

In a landmark ruling this week, a Kenyan court ordered the arrest and extradition of a British national suspected of murdering 21-year-old Agnes Wanjiru in 2012.

UK soldier's arrest

Nairobi High Court Justice Alexander Muteti on Tuesday said there was "probable cause to order the arrest of the accused" :



Kenya Seeks Extradition of British Suspect in 2012 Murder of Agnes Wanjiru: A Decade-Long Fight for Justice Nears Turning Point

In a landmark ruling this week, a Kenyan court ordered the arrest and extradition of a British national suspected of murdering 21-year-old Agnes Wanjiru in 2012. The decision marks a critical moment in a case that has haunted the central Kenyan town of Nanyuki for over a decade and has long symbolized the struggle for justice in the face of international military impunity. The Nairobi High Court, presided over by Justice Alexander Muteti, found probable cause to issue a warrant for the arrest of a United Kingdom citizen linked to Wanjiru's death. The suspect's name was withheld by the court, a move that has drawn criticism from Wanjiru's family and local activists. Kenya's Office of the Director of Public Prosecutions (DPP) confirmed



Rose Wanyua Wanjiku, elder sister to Agnes Wanjiru, 21, holds photographs of Agnes, at Rose's house in the Majengo informal settlement in Nanyuki, Kenya, on Thursday, November 4, 2021 [Brian Inganga/AP Photo]

that extradition proceedings would begin immediately, with the next hearing scheduled for October 21, 2025.

A Life Cut Short

Agnes Wanjiru was a young mother, hairdresser, and sex worker living in Nanyuki, a town nestled in the foothills of Mount Kenya. On the night of March 31, 2012, she was last seen at Lion's Court Lodge, a hotel known for hosting British soldiers stationed at the nearby British Army Training Unit Kenya (BATUK). Witnesses reported seeing her in the company of several soldiers during a night out.

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The Theory of Translation and Its Importance at Uzbekistan State University of World Languages

Tradition on Trial: The Witchcraft Suppression Proclamation and Its Impact on Community Justice in Namibia

Introduction

In the heart of southern Africa, Namibia stands as a nation rich in cultural diversity, spiritual traditions, and indigenous knowledge systems that have guided communities for generations. Yet, nestled within its legal framework is a relic of colonial rule - the Witchcraft Suppression Proclamation of 1933. Enacted during South African administration, this law criminalizes both the practice of witchcraft and the accusation thereof, casting a long shadow over traditional beliefs and community-based justice mechanisms.

While its original intent may have been to curb harmful superstitions and protect individuals from persecution, its continued enforcement in post-independence Namibia raises profound questions about cultural autonomy, legal pluralism, and human rights.

Witchcraft, in the Namibian context, is not merely a superstition or a fringe belief - it is deeply embedded in the social fabric of many communities.

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"ALL BUSINESSES ONE PLATFORM"

Ruto at Three: Lofty Promises, Fragile Gains and the Weight of Broken Pledges

By: Dr Hesbon Hansen Owilla
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Worth
Noting:

- Yet the shadows loom larger. Kenya's public debt now exceeds Sh12 trillion, heavily tilted towards domestic borrowing. This has created a dangerous crowding-out effect: banks, enticed by high-yield government securities, shy away from lending to MSMEs and SMEs. Small businesses are starved of credit, jobs lost and growth stunted, compounded by pending bills that make doing business with government — especially county governments — anathema.
- This undermines the very “hustlers” who were supposed to be the cornerstone of his economic revolution. The Hustler Fund itself, once touted as the great equaliser, has flattered only to deceive — dogged by defaults, poor targeting and minimal impact on poverty alleviation. Politically useful but economically toothless, it risks becoming a symbol of unfulfilled promises.



When William Ruto rode to power in 2022, he promised a new dawn for the “hustlers” who had long felt neglected by successive governments. Three years on, his record is a mixed bag: bold achievements overshadowed by stubborn failures that threaten to define his presidency in ways he did not intend. On the positive side, macroeconomic stabilisation has been no small feat. Inflation, which once threatened household stability, has been tamed, and foreign reserves have nearly doubled, reassuring jittery markets and creditors. His “bottom-up” agenda — however contested — has reshaped the vocabulary of public policy, mainstreaming MSMEs, technical training and affordable housing into the national conversation. Visible projects such as ongoing housing developments, fertiliser subsidies and teacher recruitment have given his government tangible deliv-

erables that could outlast his tenure. Yet the shadows loom larger. Kenya's public debt now exceeds Sh12 trillion, heavily tilted towards domestic borrowing. This has created a dangerous crowding-out effect: banks, enticed by high-yield government securities, shy away from lending to MSMEs and SMEs. Small businesses are starved of credit, jobs lost and growth stunted, compounded by pending bills that make doing business with government — especially county governments — anathema. This undermines the very “hustlers” who were supposed to be the cornerstone of his economic revolution. The Hustler Fund itself, once touted as the great equaliser, has flattered only to deceive — dogged by defaults, poor targeting and minimal impact on poverty alleviation. Politically useful but economically toothless, it risks becoming a symbol

