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Kenya has perfected a strange political ritual. Every five years, the country spends billions of shillings on elections, mobilizes the entire state apparatus, inflames ethnic anxieties **Page 9**

The Diaspora Times.

Saturday Jan 24th, 2025 News with roots, stories with impact — This is the Diaspora voice.
Weekly newspaper. Vol. 414 *Diaspora Stories Beyond Borders. Voices Without Silence.*

“Kenya’s Pride, Built And Earned, Deserves Protection, Not Sale.”




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WHY HURRY?

These concerns have been articulated forcefully by Ndindi Nyoro, the Member of Parliament for Kiharu, who has emerged as one of the most credible voices opposing the move.

Nyoro’s stance is not ideological grandstanding. It is grounded in basic principles of public finance, corporate governance, and economic sovereignty. He has argued, correctly, that selling a profitable asset to plug budget holes is the equivalent of selling the family cow to buy milk.

It may solve today’s problem while creating a permanent deficit tomorrow.

Japheth Kipkalia Kones
Diaspora Correspondent UK

When Kenya attained independence, the country gained not only political freedom but also a renewed sense of purpose. That period marked the beginning of iconic developments such as the Kenyatta International Convention Centre (KICC). For many families from upcountry, KICC became a landmark meeting point in Nairobi, a symbol of progress and pride as the tallest and most recognizable building of its time. In the years that followed independence, Nairobi continued to grow and

modernize, becoming more beautiful and more representative of a young nation finding its place in the world. These buildings and institutions are part of our collective memory. They tell our story. They show our children how far we have come and where we are today. They should not be sold away.

Safaricom is our baby. Kenyans are proud to be part of it. We have lived under four governments before the current one, and none ever proposed selling government-owned shares in such a strategic national asset. These shares do not belong to the government of the

day; they belong to the Kenyan people. If the government insists on selling part of its stake, then it should do so transparently through the Nairobi Securities Exchange, allowing Kenyans to buy and retain ownership of their own company. Safaricom is admired globally, largely because of M-Pesa, an innovation developed in Kenya and now studied around the world.

If it becomes necessary to sell partial shares the Government owns at Safaricom, then the same should be subjected to international bidding and not single sourcing.

Selling such an asset sends the wrong message. Retaining it sends a powerful one. It tells our children that a Kenyan innovated M-Pesa, and that they too can create ideas that change the world. They are the future leaders of this country, and they deserve symbols of achievement that challenge them to do even better when their time comes.

Do not sell our pride. Preserve it, so that our past can inspire our future.

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HIGHLIGHTS



Favoritism is a burning issue that many of us face daily. At some point in our lives, we have witnessed this painful reality—at home, in the work-

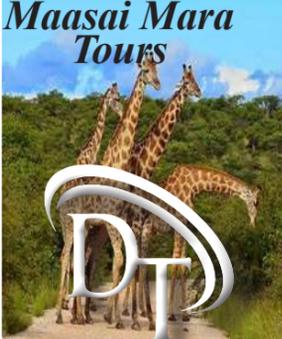
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place, in church, or at school. Unfortunately, favoritism breeds resentment, discomfort, and emotional pain, especially among those who feel sidelined. When it escalates, it can lead to depression, low self-worth, and even suicidal thoughts, as individuals begin to feel unwanted or out of place.

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Maasai Mara Tours



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KENYA
NEWS

Why Stocks, Not Land, May Be the True Inheritance For Those In The Diaspora.

Many Kenyans abroad work multiple jobs to acquire land their children may never use or even visit. In the end, what was meant to secure the future becomes a source of division.

By The Diaspora Times
Editorial Desk.

By Arch Dr D.K. Gitau
Chief Editor The Diaspora
Times

For generations, land has been treated as the ultimate symbol of wealth and security among many Kenyan families. Owning a plot “back home” has long been viewed as proof of success, a hedge against uncertainty, and a gift to future generations. Yet in a rapidly globalizing world—where children are raised in the diaspora, economies are digitized, and borders matter less—this belief deserves serious re-examination.

Increasingly, stocks, not land, are proving to be the more practical, flexible, and enduring form of inheritance. One of the greatest misconceptions about stock investing is that it requires constant buying and selling. In reality, the most successful investors are rarely daily traders. They are long-term participants who focus on a small number of broad-based Exchange Traded Funds (ETFs), invest consistently, and allow time and compounding to do the heavy lifting. Stock investing, when done correctly, is not a hustle; it is a discipline.

The foundation of long-term investing is simplicity. Instead of chasing dozens of individual stocks, a disciplined investor may focus on just two or three well-diversified ETFs—such as those tracking the S&P 500, total U.S. markets, or global equities. These funds already contain hundreds or thousands of companies, spreading risk automatically. By setting up a recurring monthly investment—whether \$100, \$500, or more—the investor removes emotion from the process. Market highs and lows become irrelevant; consistency becomes king. Time is the investor’s greatest



For those in the diaspora, owning one home in Kenya, and perhaps one additional plot if truly necessary, is enough. The main focus should be on building a solid investment platform in stocks and consistently setting up a recurring investment plan over a period of 10 to 20 years. By the time retirement comes, one can slow down, relax, and simply watch the power of compounding do the heavy lifting.



ally. A 10- to 20-year horizon allows compound growth to work its quiet magic. Small, regular contributions made early in life often outperform large, irregular investments made later. This is especially important for young Kenyans in the diaspora.

Their children may have little emotional or cultural attachment to rural land in Kenya, but they will inherit brokerage accounts seamlessly, without disputes, travel, or legal complexity. Land, by contrast, carries hidden costs and risks that are rarely discussed openly. Titles may be contested. Boundaries are disputed.

Relatives quarrel. Development stalls. Inheritance becomes a courtroom matter rather than a family blessing. Many Kenyans abroad work multiple jobs to acquire land their children may never use or even visit. In the end, what was meant to secure the future becomes a source of division. By comparison, stocks are borderless. A portfolio exists digitally, protected by institutions, governed by clear laws, and transferable with minimal friction. Dividends reinvest automatically. Value compounds

silently. Unlike land, stocks do not require caretakers, fences, or constant vigilance. Within Kenyan communities—especially among professionals abroad—quiet examples already exist.

Consider Mr. John Mwangi, a hypothetical Kenyan engineer in Texas, who chose to invest monthly into broad market ETFs instead of buying plots in several counties. Two decades later, his portfolio funds his children’s education without loans. Or Grace Wanjiru, a nurse in New Jersey, who prioritized index funds over land speculation and now enjoys dividend income that supplements her retirement. These names are not cited as public claims, but as representative stories reflecting a growing shift in mindset. What these examples share is not luck, but structure: few investments, long horizons, and unwavering consistency.

They ignored market noise and focused on ownership of productive businesses rather than idle acreage. Another advantage of stocks is liquidity. Emergencies do

not wait for land sales. A stock portfolio can be partially liquidated within days, without family negotiations or distress sales. This flexibility is invaluable in modern life. Importantly, this argument is not anti-land. Owning one primary residence is sensible.

A home provides stability and dignity. But beyond that, excessive land accumulation often becomes a generational burden rather than a gift. Children raised in the U.S., Canada, or Europe are more likely to value financial assets they understand and can manage independently. The true inheritance is not property—it is freedom. Freedom from debt. Freedom from disputes. Freedom to choose where and how to live. Stocks, especially when built patiently through ETFs and recurring investments, offer this freedom in a way land increasingly cannot. In the end, wealth is not what you leave behind physically, but what continues to grow after you are gone. For many modern Kenyan families, stocks—not land—may be the inheritance that truly lasts.

Dear Kenyans in the Diaspora, As conversations around generational wealth continue to evolve, many of us are re-examining how best to secure the future of our children and families.

Stock investing, when approached with discipline, education, and a long-term mindset, offers one of the most transparent and transferable forms of wealth for diaspora-raised generations.

At Diaspora Times, we are keen to engage serious, disciplined Kenyans who are interested in learning about stock markets, long-term investing, ETFs such as the S&P 500, and stable blue-chip companies. This is not about speculation or quick gains, but about financial literacy, patience, and informed decision-making.

If you are genuinely interested in starting or deepening your understanding of stock investing and would like guidance, educational resources, or future forums, please contact us.

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LAUGHTER THE MEDICINE

BEST

"If there are any idiots in the room, will they please stand up", said the sarcastic teacher. After a long silence, one freshman rose to his feet. "Now then mister, why do you consider yourself an idiot?", inquired the teacher with a sneer. "Well, actually I don't," said the student, "but I hate to see you standing up there all by yourself."

A young boy enters a barber shop and the barber whispers to his customer, "This is the dumbest kid in the world. Watch while I prove it to you." The barber puts a dollar bill in one hand and two quarters in the other, then calls the boy over and asks, "Which do you want, son?" The boy takes the quarters and leaves. "What did I tell you?" said the barber. "That kid never learns!" Later, when the customer leaves, he sees the same young boy coming out of the ice cream parlor. "Hey, son! May I ask you a question? Why did you take the quarters instead of the dollar bill?" The boy licked his cone and replied: "Because the day I take the dollar the game is over!"

