

Somali Oral History Project

Interviewee(s): Aydrus Mohammed

Others present: Omar Osman

Place of Interview: Omar's home, South Salt Lake, UT

Date of Interview: October 11, 2019

Language: English (a few Arabic and Swahili parts of the conversation)

Interviewer: Haden Griggs

Recordist: Same

Recording Equipment: Tascam

Transcription Equipment: Express Scribe

Transcribed by: Haden Griggs

Brief Description of Contents: An interview with Aydrus discussing his early experiences in Kakuma Refugee Camp and coming to and living in Utah.

Reference: **HG:** Haden Griggs, **AM:** Aydrus Mohamed **OO:** Omar Osman

NOTES: False starts, pauses, or transitions in dialogue such as “*uh*” and starts and stops in conversations are not included in transcript. All additions and added information to transcript are noted with brackets.

This interview had a false start, because the record button was only pressed once. The initial confusion/conversion about the recording not working has not been transcribed.

TAPE TRANSCRIPTION

[00:05]

HG: It's October 11, 2019. We started the interview, but the recording wasn't working, so I'm here with Aydrus Mohammed, and Omar Osman in Omar's home, and Aydrus is just telling us about how birthdays were assigned in the camp and—

AM: Yeah, so. We were assigned, all refugees, like 001, but I was born in 1986, obviously.

HG: Okay.

AM: So, that's the year I was born. But, the date and the month, most of us refugee we been assigned by UNHCR. 'Cause most our parent were illiterate.

HG: Gotcha.

AM: They didn't know, like month, or stuff like that. They'd call us with seasoning. They know us according to seasoning.

HG: Okay.

AM: Yeah.

HG: So, 1986, what was the season called under which you were born?

AM: I didn't know my season, so, when I grew up, I'm 001, 1986.

HG: So, they just gave you January 1st, 1986.

AM: Yeah, so that is the birthday most of refugee you see, especially who comes from Somalia.

HG: I didn't know that. That's really interesting.

AM: Yeah.

HG: So, what do you do for work here Aydrus, in Utah?

AM: I'm customer service at Avis Rental Car at the airport.

HG: Okay. Down at the Salt Lake Airport?

AM: Uh-huh.

HG: Okay, so you're commuting then, quite a ways for work, huh?

AM: Yep.

HG: Okay. So, when did you arrive in the United States?

AM: It was 2 December, 2014.

[1:26]

HG: 2014, so, about five years now?

OO: Yeah.

HG: Okay. And, can you tell me a little bit about where you grew up, when you were young?

AM: I grew up in a camp.

HG: Okay.

AM: Since 1991, when the war break down, so, it's a couple like, a lot of story, but I make it short for you. We ran from Somalia, we came in Kenya, and that when we start our life, living in the camp until now.

HG: Okay. Where was your family from in Somalia, before?

AM: We were from Kismaayo.

HG: Kismaayo, okay.

AM: Mjengo. Yeah.

HG: Okay, what did your parents do for livelihood in Somalia?

AM: My father always do fisherman. And he teach Quran, so that's all.

HG: Is fisherman pretty common then among the Bajuni? I've heard that—

AM: Yeah, all Bajunis, we do fisherman. That's most our job.

HG: Okay.

AM: A man doing fisherman, or doing the boat, making the boat. This one a lot of job that they do, like selling fish others. When people bring fish, they sell them. You know?

HG: Okay, so fishing and business?

AM: Uh-huh.

[2:31]

HG: So, I know you were really young, but maybe if you've heard from your family a little bit, do you know what exactly with the civil war prompted your family to decide to leave Somalia?

AM: Yeah, we were minority. So, when you're a minority in Somalia, you don't have anyone to defend you. That's why. The war broke down, and we were like attacking—they attack us in our family. When they attack, you know, our family, our father was not at home. And they tried to rape, like, whoever women is in the house. When they were doing that—there was my mom, my grandmama, and my mom's sisters. So, when they were trying doing that, my grandfather trying to defend, with a knife. But it didn't work, people have guns. So, they shoot him right away on the spot. But we had a neighbor who help our family, because he had a gun, and he shoot like, warning them, like “hey—”

HG: Warning shot?

AM: Yeah, so the bandits run away and they take everything at home. So, we didn't have no choice. When our father come back, wherever he had, from work. He collect a little bit, selling the jewelries, and he decided we going to move that place. Because we can't stay so long.

HG: So, did you have any idea who it was that attacked your family? Or—

AM: These people, they wear like a sign, something like that [gestures to show that their faces were covered]. Yeah.

HG: Okay. So, kinda disguise kinda thing. So how did your family make it Kenya?

[4:14]

AM: My father know somebody who have a boat. You know the boat that we using? The big boats? So, he pay him a little bit money and he say, “all right.” Because they know each other. He help him out. And we travel by sea for almost like eight, nine days. Yeah, nine days, when we were traveling by sea. Sickness. People dying on the way.

HG: Really?

AM: Yeah, I get—that's when I poke my eye even. Yeah, getting an accident in the boat.

HG: How many people were in the boat with you guys? Is it a pretty big boat? Or—

AM: This was a story that I was been narrated when I was like—

HG: uh-huh.

AM: —Fifteen now. I want to know everything.

HG: Okay, so this is mostly family story?

AM: Yeah, so we were about like, eighty to sixty.

HG: Eighty to sixty.

AM: Sixty people, which count like, maybe lets says, ten or twelve families.

HG: Okay, and this all stuff told to you, you don't remember too much of this story?

AM: Yeah, no. What I remember is when I start like, going to the hospital for eye, and all that stuff.

HG: Where did you guys arrive in Kenya?

AM: We arrive in Kenya 1992.

HG: 92.

AM: The war broke down in 1990, 1991, we were living there, we thought, like it's going to stop, but it get worse. Everyday get worse.

HG: Right.

AM: So, that's when we decide to run. And the reason is, when they shot our grandfather. When they came in the house, kids, we were like, our parents brought us in the room and they lock it. So, we didn't know what's going on. It's just a story they narrate for us.

HG: Okay.

[5:55]

AM: But, me knowing a lot of stories is when I'm in the camp, growing up in the camp, all the difficult life and all those stuff.

HG: Yeah.

AM: I went through to the camp, that is me, what I know, most of it.

HG: Yeah, I'm excited to learn about that too, I just want the—

AM: Yeah.

HG: —background too. So—

AM: [unintelligible as Haden and Aydrus overlap] Kenya, when we arrive, we arrive somewhere called Ngomeni--

HG: Gomeni?

