddy Tribal Members Access to Clean Drinking Water, sponsored by Passamaquoddy Tribal Rep. Rena Newell. All three bills passed to be enacted.

"MIRC was an advocate of these tribal sovereignty bills as part of the Wabanaki Alliance support team," said Williamson. "But we know that the governor and her administration haven't exactly been big supporters of this legislation, so even if it passes the state legislature, there's no guarantee it will be signed by the governor. The Wabanaki Alliance has done a fantastic job of organizing support and advocacy efforts. It's really commendable, and we stand in admiration of them."

In his testimony, Kirk Francis, Chief of the Penobscot Indian Nation, said, "Penobscot sovereignty pre-exists the United States Constitution. Prior to the Maine Indian

islation was introduced in many states around the country this year.

Two high profile bills that have received a great deal of public support during this session are LD 1610, An Act To Promote Equity in Policy Making by Enhancing the State's Ability To Collect, Analyze and Apply Data, sponsored by Talbot Ross; and LD 174, An Act To Implement the Recommendations of the Ending Hunger by 2030 Advisory Group, sponsored by Rep. Bill Pluecker. Both bills passed the Senate and House, but funding levels remain uncertain.

"These past weeks, there's been a lot of discussion about which bills get what amount of money. Rep. Talbot Ross has been a champion for equity and social justice issues for the communities that we serve.

Claims Settlement Act of 1980, we had the same rights, privileges, powers, and immunity as any other federally recognized tribal nation in the country. The restrictions on our current powers and authorities have caused our communities to be stagnant."

Title 42, an exclusionary federal bill enacted by the administration of former President Donald Trump in the early days of the COVID-19 pandemic, allowed for the expulsion of immigrants by the U.S. Customs and Border Protection if they're from a country where communicable disease is present; shortly, this will come to an end. Advocates say that while they are pleased that President Joe Biden's administration is more welcoming toward immigrants, the U.S. is behind and disadvantaged in implementing reforms that will allow immigrants to be smoothly processed and integrated.

"We're cautious because the U.S. immigration system isn't equipped to handle the expected increase in the number of people crossing the border. We're calling for increased attention for systems that support new immigrants like social services and housing options," said Williamson at MIRC.

The federal Asylum Seeker Work Authorization Act of 2022, introduced by First District Rep. Chellie Pingree, is another federal law that could have a huge impact on the state. If passed, this would reduce the length of time asylum seekers must wait before they are allowed to file for work permits. In Maine, where employers are desperate for employees, and thousands of young adults who want to work must wait many months before they can apply for work permits, passage of this legislation would be a game changer.



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Artists discuss ‘Revolution from Afar’

By Karen Cadbury

Sudanese refugees and asylum seekers started coming to Maine in the late 1980s to escape the regime of former President Omar al-Basir, the military dictator who led Sudan from 1989 until 2019. Prior to 2011, when South Sudan seceded and two independent countries were established, the Republic of the Sudan and South Sudan were one country. According to the World Bank, in 2020 there were 1,040,308 refugees from Sudan and 314,453 from South Sudan worldwide.

An estimated 3,000 reside in Maine, with 2,000 located in or near the Portland area. Many individuals and families have been living in Maine for a complete generation and now have children and grandchildren who were born and raised in the state.

Indigo Arts Alliance, Black Public Media, Maine Public Radio, and Maine Film Center presented “Sparking a Revolution from Within,” a virtual discussion on April 11. It featured responses and interpretations by Sudanese American women artists to “Revolution from Afar,” a film in English with Arabic subtitles that was broadcast on Maine Public Television the week of April 4. The movie was directed and filmed by documentary filmmaker Bentley Brown. He explored how artistic expression is used by Sudanese Americans to understand the roots of conflict in Sudan, explore potential solutions, and envision new paradigms that may help Sudanese society move out of its long years of conflict and toward a new future.

In “Revolution from Afar,” artists share their experiences and thoughts about their identities, the importance of the feeling of belonging, and the relationships refugees have with their countries of origin, as well as with the U.S. The artists feel connected and emotionally close to Sudan and South Sudan, but they are also painfully aware that because of the distance, they are not an integral part of the dynamic, unpredictable change taking place there. They equally feel outside of mainstream U.S. society.

The discussion program “Sparking a Revolution from

Within” was moderated by Hana Baba from National Public Radio (NPR) member station KALW in San Francisco, and the host of “Crosscurrents,” an NPR newsmagazine. Her stories appear on NPR, Public Radio International’s The World, and the BBC. Artists participating in the discussion were Khadega Mohammed, a spoken-word artist, community organizer, and founder of the UNfiltered Discussion Series, a youth-led discussion program on controversial topics; and Portland-based poet Nyamuon “Moon” Nguany Machara, a teacher for the Telling Room in Portland, a writing program for young people, and the recipient of a Bazelon Center award and the Diaspora Award from the Luol Deng Foundation for her advocacy work on South Sudanese issues.

Also joining the conversation was Bentley Brown, the

film’s director, originally from Texas. When he was a young person, his family lived in Chad, which borders Sudan. He speaks Arabic and a number of dialects, and was influenced greatly by the music, comedy, newspapers, and media of Sudan. Brown described “Revolution for Afar” as a film about how one joins a revolution while living geographically far away.

Khadega Mohammed spoke about her struggle to maintain connections with Sudan from a distance. She described a trip she made home to South Sudan after 12 years, with a U.S. passport, and feeling self-conscious that she didn’t have a South Sudanese passport. Mohammed performed her poem “Between,” inspired by this experience and her ongoing questions about whether being a traveler is OK.

Nguany Machar moved to the U.S. in 1995. She said, “Poetry is a language that penetrates the human heart.” Questions she is most interested in exploring in her poetry include being Black in America, belonging, the intersection between the struggles in the U.S. and the atrocities in the Sudan and South Sudan, and the killing of George Floyd. She wants to understand more about people in the U.S. and Maine, she said.

“I’ve had to learn the history of the Black community here. I’m still trying to understand who I should speak for and when I should speak up,” Nguany Machar said. “People in the Sudanese American community have amazing talent – as rappers, artists, musicians, writers, and poets – and this ability to express feelings and ideas through artistic work is contributing to building stronger communities.” While she is concerned about the conflicts in Sudan and South Sudan, she is also deeply interested in what people in the Black communities in the U.S. want and need. “Africa is a continent rich with resources and opportunities, but I also value my life here, “and I want to know and understand more about the history and current challenges here – in this country.”

For information about viewing “Revolution from Afar,” contact Indigo Arts Alliance, 60 Cove St., Portland, ME 04104-3652, or Black Public Media at eboni@blackpublicmedia.org.

“Where is home? I’m still asking myself if I should have been in Sudan, helping. The [dictator] took 30 years of people’s lives and created a cycle of trauma that gets passed down. I’m wondering how can I contribute, and I think art is an integral part of revolution, [a way of] turning guilt into something more proactive. I don’t fit in 100%; I’m struggling to redefine what it means for me to be Sudanese. And to understand the immense diversity in the Sudan today. I’m thinking about ‘futurism,’ the ability to imagine a new future and what art can do.”

— KHADEGA MOHAMMED

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Are our Black children criminals by default?

Guest Column
by Baba Ly

The murder of Patrick Lyoya on April 4 reminds us once again how dangerous it is for Black people to interact with police in the United States of America. I have no words to describe this but as an extrajudicial execution.

A traffic stop should never end in such an atrocious murder, no matter what the offense. This country has reliable and functioning institutions that can produce justice.

Watching the full video released by the Grand Rapids Police Department, to me Patrick seemed visibly confused. I have provided cultural orientation for many refugees as they arrive in the country, and I know how language and cultural barriers can cause compliance issues within the immigrant communities. This does not mean I condone breaking laws, but some cultural competency and anti-bias trainings for the police would make a huge difference, including saving lives.

Patrick is now another name added to the already too-long list of innocent Black people (even this long after George Floyd's murder) still being murdered by those who are supposed to protect them.

This is what I say often to many who know me: "I came to America because I thought my family and I would feel safer." However, Patrick's murder is telling me that being Black in this country feels like being criminal by default from birth. My four kids are all under 11, and so far, are not yet at a moment of their lives to have to deal with police, but those moments are approaching so quickly! Just in the next five, six years.... This is making me more and more nervous.

At the moment, my wife and I are doing everything to



protect and shield them from any type of visible aggression, even though it has been exhausting for both of us to have to always actively advocate for them at school. It has been very frustrating to witness the racial biases they often have been subjected to since their first day at school. Having to always challenge these microaggressions has been traumatic and draining to us. This made us even question whether this country is the right place to raise our kids.

To those who think that we should be just grateful to be here, this is what I would tell you: We didn't come to this country for financial reasons, or to accumulate wealth and socio-economic privileges. My wife and I (I believe it's true for many other immigrants) have been very fortunate to have had good educations abroad and successful careers before we fled our country for reasons similar to Patrick's family – which fled the Democratic Republic of Congo – and so many others who fled their countries to seek a safer place to call home in America. So, next time you are about to say

that, please think twice!

After every tragic attack on Black people, I hear apologies, and words like: "This was a tragedy, but we need to move forward and hope this is a lesson – nothing like this will happen again." But, voilà! Unfortunately, it has become routine, normal, and many of us have become numb to murders of Black people.

I am neither exaggerating, nor being too sensitive, or radical. As a civilized society, we need to question our moral values and the usefulness of our privileges! SILENCE is not an option.

I also wanted to emphasize here what I often repeat to our fellow Black community members! "Racism doesn't see either our countries of origin, nor the languages we speak, nor the tribes we belong to. All that matters to racists is the dark tone of our skin color!"

Baba Ly is the founder of ETHICS (Empower The Immigrant Children and Students) in South Portland

GENOCIDE

By Cindy McGuirl

This is my grandmother Rebica in a refugee camp in Aleppo, Syria, in 1924. She and her sister Yefkina had just been rescued by their cousin Hovaness and Aunt Yeksebet from Malatya, Turkey. Areknazan, another sister, is pictured behind the glass – she was killed in the Armenian Genocide.

"Refugees" – 2022, oil on canvas, 24x24"



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Maine Immigration: A History | By Andy O'Brien

People from many different backgrounds call Maine their home. In "Maine People: A History," I tell the story of some of these groups of people. My subjects range from the colonists, who took land from the Indigenous people whose footprints can be traced to the end of the Ice Age 10,000 years ago, to more recent immigrants seeking asylum from war, poverty, and famine. Stay tuned to this column for these stories.

Scots-Irish pioneers of the midcoast

In the summer of 1718, the first organized group of ships carrying 200 immigrants from Northern Ireland sailed into Boston Harbor. The immigrants were seeking religious freedom, economic opportunities, and a better life in the English colonies after experiencing tremendous hardships back home. Many would end up settling the cold, rocky coast of Maine.



But this wasn't the first time these people, who later would become known as the "Scots-Irish," had emigrated to another land. They originally came to Northern Ireland from the war-torn border region of Lowland Scotland and Northern England. James VI, King of the Scots, encouraged them to colonize and settle land that the English had confiscated from the native Gaelic Irish chiefs in the Northern Irish region of Ulster. In doing this, the king's goal was not only to control and "civilize" Ulster, but also to ease overpopulation in the border region of England and Scotland.

The Scots-Irish had already suffered centuries of warfare between England and Scotland by the early 1600s. Because they had become so battle hardened from centuries of war, the king believed they would serve as an effective military force to conquer Ireland.

But in the early 1600s, living in Ulster became intolerable for many Scots-Irish due to religious discrimination for their Presbyterian faith, rent hikes imposed by often-absentee landlords, crop failures, and the collapse of the Ulster textile industry. Presbyterian ministers led the first mass immigration of Ulster families to New England.

When the Ulstermen first arrived, they were called "Irish," even though they didn't necessarily have Irish or even Scottish blood. In fact, many had English and Scandinavian roots, but by the mid-19th century, they began calling themselves "Scotch" or "Scots" Irish to distinguish themselves from the "bog Irish" – a common derogatory term for the Catholic Irish.

However, their arrival coincided with smallpox epidemics and economic instability, and it wasn't long before the other, more established colonists began resenting the new immigrants, many of whom were poor and were seen as lower class with an inferior religion. In 1720, the Boston colonists passed an ordinance ordering "certain families arriving from Ireland to move off."

But despite their cold welcome in Boston, wealthy English merchants who claimed titles to vast tracts of land on the Maine "frontier" saw the Scots-Irish as useful. The Scots-Irish had learned pioneering skills, self sufficiency, and military discipline from colonizing Ulster and fighting what were known as "the wild Irish." The colonizers saw the Scots-Irish as a perfect buffer against "the wild Indians," as the colonizers called the local people who already lived there. Like the English, the Scots-Irish began using the same dehumanizing terms to describe Indigenous people that they previously had reserved for the Irish, like "savages," "heathens," and "barbarians."

In 1718-19, the first Scots-Irish families settled land at Casco Bay to "replace" the Indigenous people who had once lived there in much greater numbers, as well as earlier English villages that had been wiped out by Abenaki raids. One of the ships was the Robert, which got caught in ice in November 1718 in present-day South Portland, an English settlement that had been deserted during Queen Anne's War from 1700 to 1713. Some Ulster immigrants went ashore to build crude log huts, while others stayed aboard the ship in

cramped quarters to wait until spring. With winter fast approaching and food getting low, the Massachusetts General Court granted the impoverished settlers their request for aid, and an early form of general assistance (100 bushels of cornmeal) was delivered to the colony in Maine.

The largest Scots-Irish settlements were in the mid-coast, where wealthy land speculators revived land titles that originally had been secured 100 years earlier through the King of England. About 150 Ulstermen started farms in a village called Cork at present-day Dresden, but soon Abenaki tribes grew uneasy with the settlers encroaching on their land and asked them to leave or face the consequences. In the summer of 1722, Abenaki warriors came down the Kennebec River, burning homes, killing livestock, and ultimately destroying Cork. Hundreds of Scots-Irish refugees ended up scattering to other colonies.

In 1728, David Dunbar – a Scots-Irish British military officer and land surveyor – attempted to found a new province called "Georgia," around the Pemaquid Peninsula where many Scots-Irish colonists lived. He even offered each family between 50 and 100 acres of land. But unfortunately for the settlers, he didn't have the legal authority to make these offers, and his men got into violent skirmishes with white settlers who had already claimed title to lands in the region.

Many of Dunbar's families would end up making a meager living by cutting timber, farming, and fishing, while periodically battling Abenaki warriors from up the Kennebec River. After fighting bloody wars with the Indigenous people and farming the land for a generation, many of the children and grandchildren of those original settlers ended up violently resisting attempts by wealthy Boston land speculators, who attempted to collect payments for the land of the hard scrabble farmers following the American Revolution. Today, their descendants still live up and down the coast of Maine, which currently has the highest percentage of people of Scots-Irish descent in the northeast.

Andy O'Brien is a writer, historian, labor activist and lifelong Mainer. He lives in Rockland.

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Community Happenings - out & about



Left to right : Eisha Khan, Sumaya Mohammed, Hawa Ahmed, and Israa Enan

Biddeford City Councilor Liam LaFountain and his partner Eisha Khan hosted a Community Iftar in Biddeford. The event was sponsored and made possible by Gyro Express. The theme was consciousness and generosity, and the importance of compassion for others, especially those less fortunate. Imam Badr Hassan of Omar Ibn Al-Khattab Mosque in Portland offered a prayer and lecture.



Ebra Alzefiri and Ali Hussain



Photo | Liany Media

Residents of 75 State Street, a retirement community in downtown Portland, held a Vigil for Global Peace in response to atrocities taking place in the Ukraine, the Tigray Region of Ethiopia, and other places around the world. "Many of us here at 75 State Street are concerned about the unrest in not only Ukraine but also other countries as well," said Barry Smith, a resident of the community and one of the organizers of the vigil.



Coffee By Design hosted 26 coffee growers and professionals, mostly women, from nine countries: Burundi, Colombia, Democratic Republic of Congo, Ethiopia, Guatemala, Honduras, Kenya, Philippines, and Rwanda.

Photos courtesy of Coffee By Design



Maine Union Club presented "Friendly games between Rwanda and Burundi" at Fitzpatrick Stadium in Portland in late March. The competition was fierce and the mood was joyous as athletes opened the soccer season.

Photo | Liany Media



The Bongibo Kai Judo Club in Westbrook participated in their first out-of-state championship competition in Massachusetts in late March and brought home 15 medals. Sen. Angus King visited the club to wish the team good luck before the trip. Papy Bongibo, a black belt in judo who has been practicing the martial art since his youth in the Democratic Republic of Congo, started the club. He said the martial arts teach respect and life skills.

Photos | Liany Media



Margueritte Barankitse, well-known human rights activist and founder of Maison Shalom International in Burundi, spoke at the Holiday Inn by the Bay in Portland. She urged unity, and called on members of the Burundian diaspora to speak up for peace and justice in Burundi.



Photos | Liany Media



Photos | John Ochira



Belinda Ndelela Vemba and Noela Mbabazi

Portland Empowered and Cross Cultural Community Services graduated a group of Portland, Westbrook, and South Portland parents from its six-session training program. Goals for participants included familiarity with the U.S. education system, and advocacy training. Participants who attended all sessions received a certificate of completion and an iPad. For more information, contact Pious Ali, Portland Empowered, (207) 807-4283 or pious@portlandempowered.org.



Tips & info

Are you thinking of claiming asylum in Canada?

If you have applied for asylum in the U.S. you are no longer entitled to the full independent refugee determination process in Canada. Instead you only have access to a Pre-Removal Risk Assessment (PRRA) hearing conducted by a government official. You will be able to have a lawyer present with you. You need to be aware that the PRRA is a less thorough process and has a lower success rate (about 44%) than the refugee process. However, if you are successful, you will be recognized as either a refugee or a protected person in Canada. Please consult a Canadian refugee lawyer before attempting to enter Canada.