Putin is held hostage by a terrorist. A Russian truckdriver stops at the back of a long queue on the motorway. He sees a policeman walking down the line of stopped cars to briefly talk to the drivers. As the policeman approaches the truck, the truckdriver rolls down his

window and asks, "What's going on?" Policeman: "A terrorist is holding Putin hostage in a car. He's demanding 10 million rubles, or he'll douse Putin in petrol and set him on fire. So we're asking drivers for donations." Driver: "Oh, ok. How much do people donate on average." Policeman: "About a gallon."

A guy said to God, "God, is it true that to you a billion years is like a second?" God said yes. The guy said, "God, is it true that to you a billion dollars is like a penny?" God said yes. The guy said, "God, can I have a penny?" God said, "Sure, just a second."

A taxi passenger tapped the driver on the shoulder to ask him a question. The driver screamed, lost control of the car, nearly hit a bus, went up on the footpath, and stopped inches from a shop window. For a second, everything was quiet in the cab. Then the driver said, "Look, mate, don't ever do that again. You scared the living daylights out of me!" The passenger apologized and said, "I didn't realize that a little tap would scare you so much." The driver replied, "Sorry, it's not really your fault. Today is my first day as a cab driver — I've been driving a funeral van for the last 25 years."

These are sourced from the internet

Kenya and Tanzania are like siblings who tease each other all day but will fight anyone else who dares join in. The jokes start the moment you cross the border. Kenyans will tell you Tanzania is so peaceful because nothing ever moves fast enough to cause trouble. In Tanzania, even a hurry is discussed first. A Kenyan arrives and asks, "Boss, how long will this take?" The Tanzanian smiles calmly and says, "Pole pole, ndugu," which loosely translates to "Relax, the sun is not running away."

Tanzanians, on the other hand, swear Kenyans are always late but somehow still in a rush. A Kenyan can arrive one hour late, sweating, blaming traffic, the government, and the price of fuel, then complain that the meeting is wasting time. In Tanzania, meetings start when everyone arrives. In Kenya, meetings start when the most important person shows up, or when tea is finished, whichever comes last.

Then there's the language war. Kenyans speak Swahili like it's running away from them. They add English, Sheng, and confidence.

Tanzanians speak Swahili like it's a national treasure that must be protected at all costs. A Kenyan says, "Niko kwa office, nakuja soon." A Tanzanian just stares and wonders which language was assaulted. Tanzanians secretly believe Kenyans are confused; Kenyans secretly believe Tanzanians are too serious.

Food also causes laughter. Kenyans mock Tanzanians for eating ugali that is so soft it looks like it's still thinking. Tanzanians laugh at Kenyan ugali, claiming it's so hard it can be used as a building material. On nyama choma, Kenyans boast about roasting meat with fire and attitude. Tanzanians insist their spices do the talking, not the fire.

Politics seals the comedy. Kenyans argue loudly, tweet faster, and protest on Monday, forget by Friday. Tanzanians stay quiet, observe, and then surprise everyone by being calm about everything. In the end, the jokes never end, but neither does the love. Kenya and Tanzania tease because they understand each other perfectly.

ETF Cheat Sheet

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Large Cap	VOO	SCHX	IVV	SPLG
Mid-Cap	VO	SCHM	IJH	MDY
Small-Cap	VB	SCHA	IJS	SPSM
Growth	VUG	SCHG	IVW	SPYG
Dividend	VYM	SCHD	DGRO	SDY
Value	VTV	SCHV	IVE	SPYV



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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

Favoritism: The Silent Poison That Destroys Families



Feeling unwanted is among the most devastating emotions anyone can experience. When children feel abandoned emotionally, they internalize the pain, breeding bitterness and lifelong trauma.



Abigirl Phiri | Zimbabwe
Senior Editor

Favoritism is a burning issue that many of us face daily. At some point in our lives, we have witnessed this painful reality—at home, in the workplace, in church, or at school. Unfortunately, favoritism breeds resentment, discomfort, and emotional pain, especially among those who feel sidelined. When it escalates, it can lead to depression, low self-worth, and even suicidal thoughts, as individuals begin to feel unwanted or out of place.

The most tragic aspect is that favoritism often begins at the family level. A parent may openly show preference for one child, creating unease and emotional distress for the others. Over time, this behavior causes siblings to drift apart, forming rifts rooted not in natural differences but in parental failure to consider the emotional well-being of all children. Children are highly sensitive, and such experiences can scar them for life.

For some, this trauma alters their personality, shaping them into emotionally distant or hardened adults. Psychology links such outcomes directly to upbringing and early family dynamics. Young children may not verbalize their pain, but in private moments they question their worth, wondering why their own parent would favor a sibling over them. This silent suffering can permanently damage the parent-child relationship, sometimes beyond repair. As parents, we must learn to avoid favoritism. Each child is unique and should be treated as such. Celebrating individu-



al differences fosters unity and togetherness within the family. Every character complements the other, forming a balanced family structure. Family is often our final refuge in difficult times, and when that foundation is shaken, people begin living like isolated islands.

Estrangement should never result from favoritism. Sadly, many adults struggle with filial responsibility because they see

no value in maintaining relationships that were emotionally severed long ago. Sibling rivalry, in many cases, is a direct consequence of poor parenting and lack of emotional awareness.

Empathy is essential. Putting yourself in a child's position helps you understand the depth of pain caused by seemingly small actions. Feeling unwanted is among the most devastating emotions anyone can experience.

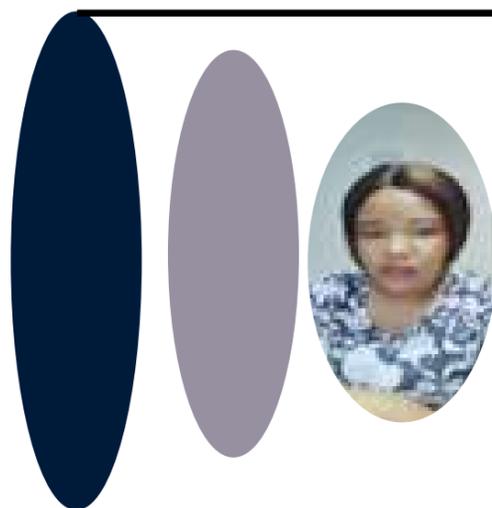
When children feel abandoned emotionally, they internalize the pain, breeding bitterness and lifelong trauma. These outcomes are avoidable if favoritism is recognized and addressed early.

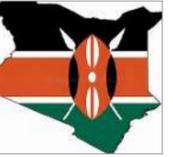
Life is meant to be lived with kindness and mutual respect. As the Bible teaches, do unto others as you would have them do unto you. Family defines who we are, and familial issues must be handled with great care. To

preserve the family unit, compromise, understanding, and unconditional love are essential. Blood is thicker than water—and it should never be tainted by favoritism or emotional neglect.

Rugare, treasured readers.

Favoritism is a silent but destructive force that affects families, schools, workplaces, and churches. When parents openly or subtly favor one child over others, it creates emotional pain, resentment, and long-lasting psychological scars. Children internalize rejection, often questioning their self-worth and carrying that trauma into adulthood. This imbalance fuels sibling rivalry, weakens family bonds, and can lead to estrangement that lasts a lifetime. Favoritism damages trust and erodes the parent-child relationship, sometimes beyond repair. Healthy families are built on fairness, empathy, and unconditional love. Treating each child as unique, valued, and equally respected is essential to preserving unity, emotional well-being, and lasting family harmony.





The Legacy of Wilson Ndolo Ayah

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

Wilson Ndolo Ayah stands among Kenya's most accomplished yet understated public servants, a man whose life bridged scholarship, diplomacy, politics, and corporate leadership. Born on 29 April 1932 in Seme Kitambo village, Kisumu, Ayah belonged to a pioneering generation of Kenyans who combined academic excellence with public service at a formative moment in the nation's history. His career reflects the intellectual confidence and civic ambition that characterized Kenya's early post-independence leadership.

Ayah's early education at Ngere School, Maseno School, and later Makerere University placed him within East Africa's most prestigious academic traditions. His intellectual promise earned him a place in the historic Kennedy Airlifts of 1959, a program that opened global academic doors to young Africans at a time when higher education opportunities were limited at home. Through this initiative, Ayah proceeded to the University of Wisconsin-Madison, where he graduated with a Master of Science in Rural Sociology.

His academic work already hinted at the policy-minded leader he would become. His 1961 thesis, "A Study of Land Reform in Kenya and Its Probable Effect on the Family," tackled one of the most sensitive and enduring issues in Kenyan society. Land, identity, and social stability were inseparable concerns in post-colonial Kenya, and Ayah approached them with analytical rigor rather than political rhetoric. This grounding in social

science would later inform his calm, methodical approach to governance.

Ayah entered parliamentary politics in December 1969, when he was elected Member of Parliament for Kisumu Rural Constituency. His early political career mirrored the volatility of Kenya's single-party era. He lost his seat in 1974 but returned to Parliament in 1983 as MP for Kisumu Town Constituency. In a rare political maneuver reflecting both pragmatism and strategic alliances, he later switched constituencies with the late Dr. Robert Ouko in the controversial 1988 elections, once again representing Kisumu Rural until 1992.

