

The latest Houthi advance along Yemen's Red Sea coast has brought the group closer to commanding one of the world's most consequential maritime chokepoints, the Bab el-Mandeb Strait

Yemen & the Red Sea

It is a gateway connecting the Red Sea to the Gulf of Aden and the wider Indian Ocean :



The world is running out of safe waters: Yemen, the Red Sea and the new geopolitics of disruption are changing the price of peace

By: Levis Wangamati

Yemen, the Red Sea and the new geopolitics of disruption are changing the price of peace

By Levis Wangamati

There was a time when a war in Yemen could be dismissed — at least by those far from the Middle East — as another distant conflict between forces whose names rarely survived beyond the evening news. That luxury is disappearing. The latest Houthi advance along Yemen's Red Sea coast has brought the group closer to commanding one of the world's most consequential maritime chokepoints, the Bab el-Mandeb Strait. With strategic territory and islands



Bab el-Mandeb Strait

now caught in the struggle, the conflict is no longer merely about who governs Yemen. It is becoming a contest over who can influence the arteries through which the global economy breathes. The battlefield may be in Yemen, but the consequences could eventually reach every continent.

That is what makes this moment different from the countless regional conflicts that have filled the world's newspapers over the past decade. The Bab el-Mandeb is not simply a narrow strip of water on a geography map between Yemen and Africa. It is a gateway connecting the

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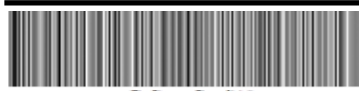


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"The Diaspora Times Global"

THE DEBT OWED TO THE SELF

By Silas Mwaudasheni Nande
An Inheritance No One Chooses

No child selects the household into which birth occurs. No child selects the temperament of a mother, the patience of a father, or the tension that settles over a home after an argument.

Yet by adulthood, patterns absorbed in that unchosen household shape marriages, friendships, workplaces, and the raising of a next generation. This is a central paradox of human development. The earliest years, over which an infant has no command, become the template

against which later relationships are measured. Developmental psychologists have long argued that the bond between an infant and a primary caregiver produces what John Bowlby termed an internal working model. This is a largely unconscious set of expecta-

tions about whether the world is safe and whether the self deserves care (Bowlby, 1969/1982). That model does not stay confined to childhood.

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NEXT GENERATION CLASSIFY

"ONE-STOP NATIONAL BUSINESS DIRECTORY"

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Samchi Group CEO Muchemi named Africa’s most influential leader

By: Diaspora Times Team
xxxxxxxxxxxxx

Worth
Noting:

- Muchemi has led Samchi Group through a period of sustained growth, building a reputation as an executive who combines commercial ambition with a clear emphasis on mentorship, talent development and enterprise building. Under her leadership, the group has established itself as a competitive player in Kenya’s business landscape, while her broader public profile has made her a recognised voice in conversations about entrepreneurship and economic transformation across the continent.
- Her influence, however, extends beyond corporate performance. Muchemi has consistently championed the development of the next generation of African entrepreneurs, particularly women navigating the early and middle stages of building businesses. Peers and colleagues describe her leadership philosophy as grounded in discipline, consistency and a willingness to pursue ambitious goals without losing sight of purpose.

Samchi Group Chief Executive Officer Esther Muchemi has been nominated as Africa’s Most Influential Leader, placing her among the continent’s most recognised business figures ahead of a formal crowning ceremony in Kigali, Rwanda, on 25 September.

The recognition puts Muchemi in the company of entrepreneurs and executives drawn from across Africa, acknowledged for their contribution to business, innovation and economic development. The ceremony, which brings together award recipients and influential figures from across the continent, is scheduled to take place in the Rwandan capital next week.

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That combination — strategic thinking married to a broader sense of responsibility — has defined much



Samchi Group Chief Executive Officer Esther Muchemi

of her career. From growing Samchi Group’s operations to engaging publicly on issues of enterprise, opportunity and African business competitiveness, Muchemi has positioned herself as more than a corporate leader. She represents a cohort of African executives who are building institutions, opening doors and demonstrating what becomes possible when talent is matched with vision and sustained effort.

The Africa’s Most Influential Leader award is designed to recognise precisely that kind of career — one defined by long-term impact rather than moment-to-moment headlines. Organisers identify leaders whose work has created measurable change in their industries and communities, and whose journeys reflect the kind of perseverance that rarely features in a single announcement.

For Muchemi, the path to Kigali has been built over years of hard decisions, strategic pivots and the kind of quiet consistency that tends to accumulate into something significant.

Her success has not arrived overnight, and those who have worked alongside her point to that sustained effort as the quality that sets her apart.

Her nomination also draws attention to Kenya’s growing influence in Africa’s entrepreneurial conversation. Kenyan women in business are increasingly visible on the continental stage, and Muchemi’s recognition adds to a body of evidence that the country’s business community is producing leaders whose reach extends well beyond national borders.

As she prepares to receive the honour in Kigali on 25 September, Muchemi carries with her a record that speaks to years of deliberate work — building enterprises, strengthening institutions and creating opportunities for others along the way.

The ceremony will be more than a presentation of awards. For many attending, it will serve as a marker of how far African business leadership has come, and how much further it intends to go.

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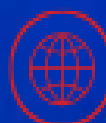
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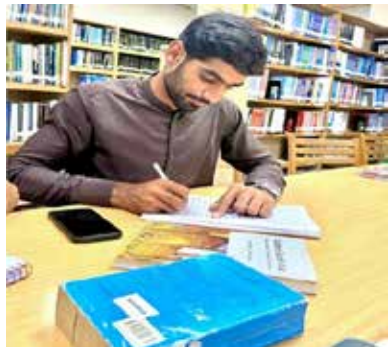
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BOOKS

Review of the novel *Twilight in Delhi* by Ahmed Ali

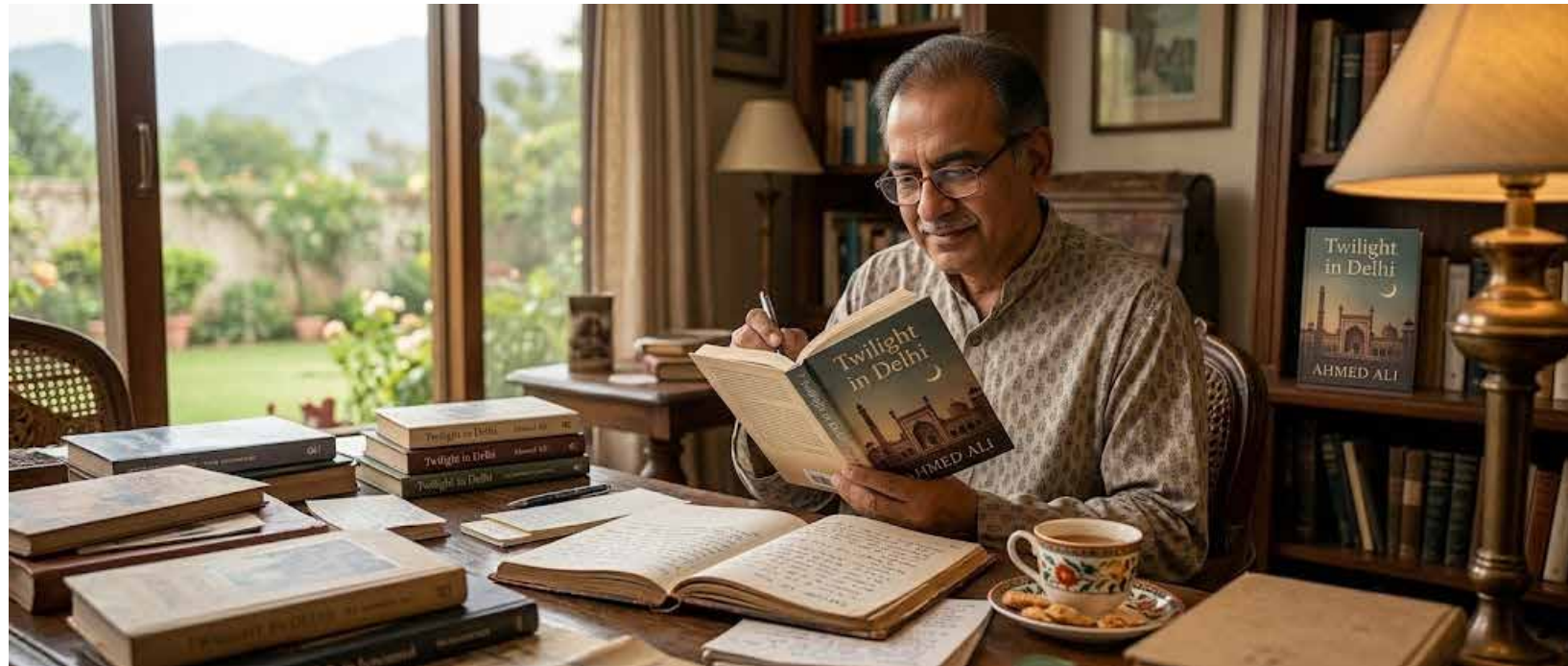
By: Muzamal Afzal
xxxxxxxxxxxx

Twilight in Delhi by Ahmed Ali was published in 1940, is one of the most important works in Indian literature in English by Ahmed Ali. It is a crystal clear example of challenging the patriarchal system. It is not only a tale of a family; it is a touching 'elegy' for a vanishing culture. The novel takes place in early 20th century Delhi, which slowly and painfully moves from being the capital of the majestic Mughal Empire to a colonised part of the British Raj.

The word "Twilight" is very symbolic. It stood at the threshold of day and night, the days when the Sun of the Mughal-Muslim empire was fading and the darkness of colonial dispossession was slowly coming in. It is set around 1911 the year of the Delhi Durbar, when King George V was proclaimed Emperor of India. For the people of Delhi, this historical moment is a reminder of the pain in their city that their city is not theirs anymore, it's physically and culturally re-configured to serve the British Crown.

Surely, One of Ahmed Ali's greatest achievements is his portrayal of Delhi. It's not a setting, it's a living, dying place. Ali's description of the narrow streets, the heat of the summer, the scent of jasmine and the muezzin's call is so much more sensory that the reader can feel the pulse of the city.

Perhaps, the physical decay of the city is seen through Mir Nihal's eyes. The British razed historic neigh-



bourhoods to create broad unappealing streets and colonial structures. It is cultural violence that is shown as this "urban renewal". The old buildings are crumbling and so are the people's spirits. Its ruins mirror the ruins of the inhabitants of the city.

However, the main character of the novel is Decay. A decay is seen at three levels:

Physical: Literal destruction of homes, ageing of Mir Nihal's body.
Social: Disintegration of communal life, decline of the mushara (poems) and the disappearance of pastimes such as pigeon flying.

Political – British rule and the loss of Mughal sovereignty.

In addition to it, every page is also suffused with nostalgia. In a world of great promise that has been lost forever, the characters live their lives. Mir Nihal's obsession with his pigeons is an attempt to keep his freedom and his sense of control in some other sphere, namely in politics. He kills his pigeons, and it is a sign of predation of time and the colonial force that eats the fragile remains of his world.

Ahmed Ali's use of strong imagery to create the emotional impact:

By coming forward, Pigeons are the

symbol of the old world's soul, free, graceful, yet extremely helpless.

The Heat and Dust: Oppressive summer heat symbolizes the stifling pressure of colonialism and the lack of progress for a people caught in a culture that has been unable to progress.

Toward the end of the novel, Mir Nihal ends up with a stroke, and is paralyzed. A great metaphor for the old order, it is alive, but cannot move, or affect the world around it. It can only stand idly by and witness the new world.

Eventually, though written in English, the novel's "soul" is Urdu. The English literature has been deliberately adorned with the rhythms, metaphors and idioms of Urdu and Persian poetry by Ahmed Ali. He often borrows the words of the masters such as Ghalib and Mir Taqi Mir and translates them to capture the characters' deep sadness. The result is a special language quality or "Dastangoi" (storytelling) which celebrates the same culture that the novel is supposedly preserving.

Furthermore, the novel focuses on the Zenana (women's quarters), while the public aspect is covered by Mir Nihal. Ali through Begum Nihal and Bilqeece deals with the voice-

lessness and hidden silent suffering of women. They live only within the four walls of the house, get involved in the domestic problems and see the emotional consequences of decisions made by the men. Their "twilight" is perhaps even darker, as they are doubly marginalized, colonized and patriarchal.

To sum up the debate, the book concludes in a hopeless manner. In his bed, Mir Nihal watches himself grow old. The British have remodeled Delhi, with the young generation moving on and unaware of the treasures that have preceded them. It is a must read book on twilight in Delhi as it helps to preserve the memory of a culture that was systematically erased. It's a lesson that when a civilization collapses, it's not just their power that goes. "It's teaching us that when a civilization collapses, it's losing its language, its poetry, its identity." In Ahmed Ali's haunting, beautiful and moving picture of a once vibrant world, it is now but a ghost in the alleys of history.

Summary

Twilight in Delhi by Ahmed Ali is a depiction of the gradual process of the decline of the traditional Mus-

lim aristocracy in Delhi during the early 20th century under the British colonial rule. The story is about the relics of the Mughals dynasty, their father Mir Nihal, who finds comfort in hobbies such as pigeon flying, as the British are physically and culturally changing his city. When his son, Asghar, insists on marrying for love and his Westernized traits, a generational divide becomes apparent. Eventually, a series of misfortunes unfold: the death of Mir Nihal's mistress, the slaughter of his beloved pigeons, etc., mirroring the more than millennial decline of a civilization. The sadistic nature of marriage between Asghar and Bilqeece is further emphasized with the eventual souring of their relationship and Bilqeece's early demise. In the end, Mir Nihal has a stroke, which is a metaphor for the political and social helplessness of the old order. The book ends with his "twilight" when he is helplessly waiting to see the last of his legacy vanish into an obscure and shadowy future. This moving account is a snapshot of an old world that is not only altering, but also quietly vanishing

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YOUTH

Kenya's youth are not asking for handouts — they are asking for opportunities

A generation praised in political speeches continues to wait for an economy that actually works for them

By: Collins Kibet
xxxxxxxxxxxxxx

Worth Noting:

- The question Kenya must confront is no longer whether its young people have potential. They clearly do. The real question is whether the country is creating enough opportunities for that potential to become productive.
- Kenya possesses considerable economic strengths — a youthful population, a growing digital economy, agricultural resources, a strategic geographical position and a generation increasingly drawn to entrepreneurship and innovation. Yet potential alone cannot put food on the table. It cannot pay rent, clear school fees or help a graduate who has spent years acquiring qualifications but remains unable to find stable work.
- For many young Kenyans, the greatest frustration is the widening gap between government promises and everyday reality. Every administration announces programmes designed to empower the youth. Funds are allocated, training initiatives are launched and employment opportunities are promised. Yet the young person on the ground keeps asking a simple question: where is the opportunity I can actually access?



