

Thousands of people from all over the African diaspora descended on the West London suburb of Ealing last weekend to celebrate the British summer's best-known open-air garden party

Kenya and Friends in the Park

The ninth edition of this annual fixture saw an estimated more than 8,000 people from all communities walk through the gates of the spacious Pitshanger Park in Meadvale Road:



UK diasporas enjoy plenty of fun, food, frolic and laughter: WEEKEND WHEN AFRICA WELCOMED THE WORLD UNDER THE COOL BRIGHT BLUE BRITISH SKY

By: Shamlal Puri
Associate publisher
& Senior Editor – UK
shamlalpuri4@gmail.com

Thousands of people from all over the African diaspora descended on the West London suburb of Ealing last weekend to celebrate the British summer's best-known open-air garden party – Kenya and Friends in the Park. The ninth edition of this annual fixture saw an estimated more than 8,000 people from all communities walk through the gates of the spacious Pitshanger Park in Meadvale Road. The beautiful 18.4-hectare Park, which borders the River Brent to the north, is a trendy local recreation area; it acts as a haven for wildlife.



The team behind Kenya and Friends in the Park with founder Lydia Olet (centre) and colleagues. Photo © SHAMLAL PURI.

This gathering was usually held in East London for many years, but this year, the organisers moved it across London to the west of the city to Pitshanger Park, which is central to increasing the reach of the diaspora community. Additionally, this enabled people to walk by the river in a safe, clean and welcoming environment while enjoying an action-packed programme of music, dance, culinary and cultural events. Kenya and Friends in the Park is a project set up by Kenya in the Park CIC and is supported by Kenyans in the United Kingdom. It was first started in 2014 as Kenya in the Park, but to avoid typ[ecasting it as

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Israel forces kill three Palestinians in occupied West Bank attack
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UN Backpage
Time running out on election timeline for South Sudan, UN official warns



The Role Of Folk Tales And Epic Motives In The Poetry Of Usman Azim

ABSTRACT

In this article, in the poems of the folk poet of Uzbekistan Usman Azim, written on the basis of folk tales, the unique aspects of the poet's creativity, the most common images in folk tales, and the situations of the

plot line are highlighted as examples from several poems of the creator given The poem "Alpomish", which reflects the deepest roots of the poet's work, and their unique interpretation are discussed.

KEYWORDS:

Folk tales, folk epics, motif, plot, detail, image, poetic symbol, "Comes to come", "Comes to danger", "Doesn't come" The first hero, the middle hero, the youngest hero, the princess and the fairy, "Alpomish", "Bakhshiyona".

When we read Usman Azim's poems based on folk tales, we can see that the rebellious spirit of the poet does

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Chinese envoy calls for efforts to address root causes of food insecurity

A Chinese envoy on Thursday called on the international community to address the root causes of food insecurity. “In order to resolve the food crisis, the international community must focus on the root causes and conduct a systematic review of the situation,” said Zhang Jun, China’s permanent representative to the United Nations (UN). The most severely affected victims of the food crisis are, without exception, developing countries, he noted. “Food insecurity is essentially the result of insufficient and unbalanced development worldwide, and a concrete manifestation of the development gap between the North and the South,” he told a UN Security Council open debate on famine and conflict-induced global food insecurity. “It is closely related to the long-standing, unjust and unreasonable food production and trade system

and the global governance system as a whole. The international community should address both the symptoms and root causes, improve rules and regulations, and take comprehensive measures to achieve the goal of zero hunger in 2030 as planned,” he said. The Chinese envoy urged developed countries to cancel unreasonable agricultural subsidies and adopt reasonable monetary policies, reduce the impact of factors including imported inflation and exchange rate fluctuations on food security in developing countries. He also called for efforts to remove the restrictions of unilateral sanctions on food production and exports, combat speculative capitals and price monopoly, and to build a safe, stable and mutually beneficial industrial and supply chain system.

CGTN



Zhang Jun, China’s permanent representative to the United Nations (UN)

Russia, Ethiopia

Russia, Ethiopia begin cooperation in the field of peaceful atom

A roadmap for the development of Russian-Ethiopian cooperation in the field of the peaceful use of atomic energy was signed on the sidelines of the Russia — Africa Economic and Humanitarian Forum. The document was signed by Alexey Likhachev, Director General of ROSATOM, and Belete Molla, Minister of Innovation and Technology of the Federal Democratic Republic of Ethiopia. The roadmap defines the concrete steps that the parties will take in 2023-2025 to explore the possibilities of building a large or small nuclear power plant, as well as a Center for Nuclear Science and Technology in Ethiopia. The two parties plan to work together to develop Ethiopia’s national nuclear infrastructure, organize technical tours and seminars, and hold meetings of specialized working groups.



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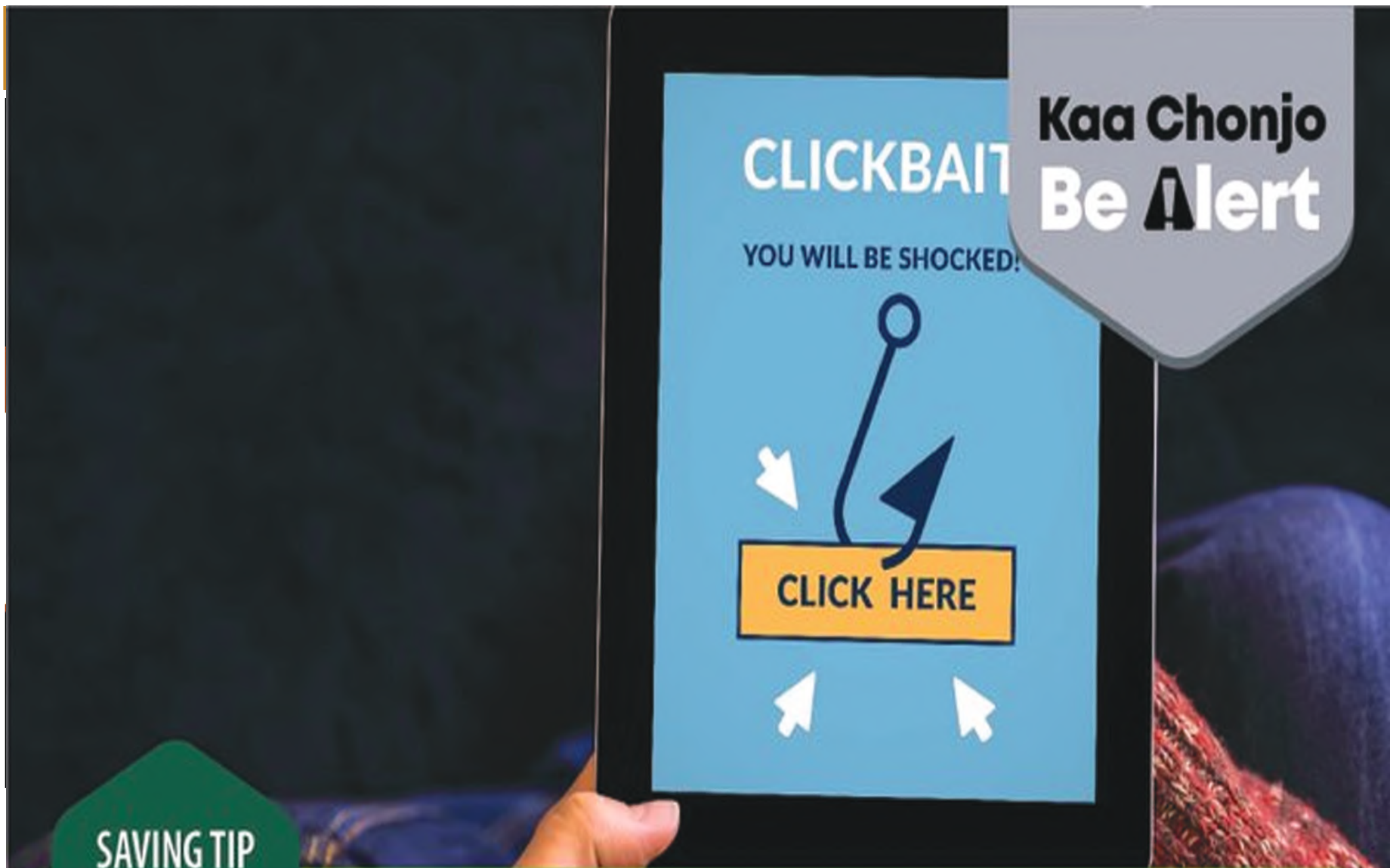
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Inspiration

Industriousness

By: Maxmarejabova Muqaddas
xxxxxxxxxxxx

Worth Noting:

- Many years ago, the bride and groom met with each other in the living room, and their money passed through from their fathers. In the current situation, people can meet in cafes and restaurants. With the money passed through, waiters, gyms, dietaries, and cosmetic surgeons can make as much effort to look perfect as they can.
- Also, many years ago, children offended their parents. In most societies, children can do whatever they want, and parents can't punish them. Everything in the world has evolved into an industry. Many years or eras ago, humans worked like a person with the clothes they wanted to wear at work, and even they didn't know what time to come and go or have lunch with themselves.



The community and your family always take care of you when you fail, when you become ill, and even during the hard times of your lifetime. Unfortunately, the Industry system wanted to urbanize and care with the system not more for family but about work. They can continue their schedule with the insurance company to care for their health, and they can encourage their properties in banks like they can take many values. Also, their crimes are never countered, and they can live how they want, and as a consequence, when they become older, they can go to the elderly hospital and receive nursing support. As a result, they can take care of people who have never met before or are unaware of their perception of each other, or even if this care isn't given by their grandchildren or their children. They should take care of the nurses. So, interesting point. Right! The main priority is to handle them with work. In addition, people can find their spouse without the permission of their parents, or even their occupation, and all of these things In premodern life, we can have strong relationships with their family but weak industries and individuals. In Modern life, we can include weak families, strong industries or work, and strong individuals. Many years ago, the bride and groom met with each other in the living room, and their money passed through from their fathers. In the current situation, people can meet in cafes and restaurants. With the money passed through, waiters, gyms, dietaries, and cosmetic surgeons can make as much effort to look perfect as they can. Also, many years ago, children offended their parents. In most societies, children can do whatever they want, and parents can't punish them. Everything in the world has evolved into an industry. Many years or eras ago, humans worked like a person with the clothes they wanted to wear at work, and even they didn't know what time to come and go or have lunch with themselves. An interesting point is that humans thought about agricultural work from season to season, like when plants and flowers start to grow, they can start their plantation process and harvest them at the end of the hot days. Like that, many days passed unconsciously. They never became aware of this kind of thing. In addition, one human asked a passerby an interesting question. What year do we live? In which era or time can we call momentum? This situation is incredible. After that, they started to create their own times. Like the first time clock created in London, in 1784. The London time may be 7 p.m., but the Liverpool time shows 7:30 p.m. Like that, people started to go on time with their work. Simply put, humankind adapted to the situation. Children started to go on time every day to their schools, and bus workers started to go to their bus station every day in the morning. The most important thing is that humans take care of their foods not when they are hungry but at breakfast or lunch time, and as a consequence, they can continue their eating time together.

