THE WASHINGTON POST

The Style Invitational

THIS WEEK'S CONTEST

Week 754: Canny Similarities



Jesus said: "If any man thirst, let him come unto me, and drink."

Elvis said: "Drinks on me!" ("Jailhouse Rock," 1957)

No one is really sure if Elvis's middle name was Aron or Aaron. No one is really sure what the H in "Jesus H. Christ" stands for.

Mohandas K. Gandhi **Montgomery Burns Britney Spears Napoleon Bonaparte Eleanor Roosevelt** Tiger Woods

Archduke Franz Ferdinand Bill Clinton Groucho Marx Jane Austen Moses Morticia Addams

he examples above are two of the "uncanny similarities" between the King and, well, the King that are featured on a list that's been spinning through cyberspace, evidently anonymously, for more than a decade, and brought to our attention by Loser Randy Lee. This week: Cite a humorous "uncanny similarity" between any two of the very different people listed above. (Note that the list includes neither Elvis

Winner receives the Inker, the official Style Invitational trophy. Second place gets a nifty (for those with a low standard of niftiness) board game called Beat the Beltway, donated by Peter Metrinko of suburbia, in which players roll dice and draw cards in a race to get to various Washington area destinations. The compact board fits perfectly on a driver's lap.

Other runners-up win their choice of a coveted Style Invitational Loser T-shirt or yearned-for Loser Mug. Honorable Mentions get one of the lusted-after Style Invitational Magnets. One prize per entrant per week. Send your entries by e-mail to <code>losers@washpost.com</code> or by fax to 202-334-4312. Deadline is Monday, March 10. Put "Week 754" in the subject line of your e-mail, or it risks being ignored as spam. Include your name, postal address and phone number with your entry. Contests are judged on the basis of humor and originality. All entries become the property of The Washington Post. Entries may be edited for taste or content. Results will be published March 29. No purchase required for entry. Employees of The Washington Post, and their immediate relatives, are not eligible for prizes. Pseudonymous entries will be disqualified. The revised title for next week's results is by Chris Doyle. This week's Honorable Mentions name is by Drew Bennett.

REPORT FROM WEEK 751

in which we asked you to help supply new "unscripted TV fare" to the writer-struck networks by slightly changing the title of a current or past TV show. Just the prospect of your generosity was enough to send the producers scrambling back to the bargaining table to work out an agreement days later.

We could program every cable channel for years with the entries submitted for this contest. Some of the most commonly offered titles: "American Idle," "You Bet Your Wife," "Manics," "C*A*S*H," "Bob's New Heart."

"No Dime for Sergeants": A report on the Army's uncompetitive pay scale. (Dave Ferry, Key West, Fla.)

"America's Moat Wanted": Lou Dobbs and the anti-immigration crowd insist that a 2,000-mile fence is not enough. (Brendan Beary, Great Mills)

the winner of the "Puke & Snot" ball cap: *Missionary: Impossible": A documentary exploring the sex lives of the extremely obese. (Dean Evangelista, Rockville)

AND THE WINNER OF THE INKER "Thee's Company": The history of the Quaker Oats empire. (Wilson Varga,

Alexandria)

HALF NIELSENS: HONORABLE MENTIONS

"Talcum in the Middle": A Lifetime Channel special on treating diaper rash. (Russell Beland, Springfield)

"Where in the World Is San Diego, Carmen?": Game show producers make lemonade out of Americans' geographical **illiteracy.** (Brendan Beary)

"1 vs. 101": Michael Vick is locked in a big cage with a pack of vengeful Dalmatians. (J. Larry Schott, Gainesville, Fla.)

"Mv Car. the Mother!": Ralph Nader rants about his Detroit lemon. (Barry Koch, Catlett, Va.)

"Gently, Ben": Alan Greenspan offers advice to his successor on how to achieve a soft landing in a bear market. (Chris Doyle, Ponder, Tex.)