Kenya's youth

Kenya's young people are not asking to be handed wealth. They are asking for an economy that gives them a genuine chance to work, build businesses, develop skills and create decent lives. For years, politicians have described the youth as the future of Kenya. But the future cannot remain permanently postponed. A generation cannot continue being praised in speeches while struggling to find employment, access affordable capital or convert years of education into meaningful economic opportunity. The question Kenya must confront is no longer whether its young people have potential. They clearly do. The real question is whether the country is creating enough opportunities for that potential to become productive. Kenya possesses considerable economic strengths — a youthful population, a growing digital economy, agricultural resources, a strategic geographical position and a generation increasingly drawn to entrepreneurship and innovation. Yet potential alone cannot put food on the table. It cannot pay rent, clear school fees or help a graduate who has spent years acquiring qualifications but remains

unable to find stable work. For many young Kenyans, the greatest frustration is the widening gap between government promises and everyday reality. Every administration announces programmes designed to empower the youth. Funds are allocated, training initiatives are launched and employment opportunities are promised. Yet the young person on the ground keeps asking a simple question: where is the opportunity I can actually access? A young entrepreneur may have an excellent business idea but lack affordable financing. A graduate may hold the necessary qualifications but be turned away for want of experience. A skilled artisan may have the talent but lack equipment, capital and reliable markets. A farmer may produce enough to feed the country but struggle with storage, transport costs, market access and fair prices. These are not merely individual failures. They are signs of an economic system that still leaves too many young people standing outside the door. Kenya must therefore change the way it approaches youth empowerment. Young people do not simply need temporary finan-

cial assistance. They need an economic environment in which effort produces sustainable results. That means improving access to affordable credit, supporting small and medium-sized enterprises, strengthening technical and vocational education, expanding markets, reducing unnecessary barriers to business registration and ensuring young entrepreneurs can compete on fair terms. Youth unemployment should no longer be treated as merely a social issue. It is an economic and national development challenge. A country cannot fully realise its potential when a significant portion of its productive population remains economically underutilised. Every unemployed graduate, frustrated entrepreneur and skilled young person without an opportunity represents economic potential that Kenya is failing to convert into national wealth. There is also a deeper political question. Young people should not have to depend on political connections or wait for politicians to distribute temporary handouts before they can participate meaningfully in the economy. Empowerment should not depend on political loyalty. Opportunities should

flow through strong institutions, fair competition, functioning markets and policies that allow people to succeed regardless of their political affiliation. As Kenya continues to pursue major investments and ambitious development projects, the success of those investments should not be measured only in billions of shillings announced or figures published in economic reports. Their true value should be measured by what ordinary Kenyans experience. How many jobs are created? How many young people acquire marketable skills? How many Kenyan businesses become suppliers? How many households achieve sustainable incomes? These are the questions that matter. Kenya's young generation is increasingly informed, connected and ambitious. It understands the difference between an announcement and an achievement. It can appreciate development while still demanding accountability. It does not want politicians to rescue it. It wants leaders to create the conditions in which it can build its own future through hard work, innovation and enterprise. The national conversation must therefore shift from

asking how to help the youth to asking how to build an economy in which young people can help themselves. That distinction is critical. A young Kenyan who receives temporary assistance may survive for a moment. A young Kenyan who gains sustainable employment, access to capital, relevant skills and a functioning market can build a future for an entire family. Young Kenyans want to become entrepreneurs, professionals, farmers, innovators, teachers, engineers, creatives and employers. They want dignity, independence and the freedom to shape their own futures. They want an economy where hard work has a reasonable chance of producing progress. Kenya's greatest resource may not be buried beneath its soil. It may be sitting in its classrooms, farms, workshops, businesses and technology hubs — the millions of young people who are ready and willing to work. The challenge is not convincing young Kenyans that they are the future. They have heard that message for generations. The real challenge is giving them a present worth believing in.

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Motivation

Our children become students of our behaviour long before they become followers of our advice

The longest story in the KCSE anthology holds a mirror to Kenyan parents — and the reflection is uncomfortable

By: Ashford Kimani

xxxxxxxxxxxx

Worth Noting:

- Yet there is another inheritance that is too often overlooked. It cannot be registered at the lands office, deposited in a bank account or transferred through a will. It is the inheritance of character — and it may be the most consequential gift a parent can ever give.
- That reality is at the heart of *The Sins of the Fathers*. The story follows Rondo Rwafa, a young man carrying the weight of his father's legacy. His father, Mr Rwafa, is publicly celebrated as a liberation war hero and influential figure — successful, powerful, worthy of admiration. But Rondo knows a different man entirely. Behind the public image lies arrogance, violence, dishonesty and an abuse of power that has quietly shaped his son's inner world.
- The greatest burden Rondo carries is not poverty, lack of education or social disadvantage. It is the emotional and moral damage caused by his father's conduct. Mr Rwafa leaves his son something far more destructive than financial hardship — he leaves him anger, confusion, fear and shame.



What are we really passing on to our children? The KCSE short stories anthology, *A Silent Song and Other Stories*, captures this question with striking clarity in *The Sins of the Fathers*, by Zimbabwean writer Charles Mungoshi — the longest of the 14 stories in the collection.

Many Kenyan parents spend a significant part of their lives worrying about what they will leave behind. They buy land, build houses, educate their children and invest in businesses. The goal is to leave behind security and opportunity. There is nothing wrong with that. It is, in fact, one of the noblest responsibilities of parenthood.

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The greatest burden Rondo carries is not poverty, lack of education or social disadvantage. It is the emotional and moral damage caused by his father's conduct. Mr Rwafa leaves his son something far more destructive than financial hardship — he leaves him anger, confusion, fear and shame. Every parent ought to pause at that.

Many are working hard to leave wealth for their children. But what if, in the same breath, they are passing on habits and attitudes that will undermine that very wealth? What if they are building houses while destroying relationships? What if they are paying school fees while quietly teaching dishonesty, pride or irresponsibility through their daily actions?

Children learn far more from observation than from instruction.

A father may tell his son to be truthful, but if the child watches him lie to customers, evade responsibility or manipulate others, the lesson of honesty is lost. A mother may insist on re-

spect, but if she routinely insults household staff, neighbours or teachers, the child learns disrespect. Children become students of behaviour long before they become followers of advice. One of the most memorable moments in the story comes when Rondo recalls an incident involving his father and Basil Mzamane. A woman is stranded and threatened by armed men. The celebrated war hero, Mr Rwafa, hides in fear. Mzamane steps forward, confronts the men and protects her. In that moment, Rondo discovers a painful truth: reputation and character are not always the same thing.

That lesson is acutely relevant in Kenya today. Society often celebrates success without examining the character behind it. Wealth is admired without asking how it was acquired. Influence is praised without scrutinising integrity. Titles and achievements impress — while children quietly observe the values, or the absence of them, that sit beneath.

Parents must remember: children do not inherit a public image. They inherit a private example.

A child who grows up witnessing kindness is likely to practise it. One who observes integrity learns it. One who sees responsibility

lived out develops it. Equally, children exposed to persistent anger, dishonesty and disrespect often carry those patterns deep into adulthood.

This is not a call for parental perfection. Every family experiences failure and moments of weakness. What matters is how those moments are handled. Among the most powerful lessons a parent can teach is accountability — the willingness to say, plainly and without theatre, "I was wrong. Please forgive me." Such words do not diminish authority. They model humility, honesty and maturity. Children respect parents who are honest enough to own their shortcomings.

The tragedy in *The Sins of the Fathers* is that Mr Rwafa never confronts his failures. He continues recounting his own greatness while the damage he has caused festers around him. His son is left to wrestle with the consequences alone.

Many Kenyan families will recognise something of that pattern. Some parents are physically present but emotionally absent. Others meet material needs while neglecting moral guidance. Some achieve impressive professional success while failing to nurture healthy family relationships. Years

later, their children may hold degrees, jobs and property — and still carry emotional wounds that quietly govern their lives.

As parents, the difficult questions are worth asking regularly. What memories are we creating? What values are we modelling? What stories will our children tell about us twenty years from now? Will they remember a parent who lived with integrity, treated others with respect and acknowledged mistakes? Or will they remember someone whose public reputation bore little resemblance to private behaviour?

The title *The Sins of the Fathers* is a reminder that the actions of one generation shape the next. But it also carries an important counterweight: destructive cycles can be broken. Parents have the opportunity to leave behind not only wealth but wisdom, not only property but principles, not only success but significance.

In the end, the greatest inheritance is not what is placed in a child's hands. It is what is placed in their heart. Long after the land is divided and the money spent, character remains. That is the legacy children will carry for the rest of their lives.

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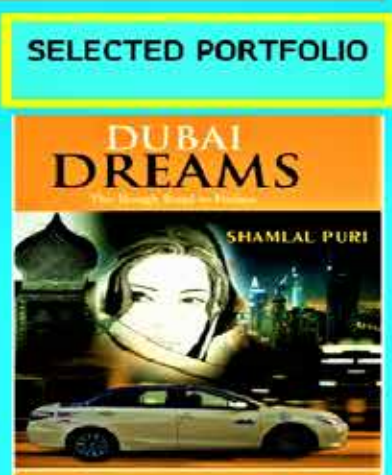
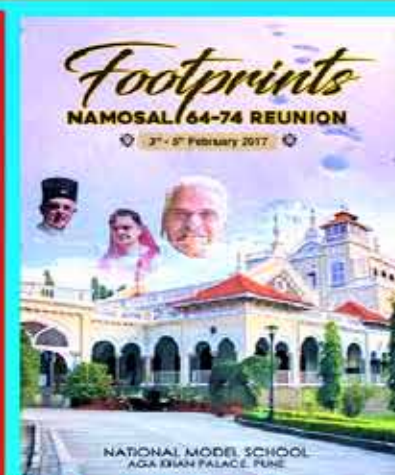
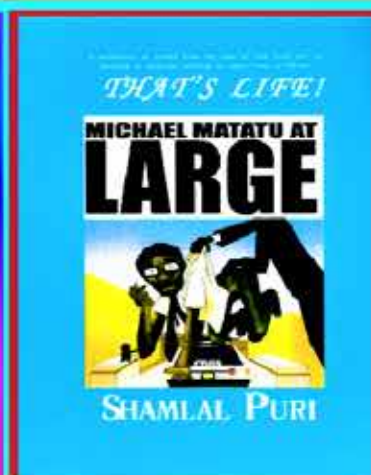
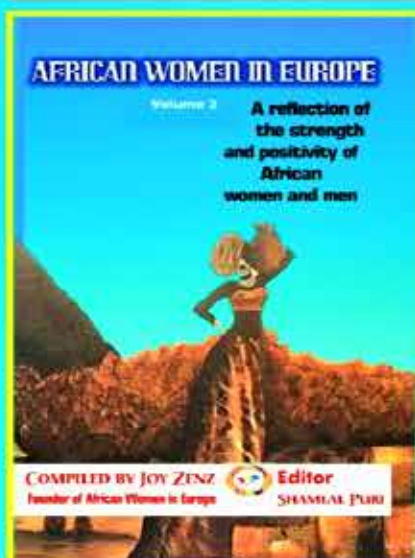
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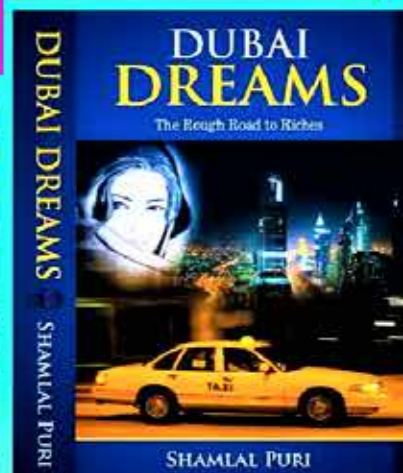
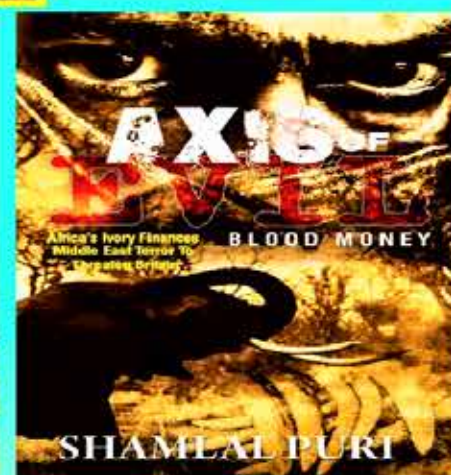
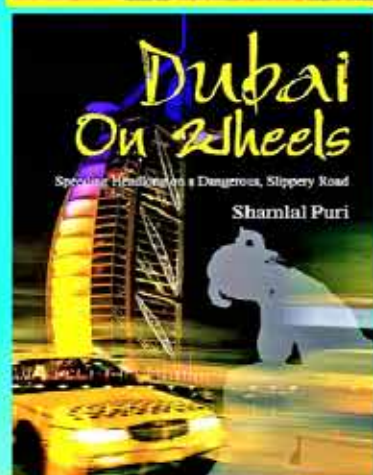
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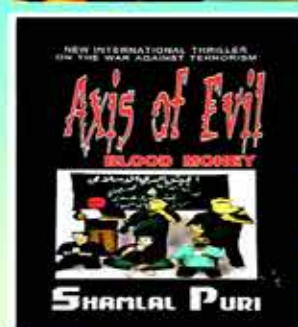
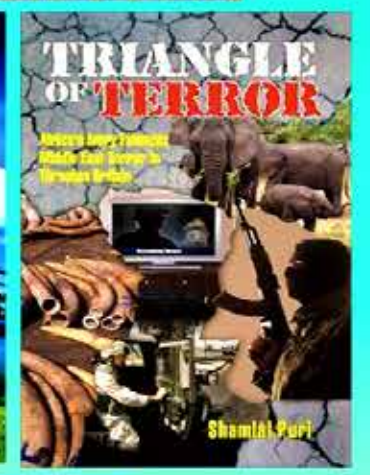
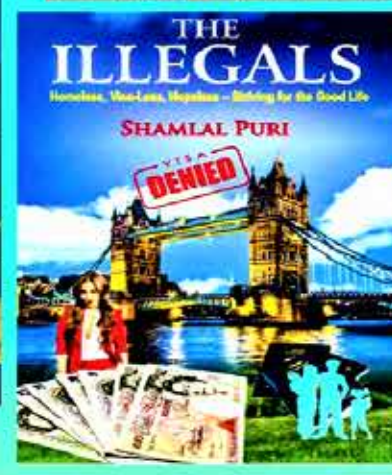
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World News

The world is running out of safe waters: Yemen, the Red Sea and the new geopolitics of disruption are changing the price of peace

By: **Levis Wangamati**
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Red Sea to the Gulf of Aden and the wider Indian Ocean, linking trade between Europe, Asia, the Middle East and Africa. When that gateway becomes unstable, the consequences do not stay in Yemen. Ships change routes, journeys grow longer, insurance becomes more expensive, fuel consumption rises and supply chains begin absorbing the additional cost. Somewhere down that chain is a consumer who may never have heard of Bab el-Mandeb but suddenly wonders why everything costs more.

The frightening part is that the world is now confronting more than one threatened maritime artery simultaneously. The Strait of Hormuz has already been drawn into the wider conflict involving Iran, while the latest Houthi gains create another pressure point at Bab el-Mandeb. These are among the strategic passages through which enormous quantities of energy and commercial goods move between continents. If instability spreads across both corridors, the consequences could reach well beyond military calculations and into the foundations of the global economy. A disruption in one place can be absorbed. A disruption in several places at once can become something far more dangerous — geopolitical tension converted into worldwide economic pressure.

