

ABOUT UMURAGE WACU GROUP



Umurage Wacu Group

It is a social enterprise, created in July 2015 by Rwandese NDAHIMANA Gilbert; a conservationist, heritage practitioner, writer and photographer, passionate about history, culture, traditions and tourism in general.

Vision

To Promote Rwandan and African heritage and tourism attractions through photography.

Mission

Engage and involve young people to promote Rwandan and African heritage (history, culture, traditions) by working together with the relevant authorities, local communities, and organizations aimed at promoting Rwandan and African's Heritage.

Objectives

To promote Rwandan and African heritage (cultures, history, traditions) and tourism attractions through internet.

To conserve, protect, promote Rwandan and African cultural heritage to the world through cultural exchange programs and photography.

www.igicumbi.com

Promotes Rwandan and African heritage (cultures, history, traditions) tourism attractions through internet.

Publishes articles in 4 languages (Kinyarwanda, French, English and Kiswahili).

A website for Online Exhibition for Rwandan and African artists, crafts associations and cooperatives.

The 1st website to find information's and specially about Rwandan and African heritage and tourism attractions.

Igicumbi Magazine

Online and Printed Magazine

Published 4 times per year (January-March, April-June, July-September, October-December)

Distributed in libraries, cultural centers,...

Add books and documents to read in ways to promote reading cultures.

CONSERVATION IS RICHNESS



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#Kwibuka30: Ijambo rya Perezida Paul Kagame mu muhango wo gutangiza icyunamo



Today, our hearts are filled with grief and gratitude in equal measure. We remember our dead, and are also grateful for what Rwanda has become.

To the survivors among us, we are in your debt.

We asked you to do the impossible by carrying the burden of reconciliation on your shoulders. And you continue to do the impossible for our nation, every single day, and we thank you.

As the years pass, the descendants of survivors increasingly struggle with the quiet loneliness of longing for relatives they never met, or never even got the chance to be born.

Today, we are thinking of you as well. Our tears flow inward, but we carry on, as a family.

Countless Rwandans also resisted the call to genocide. Some paid the ultimate price for that courage, and we honour their memory.

Our journey has been long and tough. Rwanda was completely humbled by the magnitude of our loss, and the lessons we learned are engraved in blood.

But the tremendous progress of our country is plain to see, and it is the result of the choices we made together to resurrect our nation.

The foundation of everything is unity.

That was the first choice: to believe in the idea of a reunited Rwanda, and live accordingly.

The second choice was to reverse the arrow of accountability, which used to point outwards, beyond our borders.

Now, we are accountable to each other, above all.

Most importantly, we chose to think beyond the horizon of tragedy, and become a people with a future.

Today, we also feel a particular gratitude to all the friends and representatives here with us from around the world. We are deeply honoured by your presence alongside us on this very heavy day. The contributions you have made to Rwanda's rebirth are enormous, and have helped us to stand where we are now.

I want to recognize a few, while also asking for forgiveness for not being able to mention all who deserve it.

For example, Uganda, which carried the burden of Rwanda's internal problems for so many years, and was even blamed for that.

The leadership and the people of Ethiopia and Eritrea helped us in starting to rebuild at that time. In fact, Prime Minister Abiy Ahmed, who is here, even served as a young peacekeeper in the immediate aftermath of the genocide.



Kenya, Burundi, and the Democratic Republic of Congo hosted large numbers of Rwandan refugees, and gave them a home. Tanzania did as well, and also played a unique role at many critical points, including hosting and facilitating the Arusha peace process. And here I must single out the late President Julius Nyerere who embodied the spirit which laid that foundation. The Republic of Congo has been a productive partner in rebuilding, and more. Many of the countries represented here today also sent their sons and daughters to serve as peacekeepers in Rwanda. Those soldiers did not fail Rwanda; it was the international community which failed all of us, whether from contempt or cowardice. Among those here with us today, I salute the widow and daughter of the late Captain Mbaye Diagne of Senegal, who died a hero as he rescued many Rwan-

dans from death.

At the United Nations Security Council in 1994, moral

clarity came from Nigeria, the Czech Republic, and even as far away as New Zealand. Their ambassadors had the courage to call the genocide by its rightful name, and resist political pressure from more

powerful countries to hide the truth. Ambassador Ibrahim Gambari of Nigeria and Czech Ambassador Karel Kovanda are here with us today, and we applaud you. Even in countries where government policy was on the wrong side of history, both during the genocide and even afterwards, there were always individuals who stood out for their honesty and humanity. We shall always be grateful.

We also appreciate the tangible support we have received from partners beyond our continent over the past thirty years, in Europe, the United States, Asia, and many international organizations and philanthropies.

A notable example of solidarity came to us from South Africa, one among many. Indeed, the entire arc of our continent's hopes and agonies could be seen in those few months of 1994. As South Africa ended apartheid and elected Nelson Mandela president, in Rwanda the

last genocide of the 20th century was being carried out.

The new South Africa paid for Cuban doctors to help rebuild our shattered health system, and opened up its universities to Rwandan students, paying only local fees.

Among the hundreds of students who benefitted from South Africa's generosity, some were orphaned survivors; others were the children of perpetrators; and many were neither.

Most have gone on to become leaders in our country in different fields.

Today, they live a completely new life.

What lessons have really been learned about the nature of genocide, and the value of life?

I want to share a personal story which I usually keep to myself.

My cousin, in fact a sister, Florence, worked for the United Nations Development Program in Rwanda for more than fifteen years.

After the genocide started, she was trapped in her house near the Camp Kigali army barracks, with her niece, and other

children and neighbours, around a dozen people in total.

The telephone in Florence's house still worked, and I called her several times using my satellite phone.

Each time we spoke, she was more desperate. But our forces could not reach the area.

When the commander of the U.N. peacekeeping mission, General Dallaire, visited me where I was in Mulindi, I asked him to rescue Florence. He said he would try.

The last time I talked to her, I asked her if anyone had come. She said no, and started crying. Then she said, "Paul, you should stop trying to save us. We don't want to live anymore anyway." And she hung up.

At that time, I had a very strong heart. But it weakened a bit, because I understood what she was trying

to tell me. On the morning of May 16th, following a month of torture, they were all killed, except for one niece, who managed to



escape, thanks to a good neighbour.

It later emerged that a Rwandan working at the

UNDP betrayed his Tutsi colleagues to the killers. Witnesses remember him celebrating Florence's murder the night after the attack. He continued his career with the United Nations for many years, even after evidence implicating him emerged. He is still a free man, now living in France.

I asked General Dallaire what had happened. He said that his soldiers encountered a militia roadblock near the

house, and so they turned back, just like that. Meanwhile, he conveyed to me an order from the United States ambassador to protect diplomats and foreign civilians evacuating by road to Burundi from attack by the militias. These two things happened at the same time. I did not need to be instructed to do something that goes without saying. That's what I was going to do. I do not blame General Dallaire. He is a good man who did the best that could be done in the worst conditions imaginable, and who has consistently borne witness to the truth, despite the personal cost.

Nevertheless, in the contrast between the two cases, I took note of the value that is attached to different shades of life.