If you decide to cross the border irregularly at Roxham Road, please be aware that you will be arrested temporarily by the police at Roxham Road. After arrest, the police will take you to the offices of Canadian immigration to begin the asylum process.

Also be aware that before you cross, the police may tell you to go to the official Port of Entry at Lacolle. However, you have the right under international law to enter Canada irregularly to make an asylum claim. If you go to Lacolle Port of Entry you may be excluded from Canada and sent back to the USA under the rules of the Safe Third Country Agreement, unless you qualify for an exception to the agreement.

It is important to bring with you any documents that show why you need to ask for asylum in Canada. Why are you afraid to return to your country of origin? How have you been persecuted, threatened, tortured, or hurt? You will be asked questions. If you cannot pay for a lawyer, you may qualify for legal aid in Canada and be able to get a lawyer to help you with your asylum claim.

If you are thinking about paying a smuggler to get you into Canada, stop and think about the risks. Recently, a family of four froze to death while trying to cross the border with the "help" of smugglers. Other people have had severe frostbite and lost fingers and toes.

Source: Bridges Not Borders/ Crêons des Ponts | www.bridgesnotborders.ca

Job Corps career training

Job Corps is currently enrolling youth 16-24 years old who are interested in free career training. Automotive, welding, healthcare, electrical, culinary arts, and more. Virtual learning options available. Earn your diploma and driver's license at the same time. Housing, meals, job placement included. For info: Jennifer Caswell at the Portland Job Corps Office (207) 631-0784 ; Caswell.Jennifer@jobcorps.org.

It's tick season!

- Ticks live in wooded and bushy areas with tall grass.
 - Stay in the middle of trails whenever possible and avoid walking in tall grass.
 - Use an EPA-approved repellent on skin.
 - If you walk in tick habitat, bathe or shower after coming inside. Also examine clothing, gear, and pets.
- Maine CDC



The Biden administration has announced the designation and re-designation of several countries for Temporary Protected Status (TPS). These countries include Afghanistan, Sudan, South Sudan, and Ukraine. TPS is a temporary status granted to individuals from certain countries that the government has designated as being unsafe for return. TPS gives people temporary protection from deportation, legal status, and an Employment Authorization Card (work permit). TPS is temporary; it is usually only designated for an 18 month period. After that period, the U.S. government can extend TPS or choose to end it.



IMMIGRANT LEGAL ADVOCACY PROJECT

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Project FEED (Food Emergency Exchange Depot) is an emergency food pantry located in Portland in the basement of Woodfords Congregational UCC Church. Project FEED, a non-profit, was founded in 1975 by a group of clergy and lay-people concerned with the growing number of Portland residents who were without a reliable source of food in emergencies. We are supported by many individuals and organizations including churches and synagogues in the Greater Portland area and are staffed completely by volunteers.



We are open at Woodfords Church on Tues., Wed. and Thurs. (1 - 3, arrival by 2:45) for those who need food. No referrals are required.

Everyone is required to wear a mask.

202 Woodford Street, Portland, Maine

Medicare 101



Medicare is health insurance for people 65 and older, and for younger people who have a disability. Enrolling in and accessing Medicare benefits can be a complex and often confusing process. It can be even more challenging for older immigrants, some of whom do not have a significant work history in the United States, are not citizens, or have limited English proficiency. Eligibility for Medicare enrollment for immigrants is based on immigration status and length of time living and working in the U.S.

Lawful residents, including naturalized citizens, are eligible for free Medicare Part A (hospital stay) if they are at least 65 years old and have worked at least 10 years in jobs where they or their spouses paid Medicare taxes. Legal immigrants who are age 65 or older but do not have 10 years of work history can purchase Medicare Part A after living legally and continuously in the U.S. for five years. Since monthly premiums for Medicare Part A can be quite high, legal immigrants who do not qualify for the premium-free Medicare Part A can also consider enrolling in a Qualified Health Plan (QHP) in the Marketplace. They can apply for financial assistance in the form of premium tax credits and cost-sharing reduction.

Green card holders under age 65 who have disabilities may also qualify for Medicare. Typically they must first meet the same eligibility requirements for disability benefits that apply to citizens. These are based on work history, paying Social Security taxes on income, and having enough years of Social Security taxes accumulated to equal between five and 10 years. Additionally, there is a 24-month waiting period, once they are deemed disabled, before they can apply for Medicare.

Asylees and refugees do not need to meet the five-year criteria to qualify for the income-based, state-supported MaineCare. They can apply for assistance immediately. Asylum seekers who are in the process of requesting an immigration status change can only purchase health coverage on the Healthcare Marketplace or get emergency MaineCare.

Immigrants who qualify for Medicare need to start the process before their 65th birthday to avoid penalty fees. A good first step, four or five months before their 65th birthday, is to enroll in a Medicare seminar such as Southern Maine Agency on Aging's free "Welcome to Medicare" and "eMedicare-Medicare Plan Finder." Such seminars are also offered by other organizations. Then, three months before the 65th birthday, apply for Medicare through the Social Security website (ssa.gov). Receiving a Medicare card take about a month. While waiting for the card, assess which Medicare enrollment option would work best for particular life circumstances. This is a complex decision that involves employment status, medical history, and other factors.

Anyone who is already enrolled in Medicare can reevaluate coverage options during the Medicare Open Enrollment period every October. However, Medicare enrollment specialists provide free, unbiased consultation, year-round, to be sure each person is enrolled in the best Medicare plan for their situation.

Melissa Paquet, LMSW, Outreach Resource Specialist
Kathleen Jodoin, Medicare Coordinator

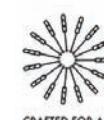


Allagash Brewing Company Supports:



We're lucky to be surrounded by inspiring organizations like In Her Presence. Since 2015, founders Claudette Ndayinahaze and Abusana Micky Bondo, have led their organization in helping immigrant women find their voice, and find their place in Maine.

For more information, go to inherpresence.org





Health & Wellness

Sexually Transmitted Infections

Welcome to Amjambo Africa's Health & Wellness section, devoted to important health-related topics that impact the lives of Black and Brown people heavily. This month's focus is sexually transmitted infections.

Thanks to funding from the Sam L. Cohen Foundation and private donations, all content is fully translated.

Talking about sexually transmitted infections despite stigma

By Amy Harris

Cultural, social, economic, and structural factors influence who gets sexually transmitted infections (STIs), who has access to STI testing and treatment, and who learns about safe sex. This is true for STI infections in Maine, throughout the U.S., and globally as well. On any given day, one in five people in the U.S. will have a sexually transmitted infection.

Examples of STIs are chlamydia, gonorrhea, herpes, human papilloma virus (HPV), syphilis, trichomoniasis, hepatitis B and C, and HIV. People can get an STI from having vaginal, oral, or anal sex – even with only one partner. It does not matter whether sexual partners are male, female, or both. People at all stages of life can get STIs. However, the fewer the sex partners, the lower the chance of having an STI.

Not all STIs cause noticeable symptoms, so healthcare providers should regularly screen patients for STIs as part of routine, primary healthcare. Patients who are honest with their healthcare provider about the types of sex they have and how many partners they have are most likely to get the right tests and treatment.

People should be screened for STIs whenever they have a new sexual partner or their partner has a new sexual partner. Regular screening and quick treatment prevent long-term health consequences from untreated STIs, which can increase the risk of HIV infection, cause lifelong pelvic pain, problems getting pregnant, pregnancy complications, newborn health problems, and even infant death.

Maine offers expedited partner therapy (EPT) for fast, convenient, and confidential treatment of sexual partners if someone tests positive for gonorrhea and chlamydia. In EPT, the provider gives the patient medicine for their partner so that the partner doesn't have to go to the doctor to get treatment.

Unfortunately, talking openly and honestly about sexual health and STIs is hard for most people, and this is even more true for those speaking through an interpreter or across cultural differences. For this reason, Maine Family Planning, one of Maine's largest providers of STI healthcare, partners with community organizations such as In Her Presence and Greater Portland Health. The goal of these partnerships is to provide education, access, and care for sexual and reproductive health among Maine's refugee and immigrant communities.

Maine Family Planning received \$160,000 in federal grant money to pay new community health outreach worker (CHOW) salaries, offer point-of-care HIV tests kits, conduct focus groups with community stakeholders, and deliver additional provider training. CHOWs learn how different communities talk about STIs and work to build trust and break through traditional taboos and silence about STIs. Normalizing screening and education about STI symptoms is a key part of outreach.

Trends in STIs are no different from national trends in how different races and ethnicities approach STIs. For many groups, cultural and linguistic barriers mix with economic factors and lead to low screening rates and delayed treat-

Falar das infecções sexualmente transmissíveis apesar do estigma

Por Amy Harris

Fatores culturais, sociais, económicos e estruturais influenciam quem obtém infecções sexualmente transmissíveis (DSTs), que tem acesso a testes e tratamentos de DST, e que aprende sobre sexo seguro. Isto é verdade em relação às infecções do DST no Maine, em todos os EUA, e também a nível global. Em qualquer dia, 1 em cada 5 pessoas nos E.U.A. terá uma infecção sexualmente transmissível (DST).

Exemplos de DST são Chlamydia, Gonorreia, Herpes, Vírus do Papiloma Humano, Sífilis, Trichomoniasis, Hepatite B e C, e HIV. As pessoas podem obter um DST de ter sexo vaginal, oral ou anal – mesmo com apenas um parceiro. Não importa se os parceiros sexuais são homens, mulheres ou ambos. As pessoas em todas as fases da vida podem obter DST - no entanto, quanto menos parceiros sexuais, menor é a chance de ter um DST.

Nem todas as ETI causam sintomas visíveis, pelo que os prestadores de cuidados de saúde devem rastrear regularmente os pacientes para AST como parte de cuidados de saúde primários de rotina. Os pacientes que são honestos com o seu prestador de cuidados de saúde sobre os tipos de sexo que têm e quantos parceiros têm são mais propensos a obter os testes e tratamentos certos.

As pessoas devem ser rastreadas para DSTs sempre que têm um novo parceiro sexual ou o seu parceiro tem um novo parceiro sexual. O rastreio regular e o tratamento rápido previnem as consequências para a saúde a longo prazo das ETI não tratadas, o que pode aumentar o risco de infecção pelo VIH, causar dor pélvica ao longo da vida, problemas de gravidez, complicações de gravidez, problemas de saúde recém-nascidos e até mesmo morte infantil.

Maine oferece terapia de parceiros rápidos (EPT) para tratamento rápido, conveniente e confidencial de parceiros sexuais se alguém testar positivo para Gonorreia e Clamídia. No EPT, o provedor dá o medicamento ao paciente para o seu parceiro para que não tenham de ir ao médico para receber tratamento.

Infelizmente, falar aberta e honestamente sobre saúde sexual e DSTs é difícil para a maioria das pessoas, o que é ainda mais verdade para aqueles que falam através de um intérprete ou através de diferenças culturais. Por esta razão, o Maine Family Planning, um dos maiores prestadores de cuidados de saúde do Maine, é parceira de organizações comunitárias como In Her Presence e Greater Portland Health. O objetivo destas parcerias é proporcionar educação, acesso e cuidados à saúde sexual e reprodutiva entre as comunidades de refugiados e imigrantes do Maine.

O Maine Family Planning recebeu \$160.000 em fundos federais para pagar novos salários de trabalhadores comunitários de saúde (CHOW), oferecer kits de testes de HIV de cuidados pontuais, realizar grupos de foco com partes interessadas da comunidade, e fornecer formação adicional de provedor. Os CHOWs aprendem como diferentes comunidades falam sobre DSTs e trabalham para construir a confiança e quebrar os tabus tradicionais e o silêncio em torno do tema das DST. Normalizar o rastreio e a educação sobre

Parler des infections sexuellement transmissibles malgré la stigmatisation

| Par Amy Harris

Les facteurs culturels, sociaux, économiques et structurels influencent les personnes qui contractent des infections sexuellement transmissibles (IST), celles qui ont accès au dépistage et au traitement des IST et celles qui apprennent à avoir des rapports sexuels protégés. Cela est vrai en ce qui concerne les infections IST dans le Maine, aux États-Unis et dans le monde entier. Un jour donné, une personne sur cinq aux États-Unis aura une infection sexuellement transmissible (IST).

Des exemples d'IST sont la chlamydia, la gonorrhée, l'herpès, le papillomavirus humain, la syphilis, la trichomonase, l'hépatite B et C et le VIH. On peut contracter une IST en ayant des rapports sexuels vaginaux, oraux ou anaux, même avec un seul partenaire. Il importe peu que les partenaires sexuels soient des hommes, des femmes ou les deux. Les personnes à tous les stades de la vie peuvent contracter une IST. Cependant, moins le nombre de partenaires sexuels est élevé, plus le risque d'avoir une IST est faible.

Toutes les IST ne provoquent pas de symptômes perceptibles, c'est pourquoi les services de soins de santé doivent procéder à un dépistage régulier des IST pendant des soins de santé primaires de routine. Les patients qui sont honnêtes avec leur médecin au sujet des types de rapports sexuels et du nombre de partenaires qu'ils ont auront ainsi plus de chances d'obtenir les bons tests et traitements.

Les gens devraient subir un dépistage des IST chaque fois qu'ils ont un nouveau partenaire sexuel ou que leur partenaire a un nouveau partenaire sexuel. Un dépistage régulier et un traitement rapide permettent d'éviter les conséquences sanitaires à long terme des IST non traitées, qui peuvent augmenter le risque d'infection par le VIH, provoquer des douleurs pélviennes à vie, des problèmes pour tomber enceinte, des complications de la grossesse, des problèmes de santé chez le nouveau-né, voire la mort du nourrisson.

Le Maine propose une thérapie accélérée du partenaire (EPT) pour un traitement rapide, pratique et confidentiel des partenaires sexuels en cas de test positif à la gonorrhée et à la chlamydia. Dans le cadre de l'EPT, le médecin donne aussi au patient un médicament pour son partenaire afin qu'il n'ait pas à se rendre chez le médecin pour se faire soigner.

Malheureusement, il est difficile pour la plupart des gens de parler ouvertement et honnêtement de leur santé sexuelle et des IST, et c'est encore plus vrai pour ceux qui s'expriment par l'intermédiaire d'un interprète ou au-delà des différences culturelles. C'est pour cette raison que le Maine Family Planning, l'un des plus grands services de soins de santé en matière d'IST du Maine, s'associe à des organisations communautaires telles que In Her Presence et Greater Portland Health. L'objectif de ces partenariats est de fournir une éducation, un accès et des soins en matière de santé sexuelle et reproductive aux communautés de réfugiés et d'immigrés.

Kahadalida cudurada gal- mada lagu kala qaado inkasta oo dhaleeceyn

Waxaa qoray Amy Harris

Dhaqanka, bulshada, dhaqaalaha, iyo qodobada qaab-dhismeedka saameyn ku yeeshaan cidda ka dhigta cudurada galmada la isugu gudbiyo (STIs), oo marin u leh baaritaanka iyo daaweynta STI, iyo cidda wax ku barata galmada aaminka ah. Tani waa run laxiriirta cudurada STI ee ku taal Maine, oo dhan U.S., iyo Caalamka oo dhan. Maalin kasta, 1 ka mid ah 5 qof 5 qof ee ku jira Mareykanka ayaa lahaan doona infakshan galmada lagu kala qaado (STI).

Tusaalooyinka CGF waa kalamiidiya, jabtada, jabtada, fayraska papilloma, waraabowga, tricomominiasis, caaqrashowga B iyo C, iyo HIV. Dadku waxay ku heli karaan galmo siilka, afka, ama dabada - xitaa hal lammaane oo keliya. Macno malahan in lammaaneyasha galmada ay yihiin lab, dhedig, ama labadaba. Dadka heerarka nololeed ee dhan waxay heli karaan STIs - si kastaba ha noqotee, ka yar lammaanaha galmada, ayaa hoos udhacaya fursadda qabashada CGF.

Dhamaan STIs ma dhaliso astaamo la arki karo, sidaa dar-teed bixiyeyaasha daryeelka caafimaadku waa inay si joogto ah bukaannada u baarayaan STIs oo qayb ka ah nidaamka joogtada ah, daryeelka caafimaadka aasaasiga ah. Bukaanka daacad u ah bixiyaha xanaanada caafimaadka ee ku saabsan noocyada galmada ee ay leeyihiin iyo inta lammaane ee ay u badan tahay inay sida badan u helaan baaritaanada saxda ah iyo daaweynta.

Dadka waa in laga baaraa STIs markasta oo ay leeyihiin lammaane cusub oo galmo ama lammaanahooda uu leeyahay galmo cusub oo galmo ah. Baadhitaanka joogtada ah iyo daaweynta degdeggah ah waxay ka hortagtaa cawaaqibta caafimaad ee mud-dada-dheer ee STIs aan la daaweyn, kaas oo kordhin kara halista cudurka miskaha ee HIV, dhibaatooyin xanuunsan, dhibaatooyinka ilmaha dhashay, iyo xitaa dhimashada ilmaha dhashay.

Maine waxay bixisa daaweyn la-dagaallanka lammaane, ku habboon, iyo daaweynta qarsoodiga ah ee lammaanaha galmada haddii qof kale uu ku baaro cudurka jabtada iyo Chlamydia. In EPT, bixiyaha wuxuu siiyaa daawada bukaanka ee lammaanahooda si aysan u baahnayn inay utagaan dhakhtarka si ay u daawadaan.

