





By Abigirl Phiri



The Diaspora Times

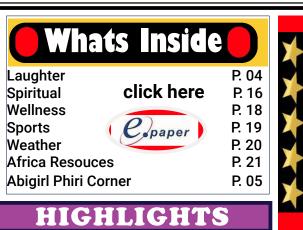
Saturday, Aug. 23, 2025 Vol 0379 Life is about your inner thoughts.

The Lawyer Who Won't Bow: Ndegwa Njiru's Battle For Constitutional Truth.Who Is This Man?

"To some, he is a disruptor of power. To many, he is a defender of law and a seeker of justice for the voiceless."



Ndegwa Njiru is not merely a lawyer. He is a powerful voice in a country where compromise is common and truth-telling is punished. Whether defending embattled MCAs, criticizing executive overreach, or challenging legislative impunity, he refuses to toe the line. His journey, filled with tension, triumph, and controversy, reflects the battle for Kenya's soul. For both citizens within the borders and those scattered across the globe, Njiru's voice reminds us that democracy requires defenders—and silence is never an option. EDITORIAL PICK Arch. Dr. D.K. Gitau Cont. P.2





country's soul.

Every nation on earth is distinguished by its flag, a unique banner that communicates silently yet powerfully to its people and the rest of the world. The flag is not just cloth stitched together in bright colors; it is a mirror of a

STORY Page 05





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KENYA NEWS



The Lawyer Who Won't Bow: Ndegwa Njiru's Battle For Constitutional Truth.

Though he resides and practices in Kenya, Njiru's voice carries beyond borders. For Kenyans in the diaspora, his work symbolizes the kind of principled leadership and civic courage often missing in the national conversation.

KENYA NEWS-Ndegwa Njiru, born and raised in Gichugu Constituency of Kirinyaga County, is one of Kenya's most fearless constitutional lawyers and outspoken defenders of civil liberties. His journey into law was inspired by early exposure to courtrooms—thanks to his father, a teacher who often brought him along to observe legal proceedings. From his school days at Kerugoya Municipality and Kianyaga High School to earning a law degree at Kampala International University and later a Diploma in Law from the Kenya School of Law, Njiru's path has always pointed toward public advocacy. He was admitted to the Kenyan Bar in 2011 and has since built a reputation as both a sharp legal mind and a thorn in the side of unchecked power.

Njiru's legal star rose during the high-profile impeachment proceedings against top county leaders. He represented Kirinyaga Members of County Assembly in their bid to impeach Governor Anne Waiguru and later played a central role in the case that saw Nairobi MCAs attempt to remove Governor Mike Sonko. His fearless courtroom strategy and command of constitutional law made him both admired and feared in political circles. Most recently, he appeared in the Senate during impeachment proceedings involving Deputy President Rigathi Gachagua. Though the attempt failed, Njiru's legal influence remained unmistakable.

But his fight extends far beyond courtrooms. Njiru has taken bold public stances on national issues, accusing President William Ruto of bribing Members of Parliament to stifle dissent and calling out the growing authoritarian tilt in go-



vernment. He has consistently defended the right to protest, describing it as God-given and protected by the Constitution. His commentary pierces through the noise of Kenyan politics, providing clarity, critique, and courage—often when many others choose silence.

With his outspokenness, however, has come scrutiny. In July 2025, the High Court ordered an inquiry into Njiru and two of his clients over allegations of subornation of perjury. The accusations stem from controversial testimony against a judge, and though the matter is ongoing, it may have been intended to cast a shadow over his career. But to his supporters, the case is a political witchhunt; for his detractors, a long-awaited reckoning. Regardless, it reveals the cost of dissent in a system where speaking truth can come with steep penalties.

Away from the legal battlefield, Njiru is also a family man. In October 2024, he

married his longtime partner Laureen Ndanu in a traditional ceremony held in Tala, Machakos County. The occasion drew prominent national figures such as Kalonzo Musyoka, Eugene Wamalwa, Jeremiah Kioni, and Martha Karua. It was both a personal milestone and a public affirmation of Njiru's expanding influence in Kenya's political and legal spheres.

Though he resides and practices in Kenya, Njiru's voice carries beyond borders. For Kenyans in the diaspora, his work symbolizes the kind of principled leadership and civic courage often missing in the national conversation. At a time when many abroad remain frustrated by governance failures, corruption, and the slow erosion of democratic space, figures like Njiru stand as powerful reminders that the struggle for justice is still alive back home. He speaks the language of rights, law, and accountability—values the diaspora cherishes and often feels disconnected

from.

Ndegwa Njiru is not merely a lawyer. He is a disruptor in a country where compromise is common and truth-telling is punished. Whether defending embattled MCAs, criticizing executive overreach, or challenging legislative impunity, he refuses to toe the line. His journey, filled with tension, triumph, and controversy, reflects the battle for Kenya's soul. For both citizens within the borders and those scattered across the globe, Njiru's voice reminds us that democracy requires defenders—and silence is never an option.

This report is based on publicly available legal documents, media coverage, and verified social media accounts.

Do you have any news to share?, contact diasporatimeskenya@gmail.com.



Advocate Ndegwa Njiru has emerged as one of Kenya's boldest legal minds—defending the Constitution with conviction, challenging political impunity, and speaking truth to power without fear. From high-stakes impeachments to grassroots justice, he remains a tireless champion for the vulnerable and a thorn to those who abuse authority. His unwavering stand for civil liberties, the rule of law, and democratic accountability marks him as a true patriot and a beacon of hope in Kenya's legal landscape.

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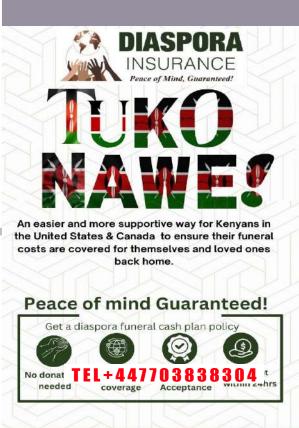
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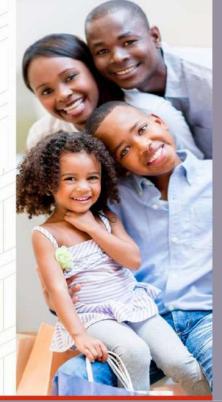
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LAUGHTER THE MEDICINE

BEST



THE DIASPORA TIMES



DIASPORA LAUGHS-

Because Homesickness Needs Humor

1. Diaspora Logic:

Spend \$2,000 on a ticket to Kenya... then bargain with a mama mboga over 20 bob for sukuma wiki.

2. Phone Call Home:

"Mum, I sent the money!" Ah, good! By the way, the roof fell, the goat is sick, and your cousin needs school fees...

Translation: That money already left the account.

4. Kenyan Abroad Starter Pack:

- WhatsApp group for every county
- 3 Kenyan churches within 2 miles
- One cousin you've never met... who suddenly needs "emergency' help

5. Airport Scene:

igoplus

Diaspora: *Arrives with 2 suitcases*
Kenyan Relatives: "Where are the other 4?

Word List

NAIROBI, KAMPALA, KIGALI, ADDIS, DODOMA, LUSAKA, KINSHASA, PRETORIA, ACCRA,

ABUJA, CAIRO, TUNIS
N A I R O B I X X X X X
K A M P A L A Q W E R T
K I G A L I B C D E F G
H J Q L A D D I S M N O
V D O D O M A P Q L Y Z
R E D T O P L U S A K A
U V K I N S H A S A L M
P R E T O R I A S D F G
Z X V B N M Q A C C R A
L K H G A B U J A P Q W
C A I R O T Y U I P L K
A B C D E F G T U N I S

NUMBER PUZZLE

5	2		2	2
3	5	3		
7			8	8
	5			
4	7		9	9

Down

 1.5×5

 2.2×7

 3.8×9

Across

1.5 + 2

3.7×8

 4.4×7

1own

 4.5×5

GEN Z KENYA PROTESTS June 25, 2024



"You may pave the streets with gold, but if you silence the people with bullets, history will remember only the blood."