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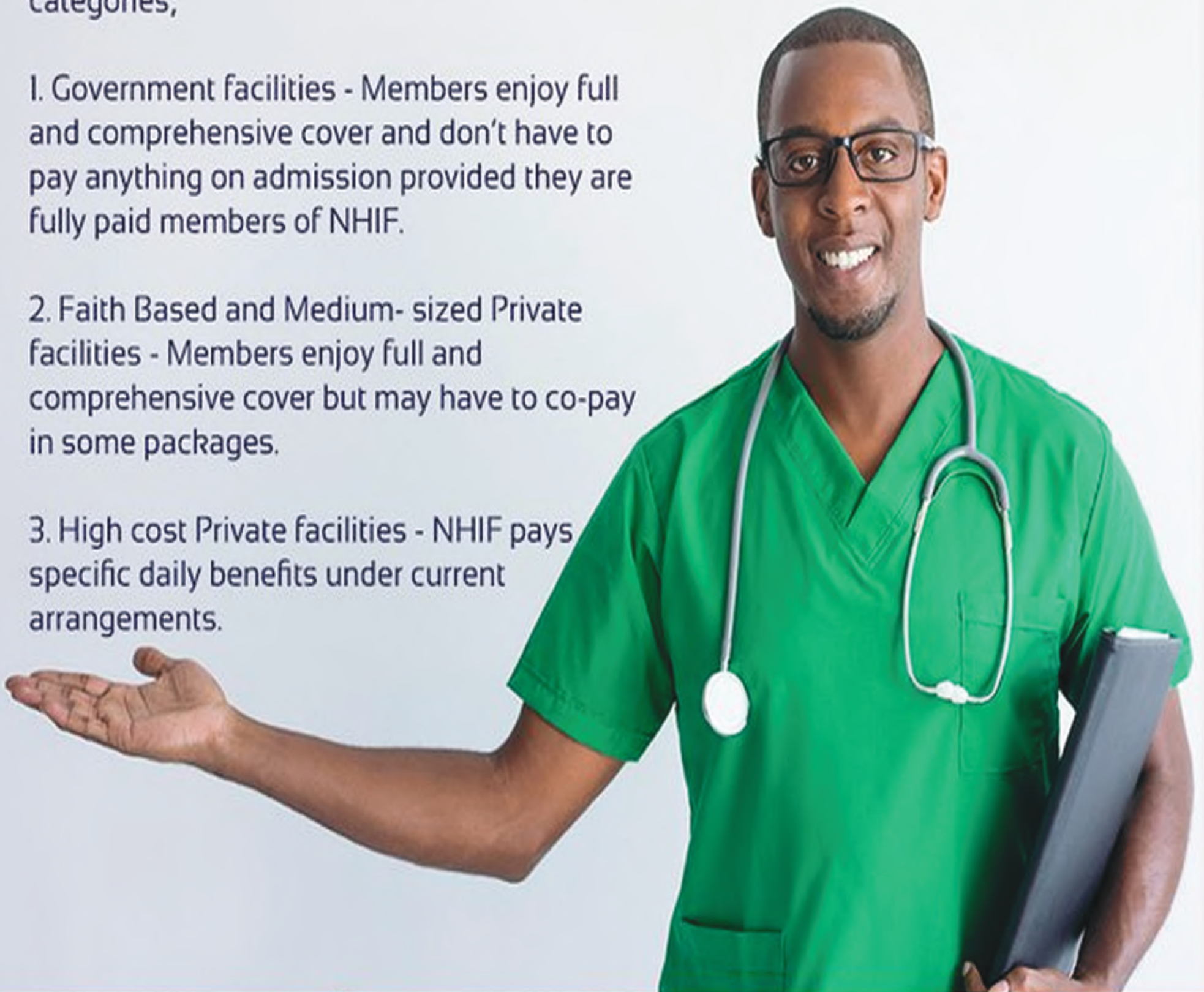
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I Feel My Heart...

By: Hujjat

Many winters without springs, dark nights without dawn, moments when the heart was thirsty for a drop of hope have passed my life. I fell... When I fell so hard, my heart groaned like autumn leaves. But until then, my life was so beautiful that I could only feel the constant glow of endless happiness around me, as if it had no bottom.

It seemed to me that the dreams born with a strong prayer would come true without any difficulties. But life is not beautiful without obstacles. That's why they don't call the miracle of life a theater scene for nothing. One person cannot only play the role of a happy person on the stage, he must also give place to others. As a young artist, when I am asked what I compare life to, I say that I compare it to many different things....

There is no limit, an unstable ocean, a piano made of black and white roads and a theater scene as Shakespeare said. I want to compare it to the ocean at the moment when the hearts are talking to you. If we call it the ocean, imagine that there are small castles on the surface of the water. One is a castle of happiness, one is luck, one is misfortune, one is sadness, and another is hope... I was living in a castle of happiness

when I wanted to tell you, but suddenly I was surrounded by ivy flowers of sadness. I had a very fierce battle with those stubborn flowers. There were whispers from somewhere that "I will lose"...But for a moment, I did not stop saying "My heart feels it, I can do it". Never... After all the hardships and struggles, the wind of hope raised the flag of victory. I am still on the battlefield. Whether we like it or not, we will all be on the battlefield throughout our lives. But I know that I will manage everything, I will definitely see bright days, I will overcome everything.

Because MY HEART FEELS...

Hujjat

.....



US

US approves postpartum depression pill

By: BBC News

The US has approved the first pill for postpartum depression. The Food and Drug Administration (FDA) said zuranolone, sold under the brand name Zurzuvae, has been approved as a once-daily pill taken for two weeks.

Until now, treatment for postpartum depression (PPD) was available only as an intravenous injection, the FDA said.

Drug manufacturers Sage Therapeutics and Biogen said the pill is expected to be available later this year. No price has yet been announced.

Similar to other forms of depression, symptoms of postpartum depression (PPD) can include sadness, loss of energy, suicidal thoughts, decreased ability to feel pleasure, or cognitive impairment, according to the FDA. It is estimated that one in seven women experience symptoms of PPD in the US, research has found.

"Postpartum depression is a serious and potentially life-threatening condition in which women experience sadness, guilt, worthlessness—even, in severe cases, thoughts of harming themselves or their child," said Tiffany Farchione, head of psychiatry in the FDA's Center for Drug Evaluation and Research.

"And, because postpartum depression can disrupt the maternal-infant bond, it can also have consequences for the child's physical and emotional development."

Access to an oral medication will be beneficial for many women "coping with extreme, and sometimes life-threatening, feelings", she added. Clinical trials showed the pill helped to significantly reduce depressive symptoms within three days. The effect of the medication was maintained at four weeks after the last dose, the FDA said.

It noted that the most common side-effects from taking Zurzuvae can include drowsiness, dizziness, diarrhoea, fatigue, the common cold, and urinary tract infection. The agency said labelling contains a boxed warning noting that Zurzuvae can affect a person's ability to drive and perform other potentially hazardous activities. It recommends patients should not drive or operate heavy machinery for at least 12 hours after taking it.

Sage Therapeutics and Biogen had also sought approval to use zuranolone for major depressive disorder (MDD), or clinical depression. However, the FDA said the medication did not provide substantial evidence of effectiveness and said an



additional study or studies would be needed. The companies said they were evaluating their next steps.

Sage Therapeutic said it was "highly disappointed for patients, particularly amid the current mental health crisis and millions of people with

MDD struggling to find symptom relief."

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Motivation

Role Of Community And Your Family In One’s Life

By:N. George
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Worth Noting:

- Right! The main priority is to handle them with work. In addition, people can find their spouse without the permission of their parents, or even their occupation, and all of these things In premodern life, we can have strong relationships with their family but weak industries and individuals.
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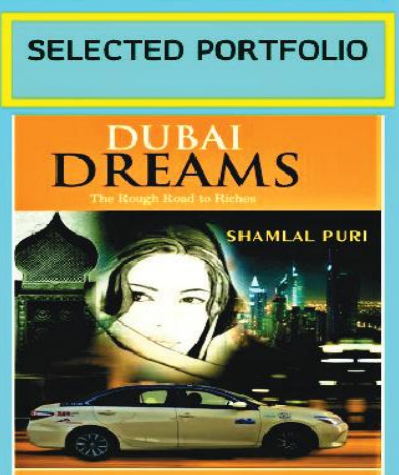
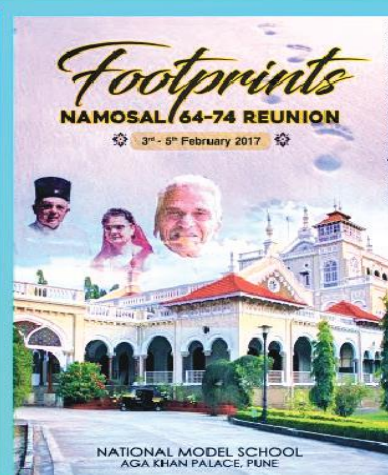
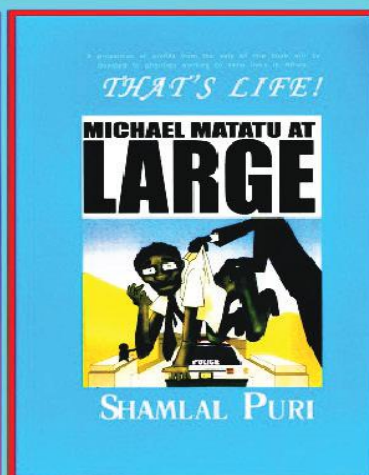
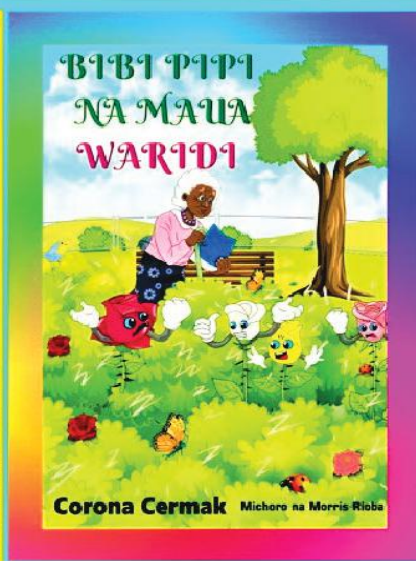
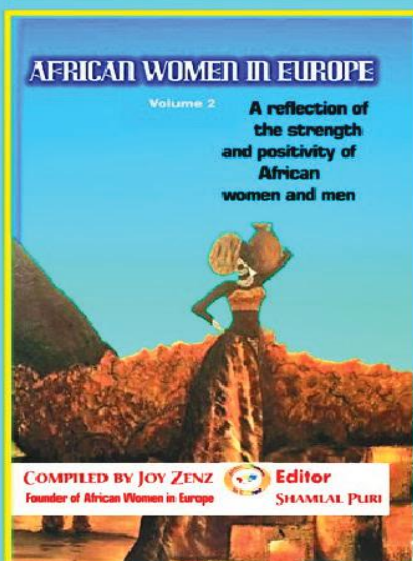
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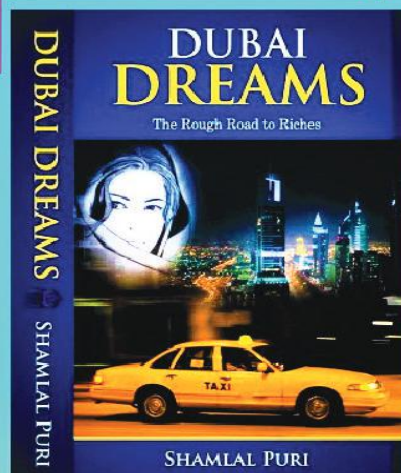
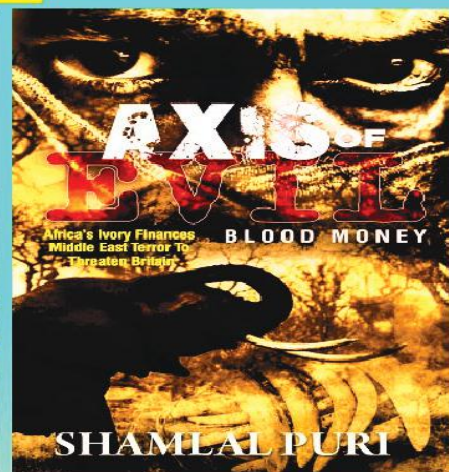
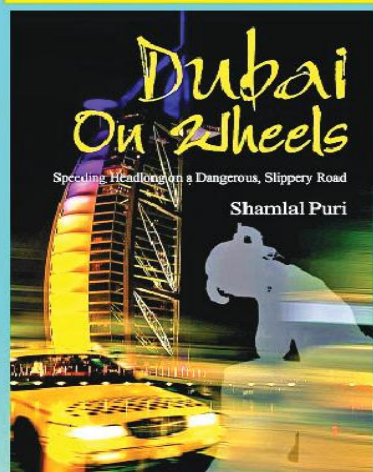
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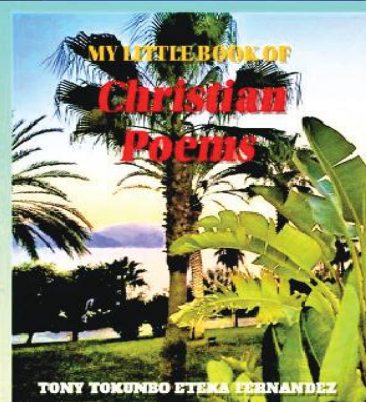
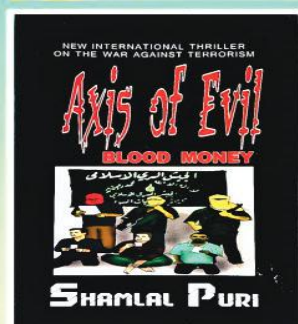
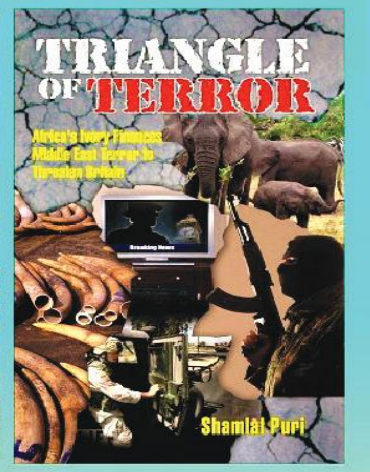
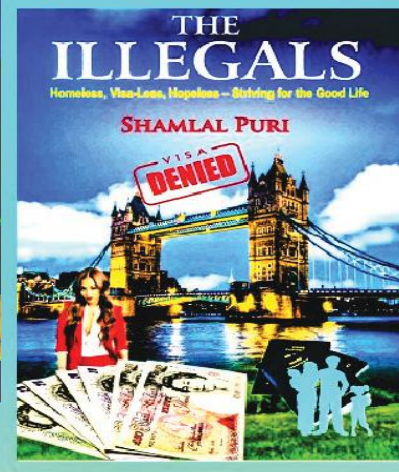
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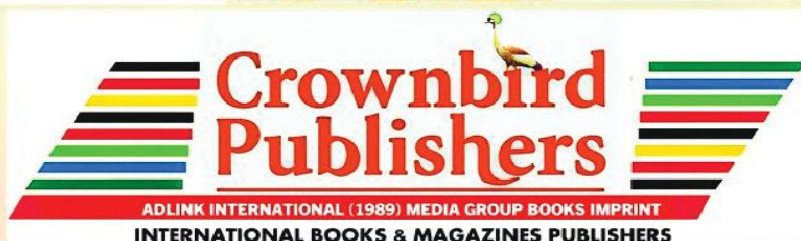


