







# Between Gikuyu and English: A Lifelong Struggle for Linguistic Liberation.

*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.*



**Prof. Peter Ndiang'ui**  
Fort Myers Florida

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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 like someone who had carried the same burdens. He fully understood my struggle. At the end, he simply 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 where one went was tied to the church one attended. In

class, English reigned with punitive authority. Gikuyu became contraband. Speaking it invited punishment through the monito—a wooden token passed among students caught using vernacular. At the day's end, names were called, and whippings 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 made to believe that God could not understand Gikuyu. 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 were an embarrassment. Children who couldn't string together a sentence in Gikuyu were seen as modern, elite, 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 people'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, 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 has 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 deliberate 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 resist-

ing 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 in your own soul.

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.

*The colonizer's tongue became the medium for reaching God. To some extent, we were made to believe that God could not understand Gikuyu. 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,”*





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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

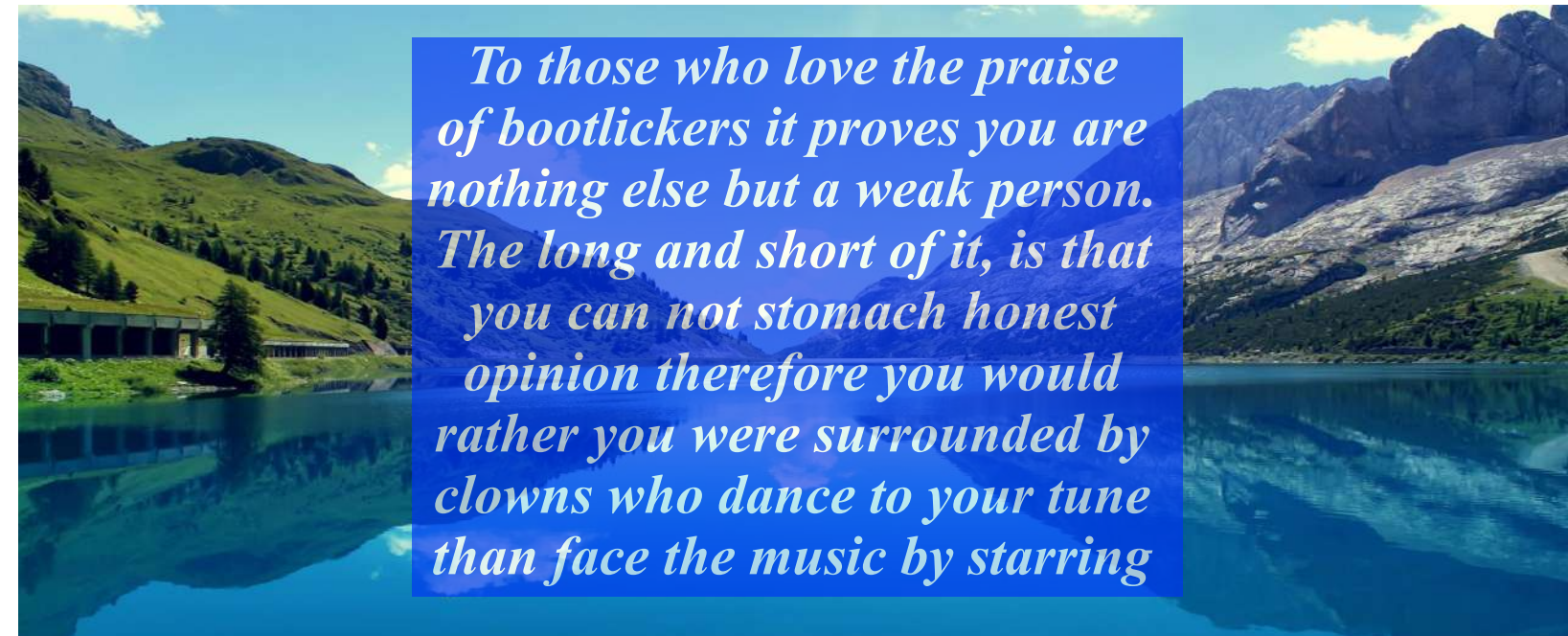


# Are you a bootlicker.

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

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 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 surrounded 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 prev-



*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*

alent 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 dropping 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

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

Ngala was born in 1922 at Gotani in Giriama 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. 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. 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.