Geography has always been one of the quietest forms of power. A country does not necessarily need the largest economy, the most advanced military or the biggest population to matter enormously to the world. Sometimes it only needs to sit beside the right piece of water. Yemen sits beside one of those pieces. Egypt controls the Suez Canal. Djibouti occupies the same Red Sea corridor. Saudi Arabia possesses enormous energy resources, while Iran sits beside Hormuz. Countries that international politics sometimes describes as regional players suddenly become custodians, gatekeepers or potential disruptors of global prosperity. Geography gives them leverage that money and military strength alone cannot easily manufacture.

Africa should understand this better than most. The Red Sea is not a distant wall separating African interests from Middle Eastern politics. The Horn of Africa sits directly beside one of the planet's most important maritime corridors, and the movement of ships through those waters affects African economies in ways that remain largely invisible until prices begin rising. Djibouti, Somalia, Egypt, Ethiopia and coun-

tries across the wider region are connected to the security of these routes through trade, ports, energy and regional diplomacy. What happens on the Arabian side of the Red Sea can produce consequences on the African side. Africa is not watching this crisis from the balcony. Africa is sitting beside the stage.

Kenya, in particular, cannot afford to observe this crisis as though it belongs only to Washington, Riyadh, Tehran or Sana'a. The distance between Kenya and Yemen is geographical, not economic. Kenyan businesses depend on international shipping. Consumers depend on imported fuel, machinery and manufactured goods whose prices are shaped by transportation costs. Farmers are exposed to global prices for fuel and agricultural inputs. Transport operators feel the consequences whenever energy becomes more expensive. A crisis thousands of kilometres away can walk quietly into a Kenyan household without ever crossing the border. It can arrive through a shipping invoice, a fuel adjustment or the rising price of an imported product.

That is the cruel mathematics of modern geopolitics. A missile fired thousands of kilometres away can become an increase in transport costs in Nairobi. A damaged oil facility can become a more expensive litre of fuel in Nakuru. A threatened maritime passage can become a higher import bill for a small business in Mombasa. A geopolitical decision made inside a presidential palace can enter an African household through the price of food, transport or electricity. Ordinary people rarely get to vote on these decisions, yet they frequently pay the bill. The most powerful reminder of globalisation is not found in diplomatic conferences. It is found in the monthly household budget.

But beneath the calculations about oil, shipping and strategic territory lies the human tragedy that should never disappear from this story. Yemen has already endured years of conflict, displacement, hunger and destruction, and renewed fighting threatens to deepen that suffering. Thousands of civilians have reportedly been forced to flee areas affected by the latest offensive, once again demonstrating the familiar pattern of modern warfare: politicians calculate territory while civilians calculate how to survive. Homes are abandoned, families separated and communities uprooted long before diplomats begin discussing ceasefires. The people who suffer most are usually those with the least influence over how conflicts begin or how they end.

There is something deeply uncomfortable about an international system in which a shipping route attracts faster diplomatic attention than a starving population. Markets



Bab el-Mandeb Strait

react instantly to threats against oil supplies. Stock exchanges respond to geopolitical uncertainty within minutes. Insurance companies calculate risk with extraordinary precision, and governments immediately begin assessing the economic consequences of disrupted trade. Yet human suffering often waits for a humanitarian appeal, a donor conference and another round of diplomatic meetings. The world has become remarkably efficient at protecting commerce and remarkably slow at protecting civilians. That contradiction should trouble every government that claims to believe in an international system built around human dignity.

The United States faces an especially difficult calculation. Washington must decide whether protecting Saudi Arabia and international shipping requires deeper military involvement or whether further intervention risks turning an already complicated conflict into something much larger. American military

power can undoubtedly influence the battlefield, but military influence is not the same as political resolution. Every additional strike creates the possibility of retaliation, and every retaliation creates pressure for another response. The danger is that a chain of reactions can become a war that nobody originally intended to fight at its present scale. The most powerful country in the equation must therefore also be among the most restrained.

Saudi Arabia faces an equally complicated dilemma. The kingdom must protect its territory, energy infrastructure and economic interests while confronting an increasingly interconnected regional conflict. Attacks on energy infrastructure demonstrate how vulnerable even wealthy and heavily protected states can become when instability spreads across neighbouring theatres. Riyadh cannot build a wall around itself and expect the consequences of regional disorder to stop at the border. In the Middle East, geography

has made isolation almost impossible, and the security of one country is increasingly bound to the calculations of its neighbours.

Iran, meanwhile, possesses something that conventional military analysis sometimes underestimates: strategic depth. Through relationships with armed groups across the region, Tehran can exert pressure without placing its own conventional forces directly into every confrontation. The Houthi position near Bab el-Mandeb therefore matters beyond Yemen itself — it potentially gives Iran and its allies another lever in a regional struggle already involving Hormuz, the Gulf and competing security arrangements. This does not mean every Houthi decision should be reduced to an Iranian command; the movement has its own political interests and calculations. It does mean that Ye-

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World News

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men cannot be analysed in isolation from the broader regional balance of power.

Beneath these immediate calculations, a larger story is unfolding. The world is entering an era in which disruption itself has become a weapon. A country does not always have to destroy its opponent's economy to weaken it. Sometimes it only needs to make the economy uncertain — make ships hesitate, make insurers nervous, make investors cautious, make governments worry about fuel and make businesses reconsider their supply chains. In such an environment, instability becomes an economic instrument and strategic geography becomes ammunition. The power to disrupt can become almost as consequential as the power to destroy.

This is why the current crisis should concern not only military planners but finance ministers, central bankers, business owners and ordinary households. The global economy has already spent years learning how fragile its supply chains can be. The pandemic exposed one vulnerability. The war in Ukraine exposed another. Disruption in the Red Sea demonstrated how quickly maritime routes can be destabilised by regional conflict. Now, pressure around several strategic waterways is forcing a far harsher question: how many important trade routes can global commerce afford to lose before the system itself begins to crack? There is no comforting answer.

The international community should resist treating Bab el-Mandeb merely as a security problem. Warships can protect vessels, but they cannot manufacture permanent political stability. Airstrikes can destroy weapons, but they cannot destroy the grievances that produce armed movements. Intelligence operations can disrupt networks, but they cannot substitute for a political settlement. Military deterrence can buy time, but only diplomacy can determine what happens when that time runs out. The objective should not simply be keeping ships moving for another month. It should be creating conditions in which ships no longer need military escorts simply to pass through international waters.

This is where the world's emerging powers must demonstrate whether their growing influence means anything beyond another competition for geopolitical territory. India and China have enormous interests in the stability of Indian Ocean and Red Sea trade routes. African countries have an equally legitimate



Houthi advance along Yemen's Red Sea coast

interest in ensuring the continent does not become a passive spectator to conflicts that directly affect its economic future. Gulf states possess financial and diplomatic influence. The United States retains enormous military power. Europe depends heavily on secure maritime commerce. All these actors have something to lose, and perhaps that shared vulnerability should finally become the foundation for serious diplomacy rather than another reason for strategic confrontation.

Africa must also learn a larger lesson. The continent cannot continue approaching international affairs only as a recipient of consequences. African governments need stronger maritime strategies, deeper regional cooperation and a more deliberate voice in the diplomacy surrounding the Red Sea and Indian Ocean. Kenya, with its position on the Indian Ocean and its dependence on maritime trade, has a legitimate strategic interest in what happens around these waterways. African countries cannot control every war that threatens their economies, but they can prepare more effectively for the consequences and demand a stronger place at the tables where international security decisions are made.

The greatest mistake would be to

wait until the price of this crisis becomes impossible to ignore. By then, the world will once again ask how a conflict that seemed distant suddenly became everyone's problem. The answer will be painfully familiar: the warning signs were visible, but the international community chose to measure urgency by economic inconvenience rather than human suffering. By the time fuel prices rise, shipping costs surge and governments announce emergency measures, the underlying political crisis will already be considerably harder to solve. Prevention is almost always cheaper than escalation, but governments repeatedly learn that lesson after the damage is done.

Yemen therefore deserves more than sympathy after the cameras leave. It deserves sustained diplomacy before another regional conflagration makes peace even more expensive. The Houthis must understand that controlling strategic territory cannot substitute for political legitimacy. Saudi Arabia and other regional powers must understand that military superiority cannot permanently settle political grievances. Iran must understand that regional influence carries responsibilities as well as advantages. And the United States, Israel and their allies must understand that military victories without

sustainable political settlements can simply create the conditions for the next war. Every actor has a role in preventing Yemen from becoming another doorway into a wider catastrophe.

The world should also recognise that this crisis is testing something bigger than the security of one maritime corridor. It is testing whether the international system still possesses the imagination to prevent conflicts before they become global emergencies. For decades, powerful countries have built extraordinary military capabilities, sophisticated intelligence systems and enormous economic institutions. Yet none of that matters much if diplomacy arrives only after missiles have already been launched and civilians have already fled. The true measure of international power should not be how effectively nations respond to crises after they explode. It should be how effectively they prevent those crises from becoming explosions in the first place.

The Bab el-Mandeb is a narrow strait, but the consequences of losing its stability could be enormous. Yemen has become a reminder that the world's prosperity rests on fragile geographical passages that most people never think about until something goes wrong. A conflict

can begin in a desert town and end in a supermarket. It can start with a drone and finish with a fuel bill. It can be fought over territory but paid for by people who have never seen the battlefield. That is the paradox of an interconnected world: distance can obscure danger, but it can no longer protect anyone from the consequences.

The latest crisis in Yemen should not be treated as another headline destined to disappear when the next international emergency arrives. It is a warning about the direction in which global politics is moving — where waterways become bargaining chips, supply chains become pressure points and economic disruption becomes another instrument of war. The world is no longer simply fighting over land. Increasingly, it is fighting over access, movement, energy and the ability to keep commerce flowing. The world is running out of safe waters, and when the world's waterways become battlefields, peace is no longer merely a moral ambition. It becomes an economic necessity.

UGANDA

The economy of grief: What Tooro's succession debate reveals about Africa's orphans and widows

When a king dies, the vultures count his throne before his mother has counted her tears



By: Mukama Phillip Kahigiriza
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The economy of grief: What Tooro's succession debate reveals about Africa's orphans and widows
When a king dies, the vultures count his throne before his mother has counted her tears

By Mukama Phillip Kahigiriza

Let me tell you what happens the day after your father dies. It is not what they show you at the burial.

The Batooro have a saying: "Enju efire mukama, embwa zinyena omwana" — when the owner of the house dies, even the dogs bark at the child. The Banyankore put it differently: "Nyineka kwaba atariho ebiny nibitemba enzu" — the lizards overrun the homestead in the absence of its head. And the Book of James said it plainest of all: pure religion is to visit orphans and widows in their affliction. God knew that everyone else would visit the coffin. Only He would remember the orphan.

I write this as one of them — an orphan, the son of a widow widowed young, just as Best Kemigisa, the Queen Mother of Tooro, was widowed young.

Her story is now our story, and it must be told plainly, without prejudice or sentiment.

She lost her husband, King Patrick David Matthew Kaboyo Olimi III, in August 1995, when he died suddenly at 49. She was 24 years old, nursing a sick child in London while her husband was being buried at home. That child was Princess Celia. She died in October 1997, aged four, of leukaemia. Best buried her. A few weeks ago, she buried another daughter, Princess Elizabeth. And on 27 August 2026, in a hospital in the United States, in a long battle with aggressive cancer that had taken him from Germany to America, she buried her only son, King Oyo Nyimba Kabamba Iguru Rukidi IV — the three-year-old boy who became king on 12 September 1995 and remained king until he died at 34.

She has now buried a husband, two daughters and a son who was a king. As one mourner said when the military helicopter landed and the casket was transferred to the Mercedes hearse for its slow journey to Fort Portal, she had struggled to believe Oyo was gone until she saw the cof-

fin. The coffin made it real.

Now watch what the world does to her, and you will understand exactly what the world does to the rest of us. When our fathers die, the family comes alive. Uncles who never sent a coin for school fees, who never asked if we had eaten, arrive in expensive cars with loud voices and hold long meetings under the mango tree. They do not ask about our hunger or our school requirements. They argue, with great passion, about one thing: the coffin. "We must give our brother a befitting send-off," they declare. And so they buy a shiny, expensive casket that costs more than a year's school fees, parade it, and take photographs beside it to prove to the world how much they loved their brother — men who never sent a birthday message when he was alive, never brought a piece of chocolate, never once appeared at his door with a rose. They save their finest words for eulogies delivered to a man who can no longer hear them. But the children of that man's blood become invisible. That is when you learn the most painful lesson of losing a father: you do not just bury him. You bury the illusion of family. In the palace of Tooro, it is the same script — only with a royal carpet.

The kingdom's official communication, delivered through Prime Minister Calvin Armstrong Akiiki and confirmed by President Yoweri Museveni, who said the Queen Mother had informed him personally, is that King Oyo left behind a young prince whose identity will be revealed in accordance with Tooro custom. The response from some elders of the Babiito royal clan — from which Tooro kings are drawn — was to question whether the child existed at all. The head of the clan, Charles Kamurasi, said he was unaware of any heir. Others demanded to know why they had not been informed.

The mother is still counting the hours since her son's last breath. They are already counting heirs and questioning the existence of her grandchild before the body has reached the Karambi Royal Tombs. Everyone around a widow and an orphan becomes an economist of grief. They calculate. They calculate the land your father left, the house, the pension — and in Tooro, they calculate the throne. For ordinary orphans, they help our mother sell the land to pay for the funeral. For the Queen Mother, the world has suddenly produced experts on succession, tradition and who should be king next.

The Bible speaks plainly to this, though it is conveniently ignored. Exodus 22:22 says you shall not afflict any widow or fatherless child.



King Oyo Nyimba Kabamba Iguru Rukidi IV

Isaiah 1:17 commands us to seek justice, correct oppression and plead the widow's cause. Psalm 68:5 declares that God is a father to the fatherless and a defender of widows. So if God is our father now, why are you fighting us for our father's chair? The African widow and orphan are not mourned. They are audited. Toni Morrison wrote that the function of freedom is to free someone else. But too many of our relatives believe the function of death is to free property for themselves. They love to bury a king, but they do not want to raise his prince. They love to say "our late brother," but they cannot bring themselves to say "our late brother's children need school shoes."

The Prime Minister of Tooro was

compelled to plead publicly that words spoken in grief can deepen divisions that take years to repair. The Minister of Culture had to appeal for restraint, reminding the public: she has not lost a king the way the rest of us have. She has lost someone cut from her own umbilical cord.

Why must a grieving mother be defended from her own elders?

Because after the burial, when the helicopters leave Kyegegwa and the hearse that moved slowly through trading centres — where shopkeepers stood outside and boda-boda riders waited in silence along the road to Fort Portal — has gone, the crowds will go home.

Who remains?