AM: It's part of Kenya, Island. In the island. It's Kenya's Island, so, cause we're traveling by boat, we landed in Ngomeni, and most the people in Ngomeni, majority, like 100%, they're Muslims, and we were Muslims, so they help us. That's when, like, a Muslim brother, and a Muslim brother, you know. So, they help us, they gave us like a little bit of food, and the Kenya police, they came in and they took us to like, we call it rumande, like a jail, but it's just, you stay there, but you're not being—like, your case is being processed.

HG: Right.

AM: Then, they found out, oh, these people are refugees, so we were taken to somewhere called Marafa.

HG: Marafa?

AM: Marafa is a camp, it is located near to Malindi. So, we were taken to Marafa, and we didn't stay so long in Marafa. It was between that 1992 to 1993, when, like, all Bajunis we gather, and they open for us a camp in Jomvu.

HG: Jomvu.

[7:25]

AM: So, that's where we went, to Jomvu.

HG: Okay.

AM: Jomvu is where we grew up there, learning and mental—all stuff. It came from Jomvu, so yeah, that's the first camp. So, that's camp was been open with Islamic Relief. Islamic Relief is an NGO that I think was being organized by people from Saudi Arabia, because most Bajuni, we are 100% Muslims, and Saudi Arabia they are Muslims, so they thought of helping us. So, they build a camp in Jomvu. So, the camp in Jomvu, they're the one responsible for food, medical, all those stuff.

HG: Okay.

AM: Yeah.

HG: How long were you in Jomvu camp?

AM: So, from 1992 to 1998.

HG: Okay. Four years?

AM: No, no, that camp was been open—

OO: Six years.

AM: —Since 1991—

HG: Okay, but you were for four years?

AM: For us to go there—yeah, we—

HG: —So, was that—

AM: We stay there for seven years.

HG: Seven years?

OO: Yeah, six years, 1992-98, six years.

AM: Oh, yeah, but the camp was still there until, they close it I think 19—

OO: 98.

AM: No, 1999.

OO: Oh, yeah.

AM: [Swahili, untranscribed], or somewhere there.

OO: Yeah.

HG: Okay.

AM: Yeah.

HG: So, was Jomvu all the Bajuni? Or were there—

AM: Yeah.

HG: —people from elsewhere?

AM: No, just Bajuni come here.

[8:49]

HG: Okay, so how big was the camp, about—I don't know much about Jomvu.

AM: The camp was built with tents. So, you come in, you go to the office, you register, they give you a card, like, we call it a ration card.

HG: Uh-huh.

AM: So, the card, you got all names for your family, like let's say size six? Okay, they brought some tents. A big tent, so, we took the tent, they have people, because it was an NGO—

HG: Uh-huh. [Someone enters Omar's home, background noise and talk present in recording]

AM: So, they have people that they work on those stuff, like building those camp, and they build it for us. Yeah, so, we been living in a tent. It was tent.

HG: What was the day-to-day life for you there like, a child. Were you able to attend school, or anything like that?

AM: We didn't have school, in Jomvu, we didn't have school. But we have like, some like open, like, let's say, like a kindergarten, teaching kids, ABCD, so we go there because there was snacks. So most of kid, we go there because there was snacks, they were trying to build a school, but it was not possible. Then, because of the place itself, it was not comfortable for the refugees. Because people live in the tent, and, I mean the people who live [asks Omar a question in Swahili]

OO: Bantus.

AM: No, no, no, [Swahili]

OO: Yeah. There's another tribe from the Kenya—

HG: Uh-huh.

OO: Live that area, they call, like Giriamas. [all three speak simultaneously]

AM: So, they trouble us a lot, like, stealing for [from] us, the minority who live there, the people.

HG: Harassed you guys?

AM: Yeah, they been like, stealing at night. So, most of us, we didn't go to school there, we have *madrasa*—

HG: Uh-huh.

AM: —Which is a school for Muslim, teaching them Quran.

HG: Okay.

AM: Yeah.

HG: So, you guys just did the Quranic studies and—

AM: Yeah. Yeah.

HG: Okay. And then, after '99, was that when you were transferred to—

AM: So, 1999, other camps, UNHCR was responsible to another camps. Was the one who looking after the other camps. So, those refugees, they were brought in America. So, we Bajuns, we ask, “why not us?” and UN says no. “We are not responsible for you guys, because another NGO is looking after you.” So we say, “Yeah, but this is not our country, and we can't stay in the camp.” If any of these people, if they helping us, giving us food, medical, we need to go somewhere that we can call it home, we can be safe, and we will be freedom, like free, you know? So, then, they were like a conflict between UNHCR and Islamic Relief. So, Islamic Relief decide like, “hey you guys going to go America? I cannot take you to America. I don't have that responsible, so I'm outta here.” So, then UNHCR decide, “Okay. If you guys want to have resettlement, then I'm going to have to move you from here to a camp that's called Kakuma.”

[12:25]

HG: So, in order to be considered for resettlement anywhere—

AM: Yeah.

HG: You had to be in one of the UN camps?

AM: Yes. And those UN camps, the biggest one, it was Kakuma.

HG: Okay.

AM: Yep.

HG: So, did they assign you to Kakuma or did your family choose that camp?

AM: No! So, when UNHCR says, “Okay, you guys, if you want to resettlement, you want to have a place called home, or you want to stay in peace. You going to have to go to Kakuma. Then we’re going to start the process there.”

HG: Okay, I guess what I was asking was they didn’t say, like, you could go to Dadaab or Kakuma.” They just—

AM: No, no. So, they say, “you either go Kakuma, or you go back to Somalia.”

HG: Gotcha.

AM: So, there were like three groups. Some people say, “we go back Somalia.” All right? UN say, “Okay, I will make sure I take you guys to Somalia. I pay your trip, and I give you food, and I’ll give you, like \$300, everybody, like a family. When you reach there in Somalia, you start your own life.” But the war was still there. And up to now, the war is still there.”

HG: Right.

AM: It’s not safe.

HG: Uh-huh.

AM: Just like, the government, they tried to build it, but there’s this al-Shabaab thing, there’s conflicts keep going. So, people they chose—so, the rumors was, in Kakuma there are people walking naked, and they kill people!

HG: Is that the Turkana?

AM: And they—yeah, the Turkana—and they eat people! You know how rumors spread, like bad rumors, but fake ones.

HG: Yeah.

AM: So, it was like, oh! Some people, they say, “oh, we scared. We can’t go there. UNHCR, you have to do our resettlement.” UN says, “No. I can’t.” So, people that they agreed to go to Kakuma, we were told, “Okay, you have to collect everything of yours, and put in there—” They brought this big truck, we put our stuff there, our building materials, poles, tents, all those stuff. And we were traveled by bus. Like, every week, fifteen bus from Mumbasa to Kakuma. Which is three-day trip.