In 1994, all Tutsi were supposed to be completely exterminated, once and for all, because the killings that had forced me, and hundreds of thousands of others, into

exile three decades before, had not been sufficiently thorough. That is why even babies were



systematically murdered, so they would not grow up to become fighters. Rwandans will never understand why any country would remain intentionally vague about who was targeted in the genocide. I don't understand that. Such ambiguity is, in fact, a form of denial, which is a crime in and of itself, and Rwanda will always challenge it. When the genocidal forces fled to Zaire, now called the Democratic Republic of Congo, in July 1994, with the support of their external backers, they vowed to reorganize and return to complete the genocide. They conducted hundreds of cross-border terrorist at-

tacks inside Rwanda over the next five years, targeting not only survivors, but also other Rwandans who had refused to go into exile, claiming thousands more lives.

The remnants of those forces are still in eastern Congo today, where they enjoy state support, in full view of the United Nations peacekeepers. Their objectives have not changed, and the only reason this group, today known as FDLR, has not been disbanded, is because their continued existence serves some unspoken interest.

As a result, hundreds of thousands of Congolese Tutsi refugees live here in our country in Rwanda, and beyond, completely forgotten, with no program of action for their safe return.

Have we really learned any lessons?

We see too many actors, even some from Africa, getting directly involved as tribal politics is given renewed promi-

nence, and ethnic cleansing is prepared and practiced. What has happened to us? Is this the Africa we want to live in? Is this the kind of world we want?

Rwanda's tragedy is a warning. The process of division and extremism which leads to genocide can happen any-

where, if left unchecked.

Throughout history, survivors of mass atrocities are always expected to be quiet, to censor themselves, or else be erased and even blamed for their own misfortune. Their testimony is living evidence of complicity, and it unsettles the fictions which comfort the enablers and the bystanders.

The more Rwanda takes full responsibility for its own safety and dignity, the more intensely the established truth about the genocide is questioned and revised.

Over time, in the media controlled by the powerful in this world, victims are rebranded as villains, and even this very moment of commemoration is derided as a mere political tactic.

It is not. It never has been.



Our reaction to such hypocrisy is pure disgust. We commemorate because those lives mattered to us. Rwandans cannot afford to be indiffer-

ent to the root causes of genocide. We will always pay maximum attention, even if we are alone. But what we are seeking is solidarity and partnership to

recognize and confront these threats together, as a global community.

I will tell you another story.

One night, in the latter days of the genocide, I received a surprise visit past midnight from General Dallaire. He brought a written message, of which I still have a copy, from the French general commanding the force that France had just deployed in the western part of our country, Operation Turquoise.

The message said that we would pay a heavy price if our forces dared to try to

capture the town of Butare, in the southern part of our country.

General Dallaire gave me some additional advice, in fact he warned me that the French had attack helicopters, and every kind of heavy weapon you

can imagine, and therefore were prepared to use them against us if we did not comply.

I asked Dallaire whether French soldiers bleed the same way ours do; whether we have blood in our bodies.

Then I thanked him, and told him he should just go and get some rest and sleep, after informing the French that our response would follow.

And it did.

I immediately radioed the commander of the forces we had in that area, he is called Fred Ibingira, and told him

to get ready to move. And move to fight.

We took Butare at dawn.

Within weeks, the entire country had been secured, and we began rebuilding. We did not have the kind of arms that were being used to threaten us, but I reminded some people that this is our land, this is our country. Those who bleed will bleed on it.

We had lost all fear. Each challenge or indignity just made us stronger.

After the genocide, we faced the puzzle of how to

prevent it from recur-

ring. There were three broad lessons we learned as result of our experiences.

First, only we as Rwandans and Africans can give full value to our lives.

After all, we cannot ask others to value

African lives more highly than we ourselves do.

That is the root of our duty to preserve memory and tell our history as we lived it.

Second, never wait for rescue, or ask for permission to do what is right to protect people. That is why some people must be joking when they threaten us with all kinds of things, they don't know what they are talking about. In any case, that is why Rwanda participates proudly in peacekeeping operations today, and also extends assistance to African brothers



and sisters bilaterally when asked.

Third, stand firm against the politics of ethnic populism in any form. Genocide is populism in its purified form. Because the causes are political, the remedies must be as well. For that reason, our politics is not organized on the basis of ethnicity or religion, and it never will be again.

The life of my generation has been a recurring cycle of genocidal violence in thirty year intervals, from the early 1960s, to 1994, to the signs we see in our region today in 2024.

Only a new generation of young people has the ability to renew and redeem a nation after a genocide. Our job was to provide the space and the tools for them to break the cycle.

And they have.

What gives us hope and confidence are the children we saw in the performance earlier, or the youth who created the tradition of Walk to Remember that will occur later today.

Nearly three-quarters of Rwandans today are under age 35. They either have no memory of the genocide, or were not yet born.

Our youth are the guardians of our future and the foundation of our unity, with a mindset that is totally different from the generation before.

Today, it is all Rwandans who have conquered fear. Nothing can be worse than what we have already experienced.

This is a nation of 14 million people, who are ready to confront any attempt to take us backwards.

The Rwandan story shows how much power human beings have within them. Whatever power you do have, you might as well use it to tell the truth and do what is right.

During the genocide, people were sometimes given the option of paying for a less painful death. There is another story I learned about at the time, which always sticks in my mind, about a woman at a roadblock, in her final moments.

She left us a lesson that every African should live by.

When asked by the killers how she wanted to die, she looked them in the eye, and spit in their face.

Today, because of the accident of survival, our only choice is what life we want to live.

Our people will never — and I mean never — be left for dead again.

I thank you.

Imvano: www.paulkagame.com

#Kwibuka30: Abagore bayoboye imiryango mpuzamahanga ikomeye ku isi baje mu Rwanda

Tariki ya 7 Mata 1994-Tariki ya 7 Mata 2024. Imyaka 30 irashize mu Rwanda habaye jenocide yakorewe abatutsi. Mu muhango wo kwibuka ku nshuro ya 30 ayo marorerwa, haje inshuti z'u Rwanda zo hirya no hino ku isi. Dore abagore bakomeye, harimo n'umunyarwandakazi bayoboye im imiryango mpuzamahanga baje kwifatanya n'abanyarwanda.

Louise Mushikiwabo (Organisation Internationale de la Francophonie)



**Rt Hon Patricia Scotland KC
(Commonwealth Of Nations)**



Audrey Azoulay (UNESCO)



#Kwibuka30: Amazina 9 y'abanyapolitike bongewe ku Rwibutso rwa Rebero



Tariki ya 13 Mata 2024, mu muhango wo gusozza icyumweru cy'icyunamo ku rwego rw'igihugu wabereye ku Rwibutso rwa Jenoside Yakorewe Abatutsi rwa Rebero mu muji wa Kigali hatangajwe amazina icyenda y'abandi banyapolitiki bishwe bazira kwitandukanya na politiki y'amacakubiri.

