

The Kenyan Government Is Now Like A Parochial Travelling Theater.

The street imagination fiction gospel during campaigns sounded like a page-turner to many desperate, poor Kenyans who believed that a savior had finally come. However, many, especially in Mt. Kenya, are now regretting why they supported William Ruto.

*Mama Mboga Empowerment
Kimilili- Real or imagined*



*Senwe Kenyans From
Your Offices and all
will see the progress made
if any.*

Leaders, who are constantly on the move throughout Kenya in the guise of development, have given the entire government the appearance of a traveling theater. Hardly a day passes without meetings, either at the Statehouse or to open a project somewhere in the country. The past regimes were not aggressively going to villages, but the government of Ruto is now more like an advertising agency, marketing non-existing and numerous phantom projects. The amount of money spent on meetings is substantial, and many Kenyans are asking why the same funds cannot be used to equip hospitals with drugs and also cover the exam costs, which have affected the Form Four leavers. President William Ruto's well-memorized street manifesto, which promised to end poverty in a country with over 10 million poor people, is now turning out to be the most hilarious hocus-pocus fiction campaign jargon ever witnessed. Sent By Martin Kaimbati- Kenya

Kenyans are tired of politicians promising what they will do to revive the economy, but after the General elections, it's like they were in a theatre, and the day of swearing in, is when the curtains closed.

Whats Inside

Laughter

Padmore

Wellness

Sports

Weather

Africa Resouces

Abigirl Phiri Corner

P. 04

P. 10

P. 18

P. 19

P. 20


P. 21

P. 05

click here



HIGHLIGHTS



It's common knowledge that people are always looking for opportunities where they can get something out of a situation or a person. Before you know it, you turn to become a bootlicker who simply says yes sir and that's correct in order to gain favour. You turn into a shadow of your former self. In a company set up having bootlickers..Cont P.5

Kenya Safaris coming soon







Between Gikuyu And English:

A Lifelong Struggle For Linguistic Liberation.



Prof. Peter Ndiang'ui
Fort Myers Florida

Writer is a Senior Editor at The
Diaspora Times

As we honor the towering legacy of Ngũgĩ wa Thiong'o—his radical defense of African languages and his defiant challenge to colonial cultural domination—we must recognize that this struggle is not merely political or academic. For many of us, it is deeply personal.

When I once shared my story with Ngũgĩ, he listened as if he had carried the same burdens. He fully understood my struggle. In the end, he said, "Never give up the fight."

Those words have never left me. I was born during Kenya's fevered push for independence. The air was thick with resistance, the echoes of Mau Mau still fresh. From the beginning, language was a battlefield. It was not just a medium but a marker of belonging or betrayal—a dividing line between domination and dignity.

At home in the central highlands, Gikuyu was not just a language; it was our essence. It held our proverbs, our music, our prayers, our ancestral logic. English, by contrast, was suspect.

It belonged to the colonizer—emotionally cold, politically loaded. To speak it at home was to risk quiet censure. "That is the language of the colonizer," we were warned.

But when I crossed the schoolyard gate, that entire moral order collapsed.

It was 1963, the year of independence. I was a young boy walking several miles from my home in Mathakwaini to the school in Gathuthi in Nyeri. This journey had to be made because the school one attended was often tied to the church one belonged to. In class, English reigned with punitive authority. Gikuyu became contraband. Speaking, it invited punishment through the monitor—a wooden token passed among students caught using the vernacular. At the day's end, names were called, and whippings were administered publicly. These were not just beatings; they were psychological warfare meant to

breed shame and silence.

To this day, I still vividly remember the sting. But more than that, I remember the confusion.

Why was I punished for speaking the only language I truly understood? Even worse were the mischievous boys who baited timid girls into speaking Gikuyu, only to betray them. This was not education. It was indoctrination.

We imagined independence would bring linguistic liberation. Instead, repression deepened, only now we were enforcing it ourselves. English, once resented, became revered. Parents who had once resisted it now promoted it zealously. Gikuyu proverbs vanished. English crept into our homes, our churches, our dreams.

In churches, we belted out hymns in English, often without understanding a word. Even today, we laugh at how we mispronounced them. The sacred became foreign. Prayer lost its intimacy.

The colonizer's tongue became the medium for reaching God. To some extent, we were led to believe that God could not understand the Gikuyu language. If we wanted our prayers to reach Him, we had to pray in English.

Eventually, English became a class marker. Parents boasted, "My child understands Gikuyu but cannot speak it," as though fluency in one's ancestral tongue was an embarrassment. Children who couldn't string together a sentence in Gikuyu were seen as modern, elite, and global.

But my reckoning came. And it came in the pages of Decolonizing the Mind. Ngũgĩ articulated what I had long felt but never named: colonialism was not just about land or borders—it was a war on memory and meaning. The eradication of indigenous languages was the first act of conquest. To dominate a person's mind, you first steal their words.

Ngũgĩ became more than a literary hero. He became a mentor. In our many conversations, he repeated one truth above all: "If you know all the languages of the world and do not know your mother tongue, that is enslavement. But if you know your mother tongue, you can learn any other language. The beginning must always be your mother tongue."

Those words haunted me. I had taught, written, and even dreamed in English—while my Gikuyu, neglected and bruised, faded



into silence. But Ngũgĩ challenged me. Before he passed, he asked me to write a poem in Gikuyu. We worked on the first three lines together—line by line, word by word.

As we completed the third line, something dormant awoke. Something rooted. Something revolutionary. I just kept on moving like a car that had just been pushed to life.

Within no time, the poem was completed. A lengthy romantic poem for my wife, Muthoni. It felt like I was courting her again—this time in our mother tongue. It sounded sweet. It felt good. I felt liberated. She laughed with joy. Ngũgĩ smiled and said, "It feels good, doesn't it?" Then, he added, "You cannot stop."

And I have not. Outside the home, our children and other youth instinctively speak English for survival. But inside our home, we made a deliber-

ate choice. Gikuyu would be our language, not out of nostalgia, but defiance. A reclamation. Our mother tongue has finally acquired a central place in my home. And it feels good, very good.

Sadly, when I visit Kenya, I hear parents proudly announce their children's English fluency, treating Gikuyu as irrelevant. Some are surprised that I still speak it fluently after years abroad, as though language should be shed like an old coat at the gates of modernity.

But I know better. To decolonize the mind is to confront the internalized hierarchies we have inherited. It means resisting the seductive prestige of English and daring to recover the languages our ancestors whispered, sang, and prayed in. It means refusing to be a stranger to yourself.

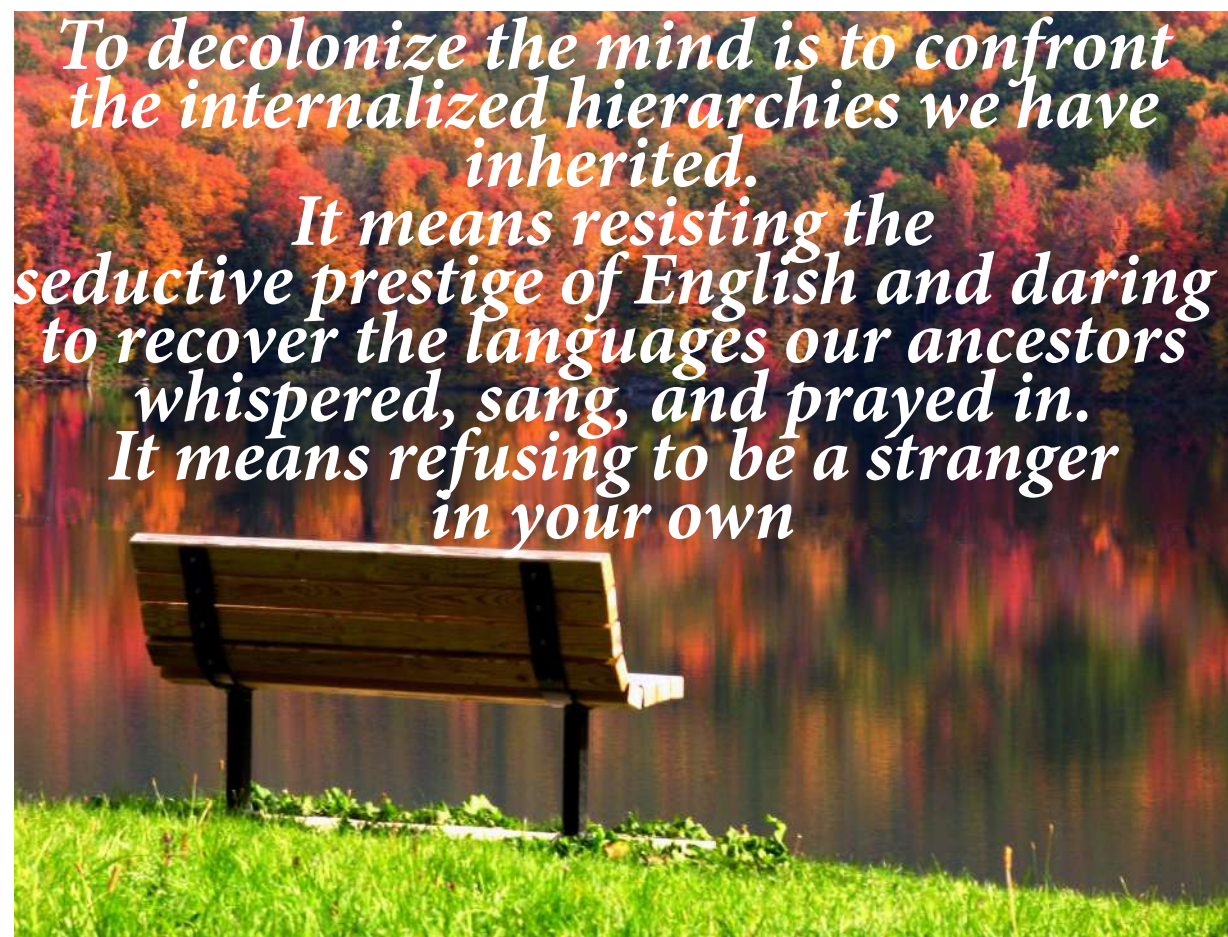
So, I continue. I speak Gikuyu to my children, even when their

answers come in English. I will continue writing in Gikuyu, even when the sentences stumble. I plant seeds of language, hoping they take root in a generation taught to be ashamed of them.