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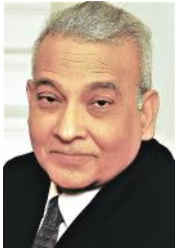
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Diaspora News

UK diasporas enjoy plenty of fun, food, frolic and laughter: WEEKEND WHEN AFRICA WELCOMED THE WORLD UNDER THE COOL BRIGHT BLUE BRITISH SKY



By: Shamlal Puri
Associate publisher
& Senior Editor – UK
shamlalpur4@gmail.com

Contd from Page 1

Worth Noting:

- It is the idea of a group of Kenyans led by its founder, the award-winning and prominent British Kenyan diaspora community leader and philanthropist Lydia Tett Olet.
- This popular British annual garden party aims to promote unity amongst the diaspora community.
- The two-day event allows all Kenyans to show the spirit of togetherness, network and share our diversity.
- The organisers say, “Some members of the community are facing mental health challenges exacerbated by the rising cost of living; this event aims to empower Kenyans and other communities through workshops, e.g., consular matters, immigration issues, education, business, etc., to promote Kenyan culture through entertainment, sports, fashion, games, food, music, and dance and create awareness regardless of different ethnicity

a solely Kenyan event, the annual garden party was re-named Kenya and Friends in the Park, attracting wider communities from Uganda, Tanzania, Rwanda, Zambia, Zimbabwe, Botswana, South Africa, the Caribbean, India, Pakistan, Bangladesh, China, Malaysia, Singapore, not forgetting the local Britons who have either lived in East Africa or those interested in enjoying the cultural and culinary wealth the continent.

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The two-day event allows all Kenyans to show the spirit of togetherness, network and share our diversity.

The organisers say, “Some members of the community are facing mental health challenges exacerbated by the rising cost of living; this event aims to empower Kenyans and other communities through workshops, e.g., consular matters, immigration issues, education, business, etc., to promote Kenyan culture through entertainment, sports, fashion, games, food, music, and dance and create awareness regardless of different ethnicity

“We also work towards promoting local and international trade and tourism. Promote Kenyan Entrepreneurs, Investments, and Networking, bring families together to embrace their roots and culture that helps them in their personal growth (Bridging the gap).” At the event, attendees experience a hub of culture with live demonstrations of cultural artefacts and musical instruments led by respected elders in our community. Attendees participate in traditional practices, try Kenyan delicacies, and support small businesses by purchasing hand-crafted accessories distinct to Kenya. The event had an action-packed programme, adding excitement and variety to the weekend. There were popular headlining artists and a leisure (play) area for children, including football, basketball shootouts, and a Tug-of-War between the youth and the elderly.

It was a socially inclusive event where youths showed off their talents. For example, the immensely-popular Sarah Ikumu, who reached the finals of Britain Got Talent Series 11 in 2017, made her debut mega appearance at Kenya and Friends in the Park.

Additionally, a Health and Wellness hub stall educated attendees on prevalent health challenges in broader society, such as Mental Health, Nutrition, Cancer, Diabetes, and Domestic Abuse, led by professionals. This is a way for reconciliation and healing within the community by recognising, challenging, and addressing the barriers faced through effective and meaningful participation while promoting community cohesion.

“The event will be one to remember, boosting belonging and cohesion. We are excited to welcome all to Kenya and Friends in the Park,” Founder Lydia Tett Olet said.

Many prominent Kenyans attended the event, including the Kenya High Commissioner Manohar Eshpisi. The Kenya High Commission’s stall was popular among the hundreds of UK-based Kenyans offering mobile counsellor services and advice from the able team headed by Mrs Alicent Odipo.

Ambassador Eshpisi said he was delighted to see hundreds of Kenyans and friends from all over the United Kingdom attended this event.

He praised “the great gathering of hundreds of Kenyans and our friends with plenty of colour and splendour adding great connections and great talk on investment.”

He was delighted to meet people from all walks of life at the event, and everyone enjoyed the Kenyan culinary delights in the Park.

“Huge congratulations to the founder Lydia Olet.” He said.

A statement from the Kenya High Commissioner’s office said, “It was a blessing to conclude the week with the delegation of artists, media practitioners, and business venture reps visiting London for the annual Kenya in the Park event organised



The Kenya High Commission stand attracts hundreds of diaspora Kenyans. Photo © SHAMLAL PURI.



Picnic time revellers enjoying a well-deserved summer day break. Photo © SHAMLAL PURI



Ealing Mayor Hitesh Tailor with Kenyan diaspora community leader Elizabeth Kangethe, former Mayor of Barking and Dagenham. Photo © SHAMLAL PURI

Contd Page 11.

Diaspora News

UK diasporas enjoy plenty of fun, food, frolic and laughter: WEEKEND WHEN AFRICA WELCOMED THE WORLD UNDER THE COOL BRIGHT BLUE BRITISH SKY



By: Shamlal Puri
Associate publisher
& Senior Editor - UK
shamlalpuri4@gmail.com

Contd from Page 10

Worth Noting:

- The event was sponsored, among others, by the forex bureau Sendwave and Lemfi (formerly called Lemonade Finance), offering finance for everyone (eligible) and supported by 31 other companies, including Kenya Airways, Adlink International (1989) Media Group, the 34-year-old London-based advertising and book/magazine consultancy, Trishtatv Channel, Howard and Sons, who specialise in agricultural machinery sales, King's Developers, and Bluevision, Diaspora Insurance, among others who offered real estate sales in Kenya.

- The action-packed programme included a live performance by MC Jess, and a talk by Njeri wa Migwi, founder of Usikimye, a movement working towards ending the prevalence of sexual and gender-based violence.

- The beautiful Kate Actress was also present alongside Olympic Gold real estate and other stars, including Mercy Masika, James Wanyoike, Benzol, Nviri, and Musa Jakadala.

by Team Kenya and event founder Lydia Olet.”

It noted that the two-day event allowed Kenyans in the United Kingdom to demonstrate unity, network, and promote Kenyan culture through food, dance, and comedy, and showcase opportunities for trade and investment both in the UK and Kenya.

Cllr Hitesh Tailor, the Mayor of Ealing and some prominent local government politicians also attended, including Cllr Ms Rima Baaklini, Cllr Ben Wesson, and Cllr Ms Ilyada Nijhar.

Also present were prominent diaspora leaders Cllr Elizabeth Kangethe, former Mayor of Barking and Dagenham and Janet Wainaina, founder of the famous Face of Kenya beauty pageant.

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The beautiful Kate Actress was also present alongside Olympic Gold real estate and other stars, including Mercy Masika, James Wanyoike, Benzol, Nviri, and Musa Jakadala.

The popular Judith Bwire Namacheke, the unique star who plays Nyatiti, returned for a repeat performance at the event two years running. The organisers said men usually play Nyatiti, but this unique lady has broken the bars and proved the men wrong.

“She is one of our artists in Kenya and friends in the Park two years in a row, and we only take the best. Her fans couldn't wait to see her on stage, one of our own superstars.”