His ministerial career unfolded during one of Kenya's most politically complex periods. In August 1987, Ayah was appointed Minister for Research, Science and Technology in the government of Daniel arap Moi. He later rose to serve as Minister for Foreign Affairs from 1990 to 1993, a role that placed him at the center of Kenya's re-engagement with democratic pluralism and international diplomacy as the country transitioned back to multi-party politics.

As Foreign Minister, Ayah represented Kenya during a time of intense internal pressure and global scrutiny. The early 1990s were marked by donor conditionalities, constitutional agitation, and renewed diplomatic engagement with Western and African partners. Ayah's demeanor was scholarly rather than confrontational. He projected Kenya as a state capable of dialogue, gradual reform, and diplomatic continuity, even amid domestic turbulence.

After the 1992 elections, Ayah continued to serve the nation as a nominated



Member of Parliament until 1997, after which he retired from elective politics. Retirement, however, did not mark withdrawal from public life. Instead, it opened a new chapter that would cement his legacy in Kenya's corporate history.

Ndolo Ayah became the first Chairman of Safaricom Ltd, at a time when the company was a modest start-up operating within an uncertain regulatory and technological environment. Under his chairmanship, Safaricom laid its foundational governance structures and strategic vision. Ayah and his board oversaw the company's transformation into a dominant telecommunications firm, a journey that would eventually make Safaricom one of East Africa's most valuable and influential corporations.

Wilson Ndolo Ayah passed away on 16 March 2016, leaving behind a legacy defined not by scandal or spectacle, but by steady service across multiple spheres of national life. He embodied a rare combination of intellectual depth, political

resilience, diplomatic restraint, and corporate foresight. In an era often remembered for excesses and upheaval, Ayah's career reminds Kenyans that nation-building has also been shaped by thoughtful administrators who worked quietly, consistently, and with long-term vision.

His life tells the story of Kenya itself, from colonial transition and early independence, through political consolidation and reform, to modern corporate growth. Wilson Ndolo Ayah may not dominate headlines today, but his imprint endures in the institutions he served and helped build.



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.





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Grand View

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Selling Safaricom to Vodacom: A Reckless Gamble With Kenya's Crown Jewel.

Safaricom is not merely a telecommunications firm. It is a national infrastructure asset. Its flagship platform, M-Pesa, is the backbone of Kenya's digital economy, supporting millions of households, small businesses, farmers, informal traders, and the wider financial ecosystem.

The Kenyan government's apparent determination to sell its remaining stake in Safaricom directly to Vodacom has ignited justified outrage across the country. This is not a routine commercial transaction. It is a high-stakes decision involving one of Kenya's most profitable, innovative, and socially embedded corporations, a company that has become part of the nation's economic bloodstream. The proposal, especially if pursued through single sourcing, represents a profound failure of economic judgment, transparency, and patriotism.

Safaricom is not merely a telecommunications firm. It is a national infrastructure asset. Its flagship platform, M-Pesa, is the backbone of Kenya's digital economy, supporting millions of households, small businesses, farmers, informal traders, and the wider financial ecosystem. Through taxes, dividends, employment, and innovation spillovers, Safaricom has consistently delivered value far beyond its balance sheet. Any attempt to dispose of such an asset demands the highest level of scrutiny, openness, and national consensus.

Yet what Kenyans are witnessing is the opposite. The government appears hell-bent on selling, driven by short-term fiscal pressures rather than long-term national interest. This haste raises troubling questions. Why now? Why single source? Why a direct sale to Vodacom, a company that already has a significant relationship with Safaricom, instead of opening the process to global competition?

These concerns have been articulated forcefully by Ndindi Nyoro, the Member of Parliament for Kiharu, who has emerged as one of the most credible voices opposing the move. Nyoro's stance is not ideological grandstanding. It is grounded in basic principles of public finance, corporate governance, and economic sovereignty. He has argued, correctly, that selling a profitable asset to plug budget holes is the equivalent of selling the family cow to buy milk. It may solve today's problem while creating a permanent deficit tomorrow.

If, for argument's sake, the government insists that a sale is unavoidable, then the process must be beyond reproach. That means an open, competitive, international bidding process, with clear valuation benchmarks, parliamentary oversight, and full public disclosure. Single sourcing in a transaction of this magnitude is indefensible. It locks out potential bidders, suppresses price discovery, and fuels suspicion that the deal is designed to benefit a narrow set of interests rather than the Kenyan people.

Safaricom's value cannot be measured solely by share price. Its control over mobile money rails, data flows, and consumer trust gives it strategic impor-



tance akin to energy, water, or transport infrastructure. Handing greater control to a foreign entity without robust safeguards risks diluting Kenya's influence over systems that underpin daily economic life. This is not xenophobia; it is prudent statecraft. Every serious country treats such assets with caution.

Moreover, the argument that the government should exit because it has "no business" owning companies collapses under scrutiny. The Kenyan state has historically retained stakes in strategic enterprises precisely to safeguard public interest, ensure stability, and share in long-term returns. Safaricom has rewarded that strategy handsomely. Selling now, when the company is strong and profitable, suggests desperation rather than reform.

The Kenyan government's push to sell its remaining stake in Safaricom directly to Vodacom has sparked widespread concern and opposition.

Safaricom is not just a telecom company but a strategic national asset, central to Kenya's digital economy through M-Pesa, employment, tax revenue, and financial inclusion. Selling such a profitable and well-run company to address short-term budget pressures is economically reckless and undermines long-term national interests. Ndindi Nyoro, the Kiharu MP, has

There is also a democratic deficit in how this issue is being handled. Kenyans, who ultimately own the asset through the state, have not been adequately consulted. Parliament has not been meaningfully engaged. Civil society, market analysts, and ordinary citizens are learning about the proposal through rumors and leaks rather than structured debate. Such opacity is unacceptable in a constitutional democracy.

Ndindi Nyoro's opposition reflects a broader generational demand for smarter economic governance. His position resonates because it speaks to prudence, not populism. He is not arguing against foreign investment; he is arguing for fairness, transparency, and maximum value for Kenya. Those principles should not be

controversial. They should be the baseline.

In the final analysis, selling Safaricom shares directly to Vodacom through single sourcing would be a grave mistake. It would signal that Kenya is willing to trade long-term economic strength for short-term fiscal relief, and to do so without competitive safeguards. Safaricom is a national success story, built over decades through innovation, regulation, and public trust. To dispose of it carelessly would be an act of economic vandalism.

Kenya must pause, reflect, and choose wisely. Strategic assets demand strategic thinking. Anything less would be a betrayal of the public interest.

strongly opposed the move, arguing that disposing of a profitable public asset to fix fiscal gaps is poor governance. If a sale were ever necessary, he insists it must be done through a transparent, competitive international bidding process, not single sourcing.

A direct sale raises serious questions about valuation, accountability, and economic sovereignty. Kenyans deserve full disclosure, parliamentary oversight, and a process that protects national interests, not a rushed deal that risks sacrificing a crown-jewel asset.

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



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

An Exhausted Roaming President And The Theatre of Consensus Politics: Kenya Only Needs Three Political Parties.

Three parties are enough to represent broad ideological currents, regional diversity, and generational interests in a modern democracy. More than that, in Kenya's context, produces fragmentation, opportunism, and endless bargaining. With three constitutionally recognized parties, politics would shift from personality-driven chaos to structured competition.

Kenya has perfected a strange political ritual. Every five years, the country spends billions of shillings on elections, mobilizes the entire state apparatus, inflames ethnic anxieties, exhausts citizens emotionally and economically, only to arrive at the same destination: elite reconciliation. The handshake has become more predictable than the vote itself. Winners and losers retreat into closed rooms, emerge smiling, and announce a "broad-based government" in the name of stability and unity. One must ask, if consensus politics is always the endgame, why put the country through the expensive trauma of elections?

The image of an exhausted, roaming president captures this contradiction perfectly. Instead of governing through strong institutions, clear delegation, and coherent policy execution, the presidency has mutated into a permanent campaign. Endless tours, roadside rallies, church appearances, and regional negotiations have replaced quiet, deliberate statecraft. Leadership is no longer exercised from institutions but performed in public, constantly seeking affirmation, applause, and political insurance. This is not a personal failing, it is a systemic one.

At the heart of the problem lies Kenya's chaotic party system. The country has dozens of registered political parties, most of which have no ideology, no grassroots organization, and no life beyond election seasons. They exist as personal vehicles, tribal platforms, or bargaining



chips to be traded after elections. Parties are formed, dissolved, renamed, or abandoned with casual ease. Loyalty is fluid, defections are rewarded, and ideology is treated as an inconvenience. In such an environment, elections cannot produce clear winners and losers, only temporary coalitions waiting to be rearranged.

