



By Abigirl Phiri Page 5



# The Diaspora Times

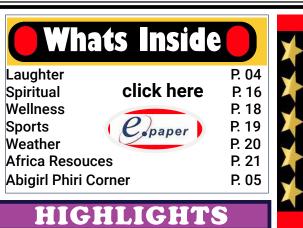
Saturday, Aug. 30th, 2025 Vol 0380 Life is about your inner thoughts.

### **UN Issues 30-Day Opportunity to** Revive Iran Nuclear Deal.

The United Nations urged Iran and European powers to act swiftly—within the next 30 days—to salvage the nuclear agreement before sanctions are reinstated



The United Nations has given Iran and European powers a 30-day window to revive the stalled nuclear agreement. The UN warns that failure to act swiftly will lead to the reinstatement of sanctions, further straining regional stability and global security. The call highlights the urgency of diplomatic engagement, pressing all parties to compromise and seize this opportunity to prevent escalation and safeguard the fragile progress toward international nuclear non-proliferation. By Dr. Jean Kamau





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 MEDICAL MASSACRE: How SHA Became Kenya's Billion-Shilling Hospital Heist

This is the moment to demand more than resignations. Kenyans must demand arrests, asset recovery, full disclosure of every hospital paid, and the stepping down of those who engineered this betrayal.

By Arch. Dr. D.K. Gitau, Diaspora Times Editor

KENYA NEWS-What began as a revolutionary public health program has mutated into one of the most brazen looting schemes in Kenya's history. The Social Health Authority (SHA), introduced with pomp and promise, was meant to rescue millions of Kenyans from the grip of expensive healthcare. Instead, it has become a billion-shilling hole, bleeding taxpayer funds into ghost hospitals, shady operatives, and politically protected criminals.

This week, CS Aden Duale's ministry suspended dozens of these so-called hospitals, but not because they discovered the fraud on their own. It was the noise made by concerned Kenyans that dragged this rot into the sunlight. Had those voices remained silent, the heist would have continued, silent and surgical. Even more insulting was the attempted cover-up: government-aligned bloggers were deployed to accuse whistleblowers and activists of being paid propagandists. But the facts, stubborn as ever, have crushed that narrative. Now, with egg on their faces, the regime is pretending to act.

Yet beneath this surface-level cleanup lies a scandal so deeply rooted that it threatens the very soul of public service. A staggering 33 percent of the suspended and phantom hospitals are from Duale's home region. A coincidence? Of course not. It appears more like a convenient nexus of power and plunder. And it gets worse. Most of the ghost hospitals were established in January 2025 and rushed through registration and approval within a single day. SHA then wired them mil-



lions, some even received three payments in a single month. Meanwhile, genuine hospitals with valid claims amounting to more than Ksh. 82 billion remain unpaid. The government has ignored them, choosing instead to enrich a criminal syndicate operating under the guise of health provision.

Despite the gravity of the scandal, no one has been arrested. Not a single prosecution has begun. Not one shilling has been recovered. Instead, the government crashed the Master Health Registry, the very platform Kenyans were using to unearth the rot. In what can only be described as an elaborate cover-up, the state deregistered only those ghost facilities that the public had already exposed. The rest remain hidden, untouched, and possibly still operational. It is a move that reeks of desperation and guilt.

Equally disturbing is the question of systems. Payments to these ghost institutions were not made in error. They were designed, approved, and executed with

chilling efficiency. This wasn't negligence. It was a mission. A machine built to loot. How else can one explain the firing of over 1,000 Surveillance and Quality Assurance Officers, the very people who physically verified hospitals on the ground, and replacing them with a shiny Ksh. 104 billion digital system that failed instantly and spectacularly? Or perhaps it didn't fail. Perhaps it worked exactly as intended, not to protect public funds, but to move them quickly and invisibly into private pockets.

What we are witnessing is not just theft. It is the deliberate collapse of public trust. It is the silent execution of a nation's health priorities. While Kenyans sleep in hospital corridors, wait weeks for dialysis, and die because of unavailable cancer treatment, millions are being handed to shell clinics that have never seen a patient or hired a nurse. It is wicked. It is criminal. It is unforgivable.

This is a system where the poor are used as pawns in schemes they will never un-

derstand, where policy is merely theatre, and where corruption has shed its mask and now parades openly, daring anyone to stop it. The SHA scandal has shown us that in Kenya today, the health sector is not broken; it has been hijacked. And the hijackers are not outsiders. They are well-dressed, well-connected, and firmly in power.

