



Anglican church tells Kenyans: The country is getting worse and silence is complicity
 Anglican Church of Kenya Archbishop Jackson Ole Sapit yesterday declared that Kenya is getting worse under President William Ruto's administration **Page 8**



Sifuna set for UDP presidential unveiling as Western Kenya bids to field its own candidate
 Trans Nzoia Governor George Nitembeya has announced that Nairobi Senator Edwin Sifuna will be unveiled as the United Democratic Party's presidential candidate **Page 12**

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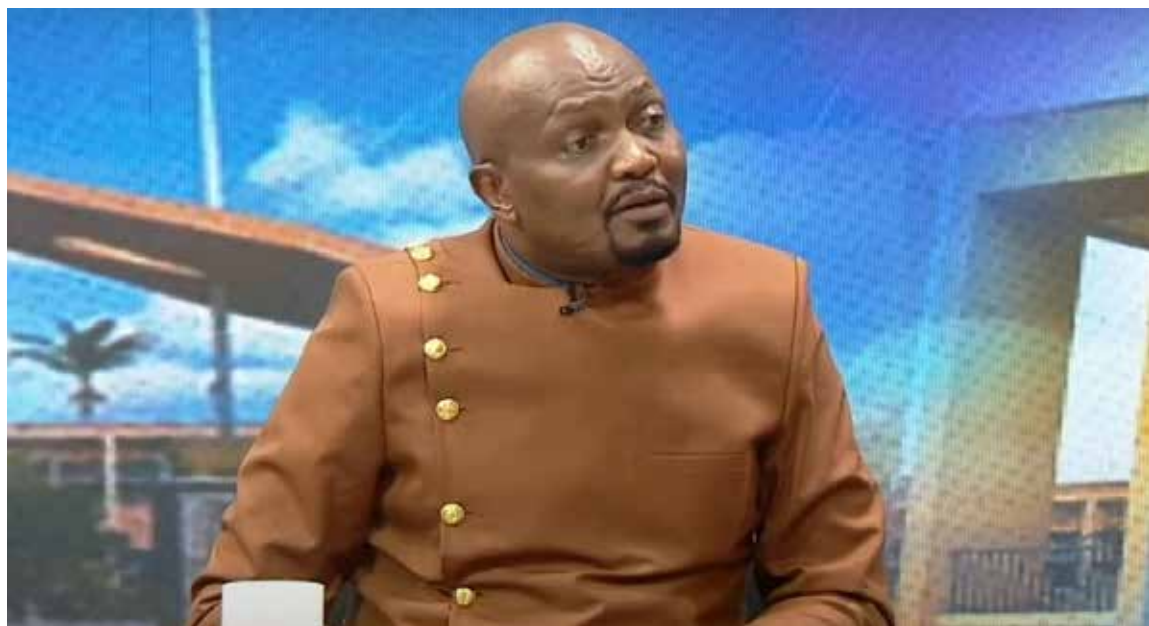
Daily ePAPER

Countdown 2027 **Kuria's confession opens a dangerous wound ahead of 2027**

Kuria: We rigged 2013, 2017 polls

Former Cabinet Secretary Moses Kuria yesterday admitted, in terms rarely heard in Kenyan public life, that he helped rig the 2013 and 2017 presidential elections in favour of former President Uhuru Kenyatta — revelations that have cracked open old wounds in a country already trembling with pre-election anxiety ahead of the August 2027 general election.

Speaking on Inooro FM radio, Kuria described in specific detail how he and a small group of operatives fought a legal battle over rejected votes to prevent a presidential runoff in 2013 — and went further, alleging that Independent Electoral and Boundaries Commission servers were tampered with to secure Kenyatta's first-round victory. "Uhuru knows better what we did for him in 2013 and 2017," Kuria said. "In 2013, he got the plus-one of around six thousand votes. There was the question of the rejected votes, which were to be counted, but Itumbi, Jematiah and I went to court and it was ruled that the rejected votes should not be counted — and that is how Uhuru won in 2013, otherwise, he had not won."



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Former Cabinet Secretary Moses Kuria



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Ruto in New York: Kenya open for investment, not aid

BY David Kimani

@themtkenyatimes

Some of the moments as captured in pictures

President William Ruto yesterday told global business and political leaders at the ECAM Council Summit in New York that Africa must claim its seat at the table where the world's economic future is being written, declaring Kenya open for investment that creates jobs, transfers technology and builds African institutions.

Ruto, in New York for the 81st UN General Assembly, used the week to push Kenya's investment agenda across energy, manufacturing, health, agriculture and technology. At the ECAM Summit, his message was direct. "Africa must be in the room where tomorrow's economic architecture is designed — not waiting outside to inherit it," he said, adding that the continent's partnerships must shift decisively from aid and extraction towards investment, value addition and shared prosperity.

On health, Ruto pointed to COVID-19 as a turning point. "Africa must train its own specialists, manufacture medicines and vaccines and build resilient supply chains," he said. Kenya, he noted, is expanding health coverage, strengthening primary healthcare and investing in modern health infrastructure. The forum marked another step in Kenya's emergence as a leading voice for African economic self-determination.



Editor's Desk

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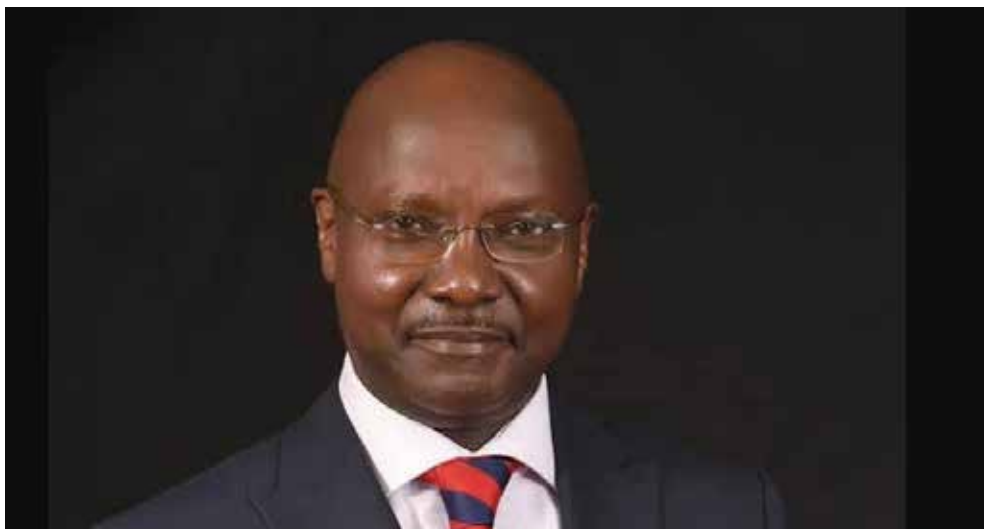


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NEWS IN BRIEF



President William Ruto and First Lady Rachel Ruto met Kenyan basketball star Madina Okot on the sidelines of his New York visit, in an encounter that became one of the more talked-about moments of the trip. Okot, who has carved out a notable career in American basketball, met the presidential couple in what observers described as a warm and candid exchange. The meeting drew considerable attention on social media, with images of the three circulating widely and generating pride among Kenyans both at home and in the diaspora. For Okot, the encounter represented recognition of her journey from Kenya to one of the world's most competitive basketball environments. For the Rutos, it offered a human moment beyond the formal diplomatic engagements that dominated the New York schedule.



The Directorate of Criminal Investigations yesterday announced the arrest of police Constable Julius Cheruiyot in connection with the fatal shooting of lawyer Mathew Kyalo Mbohu, killed on 9 September 2025 while driving home along Magadi Road in Nairobi. Detectives recovered the Ceska pistol issued to Cheruiyot at the time, which ballistic examination confirmed as the murder weapon. Investigations further established that Inspector Kenneth Sang, currently at large, coordinated the operation alongside Rose Mbithe — a suspect already in custody over the separate July 2026 murder of Dr Victoria Nthunya Mutiso. Cheruiyot remains in custody awaiting arraignment. The DCI said it is committed to pursuing all individuals believed to have participated in the killing, regardless of their rank or affiliation.



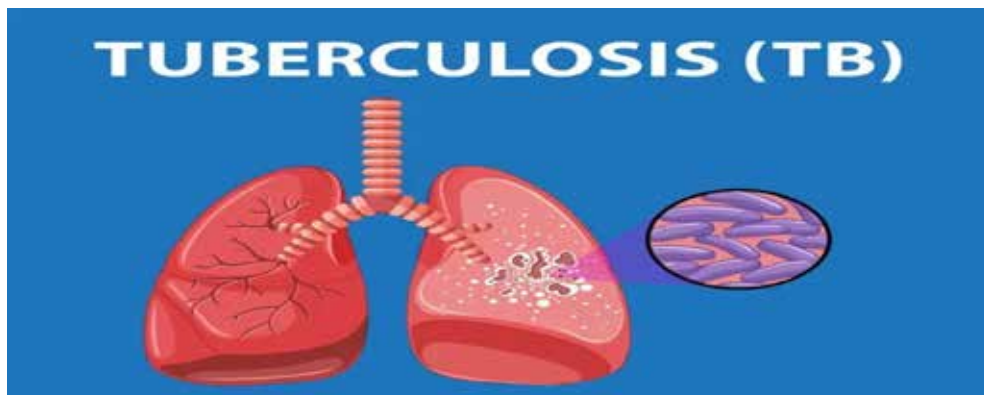
President William Ruto's decision to travel to New York for the 81st United Nations General Assembly accompanied by seven Cabinet Secretaries has triggered a sharp confrontation in the Senate, with legislators questioning the size and cost of the delegation. Senators have demanded accountability over the composition of the team, arguing that the number of Cabinet Secretaries accompanying the President was excessive and difficult to justify given Kenya's current fiscal pressures. The delegation's scale has drawn particular scrutiny at a moment when the government faces mounting public criticism over the cost of living, a heavy tax burden and constrained public spending. The Senate showdown adds to growing institutional pressure on the Ruto administration as the country moves deeper into pre-election political season.



Technical and vocational education and training instructors are set to walk out on 2nd October after the Kenya Union of Technical and Vocational Education Trainers confirmed it will proceed with industrial action unless the government moves concretely on its core demands. The union issued its 21-day strike notice on 10 September, and Secretary-General Kephher Oguwi yesterday made clear that the deadline stands. While KUTVET says it remains open to negotiations, Oguwi was firm that the strike will not be suspended on goodwill alone. "We are open to talks, but we will not call off the strike without concrete action on our irreducible minimums," he said. The threatened action raises fresh concerns about disruption to Kenya's technical training institutions, coming as a separate university lecturers' strike notice approaches the same date.



A petition filed at Milimani Law Courts is seeking orders compelling Police Inspector General Douglas Kanja and DCI Director Mohammed Amin to account for the whereabouts of activist Boniface Mulinge Muteti, who allegedly disappeared after being arrested during a Nairobi demonstration on 21 September concerning the detention of Ugandan opposition leader Kizza Besigye. Filed by Francis Awino under habeas corpus provisions, the petition states that Muteti informed associates of his arrest before his phone went unreachable. A protest notification had been submitted to police on 16 September, and a charge sheet dated 22 September lists other arrested activists from the same events along Mama Ngina Street — but not Muteti. A missing persons report was filed on 23 September under OB No. 46. The court is being asked to certify the matter urgent and order Muteti's production within 24 hours.



Kenya is staring at a Sh4.5 billion funding shortfall in its tuberculosis programme after international donors scaled back support, a gap that health officials warn could prove fatal for thousands of patients dependent on externally financed treatment and care. The withdrawal comes at a particularly vulnerable moment — TB remains one of Kenya's most pressing public health burdens, with tens of thousands of new cases recorded annually and treatment outcomes heavily reliant on donor-supported supply chains, diagnostics and community health outreach. Officials are warning that without urgent replacement financing, drug supplies could be disrupted, detection programmes curtailed and the gains made over years of sustained TB control reversed. The government is yet to announce a concrete domestic funding plan to bridge the deficit.

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Politics The Saboti MP specifically mentioned Siaya Governor James Orengo and Trans Nzoia Governor George Ntembeya, urging Sifuna to reconsider working closely with them

Amisi tells Uhuru to keep off active politics, woos Sifuna

Amisi further challenged the government to engage the opposition on policy issues rather than dismissing its criticism.