This is why the opposition rarely remains opposition. Losing an election in Kenya often means political death, unless one negotiates a return to government through consensus deals. As a result, opposition politics is hollowed out. Instead of providing robust oversight, alternative policy visions, and institutional checks, opposition leaders spend their time positioning themselves for the next handshake. The citizen is left unrepresented, watching elite survival

instincts masquerade as national unity.

It may be time to consider a radical but practical solution. Kenya only needs three political parties.

All other parties should be deregistered.

Three parties are enough to represent broad ideological currents, regional diversity, and generational interests in a modern democracy. More than that, in Kenya's context, produces fragmentation, opportunism, and endless bargaining. With three constitutionally recognized parties, politics would shift from personality-driven chaos to structured competition. Under such a system, elections would still matter. The party that wins forms the government. The main losing party becomes the official opposition, not as a courtesy, but as a constitutional

office with guaranteed funding, access to information, staff, and institutional protection. Its role would be to scrutinize government action, challenge policy, and prepare itself as a credible alternative for the next election. The third party would serve as a stabilizing force in Parliament, mediating debates, advancing niche issues, and acting as an additional watchdog.

Crucially, this structure would remove the incentive for post-election handshakes driven by fear of political extinction. Losing would no longer mean exclusion from relevance. Opposition would become a respected democratic function, not a waiting room for co-optation. Elections would regain meaning because outcomes would be honored institutionally, not renegotiated politically.

Such a model would also dra-

matically reduce election costs. Fewer parties mean fewer candidates, fewer disputes, fewer logistical complications, and less monetization of politics. Campaigns would be shorter, clearer, and more policy-focused. Voters would choose between defined platforms rather than ethnic arithmetic and shifting alliances. Critics will argue that deregistering parties is undemocratic. Yet democracy is not measured by the number of party logos on a ballot paper. It is measured by accountability, transparency, and the ability of citizens to meaningfully influence governance. A system that produces endless consensus among elites while silencing structured opposition is not democratic in spirit, even if it is procedurally legal.

Kenya does not suffer from a shortage of politicians, rallies, or slogans. It suffers from weak institutions and a party system designed for negotiation rather than governance. The exhausted, roaming presidency is a symptom, not the disease. The disease is a political architecture that rewards perpetual campaigning and elite accommodation.

Fewer parties, stronger opposition, and respected institutional roles would not weaken democracy. They would rescue it. Until then, Kenyans will continue to vote enthusiastically, only to watch their choices dissolved in the theatre of consensus politics.



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

Kenya's Pride, Built and Earned Should Not Be Sold.

If the government insists on selling part of its stake, then it should do so transparently through the Nairobi Securities Exchange, allowing Kenyans to buy and retain ownership of their own company. Safaricom is admired globally, largely because of M-Pesa, an innovation developed in Kenya and now studied around the world.

Japheth Kipkalia Kones

Diaspora Correspondent UK

When Kenya attained independence, the country gained not only political freedom but also a renewed sense of purpose. That period marked the beginning of iconic developments such as the Kenyatta International Convention Centre (KICC). For many families from upcountry, KICC became a landmark meeting point in Nairobi, a symbol of progress and pride as the tallest and most recognizable building of its time.

In the years that followed independence, Nairobi continued to grow and modernize, becoming more beautiful and more representative of a young nation finding its place in the world. These buildings and institutions are part of our collective memory. They tell our story. They show our children how far we have come and where we are today. They should not be sold away.

Safaricom is our baby. Kenyans are proud to be part of it. We have lived under four governments before the current one, and none ever proposed selling

government-owned shares in such a strategic national asset. These shares do not belong to the government of the day; they belong to the Kenyan people.

If the government insists on selling part of its stake, then it should do so transparently through the Nairobi Securities Exchange, allowing Kenyans to buy and retain ownership of their own company. Safaricom is admired globally, largely because of M-Pesa, an innovation developed in Kenya and now studied around the world.

Selling such an asset sends the wrong message. Retaining it sends a powerful one. It tells our children that a Kenyan innovated M-Pesa, and that they too can create ideas that change the world. They are the future leaders of this country, and they deserve symbols of achievement that challenge them to do even better when their time comes.

Do not sell our pride. Preserve it, so our past can inspire our future.



“HERITAGE, NOT INVENTORY”

Kenya's journey since independence has been shaped not only by political milestones, but by deliberate investments in institutions and symbols that define national identity. Iconic developments such as the Kenyatta International Convention Centre became reference points for progress, unity, and aspiration. For generations, these landmarks have helped Kenyans understand their place in a modernizing nation.

National assets are more than economic tools; they are repositories of memory, confidence, and shared achievement. This perspective is essential when discussing the future of strategic institutions such as Safaricom.

Safaricom represents one of Kenya's most successful public-private stories. Its global recognition is anchored in M-Pesa, an innovation born in Kenya and now studied worldwide. This success has inspired countless young Kenyans to believe that local ideas can have global impact. Preserving that inspiration is as important as preserving financial returns.

Historically, successive governments recognized the strategic importance of maintaining public ownership in such institutions. Government-held shares were unders-

tood to be held in trust for the people, not as assets for liquidation by any single administration. This principle safeguards continuity, stability, and public confidence.

If policy considerations make partial divestment necessary, the process should reflect transparency, inclusivity, and national interest. Offering shares through the Nairobi Securities Exchange would allow Kenyans themselves to participate in ownership, ensuring that control remains anchored locally while supporting market development. Ultimately, decisions about national assets send powerful signals to future generations. Protecting heritage-linked institutions communicates confidence, long-term thinking, and respect for collective achievement. It tells young people that innovation is valued, that success can be sustained, and that national pride is not negotiable.

Kenya's heritage should not be reduced to inventory for sale. It should be stewarded with care, foresight, and a deep understanding that some assets are worth more than their market price. Preserving them is an investment in identity, ambition, and the generations yet to come.



Beyond News — The Diaspora's Pulse, Purpose, And Power.



The Legacy of Carter G. Woodson.



Today, Carter G. Woodson's ideas resonate far beyond the United States. In Africa, the Caribbean, and the global Black diaspora, his insistence on reclaiming historical narrative speaks directly to postcolonial struggles over identity and memory. Debates about decolonizing education, renaming institutions, and revising national histories echo Woodson's early warnings about mis-education and cultural dependency.

Arch. Dr D.K. Gitau
The Diaspora Times

Carter G. Woodson occupies a singular place in American and global intellectual history. Often called the “Father of Black History,” Woodson was not merely a scholar collecting facts about the past; he was a revolutionary thinker who understood that history is power. At a time when African Americans were systematically erased, distorted, or demeaned in mainstream historical narratives, Woodson insisted on truth, dignity, and scholarly rigor. His legacy endures not only through Black History Month, but through the enduring idea that a people without knowledge of their past are vulnerable to manipulation and erasure.

Born in 1875 in New Canton, Virginia, to formerly enslaved parents, Woodson's early life was defined by hardship, self-discipline, and intellectual hunger. He worked in coal mines as a young man and received much of his early education through self-study. This background profoundly shaped his worldview. Unlike many scholars of his era who emerged from elite institutions and wrote from comfortable distance, Woodson wrote with urgency. He understood oppression not as an abstraction but as a lived reality. His later academic achievements, including becoming the second African American to earn a PhD from Harvard University, were remarkable not simply because of their rarity, but because of how he used them, not to assimilate quietly, but to challenge the foundations of American historical thought.

Woodson recognized a dangerous contradiction in American education. Schools proclaimed democracy, liberty, and equality, yet taught history that portrayed Africans and their descendants as passive, inferior, or irrelevant. This distortion, he argued, was not acciden-



tal. In his most influential work, *The Mis-Education of the Negro* (1933), Woodson warned that when people are trained to despise their own heritage, they begin to accept their own subordination as natural. Education, instead of liberating, becomes a tool of control. This insight remains painfully relevant in modern debates about curriculum, identity, and cultural memory.

In 1915, Woodson founded the Association for the Study of Negro Life and History, now known as the Association for the Study of African American Life and History. This was a bold institutional intervention. Rather than waiting for acceptance from mainstream academia, Woodson built parallel structures, journals, conferences, and publishing platforms that centered Black scholarship. He also launched *The Journal of Negro History*, creating a permanent, peer-reviewed

space where Black history could be researched and debated with seriousness and respect. These efforts laid the groundwork for African American Studies as a legitimate academic discipline decades before universities formally recognized it.

Perhaps Woodson's most widely known contribution was the establishment of Negro History Week in 1926, timed to coincide with the birthdays of Frederick Douglass and Abraham Lincoln. Woodson never intended this observance to be symbolic or performative. He envisioned it as an educational intervention, a focused period when schools and communities would actively teach Black history that had been excluded the rest of the year. Over time, Negro History Week expanded into Black History Month, officially recognized in the United States in 1976. While some critics today question whether a single month is

sufficient, its very existence is a testament to Woodson's enduring influence.

What makes Woodson's legacy especially powerful is his clarity about purpose. He did not study history to romanticize the past, nor to replace one myth with another. He demanded evidence, documentation, and intellectual honesty. At the same time, he rejected the false neutrality that excused injustice. For Woodson, history had a moral function: it should equip people to understand their present condition and act with agency. He believed that knowledge of Black achievements, struggles, and contributions would inspire confidence, self-respect, and collective responsibility.