THE YOUTH DEMAND CHANGE

REMEMBER THE YOUTH ARE WATCHING

"The Colors of Unity: What Flags Represent in Zimbabwe and Beyond"

At the center stands the Zimbabwe Bird, a proud national emblem drawn from the stone-carved sculptures of Great Zimbabwe.



Abigirl Phiri | Zimbabwe Senior Editor

Every nation on earth is distinguished by its flag, a unique banner that communicates silently yet powerfully to its people and the rest of the world. The flag is not just cloth stitched together in bright colors; it is a mirror of a country's soul. Its design, symbols, and shades reveal the struggles endured, the victories achieved, and the aspirations still burning. The flag becomes a constant reminder of identity—our birthright, our roots, and our collective journey through history.

Flags are deeply rooted in heritage, capturing the essence of where a people have come from and what they stand for. The history of a nation is often woven into its flag: the battles fought, the oppressions resisted, the triumphs celebrated, and the values held sacred. For Zimbabwe, like many nations, the flag is a historical record that cannot be erased. Every stripe and symbol tells a story, allowing citizens to trace their heritage and connect with generations past. Heritage is therefore not an abstract concept; it is embodied in the flag as a visible legacy.

Each person may attach personal meaning to their flag, yet the unifying thread is always heritage. The colors and emblems become cultural markers that represent more than the present—they carry the voices of ancestors, the scars of colonization, and the resilience of those who fought for freedom.

On the global stage, flags are indispensable tools of identifica-

tion. At international sporting events such as the Olympics, at regional summits like SADC meetings, or at United Nations conferences, flags stand tall to declare where one comes from. They make nationality visible, turning a crowd of strangers into a constellation of nations.

The Zimbabwean flag, when hoisted abroad, is more than a marker of geography. It is a beacon of belonging. It allows Zimbabweans in the diaspora to find each other, to share in brotherhood and sisterhood, and to hold onto a piece of home even when oceans away. This role of flags in narrowing identity down to a people and a place makes them enduring symbols of pride and kinship.

Freedom is one of the most profound messages a flag carries. Few nations were handed independence without struggle; most clawed it back through blood, sweat, and sacrifice. The Zimbabwean flag, like many African flags, reminds its citizens of the arduous journey from colonial domination to sovereignty.

The red stripe vividly captures the blood that was shed in the liberation war. It is not merely decorative—it is sacred. It insists that the freedoms enjoyed today must never be taken for granted. A flag thus becomes both a reminder of past struggles and a call to protect peace, unity, and justice for future generations. Citizens, looking upon it, are reminded of their civic duty to contribute positively to the growth and development of their homeland.

The Zimbabwean flag is a masterpiece of symbolism. Yellow represents the richness of the land, from precious minerals like gold and lithium to the promise of economic self-reli-



ance. Black reflects the strength, resilience, and majority of its people. Green signifies the lush vegetation, flora, and fauna that adorn the country. Red embodies the blood shed during the liberation struggle, a permanent acknowledgment of sacrifice.

At the center stands the Zimbabwe Bird, a proud national emblem drawn from the stonecarved sculptures of Great Zimbabwe. It is a link to ancient heritage and civilization, reminding citizens of a glorious past long before colonial encounters. The white triangle signifies peace, an aspiration that unites the nation despite challenges. Finally, the red star embodies the hopes and dreams of the people, a guiding light pointing toward a better future.

These symbols are not unique to Zimbabwe alone; many nations weave similar themes into their flags-struggles, sacrifices, aspirations, and triumphs. In this way, flags correlate across borders, underscoring the shared human desire for freedom, dignity, and progress. Beyond symbolism, flags serve as a source of inspiration. For Zimbabweans abroad, the flag is more than a memory—it is a call to excellence. Whether in London, Johannesburg, Sydney, or New York, carrying the flag means representing the homeland with dignity. Even when citizenship changes, achievements are often tied back to roots: "a Zimbabwean-born scientist," "a Zimbabwean artist," "a Zimbabwean athlete." The flag therefore transcends borders, turning personal success into national pride.

It inspires not just loyalty but also responsibility. Citizens are reminded that wherever they go, they remain ambassadors of their nation's values, history, and potential.

Whether Zimbabwean, Nigerian, Australian, American, Egyptian, South African, or Kenyan, every flag tells a story of unity, struggle, and hope. These banners are more than colored fabric—they are declarations of identity, heritage, and pride. They remind us that we are representatives of our nations in all we do, and that our achievements reflect back on the lands that raised us.

Ultimately, flags remind human-

ity that while nations differ, their aspirations converge: peace, dignity, freedom, and progress. Raising one's flag high is not just a patriotic act; it is a universal gesture of belonging to the family of humanity.

By Abigirl Phiri- Zimbabwe Senior correspondent The Diaspora Times.



Summary:

Abigirl Phiri Corner

Flags are more than national symbols; they embody history, heritage, and pride. In Zimbabwe, each color and emblem tells a story—minerals, people, land, sacrifice, peace, and aspirations—linking past struggles to present hopes. Across the world, flags serve as tools of identity, reminders of freedom won through sacrifice, and sources of inspiration for citizens at home and abroad. Ultimately, raising a flag is both a patriotic act and a universal gesture of unity, reflecting humanity's shared desire for dignity, peace, and progress.

06 HEROES WHO PASSED ON. Rest In Power





Life and Legacy of Matin Shikuku.

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

Martin Shikuku (1932-2012) was a veteran politician and trade unionist who earned the nickname "the People's Watchman" for his fiery, outspoken defense of ordinary Kenyans in Parliament. Born in Magoye village, Kaimosi, in present-day Vihiga County, he grew up in humble circumstances but showed remarkable leadership qualities early on. After completing his education, he joined the labour movement, working with the Railways and Harbours Union, where he gained prominence as a fearless advocate for workers' rights. His activism opened the door to politics at a time when Kenya was transitioning from colonial rule to independence.

At just 28, Shikuku was elected MP for Butere Constituency in 1963, making him one of the youngest legislators in the newly independent nation. His charisma, eloquence in Swahili and English, and ability to connect with grassroots communities made him stand out among his peers. He quickly rose to positions of responsibility, including serving as Assistant Minister in various ministries during President Jomo Kenyatta's era.

Outspokenness and Challenges

Shikuku's career was marked by courage and controversy. He openly criticized government excesses, corruption, and authoritarian tendencies at a time when dissent was often punished harshly. Famously, in the 1970s, he declared on the floor of Parliament that "KANU is dead," referring to the ruling party. This bold statement angered President Kenyatta, and Shikuku was



Martin Joseph Shikuku-1932-2012

detained without trial for several years alongside other opposition voices.

Despite intimidation, he remained undeterred. When Kenya was a de facto one-party state under President Daniel arap Moi, Shikuku continued to push for pluralism and accountability. During the struggle for multi-party democracy in the late 1980s and early 1990s, he aligned with reformists, playing a visible role in agitating for greater freedoms. His fearlessness earned him admiration among Kenyans who saw him as a rare politician willing to speak truth to power.

Parliamentary Legacy

Shikuku's parliamentary career spanned decades, though not without interruptions. He represented Butere Constituency in multiple terms between 1963 and 2002. Throughout, he positioned himself as a defender of the poor and marginalized. His mastery of parliamentary procedures and sharp debating skills made him a formidable figure. Unlike many colleagues, he was never accused of amassing ill-gotten

wealth. He lived a relatively modest life, preferring to mix freely with ordinary citizens.

In Parliament, he often reminded leaders of their responsibility to serve the people. His speeches—rich in wit, satire, and biting criticism—remain some of the most memorable in Kenya's political history. To many, Shikuku embodied the idea that politics could still be about service rather than self-enrich-

Personal Life and Values

Beyond politics, Shikuku was a devoted family man and community leader. He upheld simplicity, humility, and faith in God. His lifestyle contrasted sharply with the flamboyant culture of many Kenyan politicians. Even in his later years, when he was no longer in active politics, he continued to mentor younger leaders and advise on matters of governance.

