



The president of the Republic Mohamed Ould Cheikh Gazouani is infected with COVID-19

The U.S. Ambassador Cynthia Kierstch to Mauritania and Inger Tangborn the first Advisor speak Arabic on World Arabic Language Day



It's so appealing to find an expatriate speaks your language. Thus, these two diplomats drew many Mauritians' attention. The Key Newspaper Establishment as the only English medium in Mauritania tremendously appreciated that conversation in Arabic.

The Ambassador and the first Advisor held the following discussion:

Cynthia Kierscht said in a video on U.S. Embassy Facebook page on World Arabic Language Day that she enjoys speaking Arabic with its people all over the world. That is what made her appreciate the language and its culture.

She also said " I like some Arab singers such as Oum Kalthoum, and some poets such as the Mauritanian poet Sidi Mohamed Bamba."

In the end she concluded "On behalf of US Embassy in Mauritania, I would like to extend my congratulations to all of Mauritians and Arabs."

First Advisor," Arabic led me to appreciate the aesthetic of poetry and music. I was exposed to Nizar Kabbani poetry and Oum Kalthoum Music.

Inger Tangbor closed the conversation with "It's our honor to speak this beautiful language."

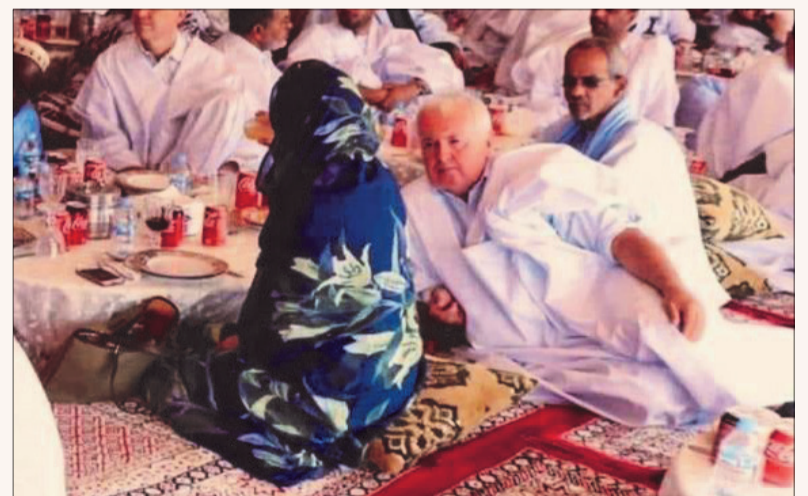
2022 - Marking the Queen's 70 years on the Throne



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The HAPA Launches Forum for Democratic Regulation and Governance



On morning of Tuesday, December 28th, in Nouakchott, the High Authority for Press and Audiovisual launched the work of the think tank, entitled «Democratic Regulation and Governance,» for the benefit of our country's regulatory bodies.

Participants in the two-day forum received presentations and discussions on the role of regulation in democratic governance, media regulation, public deals, elections, communications, human rights and advertising, by regulatory authority executives, professors and experts in the field.

The president of the High Authority for Press and Audiovisual, Mr. El Houssein Ould Meddou, said, In a speech on the occasion of the opening of this meeting that, "The title of this forum is an opportunity to question the institutional nature of these bodies in their legitimate desire to achieve the structural goal of optimizing governance and consolidating the democratic framework, these represent, and one of the most important tools for strengthening it in accordance with the requirements of transparency and fairness in its work that the laws of these bodies regulate. These include control rights and freedoms in a competitive

climate.

He pointed out that the forum would allow regulatory bodies to their audiences through detailed and updated presentations. This will enable them to review the history of seizures in Mauritania and their role in promoting democratic governance. It also provided an opportunity for the public to hold these institutions accountable. It will also serve to anticipate the most appropriate model for ensuring coordination between these bodies, in a manner aligned with controlling participants and investment interest.

The establishment of control and regulatory bodies represents a transition from unilateralism to pluralism and the liberalization of competitive values. It has been an endeavour to enshrine good and prudent governance, along with the values of participation and the principles of justice required, with the requirements of compatibility in composition, accountability in implementation and, ultimately, optimal governance for the management of state resources in order to achieve equitable and balanced sustainable development.

With regard to media control, the President of the High Authority for the Press and Audiovisual has stated

that presentations will be made on the outcome and challenges encountered, as well as on the media sector reform launched by the public authorities following the formation by His Excellency Mr. Mohamed Ould Cheikh El Ghazouani of the Press Reform Commission, whose recommendations are being implemented by the government.

He pointed out that this would bring about a positive shift in the area of control after reviewing the law establishing the HAPA to ensure the expansion of powers, the activation of performance and the representation of the press body and the opposition spectrum in its leadership body.

Many prominent people such as the leader of the democratic opposition and heads of control, the president of the independent Electoral Commission, the chairman of the National Human Rights Commission, the vice-president of the Economic and Social Council, the secretary-general of the Constitutional Council and the Communications Regulatory Authority, the president of the Advertising Authority, the heads of parliamentary groups, directors of public and private media institutions and representatives of community organizations attended the event.