1. Ngulinzira Boniface



2. Dr. Habyarimana Jean Baptiste



3. Ruzindana Godefroid

4. Rwabukwisi Vincent

5. Ndagijimana Callixte



6. Nyagasaza Narcisse

7. Gisagara Jean Marie Vianney

8. Dr. Gafaranga Theoneste

9. Prof. Rumiya Jean Gualbert

**Indashyikirwa 2024:
Umunyarwanda yahawe igi-
hembo n’umwami w’Ubwon-
gereza cya Tusk Wildlife
Ranger Award**



**Indashyikirwa 2024: Clare Aka-
manzi yahawe igihembo cya Africa
Investment Catalyst**

**Indashyikirwa 2024: Abanyarwan-
da babonye imidali mu
marushanwa y’imibare**



**Indashyikirwa 2024: Umwanditsi
Gaël Faye yabonye igihembo cya
Renaudot**

**Indashyikirwa 2024: Uwishema Oliv-
ier yahawe igihembo cya Diana Award
mu buvuzi n’ubwami bw’Ubwongereza**



#Kwibohora30: Ijambo rya Perezida Paul Kagame mu birori by Kwibohora ku nshuro ya 30

Tariki ya 4 nyakanga 2024, u Rwanda rwizihije imyaka 30 yo Kwibohora, guhagarika jenoside yakorewe abatutsi muri Mata 1994.

Ni umuhango wabereye kuri sitade amahoro, ahari ibihumbi by'abanyarwanda, abayobozi n'inshuti z'u Rwanda.

Iri ni ijambo Perezida Kagame yavugiye muri ibi birori:

forces, who have just paraded before us.

Three decades ago, this building was the site of refuge and rescue. From the surrounding neighbourhoods, Rwandans flowed here for safety.

And many were saved, thanks to the Rwandan Patriotic Army, an act that was repeated countless times, all

across our country.

On July the 4th, we express our thanks to those who liberated Rwanda, and remember those who gave their lives.

Our army and security forces are a powerful symbol of unity and safety.

In opinion surveys ranking trust in public institutions,

Rwandans consistently

rate our security forces among the highest.

That is no accident.

After the genocide, the first encounter that most Rwandans had with the new authorities, was with our army.

The situation in the country was still extremely tense and dangerous. Yet,



Today we come to the end of our period of commemoration, and celebrate the liberation of our country.

I want to thank all of our guests and friends who have joined us on this special day.

Rwandans today are better and stronger than we have ever been.

We keep marching forward, like the men and women of our defence and security

our forces did everything in their power to treat all Rwandans with professionalism and humanity, setting the tone of everything that followed.



Even today, they remain close to the community, and invest in projects that matter to our development, such as infrastructure and medical services.

This pact of trust, which we call *igihango*, is indeed the solid foundation upon which our country was rebuilt.

It was not easy. Remaining principled and consistent is hard, very difficult. But that product of doing hard things is absolutely beautiful.

By nature, Rwanda's security posture has always been defensive, not offensive. We only act when trouble is brought on us. We prioritize cooperation and working together.

Rwanda seeks peace, for ourselves and for everyone in our region. We know the value of peace, just as well as anyone else, maybe even more.

Where there is a need for humanitarian action, Rwanda will not be absent. But the only real answer to any hu-

manitarian crisis is to fix the root cause of the political problem. Humanitarian response cannot substitute for political solutions.

If we had not changed that formula here in Rwanda, for sure our country

would still be under a United Nations peacekeeping force, divided and destitute.

Liberation cannot be imposed on people by force or fear. It is unlocked by a free choice, that each citizen makes in their heart.

Because Rwandans, with very few exceptions, have freely made this choice, our country is at peace, and will remain at peace, no matter what.

Rwanda's uniqueness only grows more notable with time.

We have shattered every negative taboo and assumption about being Rwandan.

Our politics today is based on accountability and ambition. It is a way for all Rwandans to lead a better life.

Politics is no longer a tool to exclude and harm each other.

We respect our government, but we do not fear it, because it serves all of us without distinction.

A few people outside still do not under-

stand Rwandans.

Some of them even try to spoil what we are building, and we see it.

But all those negative efforts produce no results. They are just words on the internet, or statements somewhere from different high offices, with no power over us at all.



The values Rwandans have are now part of us. There is nobody and nothing powerful enough to take that away from us.

The endpoint of the liberation struggle was to build a state in which each of us is valued, and citizens are always at the center of government action.

Even though Rwandans have made huge strides towards this mindset, we must remain vigilant.

I am addressing this message in particular to Rwanda's young people, especially those born over the last thirty years.

This country is yours to protect, defend, and make prosperous.

It is worth repeating that real liberation only begins when the guns fall silent. We began that stage thirty years ago, and we are counting on you, the liberation generation, to take us further.

Rwanda's struggle today has a bigger scope than just surviving. It is about

living well, with success.

Succeeding against poverty, dependence, and indignity.

Succeeding as an upright nation of Africans who play our part to build a better continent and a fairer world.

You have the freedom and the opportunity to live the lives you want.

But wherever your life takes you, remember your duty to uphold the good politics we have built.

Speak up, take part, and give back.

Those are the civic values that we want to define the next generation of Rwandans.

I wish you a happy Liberation Day, and may God bless us all. I thank you.

Ibintu wakora mu mujyi wa Nyanza

Nyanza ni umujyi ufatwa nk'umurwa w'abami. Ni umujyi ufite ibintu byinshi biranga amateka yo ku gihe cy'abami.

Dore bimwe mu bintu ushobora gukorera muri uwo mujyi:



- ◇ Gusura ingoro y'Amateka y'Abami mu Rukali
- ◇ Gusura umusigiti w'Abasilamu.
- ◇ Urwibutso rwa Jenoside Yakorewe Abatutsi rwa Nyanza.
- ◇ Gusura Kiliziya ya Kristu Umwami
- ◇ Gusura icyuzi cya Nyamagana
- ◇ Gusura Ibigeza by'i Nyanza

- ◇ Gusura inka z'inyambo
- ◇ Gusura imisezero y'abami I Mwima na Mushirarungu,
- ◇ Gukora urugendo rwa Royal Trail.
- ◇ Gusura Ikigabiro cy'Umwami Yuhi Musinga mu Gakenkeri.
- ◇ Kunywa amata y'I Nyanza

- ◇ Gusura Mututu
- ◇ Kureba Udusozi twa Nyanza
- ◇ Gusura ingoro y'Umwami Mutara III Rudahigwa
- ◇ Gusura Ingoro Ndangamurage y'Amateka yo Kwigira kw'Abanyarwanda (Rwesero)
- ◇ Gutaramana n'itorero Urugangazi

IMIYI 3 MU RWANDA IKORA KU KIYAGA CYA KIVU

U Rwanda rufite imiyi itatu ikora ku kiyaga cya Kivu, bigatuma iyo mijyi igira ibyiza byinshi, ikurura abakerarugendo, igendwa cyane muri rusange. Ni imiyi iri mu ntara y'uburengerazuba bw'u Rwanda.

Urugendo rwa Crete Congo-Nili ruri mu bintu byiza byo gukora muri iy'intara, ubasha kugenda n'amaguru, igare ku nkengero z'ikiyaga cya kivu cyangwa mu bwato mu Kivu.

Rubavu

Umujyi ukurura abantu benshi cyane kubera uherereye ku nkengero z'ikiyaga cya Kivu, ugahana imbibi n'umujyi wa Goma muri RDC. Ni umujyi ufite umupaka unyurwaho n'abantu benshi mu Rwanda ari abakora ubucuruzi, abatembera mu bihugu byombi no mu karere.

Umujyi wa Rubavu ufite amahirwe menshi mu bikorwa by'ubukerarugendo kubera ukora ku kindi gihugu ndetse n'ibyiza nyaburanga byinshi bigiye biba hafi yawo.