BY Elizabeth Angira

@themkenyatimes

People's Renaissance Movement Party leader and Saboti MP Caleb Amisi has urged retired President Uhuru Kenyatta to keep off active politics, saying he should instead support the "WANTAM" brigade financially without making public political statements.

Amisi also wants Nairobi Senator Edwin Sifuna to reconsider his political alliances and join the People's Renaissance Movement Party as he charts his political future ahead of the 2027 General Election.

Speaking while addressing a section of women's groups from Kisii County at the Kisii Town Culture Hall, Amisi said Sifuna should work with leaders who share his political vision if he hopes to build a wider national political movement.

The Saboti MP specifically mentioned Siaya Governor James Orengo and Trans Nzoia Governor George Ntembeya, urging Sifuna to reconsider working closely with them.

According to Amisi, bringing together leaders with similar political ambitions and policy positions would provide a stronger platform for Sifuna as he seeks to advance his presidential ambitions.

Amisi also said he was ready to work with Jubilee Party leader Fred Matiang'i in



People's Renaissance Movement Party leader and Saboti MP Caleb Amisi has urged retired President Uhuru Kenyatta to keep off active politics | Photo: Elizabeth Angira

mounting a political challenge against President William Ruto's administration.

He praised Matiang'i, citing his years in government as evidence of his experience and ability to deliver public services.

"Matiang'i has a record. He served this country as a Cabinet Secretary, and there are things Kenyans can point to and say this was done during his tenure," Amisi said.

Matiang'i served as Cabinet Secretary for Education before later taking charge of the Interior Ministry under the administration of former President Uhuru Kenyatta.

Amisi contrasted what he described as Matiang'i's record in government with the challenges he said ordinary Kenyans are currently facing un-

der the Ruto administration.

He accused the government of failing to adequately address concerns over the economy, unemployment, healthcare, education and the rising cost of living.

The MP also dismissed President Ruto's criticism of the opposition, particularly claims that opposition parties lack a clear agenda.

"The President cannot tell Kenyans that the opposition has no agenda when the people themselves are demanding answers on the issues affecting their lives," Amisi said.

He argued that the opposition's agenda should be assessed through the issues it raises and the alternative policies it proposes rather than through political labels.

"Our agenda is very clear. We are talking about jobs, the cost of living, healthcare, education and accountability. These are not slogans; these are the issues Kenyans wake up to every day," he said.

Amisi further challenged the government to engage the opposition on policy issues rather than dismissing its criticism.

"If the Government believes we have no agenda, let it engage us on the issues instead of dismissing us. Kenyans are intelligent enough to listen to both sides and make their own judgment," he said.

Push for a united opposition

Amisi has been advocating for greater cooperation among



Retired President Uhuru Kenyatta | Photo: Elizabeth Angira

opposition parties as political activity intensifies ahead of the 2027 General Election.

He said leaders should put aside individual political interests and work towards building a broad political platform capable of bringing together different parties and communities.

However, Amisi opposed the idea of opposition leaders privately negotiating and settling on a single presidential candidate.

Instead, he proposed an open nomination process involving delegates drawn from different parts of the country.

Under his proposal, delegates would participate in selecting the coalition's presidential flag bearer, rather than leaving the decision solely to par-

ty leaders.

Amisi said such a process would give party supporters a greater role in determining the political leadership of the coalition.

His remarks come as political parties and individual leaders continue to position themselves ahead of the 2027 elections, with alliances and possible coalition arrangements expected to take shape in the coming months.

The political landscape remains fluid, with leaders across different parties holding consultations and reaching out to supporters as they prepare for the next electoral contest.

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Church & politics Ole Sapit delivered the assessment at the Anglican Church Standing Committee of the Provincial Synod, one of the most authoritative gatherings in the church's governance calendar

Anglican church tells Kenyans: The country is getting worse and silence is complicity

Archbishop Ole Sapit delivers the most direct institutional indictment of President Ruto's administration yet, calling out a broken health system, a punishing tax burden and a parliament threatening church schools — with elections less than a year away

BY Grace Wanja

@themkenyentimes

Anglican Church of Kenya Archbishop Jackson Ole Sapit yesterday declared that Kenya is getting worse under President William Ruto's administration, calling on citizens to hold the government accountable and warning that silence in the face of national suffering amounts to complicity.

Ole Sapit delivered the assessment at the Anglican Church Standing Committee of the Provincial Synod, one of the most authoritative gatherings in the church's governance calendar. His address was among the most pointed institutional critiques of the Ruto administration to date — and it came at a moment of acute political sensitivity, with Kenya less than a year from a general election that is already reshaping alliances, testing institutions and generating the kind of public anger that fills church pews.

"Silence in the face of suffering is not neutrality; it is complicity," Ole Sapit said. "Yet planting trees while uprooting justice is hypocrisy." The language was deliberate and the target unmistakable. "It is time we accept that our country is getting worse. Millions of Kenyans continue to suffer under the weight of unemployment, rising costs, failing businesses and an increasing tax burden," he added.

The archbishop's remarks land against a backdrop of documented economic hardship. Kenya's inflation has squeezed household budgets with particular severity in food and transport costs. Unemployment, especially among the youth, remains structurally high. Small businesses that survived the turbulence of the Covid-19 years have found the post-pandemic environment no easier, battered by tax measures that critics say have taken more from ordinary citizens than the state has delivered in return. Ole Sapit gave voice to a frustration felt well beyond Anglican congregations. "Ken-

yans wonder why they are paying taxes that impoverish citizens, but there is little to see, with public resources squandered," he said.

On healthcare, the archbishop was unsparing. The Social Health Authority — the government's flagship health financing reform, intended to replace the National Hospital Insurance Fund and expand coverage to millions — has been mired in implementation problems since its launch. Doctors, hospitals and patients have all reported dysfunction: claims delayed or rejected, facilities struggling to reconcile the new system with clinical realities, and the poor, whom SHA was designed most to help, finding the promised access no easier to obtain than before. "Persistent challenges within the health sector have exposed systemic weaknesses and inflicted great suffering upon citizens," Ole Sapit said. "SHA is not working. The health sector is in shambles."

That assessment echoes what the archbishop told Kenyans at the start of 2026, when he warned at a New Year service at All Saints Cathedral in Nairobi that SHA risked becoming "just a story" rather than a functioning healthcare system for every Kenyan. Ten months later, he has moved from caution to condemnation. The trajectory of that language tells its own story.

On education, Ole Sapit turned to a specific legislative threat that has alarmed faith-based institutions across denominations. A Bill currently before Parliament would, in its present form, give the state greater control over schools currently managed by religious organisations. The Anglican Church, like the Catholic Church and other denominations, operates hundreds of schools across Kenya — institutions that in many rural and underserved areas represent the only viable educational infrastructure available. "There is a Bill in Parliament that wants to take over religious-managed schools," Ole Sapit said. "We condemn that move and call on MPs to put the Bill aside."



Anglican Church of Kenya Archbishop Jackson Ole Sapit

The church's intervention on that question is not merely institutional self-interest. Faith-based schools in Kenya have historically provided quality education at lower cost than many public alternatives, and their management structures — accountable to both congregations and educational standards — have often insulated them from the patronage pressures that affect public institutions. Transferring that management to state oversight raises legitimate questions about what would change, and for whom.

What gives Ole Sapit's words additional weight is their consistency and their timing. This is not the first time the archbishop has stepped into the political arena in recent months. In March this year, he banned politicians from delivering speeches inside Anglican churches, directing that offerings by political figures would no longer be publicly announced — a measure aimed at preventing the church from becoming a campaign platform. "Let them work for Kenyans," he said at the time. "We want to see roads being constructed, medicine in hospitals and the agenda which they promised us

working." In July, speaking in Busia County, he urged all leaders to adopt responsible language as the election season intensified, warning that reckless political rhetoric could threaten national peace. In September, at the centenary of St Luke's Cathedral in Kitale, he called on citizens to judge their leaders by vision, policy and commitment to the common good rather than by ethnic loyalty.

The pattern is clear. Ole Sapit has positioned the Anglican Church not as a partisan actor but as a moral referee — one increasingly willing to call the score as it sees it. That role carries particular significance in a country where church leaders command genuine public authority and where the 2027 election is drawing in institutional voices that might in quieter times have remained on the margins of political discourse.

Kenya's election season is now effectively underway. The opposition People's United Opposition, anchored by former Deputy President Rigathi Gachagua, Wiper leader Kalonzo Musyoka and former Interior Cabinet Secretary Fred Matiangi, is building a platform around economic grievances. President Ruto's Kenya

Kwanza administration has pushed back, pointing to infrastructure projects, the bottom-up economic agenda and the macroeconomic stabilisation it credits itself with achieving. That debate will intensify through the months ahead.

Into that debate, Ole Sapit has now inserted the institutional voice of one of Kenya's largest and most respected denominations. His message is not that the church is backing any candidate or coalition. It is something more fundamental: that the government has failed to deliver on its basic obligations to citizens, that public resources are being wasted while people suffer, and that the church will not pretend otherwise.

"Let us hold the government accountable," he said. "This is evil and unacceptable."

When an archbishop uses that language from a synod podium less than a year before a general election, politicians of every stripe would do well to listen carefully. Kenyan voters, many of them sitting in those same pews every Sunday, already have.

Elections fraud Kuria described in specific detail how he and a small group of operatives fought a legal battle over rejected votes to prevent a presidential runoff in 2013

Kenya's electoral ghosts walk again: Kuria's confession opens a dangerous wound ahead of 2027

With Moses Kuria admitting he helped rig two elections and Uhuru Kenyatta declaring the last one stolen, Kenya heads toward its most combustible vote in a generation

BY David Kimani

@themkenyattimes

Former Cabinet Secretary Moses Kuria yesterday admitted, in terms rarely heard in Kenyan public life, that he helped rig the 2013 and 2017 presidential elections in favour of former President Uhuru Kenyatta — revelations that have cracked open old wounds in a country already trembling with pre-election anxiety ahead of the August 2027 general election.

Speaking on Inooro FM radio, Kuria described in specific detail how he and a small group of operatives fought a legal battle over rejected votes to prevent a presidential runoff in 2013 — and went further, alleging that Independent Electoral and Boundaries Commission servers were tampered with to secure Kenyatta's first-round victory. "Uhuru knows better what we did for him in 2013 and 2017," Kuria said. "In 2013, he got the plus-one of around six thousand votes. There was the question of the rejected votes, which were to be counted, but Itumbi, Jematiah and I went to court and it was ruled that the rejected votes should not be counted — and that is how Uhuru won in 2013, otherwise, he had not won."

He named lawyers Fred Ngatia and Njoroge Regeru as key participants in the legal strategy, and implicated Davis Chirchir — who served as IEBC chief executive during the 2013 election — in the alleged server manipulation. "We even did something in the servers to save him," Kuria said. "We did it with Davis Chirchir to save him from facing Baba in a runoff, so it was not easy in 2013."

Kuria's remarks were a direct riposte to Uhuru, who earlier this week publicly declared, for the first time, that he believes the late Raila Odinga won the 2022 presidential election. Speaking at a Jubilee Party National Executive Committee meeting in Nairobi on Tuesday, Kenyatta said his camp had done everything possible to support Odinga's campaign. "We did everything to help him become President of Kenya," he said. "And to this day, I know he won that



Former Cabinet Secretary Moses Kuria

election. We know, we know." The IEBC declared President William Ruto the winner of the 2022 contest with 7,176,141 votes — 50.49 per cent — against Odinga's 6,942,930 votes. The Supreme Court subsequently upheld Ruto's victory. Kenyatta provided no new vote-counting evidence to support his claim.

The two explosions — Uhuru's insinuation that 2022 was stolen, and Kuria's confession that 2013 and 2017 were — have detonated simultaneously into a political environment already primed for conflict. Kenya is less than two years from a general election, and almost nothing about the conditions surrounding it is calm.

The opposition grouping now known as the People's United Opposition, fronted by Wiper leader Kalonzo Musyoka, former Deputy President Rigathi Gachagua, former Interior Cabinet Secretary Fred Matiangi, Martha Karua of the People's Liberation Party, and Eugene Wamalwa of DAP-K, has for months been raising alarms about the integ-

egrity of the 2027 vote. Their primary target has been the IEBC itself. When Ruto forwarded seven names to fill the long-vacant commission in May, the opposition accused him of state capture. "It isn't a commission for the people," the coalition said in a joint statement. "It's a project designed to rig the 2027 election." IEBC chairman Erastus Ethekeon has dismissed the allegations, insisting the commission is operating strictly within the law and has not been compromised. "Nobody," he said in early September, "should try to create narratives about IEBC being compromised."