#### 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.

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.[10] Ngala remained active in the government until he died in a road accident in 1972.[9] 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



President Trump  
sends National  
Guard as violent  
anti-ICE riots erupt  
in Los Angeles



A car was set on fire in the middle of an intersection in Los Angeles on Saturday as tensions flared between anti-ICE demonstrators and immigration authorities.

Aerial video shows the tense scene as it unfolded in Los Angeles.

Two individuals are seen circling the burning car on motorbikes, with one waving a Mexican flag. Dozens of others stood on the outskirts of the intersection.

The video shows law enforcement in riot gear arriving at the scene alongside fire trucks before they begin to walk toward the car burning in the intersection.

*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  
 >>>>>>>>>>>>>>>>>>>

# California lawmaker pans Trump's push to federalize National Guard in California

California Rep. Nanette Barragán slammed President Donald Trump on Sunday for his move to send 2,000 National Guard troops to quell protests over immigration in her Los Angeles House district.

“There is no need for the National Guard,” Barragán told CNN’s Dana Bash on “State of the Union.” “They have the manpower that they need. So this is really just an escalation of the president coming into California. We haven’t asked for the help. We don’t need the help. This is him escalating it, causing tensions to rise. It’s only gonna make things worse in a situation where people are already angry over immigration enforcement.”

Protests over the Trump administration's brash deportation agenda and regional immigration raids erupted over the weekend, culminating in a confrontation between

demonstrators and federal agents in the city of Paramount, California, less than 20 miles from downtown Los Angeles. Authorities used tear gas and flash-bang grenades to break up the protesters.

Trump's move to federalize the California National Guard on Saturday came despite forceful opposition from Los Angeles Mayor Karen Bass and California Gov. Gavin Newsom, his longtime rival.

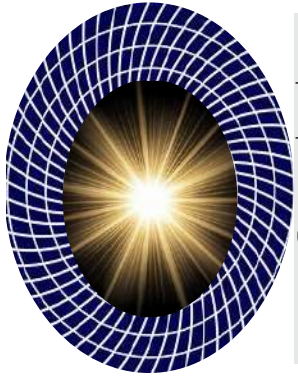
“The federal government is taking over the California National Guard and deploying 2,000 soldiers in Los Angeles — not because there is a shortage of law enforcement, but because they want a spectacle,” Newsom wrote on X.

*"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*





# LA immigration protests live updates: National Guard members arriving in Los Angeles.

**President Donald Trump signed a memorandum “deploying 2,000 National Guardsmen to address the lawlessness” in California as demonstrations opposing Immigration and Customs Enforcement operations.**

The Trump administration has deployed the California National Guard in response to protests in Los Angeles that began Friday evening over immigration enforcement operations, which resulted in some clashes between demonstrators and authorities, the White House said in a statement.

President Donald Trump signed a memorandum “deploying 2,000 National Guardsmen to address the lawlessness” in California as demonstrations opposing Immigration and Customs Enforcement operations continue in the state, White House Press Secretary Karoline Leavitt said in a statement Saturday evening.

Earlier Saturday, California Gov. Gavin Newsom said the federal government was moving to “take over the California National Guard,” calling the move “purposefully inflammatory” and saying it will “only escalate tensions.” The deputy director of the FBI said “multiple arrests” have been made in both Los Angeles and New York after protests broke out in both cities due to immigration enforcement.

“We are not intimidated or apprehensive,” FBI Deputy Director Dan Bongino said on Sunday morning in a post



on X. “Illegal immigration operations will continue, and anyone using violence to obstruct or impede these operations will be investigated and prosecuted.”