A Queen Mother in a palace that has

slowly become a tomb. A woman who has buried almost everyone she gave birth to or married. And a little boy — a prince — who, if he truly exists, is exactly where Oyo was in September 1995: fatherless at three years old, with a crown far too heavy for his head, surrounded by elders already debating his existence while his father is not yet in the ground. We know that loneliness. After our father's magnificent coffin went into the earth, our uncles drove home, our school fees remained unpaid and our mother became both mother and father — just as Best Kemigisa became both queen mother and

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UGANDA

The economy of grief: What Tooro’s succession debate reveals about Africa’s orphans and widows

When a king dies, the vultures count his throne before his mother has counted her tears

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mother to an entire kingdom.
True love for the dead is proven by how you treat the living they left behind.
If Tooro loved Oyo, let Tooro protect his mother from humiliation and his son from exploitation. If our families loved our fathers, let them stop contributing to expensive coffins and start contributing to cheap exercise books.
A coffin is for one day.
But an orphan, a widow, a queen mother and a little prince — they are for a lifetime.

Part II: To those who betray us
There is a particular pain that only an orphan and a widow know. It is not the pain of death itself — death is cruel for everyone. It is the pain of what comes after.
When your defender was alive, you respected us not because you loved us, but because you feared him. You called our mother “our wife” because our father was there to make you say it. You called us “our children” because our father was there to make you remember. The minute his eyes closed, yours opened — to what you had always wanted.
You did not come to cover our nakedness. You came to count what he left behind.
We watched you. Children see clearly. We saw how your voice changed when you spoke to our mother — how the respect drained out of it, how you who once knelt to greet our father now expected our mother to kneel before you to beg for land that was rightfully hers. How you who used to carry us on your shoulders could not buy us a pencil.
You moved the boundary at night. You took the garden that fed us. You took the house our mother had helped build. You told her she was a stranger in her own home — and you did it all in the most holy language. You said tradition demands. You said culture demands. You said the clan has decided.
Culture never demanded that a child go hungry. Tradition never demanded that a widow be humiliated. Chinua Achebe wrote that the lizard who jumps from the high iroko tree praises himself if no one else will. That is what you do at funerals. You praise yourselves for buying the coffin because no one will praise you for feeding the child.
To the elders of Tooro questioning a little prince before his father’s grave is closed: that boy, if he exists, is not a threat to you. He is a three-year-

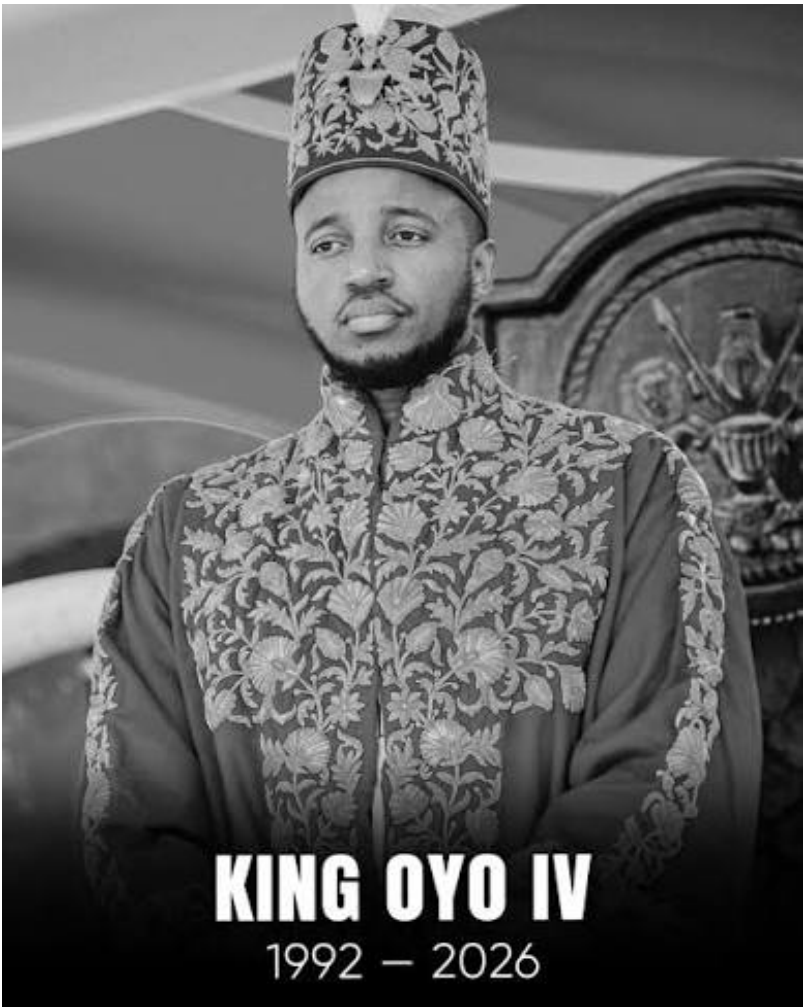
old child who will grow up knowing that when his father died, the elders who were meant to protect him were busy doubting him in public.
You love the dead because the dead cannot ask for school fees. You love the dead because a coffin is silent and does not challenge your greed.
But we, the living, are still here. We, the orphans of the village and the little prince of the palace, are still asking the same question: if you truly loved the man in that magnificent coffin, why do you hate what he loved most?

Part III: To the widow, and to every orphan reading this
If you want to know what strength looks like, do not look at the men in expensive cars who come to buy the coffin. Look at the widow who is still standing after they leave.
They thought Best Kemigisa would break when she lost her husband at 24. They thought she would go mad when she lost Celia at four. They thought she would have no tears left when she buried Elizabeth. They thought that burying Oyo — the son she had guarded since he was three — would finally bring her down. She is still standing.
That is what they do not understand about widows and the mothers of orphans. We do not have the luxury of collapsing.
My own mother, like the Queen Mother, had to learn how to be both mother and father in one body — soft enough to wipe our tears at night when we cried for our father, and hard enough to face the uncles during the day who came for the land. Psalm 27:10 says: “Though my father and mother forsake me, the Lord will receive me.” But before the Lord received us, our mother did. She is the one who stayed.
They took our father’s land. They could not take our mother’s hands that dug another garden. They removed our father’s name from clan meetings. They could not silence our mother’s voice that called us “my child” every morning and reminded us we still belonged to someone.
To every widow reading this — whether you live in a palace in Fort Portal or a small house in Kyegegwa, in Nairobi, in Kisoro, anywhere — your survival is your answer. Your child still going to school, even without shoes, is your victory.
To Queen Mother Best Kemigisa: the world sees a queen mother who has lost a king. We, the orphans, see a mother who has lost a son. We know what awaits you after the last funeral song, when the Karambi Royal Tombs are sealed and the ministers and prime minister have



Queen Kemigisa Best Olimi Tooro Kingdom

gone home — the silence, and the footsteps that will never come.
You protected Oyo from three to 34. You protected a kingdom for him. Now protect yourself. Protect your grandchild. Let them argue over the throne. You fight for healing. Because in the end, thrones are temporary. Crowns are passed around. Elders come and go.
But a mother’s love? A mother’s love buries a husband, buries a daughter, buries a son — and still has enough left to welcome a grandchild. They loved the coffin more than the child.
You, Mama Best, loved the child more than the coffin.
And that is why history will remember you.



WORLD

THE DEBT OWED TO THE SELF

Why Adulthood Demands a Second Upbringing



By: Silas Mwaudasheni Nande
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It travels forward, quietly organising how adults interpret conflict, criticism, distance, and closeness.

This reality supports a genuine and defensible claim. A great deal of adult struggle has origins in an upbringing over which the adult held no authority. A person raised amid shouting may flinch at raised voices decades later. A person raised by an inconsistent caregiver may distrust affection that arrives too easily. These reactions are not invented excuses. They are documented, researched, and clinically recognised consequences of early experience. However, acknowledging the origin of a wound differs from excusing its continuation. This article examines that distinction with care. It argues that, regardless of fairness in early years, adulthood carries an obligation that childhood could never carry. That obligation is to notice harmful patterns, name them honestly, and work toward changing them. This is not a rejection of compassion for the wounded child a person once was. It is an insistence that such compassion must eventually produce a different adult, one no longer governed entirely by inherited reflexes.

The argument that follows draws on decades of research into attachment, family systems, and trauma recovery. It also draws on lived observation, particularly within African communities where communal upbringing complicates and enriches this discussion. The conclusion reached is simple to state and demanding to practise: the past explains, but only the present can decide.

The Architecture Built Before Memory

Much of what forms adult character is laid down before conscious memory begins. Attachment researchers Mary Ainsworth and John Bowlby demonstrated that infants develop distinct attachment styles, commonly categorised as secure, anxious, avoidant, or disorganised, depending on how consistently a caregiver responds to distress (Bowlby, 1969/1982). A caregiver who responds with warmth and consistency helps build a nervous system that expects comfort. A caregiver who responds with unpredictability, hostility, or absence helps

build a nervous system braced for disappointment.

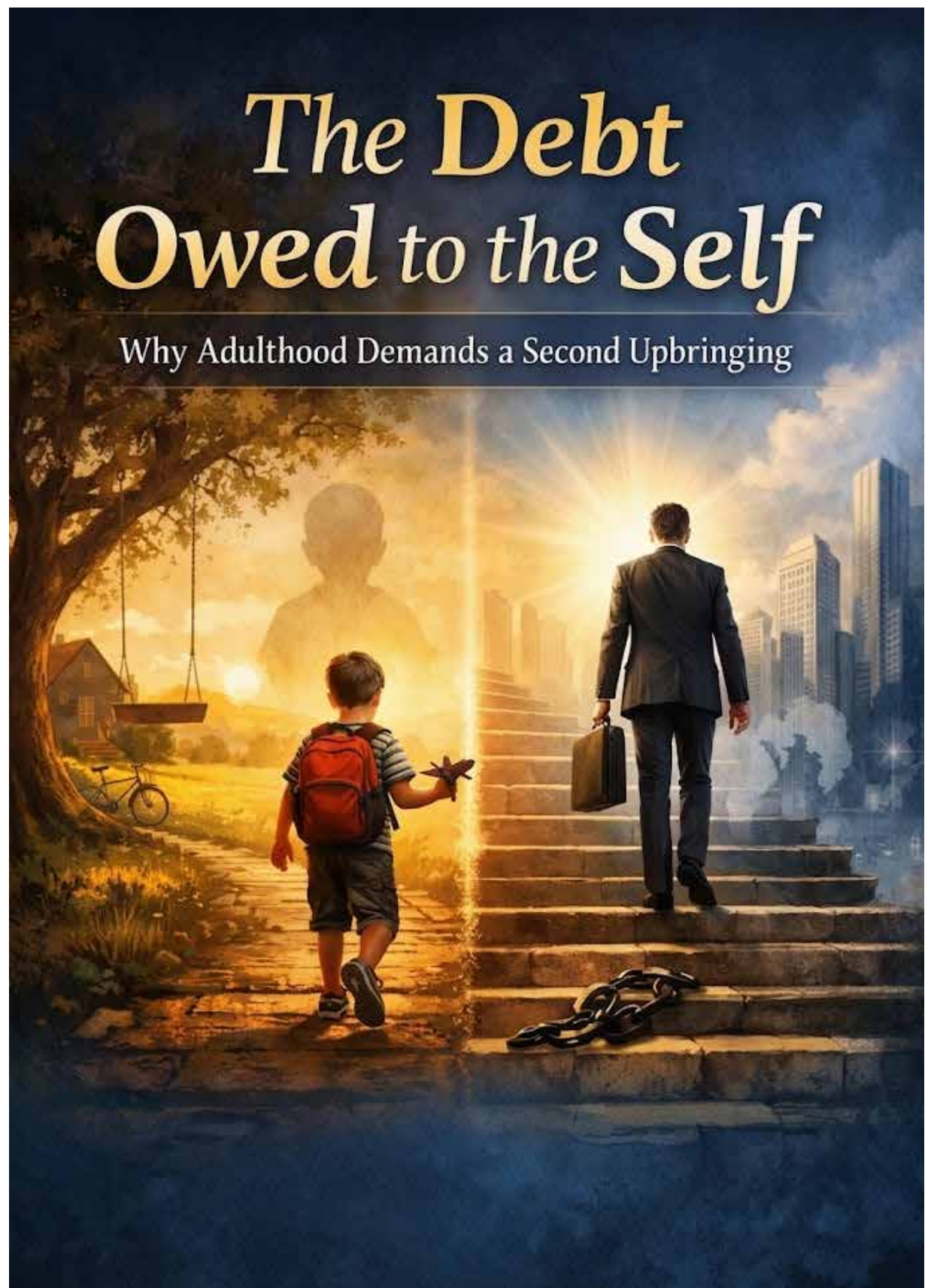
Family systems theory adds a further layer. Murray Bowen argued that families function as emotional units, in which patterns of anxiety, blame, and closeness pass between generations largely without conscious intention (Kerr & Bowen, 1988). Recent research supports this claim. A 2022 study found that the degree to which parents had achieved differentiation of self, meaning the capacity to remain emotionally steady while still connected to others, predicted the degree of differentiation achieved by children decades later (Jozefczyk, 2022). Families with low differentiation tend to produce members who react rather than reflect, who either fuse anxiously with others or cut off from them entirely. Trauma compounds this architecture further. A parent who endured abuse, war, displacement, or chronic hardship often parents from an unhealed place, even while intending only good for a child. Research into intergenerational trauma transmission within family systems has found that unresolved parental trauma correlates strongly with anxious or avoidant patterns in children, even when no direct abuse occurs within that specific household (Fitzgerald, London-Johnson, & Gallus, 2020). The transmission is often silent. A flinch, a raised eyebrow, an unexplained fear of authority, or an inability to tolerate a raised voice can move from one generation to the next without anyone naming what is happening.

None of this is presented to assign blame to any particular parent. Most parents work with the tools that an earlier upbringing gave them. The point is structural rather than personal. Human beings are formed, to a very large extent, by forces entirely outside individual control, and this formation happens before a child possesses the cognitive capacity to resist, question, or correct it. Recognising this structural truth is a necessary first step toward the argument that follows. It is not the final word.

Where Explanation Ends and Excuse Begins

If formation happens largely outside individual control, a difficult question follows. At what point does a person become responsible for patterns which that person did not choose to acquire? The reflection on which this article is based offers one answer with unusual clarity. An upbringing may explain why a person struggles with communication, anger, accountability, or correction. But when the same behaviour keeps hurting other people, and when that person keeps being told about it, the past can no longer answer for the present.

This distinction between explanation and excuse deserves close atten-



Illustration

tion, because the two are frequently confused in everyday conversation. An explanation is a causal account. It states, in effect, here is why this pattern exists. An excuse is a moral discharge. It states that, because a pattern exists, no further action or accountability is required. Psychological research on attachment and trauma provides explanations in abundance. It rarely, if ever, provides excuses. Even researchers most sympathetic to the lasting effects of early adversity, including trauma specialist Bessel van der Kolk, insist that recognising the biological imprint of trauma marks the beginning of recovery, not a justification for remaining unchanged (van der Kolk, 2014).

There is a moral asymmetry worth naming directly. A child who experienced neglect, harsh discipline, or inconsistency bore no responsibility

for that experience. The adult that child becomes bears full responsibility for what happens next, because that adult, unlike the child, possesses choice, resources, and often language that the child never had. A child cannot seek therapy. A child cannot read a book on communication. A child cannot offer a meaningful apology to a partner or a colleague. An adult can do all of these things, and the failure to do them, once a pattern has been identified and named repeatedly by others, becomes a decision rather than a wound.