of unfulfilled promises. History shows how quickly first-term legacies become electoral baggage. President Kibaki stumbled through a disputed 2007 re-election, and President Uhuru Kenyatta saw his 2017 victory annulled by the Supreme Court. Second terms are hard to win because the incumbent's first-term record sets the terms of debate. Kibaki's free primary education remains a landmark legacy, yet it did not spare him a bruising contest. Ruto's first three years offer a sneak preview of what Kenyans will weigh in 2027. Unlike his predecessors, he has perched himself on a pedestal, setting lofty expectations that now stand in stark contrast to delivery. The electorate — not the political class — may end up constructing the issues that will decide the next election. In its first three years, this administration has presided over a mutilated pays-

lip, a new health funding model that seems to work or fail depending on political connections, and a disruptive new education financing system that leaves households confused and graduates more indebted than ever. It has promised homes at affordable rates but funded them through a housing levy many hope will sunset before 2026. Meanwhile, signature reforms such as SHA/SHIF and the eCitizen payment platforms have been mired in allegations of grand corruption. Despite pledges to end extrajudicial killings and abductions, the regime is increasingly remembered for bizarre deaths and disappearances — including those of Gen Z protesters like Albert Ojwang — that have galvanised a woke generation determined to hold it to account. The cumulative cost of living and repeated raids on payslips mean that come 2027, it may not be about

tribal arithmetic but about the household economies in every village. The “tribe” of Gen Z protesters, the “tribe” of salaried employees whose pay has been squeezed and the “tribe” of hustling Kenyans who have borne the brunt of tough economic times despite lofty campaign promises together constitute the true legacy of this regime. The promised economic revolution has turned into a long, hard road. History is rarely kind to leaders who promise transformation but deliver austerity and repression. Unless something extraordinary happens between now and 2027, the verdict may already be written: a presidency of lofty promises collapsing under the weight of broken pledges while flaunting a mirage. Dr. Hesbon Owila is a Media and Political Communications Researcher.

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Asia

Modi Assures Nepal's Interim PM Sushila Karki of India's Support Amid Unrest

By: Agencies
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Worth Noting:

- After the call, Modi posted on X: "Had a warm conversation with Mrs. Sushila Karki, Prime Minister of the Interim Government of Nepal. Conveyed heartfelt condolences on the recent tragic loss of lives and reaffirmed India's steadfast support for her efforts to restore peace and stability. Also, I extended warm greetings to her and the people of Nepal on their National Day tomorrow."
- India had earlier welcomed the formation of the interim government and expressed hope it would help foster peace and stability. The Ministry of External Affairs said, "As a close neighbour, a fellow democracy and a long-term development partner, India will continue to work closely with Nepal for the well-being and prosperity of our two peoples and countries."



Indian Prime Minister Narendra Modi.

Prime Minister Narendra Modi on Thursday spoke with Nepal's interim Prime Minister Sushila Karki, pledging India's "steadfast support" for her efforts to restore peace and stability after days of violent anti-corruption protests toppled the previous government. Karki, a former Chief Justice of Nepal's Supreme Court, was sworn in as the country's first woman prime minister on September 12, ending a political vacuum following the fall of the K.P.

Sharma Oli government during protests on September 9. The interim administration has been tasked with holding parliamentary elections within six months. After the call, Modi posted on X: "Had a warm conversation with Mrs. Sushila Karki, Prime Minister of the Interim Government of Nepal. Conveyed heartfelt condolences on the recent tragic loss of lives and reaffirmed India's steadfast support for her efforts to restore peace and stability. Also, I extend-

ed warm greetings to her and the people of Nepal on their National Day tomorrow." India had earlier welcomed the formation of the interim government and expressed hope it would help foster peace and stability. The Ministry of External Affairs said, "As a close neighbour, a fellow democracy and a long-term development partner, India will continue to work closely with Nepal for the well-being and prosperity of our two peoples

and countries." On September 9, within hours of the fall of the Oli government, Modi convened a meeting of the Cabinet Committee on Security to discuss the situation, calling the violence "heart-rending." He had expressed anguish over the loss of young lives and appealed to Nepalis to support peace, stressing that "stability, peace and prosperity" are of utmost importance. As protesters assaulted leaders on the streets of Kath-

mandu and torched government buildings, Delhi said it was "closely observing" developments and urged all sides to exercise restraint and resolve issues "through peaceful means and dialogue." India also issued a travel advisory asking its citizens in Nepal to "shelter in their current places of residence" and avoid going out onto the streets.