He also invested in agriculture, running a farm in Western Kenya where he spent much of his retirement. His preference for village life reflected his enduring connection to his roots.

Death and Legacy

Martin Shikuku passed away on 5 September 2012 at the age of 79 after a battle with cancer. His death was mourned across Kenya, with leaders and citizens alike remembering him as a principled politician, a fearless watchdog of government, and a true servant of the people. Unlike many of his contemporaries, he left behind no vast estates or fortune, only a reputation for honesty and dedication.

His legacy endures in the values he stood for: accountability, courage, and service above self. He demonstrated that one could be a politician without succumbing to corruption or greed. For younger generations, Shikuku remains a symbol of integrity in public service and a reminder that democracy thrives only when there are voices willing to challenge authority.

Diaspora Times Disclaimer

The Diaspora Times upholds the principles of press freedom, historical truth, and the right to dissent. We strive to document untold stories and highlight forgotten heroes. Our features are grounded in fact and committed to balanced inquiry. We publish in the public interest-fearlessly, truthfully, and independently. The views expressed herein are intended to honor Kenya's democratic evolution and promote critical historical reflection.

diasporatimeskenya@gmail.com



We Remember the Dead

In silence and sorrow, The Diaspora Times remembers the FALLEN HEROES

Lost in struggle, fallen in flame. They spoke the truth, they walked

boldly,

Their dreams live on, unbought, unsold.

Though guns or poor health silenced their cries,

Their courage will never die.

Every week, The Diaspora Times features a story about a fallen Kenyan hero.

Those who died naturally, through assassinations or accidents.



Freedom of expression, assembly, and worship are not just fundamental rights—they are the pillars that define the soul of a truly democratic nation.



History bears the blood of those who dared to speak, to gather, to believe

The right to speak one's truth, to gather in shared cause, and to worship according to one's conscience—these are not mere civil liberties. They are the essence of human dignity, and any nation that honors them becomes more than a state; it becomes a sanctuary of the human spirit.

From Ally to Enemy: Gachagua Attacked by State-Sponsored Goons in Shocking Return to Kenya.

The betrayal of Gachagua is not just personal. It is political theatre designed to terrify, silence, and destroy. But it has also exposed the raw nerves of a fragile nation — a country where political loyalty is punished with violence the moment it wavers.

KENYA-What began as a moment of patriotic return quickly descended into chaos, violence, and shame. Former Deputy President and now opposition figurehead Rigathi Gachagua landed at Jomo Kenyatta International Airport to a sea of supporters ready to escort him home. But instead of a peaceful welcome, he walked into a government-orchestrated ambush that exposed the dangerous underbelly of Kenya's decaying democracy. Eyewitnesses, journalists, and even some police officers at the scene confirmed what many feared: the government had unleashed goons - well-coordinated, well-funded, and strategically placed — to attack Gachagua's supporters and disrupt the peaceful gathering. In the ensuing commotion, women were robbed, others assaulted, and many left bleeding in the dust. Police stood motionless, silently complicit, as the mob carried out what can only be described as a state-sanctioned attack.

This wasn't a random scuffle. It was a deliberate humiliation of a man who once stood shoulder-to-shoulder with President William Ruto in the campaign trenches. Gachagua, the same man who endured political blows for the sake of the Kenya Kwanza alliance, is now a public enemy, tormented by the very man he once praised in rallies across the country.

The message was brutal and clear: Defy the king, and be destroyed.

But in doing so, the government may have gone too far. By using violence, not votes, to manage dissent, the state is ushering Kenya into a new age of political terror. Hooliganism is no longer the domain of fringe criminals; it is being normalized, institutionalized, and weaponized. The streets are becoming battlegrounds. Justice is being outsourced to mobs.

The long-term consequences are dire.



The throne, it whispers pride and power, And friendships wilt in golden hour. The names once sung, now left unsaid, Like seeds ignored when roses spread.

These scenes — captured on camera, circulated across international media, and confirmed by independent journalists — have sent shockwaves through the global community. Kenya, once seen as a stable East African hub for tourism and investment, is now being painted as a violent, volatile, and politically unstable action.

Tourists will think twice. Investors will hesitate. Students and scholars will cancel.

No visitor will feel safe in a country where political thugs operate in broad daylight under police supervision.

No nation can develop through hooliganism. Roads, hospitals, education, innovation — all these collapse under

the weight of lawlessness and fear. What happened at JKIA is not just a political message — it's an economic disaster waiting to unfold. Kenya's image has been shattered, its democracy stained, and its streets turned into theatres of fear.

The betrayal of Gachagua is not just personal. It is political theatre designed to terrify, silence, and destroy. But it has also exposed the raw nerves of a fragile nation — a country where political loyalty is punished with violence the moment it wavers.

This is how civil wars begin — not with grand declarations, but with whispered threats, broken promises, and blood in the streets.

Kenya is on the precipice.

The question is not whether Kenya can survive this brutality. The question is whether it wants to.

DISCLAIMER:

This report reflects the growing fears and frustrations of Kenyans across the political divide. The Diaspora Times condemns the use of violence in any form, especially when sanctioned or enabled by the state. Political maturity, not political brutality, is the only way forward. Tourism, investment, and national pride depend on stability, freedom, and peace.

EDITORIAL SUMMARY

Kenya is spiraling into state-sponsored terrorism, where dissent is punished not with debate, but with violence. The brutal attack on former Deputy President Rigathi Gachagua's supporters at JKIA was not random—it was orchestrated. Women were robbed, citizens injured, and police stood idle as government-aligned goons unleashed terror. This marks a dangerous shift from democracy to dictatorship. No country can thrive when hooliganism becomes state policy. The message to critics is clear: speak out and face mob justice. Beyond the bruises lies a bigger wound—Kenya's global image, now stained with fear, repression, and the unmistakable fingerprints of authoritarian rule.

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



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

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"When Love Crosses Oceans: The Silent Battles of Diaspora Marriages

Caught between bitter divorces, legal battles, and relocations, the children of these unions pay the highest price. "My son once asked me, 'Is dad in jail because he loved us too much?' I had no words,"

By Dr. Jesinta Koimburi New Jersey

DIASPORA-Behind the carefully curated snapshots of Kenyan picnics in American parks, graduation ceremonies crowned with kitenge dresses, and joyous baby showers posted across social media lies a truth few talk about: migration changes people—and with it, the very fabric of relationships. The transition from Kayole, Umoja, Githurai, or Kisumu to Atlanta, Boston, or Seattle isn't just a change in geography; it is a transformation of identity, expectations, and emotional survival. For many couples, especially those who migrate together or reunite after years of long-distance separation, the American dream becomes a silent battleground for dignity, love, and endurance.

Take the story of John Mwangi and Mary Wanjiru. When they first met in Nairobi, their love was grounded in simplicity—shared bus rides to town, roadside chapatis, Sunday afternoons watching local drama series. Life was hard, yes, but predictable. John was a trained electrician, and Mary taught at a private primary school. Their dreams were typical: a plot in Juja, a car, and eventually a home they could call their own. But when Mary's sister sponsored her to the U.S. for studies, the dream shifted. Two years later, John joined her through a green card application. What they didn't realize was that love in America would have to battle forces far bigger than homesickness.

In Georgia, John found work as a warehouse loader while Mary juggled classes and waitressing. Schedules clashed, exhaustion built up, and so did resentment. "We were like two people living in parallel realities," Mary would later admit. John felt emasculated by a system where he was expected to

clean, cook, and babysit—a far cry from the norms of back home. Mary, on the other hand, was discovering a newfound independence, encouraged by classmates who told her she deserved more than a man who "just works nights."

Their intimacy suffered. Conversations became arguments. And when a minor dispute about rent escalated into police involvement, they realized the system wasn't built to reconcile but to fracture. In the U.S., Mary had rights that John never fully understood. "One call to the police, and I was out of the apartment, no matter who paid rent," John recalled. "Back home, such arguments would be resolved by uncles and aunties. Here, the state is the arbiter."