Media celebrity Lynn Ngu-



My photographer colleague Peter could not resist dancing to the Park's music. I caught him unawares. Photo © SHAMLAL PURI



Kenyan fashions galore at the Park. This stall attracted a lot of interest. Photo © SHAMLAL PURI



Tanzanian author Nuru Balama Lyria displays her latest creation which was well received. Photo © SHAMLAL PURI

gi generated interest among the visitors at the event. She is an attention grabber who rose to stardom after living in the slums of Nairobi to become a seasoned content



Richard Howard, whose company sells agricultural machinery made a return visit to Kenya in the Park. Photo © SHAMLAL PURI



Community leader Janet Wainaina of the Face of Kenya beauty pageant fame with a friend at the Park. Photo © SHAMLAL PURI



This little girl and her sister posed for our photographer, watched by their doting mother. Photo © SHAMLAL PURI

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Israel

Israel forces kill three Palestinians in occupied West Bank attack



Worth Noting:

- Reporting from occupied East Jerusalem, Al Jazeera's Mohammed Jamjoom said the Palestinian health ministry confirmed the deaths in the attack south of Jenin.
- "The Israeli army said it also found an M-16 [assault weapon] in the vehicle," said Jamjoom.
- "This is all adding to a lot of tension here. It comes 24 hours after an attack that occurred in Tel Aviv, in which a young Palestinian man from Jenin was shooting at people. This is adding to a lot of concern to what this could mean in the days ahead."
- Mustafa Barghouti, head of the Palestinian National Initiative party, said that the killing of the three Palestinians amounts to an "extrajudicial killing."
- "What Israel did today is another act of extrajudicial killing of Palestinian young people," Barghouti told Al Jazeera. "It's unlawful execution of people without any kind of judiciary process."

Soldiers opened fire on a vehicle near the Jenin refugee camp, killing three passengers who the Israeli army alleged they were planning an attack. Israeli forces in the occupied West Bank have shot dead three Palestinians who the army alleged were on their way to carry out an attack. Soldiers opened fire on Sunday on a vehicle and killed three passengers, an army statement said. "A short time ago, a vehicle carrying a squad of terrorists from the Jenin refugee camp was identified while on its way to carry out an attack," it said. The dead included Naif Abu Tsuik, 26, who the army said was a "leading military operative" from the Jenin refugee camp.

The army said that he was "involved in military action against Israeli security forces and advancing military activity directed by terrorists in the Gaza Strip", the coastal enclave controlled by the group Hamas. According to the Quds News Network, the vehicle was hit with more than 100 bullets. Prime Minister Benjamin Netanyahu praised the security forces and said Israel "will continue to act against those who seek our lives anywhere and at any time". Hazem Qasem, a Hamas Gaza spokesman, said the deaths would not go unpunished. "The enemy, which assassinated three of our Palestinian people, will not escape paying the price of its

crimes," he said in a statement. Reporting from occupied East Jerusalem, Al Jazeera's Mohammed Jamjoom said the Palestinian health ministry confirmed the deaths in the attack south of Jenin. "The Israeli army said it also found an M-16 [assault weapon] in the vehicle," said Jamjoom. "This is all adding to a lot of tension here. It comes 24 hours after an attack that occurred in Tel Aviv, in which a young Palestinian man from Jenin was shooting at people. This is adding to a lot of concern to what this could mean in the days ahead." Mustafa Barghouti, head of the Palestinian National Initiative party, said that the

killing of the three Palestinians amounts to an "extrajudicial killing." "What Israel did today is another act of extrajudicial killing of Palestinian young people," Barghouti told Al Jazeera. "It's unlawful execution of people without any kind of judiciary process."

Deadliest year

More than 200 Palestinians have been killed this year in the occupied Palestinian territories and the UN has warned that 2023 is on track to be the deadliest year for Palestinians since it started recording fatalities. Barghouti said these killings are a "war of terror" against the Palestinian civil population, that will continue so

long as the Israeli occupation continues. "Occupation has been there for 56 years, ethnic cleansing of Palestinians is there since 75 years, and without ending these two processes, of course, there will never be peace in this region," he said. Jenin has been a flashpoint and the scene of numerous Israeli raids – many deadly – during the past few months. The largest Israeli raid of the camp in nearly 20 years took place in June, killing 12 Palestinians and forcing thousands to flee their homes. On Saturday, August 5, Kamel Abu Bakr, from Jenin, opened fire in central Tel Aviv and killed an Israeli police inspector before he was shot dead by a responding officer. Earlier this week, a settler rampage in the occupied West Bank killed 19-year-old Palestinian Qusai Jamal Maatan, while Israeli soldiers shot dead another young Palestinian, 18-year-old Mahmoud Abu Sa'an, during one of their daily pre-dawn raids in the occupied West Bank. The settler attack, Barghouti said, was carried out by a man who serves in the Israeli government. The political leader added that what this says about the relationship between settlers and Israel's current far-right government, therefore, is that "this Israeli government is a fascist government."

Source: Al Jazeera and news agencies



A woman passes in a car by the scene where Israeli forces targeted a Palestinian vehicle, near Jenin [Raneen Sawafta/Reuters]

Diaspora News

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By: Shamlal Puri
Associate publisher
& Senior Editor - UK
shamlalpuri4@gmail.com

Contd from Page 11

Worth Noting:

- Media celebrity Lynn Ngugi generated interest among the visitors at the event. She is an attention grabber who rose to stardom after living in the slums of Nairobi to become a seasoned content creator, talk show host, and YouTuber specialising in human interest stories.
- The speciality of Kenya in the Park is the mouth-watering wafting aromas of the Kenyan cuisine nyama choma (barbequed meat and chicken) which attracted long queues outside the Mezani Grill. This Kenyan barbeque grill house has earned a high reputation from its customers.
- Their speciality includes Stew Kale and Ugali, Mandazi, Stew Pilau and Chapati, Tilapia (fish) and kachumbari (salad)
- This year, Roti Corner, a modern Indian eatery, cocktail and shisha bar in Camberwell, owned by the former Nairobi resident, the friendly Avninder Singh Sehmi, was also present, attracting Indian culinary fans from all communities. Their speciality was chicken and lamb kebab and a choice of vegetarian dishes.

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Stalls selling Kenyan textiles, wear and jewellery attracted considerable interest and sales.

I was fascinated to meet the Tanzanian Nuru Balama Lyria, the children's author of Meet Jua, teacher and coach, who had her particular stall promoting her book. Children did not miss out on the fun. There were play spaces with an exciting choice of merry-go-rounds, candy stalls, not forgetting Mr Softy's ice cream van.

The weather did not disappoint except for a short drizzle to remind us that the UK is reputed for the vagaries of

the weather.

The diaspora community of the UK is looking forward to the event returning in 2024 with a new offering.

Plans are still in the pipeline, and the organisers will announce these soon.



Selfie time...This boy captures his mini safari in this merry-go-round for the memory lane while his friend admires the scene around him. Photo © SHAMLAL PURI



Nyama choma, one of favourite Kenyan culinary delights, was loved at the Park. Photo © SHAMLAL PURI



Curry craze...Indian Roti's owner Anvinder Singh Sehmi (right), prepares an order watched by his colleague. Photo © SHAMLAL PURI



Kenya is one of the countries where traditional wear oozes national pride even if the diaspora is oceans away from home. Photo © SHAMLAL PURI



Sendwave, one of the sponsors of this event, was a popular stopping place for visitors. Photo © SHAMLAL PURI



Setting up her stand at the park, Lemfi, the other sponsor, had attractive offers. Photo © SHAMLAL PURI

Folk Tales And Epic Motives

The Role Of Folk Tales And Epic Motives In The Poetry Of Usman Azim

By:.....
xxxxxxxxxxxx

Contd from Page 1

Worth Noting:

- The epic “Alpomish” is considered the deepest and most powerful root from which Usman Azim’s creativity drank water. “This allegorical epic is a life-and-death struggle between Good and Evil. Bravery and treachery, self-sacrifice and self-sacrifice for the country, friendship and generosity, generosity and stinginess live side by side, rejecting each other at every moment. White and black are separated with a really fair clarity.
- It does not mislead the listener or reader. In general, “Alpomish” is a great wisdom. Both in Bakhshian poems and poems of other themes and weight, we repeatedly encounter the images of Alpomish, Barchin, Karajan and Kaldirg’och. In addition, the symbolic details of the epic “Alpomish” also have a different color, a different color in Usman Azim’s work.
- The epic “Alpomish” is a work that excited Usman Azim and encouraged him to pick up a pen more than once.



Jumanova Shahnoza Ikromjonovna

not fit into the stereotyped literary dimensions of fairy tales. Therefore, in the poet’s lyrics, we see that plots, details and images reminiscent of fairy tales are transferred to a new poetic scope in the poems addressed to fairy tales. The images that Usman Azim uses most often from folk tales are the images of the eldest hero, the middle hero, the youngest hero, the princess and the fairy. Also, the most common plot line in folk tales, the three roads before the hero: “Borsa kellar”, “Borsa khatar”, “Borsa kelmas” is one of the motifs often used in the works of Usman Azim. In the poem “Besehr ertak” the lyrical reality is told in the language of a middle boy. In it, it is said that the three brothers and sisters worked tirelessly in the fields. One day, the brother of the lyrical hero rebels against this same life: He is a magical river water, Ichaverdi sat down. The river has become a river, my brother, Eroding the shores. [1, 135]. After that, the remaining two sons - the lyrical hero and the younger brother - continue to work as a duo. But one day the youngest son will get bored of this way of life, or “tired of chasing oxen”, he will also pro-

test:
After a witch bird
He ran and got lost...
The wind has gone, my brother,
Fill the fields. [1, 135].
The lyrical hero - the middle boy, is saddened by his father calling the eldest son “son of the river” and the youngest son “son of the wind”. Because the ploughman, after digging his heel, waits to continue his father’s work. At the end of the poem, the cry of the lyrical hero is a logical conclusion, and it sounds like a painful confession from the throats of people who do not interfere with anyone in life, are not dissatisfied with anything, take it in even if they are dissatisfied, and live quietly getting used to the prosperity of this world: For thousands of years, I drive twice, Bitter sweat on my forehead. Give me a hug too, father! I became a husband, a father, a husband... [1, 135]. In another poem, the poet writes about the feelings of the youngest son. In this, Usman Azim expresses his displeasure with the role of the youngest son in folk tales. At the very beginning of the poem, “Third son, your father honors your brothers, you are the herds-

man,” he poetically emphasizes the burden of fate that falls on the shoulders of the youngest son: The third son, your brothers walk in the smooth way, your way is “If you don’t come, you won’t come”. [1, 136]. In another poem, Kenja Batyr is the first to rebel against life, telling his brothers that he wants to leave this land. But the brothers tell their brother not to leave, to stay here and get used to everything. The eldest hero explains the reason for this “remaining” as follows: Brother, understand, the earth is round. Well, make a shahd and reach the Maghrib, You will return from Mashriq the next day. [1, 248]. Another poem describes the love between Kenja Botir and Malika. It is a difficult task to preserve this love in a cruel world. The poet Kenja brings giants to the path of hero and princess. My queen, our mountain has flowed like water, Metin stones melted and disappeared. The giants are coming - torches lit, Heads like mountains touching the clouds. [1, 248].