But the damage — to public confidence, to institutional trust — runs deeper than any press statement can repair. Kuria's disclosures, however politically motivated, have given opposition claims a new and uncomfortable credibility. If a man who was inside the machine says the machine was rigged, the burden of proving otherwise falls heavily on those who now operate it.

Kuria himself is not a neutral wit-

ness. His admission came in the middle of a political war of words triggered by Uhuru's comments, and the timing is transparent. Yet that does not make the content false. He has made similar, if less detailed, admissions before — in 2020, during a period of Jubilee internal fracture, he wrote on Facebook: "I have always been in denial that we did not steal the 2013 and 2017 elections. Today it's almost clear." At the time, the remark was treated as political theatre. Yesterday's radio interview was considerably more specific.

The political realignment now under way is as consequential as any Kenya has seen. Uhuru has endorsed Matiangi for the presidency, describing him as "respectful, not corrupt" and "a hard worker." Gachagua, who was Ruto's deputy before his impeachment in late 2024, leads the Democracy for the Citizens Party and is positioning himself as a central figure in the opposition coalition. Kalonzo, Kenya's most enduring opposition survivor, has framed his 2027 candidacy around a single

message: "Agenda number one is Ruto must go." Matiangi himself has drawn crowds in his Gusii base, signalling a serious presidential ambition.

On the Ruto side, the government has pushed back hard. UDA leaders accused Uhuru of failing to heal from 2022, with Health Cabinet Secretary Aden Duale telling a rally in Tharaka Nithi that "the things he failed to do, Ruto is doing right now." National Assembly Speaker Moses Wetangula joined the chorus, accusing Kenyatta of taking sides against his successor.

Meanwhile, Odinga's family asked to be left out of it. His younger brother, Omondi Oginga, speaking at the family home in Siaya, said Uhuru should allow the family to mourn. "Raila is now resting, so let him give us a break," Oginga said. ODM, for its part, demanded that Uhuru explain why he had waited four years to speak — and why, if he believed Raila had won, he had overseen the transfer of power to Ruto.

That question sits at the heart of everything. Kenya has a pattern: election disputes are raised, litigated, and then buried — only to resurface years later, usually when the political climate makes them useful again. Kuria's confession and Uhuru's insinuation are both, at least in part, instruments of present-day positioning. But they have consequences that extend well beyond the ambitions of the men making them.

With less than two years until the country votes again, the revelations of yesterday are now the atmosphere of today. Kenyan voters — many of them young, increasingly impatient, and deeply sceptical of elite politics — are watching. Whether the country's institutions are capable of holding a credible election in 2027 is no longer merely an opposition talking point. It is the central question of Kenyan democracy.

The ghosts of 2013 have been given a name and a voice. What Kenya does with that knowledge will define the election to come.

Universities UASU's core grievances centre on the implementation of the 2025–2029 Collective Bargaining Agreement, funding arrangements for universities and the welfare of academic staff

Kenya's universities on the brink: Students pay the price for a crisis they did not create

A seven-day strike notice from university lecturers has reopened a long-running wound in Kenya's higher education system — and the people who stand to lose most had no hand in creating the problem

BY Collins Kibet

@themtkenyatimes

The Universities Academic Staff Union yesterday issued a seven-day strike notice, threatening to withdraw lecturers from Kenya's public universities from 2nd October if outstanding grievances are not resolved — a development that has sent ripples of anxiety through campuses, family homes and the communities that depend on them. For students, a lecturers' strike is never simply an in-

dustrial dispute. It means cancelled classes, deferred examinations, fractured academic calendars and, for final-year students especially, graduation delays that can cascade into missed employment opportunities, interrupted internships and derailed professional examinations. A student who has already paid rent, stocked food and prepared for exams can wake up to find that learning has effectively stopped — with no clear date for when it will resume.

Kenya's university students are already under pressure before any strike begins. Many come from households stretched by the cost of living, depending on parents in difficult circumstances, on bursaries, on loans, on small trading to stay enrolled. Disruption to the academic calendar does not suspend those financial obligations. Rent still falls due. Food still has to be bought. For the many families that have sold livestock, borrowed money or cut household spending to keep a child



Universities Academic Staff Union industrial action in past

in university, uncertainty about when normal learning will resume is not an abstraction. It is a crisis.

UASU's core grievances centre on the implementation of the 2025–2029 Collective Bargaining Agreement, funding arrangements for universities and the welfare of academic staff. These are legitimate concerns. A university system cannot consistently deliver quality education if the people responsible for teaching, mentoring and supervising research are operating under persistent financial uncertainty. That argument, however, coexists with an uncomfortable truth: students are, once again, being positioned at the centre of a dispute they did not create.

This pattern is what makes the current moment more than just another countdown to confrontation. Kenya has seen this cycle before — strike threatened, negotiations open at the eleventh hour, agreement announced, underlying problems quietly shelved — only for the same tensions to return a year or two later. The 2026 notice is not an isolated event. It is the latest symptom of a structural problem in how Kenya finances and governs higher education.

The government faces genuine fiscal constraints. Funding public universities requires substantial resources, and competing national priorities have long placed pressure on education budgets. But the answer cannot simply be to defer costs or defer commitments until the next crisis forces the issue. When universities operate under staffing shortages, academic staff carry heavier workloads, class sizes grow, individual supervision dimin-

ishes and the quality of graduate produced quietly declines. Kenya will not build a knowledge economy on the back of a university system held together by improvisation and goodwill.

The economic consequences of a strike extend well beyond lecture halls. University towns depend heavily on student populations. Restaurants, hostels, transport operators, shops and small businesses in and around campuses feel the impact when thousands of students depart or disengage. A strike creates a ripple that the education statistics rarely capture. There is also a psychological toll on students that numbers do not easily measure — the disruption of timelines, the anxiety of not knowing when to plan for, the erosion of the confidence that their investment in education will pay off on the schedule they had imagined.

What Kenya needs from the coming days is not another agreement that papers over the fault lines. It needs a settlement that can actually be implemented — with clear financing commitments, realistic timelines and transparent mechanisms for monitoring delivery. Agreements that are reached in haste and unravel in implementation do not solve the problem; they delay it and add to the accumulated distrust between government, institutions and unions.

University administrators, caught between funding constraints above and staff and student demands on either side, need clearer mandates and adequate resources to manage institutions properly. Students need timely, honest communication from their universities whenever disrup-

tions threaten — not rumour circulating on social media while official statements arrive days later. And student leaders deserve a seat at the table, not just a notification after the decision has been made.

The lecturers are right that their conditions matter. The government is right that public finances are not unlimited. Neither of those positions, however sound in isolation, addresses the structural question that has brought Kenya's universities to this point repeatedly: does the country have a sustainable, long-term plan for financing higher education — or does it intend to continue managing the sector from one crisis to the next?

Kenya's lecture halls represent an enormous national investment. The students in them are the teachers, doctors, engineers, researchers and entrepreneurs the country will rely on for decades. Placing that investment at the mercy of annual budgetary battles and recurring industrial disputes is not a higher education policy. It is a gamble with the country's future.

The window before 2 October is narrow. The government, UASU and university administrations now have a limited and specific opportunity to demonstrate that negotiation can resolve what confrontation cannot. For the thousands of young Kenyans waiting to hear whether they will sit their exams, complete their courses and graduate on time, what happens in the coming days is not background noise. It is the sound of their futures being decided — by people who are not them, over a problem they did not cause.

Alcohol The World Health Organization has warned of the enormous global burden associated with alcohol, estimating 2.6 million deaths annually attributable to alcohol consumption

Is the country drinking itself into trouble?

Kenya's alcohol crisis has moved well beyond personal choice — it is now a governance failure, a public health emergency and a generational threat that demands a sustained national response



BY Dennis Wendo

@themkenyatimes

The country may be drinking itself into a crisis that can no longer be treated as a matter of personal choice.

The warning signs are everywhere. Families are losing breadwinners. Young people are being exposed to alcohol at increasingly early ages. Communities are dealing with domestic violence, crime, road crashes, poor productivity and preventable deaths. Behind many of these challenges is a substance that has become deeply embedded in Kenya's social and commercial life.

The figures should concern every one of us. The National Authority for the Campaign Against Alcohol and Drug Abuse has previously reported that about 12.2 per cent of Kenyans aged 15 to 65 were current alcohol users, with alcohol remaining the most widely used substance in the country. Its 2022 national survey recorded alcohol use disorders among 9.7 per cent of the population in that age bracket, while prevalence among those aged 15 to 24 stood at 5.8 per cent.

More disturbing is how early exposure can begin. NACADA prevention guidelines cite research in which the lowest reported age of initiation into at least one drug or substance was four years. We must ask ourselves what kind of society allows children to encounter alcohol at such an early stage, while prevention, counselling and rehabilitation remain difficult to access for most fam-

ilies.

The issue is therefore much bigger than drinking. It is about the kind of society Kenya is becoming and the price we are willing to pay when harmful alcohol consumption becomes normalised.

The World Health Organization has warned of the enormous global burden associated with alcohol, estimating 2.6 million deaths annually attributable to alcohol consumption worldwide based on 2019 data. In Kenya, a widely cited estimate of approximately 14,000 alcohol-attributable deaths each year has added urgency to the national conversation.

Behind every statistic is a human being. A parent who does not return home. A child who grows up without a provider. A young person who abandons education. A family that spends scarce income on alcohol instead of food or school fees. A driver whose decision to drink changes another family's life forever.

The economic cost is equally significant. When alcohol dependence affects the working-age population, the country loses productivity, employers lose working hours, families lose income, the health system carries additional treatment costs, and police and justice institutions deal with consequences ranging from violence and disorder to road crashes and other offences. The price of a bottle tells only part of the story.

Kenya already has a legal framework designed to address many of these concerns. The Alcoholic Drinks Control Act seeks to protect individual health, prevent access to alcohol by those under 18, educate the public on social and economic consequences, combat illicit trade and promote

treatment and rehabilitation. The question is whether implementation is keeping pace with the scale of the problem.

The law is clear that alcohol should not be supplied to anyone below 18. It also regulates promotion and advertising, including practices that associate alcohol consumption with social or sexual success or encourage excessive drinking. Yet the reality on the ground demands a far more sustained response.

We cannot continue waiting for tragedy before acting. Every few months the country is confronted with stories of deaths linked to illicit or unsafe alcohol. Families are devastated, enforcement operations follow, the public conversation intensifies briefly and then fades. That cycle must change.

Crackdowns have a place, particularly against illicit manufacturers, distributors and those who knowingly put unsafe products into the market. But enforcement alone will not solve the problem. Kenya needs prevention. It needs accessible counselling and rehabilitation. It needs stronger family and community interventions. It needs schools to identify and respond to substance abuse early. It needs health facilities to treat alcohol dependency as a health and social concern rather than waiting until individuals reach crisis point. And it needs communities themselves to become part of the solution.

Young people deserve particular attention. Kenya has a large youthful population facing unemployment, economic pressure, social media influence, peer pressure and uncertainty about the future. Alcohol can become an escape from frustration long before



Alcohol

it is recognised as dependency. That is why the response must go beyond simply telling young people to stop drinking. We must ask what is driving harmful consumption in the first place.

Where young people lack opportunities, prevention must be accompanied by empowerment. Where families are struggling, social protection matters. Where mental and emotional distress is evident, counselling and psychosocial support must be available. Where illicit alcohol markets thrive, enforcement and economic alternatives must work together. This is where alcohol becomes a governance issue.

A government cannot effectively address crime, youth vulnerability, road safety, public health and social protection while treating alcohol abuse as an isolated problem. The issues overlap. Alcohol can contribute to circumstances in which violence occurs, deepen household poverty, undermine children's welfare, affect workplace productivity, increase risks on our roads and create markets for illicit traders.

None of this means that every person who consumes alcohol will experience these outcomes. Responsible adult consumption and harmful consumption should not be treated as the same thing. But the existence of responsible consumption should not blind us to the scale of harmful use.