This is the moment to demand more than resignations. Kenyans must demand arrests, asset recovery, full disclosure of every hospital paid, and the stepping down of those who engineered this betrayal. Because if this is allowed to pass, it won't just be money that was stolen. It will be our very right to live with dignity, to be treated with honesty, and to trust that a hospital is, at the very least, real. We must not be silent. We must not forget. And we must not forgive until justice is done.

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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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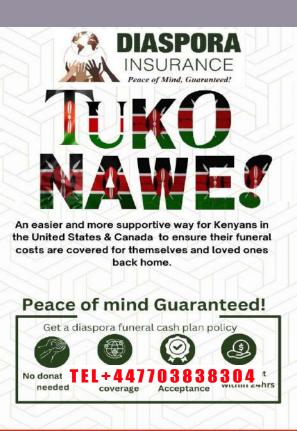
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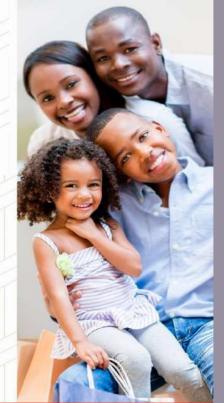
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### LAUGHTER THE MEDICINE

### BEST

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THE DIASPORA TIMES



#### **DIASPORA LAUGHS-**

– Because Homesickness Needs Humor

Why don't trees like to knit? They can't handle the purls of diversity!

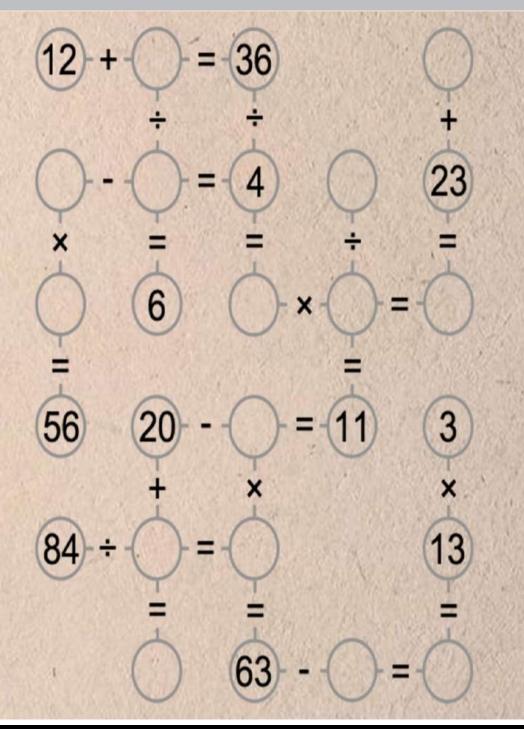
Why did the pencil admire diversity? Because it believed in the power of different shades of lead! Why did the chicken go to the seance? To talk to the other side, just like promoting diversity does! Why did the zookeeper get a promotion? They successfully created a "diverse" animal habitat! Why did the math book attend a diversity workshop? It wanted to improve its problem-solving skills, no matter the equation!

Why did the chef struggle in the kitchen?
They needed to add more "diverse" spices!
Why did the soccer team invite a kangaroo to play?
They wanted to add some diversity and a little

#### **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





# "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





#### Leonard Mambo Mbotela:

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

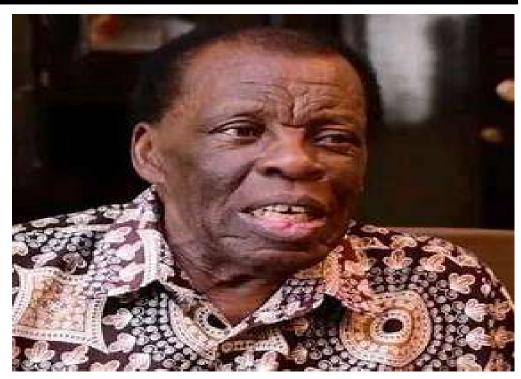
Leonard Mambo Mbotela, one of Kenya's most iconic broadcasters, was born on May 29, 1940, in Mombasa at Lady Grigg Hospital. The first of eight children, Mbotela was raised in a disciplined Christian home by his father, James Mbotela, an education officer, and his mother, Aida, a dedicated community worker in the Maendeleo ya Wanawake movement. His ancestry traces back to Malawi, as his great-grandfather had been rescued from a slave dhow off the Kenyan coast by the British navy and resettled in Mombasa. Although he never lived in Malawi, Mbotela often acknowledged his deep African heritage.

A defining moment—and one of deep distress—in my career came during the 1982 coup attempt. Armed soldiers kidnapped me at dawn, forced me at gunpoint to broadcast that President Moi had been overthrown, and then again to retract it when sanity was restored. It was a harrowing experience that tested my resilience and reinforced my commitment to journalistic integrity.