Hari urugo rwa Mgr Bigiumwami Aloys, kuzamuka imisozi nka Rubavu, Rubona...,kuroba isambaza, Kurya ifi yaho! Gusura ahantu hatandukanye mu Kivu, Gutwara ubwato, Kayaking, Amashyuza, Uturwa turi mu kiyaga, kugenda n'igare cyangwa n'amaguru ku nkengero z'ikiyaga ndetse n'ibikorwa by'imikino. Siporo rusange yo ku cyumweru ihuza abatariye umujyi wa Rubavu bagahurira ku mucanga! Ni umujyi wo gutembereramo, kuryoherezamo, kwidagadura ndetse no gukora ubucuruzi.

Mu karere ka Rubavu muri rusange ni akarere kabamo ibikorwa by'ubuhinzi bw'ibirayi, imboga, icyayi, ubworozi bw'inka.

Rusizi

Umujyi uherereye mu Burengerazuba bw'u Rwanda mu karere ka Rusizi, ugahana imbibi n'umujyi wa Bukavu muri RDC.

Ni umujyi ukora ku kiyaga cya Kivu,hakaba ahantu haba ubucuruzi hagati y'ibihugu bigize umuryango w'ibihugu byo mu Biyaga Bigari by'Afurika ; aribyo u Rwanda,Burundi na RDC. Umugezi wa Rusizi, ugabanya ibi bihugu usohoka mu Kivu. Kubera ikirere

cyaho n'ubutaka bwaho, kubera kwegera hafi ya Nyungwe bituma haba ubuhinzi bw'icyayi, ikawa, amatunda, inanasi n'uburobyi cyane.

Umujyi wa Rusizi kubera ahantu uri; ufite kandi wegereye ibikorwa by'ubukerarugendo byinshi; nko kujya gusura ikirwa cyo ku Nkombo, gusura ahantu umwami musiga yaratuye, gusura imirima y'icyayi, gutembera muri Pariki ya Nyungwe, gutembera mu Kiyaga cya Kivu, Kujya ku mashyuza, koga, kugenda mu bwato. ..

Ni ahantu haba imbyino n'imivugire yihariye kubera uruhurirane rw'abo bantu bahangenda ndetse haba n'amafunguro yihariye. Umujyi wo gukoreramo ubucuruzi.

Karongi

Umujyi uri ku nkengero z'ikiyaga cya Kivu, mu ntangiriro z'uruhererekane rw'imisozi ya Crête Congo-Nili, iba iturutse muri ishyamba rya Nyungwe, bituma uba umujyi ukikijwe n'imisozi miremire iriho amashyamba n'imirima y'ubuhinzi. Umujyi wa Karongi ufite ibyiza byinshi by'ubukerarugendo, nk'ikiyaga cya Kivu, kirimo uturwa twinshi, bigatuma ufatwa nka Monaco yo mu Rwanda! Ingoro ndangamurage y'ibidukikije, kugenda n'amaguru cyangwa n'igare hejuru y'ikiyaga, kugenda mu bwato usura ahantu hatandukanye mu kivu, kuroba, koga, kurya amafi ,kuruhukira mu biti byinshi biri ku dusozo dukikije ikiyaga, Kayaking, amahoteli meza ari hejuru y'ikiyaga. Mbese ni umujyi wo kuruhukiramo.

Gusoma 2024: Ibitabo byasomwe na Perezida Barack Obama



Uwahoze ari Perezida wa Leta Zunze Ubumwe za Amerika Barack Obama yasomye ndetse biramushimisha ibitabo 10 mu mwaka wa 2024.

Ni byiza ko abantu bafatwa nk'icyitegerezo mu bantu, badusangiza ibikorwa byiza baba bakoze tukayigenderaho.

- 1.The Anxious Generation — Jonathan Haidt
- 2.Intermezzo — Sally Rooney
- 3.Patriot — Alexei Navalny
- 4.Orbital — Samantha Harvey
- 5.The Anthropologists — Ayşegül Savaş
- 6.Stolen Pride — Arlie Russell Hochschild
- 7.In Ascension — Martin MacInnes

8.Growth — Daniel Susskind

9.Someone Like Us — Dinaw Mengestu

10.The Work of Art — Adam Moss

Nk'ibi bitabo yasomye nawe wabisoma kuko ni ibitabo byiza cyane umuntu wese yasoma.

Gusoma 2024, ibitabo byasomwe na Ndahimana Gilbert

Ndahimana Gilbert ni umunyarwanda ukunda gusoma no kwandika. Mu mwaka wa 2024 yasomye ibitabo byiza yakunze byamufashije mu gutera imbere mu bitekerezo, kugira ubumenyi n'ibitekerezo mu byo akora, kumenya uko umuntu yitwara mu bibazo, kwifuza ikintu nyuma sikibe kubera abantu bakuri hafi,



- 1.Alchimiste
- 2.La Dépendence Affective. Les Causes et ses Effets.
- 3.Zimbabwe, Africa's Paradise
- 4.Discover London!
- 5.Pas de Noël Cette Année.

1978, Imirage y’Afurika Yagiye mu Mirage y’Isi

Mu nama ya kabiri yabaye 5-8 Nzeri 1978 I Washington (USA) Komite Ishinzwe Gushyira Imirage y’Ibihugu ku Rwego rw’Isi (World Heritage Committee), yashyize imirage itatu yo muri afurika ku rwego rw’isi.

1. Ikirwa cya Gorée (île de Gorée-Senegal)



Ikirwa cya Goree (île de Gorée) cyashyizwe mu mirage y’isi mu kiciro ndangamuco. Ni ikirwa kiri mu Nyanja ya Atalatika, hakurya y’umuji wa Dakar, Hagati y’ikinyejana cya 15-19, cyari icyicaro cy’ubucuruzi bw’abanyafurika . Cyayobowe n’abanyaporutigali, abanyaholande, abongereza n’abafaransa.

Inyubako zaho zigaragaza ubuzima abacakara babagamo kuri icyo kirwa nk’inzu bacururizwagamo. Ubu hakoreshwa mu kwibuka uburetwa ikiremnamuntu cyabayemo ndetse nk’ingoro y’Ubwiyunge.

2. Urusengeru rwa Lalibela (Rock-Hewn Churches-Ethiopia)

Insengeru 11 zo mubutaka zigaragaza Yeruzalemu Nshya zo mu kinyejana cya 13 zihereye mu karere k’imisozi mu gihugu cya Etiyopiya. Ni hafi y’imiturire gakondo, mu nyubako z’ibiziga. Lalibela ni ahantu nyobokamana ku ba-

kirisitu bo muri Etiyopiya , n’ubu ni ahantu hakorerwa ingendo nyobokamana no kwihana.



Lalibela

3. Pariki y’igihugu ya Simien (Simien National Park-Ethiopia)

Iriku ry’ibirunga ryikurikiranyije imyaka myinshi ku musozi, byaremye ahantu hatangaje ku isi ; udusongerero dutandukanye, ibishanga birebire, ubuhaname bureshya na 1500 m.

Iyi pariki ibamo inyamaswa zihariye nka Babouin Gelada, Renard Simien na Bouquetin Walia, ubwoko bw’ihene udashobora gusanga ahandi ku isi.