Nasiib darrose, hadalka si furan oo daacad ah oo ku saabsan caafimaadka galmada iyo STIs aad ayey ugu adag tahay dadka intiisa badan, tanina xitaa waa run in kuwa ka hadla turjubaan ama kala duwanaanshaha dhaqanka. Sababtaas awgeed, qorshaynta qoyska Maine, mid ka mid ah bixiyeyaasha ugu waaweyn ee ugu weyn ee Maine Daryeelka Caafimaadka STI, ee la-hawla galayaasha lala yeelanayo ururada bulshada

Kuzungumza kuhusu magonjwa ya zinaa licha ya unyanyapaa

Na Amy Harris

Mambo ya kitamaduni, kijamii, kiuchumi, na kimuundo yanawenza sababisha nani ana-pata magonjwa ya zinaa (STIs), anayeweza kupata upimaji na matibabu ya magonjwa ya zinaa, na anayejifunza kuhusu ngono salama. Hii ni kweli kuhsiana na maambukizi ya magonjwa ya zinaa huko Maine, kote Marekani, na duniani kote pia. Kila siku iendayo kwa Mungu, mtu 1 kati ya 5 nchini Marekani atakuwa na maambukizi ya magonjwa ya zinaa (STI).

Baadhi ya magonjwa ya zinaa kunapatikana Klamidia, Kisonono, Malengelenge, Virusi vya Papiloma ya Binadamu, Kaswende, Trichomoniasis, Hepatitis B na C, na VVU. Watu wanawenza kupata magonjwa ya zinaa kutokana na kufanya ngono ya uke, ya mdomo, au mkundu - hata wakiwa na mpenzi mmoja pekee. Hajjalishi kama washirika wa ngono ni wanaume, wanawake, au wote wawili. Watu katika hatua zote za maisha wanawenza kupata magonjwa ya zinaa - hata hivyo, jinsi wapenzi wachache wa ngono, uwezekano wa kupata magonjwa ya zinaa kupungua.

Si kwa magonjwa yote ya zinaa dalili zinaonekana, kwa hivyo watoa huduma za afya wanapaswa kuwachunguza wagonjwa mara kwa mara kama sehemu ya huduma za kawaada za afya. Wagonjwa ambaa ni wasemakweli kwa wahudumu wao wa afya kuhusu aina za ngono walizon-azo na ni wapenzi wangapi walio nao wana uwezekano mkubwa wa kupata vipimo na matibabu sahihi.

Watu hawana budi kuchunguzwa magonjwa ya zinaa wakati wowote wanapokuwa na mwenzi mpya wa ngono au mwenzi wao ana mwenzi mpya wa ngono. Uchunguzi wa mara kwa mara na matibabu ya haraka huzuia matokeo ya muda mrefu ya afya kutokana na magonjwa ya zinaa ambayo hayajatibiwa, ambayo yanawenza kuongeza hatari ya kuambukizwa VVU, kusababisha maumivu ya sehemu za juu ya viungo vya siri (pelvic) ya muda mrefu, matatizo ya kupata mimba, matatizo ya ujauzito, matatizo ya afya ya watoto wachanga, na hata kifo cha watoto wachanga.

Jimbo la Maine hutoa tiba ya haraka ya washirika (EPT) kwa matibabu ya haraka, rahisi na ya siri ya wenzi wa ngono ikiwa mtu atapatikana na virusi vya Gonorrhea na Klamidia. Katika EPT, mtoa huduma humpa mgonjwa dawa kwa ajili ya mwenzi wake ili wasilazimike kwenda kwa daktari kupata matibabu.

Kuzungumza kwa uwazi na ukweli kuhusu afya ya ngono na magonjwa ya zinaa, kwa bahati mbaya, ni vigumu kwa watu wengi, na hii ni kweli zaidi kwa wale wanaozungumza kuititia mkalimani au tofauti za kitamaduni. Kwa sababu hii, Maine Family Planning, mmoja wa watoa huduma wakubwa wa huduma ya afya ya magonjwa

Tuvuge ku ndwara zandurira mu mibonano mpuzabitsina

Yanditswe na Amy Harris

Impamvu sishingiye ku muco, ubukungu n'imibereho y'abantu zigira uruhare cyane mu kugena ugerwaho n'indwara zandurira mu mibona mpuzabitsina, uhabwa serivisi zo kwipimisha no kuvurwa cyangwa se ugira amahirwe yo kwigishwa iby'imbonano mpuzabitsinsa itekanye.

Ingero z'izi ndwara twavuga nk'imitizezi, mburugu, karamidiya, heripesi, virusi itera kanseri y'inkondo y'umura, hepatitis B na C, ndetse na virusi itera SIDA. Umuntu ashobora kwandura izi ndwara ari uko akoze imbonano ikorewe mukanwa, mukibuno cyangwa mugitsina, kabone n'ubwo umuntu yaba uyikorana n'umuntu umwe. Kuba uwo mubikorana ari igitsina gabu, gore cyangwa se byombi ntacyo bihindura. Abantu mu bihe byose by'ubuzima bashobora kwandura izi ndwara, gusa kuba ufite abantu bake mukorana imbonano ni ko ugabanya ibyago byo kwandura izi ndwara.

Ntabwo indwara zose zandurira mu mibonano mpuzabitsina zigaragaza ibimenyetso bigaragarira amaso, akaba ari yo mpamvu abaganga baba bagomba guhora basuzuma abantu izi ndwara ku buryo buhoraho. Abarwayi babwiza ukuri abaganga babo ku bijyanye n'ubwoko w'imbonano bakora, ndetse n'umubare wabantu bayikorana nibo bagira amahirwe yo gukorerwa ibipimo n'ubuvuzi bukwiye.

Abantu bakwiye kwipimisha indwara zandurira mu mibonano mpuzabitsina igihe cyose bafite umuntu mushya bayikorana cyangwa uwo bayikorana yatangiye kujya ayikorana n'undi. Kwpimisha bihoraho ndetse no kwivuza vuba birinda umuntu kugira ingaruka z'igihe kirekire, zikanongera ibyago byo kwandura virusi itera SIDA, kugira ububare bw'igihe kirekire bw'igice cy'u-mugongo cyo hasi, kugira ibibazo byo gusama, kugira ibibazo igihe utwite, kubyara umwana ufite ibibazo by'ubuzima ndetse no kubyara umwana upfuye.

Maine itanga ubuvuzi bwihuse kuri mugenzi wawe (EPT) ukabasha kuvuza vuba, neza kandi mu ibanga rikomeye mugenzi wawe, mu gihe hari umuntu basanganye imitezi cyangwa karamidiya. Muri EPT, muganga aha umurwayi imiti ashyira mugenzi we, atarinze aza kwa muganga ngo avurwe.

Ikibabaje ni uko kuvuga umuntu yisanzye kandi akavugisha ukuri ku birebana n'imbonano ndetse n'indwara zandurirambo bitoro. Bikomerera benshi, bikarushaho gukomera iyo bari gukoresha umusemuzy cyangwa se badahuje imico. Kuri iyo mpamvu, gahunda yo kuboneza urubyaro ya Maine, imwe muri gahunda zagutse zitanga ubucuzi ku bagezweho n'izo ndwara muri Maine, bakorana n'ibigo bitandukanye nka In Her Presence na Greater Portland Health. Intego y'ubu bufatanye ni ugutanga inyigisho, gufasha abantu kugera kuri serivisi z'imyororokere n'ubuzima bigenda bikagera ku mpunzi n'abimukira muri

Hablando de infecciones de transmisión sexual a pesar del estigma

Por Amy Harris

Los factores culturales, sociales, económicos y estructurales influyen en quién contrae infecciones de transmisión sexual (ITS), quién tiene acceso a las pruebas y el tratamiento de las ITS y quién aprende sobre el sexo seguro. Esto es cierto en relación con las infecciones de transmisión sexual en Maine, en todo EE. UU. y también a nivel mundial. En un día cualquiera, 1 de cada 5 personas en los EE. UU. tendrá una infección de transmisión sexual (ITS).

Ejemplos de ITS son clamidia, gonorrea, herpes, virus del papiloma humano, sífilis, tricomoniásis, hepatitis B y C y VIH. Las personas pueden contraer una ITS al tener relaciones sexuales vaginales, orales o anales, incluso con una sola pareja. No importa si las parejas sexuales son hombres, mujeres o ambos. Las personas en todas las etapas de la vida pueden contraer I[']-pTS; sin embargo, cuanto menos parejas sexuales, menor es la probabilidad de tener una ITS.

No todas las ITS causan síntomas perceptibles, por lo que los proveedores de atención médica deben evaluar regularmente a los pacientes para detectar ITS como parte de la atención médica primaria de rutina. Los pacientes que son honestos con su proveedor de atención médica sobre los tipos de relaciones sexuales que tienen y cuántas parejas tienen, tienen más probabilidades de obtener las pruebas y el tratamiento adecuados.

Las personas deben someterse a pruebas de detección de ITS cada vez que tienen una nueva pareja sexual o su pareja tiene una nueva pareja sexual. Las pruebas de detección periódicas y el tratamiento rápido previenen las consecuencias para la salud a largo plazo de las ITS no tratadas, que pueden aumentar el riesgo de infección por el VIH, causar dolor pélvico de por vida, problemas para quedar embarazada, complicaciones en el embarazo, problemas de salud en el recién nacido e incluso la muerte infantil.

Maine ofrece terapia de pareja acelerada (EPT) para un tratamiento rápido, conveniente y confidencial de parejas sexuales si alguien da positivo por gonorrea y clamidia. En EPT, el proveedor le da al paciente medicamentos para su pareja para que no tenga que ir al médico para recibir tratamiento.

Desafortunadamente, hablar abierta y honestamente sobre la salud sexual y las ITS es difícil para la mayoría de las personas, y esto es aún más cierto para quienes hablan a través de un intérprete a pesar de las diferencias culturales. Por esta razón, Maine Family Planning, uno de los mayores proveedores de atención médica para ITS de Maine, se asocia con organizaciones comu-

ment. Nationally in 2019, STD rates for African American or Black people were five to eight times that of non-Hispanic white people; three to five times that of non-Hispanic white people, as well as for Native American or Alaska Native and Native Hawaiian or Other Pacific Islander people, and one to two times higher for Hispanic or Latinx people than that of non-Hispanic white people.

The Maine Center for Disease Control STD Prevention Program works across the state to distribute federal funds for testing, treatment, and education about STIs. Free and confidential testing is available at multiple sites, including some school-based health centers like those in Portland and Lewiston. In addition, the U.S. CDC's GetTested website (www.gettested.cdc.gov) lists testing centers, although not all sites are free, and not all offer HIV testing.

Teaching kids how to have safe sex is a critical part of reducing STI infections. In the U.S., more than half of all new STIs occur in youth ages 15-24. In many immigrant families, with younger generations growing up immersed in U.S. culture, talking about sex and STIs presents significant challenges. Some families fear that talking about sex will encourage promiscuity.

Murseal Nabi, a Muslim, American-born daughter of Pakistani and Afghani parents, is working on a one-year contract with Greater Portland Health to conduct a needs assessment project with immigrants living in the Lewiston-Auburn and Portland metropolitan areas who are from African, Middle Eastern, and Central Asian countries. She has personal experience with the stigma associated with talking about sex. In fact, she chose her career path because she believes "there is way too much stigma. No one should be judged for wanting to be healthy, even when it comes to sex... [But] even today, at age 24, in the job I have, my mom and I will never have the sex talk!" she said.

Fowsia Musse, a Somali-Muslim mother of five U.S.-born children, and Executive Director of Maine Community In-



Continuado a partir da página 24

os sintomas do DST é visto como uma parte fundamental da divulgação.

As tendências das DST não são diferentes das tendências nacionais em relação à forma como as diferentes raças e etnias abordam as

DST. Para muitos grupos, as barreiras culturais e linguísticas misturam-se com fatores econômicos e conduzem a baixas taxas de rastreamento e a um tratamento atrasado. A nível nacional, em 2019, as taxas de DST para os afro-americanos ou negros eram 5-8 vezes superiores às dos brancos não-hispânicos; 3-5 vezes superiores às dos brancos não-hispânicos para os índios americanos ou nativos do Alasca e nativos havaianos ou outros ilhéus do Pacífico, e 1-2 vezes maiores para os hispânicos ou latinos do que os brancos não-hispânicos.

O Maine Center for Disease Control (CDC) DST Prevention Program trabalha em todo o estado para distribuir fundos federais para testes, tratamento e educação sobre DSTs. Testes gratuitos e confidenciais estão disponíveis em vários locais, incluindo alguns centros de saúde baseados na escola, como os de Portland e Lewiston. Além disso, o site GetTested do CDC lista centros de testes, embora nem todos os sites são gratuitos, e nem todos ofereçam testes de HIV.

Ensinar as crianças a ter sexo seguro é uma parte crítica da redução das infecções por DST - nos EUA, mais de metade de todas as novas ETI ocorrem em jovens dos 15 aos 24 anos. Em muitas famílias de imigrantes, com as gerações mais novas a crescerem imersas na cultura americana, falar de sexo e DST apresenta desafios significativos. Algumas famílias temem que falar de sexo incentive a promiscuidade. Murseal Nabi, uma filha muçulmana, americana de pais paquistaneses e afgãos, está trabalhando num contrato de um ano com a Greater Portland Health para executar um projeto de avaliação de necessidades com imigrantes de países africanos e do Médio Oriente e da Ásia Central que vivem nas áreas metropolitanas de Lewiston Auburn e Portland, tem experiência pessoal com o estigma associado a falar sobre sexo... [Mas] ainda hoje, aos 24 anos, no trabalho que tenho, a minha mãe e eu nunca vamos ter a conversa de sexo!", disse.

Fowsia Musse, mãe muçulmana da Somália de cinco filhos nascidos nos EUA, e diretora executiva da Integração Comunitária do Maine, relata que no sistema escolar lewiston-Auburn, o que ela chama de "resistência baseada no medo" leva muitas famílias a optar pela educação sexual baseada na escola.

Assim, Musse oferece workshops semanais, só para mulheres, seguindo uma "abordagem educativa de segunda geração", que envolve ensinar crianças e pais. Nos seus workshops, "upskills" mães separadamente - ensinando-as sobre DSTs, educação sexual, igualdade de gênero, saúde mental, mutilação genital feminina (MGF) e distúrbios de uso de opioides. Mais tarde, mães e filhas reúnem-se para ter um diálogo "honesto, intencional e culturalmente adaptado" sobre os temas.

Northern Light
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grants du Maine.

Le Planning familial du Maine a reçu 160 000 dollars de subvention fédérale pour payer les salaires des nouveaux agents (ou représentants) de santé communautaire (CHOW), offrir des kits de tests VIH au point de service, organiser des groupes de discussion avec les leaders de la communauté et dispenser une formation supplémentaire aux prestataires. Les CHOW apprennent comment les différentes communautés parlent des IST et s'efforcent d'instaurer la confiance et de briser les tabous traditionnels et le silence autour du sujet des IST. La normalisation du dépistage et de l'éducation sur les symptômes des IST est considérée comme un élément clé de la sensibilisation.

Les tendances en matière d'IST ne diffèrent pas des tendances nationales en ce qui concerne la manière dont les différentes races et ethnies les abordent. Pour de nombreux groupes, les barrières culturelles et linguistiques se mélangent aux facteurs économiques et conduisent à de faibles taux de dépistage et à des traitements retardés. Au niveau national, en 2019, les taux de MST pour les Afro-Américains ou les Noirs étaient 5 à 8 fois plus élevés que ceux des Blancs non hispaniques ; 3 à 5 fois plus élevés que ceux des Blancs non hispaniques pour les Amérindiens ou les Amérindiens d'Alaska et les Nativs hawaïens ou autres insulaires du Pacifique, et 1 à 2 fois plus élevés pour les Hispaniques ou les Latino-Américains que pour les Blancs non hispaniques.

Le programme de prévention des MST du Maine Center for Disease Control (CDC) travaille dans tout l'État pour distribuer des fonds fédéraux pour le dépistage, le traitement et l'éducation sur les MST. Des tests gratuits et confidentiels sont disponibles dans de nombreux sites, y compris dans certains centres de santé scolaires comme ceux de Portland et Lewiston. En outre, le site Internet GetTested du CDC répertorie les centres de dépistage, bien que tous les sites ne soient pas gratuits et que tous ne proposent pas de dépistage du VIH.

Apprendre aux enfants à avoir des rapports sexuels protégés est un élément essentiel pour réduire les infections par IST - aux États-Unis, plus de la moitié des nouvelles IST surviennent chez les jeunes de 15 à 24 ans. Dans de nombreuses familles d'immigrés, où les jeunes générations grandissent en étant immergées dans la culture américaine, parler de sexe et d'IST représente un défi de taille. Certaines familles craignent que parler de sexe n'encourage la promiscuité.

Murseal Nabi, musulmane, née aux États-Unis de parents pakistanais et afghans, travaillant dans le cadre d'un contrat d'un an avec Greater Portland Health pour mener un projet d'évaluation des besoins auprès des immigrants originaires de pays d'Afrique, du Moyen-Orient et d'Asie centrale vivant dans les zones métropolitaines de Lewiston Auburn et Portland, a une expérience personnelle de la stigmatisation associée au fait de parler de sexe. Et elle a d'ailleurs choisi sa carrière parce qu'elle estime qu'"il y a beaucoup trop de stigmatisation. Personne ne devrait être jugé parce qu'il veut être en bonne santé, même lorsqu'il s'agit de sexe... [Mais] même aujourd'hui, à 24 ans, dans le travail que j'occupe, ma mère et moi ne parlerons jamais de sexe!" a-t-elle déclaré.

Fowsia Musse, une musulmane d'origine somalienne, mère de cinq enfants nés aux États-Unis et directrice exécutive de Maine Community Integration, rapporte que dans le système scolaire de Lewiston-Auburn, ce qu'elle appelle "la résistance fondée sur la peur" conduit de nombreuses familles à refuser l'éducation sexuelle dispensée à l'école.