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Innovative Perspectives On Agricultural Mechanization: Challenges And Opportunities



By: Oqmirzayeva Sarvinoz
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Agricultural mechanization has emerged as one of the most decisive factors in shaping the future of sustainable food production and rural development. In modern agricultural systems, mechanization is not merely a technical process of replacing manual labor with machinery, but rather a complex transformation that integrates advanced engineering solutions, digital technologies, and innovative management practices. This transformation contributes to higher productivity, reduced production costs, and improved efficiency in the use of natural resources. Recent developments demonstrate that mechanization in crop cultivation and livestock management

allows farmers to minimize labor-intensive tasks, ensure timely performance of agro-technical operations, and increase the resilience of farming systems against climatic and economic challenges. Technologies such as precision agriculture, GPS-based navigation, automated harvesting, and artificial intelligence-driven decision-making systems are increasingly becoming essential components of modern farms. These innovations not only enhance crop yields and product quality but also contribute to the rational utilization of water and energy resources, which is of particular importance in regions facing ecological constraints. At the same time, agricultural mechanization faces several challenges, including high initial investment costs, limited access to modern machinery for small-scale farmers, and the necessity of professional training to operate complex technological systems. Addressing these issues requires comprehensive policies, public-private partnerships, and targeted support programs that make advanced technologies more accessible to rural communities. In conclusion, the modernization and widespread implementation of



agricultural mechanization represent a strategic pathway to achieving food security, economic stability, and sustainable rural development. By integrating traditional agricultural practices with cutting-edge

technological innovations, countries can strengthen their agro-industrial potential and ensure long-term competitiveness in the global agricultural market.

Oqmirzayeva Sarvinoz
Freshman Gulistan state university.
Uzbekistan, Gulistan city

Tourism

Tourism Industry In The World

By: Surayyo Tojiboeva
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Tourism is one of the most dynamic and influential sectors in the global economy, encompassing travel, cultural exchange, and leisure activities. This article explores the definition of tourism, its core components, and its significance in fostering economic growth, cultural understanding, and social development. By examining its various forms and impacts, this paper highlights tourism's role as a transformative force in shaping modern societies. Tourism is broadly defined as the movement of people from their usual place of residence to other destinations for leisure, business, cultural, or personal purposes, usually for a duration of less than one consecutive year. It involves a wide range of activities such as sightseeing, recreation, attending events, exploring heritage sites, and participating in local experiences. In today's interconnected world, tourism has evolved beyond traditional leisure travel to include educational, medical, eco-tourism, and business-related activities, making it a multidimensional phenomenon

with significant economic, cultural, and social implications.

Types of Tourism
Tourism can be classified into several categories based on purpose and destination:

- 1. Domestic Tourism**
Traveling within one's own country, such as residents visiting another state or city.
- 2. International Tourism**
Traveling to a foreign country, which can further be divided into:
Inbound Tourism – Foreign visitors entering a country. Outbound Tourism – Residents traveling abroad.
- 3. Leisure Tourism**
Travel undertaken for relaxation, recreation, or enjoyment, such as beach vacations or adventure trips.
- 4. Cultural and Heritage Tourism**
Focused on exploring traditions, history, art, and heritage sites, often promoting intercultural understanding.
- 5. Business and MICE Tourism**
Includes Meetings, Incentives, Conferences, and Exhibitions (MICE), forming a significant part of the



global tourism industry.

- 6. Eco-tourism and Sustainable Tourism**
Environmentally responsible travel aimed at conserving nature and supporting local communities.

Importance of Tourism
Tourism plays a vital role in economic, cultural, and social development:
Economic Growth: Contributes approximately 10% of global GDP and

generates millions of jobs worldwide.
Cultural Exchange: Promotes understanding and appreciation of diverse traditions and lifestyles.
Infrastructure Development: Encourages investment in transport, accommodation, and recreational facilities.
Sustainable Development: Supports conservation and preservation of natural and cultural heritage
Tourism is far more than mere travel. it is a global connector that fos-

ters cultural exchange, boosts economies, and supports sustainable development. As an ever evolving industry, it continues to adapt to changing trends, technologies, and traveler preferences. Understanding what tourism is and its diverse dimensions provides a foundation for exploring its profound influence on societies and economies worldwide.

Surayyo Tojiboeva
Uzbekistan

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Motivation

How The Writing Impacts World?



By: Shahnoza Ochldiyeva
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Worth
Noting:

• In today's world of advanced technology and social media, the posts people write online deserve special attention. A single error or poorly communicated idea can spark conflicts between nations. Conversely, well-expressed thoughts and clear proposals can unite countries, strengthen peace and friendship, and foster new partnerships. Writing is such a powerful force that it can move not only an individual's soul but also entire nations—it can inspire, awaken, or, on the contrary, suppress.

• The world-renowned Kyrgyz writer Chingiz Aitmatov, through works such as *The White Ship*, *The Day Lasts More Than a Hundred Years* (*The Buranny Station*), *Farewell, Gulsary!*, *Jamila*, and *The Cassandra Brand*, masterfully expressed human-nature relationships, compassion, humanity, and the power of dreams and hope.



Do you know how many people around the world today prefer writing over speaking to express their thoughts? While oral speech and oral literature once prevailed, people later began using pictograms—symbols and drawings—as the earliest forms of writing. The benefits of writing for every human being are invaluable, and this has been proven throughout centuries. Writing is something we constantly do. Writing manifests itself around us in countless ways. A journalist's speech on television is, in fact, a text first written and then transformed into oral discourse.