This does not mean change is simple, quick, or free of setback. It means only that the moral weight shifts. A person may have inherited a temper. That inheritance does not permit indefinite repetition, used as a permanent shield against the people it continues to injure. The line

between explanation and excuse is precisely the line between a difficult childhood and a chosen adulthood.

The Science of a Second Chance

A sceptic might reasonably ask whether change of this kind is realistic, or whether early attachment and family patterns remain fixed for life. Fortunately, several decades of longitudinal research answer this question with cautious optimism. The concept most directly relevant here is what attachment researcher Mary Main termed earned secure attachment, describing adults who experienced genuinely difficult or insecure childhoods yet went on to develop the coherent, self-aware,

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emotionally regulated functioning associated with secure attachment (as discussed in Roisman, Padrón, Sroufe, & Egeland, 2002).

A twenty-three-year longitudinal study following a high-risk sample found that adults capable of constructing a coherent, honest narrative about a difficult childhood, one that neither denied pain nor remained trapped inside it, showed attachment functioning indistinguishable from adults who had experienced continuously supportive parenting (Roisman et al., 2002). Coherence, in this research, did not mean a happy story. It meant an honest and processed one. This finding matters greatly for the present argument, because it demonstrates empirically that a trajectory set in childhood is not a life sentence. It is a starting position, capable of alteration through reflection, relationship, and deliberate effort.

Neuroscience broadly supports this picture. The human brain retains meaningful plasticity well into adulthood, particularly in regions governing emotional regulation and self-reflection. Therapeutic approaches that ask a person to examine, narrate, and reinterpret early experience, rather than merely relive it, have been associated with lasting shifts in relational behaviour. Family systems researchers similarly report that individuals who deliberately raise their level of differentiation of self, often through therapy, mentorship, or sustained self-examination, function with greater emotional steadiness even within families that themselves remain reactive and unchanged (Kerr & Bowen, 1988; Jozefczyk, 2022).

It should be stated plainly that this process is neither quick nor guaranteed. Some individuals attempt this work and struggle for years without full resolution. Any specific timeline or success rate would require consultation of primary research directly, since figures vary considerably between studies and populations, and precise statistics are not confidently reported here. What the evidence supports with reasonable confidence is a general claim rather than a precise statistic: meaningful change after a difficult upbringing is documented, possible, and achievable through sustained effort, though it is neither automatic nor easy.

Differentiation: Becoming a Self Inside the Family

Bowen family systems theory offers a particularly useful concept for understanding what raising the self again actually requires. That concept

is differentiation of self, defined as the capacity to remain a distinct, thoughtful individual while still remaining emotionally connected to family and community (Kerr & Bowen, 1988). A poorly differentiated person tends toward one of two extremes. Either that person fuses so completely with family opinion and mood that independent thought becomes impossible, or that person cuts off from family entirely, mistaking distance for freedom.

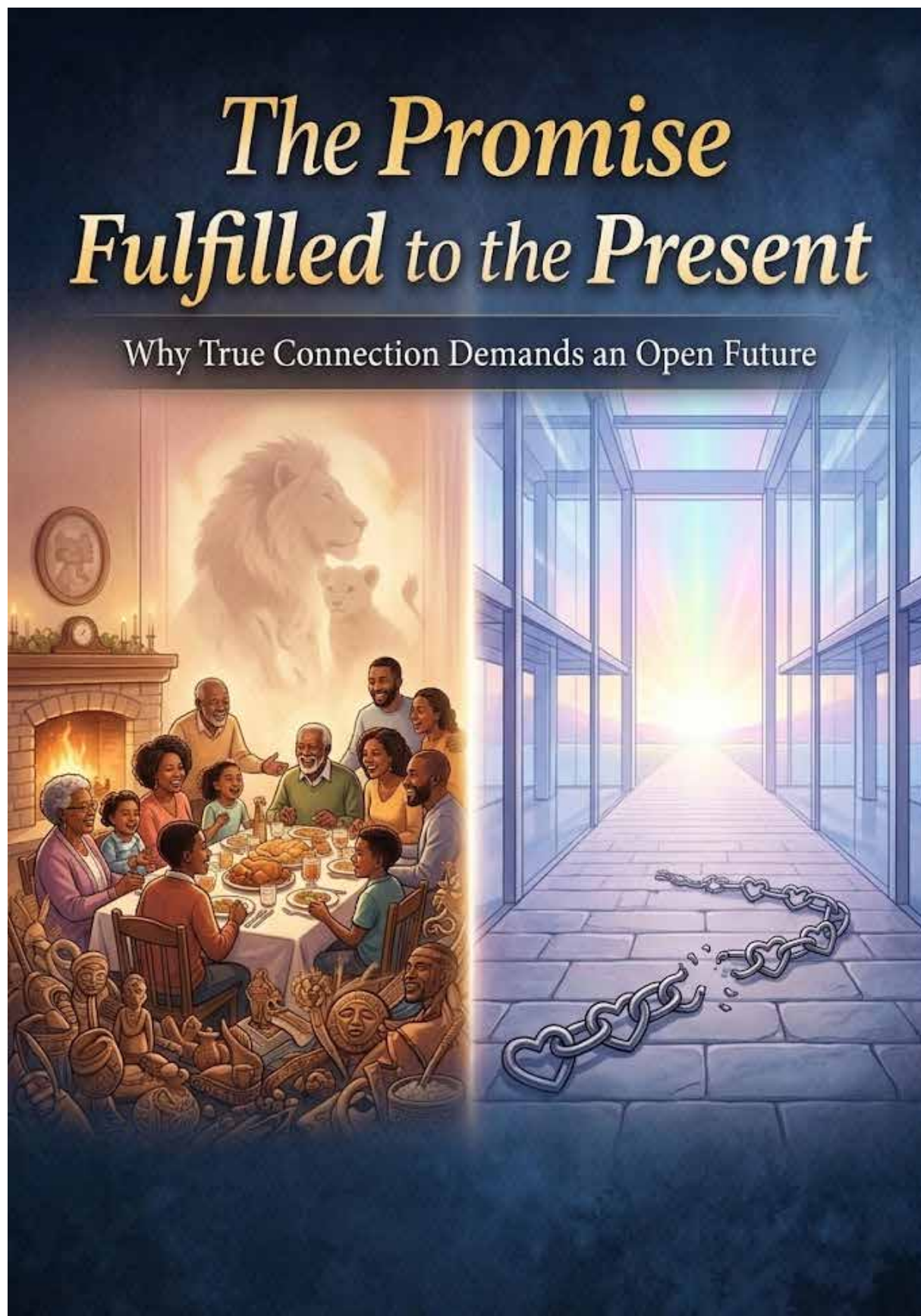
Neither extreme constitutes growth. True differentiation allows a person to sit at a family gathering, disagree respectfully with a parent, tolerate the discomfort that disagreement produces, and still remain present and connected. It allows a person to recognise inherited anger without either suppressing it destructively or discharging it onto a partner or a child. Research indicates that a highly differentiated family produces members who can express emotion and opinion without triggering rejection, and that this capacity appears to reduce transmission of harmful patterns into the next generation (Chokshi, Pukatch, Ramsey, Dzienny, & Smiley, 2023).

Achieving differentiation as an adult, when it was never modelled in childhood, requires deliberate practice rather than natural inclination. It typically involves learning to separate feeling from action, so that anger, for instance, can be noticed and named without being immediately enacted upon a nearby person. It involves developing tolerance for the anxiety produced by disagreement, rather than resolving that anxiety through either capitulation or explosion. It often involves therapy, mentorship, or a trusted community capable of reflecting behaviour back honestly, since self-observation alone frequently fails to catch inherited patterns that feel entirely normal from the inside.

This is demanding work precisely because inherited patterns rarely announce themselves as inherited. A person raised in a home where shouting served as the primary language of conflict may simply believe that shouting is what conflict requires. Differentiation asks that person to question an assumption that feels less like a choice and more like a fact of nature. That questioning, uncomfortable as it is, forms the practical core of raising the self for a second time.

Trauma Is Real, and Responsibility Still Stands

None of the preceding argument should be read as minimising the reality or severity of trauma. Trauma leaves measurable marks. Bessel van der Kolk has documented extensively how traumatic experience becomes stored not only in memory but in the body itself, altering stress response systems in ways that persist for decades without deliberate



Illustration

intervention (van der Kolk, 2014). Survivors of childhood abuse, neglect, displacement, or chronic instability frequently carry heightened startle responses, difficulty trusting others, and patterns of emotional reactivity that feel, from the inside, entirely involuntary.

Clinical research into intergenerational trauma transmission confirms that these effects can pass silently between generations, shaping parenting long before a parent consciously decides how to parent (Fitzgerald et al., 2020). Preliminary research exploring differentiation of self as a protective factor has suggested that individuals with higher differentiation are less likely to translate childhood trauma into harmful relational patterns as adults. This particular finding is exploratory and based on data gathered at a

single point in time, and it should be treated as suggestive rather than conclusive until confirmed by further longitudinal research.

It is precisely because trauma is real that the responsibility argument must be stated with care rather than harshness. No person should be shamed for the presence of trauma symptoms, nor told simply to overcome them through willpower alone. Trauma recovery is frequently a clinical process requiring professional support, time, and patience. What can reasonably be asked of any adult, however, is willingness to begin that process once patterns have become visible, particularly once those patterns have begun to cause repeated harm to other people.

The distinction, again, is not between those who suffered and those who did not. It is between those

who use suffering as a permanent explanation for causing harm and those who use suffering as a starting point for seeking help. A person may need years of therapy to address a startle response rooted in childhood violence. What that person cannot reasonably ask of others is indefinite patience for behaviour already named, repeatedly, as harmful, while making no visible effort toward change.

The Weight of Communal Upbringing in Africa

In many African contexts, including within Namibian communities, upbringing has never been the re-

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America

Amazon cargo jet's speed warnings ignored before Miami crash, investigators find

Flight data shows a pilot repeatedly flagged excessive speed in the cockpit — but received no consistent response as the Boeing 767 hurtled toward disaster

By: Diaspora Times Team
xxxxxxxxxxxx



Worth Noting:

- The jet failed to stop within the runway's length, overran the tarmac, collided with vehicles and caught fire. Investigators have not yet released details on casualties or the full extent of damage to aircraft and ground vehicles, and the NTSB has cautioned that the investigation remains at an early stage.
- "We are working to establish a complete factual record," an NTSB spokesperson said in a statement accompanying the data release. "The flight data and cockpit voice recorder information will be central to understanding the sequence of events."
- The crash has prompted urgent questions about cockpit communication, crew resource management and the pressures facing cargo aviation operators — a sector that expanded rapidly during the pandemic years and has faced recurring scrutiny over safety culture and pilot fatigue.

A pilot aboard an Amazon cargo plane repeatedly warned his colleague that the aircraft was travelling too fast before it overshot the runway, ploughed into vehicles on the ground and erupted in flames at Miami International Airport on Sunday, new flight data has revealed. The findings, released yesterday by the United States National Transportation Safety Board (NTSB), paint a disturbing picture of the final moments aboard the Boeing 767-300 — a sequence in which one pilot's warnings went largely unanswered even as an altitude alarm sounded in the cockpit. According to the NTSB's preliminary investigation update, the pilot issued multiple verbal warnings about the aircraft's excessive speed during the approach, but investigators noted "there was not a consistent verbal response" from the other crew member. The plane touched down at a landing speed of 158 knots — equivalent to approximately 292 kilometres per hour — a figure that aviation experts have described as sitting at the high end of the acceptable range for that aircraft type. The jet failed to stop within the runway's length, overran the tarmac, collided with vehicles and caught fire. Investigators have not yet re-

leased details on casualties or the full extent of damage to aircraft and ground vehicles, and the NTSB has cautioned that the investigation remains at an early stage. "We are working to establish a complete factual record," an NTSB spokesperson said in a statement accompanying the data release. "The flight data and cockpit voice recorder information will be central to understanding the sequence of events." The crash has prompted urgent questions about cockpit communication, crew resource management and the pressures facing cargo aviation operators — a sector that expanded rapidly during the pandemic years and has faced recurring scrutiny over safety culture and pilot fatigue. Amazon Air, the logistics arm of the retail giant, operates a large fleet of cargo aircraft across the United States, contracting out flights to third-party carriers. The company said it was cooperating fully with investigators and expressed condolences to all those affected. "Safety is our absolute priority, and we are supporting the NTSB and all relevant authorities as they conduct their investigation," an Amazon spokesperson said. "We will not speculate on the cause of the accident while the investigation is

ongoing."

The Boeing 767-300 involved in the crash is a wide-body freighter variant widely used in cargo operations worldwide. Aviation safety analysts noted that while 158 knots falls within the technical landing envelope for that aircraft, conditions on the day — including runway length, weather and aircraft weight — would determine whether that speed was appropriate. "Speed management on approach is one of the most critical elements of a safe landing," said one aviation safety consultant, speaking on condition of anonymity pending the outcome of the investigation. "When a crew member raises a speed concern multiple times and that concern does not produce a corrective response, it is a significant breakdown in the communication protocols that exist precisely to prevent accidents." The incident has reignited debate about crew resource management — the system of communication practices designed to ensure that warnings from any crew member, regardless of seniority, are acted upon in the cockpit. The concept was developed in the 1970s and 1980s following a series of crashes in which junior crew members failed to challenge the decisions of more experienced captains, often with

fatal consequences.

Investigators will examine the cockpit voice recorder in detail to determine the nature of the exchange between the two pilots, the hierarchy in the cockpit and whether either crew member attempted to execute a go-around — a procedure in which a pilot aborts a landing and climbs away from the runway to attempt another approach. Industry observers noted that the failure to initiate a go-around in the face of an unstabilised approach — one in which speed, altitude or configuration fall outside acceptable parameters — is a recurring factor in runway overrun accidents. The Federal Aviation Administration (FAA) said it was monitoring the NTSB investigation closely. The agency has faced sustained pressure from Congress and aviation safety advocates to strengthen oversight of cargo carriers following a series of incidents in recent years. "The FAA takes all accidents of this nature extremely seriously," the agency said in a brief statement. "We will act on the findings of the investigation as appropriate." Miami International Airport confirmed that the runway involved in the accident was closed following the crash and that operations at the facility had been affected. Airport authorities said

recovery and investigative work at the site was ongoing. Sunday's crash is the latest in a series of incidents involving cargo aircraft that have drawn attention to the operating conditions in the freight aviation sector. Unlike passenger carriers, cargo operators are not subject to the same level of public and regulatory scrutiny, and critics have long argued that the sector requires closer attention from aviation authorities. The NTSB is expected to release a preliminary report within 30 days of the accident, with a full investigation likely to take between 12 and 24 months. Investigators will examine maintenance records, crew training logs, flight scheduling and any communications between the crew and air traffic control in the period leading up to the crash. For the families and colleagues of those involved, the coming weeks will bring little comfort as the investigative process slowly assembles the picture of what went wrong. For the aviation industry, the data already released carries a message that is difficult to ignore: a warning was given, repeatedly, and the plane kept going too fast. When the runway ran out, there was nowhere left to go.