Bongino added, “We are not stopping or slowing down.” Bongino said many of those arrested “will face federal charges, along with local and state charges.”

“It will not end well for you if you choose violence. Choose wisely,” Bongino said.

In a post on X Saturday night, FBI Director Kash Patel warned: “Hit a cop, you’re going to jail... doesn’t matter where you came from, how you got here, or what movement speaks to you. If the local police force won’t back our men and women on the

thin blue line, we @FBI will.” “Violence and intimidation against federal law enforcement will be prosecuted to the fullest extent of the law,” according to a Sunday-morning post on X by the Department of Homeland Security. “These violent rioters are fighting against LAW and ORDER,” the post added.

House Speaker Mike Johnson said he is “not concerned at all” over President Donald Trump’s order to send 2,000 National Guard troops to respond to immigration protests in Los Angeles.

“I think the president did exactly what he needed to do,” Johnson told ABC News’ “This Week” co-anchor Jonathan Karl on Sunday. “That is real leadership and he has the

authority and the responsibility to do it.”

Secretary of Defense Pete Hegseth said he is prepared to mobilize Marines if the violence continues. Pressed if sending Marines into the streets of American cities is warranted, Johnson said, “We have to be prepared to do what is necessary.”

Members of the California National Guard arrived in Downtown Los Angeles shortly before 4 a.m. local time on Sunday morning, with some vehicles stopping in front of the Hall of Justice, which is next to City Hall.

Multiple people were detained after reentering an area the Los Angeles Police Department had ordered them to leave, the department said.

“Those detained will be arrested and booked for failing to disperse from an area where an unlawful assembly was ordered,” the department’s Central Division said in a statement posted on social media at midnight.

An order to disperse had been issued about three hours prior. The division said “multiple” people were detained on Alameda Street between Aliso and Temple streets, which are near the local office of the U.S. Justice Department, on the eastern side of Downtown Los Angeles.

Police officials didn’t say how many people had been taken into custody.

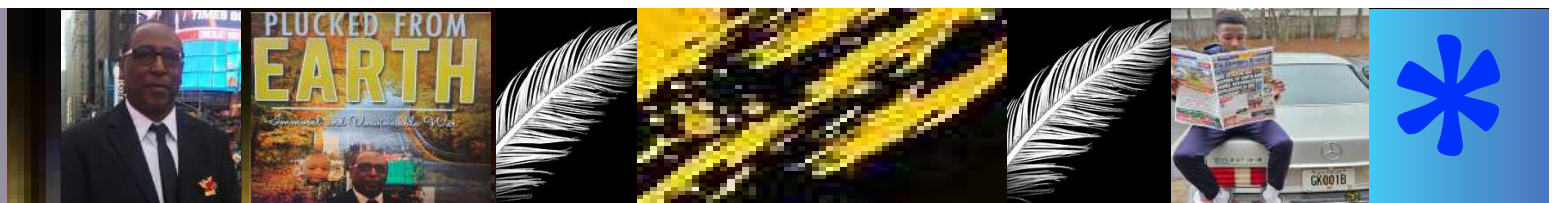
Appeared at NBC news

*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.*

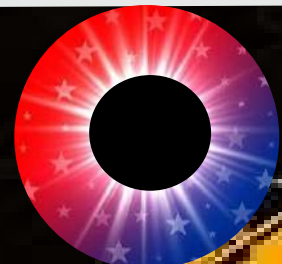
*Ngugi Wa Thiong’o*



**“A ‘no’ uttered from the deepest conviction is better than a ‘Yes’ uttered merely to please, or worse, to avoid trouble.”**



*The Diaspora Times  
is the Diaspora Voice  
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.