Through more than five decades on air—58 years in total—I became known as Kenya's longest-serving broadcaster. My voice shaped national conversations, from sports commentary to moral reflection, until I finally retired in 2022

He attended Kitui High School, completing his secondary education in 1962, before venturing into journalism. His first professional step into the media world was as a trainee reporter at The Standard newspaper in Nakuru. Shortly after, he joined the Voice of Kenya later known as KBC-as a radio announcer. It was here, in 1966, that he launched the program that would make him a household name across Kenya and beyond: "Je, Huu ni Ungwana?" The Kiswahili program, whose title translates to "Is This Civility?" became a cultural phenomenon. With a unique blend of humor, social critique, and moral guidance, Mbotela used his voice to call out uncouth behavior in society and champion courteous, respectful living. The program ran for decades, earning him the title of Kenya's most enduring radio personality.

In 1967, Mbotela received a scholarship to train at the BBC in London. That experience refined his broadcasting skills and exposed him to international standards of journalism. Over time, his voice came to symbolize authority, morality, and calm in a nation experiencing tremendous political and social change. His career, however, was not without dramatic turns. On August 1, 1982, during the failed coup attempt against President Daniel Arap Moi, Mbotela was abducted at gunpoint by mutinous soldiers and forced to announce on national radio that the government had been overthrown. He later recounted this as one of the darkest, most terrifying moments of his life—a moment that tested his courage and commitment to truth.



Leonard Mambo Mbotela-May 29 1940-Feb 7, 2025

Over the course of a 58-year career, Mbotela became a national treasure. His voice narrated Kenya's sporting victories, political transitions, cultural milestones, and even moral dilemmas. Even after formal retirement, he continued making guest appearances and recording "Je, Huu ni Ungwana?" well into his 80s. In recognition of his legacy, the Government of Kenya appointed him to the National Heroes Council in 2022. A few years earlier, when he was hospitalized and faced a large medical bill, President Uhuru Kenyatta intervened to settle the amount, underscoring the respect Mbotela commanded across the political divide.

Mbotela was married to Alice Mwikali, and they had three children together— Aida, Jimmy, and George. He was a devoted family man, an ardent Christian, and a cultural custodian whose message of decency resonated with generations. On February 7, 2025, Leonard Mambo Mbotela passed away in Nairobi at the age of 84, after a short illness. His death was deeply felt by many and was accorded national mourning. Tributes poured in from all corners of Kenya and the diaspora, with many describing him as "the voice of Kenya's conscience." Though gone, his words live on, echoing in the minds of millions: "Je, huu ni ungwana?"

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.







The Piaspora Times

### AMPLIFIYING KENYAN VOICES ABROAD



WE ARE THE DIASPORA VOICE

# 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.

#### Democracy and the African Dilemma: Imported System or Mismatched Experiment?

By Arch. Dr. D.K. Gitau

Democracy has become the global political gospel, preached as the highest form of governance. But Africa's encounter with democracy has been one of struggle, disappointment, and in many cases, outright collapse. To declare that democracy has failed in Africa may sound radical, but it is an assertion rooted in historical reality and political experience. The problem is not that Africans are inherently incapable of self-rule, but that the brand of democracy transplanted from the West was mismatched with African traditions and circumstances.

Before the intrusion of colonialism, African societies had their own forms of governance. These were not liberal democracies with ballots and opposition benches but monarchies, councils of elders, and clan-based systems that emphasized consensus and communal cohesion. Rulers were often feared, sometimes revered, and their legitimacy derived from ancestral, spiritual, or customary authority. Dissent existed, but it did not take the form of political parties; it was voiced through rival clans, oral traditions, or migration. These systems were not perfect, but they were organic and rooted in the culture and rhythms of African communities.

Colonialism disrupted these indigenous structures and replaced them with alien systems. When African nations achieved independence in the 1950s and 1960s, they inherited European-style parliaments, constitutions, and electoral systems. These were modeled on Westminster or Paris, not on Kikuyu councils, Igbo assemblies, or Somali xeer. The assumption was that African societies would seamlessly adapt to political pluralism, independent institutions, and national identities. But Africa's reality was starkly different: diverse ethnicities

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bound together in artificial borders, fragile economies, weak institutions, and deep colonial scars.

From the very beginning, democracy in Africa stumbled. Multiparty politics, instead of promoting pluralism, often reinforced tribal divisions. Parties became ethnic vehicles, and elections turned into do-or-die contests where victory meant not just power but access to state resources. Opposition was interpreted not as loyal dissent but as treason. The "winner-takes-all" system left minorities marginalized and fueled civil wars. Rather than uniting nations, democracy institutionalized division.