Their story is echoed in households across the diaspora. Peter and Akinyi in Texas, James and Carol in Minnesota, Martin and Ann in Massachusetts—couples torn between the cultural scripts of home and the legal, social, and economic pressures of a new world. Many Kenyan men find themselves grappling with roles they were never prepared for—cooking, co-parenting, attending therapy—and they often suffer in silence. Meanwhile, Kenyan women in the diaspora navigate the burden of being primary caregivers, students, and breadwinners, often without the emotional support they left home hoping to find.

Diaspora life is a paradox. It offers unmatched economic opportunities but often demands emotional sacrifices that go unspoken. Children raised in the diaspora begin to question traditions. They reject tribal naming systems, scoff at arranged marriages, and resist the authority of uncles and elders. For parents, this shift is disorienting. Mama Nyambura in New Jersey recalls how her teenage daughter once yelled at her in a supermarTHE DIASPORA TIMES

WHEN LOVE CROSSES OCEANS

THE SILENT BATTLES OF DIASPORA MARRIAGES



Behind the bright photos of Kenyan picnics in American parks, graduation ceremonies, and baby showers lies an unspoken reality: migration changes eeple. It demands that couples not only love each other, abuo.constantly re-negouate who they are, what they believe, and how will survive in a system.

When Love crosses oceans, the silent battles of diaspora mariages. For John and Mary, a *reveràt* a a price-we taringed endurance, and know when to right for ench other.

WE ARE THE DIASPORA VOICE

ket, prompting strangers to intervene. "In Kenya, a child could never shout at their mother in public. Here, you fear the child will call 911." For others, loneliness becomes unbearable. Martin Otieno, a taxi driver in Boston, says he's seen it all. "I pick up drunk Kenyans almost every weekend. Some are married but spend more time in bars than with their wives. Others live alone and send money home every month to families who barely speak to them. This life can crush you if you're not strong."

There's also the illusion of perfection. Social media creates the impression that all is well—matching Ankara outfits, luxury cars, vacations to Miami. But behind those filters are couples sleeping in separate rooms, battling immigration cases, dealing with depression, or raising children with behavioral issues in a system that often labels Black and immigrant youth as problematic.

Despite all this, many couples fight to stay together. They attend diaspora churches that offer both spiritual and marital counseling. They join WhatsApp groups where elders advise and mediate. Some rediscover each other through shared projects—buying land back home, starting a small business, or raising children with intentionality. Lucy and David, a couple in Seattle, credit their survival to "forgetting ego and starting afresh." After two near-divorces, they renewed their vows on their 10th anniversary and began counseling other diaspora couples.

An elder in Atlanta once said, "In America, marriage is not just about love. It's about endurance, adaptation, and knowing when to fight for each other instead of against each other." These words hold the weight of truth for thousands of Kenyan couples abroad.

Migration will always be a

test—a test of values, of resilience, of love itself. But perhaps it is also a teacher. It forces people to strip relationships of pretense and rebuild on honesty. And in doing so, it reveals who we truly are: not just lovers or spouses, but co-survivors of a shared struggle in a foreign land.

We are the Diaspora Voice and behind the photos, we carry stories worth telling.

This report is part of the "Diaspora Lives" series by The Diaspora Times. Names have been changed to protect privacy. For follow-up stories or to share your experience, email editor@diasporatimes.news.

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



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

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bones, and the structural foundations of

homes. These fragments help scholars

and visitors alike to reconstruct how one woman leveraged knowledge, labor, and

The Park tells not only of Coincoin's

triumphs but also of the paradoxes and

moral ambiguities of her legacy. Her

descendants, like many free Creoles of

color, eventually became slaveholders

themselves—a reality that complicates

simplistic readings of her story. Yet in

many ways, this reflects the broader cont-

radictions of American history: freedom

built on the foundations of unfreedom,

Coincoin's story is more than a regional

curiosity. It speaks to enduring themes in

American history: the struggle for auto-

nomy, the interplay of race and gender,

and the capacity for resilience in the face

of systemic oppression. Her life challen-

ges the notion that enslaved women had

little room for agency, showing instead

how even in the most restrictive condi-

tions, some could seize opportunities

and redefine their destinies. At the same

time, her family's trajectory highlights

how racial identity in colonial and an-

tebellum Louisiana was complex, fluid,

and deeply entangled with property and

For African-American history, Coincoin

represents a rare and powerful archetype:

a woman who not only escaped bondage

but also built enduring institutions. For

women's history, she is a reminder of

how female entrepreneurs shaped com-

munities long before industrial capita-

lism made businesswomen visible in ma-

instream narratives. And for American

history as a whole, she is a figure who

embodies both the promise of freedom

and the contradictions of its pursuit.

power.

Conclusion

progress intertwined with exploitation.

The Broader Significance

persistence to transform her world.



* The Remarkable Legacy of Marie Thérèse Coincoin and the Cane River Creole Empire.

Coincoin's story is more than a regional curiosity. It speaks to enduring themes in Ame-rican history: the struggle for autonomy, the interplay of race and gender, and the capacity for resilience in the face of systemic oppression.

In the heart of Louisiana's Cane River region lies a story that defies conventional narratives of race, gender, and slavery in early America. The Cane River Creole National Historical Park preserves not just buildings and artifacts but also the memory of a woman whose life was extraordinary in its resilience and ambition: Marie Thérèse Metoyer, widely known as Coincoin. Born enslaved in 1742, Coincoin carved out a destiny that transformed her from a woman of bondage into the matriarch of a Creole dynasty and one of the most remarkable entrepreneurs of her age.

From Slavery to Survival

Coincoin's life began in the French colonial outpost of Natchitoches, Louisiana. As with so many African-descended women, her early years were defined by enslavement and the harsh demands of labor. Yet even within the confines of slavery, Coincoin displayed an independence of spirit. She bore children, endured the insecurities of servitude, and resisted the forces that sought to define her existence solely in terms of property. By 1778, fortune and determination aligned when she gained her freedom. This act alone was transformative. Few enslaved women in 18th-century Louisiana achieved manumission, and fewer still managed to craft livelihoods that extended beyond subsistence. Coincoin, however, refused to let freedom be a mere formality—she intended to thrive. Building an Unlikely Empire

Once free, Coincoin began building what can only be described as one of the most unlikely business empires of her time. She tapped into the wilderness and economy of colonial Louisiana with striking creativity. She manufactured and sold medicines rooted in African and Native American herbal knowledge, an industry that not only provided income but also established her reputation as a healer and businesswoman. She trapped bears—an unusual and grueling pursuit for any individual, let alone a formerly enslaved woman—and sold meat, skins, and oil in markets as far as New Orleans. These ventures marked her as an independent agent in a society where women, especially women of color, were expected to remain dependent.

In 1787, her perseverance gained official recognition. Spanish colonial authorities, who then governed Louisiana, granted Coincoin 67 acres of land along the Cane River. This made her the first documented African-American woman in Louisiana to receive a land grant for entrepreneurial purposes. It was not simply property—it was legitimacy, status, and opportunity. From this foothold, she expanded relentlessly. By the end of her life, Coincoin controlled more than 1,000 acres, an expanse that allowed her family to become central figures in the Creole community.

A Family and a Community Transfor-

Coincoin's vision was not limited to land acquisition or business. Her empire was also familial and communal. With profits

MARIE THÉRÈSE COINCOIN **CANE RIVER CREOLE NATIONAL HISTORICAL PARK** Marie Thérèse Coincoin was born enslaved in 1742 at Natchitoches but gained her freedom in 1778. She built a medicine business, trapped bears for market, and shipped goods to New Orleans. Spanish authorities granted her 67 acres in 1787, making her Louisiana's first documented female African-American land entrepreneur, By her death, she owned oon 1,000 acres and purchased freedom for six family members.