The commercial alcohol industry also carries responsibility. Kenya's laws already recognise the need to regulate advertising, protect minors and prevent misleading promotion. The challenge is ensuring these safeguards are effectively enforced, particularly in an environment where

young people are constantly exposed to commercial messaging.

The country must also invest meaningfully in rehabilitation. It is not enough to arrest people for alcohol-related offences or shut down an illegal outlet. If an individual is dependent on alcohol, enforcement without treatment may simply move the problem from one place to another. Rehabilitation must become part of the national response, with county governments, health institutions, NACADA, civil society, faith-based organisations and communities working within a coordinated framework.

Prevention must begin early. We should not wait for a teenager to become dependent before starting the conversation. If evidence already shows that exposure can begin in childhood, prevention must reach children, parents and schools before harmful behaviour becomes entrenched.

Kenya also needs better public data — on where alcohol-related harm is concentrated, which age groups are most affected, how much the country is spending on treatment and enforcement, and which interventions are actually working. Policy should be driven by evidence, not periodic outrage.

There is also a constitutional dimension. The Constitution places dignity, health, protection of children and social justice at the heart of Kenya's national framework. The Alcoholic Drinks Control Act itself recognises the protection of health, children and the broader social and economic consequences of alcohol misuse. The question is no longer whether Kenya has the laws. We do. The real question is whether we are implementing

them effectively enough to protect our people.

Kenya cannot afford to normalise a culture in which alcohol is increasingly presented as entertainment, escape, status or a solution to stress while society quietly absorbs the consequences. Fourteen thousand reported alcohol-attributable deaths a year should not become another statistic we discuss and forget. Nor should a four-year-old's first encounter with a substance be dismissed as somebody else's family problem.

This is a national concern. Kenya needs a sustained national conversation on alcohol, backed by enforcement, prevention, treatment, rehabilitation, public education and stronger community action. The objective should not be to criminalise responsible adults. It should be to prevent children from accessing alcohol, reduce harmful consumption, dismantle illicit supply chains, support struggling families and ensure that those living with dependency can find a path to recovery.

Kenya's alcohol problem is no longer just about what is inside the bottle. It is about what happens to our families, our young people, our communities, our economy and ultimately our nation after the bottle is opened. That is why the time has come to treat alcohol abuse not simply as a personal problem, but as a serious national governance and social policy challenge that demands the full attention of the state, communities and every one of us.

Dennis Wendo is a governance and social policy commentator and a member of the Integrated Development Network — Kenya.

Politics The announcement caps months of turbulent manoeuvring by Sifuna's camp to secure a viable political vehicle

Sifuna set for UDP presidential unveiling as Western Kenya bids to field its own candidate

Trans Nzoia Governor George Natembeya has named Nairobi Senator Edwin Sifuna as the United Democratic Party's presidential flagbearer, adding a fresh and consequential player to Kenya's increasingly crowded 2027 race

BY James Mwangi
@themkenyatimes

Trans Nzoia Governor George Natembeya has named Nairobi Senator Edwin Sifuna as the United Democratic Party's presidential flagbearer, adding a fresh and consequential player to Kenya's increasingly crowded 2027 race

By James Mwangi
Trans Nzoia Governor George Natembeya has announced that Nairobi Senator Edwin Sifuna will be unveiled as the United Democratic Party's presidential candidate in the first week of October, a move that formally positions the outspoken legislator as the face of Western Kenya's presidential ambitions heading into the August 2027 general election.

Natembeya made the disclosure during a radio interview on Mulembe FM, confirming that the party's National Executive Committee will conduct the formal unveiling at UDP headquarters in Nairobi, after which a National Delegates Conference will ratify Sifuna as both party leader and presidential aspirant. "Every region within the United Opposition has its own party. In the Rift it is DCP, in Ukambani it is Wiper — here in Western we must also have a regional party," Natembeya said, framing the move as a matter of regional dignity as much as political strategy.

The announcement caps

months of turbulent manoeuvring by Sifuna's camp to secure a viable political vehicle. The Linda Mwananchi movement, which had been building momentum through rallies across the 38 constituencies of Western Kenya, ran into a series of setbacks that forced a rethink of the party strategy. An attempt to rebrand UDP as the Ukombozi Party collapsed when the name was found to have been reserved by the Kalonzo Musyoka-led coalition, which has since rebranded as the Ukombozi Alliance. A subsequent bid for the Linda Party hit another wall when officials of the Liberty National Democratic Alliance Party asserted that they were the legitimate and legal holders of that outfit. The Mwananchi Party, which rebranded from the Muungano Party in September, is separately associated with Embakasi East MP Babu Owino, further narrowing the field of available names. UDP — originally founded by the late Lugari MP Cyrus Jirongo and long associated with Natembeya — has now emerged as the vehicle of last resort and first choice.

The path to this point has been anything but smooth, but the political logic behind Sifuna's presidential ambition has grown clearer with each passing month. Kenya's 2027 election is shaping up as the most consequential and crowded contest in years, with a fractured opposition

still searching for the single candidate capable of defeating President William Ruto. The People's United Opposition — anchored by former Deputy President Rigathi Gachagua, Wiper leader Kalonzo Musyoka, former Interior Cabinet Secretary Fred Matiangi and Martha Karua — has held talks on a joint candidacy but has yet to announce one. Into that vacuum, Sifuna and his Western Kenya bloc are inserting themselves with growing confidence.

Gachagua's Democracy for the Citizens Party deputy leader Cleophas Malala has already endorsed Sifuna, declaring at a Western Kenya rally: "This child of ours is capable of being President of Kenya." Malala added that Gachagua himself had sent him to announce readiness to back Sifuna's bid. The Liberal Democratic Party has also declared its support, with its secretary general Denis Kodhe arguing that Sifuna "is not tainted by corruption, and that is why we have chosen to stand with him."

The Western Kenya calculation rests on a well-established truth in Kenyan electoral politics: the Luhya community, numbering in the millions and spread across Kakamega, Vihiga, Bungoma, Busia, Trans Nzoia and parts of Nairobi, has never produced a president and has historically been courted rather than led. Natembeya and Sifuna are betting that 2027



Trans Nzoia Governor George Natembeya greets Nairobi Senator Edwin Sifuna

is the moment that changes. "Every person knows that if the Luhya community stands together, Ruto is in trouble," Natembeya said earlier this year. "If the opposition fails to take Sifuna as flagbearer, they will have to explain why."

Sifuna himself has been methodical in building the case, moving from firebrand ODM defender to presidential contender with a discipline that has surprised some observers. His Linda Mwananchi movement has held rallies across Western Kenya, drawing crowds and consolidating the argument that the region is prepared to produce — not merely influence — the country's next leader. Following a ten-hour strategy meeting at Natembeya's Kitale home in July, Luhya leaders declared that "Western is united behind Sifuna's presidential bid — there is no turning back in our quest to have one of our own in State House."

The challenge, as always in Kenyan politics, lies in converting regional momentum into a national coalition. Sifuna is well known in Nairo-

bi political circles and has a national media profile built over years as ODM secretary general, but name recognition in the county capitals of Central, Eastern, North Eastern and Coast regions is a different matter. The opposition arithmetic — which requires assembling a coalition broad enough to surpass the 50-per-cent-plus-one threshold on a first ballot — does not reward strong regional candidates who cannot cross ethnic and geographical lines.

That is the question that will define the coming months. The October unveiling at UDP headquarters will be a spectacle of Western Kenya political unity. The National Delegates Conference will ratify what the NEC proposes. But between a party launch and a credible national campaign lies significant distance — in funding, in coalition-building and in the hard work of persuading voters outside the Western bloc that Sifuna represents something larger than a community's turn at the top. The party name complications that preceded this mo-

ment are instructive. The scramble over Ukombozi, Linda and Mwananchi reflects a broader truth about Kenya's pre-election season: political real estate is scarce, branding matters enormously and the race for viable vehicles is itself a proxy war for the bigger contest ahead. UDP may lack the national footprint of Kalonzo's Wiper or the emotional resonance of Gachagua's DCP, but it gives Sifuna what he needs most right now — a platform, a process and a moment.

Kenya votes in August 2027. The field is crowded, the alliances are fluid and the outcome remains genuinely open. What is no longer in doubt is that Edwin Sifuna intends to be on that ballot — and that Western Kenya, for the first time in the republic's history, is preparing to do more than deliver its votes to someone else's candidate.

Whether Sifuna can grow that regional conviction into a national movement is the story that will define the ten months ahead.

MauMau MMV Associates CLG warns that six education Bills risk leaving behind Kenya's most vulnerable students unless equity safeguards are built into the law

Former freedom fighters' caucus urges Parliament to shield poor learners in education overhaul

BY Brian Gitonga
@themtkenyaintimes

A caucus representing former freedom fighters and their descendants yesterday called on Parliament to ensure that sweeping proposed education reforms do not erect new barriers for learners from poor, marginalised and historically disadvantaged communities.

MMV Associates CLG made the appeal when its team, led by Chief Executive Officer Emmah Cherotich Kasis, presented a memorandum at

a National Assembly public participation forum held at Dedan Kimathi University in Nyeri County. The forum forms part of nationwide public hearings on six education Bills seeking to reform Kenya's education sector from basic schooling through to university and technical training.

The Bills under scrutiny are the Tertiary Education, Placement and Funding Bill, 2026; Basic Education Bill, 2026; Kenya National Educational Assessments Council Bill, 2026; Pre-Service Educa-

tion and In-Service Training Bill, 2026; Kenya National Qualifications Framework (Amendment) Bill, 2026; and the Kenya Institute of Curriculum Development (Amendment) Bill, 2026.

In its memorandum to the Departmental Committee on Education, MMV urged Parliament to treat the six Bills as interconnected components of a single national education and human capital development framework rather than isolated pieces of legislation. While supporting the broad



MMV Associates CLG team at Dedan Kimathi university after presenting their memorandum. |

Photo: Courtesy

objective of strengthening Kenya's education system, the organisation called for the proposed laws to promote accessibility, affordability, equity, transparency, competency-based learning and employment-oriented education. On university and college placement, MMV called for transparent and equitable systems, funding mechanisms that reflect the actual financial circumstances of individual students and their families, stronger scholarships and grants for exceptionally vulnerable students, and safeguards to prevent learners from dropping out simply because they cannot meet fees and related costs. The organisation also cautioned against creating a funding structure that could saddle young Kenyans with unsustainable debt at the very start of their working lives.

On basic education, MMV urged Parliament to strengthen protections for children from poor households, marginalised and underserved areas, pastoralist and nomadic communities, informal settlements and those affected by displacement, insecurity or disasters. It called for adequate funding and proper equipping of schools with classrooms, laboratories, libraries, sanitation facilities, digital infrastructure, learning materials and qualified teachers.

The organisation argued that a learner's potential should not be determined solely by performance in a single examination. It called for assessment systems that recognise practical skills, creativity, in-

novation, critical thinking and problem-solving, while providing appropriate support for learners with disabilities.

MMV further supported stronger pre-service teacher training and continuous professional development, including preparation in digital education, emerging technologies, inclusive education and modern teaching methodologies. It urged meaningful consultation with teachers before major reforms are implemented.

On the national qualifications framework, the organisation called for recognition of academic, technical, vocational and practical skills, along with clearer progression pathways between technical and vocational education and training institutions, universities and other accredited bodies. It also proposed that Kenya's curriculum give greater attention to digital literacy, artificial intelligence, entrepreneurship, financial literacy, climate change, agriculture, civic education, Kenyan history and heritage, culture, innovation and practical employability skills.

MMV concluded by calling for sustainable financing, stronger accountability mechanisms, continued public participation, digital transformation and sensitivity to the unique needs of individual counties, urging Parliament to ensure that no child or young person is unnecessarily excluded from education because of poverty or geographical disadvantage.

Separately, MMV will today hold a general meeting at Blue

Post Hotel in Thika to gather members' views on proposed changes to Kenya's national payment system and on draft regulations governing investigations into historical land injustices.

Kasis said the organisation, which counts about 185,000 members, will compile the views gathered into formal memoranda for submission through prescribed public participation channels. Members will consider the draft National Payment System Policy and National Payment System Bill, 2026, prepared by the National Treasury and the Central Bank of Kenya, which seek to establish a safe, efficient, affordable and inclusive payment system while promoting innovation, competition, financial inclusion, consumer and data protection and financial stability. The public has until 9 October to submit memoranda to the CBK Governor, with participation forums running from 28 September to 9 October at eleven venues representing all 47 counties.