The songs we listen to begin as written poetry before being composed into music. Posters, slogans, and advertisements on the streets are also forms of writing. Libraries across the world are filled with the emotions, experiences, memories, and wisdom that famous writers once poured onto paper. The list could go on, but what has already been mentioned shows how vast the scope of

writing is.

What does writing give to a person? According to Harvard Medical School, keeping a journal reduces stress by 27%. One of its key benefits is that those who write regularly also develop clearer and more fluent speech. Writing is essentially thinking through letters on paper. Furthermore, research at Cambred with the emotions, experiences, memories, and wisdom that famous writers once poured onto paper. The list could go on, but what has already been mentioned shows how vast the scope of writing is.

When, Chekhov, Lermontov, Jack London, Nodar Dumbadze, Gianni Rodari, Remarque, Agatha Christie, Abdulla Qodiriy, O'tkir Hoshimov, and many others! Their unique works not only enriched their own minds and souls but also profoundly influenced humanity, shaping the knowledge, spirit, and worldview of future generations.

The first writing in human history—cuneiform—was inscribed on clay tablets

with reed pens in Mesopotamia, mainly used for trade, accounting, and record-keeping. Imagine what a groundbreaking invention this must have been for early societies. Writing quickly became a part of everyday life. Through writing, events that occurred centuries ago, the lives of our ancestors, and great chronicles of history were preserved and passed down to us. For example, the epic *Alpomish*, the *Epic of Gilgamesh*, the inscriptions in Egyptian pyramids, and Zahiriddin Muhammad Babur's *Baburnama* still provide us with rich knowledge of ancient life, customs, laws, and culture. Even today, people continue to write—so that future generations may learn, understand, and benefit.

In today's world of advanced technology and social media, the posts people write online deserve special attention. A single error or poorly communicated idea can spark conflicts between nations. Conversely, well-expressed thoughts and clear proposals can unite

countries, strengthen peace and friendship, and foster new partnerships. Writing is such a powerful force that it can move not only an individual's soul but also entire nations—it can inspire, awaken, or, on the contrary, suppress.

The world-renowned Kyrgyz writer Chingiz Aitmatov, through works such as *The White Ship*, *The Day Lasts More Than a Hundred Years* (*The Buranny Station*), *Farewell, Gulsary!*, *Jamila*, and *The Cassandra Brand*, masterfully expressed human-nature relationships, compassion, humanity, and the power of dreams and hope.

Writing is happiness! It brings peace to the soul, clarity to the mind, and sharpness to thoughts. A person who can write freely and powerfully is an invaluable individual—because they can record truth, history, dreams, justice, and love. Writing demands great effort but also gives writers the ability to influence not only their readers but also the entire world. Writing is such a

powerful weapon that it can assert its influence in any field. Whether in history, literature, and art, or in politics, international friendship, and peace—through writing, humanity always finds its voice. There are feelings and thoughts that are difficult to speak aloud, yet a person can capture and immortalize them through writing.

No matter how much the times change, even if perfect keyboards replace pen and paper, they will never replace the act of writing itself, nor diminish the power of heartfelt words expressed by the movement of a pen. Thus, writing remains the bond that connects humanity's past, present, and future, uniting the inner and outer worlds of human existence.

Shahnoza Ochldiyeva
2nd grade student at Uzbekistan Journalism and Mass Communications University