This is not just about words. It is about memory, dignity, and cultural survival. It is about reclaiming stories colonization tried to erase. It is about ensuring that no child grows up believing their language is a curse to be hidden.

And so I remain between Gikuyu and English—not in exile, but in resistance. In reclamation. In hope.

As Ngũgĩ reminded us again and again, The journey to liberation must begin with the mother tongue and most important, to believe in ourselves.



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LAUGHTER THE
MEDICINE

BEST

LAUGHTER-

The end is near

Every time a little boy went to a playmate's house, he found the friend's grandmother deeply engrossed in her Bible. Finally his curiosity got the better of him.

"Why do you suppose your grandmother reads the Bible so much?" he asked.

"I'm not sure," said his friend, "but I think she's cramming for her finals."

Man overboard

A gawky lad from New England came to New York with his girl, and took her to nearby Playland Amusement Park. They had heard a lot about the Tunnel of Love and were especially anxious to try it out. But when they got home, the kids expressed disappointment.

"Shucks," the boy said, "it was dark and damp and uncomfortable. Besides, we got soaking wet."

"How come?" asked a friend. "Did the boat leak?"

The kid looked amazed. "There's a boat?"

Holy cow!

A pair of cows were talking in the field. One says, "Have you heard about the mad cow disease that's going around?"

"Yeah," the other cow says. "Makes me glad I'm a penguin."

Where there's smoke

Once, my father came home and found me in front of a roaring fire. That made my father very mad, as we didn't have a fireplace.

Identity crisis

"Your mother has been with us for 20 years," said John. "Isn't it time she got a place of her own?"

"My mother?" replied Helen. "I thought she was your mother."

Kidding around

On a Miami to Chicago flight was a lively youngster who nearly drove everyone crazy. He was running up and down the aisle when the flight attendant started serving coffee. He ran smack into her, knocking a cup of coffee out of her hand and onto the floor.

As he stood by watching her clean up the mess, she glanced

up at the boy and said, "'Look, why don't you go and play outside?"

Funny Long Jokes

People are frequently praised for their wit and ability to crack jokes. A good fit under the section of funny long jokes can improve things tenfold. You can find a few examples here.

A waiter gives a gentleman a cup of coffee. The gentleman takes a sip and spits it out.

He turns to the waiter and says, "Waiter! This coffee tastes like mud!"

The waiter, looking surprised, turns to the gentleman and says, "But, sir, it's fresh ground!"

A kid finds a magical lamp. He rubs the lamp, and a genie appears and says, "What is your first wish?" The kid says, "I wish I were rich!" The genie replies, "It is done! What is your second wish, Rich?"

A guy asks a girl to go to a dance. She agrees, and he decides to rent a suit. The rental has a long line, so he waits and waits, and finally he gets his suit.

He decides to buy flowers, so

he goes to the flower shop. The flower shop has a long line, so he waits and waits, until he finally buys flowers.

He picks up the girl and they go to the dance. There is a long line into the dance, so they wait and wait.

Finally, they get into the dance, and the guy offers to get the girl a drink. She asks for punch, so he goes to the drink table, and there is no punch line.

Three friends stranded on a deserted island find a magic lamp. Inside it is a genie who agrees to grant each friend one wish.

"I want to go home," says the first friend. The genie grants her wish.

"I want to go home, too," says the second friend. And the genie sends her back home.

"I'm lonely," says the third friend. "I sure wish my friends were back here."



A man was driving down the road when a policeman stopped him. The officer looked in the back of the man's truck and said, "Why are these penguins in your truck?"

The man replied, "These are my penguins. They belong to me."

"You need to take them to the zoo," the policeman said.

The next day, the officer saw the same guy driving down the road. He pulled him over again. He saw the penguins were still in the truck, but they were wearing sunglasses this time. "I thought I told you to take these penguins to the zoo!"

the officer said.

"I did," the man replied.

"And today I'm taking them to the beach."



STOP PRIMATIVE BARBARIC ABDUCTIONS.



June-25th-2024- Was A Sad Day In Kenya

** You can rebuild destroyed Cities but not lost life **



Article By Abigirl Phiri- Zimbabwe



Are You A Bootlicker.

In the African countries context, this culture is rife and the mantra is as long it brings you food on the table then that's the way to go.

ADVICE-It's common knowledge that people are always looking for opportunities where they can get something out of a situation or a person. Before you know it, you turn to become a bootlicker who simply says yes sir and that's correct in order to gain favour. You turn into a shadow of your former self. In a company set up having bootlickers

Life is all about the choices we make on a daily basis good or bad.

Thus we won't buy the fact that one turns to being a bootlicker just to join the flow.

After all, on it's own it's a choice you would have chosen to play dumb so that you can gain something out of it.

can be a bane of existence. This is because they kill the spirit of creativity and innovation. Even the doctrine of team spirit is put to shame by bootlickers because you won't be collectively guided by the same goals. In the same vein, bootlickers promote a culture where the leadership style is autocratic in nature.

Such kind of a people are responsible for pulling the whole team back because you can't voice out your ideas when sur-

To those who love the praise of bootlickers it proves you are nothing else but a weak person. The long and short of it, is that you can not stomach honest opinion therefore you would rather you were surrounded by clowns who dance to your tune than face the music by starring

rounded by bootlickers. As a result this will cause frustration and depression to those individuals who do not share the same thought as bootlickers. In the African countries context, this culture is rife and the mantra is as long it brings you food on the table then that's the way to go. Yet as Jesus rightfully noted man can not live on food alone.

Unfortunately this kind of behaviour is even being found in the house of God as well. To be quite frank it is prevalent everywhere be it in beerhalls or schools. This is because bootlickers are rewarded by the people whom they will be supporting fervently. The thank you comes in different forms. It can be monetary value or being promoted to an undeserving post which they don't even qualify for. Because of these benefits people are doing all kind of things to secure for their future and that of their immediate family. The bootlickers fall victim to the servitude spirit that puts you in the servant shoes and not to own up to doing what is right.

As a human being in his or her right faculty of mind you should be able to voice out your honest opinion in a bid to build something constructive. By mimicking somebody's doctrines and wants in a way you will be losing your own true identity. You would have turned yourself into a parrot that repeats what it has heard without full understanding of what it means or the reparation that will follow.

To those who love the praise of bootlickers it proves you are nothing else but a weak person. The long and short of it, is that you can not stomach honest opinion therefore you would rather you were surrounded by clowns who dance to your tune than face the music by starring reality in the face. Even in a family set up bootlickers are present.

All this just proves money is the root of all evil as well as the love and greed for material things. Research has it these bootlickers they do not only stop on doing that but instead they also resort to gossiping, eaves dro-

pping and all sorts of unscrupulous behavior as long as it serves the purpose of them getting a big chunk of something.

Once you fall prey to this kind of behaviour it's hard to turn back because some character traits are not easy to shake of. It's like an addiction to cause havoc in people's lives but the end result is that you will be hated by most people. Eventually you will be shunned out and being ostracised because you are doing something bad is shameful. Needless to mention, if you are really up to it you can simply turn over a new leaf and repent.

Life is all about the choices we make on a daily basis good or bad. Thus we won't buy the fact that one turns to being a bootlicker just to join the flow. After all, on it's own it's a choice you would have chosen to play dumb so that you can gain something out of it. Such a character trait will soil your name for permanency if you keep applauding wrong ways.

Morally as an individual have values that guide you to do some acts. Therefore treasured readers it is what it is. The last word of advice is that you have the power to change your life if you really want to. Provided you are a bootlicker it's never too late to turn back. All is possible. Rugare treasured readers

By Abigirl Phiri- Zimbabwe
Senior correspondent
The Diaspora Times.

5

Abigirl Phiri

To those who love the praise of bootlickers it proves you are nothing else but a weak person.

We can't become what we need to be by remaining that we are.

- Oprah Winfrey



Ronald Gideon Ngala.