The meeting will also examine National Lands Commission draft regulations on investigations into historical land injustices covering the period between 15 June 1895 and 27 August 2010, which seek to strengthen transparency, accountability and procedural fairness in the handling of claims. MMV Director General James Njuguna Mahuria will address members on several matters, including the ongoing verification of beneficiaries.



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Yet check out your words
Understanding you are only few
Make be ready to hurt you with tongue swords
Keep away, just observe to improve
Never ever try to prove
N. SIVASANKARI
CREATIVE WRITER
TEACHER IN ENGLISH
MADURAI DISTRICT TAMILNADU

Don't Judge Imperfections



An unused kitchen may be gleaming,
With every corner neat and clean,
But a kitchen where meals were cooked with love
May look messy and unclean.

A spotless study table may look perfect,
With every book neatly in place,
But the table covered with books and notes
May show a student working hard to ace.

So don't mistake a little mess
For laziness or lack of care.
Sometimes, the things that look imperfect
Prove that someone has worked hard.

M.Raddhika
Freelance content writer,
Creative Writers,
Sivakasi, Tamil Nadu, India

Don't keep your good news waiting



Come out soon, dear Grant-jon.
Tired of waiting, our patience is gone,
Be ours soon, dear Grant-jon.
A notification comes from the dean's office,
Saying, "Pay your tuition fee."
The students who are waiting for you,
Bring them joy, dear Grant-jon.
Tuition fees will be forgotten,

If you smile upon us, Grant-jon.
Happy moments will be remembered,
If you win this for us, Grant-jon.
If I actually had the money,
Wouldn't I be walking proudly?
So the dean doesn't expel me,
Win it for me, dear Grant-jon.
Giving strength to the jury members,
May it make the haters jealous.
May our dear Grant be destined for us,
And bring joy to us all

By: Amirova Nodira
A student of the Psychology program at the
Faculty of Social Sciences, Alfraganus University,
Republic of Uzbekistan.

Who is this Jesus?



We hear His name everywhere.
Some call Him a prophet.
Some call Him a teacher.
Some know Him as the One they pray to when life becomes difficult.
Others have heard His name so many times that it has almost lost its meaning.
But who is this Jesus?
Who was He that people left everything to follow Him?
Who was He that the wind and the waves obeyed Him?

Who was He that touched the untouchable, welcomed the rejected, forgave sinners, and gave hope to the hopeless?
And who is He that, more than two thousand years later, people across the world still worship?

The most important question is if you have heard about Him, do you truly know who He is.
Jesus Himself once asked His disciples a question that still confronts every generation: "Who do you say I am?" — Matthew 16:15
That question is personal.
Not, What does your family say about Him?
Not, What does your church say about Him?
Not, What have you heard people say about Him?
Who do you say Jesus is?

To answer that question, we have to go beyond what people have said about Him and look at who He revealed Himself to be.
Because Jesus was not merely a good man who lived a long time ago.
He made claims about Himself that cannot simply be ignored.
He said, "I am the way and the truth and the life." (John 14:6)
He said, "I am the resurrection and the life." (John 11:25)
And John begins his Gospel by taking us even further: "The Word was God." (John 1:1)
So, who is this Jesus?
That is the question I invite you to explore with me.
Not merely the Jesus we have heard about.
Not merely the Jesus we have been told about.
But Jesus as He reveals Himself in the Word of God.
Because if Jesus truly is who He claimed to be, then knowing Him is not a small matter.
It changes everything.
WHEN I GOT TO KNOW HIM!
When I started getting to know Jesus for myself, I discovered something beautiful.

He was not simply the Jesus I had heard people talk about. He became someone I was learning to know personally.
And the more I got to know Him, the more I discovered who He really is.
He is a giver of peace.
There were moments when circumstances gave me every reason to be anxious, yet somehow, in His presence, I found peace. Not necessarily because the situation had changed immediately, but because I knew I was not facing it alone.
He is a restorer.
There are things in life that can leave us feeling broken, disappointed, or as though something has been lost. Yet I have discovered that Jesus can restore what we thought could never be restored.
He is a healer.
He has healed me and restored my health. And healing is not only about the body. Sometimes He heals the places in us that nobody else can see—the wounded heart, the broken spirit, the places where disappointment and pain have left their mark.
Jesus has covered my shame.
There are things I would rather people never know about me. There are moments I wish I could erase.
There are mistakes I cannot undo.
But I have learned that Jesus does not meet me with condemnation. He meets me with grace.
He took my shame upon Himself and gave me a place to stand again.
He gives me rest.
And perhaps this is one of the things I treasure most about knowing Him.
Jesus said:
«"Come to me, all you who are weary and burdened, and I will give you rest." — Matthew 11:28>>
I have come to understand that His rest does not necessarily mean that life will never become difficult again.
It means that I do not have to carry everything by myself.
I can come to Him.
I can lay down my burdens.
I can cry.
I can pray.
I can be honest.
And I can trust Him.
This is the Jesus I am getting to know.
Not merely a name.
Not merely a religious figure.
Not merely someone I have heard about.
Jesus has become personal to me.
And perhaps that is why the question is so important:
Who is this Jesus?
I could tell you what others say about Him.
I could give you Scripture after Scripture.
But at some point, the question becomes personal.
Who do you say He is?
I am inviting you today, if you get to know Him, you will not regret! Say this prayer with me.
DEAR LORD JESUS, MERCIFUL SAVIOR, I COME TO YOU TODAY, I RECOGISE THAT I AM A SINNER AND I PRAY THAT YOU FORGIVE ME TODAY. I CONFESS WITH MY MOUTH THAT YOU ARE MY LORD AND SAVIOUR. ALLOW ME TO KNOW YOU, I GIVE YOU MY LIFE TODAY, IN YOUR GRACE AND MERCY, SAVE MY SOUL, SO THAT ON THE DAY YOU RESTURN YOU WILL FIND ME WITHOUT SPOT OR WRINKLE AND I WILL FOREVER BE WITH YOU, AMEN.

Politics The dispute sits inside a broader and increasingly tangled effort by the Linda Mwananchi movement to secure a workable party ahead of the 2027 general election

Babu Owino’s party predates Linda Mwananchi, clarification shows

The Mwananchi Party says its registration with the ORPP was already under way before the Linda Mwananchi movement sought the same name — a timeline dispute that reveals the messy scramble for political vehicles ahead of 2027

BY Agnes Atieno
@themkenyentimes

The Mwananchi Party has rejected suggestions that its registration was timed to block the Linda Mwananchi movement from securing an official political vehicle, releasing a chronology yesterday that places its own ORPP process ahead of any rival claim to the name.

In a formal statement, the party — associated with Embakasi East MP Babu Owino — said that on 4 August 2026, principals of the Linda Mwananchi movement visited the Office of the Registrar of Political Parties to seek clarification on the status of the Linda Mwananchi name. That visit, the party noted, was

happening concurrently with its own registration process, which was already in motion. The official name change from Muungano Party to The Mwananchi Party was subsequently effected on 10 September 2026, as confirmed in correspondence from the ORPP. The consequence was unavoidable: when the Linda Mwananchi movement sought formal recognition under that name, it found the ground already taken.

“It is therefore important that the events surrounding the matter are understood within their proper chronology,” the party said.

Babu traced his decision to establish an independent political vehicle to a specific moment: 10 February 2025, when ODM leaders gathered at Bomas of Kenya for what

he had been led to believe was a prayer meeting in support of the late Raila Odinga’s bid for the African Union Commission chairmanship. What he found instead was a gathering endorsing Nairobi Governor Johnson Sakaja for a second term. The discovery was, for Babu, a turning point. “From that day, because I knew that ODM would never give me a chance to contest as Governor of Nairobi, I decided that I would have my own political party,” he said. Three registration attempts failed before a fourth succeeded early this year — months, he insists, before Linda Mwananchi existed as a formal political project.

The dispute sits inside a broader and increasingly tangled effort by the Linda Mwananchi movement to secure a

workable party ahead of the 2027 general election. Nairobi Senator Edwin Sifuna, the movement’s presidential aspirant, has now been pointed toward the United Democratic Party after attempts to register under the Linda Mwananchi, Ukombozi and Linda names all collapsed for various reasons. Babu, meanwhile, has been publicly emphatic that his support for Sifuna’s presidential bid remains intact, even as quiet tensions over influence and protocol within the movement have surfaced.

“Sifuna is our presidential candidate — that is very clear. There is no way I can fight Sifuna because I want to be Governor and he wants to be President,” Babu said.

The name collision is ultimately a symptom of something larger. Kenya’s opposition is scrambling for political infrastructure at speed, with parties being registered, re-branded and contested in rapid succession as the August 2027 election draws closer. The ORPP has become an unlike-



Embakasi East MP Babu Owino

ly arena in that contest, with the Mwananchi Party’s clarification underscores is that in this environment, timing is everything, and the paper trail matters.

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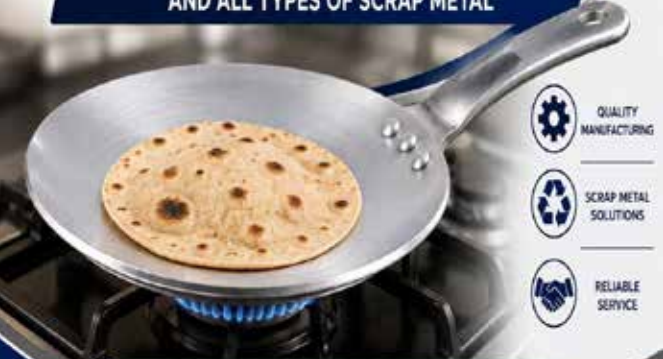
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Continent Paul B. Vitta's political novel traces Africa's post-independence disillusionment through the colliding lives of an academic, a freedom fighter, a pastor, and an engineer

Fathers of Nations: Four men, four betrayals, one continent's broken promise

BY Ashford Kimani

@themtkenyatiimes

Paul B. Vitta's *Fathers of Nations* is a political novel that cuts close to the bone. It traces Africa's post-independence struggles through four strangers drawn from different corners of the continent — a Kenyan professor, a Zimbabwean nationalist, a Nigerian pastor, and a Libyan engineer. They are not ordinary travellers brought together by coincidence. They are symbolic figures: the intellectual, the freedom fighter, the moral voice, and the professional. Each believed deeply in his country. Each was betrayed by it.

Their stories are Africa's story — one of promise, disappointment, and an enduring, often painful, search for renewal.

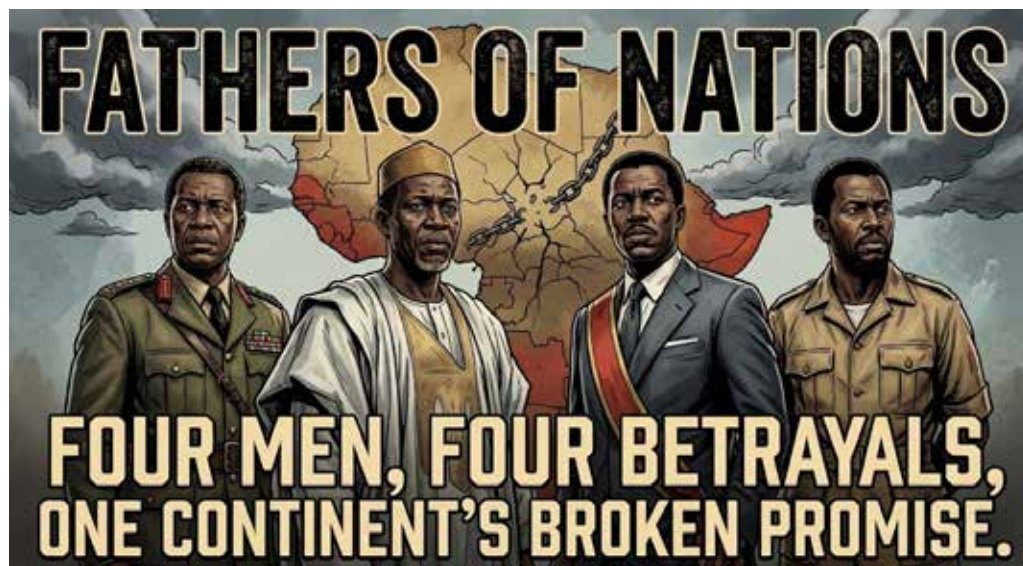
The professor: merit punished

Professor Karanja Kimani of the University of Nairobi's Institute of Development Studies represents East Africa's intellectual class. Accomplished, principled, and devoted to scholarship, Kimani believes education is the foundation of societal transformation. For a time, his life reflects that conviction — a stable career, a family with his wife Asiya Omondi, and a daughter, Tuni.