Today, Carter G. Woodson's ideas resonate far beyond the United States. In Africa, the Caribbean, and the global Black diaspora, his insistence on reclaiming historical narrative speaks

directly to postcolonial struggles over identity and memory. Debates about decolonizing education, renaming institutions, and revising national histories echo Woodson's early warnings about mis-education and cultural dependency.

Carter G. Woodson died in 1950, but his work continues to challenge educators, scholars, and citizens. His legacy is not confined to a month, a textbook chapter, or a ceremonial speech. It lives in every serious effort to tell history truthfully, to center the voices of the marginalized, and to recognize that education is never neutral. In reminding the world that Black history is world history, Woodson gave generations a tool more powerful than protest alone: informed self-knowledge.

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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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NYOTA, PUBLIC DEBT, AND THE POLITICIZATION OF YOUTH EMPOWERMENT IN KENYA.

By Purity Karani- Nyeri

NYOTA (National Youth Opportunities Towards Advancement) is a five-year youth empowerment project launched by the Government of Kenya, designed to expand employability, support entrepreneurship, encourage a savings culture, and improve access to economic opportunities for young people. On paper, the programme responds to a real and urgent problem: youth unemployment and economic exclusion in a country where young people constitute the majority of the population. In structure and financing, however, NYOTA is not a benevolent political initiative, nor is it a presidential donation. It is a public programme financed primarily through debt.

The principal financier of NYOTA is the World Bank, which provides approximately 90 percent of the funding as a loan to the Kenyan state, with the remainder covered by the national budget. This distinction is critical. A loan is not free money. It is an obligation borne by the Kenyan taxpayer, present and future, including the very youth being “empowered” today. The framing of NYOTA as a gift from political leadership therefore misrepresents its true nature and obscures the long-term fiscal consequences of the programme.

In its implementation, NYOTA is managed through government ministries, state departments, and agencies tasked with youth affairs, micro and small enterprise development, labour, skills training, and savings administration. These institutions are accountable, at least formally, to Parliament, to audit processes, and to the World Bank’s own oversight mechanisms. The presidency does not legally own the project, nor does it personally finance it. Yet in practice, NYOTA has been aggressively personalized and politicized, creating the public impression that access to the programme flows directly from political loyalty or presidential benevolence.

This is where the programme crosses from public policy into dangerous political territory. Through highly choreographed public events, selective branding, and direct attribution to



the sitting president, NYOTA has increasingly functioned as a campaign instrument. Youth gatherings meant for registration or disbursement are often accompanied by partisan slogans, party colors, and political messaging. The distinction between a state programme and a ruling party mobilisation exercise becomes blurred, if not erased altogether.

The political effect is profound. When a debt-financed public programme is repackaged as a personal or partisan gift, the opposition is rendered structurally helpless. It cannot compete with the machinery of the state, the visibility of disbursement events, or the emotional appeal of immediate cash or grants presented as political generosity. Electoral competition ceases to be about ideas, policy alternatives, or accountability. Instead, it becomes a contest over who controls public resources and who gets to distribute them theatrically.

This distortion undermines democratic fairness. Elections are meant to provide citizens with a choice between competing visions of governance. When incumbents deploy state programmes as campaign tools, voters are subtly coerced into equating continuity of benefits with political loyalty. The message becomes implicit but powerful: support the ruling establishment or risk exclusion from state-backed opportunities. In such an environment, opposition politics is not me-

rely unpopular, it is structurally disadvantaged by design.

There is also a moral hazard embedded in this approach. By presenting NYOTA as a political favor rather than a public right, leaders weaken the culture of accountability. Citizens may feel grateful rather than entitled, hesitant to question inefficiencies, administrative costs, or long-term sustainability. Meanwhile, the debt burden quietly accumulates, to be serviced long after campaign banners have been folded and slogans forgotten.

None of this is an argument against youth empowerment. On the contrary, youth-focused investment is essential for Kenya’s stability and growth. The problem lies in politicizing development finance and personalizing public debt. International lenders such as the World Bank provide funds to states, not to individuals or parties. Those funds are meant to strengthen institutions, not electoral fortunes.

If NYOTA is to serve its intended purpose, it must be depoliticized, transparently

administered, and clearly communicated as a public programme financed by public debt. Youth must be treated as citizens with rights, not as campaign props. Anything less turns empowerment into spectacle and development into strategy.

Kenya’s democracy cannot mature if state programmes become substitutes for ideology and governance becomes indistinguishable from campaigning. Public debt should never be weaponized for political survival.

DISCLAIMER

This article represents independent analysis and commentary for public interest discussion. It does not claim affiliation with, or endorsement by, any political party, government institution, or international organization. The views expressed are solely those of the author and are intended to promote transparency, accountability, and informed civic debate.

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NYOTA (National Youth Opportunities Towards Advancement) is a five-year youth empowerment project launched by the Government of Kenya, not a private fund or a presidential donation. Its stated objectives include improving employability, supporting youth entrepreneurship, promoting a savings culture, and expanding access to economic opportunities for young people. Crucially, the programme is financed largely through a loan from the World Bank, which provides roughly 90 percent of the funding, with the remainder coming from the Kenyan taxpayer. This makes NYOTA a public debt-financed intervention, not a gift from any political officeholder. However, its rollout has increasingly blurred the line between public policy and partisan politics. Through highly choreographed public events, branded messaging, and direct political attribution, the programme has been repackaged as a benevolent political offering. In effect, a taxpayer-backed and debt-funded project has been transformed into a powerful campaign instrument, leaving the opposition structurally disadvantaged. When state resources and international loans are politicized in this manner, democratic competition becomes distorted, and elections risk turning into contests of access to public funds rather than ideas, accountability, or vision.

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A dedicated senior
writer from
Zimbabwe
Topics: Tourism
email address
abigailphiri@gmail.com

Abigail Phiri
A dedicated senior
writer from
Zimbabwe
Topics: Lifestyle
email address
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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



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.

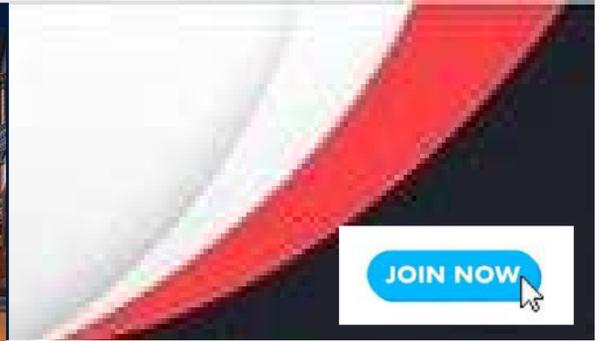
Sourced from a wide network of global contributors, The Diaspora Times delivers high-impact stories on Kenyan politics, diaspora dilemmas, investment opportunities, cultural identity, and success narratives from Kenyans making a mark across the globe. Whether covering bold Gen Z protests in Nairobi, 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.

**Memory, Migration, Meaning. Telling Our
Stories Before Others Rewrite Them.**

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

“The Lord is my shepherd, I lack nothing. He makes me lie down in green pastures, he leads me beside quiet waters, he refreshes my soul. He guides me along the right paths for his name’s sake. Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff,

*they comfort me.”
This beloved passage offers peace and assurance. The imagery of God as a shepherd emphasizes His personal care and guidance. Even in life’s darkest moments, the Lord remains close, providing comfort and protection to His followers.*

“I can do all things through Christ who strengthens me.”

— Philippians 4:13

“For with God, nothing shall be impossible.”

— Luke 1:37

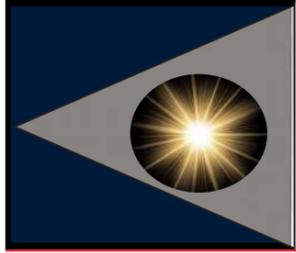
*Trust in the LORD
with all your Heart,
and lean not on your own
Understanding.*

— Proverbs 3:5

Ephesians 6:13–17

“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



Lottery of Hope, Executed by Politics: America's Ruthless War on Diversity Visas

This shift is not happening in a vacuum. It reflects an America that is increasingly suspicious of outsiders, increasingly intoxicated by nationalist rhetoric, and increasingly comfortable defining human worth by economic utility.

By Arch. Dr. D.K. Gitau |
Diaspora Times -Green Card
OPINION

The Green Card Lottery is dying, and let's stop pretending otherwise. America is not quietly phasing it out, but it is strangling it in broad daylight. A program that once symbolized fairness, equality, and global opportunity is being cornered by politicians who have decided that diversity is no longer a national asset but an inconvenience.

For three decades, the Diversity Visa was the one American immigration pathway that did not bow to money, connections, or privilege. It allowed the son of a farmer in Nyeri, the daughter of a tailor in Kampala, the taxi driver in Accra, or the student in Harare to have the same chance as anyone else. And that, apparently, is exactly what Washington can no longer tolerate.