HG: [laughs], Yeah it’s long.

[14:31]

AM: Yeah, it was crazy. So, yeah, you register your name, “okay, want to go Kakuma with my family, okay.” You register your name. Get your stuff together, get in the bus, then we travel. So, our family agreed to go to Kakuma because of knowing, “okay, we go to Kakuma, and we’re going to have resettlement, and we going to have a good life for our kids and future.” You know, that’s what our parent, they thought. Some parents, they say, “No, we can’t go to Kakuma because there are people that eat people there. So we can’t go there.”

HG: The rumors.

AM: But that was the rumors, and it was not true. So, we decide to go to Kakuma. It was three day traveling by bus, escort police, all these. We stop by, like, every night, we stop somewhere, we sleep, they give us bread with milk. We keep on travel the next day, until we reach Kakuma refugee camp. That is a big camp. That was a big camp. So, when we reaching Kakuma refugee camp, they register us again, they give us cards. Ration cards. Like, your card have your number, it’s been punched. Do you want to see the card?

HG: Yeah, sure.

AM: I don’t have it, but I have to google, because most of my friends, they post it like—

HG: Yeah, we can pause this if you want to—after?

AM: I will google, I’ll make calls, then somebody will send to me.

HG: Okay.

[16:01]

AM: So, they give us those cards, and they just like, “Family size six?” they punch number six and that’s what happened. So, now, that’s when the story start. That is me know telling you the story about Kakuma.

HG: So, you were about fourteen-ish? Right? When you got there?

AM: So, I was about twelve.

HG: Twelve?

AM: I was twelve when I was in Kakuma refugee camp.

HG: Okay.

AM: I was like eleven, twelve there. When we’re reaching Kakuma refugee camp, we get register, everything, now we start building our houses. The Kakuma refugee camp is a semi-desert area. So, Kenya government give UNHCR that plot like, “Okay, you want to

have a camp? Have it here. So that those people who live, like Turkanas, they will open their eyes.” Because they were living alone, only Turkanas. So, the Turkanas now, they start learning from us. They start wearing clothes, because they are nomadic people. They wearing skin. You know? You see, they wear skin, cover his butt and his front, for ladies.

HG: That’s it.

AM: That’s it. Their boobs, they are opened. Men’s they wear just a shirt, or a—[Swahili question to Omar]. Like a blanket.

OO: Like a blanket. [said simultaneously with Aydrus]

HG: Oh.

AM: Just a blanket.

HG: Like a wrap?

AM: Yeah, a wrap blanket. So, they walk naked.

HG: Okay.

AM: When they reached there—sorry, [Omar’s son heard in the background] when we reached there, now UNHCR they build schools for us. They build schools. Secondary schools, and he give chance to whoever smart. So, we go to school. In school, they provide foods, stationaries. So, we get stationaries that went to school in Kakuma. The life in Kakuma was very tough. So, the life in Kakuma, they give you a ration card number. You have food in every fifteen days.

HG: Okay.

[18:05]

AM: You make a big line. There’s more than—you can google it, how many refugees are in Kakuma right now—there was more like six-zero figures.

HG: I think it’s over one-hundred thousand still, yeah.

AM: They build like, rations place. They build schools, hospitals, and they build place that you guys, you go and you collect your food. That’s where you’re going to collect your food. But the food that they giving to you is not enough. Like, it can’t last a week. So, UNHCR, he give you maize.

HG: ‘k.

AM: He give you salt. He give you oil, and he give you wheat flour. He may only give you five difference of food. Like, let's say, this time he's going to give you wheat flour, maize, and porridge.

HG: Uh-huh.

AM: And salt, and oil. So, they measure everything according to the family. If you're size five, you get five, let's say, five bucket of wheat flour.

HG: Okay.

AM: Five bucket of maize. It's not like a bucket, like a big bucket, let's say this thing is this high [demonstrates a small size with his hands], and this size. You know?

HG: Just like a scoop, huh?

AM: Yeah, a scoop. They call it scoop over—yeah, it was a scooper. We call even the people work there, “hey you work as a scooper?” Yeah, yeah. [Haden laughs] So, you get five scoopers of maize, and wheat flour, and when you come to porridge, it's like a cup. The porridge, they use a cup. A cup. That cup was like this size [gestures even smaller].

HG: Little.

AM: Yeah.

HG: Like, less porridge, huh?

AM: The life was very tough, because if they give you wheat flour and maize, and salt and oil. You need like tomatoes maybe, you need sugar. You have kids, you know?

HG: Right.

AM: They need tea maybe, you want to have them sugar maybe, something, something like that. So, our life was, we sell food, to buy food, at the same time. It was very tough. Because you cannot have three meals a day. Like, breakfast, lunch, supper. You cannot have that. You may have supper or lunch, that's it. so, we can budget the food, we can last longer, until fifteen days. The same food, you have to sell, and buy gasoline to light your house, to see where you're sleeping.

[20:57]

HG: So, you had to see the ration food to buy other things, then—

AM: Uh-huh.

HG: But then you—that's hard then, 'cause you have less food, right?

AM: Yep.

OO: Yep.

HG: So, did you do other kind of work or other kinds of jobs to—

AM: There were no kind of jobs like, I was still going to school. Like, family have kids, we were going to school, right? We go to school, we get education, at the same times, we go because of food. Because when you go to school, you're going to eat, so you're going to save a meal on the timetable you guys having at home.

HG: Gotcha. So they served you a meal at school.

AM: Yep.

HG: And that's in one of the UN run schools?

AM: Yep, uh-huh.

HG: Okay.

AM: So, it was like that. My father, he used to teach Quran, so, when he teach Quran, he was free. 'Cause he knows everybody's situation. But some people, they like, "oh, this is—" a little bit. They give him like, "oh, thank you." Appreciate, like appreciation. So, life was not that hard because our father was getting something from people that they appreciate him. But at the same time, doesn't cover us, like, until fifteen [days]. So, we went like that until it was 2015. I mean 2005. My mom was sick, and she passed away.

HG: Sorry.

AM: Yeah, so my father, he have to have one of our brother, plus him, stay at home, cooking for us. And make sure we go to school. It was me and my little sibling, we'd have to go school. To study. Life was very hard. Which you can only have one meal a day, have school, education, you need to pass all those stuff. So, we struggle, we've been going through that, until I finished school in 2008.

HG: Okay.

[23:05]

AM: No, no, no. I finish school in 2007. I finish school in 2007. I was good in artist, drawing drawings, so I told my dad, "I cannot continue to school, I have to look for a job, so that I can provide something to the family. And it was like, okay. Then I joined this like, it was like a training thing to become a preschool teacher. So, I went to the training, and I was

training for two years again. And I get job as a school preschool teacher. They pay us \$30, American \$30.