Nouakchott Region President Attends the Inauguration of Dakar Municipality on Wednesday, December 30th

The President of the Nouakchott Region, Mrs. Fatimetou Mint Abdel Malick, attended the inauguration ceremony of the headquarters of the municipality of Dakar after the completion of its renovation by the Senegalese company Ifage on Wednesday, December 30th, as part of a visit to the Republic of Senegal.

Fatimetou Mint Abdel Malick speaking on behalf of foreign delegations expressed the strength of the relations between Mauritania and Senegal and the role played by local groups in strengthening those relations. She also thanked the Mayor of Dakar, Mrs. Siham El Wardini, for the invitation to attend the ceremony



and for her leading role in international organizations.

On the sidelines of the ceremony, Fatimetou Mint Abdel Malick also held several meetings with mayors and heads of bodies to exchange experiences and strengthen cooperation with the Nouakchott Region.

Many members of the Senegalese Government, the Ambassador of Mauritania to Senegal and the mayors of the cities of Bamako, Bissau and Banjul also attended the inauguration ceremony.

THE KEY

Monthly English Newspaper

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B P : 6917

Commercial Board

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The Location: Nouakchott- Tavrigh Zeina

The president of the Republic Mohamed Ould Cheikh Gazouani is infected with COVID-19



The president of the Islamic Republic of Mauritania made a PCR test as a result of catching a flu. The PCR test result was positive. He was infected with COVID-19 but the symptoms are mild.

The Update on COVID-19 in Mauritania

It was reported on Friday, December 31st, 2021

319 new cases, 37 new recoveries, and 3 deaths

Total cases in the country are 41,473 out of those cases 39,175 have recovered; 866 deaths and 1432 active cases; those active cases go as what follows: 1366 no symptoms, 38 mild symptoms and 28 serious symptoms

Statistics of the Fifth National Vaccination Campaign against COVID-19

At least one Dose 30,553 between them 13,343 from 12 to 17

Fully vaccinated people 24,052

The Third Dose 1814

2022 – Marking the Queen’s 70 years on the Throne

British Ambassador, Colin Wells, has spoken to The Key about his plans for 2022 to be a year of celebration to mark the Platinum Jubilee of the reign of HM The Queen, including in Mauritania. 2022 will mark 70th anniversary of the Queen’s accession to the throne, and on becoming head of state of the United Kingdom as well as 14 other countries including Canada, New Zealand, Australia and Jamaica. She is also Head of the Commonwealth of Nations, a group of 52 independent states, including 19 sovereign nations in Africa. She became Queen on 6 February 1952, though this date is not marked or celebrated because it was also the day that her father, King George VI died. The United Kingdom and the Commonwealth of Nations will mark the Jubilee in early June. Ambassador Wells stated “The Queen personifies selfless service. She is studiously independent and apolitical, providing stability and a figurehead for the nation. I am 54 and have never know anyone other than The Queen as head of state. Prime Ministers come and go but she has always been there. My mother was just 6



when The Queen came to the throne. She also only remembers the Queen. Every Christmas at 3pm, after lunch, British families sit down together and watch the Queen’s Speech. It’s a tra-

dition. One of her most important roles of the monarch is the appoint the Prime Ministers of the countries of which she is Head of State. Her first British Prime Minister was Sir

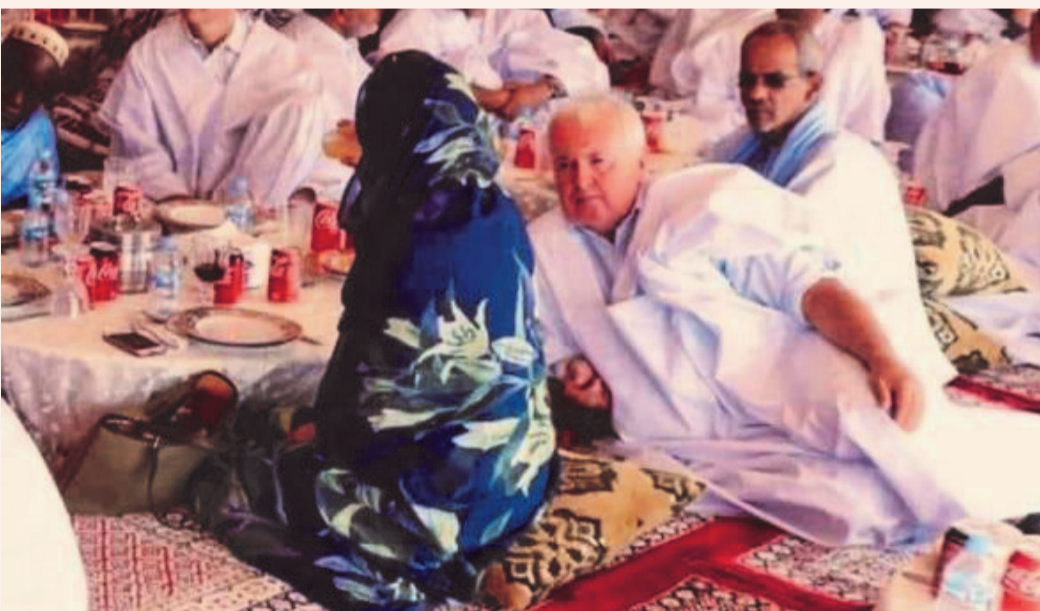
Winston Churchill. For me that is a powerful indicator of just how long she has been in charge.”