2024, imirage nyafurika itatu yashyizwe ku rutonde rw'imirage ndangamuco idafatika ku isi

Tariki ya 4 Ukuboza 2024 mu Inteko ya UNESCO iteraniye i Asunción yemeje ibintu bishya bishyirwa ku rutonde rusanzeho rw'umurage ndagamuco udafatika w'isi bituruka muri Afurika.



Intore zo mu Rwanda

Imbyino gakondo za Mangwengwe zo muri Zambia



Imigenzo ya Wosana yo gusaba/kugusha imvura n'ibijyana na yo byo muri Botswana

Exploring Grand-Bassam: Côte d'Ivoire's Coastal Treasure



Aerial view of Grand Bassam

Nestled along the Atlantic coast of Côte d'Ivoire, Grand-Bassam is a city steeped in history, culture, and natural beauty. Once the French colonial capital in the late 19th and early 20th centuries, this charming town today offers a unique blend of faded colonial architecture, palm-fringed beaches, and vibrant local life that draws visitors from around the world.

Grand-Bassam is perhaps best known for its status as a UNESCO World Heritage Site, recognized in 2012 for its historical significance and well-preserved colonial buildings. Walking through the old French quarter, known as Ancien Bassam, feels like stepping back in time. Grand mansions, administrative buildings, and churches from the colonial era still stand, many of them now serving as museums, galleries, or boutique hotels. The National Costume Museum (Musée National du Costume) is a standout, offering a rich display of traditional Ivorian attire and cultural heritage.

Beyond its historical allure, Grand-Bassam also captivates with its coastal charm. The long stretch of beach along the Gulf of Guinea offers stunning views and a relaxed atmosphere. Though the Atlantic's currents can be strong, the beach is perfect for sunbathing, beachside dining, and watching the colorful pirogues (traditional fishing boats) come and go.

The town's lively arts and crafts scene is another highlight. Artisans sell intricate wood carvings, paintings, and textiles at roadside stalls and markets. Grand-Bassam is also a cultural hub, frequently hosting festivals and art exhibitions that celebrate Ivorian creativity.

In essence, Grand-Bassam is more than just a seaside town—it is a living museum of Ivorian heritage, a place where past and present blend seamlessly. Whether you're

a history enthusiast, an art lover, or simply in search of a tranquil coastal escape, Grand-Bassam offers an unforgettable experience in the heart of West Africa.

Kong : Ancienne Cité Islamique et Carrefour Commercial de la C.I.

Nichée dans le nord de la Côte d'Ivoire, près de la frontière avec le Burkina Faso, Kong est une ville chargée d'histoire, autrefois un centre florissant de commerce, de savoir islamique et de pouvoir politique en Afrique de l'Ouest. Avec son architecture unique et ses traditions spirituelles toujours vivantes, Kong se présente comme un véritable monument du passé précolonial de la région.

Fondée au XI^e siècle et devenue influente aux XVII^e et XVIII^e siècles, Kong s'est imposée comme un carrefour stratégique sur les routes commerciales transsahariennes. Elle servait de point de rencontre aux marchands qui échangeaient l'or, les noix de kola, le sel et les textiles entre le Sahel et les régions forestières de l'Afrique de l'Ouest. Son influence s'est renforcée avec l'émergence de l'Empire de Kong, fondé par le peuple Dioula, acteur majeur dans la diffusion de l'islam dans la région.

L'un des éléments les plus remarquables de Kong est son architecture de style soudano-sahélien, en particulier ses mosquées en terre, construites à base de briques de banco, de poutres en bois et de tours coniques. La Grande Mosquée de Kong, reconstruite au XX^e siècle sur le site de l'édifice original du XVIII^e siècle, est un chef-d'œuvre de ce style architectural et un symbole fort de l'identité islamique de la ville. En 2021, la Grande Mosquée et la mosquée voisine ont été inscrites au patrimoine mondial de l'UNESCO, renforçant ainsi la valeur historique et culturelle de Kong.

Au-delà de son patrimoine architectural, Kong reste un centre vivant de foi islamique et d'éducation. Les écoles coraniques traditionnelles y sont encore actives, et les fêtes religieuses ainsi que les rassemblements communautaires rythment toujours la vie locale. La coexistence paisible entre l'histoire et la vie quotidienne fait de Kong une destination captivante pour ceux qui souhaitent découvrir la richesse spirituelle et culturelle de l'Afrique de l'Ouest.

Ibisubizo 15 bya CHRISTOPHE KIVUNGE

Christophe Kivunge ni umunyarwanda ukora umwunga w'ubunyamakuru kuri Kigali Today na KT Radio.

Christophe yize itangazamakuru akaba ari nawo mwunga akora, akaba awumazemo imyaka 12.

Azwi cyane mu kiganiro Inyanja Twogamo kuri KT Radio.

Christophe Kivunge akunda cyane ibidukikije (nature) cyane cyane ahantu hatuje nko ku nkombe z'amazi, mu giturage ahantu hari ibiti byinshi, akunda kugenda n'amaguru, hiking, cinema, kurya neza (byaba mu rugo cyangwa se muri restaurant), no gukora sport.

Dore ikiganiro yagiranye na igicumbi.com.

1.Ni hehe watembereye mu Rwanda?

Natembereye Rubavu, Karongi, Kamembe, ku kirwa cya Nkombo na Musanze

2.Ni uwuhe muntu cyangwa ikintu mu mateka y'u Rwanda ukunda cyangwa uzirikana?

Mu mateka y'u Rwanda nkunda umwami Yuhi II Gahindiro. Niwe washyizeho gahunda ya Girinka, yongeye kugaruka mu Rwanda kuri ubu. Ku ngoma ye, igihugu cyari gifite amahoro. Nkunda kandi umwami Yuhi Musinga kubera uburyo yagerageje kurwanya ko abakoloni bagira ijamba mu Rwanda.

3.Ni hehe uheruka gutemberera cyangwa kugera mu Rwanda?



Mperutse gutemberera mu mujyi wa Rubavu. Nahashoreje umwaka wa 2023. Namazeyo iminsi ine, masha kujya kurya ifi ku nkombe z'ikiyaga, ndetse nashije no gutemberera ku mucanga waho (plage).

4. Ni ayahe mafunguro cyangwa ibinyombwa bya Kinyarwanda ukunda?

Mu mafunguro ya Kinyarwanda nkunda imvange y'igitoki n'ibishyimbo.

5. Ni iki witwaza iyo utembereye cyangwa uri mu rugendo?

Mu rugendo nitwaza ecouteurs ,telephone, imyenda n'inkweto byo guhinduranya. Sinjya nibagirwa uburoso bw'amenyo.

6. Ni hehe wifuza mu buzima bwawe gutembera mu Rwanda ?

Ndifuzza kugera muri pariki y'Akagera.

7.Ni irihe torero ribyina Kinyarwanda ukunda?

Nakundaga itorero Abatangampundu ryakorera I

Nyamirambo gusa sinzi niba rigikora.

8.Ni hehe mu Rwanda watembereye cyangwa wageze ukumva urahakunze?

Ahantu natembereye nkumva ndahakunze ni I Karongi na Rubavu, hari amazi, haratuje. Nkunda ku mazi muri rusange pe!

9.Ujya mu ntara z'u Rwanda,ni ikihe kigo gitwara abagenzi ukunda?Kubera iki?