Mister Roget's Neighborhood": PBS show lists synonyms for Word of the Week. (G. Smith, New York)

"The A-Teat": Yet another reality show about runway models. (Ralph Scott, Washington; Michelle Stupak, Ellicott City)

"To Yell the Truth": An exposé of secrets learned from waterboarding; an experiment in the one-minute documentary format. (Ira Allen, Bethesda)

"CBS Evening Muse With Dan Rather": Each

night the reinstated news anchor simply describes news stories he wishes were true. (Russell Beland) "Monday Night Foot": The chronicle of a

fetishist's weekly tour of shoe stores. (Laura Miller, Chantilly)

"Everybody Loves Ramen": Four 18-year-old guys learn to flush the toilet, not put laundry detergent in the dryer, and other life lessons in their first year away from home. (Jay Shuck, Minneapolis; Judith Cottrill,

"Picket Feces": A quiet suburb is traumatized by an irresponsible dog walker. (Brendan Beary)

"One Lay at a Time": No, no, it's just a contest to see if you really can go without a second potato chip in one sitting. (Sanford D. Horn, Alexandria)

"Man Icks": Women try to outdo each other with tales about how gross their husbands are. (Jeff Brechlin, Eagan, Minn.)

"Two and a Quarter Men": The legal machinations between siblings over their father's cryogenically frozen head. (J.P. Devine, Arlington, a First Offender)

"Gimme a Beak": A family of 10 stretches a single chicken. (J. Larry Schott)

"America's Next Top Mohel": Contestants vie to produce the most creative circumcisions; every week someone gets cut. (Jerrie Olson, Frederick, a First Offender; Brendan Beary)

"Gilligan's Isthmus": In this reality show, seven shipwrecked people live as castaways because they are too stupid just to walk back to civilization. (Russell Beland)

"America Underclover": Each week forensics experts dig up corpses and examine their states of decomposition. (Michelle Stupak)

"Antique Broad Show": "The View." (Brendan Beary)

"Secret Pageant Man": Exposé about the transsexual who was once crowned Miss America. (Rick Havnes, Potomac)

"The Newly Fed Game": Infants are pitted against each other to see who can burp the loudest and spit up the farthest. (George Smith, Frederick)

"Touched by an Anvil": A Wile E. Coyote marathon. (Larry Yungk, Arlington)

"Deal or No Meal": A report on children being forced to work the blackjack tables in Bangkok casinos. (Chris Doyle)

"Hawaii Five Ho": Live from Honolulu, Don Imus and the out-for-revenge Rutgers women's basketball team in a smackdown cage match! (Dave Komornik, Danville, Va.)

"Unsmoke": A lone marshal attempts to enforce the cigarette ban in Dodge City's restaurants. (Russell Beland)

"Father Knows Breast": Extreme body makeovers. (Ted Weitzman, Olney)

"Dine Nasty": Miss Manners outs people who chew with their mouths open and pick their teeth with their forks. (Mel Loftus, Holmen, Wis.)

"The Dorks of Hazard": Actuaries and consultants sit around conducting risk analysis. (Phil Frankenfeld, Washington)

"The Straights of San Francisco": Documentary about the little-known other side of that great city. (Jim Ward, Manassas)

"Last Vegas": Car restorers halfheartedly work on the final specimens of this loser Chevy model. (Dave Prevar. Annapolis)

"DUMB3RS": Remedial math classes on cable access. (Kevin Dopart, Washington)

"The Untouché-ables": A year with an undefeated fencing team. (Russell Beland)

"Mister Codger's Neighborhood": A day in the life of Leisure World. (Drew Bennett, West Plains, Mo.)

"Dadwood": The life of Soon-Yi Previn. Tonight's pilot: "Married . . . to Children." (Tom Witte, Montgomery Village)

"Seers": A report on a bar where everybody, including total strangers, knows your name. (Lynn Hunt, Woolford, Md., a First Offender) "The Flying: None": An anthology focusing

adventures on Sept. 12, 2001. (Russell Beland) "Beget Smart": Tips on having more

each week on a different traveler's

intelligent babies. (Randall Kunkel, Spotsylvania, Va.)