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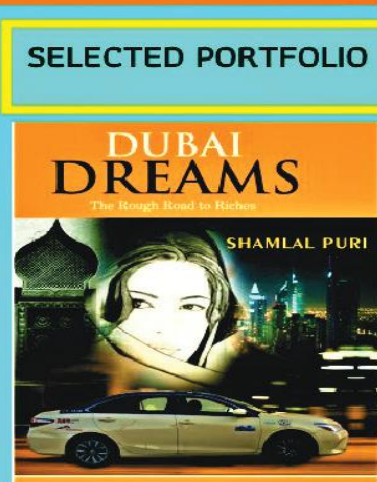
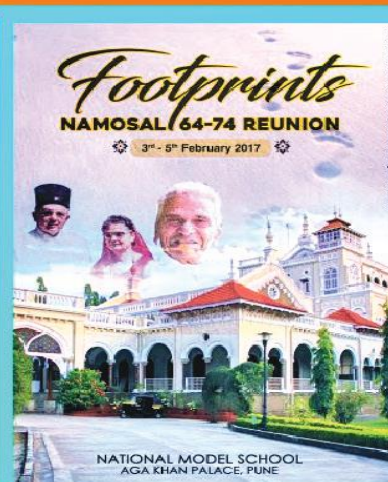
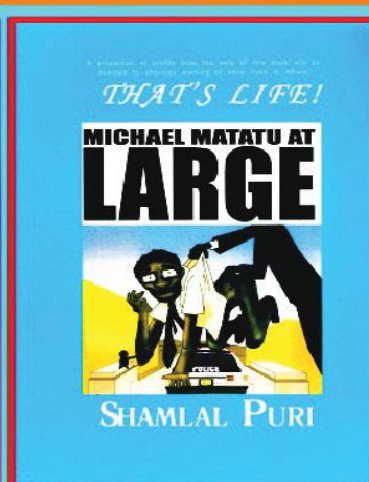
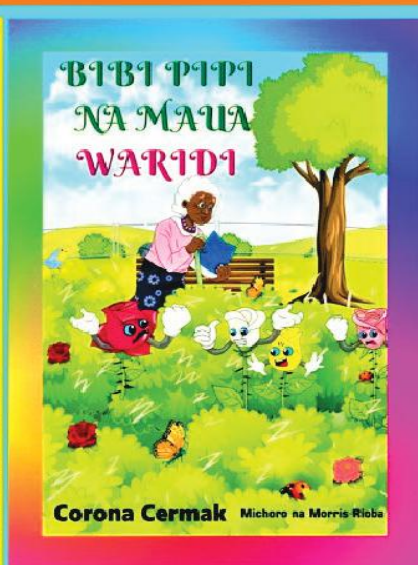
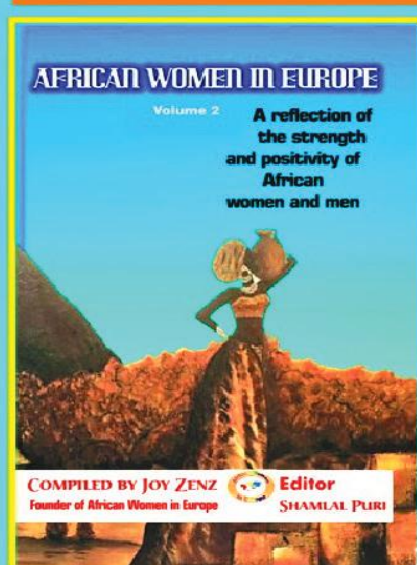
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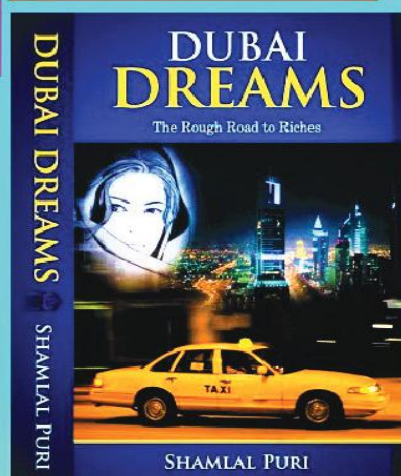
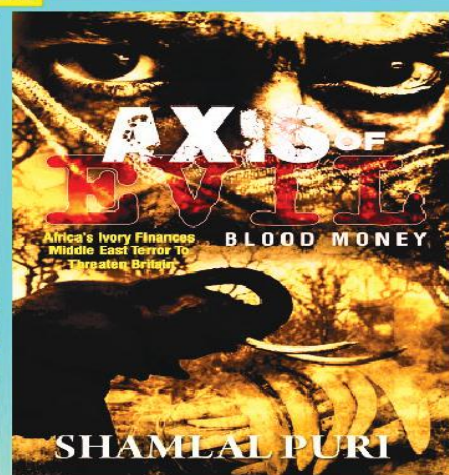
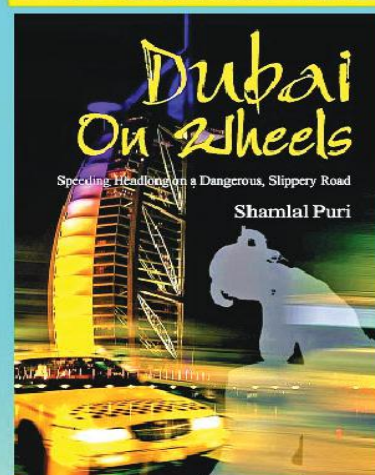
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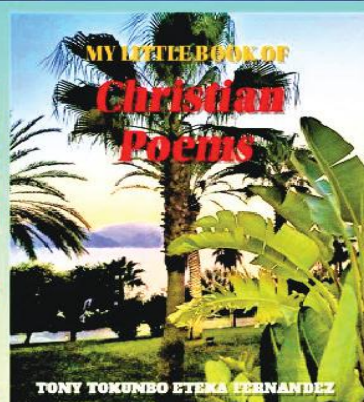
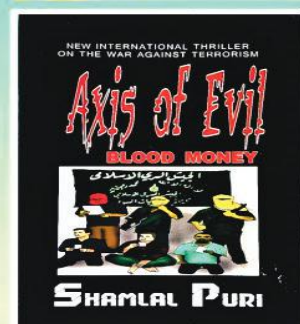
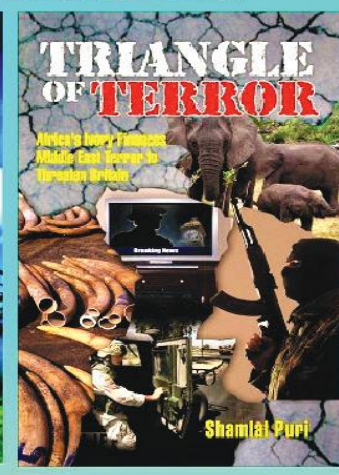
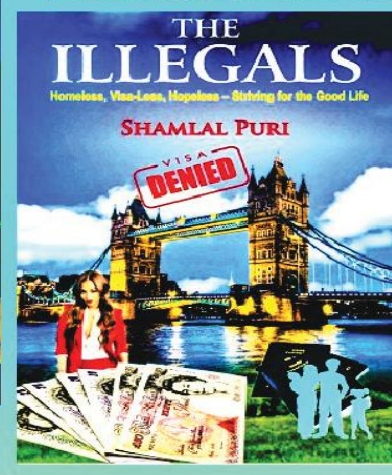
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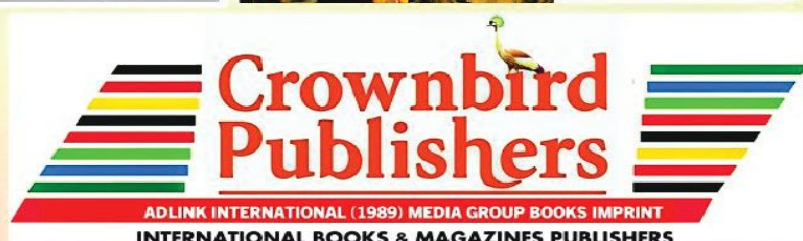