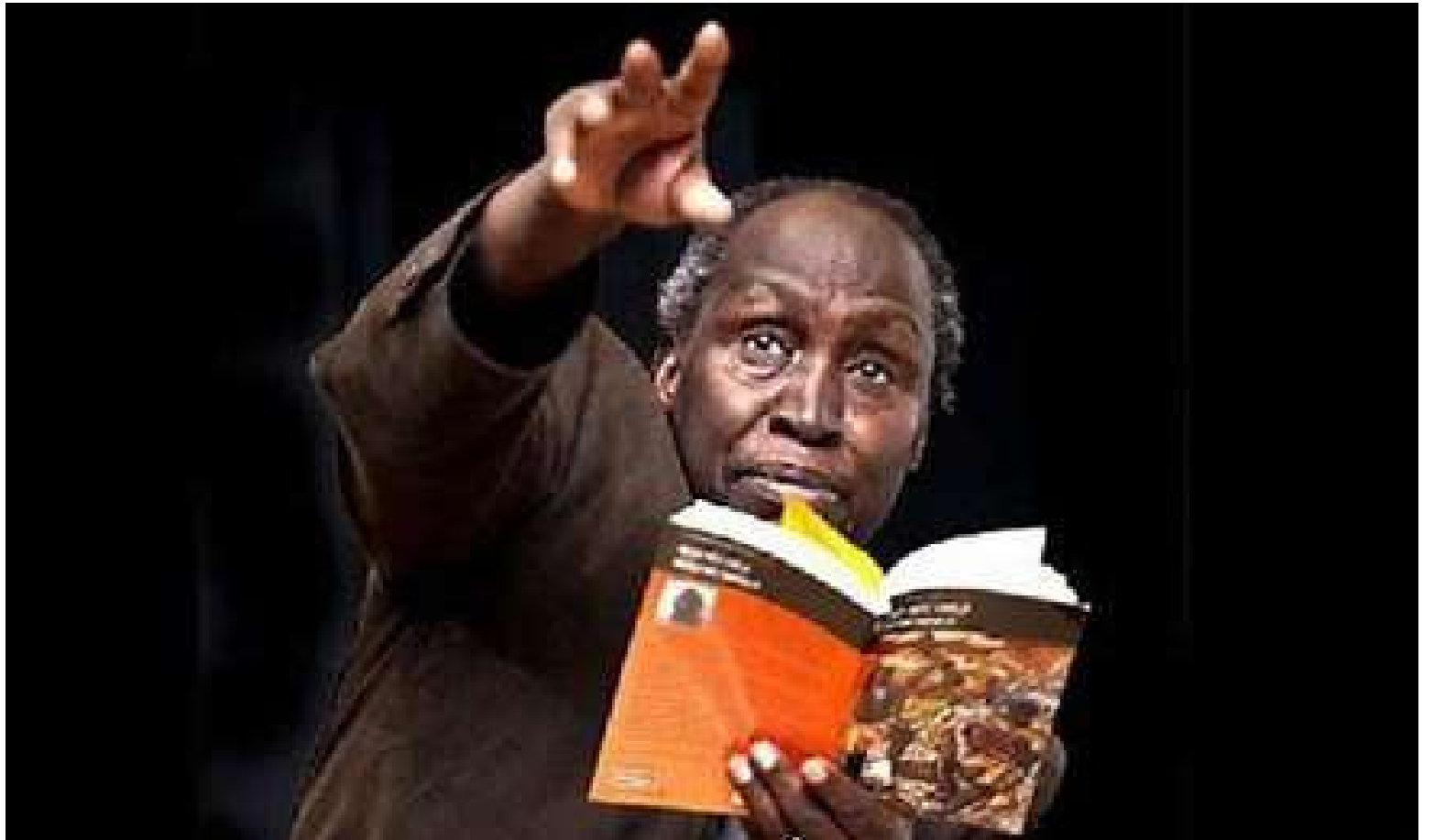
The death of Prof. Ngũgĩ wa Thiong'o has cast a melancholic shadow over Kenya and the literary world. While his death is a profound loss, perhaps the deeper tragedy is that we are only now in his death loudly proclaiming his worth. The country that ignored and exiled him in life has turned overnight 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 school 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 Gĩthae 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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# A LIFES CELEBRATION.