HG: Okay.

AM: A month. So, American \$30 a month, I have to do calculation, like we have to use \$1 a day.

HG: A day [said simultaneously with Aydrus].

AM: So, that is when we start saving food, and we have something, at least. So we can buy gasoline and all those stuff. We use a dollar a day, while I let my sister continue studies. And I told my brother, “now you can go to school, ‘cause I have a job.” So, I can provide the family at least. Yep. We can save some, we can buy clothes. So, UNHCR, it was like, maybe after four years, is when maybe he’s going to give you guys like two t-shirt. You know, something like that. So, you have to provide all those stuff for yourself.

HG: Make it last. So, was that preschool, was that in the camps as well then?

AM: Yeah. Yeah.

[24:40]

HG: And, I don’t completely understand how it works, so—

AM: I went to primary school.

HG: Oh.

AM: I finished standard eight. Then I went to start teaching.

HG: Right, what I was going to ask is, so, the camp, it’s not just Somalis, right? [unintelligible as Aydrus begins to speak.]

AM: No, no. So, in Kakuma refugee camp—

OO: Kakuma is in Kenya.

HG: Right.

OO: Yeah.

HG: So, you’ve got, like the Dinka from Sudan.

AM: Yeah, yeah.

OO: Yeah, yeah.

HG: And Somalis—

AM: Because it was in the border of Sudan.

HG: Right.

AM: And the most refugees, they were coming in that time, are Sudanese. That's why Kenya decide to give that plot to UN, so it was be easy for Sudanese to get in, and it's [unclear in recording]. So, other people, they were being traveled, by UNHCR.

HG: Uh-huh.

AM: Maybe you are refugee from Uganda, you arrive to Nairobi.

HG: And they send you there.

AM: Yeah, they send you there.

[25:28]

HG: So, what I was going to ask is, the preschool you worked, was that people from all over—

AM: Yeah.

HG: Or was that for Somalis—

AM: They were all kind of communities. We had Sudanese, Ethiopia, Burundis, Congolese.

HG: All over.

AM: Yeah.

HG: So, was it difficult to be Muslims in a camp with lots of people who weren't Muslims? Or was it—

AM: Everybody, has, you know, we Africa.

HG: Right.

AM: We don't like, worry about everybody's religion. We can eat, we can live together, like Christians—

OO: [unclear]

AM: --Muslims. We don't care about your religion.

HG: Uh-huh.

AM: As long everybody have his own traumatized, or being a refugee, and now you want to bring religious stuff? You don't have even time to bring that conflict in the camp.

HG: Right, that's what I was wondering.

AM: Your conflict is you with your stomach.

HG: Okay, so was there not much conflict then between the groups?

AM: No. There were not conflict between the groups. Because everybody wants to survive, you know?

HG: Okay. So, unity in that? Being a refugee?

AM: Yeah, we have like, chairmans, like community leaders? Every community have a chairmans. They do meeting. Things like that with UNHCR. We have police in the camp, even. They do patrol. But, in Africa, police comes after that—

OO: Something happened.

AM: When things already happened.

OO: Finished. All finished.

HG: Then the police come? [laughs]

AM: Yeah. So.

OO: When something finished, the police come. [Omar and Haden laugh]

[27:04]

AM: So, we lived there in the camp, struggling to survive. I get the chance to start teaching preschool. I even get the chance to go again to college.

HG: Okay.

AM: To get more trained. So, the UNHCR, they pay for it. And I went there for another two years training again. Then I come back, I keep on teaching in preschool.

HG: Where was the college?

AM: It was [unclear] development program. It was, yeah. For preschool.

HG: Awesome.

AM: Teacher training college.

HG: Right.

AM: But basic on [unclear, perhaps 'alley-wood'] training.

HG: So, the camps got people from all over, and is everybody kind of mixed or is there like a section where people can live?

AM: There's a section. There's a section, every people live in a community like, Somalis, they live on their own places, but it was like, if you googled a picture of Kakuma, you will see the way the houses there. But, right now, UNHCR decide to mix everybody.

HG: Did they?

[28:08]

AM: Yeah, so, you may live here. Your neighbors are Sudanese, maybe your neighbor's a Congolese. All that, yeah.

HG: Okay.

OO: But when they start, everyone they have—[unintelligible as Aydrus begins to speak]

AM: When they start, everybody would live in a community, like oh—

HG: Gotcha.

AM: —a community will live in 17. Other community will live in West Valley. Other communities they will live in Milcreek. Things like that.

HG: Yeah, and I guess that's what I was trying to ask, is not necessarily, like religious conflict, but I was just wondering if, you know, you had like a space for like a mosque in the camp—

AM: We had a mosque.

HG: —or if you guys had that.

AM: Yep.

HG: Okay.

AM: We had a mosque, we built our mosque. We had help from UNHCR, they give us shelter. So, UNHCR, you write down your name—like, they provide us a lot of things. They provide us shelter now, because the camp, they got all these NGO's, they get money from, and they build us houses. So, you, you make blocks for your own, then you build the house with the block of mud, then UNHCR will give you iron sheet, and you make it for yourself.

HG: Okay, so they give you the space—

AM: yeah.

HG: —Then you've got some autonomy. And then did you interact much with the Turkana after all the rumors you heard? Or are they—

AM: So, yeah, when we went to the camp, now, Turkanas themselves, they usually, they're the ones selling things like charcoals. They sell goats, camels. So we buy from them. People start making business. You buy a goat, you slaughter, you sell the meat you get a little bit of money. People start making business, like people ordered grocery, they sell. It's up to you when you want to. So, even I, myself, when I grew up, when it was like 2010, I start my own business. I ordered clothes from Kitale, they bring me, and I sell them.

HG: Is that done mostly, on like smartphones? Or, how'd you guys—

[30:04]

AM: Yeah, yeah. So, people, they travel. People from the camp, they start traveling. They travel to Kitale, people, they stay there, so you can order things from them, and they can bring for you. They get their percentage.

HG: Gotcha.

AM: Yeah.

HG: So, lots of in-between.

AM: People who are smart, and people who have a little bit money—'cause, like I told you, in Jomvu, there were some camps. Like, Utange Barawa, Utange Somali. People were taken by UNHCR, like, the bus comes, everybody get in the bus, to the airport. Boom! Fly to America. So, those people who were there, they went to America, they know other people, they know friends, they help them, they send them money. Their friend, they open business, stuff like that.

HG: Okay, so it's like a big network way beyond the camp, huh?