The Ambassador announced that the British Embassy will mark the Jubilee during 2022 with a number of celebrations including:

- British street party theme celebrations in Nouakchott, Noudhibou, and regional cities.
- A celebration of The Queen’s 96th birthday.
- A campaign to support and promote the education of girls, and women in governance.
- A celebration of Mauritania’s next generation including giving an opportunity for one young Mauritanian to be British Ambassador for a day, to learn the English language, and competitions to highlight talent.
- Giving fully funded Platinum Jubilee scholarships to five Mauritanians to study in the United Kingdom for a Masters Degree at any of Britain’s world class universities.

These will all be subject to COVID assessments as the health and safety of all Mauritanians remains the primary concern of the British Embassy.

The Surprise Viral Hit



When the British Ambassador, Colin Wells, returned from attending the 2021 Ancient Cities events in Ouadane in December, he was surprised to find he had become a talking point amongst Mauritanians after the photo below was shared widely on social media. The photograph was taken at a seminar for the Diplomatic Corps, hosted by Foreign Minister, His Excellency Ismail Ould Cheikh Ahmed on Islam and Tolerance. The Ambassador was wearing a traditional boubou kindly gifted to him by the

Ministry for Foreign Affairs and was amongst other members of the diplomatic corps, as well as Mauritanian ministers and diplomats.

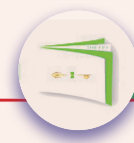
The Ambassador told The Key “I am told I was resting in a very Mauritanian way. As I enjoy living in Mauritania and respect this country’s traditions, I was honoured by this. In fact I felt it was a comfortable way to listen to and enjoy the high quality presentations and music at the event. I, and other Ambassadors, appreciated the Foreign Minister’s hospitality.”.

For the first time ever the IRA Movement gets authorized



IRA is a French acronym that stands for (Initiative pour la Résurgence du Movement Abolitionniste); the translation in English would be (Anti-slavery Movement) was acknowledged amongst the civil society organizations on January 1st.

Mr. Birama Dah Abeid stated that he has been awaiting for this milestone to happen, he also thanked the president Mohamed Ould Cheikh Ghazouani and asked the Mauritanians to be patient with him and give him more time to execute his platform .



THE ITIE INITIATIVE

ITIE stands for Initiative pour la Transparence des Industries Extractive ; the translation in English is Extractive Industries Transparency Initiative

ITIE Initiative is an International Standard that aims to improve transparency and natural resource governance in rich countries through the regular publication of all payments made by companies and all revenues collected by governments.

At the international level, the Initiative is led by a board of directors. The organization's headquarters are in Oslo, Norway.

In Mauritania, the National Committee ITIE (CNITIE) is responsible for steering this initiative. Reinforcing good resource governance in general, and extractive industries in particular, is a priority for the Mauritanian Government, which was reflected in its accession to the Extractive Industries Transparency Initiative (ITIE) in 2005 and its admission as a candidate country in November 2007. Since then, Mauritania has been implementing the ITIE process through activities aimed at increasing the transparency of extractive sector revenues. These activities are integrated into the work programmes approved by the multistakeholder



Group and are made available to the public.

Mauritania is now part of the small circle of 54 countries that have made significant progress in the transparency of extractive income. In addition, it was declared «compliant country» by the Board of Directors of the International ITIE in February 2012 and has already published fifteen reports covering the years 2005 to 2019. The fifteenth report (2019) has the particularity of being entirely developed from data systematically published on the Data Warehouse for the first time. This new method of collection

has enabled and will enable more up-to-date, comprehensive and accessible data to the general public. Moreover, and because of the pandemic COVID-19, TDR have been suggested by the International Secretariat to make the development of reports easier. These new DRRs have enabled local expertise to be selected.

Disclosure of the 2019 Report

On Thursday, December 09, 2021, at Nouakchott Hotel, the National Committee ITIE orga-

nized, a day for the release of the annual ITIE report 2019. This event was chaired by the Minister of Petroleum, Mines and Energy, with the Minister of Finance, the President of the Court of Auditors, the President of CN-ITIE, the representative of the GIZ and the members of the GMP present. The International Secretariat of the ITIE also participated in the event via a videoconference, through its Deputy Executive Director, Mr. Bady Baldé.

After an address from the President of CN-ITIE and an address

by the representative of the DEIM program of the GIZ, the Minister of Petroleum, Mines and Energy made a keynote speech. He discussed the importance of transparency in the extractive sector and the promotion of good governance. He congratulated CN-ITIE on the quality of its report and the role it plays in promoting transparency.

Following this speech, Mr. Bady Baldé of the ITIE International Secretariat spoke through videoconference. He warmly welcomed and congratulated the Minister for his sincere commitment in process ITIE. He then praised the quality of the 2019 report and the use of local expertise for its preparation. He also congratulated CN-EITI and recalled that Mauritania was one of the pioneers of ITIE and that its recent progress was remarkable. The independent administrator presented a summary of the annual report at the end of the videoconference when the officials had left. A discussion on the content of the report and the recommendations ensued among the various members of the PMG.