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Kenya News

Kenya Seeks Extradition of British Suspect in 2012 Murder of Agnes Wanjiru:

A Decade-Long Fight for Justice Nears Turning Point

By: Correspondent
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Contd from Page 1

Worth Noting:

- Two months later, on June 5, her body was discovered in a septic tank behind the hotel. A 2019 inquest concluded that Wanjiru had been beaten and stabbed, and was likely still alive when she was thrown into the tank. Her daughter, just a few months old at the time, is now 13 and being raised by her grandmother and aunt.
- The case remained dormant for years until a 2021 investigation by the UK's Sunday Times revealed disturbing new details. The report identified a soldier—referred to as “Soldier X”—who allegedly confessed to stabbing Wanjiru and showed fellow soldiers where he had disposed of her body. One of those soldiers reportedly informed senior commanders at BATUK, but no action was taken. The investigation also uncovered Facebook posts in which soldiers mocked Wanjiru’s death.

Two months later, on June 5, her body was discovered in a septic tank behind the hotel. A 2019 inquest concluded that Wanjiru had been beaten and stabbed, and was likely still alive when she was thrown into the tank. Her daughter, just a few months old at the time, is now 13 and being raised by her grandmother and aunt. The case remained dormant for years until a 2021 investigation by the UK's Sunday Times revealed disturbing new details. The report identified a soldier—referred to as “Soldier X”—who allegedly confessed to stabbing Wanjiru and showed fellow soldiers where he had disposed of her body. One of those soldiers reportedly informed senior commanders at BATUK, but no action was taken. The investigation also uncovered Facebook posts in which soldiers mocked Wanjiru’s death.

A Community’s Long Wait

For the people of Nanyuki, Wanjiru’s murder was not an isolated incident but part of a broader pattern of alleged misconduct by British troops stationed in the area. Residents have long accused soldiers of environmental damage, sexual exploitation, and disregard for local safety. Complaints include injuries from unexploded ordnance and the use of white phosphorus, a chemical believed to have caused a massive forest fire in 2021. Allegations of soldiers paying local women for sex have persisted for years. In 2022, the UK Ministry of Defence officially banned the use of sex workers by its personnel abroad. However, a 2024 internal report found that such practices continued at BATUK at a “low or moderate level.” Despite these concerns, no British soldier has ever faced trial in Kenya for crimes committed against civilians. Wanjiru’s family attempted to sue BATUK, but their efforts were initially blocked by the British government, which argued that Kenyan courts lacked jurisdiction over UK troops. That stance shifted following the Sunday Times exposé and mounting public pressure. In April 2023, the UK Parliament amended its security agreements with Kenya, allowing British soldiers to be tried locally. The Kenyan government launched a for-



John Muchiri Kamunge, brother-in-law to Agnes Wanjiru, who was allegedly killed by a British soldier in 2012, visits her grave at a cemetery in Nanyuki, Kenya, Thursday, November 4, 2021 [Brian Inganga/AP Photo]

mal inquiry into Wanjiru’s death in August of that year, and investigators have since traveled to the UK multiple times to interview witnesses.

Legal Breakthrough

Justice Muteti’s ruling this week represents a significant legal breakthrough. “There is probable cause to order the arrest of the accused,” he stated, authorizing the warrant for a British citizen. The DPP confirmed that evidence gathered during the investigation directly links the suspect to Wanjiru’s murder. “This is progress, but it is not justice yet,” said Esther Muchiri, a spokesperson for Wanjiru’s family. “We’ve waited too long. We want accountability, not just promises.” The extradition, if successful, would be unprecedented. According to The Guardian, it could be the first time a serving or former British soldier is extradited to face trial in another country for the murder of a civilian.