AM: Yeah, yeah. The network stuff. Opening, people have buying smartphone, we have internet, people bring all those stuff in the camp now.

HG: Okay.

AM: So, UNHCR, like open your mind, like give you education. Now it's up to you. They open trainings. There's a place called Don Basco. That one is for, I don't know which NGO is, but Don Basco trained people to do work by their hands, like furnitures--

HG: Okay.

AM: Mechanical.

OO: Welder.

AM: Welding.

HG: Okay.

AM: Computer training. I went there for computer training. Making cloth, tailoring. Yeah, masonry, things like that. So, I have a lot of friends that went to Don Basco. We didn't have nothing to do, so people they decided to go to Don Basco, learning how to welding people, building houses. Masonry, all those stuff. So, you get educated, you know how to do something, UNHCR, you go to them, "Hey, I know how to do this." Okay, they give you a job.

HG: Okay.

[32:07]

AM: Yeah, so, that's how it was.

HG: So, there's lots of different opportunities, you have just have to work out what they are.

AM: Yeah, it's up with smartness, and how to struggle to live now.

HG: Okay.

AM: Yeah.

HG: So, can you tell me about the process of coming to the United States, or applying for resettlement, what's that like?

AM: So, what happened is, the resettlement is under UNHCR. The American government, they want refugees. There is Canada, they want refugees. There's London, they want refugees. There is Australia, they want refugees. So, you going to have to see a migration officer. You're going to have to go through an interview first with UNHCR. To make sure this guy, he's a real refugee. And he's been in the camp for ten, twenty years, something like

that. Then you have to give out your case. So, your resettlement is depend on your case. How your case is. How hard life you get, how did you pass through it? And those people who put you in an interview, they are lawyers, and INS. I mean, American INS [Immigration and Naturalization Service], like, you have INS here in America, right?

HG: I don't know INS, no.

AM: Yeah, they call them INS, then we have people from, GVA, they're from Kenya government resettlement officer. So, you have to go through, for us to get this resettlement, it was more than sixteen years.

HG: Sixteen years?

AM: Yeah. To be approve and—

HG: You applied early on when you arrived then?

AM: You don't apply. They fix your card number on the board.

HG: Okay.

[34:08]

AM: And you go to UNHCR. It's like a lottery, maybe. It's like a lottery, because it's your lucky number. If your number is been choosed, then you're lucky.

HG: Okay, so your family, there's no process on your part, it's just random then?

AM: So, UNHCR, first of all. Because they have all these thousand people—

HG: Right.

AM: —they cannot like—

HG: resettle them all, right?

AM: Yeah, so it's kind of like, your number has been choosed maybe, like, I said, like a lottery.

HG: Okay.

AM: Maybe they draw them and people choose, we don't know what they doing in their office, but when you see your card number is fixed on the board.

HG: Okay, so you just saw a notice that you—

AM: We have a board that they fix people resettlement numbers.

HG: Gotcha.

AM: You go to UNHCR that day they fix you for interview. You going to have to go—so, in the interview, is when you meet with UNHCR migration office. And you're going to have to go through questions, all those stuff. So, if you pass, is when now your resettlement is been drawing to—so, when UNHCR, you pass through them, they have your name, and your case. So, they send it to American ambassador, Australia, Canada—

OO: Scandinavia.

AM: Or Norway. I think Norway they did too, right?

OO: Yeah.

AM: London. So, whoever sees your case is strong. The ambassador, they will pick if they want you. They'll come and interview again.

HG: Gotcha.

AM: So, if you end up being, if your case, America decide to take it, then you will be interview with America INS.

HG: So, it took you sixteen years before anyone—wow.

AM: So, INS, this is our like, FBI, you know?

HG: Uh-huh.

AM: When they come there, they just look in your eyes, and they know you're lying. And they tell you, "hey," when you finish here, your story, just say "okay. Just go. There's nothing we can help you." It take a long time for them to agree that you deserve resettlement. You deserve another chance of living as a human being. Because living in a camp, is life that nobody deserve to—no human being deserve to live in a camp. But because of circumstance, of war, killing, all those stuff, then people decide to live in a camp. Because there's no where you can go. You can't go to—if you're located to go to the camp, then you stay in the camp, because if you go to town, you get arrested, police, and you end up in jail.

[37:02]

HG: I [was going to] say, Kenya doesn't allow any refugees to settle permanently, right?

AM: So—

HG: Not in the Kenyan cities?

AM: Yeah, most of Kenyans—like people doing business? They went to UNHCR, and they ask for permits. So, that we can live, if we have anything, if we want to travel. So, they give us mandate. Like an ID.

HG: Okay.

AM: Yeah, I have my mandate at home here. So, they give us mandate—

HG: Is that like the kitambusho?

AM: yeah, kitambulisho.

HG: Okay.

AM: An ID. They give you that one, so when you get caught with the police, you show like, “hey, I’m a refugee, I’m just buying stuff, and I’ll be going back to the camp.” You go to UNHCR, you apply for travel documents, just to be in the town, like going to Nairobi, going to Mombasa, going to Kitale, all those places, you need to have a travel document, and your ID.

HG: Okay.

AM: That’s why those people, people have money, they decide to stay in Kitale, and, if you want to open a business, you contact them, like, “hey, I want to open this business, I have a little bit money.” Okay, you say to them, they buy you stuff that you want to open the business, and they bring it to you, and you open your business, so you keep on communicating. We have buses traveling every day.

[38:20]

HG: A lot of paperwork then to do anything, huh?

AM: There was a lot. People get rich in Kakuma. Other people. Right now, some people they become millionaires, because of opening shop, and all that stuff.

HG: Gotcha. So, from your first interview you had with the resettlement case, how long did it take before you were actually able to come to the United States?

AM: So, ours we start in 2008.

HG: And then you came 2014, huh?

AM: Yeah.

HG: Wow. So, six years of interviews and that kind of stuff, huh?

AM: Yeah, so, they do you, after UNHCR finish with you—So, if American, if they want you now, your case, they will take it. And they will fix you a date for interview again. So, you go for the interview. When you pass the interview again, ‘cause there is pass and fail, same time.

HG: Uh-huh.

AM: If they approve you, they will do all the checkup. You go to medical, you’re going to have to go for medical exam. They check your health condition.

HG: Uh-huh.

[39:34]

AM: If you finish health condition, they do orientation. They teach us about America.

HG: What was that like, I learned about those just this week, I’ve never heard anything about them from people though, is it helpful? Or is it confusing—

AM: For me, you learn a lot. Because I was like growing up, and my mind was opening, I see all those stuff. We do like interview first with UNHCR. You finish UNHCR, there’s this group called GVA.