And Last: "Gypardy": Departing from recent trends, this game show asks really difficult questions for ridiculously low-value prizes like T-shirts and magnets. (Art Grinath, Takoma Park)

Next Week: The Might-Mates Rite, or Where's the Be-If?

Oceans Apart, Kenyans Are United in Anxiety and Hope

KENYANS, From C1

peace. He looks at the floor. Still today, weeks after the violence, with a political settlement finally at hand, he does not know where his sister is.

"It really hurts," says Njoroge, pastor of the Ebenezer New Testament Church of God in Riverdale. "I would like to go and find the remains of my mom. But now knowing this has happened, I being a pastor, knowing churches were burned and some have been killed, you don't take the risk to go.

This is the torment of the Kenyan diaspora — people who have transferred from one culture to another, carrying with them the familiarity and pride of their homeland, then watching helplessly as Kenya descended into weeks of ethnic strife. And now trying to piece together a different reality for Kenya, wondering whether a powersharing agreement can heal the hurt.

They are dazed by the violence, trying to explain that not everybody carries machetes, that what some called tribalism is not tribalism at all but distinct ethnic groups with a disagreement. Trying to explain that the clashes were more about land and politics and money than ethnicity in a country still grappling with the vestiges of colonialism and, more recently, of misrule, a place where more than 70 percent live in poverty.

They wait, watching the handshake of politicians whose elections produced mortal enemies — but who now, after the hundreds killed, the hundreds of thousands left homeless, say they are in agreement.

"Even the thought of the president sharing power with someone else, that is unheard of in Kenyan politics," says Maurice Kinyanjui, who lives in Silver Spring. "I can't believe it is happening. This is what people have been praying for.

Mkawasi Mcharo Hall is sitting in a coffee shop in Silver Spring. No stomach for tea. From the window, you see people hurry about their lives, beating the sidewalk

to and fro as the clock tower catches time. Every Kenyan in the diaspora knows someone who knows someone who is running away . . . fleeing or being killed or been rendered homeless," she says.

Hall, president of a group called Kenyan Community Abroad, says the violence was devastating and widespread. She has a cousin in Kenya. The cousin lived in Kisumu. The cousin is Taita, as is Hall. The cousin married a man who is Kikuyu, the largest ethnic group and that of President Mwai Kibaki. "When the violence started," Hall says, "they had to flee because the husband is Kikuyu. They fled through three cities trying to find peace."

"I'm mad," Hall says. "Disappointed. I feel betrayed by politicians on both sides. Regardless of the party. I feel betrayed because the common Kenyan went to vote, having nothing in mind but to cast a vote, with no power to rig, no financial power to bribe. Only with the hope to influence the destiny of Kenya.

Hall's family lives in the town Mwatate in Coast Province, in a part of the country that is neither Kikuyu nor Luo, the ethnicity of Raila Odinga, the opposition leader. It used to be thought of as a safe place, "but even they have experienced some violence," she says

She spoke to her father recently. "My father assured me, the kind of thing a parent would want to tell a child. He said, 'Pray for the country. Pray for the leaders, that they do the right thing.'

Kenya, which gained independence from Britain in 1963, has traditionally been one of the most politically



Pastor John Ndambuki, from left, Maurice Kinyanjui, Wilby Kim and Josphat Kimindu, and Anderea Onwonga, below left, meeting at African Church of the Nazarene in College Park, where the men are organizing a fundraiser to send aid back home. Below right, Onwonga, president of the Kenyan International Community, with a telegram sent to his native land.



stable and prosperous African nations. But violence erupted in December after a disputed election, with Kibaki's predominant Kikuyu targeted by other groups, including the Kalenjin and the Luo. More than 1,000 people were killed and some 600,000 were forced from their homes. Some people called the violence "ethnic cleans-