Ingendo zjya mu ntara zisigaye zigoranye. Gukoresha ibigo bisanzwe bitwara abagenzi mu buryo bwa rusange, ni ukwitera umujagararo. Ushaka kugenda wicaye neza kandi ukihuta, watega imodoka prive. Irihuta kandi wicara neza. Guca igiciro kiba kiri hejuru.

10.Ni uwuhe muhanzi,umwanditsi,umunyabugeni w'umunyarwanda ukunda?N'igihangano eye ukunda?

Nkunda umuhanzi Cécile Kayirebwa. Indirimbo ze muri rusange zirandyohera.

11.Uwaguhitishamo ahantu ho gutura mu Rwanda,wahitamo he?Kubera iki?

Nkunda inkengero z'amazi. Nahitamo gutura I Karongi cyangwa se Rubavu hafi y'ikiyaga cya Kivu.

12.Ni irihe serukiramuco ukunda mu Rwanda?

Nakundaga Fespad ariko imaze igihe kinini itaba. Kuri ubu nkunda Ubumuntu Arts Festival.

13.Ni ikihe gihugu cya Afurika wifuza kuba watemberamo?Kubera iki?

Nifuza kujya muri Kenya cyane cyane Mombasa ku Nyanja y'ubuhinde. Ariko nifuza no kugera Zanzi-

bar. Mfite n'amatsiko menshi yo kugera muri West Africa, Ghana, Senagal, Cote d'Ivoire, ni ibihugu nshaka kugeramo.

14.Ni hehe hafite amateka mu Rwanda wifuza kugera?

Nifuza gutembera I Nyanza, nkasura ingoro y'umwami.

15.Ni hehe uteganya gutemberera muri 2024?

Ndateganya gutembera I Dar Es Salam, nibishoboka, nambuke muri Zanzibar.

Murakoze Christophe!

Inama: Gusoma igitabo - Uburyo 21 wakunda gusoma

1. Ikintu kigora cya mbere ni ukwicara ugusoma igitabo.
2. Gusoma igitabo kimwe Ntabwo byaguhindurira ubuzima, ariko gusoma buri muni byahindura byinshi.
3. Uburyo bwose wasoma ibitabo ni ugusoma. Gerageza uburyo bwa kubera bwiza; ari ibyo ku mpapuro, kuri eterinete, ibya majwi ,..
4. Ibitabo ni igishoro, kandi kidahenze. Igitabo cya 10\$ cyaguha 100 000\$ na miliyoni.
5. Kubera waguze igitabo, sibivuzeko hari amasezerano ufite yo kurangiza kugisoma.
6. Kuba umuntu yakwubwiye ko igitabo runaka cya muryoheye. Ntuzatekereze ko nawe ariko bizagenda.
7. Kumara umwanya usoma ibitabo bitoya. Bimwe mu bitabo bitoya bife inyigisho nziza/zitangaje.
8. Ntimba usoma igitabo nti kiguhindure cyangwa gitume utekereza mu bundi buryo. Byashoboka ko igitabo ari kibi cyangwa ntacyo wizemo.
9. Ntimba igitabo cyahinduye ubuzima. Gisome kenshi mu mwaka.
10. Igihe cyiza cyo gusoma ibitabo cyari cyiza mu myaka 10 ishize ! Igihe cyiza cya kabiri, ni uy' muni.
11. Ahantu heza ho gusomera ibitabo ni mu ndege, ku mucanga no muri Pariki.
12. Subiza, Gitangemo impano, igitabo utakunze.
13. Gusoma inshamake y' ibitabo, ugatekereza ko wumvishe igitabo cyose Ni nko kureba umutwe wa filimi ukiyumvisha ko filimi yose wayirebye.
14. Umuntu wandika inshamake z' ibitabo, abona inyungu ikubye inshuro 10 kurusha uwa someye iyo nshamake.

15. Twara igitabo ahantu hose ugiye, ntabwo uzi igihe ushobora kubonera umwanya mwiza wo gusoma.
16. Ntabwo iki ngenzi ari umubare w' ibitabo wasomye. Iki ngenzi ni umubare w' ibitabo byagufashije.
17. Ntabwo uzaba umusomyi ngo nyuma utangire usome. Tangira usome uzaba umusomyi.
18. Ntimba ushaka gufata intego yo gusoma iminota 2 buri muni. Intego ni ntoya, nta mpamvu yo kuvuga ko utabishoboye.
19. Ntimba buri gihe uvuga ko nta mwanya wo gusoma ubona. Irebe muri telephone yawe.
20. Soma, Soma ikintu icyari cyo cyose ubonye. Rimwe kirakwigisha cyangwa kiguhe amakuru.
21. Intego yo gusoma ni ugushyira mu bikorwa ntabwo ari ugufata mu mutwe. Rekeraho utekereza kubyo wasomye, bishyire mu bikorwa.



Indashyikirwa z’urubyiruko. Mu kwizihiza imyaka 50 imaze ishinze, Club Rafiki yahembye urubyiruko rwatsinze amarushanwa

Tariki ya 16 Kanama 2024, Club Rafiki y’izihije imyaka 50 imaze ishinze (1974-2024). Muri ibyo birori byo kwizihiza isabukuru, yahembye urubyiruko mu marushanwa yari yateguwe mu byiciro bine: Ubugeni, Kubyina, Ikinamico na Basketball.

Indashyikirwa za Urban Dance School- Mageragere (Kubyina)



Itsinda rya Urban Dance School (UDS Mageragere) niryo ryabaye irya mbere mu cyiciro cyo kubyina. Ni itsinda rigizwe n’urubyiruko rw’abakobwa n’abahungu ribyina imbyino zigezweho, ryatangiyeye mu mwaka wa 2017 ku nkunga ya Club Rafiki rihagarariwe na Iradukunda Emmanuel. Rikorera mu murenge wa Mageragere mu karere ka Nyarugenge.

Indashyikirwa z’Itsinda Ikibatsi Drama Troup (Ikinamico)



Umukino “Oya Yahindura Isi” w’itsinda ry’ Ikibatsi Drama Troup ni wo wabaye uwa mbere mu cyiciro cy’ikinamico. Ni itsinda ry’abana n’urubyiruko bagera kuri 15, ryashinzwe mu mwaka wa 2023, riyobowe na Musinganyiki Elizabeth. Itsinda rishyigikiwe n’umuryango wita ku burenganzira bw’abana, *Children’s Voice Today*, rikorera mu murenge wa Nyamirambo mu karere ka Nyarugenge. Umwanya wa Kabiri wegukanye n’itsinda na

Indashyikirwa z’Ikipe ya Rafi Kids Basketball (Basketball)

Mu irushanwa ry’umukino wa Basketball, habayeho umukino wahuje abana bo muri academy ikorera muri Club Rafiki (Rafi Kids Basketball). Amakipe abiri niyo yahuye mu irushanwa, ikipe yatsinze yari iyobowe na Mucyo Prince.

Iyi Academy yashinzwe mu mwaka wa 2012, igizwe n’abana bagera kuri 500, bari muni y’imyaka 13, bakorera imyitozo kuri Club Rafiki.

Indashyikirwa, Umunyabugeni Ramadhan (ubugeni)

Mu kiciro cy’ubugeni, umunyabugeni “Mutiganda Ramadhan” niwe wabaye uwambere. Bageze ku irushanwa ryanyuma ari abanyabugeni bane. Ni igihangano yashushanyijwe: *I can Change* (Nahinduka). Kirimo ubutumwa “No Drugs and No Teenager Pregnant”.