By Dr. Jean Kamau
Excerpts from Sms Diary
jean@gmail.com

Ronald Gideon Ngala (1923–1972) was a Kenyan politician who was the leader of the Kenya African Democratic Union political party from its creation in 1960 until its dissolution in 1964.

Early career

Ngala was born in 1922 at Gotani in Giritama country. In 1929 the family moved to Vishakani near Kaloleni, which was to be Ngala's home for the rest of his life. Ngala attended The Alliance High School and Makerere University College where he gained a teaching diploma. He worked as a teacher in Kenya's coastal region and later became headmaster of Mbale Secondary School in Taita-Taveta District. In 1952 he was transferred to Buxton School in Mombasa where he served as the principal.

Political career

Legislative Council

Ngala began his national career by being elected to the Legislative Council in 1957. In the 1957 elections to the legislative council, Ngala was elected to represent the Coast Rural constituency.

At the Lancaster House Conference of February 1960, the Africans sent a united delegation under the compromise leadership of Ngala. The conference was an attempt by the British to control Kenya's evolution to independence. But rivalries among African politicians remained.

Following these elections, Ngala, along with Tom Mboya, Oginga Odinga, Lawrence Oguda, Masinde Muliro, Daniel Arap Moi, Benard Mate and James Miumi formed the African Elected Members Organisation (AEMO) and signed a controversial press statement declaring Kenya's Lyttelton constitution on which they had been elected, void. One of the declarations of AEMO was that none of the African elected members of the legislative council would take any ministerial office.

At the Lancaster House Conference of February 1960, the Africans sent a united delegation under the compromise leadership of Ngala. The conference was an attempt by the British to control Kenya's evolution to independence. But rivalries among African politicians remained. The leaders in the legislative council split into two parties, the Kenya African National Union (KANU) and the Kenya African Democratic Union (KADU). Ngala was chosen as treasurer of KANU, but he was dissatisfied with that minor post and went over to KADU, and was elected its president. This constitutional crisis led to the first Lancaster House conference in 1960 at which the African delegation sought a new constitution for Kenya. At the Lancaster House conference, the ban on nationwide African political parties was lifted and the African delegation agreed to form the Kenya African National Union (KANU). Ngala was appointed to the committee which drafted KANU's constitution and at a meeting held on 14 May 1960, in Kiambu, he was elected as the party's treasurer in absentia which he declined having expected to be appointed the chairman. Daniel Moi also declined the assistant chairman slot. They later formed KADU.

A new constitution in 1962 led to elections, won by KANU, and in May 1963 Kenyatta became prime minister of Kenya. Ngala was leader of the opposition, but when KADU members began crossing to KANU out of loyalty to Kenyatta, it became clear that KADU had no future. In 1964, Ngala dissolved the party and joined KANU in what became a one-party state. Ngala became minister of cooperatives and social services in Kenyatta's government. He never again played a major role in the political life of Kenya, but he was remembered as one of its leaders in the fight for independence.



Kenya African Democratic Union (KADU)

After the formation of KANU, a number of smaller parties formed which represented the interests of minority tribes. At a meeting of the leaders of these parties held in Ngong on 25 June 1960, the Kenya African Democratic Union (KADU) was formed with Ngala as its leader, in opposition to KANU. At the 1961 legislative council elections KADU led by Ngala won 11 seats to KANU's 19, however, the leaders of KANU refused to form any government until Jomo Kenyatta was released from house arrest. KADU under Ngala agreed to form a government and Ngala became Leader of Government Business and later Chief Minister.

In the elections of 1961 KANU, under the leadership of Oginga Odinga, won the popular vote and elected the most legislators. Most Kenyans still regarded the independence movement leader Jomo Kenyatta as their leader even though the British held him in detention. After secret negotiations the British gave KADU the opportunity to form a government with the promise that Kenyatta would be released in four months. Ngala was appointed leader of "government business." But with the release of Kenyatta, Ngala soon was relegated to the background. Both KANU and KADU sought to win Kenyatta's approval. Ngala attempted to compromise to preserve African unity, but he

proved unable to control his party, and Kenyatta became president of KANU.

Jomo Kenyatta was released from house arrest later in 1961 and became president of KANU. Under Kenyatta's leadership KANU won 83 of the 129 seats in the national assembly at the 1963 elections. On 12 November 1964 six key members of KADU crossed the floor to KANU. The leaders of KADU, including Ronald Ngala, Masinda Muliro and Daniel Arap Moi decided to dissolve KADU and join KANU.

Post-Independence

Ronald Ngala was made Minister of Cooperatives and Social Services in the Kenyatta government. He went on to become one of KANU's vice-presidents at the 1966 Limuru Conference in which Oginga Odinga was ejected from KANU. Ngala remained active in the government until he died in a road accident in 1972. The circumstances of Ngala's death in 1972 were suspicious, but nobody was arrested or charged, and there was no inquiry.

Personal life

He was married to Esther Mwenda Ngala, with whom they had 12 children, among them his son Noah Katana Ngala, a former cabinet minister.

Rest In Power

*Man
cannot live without
some knowledge of the purpose of
life. If he can find no purpose in life
he creates one in the inevitability
of death.— Banksy*

06

Late-night social media and surprise tariffs



President Trump is complicating negotiations with China and the European Union, making two moves Wednesday to call out Chinese President Xi Jinping on social media and boost tariffs on steel and aluminum.

Talks with China are on hold, waiting for a call between the two leaders, which the White House maintains will happen soon. But a 2:17 a.m. ET Truth Social missive from the president charged that dealing with Xi is “extremely hard.”

It was a message that immediately raised questions about the timing of a chat that Beijing says it's in no rush to have — and how much will be accomplished when it eventually takes place.

There are parallels in the situation with the European Union, a bloc that is the top trading partner of the US.

ed Scare” panic over communis Aboutafia-ad-ded that converting the plane would be “enormously time-consuming” and could take until the 2030’s to be completed.

The current Air Force One planes include advanced security features, an onboard operating room and air-to-air refueling capabilities.

Trump's plan to accept the Qatari plane has raised ethical concerns, as well as concerns that he would be compromising safety and security by rushing to modify the jet.

Republicans lock horns over Medicaid proposal.

Speaker Mike Johnson faces yet another critical test of his speakership and must corral his divided conference around the final reconciliation package in the House.



WASHINGTON DC-

A growing number of House Republicans -- from moderates to hardliners -- are expressing grievances with key components of the megabill encompassing President Donald Trump's legislative agenda -- threatening to undercut the package's momentum ahead of an expected vote late next week.

Speaker Mike Johnson faces yet another critical test of his speakership and must corral his divided conference around the final reconciliation package in the House. Johnson can only afford to lose three GOP defections and currently there are enough

lawmakers signaling opposition to stop the bill from advancing to the Senate. Several hardliners expressed deep concerns with the plan from the Energy and Commerce Committee, which started its markup on Tuesday and continued through the night into Wednesday afternoon, to overhaul Medicaid, which includes new work requirements that won't take effect until 2029 and imposes more frequent eligibility checks for beneficiaries. "Work requirements cannot be extended to 2029. I can't come to your station and say, 'I'm here to pick up a check. What do you do? Norman? I don't do

anything.' No, it's not right in '29, it's not right now," Norman said.

House Freedom Caucus Chairman Andy Harris called the Medicaid plan “a joke.”

“The proposal to stop waste, fraud, and abuse in Medicaid will do little to achieve that. The common-sense work requirement for able-bodied adults doesn’t start for four years (into the next administration) and CAN BE WAIVED by any state for “hardship” that they determine (and they will). What a joke. The swamp is real. And by the way...the federal government should NOT pay states more for able-bo-

died, working-age adults on Medicaid than it pays states for children, pregnant women, seniors, and people with disabilities on Medicaid,” Harris said in a post on X. Rep. Victoria Spartz, who often changes her position, said on X, “the GOP is legalizing Medicaid for illegals at a higher federal match rate than for the most vulnerable Americans -- seems hypocritical and screwed up.”

Georgia Rep. Rich McCormick took issue with the package at large.

Shared by Jane Mccomick
>>>>>>>>>>>>>>>>>>>

Russian strike kills 5 in Ukraine

UKRAINE- At least five people, including a 1-year-old child, his mother and grandmother, were killed Thursday in a nighttime Russian drone strike that hit the northern Ukrainian city of Pryluky, officials said.

Six drones hit a residential area in the city shortly before dawn, according to authorities. The child killed was the grandson of an emergency responder, Ukrainian President Volodymyr Zelenskyy said.

“One of the rescuers arrived to respond to the aftermath right at his own home,” Zelenskyy said in a post on Telegram. “It turned out that a Shahed drone hit his house.”

The attack came just hours after U.S. President Donald Trump spoke by phone with Russian President Vladimir Putin. According to Trump, Putin said “very strongly” that Russia will retaliate for Ukraine’s weekend stunning drone attacks on Russian military airfields.

U.S.-led diplomatic efforts to stop the more than 3-year-long war have delivered no significant progress, and the grinding war of attrition has continued unabated.