HG: GVA. Okay.

AM: GVA, when you google you see the full name [I was unable to determine what this stood for even after searching]. GVA, they’re with Kenyan government, with resettlement for refugees.

HG: Okay.

AM: When you finish with GVA, now is when you come to INS [Immigration and Naturalization Services]. So, INS, they are Americans. First time you see a white people, you see them with INS.

HG: Okay.

AM: Face to face. They tell you, “okay. If your case is strong, okay we’re going to agree to give you a chance to live like a human being. Take you to America.” You go, all those process, like, we call it table one, table two, table three, table four. It goes until maybe table six. So, you down [done] with that one. Okay, now they give you a result. You pass, now you start through medical status. You go medical status one by one, like four or three times. When you finish your medical status, you go to orientation. You learn how America is. How you move in America, how you walk, how you speak, how life is, how you spend your money. So, in orientation, we have like a room. That room, it’s have like

stove, all those stuff in the kitchen. They teach you how to use the stove, how to take a shower with the tent, everything! They teach you everything there is. How to use the bathroom, flushing bathroom.

HG: How long is the orientation?

[41:41]

AM: The orientation is three days.

HG: Three days of orientation.

AM: The orientation is three days in the camp. Then when you already pass all those stuff, now they fix your flight date. The flight date is your traveling date. They take you from the camp to Nairobi. In Nairobi there's something like a hotel maybe. I think they bought that place. So, in that place, you do again orientation. You do again medical, that's the last stage. 'Cause you already have your bags, and your family. Then, when you finish there is when they fix you another date to travel from there to your destination.

HG: Where did you come to in the United States? Did you come directly to Utah? Or did you—

AM: Yeah.

HG: Okay. Did they tell you much beforehand? Or is it kinda they just pick where you go? Or did you have family?

AM: So, before, the first people came to America, like the 90's, 92's. I mean, maybe let's say '96, 2000, the refugees that they come before us—so, for you when you're going through, when you finish everything, they will ask you, do you know anybody in America?

HG: Okay.

AM: You say, "yeah." "Okay, can you get his address or something like that?" So if you say, "Yeah, I know a friend of mine, he told me he lived in Utah." Then they will definitely bring you in Utah.

HG: Okay.

AM: Yeah.

HG: So, is that why you ended up there? You had—

AM: I have my uncle, my mom's sister, the one that I grew up with her, living with her. We end up here because of them.

HG: Okay.

AM: And they end up here because of someone else. Some relative they know.

HG: What was it like coming to America from Kakuma, was it really [Aydrus laughs softly] a pretty difficult adjustment? Did you know English before you came?

AM: I told you I was a teacher. [Aydrus and Omar laugh]

HG: Oh, yeah, that's right. I didn't know the language they used in the camp, I guess.

AM: So, in the camp there's like, everybody speak his own language.

HG: Right, uh-huh.

[43:47]

AM: And the only language we speak communicate to everybody is Swahili language.

HG: Swahili.

AM: Because it's used in Kenya.

HG: Okay, but you had learned English as a teacher over there.

AM: Yeah.

HG: Okay, so you had at least that, was it—

AM: Yeah, yeah, yeah.

HG: Just, what was it like to come here?

AM: It was like a dream come true, you know? It's like having something on your back, carrying it, now you're...[demonstrates removing of a burden from one's shoulders. A few moments of silence]

HG: Wow.

AM: Yeah. So, I just catch up, story of Kakuma. [Omar laughs] In Kakuma refugee, I get shot!

HG: Did you?

AM: With Turkanas. Those people, they're bandits. They steal stuff. They came in our house and they want to steal something, you know? And we were trying like, defend, and they shot me.

HG: Wow.

AM: I was been taken to the hospital, and I get treatment. UNHCR, they was the one who like, pay for all those stuff. I get surgery and [unclear].

HG: Was it a pretty serious injury then?

[44:53]

AM: Yeah, it was a bullet went into [gestures to his lower abdomen].

HG: Oh, that's not good at all.

AM: Yeah.

HG: I'm sorry.

AM: Yeah. Life in Kakuma was like, 50/50. You sleep today, you don't know if you're going to wake up tomorrow, because of that. There was a lot of snakes, scorpions. Everybody lives in Kakuma, he's already been bite by a scorpion. I was bite like twenty times maybe.

HG: Sheesh.

AM: Until we know what we do, you get bite, right away you take a razor blade, you cut yourself, we take batteries, you know this remote [referring to TV remote] have a battery—

HG: AA's, huh?

AM: We take a battery, we open the thing inside—

OO: The black one.

AM: [rubbing hands together to indicate], we blend it with [unclear, perhaps pour it, or blood, indicating application to the wound].

HG: Really?

AM: Yeah.

HG: Wow. Gets rid of the poison, huh?

AM: [Aydrus laughs, Haden joins in], Yeah.

HG: That's crazy.

AM: Sudanese, they die when they get bite by a scorpion.

HG: They didn't know—

AM: I don't know why.

HG: Just the Sudanese, huh?

AM: Yeah, most of the Sudanese. I've been in hospital, I was sick, and was been admitted. Someone was brought, we ask, "What's wrong with that guy?" He said, "this guy was been bite by a scorpion." At the end, he died! And most of Sudanese they died because being bite by a scorpion.

HG: But most other people no, huh?

[46:02]

AM: But we Somalis, It's depend—I don't know, with the food that we eating, we—

HG: Something's different, huh?

AM: Something is different with our bodies. We didn't match with them.

HG: Okay. So, that's, yeah, that's crazy [laughs].

AM: So, in Kakuma refugee, when it's raining, you're going to pray for the sun. When the sun, you're going to pray for the rain. So, when it's raining, it's raining and just sweep all the houses. We sleep, with like your mattress...

HG: up.

AM: On top [Haden and Aydrus laugh]

HG: Man, so, yeah—

AM: When it's hurricane comes, it took all the houses. You know, they...it's called hurricane, right?

HG: Yeah.

AM: That thing happened there, because it's a semi-desert. So, it's happening every time [looking at the description, it's possible Aydrus is referring to a sandstorm or haboob]. So, you find some roof has been taken. FOOF, Waah! [Haden laughs] We ran away, we chased the roof. We find another place, we bring it back, we fix the houses. Because the houses were temporary.

HG: Right, it's not meant for everything, huh?

[47:01]

AM: Yeah. We built them with mud. The block, we make them with mud. We make the block, then we build the house.

HG: Huh. So, yeah, I can see that would just be a huge weight of your shoulders to be able to come—

AM: Yeah.

HG: Where you settled, did they have like a job for you to do, right away?

AM: You see my fingers?