The International Shepherd Music Festival:

Reviving Mauritanian Culture

The International Shepherd Music Festival is the first cultural festival of its own in Mauritania. The aim of this outstanding event, according to the organizers, is to shed light on the diversity and richness of Mauritanian culture; attract tourists and investors; and show visitors that Mauritania has wonderful sites worth visiting. The festival was held at one such site, _location, which has long been forgotten in terms of education, agriculture and infrastructure by previous Mauritanian regimes. State neglect pushed indigenous inhabitants and young leaders to think of a way to highlight these problems, as well as highlight Evela's natural resources. Southeastern Mauritania – where Evela is located – exports hundreds of sheep and other natural products to the capital of Mauritania Nouakchott and other cities. Evela is where the big festival took place, a small town in Tintane, a city about 740 kilometers southeast of Nouakchott.

The president of the festival



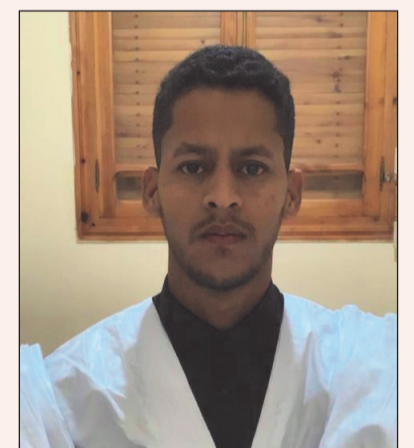
Mr. Mohamed Vall Boukhousa stated in an interview with Monte Carlo Doualiya that he had had this idea for a long time, and that he has always dreamed of making it a reality. He also sent a thankful message to the inhabitants of Tintane, whose assistance and participation were crucial to the success of the event; especially in reviving the tangible and intangible heritage presented at the event. He added: “Our fathers and great grandfathers raised camels and cows or rented them out to be raised. They were dependent on them in their daily life. The-

refore, we found the idea of celebrating this old-new culture very bright and worth sharing.” During the Shepherd Music Festival, many cultural products such as old musical instruments, clothes, animal tools, and more were displayed for public viewing. Dozens of tents were set up in a large space and were divided into two parts. One for presented the diverse range of cultures present in Mauritania. The other presented the more tangible aspects of Mauritanian culture, namely traditional plays and gatherings. These included horsemanship, camel riding,

juggling, playing with wooden sticks, and more.

Furthermore, Mauritanians have been known for teaching the Quran, hadiths, poetry, and literature despite their challenging life in the desert. The idea of raising animals and teaching knowledge at the same time regardless of the difficult conditions that defined historical Mauritania was a major focus of that the festival. All Mauritanian literature and culture is linked to being in the desert and raising animals, as the majority of Mauritanians are of desert origin.

Many people from all over the country came to celebrate and take part in the festival. Among the attendees were the famous and talented Mauritanian director Abderrahmane Sisaco, the minister of culture and sports, and the famous singer Maalouma Meydah. The latter performed her music using multiple dialects that were used hundreds of years ago and which signify the plurality of languages in Mauritania. Other guests hailed from different international or-



ganizations, civil rights associations.

Despite the festival taking place there, Evela, the town where the festival was held, suffers from a low standard of living, as it lacks the necessities such as water and electrical supplies; nevertheless, hundreds of guests came and discovered the generosity and kindness of the town's indigenous inhabitants. The message behind organizing such an event in a place like Evela was not only to show the generosity, kindness, creativity, and diversity of the Mauritanian people, but also to highlight the marginalization of these isolated people and their dire need for public services.

Brahim Sidi
BA in English Studies



Paying Double



It was a hot, late summer afternoon. I held my hand out at an arm's length, balled my fist, held my index finger out pointing it down slightly at about a 45-degree angle, and immediately started drawing circles in the air as the traffic light turned green. I stood at the street corner where the taxis going to Madrid Roundabout usually stopped. The taxi stop was not particularly packed. There were just a few men scattered here and there along the road. A car finally pulled over near where I was standing, and like a magnet, it attracted an endless stream of men who seem to have multiplied right there and then.

- "Madrid?" I asked, knowing fully well that he was heading to Madrid Roundabout. He'd been shouting it even before he'd even parked. I wasn't inquiring, I was trying to get his attention to be allowed a ride.

- "200," he replied.

- "Why, though?"

- "I probably won't find another woman to put in the front seat with you."

And just as I was about to blurt out my decision, two men jumped in the front seat and the car raced off. At the time, I had a commitment that required me to commute from Al Waqfa to Arafat three days a week for four weeks. To get to Arafat, you had to first take a cab, first, have a layover at Madrid Roundabout, and then grab another cab to where you want to get to in Arafat.

That taxi driver wasn't the only one who asked me double the usual fare based on the assumption that most women wouldn't be out looking for a cab at that time of the day. Other drivers flat out refused to take me despite having an empty passenger's seat. I was aggrieved, indignant, angry, but most importantly, running late.