C'est pourquoi Mme Musse propose des ateliers hebdomadaires, réservés aux femmes, selon une "approche éducative de deuxième génération", qui consiste à enseigner à la fois aux enfants et aux parents. Dans ses ateliers, elle "perfectionne" les mères séparément, en leur donnant des informations sur les IST, l'éducation sexuelle, l'égalité des sexes, la santé mentale, les mutilations génitales féminines (MGF) et les troubles liés à la consommation d'opiacés. Ensuite, les mères et les filles se réunissent pour avoir un dialogue "honnête, intentionnel et culturellement adapté" sur des sujets traditionnellement tabous. Mme Musse a indiqué que plus de quarante-deux femmes du monde entier ont participé à son dernier atelier, dont des familles afghanes récemment réinstallées.

Mareisa Weil, vice-présidente du Maine Family Planning Community Development and Engagement - comme la plupart des éducateurs sexuels de l'État - a déclaré qu'elle souhaitait que tous les parents sachent que l'éducation sexuelle ne concerne pas seulement le sexe, mais aussi le consentement, les limites et les stratégies de communication nécessaires à des relations sûres et saines. Les courtiers culturels comme Nabi sont essentiels pour communiquer avec

Laga sii waday bogga 25

sida joogitaankeeda iyo joogitaanka weyn ee Portland. Ujeeddada iskaashiga ayaa ah in la bixiyo waxbarasho, marin u helid, iyo daryeel caafimaad iyo taranka taranka Qaxootiga qaxootiga ee Maine iyo soogalootiga.

Qorshaynta qoyska ee Maine waxay heshay \$ 160,000 oo lacageed oo lacageed ah si ay u bixiso musharaadka shaqaalaha cusub ee Caafimaadka Bulshada (Chush) Daryeel-hoosaadyo HIV, ku samee kooxaha xallinta kooxaha daneeyayaasha bulshada, oo gaarsiiya tababar bixiyeaal dheeraad ah. Chrows waxay bartaan sida bulshooyinka kaladuwani uga hadlaan STIs oo ay ka shaqeeyan sidii loo dhisi lahaa aaminaadda waxayna ka jajabiyaan taboos dhaqameed iyo aamusnaan mawduuca STIs. Baadhiataanka caadiga ah iyo waxbarashada ku saabsan astaamaha CGF waxaa loo arkaa qayb muhiim ah oo ka mid ah wacyigelinta.

Isbeddellada ku jira STIs kama duwana isbeddelada qaranka ee la xiriira sida jinsiyadaha iyo qowniyadaha kaladuwani ay u socdaan CGF. Kooxo badan, carqalado dhaqameed iyo luqadeed iyo luqadeed ayaa ku qasbaya arrimo dhaqaale waxayna horseedaan qiimayaasha baarista ee hooseeya iyo daaweyn daahsoon. Qaranka 2019, heerarka Std ee loogu talagalay dadka reer Mareykan ee Afrikaanka ah ama dadka madowga ah waxay ahayeen 5-8 jeer oo ah dadka cadaanka ah ee Hispanic; 3-5 jeer in dadka cadaanka ah ee loo yaqaan 'Hindisada' Hindida Mareykanka ee Mareykanka ama Dhalad Alaska iyo Dhaladka u dhashay Hawaiian ama Jasiiradaha kale ee Baasifiga.

Xarunta Maine ee Xakamaynta Cudurada (CDC) Barnaamijka ka-hortagga STD wuxuu ka shaqeyaa gobolka oo dhan si uu u qaybiyo lacagaha federaaliga ee loogu talagalay baaritaanka, daaweynta, iyo waxbarista ee ku saabsan CGF. Imtixaan bi-laash ah oo qarsoodi ah ayaa laga heli karaa goobo badan, oo ay ku jiraan qaar ka mid ah xarumaha caafimaadka ee ku saleysan iskuulka sida kuwa ku nool Portland iyo Lewiston. Intaas waxaa sii dheer, websaydhka 'CDC' waxaa liis garaya xarumaha imtixaanka, in kastoo goobaha oo dhammaratana ma bixiyaan baaritaanka HIV.

Barida carruurta Sida loo yeesho galmo nabdoon waa qayb muhiim ah oo ka mid ah yareynta cudurada STI - oo ka badan nus ka mid ah STIs-ka cusub ee ku dhaca da'da 15-24. Qoysas badan oo soogalooti ah, oo abtirsiiyo yar yar oo ku koraya dhaqan ka soo baxa Dhaqanka U.S, ka hadalka galmada iyo STIs ayaa soo bandhigaya caqabado waaweyn. Qoysaska qaarkood waxay ka baqayaan in ka hadalka ku saabsan galmada ay ku dhiiri gelin doonto goyn-beel.

Murreal Nabi, oo ah gabadha muslimka ah, oo ah gabadha reer Pakistan iyo waalidi-

Ku sii soconaya bogga 29**Iliendelea kutoka ukurasa 25**

ya zinaa wa Maine, anashirikiana na mashirika ya kijamii kama vile In Her Presence na Greater Portland Health. Lengo la ushirikiano huu ni kutoa elimu, ufikiaji, na utunzaji wa afya ya ngono na uzazi kati ya wakimbizi na jamii za wahamiaji wa Maine. Upangaji Uzazi wa Maine ulipokea \$160,000 kama pesa ya ruzuku ya serikali kulipa mishahara ya mfanyakazi mpya wa afya ya jamii (CHOW), kutoa vifaa vya kupima VVU vya uhakika, kuendesha vikundi vya kuzingatia na washikaduwa jamii, na kutoa mafunzo ya ziada ya watoa huduma. CHOWs hujifunza jinsi jumuiya mbalimbali huzungumza kuhusu magonjwa ya zinaa na kufanya kazi ili kujenga uaminifu na kuvunja miiko ya jadi na ukimya kuhusu mada ya magonjwa ya zinaa. Kurekebisha uchunguzi na elimu kuhusu dalili za magonjwa ya zinaa inaonekana kama sehemu muhimu ya uhamasishaji.

Mitindo ya magonjwa ya zinaa sio tofauti na mielekeo ya kitaifa kuhusiana na jinsi rangi na makabila mbalimbali yanavyokabili magonjwa ya ngono. Kwa vikundi vingi, vizuizi vya kitamaduni na lugha huchanganyika na sababu za kiuchumi na kusababisha viwango vya chini vya uchunguzi na kucheleweshwa kwa matibabu. Kitifa mwaka wa 2019, viwango vya magonjwa ya zinaa (STD) kwa Wamarekani Weusi vilikuwa mara 5-8 kuliko vya Wazungu wasio Wahispania; Mara 3-5 ya Wazungu wasio Wahispania kwa Wahindi wa Marekani au Wenyeji wa Alaska na Wenyeji wa Kihawai au Watu wengine wa Visiwa vya Pasifikasi, na mara 1-2 juu zaidi kwa Wahispania au Walatino kuliko wazungu wasio Wahispania.

Mpango wa Kuzuia Magonjwa ya zinaa waa Kituo cha Maine cha Kudhibiti Magonjwa (CDC) hufanya kazi katika jimbo lote ili kusambaza fedha za serikali kwa ajili ya kupima, matibabu, na elimu kuhusu magonjwa ya zinaa. Upimaji wa bila malipo na wa siri unapatikana katika tovuti nyingi, ikijumuisha baadhi ya vituo vya afya shulenii kama vile vya Portland na Lewiston. Kwa kuongeza, tovuti ya GetTested ya CDC inaorodhesha vituo vya upimaji, ingawa si tovuti zote zisizolipishwa, na si zote zinazotoa upimaji wa VVU.

Kuelimisha watoto jinsi ya kufanya ngono salama ni sehemu muhimu ya kupunguza maambukizi ya magonjwa ya zinaa - nchini Marekani, zaidi ya nusu ya magonjwa mapya ya zinaa hutokea kwa vijana wenye umri wa miaka 15-24. Katika familia nyingi za wahamiaji, na vizazi vichanga viliviyokua vimezama katika utamaduni wa Marekani, kuzungumza juu ya ngono na magonjwa ya ngono huleta changamoto kubwa. Familia fulani zinaogopa kwamba kuzungumza juu ya ngono kutachochea uasherati.

Inaendelea kwenye ukurasa 29**ibikurikira ipaji 25**

Maine.

Gahunda yo kuboneza urubyaro ya Maine ihabwa \$160,000 atangwa na leta yo kwishyura abahuzabikorwa bazwi nka (CHOW), kubona ibikoresho byo gupima virusi itera SIDA, guhuza no kuganiriza abantu mu matsinda ndetse no guhugura abashinzwe ibi bikorwa. CHOW bigishwa uko ibyiciro by'abantu bavuga ku ndwara zandurira mu mibonano ndetse n'uko bakubaka ikizere bakabasha kurenga urukuta rwa za kirazira na ceceka byo mu mico, bakaganira kuri izi ndwara. Kumenerereza abantu gahunda yo kwipimisha no kwigishwa kuri izi ndwara n'ibimenyetso byazo ni kimwe mu bigize ubwo bukangu-rambaga.

Ikigaragara ni uko, uko ibantu bimeze muri Maine bidatandukanye n'uko bimeze ku rwego rw'igihugu ku birebana n'uko amoko atandukanye yitwara iyo bigize mu kuvuga kuri izi ndwara. Ku matsinda menshi, imbogamizi zishingiye ku mico ndetse n'indimi hamwe n'ibibazo by'ubukungu bigira uruhare mu kuba abantu runaka batak-wipimisha bihagije bityo bigatinza ubuvuzi. Ku rwego rw'igihugu, mu 2019, indwara zandurira mu mibonano mu birabura zari ku kigero cy'insuro 5-8 ugereranyije na bagenzi babo b'babzungu; kikaba kuri 3-5 ku bazungu ugereranyije na bakavukire, abavuka muri Alaska na za Hawaii cyangwa abavuka ku birwa byo muri Pasifike; bikaba kandi kuri 1-2 kubavuga icyespanyoru ugereranyije n'abazungu.

Ishami rishinzwe kurwanya indwara zandurira mu mibonano ry'Urwego rushinzwe guhashya ibyorezo muri Maine (CDC) rizenguruka hirya no hino muri iyi leta rigenda ritanga umutungo wifashishwa mu gupima, kuvura no kwigisha ibirebana n'izi ndwara. Gahunda zo gupima kubuntu kandi mu ibanga zirahari ahantu hatandukanye, harimo ibigo by'ubuzima bishamikiye ku mashuri nk'ibyo muri Portland na Lewiston. Ikindi kandi gahunda ya CDC ikangurira abantu kwipimisha ifite urutonde rw'ahantu wakwipimisha, gusa ntabwo aho bapima hose babikorera Ubuntu, ndetse ntabwo ari ko hose bapima virusi itera SIDA.

Kwigisha abana imibonano itekanye ni ik-intu gikomeye gifasha mu kugabanya izi ndwara muri U.S. Abarenga icyakabiri cy'abandura izi ndwara bagaragara mu rubyiruko ruri hagati y'imyaka 15 na 24. Mu miryango myinshi y'abimukira ifite urubyiruko rukurira mu muco wa Amerika, biragora cyane kuganira ku bitsina n'indwara zandurira mu mibonano. Imwe mu miryango itinya ko kuvuga ku bitsina byashumurira abana muri iyo mico. Murseal Nabi, Umuslamukazi wavukiye muri Amerika akabyarwa n'ababyeyi bakomoka muri Pakisitani no muri Afuganisitani, afi-

komereza ku ipaji 29**Continuación de la página 25**

nitarias como In Her Presence y Greater Portland Health. El objetivo de estas asociaciones es brindar educación, acceso y atención para la salud sexual y reproductiva entre las comunidades de refugiados e inmigrantes de Maine.

Maine Family Planning recibió \$160,000 en dinero de una subvención federal para pagar los salarios de los nuevos trabajadores comunitarios de salud (CHOW), ofrecer kits de pruebas de VIH en el punto de atención, realizar grupos de enfoque con partes interesadas de la comunidad y brindar capacitación adicional a los proveedores. Los CHOW aprenden cómo las diferentes comunidades hablan sobre las ITS y trabajan para generar confianza y romper los tabúes tradicionales y el silencio en torno al tema de las ITS. La normalización de la detección y la educación sobre los síntomas de las ITS se considera una parte clave de la divulgación.

Las tendencias en las ITS no difieren de las tendencias nacionales en relación con la forma en que las diferentes razas y etnias abordan las ITS. Para muchos grupos, las barreras culturales y lingüísticas se mezclan con factores económicos y conducen a bajas tasas de detección y retraso en el tratamiento. A nivel nacional, en 2019, las tasas de ETS para los afroamericanos o negros fueron de 5 a 8 veces mayores que las de los blancos no hispanos; 3-5 veces mayor que la de los blancos no hispanos para los indios americanos o nativos de Alaska y los nativos de Hawái u otras islas del Pacífico, y 1-2 veces mayor para los hispanos o latinos que la de los blancos no hispanos.

El Programa de Prevención de ETS del Centro para el Control de Enfermedades (CDC) de Maine trabaja en todo el estado para distribuir fondos federales para pruebas, tratamiento y educación sobre las ITS. Las pruebas gratuitas y confidenciales están disponibles en varios sitios, incluidos algunos centros de salud escolares como los de Portland y Lewiston. Además, el sitio web GetTested de los CDC enumera los centros de prueba, aunque no todos los sitios son gratuitos y no todos ofrecen pruebas de VIH.

Enseñar a los niños cómo tener sexo seguro es una parte fundamental para reducir las infecciones de transmisión sexual: en los EE. UU., más de la mitad de todas las nuevas infecciones de transmisión sexual ocurren en jóvenes de 15 a 24 años. En muchas familias inmigrantes, con generaciones más jóvenes que crecen inmersas en la cultura estadounidense, hablar sobre sexo e ITS presenta desafíos importantes. Algunas familias temen que hablar de sexo fomente la promiscuidad.

Continúa en la página 29

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tegration, reports that in the Lewiston-Auburn school system, what she calls "fear-based resistance" leads many families to opt-out of school-based sexuality education.

So Musse offers weekly, women-only workshops following a "second-generation educational approach," which involves teaching both children and parents. In her workshops, she "upskills" mothers separately – teaching them about STIs, sexuality education, gender equity, mental health, female genital mutilation (FGM), and opioid use disorders. Later, mothers and daughters meet together to have an "honest, intentional, and culturally-responsive" dialogue about traditionally taboo topics. Musse reported that more than 42 women from around the world attended her most recent workshop, including participants from newly resettled Afghan families.

Mareisa Weil, Vice President of Maine Family Planning Community Development and Engagement – like most sexuality educators in the state – said she wants all parents to know that sex education is not just about sex, but also about consent, boundaries, and the communication strategies needed for safe, healthy relationships. Cultural brokers are essential for communicating with parents, she said. Because they are multilingual and share cultural backgrounds with their clients, they can help surmount barriers and overcome fear, misinformation, taboos, or mistaken beliefs about contraception and infections within refugee and immigrant communities.

Rates of STIs continue to rise in the U.S. The last year for which data is available, 2019, broke the previous year's record in STI rates for the sixth year in a row. Particularly concerning was the rapid increase in numbers of syphilis cases and babies born with syphilis, which can cause serious harm and death.

Normalizing STI screening, and finding ways to talk openly about safe sex across cultures, is essential for keeping all of Maine's communities healthy. And with the COVID-19 pandemic disrupting STI testing and treatment, even more people than usual are behind in their screenings. Since some of the most common STIs do not have symptoms, all sexually active people should schedule regular screenings to keep themselves and their partners healthy.



Continuado a partir da página 26

turalmente responsável" sobre temas tradicionalmente tabu. Musse relatou que mais de 42 mulheres de todo o mundo assistiram ao seu mais recente workshop, incluindo famílias afeitas recém-realojadas.

Mareisa Weil, vice-presidente do Maine Family Planning Community Development and Engagement – como a maioria dos educadores de sexualidade no estado – disse que quer que todos os pais saibam que a educação sexual não é apenas sobre sexo, mas também sobre consentimento, fronteiras e as estratégias de comunicação necessárias para relações seguras e saudáveis. Corretores culturais como Nabi são essenciais para comunicar com os pais. Por serem multilingues e partilharem origens culturais com os seus clientes, podem ajudar a ultrapassar barreiras e superar o medo, a desinformação, os tabus ou as crenças erradas em torno da contraceção e infecções dentro das comunidades de refugiados e imigrantes.

As taxas de ID continuam a subir nos EUA no ano passado, para os quais os dados estão disponíveis – 2019 – bateram o recorde do ano anterior nas taxas de DST pelo sexto ano consecutivo. Particularmente preocupante foi o rápido aumento do número de casos de sífilis e de bebés nascidos com sífilis - o que pode causar graves danos e morte.

Normalizar o rastreio do DST e encontrar formas de falar abertamente sobre sexo seguro através das culturas, é essencial para manter todas as comunidades do Maine saudáveis. E com a pandemia COVID-19 a perturbar os testes e tratamentos de DST, ainda mais pessoas do que o habitual estão atrasadas nos seus rastreios. Uma vez que algumas das DSTs mais comuns não têm sintomas, todas as pessoas sexualmente ativas marcam rastreios regulares para se manterem a si e aos seus parceiros saudáveis.

Suite de la page 26

les parents. Parce qu'ils sont multilingues et qu'ils partagent les mêmes antécédents culturels que leurs clients, ils peuvent aider à surmonter les obstacles et à vaincre la peur, la désinformation, les tabous ou les croyances erronées concernant la contraception et les infections au sein des communautés de réfugiés et d'immigrants.

Les taux d'IST continuent d'augmenter aux États-Unis. La dernière année pour laquelle des données sont disponibles - 2019 - a battu le record de l'année précédente en matière de taux d'IST pour la sixième année consécutive. L'augmentation rapide du nombre de cas de syphilis et de bébés nés avec la syphilis - qui peuvent causer des dommages graves et la mort - est particulièrement inquiétante.