Archaeological excavations at her homestead reveal

how one enslaved woman created a dynasty that lasted

from her enterprises, she purchased the freedom of six of her own children and other kin, ensuring that her descendants would not live under the same yoke she had borne. This act of liberation underscored her dual role as both entrepreneur and matriarch: she was building not only an estate but also a legacy of autonomy for her bloodline.

centuries.

Her children and grandchildren became the foundation of the Cane River Creole community, a distinctive cultural group that blended African, French, Spanish, and Native American heritage. For generations, the Metoyer family—Coincoin's descendants—owned land, operated buin America could be.

Archaeology and Memory

Today, the Cane River Creole National Historical Park preserves and studies the remnants of this extraordinary story. Archaeological excavations at Coincoin's homestead and surrounding plantations reveal the material traces of her family's rise: ceramics, tools, animal

sinesses, and built institutions such as churches and schools. Their very existence challenged the rigid racial and social hierarchies of the South, offering an alternative vision of what Black life

> Marie Thérèse Coincoin's life reads like an improbable epic: from enslaved girl to landowner, healer, entrepreneur, and matriarch of one of Louisiana's most influential Creole families. Her empire was not gilded with palaces or armies but built through sweat, vision, and relentless willpower. More than two centuries after her death, the Cane River Creole National Historical Park ensures her story endures—not as a footnote, but as a testament to the power of resilience and imagination in shaping history.

Her legacy is both inspiring and sobering. It reminds us that history is never simple, that the lines between oppression and opportunity are often blurred, and that the human capacity for reinvention can alter not only individual lives but the destiny of entire communities. In the swamps and fields of Cane River, an enslaved woman once imagined freedomnot only for herself but for her children. Against all odds, she made it real. And in doing so, she left a mark on American history that endures to this day.

> © The Diaspora Times Kenya. | Reporter



The Coincoin-Prudhomme House, located on dirt road off of Highway 494, about 1 mile Northwest of Bermuda

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"A ruler's legacy dies the day justice is buried with the victims."

"Progress built on graves is merely a monument to cruelty."





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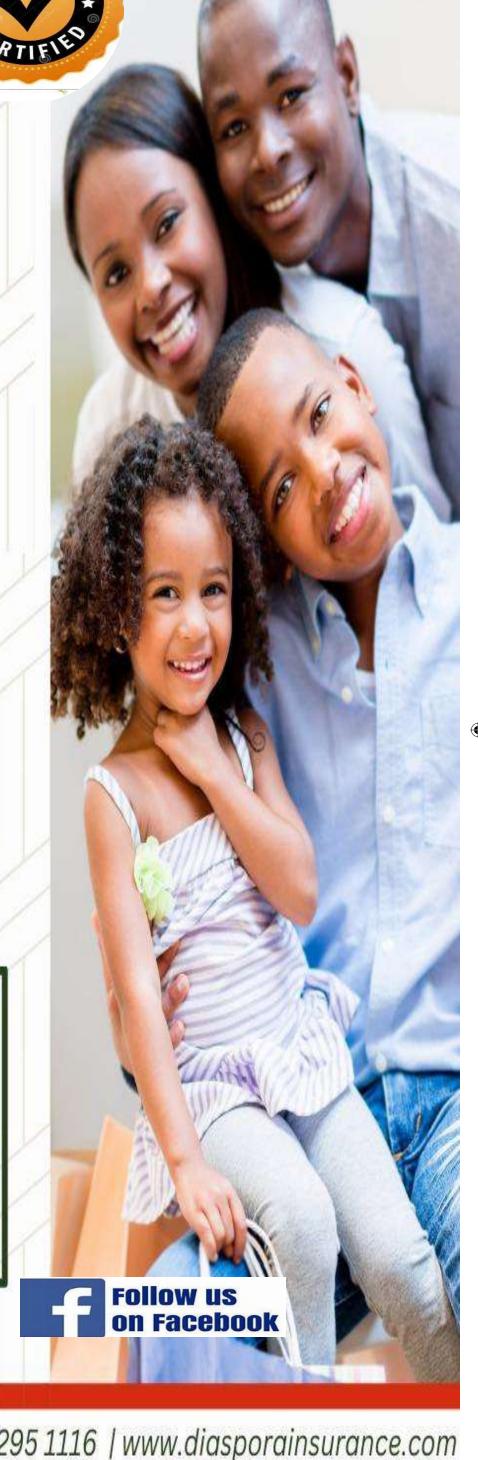
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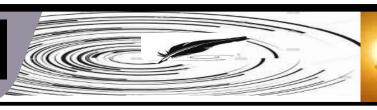
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Those who steer thedream

Letters to the editor diasporatimeskenya@gmail.com Tel. 4049668550





Arch Dr. D.K Gitau Vision founder. He ensures every story uplifts, informs, and connects Kenyans in the Diaspora and at home.



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Professor Peter Ndiangu'i He speaks not to please, but to reveal—without adornment, without disguise, as truth demands.



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The Diaspora Times: Bridging Continents, Amplifying Voices

Your Weekly Window into Diaspora Life, Kenyan Politics, and Global Success

The Diaspora Times is a lifestyle and current affairs newspaper tailored for both the Kenyan Diaspora and readers within Kenya. It offers a vibrant platform for cross-continental dialogue, bridging the experiences, dreams, and challenges of Kenyans abroad with those on the ground at home.

Sourced from a wide network of global contributors, The Diaspora Times delivers high-impact stories on Kenyan politics, diaspora dilemmas, investment opportunities, cultural identity, and success narratives from Kenyans making a mark across the globe. Whether covering bold Gen Z protests in Nairobi, real estate prospects in Kajiado, immigration policies in the U.S., or inspiring tales of Kenyan nurses, truck drivers, and tech innovators in Europe and America, the newspaper remains committed to amplifying authentic voices.

More than just a news outlet, The Diaspora Times serves as a community mirror and a cultural compass. It offers opinion columns, lifestyle features, health advice, family and faith reflections, legal guidance, and even business ads, creating a holistic ecosystem that supports diaspora families in navigating both worlds.

Published weekly in both digital and print formats, The Diaspora Times is widely circulated through churches, community centers, Kenyan-owned businesses, social events, and online platforms, ensuring that the heartbeat of the diaspora is heard, felt, and acted upon.

It is not just a newspaper—it is a voice, a connector, and a movement.



One Bridge, Two Nations, One Dream: The Power of the Kaza Univisa.

Tourism with Memory Phiri Zimbabwe.

The Kaza Univisa is more than just a travel document; it is a dream made real. It is proof that regional tourism, when anchored on goodwill and cooperation, can thrive in ways that uplift entire nations. One bridge, two countries, and a single vision have created an enduring legacy for Africa's tourism sector.



By Memory Phiri Zimbabwe. Senior edidor The Diaspora Times

The Kaza Univisa stands as a shining example of regional cooperation, uniting Zimbabwe and Zambia through one of Africa's most ambitious tourism initiatives. At its symbolic heart lies the Victoria Falls Bridge, a century-old marvel that not only connects two countries at the hip but also guards one of the world's most prized natural treasures—the majestic Victoria Falls, a UNESCO World Heritage Site and one of the Seven Natural Wonders of the World. By allowing seamless travel between Zimbabwe and Zambia, the Kaza Univisa has transformed the region into a single tourism powerhouse. With just one visa, visitors can explore both nations freely, a convenience that few destinations in the world can boast. This initiative has elevated Victoria Falls beyond a geographical landmark to become a shared cultural and economic asset that unites rather than divides.

A Tourism Jewel Beyond Bor-

Zimbabwe and Zambia, as partner nations, are blessed with an enviable tourism package. The thunderous Victoria Falls itself is the crown jewel, while Lake Kariba, the vast Kavango-Zambezi Transfrontier Conservation Area (KAZA TFCA), and the famed Quadripoint—the only place in the world where four countries nearly meet (Zambia, Zimbabwe, Namibia, and Botswana)—add layers of allure.