Umunyabugendi Ramadhan ibihangano bye byibanda k’Ubuwugizi, inda ziterwa abana b’abangavu, icuruzwa ry’abana, ibiyobyabwenge n’ibindi bibazo abana bahura nabyo mu muryango nyarwanda.

Mu mwaka wa 2018, yiga mu mwaka wa Gatatu Amashuri Yisumbuye (S3) nibwo yatangiye kubigira umwuga.



Umwanya wa Kabiri wegukankwe na Ntwari David.

Abatsinze bagiye bahabwa ibihembo bitandukanye birimo: Televiziyo, Telefone, imipira yo gukina (Basketball) na Radio.

TWIYUNGURE AMAGAMBO

- 1.**Urutoto:** Amagambo menshi ahatira umuntu gukora ikintu runaka
- 2.**Uruhindu:** Igikoresho kimeze nk'agacumu gato, kiboha ibyibo
- 3.**Umunyana:** Igisimba kimeze nk'Inyana bivugwa ko cyazaga n'ijoro, wakibona kirakinagira ukazabaho igihe kirekire, ukarama.
- 4.**Umunyamahugu:** Umuntu wamenyereye kwambura, udashobora kwishyura amafranga yagurijwe, umuntu ushaka gutwara iby'abandi abeshya ko ari ibye.
- 5.**Rwarikamavubi:** Izina rihabwa imbogo bitewe n'uko amavubi ayarika mu matwi.
- 6.**Rwabunga:** Ikintu kinini cyane, izina rihabwa inzovu kubera ubunini bwayo bukabije.
- 7.**Rushimusi:** Umuntu uhiga atabyemerewe, akiba inyamaswa zibujijwe guhigwa.
- 8.**Musumbashyamba:** Izina rihabwa twiga kubera ijosi ryaro rirerire cyane,rituma isumba ibiti byo mu ishyamba irimo.
- 9.**Kugwa agacuho:** Kunanirwa cyane.
10. **Ishyo:** Inka cyangwa imbogo nyinshi ziteraniye hamwe.
- 11.**Igiti cy'inganzamarumbo:** Igiti kinini cyane mu mubyimba kimaze imyaka myinshi cyane.
12. **Gutirimuka:** Kuba umaze akanya gato uvuye ahantu.
- 13.**Gutamiriza:** Kwambara nk'umutako
- 14.**Gusesekara:** Kugera ahantu n'imbaraga
- 15.**Gusatira:** Kwegera cyane umunyu cyangwa ikintu mu buryo bwo kukibangamira.



Imana yirirwa ahandi igataha mu Rwanda

Uyu mugani abanyarwanda bawuca iyo babonye ibyiza n'amahirwe bibwira ko bibaye ku Rwanda

IMIGANI - INSIGAMIGANI

gusa,andi mahanga atabonye.Ubwo nibwo wumva bavuga bati: "Imana yirirwa ahandi igataha mu Rwanda".Uyu mugani ukomoka kuri Runukamishyo wabayeho ku ngoma ya MibambweI Mutabazi ahagana mu mwaka wa 1400(1356-1386);ariko kandi wabaye gikwira biturutse kuri Cyirima Rujugira ahasanga mu mwaka wa 1700(1699-1730)

Runukamishyo rwa Muhiga wa Nyamurorwa ni umupfumu wadutse mu Rwanda ku ngoma ya Mibambwe Sekarongoro Mutabazi .Akaba rero yarahingutse mu Rwanda aturutse mu Ndorwa y'u Butumbi. Runukamishyo ngo yari n'impumyi ku buryo yerekeza mu Rwanda yari arandaswe n'umuhungu we witwaga Nsinga. Nuko baza berekeza i Gasabokwa Mibambwe Sekarongoro Mutabazi.

Uyu Runukamishyo ni na we musekuruza w'abasinga b'Abanukamishyo bo mu nzu y'Aboshya. Ngo yadukiye rimwe na Nkongori sekuru w'Abega bitwa Abakongori; na Ndejuru sekuru w'abega bitwa Aberejuru. Abo bose bavuye i Butumbi ni ko baje baragura. Iyi miryango ni nayo yakomeje kugira umuhungu wo kuragurira umwami inka n'Inkoko. Mbere ya bo mu Rwanda abahanuzi ngo baraguzaga umutwe gusa.

Runukamishyo n'umuhungu we Nsinga bageze i Gasabo ,igihe bazamuka ku musozi bahasanga inka ziri-sha; Runukamishyo azumvise ati: "Mbe Nsinga izo nka ntiziri mo inka y'igitare ihaka uburiza"? Undi ati: "Izirimo"!

Barikomereza bajya ibwami. Runukamishyo amaze kuremya ubuhake neza, abwira Mibambwe ati: "Hariya twahasanze inka y'igitare ihaka uburiza uyishingane kuko ariyo izaguha imitsindo"! Inka bayishinga nyirayo bati: "Iyo nka nijya kubyara uramenye uzayireke yibyaze ntuzagere uyibyaza"!

Bukeye inka irerera imara iminsi ine itarabyara! Nyirayo ararambirwa abona ko inka ye igiye gupfa arayibyaza! Runukamishyo abwira umwami ati: "Abantu bagoma kwinshi ! Wa mugabo yabyaje yanka ye! Wari ugiye kuzatsinda amahanga bitaguteye ibyorezo ,none uwo mugabo yakoze iyo nka mu nda! Akoze ababyeyi mu nda: uzatsinda ubanje kwohereza imbaga; ugiye kuzica abo muva inda imwe, n'abo ubyaye n'abo uhatse. Uno mugabo ayogoje igihugu"!

Yongeraho ati: "Ariko rero noneho nubwo yabigize; muramubuze kuzazirika icyo kimasa inka ibyaye! Bagishyire mu kiraro gusa ntihazagire umugozi ugikoraho"! Babibwira uwo mugabo.

Bukeye ikimasa gikurana umururumba ,kikamena ikiraro maze nyiracyo arakizirika! Runukamishyo aba yageze ibwami ati: "Wamugabo yongeye gukora ishyano kani! Yaziritse cya Kimasa: azanye ingoyi mu Rwanda! Azaniye umuwami kuzajya aboha abatutsi kandi bitajyaga kuzabaho inka zigiyeye kujya zizanwa n'umugozi"!

Bukeye ikimasa kimaze gukura, Runukamishyo ati: "Ni mukizane bagiye imbuto y'umwami bakimuragurire". Barakizana bagiye kukibikirira mu gikari cy'umuturage waho, bagikojeje umushyamba kirasimbuka, injishi kirazica kiratwaza kimena urugo!

INDASHYIKIRWA 2024

Indashyikirwa 2024: abanyamakuru bahawe ibihembo bya Development Journalism Award ku nshuro ya 11.



Indashyikirwa 2024: Bulldogg na Rideman basohoye Albumu Icyumba cy'Amategeko

Indashyikirwa 2024, Umunyabugeni Ramadhan 2015-2024! Imyaka 10 y'Ubumuntu Arts Festival



Indashyikirwa, Ikipe ya APR BBC yatwaye shampiyona y'umwaka wa 2024

Indashyikirwa, Ikipe ya REG WBBC yatwaye shampiyona y'umwaka wa 2024



Indashyikirwa 2024, ikipe ya APR FC yabaye iya kabiri muri CE-CAFA Kagame Cup

Indashyikirwa, Ikipe ya APR WVC yatwaye shampiyona y'umwaka wa 2023-2024.