Il est essentiel de normaliser le dépistage des IST et de trouver des moyens de parler ouvertement de la sexualité sans risque dans toutes les cultures, afin de préserver la santé de toutes les communautés du Maine. Et avec la pandémie de COVID-19 qui perturbe le dépistage et le traitement des IST, encore plus de personnes que d'habitude sont en retard dans leurs dépistages. Étant donné que certaines des IST les plus courantes ne présentent pas de symptômes, toutes les personnes sexuellement actives doivent prévoir des dépistages réguliers pour se maintenir en bonne santé, ainsi que celle de leurs partenaires.

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A regular column with Dr. Renee Fay-Leblanc and Dr. Gita Rao of Greater Portland Health featuring answers to questions from community members. Do you have a question? email amjamboafrica@gmail.com



Dr. Renee Fay-Leblanc



Dr. Gita Rao

QUESTION: I hear all kinds of things about the COVID-19 vaccine – that it causes problems with getting pregnant, that the government is using it to control people, that big companies use it to make people sick so they will get more money. What do you think?

The COVID-19 vaccines are safe and effective. There is no evidence that the vaccine interferes with women's ability to become pregnant. The vaccine is recommended for women who are trying to conceive and those who are currently pregnant. Having COVID while pregnant can be dangerous for both the mother and the baby, and vaccination is the best way to protect against moderate to severe COVID infection.

There is no evidence to support the claims that the government is using the vaccine to control people or that companies are making people sick. The COVID vaccines have been studied extensively and now millions of people all over the world have successfully received the vaccines. They have been shown to be safe and effective and to significantly decrease the risk of hospitalization and death from COVID. As a medical professional, I strongly encourage vaccination against COVID-19.

COVID vaccines are available all over the state. Visit www.vaccines.gov to find local pharmacies that are offering COVID vaccination. Vaccination is free.

QUESTION: My cousin needs a therapist but his family thinks he is either possessed or just weak. They try to hide his problems. He drinks too much and he imagines crazy things about people trying to hurt him. Now he has lost his job. His family is ashamed of him. I don't know how to help him.

Mental illnesses and substance use disorders are common medical conditions. Sometimes people who experience these conditions can mistakenly be considered "lazy" or "possessed" or "lacking will power," but actually, these are medical conditions that affect brain function.

These conditions can be effectively treated through counseling or a combination of counseling and medication. Unfortunately, because of the stigmas associated with these conditions, many people do not feel comfortable accessing treatment. It will be important for your cousin to know that others have similar struggles. The pressures of acculturation, isolation, trauma, and emotional distress are significant and can add to mental illness and substance use disorders. Accessing treatment can create profound changes.

As a concerned family member, let your cousin know that you are worried about him and that you'd like to support him in getting help. Here are a few resources:

Mobile Crisis, (207) 774-HELP: The Opportunity Alliance operates a 24/7 crisis response team that can be mobile and assist people who are having a mental health crisis.

NAMI Maine Helpline, (800) 464-57657: NAMI is a safe and confidential mental health service for peers, law enforcement, professionals, friends, and family members. It provides support, education, and advocacy for anyone with questions about mental health concerns. The Helpline is available Monday to Friday, 8 a.m. to 4 p.m..

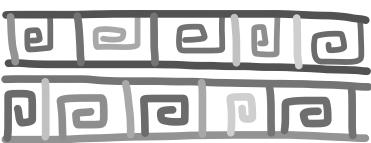
Laga sii waday bogga 27

inta Afgaaniani, iyo sidoo kale chow qorshaynta qoyska ee Maine ee Lewiston-Auburn, waxay leedahay qibrad shaqsiyadeed oo la xidhiidha kahadalka ku saabsan ka hadalka ka hadalka galmada. Xaqiqdii, waxay dooratay jidkeedii shaqo sababta oo ah waxay aaminsan tahay 'waxaa jira wax aad u xun. Cidna looma xisaabin doono inuu caafimaad qabo, xitaa marka ay timaado galmada ... [laakiin] xitaa maanta, shaqada aan haysto, hooyaday iyo waligey ma yeelan doono hadalka galmada! "Waxay tidhi. Fowes Musse, hooyo muslim ah oo ka kooban shan US-umushay, iyo agaasimaha fulinta ee isdhexgalka bulshada ee Maine-Auburn-Auburn-Auburn, waxay ku tilmaamtaa "caabbinta cabsi-ku-saleysan" waxay u horseedaa qoysas badan inay ka baxaan Waxbarashada galmada ku saleysan dugsiga. Marka, Musse wuxuu siyaa aqoon-isweydaarsiyo toddobaadle ah, haweenka kaliya----ka dib-u-habeyn waxbarasho 2-aad, "oo ku lug leh waxbaridda carruurta iyo waalidiinta labadaba. Aqoonsigeeda, waxay "u egta-hay" hooyooyinka "si gooni gooni ah - wax looga baro CGF, Sinnaanta Galmada, Caafimaadka Gabdhaha, Caafimaadka Gabdhaha (FGM), iyo Cudurrada Opioid. Mar dambe, hooyooyinka iyo gabdhaha ayaa wada kulma si ay u yeeshaan "daacadnimo, ula kac ah, iyo dhaqandhaqameed" oo ku saabsan mowduucyada dhaqan ahaan taboo. Musse ayaa soo sheegay.

Mareisa Weil, Madaxweyne kuxigeenka Qorsheynta Qoyska ee Maine Horumarinta Bulshada iyo sida ugu badan ee barayaasha gobolka - waxay sheegtay inay waalidiinta oo dhami kaliya aysan ahayn galmada, laakiin sidoo kale ku saabsan ogolaanshaha, xuduudaha, iyo istiraati-jiyadaha wada xiriirkha ayaa loo baahan yahay si nabab gelyo leh, caafimaad qaba. Qaliinka dhaqameed sida Nabi waxay muhiim u yihiin la xiriirkha waalidiinta. Maxaa yeelay iyagu waxay ku hadlayaan luqado badan, waxayna la wadaagaan dhaqamada dhaqanka macaamiishooda, way ku caawin karaan Caqabadaha murugada iyo ka soo baxda cabsida, si khaldan, waxmanka, tabos, ama qalad, ama waxay aaminsan yihiin kahortaga uurka iyo cudurrada ka dhax jira bulshada iyo jaaliyadaha soogalootiga.

Heerarka STIs ayaa sii kordhaya sanadkii ugu dambeeyay ee xogta la heli karo - 2019 - jabiyyat rikoorkii sanadkii hore ee sanadkii hore ee ciyarta sanadkii lixaad ee isku xigta. Gaar ahaan quseeya kororka degdega ah ee tirada xaaladaha waraabowga iyo dhallaanka ku dhasha waro-waraaraha - oo sababi kara waxyeelo weyn iyo geeri.

Caadi ahaan baaritaanka STI-ga, iyo helitaanka qaabab aad si furan ugala hadasho galmada badbaadada leh ee dhaqamada, ayaa muhiim u ah ilaalinta dhammaan bulshooyinka Maine. Iyo safka qaranka-19 faafa faafa carqaladeynta baaritaanka iyo daaweynta STI, xitaa in ka badan dad ka badan kuwii caadiga ahayd ayaa ka dambeeya baaritaanadooda. Maaddaama qaar ka mid ah STIs ee ugu caansan ee aan laheyn astaamo, dhammaan galmada waxay jadwalka u sameeyaan baaritaanno baaritaanno joogto ah si ay naftooda iyo wada-hawlgalayaashooda caafimaad qabaan.

**Iliendelea kutoka ukurasa 27**

Murseal Nabi, binti Muislamu, mzaliwa wa Marekani wa wazazi wa Pakistani na Afghanistan, akifanya kazi kwa mkataba wa mwaka mmoja na Greater Portland Health kufanya mradi wa tathmini ya mahitaji na wahamiaji kutoka nchi za Afrika na Mashariki ya Kati na Asia ya Kati wanaoishi Lewiston Auburn na Maeneo ya mji mkuu wa Portland, ana uzoefu wa kibinasi na unyanyapaa unaohusishwa na kuzungumza juu ya ngono. Kwa kweli, alichagua njia yake ya kazi kwa sababu anaamini "kuna unyanyapaa mwingi. Hakuna anayepaswa kuhukumiwa kwa kutaka kuwa na afya njema, hata linapokuja suala la ngono... [Lakini] hata leo, nikiwa na umri wa miaka 24, katika kazi niliyo nayo, mimi na mama yangu hatutawahi kuwa na mazungumzo ya ngono!" alisema.

Fowsia Musse, Mwislamu wa Kisomali mama wa watoto watano waliozaliwa Marekani, na mkurugenzi mtendaji wa Maine Community Integration, anaripoti kwamba katika mfumo wa shule wa Lewiston-Auburn, kile anachokiita "upinzani unaotokana na hofu" husababisha familia nydingi kujiiondoa. elimu ya ujinsia shulenii.

Kwa hivyo, Musse hutoa warsha za kila wiki, za wanawake pekee kufuatia "mbinu ya elimu ya kizazi cha 2," ambayo inahusisha kufundisha watoto na wazazi. Katika warsha zake, "huongeza ujuzi" akina mama tofauti - akiwafundisha kuhusu magonjwa ya zinaa, elimu ya kujamiihana, usawa wa kijinsia, afya ya akili, ukeketaji wa wanawake (FGM), na matatizo ya matumizi ya dawa za kulevyu (opioid). Baadaye, akina mama na mabinti hukutana pamoja ili kuwa na mazungumzo "ya kweli, ya kukusudia, na yenye mwitikio wa kitamaduni" kuhusu mada za kimiiko. Musse aliripoti kuwa zaidi ya wanawake arobaini na wawili kutoka duniani kote walihudhuria warsha yake ya hivi karibuni, ikiwa ni pamoya na familia mpya za Afghanistan zilizopewa makazi mapya.

Mareisa Weil, makamu wa rais wa Maendeleo ya Jamii ya Upangaji Uzazi na Ushirikiano wa Maine - kama waelimishaji wengi wa masuala ya ngono katika jimbo hilo - alisema anataka wazazi wote wajue kuwa elimu ya ngono sio tu kuhusu ngono, lakini pia kuhusu ridhaa, mipaka, na mikakati ya mawasiliano inayohitajika. kwa mahusiano salama na yenye afya. Madalali wa kitamaduni kama Nabi ni muhimu kwa kuwasiliana na wazazi. Kwa sababu wanazungumza lugha nydingi, na wanashiriki usuli wa kitamaduni na wateja wao, wanawenza kusaidia kushinda vizuizi na kushinda woga, habari potofu, miiko, au imani potofu kuhusu uzazi wa mpango na maambukizo ndani ya jamii za wakimbizi na wahamiaji.

Kote nchini Marekani viwango vya magonjwa ya zinaa vinaendelea kuongezeka. Mwaka jana ambapo data inapatikana - 2019 - ilivunja rekodi ya mwaka uliopita katika viwango vya magonjwa ya zinaa kwa mwaka wa sita mfululizo. Hasa kuhusu kuongezeka kwa kasi kwa idadi ya kesi za kaswende na watoto wanaozaliwa na kaswende - ambayo inaweza kusababisha madhara makubwa na kifo.

Ili kuziweka jamii zote za Maine zikiwa na afya, ni muhimu kurekebisha uchunguzi wa magonjwa ya zinaa, na kutafuta njia za kuzungumza kwa uwazi kuhusu ngono salama katika tamaduni zote.. Na kutoxana na janga la COVID-19 kutatiza upimaji na matibabu ya magonjwa ya zinaa, watu wengi zaidi kuliko kawaida wako nyuma katika uchunguzi wao. Kwa kuwa baadhi ya magonjwa ya zinaa ya kawaida hayana dalili, watu wote wanaofanya ngono hupanga uchunguzi wa mara kwa mara ili kujiweka wao na wenzi wao wakiwa na afya njema.

ibikurikira ipaji 27

tanye amaserano y'imikoranire y'umwaka umwe n'ikigo Greater Portland Health, mu mushinga wo gukusanya amakuru ku biken-erwa n'abimukira baturuka muri Afurika ndetse n'uburasirazuba bwo hagati ndetse na Asias yo hagati batuye muri Lewiston Auburn ndetse no mu gace k'umuji ka Portland. Afite ubuhamya bwe bwite ku birebana n'akato kajyana no kuvuga ku bitsina. Urebye yahisemo uyu mwuka kuko abona ko 'hari ihezwa rikabije. Nta muntu ukwiye gucirwa urubanza kuko ashaka kugira ubuzima buzira umuze, n'ubwo byaba biganisha ku gitsina... ndetse n'ubu, ku myaka 24 nanakora aka kazi, mama nanje ntawbo dushobora kuganira ku bitsina.

Fowsia Musse, umubeyi w'umuslam ukomoka muri Somalia akaba nyina w'abana batanu bose bavukiye muri U.S, akanaba umuyobozi mukuru w'umuryango Maine Community Integration, avuga ko mu mashuri yo muri Lewiston-Auburn icyo yita 'itsimbarara rishingiye ku bwoba' ritera imiryango myinshi gukura abana babo mu nyigisho zitangwa na'amashuri zigisha ibijyanye n'ibitsina. Niyo mpamvu, Musse, yigisha buri cyumweru abagore gusa amasomo agenewe abakomoka ku bimukira, ariko kandi bakanigisha n'ababyeyi babo. Mu masomo atanga, afasha abantu kuzamura ubumenyi, abagore ukwabo, akabigisha indwara zandurira mu mibonano mpuzabitsina, ubumenyi ku bitsina, uburinganire, ubuzima bwo mumutwe, ibyo gukeba abagore ndetse n'ingaruka cyangwa indwara zikomoka ku gukoresha ibiyobyabwenge. Nyuma, abagore n'abakobwa babo barahura bakagirana iki-ganiro bisanzuye, kandi bakabona ibisubizo ku bibazo bishingiye ku mico baba bibaza. Abakomoka mihanda yose ku isi bitabiriye amahugurwa ye aheruka harimo n'impunzi zikomoka muri Afghanistan ziherutse gutuwa.

Mareisa Weil, ni umuyobozi wungirije w'ikigo Maine Family Planning Community Development and Engagement. Kimwe n'abandi benshi bigisha ku birebana n'ibitsina muri iyi leta, yifuza ko ababyeyi bamanya ko amasomo ku birebana n'ibitsina atavuga gusa ku bitsina, ahubwo ko avuga ku bijyanye no kwemera, gushyiramo intera ndetse n'uburyo bwo kuganira bukenewe kugirango habeho umubano utekanye kandi urinzwe indwara. Abashinzwe kuganiriza abantu batirengagiza imico nka Nabi ni ab'ingenzi cyane mu kuganiriza ababyeyi bitewe n'uko bakoresha indimi nyinshi kandi bakaba buhuje amateka hamwe n'abakirya babo. Bashobora kubafasha kurenga imbibti kandi bagatsinda ubwoba, ktagira amakuru, za kirazira cyangwa ibyizerwa bitari byo bivuzwe ku kuboneza urubyaro ndetse n'indwara mu muryango w'impunzi ndetse n'abimukira.

Umubare w'abandura indwara zandurira mu mibonano mpuzabitsinda ukomeje kuamuka muri U.S. Imibare yashyizwe ahagaragara umwaka ushize yerekana ko 2019 yarushije umwaka wabanje mu kugira umubare munini w'abafite izo ndwara, ibi bikaba ari ko byagenze mu myaka 6 ishize. Igiteye impungenge byihariye ni izamuka cyane ry'u-mubare w'abafite imitezi ndetse n'abana bavukana imitezi, ibintu bishobora guteza ibibazo bikomeye ndetse n'urupfu.

Ubusanzwe, gupima izi ndwara ndetse no gushaka inzira zo kuziganira kumugaragaro no ku mibonano itekanye mu mico itandukanye birakenewe cyane kugirango umuryango wose wa Maine ube ufite ubuzima buzira umuze. Bitewe n'uko icyorezo cya COVID-19 cyakomye munkokora gahunda yo gupima izi ndwara no kuzivura, ubu ahantu henshi bari inyuma kurusha uko byari bimeze. Bitewe n'uko nyinshi muri izi ndwara zizwi cyane zitagira ibimenyetso, abantu bose bakora imibonano mpuzabitsina bakwiye gupimwa ku buryo buhoraho kugirango birinde kandi barinde bagenzi babo ahubwo bagire ubuzima bwiza.

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Murseal Nabi, musulmana, nacida en Estados Unidos, hija de padres paquistaníes y afganos, y también CHOW de planificación familiar de Maine en Lewiston-Auburn, tiene experiencia personal con el estigma asociado con hablar de sexo. De hecho, eligió su carrera profesional porque cree que "hay demasiado estigma". Nadie debería ser juzgado por querer estar sano, incluso cuando se trata de sexo... [Pero] incluso hoy, a los 24 años, en el trabajo que tengo, ¡mi mamá y yo nunca tendremos una charla sobre sexo!". ella dijo.

Fowsia Musse, una madre musulmana somalí de cinco niños nacidos en los EE. UU. y directora ejecutiva de Maine Community Integration, informa que en el sistema escolar de Lewiston-Auburn, lo que ella llama "resistencia basada en el miedo" lleva a muchas familias a optar por no participar en la educación sexual en la escuela.

Entonces, Musse ofrece talleres semanales solo para mujeres siguiendo un "enfoque educativo de segunda generación", que implica enseñar tanto a niños como a padres. En sus talleres, "capacita" a las madres por separado – enseñándoles sobre ITS, educación sexual, equidad de género, salud mental, mutilación genital femenina (MGF) y trastornos por uso de opioides. Más tarde, madres e hijas se reúnen para tener un diálogo "honesto, intencional y culturalmente receptivo" sobre temas tradicionalmente tabú. Musse informó que más de cuarenta y dos mujeres de todo el mundo asistieron a su taller más reciente, incluidas familias afganas reincidentes reubicadas.