I could just pay the doubled fare and get to my appointment on time, but would that mean giving in to

this injustice, this sexism? Sexism, according to the Encyclopedia Britannica, is the act of discrimination against someone, based solely on their sex or gender, but particularly against women and girls.

Was I being treated unfairly by the taxi drivers? Yes. Yes, I was.

Was I being discriminated against because I was a woman?

If you'd ask the me who'd waited at that street corner for more than 40 minutes at times, before ultimately giving in and paying double what the rest of the men in the backseat of the same cab, going to the same place did, then yes.

"Yes, I was being discriminated against because I was a woman," she would tell you. However, if you were to ask the present me, the me who is writing this article right now, "yes, I was being discriminated against because I was a woman," I'd still say.

I wasn't upset about the money, I was upset about the principal itself. Had those men in the backseat paid the same fare as I did, I wouldn't have complained. Had one driver demanded that the two men in the backseat paid more under the pure assumption that he might not find other men to fill the two extra "seats". I wouldn't have been bothered by it at all. But, it is the fact that it was I, and only I, who had to pay for some hypothesis, that irked my skin.

I could pay the sexist fare, and I did pay it almost every time. But what about the women who weren't financially fortunate enough to pay that extra 10 MRU? For most readers perusing this magazine, 10 MRU is not much, but it is to many others. I have witnessed passengers sitting next to me counting through 2 and 1 MRU change to pay that 10 MRU. Call it discrimination, sexism, or whatever you want, either way, laws protecting citizens, men and women, against the exploitation of their needs by taxi drivers must be implemented.

Verha Abd Selam
Professor at Lebanese International University (LIU)



Ask an American



Hello! My name is Alex, and I am a college student and ESL teacher in the United States. Each month I will answer your questions about learning English and about life in the United States. Send your questions of less than 100 words to keynewspaper21@gmail.com to have your question printed and answered here in The Key.

On Social Distancing...

Dr. Safia Oumelmouminine Amar
Associate Professor of Linguistics
Faculty of Arts and Human Sciences
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Social distancing is not a new concept. Most societies around the world have been aware of the value of keeping away from infected people for a long time. Despite that, many people associate 'social distancing' with the current Covid-19 pandemic. This short article will not focus on what social distancing involves or on how it works. The emphasis will rather be placed on what social distancing reveals about some of the complexities of our lives today.

Broadly speaking, "social distancing" relates to the idea of "staying away." Originally, the term "distancing" itself designated a technique used in the theater, whereby actors would work to unleash the critical spirit of the audience instead of its emotions. The word creates confusion. The idea generates embarrassment. The initial chill brought by the Covid-19 pandemic turned to havoc with "social distancing", the updated version of the term. Why?

The current health crisis forces us to stay away from each other. We are repeatedly told ad nauseam that we must internalize shielding measures and avoid touching one another. It might be somewhat easy to adjust to social distancing with our neighbors, colleagues and friends, but it is not so at all when distancing sneaks into our personal lives and invades our privacy. Let us have a look at the astounding, abrupt aspects of



social distancing triggered by containment. After the first moments of the slowdown, the prevailing euphoria of the "reunion" with close partners and the delights of coming back together, it seems clear that a certain distance is needed to practice containment. One doesn't know neither what to invent not to 'flee' the over-exposed settings, nor what to do to enhance motivation or nurture dreams and fantasies. "How can we long for each other while living in a 'closed-loop' setting?" is a legitimate question. Does this mean containment refers necessarily to delicate and courteous love? Some advise to compensate the need to be physically close with

non-geographical distances. At worst, one could at least change the topic, isn't it?

For polygamists, who have been overwhelmed by the unexpected crisis, physical distancing seems to be a true Chinese puzzle. Plans are blown away and there is no response time. In practice, how can one reconcile the imperatives of containment and physical distancing with multiple partners? Should one choose between courage and cowardice? Is such choice a fair and reasonable one in the first place? Is there any sustainable social distancing configuration in this case? Does it help reduce run-ins, avoiding the trench warfare, and developing harmony? Or should we "adjust to distance and love the distance which separates us from what we love" in order to "love purely" as suggested by Simone Weil?