*Ngugi leaves a legacy of rich literature written in both English and Kikuyu, embodying profound cultural knowledge. He believed that people must first understand their mother tongue before learning other languages and that the combination of all brings empowerment.*

**ATLANTA GEORGIA-** The family of the late Ngugi wa Thiong'o, led by its spokesperson, Nducu Ngugi, held a special memorial service in Atlanta, Georgia, at one of his favorite places he would visit from time to time.

The choice of venue was appropriate for a man whose life bore the weight of colonial dislocation and long political turmoil. Akazi exudes quiet insolence and calm through paintings that depict a kind of unspoken struggle. It is possible that while there, listening to Jazz music and experiencing a sound bath with Ndime Drame, Ngũgĩ felt a connection to his past in the theater world and his fight for the second liberation in Kenya.

The program moderators were Nyambura Salinen & Njambura Nducu ( Dr Wanjiku's daughter and Nducu Ngugi, respectively)

Tributes were read by Dr. Gitau Kinungi of the Diaspora Times and Mugambo Wa Kirinyaga, Kimunya Ngugi, Mumbi Ngugi, and Nducu Wa Ngugi of the Ngugi Wa Thiong'o Foundation. Dr. Patricia Rodney of Walter Rodney, California; Professor Ketu Katrak, University of California, Irvine; Prof. Gabriel Schwab, University of California, Irvine; Pitika Ntuli, poet, writer; Dr S. Ama Wray, University of California, Irvine

Dr. Charles Cantalupo, University of Pennsylvania, PA, and Jane Bosibori, Kenya. Others who made the occasion lively were Rigii, of the fame “**Mwene Nyaga**”, Shola Emmanuel, with his exceptional saxophone skills, and Ngina Kiarie, who gave a poetic vote of thanks.

Speaker after speaker shared their contributions, which collectively told the story of a man who believed that knowing oneself and maintaining cultural roots was essential to any person's life struggle.

There was joy when one Ghanaian speaker, Dr. S. Ama, had everyone dancing to a rhythm meant to unite them in thought and share Ngugi's memory of the love of theater in unison.

An excerpt from one of Ngugi's plays, *The Trial of Dedan Kimathi*, was recited by a powerful actor, Oge Agulue, who was the leading actor in the same play when it was performed in California.

Dr. Wanjiku, Nducu, Mrs. Nducu, Mumbi, and Kimunya also shared their stories of encounters with their loving father, and all had fond memories of the good life they shared together. It was full of humor and challenges from a man who taught his children all the things parents instilled in their children. Nducu was especially impressed by his father's late piano lessons skills and even composed a song using



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one of his piano lessons' rhymes and made everyone sing in unison... Ngima hiu, Ngima hiu... etc.

Dr. Gitau read an excerpt from one of Ngugi's books, "**Kenda Muiyuru**," where Gikuyu is giving his last wish. Just like Gikuyu, Ngugi was the kind of person who never wanted to be dragged into other people's fights. His name, just like Gikuyu, must, therefore, not be used by those intending to gain favor or to do evil things.

Ngugi leaves a legacy of rich literature written in both English and Kikuyu, embodying profound cultural knowledge. He believed that people must first understand their mother tongue before learning other languages and that the combination of all brings empowerment.

“If you know all the languages of the world but not your mother tongue, that is self-enslavement,” “Knowing your mother tongue and all other languages too is empowerment.”

May what he stood for, especially the fight for the peasant farmer and that worker who toils hard to make our cities to thrive on, must be respected by all leaders in Kenya and Africa in general.

Those now talking about honoring him should be aware that, he believed that naming buildings or monuments to someone who is no longer alive- is no more important than people believing in themselves. That is how Kenya can remember Ngugi, and honoring him after his death was not his wish. That makes the petition making the rounds to honor him, not crucial or even necessary, as that was not his wish.