Mareisa Weil, vicepresidenta de Maine Family Planning Community Development and Engagement, como la mayoría de los educadores en sexualidad en el estado – dijo que quiere que todos los padres sepan que la educación sexual no se trata solo de sexo, sino también de consentimiento, límites y las estrategias de comunicación necesarias. para relaciones seguras y saludables. Los intermedios culturales como Nabi son esenciales para comunicarse con los padres. Debido a que son multilingües y comparten antecedentes culturales con sus clientes, pueden ayudar a superar las barreras y superar el miedo, la desinformación, los tabúes o las creencias erróneas sobre la anticoncepción y las infecciones dentro de las comunidades de refugiados e inmigrantes.

Las tasas de ITS continúan aumentando en los EE. UU. El último año del que hay datos disponibles – 2019 – rompió el récord del año anterior en las tasas de ITS por sexto año consecutivo. Particularmente preocupante fue el rápido aumento en el número de casos de sífilis y bebés nacidos con sífilis, que puede causar daños graves y la muerte.

Normalizar la detección de ITS y encontrar formas de hablar abiertamente sobre el sexo seguro en todas las culturas es esencial para mantener saludables a todas las comunidades de Maine. Y con la pandemia de COVID-19 interrumpiendo las pruebas y el tratamiento de las ITS, incluso más personas de lo habitual están atrasadas en sus pruebas de detección. Debido a que algunas de las ITS más comunes no presentan síntomas, todas las personas sexualmente activas programan exámenes de detección regulares para mantenerse saludables a sí mismos y a sus parejas.

menyetso mubihaha, abaganga bagenzura bifashishije ikzamini gifotora kifashishije imiriire izwi nka Xray maze bakareba niba utwo dukoko tutarateye indwara mubihaha. Bazasaba n'ibindi bimenyetso bitewe n'uko igituntu gishobora kwibasira n'ibindi bice by'umubirri Atari ibihaha gusa.

Igihe ikizamini cy'imirasire ya Xray cyerekanye uburwayi bukangutse, umurwayi yoherezwa ku muganga w'impuguke mu kuvura igituntu kugirango ahabwe ubuvuzi n'imiti ikomeye. Ni ngombwa cyane ko bene abo barwayi bavurwa – barinda ubuzima bwabo ari nako bibarinda gukwirakwiza ubwo burwayi mu bandi bantu mu muryango mugari. Abarwayi bafite igituntu gikangutse bakorana n'itsinda ry'abavuzi kugirango bamenye neza ko babona imiti ndetse ko bitaweho uko bikwiye. Akensi ubwo buvuza bumara amezi menshi.

Igihe ikizamini cy'imirasire ya Xray kiterekanye igituntu gikangutse, ndetse hakaba nta mpungenge z'igituntu ahanti hantu mubiri, bivugwa ko umuntu afite igituntu gisinziriye. Ni ngombwa ko abantu bafite bene iki gituntu bafata imiti nabo. Bensi bashobora kwibaza impamvu umuntu nk'uwo akeneye kuvurwa kandi ameze neza. Biterwa n'uko icyo gituntu gisinziriye gishobora gukanguka igihe icyo ari cyo cyose maze kigahinduka igituntu gikangutse. Ibi biba ku bantu ki kigero kiri hagati ya 5-10% aho iki gituntu gikanguka maze umuntu agatangira kugikwirakwiza mubandi. Abarwayi bafite igituntu gisinziriye bafata imiti amezi runaka kugirango bizere ko ubwo bwandu butaziga bukanguka.

Kwipimisha igituntu ndetse no kwivuza igituntu haba igikangutse cyangwa igisinziriye bifitiye ingaruka nziza twewbe twese mu muryango mugari. Iyo dufatanyije kugirango dukumire ikwirakwiza ry'igituntu, ubuzima bw'umuntu n'ubw'u-muryango mugari muri rusange burushaho kumera neza. Ningombwa kuvuguna n'itsinda ry'abakuvura igihe usite ibibazo cyangwa ushaka gusuzumwa igituntu.

— PORTUGUÊS —

Qualquer infecção por tuberculose precisa de tratamento | Pelo Dr. Alison Gorman, Greater Portland Health

Já ouviu falar de tuberculose? A tuberculose é uma infecção causada pela bactéria da tuberculose. Este germe é muito comum em muitas partes do mundo. As pessoas com tuberculose podem ter uma infecção ativa, o que pode fazê-los sentir-se muito doentes, ou podem ter uma infecção silenciosa, chamada Tuberculose Latente ou "Tuberculose adormecida", que não tem sintomas.

As pessoas podem infetar-se com a bactéria da tuberculose respirando o germe do ar. Isto acontece frequentemente quando uma pessoa respira no ar depois de uma pessoa com tuberculose ativa espalhar as bactérias falando, cantando ou tossindo.

Uma pessoa com tuberculose ativa pode ter uma tosse que não desaparece, suores noturnos, febre ou perda de peso. Normalmente, as pessoas com infecção ativa da Tuberculose não se sentem bem.

Em contraste, uma pessoa com uma infecção de tuberculose silenciosa ou latente sente-se saudável porque a bactéria está a dormir e não está a causar nenhum sintoma. Uma pessoa com tuberculose latente não pode espalhar o germe de tuberculose para outros.

É importante descobrir se alguém foi exposto ao germe da tuberculose. Fazemos isto com um teste de pele chamado "PPD" ou um exame de sangue. Ambos mostram se uma pessoa respirou no germe da tuberculose.

Se o teste mostrar que uma pessoa respirou no germe de tuberculose, é importante descobrir se o germe está adormecido ou acordado. Como a tuberculose geralmente causa sintomas nos pulmões, os provedores médicos verificam um Xray dos pulmões para se certificar de que a bactéria não causou qualquer doença. Eles também vão perguntar sobre outros sintomas porque a tuberculose pode afetar outras partes do corpo além dos pulmões.

Se o raio-X mostrar doença ativa, os pacientes são encaminhados para um especialista em Tuberculose para obter tratamento com medicamentos fortes. É importante que estes doentes sejam tratados – protege a sua saúde, assim como impede-os de espalhar o germe para outras pessoas da comunidade. Os pacientes com tuberculose ativa trabalham com uma equipa médica para garantir que recebem a medicação e os cuidados de que necessitam. Normalmente, o tratamento dura vários meses.

Se o raio-X não mostrar nenhuma doença ativa nos pulmões e não houver nenhuma preocupação com a tuberculose em outro lugar do corpo, uma pessoa tem infecção por tuberculose latente. É importante que as pessoas com infecção por Tuberculose Latente também recebam tratamento. Alguns podem perguntar-se por que uma pessoa precisa de ser tratada se se sente bem; isto porque as bactérias do sono podem acordar a qualquer momento e causar infecção ativa. Isto ocorre em 5-10% das pessoas. Se as bactérias acordarem, as pessoas podem sentir-se doentes e depois espalhar o germe para outros. Os pa-

cientes com Tuberculose Latente tomam medicamentos durante meses para garantir que as bactérias nunca acordam.

Os testes para tuberculose e tratamento de infecções de Tuberculose ativas e latentes beneficiam-nos a todos. Quando trabalhamos em conjunto para limitar a propagação da tuberculose, a saúde dos indivíduos e da nossa comunidade melhora. Por favor, fale com a sua equipa médica se tiver dúvidas ou quiser ser examinado para tuberculose.

— ESPAÑOL —

Cualquier infección de tuberculosis (TB) necesita tratamiento | Por la Dra. Alison Gorman, Greater Portland Health

¿Has oído hablar de la tuberculosis? La tuberculosis es una infección causada por la bacteria de la tuberculosis. Este germe es muy común en muchas partes del mundo. Las personas con tuberculosis pueden tener una infección activa, que puede hacer que se sientan muy enfermas, o pueden tener una infección silenciosa, llamada TB latente o "TB durmiente", que no presenta ningún síntoma.

Las personas pueden infectarse con la bacteria de la TB al inhalar el germe del aire. Esto sucede a menudo cuando una persona respira aire después de que una persona con TB activa propaga la bacteria al hablar, cantar o toser.

Una persona con TB activa puede tener tos persistente, sudores nocturnos, fiebre o pérdida de peso. Por lo general, las personas con infección de TB activa no se sienten bien.

En el contrario, una persona con una infección de TB silenciosa o latente se siente saludable porque la bacteria está dormida y no causa ningón síntoma. Una persona con tuberculosis latente no puede transmitir el germe de la tuberculosis a otras personas.

Es importante averiguar si alguien ha estado expuesto al germe de la TB. Hacemos esto con una prueba cutánea llamada "PPD" o un análisis de sangre. Ambos muestran si una persona ha inhalado el germe de la TB.

Si la prueba muestra que una persona ha inhalado el germe de la TB, es importante averiguar si el germe está dormido o despierto. Debido a que la TB generalmente causa síntomas en los pulmones, los proveedores médicos revisan una radiografía de los pulmones para asegurarse de que la bacteria no haya causado ninguna enfermedad. También le preguntarán acerca de otros síntomas porque la TB puede afectar otras partes del cuerpo además de los pulmones.

Si la radiografía muestra enfermedad activa, los pacientes son referidos a un especialista en TB para recibir tratamiento con medicamentos fuertes. Es importante que estos pacientes reciban tratamiento – protege su salud y evita que propaguen el germe a otras personas en la comunidad. Los pacientes con TB activa trabajan con un equipo médico para garantizar que reciben los medicamentos y la atención que necesitan. Por lo general, el tratamiento dura varios meses.

Si la radiografía no muestra ninguna enfermedad activa en los pulmones y no hay preocupación por la tuberculosis en otras partes del cuerpo, la persona tiene una infección de tuberculosis latente. Es importante que las personas con infección de tuberculosis latente también reciban tratamiento. Algunos pueden preguntarse por qué una persona necesita ser tratada si se siente bien; esto se debe a que las bacterias durmientes pueden despertarse en cualquier momento y causar una infección activa. Esto ocurre en el 5-10 % de las personas. Si la bacteria se despierta, las personas pueden sentirse enfermas y luego pueden transmitir el germe a otras personas. Los pacientes con tuberculosis latente toman medicamentos durante meses para asegurarse de que la bacteria nunca se despierte.

Las pruebas de TB y el tratamiento de infecciones de TB activas y latentes nos benefician a todos. Cuando trabajamos juntos para limitar la propagación de la tuberculosis, la salud de las personas y de nuestra comunidad mejora. Hable con su equipo médico si tiene preguntas o si desea someterse a una prueba de detección de tuberculosis.

— SOMALI —

Caabuq kasta oo tiibayda (qaaxada) waxay u baahan tahay daaweyn by Dr. Alison Gorman, Portland Gunland Health
Miyaad maqashay Qaaxada? Qaaxada (tiibayda) waa caabuq ay sababaan bak-

teeriyada qaaxada. Jeer-garaaca wuxuu aad ugu badan yahay dhammaan qaybo badan oo adduunka ah. Dadka qaba cudurka qaaxada waxay yeelan karaan infekshan firfircoo, oo ka dhigii kara inay dareemaan inay aad u jiran yihiin, ama waxay yeelan karaan infekshan aamusnaan ah, oo loo yaqaan 'hurdadda qaaxada' qarsoon, "oo aan lahayn astaamo gabii ahaanba.

Dadku waxay ku qaadi karaan bakteeriyyada tiibayda iyagoo ku neefsanaya jeermiga hawada. Tani waxay badanaa dhacdaa marka qofku ku neefsado hawada ka dib marka qofka qaba qaaxada firfircoo uu ku faafo bakteeriyyada isagoo la hadlaya, heesta,

Qofka qaaxada (tiibayda) firfircoo uu ka baxo, dhididka habeenkii, qandho , ama miisaan lumis. Badanaa, dadka qaba cudurka qaaxada (firfircoo) si fiican uma dareemaan.

Taas bedelkeeda, qof qaba infekshinka hurda ama qarsoon wuxuu dareemaya caafimaad maxaa yeelay bakteeriyyada ayaa hurda mana keenayso wax astaamo ah. Qofka qaba qaaxada qarsoon uma sii faafin karo jeermiga tiibayda dadka kale.

Waa muhiim in la ogaado haddii qof uu ku dhacay jeermiga tiibayda. Wuxuu tan ku sameynayaa baaritaanka maqaarka oo loo yaqaan "PPD" ama baaritaan dhiig ah. Labaduba waxay muujinayaan inuu qofku ku neefsado jeermiga tiibayda.

Haddii baaristu muujiso in qof ku neefsaday jeermiga tiibayda, waxaa muhiim ah in la ogaado in jeermigu hurdo ama soo jeedo. Sababta oo ah tiibayda (qaaxada) badanaa waxay keentaa astaamo sambabaha, bixiyeyasha caafimaadku waxay hubiyaan xray of sambabka si loo hubiyo in bakteeriyyada aysan sababin wax cudur ah. Waxay sidoo kale weydiin doonaan astaamo kale sababta oo ah tiibayda (qaaxada) waxay saameyn kartaa qaybaha kale ee jirka ka sokow sambabaha.

Haddii raajada ay muujiso cudur firfircoon, bukaannada waxaa loo gudbiyaa khabirka qaaxada si loo daweeyo da-wooyin xoog leh. Waa muhiim in bukaannadan la daaweyyo - waxay ilaalisaan caafimaadkooda, sidoo kale waxay ka hortagtaa inay jeermiga u fidiso dadka kale ee bulshada dhexdeeda. Bukaanka qaba qaaxada (qaaxada) firfircoon waxay la shaqeeyaan koox caafimaad si ay u hubiyaan inay helayaan daawada oo ay daryelaan ay u baahan yihiin. Badanaa daaweyntu waxay socotaan dhowr bilood.

Haddii raajada aysan muujin wax cudur ah oo firfircoon sanbabada mana jiraan wax walaac ah oo loogu talagalay tiibayda (qaaxada), qofku wuxuu leeyahay infekshinka qaaxada qarsoon. Waxaa muhiim u ah dadka qaba infakshanka qaaxada qarsoon si loo helo daaweyn, sidoo kale. Qaarkood waxay isweydiyaan sababta qofku u baahan yahay in loola dhaqmo haddii ay dareemaan wanaag; Tani waa sababta oo ah bakteeriyyada hirdada waxay soo kicin kartaa waqtii kasta oo waxay keeni kartaa infekshan firfircoo. Tani waxay ku dhacdaa 5-10% dadka. Haddii bakteeriyyada soo tooso, dadku waxay daareemi karaan jiran ka dibna waxay u fidi karaan jeermiga kuwa kale.

Tijaabada cudurka qaaxada iyo daaweynta infekshinka qaaxada ee firfircoo iyo qaaxada (qaaxada) ayaa ka faa'iideysta dhammaanteen. Markii aan ka wada shaqeeyno si aan u xadi-dano faafitaanka qaaxada, caafimaadka shaqsyaadka iyo bul-shadayadu way fiennaanayaan. Fadlan la hadal kooxaada caafimaadka haddii aad wax su'aalo ah qabtid ama aad rabto in lagaa baaro cudurka qaaxada.



TO: FILS-AIME M. MANGENGO NOTICE OF CIVIL ACTION

NADINE L. KAMALANDUA v. FILS-AIME M. MAKUMBI, Docket No. FM-2022-160 (Maine District Court, Androscoggin County, Location: Lewiston)

An action for **DETERMINATION OF PARENTAL RIGHTS AND RESPONSIBILITIES** has been initiated against you by **NADINE L. KAMALANDUA** in the Maine District Court located at 71 Lisbon Street, Lewiston, Maine 04240; PO Box 1345, Lewiston, ME 04243 (207-795-4800). Plaintiff is represented by the Immigrant Legal Advocacy Project located at 489 Congress Street, Portland, Maine 04101; PO Box 17917, Portland, ME 04112 (mloeffelholz@ilapmaine.org). You must file an answer to the Complaint with the Maine District Court at the above address on or before June 7, 2022. Failure to serve an answer will cause judgment by default to be entered, granting the relief sought in the Complaint.

Communities find ways to manage food waste

By Mia Ambroggio

Forty percent of the food we produce in the U.S. is never eaten, and in Maine, food waste makes up 30% of the state's waste stream. This is the single largest source of waste in the state and contributes to greenhouse gas (GHG) emissions.

On top of being an environmental concern, food waste is also an issue of equity. Maine ranks fifth in the nation for states with the most food insecurity. According to the Good Shepherd Food Bank, 182,000 Mainers experienced hunger last year. Meanwhile, Mainers waste food every day. To combat this, Maine has adopted a Food Recovery Hierarchy, which prioritizes the way food scraps and waste can be reused, reduced, and recycled. The hierarchy emphasizes reducing food surplus, donating food to food banks, or using it as animal feed. In this hierarchy, disposing of food is the last resort. Today we are discussing food waste recycling: what it means, why it is important, and how individuals can participate in reducing food waste.



Food waste recycling: anaerobic digestion and composting

If food cannot be donated or used to feed hungry people or animals, scraps can be converted to fuel (anaerobic digestion) or turned into compost. These processes keep food waste from entering landfills and emitting methane, a harmful GHG that contributes to climate change.

Anaerobic digestion breaks down organics – such as food waste – in the absence of oxygen. This process occurs in a digester, which is a capped system, meaning the gasses that are produced as a result of this process are captured and then combusted to create environmentally beneficial outputs. Anaerobic digesters can generate electricity to power, heat, and cool homes. The other outputs can be used as fertilizer and animal bedding. Anaerobic digestion is better for the planet than composting because the digestion process contains all GHG emissions that decomposition creates. Instead of these emissions entering the atmosphere, they are turned into useful products.

Composting occurs on its own in nature. Microorganisms such as bacteria and fungi digest organic matter to aid in the decomposition process. Humans compost by replicating this process to allow organic waste to break down naturally. Putting food scraps in a compost bin causes millions of microorganisms to begin to break it down, until the scraps turn into compost, a rich brown material made from decomposed organic matter. Compost can be used to improve soil and plant health because it adds rich, organic matter.