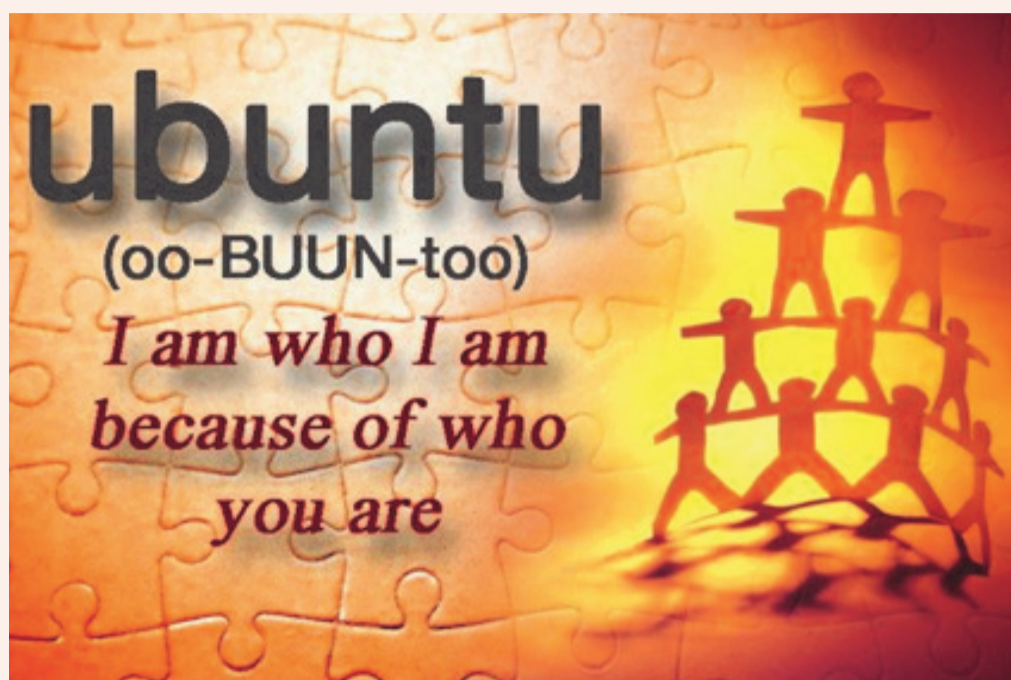
Last but not least, the most interesting issue here is that the Covid-19 pandemic is only confirming the tendency put forward by many recent studies: we touch less and less the skin of the other. Did you notice that what we "caress" the most today is actually the screen of our phone? So, why are we so afraid of distancing? My concern would rather be that we do not want to confront the nasty habit of a life without genuine "contact," without affection, and without values because we know from Saint-Exupery that "it is not distance that measures isolation."

"Nothing in life is to be feared; it is only to be understood. Now is the time to understand more, so that we may fear less." — Marie Curie



Ubuntu philosophy:

Solution for the Emergence in Mauritania



Untu (Zulu pronunciation: [ùbùnt'ù]) is a Nguni Bantu term meaning «humanity». It is sometimes translated as «I am because we are,» «I am because you are,» or «humanity towards others» (in Zulu, *umuntu ngumuntu ngabantu*). Ubuntu is an African word highlighting the fact that we are all interdependent. Ubuntu's Golden Rule is most familiar to the Western world as “Do unto others as you would have them do unto you”.

The Mauritania of today would benefit from the practice of Ubuntu, the essence of a human being – the divine spark of goodness inherent within each being. From the beginning of time, the divine principles of Ubuntu have guided societies. Through its emphasis on humanity, compassion, social leadership, and entrepreneurship, this common-sense way of life has the potential to reduce the conflict between individual rights and public health. According to P.J. Prinsloo, Ubuntu could help governments gain community support for actions and could involve leading organizations by departing from hierarchically structured management relations. Rather, it could introduce a cooperative and supportive form of leadership in which collective solidarity of the group is employed and respected.

How can Ubuntu Help Fight Mauritania Social Challenges?

It is high time for the 61-year-old Mauritania to uplift the livelihoods of the population by undertaking the only way that leads to prosperity, equity, justice, and development by putting aside the greed, anger, ego, and pride that result from the perpetual issues of corruption, clientelism, favoritism, discrimination, and bad governance. When applying ubuntu philosophy in mindsets and workplaces, no Mauritanian should feel that they are more or less a citizen than another. No one would dare steal public money or property lacking a reason to do so. Someone inspired by ubuntu will not tolerate money laun-

dering or law-breaking and rather will push for ridding society of all these detriments. As another example, hiring decisions will be based mainly on competence-based criteria rather personal relationships. If not, some nationals will remain marginalized and deprived of their duties and rights. Some others will remain stateless in the homeland of their own forefathers. A few will share military, economic and political powers unilaterally. A very few will continue to mismanage the country with without patriotism.

Let's sow the seeds of Ubuntu everywhere in this country of millions of poets to help any person facing difficulty to interact with other people to achieve prosperity. Let's use this philosophy to eradicate any form of discrimination, racism and extortion in this peaceful land whose colorful population has been bound to live together. Let's promote our national languages, whether Arabic, Pulaar, Soninke, or Wolof. Any citizen should be allowed to identify themselves to their language, culture, habits, customs or way of life.

Furthermore, ubuntu philosophy must be referenced at school so that grades, degrees, and scholarships are granted based on merits and hard work. No Mauritanian child deserves to be left behind because of their background. Teachers must use appropriate adaptive teaching materials in which every student recognizes themselves. Ubuntu should be applied during hiring processes; employers must review applications not only based on the length of degrees and CVs but

by what they can do with the academic and professional skills they learned. With Ubuntu philosophy, no Mauritanian is allowed to get fake salaries while others don't get much to feed themselves. If every Mauritania PM were to insert ubuntu into his daily agenda, nominations would cease to be based on ethnic, regional, or tribal factors; he would put the right people in the right places.