Indashyikirwa 2024, amakipe ya KEPLER na POLICE muri Volleball zatwaye irushanwa ryo Kwizihiza imyaka 30 yo Kwibohora

WARI UZI KO! - LE SAVIEZ-VOUS! - DID YOU KNOW!

Tariki ya 8 Gashyantare 1900, nibwo hashinzwe Kiliziya Gatorika ya mbere mu Rwanda, I Save.

Ku kirunga cya Sabyinyo niho hahurira ibihugu bitatu: Rwanda, Uganda na RDC.

Umuhanzi Buravan yabonye igihembo cya Prix Decouvertes mu mwaka wa 2019.

Depuis le 1/Septembre 2024, la danse d'intore est classée au patrimoine mondiale immatériel de l'humanité

Le mont Kilimanjaro est la plus longue montagne en Afrique, avec 5500 m.

Every 5th May, it is African world Heritage Day.

Le livre Jacaranda de Gael Faye a reçu le prix Renaudot en 2024.

The W-Park is a natural heritage and African world heritage site locateds between Burina Faso, Benin and Niger.

The Ethnographic Museum in Huye is the first national museum in Rwanda. It was inaugurated on 18 September, 1989.

Huza Ibyiza Nyaburanga, Ahantu ndangamateka/Ndangamuco/ Afurika

- ◆ Agura ubwenge bwawe umenya ibyiza Nyaburanga, ahantu ndangamateka na Ndangamuco mu Rwanda na Afurika.
- ◆ Koresha ikaramu uhuza.
- ◆ Wakina wenyine, Inshuti /Abavandimwe/Abakozi/ Abanyeshuri (Mu matsinda)
- ◆ Guhitamo amatsinda abiri (A na B), bakabazanya, utsinze agakomeza kubaza, utsizwe akareka irindi tsinda rikabaza. Nyuma bagateranya amanota hakaboneka abatsinze.

Ibyiza Nyaburanga Ahantu ndangamateka/Ndangamuco	Igihugu
Umurage w’isi, Ishyamba rya Nyungwe	Zambia/Zimabwe
Umurage w’isi, ingoma	Uganda
Umurage w’isi, Victoria Falls	South Africa
Umurage w’isi, Ile de Gaole	Kenya
Umurage w’isi, Roben Island	Tanzania
Pyramids	Senegal
Umurage w’isi, Urusengeru rwa Lalibella	Burundi
Umurage w’isi, Kasubi Tombs	Rwanda
Umusozi wa Kilimanjaro	Egypt
Umurage w’isi, Fort Jesus	Ethiopia



Igitaramo Inkuru ya 30 cy'Itorero Inyamibwa rya AERG



Igitaramo cyabaye ku mugoroba wo kuwa Gatanu tariki ya 23 Werurwe 2025, Kibera muri BK Arena. Ni igitaramo kitabiriwe na Perezida wa Repuburika Paul Kagame na Madamu Jeannette Kagame.

Rusagara Rodrigue, umuyobozi ushinze inyungu rusange z'Itorero Inyamibwa, ubwo yagarukaga ku mpamvu nyamukuru y'igitaramo Inkuru ya 30, yavuze ko basanze mu rugendo rw'imyaka 30 ishize u Rwanda ruvuye mu icuraburindi rya Jenocide yakorewe Abatutsi, ndetse n'aho Igihugu kigeze cyiyubaka, buri munyarwanda wese afite inkuru yo kubara.

Rodrigue yagaragaje kandi ko igitaramo 'Inkuru ya 30' bagihuza neza n'imyaka itandukanye y'ubuzima Abanyarwanda banyuzemo aho yavuze ko nko kuwa mu 1959-1989, hari hashize imyaka 30, Abanyarwanda baba mu buhungiro, kugeza ubwo mu 1990, FPR Inkotanyi yatangiye urugamba rwo kubohora Igihugu.

Igitaramo kitabiriwe na Iradukunda Yves Impakanizi, yatangiye igitaramo hamwe n'umurishyho w'ingoma, yanariribye indirimbo Gusakaara ya Yvan Buravan mu rwego rwo kumwunamira no kumuha icyubahiro. Hari n'abasore Nyundo Youth Drummers biga mu Ishuri ry'Umuziki rya

Nyundo, bafite ubuhanga mu kuvunga ingoma gakondo.

Itorero Inyamibwa ryakiniye abitabiriye igitaramo umukino w'umusaza n'umwuzukuru we, aho uyu mwana yabazaga Sekuru impamvu baheze mu mahanga, akamubaza amateka y'u Rwanda n'uburyo rumeze ndetse n'impamvu badataha.

Baririmbye "Iya mbere Ukwakira" yahimbwe n'Inkotanyi bavuga ko kuri iyo tariki aribwo bari binjiye Igihugu. Itariki 01 Ukwakira 1990 ni itariki itazibagirana mu mateka y'u Rwanda kuko yabaye ishingiro ry'ibyishimo n'icyizere kirambye by'u Rwanda rushya.

Umuhuzabikorwa w'Umuryango w'Abanyeshuri barokotse Jenocide yakorewe Abatutsi ku Rwego rw'Igihugu, Mudahemuka Audace ubwo yashimaga buri wese waje kubashyigikira, yabwiye Perezida Kagame ko n'ubwo baraye bataramye bigatinda mu nkuru ya 30, biteguye no kuzatarama ubwo bazaba bari kubara inkuru yo ku ya 15 Nyakanga uyu mwaka.

Yagize ati: "Nk'Inyamibwa kandi nk'uru-



byiruko ndetse n'Abanyarwanda muri rusange twagira ngo tumubwire ko nubwo dukomeje gutarama ariko turakomeza no kuzirikana cyane ko hari indi nkuru itagira uko isa yo ku wa 15 Nyakanga muri uyu mwaka."

Ati "Ni umwanya mwiza kandi wo kumushimira [Perezida Kagame] aho agejeje u Rwanda, aho agejeje atuyobora, ubuyobozi bwiza, aho tugeze twubaka Igihugu aturangaje



imbere. Turashima kuba yarafashe iya mbere mu ngabo zahoboye Igihugu kandi zigahagarika Jenoside.”

Mudahemuka yavuze ko iki gitaramo kandi ari n’umwanya mwiza wo gukomeza gushimira cyane Inkotanyi zafashe iya mbere zikabohoza Igihugu zigahagarika Jenoside yakorerwaga Abatutsi.



Perezida wa Pologne yasuye I Kibeho

Perezida Andrzej Sebastian Duda wa Pologne yagize uruzinduko mu Rwanda kuva tariki ya 6-8 Gashyantare 2024.

Ku itariki ya 8 Gashyantare 2024, I kibeho Perezida n’umufasha we basuye Ingoro ya Bikira Mariya I Kibeho, basengera muri chapelle ya Bikira Mariya.

Basuye n’ishuri ry’abana bafite ubumuga bwo kutabona, ni ishuri ryashinzwe n’ababikira bo mu gihugu cya Pologne.

Ifoto: Eterinete



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