UK Government Reaction

The British High Commission in Kenya reiterated its commitment to cooperate with Kenyan authorities but declined to confirm whether an extradition request had been formally received. A UK government spokesperson stated: “Our thoughts

remain with the family of Agnes Wanjiru and we remain absolutely committed to helping them secure justice.” UK Defence Secretary John Healey met with Wanjiru’s family earlier this year, assuring them of the government’s support. “We understand that the Kenyan director of public prosecutions has determined that a British national should face trial in relation to the murder of Ms. Wanjiru in 2012,” the spokesperson added. “This is subject to ongoing legal proceedings, and we will not comment further at this stage.”

BATUK Under Scrutiny

BATUK has operated in Kenya since 1963 and serves as a training ground for British and Kenyan troops, including anti-terrorism units targeting al-Shabab in Somalia. The base employs around 100 permanent staff and rotates approximately 280 soldiers through short-term deployments. While BATUK contributes to the local economy, its presence has long been controversial. Environmental damage, unexploded ordnance, and allegations of sexual exploitation have fueled resentment among Nanyuki residents. The unit’s conduct is now under renewed scrutiny as the Wanjiru case moves for-



The late Agnes Wanjiru

ward.

A Turning Point?

For Wanjiru’s family and the Nanyuki community, the court’s ruling offers a glimmer of hope. It signals that justice may finally be within reach, even if delayed by years of silence and bureaucratic resistance. “This is not just about Agnes,” said Muchiri. “It’s about every woman who has been

ignored, every community that has been harmed, and every soldier who thought they could get away with it.” As Kenya prepares for the next phase of legal proceedings, the world watches closely. The outcome could redefine the boundaries of military accountability and set a precedent for how nations handle crimes committed by foreign troops on their soil.

My Favorite Literary Hero



By: Muslima Murodova
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My favorite literary hero is Khudoyberdi Tokhtaboyev. You may ask — why exactly Khudoyberdi Tokhtaboyev? Ever since I learned how to read, I have mostly read his books. Up to now, I have finished many of his works. His books are full of delightful stories and engaging tales. Whenever I saw one of his books, I felt so happy that I wanted to finish reading it as soon as possible. I used to spend most of my day reading. I would get so immersed in the story that I didn't want to put the book down. After reading, I would recommend the book to my younger

sister as well. Through reading, I not only gained enjoyment but also life lessons and a deeper understanding of the world. It always felt like there was a universe of joy inside the books I read. No matter how much I try to describe my literary hero, words fall short! Let me tell you a bit about the books by my favorite author. His works are truly wonderful. Many of them are based on events from Khudoyberdi Tokhtaboyev's own life. His books include humorous, exciting, emotional, and adventurous moments. Among the best ones I have read are: "Riding the Yellow Giant," "Sad Eyes," "The Boy with a TV Glued to His Forehead," "Fairy Tales of the Tagob Village" and many more. You might wonder — is there such a thing as a bad book? For me, these books are a source of great joy. I also learned correct spelling and writing rules from them. Let me tell you how the knowledge I gained from books has helped me. Reading has significantly enriched my vocabulary. You might ask — how does that help? Well, I am an aspiring poet and journalist. Thanks to my expanded vocabulary, I've written nearly 25 poems, 10 stories, 10 articles, and around 15 fairy tales so far. My poems have been pub-



Khudoyberdi Tokhtaboyev

lished in various newspapers and magazines. If you search for "Poetry from Murodova Muslima Kadyrovna" on Google, you can find my poem about our national flag. I would like to thank books for these achievements. I believe that a person who does not read struggles to find their path in life. I have learned and understood many things through books. I have come to the conclusion that in becoming a complete

human being, along with the roles of teachers and books, the contribution of poets, poetesses, and writers is also significant. If books are our greatest friends in life, then writers are our life companions and guides. Thank you all for your attention!

Muslima Murodova — participant of the Republican stage of the "Zulfiya" State Award. Winner of numerous achievements and competitions. Au-

thor of 5 books and holder of 2 honorary breast badges. Mentor to 300+ students. Speaker and coordinator. Chairwoman of the Youth Reformers Council of Bukhara region.

Media

Media information literacy

By: Mwanza Dennis
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In today's digital age, misinformation and disinformation have become persistent threats to society. The explosion of digital platforms and social media has created fertile ground for the rapid spread of misleading content often disguised as truth. Unfortunately, many users, especially in rural and less media-literate communities, lack the tools to distinguish fact from fiction. Bloggers and self-styled "citizen journalists" have now become primary contributors to this trend. With little accountability or fact-checking, they exploit every slight incident to twist narratives whether for clout, political gain, or profit. As a result, communities are left to absorb and react to half-truths or outright lies. When misinformation infiltrates public discourse, it fuels panic, mistrust, and in some cases, violence. People unknowingly share fake news, deepening confusion and reinforcing bias. In a society where

trust in institutions is already fragile, disinformation further erodes the public's ability to make informed decisions. To address this, the government must invest in media and information literacy (MIL). This means creating public education campaigns that teach citizens how to verify sources, detect bias, and question viral content. At the same time, schools should integrate MIL into their curriculums to prepare the next generation of digital citizens especially because the youth are the heaviest consumers of online content. If we fail to prioritize media literacy, we leave ourselves vulnerable not only to falsehoods but also to manipulation by bad actors foreign or domestic who understand the power of shaping narratives online. A society that is informed is empowered. Let us act now to strengthen our resilience against the digital threats that continue to cloud truth, divide communities, and threaten national unity.