Together, these create a tourism corridor unrivalled in Southern

Metaphorically, the Falls can be imagined as a woman of immense beauty, whose front view belongs to Zimbabwe and her graceful backside to Zambia. On the Zimbabwean side, tourists can lose themselves in the lush Victoria Falls Rainforest and the iconic National Park. Crossing over, Zambia offers equally unforgettable adventures such as the daring Devil's Pool and the historic Livingstone Island. Two sides of a coin, two countries, and yet one unified tourism product—watertight and world-

Diplomacy Through Tourism The Kaza Univisa has also become a symbol of diplomacy, a reminder that shared prosperity flows best when borders do not restrict but instead invite. As the adage goes, united we stand, divided we fall. This initiative is proof of what can be achieved when nations choose collaboration over competition.

Importantly, the Univisa is not

confined to Zimbabwe and Zambia alone. It is part of the larger Kavango-Zambezi Transfrontier Conservation Area, which also includes Angola, Botswana, and Namibia. This broader vision shows that Southern Africa is determined to create a model of regional tourism that not only preserves natural wonders but also fuels economic growth across borders.

Economic Transformation The economic impact of the Univisa cannot be overstated. By making it easier for tourists

to move freely between countries, Zimbabwe and Zambia enjoy higher visitor numbers, increased tourism receipts, and greater contributions to their Gross Domestic Product (GDP). Hotels, lodges, tour operators, and local artisans all benefit from this expanded market. In turn, communities living near these attractions gain from job creation and income opportunities.

Tourists, too, enjoy unmatched convenience. Instead of applying for multiple visas, visitors need only one document to traverse both countries multiple times, valid for up to thirty days in any twelve-month period. It is, quite literally, a golden opportunity presented on a silver platter—a rare blend of value, efficiency, and unforgettable experience.

A Shared Dream Come True The Kaza Univisa is more than just a travel document; it is a dream made real. It is proof that regional tourism, when anchored on goodwill and cooperation, can thrive in ways that uplift entire nations. One bridge, two countries, and a single vision have created an enduring legacy for Africa's tourism sector.

For anyone seeking the adventure of a lifetime, the message is simple: make the journey, stand in awe of Victoria Falls from both sides, and experience the best of two worlds with ease. The Kaza Univisa is not just about crossing borders—it is about uniting people, preserving heritage, and celebrating the shared beauty of Southern Africa.

Kudos to one bridge, two countries, and one Univisa.

By Memory Phiri Zimbabwe.



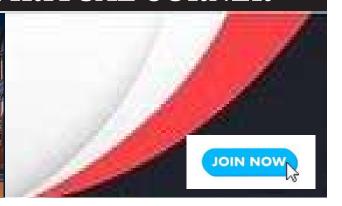
KAZA UNIVISA

The Kaza Univisa is a joint initiative between Zimbabwe and Zambia that allows tourists to travel freely between the two countries with a single visa. Centered on the iconic Victoria Falls and the historic bridge connecting both nations, it promotes unity, boosts regional tourism, and strengthens economic growth. By simplifying travel, it offers visitors the chance to enjoy the best of both worlds—Zimbabwe's rainforest and national park alongside Zambia's Devil's Pool and Livingstone Island—while symbolizing diplomacy and cooperation in Southern Africa.

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

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DIASPORA SUNDAY



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



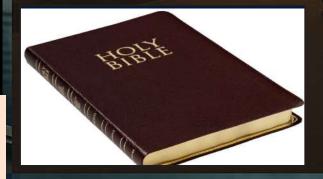
"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

"He gives strength to the weary and increases the power of the weak. Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

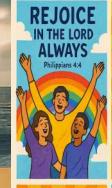
These verses are a source of encouragement for anyone feeling exhausted or burdened. God promises renewed strength for those who place their hope in Him. The imagery of soaring like eagles is particularly comforting, portraying divine empowerment that allows us to rise above life's struggles.

Beuteronomy 31.6

"Be strong and courageous.
Do not be afraid or terrified because of them,
for the Lord your God
goes with you, he will never
leave you nor
forsake yo."



When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you.









"Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground... with the belt of truth... the breastplate of righteousness... feet fitted with the gospel of peace... the shield of faith... the helmet of salvation and the sword of the Spirit, which is the word of God."

"Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed." - Psalm 82:3

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A Sprawling New Detention Center On The Outskirts of Tucson, Arizona, Opened

"This is not a temporary fix. It is an infrastructure choice," said Mendoza of the Arizona Immigrant Justice Alliance. "Once you build a place for 5,000 people, the pressure will always be to fill it."

By Arch. Dr. D.K. Gitau | Diaspora Times Opinion Desk

A sprawling new detention center has quietly opened on the outskirts of Tucson, Arizona, sparking fierce debate over safety, costs, and transparency. The facility, built on Davis-Monthan Air Force Base, began receiving detainees over the weekend and is already being described as the largest of its kind in the nation. Immigration and Customs Enforcement (ICE) officials confirmed on Sunday that the Tucson center—nicknamed "Desert Shield" by supporters—will initially house 3,500 people, with capacity to expand to 5,000. The agency said the project was necessary to "alleviate overcrowding at existing ICE detention facilities" and to centralize operations in the Southwest.

But immigrant-rights advocates, local leaders, and watchdog groups have raised alarm bells. "This is not just a detention center. It is a city behind barbed wire," said Carla Mendoza, director of the Arizona Immigrant Justice Alliance. "There has been almost no transparency on the contracts, the cost, or the standards of care for detainees. We are creating another black hole where people disappear from public view."

Safety and Accountability Questions

The facility, constructed in under eight months, has been criticized for its rapid timeline and reliance on private contractors with troubled track records. CoreCivic, a private prison giant previously fined for safety violations, is reportedly one of the main operators. Critics argue that the rush to complete construction has left key safety pro-

tocols untested.

"There are serious concerns about fire safety, medical response, and staffing levels," said state lawmaker James Soto, who toured the facility last week. "When you put thousands of people in a high-security compound in the middle of the desert, everything from water supply to heat mitigation becomes a life-or-death issue."

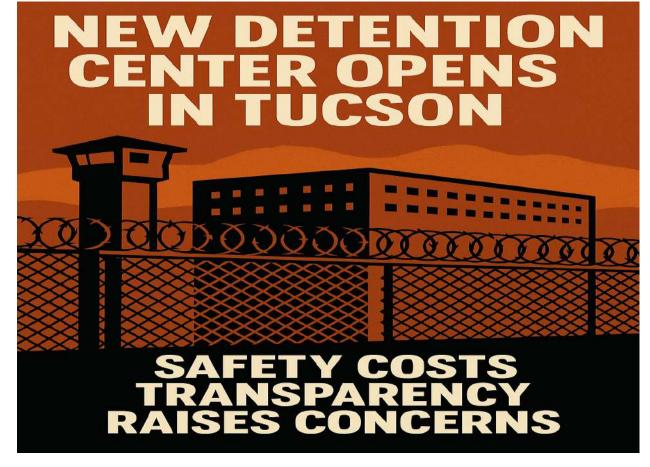
ICE, however, insists that "Desert Shield" meets all federal standards. In a press statement, the agency said that medical clinics and legal aid spaces, including family visitation areas, are included in the design. Officials also noted that the facility will create over 1,200 jobs in the region, from correctional staff to maintenance workers, boosting the local economy.

Ballooning Costs

Cost has also become a flashpoint. Initial estimates pegged the price tag at \$280 million, but recent disclosures suggest that the actual figure may exceed \$400 million once security, staffing, and maintenance contracts are included. Much of the funding comes from emergency allocations that bypassed the normal congressional review process.

"This is a blank check to the detention-industrial complex," said Maria Lopez, an analyst at the Border Policy Institute. "Instead of investing in community-based alternatives that are cheaper and more humane, we're building a mega-prison in the desert."