WORLD

THE DEBT OWED TO THE SELF

Why Adulthood Demands a Second Upbringing

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sponsibility of parents alone. Children have traditionally been raised by an extended network including grandparents, aunts, uncles, and the wider community, an arrangement often summarised by the well-known principle that raising a child requires a village. This communal structure carries genuine strength. It distributes emotional and material support across many adults rather than concentrating it in two individuals who may themselves be under-resourced or unwell.

However, this same structure can complicate the argument developed above. When correction, criticism, and shaping of character arrive from many directions rather than one, individuals sometimes struggle to identify precisely which relationship produced a particular pattern. A harsh word from a grandmother, a punitive silence from an uncle, and inconsistent affection from an overstretched mother may combine into a single adult temperament with several distinct sources. Communal upbringing can also make it harder to name harmful patterns honestly, since criticising an inherited behaviour can feel, wrongly, like criticising an entire extended family or cultural tradition rather than one specific harmful habit.

Yet the communal structure also offers resources uniquely suited to the second upbringing this article describes. Where a nuclear household might isolate a struggling adult, an extended African family and community can provide several potential sources of honest reflection, mentorship, and accountability, provided that community remains willing to speak difficult truths rather than protect harmful silence out of misplaced loyalty. Churches, traditional leadership structures, and school communities across Namibia and the wider region frequently already perform some of this reflective function, offering counsel, correction, and modelling that a struggling adult may not have received in early childhood.

The obligation to raise the self again, therefore, need not be a solitary project undertaken apart from culture or community. It can be, and arguably should be, a communal project, in which elders, spiritual leaders, teachers, and peers actively help an adult examine inherited patterns honestly. What communal upbringing cannot do, however, is complete the work for the adult in question. Community can offer mirrors, counsel, and support. Only the individual can choose to look into those mirrors and act on what is seen.



Illustration

The Practice of Raising the Self Again

Having established that change is both morally required and empirically possible, a practical question remains. What does raising the self again actually involve, in concrete terms? Several elements recur consistently across psychological literature and clinical practice. The first element is honest naming. A pattern cannot change while it remains unspoken or minimised. This requires willingness to state plainly, to the self and sometimes to others, that a particular reaction, whether anger, withdrawal, dishonesty, or control, causes harm and originates in early experience rather than present circumstance alone.

The second element is separating feeling from behaviour. Emotional reactions inherited from childhood frequently arrive with genuine force and cannot simply be willed away. What can be interrupted is the automatic translation of that feeling into harmful action. A person can feel anger without shouting. A person can feel fear of abandonment without exerting control over a partner. This separation is learned slowly, often with professional support, and is rarely achieved without difficulty. The third element is seeking corrective relationships. Research on earned secure attachment consistently identifies later relationships, whether therapeutic, romantic, mentoring, or spiritual, as central

to healing patterns established in childhood (Roisman et al., 2002). These relationships work by offering repeated experiences that contradict earlier expectations, gradually teaching the nervous system that closeness need not lead to harm and that honesty need not lead to rejection.

The fourth element is accepting correction without collapsing into either denial or shame. Many people raised amid harsh criticism respond to feedback with either defensive denial or overwhelming shame, both of which prevent genuine change. Differentiation of self allows a person to hear correction, consider it honestly, and adjust behaviour without experiencing that correction as an attack on the whole of a person's worth.

The fifth element, and perhaps the most demanding, is patience with the slowness of the process. Because inherited patterns took years to form, they rarely dissolve within weeks. Setbacks should be expected and treated as information rather than proof of failure. A person committed to raising the self again will likely repeat old patterns many times before consistently choosing new ones, and this repetition does not indicate that the effort is futile. None of these elements requires wealth or privilege. They require honesty, humility, and a decision, made repeatedly, to place the well-being of people affected by inherited behaviour above the comfort of re-

maining unchanged.

Conclusion: What Is Owed to the People Around Us

Every adult carries an inheritance received without consent. Temperament, reflexes, fears, and habits of communication were largely assembled before conscious memory began, shaped by caregivers who themselves inherited patterns from caregivers before them. This chain of transmission is real, well documented, and deserving of compassion rather than blame directed at any single generation.

Yet compassion for the chain does not excuse a refusal to interrupt it. Adulthood introduces a capacity that childhood never possessed, namely the capacity to reflect, to seek help, to apologise, and to choose differently. The research surveyed throughout this article, from attachment theory through family systems work to studies of earned secure attachment, converges on a single conclusion. Early experience predicts later behaviour, but does not determine it absolutely. Meaningful change remains possible across the lifespan, provided a person remains willing to undertake the difficult, often uncomfortable work required.

Trauma is real. Unlearning inherited patterns can be extraordinarily difficult, sometimes requiring years of dedicated effort and professional support. None of this article should

be read as dismissing that difficulty. What it insists upon, instead, is a distinction between explaining harmful behaviour and excusing its continuation once it has been named repeatedly by the people harmed by it.

A person did not choose the household of birth, the temperament of a parent, or wounds inflicted before memory began. That same person does choose, every day thereafter, whether to examine those wounds honestly or to let them continue governing behaviour indefinitely. Communities, families, and cultures can offer support, correction, and companionship throughout this process, and in African contexts of communal upbringing, they frequently already do. But the final decision belongs to the individual alone.

The past explains. It does not decide. What a person refuses to change becomes, eventually, no longer the fault of an upbringing long finished, but the responsibility of the adult still choosing, each day, to remain the same.

Diaspora

When political words become weapons: Kenya must lower the temperature before it is too late

"A politician may win an election with angry words, but Kenya must never lose a nation because of them."



BY Fredrick Chelimo
@themkenyatimes



Goons

Kenya's greatest political danger ahead of 2027 may not be the ballot itself, but what politicians say and do before Kenyans ever reach the polling station. When political language begins to legitimise intimidation, when opponents are portrayed as enemies, when electoral institutions are casually discredited and when crowds begin treating political confrontation as permission for physical aggression, democracy starts losing its protective walls. The incidents reported in Garissa and Embu should therefore be understood not as isolated episodes of political theatre, but as symptoms of a deeper problem: Kenya's political class is once again testing how far public anger can be mobilised before it becomes impossible to control.

The stoning of an opposition convoy in Garissa, reports of vehicles being burned in Embu during a political gathering attended by Deputy President Kithure Kindiki, and inflammatory commentary surrounding the credibility of the 2027 elections all demand more than condemnation after the event. They require political accountability before isolated incidents become a pattern. Kenya has learned, often painfully, that political crises rarely begin with a national catastrophe. They begin with words, rumours, provocations, small confrontations and the gradual normalisation of behaviour that responsible leaders should have stopped much earlier.

That is why Prime Cabinet Secretary Musalia Mudavadi's appeal to political leaders to be careful with their language deserves serious national attention. Political speech is not ordinary conversation. A senior politician speaking before a large crowd is not simply expressing a personal opinion; he or she is influencing how thousands of citizens interpret their political reality. In an environment already saturated with suspicion, unemployment, economic frustration and social-media misinformation, a careless statement can acquire a meaning far beyond what its author intended.

The reported remarks attributed to UDA Secretary-General Hassan Omar concerning the possibility of taking fingerprints of dead people so that they could vote are a case in point. Whether intended as humour, provocation or political rhetoric, such language touches one of the most sensitive nerves in any democracy: trust in elections. Kenyans need confidence that ev-

ery legitimate vote will count and that electoral records are protected from manipulation. When political leaders casually invoke dead voters, ghost voters or manipulated biometric systems, they may win applause from a partisan audience, but they simultaneously deepen public suspicion of the electoral process. There must be a line between robust political criticism and rhetoric that undermines democratic confidence. That line should apply equally to everyone.

The opposition has a constitutional duty to scrutinise government, expose failures and mobilise citizens for change. Government has an equally important duty to defend its record and answer criticism with evidence. Neither side, however, has a licence to turn political disagreement into a contest of intimidation. Stoning a political convoy is unacceptable regardless of who is inside it. Burning property is a criminal matter regardless of the political colour of the victims. Disrupting a lawful political meeting cannot become legitimate merely because those responsible believe they are defending their preferred candidate. This is where accountability must become more than a slogan.

Every politically motivated incident should be investigated promptly, professionally and transparently. The perpetrators must be identified and prosecuted without regard to party affiliation. Political parties should be required to take responsibility for the conduct of their organised supporters and local structures. Where party officials incite, facilitate or knowingly tolerate violence, the consequences should extend beyond public statements of regret. Security agencies must enforce the law impartially, while electoral and regulatory institutions must respond

early to threats against electoral integrity rather than waiting for a crisis to mature.

There should also be a public accountability compact for the 2027 political season. Political parties and senior candidates should commit themselves to rejecting violence, ethnic incitement, threats against opponents, deliberate disinformation about electoral institutions and the use of organised groups to disrupt political meetings. The commitment should not remain on paper. Parties should establish internal disciplinary mechanisms, identify responsible officials at county and constituency levels, and publicly account for complaints involving their supporters.

The media and civil society also have an important role. Political claims capable of inflaming public anxiety should be subjected to rigorous verification rather than amplified merely because they generate attention. Citizens, meanwhile, must resist becoming instruments of political confrontation. The politician who provokes a crowd may leave in a convoy. The ordinary supporter remains behind—in the same estate, market, village, workplace or public transport vehicle with neighbours who may support a different candidate. That is the human cost politicians often forget.

Kenya's political class can afford security escorts, legal teams and media advisers. Most citizens cannot. When politics turns toxic, it is the boda boda rider who loses a day's income because roads are blocked; the small trader whose kiosk is damaged; the parent who becomes afraid to send a child across town; the young person manipulated into confronting another Kenyan over a politician who may never even know his or her name. The respon-

sibility of leadership is therefore not simply to win elections. It is to manage the consequences of political mobilisation.

Kenya should also stop applying selective morality to political misconduct. Violence is not acceptable when committed by the opposition and excusable when committed by government supporters. Incitement is not dangerous only when uttered by an opponent. Electoral misinformation does not become harmless because it advances one's preferred candidate. A democracy governed by double standards eventually loses public confidence in both politics and law.

Institutions must consequently prepare now. The Independent Electoral and Boundaries Commission must communicate clearly and consistently on electoral safeguards. Security agencies should strengthen early-warning mechanisms around political gatherings and hotspots. Political parties should monitor the conduct of their grassroots structures. The National Cohesion and Integration Commission should respond to inflammatory speech before it becomes mobilisation. Civil society, faith leaders and community organisations should create local channels through which political tensions can be identified and defused. Most importantly, accountability must begin before violence occurs, not after.

The 2027 election will eventually pass. Candidates will lose, others will win, political alliances will change and yesterday's bitter opponents may discover themselves sitting together in Parliament. But ordinary Kenyans will continue living next door to one another. They will continue trading together, marrying across communities, attending the same schools, sharing public

services and travelling on the same roads. That is the Kenya politicians must remember when they mount the podium.

Democracy gives leaders the freedom to speak, but leadership imposes a responsibility to understand the consequences of those words. The country needs politicians who can mobilise without militarising their supporters, criticise without dehumanising opponents, campaign passionately without manufacturing enemies and challenge institutions without destroying public faith in them. Kenya does not need a silent political class. It needs a responsible one.

The test of political leadership in the coming months should therefore be simple: Can a politician win an argument without creating an enemy, win a crowd without creating a mob, and seek power without putting the country at risk? That is the accountability standard Kenyans should demand.

Political leaders will eventually move on. Campaign vehicles will disappear from the roads. Ballot boxes will be sealed. Results will be declared. Governments will change. But Kenyans will remain. The ultimate political victory, therefore, is not merely winning the election. It is winning it without losing the nation.

Kenya must lower the temperature now, before political words become weapons and political competition becomes a threat to the very citizens whose votes give leaders power.

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SILAS MWAUDASHENI NANDE

LEADERSHIP AS A CALL TO PURPOSE

Transforming Communities
Through Visionary Leadership



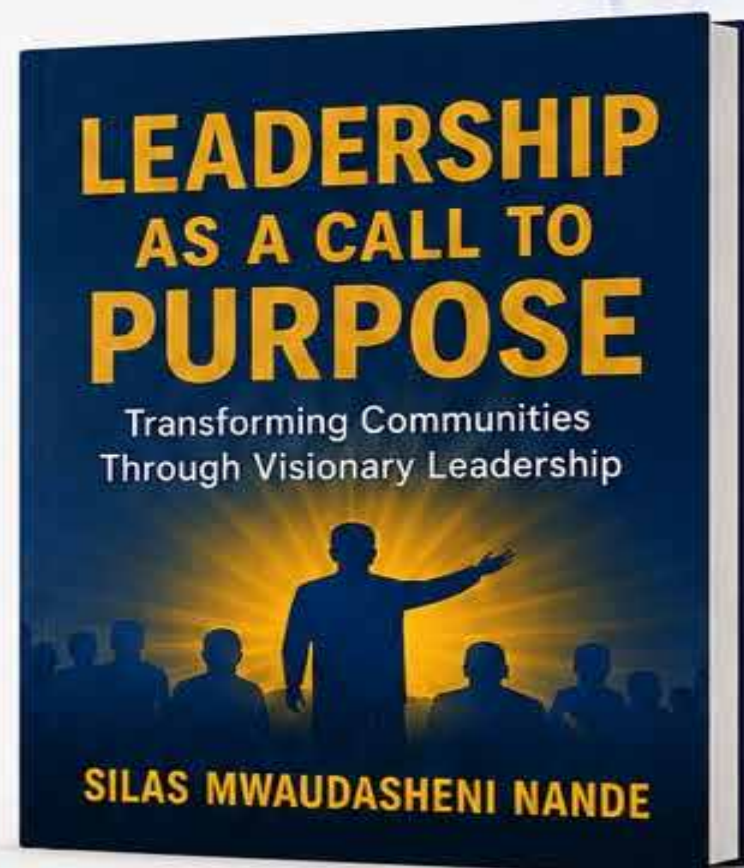
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Diaspora

Ganira Pashayeva and The Turkic World

An Interview with Prof. Dr. Terane Turan Rehimli by BÖRTE Media (Turkey) correspondent Oguzhan Ozbek

By: **Diaspora Times Team**

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An Interview with Prof. Dr. Terane Turan Rehimli by BÖRTE Media (Turkey) correspondent Oguzhan Ozbek

— Dear Professor, first of all, perhaps we can talk about the Turkish Academicians Association. What is its purpose? What is its importance? Who has come together to form this organization? Could you briefly inform us about these matters?

— First of all, I would like to sincerely thank BÖRTE Media, and especially you, for giving us this opportunity to conduct this meaningful interview and to share our thoughts with the public regarding the international congress organized by the Turkish Academicians Association. I have been with the Turkish Academicians Association for one year. During this one year, we have repeatedly shared comprehensive information about our mission and vision in press interviews. Our aim is to introduce Turkish science to the world, to help it reach leading positions in the world, and to contribute to this. For this purpose, we have our missions and a clear roadmap. Based on this, we hold meetings, organize panels, workshops, and congresses, and in this way we try to contribute to the development of Turkish science.

— As the Turkish Academicians Association, you have dedicated this international congress to the memory of the late Ganira Pashayeva. How do you aim to convey Ms. Ganira's identity as a "person of struggle" in the unity of the Turkic world to today's youth and politics by filtering it through academia and science?