Moreover, the democratic institutions imported from the West rarely took root. Courts, parliaments, and electoral commissions were easily compromised by executive power. Instead of serving as checks and balances, they became instruments of patronage. Leaders used state resources to reward supporters and pu-

nish rivals. In a continent where poverty and survival dominate daily life, politics became less about ideals and more about access to bread.

This is why democracy in Africa appears fragile. In countries like Zimbabwe, Uganda, and Cameroon, elections are held but outcomes are predetermined. In others like Mali, Sudan, and Chad, democracy collapses under the boots of soldiers. Yet in some nations, notably Botswana, Ghana, and South Africa, democracy has shown resilience. These exceptions suggest that democracy is not doomed in Africa—it is simply that the version transplanted wholesale from Europe has not fit most contexts.

To say democracy has failed in Africa is not to suggest authoritarianism is better, but to question whether Africa needs to reimagine governance on its own terms. Some scholars and leaders propose Afrocentric models rooted in consensus rather than confrontation. Traditional systems that valued unity, negotiation, and balance could inspire modern frameworks. For example, the philosophy of Ubuntu emphasizes that one's humanity is tied to the community, making governance less about individual victory and more about collective well-being. Other societies practiced rotational leadership among clans or elders, preventing the monopolization of power.

Even today, hybrid models are emerging. Rwanda under Paul Kagame is frequently cited—controversially—as a system prioritizing stability and economic development over liberal democracy. Critics decry its authoritarianism, but supporters argue it has produced progress where liberal democracy once bred chaos. This raises the uncomfortable question: should Africa insist on Western-style democracy, or should it create governance systems that reflect African realities?

The truth is that democracy has not failed everywhere in Africa, but it has failed to deliver in most places because it was never adapted to African soil. What Africa needs is not blind imitation but innovation—governance that balances accountability with unity, tradition with modernity, and cultural legitimacy with universal rights. Imported democracy has been divisive, but a distinctly African system of governance could be cohesive.

Democracy may not be the best form of government for Africa as currently practiced. But neither is authoritarianism the solution. The continent must look within its history, traditions, and philosophy to forge a new political path. Until that happens, Africa will remain trapped in the cycle of electoral theater without genuine democracy. The challenge is not to abandon democracy altogether, but to reimagine it—African in spirit, yet global in legitimacy.

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**SUMMARY-** Democracy in Africa has struggled because it was imported, not homegrown. Pre-colonial societies relied on monarchs, councils, and consensus, not adversarial opposition. After independence, Western-style systems were imposed, but instead of fostering unity, multiparty politics deepened ethnic divisions and turned elections into zero-sum battles for state resources. Institutions meant to safeguard democracy became tools of patronage, eroding trust. Yet the failure is not of democracy itself but of its transplantation. Africa's challenge is to reinvent governance by blending modern accountability with indigenous traditions of consensus, Ubuntu, and unity—creating a system that is authentically African and truly effective.



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

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

# Between Kayole and Atlanta: Love in Exile.

And when the question arises—should we return home or stay?—there is no single answer. Some dream of retiring to farms in Nyahururu, where goats graze under the shadow of Mount Kenya.

By Dr. Jesinta Koimburi New Jersey

DIASPORA-Behind the carefully curated snapshots of Kenyan picnics in American parks, graduation ceremonies adorned with kitenge dresses, and joyous baby showers posted across social media lies a truth few discuss: migration transforms people—and, in turn, 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, expectation, and 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.

At Jomo Kenyatta International Airport, tearful goodbyes often carry the silent promise of better tomorrows. Mothers whisper prayers, fathers remind their children never to forget home, and lovers cling desperately, swearing distance will not kill their bond. Yet when the plane lands in a new world, reality bites. Rent is due. Work demands consume every hour. The once-proud husband who provided for his family in Nairobi may find himself washing dishes in Boston, while his wife works as a caregiver on the night shift. Roles blur, tempers flare, and intimacy becomes hostage to exhaustion. The American Dream is not golden streets—it is long hours, endless bills, and the painful reinvention of oneself.