Landscapes are effectively used to express the poet’s ideological-artistic concept in the poems based on motifs of folk tales. In this poem, the mental experiences of Kenja Batir and Malika in a difficult situation are expressed with poetic expressions such as “the mountain flowing into water”, “stones disappearing”, and the victory of the giants is expressed with the metaphor of “mountain heads touching the clouds”. The epic “Alpomish” is considered the deepest and most powerful root from which Usman Azim’s creativity drank water. “This allegorical epic is a life-and-death struggle between Good and Evil. Bravery and treachery, self-sacrifice and self-sacrifice for the country, friendship and generosity, generosity and stinginess live side by side, rejecting each other at every moment. White and black are separated with a really fair clarity. It does not mislead the listener or reader. In general, “Alpomish” is a great wisdom [5]. Both in Bakhshian poems and poems of other themes and weight, we repeatedly encounter the images of Alpomish, Barchin, Karajan and Kaldirg’och. In addition, the symbolic de-

tails of the epic “Alpomish” also have a different color, a different color in Usman Azim’s work. The epic “Alpomish” is a work that excited Usman Azim and encouraged him to pick up a pen more than once. He refers to the melodies of “Alpomish” both in the early period of his work and a little later in the “Bakhshiyona” series. His prose story “Goose”, later the drama “The Return of Alpomish”, the dramatic epic “On the Dawning Sides” are based on “Alpomish” to one degree or another. He was reading a book at that time, winter - A trembling sound of excitement. Winter - Alpomish, who came out of the dungeon, Winter - Barchin’s broken cry. [1, 307]. Winter is depicted in the work of the poet, there are many poems dedicated to winter. The most common poetic function of the winter landscape in Usman Azim’s work is to depict “childhood memory”. In the passage above, taken from the part called “Winter” of the poem “Two Memories from Childhood”, the season “winter” is compared to both “Alpomish who came out of the dungeon” and “Barchin’s broken lament”. That is, in

Folk Tales And Epic Motives

The Role Of Folk Tales And Epic Motives In The Poetry Of Usman Azim

By:.....
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Contd from Page 14

Worth Noting:

- “He sings as if he were a Bakhshi, imbibing the Bakhshi’s singing skills and style, this spirit involuntarily transferred to his works. The use of folk literary plots in the poet’s poetry has risen to the level of an artistic principle.” [2, 116-118].
- Mahfuza Davronova writes about the style characteristic of Usman Azim’s work: “The generosity seen in Usman Azim’s poetic style later became the leading feature of the poet’s poetic perception of reality. At the same time, perceiving life’s events with deep intellectuality, continuous thoughtfulness, expressing only the culmination and synthesis of thoughts and feelings born in this process can be seen as the main sign of Usman Azim’s perception and expression of reality.
- Indeed, these opinions are valid. It can be said that the poet’s reworking of traveling plots and giving new poetic spirit and content is one of Usman Azim’s individual styles.



Jumanova Shahnoza Ikromjonovna

winter there is an image of suffering and sadness, and there is a scene of hope and salvation. Poetic expression of this situation of contrast without disconnecting from logic shows the height of the poet’s skill. I said it’s typical of maples, I said you are down to the heavens holding the stars I didn’t catch it - you’re drunk, I said. I climbed the mountain, Uzbekistan in front of my eyes. [1, 316]. In one of Bakhshiyān’s poems, describing that the human heart is higher than the huge figures in nature, the poet uses the rhythmic method of epics. The poet looks over the mountain to the territory of Uzbekistan, considering the skies to be drunk and the maples to be special. No matter how high

a person thinks he is, he feels like a special person in front of his motherland. Don’t be blind, see the world From start to finish. make people sing Hand wrap. A crow in a crow’s eye Don’t sing, my child. You are a nightingale, like nightingales. [1, 337]. Take a life, let it be lamented. “He sings as if he were a Bakhshi, imbibing the Bakhshi’s singing skills and style, this spirit involuntarily transferred to his works. The use of folk literary plots in the poet’s poetry has risen to the level of an artistic principle.” [2, 116-118]. Mahfuza Davronova writes about the style characteristic of Usman Azim’s work: “The generosity seen in Usman Azim’s poetic style later became the leading feature of the poet’s poetic percep-

tion of reality. At the same time, perceiving life’s events with deep intellectuality, continuous thoughtfulness, expressing only the culmination and synthesis of thoughts and feelings born in this process can be seen as the main sign of Usman Azim’s perception and expression of reality. [3, 277-278]. Indeed, these opinions are valid. It can be said that the poet’s reworking of traveling plots and giving new poetic spirit and content is one of Usman Azim’s individual styles. Literary critic Shuhrat Rizaev wrote in an article: “Usman Azim is always a poet, a philosopher, a poet, a great poet. He can write poetry about everything, he can make poetry out of everything. No, when I say poetry, I don’t mean only a rhyme. It’s self-evident. His poetry is always

thought, man, money and nature...”, the [4, 154-155] poet highly appreciates his work.

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Jumanova Shahnoza Ikromjonovna was born on August 13, 1989 in the Republic of Uzbekistan. Senior lecturer (PhD) of Kokan University (Uzbekistan). He teaches students about scientific research methodology. He is conducting scientific work on the functions of landscape in modern poetry.

Musk says fight with Zuckerberg will be livestreamed on X

The social media moguls have been trading comments over a potential mixed martial arts cage match since June.

Elon Musk has said in a social media post that his proposed cage fight with Meta CEO Mark Zuckerberg would be livestreamed on the social media platform X, headed by Musk and formerly known as Twitter.

The two social media moguls have been egging each other into a mixed martial arts cage match in Las Vegas since June.

“Zuck v Musk fight will be livestreamed on X. All proceeds will go to charity for veterans,” Musk said in a post on X on Sunday, without giving any further details.

Earlier on Sunday, Musk had said on X that he was “lifting weights throughout the day, preparing for the fight”, adding that he did not have time to work out so he brought the weights to be able to train.

When a user on X asked Musk the point of the fight, Musk responded by saying “It’s a civilized form of war. Men love war”.

There was no immediate comment from Meta or Zuckerberg.

‘Ultimate test’

Sports journalist Gareth A Davies told Al Jazeera from London that people are always interested in the

ultimate test of a fight in a playground.

“It used to be emperors putting gladiators in a colosseum to fight, but this really is two emperors having a fight in an ultimate test for two of the richest most well-known men on the planet,” he said.

“These guys with the platforms they have will be able to generate enormous interest. It will probably be the most-watched fight in history,” he added.

The brouhaha began when 52-year-old Musk said in a June 20 post that he was “up for a cage match” with Zuckerberg, 39, who is trained in jiu-jitsu.

A day later, Zuckerberg, who has posted pictures of matches he has won on his company’s Instagram platform, asked Musk to “send location” for the proposed throwdown, to which Musk replied “Vegas Octagon”, referring to an events centre where mixed martial arts (MMA) championship bouts are held.

Source: Al Jazeera and news agencies



The brouhaha began when Elon Musk (right) said in a June 20 post that he was ‘up for a cage match’ with Mark Zuckerberg [File: Mandel Ngan and Alain Jocard/AFP]

South Sudan

South Sudan: UN agencies urge immediate action to avert deepening food crisis

By: Christine Muchira

UN food security agencies on Tuesday warned that South Sudan faces a severe humanitarian crisis unless immediate action and investment are taken to address food insecurity, climate challenges, and insecurity.

During a three-day visit to the country, Qu Dongyu, Director General of the Food and Agriculture Organization (FAO); Cindy McCain, Executive Director of the World Food Programme (WFP); and Alvaro Lario, President of the International Fund for Agricultural Development (IFAD) witnessed the devastating effects of severe weather events and a lack of infrastructure on communities.

“Conflict, climate change, and soaring costs in South Sudan are causing some of the highest levels of hunger in the world,” said McCain.

She added that just handing out food is not the solution.

“We must break the cycle and empower communities to plant the seeds of hope, opportunity, and economic development. With peace and stability, the potential of South

Sudan is incredible,” she stressed.

The visit comes after a joint UN report on the State of Food Security and Nutrition in the World 2023, which found that over 120 million more people are suffering chronic malnourishment since 2019.

Potential breadbasket of east Africa

South Sudan offers huge potential as a major food producing country, but years of conflict, compounded by climate change, poor infrastructure, low education and high unemployment, stymie any progress, according to FAO.

“South Sudan has the potential to be the breadbasket of East Africa, but the climate crisis, poor agriculture infrastructure, instability, and economic shocks continue to disrupt agricultural and livestock productivity and food availability,” said Qu, noting the importance of new funding.

“Investments and enabling policies that will improve on longer term food security, resilience and climate adaptation are urgently needed,” he



WFP A woman buys food at a market in Bor, South Sudan. (file)

added.

Massive investments needed

Collaboration among the three UN agencies and with the Government and other partners in the country have helped stave off famine in recent years and enabled farmers to increase their food production and

incomes.

However, scaled-up and sustained action is needed to respond to the ongoing hunger crisis, avoid further setbacks, and mitigate future crises, the agencies said.

“To do this we need to mobilize massive investments and implement best practices to combat food insecurity and adapt to climate change.

This will also greatly improve rural employment. But we need to act now,” said Lario.

Thembelani Majingo Annual Soccer Tournament

under 21

Top 16

Prizes 1st
kit,beeps,ball,medals,trophy

2nd: beeps,ball,medals

3rd:beeps,ball,medals

Individual awards

.Goalkeeper of the tournament
.Top goalscorer of the tournament
. player of the tournament

Date: 15,16 December 2023

venue: Green central sports ground,Madibogo village in NW.

Time:08h00-18h00 daily

Registration opens now
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African Heritage and Identity

Literature, Language and Africa

By: Tapiwa Hakurotwi Nyemba
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Worth Noting:

- Talking of modern greatness in African story-telling, no list can omit Chimamanda Ngozi Achebe of Nigeria. Chimamanda seems to side with Chinua Achebe. She takes English merely as a tool of expression. Her English has a form of bilingualism, not standard British English but the English, Nigerians (as her main audience) can easily understand.
- This form of English can fit well into what Chinua refers to as African English. Use of Africanized English removes the elitist nature of English as a language delegated only to the educated. In her interviews and talks, she makes it clear that her solo goal is to tell the African story on a world stage, the African way.

Nelson Rolihlahla Mandela is quoted to have said, ‘If you talk to a man in a language he understands, that goes to his head. If you talk to him in his own language that goes to his heart.’ Madiba’s reference of ‘language’ in the context of the quote was referring to language(s) of African nativity - the IsiXhosa, Zulu, Ndebele, Shona of Southern Africa to the Igbo, Yoruba of Western, Northern Africa. The issue of inherited language has always been a matter of contest amongst different fraternities of the Pan African ideology. The other bone of contention being imported religion, Christianity in particular. The extreme left argue that the colonizer’s language (for the greater part of Africa - English) should be discarded and dismissed while a more centralized Bantu language like Swahili is promoted until it is considered the official language of Africa. Justification to this proposal might be because Swahili is at large, the official language of East Africa. It is spoken in Tanzania, Kenya, Congo, and some parts of Rwanda and Burundi. Uganda as part of the Eastern Africa community is in the process of, or considering at national level, to make Swahili their national language. This implies that Swahili is one of the major African languages shared across many countries and ethnicities in Africa. Other African dialects are solemnly localized to a particular country like Shona which is majorly spoken by Zimbabweans only. That being so, Swahili becomes a language of choice if Africa is to be united under one language. The radical left also insist that Christianity should be dismissed or rather discouraged as an imported entity

while African spirituality is encouraged. There are those, fully invested in their African-ness yet arguing that Africa can learn something from Western civilizations. Their position holds that not everything the (former) colonizer gives or gave should be received, if received, with suspicion. Not that they are entirely blinded to Nkwameh Nkrumah’s warnings of neo-colonialism, they just believe that if the world is a global village, then it should share. In sharing, Ngugi wa Thiongo stressed (majorly in his book – Decolonizing the mind) that it was needful to sieve – taking the important and discarding the expedient. Peddlers of the extreme left doctrine are persons like Joshua Marara Maponga III of Zimbabwe and to some arguable extent, Julius Sello Malema (The president of a South African political party – Economic Freedom Fighters). This boils down to the war, once cold, between capitalism and communism/socialism, arguments seeking where Africa’s Ubuntu might be placed, if placed. On the language front, Africa was subdivided into language divisions depending on who colonized who. The main divides were Anglophone, Francophone, Arabophone and in limited cases, Lusophone and Hispanophone. Anglophones are the English speaking comprising largely of Southern Africa which in history was under imperial Great Britain. The Francophones are the users of French largely in West Africa and Arabophone consist of the Arab league extension, Islamo-Africa in North Africa. Lusophone are Portuguese speaking and Hispanophone are Spanish speakers. The four main language groups of African language

es – Afro-Asiatic, Nilo-Saharan, Niger-Saharan and Khoisan are shadowy and too minute to be compared to these phonetic classifications. Those who are learned or schooled in Africa consider it with great pride that they are Anglophone or Francophone. Maybe, it is so because the education they received was predominantly English or French or it is an inert identity crisis. Further proof is when English or French are official languages in Anglophone and Francophone countries respectively. To cite an example, Zimbabwe which has about seven native languages, Shona and Ndebele being main, has English as its official language. This intrusion, if I may, has been engraved in African educational systems also, which systems are largely inherited and imported. This then bags the question – Was Africa supposed to inherit the colonizer’s educational system without question or suspicion? Literature is just a strata of the educational fabric, it cannot be exempt. Before we expound further these two ideologies, it is necessary to have a synopsis of colonial times so as to appreciate their effect on post-colonial African Literature. When the colonizer came, the aim wasn’t solemnly to displace Africans from their land but it was to displace them from their memory, culture and identity. In order to demonize the culture, African languages were called primitive and savage. Their religion was also vilified leading to the change of name from indigenous names to Christian names. To cite a few, Rolihlahla Mandela became Nelson, Ngugi wa Thiongo became James and from Alex Haley’s 1976 novel - Roots, Kunta