Condolences will continue, but those who offer them must remember that Ngugi's strongest beliefs, as mentioned above, ought to be respected. While living, he was honored with 14 honorary Doctorates, and the Atlanta community also honored him last year at a colorful ceremony in Atlanta, Georgia.

**MAY THE GURU AND ICON OF  
AFRICAN LITERATURE REST IN  
POWER**

[illegible]

Ngugi's many contributions to The Diaspora Times and Mugambo Wa Kirinyanya, especially the Mwaurandus series, will be greatly missed.

All can contribute to his foundations whose patron is Nducu Ngugi.

The family wish to thank all for the outpouring of love, messages of solidarity, poems, songs, tributes, and support. For those who have asked how you might support his passion for [REDACTED]

African languages and the power of translation to help languages and cultures speak to one another, please visit his foundation website, The Ngũgĩ wa Thiong'o Foundation

<https://www.ngugiwathiongofoundation.>

org,

Ndũcũ wa Ngũgĩ,

### Family Spokesperson

Ngina Kiarie Tee Ngugi Kay Ngugi Njoki

Wa Ngugi Björn Lannö Thiongo Kimathi M

House Nyambura Organic Farm Nducu Wa

#wearewind

<https://www.ngugiwathiongofoundation.org/>



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*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 renamed and declared February 9 as officially Gulf of America Day, stirring controversy.



## AMAZING WORLD LIFE TOURS COMING SOON.



### THE GENERATION TO CARRY ON THE VISION



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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>Ngũgi Wa Thiong'o<br/>ũhianĩre Wa Kiroto<br/>Guru of Literature<br/>Atlanta, GA.</p> | <p>ARCH. DR. D.K. GĪTAŨ<br/>MŪTONGORIAWĪ KĪONEKI</p>                           |  |
| <p>Dr. Ayub Wainaina<br/>UK Correspondent</p>   | <p>Pastor Mukuria<br/>Spiritual Verses</p>                                     | <p>Brother Kigume<br/>Spiritual Verses</p>   |
| <p>Abigirl Phiri Zimbabwe<br/>Lifestyle stories</p>                                     | <p>Muhammad Adnan Gujar<br/>Lecturer at the University of Chenab Pakistan.</p> | <p>Tajalla Qureshi<br/>Poetess, Author<br/>University of Lahore, Gujrat Campus</p> |
| <p>Mr. Thomas Musau</p>   | <p>Charles Kabiriri<br/>Activist, Kenya</p>                                    | <p>Memory Phiri Zimbabwe<br/>Tourism in Africa</p>                                 |

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# THE FOUR CORNERS OF AFRICA QUADRIPOINT

Tourism with Memory  
Phiri  
Zimbabwe.

*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.*

*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.*



By Memory Phiri  
Zimbabwe.  
Senior editor  
The Diaspora Times

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 con-



tinents on how to promote the 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-tri-point between Namibia and Zimbabwe and crossing between Botswana and Zambia. To be approximate, the state of the art bridge is nine-hun-

dred 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.

*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.*

*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.

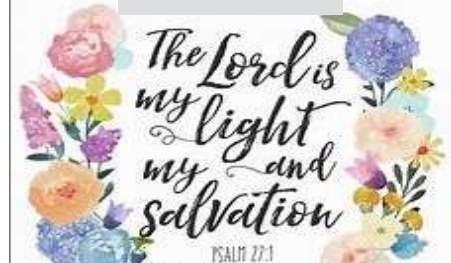
He is willing to help and show kindness to those who are often overlooked or considered different. Practically, this means that we should do the same- Reach out with kindness and love to people of all bac-

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:

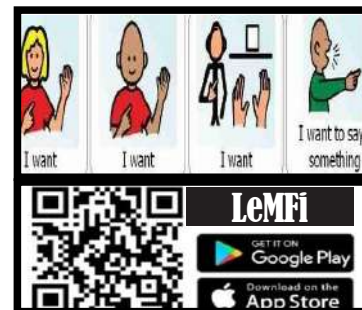
**You will keep in perfect peace those whose minds are steadfast because they trust in you.**

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.