HG: Uh-huh.

AM: These fingers was the iron [indicating a scar]. We were carrying irons [corrugated roof] and, Tchew! Up 'til now, I can remember that day.

HG: Sheesh.

AM: And I was fasting and the sun was too hot. I have to break my fast, 'cause I was bleeding like crazy.

HG: Needed some water.

AM: Yeah. Life in Kakuma was very difficult. And right now, it's difficult than when we were...

HG: More difficult than when you were there, huh?

AM: Yep.

HG: What's changed?

AM: Change is war everywhere in the world. So, UNHCR cannot manage to help everybody.

HG: The resources are stretched thinner, huh?

AM: Yeah, so that's the reason. You may see people get—when I live in the camp, my ration card was size one. I went to the ration, I remember the last day I went to ration. I get oil up to here [picks up a disposable water bottle and gestures to the bottom ring of the

plastic, maybe a third to a half a cup]. This was the bottle I was carrying. The same bottle like this one. This line.

HG: That's not much.

AM: That's the oil they gave me. Which I'm going to have to last longer for fifteen days.

HG: Fifteen days. Wow. Wow, yeah. Thank you so much for sharing about Kakuma. Do you mind if I ask a couple of questions about life here in Utah, too?

AM: Yeah, sure.

HG: Sounds fine? What was it like adjusting here, coming from there, did you have a job set up for you?

AM: No, no—

HG: Was that something you had to find? And—

AM: No, no. So, here there is a community service called, [asks Omar in Kiswahili, they discuss briefly].

OO: Catholic.

HG: Catholic community services?

AM: So, Catholic?

HG: Okay. Yeah, I know them.

[48:57]

AM: Yeah, so they take you, the rent for your house for six or three months? If you can't speak maybe—this is the way that they know their problems—but for me it took me three months then they found me a job. And they told me okay, because you can communicate a little bit, you can start a job and live your life. So, I went and started stocking with Walmart—

HG: Okay.

AM: It was a night shift. It was hard for me. I didn't have a car or anything, so I taking bus. They give you bus pass.

HG: Okay.

AM: The buses were helping, until you save money. Or Catholic, they give you match grant. There's a program called match grant. They give you \$200 for the month that you don't work. Before, you don't, when you come to America. So, they gave me like \$200, me, and my wife \$200. No, 100—I don't want to lie.

HG: It's okay. [unintelligible] hard to remember.

AM: It was like, I think it was \$200 and \$200 [pauses]

HG: Okay. But, per person, there's a certain amount they give.

AM: Yeah. I don't know, \$100 or [pauses]

[50:12]

HG: That's all right.

AM: And kids, they were given \$40, \$40, I also have two kids, they were \$80. Or something like—\$280, let's say. So, I saved the money with the first month, second month, and the third month I start working [yawns], I get paid, when I get paid my first check, the guy told me, "okay, save the money and you buy yourself a car." Now it's on your own, they're responsible for you for six months, so, the fourth month, the fifth month I start paying my own rent. I have that money or the thousand—a hundred, maybe. The last check I save. After the fifth month, I'm here, start paying my own rent, so it was very hard for me. I didn't know what to do. Doing my orders, paying electrical bills, all those stuff. There's another program, it's called HEAT program. They put for me heat, electrical and the gas. So, 'cause I was getting \$1200 from Walmart, and my wife doesn't work, I have two kids. We have food stamp and medical...we had food stamp, and the kids have medical, we have medical. You can go to the hospital, you can have food stamp, we get food from food stamp. The first time when I come, they give me \$600 in my food stamp, something like that. When I start working, they cut it to \$200, so it was helping us. Yeah, so, I start learning things through my friends who they come here before us, like Asani, or Iko, you go, you get advice from them, "what should I do? Where will I go if I need help to solve this help?" Yep. It was good because in Utah—

HG: Let me just real quick— [recording shuts off as Haden stops the recording and starts a new one, as the battery was running low. Aydrus continues, so part of his words are cut off].

AM: —Easier.

HG: Yeah?

AM: In America, you know?

HG: Uh-huh.

AM: You don't know, like how it is. Life wasn't easier. 'Cause, even if we went through orientation, we didn't know much about—I, myself didn't know about the culture of American people. I say that, when you come to America, you see that things are different. What they told you, it's not what you see, again.

HG: What kind of stuff would you have liked, like that they didn't tell you, that would have been helpful?

AM: Like, if you go there, it's on your own, after four to three month. So, be prepared.

[53:10]

HG: A lot of work, huh?

AM: Yep.

HG: Yeah.

AM: And you're going to have to work, like, you're going to have to work. You're going to deal with the weather.

HG: Yeah, I guess it's a bit colder here than in [laughs] Kenya.

AM: Yeah, I came in on December 2nd, so—

HG: Oh! [laughs]

AM: January, February, March, I was like—

HG: Yeah, that would be hard.

AM: —I would wear the whole jacket I have in the house [Haden and Aydrus laugh].

HG: Yeah.

AM: We just sit on the bed and we'd cover ourself. Things like that.

HG: Okay.

AM: Yeah, then, start learning stuff. Friends, people I know, they can teach me how to drive a car. [inaudible] "What should I do?" "Let's go to the DMV, do the test." I get the book, I read. Yeah.

HG: And is that a lot of people from work? Or is that a lot of, like the Bajuni community? Or the Muslim community helping you out? Or—

AM: A lot. These people, they want to help me out, but, yeah. They help me out a lot.

HG: Yeah.

AM: Yeah. I decide I'll go to school, even or, then I drop out. Yeah. I really want to go to school, so.

HG: Just hard to do with the work and the—

AM: Yeah! And the rent pay, all those stuff. The bills.

HG: All the costs, huh?

AM: When it comes to the bills—so, and we refugees, we leave people behind, already, in the camps, so—

HG: Do you send them money to help them as well?

AM: You have to, because, you know the life, the struggle they have. And the struggle you have here, it's not the same, you know?

HG: Right.

AM: You send them \$100, it's going to budget—

HG: It's a lot farther there.

AM: Yep, yep.

HG: Yeah.

AM: So, like, me and my wife, my wife, [her] Father's there, [her] brother's. So, [she] have to, you know? We have to work and help them.

HG: Wow. Yeah, it's [unintelligible]

AM: So, life was a little bit difficult, of saving money, helping yourself, helping others. Family left him behind because, you cannot, like, act blind, or—

HG: Right.

AM: Deaf for them. You can't—

HG: That's not fair. You've got to help your family out. Sure.

AM: Yep.

HG: Um, let me see, list of questions here. So, was there any adjustment coming to Utah, being a Muslim in Utah or being black in Utah? Or was it a pretty easy transition? Or is there difficulties with that? Or—

AM: I didn't see any difficulty, because I have people already here.