— Ganira Pashayeva was a very valuable person of struggle for the Turkic world. When we look at her life, we see that the ideal of unity and solidarity of the Turkic world was not merely a thought or political discourse for her; it was the fundamental purpose of her life and a great cause for which she fought with complete sincerity. Ms. Ganira did not see the different geographies of the Turkic world merely as regions separated from one another by borders on a map. She believed that our common history, language, culture, and civilizational values constituted a strong bridge connecting us to one another. Therefore, throughout her life, she tried to establish heartfelt ties with every corner of the Turkic world and to strengthen these bonds. As the Turkish Aca-



Ganira Pashayeva Prof.Dr. Tarana Turan Rahimli

demicians Association, while dedicating this congress to the blessed memory of Ganira Pashayeva, we primarily regard this as a debt of loyalty to her. However, our aim is not merely to commemorate her. We want to convey her thoughts, struggle, and intellectual legacy that she left to the Turkic world to future generations by filtering them through academia and science. For this reason, at our congress, Ganira Pashayeva's thoughts on literature, culture, politics, diplomacy, history, and the ideal of unity of the Turkic world will be discussed by academics from different disciplines. We will evaluate the ideas she put forward from a scientific perspective, reveal their strong and original aspects, and focus on how this legacy can be interpreted in today's world. In particular, we want to convey a very important message to our young people through Ganira Pashayeva's life: When a person sincerely and determinedly struggles for the values in which they believe, they can leave behind an intellectual legacy that will live much longer than themselves. We want Ms. Ganira not to remain merely a name that is remembered. We want her ideas to be researched, her struggle to be explained to new generations, and her ideals regarding the future of the Turkic world to be carried further by our youth. Because one of the greatest legacies Ganira Pashayeva left to the Turkic world is her strong belief that the ideal of unity should be built not only on political foundations, but also on cultural, scientific, literary, and heartfelt ties.

Through this international congress, we want to transform our loyalty to her blessed memory into an academic endeavor and make a scientific contribution to the common future of the Turkic world.

— The unity of the Turkic world and the Turan ideal require strategic planning for the future, alongside their historical roots. How do you position the role of academic studies in this congress in producing practical and concrete policies for this ideal?

— You have touched upon a very important point. We do not evaluate the ideal of unity of the Turkic world solely through our historical and emotional ties. Of course, our common history, language, culture, and civilizational heritage constitute the foundation of this ideal. However, we believe that for a vision of unity oriented toward the future to be lasting, it must also be based on scientific knowledge, realistic objectives, and strategic planning. Academia has a very important role here. Because academia is not merely an area that researches the past; it is also a center of thought that asks the right questions about the future and develops solutions. Our expectation is that academic studies concerning the Turkic world should not remain merely studies that make observations; rather, they should put forward concrete and applicable proposals in areas ranging from economic cooperation to education, from science and technology to culture, and from common media to

youth policies.

For example, for the common future of the Turkic world, scientific studies can provide a very important roadmap in areas such as joint educational projects, student and academic exchange programs, joint research centers, stronger opportunities for communication among Turkic varieties, and common cultural and digital platforms. Here, of course, there is no question of academia replacing the political institution. The role of academia is to conduct data-based analyses, identify existing problems, develop different models, and present scientifically grounded recommendations to decision-makers. Political and state institutions, in turn, can evaluate this knowledge and these recommendations in accordance with their own strategic objectives.

Therefore, we do not separate theory and practice from one another. Theory shows us the direction, science provides us with the method, and strategic planning reveals how we will reach this goal. We actually see important traces of this understanding in Ganira Pashayeva's struggle as well. She did not merely express the ideal of unity of the Turkic world; she actively worked to strengthen cultural and political relations by visiting different geographies and bringing people together. The aim of our congress is also to carry this idea further on an academic basis. In other words, rather than merely saying, "The Turkic world should unite," we seek scientific answers to the question, "How can this unity be made stronger, more sustainable,

and more functional for future generations?" I believe that this is one of the most important issues facing the Turkic world today: to plan our common future together through science, education, culture, technology, and strategic cooperation, drawing strength from our common past.

— Today, strengthening cultural ties across the Turkic world is also forming the foundation of political and strategic unity. What concrete contributions do you expect the declaration or outcomes of this congress to make to intellectual integration among the Turkic states?

— One of the most important features of this congress from our perspective is that scientific discussions should not remain only in the congress hall or in academic texts. We want the ideas that emerge to be transformed into concrete outcomes that can contribute to the future of the Turkic world. First of all, the papers presented at the congress, the academic evaluations made, and the common ideas that emerge will be brought together in a scientific congress book. Thus, while Ganira Pashayeva's intellectual legacy is recorded, the scientific approaches put forward by academics from different countries regarding the literature, culture, politics, and ideal of unity of the Turkic world will also become a permanent academic resource. Secondly, we do not want this congress to remain merely a one-time scientific event. It is extremely important for us that academics from different countries get to know one another, identify common research topics, and lay the groundwork for joint publications, projects, conferences, and research activities in the future. Thirdly, and perhaps most importantly, we want to establish a communication and cooperation network among young academics and researchers. Because the intellectual integration of the Turkic world will be possible not only through today's academics but also through the scientists of tomorrow knowing one another and producing together. We do not think of integration here merely as institutions or states coming together. Intellectual integration means asking common questions, conducting joint research, sharing knowledge and experience, and benefiting from one another's scientific accumulation. Therefore, if I were to express the outcomes of this congress in three words, they would be: memory, cooperation, and future. We want to strengthen our memory through Ganira Pasha-

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Diaspora

Ganira Pashayeva and The Turkic World

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yeva's intellectual legacy, enrich our present through academic cooperation, and build our future through joint projects.

I believe that this is one of the strongest elements that will make the ideal of unity of the Turkic world lasting: just as important as speaking about the same history is producing knowledge together and developing common projects for the future.

— The late Ganira Pashayeva was not only a cultural ambassador, but also one of the figures with the strongest voice on important issues concerning the Turkic world. In the face of the geopolitical risks that the Turkic states encounter today on the global stage, is the determined stance she put forward receiving sufficient resonance in academia?

— One of Ganira Pashayeva's most important characteristics was that she did not remain silent in the face of the issues she saw. She possessed a will that not only brought the problems of the Turkic world to the agenda but also assumed responsibility for solving these problems. I believe this is precisely what made her different and effective. Today, the Turkic states face very important opportunities as well as serious geopolitical risks on the global stage. The balance of power in the world is changing rapidly; areas such as energy, transportation corridors, security, technology, information, and culture are becoming increasingly strategic. In such a period, it is as important for the Turkic world to recognize its own historical and cultural potential as it is to develop a scientific and strategic perspective toward the future.

So, can academia adequately respond to Ganira Pashayeva's determined stance? I would answer this question by saying, "We must do more." Because the role of academia is not only to analyze current developments, but also to foresee the risks of the future and provide decision-makers with a scientific perspective.

One of Ms. Ganira's strengths was that she tried to bridge the gap between academic thought and realities on the ground. She did not discuss the issues of the Turkic world only from podiums; she traveled to different geographies, met with people, saw problems on site, and brought them to the attention of the public. What academia needs to do today is to carry this spirit of struggle further through scientific methods. We must evaluate the geopolitical risks facing the Turkic world

together from the perspectives of different disciplines such as history, political science, international relations, economics, security, energy, technology, and culture. Because historical consciousness reminds us who we are; scientific thought shows us what we need to do in the future. Therefore, I believe that Ganira Pashayeva's determined stance needs to find a stronger resonance in academia. We must not merely commemorate the legacy she left behind; we must research it, analyze it, and transform it into scientific strategies for the future.

I especially believe that young academics will play a very important role here. Because when we talk about the future of the Turkic world, we are actually talking not only about today but also about planning the coming several decades. If we can combine the spirit of struggle Ganira Pashayeva left us with scientific knowledge, we can carry her ideals into the future in a much stronger way.

— One of the most critical issues in the integration of the Turkic world is also cultural and linguistic rapprochement. Do you expect the papers to be presented at this congress to make a practical contribution to creating a common understanding and unity of action (awareness of a common language/alphabet) among Turkic-speaking peoples?

— Absolutely, we do. In fact, I believe that the issue of a common language and alphabet is a strategic matter in terms of the intellectual integration of the Turkic world. However, an important distinction must be made here. We do not aim to eliminate the differences among all the varieties and languages of the Turkic world; rather, we aim to create common areas of communication where we can understand one another more easily while preserving this richness. Because our linguistic differences are not an element of division, but rather the richness of our common cultural heritage.

As for a common alphabet, I believe that a common writing system would significantly facilitate communication, scientific knowledge exchange, publishing, and cultural interaction among the Turkic world. This is not merely a linguistic issue; it is also a strategic matter in terms of education, science, media, digital communication, and cultural diplomacy.

I believe that the papers to be presented at our congress will make direct and indirect contributions to this issue. Because the studies put forward by academics will scientifically reveal the commonalities and differences among the Turkic varieties, while also creating a basis for developing new proposals in



Ganira Pashayeva

the fields of common terminology, translation, publishing, education, and communication.

I consider the creation of a common scientific language and a common academic communication space particularly important. If an Azerbaijani, Kazakh, Kyrgyz, Uzbek, Turkmen, or Anatolian Turkish academic can more easily share the knowledge produced in their own country with other academics of the Turkic world, then not only linguistic but also intellectual unity is formed.

For this reason, I believe that every step to be taken regarding a common language and alphabet should proceed scientifically, gradually, and on the basis of mutual understanding. In my opinion, our goal should not be to create a "single language," but to establish a common linguistic and communication ground

through which we can understand one another.

Because it is as important to be able to access the same knowledge, understand the same concepts, and produce together as it is to speak the same language.

Common language and cultural ties also had a very special place in Ganira Pashayeva's ideal of the Turkic world. By supporting her sensitivity on this issue through academic studies, we want to evaluate language and alphabet unity not merely as an ideal, but as one of the important instruments of the future intellectual cooperation of the Turkic world. Absolutely, we do. In fact, I believe that the issue of a common language and alphabet is a strategic matter in terms of the intellectual integration of the Turkic world.

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Ganira Pashayeva and The Turkic World

An Interview with Prof. Dr. Terane Turan Rehimli by BÖRTE Media (Turkey) correspondent Oguzhan Ozbek

By: **Diaspora Times Team**
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-- At points where political and diplomatic relations may become blocked, literature, culture, and art come into play as forms of ‘soft power.’ What do you think should be the main carriers of the intellectual diplomacy bridge that you, as the Turkish Academicians Association, seek to establish through this congress?

— Absolutely. Today, diplomacy is not limited merely to relations between states and official institutions. Literature, art, culture, and especially academic cooperation are very powerful elements of soft power that bring societies closer together. As the Turkish Academicians Association, the foundation of the intellectual diplomacy bridge we seek to establish should be knowledge and joint production. Bringing academics from different Turkic states together, conducting joint research

and publications, and developing literature and cultural projects are the strongest pillars of this bridge.

We attach particular importance to involving young academics and artists in this process. Because lasting relations are established not only at diplomatic tables, but through people getting to know one another and producing together. Ganira Pashayeva was actually a strong representative of this understanding. She carried out a diplomacy of the heart that connected people, cultures, and geographies. We, too, aim to build a stronger intellectual bridge among the Turkic world by combining the power of science, culture, and art on the path she opened.

— Today’s young generation is growing up under the influence of the digital world and global culture. How can we convey the unwavering awareness of the Turkic world that the late Ganira Pashayeva left behind to the minds and hearts of today’s youth in the right way?

— I think it is not enough simply to tell young people about the past; we need to show what the past means for our present lives and our future. When conveying Ganira Pashayeva’s awareness of the Turkic world to young people, we should tell them about the examples from her life rather than merely her words. Because she did not only defend the values in which she believed; she traveled, met people, got to know different geographies, and tried to bring the youth of the Turkic world closer together.

The way to reach today’s youth is to touch their world. We must use digital platforms, social media, literature, art, documentaries, and youth projects more effectively. Most importantly, we should not be content with telling young people, “You are the inheritors of the past”; we should give them the feeling, “You are the generation that will build the future of the Turkic world together.” I believe that the best way to keep alive the unwavering awareness of the Turkic world that Ganira Pashayeva left behind is to tell her ideal in the language of young people and make them active participants in this ideal.

— In an era dominated by global media barons and disinformation networks, it is vital for the Turkic world to defend its common memory and truths through its own media. What is the primary responsibility of academics and intellectuals at this point?

— I believe that the most important responsibility of academics and intellectuals at this point is to preserve the distinction between information and propaganda and to reveal the truth through scientific and reliable sources. The Turkic world should not wait for others to tell its history, culture, and problems; it should strengthen its own academic stud-



Oguzhan Ozbek

ies, archives, publications, and media platforms.

Especially in the fight against disinformation, we should establish a communication language based on documents, data, and scientific research rather than emotional reactions. Here, academics should be not only researchers but also reliable sources in conveying accurate information to society and the world. One of Ganira Pashayeva’s most important sensitivities was also that the realities of the Turkic world should be conveyed to the world accurately. We want to carry this approach further through scientific studies, strong communication channels, and the contributions of young academics.

— Considering the dynamics of Generation Z and the digital age, what strategic steps are you planning as the Turkish Academicians Association in the coming period to convey the concept of the “Turkic world and the ideal of unity” to new generations through concrete projects?

— We want the ideal of unity of the Turkic world not merely to be explained to new generations, but to be lived. For this purpose, in the coming period, we plan to develop joint research and publication projects centered particularly on young academics, science and cultural platforms where young people from the Turkic world can come together,

and joint digital projects. We also consider it important to transfer the common history, literature, and cultural heritage of the Turkic world to the digital environment through contemporary content that young people can understand. Joint conferences, young academic networks, and international scientific projects will also be important parts of these efforts.

For us, the Turan ideal is not merely a romantic ideal; it is a vision of building the future by producing together in the fields of education, science, technology, culture, and youth. As the Turkish Academicians Association, we will continue our efforts with determination to strengthen the academic dimension of this vision.

— This congress, which will be held online on September 27–28, is a major step toward leaving a mark in history. What is your greatest expectation from the participants and academics, and what is your main objective regarding the future of the ideal of unity?

— Our greatest expectation is that this congress, beyond keeping alive the blessed memory of Ganira Pashayeva, will create a lasting academic foundation for cooperation toward the common future of the Turkic world. Our expectation from our academics is that they present their knowledge, ideas, and recommendations with an open scientific

understanding and continue their joint work after the congress. We attach particular importance to the active participation of young academics in this process.

Our main objective is very clear: to think about our common future together, to produce together, and to build it together with an awareness of our common past. I believe that the congress we will hold on September 27–28 will be a meaningful and lasting gift from the academic world to Ganira Pashayeva’s ideal of unity of the Turkic world.

— Thank you very much, Dear Prof. Dr. Terane Turan Professor, for your valuable thoughts and for this interview.

— Dear Professor Oğuzhan, I would like to thank you once again for this meaningful interview and wish the BÖRTE Media family success in its work. I also particularly appreciate your sensitivity in bringing the common values of the Turkic world and the valuable legacy of Ganira Pashayeva to wider audiences. Thank you for giving us the opportunity to share these thoughts. I hope that the congress we will hold on September 27–28 will make a valuable contribution to the Turkic world, our academic community, and especially our young people.