Supporters counter that the cost is justified given the strain on the current system. "If we don't expand capacity, we face uncontrolled overcrowding in facilities across the country," argued Senator Thomas Grant, a Republican from Arizona. "This is about restoring order to the im-



migration process and ensuring that detention is safe, structured, and efficient."

Human Impact

For detainees and their families, however, the debate feels abstract compared to the lived reality. Families worry that the location—remote, heavily militarized, and difficult to access—will make visitation nearly impossible.

"My brother was transferred here from California without warning," said one woman, who asked not to be named for fear of retaliation. "We don't know how long he'll be held, or if we can even afford to visit him. It feels like they want to hide him."

Legal advocates have also warned that the scale of the facility could overwhelm local courts and create "due process deserts." With immigration judges already facing backlogs of several years, mass transfers of detainees to Tucson could exacerbate delays.

A National Flashpoint

The opening of "Desert Shield" reflects broader tensions in U.S. immigration policy. While the Biden administration has pledged to reduce reliance on mass detention, ICE has quietly expanded capacity through new contracts and military partnerships. In recent years, detention numbers have fluctuated, but critics argue that large-scale facilities signal a long-term commitment to detention as a primary tool of enforcement.

"This is not a temporary fix. It is an infrastructure choice," said Mendoza of the Arizona Immigrant Justice Alliance. "Once you build a place for 5,000 people, the pressure will always be to fill it."

The White House has remained largely silent on the issue, deferring questions to ICE. In Congress, Democrats from border states have demanded hearings on the project, while Republicans have praised it as a model for future expansion.

For residents of Tucson, the faci-

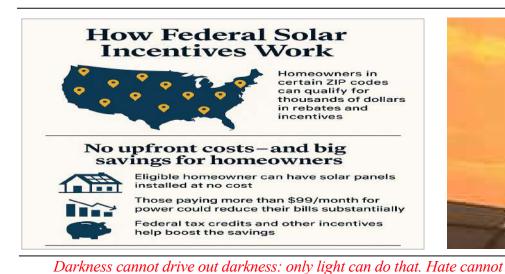
lity is now a looming presence. Beyond the razor wire and guard towers, questions remain unanswered: Who will be held here, under what conditions, and at what cost to taxpayers and communities?

As buses carrying the first groups of detainees rolled into Davis-Monthan over the weekend, protestors lined the roads with signs reading "No Desert Prisons" and "Dignity Not Detention." Supporters, meanwhile, waved American flags and thanked ICE agents for their service.

For now, "Desert Shield" is open, operational, and on its way to becoming the largest immigration detention site in the United States. Whether it will stand as a symbol of order or a monument to secrecy and neglect remains to be seen.

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© The Diaspora Times | Arch. Dr. D.K. Gitau





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

EALTH CORNER



Youth in Crisis: The Silent Tit Bits Epidemic of Depression.

Recognizing depression in young people is challenging because symptoms often overlap with normal adolescent behavior. However, certain warning signs should raise concern:

By Maggie Gonna mngona@gmail.com MC sources Share only

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Diaspora-Depression among young people has become a global pub-lic crisis, cut- ting health across geographic, economic, and cultural lines. Once seen primarily as an adult condition, it now affects adolescents and young adults at alarming rates, with the World Health Organization estimating that over 14% of adolescents worldwide suffer from a mental health disorder, depression being among the most prevalent.

This crisis is amplified by the socio-economic pressures of the 21st century, the rise of social media, academic competition, unemployment, political instability, and a lingering stigma around mental health. In Africa and the diaspora alike, depression often hides under the cultural expectation that young people should be resilient and uncomplaining, yet suicide has emerged as one of the leading causes of death for those aged 15 to 29.

Depression is not simply feeling sad. It is a medical condition characterized by persistent low mood, loss of interest in once-enjoyed activities, fatigue, changes in ap-

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petite or sleep patterns, and feelings of worthlessness or hopelessness. In youth, it can also manifest as irritability, risk-taking behaviors, declining academic performance, and withdrawal from friends or activities.

While genetic predisposition plays a role, environmental factors are increasingly significant. In Kenya, many young people face limited job prospects despite high educational attainment, fostering deep disillusionment. In the diaspora, youth encounter identity struggles, racial discrimination, and cultural dislocation—factors that heighten feelings of alienation and low self-worth.

The triggers are varied. Academic pressure is intense in many countries, where education systems equate personal worth with performance. Students strive for high grades to secure scholarships, gain admission to prestigious institutions, or find jobs in overcrowded markets.

Failure often brings anxiety, chronic stress, and depression. Youth unemployment compounds this burden; in Sub-Saharan Africa, the rate hovers around 13%, while in diaspora settings systemic discrimination and credential recognition issues hinder opportunities.

The digital age, while offering connection, has added another layer of strain. Social media fuels unhealthy comparison, cyberbullying, and unrealistic self-image standards, while excessive screen

UNDERSTANDING DEPRESSION



- FEELINGS OF WORTHLESSNESS
- THOUGHTS OF DEATH OR SUICIDE

time disrupts sleep, a known contributor to mental health decline. Family and cultural expectations weigh heavily too. Many African and diaspora youth are expected to support relatives financially, marry within cultural lines, or maintain traditions that may conflict with personal goals. Falling short can breed guilt and shame. Political instability worsens the picture, as young people in volatile societies face hopelessness about their futures.

Recognizing depression in youth is difficult because symptoms are often dismissed as normal adolescent moodiness. Warning signs include persistent sadness, irritability, withdrawal, appetite or weight changes, declining performance, substance abuse, hopelessness, and suicidal thoughts.

The tragedy is that stigma si-

DEPRESSION IS MORE THAN JUST SADNESS

- PERSISTENT SADNESS **OR EMPTINESS**
- LOSS OF INTEREST IN ACTIVITIES
- FATIGUE OR LOSS OF ENERGY
- CHANGES INI SLEEP OR APPETITE
- DIFFICULTY
- CONCENTRATING
- FEELINGS OF WORTHLESSNESS
- THOUGHTS OF DEATH OR SUICIDE

lences many who need help. In African and immigrant communities, mental illness is still misunderstood as weakness, moral failure, or even spiritual affliction. Many avoid speaking out for fear of being labeled "mad" or "possessed."

Cultural silence is reinforced by inadequate institutional support—Kenya has fewer than 500 registered psychiatrists for over 50 million people, and in the diaspora, services may exist but lack cultural sensitivity, leading to mistrust. Gender also shapes how depression is experienced. Young women are more likely to report symptoms and seek help, while young men often externalize distress through aggression, substance abuse, or delinquency, reflecting societal norms that discourage male vulnerability.

TIPS ON HEALTH



The Impact of Stigma

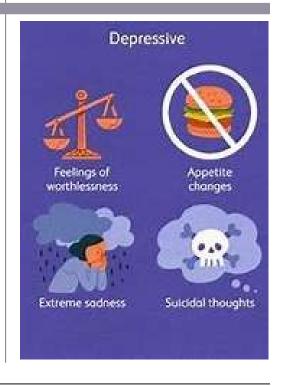
Cultural stigma remains one of the greatest barriers to addressing youth depression, particularly in African and immigrant communities. Mental illness is often misunderstood as a sign of weakness, moral failure, or spiritual deficiency. Young people may avoid seeking help for fear of being labeled "mad" or "possessed."

In some cultures, discussing mental health openly is taboo, leaving many to suffer in silence.

Stigma also exists within institutions—schools, workplaces, and even healthcare systems—where mental health services are underfunded and understaffed. In Kenya, there are fewer than 500 registered psychiatrists serving a population of over 50 million, and most are concentrated in urban areas. In the diaspora, mental health services are often available but culturally insensitive, leading to mistrust among minority youth.

In Kenya, the COVID-19 pandemic caused a sharp rise in depression among university students, with over 40% in one survey showing moderate to severe symptoms. In the United States, African immigrant youth report high rates of depression tied to identity struggles and racism. These cases highlight how depression transcends geography but remains shaped by cultural and socio-political contexts. Depression among the youth is not a passing

phase—it is a public health emergency that demands sustained action. The causes are complex, blending personal, social, economic, and political dimensions, and solutions must be equally comprehensive. For the young, depression is not just an internal struggle; it is a silent thief of dreams, potential, and life itself. Combating it is not only a moral duty but an investment in the future vitality of societies both in Africa and across the diaspora.