HG: Got a community already helping?

AM: They show me the direction, how to work with people, how to communicate with people here, you know?

HG: That's good.

AM: You're a Muslim, your Muslim stays with you.

[56:00]

HG: Okay. And was it different coming to mosques with people from all over the world? Was that an adjustment at all? Or was, that, I guess—

AM: This is thing that we used to—

HG: Used to in Kakuma—

AM: --because even in the camp, we have Sudanese Muslims, Congolese Muslims—

HG: People from all over, huh?

AM: The Muslim religious [religion] is always brotherhood and sisterhood.

HG: That's good.

AM: You may see people praying together, they don't know each other. And they will talk like they've been knowing you forever.

HG: [inaudible]

AM: Because it's a brotherhood. Muslim is a brother to a Muslim.

HG: Yeah.

AM: That's what it says in our book.

HG: Yeah, that's something I've seen and appreciated in the time in the mosques, it's people from all over the world, but everybody's together that's pretty awesome.

AM: Yeah, there was no discrimination in Muslim. And if you're a Muslim and you need help. You can go to your brother Muslim. If he have, he can help, if he doesn't have, he's going to have to find a way to help you out. That's how we used to live, since the religious.

HG: Yeah, it's—

AM: It's has been teaching us.

HG: --a group effort, life's a group effort, not a—

AM: That's what is in our book. Help each other. Love each other, like you love yourself.

OO: Supporting.

HG: Yeah, support each other.

AM: Support each other.

HG: Awesome.

AM: It says [Aydrus speaks in Arabic, then translates himself]. Love someone like the way you love yourself.

HG: Yourself. [Murmurs love oneself incorrectly in Arabic]

OO: He know Arabic, little (laughs).

HG: [In Arabic] A little. (everyone laughs). So, I guess, I only have one more question. Do you see yourself ever returning to Somalia or Kenya or going anywhere else, or is Utah really where you hope is going to be home?

[57:47]

AM: For now, I love Utah, because it's a good place to raise kid.

HG: Uh-huh.

AM: 'Cause, I didn't travel, but I went to Seattle, I went to Oregon, I see the—

HG: Seen other places around here?

AM: Yeah, I went to Denver. I just see, just by eye, listening, like people tell you stories about those—so, Utah, I found is a good place to raise kid, and you know, but, because of the

snow, [Haden laughs], I can hate like, I'm thinking of, "oh, maybe, I move somewhere else, where there's no snow."

HG: Okay. But for now, this is—

AM: This is home, you know? Utah.

HG: Awesome. Did you have anything you wanted to ask [unintelligible]

OO: No, they say everything should, already told [laughs]

HG: Yeah, told, and is there anything else you wanted to share, that we haven't talked about? or if you...

AM: Uh, it's, it's a lot. But, I make it short.

HG: Yeah, thank you.

AM: I can say though, or we going to sleep here. [Haden and Omar laugh]

HG: Well, I appreciate it.

AM: 'Cause, every step that I go through in the camp—

HG: Yeah?

AM: Is a novel.

HG: Yeah, that's—

AM: You know? It's a novel.

HG: That's deep. That's true.

AM: You know, you see someone being killed, you know? You been with someone today, in the morning, at night, he's been killed.

HG: Sheesh.

AM: You guys, you go and bury him, you know?

HG: So, was there a lot of violence then? Is that like—

AM: Turkanas.

HG: Turkanas? A lot of Turkanas?

AM: Yeah, there was a lot of violence because of Turkanas. Because they are poor people, and the government give them guns.

HG: Oh, yeah.

AM: The government, before refugee been relocated, there is Turkana, there is people called Dodos [probably the Dodo or Dodoth], there is people from Uganda. So, all those people are nomadic people. They depend on their animals. So, the Turkana they go to Uganda, they steal their livestock. They kill them, they steal their livestock. Uganda now, their soldiers now, they're coming, they kill Turkanas, they take their livestock. So, the government—

HG: [unintelligible]

AM: —give them guns to protect their livestock.

HG: But then they use it on—

AM: Then, when refugee were taken there, we start having like, cinema. So, there was this guy, he brought a cinema in the camp. You pay like, let's say, we call it five shilling *tano*, you pay it, you watch a movie. So, the Turkanas, now they start watching, they start paying even, they come in—we thought that we're friends—so, they start watching movies. So, they watch movies. “Oh! These guns people use to attack!”

HG: [Haden laughs] Oh, no!

AM: They can rob bank, they do that! [all laugh] That's come to their mind, now they start robbing us!

HG: Yeah, and [unintelligible]

AM: They come at night, they do the same thing they watching in the—

HG: They see in the movies?

AM: They break the door, “Everybody sleep down!” We sleep down, “Where's the jewelries? where's the money? Where's the food?” I'm telling you. One time, there's a lady, she's living here, [her] neighborhood, they rob [her] *unga wa injera* [injera/teff flour], you know, [she] made a wheat flour. [She] prepared a wheat flour.

OO: It's not that—

AM: [she] wants to cook it.

OO: It's like a mixing for—

HG: Like a dough?

AM: Yeah! To make bread.

OO: Pizza, like a pizza? Yeah, English it's not really.

AM: They stole that one. [Haden laughs] They still anything they find, because they were hungry, they come from mountains, they—

HG: Well, and then they see, you know, the UN, and all that food, and they probably think, this is an opportunity to take advantage of this, huh?

AM: Yeah! They rob people on the sixteenth [Haden laughs], and seventeenth.

HG: Right after everyone gets their food.

AM: And the 30, 31, 32. There will be a victim those days because—

HG: Sheesh.

AM: —they know people, they already have rations in their houses. So, you went to UNHCR, you get your half sack of wheat flour. When they coming, they take it, they rob you, you know?

HG: Sheesh.

AM: You know? The next day, you don't have anything. If you're lucky, you didn't get shot.

HG: Wow.

[1:01:50]

AM: I've seen a lot of people that have been shot. We bury a lot of people—

HG: Well, like you said, you've been shot.

AM: Yeah, for me, I was lucky, because the bullet didn't go through my, you know, or break my bones or something like that.

HG: Wow.

AM: Yeah.

HG: Well, thank you so much, Aydrus for sharing—

AM: Yeah.

HG: All of your experiences—

AM: Yeah.

HG: Well, not all, like you said, there's a lot, but for sharing a little bit with me.

AM: Yeah.

HG: I appreciate your time, and, thank you. So, I guess, just signing, it's October 11, 2019. I've been here, interviewing Aydrus Mohammed, at Omar's Osman's house, so—