The mother of the 1-year-old killed in Pryluky was a police officer called Daryna Shyhyda, Ukraine's National Police said. "Today our hearts are scorched by pain," the police force wrote on Telegram. "This is not just a loss — it is three generations of life uprooted."

Drones struck across regions

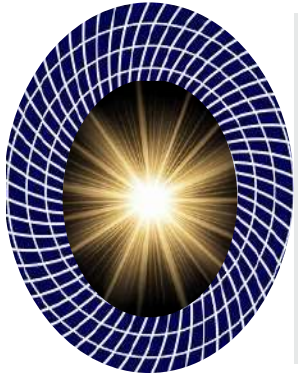
Six people were wounded in the Pryluky attack and are in hospital, officials said.

Pryluky, which had a prewar population of around 50,000 people, lies about 100 kilometers (60 miles) east of Kyiv, the capital. The city is far from the front line and does not contain any known military assets.

"Do not go where the path may lead, go instead where there is no path and leave a trail." -Ralph Waldo Emerson



Many of life's failures are people who did not realize how close they were to success when they gave up. -Thomas A. Edison



Trump announces travel ban and restrictions on 19 countries.

Some, but not all, 12 countries also appeared on the list of banned countries in Trump's first term. The new ban includes Afghanistan, Myanmar, Chad, the Republic of Congo, Equatorial Guinea, Eritrea, Haiti, Iran, Libya, Somalia, Sudan and Yemen.

USA- President Donald Trump on Wednesday resurrected a hallmark policy of his first term, announcing that citizens of 12 countries would be banned from visiting the United States and those from seven others would face restrictions.

The ban takes effect Monday at 12:01 a.m., a cushion that may avoid the chaos that unfolded at airports nationwide when a similar measure took effect with virtually no notice in 2017. Trump, who signaled plans for a new ban upon taking office in January, appears to be on firmer ground this time after the Supreme Court sided with him.

Some, but not all, 12 countries also appeared on the list of banned countries in Trump's first term. The new ban includes Afghanistan, Myanmar, Chad, the Republic of Congo, Equatorial Guinea, Eritrea, Haiti, Iran, Libya, Somalia, Sudan and Yemen.

There will be heightened restrictions on visitors from Burundi, Cuba, Laos, Sierra Leone, Togo, Turkmenistan and Venezuela.

In a video released on social media, Trump tied the new ban to Sunday's terror attack in Boulder, Colorado, saying it underscored the dangers posed by some visitors who overstay visas. The suspect in the attack is from Egypt, a country that is not on Trump's restricted list. The Department of Homeland Security



says he overstayed a tourist visa.

Trump said some countries had "deficient" screening and vetting or have historically refused to take back their own citizens. His findings rely extensively on an annual Homeland Security report of visa overstays of tourists, business visitors and students who arrive by air and sea, singling out countries with high percentages of remaining after

their visas expired.

"We don't want them," Trump said.

The inclusion of Afghanistan angered some supporters who have worked to resettle its people. The ban makes exceptions for Afghans on Special Immigrant Visas, generally people who worked most closely with the U.S. government during the two-decade-long war there.

Afghanistan was also one of

the largest sources of resettled refugees, with about 14,000 arrivals in a 12-month period through September 2024. Trump suspended refugee resettlement his first day in office.

"To include Afghanistan — a nation whose people stood alongside American service members for 20 years — is a moral disgrace. It spits in the face of our allies, our veterans, and every value we claim to

uphold," said Shawn Van-Diver, president and board chairman of #AfghanEvac.

Trump wrote that Afghanistan "lacks a competent or cooperative central authority for issuing passports or civil documents and it does not have appropriate screening and vetting measures." He also cited its visa overstay rates. Article appeared at AP

In the 70's Gacamba, a jua kali bicycle repairer, made an aeroplane, he termed KENYA ONE. It flew for ten minutes or so. You would think that an African

government would have come to his aid, and give him help to develop his skills?

Instead, the Attorney General had Gacamba arrested and then warned never to fly an aeroplane without an aviation licence. Charles Njonjo is famous for swearing never to fly in an aeroplane piloted by an African.

Ngugi Wa Thiong'o



"A 'no' uttered from the deepest conviction is better than a 'Yes' uttered merely to please, or worse, to avoid trouble."



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and the voice of God.*



You have brains in your head. You have feet in your shoes. You can steer yourself any direction you choose. -Dr. Seuss

"If life were predictable it would cease to be life and be without flavor."
-Eleanor Roosevelt

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Professor Ngũgĩ wa Thiong'o: Kenya Must Celebrate His Life, Not Death.

By Kamau Walkui
Senior Diaspora Times
Correspondent

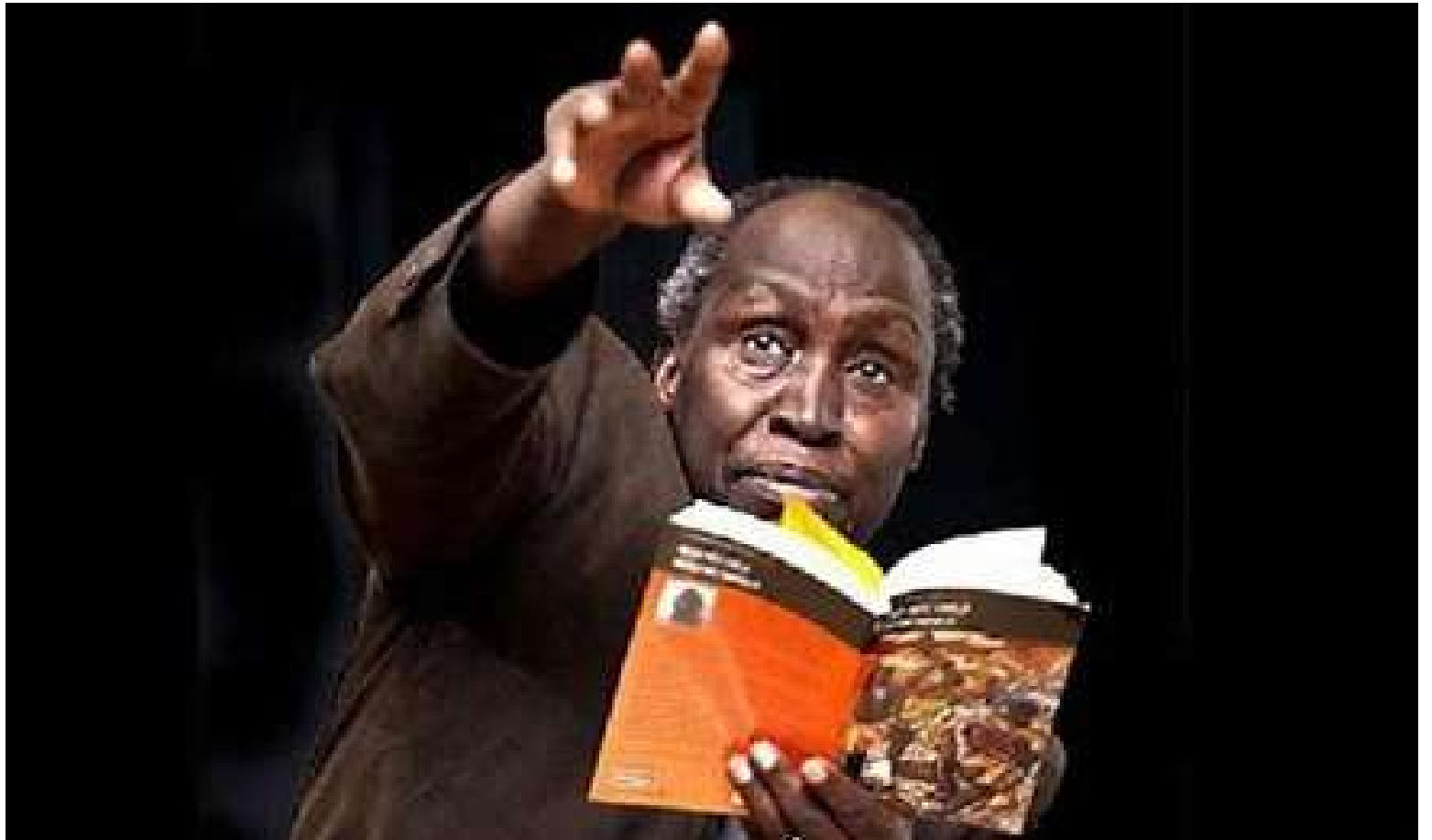
The death of Prof. Ngũgĩ wa Thiong'o has cast a melancholic shadow over Kenya and the literary world. While his death is a profound loss, perhaps the deeper tragedy is that we are only now in his death loudly proclaiming his worth. The country that ignored and exiled him in life has turned overnight into a wailing nation of mourners, with politicians labouring to pay tribute to a man they once abhorred and whose work they wanted unheard.

Prof. Ngũgĩ was a literary titan and a relentless advocate for decolonisation of mind, language, education, and identity. He dared to write in his beloved Gikũyũ. He challenged the ruinous colonial tyranny, laying bare the cruel destruction it had visited on Kenya and Africa more generally. He exposed injustice with fearless clarity. In return, Kenya's rulers jailed him, banned his plays and banished him into years of exile. The very soil he loved denied him peace even as he was feted and decorated elsewhere.