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

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



THE WEATHER IN USA IN BRIEF GEORGIA



Mostly sunny and humid with spotty thunderstorms possible this afternoon.



Weekly Highlights:

Here's your 7-day weather outlook for Georgia, United States:

Thursday, August 21 – Humid with intervals of sun and clouds; late-day thunderstorms possible. High around 94 °F (34 °C), low near 72 °F (22 °C).

Friday, August 22 – A bit cooler but still humid. Expect clouds and sun with a few heavy late-day thunderstorms—possible flash flooding. High of 81 °F (27 °C), low around 72 °F (22 °C).

low around 72 °F (22 °C). Saturday, August 23 – Cloudy and humid, with occasional showers and a strong thunderstorm later in the day. Ponding on roads is possible. High of 78 °F (25 °C), low near 69 °F (21 °C).

Sunday, August 24 – Humid with scattered thunderstorms. Thick clouds in the morning give way to breaks of sun and clouds. High of 83 °F (28 °C), low around 67 °F (20 °C).

Monday, August 25 – Sunny and humid. High of 89 °F (32 °C), low around 64 °F (18 °C). Tuesday, August 26 – Pleasant and sunny. High of 85 °F (29 °C), low near 64 °F (18 °C). Wednesday, August 27 – Mostly cloudy. High of 83 °F (28 °C), low around 63 °F (17 °C).

The Diaspora Times

IS NOT A NEWSPAPER

IT IS A VOICE,

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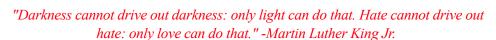
AND A MOVEMENT

MAN LEAVES HIS MOTHER'S WOMB AT BIRTH, ONLY TO ENTER THE GREATER WOMB OF THE WORLD. AT DEATH, HE DEPARTS ONCE MORE—INTO THE MYSTERY OF THE INFINITE UNKNOWN. PERHAPS AS A SPIRIT, SHEDDING THE FLESH LIKE OLD GARMENTS, TO BEGIN ANEW—A BIRTH WITHOUT A BODY.

– ARCH. DR. D. K. GITAU









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AFRICA RESOURCES CENTER







"A River of Irony: Nairobi's Clean-Up Effort Mirrors a Broken System"

By Arch. Dr. D.K. Gitau | The-Diaspora Times | August 2025

In the heart of Kenya's capital, excavators roar and wheelbarrows rattle. The Nairobi River, long abused and neglected, is now the focus of a highly publicized government clean-up operation. President William Ruto's administration has pledged to restore the river's lost glory, citing environmental sustainability, urban renewal, and public health. But behind the photo-ops and planted trees lies a deeper, more unsettling reality: you cannot clean a river while the source of its pollution remains active and unregulated. Across the sprawling informal settlements that line the Nairobi River's upstream tributaries places like Kibera, Mathare, Korogocho, and Kangemithousands of households still lack access to basic sewer infrastructure. With no functioning sewage treatment systems, raw human waste and greywater flow directly into open drains, eventually finding their way into the river. The same fate awaits plastic waste, discarded electronics, food refuse, and industrial sludge—an unholy cocktail of urban neglect and systemic failure.

A Futile Exercise Without Systemic Change

What the government has launched is not so much a clean-up as it is an expensive performance of environmental concern, repeated every decade with little long-term success. Without investing in upstream solutions—such as affordable sewer connections, community waste management systems, and strict enforcement of anti-dumping laws—the clean-up effort is as useful as drying a floor while the tap remains

Ironically, the government has

NAIROBI RIVER BEFORE AND AFTER CLEANING





not put in place serious deterrents or monitoring mechanisms to prevent continued disposal of waste into the river. Residents and even some businesses continue to dump their refuse with impunity. The city authorities lack both the manpower and the political will to enforce environmental regulations in informal settlements, where votes matter more than accountability. What Kenya Can Learn from San Antonio, Texas Compare this to cities like San Antonio, Texas, where the San Antonio River winds through the center of the city and has become a crown jewel of urban recreation, tourism, and cultural expression. There, the river isn't just an ecological feature—it's a protected and economically productive public space. The

Comprehensive infrast-

famous San Antonio River Walk

is lined with restaurants, public

art, parks, and walking paths.

What made it possible?

ructure planning: Every neighborhood has access to sewer systems and trash collection services.

- 2. Public-private collaboration: Businesses near the river have a vested interest in keeping it clean and contribute to its maintenance.
- 3. Civic education and enforcement: Citizens understand that a clean river equals public good, and polluters are penalized accordingly.
- 4. A cultural shift: The river is not seen as a place to dump, but a shared space to enjoy.

Kenya Must Move Beyond
Cosmetic Environmentalism
In Nairobi, rivers are still
viewed as sewage lines and
dumping grounds. Until this
mentality changes—supported
by policy reforms, investment
in infrastructure, and a civic
culture of ownership—the
government will be doomed to
repeat this cycle: spend millions

to clean, only to watch the river return to filth within months. If President Ruto's administration is sincere about environmental restoration, it must shift from rhetoric to results. Start by:

- Banning further settlements along riverbanks and relocating high-risk dwellers with dignity and compensation.
- Constructing decentralized sewage systems in informal areas.
- Launching a public education campaign on river conservation.
- Installing waste-trapping barriers and sensors in stormwater outfalls.
- Empowering youth with green jobs centered on environmental monitoring and clean energy solutions.

Until these structural measures are taken, Nairobi's river clean-up will remain symbolic—a temporary clearing of the visible while ignoring the toxic

flow beneath.

After all, you don't purify a river with prayers and press conferences. You start at the source. You start with people. You start with justice.

Disclaimer:

The images presented in this publication are for illustrative and educational purposes only. While they reflect the general conditions of the Nairobi River before and after recent clean-up efforts, they may not represent a single continuous location or official government documentation. The comparison is intended to provoke public discourse on sustainable urban environmental management. The Diaspora Times does not assume responsibility for the accuracy of third-party visual sources and encourages independent verification where necessary.



most notably in 2007–2008, when over 1,000 people lost their lives and hundreds of thousands were displaced.









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WORLD OF SPORTS

The Celtics are known for their tradition of tough defense.

Jack Simone, in a recent pod he put together with cohost Sam LaFrance taking a look at ways Boston could make their team both better balanced in the frontcourt, as well as cheaper.

Boston Celtics: Legacy of Champions Founded: 1946

City: Boston, Massachusetts Arena: TD Garden

Highlights: 17 NBA Championships – tied with the Los Angeles Lakers for most in league

Bill Russell Era (1956-1969): Russell led the Celtics to 11 championships, including 8 straight (1959–1966)—the greatest dynasty in NBA history.

Larry Bird Era (1980s): With Larry Bird, Kevin McHale, and Robert Parish, the Celtics won 3 more titles (1981, 1984,

2008 "Big Three" Revival: Paul Pierce, Kevin Garnett, and Ray Allen brought Boston back to glory with a title in 2008, defeating the Lakers.

The Celtics are known for their tradition of tough defense, teamwork, and storied rivalries—especially with the Lakers. Chicago Bulls: The Jordan Dynasty Founded: 1966

City: Chicago, Illinois Arena: United Center Highlights:

6 NBA Championships – all won in the 1990s, led by Michael Jordan and Scottie Pippen.

Michael Jordan Era (1984–1998): Jordan, widely considered the greatest basketball player of all time, led the Bulls to two three-peats:

1991–1993

1996-1998

Coach Phil Jackson developed the "Triangle Offense," turning the Bulls into a global

The Bulls became synonymous with dominance and commercial success, turning Jordan into a cultural icon.





Boston Celtics steps to the basket against Nikola Vucevic #9 of the Chicago Bulls