Let's allow Ubuntu to take a place in our hearts so that love, respect, tolerance, communication, and knowledge sharing prevail in Mauritania to boost community engagement for all citizens irrespective of their appearance. When ubuntu shines, people work together on development projects in every sector. When it shines, good governance allows the population to not side with corruption and mismanagement of the administration. Once Ubuntu is learned and applied, peace will prevail in the attitudes of the people, and social cohesion will be fostered with relevant insights and actions. Ubuntu will highlight Mauritanian cultural artifacts: with a positive outlook, this philosophy enables us to be smarter and more respectful of the nation's above-mentioned motto. If not, it will engender issues that diminish Mauritania's achievements.

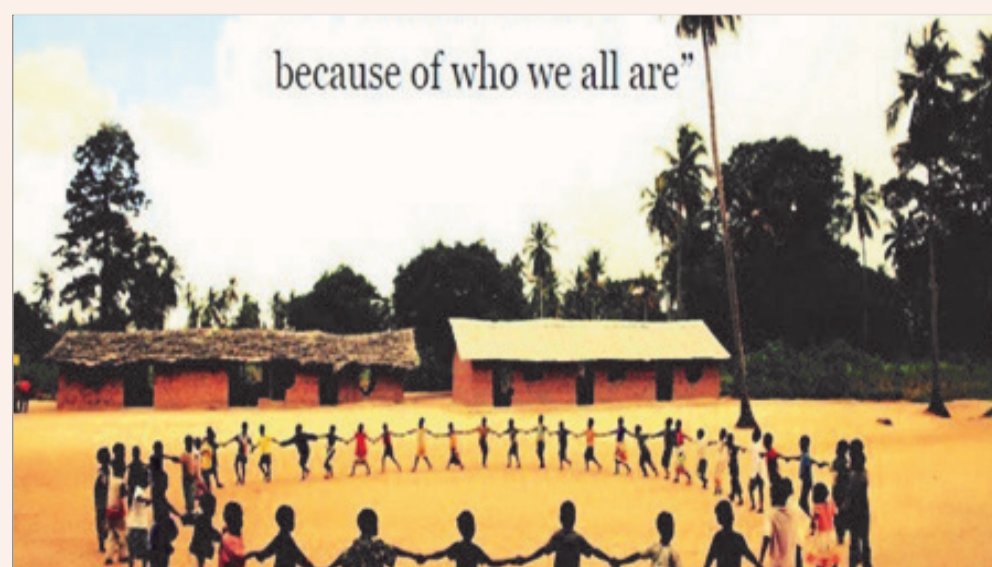
Going forward, let's cultivate the Mauri-ubuntu (as Mauritania ubuntu) as we take tea or eat in groups and insert it include it in our daily commitment toward the emergence of a Mauritania more able to exploit its raw materials and national resources in the honor of each and every citizen. Finally, the concept of “I” must give way to the concept of “we” that disagrees with Descartes in his famous statement, “I think, therefore I am.” In closing, Dear President of the Republic, I humbly request that, in the name of my people, that you might be a good disciple of ubuntu in order to make Mauritania an emerging nation by 2032.

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Fundamentally, this traditional African philosophy is premised on effective communication, care, and sharing, with humans in harmony with all of creation. The concept of Ubuntu is about the essence of being human; it is part of Africa's contribution to social, economic, political and judiciary philosophies. According to Bishop Desmond Tutu, who won the Nobel Peace Prize in 2003, “Bringing people together is what I call ‘ubuntu,’ which means ‘I am because we are.’ Far too often people think of themselves as just individuals, separated from one another, whereas you are connected, and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity”.

Ubuntu: a Philosophy for Mauritania?

“Ubuntu” is the capacity in African culture to express compassion, reciprocity, dignity, harmony, and humanity in the interests of building and maintaining community through justice and mutual caring. It can be applied to Mauritania as an ethical practice fully compatible with the Islamic teachings to which all Mauritanians are bound. Besides, the motto of this multiracial country known as «The Islamic Republic of Mauritania» reads “Honor-Brotherhood-Justice,” which symbolizes togetherness as shown in the below emblem of Ubuntu.





K.E.Y Feedback!

The K.E.Y = Keep Educating Yourself!

THE KEY English Newspaper is unique in the whole Mauritania. It's been launched by Mauritians to inform their fellow countrymen about what this beautiful country stands for without any idiosyncratic considerations. The Publisher -Mr. Sidi Ely- colleague and bosom friend of mine since over a decade, fancies for showing the colorful beauties of this country to nationals and outsiders.

I Absolutely agree with the Spirit of THE KEY that Mauritania is more sparkling than Morocco due to its "africanity". Likewise, it's more flourishing than Senegal for its "arabity". That goes without saying, any Mauritanian-born is an Arab-african or African-Arab by nature. THE KEY stands for picturing this country with all the blends of its specificities, cultures, so-



cial norms, lifestyles, customs, traditions, taboos, features, mutations, political beliefs or entrepreneurship vectors. This Newspaper contents will all

break the chains of stereotypes and clichés that have smoked the social cohesion of the country opposing citizens across the color of skins (Whites/Blacks),

origin or birth conditions since the early days of the independence of this country.

Reason why, THE KEY as medium accepts no line depicting hatred, misinformation, or false declaration against the stability of this beloved country cherished by all visitors. This Newspaper shows that it's high time for readers to figure out that English is being spoken and written fluently in this country. Henceforward, English-speaking expats or international agencies staffers have a tool out of hand that will enable them to be informed properly and instructed fully about the reality of Mauritania.