And yet, now in his death, we have found our voices. We are filling acres of newspaper and social media pages with glittering eulogies. Politicians are issuing glowing accolades in the most flowery of platitudes. Yet they were silent while he was alive and his potent message challenged us to think, reflect, change and act.

This is the hypocrisy Kenyans must confront; the peculiar Kenyan habit of withholding flowers until we are standing beside a coffin. Of ostracising voices of truth in life, then mythologising them in death. Of celebrating corpses with millions of shillings with pomp while ignoring the living. Leading Kenyan universities judged Prof. Ngũgĩ unworthy of an honorary doctorate but twelve foreign universities did.

While Kenya awarded its medals to corrupt politicians and tribal warlords, all Prof. Ngũgĩ ever received was the nebulous titled "Order of the Elder of the Burning Spear", a gesture so paltry it bordered on insult. Prof Ngũgĩ deserved to be celebrated as a literary and intellectual light. His classical works should have been taught in every secondary sc-



hool as foundational texts to invoke the intellectual curiosities of young Kenyan pupils. And yet they were largely ignored by the very institutions meant to champion thought and lasting freedom.

Prof. Ngũgĩ refused to be swallowed by the toxic colonial residue that still defines much of our national psyche. He reminded us unashamedly that the language of our mothers is not a burden but a gift. That freedom of thought is not treason, and that literature can be a sword against oppression. He fought for the dignity and identity of the black race but we repaid him with contemptuous silence.

All is not lost and we can in death right the wrongs we committed while he lived. We could do by embracing what he lived for in four ways: Making his writings and works an essential reading of the curriculum especially in secondary schools to ignite the curiosities of young Kenyans to become future Ngugis.

We need to translate Kenyan literature in indigenous languages including Swahili. Our country needs to recognise local intellectuals, writers, and artists before they are forgotten. Names such as Francis Imbuga, Mĩcere

Githae Mũgo, Grace Ogot, Marjorie Oludhe Macgoye, and Meja Mwangi are fading from national memory.

May we choose not to elevate, value and celebrate the dead above the living. We must reject as false that the reward for principle, truth and brilliance is posthumous praise, lest we become a country that buries it alive.

Prof. Ngũgĩ has left us, but not empty or bereft. His ideas, courage, and words remain alive as when he first wrote them. I suppose he would still say Weep Not Child!





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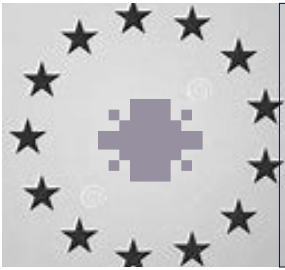


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What to know about the Supreme Court's birthright citizenship case

The order says that babies born to parents who are unlawfully in the U.S. or in the U.S. on a temporary visa should not be considered “subject to the jurisdiction” of the country and, therefore, not granted automatic citizenship.

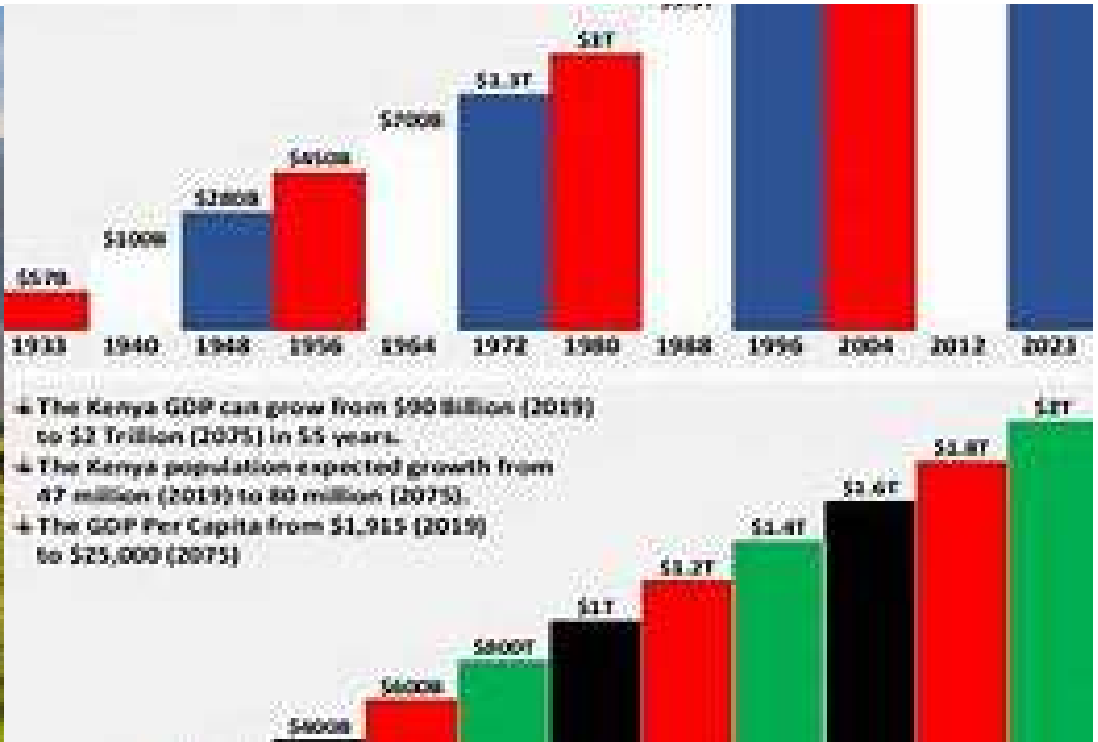
President Donald Trump’s executive order on birthright citizenship will be in front of the Supreme Court on Thursday, but the discussion may have more to do with the judicial system than with parents and kids.
Although several lawsuits over the legality of the order are ongoing, the Supreme Court was specifically asked to address the use of universal injunctions, a type of ruling that puts a challenged policy on hold nationwide.
The Trump administration wants the court to limit the effect of their lower-court losses in birthright citizenship cases by ruling that judges can only block an order with respect to the people or regions involved.
But the states, cities, pregnant women and immigrants’ rights groups challenging Trump’s order believe universal injunctions were properly used in their cases. Chaos would follow if the order took effect in some states while being on hold in others, they say.

fect in some states while being on hold in others, they say.
 The justices seem to believe the conflict would benefit from their input sooner rather than later, since they adjusted the court’s spring calendar in order to hear the birthright citizenship case.
 Originally, April 30 was meant to be the final day of oral arguments in the court’s 2024-25 term. When the justices agreed to weigh in on universal injunctions, they scheduled the hearing for Thursday (May 15).
 Here’s what you need to know ahead of Thursday’s court session.
 What’s birthright citizenship?
 Birthright citizenship refers to the Constitution’s promise of citizenship to nearly all babies born in the United States.
 The concept comes from the Fourteenth Amendment, which begins, “All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside.”
 Most legal scholars interpret the Fourteenth Amendment to mean that children born to immigrants living in the country illegally or foreign visitors in the U.S. are U.S. citizens, despite the fact that their parents are not.
 What’s in Trump’s birthright citizenship order?
 Trump challenged that interpretation of the Fourteenth Amendment in an executive order released on Jan. 20, the day he returned to the White House for his second term.
 The order says that babies born to parents who are unlawfully in the U.S. or in the U.S. on a temporary visa should not be considered “subject to the jurisdiction” of the country and, therefore, not granted automatic citizenship.
 Who is challenging Trump’s birthright citizenship order?
 Trump’s executive order on birthright citizenship is the subject of several lawsuits. The three cases that were consolidated for Supreme Court review involve expectant mothers, immigrants’ rights groups, 22 states and two cities. The challengers ar-



gue that the order violates the Fourteenth Amendment.
 What happened in the lower courts?
 In all three of the cases, lower court judges issued nationwide injunctions, which are preventing the Trump administration from enforcing the order.
 Although the cases are still in a preliminary stage, the judges said the Trump administration is unlikely to successfully defend the order once courts fully consider the constitutional questions that have been raised.
 How did the Supreme Court get involved?
 In March, the Trump administration turned to the Supreme Court for help.
 Sarah Harris, who was then acting as the U.S. solicitor general, asked the justices to limit the scope of the injunctions put in place by lower-court judges and thereby clear the way for the birthright citizenship order to take effect in part of the U.S.
 What questions are in front of the Supreme Court?
 The main question in front of the court is

the one raised by Harris. The justices are considering whether it was proper for the lower courts to put universal injunctions in place.
 The court may also consider a separate question raised in the Trump administration’s briefs: whether the states involved in the case actually have standing to sue to block the order’s implementation.
 Last but not least, the Supreme Court could decide to dig into the question of whether or not the order violates the Fourteenth Amendment, which all parties in the case briefly addressed in their filings.
 When are oral arguments?
 Oral arguments in the birthright citizenship case will begin at 8 a.m. MDT on Thursday.
 An audio feed of what’s happening in the courtroom will be available on the Supreme Court’s website.
 The justices’ decision in the case is expected to be released by early July.
 Shared by Sharley for awareness only



The greatest glory in living lies not in never falling, but in rising every time we fall. -Nelson Mandela

Helen Keller Life is a long lesson in humility. Wise quotes of Hellen Keller are repeated in our issues.