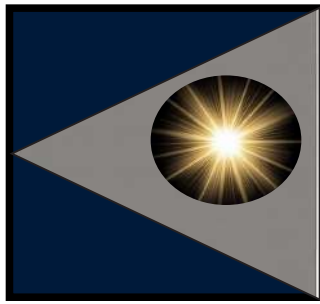


*You may say I'm a dreamer, but I'm not the only one. I hope someday you'll join us. And the world will live as one. -John Lennon*



*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 Bansi 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*

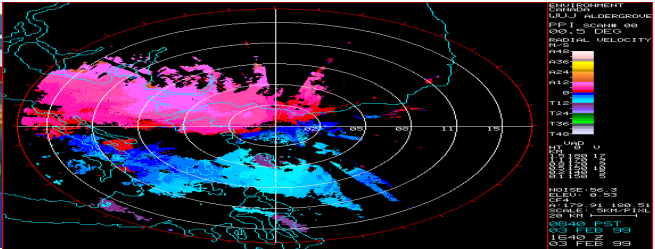




*Untreated, high blood pressure increases the risk of heart attack, stroke and other serious health problems. It's important to have your blood pressure checked at least every two years starting at age 18. Some people need more-frequent checks.*

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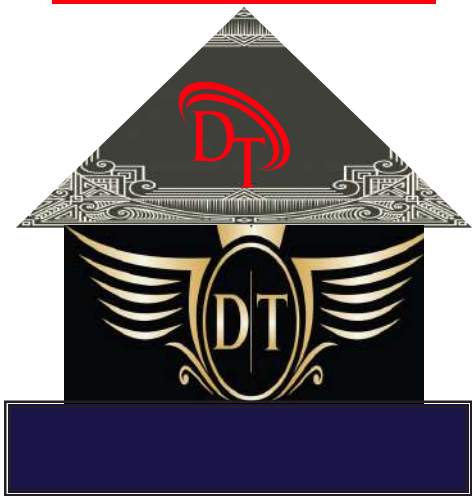


THE WEATHER IN USA

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:

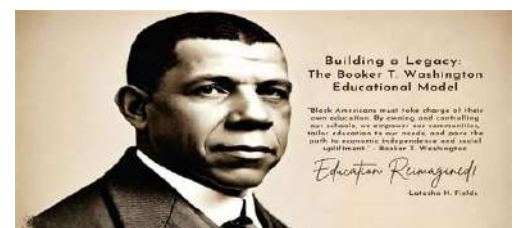
As the great day drew nearer, there was more singing in the slave quarters than usual. It was bolder, had more ring, and lasted later into the night. Most of the verses of the plantation songs had some reference to freedom.... [S]ome man who seemed to be a stranger (a United States officer, I presume) 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

## Indianapolis Colts make first round trade in way-too-early 2026 NFL mock draft.

“Still, Mendoza is an accurate passer (28th in adjusted completion percentage) and has room to grow with Curt Cignetti and the Hoosiers. If Shane Steichen somehow sticks around, this could be a perfect pairing.”

In a way-too-early look ahead to the 2026 NFL draft, Pro Football Network has put together a three-round mock, which for the Indianapolis Colts included a first-round trade.

To state the obvious, predicting how the draft will unfold 10 months from now is an impossible task. The draft order is still TBD, team needs will change between now and then, and prospects will move up and down draft boards. So, more so, when looking at mock drafts this far out, use them as a guide for which draft prospects you should have your eyes on as the upcoming college football season unfolds.

The draft order was determined by Pro Football Network's mock draft simulator, which left the Colts with the ninth overall pick in Round 1. With that selection, they took Indiana quarterback Fernando Mendoza.

“Fernando Mendoza ranked 32nd in time to throw at 2.59 seconds last year. That matches what you see on film -- he diagnoses well and reacts quickly when pressure comes,” wrote PFN. “He likes to extend plays, which leads to sacks, and it shows in a rough 25% pressure-to-sack rate.”