Then the blows come.

Asiya leaves him for New-born Walomu, a former academic colleague who abandons scholarship for politics and rises quickly through patronage and questionable wealth. Her departure is more than personal betrayal — it is a symbol of a society that increasingly rewards material success over integrity.

Worse follows. Kimani loses Tuni in a road accident, a tragedy that exposes the failures of public systems ordinary citizens endure. When he eventually confronts the political establishment that Walomu represents, he finds institutions designed not to



protect merit and justice but to shield the corrupt and marginalise the honest.

Kimani does not become a dissident by choice. He simply refuses to pretend that the system is working. Through him, Vitta asks a question familiar across the continent: why do African governments so often sideline the very people best placed to build them?

The freedom fighter: liberation without justice

Ngobile Melusi of Zimbabwe fought for independence with the conviction that freedom would restore dignity to a people ground down by colonial rule. He sacrificed deeply. He believed.

What followed was not liberation but a different kind of oppression.

The new leadership abandoned the ideals that had inspired the struggle. Ethnic politics replaced national unity. Tribal loyalty determined opportunity. Melusi, a member of the Ndebele community, found himself politically excluded despite his contribution to the independence cause, passed over in favour of those aligned with the dominant political grouping.

His disillusionment hardened into grief when government security forces targeted communities considered politically inconvenient. His wife, Ziliza, was killed in the violence. The man who fought to establish a government lived to watch it turn on its own people.

Melusi's story mirrors a frustration felt across much of post-independence Africa: the liberation hero who discovers that the oppressors have simply changed complexion. Freedom, it turned out, was not the same thing as justice.

The pastor: accountability as rebellion

Pastor Chineke Chiamaka of the Church Inside Africa in Nigeria believes that faith carries responsibilities beyond the pulpit. Where other religious leaders align themselves with political elites, Chiamaka speaks plainly about corruption, abuse of office, and the failures of leadership. Ordinary Nigerians flock to him precisely because he says what they cannot.

That popularity makes him a target.

Authorities harass him, restrict his ministry, and eventually imprison him. His calls for accountability are re-framed as political rebellion. Rather than addressing the concerns he raises, the government focuses its energy on silencing the man raising them.

Chiamaka falls out with power for the simplest of reasons: he refuses to stop telling the truth. Through him, Vitta identifies one of Africa's most persistent political habits — the suppression of criticism in place of honest self-examination.

The engineer: competence abandoned

lah," an ambitious national initiative that reflects both his patriotism and his faith in his country's future.

For a while, things go well.

Then political priorities shift. Government support evaporates. The institutions Tahir trusted withdraw, leaving him professionally adrift and personally wounded — complicated entanglements with Rahma Mahmoud and ensuing legal difficulties compounding an already precarious situation.

Tahir's disillusionment is not ideological but personal. He gave his best to a system that simply stopped caring. His story speaks to the educated professionals across North Africa — and indeed the continent — who return home with skills and ambition only to find that loyalty runs in one direction.

Seif Tahir returns to Libya after studying abroad, carrying expertise and optimism in equal measure. Employed by the Ministry of Defence, he channels his skills into a project known as "Fist of Al-

The wound beneath the surface

Together, Kimani, Melusi, Chiamaka and Tahir form a portrait of what Vitta calls Africa's wounded idealists — people who believed in education, liberation, faith, and national service and encountered systems corroded by greed, tribalism, and authoritarianism.

Fathers of Nations does not offer easy comfort. But it does pose the questions that matter: Why do governments betray those who sacrifice most for them? Why does leadership so reliably drift from the ideals that brought it to power? And can Africa yet reclaim the dreams that inspired independence?

Vitta's answer is not surrender. It is the harder thing: confronting injustice clearly, and beginning the slow work of building something better.




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Democracy That Constitution did not fall from heaven. It was extracted, clause by painful clause, through sustained civic pressure

The unwanted guardians: How Kenya's civil society is hunted for defending the very democracy it built



By: Jerameel Kevins Owuor Odhiambo

@themkenyentimes

In December 2024, the global civil society alliance CIVICUS formally downgraded Kenya's civic space from "obstructed" to "repressed." At the same time, a national assessment found that 59 percent of respondents rated the status of human rights and the rule of law as bad or very bad, while over 71 percent said conditions had deteriorated in the previous two years. Freedom of association was judged bad or very bad by 54 percent. These are not abstract rankings. They are the measured pulse of a nation whose Constitution of 2010 still ranks among the most progressive on the continent, yet whose streets and digital spaces have become hunting grounds for those who dare insist that the document be obeyed.

This is the central irony of our time: the very institutions and actors that once forced Kenya out of one-party darkness are now treated as national security threats. Civil society the churches, human rights groups, professional associations, youth networks, and grassroots organisations did not invent the demand for multiparty democracy in the late 1980s. They simply refused to let it die. When the Moi regime criminalized dissent, the Catholic, Anglican, and Presbyterian churches became the last free pulpits. When the state monopolized the airwaves, civil society and a defiant independent press became the alternative public square. When the 2007–2008 post-election violence exposed the hollowness of elite pacts, civil society helped midwife the 2010 Constitution devolution, a robust Bill of Rights, public participation as a national value, and independent commissions meant to restrain executive excess.

That Constitution did not fall from heaven. It was extracted, clause by painful clause, through sustained civic pressure. Diagonal account-



Police brutality

ability the pressure that comes not from elections or rival politicians but from organised citizens, media, and independent voices has been Kenya's most reliable democratic shock absorber. Without it, the return to multiparty politics in 1992 would have remained a paper exercise. Without it, the 2010 Constitution would never have been born. Without it, the Finance Bill 2024 would have passed unchallenged, and the Gen Z uprising of June and July that year would have remained a hashtag rather than a force that compelled presidential retreat.

Even so, the same state that benefits from this resilience now seeks to neutralize it. The pattern is familiar and therefore more dangerous. During the 2024 protests against punitive taxation and corruption, security forces responded with live ammunition, abductions, and enforced disappearances. Official and independent tallies spoke of dozens killed, hundreds injured, and scores still missing months later. Journalists covering the demonstrations were assaulted; media houses had signals switched off. Activists were labelled foreign agents, unpatriotic, or terrorists. The Public Benefit Organisations Act, long delayed and only

recently operationalized, has been accompanied by regulatory harassment and accusations that foreign funding equals foreign control. The irony is almost literary: a government that courts international capital and diaspora remittances brands its own citizens traitors for receiving support to defend constitutional rights.

This is not mere overreach. It is a deliberate strategy of democratic erosion. When the executive intimidates the judiciary, paralyzes independent commissions, and treats public participation as a procedural nuisance rather than a constitutional command, the only remaining counterweight is an organised and vigilant civil society. Neutralize that counterweight and what remains is elective authoritarianism periodic elections without the continuous accountability that makes elections meaningful. The correlation is stark: as civic space contracts, public trust in institutions collapses, corruption flourishes in the shadows, and the rule of law becomes selective. Those with proximity to power enjoy immunity; those without it face the full weight of the state.

History offers no comfort to those who believe this tension is tempo-

rary. From the Young Turks of the 1990s to the Ufungamano initiative that forced constitutional talks, to the election observation networks that have repeatedly exposed irregularities, Kenyan civil society has functioned as the immune system of the republic. When the body politic develops fever electoral violence, grand corruption, extrajudicial killings civil society mobilizes antibodies. The state, instead of cooperating with the diagnosis, increasingly prefers to suppress the symptoms by attacking the immune system itself.

The consequences are already measurable. Afrobarometer data continues to show that while many Kenyans still prefer democracy to any alternative, satisfaction with its performance has stagnated or declined. Youth unemployment and economic precarity fuelled the Gen Z protests precisely because formal channels of accountability had atrophied. When Parliament appears captured, when independent offices are starved or staffed with loyalists, and when the police act with near-total impunity, citizens turn to the streets and the screens. That is not instability. It is the predictable outcome of institutional failure.

Nonetheless, civil society is not without its own unfinished business. Dependence on external funding creates vulnerabilities that the state is only too happy to exploit. Fragmentation along ethnic, generational, or issue-based lines sometimes dilutes collective power. The professionalization of activism has, in some quarters, produced distance from the very communities it claims to serve. These weaknesses must be confronted with the same intellectual honesty that civil society demands of the state. Diversified domestic funding, genuine grassroots embedding, and strategic unity around non-negotiable constitutional principles are no longer optional; they are survival requirements.

The call to action is therefore categorical and multi-directional.

To the Executive: stop treating constitutional accountability as political opposition. Enforce the Access to Information Act. End the culture of abductions and extrajudicial killings. Investigate and prosecute security officers who use lethal force against

unarmed citizens. Operationalise the PBO Act in good faith rather than as a tool of selective harassment.

To Parliament: cease enabling executive overreach through silence or rubber-stamp legislation. Public participation is not a box-ticking ritual; it is a constitutional obligation. Strengthen, rather than weaken, the independence of the Independent Electoral and Boundaries Commission and the judiciary.

To the Judiciary: continue the tradition of courageous rulings that have periodically rescued the constitutional order, but recognise that judgments ignored by the executive become dead letters. Assert institutional authority without apology.

To international partners: condition engagement on genuine civic space, not merely on economic reforms or geopolitical alignment. Funding that strengthens state capacity while remaining silent on the shrinking space for independent voices is complicity dressed as partnership.

To ordinary Kenyans: civil society is not a set of organisations in Nairobi offices. It is every citizen who refuses to normalize impunity, who demands information, who participates beyond election day, who teaches the next generation that rights are not gifts from rulers but birthrights defended through vigilance.

Civil society is not the enemy of the Kenyan state. It is the conscience the state keeps trying to silence because the conscience refuses to flatter. In the long arc of this nation's struggle from colonial rule through one-party domination to the incomplete democratic experiment of today organised citizens have been the most consistent force for the expansion of freedom. That they are now hunted for performing the same function is not a sign of their failure. It is proof of their necessity.

The rule of law does not enforce itself. Democracy does not self-correct. Both require citizens willing to stand between power and its worst instincts. In Kenya today, those citizens are under deliberate pressure. History will judge harshly any generation that watched the guardians fall and mistook the silence that followed for peace. The work continues not because it is safe, but because the alternative is a republic that exists only in the preamble of a Constitution no longer lived.

The writer is a social commentator

BOOKS & LITERATURE

with Husnain Ali

A Critical Review of The Last Metaphor by Usman Ali

Submitted To:
Sir Muhammad Adnan
Gujjar
Lecturer, Department of
English
University of Chenab,
Gujrat
Submitted By: Husnain Ali
BS induction 4

Usman Ali is a renowned Pakistani playwright and author known for his distinctive literary style and profound thematic concerns. He has contributed significantly to Urdu and English literature and has particularly explored social, psychological, and philosophical issues through his plays. His writings often portray the complex relationship between reality and illusion, encouraging readers to reflect deeply on human existence.

Usman Ali's plays are generally written in accessible language, yet they contain profound philosophical ideas and rich symbolism. His play The Last Metaphor is an example of this distinctive approach. It explores human emotions, the search for truth, and the complexities of human life.

As a writer, Usman Ali goes beyond providing entertainment. His literary works encourage readers to question established assumptions and examine life from different perspectives. This intellectual dimension is an important feature of his creative writing. Usman Ali's The Last Metaphor is an intellectual and symbolic play that explores significant themes such as human existence, reality, illusion, truth, and self-discovery. The play is not merely a conventional story; rather, it provides a philosophical experience that encourages the reader or audience to think critically about life and human existence.

This review examines some of the important aspects of the play, including its themes, characterization, language, symbolism, conflict, and overall impact.

Major Theme: Reality and Illusion

The central theme of the play is the conflict between reality and illusion. The playwright

suggests that human beings sometimes create an imaginary world in their minds and gradually begin to accept it as reality.