Infrastructure that puts communities at the centre of Kenya's transformation

The Kokwet electrification project and a new road in Kericho signal the kind of bottom-up development that ordinary Kenyans actually need

By: James Kilonzo Bwire
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Cabinet Secretary for Energy and Petroleum Opiyo Wandayi yesterday joined President William Ruto in Kipkelion West, Kericho County, for the launch of the Kokwet Last Mile Electrification Project and the construction of the Tegat-Kaplelit-Kokwet-Toroton Road — two projects under the Bottom Up Economic Transformation Agenda that offer a useful moment to reflect on what inclusive development should actually mean for Kenya.

Development should not be measured only by the number of projects announced or the value of resources committed. Its true measure lies in whether citizens experience better services, improved economic opportunities and greater confidence in their ability to participate in national progress. Infrastructure becomes meaningful when it responds to the practical needs of households, supports local institutions and removes barriers that have constrained communities for years. The combined focus on electricity and roads matters because both influence almost every aspect of social and economic life. Electricity supports education, health, communication, enterprise and access to information. Roads connect people to markets, schools, hospitals, administrative centres and employment. When these priorities are addressed together, communities are far better placed to participate in the wider economy.

The Kokwet Last Mile Electrification Project is an important step in extending national development to households that have long lacked reliable power. In rural communities, electricity is closely tied to the quality of public services and the ability of families to improve their circumstances. Its absence affects learning, business operations, communication, safety and access to government services.

Electricity in the home improves the conditions in which children study and gives families greater access to information. It enables the use of digital devices, opens doors to online education, financial services and public platforms, and allows small enterprises to operate equipment, preserve goods, extend working hours and offer services that would otherwise be out of reach.

The benefits extend to public institutions as well. Schools need power to support modern teaching methods and information technology. Health facilities require dependable electricity to operate equipment and maintain essential supplies. Government offices increasingly rely on digital systems, making energy access fundamental to administration and public service delivery.

Rural electrification should therefore be understood as an investment in human development — not merely the extension of power lines.



The Kokwet electrification project

It creates conditions in which citizens can learn, work, communicate and access services more effectively. It gives communities a stronger foundation from which to pursue their own priorities and contribute to local economic growth.

Electricity access alone, however, cannot guarantee transformation. Communities also need support to use power productively — access to finance, training, markets, technology and business information. The broader objective must be to ensure that energy enables people to create value, improve household incomes and build sustainable enterprises.

Government agencies must therefore think carefully about how electrification programmes connect to local economic priorities. Agricultural processing, refrigeration, retail, repair services, digital work and small-scale manufacturing all depend on electricity that is dependable and affordable. Local development planning should help residents identify opportunities that improved energy access makes possible.

The road project linking Tegat, Kaplelit, Kokwet and Toroton is equally significant because mobility is central to development. Communities cannot fully benefit from schools, markets, health facilities or government programmes if those places remain difficult to reach. Poor roads inflate transport costs, delay the movement of goods and make it harder for residents to access essential services.

A reliable road improves the movement of agricultural produce from farms to markets, reduces the burden on traders and service providers operating in rural areas, and allows residents to reach health facilities and educational institutions more easily. In emergencies, better roads improve the speed and effectiveness of response.

Improved connectivity also influences where businesses choose to operate. Areas that are easier to access are more likely to attract traders, transport operators and investors. This strengthens local markets and reduces the economic isolation of rural settlements.

The value of a road, however, depends on the quality of construction

and the rigour of maintenance. A road is not a development achievement simply because its construction has been launched. It must remain usable, safe and connected to other important routes. Without proper upkeep, the investment erodes and communities face the same transport difficulties as before. Accountability is therefore essential. Public agencies, contractors and local leaders must ensure that projects are delivered to approved standards and within agreed timelines. Communities should receive clear information about the scope of works, the responsibilities of implementing agencies and the procedures for reporting problems. Transparency builds confidence and enables citizens to protect public resources.

Community involvement should extend well beyond a launch. Residents should be able to raise concerns about local conditions, monitor the progress of works and report defects after completion. Public participation is most effective when it is treated as a continuing responsibility, not a one-off formality.

The delivery of these projects also raises a broader question about equity in national development. Kenya has made progress in extending services across the country, but significant gaps remain between urban and rural communities and between well-connected areas and locations that have received little public investment. Those gaps affect education, health, business activity and the ability of citizens to participate in national life.

Equitable development requires deliberate action. It means directing public resources to communities that face barriers to opportunity and ensuring that national programmes do not consistently favour areas already well served. Infrastructure investment must respond to need as well as economic potential.

This is consistent with the stated purpose of the Bottom Up Economic Transformation Agenda. A development programme earns public support when it visibly improves the conditions experienced by ordinary citizens — in the quality of roads, the availability of electricity, the performance of schools and the ability of families to pursue economic op-

portunities.

The credibility of that agenda will ultimately depend on implementation. Citizens are not only interested in announcements. They want projects completed, services delivered and public investments maintained. They expect government agencies to explain delays, address challenges and demonstrate responsible use of public funds.

National and county governments share responsibility in this process. Infrastructure projects should align with county development plans and local economic priorities. Coordination helps ensure that roads connect to markets and public facilities, while electrification supports the activities communities are seeking to develop. Effective cooperation reduces duplication and makes better use of available resources.

Local leadership has a role that extends beyond attending launches. Leaders should support public participation, resolve disputes, help residents understand project objectives and identify productive opportunities that new infrastructure makes possible. Their responsibility is to monitor progress and demand quality delivery.

Infrastructure development must also account for environmental and social concerns. Road construction and electrification should minimise disruption to homes, farms, water sources and community facilities. Where residents are affected, the process must be conducted fairly, lawfully and with proper communication.

Public infrastructure is a long-term asset belonging to the people. Communities have a responsibility to protect roads, electricity equipment and public facilities. Government institutions, in turn, must provide the maintenance, oversight and enforcement required to safeguard those assets.

The projects in Kipkelion West demonstrate the importance of planning development around people. Electricity and roads are not separate technical undertakings with limited social meaning. They form part of a wider system that determines how communities learn, work, trade, access services and participate in national life.

Kenya's development planning should therefore promote stronger coordination between energy, transport, education, health, agriculture and digital services. An electricity connection is more valuable when it powers a school, clinic or business. A road is more valuable when it links farmers to markets, patients to health facilities and learners to institutions. The impact of infrastructure increases when its elements reinforce one another.

The long-term test of these projects will be their effect on daily life. Households should receive dependable electricity, the road should remain in good condition and local economic activity should benefit from improved access. Those outcomes require continuous monitoring, adequate maintenance and genuine cooperation between government agencies and communities. These projects should also prompt national attention to other underserved areas. Many communities across Kenya continue to face limited access to electricity, reliable roads and essential public services. Extending infrastructure to such areas is not only a development obligation — it is a means of strengthening national cohesion and giving citizens a more equal opportunity to improve their lives.

Kenya's transformation will require more than policy statements and public ceremonies. It will require consistent implementation, responsible management of resources and a willingness to measure success by the lived experiences of citizens. Projects must be completed properly, services must remain affordable and communities must be included in decisions that affect them.

The Kokwet electrification project and the Tegat-Kaplelit-Kokwet-Toroton Road reflect a development approach that takes both social welfare and economic opportunity seriously. Their significance lies in the possibility of improving access to services, strengthening local enterprise and connecting rural communities more effectively to the national economy.

The responsibility now is to sustain that commitment — to implement with transparency, complete to required standards and support through proper maintenance. Communities must be empowered to use the new infrastructure productively. Government agencies must remain accountable for the quality and continuity of what they deliver.

Kenya's transformation should ultimately be judged by whether citizens can live, learn and work with greater dignity and opportunity. Roads and electricity matter because they make that improvement possible. When infrastructure is planned around communities and delivered with fairness, accountability and consistency, it becomes a practical foundation for inclusive national development.

“I Saw the Devil”



By: Egamnazarova Shahina
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In our parts, every family’s firstborn had to apprentice with a craftsman, learn the trade thoroughly, and then pass it on to their younger brothers or sisters. That is why, before I finished school, my mother arranged with my father to apprentice me to a good tailor. Starting the following month, until my classes began, I was to occupy myself with tailoring. The tailoring shop was located inside the bazaar, so whatever was needed was easy to find — everything about it was wonderful. My teacher was very skilled and had many customers; besides sewing, she also sold the tools and trimmings that tailors needed. The shop stood in the fabric-by-the-meter row of the bazaar. All sorts of people passed through, and by helping my teacher as she dealt with them, I gradually grew accustomed to it all. There are people who seem ready to give their very life for a piece of clothing, and watching them I often found myself thinking that even at their age, some people still hadn’t grasped the true meaning of life. Looking at my mother, I realized she had never once argued with my father over clothes in her whole life; even when she had a dress made, she kept it modest and simple so as not to burden him. It’s true that a person should feel entitled to the best of everything, but I believe that, just as everything has its proper measure, this too calls for restraint. Women would come to my teacher dressed in plain poplin, pregnant, with sunken, dark-ringed eyes and disheveled hair. One day, as my teacher was taking the measurements of one such customer, she glanced at her belly and asked: — Which child is this? — The fourth, the woman answered. — Is this the last one? — No, what are you saying — God willing, I mean to have more, the woman said, looking at her as though she’d been asked something shocking. Beyond that, there were strange, astonishing things happening around me that I could hardly begin to describe. For instance, the woman who owned the shop next to ours, Guli, had a daughter named Malika, who was forever coming to show off whatever gifts she’d received. One day a woman came into Malika’s shop and bought some pink fabric. Malika rushed straight to my teacher and me and said:



Illustration

— That woman has absolutely no taste — if only you’d seen the colors she picked, good Lord, is she out of her mind? Malika said, mocking the customer mercilessly. Her words felt somehow heavy on me too, as if aimed my way. Another time, a woman rifled through every bolt of fabric in Malika’s shop and left without buying a thing. The moment Malika saw my teacher wasn’t in the room, she came straight to complain to me: — That woman waltzed in acting so grand that I ignored my regular customers just to deal with her, that stuck-up thing. What a waste of my time. If you weren’t even going to buy anything, why bother wasting mine... Malika fumed. — Maybe she just couldn’t find the fabric she had in mind, I said, in response to her senseless complaints. Honestly, that was nothing — no one who neither bought from nor even browsed her shop escaped her tongue. And it didn’t stop there; even people simply walking past in the lane became fodder for her gossip. If she wasn’t criticizing someone’s clothes, she’d find fault in their height, or pick apart the way they walked. I spent about a month going to the tailor’s after school. The shop was already cramped, but as my teacher kept bringing in more merchandise, it grew even tighter than a chicken coop. Since there was no proper place to hold up fabric to shield women trying on dresses, that task fell to me; besides that, it was so obvious I was in the way in that room that there wasn’t even anywhere for me to sit when I grew tired. I spent my Sundays on my feet the whole day. Ironing clothes, holding up the fabric screen, and sometimes attending to customers who came in — these were my main duties. At times my head would spin from all the gossip between my teacher and the

women. Once, worn out, I caught my own reflection in the mirror and found myself wondering whether I had made a mistake in choosing this teacher, or in choosing this place altogether. On top of that, I still had six hours of classes waiting for me at school that day. Little by little, coming to the tailor’s began to feel like a burden rather than a choice. Lost in such thoughts, gazing out the window, I was jolted from my daydream by my teacher’s raised voice. She was scolding someone, her voice rising and falling: — If you don’t study now, tomorrow — someday in the future — you’ll remember these very words of mine and say I made a mistake, but by then it will be too late, she would say. We heard this lesson of hers, illustrated with real-life examples, in almost every class. Before I knew it, the month of Ramadan had arrived. Today is its tenth day; if I don’t manage a bit of sleep after the pre-dawn meal, I’m drained for the rest of the day. For some reason, on my way to the tailor’s, my dreams had been weighing on my mind. Ever since I’d started going there, the faces I saw all day, the troubles I overheard, the bazaar itself — they kept appearing in my dreams, night after night. But today’s dream was unlike any of the others. The side of the bazaar leading toward the fabric section was shrouded in black smoke; it seemed to me the whole bazaar was burning. As I stepped through the doorway, everything inside was pitch black, as though there wasn’t a single soul in the fabric row. The sound of my own footsteps felt foreign there — the instant it rang out, the corridor seemed to stir awake, an echo answering back, but delayed, distorted, as though someone were repeating it just behind me. The doors — like closed eyes — stood in a row, and

whatever lay behind each one was sealed away by darkness. Now and then a cold draft passed through, carrying with it the smell of rust and rotting wood. Time crawled in that corridor. The darkness swallowed not only sight but thought itself. Every step demanded courage, because here fear didn’t shout — it whispered — and that was exactly what made it so terrifying. A faint, broken light coming from somewhere had begun to show me a little of the way ahead, but what it revealed made a cold sweat break out over my whole body. Standing in the corridor was a strange creature — close to a human figure, but with two goat-like horns, hooves in place of hands and feet, and, as if that weren’t enough, a long tail swaying gently behind it. It stood upright, walking slowly along one side of the corridor. I was truly terrified, and for some reason I thought to myself — but wait, aren’t all the devils supposed to be chained up during Ramadan? I understood exactly what I was looking at. Still lost in thoughts about my dream, I hardly noticed how I’d arrived at the bazaar. I got there at eight o’clock, opened up the tailoring shop, and laid out the trimmings and other goods for the dresses. Just then smoke began seeping in through the gaps around the window; my breath caught, and when I stepped outside, just as in my dream, smoke had covered everything around — yet there was no fire anywhere, everyone was going about their business as usual, and no one seemed to notice or care. I went back inside the shop. My teacher arrived, and the workday began as always. Then she spoke up. — Has Guli-opa’s daughter opened her own shop yet? — No, not yet, I said. — Yesterday, after you left for school, Malika asked to borrow money from

me. Apparently some trouble had come up at home and she needed to go right away. You won’t believe it, but she still hasn’t paid me back for the two pairs of scissors she took earlier. That’s nothing — if she borrows, she never repays — but if her mother lends anyone money, she collects it back with interest; she never lets a debt slide. To be honest, it’s no secret to most people that besides her two or three shops, Guli-opa also runs a bit of loan-sharking on the side. You know, it isn’t easy to earn your bread in the bazaar. Only the cunning and the enterprising manage to make a living here. Before I started working in this bazaar, I too was simple and open-hearted, just like you. You have no idea how many hard lessons I had to learn before I became like this. Watching people closely — that’s the most effective way to adapt to this world, you know. Even when I already know who’s who, I just keep quiet and carry on. They call this place the bazaar — someone once told me, “If you want to see the devil, go to the bazaar.” From everything I’ve told you, now you can understand just what kind of people you’ll find here.

Egamnazarova Shahina is a student in the Uzbek Language program within the Philology and Language Teaching department at Turon University. Alongside her studies, she serves as Deputy Director of the Qarshi Medical Technical School. Several of her articles have been published in international conference proceedings and academic journals. She has also been awarded the “Millat Umid” Commemorative Badge. Her creative works have been published in national newspapers of the Republic of Uzbekistan.