Let's call this moment what it is: the near-extinction of the most democratic immigration idea the United States ever produced. The political class has spent the last fifteen years sharpening knives against the program, hiding behind the usual recycled excuses, national security, modernization, and "merit-based reforms." But strip away the diplomatic vocabulary, and you are left with a brutal truth: America is retreating from the moral courage it once claimed to represent.

The Diversity Visa is not being killed because it is unsafe or ineffective. It is being killed because it gives a chance to the wrong kind of immigrant without wealth, without elite credentials, without family ties, and without the power to lobby Congress.

Washington has systematically poisoned the well. First came the speeches attacking "random" immigration. Then came the legislative proposals to abolish the program entirely. And now we have the silent weapons, slow-walked applications, unexplained delays, stricter interviews, endless documentation traps, and shrinking allocations masked as "administrative adjustments."

The message is unmistakable: even if the law still allows the Green Card Lottery to exist, the system will make the process so suffocating that fewer and fewer people will make it through. Bureaucracy becomes the assassin when politics fears public confrontation.

For Africans, the near end of the lottery is not just disappointing but enraging. For years, the U.S. used this program as a public relations tool, a shining example of how open and inclusive American democracy could be. It told the world: "We are a nation that welcomes the ambitious, not just the privileged." And millions believed it.

Families planned futures around it. Diaspora com-



munities grew from it. Remittances that now help sustain African economies flowed because of it. People built lives and identities around the promise that America remained a place where birth did not determine destiny. And now, that very promise is being quietly shredded for political convenience.

This shift is not happening in a vacuum. It reflects an America that is increasingly suspicious of outsiders, increasingly intoxicated by nationalist rhetoric, and increasingly comfortable defining human worth by economic utility.

Today's political class prefers immigrants who come pre-packaged as engineers, PhD researchers, AI experts, and Wall Street-ready analysts. Everyone else, no matter how hardworking, brilliant, community-driven, or hungry for opportunity, is dismissed as a burden before they even arrive. Merit-based immigration sounds noble until we admit the truth: merit has

become a sanitized vocabulary for exclusion.

The worst part? America is killing the program without accountability and without shame. No hearings, no moral debate, no national soul-searching. Just silence because the people most affected do not vote, do not live on U.S. soil yet, and cannot fight back. It is easy to end a dream when the dreamers have no political voice. And when the obituary is finally written, it will not come with fanfare. It will arrive buried inside an immigration bill or disguised as a technical update. The American public will barely notice. But across Africa, millions will feel the earthquake.

The U.S. does not want to say this aloud, but the writing is on the wall: the era of an open, random, egalitarian path to migration is over. America no longer believes diversity must be earned at the grassroots level. It thinks it can selectively import the best while leaving the rest be-

hind. And that ideological shift is not just policy but a betrayal of the country's own mythology.

When the Green Card Lottery finally falls, historians will mark the moment as a turning point, a confession that the U.S. chose caution over courage, elitism over equality, and self-protection over global justice. And for Africans who grew up believing that every October might bring a new beginning, it will be a harsh awakening. The message could not be more blunt: America is closing the door, not because the world changed, but because America lost the will to keep it open.

Disclaimer:
This article is for awareness and guidance purposes. It reflects shared experiences of African immigrants and aims to help new winners of the U.S. Diversity Visa (DV) Lottery prepare realistically before relocating.

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Arch. Dr. D.K. Gitau

How Federal Solar Incentives Work

Homeowners in certain ZIP codes can qualify for thousands of dollars in rebates and incentives

No upfront costs – and big savings for homeowners

- Eligible homeowner can have solar panels installed at no cost
- Those paying more than \$99/month for power could reduce their bills substantially
- Federal tax credits and other incentives help boost the savings



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

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



Depression Among Teenagers.

Peer relationships are another powerful influence. Acceptance, belonging, and identity formation are central during adolescence. Bullying, social exclusion, discrimination, or peer rejection can deeply affect a teenager's mental well-being. For some, these experiences lead to long-lasting trauma, social anxiety, or suicidal thoughts.

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

Mental illness among teenagers has emerged as one of the most pressing public health and social concerns of the 21st century. Adolescence is a critical stage of human development, marked by rapid physical growth, emotional changes, identity formation, and social pressures. While this period is often portrayed as vibrant and energetic, it is also a vulnerable phase during which many mental health disorders first appear. Depression, anxiety disorders, attention-deficit hyperactivity disorder, eating disorders, substance abuse, and self-harm behaviors are increasingly affecting teenagers across cultures, economies, and social classes.

One of the defining features of teenage mental illness is its silent progression. Many adolescents struggle internally without openly expressing their distress. Mood swings, irritability, withdrawal, declining academic performance, changes in sleep or eating patterns, and loss of interest in activities once enjoyed are often dismissed as "normal teenage behavior." Unfortunately, this normalization delays diagnosis and treatment, allowing conditions to worsen. Research consistently shows that half of all lifetime mental health conditions begin before the age of fourteen, underscoring the importance of early recognition and intervention.

Several interconnected factors contribute to the rise of mental illness among teenagers. Academic pressure is a major driver. Many adolescents face intense expectations to perform well in school, secure future careers, and meet parental or societal standards. The fear of failure, competition for limited opportunities, and constant evaluation through exams and rankings can lead to chronic stress and anxiety. For some teens, academic pressure becomes overwhelming, triggering depression or burnout long before adulthood.

The digital age has added a new layer of complexity to teenage mental health. Social media platforms shape self-image, social validation, and peer relationships. While technology offers connection and information, it also exposes teenagers to cyberbullying, unrealistic beauty standards, comparison culture, and constant surveillance through likes and comments. Many adolescents measure their self-worth against curated online images, leading to low self-esteem, body dissatisfaction, and feelings of inadequacy. Excessive screen time has also been linked to sleep disruption, social isolation, and increased anxiety.

Family dynamics play a crucial role as well. Teens growing up in environments marked by conflict, neglect, abuse, substance misuse, or economic

hardship are at higher risk of developing mental health disorders. Even in stable households, lack of emotional communication or excessive pressure can leave teenagers feeling misunderstood or unsupported. In some cultures, mental illness remains stigmatized, discouraging open discussion and pushing struggling adolescents into silence.

Peer relationships are another powerful influence. Acceptance, belonging, and identity formation are central during adolescence. Bullying, social exclusion, discrimination, or peer rejection can deeply affect a teenager's mental well-being. For some, these experiences lead to long-lasting trauma, social anxiety, or suicidal thoughts. Alarming, suicide is now one of the leading causes of death among teenagers globally, highlighting the severity of untreated mental illness.

Despite the growing prevalence of mental health challenges, access to appropriate care remains uneven. Many schools lack trained counselors, psychologists, or mental health programs. Healthcare systems in both developed and developing countries often struggle with shortages of child and adolescent mental health professionals. Financial barriers, lack of awareness, and fear of stigma further limit access to support. As a result, many teenagers rely on peers or online sources for help, which may not always be reliable or safe.

Addressing mental illness among teenagers requires a comprehensive and compassionate approach. Families must foster open communication, emotional safety, and non-judgmental listening. Schools should integrate mental health education into curricula, train teachers to recognize warning signs, and provide accessible counseling services. Governments and health institutions need to invest in adolescent mental health infrastructure, community programs, and early intervention strategies. Equally important is challenging stigma by normalizing conversations about mental health and treating it with the same seriousness as physical health.

In conclusion, mental illness among teenagers is not a passing trend or a sign of weakness, it is a complex and urgent reality shaped by biological, social, cultural, and technological forces. Supporting teenage mental health is an investment in the future of society. When adolescents are given understanding, timely care, and safe spaces to express themselves, they are far more likely to grow into resilient, healthy adults. Ignoring their struggles, on the other hand, comes at a cost that societies can no longer afford.