Anyone can compost food waste in a backyard bin or pile. However, backyard composting requires access to space, tools, and time that everyone may not have. Luckily, there are many food waste collection options available across the state that do not require a backyard bin!

Local food waste collection options

Many Maine communities have food waste collection programs. Private food waste haulers will collect food waste curbside for a monthly fee. Certain composting services – such as Garbage to Garden, which serves many Maine communities – may waive the monthly fee in exchange for a customer volunteering with the program. Curbside collection is convenient and it can recycle waste that isn't compatible with a backyard bin or pile, such as meat, shells, and bones. Some municipalities also provide free food waste recycling services for residents. Here are just a few in southern Maine:

Falmouth – Falmouth has a free food waste composting program with three drop-off locations: Transfer Station (41-123 Woods Rd.), Community Park (19 Winn Rd.), and Village Park (next to Casco Bay Ice Arena).

Portland – Portland offers free composting for residents at five drop-off locations across the city: North Street Community Garden (195 North St.), Boyd Street Community Garden (2 Boyd St.), Clark Street Community Garden (corner of Clark St. and Salem St.), Libbytown Community Garden (175 Douglass St.), and Riverside Recycling Facility (910 Riverside St.), with plans to expand to new locations soon.

South Portland – South Portland offers a free food waste recycling program in partnership with Garbage to Garden, ecomaine, and Agri-Cycle. Residents can pick up a free bin, fill it with food scraps, and drop it off at one of six designated drop-off sites scattered across the city. The food waste is then anaerobically digested and turned into sustainable electricity, farm fertilizer, and animal bedding. This program also provides the option to participate in reduced-rate, curbside collection with Garbage to Garden. Drop-off sites: Transfer Station (929 Highland Ave., 8 a.m. - 3:30 p.m., Monday-Saturday), City Hall (25 Cottage Rd.), Golf Course Maintenance Building (221 Westbrook St.), Planning and Development Office (496 Ocean St.), South Portland High School (along Highland Ave.), and Redbank Community Center (95 Macarthur Circle West)

Anyone who lives in a town that currently doesn't offer food waste recycling can get in touch with city officials, express interest, and advocate for citywide food recycling!

Mia Ambroggio is a GPCOG Resilience Corps fellow serving with the South Portland Sustainability Office. She can be reached at mambroggio@southportland.org.



ONE
CLIMATE
FUTURE
Charting a Course for
Portland and South Portland

Update from MIRC

Help for refugees and asylum seekers

By Tobin Williamson

March 2022 was a record-breaking month for those seeking shelter, with 92 new families and 323 new individuals presenting to the City of Portland for housing. At the end of the month, a total of 1049 people from 309 families were being temporarily housed at Portland-area motels, and 484 single individuals temporarily housed by the city's Oxford Street Shelter. This totals 1,533 unhoused people being served by the City of Portland alone, in addition to others being sheltered in other locations around the state. And then in just the first week of April, an additional 42 new families and 156 individuals arrived in Portland. By contrast, in January 2019, MaineHousing's survey showed there were 1,215 unhoused people in the entire state.

Maine is in an affordable housing crisis. In all likelihood, the housing situation is about to get a lot worse. The City of Portland's contract for temporary housing in two Old Orchard Beach motels ends on April 30, and two South Portland motels are concluding their contracts in May. The Title 42 federal immigration policy is scheduled to end on May 23; once that happens, the number of immigrants entering the U.S. is expected to increase dramatically. Finally, Federal Emergency Management Agency (FEMA) funding, which offsets 30% of Portland's monthly costs, expires in July.

The immediate crisis involves housing and feeding hundreds of asylum seekers and others currently in the motels. Beyond that, additional issues involve transportation, healthcare, education, and various other services.

We desperately need statewide and/or federal coordination for these monumental needs – housing above all. Please contact your legislators and encourage them to find affordable housing solutions!



What is asylum?

Asylum is a form of protection which allows an individual to remain in the U.S. instead of being removed to a country where he or she fears persecution or harm. Under U.S. law, people who flee their countries because they fear persecution can apply for asylum. If they are granted asylum, this gives them protection and the right to stay in the U.S. Those who are granted asylum are called asylees. According to U.S. immigration law, a refugee is someone who has been resettled to the U.S. through the U.S. resettlement program. This is a separate process than asylum.

— UNHCR, *The UN Refugee Agency USA*

Financial Literacy

Estate Planning

Be sure money goes where you wish when you die

The last thing many people want to do is think about the end of their lives. However, most people do want to help make the lives of family members easier, if they can. Taking some simple steps regarding bank accounts will ease the handling of an estate for surviving family members or other beneficiaries.

A bank account holder can designate beneficiaries. These are most often loved ones of the deceased, such as a family member, but a beneficiary can be any specific person or persons. A beneficiary also can be an entity, such as a charitable organization. Account holders can divide funds into percentages for distribution among beneficiaries. People or charities listed as beneficiaries only need to show proof of identification for the funds to be transferred to their accounts. This transaction will never be able to take place while an account holder is still alive.

Another option is to have a joint account with someone else. Then if one of the account holders should die, the other simply takes over the account and all the funds that were once shared now belong to that person. Usually, these accounts are for individuals and a family member or business partner. Each account holder has total access and control over all the money in the joint account. Joint accounts can have some drawbacks. Either account holder can withdraw any or all of the money. For this reason, people need to be very careful about someone with whom they share an account. By contrast, adding beneficiaries to an account only grants access to funds after the account holder has died.

If bank account holders die without having set up a joint account or listing any beneficiaries, financial institutions don't know what to do with the funds. Any person or organization seeking to withdraw money or close a deceased person's account will have to provide legal documentation. This requirement could involve visiting probate court to become the personal representative of the deceased's estate and possibly working with an attorney.

To add beneficiaries or joint account holders to a bank account takes a small amount of effort. Take the steps now to organize. It is easy and provides peace of mind.



Bereavement scams

When a family member or a close friend passes away, it's natural to want to tell that individual's story. Many choose to honor those they've lost by sharing kind words in an obituary or by posting memories on social media. Regardless of how a death is being mourned or how a life is being celebrated, shared details can sometimes fall into the hands of fraudsters looking to carry out bereavement scams. In this type of scam, fraudsters peruse obituaries and social media for information such as birth dates, names of children – whatever they can leverage to commit various types of fraud. Families of deceased loved ones can avoid being swindled and focus on healing if they know what to look out for.



Outstanding debt scams

After obtaining the personal details of a deceased person's family members, a fraudster may contact them with claims of an outstanding debt. While pretending to be a debt collector, they tell the family member they're responsible for the deceased person's debts. Because the fraudster knows personal information about the family member and their lost loved one, they can seem legitimate. The fraudster is preying on people during a period of vulnerability. For example, they may say something like, "Your husband accumulated \$1,500 in debt that is past due. If we don't receive payment today, we'll have to send your account to collections." They are hoping the family member will offer payment without taking the time to think things through, as they may be consumed with grief or other emotions. Instead, people should hang up and do some research to see if the claim is legitimate.

Life insurance scams

With this scam, the fraudster contacts a family member with claims that the deceased person had fallen behind on their life insurance payments. For example, "We're very sorry to learn of your wife's death. She had fallen behind on her life insurance payments, but we allow a grace period to renew. If you send us the \$3,000 in back payments now, you'll receive \$100,000." This is a red flag. Again, people should hang up and call their loved one's known life insurance agency directly, where they'll likely confirm the original call did not come from them.

Entitlement scams

While the previous scams have preyed on victims by using fear as a tactic, this one does not. Instead, these scams can seem like a shining light during a dark time. Instead of owing money, fraudsters contact family members with claims that they're entitled to money. For example, they may claim that the family member was left an inheritance, but they just need to pay a fee to process it. People let their guards down and fall victim to these scams, as they want to believe it. Family members should ask for the caller's name, number, and company so you can call them back. If they hang up or try to shift the conversation, it's likely a scam. If they do offer information, people should still hang up and do some research to determine if the entitlement is legitimate.

Home burglary

This scam is different from the others, as the fraudster is hoping for no contact with friends or family members of the deceased. When someone passes, the time and date of a funeral is often shared in an obituary or online. Thieves may take advantage of funeral services and plan burglaries for that exact time, with the assumption that family members will be at the service instead of at home. Family members can avoid potential burglary by omitting the deceased's address from the obituary or by asking a trustworthy person not attending the funeral to stay in the house or apartment during the service.

The best way for people to safeguard themselves against bereavement scams is to not overshare personal information in obituaries, social media posts, or anywhere else a death announcement or celebration of life is being shared. Also, if people know what to look out for, they can avoid scams and focus on healing.



Loan)? FAME provides loans to help cover costs of becoming work-ready while waiting for a work permit.

3. Who is eligible for these loans? You must be an immigrant living in Maine and demonstrate that you have filed an application for a work permit. You are not eligible for the program if you have been denied a work permit.

4. How can I apply? Go to FAME's website (www.famemaine.com) and complete the online application. Before starting the application, download and review the application guidelines and checklist. To complete the online application, you will need the following documents:

- A copy of identification documentation, such as a passport (biographic data page only), consular identification card, or other government-issued identification documentation, even if expired.

- Invoices or screenshots of expenses that the loan funds will be used to cover.

- Either a copy of your USCIS receipt (electronic or paper receipt) for filing USCIS Form I-765 with an eligibility category beginning with C, or if you are an asylum seeker and your USCIS Form I-589 has been pending for less than 150 days, a copy of the USCIS Form I-589 filing receipt.

- The application may be filed directly by you or, if you need help, ask at your local adult education program.

5. What can the funds be used for? Loans can be used for "eligible costs." Some examples:

- Costs of translation into English of any diplomas, transcripts, certifications or other proof of trainings or experience; documents related to professional licenses, registrations, or certifications of trainings or other experience obtained abroad; letters of reference or recommendations; etc.

- Fees related to education evaluations to establish the

equivalency level of education or experience attained abroad.

- Fees related to test preparation courses or registration fees for a standard test of English as a foreign language such as the Test of English as a Foreign Language® (TOEFL) or other standardized test recognized worldwide that measures English language proficiency, when necessary for an immigrant's work, including transportation costs in some cases.

- Expenses for employment or professional applications, certifications, licensing fees, and related requirements for seeking employment, including but not limited to fingerprinting and required tests.

- Fees related to obtaining a Maine driver's license, including a commercial driver's license, including but not limited to driver's education course fees, learner's permit application fees, and driver's license fees.

- Costs of a filing fee required by the U.S. Department of Homeland Security, U.S. Citizenship and Immigration Services, or any successor federal agency, to apply for the immigrant's initial work permit.

6. Where can I learn more? On the FAME website (www.famemaine.com), search "Foreign Credentialing Loan Program" to find the page that displays detailed information about the application procedure.

7. Are there any other programs at FAME that people should know about? Anyone interested in obtaining financing for their business needs or higher education needs should visit the website (www.famemaine.com). Also, we provide college outreach and financial education information for those planning to attend some form of higher education. We also administer NextGen 529®, a tax-advantaged education savings program, and a variety of grant, loan, loan repayment, and other resources for affording higher education.

Professional Development

FAME helps obtain U.S. professional licenses

By Angelina Klouthis

Cosmetologists, teachers, and engineers all have something in common – they are among the fields that require licensure for employees. This month we sat down with Bill Norbert from the Finance Authority of Maine (FAME) to learn about supports that can help people who are foreign-trained get a license in Maine to be employable in their field.

1. What is FAME? FAME is an independent state agency whose mission is to provide innovative financial solutions to help Maine citizens pursue business and educational opportunities. FAME helps people and businesses that traditional banks might call "high-risk."



**PORTLAND
of Opportunity**

2. What is the Foreign Credentialing and Skills Recognition Revolving Loan Program (Foreign Credentialing



Maine Humanities Council awards 2022 prizes | By Ally Cooper

On April 7, dozens of participants gathered to celebrate Joseph Jackson, Carol Dana, Wendy Allen, and Literacy Volunteers of Franklin and Somerset Counties – all recipients of the Maine Humanities Council's 2022 prizes for contributions to public humanities.

The Constance H. Carlson Public Humanities Prizes, which have been awarded annually since 1988, went to Joseph Jackson and Carol Dana. The prize recognizes Maine residents who use the humanities to foster connection and engagement; emphasize diversity, equity, inclusion, accessibility, and justice; and engage with communities that have traditionally had the least access to humanities resources.

Jackson, a published poet who was formerly incarcerated, is now a leading advocate within the criminal justice community in Maine. He serves as Director of Leadership Development at Maine Inside Out, Executive Director of Maine Prisoner Advocacy Coalition, and Campaign Advisor for Maine Youth Justice.

Portland Poet Laureate Maya Williams introduced Jackson: "He's the type of person who is willing to advocate for you because he loves you. His love for his fellow formerly incarcerated folks and folks currently incarcerated, his art and advocacy, is beautiful."

Before reciting his spoken poem, "Go Free," Jackson said, "One of the most important ways that [art] impacts people is connection, through what I call a visceral reaction to the image, and whatever the art is distributing. You can touch it as a human being, and begin to understand on a deeper level what people are going through."

Carol Dana has served as Language Master of the Cultural and Historic Preservation Department for the Penobscot Nation since 2002. She is known for her work on the Penobscot Dictionary, which was the start of a decades-long journey to preserve the language. She told the audience a story about how students used to be punished for speaking the language, contributing to its near-extinction.

"I think that they knew that language was our power, and that's why they tried to take it away from us," said Dana.

Darren Ranco, Penobscot Nation anthropologist and academic, said, "Carol Dana is simply a national treasure. I mean that both in its conventional sense, but also as a citizen of Penobscot Nation – our nation's treasure."

The Maine Humanities Council (MHC) also awarded a Facilitator Prize, which celebrates a facilitator who demonstrates excellence in their practice and in their commitment to engaging and supporting Maine's communities. Wendy Allen, the award recipient, serves as a coordinator for the Maine Prisoner Advocacy Coalition.

MHC Associate Director Samaa Abdurraqib said, "[Wendy] is a brilliant facilitator – we hear this all the time from the people that she works with. She fosters agency and power within her participants."

Allen became a facilitator while in residence at the Southern Maine Women's Re-Entry Center. "I'm passionate about helping others by sharing my experience, strength, and hope from active addiction into recovery," she said.

Literacy Volunteers of Franklin and Somerset Counties (LVFSC) received the MHC Program Partner Prize. The prize celebrates an MHC partner or grantee organization that includes the humanities in its work and its mission, engages with communities to design its programs, and brings resources to people under-resourced in the humanities. Executive Director Barbara Averill accepted the prize on behalf of LVFSC, which continued its mission throughout the pandemic by delivering books to participants' homes, offering transportation, and facilitating hybrid, virtual, and in-person conversations.

Maine Humanities Council is the Maine affiliate of the National Endowment for the Humanities and partners with communities, schools, libraries, and hospitals to foster conversations and critical thinking across cultural, economic, and social boundaries.

Learn more about the Maine Humanities Council at mainehumanities.org.



Moon in Full by Marpheen Chann

By Kathleen Harrison

Marpheen Chann's debut book, a memoir titled *Moon in Full*, is due out from Islandport Press on June 21. Chann, a second-generation Cambodian American, has endured more than his fair share of troubles in his 30 years. But Chann also has worked very hard to overcome his childhood trauma, and has gone on to build a life of purpose and community engagement.

Moon in Full takes the reader through his very unstable childhood, spent in poverty and foster care in various communities in Maine, often separated from his Cambodian roots, as well as through the struggles of his young adulthood, which included coming out as a gay man.

The recounting of experiences of Chann's life are interspersed with ruminations on memory, code switching, forgiveness, the transcendence of borders, understanding and tolerance, religion, and the intergenerational transmission of culture, as well as the intergenerational impact of stress and trauma.

Chann was abandoned as an infant in the U.S. by his mother. She was a survivor of the Cambodian Genocide, who was permanently scarred by her childhood under the Khmer Rouge. Unable to emerge from her trauma, her struggles impacted Chann's life and the lives of his siblings. Her immeasurable suffering – as well as that of his maternal grandmother – form the backdrop of Chann's story.

But above all, *Moon in Full* is a story of hope. Chann's wise narration carries the reader along through this contemporary coming-of-age story so that we emerge at the end convinced that, in some cases at least, significant trauma need not be the sole determinant of one's life story.

Currently, Chann lives and works in Portland. He serves as At-Large Charter Commissioner for the City of Portland (an elected office); is president of the Cambodian Community Association of Maine; and is a member of Maine's Advisory Committee to the U.S.

Commission on Civil Rights, a member of the Planning Board for the City of Portland, and a board member of Equality Community Center in Portland. He holds a bachelor's degree from the University of Southern Maine and a law degree from the University of Maine School of Law.

Chann said he worked on *Moon in Full* off and on over a period of eight years. "I would write a section, then go off doing other things for a while, come back to the project. This gave me time to fact check my memories, which was important. To keep our brains from exploding, our memories have to be compressed, and filed away. So sometimes, you can misplace them on the timeline of life." He added that he is constantly writing – poetry, prose, journals, notes jotted down on the computer – and while he has no clear thoughts on exactly what book he will write yet, he knows there will be another. One idea is a second memoir.

"I haven't been to Cambodia yet. If I do end up going, that would be a natural sequel. A Cambodian American returns to the roots of his parents, and takes his next step in exploring his heritage and ancestral roots," he said.

For Chann, the act of writing his first memoir has been cathartic, and has



helped him heal from his childhood and adolescence, both of which were full of devastating experiences. "In the process of writing and reflecting, I started to take the sting out of the memories, and the trauma out. I learned to build armor, and started to see things in a different light. I could be angry at particular people or situations, but

while writing I could also think about why people acted the way they did, and trace where behavior came from ... survivors blame themselves. But processing [through writing] helped me look at trauma from an outside perspective. Take a step out, and view as if a fly on the wall – realize that the things that happened weren't my fault."