The play therefore raises an important philosophical question: Is everything we perceive actually real, or can our perceptions themselves become illusions?

Alongside this central conflict, themes of life and death, truth and deception, knowledge and ignorance, and human existence are also significant. These themes encourage the audience to reflect upon human destiny and the meaning of existence.

Characterization
Characterization is another important aspect of The Last Metaphor. The characters can be understood not merely as individual personalities but also as representations of different ideas, beliefs, and psychological conditions.

Some characters appear to search for truth, while others remain comfortable within their illusions. Their interactions and dialogues reveal their inner thoughts, conflicts, and emotions.

Through this characterization, Usman Ali presents different dimensions of human psychology. The characters' internal struggles also make the play more intellectually engaging.

Language and Style
The language of The Last Metaphor is relatively simple but carries deeper meanings. The playwright uses accessible expressions while embedding philosophical and symbolic ideas within the dialogue.

The dialogues are meaningful and contribute significantly to the development of the play's themes. The language also possesses a poetic quality that enhances its literary appeal.

Several literary devices, particularly metaphor, symbolism, irony, and imagery, contribute to the richness of the play and allow readers to interpret its ideas at different levels.

Symbolism and Metaphor

Symbolism is one of the most significant features of the play. As suggested by its title, metaphor occupies an important position in The Last Metaphor.

Here, metaphor is not simply a decorative literary device; it can also be understood as a means of expressing deeper philosophical ideas. Various elements of the play may be interpreted symbolically, suggesting meanings beyond their literal significance.

For example, illusion can represent deception or an imagined understanding of reality, while reality can represent truth and authentic existence. Similarly, the contrast between light and darkness may be interpreted as representing knowledge and ignorance.

These symbolic elements make the play open to multiple interpretations and encourage the audience to engage with it more deeply.

Conflict and Psychological Depth
Conflict is another important element of The Last Metaphor. The conflict exists not only between characters but also within the characters themselves.

The characters experience internal struggles as they attempt to choose between accepting an uncomfortable truth and remaining within the security of illusion. This psychological conflict gives the play considerable depth.

Rather than presenting conflict simply as an external struggle, Usman Ali uses it to explore the complexities of the human mind. In this way, the play becomes both a dramatic and psychological experience.

Message of the Play
The play conveys an important message about the necessity of confronting reality. Usman Ali suggests that although illusion may sometimes provide temporary comfort, human beings ultimately have to confront truth.

The play therefore encourages self-reflection. It asks readers to examine their own assumptions, beliefs, and

perceptions and to consider whether they are facing reality or creating comforting illusions.

This philosophical dimension gives The Last Metaphor significance beyond its dramatic narrative.

Overall Critical Assessment
As a whole, The Last Metaphor can be regarded as an intellectually engaging and symbolically rich play. Its themes, characterization, language, and philosophical dimensions combine to create a lasting impression on the reader.

The play may present some difficulty to an average reader because of its symbolism, philosophical ideas, and psychological dimensions. However, these features also make it valuable for readers interested in exploring literature beyond its surface meaning.

The play encourages readers not only to follow a narrative but also to question, interpret, and reflect. This is one of the important characteristics of serious literature.

Conclusion
In conclusion, Usman Ali's



The Last Metaphor is a thought-provoking play that explores reality, illusion, truth, human psychology, and existence. Its symbolic language and philosophical themes encourage readers to look beyond the surface of the dramatic narrative.

The play demonstrates that literature can do more than entertain. It can challenge our assumptions, encourage

self-reflection, and change the way we understand ourselves and the world around us.

Thus, The Last Metaphor can be appreciated as a significant example of Usman Ali's creative and philosophical approach to drama, particularly because of its emphasis on human consciousness, the search for truth, and the complex relationship between reality and illusion.

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Uganda “Owayiba ahekire biri aba nayerekyerera owahekire omumugongo” — one who steals while carrying a baby on their back is teaching that baby to steal.

Uganda neyoha? We only fix what kills the famous

Why must a prominent man die for Uganda to remember that ordinary citizens are already dying in silence?



By: Mukama Phillip Kahigiriza
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There is a way Uganda bleeds that makes no noise. It is not gunfire in the streets. It is the mother in Owino who buys half a tomato and calls it stew. It is the graduate in Mukono who wakes every morning, irons his only shirt, sprays cologne and has nowhere to go. It is the boda rider in Bwaise who is robbed at 9pm, reports it and is told to come back tomorrow. We suffer in queues. We suffer in silence. We have learned to type RIP as though it were a national anthem. We mourn, we post, we move on. Must it remain that way?

The Banyankole have a proverb: “Owayiba ahekire biri aba nayerekyerera owahekire omumugongo” — one who steals while carrying a baby is teaching that baby to steal. Until when shall a coffin be our national development plan? Is this the foundation for the Vision 2040 we proclaim? Is this the transition we are modelling for the leaders and generations that follow?

I keep returning to July 2025, because that is where our shame began to show its true colour. His Majesty Oyo Nyimba Kabamba Iguru Rukidi IV, Omukama of Tooro, only 34, felt pain in his back and around his left rib. He assumed it was gym strain. He went to The Surgery Hospital in Naguru. An X-ray found nothing. Two weeks of physiotherapy followed. The pain persisted. An MRI at Ruby Hospital also failed to identify the problem. For months, a king walked among his people with aggressive cancer consuming him from within, and our machines could not see it.

Only after travelling to Nairobi did a PET scan at Aga Khan Hospital reveal angiosarcoma — a rare and brutal cancer. A PET scan does not simply photograph bones; it sees how cells breathe and burn. That technol-



Illustration

ogy did not exist here. From Nairobi he was flown to Thoraxklinik Heidelberg in Germany, then to Dallas in Texas. He died on 27 August 2026. He was 34. The government then announced the purchase of three PET scanners worth 180 billion shillings. A belated conscience. A fresh slap.

Consider that carefully. If a king — with a palace, presidential access and the ability to fly to Germany — could not be diagnosed in Kampala because this country of 47 million people had no public PET centre, where does a farmer in Kyegegwa go when his ribs start hurting? Where does a teacher in Nyarukiika go? We have been promising a PET centre since 2018. In that same period, we created more than 100 new districts.

Frantz Fanon wrote in *The Wretched of the Earth* that the wealth of imperial nations is also their hospitals, and the poverty of the colonised is also their absence of diagnosis. We chose the expensive funeral over the affordable scan. A PET scan in Nairobi costs roughly 1,200 dollars. A medical evacuation to Germany costs upwards of 80,000 dollars. But we love funerals because funerals permit speeches — not eulogies, just speeches.

Then came September 2026. At 5am on 24 September, Mzee Moses Matovu — Papa Moi, 77, the man who held Afrigo Band together for 50 years, who sang Jim and Afrigo Batuuse, who taught a country to love even when love was hard —

was walking alongside a road when Kifeesi thugs struck him on the head. He bled heavily. He was rushed to Kibuli Hospital. He died. And we heard the familiar record: task team at the scene, efforts underway, case registered at Kabalagala. Thomas Hobbes wrote in *Leviathan* that the first duty of a state is to protect life. Where it cannot, it is not a state — it is a gang with a flag.

Does a boda rider robbed every night in Kibuli not deserve the same urgency as Papa Moi? Does life only matter when it carries a hit song? The answer is not complicated. Light up Kibuli Market Zone B. Install CCTV to catch who strikes an old man walking to morning prayers, not to monitor who criticises the government online. Deploy officers who patrol at 5am, not those who arrive to collect bodies at 7am. A leader anticipates. A worker waits for a body.

Every week our roads consume us and we call it accident. It is not accident. It is murder by negligence. Traffic officers stand roadside not to enforce law but to collect 5,000-shilling bribes. Masaka Road is a mass grave. Mityana Road is a mass grave. Northern Bypass is a mass grave. In the past year, police recorded more than 4,500 Ugandans killed on roads. A taxi in Lyantonde — 15 dead. A bus in Kiryandongo — 22 dead. We remember roads only when a V8 crashes. When Hon. Sarah Mateke died in September 2024, suddenly we recalled that Mityana Road has

no signage, no lights. Seneca said we learn by disaster rather than wisdom because we are too comfortable to learn by wisdom. We were too comfortable to install working speed governors before the buses killed. Too comfortable to fill a pothole before it swallowed a child.

Then there is the cruellest irony. On 23 September 2026, the Uganda National Examinations Board released timetables themed Advancing Excellence in Assessment. Perfect dates. Spotless excellence. For whom? The Uganda Bureau of Statistics tells us 41 per cent of our youth are NEET — not in employment, education or training. Every February we release 1.2 million young people carrying certificates and lacking skills, capital and hope. They become riders, betting attendants, housemaids in Dubai — and we call them lazy. We only began discussing Competency Based Curriculum after graduates were already jobless and restless. We broke a generation first, then started to reform. Paulo Freire said that education which teaches you to answer questions but not to question your reality trains you for obedience, not for life.

And then there is the silent bleeding that never reaches a press conference. Inflation does not begin at the Bank of Uganda. It begins in Nakasero, where a mother now needs 5,000 shillings for tomatoes that cost 2,000. It begins in Owino, where a second-hand shirt has become a

luxury. The poor do not hold press conferences. They eat once and call it fasting. The government only panics when fuel hits 7,000 shillings and V8 owners complain on social media. Karl Marx warned that a society which values things above people will eventually end up with neither.

There is one more shame we have normalised — we only reward those who abandon us. Why must teachers first abandon classrooms to receive fair pay? Why must a doctor walk away from a dying patient to access a liveable wage? Every year we watch the same theatre. Teachers in Nyarukiika, Kyegegwa and Katakwi put down chalk — not because they hate our children, but because they love their own and cannot feed them with patriotism. A primary teacher earns less than 700,000 shillings monthly where Mbarara rent is 300,000 and a sack of posho costs 120,000. He teaches our children to dream while being denied the means to dream himself. Doctors in 2022 and 2023 slept in Mulago corridors with no pay and no accommodation. Must a mother die in Kiruddu with a baby stuck inside her before we remember that the doctor who should save her earns less than a district driver? James Baldwin warned us that you can tell a great deal about a country by how it treats its teachers and its nurses.

Uganda is tired. Not because Ugandans are lazy, but because this country is being managed by workers, not leaders. A worker waits for instructions. Waits for a death. A leader builds the PET centre before the king dies. Lights Kibuli before Papa Moi bleeds. Fills the pothole before the minister crashes. Chinua Achebe wrote that a man who does not know where the rain began to beat him cannot say where he dried his body. Our rain began when we decided prevention was expensive and reaction was cheap.

Every Ugandan life matters. The king in Fort Portal who died because our machines could not see his cancer. The legend in Kibuli who died walking to morning prayers. The mother in Katakwi who died in labour because there was no blood. The boy in Karamoja who walks ten kilometres for water. The graduate in Mukono who is alive but dead inside.

We must stop governing by funerals. We must govern by conscience. Uganda neyoha, yes. But Uganda can still heal — if we decide that no one has to be famous to be worthy of living.

PWDs "A right that remains only in paper is a promise waiting for a people determined enough to make it real"

When a promise becomes a march: Uasin Gishu PWDs demonstrate that unity can no longer be taken for granted



BY Fredrick Kipchumba Chelimo

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"A right that remains only in paper is a promise waiting for a people determined enough to make it real"

On Thursday, 24th September 2026, persons with disabilities in Uasin Gishu County did something that deserves to be remembered beyond the photographs, speeches and headlines of the day. They kept their word. The Uasin Gishu Disability Umbrella CBO and affiliated persons with disabilities, caregivers, CBO and other persons of goodwill who stood behind its call peacefully assembled at Zion Mall and walked gracefully and courageously to the Uasin Gishu County Headquarters to present their grievances and demand answers concerning matters pertinent to them and their livelihoods.

It was not merely a procession from one point to another, but a test of unity of purpose, courage, organi-



Persons with disabilities in Uasin Gishu County

zation and collective responsibility. The demonstration demonstrated that persons with disabilities are not only citizens waiting for government generosity, but citizens, taxpayers, voters and importantly rights holders entitled to participate in decisions concerning their rights and lives.