ADOLESCENT COUNSELING

WARNING SIGNS OF TEEN MENTAL HEALTH ISSUES



Persistent mood changes



Risky or self-destructive behaviors



Social withdrawal or isolation



Changes in sleeping or eating patterns



Expressions of hopelessness or worthlessness



Preoccupation with death



Increased aggression or irritability



Substance use or escapist behaviors

Substance use or escapist behaviors

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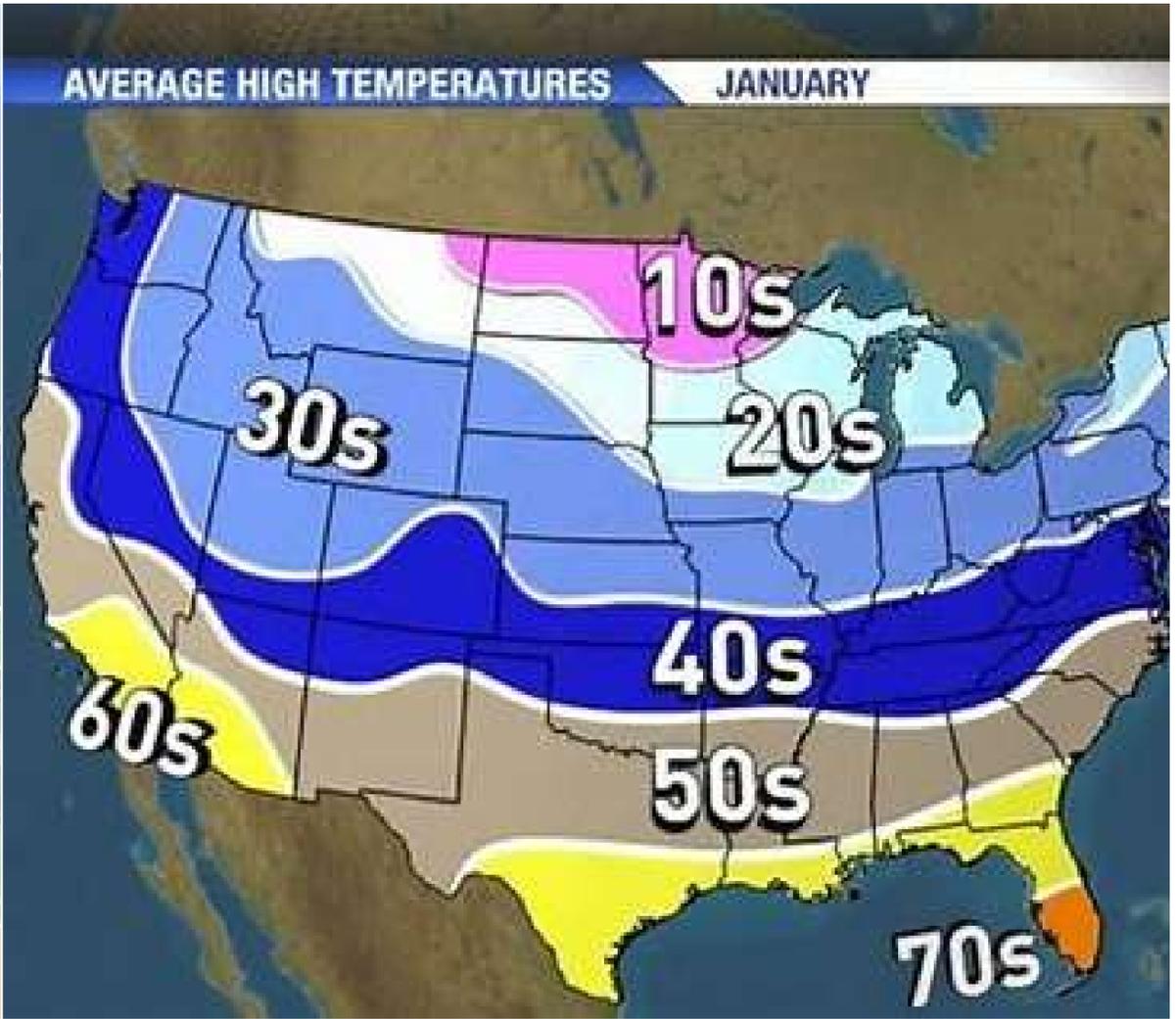
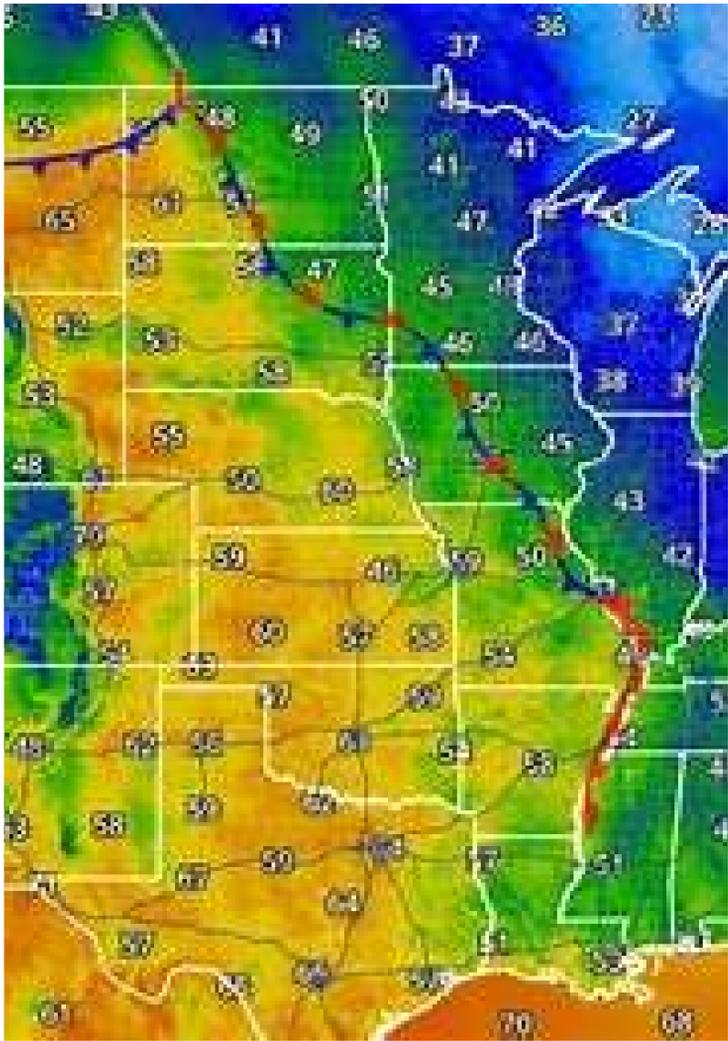




THE WEATHER IN USA IN BRIEF GEORGIA



U.S. Weather Forecast Report.



UNITED STATES-Across the continental U.S., the weather next week will be a mix of above-average warmth, unsettled systems, and transitioning winter conditions. A ridge of warm air that has been pushing northward will keep temperatures well above normal for this time of year in many regions, especially in the Central and Eastern U.S. where springlike highs are forecast — with many areas seeing temperatures 10–20°F above average and some even approaching or exceeding 70°F in places like the Mid-Atlantic and Southeast at times. However, weather systems moving through the country will bring variability. A couple of storm systems are expected to track through the central and eastern states during the first half of the week, bringing areas of gusty winds, rain, and potentially some snow in the higher elevations or colder pockets. There's also a chance of severe thunderstorms on the early part of the forecast — particularly Friday and Saturday — across parts of the central Gulf Coast into the Mississippi and Tennessee valleys, with isolated risks of strong wind, hail, or even brief tornadoes where instability lines up. As the week progresses, dry high pressure will

build over much of the country, leading to more stable conditions with lower chances of widespread thunderstorms later in the week. Regionally, the West will generally see cooler, more typical winter weather with chances of precipitation and snow at elevation, while the Northern Plains and Northeast could also see colder air and localized snow or mixed precipitation as colder air filters in behind systems. In short: warmer-than-normal temperatures dominate early in the week, especially in the East and Central U.S., with storminess, rain, and some severe weather risk early on, then a transition to drier, cooler conditions toward the latter half of the week as fronts move eastward and high pressure settles in.



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

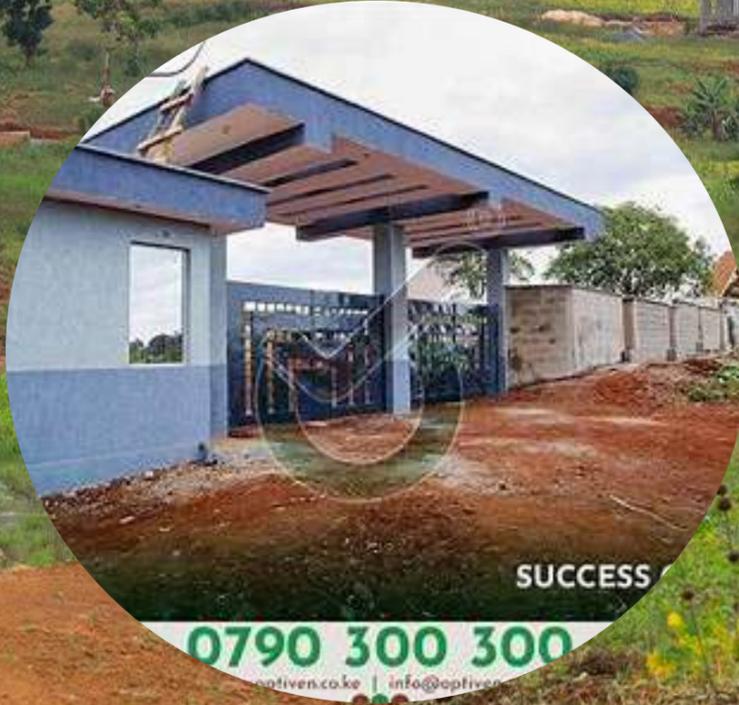


"Spread love everywhere you go. Let no one ever come to you without leaving happier." -Mother Teresa

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"No monument can outshine the shadow of a murdered citizen."



"Silencing dissent is the first step toward dictatorship. Defending it is the last stand for freedom."