Kinte was forced to drop his Gambian name and become a Toby. Though fictional, Alex’s tale was true to the facts. The change in language was a form of cultural alienation so that Africans can be susceptible to colonization. This bred a form of identity crisis which is even reflected in earlier pieces of African literature. We can exemplify Ferdinand Oyono’s book, Houseboy. One of the central characters in the book was very submissive to European missionaries to the extent of denouncing his own family. Under the missionaries, the character failed to fully identify with the missionaries’ culture and language. The book takes us through the consequential identity crisis and inferiority complex. This shows that earlier African writers and authors were well informed of the ills colonization brought beyond the wars and physical abuse. In 1960, African minds were gathered to debate if it was proper to use colonial languages such as English in writing African Literature. The conference was called the Conference of African writers of English expression. Part of the invited delegation included Wole Soyinka and Chinua Achebe of Nigeria including also Ngugi wa Thiongo of Kenya. Then, Ngugi was still using the name James. The conference marked the beginning of what is termed the language debate. Two schools of thought were birthed at this conference and these ideologies are the two main hallmarks of the language debate. I will call them, the Ngugi ideology and the Chinua ideology. Taking a dig on the Ngugi ideology. Ngugi wa Thiongo is a celebrated Kenyan literary giant. To state and justify his position on the language debate, Ngugi,

in 1986, published a book he titled, Decolonizing the mind, The politics of language in African literature. He dropped his English name, James and dwelt with his Kenyan name, Ngugi wa Thiongo. Ngugi was advocating for the use of African languages in telling the African story. True to his word, Ngugi started to write and is still writing in his native language, Kikuyu. In this book and beyond, Ngugi argues that writing African literature in colonial languages is pushing the neo-colonial agenda. To him, the use of African dialects in literature forms a solution against neo-colonialism and creates a web where the writer writes directly to the people rather than seeking universality through the use of a colonial language. He is on record (on a BBC interview – Hardtalk) saying that, ‘English is not an African language.’ Ngugi forwards that a language is not merely a form of verbal expression but it is also a carrier of culture. So, for one to fully embrace his/her culture, one should embrace his/her language of nativity. In his words, language is a carrier of memory and identity. He alleges that writing in English is promoting that language at the expense of native African languages. When asked on Hardtalk to comment on what Chimamanda Ngozi Achebe said, ‘English is mine, I have taken ownership of English,’ Ngugi took a more radical stance saying Chimamanda is part of a meta- physical empire (according to his defining, the empire comprises of people who claim what is not theirs). When asked why he translates his Kikuyu writings into English, he argued that translations contribute to the rise of African languages since the African language will be the original text. In his book, Decolonising the mind, Ngugi drew a very stunning analogy. He states that the Berlin conference was achieved through physical violence by use of the sword and bullet. He then indicated that in post-colonial times, the sword and bullet was replaced with the chalk and black board to wage a psychological warfare. The first was brutal, the former, according to Ngugi, is gentle. Colonial languages are at the center of African

Contd from Page 19

African Heritage and Identity

Literature, Language and Africa

By: Tapiwa Hakurotwi Nyemba
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Contd from Page 18

Worth Noting:

- This bred a form of identity crisis which is even reflected in earlier pieces of African literature. We can exemplify Ferdinand Oyono's book, *Houseboy*. One of the central characters in the book was very submissive to European missionaries to the extent of denouncing his own family.
- Under the missionaries, the character failed to fully identify with the missionaries' culture and language. The book takes us through the consequential identity crisis and inferiority complex. This shows that earlier African writers and authors were well informed of the ills colonization brought beyond the wars and physical abuse.
- In 1960, African minds were gathered to debate if it was proper to use colonial languages such as English in writing African Literature. The conference was called the Conference of African writers of English expression.



educational systems. The implication is, to be good at school, one needs to be good at English. In mastering English, one distances himself, at least subconsciously, from his language of nativity and consequently, from his own identity.

The Chinua ideology is contained in Chinua Achebe's book – *The African writer and the English language*. Chinua Achebe of Nigeria, an Igbo man and one of the greatest authors out of Africa, also had a say in this language debate. He justifies his use of English, an English he called African English. This English, he used in telling the African story and experience in a world-wide language. His aim was not to have only Africans as his audience but he also wanted to correct the Eurocentric view (European perception of Africa in storytelling). He was challenging the notion European works portrayed of Africans as primitive. His stories were proving that there is life and civility in Africa. His work was to counter racist views European literature promoted of Africa.

One of his greatest works – *Things fall apart*, clearly denotes this position. He wrote it in English but the English was not strictly British nor American. It had been personalized to better tell the Nigerian story and narrative. In his writing, he also made sure that the reader understands and is constantly reminded that the characters in the book were not speaking in English. He used many Igbo words which were later defined as Glossary. Chinua is of the view that English can be Africanized and used to tell the African truth, at the same time, in most cases, correcting the European lie. Nigeria has many languages. Igbo, though major, is only one

language so Chinua argues that if he wants to write for the national not a singular ethnic constriction, then he should use a more unifying language such as English. He attached Pan Africanism to his writing alleging that writing in English would communicate his ideas to other Anglophone colonies. Other African authors came in, in support of either the Ngugi ideology or the Chinua ideology. Driving the story back home, one of Zimbabwean authors, Dambudzo Marechera was caught up in the web. He was writing in English, using the language proficiently. Later in his career, he found it disturbing that he was able to use English more than he could use his native language – Shona. He later called this imbalance, this efficiency in the use of a colonial language, an 'intellectual rape.'

One of the greatest poets out of Africa, Mashingaidze Gomo, wrote a piece which was against neo-colonialism. He called the book – *A fine madness*. Ngugi wa Thiong'o was the one who prefaced the book supporting Gomo's notion. Mashingaidze Gomo was quizzed on why he wrote the book in English. His argument was that he did so for universality. He wanted the book to have a wider audience and reach. He wanted to encourage his African kinsmen, at the same time, speaking truth to power (the West). This is a unique case where one appears to feed from wells, the Ngugi and Chinua ideologies.

Talking of modern greatness in African story-telling, no list can omit Chimamanda Ngozi Achebe of Nigeria. Chimamanda seems to side with Chinua Achebe. She takes English merely as a tool of expression. Her English has a form of bilin-

gualism, not standard British English but the English, Nigerians (as her main audience) can easily understand. This form of English can fit well into what Chinua refers to as African English. Use of Africanized English removes the elitist nature of English as a language delegated only to the educated. In her interviews and talks, she makes it clear that her solo goal is to tell the African story on a world stage, the African way.

The Scribe reached out to one of Zimbabwe's modern literary giants, Faith Mudiwa Chipangura, on this issue of the appropriateness of language in African Literature. Faith has authored and published thirteen books to date in a space of five years. Faith is also the founder and CEO of Pheonix Publishing Company. Her additional gift to the literary world is her free mentorship programme where she ushers in unpublished mentees into the world of paper and pen (she personally oversees this programme).

Faith firstly recognized Ngugi as a literary giant, in her own words, 'I respect him as (someone) who has been in the industry (for long).' To substantiate her argument, she went on to say that Ngugi's opinion is his and should not be focused onto others. The crux of her worldview was, whatever language, English or Shona, the important aspect is the story and how the writer wants to put it through. The language of choice should be the language the storyteller is well vexed in so that the story can be told as intended. To a certain extent, she also buys into Chinua Achebe's position. As one about to share the stage of greatness with Chimamanda Ngozi Achebe (as great African female authors), she also sides with Chimamanda's position.

Since Africa is in focus, it is important to highlight the enormous diversity in Africa. To cite a few examples, the Democratic Republic of Congo alone has over 233 ethnicities, Nigeria has over 200 languages, Kenya over 56 and Tanzania over 136. With such a diversity, it is impractical to disallow use of English in African Literature without a better alternative for an author to reach the wider African audience. As yet, the most central language spoken and understood by most Africans is English. This is obviously so because of colonialism but this is a reality to be embraced. Maybe if Swahili is to be developed and spread amongst African nationalities, then an alternative will be forged.

There are some African countries where one language is monopolized. In Zimbabwe for instance, Shona is spoken by over 10 million Zimbabweans. This means, Ngugi wa Thiong'o's argument still holds. A Zimbabwean can write in Shona, his/her market comprises of millions of potential readers. In such a case, universality is attained even when an African language is used. That is if universality means having a wider audience. There is no alternative for greatness, if a work developed in an African language is great enough and well marketed, it can be translated into other languages, English included.

The question remains:

Which language do you think in, speak, understand, identify with or resonate with the most? Is it the mother tongue (the first language you leant) or the language you are schooled in (English in the context of Zimbabwe). There is a common joke which says, people think that proper use of En-

glish is a measure of intelligence. A joke it may be but this reflects the inferiority complex many Africans suffer from and in Professor PL Otieno Lumumba's words, we Africans (especially in our unguarded moments) act as if, 'we are children of a lesser God.'

This issue is beyond simple. Some are justified to call the use of English, the debris of colonization. After colonization, it was imperative for the first breed of African leaders – the Nkrumahs and Nyereres – to adopt certain aspects from outgoing colonial governments like the artificial borders (in the 1964 doctrine of the inviolability of inherited boundaries in Cairo) so as to avoid conflict and for social order. Not to mention, these African Fathers were also schooled in the West. The question then becomes, was it necessary to adopt the language of the colonizer or make it the national or official language?

Does this threaten Africa on the patriotic front? Should, for instance, Zimbabwe, start implementing an education system centered on the languages of nativity? Isn't it scornful to even imagine or propose that Mathematics should be taught, written and developed in Shona?

It can be a necessary step, if this issue gains national interest, that Zimbabwe adopt a system which makes it law for every foreign national who wants to learn in Zimbabwean tertiary institutions to learn either Shona or Ndebele depending on the demographic and geographical citing of the institution. The language is marketed, the country marketed and pride in local languages, emancipated.