My profound relief is that, THE KEY has set up an in-country English Platform and English teaching materials for the sake of English language learning centers across the country and

outside of it. From now on, young students will gain more hope and satisfaction in studying English in the homeland schools. Besides, THE KEY has succeeded in boosting up the perspectives of the English Department at the University of Nouakchott.

Furthermore, my gratitude is dedicated to Brother Sidi Ely for his endeavor and everlasting courage to make things move forward in many different ways. I do highly appreciate his positive attitude to have inserted my humble person into this promising project as THE KEY team VIP-member.

Good Luck smart smiling Sidi Ely ! As an insight matching your efforts, Maya ANGELOU said: "When you learn, TEACH. When you get, GIVE" !

Makha KORERA
 Consultant sociologist
 Soft skills Trainer at Learnlight International

Regions of America: New England

The United States is a massive and diverse country spanning the entirety of the North American continent and touching four different seas. Owing to this geographic breadth and the country's rich history, the United States is made up of many unique geographic and cultural regions. For the next few months, I will be writing about each of these regions here in The Key. Each month, I will discuss the geography, history, and culture of one region. This month's focus will be New England.

Geography

New England is the smallest region of the United States and is made up of the states of Rhode Island, Connecticut, Massachusetts, New Hampshire, Vermont, and Maine. Located in the Northeastern part of the country, New England is bordered by the Atlantic Ocean to the east and the south, New York to the west, and Canada to the north. The northern part of the region is marked by small mountains called the White Mountains and the Green Mountains. The southern part of the region is low and hilly. The entirety of New England is covered in dense deciduous forest. Seasons are well-defined, with cool, rainy springs; hot, humid summers; crisp, dry falls; and cold, snowy winters. Many people consider fall to be the most beautiful time of year in New England because of the changing of the color of the leaves on trees, which paints the landscape in intense reds, yellows, and oranges for a few weeks each year.

History

New England is the oldest region of the United States, and it has a rich history to match its age. The first people to live in New England were of various Native American tribes that had inhabited the region for millennia before being pushed out by the ar-



rival of European colonists. These colonists first arrived in 1620, with the arrival of the Mayflower, a ship carrying 102 members of the English Puritan sect – known today as "the Pilgrims" – escaping persecution by the King of England. Upon their arrival in what is now Massachusetts, the Pilgrims set about establishing an English colony that would last for another 150 years.

As this British colony grew, however, the British colonists came to see colonialism as stifling and agitated for independence from the Crown. In 1775, war broke out between the colonists and their British masters in what would become the American War of Independence. Much of the war was fought in New England. At the end of the war, Britain agreed to relinquish its colonies in what is today the United States.

After Independence, the United States expanded at an exponential rate, and soon the centers of political, financial, and cultural power that had been based in New England moved to other parts of the country. New En-

gland saw its importance decline with each passing decade. These fortunes were briefly reversed, however, during the Industrial Revolution, which saw New England become a powerhouse of textile manufacturing, with factories sprouting up in nearly every town. At the beginning of the 20th century, however, the rise of global trade caused textile manufacturing to move to other parts of the world, leaving New England without a significant source of GDP.

Today, New England remains an important region in the United States but is most known for its traditional lifestyles and small villages.

Culture

New England culture is greatly influenced by its history, especially by the cultural impression left by the British colonists. Because New England's connection to Britain and the broader world was by water, in addition to the region's extensive coastline, New Englanders are very oriented toward the sea. This is particularly evident in traditional

New England cuisine, which is composed in great part of seafood. Each state in New England, for example, has its own version of "clam chowder," a soup made from clams. New England cuisine is also influenced by the large number of European immigrants in the region. Italian and Portuguese cuisines, for example, are very common in the cities of southern New England.

Another unique aspect of New England culture is the region's accent. Many New Englanders speak with a non-rhotic accent. This means that they do not pronounce the letter "r" in many words. For example, the word "horse" is often pronounced as "hawse."

New England stands apart from the rest of the United States historically and culturally. I recommend visiting New England to anyone interested in learning about the history of the United States and experiencing truly traditional American culture.

Alex DiCenso
 Intern, U.S. Embassy Nouakchott



MREITI

Initiative pour la Transparence des Industries Extractives (ITIE) en Mauritanie



Extractive Industries Transparency Initiative

ITIE Initiative is an International Standard that aims to improve transparency and natural resource governance in rich countries through the regular publication of all payments made by companies and all revenues collected by governments.

Annual Program Statement FY 2022

PAS NOUAKCHOTT-FY 2022

Funding Opportunity Title: U.S. Embassy Nouakchott, PAS
Request for Statements of Interest: Annual Program
Statement
Funding Opportunity Number: PASNouakchott
FY 2022

Deadline for Applications: Friday, March 4, 2022, at
12:00 noon GMT/UTC

CFDA Number: 19.040 – Public Diplomacy Programs

Total Amount Available: \$100,000

Maximum for Each Award: \$20,000 Requests for
funding above this amount will not be considered.

Minimum for Each Award: \$10,000

Award of grants is contingent on availability of funds.