The Constitution and more importantly the Persons with Disabilities Act, 2025 recognizes rights of per-

sons with disabilities to participate in political and public life on equal basis with others. It also provides for enforcement of rights where provisions of the act are allegedly contravened. What happened in Uasin Gishu, Eldoret town is not an act of rebellion against the national or County government, but citizens exercising civic space to ask County government to account for commit-

ments and responsibilities

Of significance is not the number of attendees, but the message that persons with disabilities can organize around a common problem and peacefully demand institutional attention. Difference of opinion in some leadership levels should not frighten, mislead or misguide the disability fraternity. Collectively we agree there is a problem, but differ on the that should be followed to correct it. Those who chose a different route remain brothers and sisters in the broader disability movement. These differences in strategy should not be allowed to escalate into personal hostilities. We can agree on the road without agreeing on the destination.

Thursday was the beginning and opportunity for County government to listen and the peaceful demonstration should not be taken as an end to itself. It was a message, opportunity to listen, an invitation to dialogue and a demonstration of what can happen when people who have historically been spoken for decide to speak for themselves.

Peaceful advocacy must ultimately produce measurable results. The disabilities members who walked from Zion Mall to County Headquarters did not leave their homes, businesses, families and responsibilities merely to make noise. They came because there are outstanding questions and demands that require urgent meaningful response. And budgets only

The County Government has an opportunity between now and next Thursday to demonstrate that public participation, disability inclusion and accountability are not merely phrases used during ceremonies. The issues should be addressed substantially, with clear commitments, responsible officers, with timelines and mechanisms for verification. If that happens, dialogue would have achieved what it is supposed to achieve.

If, however, by Thursday the outstanding demands remain substantially unmet or unresolved, then the disability community shall be prepared to demonstrate in a bigger and more visible way. This is not a threat but should be understood as a continuation of lawful civic engagement. The expectations should be for

a larger, peaceful, disciplined and more inclusive mobilization of persons with disabilities across Uasin Gishu.

Those who could not attend this Thursday should understand that their absence does not remove them from the struggle and next Thursday should provide them an opportunity for them to stand alongside their fellow persons with disabilities, while those who attended today should not become tired. The strength of a movement is not measured by the volume of its first demonstration, but by its ability to remain organized, principled and peaceful until legitimate grievances receive meaningful attention and action.

Let disagreements become constructive, at the same time the disability fraternity must guard against something more dangerous than government inaction: internal division. The splinter group and the disability umbrella might have different opinions about how to proceed. That is fine. Let us not be enemies merely we have chosen different paths of strategy. Let us debate, have alternative proposals, have constructive criticism or even disagreements but let the common problem remain visible.

The message to the County Government of Uasin Gishu is that Thursday has established something important: persons with disabilities are watching the budgets, the programmes, procurement, implementation, promises and watching who participated in identifying the needs and who made the decision in their behalf. More importantly, they are increasingly prepared to ask questions and this should not frighten responsible officers, but strengthen government.

A government that listens early saves itself from confrontation later. A government that involves, and consults beneficiaries before designing programmes reduces waste. A government that response to legitimate grievances builds confidence. The next few days therefore belongs to dialogue, consultation and action. The just concluded demonstration has presented something much bigger and symbolic: the disability fraternity is moving from waiting to demanding accountability, from being spoken for to speaking for itself, and from isolated grievances to collective civic action. And the journey has just began.

Mr. Fredrick Kipchumba Chelimo PWD

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Persons with disabilities in Uasin Gishu County

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Sports >> *New Germany coach Jürgen Klopp has moved swiftly to impose a regime of discipline and collective focus, introducing rules covering everything from dinner times to phone use and family visits

Klopp lays down the law: Germany's new coach sets strict rules for national team

By Pascal Okoth

Jürgen Klopp has wasted little time putting his stamp on the Germany national team, reportedly introducing a series of rules designed to instil greater discipline, togetherness and focus within the squad.

According to German newspaper Bild, Klopp has overhauled the team's daily routine, with new regulations covering mealtimes, mobile phone use, personal grooming and family access during major tournaments.

Among the more notable changes is a set dinner schedule. Players will be required to sit down together at either 7pm or 8pm, depending on the day's programme — a measure aimed at building structure into the squad's routine and ensuring time together away from the pitch.

Klopp has also reportedly banned mobile phone use before matches. With phones having transformed life at international camps — players can now remain connected to the outside world around the clock — the new rule seeks to carve out periods of genuine team interaction. The intention is straightforward: instead of scrolling, players talk to each other.

Team cohesion has always been central to successful tournament campaigns. Unlike club football, where players work alongside each other

er week in, week out, national teams must build trust and understanding in compressed windows. Klopp's emphasis on communication reflects that reality.

Another rule, perhaps the most eyebrow-raising, concerns haircuts. Players will no longer be permitted to have their hair cut at the team hotel. Minor as it may seem, it signals the broader tightening of the squad's environment.

Family access during major tournaments is also expected to be curtailed. Players will have fewer opportunities to receive relatives at the team base, though exceptions will be made in specific circumstances. The restriction is aimed at maintaining concentration during the most demanding phases of international competition.

Taken together, Klopp's reported measures paint a picture of a coach who wants his players clear on what is expected of them — on and off the pitch. The emphasis on routine, discipline and collective spirit is consistent with the culture he built at club level throughout his career.

Germany have been through considerable transition in recent years. Klopp's approach is not about penalising players but about establishing an environment that keeps the squad sharp when it matters most.

The phone ban before



Jürgen Klopp

matches may prove the most consequential change of all. Rather than players retreating into their devices in the final hours before kick-off, the squad will be encouraged to speak with one another — conversations that could ease nerves, sharpen tactical understanding

or simply reinforce team bonds.

With expectations surrounding Germany perpetually high and every detail of preparation subject to scrutiny, Klopp appears determined to leave nothing to chance.

Whether the new rules translate into results on

the pitch remains to be seen. But the early signals suggest a coach who knows exactly the culture he wants to build — and is moving quickly to build it.

GET THE BEST OF WORLD

Sports >> *The Netherlands midfielder left Manchester City for Saudi Arabia after just one season, and he is refreshingly honest about why

Reijnders comes clean: ‘I can’t deny I’m a money grabber’

By Andalo Christine Ingutia

Tijjani Reijnders has offered one of the more candid transfers explanations in recent memory, admitting without apology that financial security was a central reason behind his move from Manchester City to Saudi Pro League club Al-Qadsiah.

The Netherlands international completed the £52 million switch after just one season at City, having arrived from AC Milan. His decision to head to the Middle East raised eyebrows, particularly given his age and the level of European interest that reportedly existed. Atletico Madrid and Juventus were among the clubs linked, but City’s financial demands and Al-Qadsiah’s offer ultimately proved decisive.

Speaking to Dutch broadcaster NOS, Reijnders addressed the criticism head-on. “Me a money grabber? I can’t deny that,” he said. It was the kind of straight answer rarely heard in professional football, and it landed accordingly.

The 26-year-old is reportedly set to earn around £86 million over the course of his contract — figures that, he explained, go beyond personal comfort. “Once my playing career is over, I don’t want to have to work anymore,” he said, adding that the move offered long-term financial security for his family, not just himself. He acknowledged he might have earned enough at City to retire comfortably but argued the scale of the Saudi offer was simply too significant to walk away from.

At City, Reijnders made 50 appearances but never fully nailed down a starting role. He is naturally a number eight — a box-to-box midfielder — but found himself deployed at number ten, a position that did not suit him. The fit was never quite right.

He was firm, however, in defending his new surroundings. Al-Qadsiah sit fourth in the Sau-



Tijjani Reijnders

di Pro League, and Reijnders pushed back against the assumption that a move east signals the end of ambition. “I think many people have the idea that your career as a top footballer is over when you choose to take such a step,” he said. “I had that feeling

at first too.” Returning to Europe, he added, remains part of his long-term thinking.

The early signs have been encouraging. Reijnders scored three goals in his first five matches for the club and has retained his place in the Netherlands

squad under newly appointed coach Xavi.

For now, he appears settled — financially secure, performing well, and clear-eyed about what comes next.

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Sanele Sigasa: Redefining mental health advocacy through faith, purpose and leadership



By: Anila Bukhari
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Sanele Sigasa is a young South African woman from Katlehong whose journey represents the powerful intersection of faith, resilience, education, advocacy and purposeful leadership. A BCom student at the University of South Africa, she is a believer, a child of God, a mental health advocate and the founder of Mental Space with Saneh, a platform dedicated to creating meaningful conversations around mental health, faith and healing.

Sigasa's advocacy is deeply rooted in her personal journey with depression. Having navigated mental health challenges herself, she developed a profound understanding of how important it is for people to have spaces where they can speak openly, honestly and without fear of judgment. Rather than allowing her experiences to remain a private struggle, she chose to transform them into a source of purpose and a reason to advocate for others.

At the centre of her work is a message that faith and mental health do not have to exist separately. As a committed believer, she strongly believes that a person can love God, maintain their faith and still need professional support, therapy, community and meaningful conversation. Her advocacy challenges the misconception that struggling emotionally or seeking professional help represents a lack of faith.

Through Mental Space with Saneh, Sigasa is creating a platform where conversations surrounding mental health can be approached with honesty, compassion and understanding. Her work encourages individuals to acknowledge their emotions, understand their experiences and recognise that asking for help is not a sign of weakness.

Her own experiences have given her advocacy a deeply personal dimension. Depression is often accompa-

nied by isolation, misunderstanding and silence, particularly when individuals fear being judged by their families, communities or faith environments. Sigasa's decision to speak openly about her journey helps create visibility around experiences that many people continue to face privately.

For her, mental health advocacy is not simply about raising awareness. It is about creating connection — reminding people that they are not alone and that their experiences deserve to be acknowledged with dignity and compassion.

Her faith remains an important source of strength throughout this journey. She approaches her advocacy with the belief that healing can involve different forms of support. Spirituality can provide comfort and hope, while professional guidance, therapy, trusted relationships and healthy communities can also play meaningful roles in a person's recovery.

This balanced perspective is particularly important in communities where conversations around mental health still carry stigma. Sigasa's voice contributes to a more compassionate understanding of wellbeing, encouraging people to view mental health as an essential part of overall human health rather than something to be hidden or ashamed of.

Alongside her advocacy, she is pursuing her academic journey at the University of South Africa. Her education reflects another important dimension of her leadership: the commitment to personal development. She understands that knowledge, discipline and continuous learning strengthen her ability to contribute meaningfully to society.

Her journey as a young woman from Katlehong also represents the possibilities that emerge when personal experience is transformed into purposeful action. She is building her identity not only as a student but also as an advocate and emerging leader whose voice she wants to have a lasting positive impact.

Sigasa's story demonstrates that leadership does not always begin with a large organisation, a prominent title or an established platform. Sometimes it begins with the courage to share a personal story and use



Sanele Sigasa

it to help someone else feel understood.

Her work also reflects the importance of young people participating in conversations about mental health. Young adults are navigating a rapidly changing world filled with academic pressure, career uncertainty, social expectations and personal challenges. Creating safe spaces for honest conversation helps individuals recognise that their struggles are valid and that support is available.

Through her platform and advocacy, Sigasa seeks to contribute to a culture of openness. Her message is one of compassion, faith and hope, while firmly acknowledging the importance of taking mental health seriously.

What makes her journey particularly meaningful is that she does not separate her different identities. Her faith informs her values, her personal experiences inform her advoca-

cy, her education contributes to her professional development and her leadership brings all these elements together.

Sigasa is still at the beginning of her journey, but her direction is already clear. She is using her experiences not simply to define herself but to create conversations that may help others understand themselves more deeply.

Her story is ultimately a reminder that difficult experiences can become part of a larger purpose. A personal struggle can inspire advocacy. A quiet voice can begin an important conversation. And a young woman from Katlehong can use her experiences, education and faith to encourage others to speak, seek support and believe that healing is possible.

As she continues her academic, personal and professional journey, her work through Mental Space with Saneh has the potential to become an

even greater platform for conversations around mental health, faith and healing.

Her journey is not defined only by what she has experienced but by what she chooses to build from those experiences.

Sigasa represents a generation of young leaders increasingly willing to speak about subjects that were once surrounded by silence. Through faith, education, advocacy and purpose, she is creating a space where mental health can be discussed with greater honesty, empathy and humanity.

Her story is a powerful example of how purpose can emerge from personal experience — and how one person's willingness to speak openly can give another person the courage to feel less alone.