Couples who once walked hand in hand in Umoja suddenly find themselves quarreling over remittances. Should money be sent to buy land in Ngong' or pay for daycare in Seattle? Should one invest in building a dream house in Kiambu, even as eviction notices threaten in Minneapolis? Money becomes the third partner in many marriages, dictating who survives and who crumbles. Some husbands drown their pride in alcohol; some wives find solace in the arms of strangers. And yet, there are also stories of resilience—partners who learn to

talk again, to forgive, to adapt. One such couple is James and Lydia, who met in Kisumu before James won a green card. For five years, they lived on separate continents, sustained only by letters, late-night calls, and promises. When Lydia finally joined him in Dallas, she discovered a man hardened by survival. He was no longer the romantic youth she remembered but a tired truck driver working eighteen-hour shifts. She considered leaving, but love, mixed with necessity, kept her rooted. Slowly, they rebuilt trust. Lydia took nursing classes while James saved for a small logistics business. Today, they own a fleet of trucks, employ fellow Kenyans, and are raising three children who call both Dallas and Kisumu home. Their success is not without scars, but it shines as proof that love, when tested, can bend without breaking.

Still, not every story ends with triumph. Behind closed apartment doors in Boston, silence often lingers longer than laughter. Couples argue in English so the children won't understand, forgetting that silence is its own language. Churches try to heal wounds, but sometimes they only deepen divisions. Community groups raise alarms over domestic violence, while children grow up straddling two worlds—singing Kikuyu hymns at home, then pledging allegiance to the American flag at school. They carry accents that confuse their grandparents, and identities that confuse even themselves.

Yet amid these struggles, diaspora love stories also inspire. From Minneapolis to Atlanta, couples who once lived in tin-roofed estates now run thriving care homes, real estate businesses, and law practices. They have turned pain into power, sending remittances that sustain whole villages back home. They have built schools in Nyeri, drilled boreholes in Kitui, and sponsored orphans in Kisii. In their endurance lies a quiet revolution, one that proves migration does not just fracture families; it can also forge stronger ones.

And when the question arises—should we return home or stay?—there is no single answer.

#### THE 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 *reverit* a a price-we taringed endurance, and know when to right for ench other.

#### WE ARE THE DIASPORA VOICE

Some dream of retiring to farms in Nyahururu, where goats graze under the shadow of Mount Kenya. Others accept that their children are now American, with futures tied to Boston streets rather than Nairobi avenues. The homeland remains in memory, in remittances, and in the kitenge dresses worn at graduation parties. However, the lived reality is that most are forever in between, citizens of two worlds, married to

two identities, lovers in exile. In the end, diaspora marriages are neither tales of pure tragedy nor unbroken triumph. They are complex mosaics of sacrifice, resilience, betrayal, and grace. Migration reshapes love, but it does not erase it. In fact, for those willing to endure, adapt, and forgive, love can sometimes become even stronger. The dream is not perfect, but it is real—and within it lies both the struggle and the

beauty of being Kenyan abroad.

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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# LIFE AND TIME OF ASA PHILIP RANDOLPH.

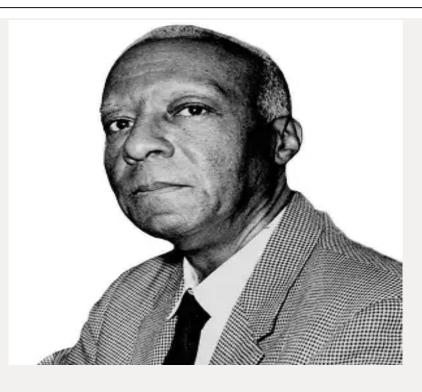
Randolph's activism was marked by a relentless focus on dignity, discipline, and democratic action. He believed in the power of the ballot, the union, and the peaceful protest. He did not shout, nor did he bend. He stood firm with poise, wearing suits and speaking with the kind of careful authority that made him both feared by opponents and revered by allies.

Asa Philip Randolph was born on April 15, 1889, in Crescent City, Florida, to Reverend James William Randolph and Elizabeth Robinson Randolph. Raised in a devoutly Christian household, Randolph absorbed strong moral values, a reverence for education, and an early awareness of racial injustice. His father, a minister in the African Methodist Episcopal Church, often reminded his children that "all men are equal in God's eyes." But outside their modest home, the brutal realities of Jim Crow segregation told another story—a story Randolph would spend his life rewriting.

The family moved to Jacksonville, Florida, where Asa attended the Cookman Institute, one of the first colleges in the South established for African Americans. There, he studied literature, public speaking, and the classics, laying the intellectual foundation that would later make him one of the most persuasive voices in American history. But he also saw the limitations of education without economic power. Even the most eloquent speeches could not feed hungry Black families or stop racist employers from exploiting them.