NEWS Briefs

HIGHLIGHTS

TRUMPS HIGHLIGHTS



Of all of President Donald Trump's second-term policies, only one is more hated by voters than Trump renaming the Gulf of Mexico to the Gulf of America, a new poll found. The name change is disapproved of by 67 percent of voters, according to the Fox News survey of 994 registered voters across the country released Thursday. Trump signed an executive order for the gulf to be re-named and declared February 9 as officially Gulf of America Day, stirring controversy.



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*It's all about dreams.
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“Writing is the only thing that, when I do it, I don't feel I should be doing something else.”
Gloria Steinem

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<p>Abigirl Phiri Zimbabwe Lifestyle stories</p>	<p>Muhammad Adnan Gujar Lecturer at the University of Chenab Pakistan.</p>	<p>Tajalla Qureshi Poetess, Author University of Lahore, Gujrat Campus</p>
<p>Mr. Thomas Musau</p>	<p>Charles Kabiriri Activist, Kenya</p>	<p>Memory Phiri Zimbabwe Tourism in Africa</p>

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Tourism with Memory
Phiri
Zimbabwe.

Statistically, there are more than one hundred and fifty tripoints in the world but only one quadripoint. Without further ado, a quadripoint refers to the area where four borders of distinct countries meet

The Harare International Conference Center is Africa's premier convention center so its quite popular in the global village at large.



By Memory Phiri
Zimbabwe.
Senior editor
The Diaspora Times

ZIMBABWE- Statistically, there are more than one hundred and fifty tripoints in the world but only one quadripoint. Without further ado, a quadripoint refers to the area where four borders of distinct countries meet. In this case, the Great Zambezi and the Chobe rivers join Zimbabwe, Zambia, Namibia and Botswana together. Also known as the Four Corners of Africa, it is celebrated in the Southern Region and has managed to take tourism to staggering heights. With all due respect, tourism operations do not necessarily have to be about one country but they can be used as an arsenal.

Betterstill, a weapon that can spice it all up into a package with other countries and make it more appealing. In regards to

this tourism package we have Zambia, Namibia, Botswana and Zimbabwe coming together for a reason, a purpose. Accordingly, this beautiful introduction to Southern Africa has airports in proximity namely the Livingstone Airport on the Zambian side, Kasane Airport in Botswana and the Victoria Airport in Zimbabwe. Without any shadow of doubt, travel and tourism becomes fairly seamless between the major national parks that grace these four countries.

Good sightings include the Chobe National Park, Lower Zambezi National Park, Victoria Falls and the Namib Desert to boot. The crux of the matter is that, four countries are being tied at the hip and tourists are bound to enjoy a pinch from each country. Apparently, other attractions might be eye-catching but a quadripoint is in its own league. A sight for sore eyes. Suffice it to say, the Four Corners of Africa is a rare gem that should be held with great esteem. A sight to behold.

Be rest assured that, we are



setting a good examples for other continents on how to promote thee tourism product wholeheartedly as a unit. At this moment in time, we have to talk about the Kazungula Bridge. Fortunately, it was constructed over the Zambezi at the duo-tripoint between Namibia and Zimbabwe and crossing between Botswana and Zambia. To be approxima-

te, the state of the art bridge is nine-hundred and twenty three metres long and twenty-eight comma five metres wide. Needless to mention that, it has the longest span of a hundred and twenty-nine metres. Thus, the idea of crossing from Zambia back into Botswana by boat or ferry brings about the exact spot in the water where the countries meet. What say

you to such a juicy excursion?. Come down to Southern Africa and enjoy this four in one tourism package that upholds a geographic point where four borders meet and greet.

By Memory Phiri
Zimbabwe.

Good sightings include the Chobe National Park, Lower Zambezi National Park, Victoria Falls and the Namib Desert to boot. The crux of the matter is that, four countries are being tied at the hip and tourists are bound to enjoy a pinch from each country

Beautiful destinations



15

The way to get started is to quit talking and begin doing.
-Walt Disney



The future belongs to those who believe in the beauty of their dreams.
-Eleanor Roosevelt

DIASPORA SUNDAY



*Diaspora Spiritual
Group*

Worship the Lord your God, and his blessing will be on your food and water. Exodus 23:25
I will take away sickness from among you. Romans 15:13

PRAYERS

Prayer for a Healthy Cardiovascular and Respiratory System

God of Might, please give me a healthy cardiovascular and respiratory system, so that I don't have any circulation or breathing issues that would damage my well-being. I pray that You will contend with any inherited propensities to heart or lung disease and help me make important changes to my lifestyle to promote healthy circulation and respiration. I praise You for splendid and majestic is Your work, O Lord.

AMEN

Short Prayer for Difficult Times

"I pray that despite the difficulty surrounding us that we can stand firm in our faith. I pray we can share the love of Jesus with all those around us and that the lies and the schemes of the enemy will not prevail. I lift the people who don't know you, I pray you would bring people into their lives that can bring truth to their hearts and hope for their souls. Thank you for your peace, Lord and thank you that we can come to you and you meet us right where we are.

In your name we pray, Jesus,

AMEN

JESUS OF NAZARETH



"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

In our daily lives, trusting Jesus' authority means we let go of trying to control everything ourselves and instead place our needs in His hands.

It's about depending on Him rather than our own strength.

Whether we are struggling with money, health, or relationships, we are called to come to Jesus in faith, trusting that He can and will help us.

This attitude of humility helps us grow closer to Him and gives us peace even when things are difficult. When we trust Jesus' authority over our needs, we learn to rely less on what we can do and more on His power and grace. This leads us to live with faith, humility, and confidence in His love and control.

Jesus praised the faith of the centurion because he showed humility and truly understood that Jesus had all authority and power. The centurion's respectful request for help showed he trusted Jesus not because he thought he deserved it, but because he believed in Jesus' divine power.

This teaches us that real faith means trusting Jesus completely, recognizing that we can't do everything on our own. When we humble ourselves and acknowledge Jesus' authority, we can confidently come

to Him, knowing He is able to help us in every situation.

Practically, understanding genuine faith means checking our own hearts- Are we approaching Jesus with humility, trusting Him more than our own strength? Humble trust involves giving up our need to control everything and relying fully on His mercy and power.

It encourages us to depend on Jesus instead of ourselves, helping us grow closer to Him. When we trust Jesus humbly, we open ourselves to His transforming work in our lives, making

us more open to His guidance and more confident that He can work miracles in our circumstances.

True faith like this not only changes us but also shows others how powerful humble trust in Jesus can be. The story also shows that Jesus' love goes beyond social barriers.

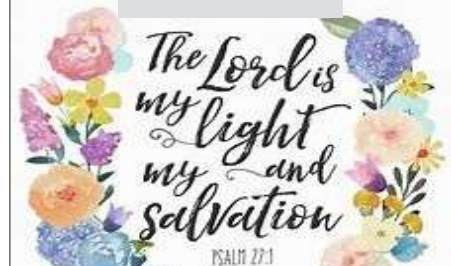
He is willing to help and show kindness to those who are often overlooked or considered different. Practically, this means that we should do the same- Reach out with kindness and love to people of all bac-

kgrounds, races, and social statuses. Theologically, it reminds us that God's mercy and salvation are available to everyone who trusts in Jesus with humility.

In our daily lives, this calls us to look past superficial differences and build real relationships with others. When we show love across social barriers, we demonstrate what it means to follow Jesus and reflect God's kingdom here on earth.



Muthoni



Pastor Mukuria:

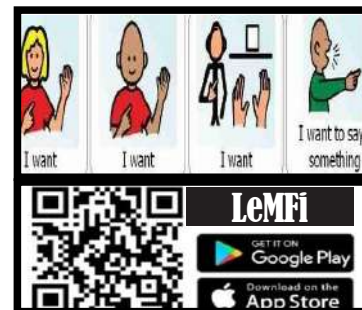
**You will keep in perfect peace
those whose minds are steadfast
because they trust in you.**

Isaiah 26:3
Good day



Kigume Karuri:

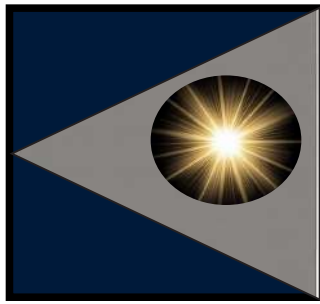
**Treat people the way you would want
to be treated. Think about what your
expectations are when you come into
contact with someone and aspire to
give others the same kind of treatment
that you expect.**



*You may say I'm a dreamer, but I'm not the only one. I hope someday you'll join
us. And the world will live as one. -John Lennon*



*If you set your goals ridiculously high and it's a failure, you will fail above everyone
else's success. -James Cameron*



August Wilson.

Wilson was born Frederick August Kittel Jr. in the Hill District of Pittsburgh, Pennsylvania, the fourth of six children. His father, Frederick August Kittel Sr., was a Sudeten German immigrant, who was a baker/pastry cook. His mother, Daisy Wilson, was an African-American woman from North Carolina who cleaned homes for a living.