The Diaspora Times

What's inside

Forum on Trafficking

**Kenya 5.2027 Elections Elections
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Electoral Team**



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A Summary Of The Kenyan Constitution:

By Arch. Dr. D.K. Gitau |

The Diaspora Times | October 2025

Chapter Eighteen: Transitional and Consequential Provisions

Chapter Eighteen of the Constitution of Kenya (2010) outlines the transitional and consequential arrangements required to shift from the previous constitutional order (1969 Constitution) to the new constitutional framework. Its purpose is to ensure continuity, stability, and legal clarity during the transition period following the promulgation of the new Constitution on 27 August 2010.

1. Continuity of Laws and Institutions

All laws, institutions, and offices established under the old Constitution remain in force unless they conflict with the new Constitution. This provision prevents legal or governance vacuums by:

- Allowing existing laws to continue until amended or repealed
- Recognizing officers lawfully holding public office under the old regime until successors are appointed under the new Constitution
- Providing that courts, commissions, and tribunals continue to function until replaced or reconstituted

This section ensures a smooth operational transition without disrupting public services.

2. Implementation Process

A schedule is attached to the Constitution detailing specific timelines for enacting various laws and establishing new institutions required by the Constitution. Parliament is given clear deadlines—often within one to five years—to pass key legislation on:

- Land laws
- Leadership and integrity
- Citizenship
- Devolved government structures
- Representation and electoral laws
- Police and security reform

The Commission for the Implementation

of the Constitution (CIC) was established to monitor, facilitate, and coordinate this legislative and institutional transition. It was a temporary body with a five-year mandate.

3. Oath of Office and Public Officers

All state officers and members of Parliament, including the President and Judiciary, were required to take new oaths of office under the new constitutional framework. Some public officers had to undergo vetting to ensure they met new standards of integrity and professionalism.

4. Expiry of Transitional Provisions

The transitional provisions are not permanent. Once their purpose is fulfilled (i.e., laws passed, institutions created), these clauses expire, although they are legally binding until that point.

In essence, Chapter Eighteen acted as the constitutional bridge between the old and the new, ensuring a peaceful, legal, and orderly implementation of Kenya's transformative 2010 Constitution. It helped the country shift from authoritarian, centralized governance to a rights-based, democratic, and devolved system grounded in the rule of law.

The Constitution of Kenya (2010): An Intellectual Yet Accessible Summary for the People

Introduction: A People's Charter Born of Struggle

The Constitution of Kenya, promulgated on 27 August 2010, is not merely a legal document — it is a historical milestone, a social contract, and a blueprint for transformation. Born out of decades of authoritarian rule, corruption, ethnic violence, and centralized power, the Constitution stands as the culmination of a long struggle for justice, equality, and human dignity. Drafted through wide public participation, it aims to reimagine the Kenyan state: from a tool of oppression into a servant of the people; from power concentrated in a few hands to a government accountable

to all. It is, at its heart, a people-centered Constitution — clear in its language, progressive in its principles, and firm in its vision for a just society.

I. Sovereignty of the People and the Supremacy of the Constitution

At the core of the Constitution lies a revolutionary truth: power belongs to the people. Not to Parliament. Not to the Executive. Not to the Judiciary. But to the citizens — the ordinary men and women in cities, villages, diaspora, and refugee camps.

The Constitution asserts its supremacy: no law, individual, or government institution is above it. Any act, regulation, or tradition that contradicts it is null and void. This radical clarity ensures that no future dictator, no matter how eloquent or popular, can rise above the will of the people.

II. The Republic and Its Values

Kenya is declared a sovereign, secular, democratic, and unitary state. The Constitution promotes multi-party democracy, national unity, inclusiveness, and respect for diversity. It also enshrines key national values: human dignity, equality, social justice, integrity, transparency, and sustainable development.

The Constitution does not merely describe what Kenya is — it prescribes what Kenya should become.

III. Citizenship: Equal Belonging

Kenyan citizenship is defined not by ethnicity or geography but by law. It can be acquired by birth or registration, and importantly, dual citizenship is allowed. This is a significant provision for diaspora Kenyans, affirming that they need not choose between national identities.

No Kenyan can be arbitrarily deprived of citizenship — a bold statement in a region where many stateless persons exist due to historical discrimination.



“This Constitution is the supreme law of the Republic and binds all persons and all State organs at both levels of government.” – Article 2(1)



The ethnicization of key institutions in Kenya has often served as the fuel for electoral unrest, with past elections 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

NFL power rankings:

New York Jets quarterback Brady Cook (4) is sacked by Jacksonville Jaguars defensive end BJ Green II (95) during the third quarter of a NFL football matchup at EverBank Stadium, Sunday, Dec. 14, 2025, in Jacksonville, Fla. The Jaguars defeated the Jets 48-20. [Corey Perrine/Florida Times-Union]

The New York Jets head into Week 16 fresh off a 48-20 loss to the Jacksonville Jaguars.

The Jets have been at the bottom of NFL national power rankings polls most weeks throughout the year.

Is this week going to be different?

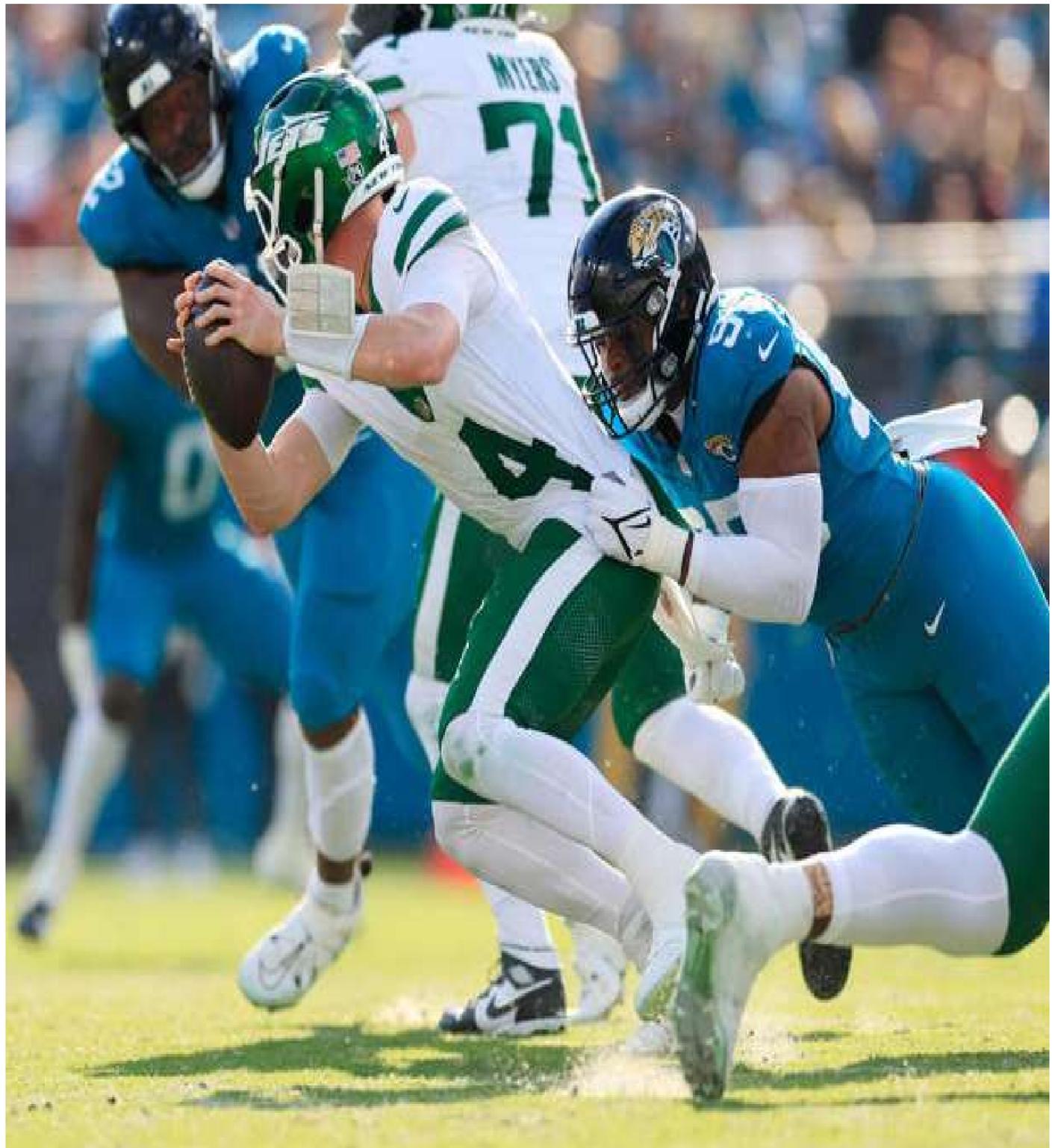
Here's how the Jets fare in national media power rankings polls heading into Week 16:
28. New York Jets (3-11) Last week: 28

Sunday: Lost to Jaguars 48-20

MVP: Isaiah Williams

Williams leads the league in punt return yards (396) and has returned two for touchdowns. What would have been his third was called back by penalty on Sunday. He's 15th in kickoff return yards (653). And, on top of that, he had career highs in catches (six) and receiving yards (53) against the Jags. All of that is good enough for MVP honors on this team.

Source USA Today



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