In 1911, Randolph moved to Harlem, New York, then a budding epicenter of Black culture, politics, and possibility. While working odd jobs-including as an elevator operator and waiter—he pursued classes at the City College of New York and immersed himself in the writings of Karl Marx, Friedrich Engels, and other socialist thinkers. He joined the Socialist Party and found a political home in its emphasis on labor rights, class struggle, and equality. But he also realized that socialism in America was often blind to race, and racial justice movements often neglected the question of class.

In 1917, along with his close associate Chandler Owen,



Randolph co-founded The Messenger, a radical magazine that became a mouthpiece for African American labor and political consciousness. The publication fearlessly criticized white supremacy, colonialism, police brutality, and the failures of both major political parties. It promoted unionization, anti-lynching campaigns, and socialist ideals. Randolph's writing was bold and unapologetic, earning the attention and sometimes the wrath—of both government surveillance agencies and mainstream Black institutions that preferred more gradual approaches.

But Randolph did not want just to write about change. He wanted to organize it.

In 1925, he was approached by a group of Black railroad porters—men employed by the Pullman Company to serve white passengers on luxury trains. These porters were underpaid, overworked, and disrespected, often forced to work grueling hours for meager pay, with little chance of promotion or protection. Yet within the Black community, they were symbols of progress: well-traveled, relatively well-dressed, and among the few Black men with steady employment. Organizing them meant touching a

nerve at the heart of both class and racial pride.

Randolph accepted the challenge and became the founding president of the Brotherhood of Sleeping Car Porters (BSCP), the first Black-led union to gain a charter under the American Federation of Labor (AFL). The task was monumental. The Pullman Company waged a relentless campaign of intimidation, firing suspected union sympathizers and spreading propaganda to divide the workers. But Randolph, with his calm demeanor, sharp intellect, and relentless discipline, traveled the country, giving speeches, building solidarity, and convincing the porters that they deserved more—and could win it.

After twelve years of struggle, in 1937, the BSCP finally secured a collective bargaining agreement with the Pullman Company. It was a watershed moment—not only for Black laborers but for the American labor movement itself. It proved that African Americans could successfully organize and demand their rights in industries dominated by racism and exploitation.

With his reputation as a disciplined and effective organizer cemented, Randolph's influence only grew. In the early 1940s, as the United States geared up for World War II, Randolph turned his attention to the blatant discrimination in the defense industry and military. Despite fighting a war abroad against fascism, the U.S. government tolerated racial segregation and exclusion at home. Randolph decided it was time for another bold move.

In 1941, he threatened to lead a massive March on Washington to demand the desegregation of the armed forces and equal opportunity in defense jobs. The mere possibility of tens of thousands of African Americans marching on the nation's capital during wartime terrified President Franklin D. Roosevelt. In response, Roosevelt issued Executive Order 8802, prohibiting discrimination in defense industries and creating the Fair Employment Practices Committee (FEPC). Though imperfect, it was a landmark victory—and it was won not with violence or flattery, but with strategic pressure and the threat of mass mobilization.

Randolph's moral authority and political savvy positioned him as a key elder statesman in the emerging civil rights movement of the 1950s and 1960s. He mentored younger activists like Bayard Rustin and worked closely with Dr. Martin Luther King Jr. He was not always in the spotlight, but his fingerprints were on nearly every major campaign for justice.

In 1963, Randolph once again stood at the helm of history. At the age of 74, he served as the lead organizer of the March on Washington for Jobs and Freedom—an event that drew over 250,000 people to the Lincoln Memorial and culminated in King's "I Have a Dream" speech. Randolph's own address that day was sober and powerful. He reminded the crowd that civil rights without economic justice was a hollow victory. "We know," he said, "that it is not enough to be free

from the iron shackles of segregation. We must be free from the economic shackles of poverty."

Throughout his career, Randolph advocated for a "Freedom Budget"—a policy proposal aimed at eradicating poverty through full employment, universal healthcare, education, and housing. Though the Freedom Budget was never fully adopted, its vision influenced generations of social justice organizers and remains relevant in today's discourse on economic inequality.

Randolph's activism was marked by a relentless focus on dignity, discipline, and democratic action. He believed in the power of the ballot, the union, and the peaceful protest. He did not shout, nor did he bend. He stood firm with poise, wearing suits and speaking with the kind of careful authority that made him both feared by opponents and revered by allies. He often said, "Freedom is never given; it is won." And he lived those words every day of his 90 years. He passed away on May 16, 1979, in New York City, leaving behind a legacy that continues to shape the struggle for racial and economic justice in the United States. Unlike many who chased headlines or political office, Randolph sought none of that. He sought only justice-and through sheer intellect, courage, and strategy, he moved the arc of history closer

Today, Asa Philip Randolph stands not just as a labor leader or civil rights pioneer, but as a towering figure who understood that true freedom lies in the intersection of dignity and economic power. His story is a reminder that change does not always roar—it can also march quietly, with purpose, and shake the very foundations of injustice.