Kibaki claimed presidential victory, but Odinga alleged that the count had been rigged. And outside election observers said the results were flawed. Nonetheless, Kibaki was sworn in even as fires of protest blazed. Thursday, in an effort to quell a threatened new round

of bloodletting, the two men agreed to a power-sharing formula that would make Odinga the prime minister. Hall is hoping for reconciliation, that the killers will be brought to justice, that those displaced in the violence

will find a place to live. That the country heals. "It is incumbent upon every community leader, from clerics to teachers, law enforcers to local government, to rise up and speak reconciliation across ethnic divides at every turn."



Three men are sitting in the pastor's office of the African Church of the Nazarene in College Park. The men are organizing a fundraiser to send humanitarian aid back home.

Although the violence in their country split along ethnic lines and although these men admit there are Kenyans in the Washington area who now are reluctant to associate with people of other tribes, they had come out on this recent Saturday night to help overcome such di-

They do not agree on the roots of Kenya's problems: Is it the historic tension over land? The historic tension over Kikuyu dominance in the economy and government? Or a combination of both?

"I lived there most of my life," said John Mbuvi Ndambuki, the church's pastor. "Kenyans are not tribalistic. I moved and lived in different parts of Kenya. I never felt I didn't belong because I was from a different tribe. I see this as an event people are willing to exploit for their own

"Kenyans are not tribalistic. . . . I see this as an event people are willing to exploit for their own benefit."

John Mbuvi Ndambuki,

pastor of African Church of the Nazarene in College Park

Anderea Onwonga, president of the Kenyan International Community, says there is "an element of tribalism. I call it tribal cleansing." Onwonga, who is Kisii, says, "The election led to tribal cleansing. After two or three days. The killing was targeting specific tribes. The Kisii people, they were hunted down like dogs. . . . We have to preach, 'When you see a Kenyan, see them as a Kenyan, not as a tribal person.'

Ndambuki, who is Kamba, says: "To fight, kill and torch houses. You have a combination of a lot of issues land, tribalism, hooliganism."

James Sang, 48, a Kalenjin, was born in Nakuru in the Rift Valley, the epicenter of the crisis. "The fundamental problem we have is poverty and illiteracy," says Sang, a systems administrator. "The two issues spawn a lot of problems. . . . Less than 10 percent of the land is arable. Thirty-three million people are fighting for 10 percent of land. People depend on land for their wealth. We don't have enough land."

Maurice Kinyanjui, executive director and founder of Jamii International Outreach Ministries, which runs an orphanage in Kenya, sits on a floral-print chair in his home in Silver Spring. He worries about the orphanage he built back home. The kids have no parents to protect

He is on the telephone, punching in numbers to call home. He is using a calling card, requiring a delicate mix of patience and faith. After 10 tries, he gets through to his younger sister, Anastasia Waithera, in Nakuru. They speak in Swahili. He translates.

The place is hot, she says. I'm freezing, he says.

She reports the violence has died down. "Now it's peaceable. Things are back to normal. People can travel all over the place now. But the politicians are still negoti-

Waithera, 27, was in Nakuru when the violence erupted. She witnessed people being beaten, chased out of their houses, their furniture burned. "It was a very sad affair," she says to her brother, who interprets into English. "All I could do was pray and ask for divine intervention."

Kinyanjui repeats what she tells him: Those whose houses were burned now refuse to go back. There is still a lot of insecurity. They fear that if they go back to their farms, they may be attacked again. The fear is still fresh. There has been a public relations campaign in the me-

dia to mend broken friendships and divided tribes, she

tells her brother. "The people realize it is not tribal," she

says. "It is all politics. People realize, 'Why are we killing ourselves? The politicians are not killing themselves.' Kinyanjui translates a final question: Will Kenya return to what it was or will it forever be changed?

But the line has gone dead.



MORE PHOTOS See photos from the conflict in Kenya at washingtonpost.com/style.