It is also necessary to appreciate that changes cannot be made drastically. Mobutu Sese Seko of Zaire (now called Democratic Republic of Congo), when he was President, he enacted a law which forbid the use of English names, that's why he changed his own name from Moses to Mobutu. The idea might have been well intended but the drastic implementation was imperialistic and tyrannical. It is easy to learn than to unlearn. So small changes should be made which promote pride in African-ness and African identity and African languages..

Uganda

Uganda paternity testing causes huge controversy



Worth Noting:

- Speaking in mid-July, Ministry of Internal Affairs spokesman Simon Mundeyi said there had been a 10-fold increase in requests for tests, which require taking the DNA of the father and child.
- “We used to have on average 10 applicants daily at our government analytical lab. We are now averaging 100 daily and the numbers are still increasing,” he added.
- Private clinics also cashed in on the trend, putting up advertisements on the back of taxis and on billboards offering tests.
- This raised concern that results may turn out to be wrong, especially after reports surfaced that suspected fake testing kits had been smuggled into Uganda.
- The Ministry of Health stepped in to restrict testing to just three state-run laboratories – though the director of public health, Daniel Kyabayinze, said there was more social media hype than a surge in testing.

By: BBC News

With reports of a sharp increase in the number of men in Uganda seeking paternity tests, fears are growing it could break up families and leave children psychologically scarred.

The issue has been a hot topic of debate in the country since a tabloid newspaper published a story claiming that a well-known business tycoon – who had several wives and mistresses – had a row with one of his spouses, prompting him to request paternity tests that reportedly said he was the biological father of only 15 of his 25 children.

The tycoon and his family have never commented publicly, and the report has not been independently verified. But the story spread like wildfire and has caused huge controversy over the last few months, prompting some lawmakers to make an emotional appeal to men to stop putting their families and children through the trauma of tests.

“Let’s live like our forefathers lived. The child born in the house is your child,” Minister of Mineral Development Sarah Opendi said in parliament. Although she

qualified her statement by adding that if a man wanted a paternity test it should be done when a child is born – not when they are grown up. Most worryingly, the privately owned Monitor newspaper reported that testing has caused domestic violence, with police arresting an Israeli national living in Uganda for allegedly killing his wife after DNA results showed that he was not the father of their six-month-old child. The man has not yet been charged.

Speaking in mid-July, Ministry of Internal Affairs spokesman Simon Mundeyi said there had been a 10-fold increase in requests for tests, which require taking the DNA of the father and child. “We used to have on average 10 applicants daily at our government analytical lab. We are now averaging 100 daily and the numbers are still increasing,” he added. Private clinics also cashed in on the trend, putting up advertisements on the back of taxis and on billboards offering tests.

This raised concern that results may turn out to be wrong, especially after reports surfaced that suspected fake testing kits had been

smuggled into Uganda.

The Ministry of Health stepped in to restrict testing to just three state-run laboratories – though the director of public health, Daniel Kyabayinze, said there was more social media hype than a surge in testing. Nevertheless, steps were being taken to ensure that families received counseling and psychological support when tests were done. “We have seen social media messages where people think paternity tests are disruptive to families and can cause gender-based violence. We want to make sure that doesn’t happen because of the result which is given,” Dr Kyabayinze told the BBC. Public opinion has been split in the debate that has raged across Uganda – from bars to Parliament; taxis to Twitter, now known as X.

Expressing his support for tests, Kampala resident Bwette Brian told the BBC: “I think the man has the right to know whether the children are his or not. Children are responsibilities and every child must know the family they are attached to.” Disagreeing, another resident, Tracy Nakubulwa, said: “I have seen happy

marriages and families separate all due to the issue of paternity testing – and children are becoming victims.” Human rights activist Lindsey Kukunda said the fact that wives sometimes secretly have a relationship with another man, to give her husband a child, “is not new”.

“Our ancestors did it, our grandparents did it, our mothers did it,” she said. She points out that when couples have difficulty having children, it is often the man who has fertility problems, whereas “in African culture, if a woman can’t provide a man with children, she will be divorced or thrown out of the house”. “So what these men don’t realise is that the woman that has provided them with children has slept with another man – to give you the child you desire.”

Ms Kukunda accused husbands who seek paternity tests of double-standards. “It is common for men to have affairs and bring home children – but the wives raise these children as their own,” she said. Microbiologist Freddie Bwanga said the state laboratory where he works has

not seen a major increase in requests for testing, but greater awareness now exists around the issue.

His experience over the years shows that 60-70% of tests prove a biological link between the father and child.

As for the 30% to 40% who found they were not, the outcome was often beneficial in “helping children to be settled where they are born”.

And, some would argue, testing is better than relying on age-old cultural practices – like smearing cow fat on the umbilical cord, and putting it in a woven basket filled with water.

If it then floats – a cultural researcher pointed out to Uganda’s Monitor newspaper – it means the child belonged to the family.

But Uganda’s state minister for primary health care said there was no need for men to seek paternity tests.

“Anything that you don’t know can’t kill you. If you don’t know that this is not your child, it won’t break your heart. But when you find out your heart will be broken,” Margaret Muhanga said.



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Place and importance of the imperative, united and separate clauses and the input device in the sentence

By: Norsafarova Nilufar Boybori
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Worth Noting:

- The interaction of the members of the united series. The members of a coherent series enter into a syntactic relationship through equalization, this relationship is carried out only through intonation, with equal conjunctions and prepositions in the function of equal conjunctions, and without conjunctions. Counting intonation is also present when units come into contact with connectors. 12 Also, connected parts are connected to each other by means of all types of connectors (joining, addition, subtraction). In the process of syntactic analysis, all the combined clauses appear as the same clause in the sentence.
- Compound sentences sometimes include generalizing units. They are words and units that summarize the conjuncts and come before or after the conjunctive clauses. The generalizers that come before the conjunctive clause usually require an explanation.

First of all, let's talk about motivation and its classification. The imperative is a word expander of the second person pronoun that is not directly related to the linguistic structure of the sentence, expressed or not expressed in the structure of the sentence. Just as a separate part enters into a meaningful relationship with a separate part, the impulse also has a meaningful connection with the person to whom the speech is directed, the subject: 1
"Are you afraid, teacher?" he asked. Brother Gafur was pale.
Look at me, brother Gafur, - I tried to praise Domla like a demon.
Look at me, brother.
The old and the old women, who stared at the paths of war, were praying until dawn: God, keep my child under your shelter.
- Father, I still haven't learned academic skills. 2
R. Sayfullayeva, B. Mengliyev, G. Boqiyeva, M. Qurbonova, Z. Yunusova, M. Abuzalova. Current Uzbek literary language. Tashkent-2009 (page 376)
Said Ahmed "What I lost and what I found" "Sano-standard" publishing house. Tashkent-2019 (pages 51, 57, 99, 239, 63)
Adverbs can be expanded with other words and used in conjunction:
My brother, my brother Gafur, I have been looking for you for 500 years. 3
Learn how to read, you ugly bastard!" my grandfather mutters, rubbing his eyes as if waking up from sleep. 4
Along these lines, impulses can be combined and come in the form of a single piece:
"My lamb, my palm..." he whispered
"Stupid, naughty person, wretched servant!" he cried. He used to shout "Benomus, dilozors!" 5
The place of the impulse expressing the person or thing to which the speaker's speech is directed is not fixed in the sentence, that is, it can appear at the beginning of the sentence, in the middle of the sentence, and at the end of the sentence:
At the beginning of the speech: Vasily Vasilievich, Lexey is absent...
In the middle of the conversation, he said: "Aren't you ashamed, Vanka, we are

both inferior to you?"
At the end of the sentence: - Oh, that's life, Ms. Azra. 7
The impulse itself can be used as a sentence:
"You fools!" he shouted to the crowd.
- O Muslim people! 8
The boy shouted: "Daddy!" 9
It can be seen from these that the urge is directed towards a certain person or thing. In the process of syntactic analysis, two wavy lines are drawn under it. As we have seen above, the place in the sentence is not stable.
Said Ahmed "What I lost and what I found" "Sano-standard" publishing house. Tashkent-2019 (page 83)
Maxim Gorky "Childhood". "New edition" Tashkent-2019 (page 55)
Maxim Gorky "Childhood". "New edition" Tashkent-2019 (page 43)
Maxim Gorky "Childhood". "New edition" Tashkent-2019 (pages 85, 65)
Hakan Mengyuch "No meeting is a coincidence." "Zukko Kitabkhan" publishing house. Tashkent-2022 (page 143)
Hakan Mengyuch "No meeting is a coincidence." "Zukko Kitabkhan" publishing house. Tashkent-2022 (page 188)
R. Sayfullayeva, B. Mengliyev, G. Boqiyeva, M. Qurbonova, Z. Yunusova, M. Abuzalova. Current Uzbek literary language. Tashkent-2009 (page 377)
Lumpy lumps. The parts of the sentence that are the answer to the same question, perform the same syntactic function, are in equal relationship with each other, and are connected to one common part are called coherent parts of the sentence. 10
Around the table sat a famous poet, who knew Bedil by heart, a great Navoi scholar, Domla Baqi, a friend of Gafur Ghulam, a poet from Andijan who recently moved to Tashkent, and Domla Habibi. Yunus, Baqi, and Habibi are waiting like birds.
Come and chat and make my party happy.
Hamid Ghulam, Shuhrat, Turob Tola, Vahab Rozimatov and I went on many trips with him and became attached to him for life.
Tashpolat Ahmad, Ahad

Hasan and Ghulam Shomurodov were waiting.
These horrors, these differences did not open the eyes of the former Soviet leaders. 11
The interaction of the members of the united series. The members of a coherent series enter into a syntactic relationship through equalization, this relationship is carried out only through intonation, with equal conjunctions and prepositions in the function of equal conjunctions, and without conjunctions. Counting intonation is also present when units come into contact with connectors. 12 Also, connected parts are connected to each other by means of all types of connectors (joining, addition, subtraction). In the process of syntactic analysis, all the combined clauses appear as the same clause in the sentence.
Compound sentences sometimes include generalizing units. They are words and units that summarize the conjuncts and come before or after the conjunctive clauses. The generalizers that come before the conjunctive clause usually require an explanation. The generalizers that come after the unitary part have the characteristic of completion and conclusion. For example: everything: houses, walls, trees sank silently into the darkness. (Oybek). Streets, fields, and villages seem to be asking me about Masuda. (P. Kadirov).
M. Hamroyev, D. Muhammedova, D. Shodmonkulova, Kh. Gulomova, Sh. Yoldasheva. Mother tongue. Tashkent "Economy-Finance" 2007 (p. 214)
Said Ahmed "What I lost and what I found" "Sano-standard" publishing house. Tashkent-2019 (pages 26, 28, 89, 216, 239)
M. Hamroyev, D. Muhammedova, D. Shodmonkulova, Kh. Gulomova, Sh. Yoldasheva. Mother tongue. Tashkent "Economy-Finance" 2007 (p. 216)
If the generalizing units come before the units in the sentences with a single clause, two dots are placed after the unit: Everywhere: in the houses, on the streets, the face of the hazan lying twisted in the morning becomes white from the morning. (Oybek).
When the generalizing units