AMERICA August Wilson was an American playwright. He has been referred to as the “theater’s poet of Black America”. He is best known for a series of 10 plays, collectively called The Pittsburgh Cycle (or The Century Cycle), which chronicle the experiences and heritage of the African-American community in the 20th century. Plays in the series include Fences (1987) and The Piano Lesson (1990), each of which won Wilson the Pulitzer Prize for Drama, as well as Ma Rainey’s Black Bottom (1984) and Joe Turner’s Come and Gone (1988). In 2006, Wilson was inducted into the American Theater Hall of Fame.

Other themes range from the systemic and historical exploitation of African Americans, race relations, identity, migration, and racial discrimination. Viola Davis said that Wilson’s writing “captures our humor, our vulnerabilities, our tragedies, our trauma. And he humanizes us. And he allows us to talk.” Since Wilson’s death, three of his plays have been adapted or re-adapted into films: Fences (2016), Ma Rainey’s Black Bottom (2020) and The Piano Lesson (2024). Denzel Washington has shepherded the films and has vowed to continue Wilson’s legacy by adapting the rest of his plays into films for a wider audience. Washington said, “the greatest part of what’s left of my career is making sure that August is taken care of”.

Early life

Wilson was born Frederick August Kittel Jr. in the Hill District of Pittsburgh, Pennsylvania, the fourth of six children. His father, Frederick August Kittel Sr., was a Sudeten German immigrant, who was a baker/pastry cook. His mother, Daisy Wilson, was an African-American woman from North Carolina who cleaned homes for a living. Wilson’s anecdotal history reports that his maternal grandmother walked from North Carolina to Pennsylvania in search of a better life. Wilson’s mother raised the children alone until he was five in a two-room apartment behind a grocery store at 1727 Bedford Avenue; his father was mostly absent from his childhood. Wilson later wrote under his mother’s surname.

The economically depressed neighborhood where he was raised was inhabited predomi-

nantly by Black Americans and Jewish and Italian immigrants. Life was tough for the Kittel siblings as they were biracial. August struggled with finding a sense of belonging to a particular culture and did not feel that he truly fit into African-American culture or White culture until later in life. Wilson’s mother divorced his father and married David Bedford in the 1950s, and the family moved from the Hill District to the then predominantly White working-class neighborhood of Hazelwood, where they encountered racial hostility; bricks were thrown through a window at their new home. They were soon forced out of their house and on to their next home.

The Hill District went on to become the setting of numerous plays in the Pittsburgh Cycle. His experiences growing up there with a strong matriarch shaped the way his plays would be written.

video icon American Masters, August Wilson: The Ground on Which I Stand, PBS, 1:24:39 In 1959, Wilson was one of 14 African-American students at Central Catholic High School but dropped out after one year. He then attended Connelley Vocational High School, but found the curriculum unchallenging. He dropped out of Gladstone High School in the 10th grade in 1960 after his teacher accused him of plagiarizing a 20-page paper he wrote on Napoleon I of France. Wilson hid his decision from his mother because he did not want to disappoint her. At the age of 16 he began working menial jobs, where he met a wide variety of people on whom some of his later characters were based, such as Sam in The Janitor (1985).

Wilson’s extensive use of the Carnegie Library of Pittsburgh resulted in its later awarding him an honorary high school diploma. Wilson, who said he had learned to read at the age of four, began reading Black writers at the library when he was 12 and spent the remainder of his teen years educating himself through the books of Ralph Ellison, Richard Wright, Langston Hughes, Arna Bontemps, and others.

Career
1960s
Wilson knew that he wanted to be a writer, but this crea-



(April 27, 1945 – October 2, 2005)

ted tension with his mother, who wanted him to become a lawyer. She forced him to leave the family home and he enlisted in the United States Army for a three-year stint in 1962, but he was discharged after a year and went back to working various odd jobs as a porter, short-order cook, gardener, and dishwasher.

Frederick August Kittel Jr. changed his name to August Wilson to honor his mother after his father’s death in 1965. That same year, he discovered the blues as sung by Bessie Smith, and he bought a stolen typewriter for \$10, which he often pawned when money was tight. At 20, he decided he was a poet and submitted work to such magazines as Harper’s. He began to write in bars, the local cigar store, and cafes—longhand on table napkins and on yellow notepads, absorbing the voices and characters around him. He liked to write on cafe napkins because, he said, it freed him up and made him less self-conscious as a writer. He would then gather the notes and type them up at home. Gifted with a talent for catching dialect and accents, Wilson had an “astonishing memory”, which he put to full use during his career. He slowly learned not to censor the language he heard when incorporating it into his work.

Wilson’s childhood home at 1727 Bedford Avenue in Pittsburgh Malcolm X’s voice influenced Wilson’s life and work (such as The Ground on Which I Stand, 1996). Both the Nation of Islam (NOI) and the Black Power mo-

vement spoke to him regarding self-sufficiency, self-defense, and self-determination, and he appreciated the origin myths that Elijah Muhammad supported. In 1969 Wilson married Brenda Burton, a Muslim, and became associated with the NOI, though he reportedly did not convert. He and Brenda had one daughter, Sakina Ansari-Wilson. The couple divorced in 1972.

In 1968, along with his friend Rob Penny, Wilson co-founded the Black Horizon Theater in the Hill District of Pittsburgh.[5] Wilson’s first play, Recycling, was performed for audiences in small theaters, schools and public housing community centers for 50 cents a ticket. Among these early efforts was Jitney, which he revised more than two decades later as part of his 10-play cycle on 20th-century Pittsburgh. He had no directing experience. He recalled: “Someone had looked around and said, ‘Who’s going to be the director?’ I said, ‘I will.’ I said that because I knew my way around the library. So I went to look for a book on how to direct a play. I found one called The Fundamentals of Play Directing and checked it out.”

In 1976, Vernell Lillie, who had founded the Kuntu Repertory Theatre at the University of Pittsburgh two years earlier, directed Wilson’s The Homecoming. That same year Wilson saw Athol Fugard’s Sizwe Banzi is Dead, staged at the Pittsburgh Public Theater, the first time he attended professionally produced drama. Wil-

son, Penny, and poet Maisha Baton then founded the Kuntu Writers Workshop to bring African-American writers together and to assist them in publication and production. Both organizations remain active.

In 1978, Wilson moved to Saint Paul, Minnesota, at the suggestion of his friend, director Claude Purdy, who helped him secure a job writing educational scripts for the Science Museum of Minnesota. In 1980 he received a fellowship for The Playwrights’ Center in Minneapolis. He quit the museum in 1981, but continued writing plays. For three years, he was a part-time cook for the Little Brothers of the Poor. Wilson had a long association with the Penumbra Theatre Company of St. Paul, which was initially funded by a federal Comprehensive Employment and Training Act (CETA) grant and which premiered some of his plays. He wrote Fullerton Street, which has been unproduced and unpublished, in 1980. It follows the Joe Louis/Billy Conn fight in 1941 and the loss of values attendant on the Great Migration to the urban North.

17

Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that. -Martin Luther King Jr.

Spread love everywhere you go. Let no one ever come to you without leaving happier. -Mother Teresa



Untreated, high blood pressure increases the risk of heart attack, stroke and other serious health problems. It's important to have your blood pressure checked at least every two years starting at age 18. Some people need more-frequent checks.

Stage 2 hypertension.

However, these symptoms aren't specific. They usually don't occur until high blood pressure has reached a severe or life-threatening stage.

**FATIGUE OR
CONFUSION**

If you don't regularly see a care provider, you may

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summary

Sometimes just getting a health checkup causes blood pressure to increase. This is called white coat hypertension.

Depressive:

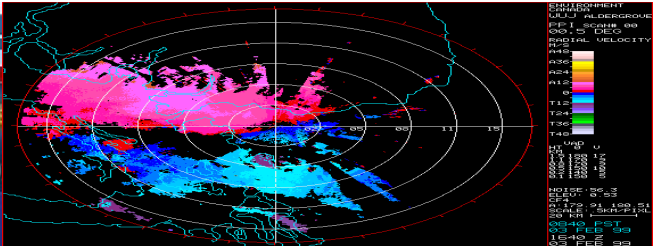
	
Feelings of worthlessness	Appetite changes
	
Extreme sadness	Suicidal thoughts

May the dream be carried on by the generations to come

The best and most beautiful things in the world cannot be seen or even touched - they must be felt with the heart. -Helen Keller

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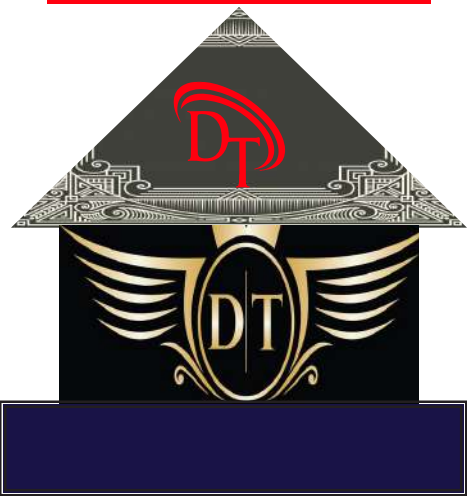
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summary

Temperature, rain, snow, fog and wind are all part of weather. Severe weather events such as tornadoes, tropical storms, hurricanes, cyclones, floods, lightning strikes and extreme weather affect us all. In addition to weather forecasts are ozone levels, changing climate conditions and solar winds. Weather warnings are important forecasts because they are used to protect life and property. People use weather forecasts to determine what to wear on a given day or to plan travel or events. Since outdoor activities are severely curtailed by heavy rain, snow and the wind chill, forecasts can be used to plan activities around these events, and to plan ahead and survive them.