Asa Philip Randolph was a pioneering African American labor leader and civil rights activist who championed both racial and economic justice. He founded the Brotherhood of Sleeping Car Porters, led the push for fair employment during WWII, and helped organize the 1963 March on Washington. A disciplined, principled strategist, Randolph used nonviolent protest and union power to transform America's labor and civil rights landscape, leaving a legacy of justice and dignity.

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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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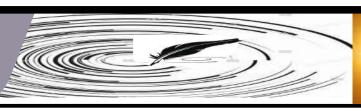


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#### The Diaspora Times Editorial Team



#### Those who steer thedream

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





Arch Dr. D.K Gitau
Vision founder.
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demands."



Memory Phiri
A dedicated senior
writer from
Zimbabwe
Topics: Tourism
email address
abigirlphiri@gmail.com



Abigirl Phili
A dedicated senior
writer from
Zimbabwe
Topics: Lifestyle
email address
abigirlphiri@gmail.com

#### The Diaspora Times: Bridging Continents, Amplifying Voices

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

# THE DIASPORA TIMES

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.

#### se ¥



# 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.

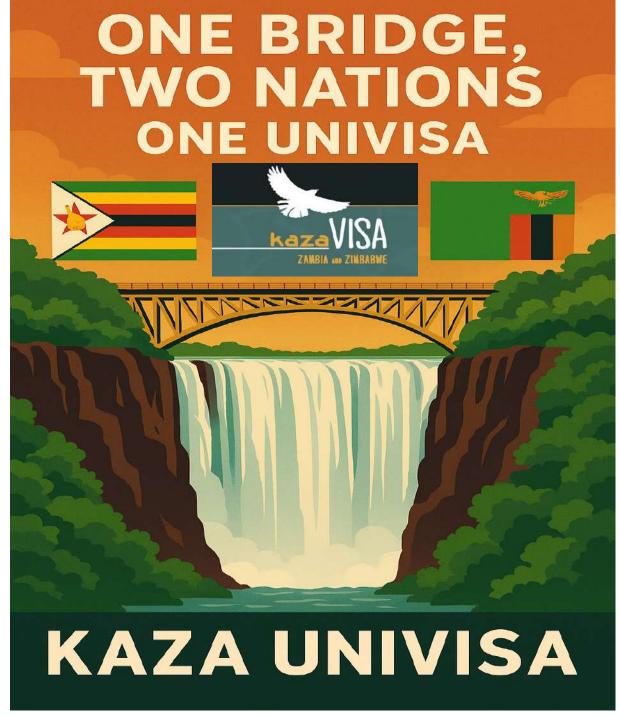


By Memory Phiri
Zimbabwe.
Senior edidor
The Diaspora Times

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 Borders

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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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



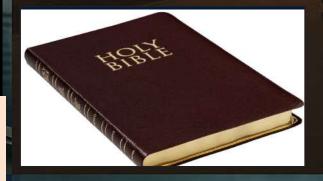
"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

"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

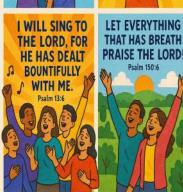
"Be strong and courageous.
Do not be afraid or terrified because of them,
for the Lord your God
goes with you, he will never
leave you nor
forsake yo."



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."

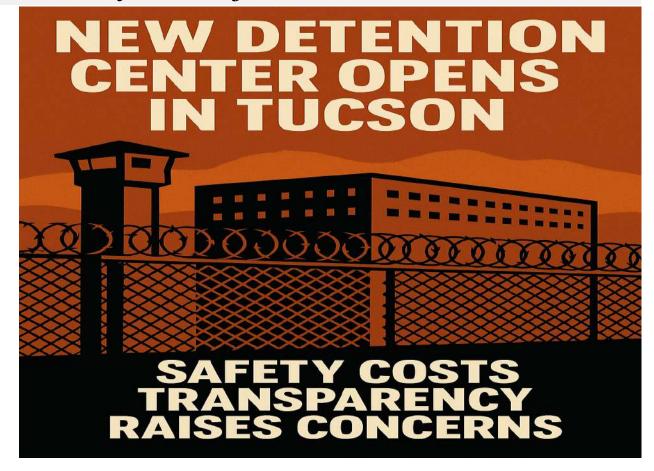
ICE, however, insists that "Desert Shield" meets all federal standards. In a press statement, the agency said that medical clinics and legal aid spaces, including family visitation areas, are included in the design. Officials also noted that the facility will create over 1,200 jobs in the region, from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

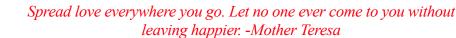
For now, "Desert Shield" is open, operational, and on its way to becoming the largest immigration detention site in the United States. Whether it will stand as a symbol of order or a monument to secrecy and neglect remains to be seen.