come after the organizers, a "dash" is placed before them: Men, women, children - the greeters ran along the wagon. (R. Fayziy). 13
When connected with a counting tone, the solid parts are separated by a "comma".
Separate pieces. In a sentence, the meaning of a part is more uncertain in the opinion of the speaker, and in order to clarify and explain its meaning, he introduces another similar part into the sentence. For example, in the sentence "I started the work from here" the meaning of the complement "THEREFORE" is unclear. Therefore, the speaker introduces another filler with a more precise meaning: I started the work with this, that is, with an explanation. 14
Examples:
I met Azimjon in a teahouse by the river, in a crowded place;
My love is pure and pure! 15
Input device. Introduction device is in the form of a sentence and is a means of expressing a new idea as an addition to the idea understood from the sentence. The introduction is full of its verbal essence from the introduction sentence (although the introduction sentence is in the form of a sentence, it is more introduction has the nature of a word), is distinguished by the uniqueness of the substantive connection with the main sentence. 16
Otinoy was often engaged in his own work, the khalifa (in today's language, the head of the class) led the class, and the khalifa himself punished the girls who misbehaved. (K. Kahhorova). 17
Sentences with an input device are similar to a compound sentence. However intonation specificity is one of the main qualities that distinguish them from compound sentences.
M. Hamroyev, D. Muhammedova, D. Shodmonkulova, Kh. Gulomova, Sh. Yoldasheva. Mother tongue. Tashkent "Economy-Finance" 2007 (pages 217-218)
Mother tongue. Textbook for the 8th grade of general secondary schools. Publishing house named after Cholpon. Tashkent-2019. (page 118)
Mother tongue. Textbook

for the 8th grade of general secondary schools. Publishing house named after Cholpon. Tashkent-2019. (page 121)
R. Sayfullayeva, B. Mengliyev, G. Boqiyeva, M. Qurbonova, Z. Yunusova, M. Abuzalova. Current Uzbek literary language. Tashkent-2009 (page 379)
Mother tongue. Textbook for the 8th grade of general secondary schools. Publishing house named after Cholpon. Tashkent-2019. (page 127)
They are separated from other parts of the sentence by "bracket". As an example of the different aspect of the input device from the cohesive clauses and impulses, we can show that its place in the sentence is fixed, that is, the input device has a fixed place in the structure of the sentence. As we know, input devices express an additional idea to the main idea. That's why it can never come at the beginning of a sentence. Because it is inappropriate for us to introduce additional ideas without starting the main idea. At the same time, the introduction usually does not come at the end of the sentence. It does not consist only of participles, otherwise it cannot fully reveal the meaning of the sentence:
He seemed to have seen many of us, so he immediately hid the meat (a hungry person can die if he eats it at once), gave us all two spoonfuls of soup, and put us to bed. 18
The difference between a separate clause and an input device is that the input device is always placed in parentheses and is in the form of a sentence. Separated part is separated from other words with the help of "comma" and, basically, it is in the form of word combination and word combination.

Norsafarova Nilufar Boybori's daughter
Shahrisabz State Pedagogical Institute 1st stage student of Uzbek language and literature

Church of Jesus Christ of Latter-day Saints gets new leader

By: KBC Digital

The Church of Jesus Christ of Latter-day Saints has a new leader for the Africa Central Area of the Church which covers 17 countries. Elder Ian S. Ardern has officially begun his duties as the president of one of the Church's 23 geographic areas worldwide.

He will be assisted by Elders Thierry K. Mutombo and Paul B. Pieper.

Upon assuming his new duties as area president, Elder Ardern pledged his commitment to working hard to build up the church together with other faithful in the Africa Central Area.

"The work of the Lord rolls forward through the effort of His faithful disciples. I count myself as one of those faithful disciples and with so many others in the Africa Central Area, I am committed to building up the Church, and teaching and testifying of Jesus Christ as the Saviour of the world," he said upon assuming his new role on August 1, 2023.

The Africa Central Area of the Church has nearly 180,000 members 63 percent of whom live in the Democratic Republic of the Congo, DRC followed by Uganda with 13 percent, Kenya 11 percent while DRC has 7 percent membership. The remaining 6 percent of members live, in descending order, in Tanzania, Cameroon, Ethiopia, Burundi, Rwanda, Gabon, and the Central African Republic.

The Africa Central Area is growing rapidly on average at 9% per year from 2018 to 2022. It has 14 missions, and one operating temple in Kinshasa, DRC, two under construction in Nairobi, Kenya, and Lubumbashi, DRC.

The new assignment marks the third time Elder Ardern has served as president of one of the Church's 23 geographic areas worldwide.

Shortly after his calling in 2011, he was appointed as second counselor in the Philippines Area presidency, where he served until 2016, the last two years as area president.

During 2017 to 2022, he served in the Pacific Area presidency, the last three years as president.

Prior to his current assignment, Elder Ardern had been serving as second counselor in the Africa Central Area presidency since August 2022. Elder Ardern has devoted his entire life to the service of Jesus Christ.

He earned a BA in Education in 1982 and MA in Education in 1994, both from University of Waikato New Zealand.

In 1981, he joined the Church Educational System as a teacher. He later became principal of the Church College of New Zealand. In 2004 he became director of the Church Educational System in the Pacific Area. Elder Ardern was married to Paula Ann Judd in the Hamilton, New Zealand Temple on January 17, 1976, and they are blessed with four children.



Elder Ian S. Ardern teaching missionaries at the MTC in Kinshasa, Democratic Republic of the Congo in 2003

Africa

African leaders echo urgency to prioritise maternal nutrition in Africa

Over 120 representatives from 13 African nations have committed to new actions that scale up maternal nutrition interventions across national health systems.

The convening held from 12 -14 July, united the Healthy Mothers Healthy Babies Consortium (HMHB) and diverse stakeholders, including representatives from the African Union Commission, national governments, and others on new actions and recommendations for maternal nutrition policies in Africa. The meeting that deliberated on critical nutrition issues impacting mothers across the continent was convened by the African Union Commission Department of Health, Humanitarian Affairs and Social Development (HHS) through the Health Systems, Diseases and Nutrition (HSDN) Division in Addis Ababa, Ethiopia.

The representatives also identified new approaches to address bottlenecks hindering the scale-up of MMS, including local and regional supply constraints of MMS.

Country leaders shared knowledge and experiences to elevate best practices to strengthen national health systems to support maternal health by integrating MMS in ante-



natal care services.

Pregnancy is a critical period of increased nutrition requirements, yet many women struggle to meet these needs through their diets, resulting in vitamin and mineral deficiencies that can have serious health and survival consequences for both mother

and baby.

In Africa, an estimated 80pc of women of reproductive age suffer from one or more vitamin and mineral deficiencies, and 13pc of newborns are born with low birth weight.

MMS, commonly known as prena-

tal vitamins, provide a cost-effective solution to increase the intake of essential vitamins and minerals during pregnancy and improve maternal and newborn health.

Highlighting the fundamental role of maternal nutrition in the health and prosperity of communities, Dr.

Lia Tadesse, Minister of Health in Ethiopia urged stakeholders to work together to support all mothers by increasing access to proven solutions, such as prenatal supplements during pregnancy, stating "Ethiopia is implementing a number of national programs that improve maternal nutrition including micronutrient deficiency."

Speaking on behalf of the African Union Commission, Inas Mubarak, Head of Health Systems, Diseases and Nutrition stated, "We want to seize this opportunity to establish meaningful collaborations and set the pace for concrete action to accelerate the women's nutrition agenda, implementing an MMS strategy and nutrition financing."

With renewed momentum among mothers, session participants set a new path forward for collective action for healthier pregnancies across the continent. The official meeting report by HMHB is forthcoming.

Time running out on election timeline for South Sudan, UN official warns

Worth Noting:

- Chief among them is the need to reconstitute three essential bodies, namely, the National Constitutional Review Commission, the National Elections Commission, and the Political Parties Council.
- “These foundational tasks also encompass the drafting of a new Constitution, where the parties must reach consensus on the constitutional provisions and have realistic expectations on what can be done in the remaining time and within existing resource constraints,” he added.
- Leaders will also have to finalize transitional security arrangements and create a conducive political and civic environment that promotes free and open debate.
- “Simply holding elections is not enough – the credibility, transparency and inclusivity of the process is what brings legitimacy,” he said.



UNMISS/Gregório Cunha Nicholas Haysom, the UN Secretary-General's Special Representative in South Sudan briefs the media on the current political situation in the country.

By: Christine Muchira

Action is needed now to pave the way for timely and credible elections in South Sudan next December, the UN Special Representative for the country told journalists in the capital, Juba, on Wednesday. “With only 17 months remaining on the Roadmap timelines before elections in 2024, I repeat what I had said in an earlier press conference, that 2023 is a ‘make or break’ year,” Nicholas Haysom said. Haysom heads the UN Mission in South Sudan (UNMISS) which reported that “a race against time” is now underway in the world’s youngest nation as the vote looms against a backdrop of surging intercommunal violence and the impacts of the crisis in its neighbour to the north.

Road to transition

The elections, which were originally scheduled for February 2023, will mark the completion of democratic transition following years of conflict. South Sudan gained independence in July 2011 but

fighting erupted in December 2013 between forces loyal to President Salva Kiir and his former deputy, Riek Machar. A 2018 peace deal ended the war. Haysom noted that with the countdown on for the elections, “foundational tasks” necessary for South Sudanese to head to the polls remain incomplete.

Credibility is crucial

Chief among them is the need to reconstitute three essential bodies, namely, the National Constitutional Review Commission, the National Elections Commission, and the Political Parties Council. “These foundational tasks also encompass the drafting of a new Constitution, where the parties must reach consensus on the constitutional provisions and have realistic expectations on what can be done in the remaining time and within existing resource constraints,” he added. Leaders will also have to finalize transitional security arrangements and create a conducive political and civic environment that promotes free and open debate. “Simply holding elections is

not enough – the credibility, transparency and inclusivity of the process is what brings legitimacy,” he said. “This includes that political parties must be able to register and campaign freely; a civil society that will serve as extended arms for civic education and act as observer watchdog of the process. It includes a media that can report on the process and give space to the variety of voices and opinions for voters to make informed choices.”

Sudan war’s impact

Haysom reiterated the UN Mission’s ongoing support for electoral and constitution-making processes in, together with regional partners such as the African Union and the East African bloc IGAD. He also highlighted the impact of the Sudan crisis on the country. “The war in Sudan dominates regional and global attention, while South Sudan bears a share of the crisis. Food prices have increased, lowering the ability of vulnerable households’ access food and meet basic requirements, while reduced cross-border trade has led

to localized scarcity of food commodities,” he said. South Sudan has so far received some 190,000 people who have fled the fighting, most of whom are returnees. With numbers rising, humanitarians have urgently appealed for \$26.4 million to provide the arrivals with onward transportation from border areas. He also pointed to the potential for violence, given the daily influx of people. “The congestion and increased competition over scarce resources could exacerbate existing inter-communal tensions between the returnees and host communities and between some of the returnee communities and this needs to be averted,” he said. In response, UNMISS has intensified patrols and reinforced its military presence in the border town of Renk to mitigate and prevent any outbreak of violence.

Strengthen trust

Haysom also spoke about other critical issues, including ongoing efforts by UNMISS to protect civilians in and around the city of Malakal following communal

clashes last month in the UN Protection Site, and its proactive response to reported escalations in Jonglei and Greater Pibor. In conclusion, he highlighted the pressing need within South Sudan to deepen mutual trust between communities and their leaders, build common purpose and a shared vision of the future. “I believe there will be international willingness to support the peace process and the elections if there are demonstrable actions by the principal stakeholders in those elections and the right frameworks to allow for the receipt of such assistance,” he said. “But key decisions about electoral, constitutional and security structures must be made urgently; and these decisions do not require special additional resources. Success in this area will persuade donors and international partners that a peaceful and secure South Sudan is a viable place for investment and support.”