WEATHER



‘Enhanced Risk’ Of Severe Weather Stretches From Texas To Appalachians Friday



WEATHER-The threat of severe weather has increased for Friday in parts of the South and East, with destructive straight-line winds and large hail standing out as the main hazards. -Area Of Concern: An “enhanced risk” severe weather outlook (level

3 out of 5) has been issued from Texas to the lower Mississippi and Tennessee valleys by NOAA’s Storm Prediction Center, as shaded in red below. This is where severe storms could be most widespread and includes Houston and San Anto-

nio, Texas; Shreveport, Louisiana; Huntsville, Alabama; and Nashville, Tennessee. -Threats: Damaging thunderstorm winds is the most likely impact, with downed trees or power outages possible. There is also a low-end tornado could also

The National Weather Service has also removed several counties in the OKC metro from the tornado watch. The counties still in the watch include Coal, Garvin, Hughes, Murray, Pontotoc, Pottawatomie and Seminole counties.

6:34 a.m. Wednesday Update: A crash is causing a slowdown on westbound Interstate 240 after severe storms brought heavy rain to the Oklahoma City metro early Wednesday morning. Open the v

Wednesday Update: A severe thunderstorm warning has been issued for Craig, Creek, Nowata, Osage, Pawnee, Rogers, Tulsa and Washington counties until 6:30 a.m.

6:15 a.m. Wednesday Update: Damon says 50-55 mph wind gusts have been recorded in Shawnee as storms continue to move east.

"Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that." -Martin Luther King Jr.



"Spread love everywhere you go. Let no one ever come to you without leaving happier." -Mother Teresa





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Booker Taliaferro Washington

After his death in 1915, he came under heavy criticism for accommodating white supremacy, despite his claims that his long-term goal was to end the disenfranchisement of African Americans, the vast majority of whom still lived in the South.

USA-Booker Taliaferro Washington was an American educator, author, and orator. Between 1890 and 1915, Washington was the primary leader in the African-American community and of the contemporary Black elite.

Born into slavery on April 5, 1856, in Hale's Ford, Virginia, Washington was freed when U.S. troops reached the area during the Civil War. As a young man, Booker T. Washington worked his way through Hampton Normal and Agricultural Institute and attended college at Wayland Seminary. In 1881, he was named as the first leader of the new Tuskegee Institute in Alabama, an institute for black higher education. He expanded the college, enlisting students in construction of buildings. Work at the college was considered fundamental to students' larger education.

He attained national prominence for his Atlanta Address of 1895, which attracted the attention of politicians and the public. Washington played a dominant role in black politics, winning wide support in the black community of the South and among more liberal whites. Washington wrote an autobiography, *Up from Slavery*, in 1901, which became a major text. In that year, he dined with Theodore Roosevelt at the White House, which was the first time a black person publicly met the president on equal terms. After an illness, he died in Tuskegee, Alabama on November 14, 1915.

Washington was a key proponent of African-American businesses and one of the founders of the National Negro Business League. Washington mobilized a nationwide coalition of middle-class blacks, church leaders, and white philanthropists and politicians, with the goal of building the community's economic strength and pride by focusing on self-help and education. Washington had the ear of the powerful in the United States of his day, including presidents.

He used the nineteenth-century American political system to manipulate the media, raise money, develop strategy, network, distribute funds, and reward a cadre of supporters. Because of his influential leadership, the timespan of his activity, from 1880 to 1915, has been called the Age of Booker T. Washington. Washington cal-

led for Black progress through education and entrepreneurship, rather than trying to challenge directly the Jim Crow segregation and the disenfranchisement of Black voters in the South. Furthermore, he supported racial uplift, but secretly also supported court challenges to segregation and to restrictions on voter registration. Black activists in the North, led by W. E. B. Du Bois, disagreed with him and opted to set up the NAACP to work for political change.

After his death in 1915, he came under heavy criticism for accommodating white supremacy, despite his claims that his long-term goal was to end the disenfranchisement of African Americans, the vast majority of whom still lived in the South. Decades after Washington's death in 1915, the civil rights movement of the 1950s took a more active and progressive approach, which was also based on new grassroots organizations based in the South. Washington's legacy has been controversial in the civil rights community.

However, in the late twentieth century, more nuanced perspectives about his actions by scholars and historians interpreted him more positively. Booker was born into slavery to Jane, an enslaved African-American woman on the plantation of James Burroughs in southwest Virginia, near Hale's Ford in Franklin County. He never knew the day, month, and year of his birth (although evidence emerged after his death that he was born on April 5, 1856). Nor did he ever know his father, said to be a white man who resided on a neighboring plantation. The man played no financial or emotional role in Washington's life. From familysearch.org, his father was Benjamin N. Hatcher (b. 1821 d. 1900).

From his earliest years, Washington was known simply as "Booker", with no middle or surname, in the practice of the time. His mother, her relatives and his siblings struggled with the demands of sla-



Booker Taliaferro Washington (April 5, 1856 – November 14, 1915)

very. He later wrote:

I cannot remember a single instance during my childhood or early boyhood when our entire family sat down to the table together, and God's blessing was asked, and the family ate a meal in a civilized manner. On the plantation in Virginia, and even later, meals were gotten to the children very much as dumb animals get theirs. It was a piece of bread here and a scrap of meat there. It was a cup of milk at one time and some potatoes at another.

When he was nine, Booker and his family in Virginia gained freedom under the Emancipation Proclamation as U.S. troops occupied their region. Booker was thrilled by the formal day of their emancipation in early 1865:

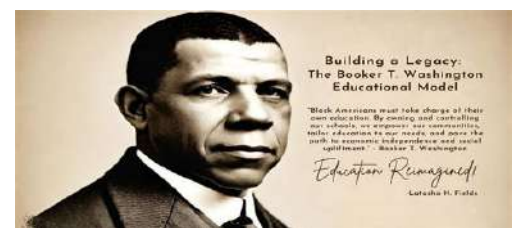
As the great day drew nearer, there was more singing in the slave quarters than usual. It was bolder, had more ring, and lasted later into the night. Most of the verses of the plantation songs had some reference to freedom.... [S]ome man who seemed to be a stranger (a United States officer, I presume) made a little speech and then read a rather long paper—the Emancipation Proclamation, I think. After the reading we were told that we were all free, and could go when and where we pleased. My mother, who was stan-

ding by my side, leaned over and kissed her children, while tears of joy ran down her cheeks. She explained to us what it all meant, that this was the day for which she had been so long praying, but fearing that she would never live to see.

After emancipation Jane took her family to the free state of West Virginia to join her husband, Washington Ferguson, who had escaped from slavery during the war and settled there. The illiterate boy Booker began painstakingly to teach himself to read and attended school for the first time.

At school, Booker was asked for a surname for registration. He chose the family name of Washington. Still later he learned from his mother that she had originally given him the name "Booker Taliaferro" at the time of his birth, but his second name was not used by the master.

Upon learning of his original name, Washington immediately readopted it as his own, and became known as Booker Taliaferro Washington for the rest of his life.



The Negro worshipped books. We wanted books, more books. The larger the books were the better we liked them. We thought the mere possession and the mere handling and the mere worship of books was going, in some inexplicable way, to make great and strong and useful men of our race



Washington worked and socialized with many national white politicians and industry leaders. He developed the ability to persuade wealthy whites, many of them self-made men, to donate money to black causes by appealing to their values.

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BACKPAGE

WORLD OF SPORTS

Pittsburgh Steelers

Pittsburgh, Pennsylvania, USA; New York Jets quarterback Aaron Rodgers (8) reacts following a loss to the Pittsburgh Steelers at Acrisure Stadium

Despite being unsigned, Aaron Rodgers may be one of the most polarizing figures in Pittsburgh — but not if you asked second-year Steelers CB Beanie Bishop Jr.

Bishop — whose recent disrespect of the Pitt Panthers football logo has gone viral — was asked on Day 5 of OTAs what it would mean to have Rodgers on the Steelers. Having been linked to Rodgers last season for intercepting two passes from the four-time MVP — and hilariously asking him to sign them — here's what Bishop had to say about the veteran QB (courtesy of Steelers Live):

"I think it would be a cool thing.

You know, obviously, to have another guy that's ultimately going to be in the Hall of Fame," Bishop said. "I met him when he was in the facility — he's a funny guy. So, I think it'll be pretty cool."

Bishop is, of course, referencing the 'secret' meeting at the Steelers facility back in March, during which Rodgers went to great lengths to avoid the media from turning it into a headline — but clearly, he made a positive impression on the young Steelers CB.