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







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

#### 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 appetite 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

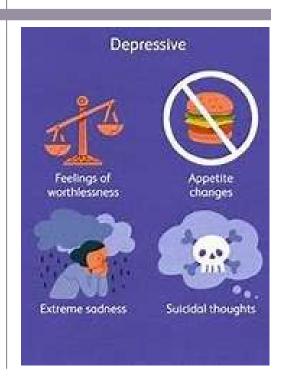
Cultural stigma remains one of the greatest barriers to addressing youth depression, particularly in African and immigrant communities. Mental illness is often misunderstood as a sign of weakness, moral failure, or spiritual deficiency. Young people may avoid seeking help for fear of being labeled "mad"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





# 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 pos-

sible. 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,

A CONNECTOR,

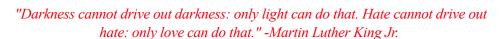
AND A MOVEMENT

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







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



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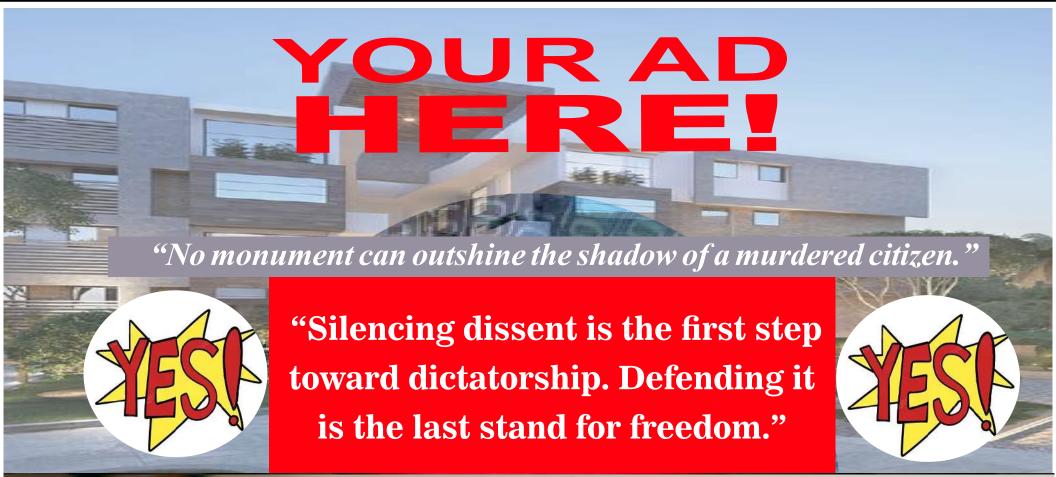
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Africa Resources epaper is published in USA, Kenya, Pakistan, & UK. Issue 368

# 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

#### **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

famous San Antonio River Walk

is lined with restaurants, public

art, parks, and walking paths.

What made it possible?

hborhood has access to sewer systems and trash collection services. Public-private collaboration: Businesses near the river have a vested interest in keeping it clean and contribute to

ructure planning: Every neig-

its maintenance. Civic education and enforcement: Citizens understand that a clean river equals public good, and polluters are pena-

A cultural shift: The river is not seen as a place to dump, but a shared space to enjoy.

lized accordingly.

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.

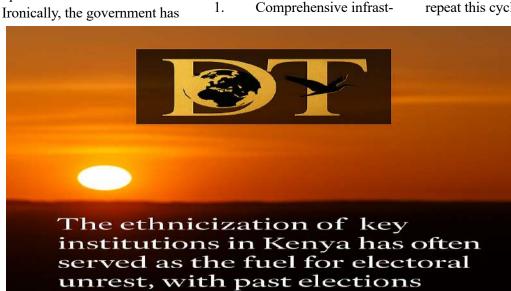
- Launching a public education campaign on river conservation.
- **Installing waste-trapping** barriers and sensors in stormwater outfalls.
- Empowering youth with green jobs centered on environmental monitoring and clean energy solutions.

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.



degenerating into violence, 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:

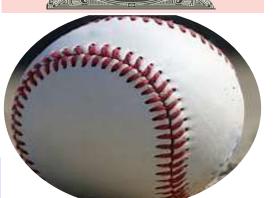
1991–1993

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