Chann credits cognitive behavioral therapy for helping him to heal, and advises, "Don't bottle things up. Talk to someone." But he also notes that western ideas don't work for everyone, and said connecting to his Cambodian heritage has also helped him to heal.

"The get togethers, holidays, ceremonies, commemorations of the genocide – these bring people together. It's group therapy in a way, and builds community. They are opportunities to share culture, and the good things that existed despite the genocide," Chann said. mainehumanities.org

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Books can be pre-ordered from Amazon.com or Islandport Press.

The book launch party will take place on June 15 at Bunker Brewing Company, Portland

Excerpt:

It seems counterintuitive, but I would say that processing trauma is quite different from dwelling on it. Recognizing this brings freedom, because no matter how much you want to run from a trauma or ignore it or seal it away, it is a truth that is a part of you. It is something that happened to you, and nothing in the world can rewind and change that. If you run from something you fear, it gives that fear power, which means that it will continue to chase and haunt you. But if you turn around and face it, only then can you begin to see it for what it is; only then can you see it in the light, rather than having it lurk in your own shadow.

– Moon in Full, pages 32-33.



Land of Peace

By Sharif S. Elmusa

A graveyard, too, can be a strategic asset. Here the local, rag-tag Mahdi Army, loyal to Shiite cleric, Moqtada Sadr, met the U.S. force in southern Iraq in August 2004 that sought control of the Najaf cemetery, ard al-salam ("Land of Peace"):

a dry brown expanse, a maze of two million graves, mausoleums for the indispensable, ancestral souls that thought they'd remain quiet, powder of bones and secrets and dialects, wilted eyes and flowers, prayers and alms for the poor, new tenants, silence and too much sky.

And the graveyard became a killing field. And the horizon was jagged with the streaks of missiles and premonitions. And the fighter planes did what they were made to do, shock and awe, and level arguments. And the soldiers startled the bats out of their crypts. And the graves yielded beneath the invading boots.

The day after – the women came and wailed and pulled their hair under the gaze of the sun, and men beat their chests, like holy drums. The flat desert had no ears.

But in fourteen years, Moqtada Sadr will win a majority in the Iraqi parliament; and the sacked cities and countless dead turn our heads to the hubris of the overlords and the lacerating tales of history.

--Published in Jadaliyya.com

*Sharif S. Elmusa is a scholar and poet. Apart from academic publications on the environment, he co-edited *Grape Leaves: A Century of Arab American Poetry*, and authored the poetry collection *Flawed Landscape*. His poems and essays appeared in numerous periodicals and anthologies in the U.S. and internationally. Elmusa is Palestinian by birth and American by citizenship.*

*The picture is at Gibran Kahlil's Gibran memorial in Washington, D.C.. Gibran was a Lebanese immigrant and author of *The Prophet*, among other works.*



Georges Budagu Makoko and Ebenezer Akakpo

photos | Laura deDoes

Ebenezer Akakpo's bus stop installation Hope and Friendship, at 519 Congress Street in Portland, was selected as Best Bus Stop in the USA by Streetsblog USA. Akakpo is an immigrant from Ghana. He used the Adinkra symbols of hope and friendship from his native land to create intricate pattern designs that cast shadows of community and hope on people walking by or waiting for the bus. Amjambo first profiled Akakpo in

"The Patterns of Our life"

in September 2019:

www.amjamboafrica.com



Titi de Baccarat, Laura deDoes, Claude Muhinda

Racism in Maine: Equity progressing, but slowly

By Stephanie Harp

Larissa Malone thinks she came to Maine at a good time. Two years ago, she began working for University of Southern Maine as an Assistant Professor of Teacher Education. That was in the aftermath of George Floyd's murder, and during the Black Lives Matter protests. At the time, two key organizations stepped up their support for educators of color – USM's association for faculty and staff of color, and the Maine Education Association's new committee for educators of color. But even with these in place, she still experienced the isolation that exists for a woman of color in the whitest U.S. state. However, she was pleased to note the new awareness.

"I've been impressed in many ways with the progress that has occurred just in the last couple of years. There's a hunger here to really do the right thing in a lot of ways," she said. She previously taught at Greenville University, in the Illinois suburbs of St. Louis, Missouri. Her primary research interest is how minority students and their families, as well as minoritized teachers, navigate educational institutions. Among her areas of expertise are critical race theory, cultural and social foundations, equity in schooling, and multicultural studies.

"Overall, I'm so impressed with the students of Maine. They are aware of who they are and their racialized identity. Some of this is because the political ethos is progressive and aware in this area. I feel like conversations about equity can start at a higher level."

But when she talks about racism in Maine, she finds limits to that awareness. When working with student interns, someone always says, "It's not an issue here. We're from Maine." After such comments, she asks them to complete an equity audit comparing gifted and talented programs, suspension rates, and other matrices – which clearly show racism as a problem in Maine. "This past year, our department shared 10 articles about racialized incidents across K-12 classrooms in Bangor, Kennebunk, Portland, and elsewhere during an equity workshop," she said. And the students are always surprised by the examples.

"It's surprising to me that it's surprising to them. Most are



**“None of us are objective, as much as we would like to think so,” she said.
“The way we experience the world influences how we take in information.”**

from Maine or at least from the region. Yet, they feel like Maine is exempt from those issues," said Malone. Through her consultation with Portland Public Schools on African American history, she has attended workshops hosted by Atlantic Black Box about New England's complicity in the slave trade. "Different scholars are all saying the same thing. This region prides itself on local control, but people here don't know about this. How is this news now? There's so much pride in being and knowing 'local.' But this is new to people."

Malone finds it "almost devastating that they're fed this narrative that Maine isn't like everyplace else, that issues of race are only in southern states and not here. What's unique about Maine is that it's the whitest state in the whitest region." But that means extreme isolation for people of color, except in certain pockets. "There are some places where a child is the only [student of color] in a whole grade, school, or district. That's not so rare in Maine."

But that doesn't mean issues of race don't need to be addressed in schools. "In the Teacher Education Program at USM, we try to bring a spirit of making a change in the classroom that you're in – advocating for students and prioritizing issues of equity, whatever your classroom makeup is," she said. "If there are no students of color, that matters even more. Why is this neighborhood of one particular race? What created that? Why is that being sustained? It's your duty as a teacher to help your students know the entire fabric of the country. We are not preparing them to exist locally or in just in the state; we're preparing them for the world."

Malone recently spoke at the Lewiston YWCA's 10th annual Stand Against Racism event, part of the YWCA USA's program, which has the goal of eliminating racism and empowering women, while promoting peace, justice, and dignity. Her keynote address included a clear explanation of critical race theory, which is very much in the news and often referred to as CRT. A legal theory developed 50 years ago, CRT is an analysis of how society categorizes humans and attempts to explain that experience. In her speech, Malone said applying a few basic principles of CRT can illuminate everyday life.

These are intersectionality, the permanence of racism, and critique of liberalism. Intersectionality means individuals often have multiple identities – such as being Black and female – all of which are important to address in efforts for equity. The permanence of racism is about how racialization is threaded into the fabric of collective history, including viewing young Black girls and boys as older than their years and therefore less deserving of being treated as children. Critique of liberalism refers to efforts by well-meaning white people who unintentionally reinforce racial structures and harms, such as by saying, "I don't see color," which erases – rather than respects – identities.

CRT can be illustrated through stories, called counternarratives, that help bridge the gap between the primary narrative that is generally assumed to be true, and the experiences of people who have been historically marginalized. In discussing the aftermath of the 9-11 attack on the World Trade Center, many speak of the U.S. pulling together, that everyone was "just American" then, without regard to race. But that was not the experience of many Muslim Americans who may have been racially profiled, detained at airports, and had their faith questioned. Their stories are counternarratives that show how the primary, nostalgic story is incomplete.

Malone is not discouraged by the work ahead, pointing to sweeping

changes that she called "promising," such as African American history being added to the Maine school curriculum and the re-examination of integrating Wabanaki history. Scholar Derrick Bell, credited as a founder of critical race theory, saw salvation in the struggle for racial equity, not necessarily in the arrival point.

"That gives me comfort," said Malone. "Despite ebbs and flows, it's the process that you can get joy from." She likes to challenge audiences to commit to pursuing one change that can't wait in their community, asking them, "How will you make a more equitable world now?"



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"Music reaches out to people – what comes from the heart enriches the heart, and the Blind Boys of Alabama and Amadou and Mariam have worked together before. It is like a bowl of vegetable soup. [The ingredients] might be different, but when you put it all together you get a good mixture."

Amadou and Mariam are enthusiastic about the collaboration. "We have a lot in common with the Blind Boys' music and spirit. We love their music, because it talks about love, respect, life. Music is a universal language, and we bring Bamako and Birmingham together in a very beautiful

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When you come to see Amadou and Mariam and the Blind Boys from Alabama, you don't hear music that you [have] ever heard before! You might not understand the words...but one thing about it you are going to understand is the feel. We are going to sing some of our favorite songs, and the audience's favorite songs – including one called 'I can see.'

— ERIC "RICKY" MCKINNIE

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way. We have a lot of fun performing with them. They are living legends and it's an honor to be playing with them."

Originally formed at the Institute for the Blind in Talladega, Alabama, in 1939, the Blind Boys of Alabama went on to delight music lovers everywhere. They are credited with introducing many to the worlds of jubilee and hard

gospel music, but they also offer more secular, modern music.

Not all of their members are from Alabama. Vocalist, music arranger, and drummer Eric "Ricky" McKinnie, who spoke with Amjambo, was born in Georgia, and performed with other groups before being invited to join the Blind Boys by the late Clarence Fountain in 1989. Some of the members have changed over the years, and so has the name – from The Five Blind Boys of Alabama, to Clarence Fountain and the Blind Boys of Alabama, and now the Blind Boys of Alabama. McKinnie does not expect another name change any time soon.

Amadou and Mariam also met at school, but half a world apart, at Mali's Institute for the Young Blind. It did not take them long to realize they shared a passion for music – and for each other. The de facto ambassadors of African music, they enjoy sharing their unique combination of love story and music career with the world.

Just like any couple, they said, misunderstandings sometimes arise. "The answer is balance and respect. We both respect each other's space and decisions. As any other couple, we have our issues, but we always try to solve it very quick. Same for the artistic part. Sometimes we compose together and then share with each other, and some other times we come up with an idea, and then we discuss it."

The couple has worked with artists from all over the world. Mariam has recorded songs of various famous artists, such as the Malian stars Siramory Diabaté and Fanta Damba, and



French singers Sheila or Nana Mouskouri. Asked about an encounter with Stevie Wonder decades ago, Amadou and Mariam confess they hold good memories of that moment.

"Back in the '80s, we were recording some cassette tapes and touring in Burkina Faso. It was the time we moved to Côte d'Ivoire, and while we were touring, we met Stevie Wonder in a music Festival in Abidjan. We had the chance to meet, talk, and jam for a while. We have fond memories of that time, and absolutely – yes – we love his music," said Amadou and Mariam.

Since their debut, Amadou and Mariam have been recognized for mixing Malian traditional music with rock guitar, Syrian violin, and other instruments from Cuba, India, and Egypt.

"When you come to see Amadou and Mariam and the Blind Boys from Alabama, you don't hear music that you [have] ever heard before! You might not understand the words...but one thing about it you are going to understand is the feel. We are going to sing some of our favorite songs, and the audience's favorite songs – including one called 'I can see,'" said McKinney.

"I Can See" went viral in the U.S. and abroad because of its message, which addresses the challenges of life for visually impaired singers, as well as faith in God. Lyrics include, "I can see, can't you see, God has been good to me...."

Both groups will be on stage in Portland at 7 p.m., April 29. Their tour includes Burlington, Vermont; Boston, Mass.; New York City; Dallas and Austin, Texas; and Albuquerque and Santa Fe, New Mexico.

PORTLAND

GLOBAL CITIZENS UNITE OVER COFFEE

Coffee By Design recently invited representatives from the International Women's Coffee Alliance to Maine. An inspiring group of 26 coffee growers and professionals from Burundi, Colombia, Democratic Republic of Congo, Ethiopia, Guatemala, Honduras, Kenya, Philippines, and Rwanda joined us! Together we discussed our experiences, opportunities, coffee, and community. In an increasingly "virtual" world, this visit was truly special – a reminder that we can achieve great things when we work together.

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feel like a duplication of services if we did that.... We're interested in the types of things that aren't really funded through medical or health services, but things that can only get funded through private donors."

A current project of MANA is a state certified, culturally and linguistically inclusive, trauma-centered peer support group program. And MANA also provides a care-centered, multilingual transportation service for anyone who needs COVID-19 or social services related transport. Some of the languages MANA's staff speak are French, Kinyarwanda, Kirundi, Lingala, Portuguese, Somali, Spanish, and Swahili, to name just a few.



Amy Titcomb

that people facilitating the groups share the same experience. For instance, there's a group running during Ramadan made up of women who share similar religious experiences and is facilitated by someone who's Muslim. There's an Asians in Maine group run by Dr. Yamamoto. There's also a youth support group. And we're planning on starting a genocide survivor support group."

WTS is a secular project that has operated under the fiscal sponsorship of Portland's Temple Beth El. It was founded in 2015 by a small group of Jewish people who took note of the growing population of asylum seekers in the area, and saw that not many organizations were assisting them at the time. The volunteer-run WTS formed as an attempt to address that gap. The aim was to provide an American friend to every asylum-seeking individual or family who wanted one to help them feel welcomed into the community, figure out how to get around, learn the basics of American culture, and practice English. After the 2016 election, what started as a small or-



Abdoul Karim Rwasamirera

ganization grew when many people who were upset by the anti-immigrant stance of the new administration became interested in volunteering. Currently, WTS has 154 mentors and 250 mentees.

Amy Titcomb, the Coordinator of WTS, said the initiative for the merger came from her organization, following a period of reflection.

"WTS has really outgrown something that was a little project under a fiscal sponsorship, and we felt that it was time to move into a better structure.... We started to look at what our strengths are, what we can offer, what we lack, and what we need more of."

Titcomb and colleagues decided that what they most needed was more of an immigrant perspective.

"Even though we have members of the immigrant community that have volunteered their time on our steering committee or as ad hoc interpreters and advisors, WTS is a primarily white-run organization. I'm myself a white, American-born person, and many people see me as the face of the project, which is really a weakness." She said the whole structure, and how WTS operates, lacks immigrant perspectives. "What we really admired about MANA was that it's an im m i - g r a n t - founded organization, and at every level has a multicultural, multilingual perspective. We felt like we could bring some resources, s o m e m o n e y , and a lot of volunteers. And our program would benefit so much from the perspective of an organization that's already established and has a good team."



Yvette Unesaze

Yamamoto was attracted by the responsive way WTS approaches helping immigrants, and readily entered into discussion about a merger.

"We were delighted and flattered to be reached out to in this way," she said. The MANA board is primarily made up of people who are asylum seekers themselves, so the organization's goal has always been to help people who are following a similar path. "This was where we saw the alignment with WTS. We're both about supporting people in more informal ways, which is harder to achieve sometimes. I and the board felt like this would be a mutually beneficial situation. WTS is another entity that seeks to fill the gaps in the services provided to immigrants. And just like MANA, WTS strives to have a more human-centered way of looking at the process."

The two leaders plan to take things slowly, and continue doing their work much as they have been, while they explore the new possibilities created by the joining of forces.

"The structure won't look dramatically different, at least in the beginning," Titcomb said. "I'm going to join the team at MANA, and all of our volunteers and mentees will remain part

of the program. Over time, as the program gets more integrated into MANA, I'm sure we'll get more ideas and make some changes to some of our processes."

What differentiates both MANA and WTS from many other organizations, according to both Yamamoto and Titcomb, is flexibility and informality.

"For example, Catholic Charities has a very strong program that helps refugee resettlement," Yamamoto said. "But it's only for a specific group of people and for a specific amount of time. But transition is actually a much longer process. The first phase of settlement is a very different transition, especially when we add the political aspect of being an asylum seeker. There's a need for longer, more sustained, and gradual support systems for all kinds of immigrants."

Titcomb agreed. "We both offer this informal, not very delineated support. I think there'll be a lot of people who'll appreciate both programs, and I think there'll be a lot of overlap, which will be for the betterment of both."



LET'S TALK
by Claudia Jakubowski

Each month "Let's Talk" will focus on sayings that might sound funny or confusing to a new language learner. So if you have ever thought "What did they mean by that?" or "What are they trying to say?" this column is for you.

It is hard to believe that May has arrived. Spring is the perfect season to celebrate Mother's Day. Just as the ground gives birth to new flowers and growth, people celebrate Mother's Day as a day to honor the hard work and sacrifices mothers make for their children. Flowers, candy, and cards are often given to the mothers in our lives to show our love and appreciation.

Here are four idioms – expressions in which the meanings of the words are not the same as the meaning of the saying – which one might hear used in connection with moms and mothers.

A mother hen — A person who looks out for the welfare of other people in an overly protective manner
"Fatima fussed over her son's friends like a mother hen, making sure that they all had enough to eat for lunch."

Mother Nature — Refers to nature as a life-giving, nurturing force
"All the beautiful, blooming flowers in springtime are examples of Mother Nature's work."

Like mother, like daughter — Daughters tend to do what their mothers have done
"Bilan is now as famous a model as her mother. Like mother, like daughter."

The mother of all — A large version of a particular type of object
"Ahmad found the mother of all coin collections at an estate sale."

If you have questions about sayings you have heard Americans use that you don't understand, or if you have questions about American culture, please email your questions to Claudia at amjamboafrika3@gmail.com and "Let's Talk" will be happy to help.

Claudia Jakubowski has her Masters Degree in TESOL (Teaching English to Speakers of Other Languages)

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