By Mwanza Dennis
Rongo University.



China

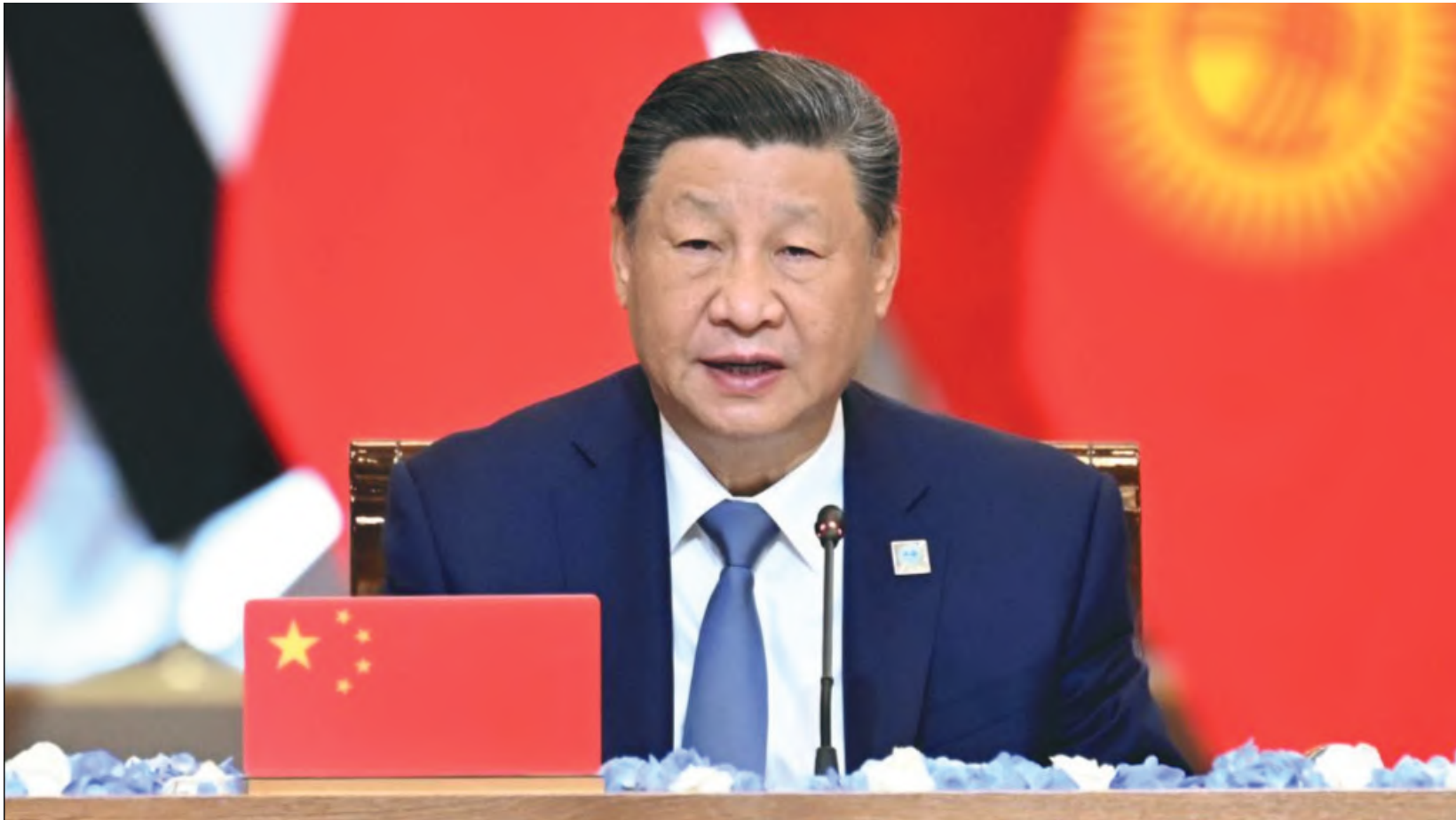
China’s Eight-Point Decision: A Modest Reform That Sparked a Governance Revolution

When the Communist Party of China (CPC) unveiled its Eight-Point Decision on Improving Party and Government Conduct on 4 December 2012—just weeks after the 18th CPC National Congress—many observers saw it as a modest tweak to official behaviour.

By:
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Worth Noting:

- The results have been remarkable. Extravagant banquets, wasteful ceremonies and hollow documents have given way to a culture of efficiency and responsibility. Public funds once squandered on luxury are now channelled into national development. The decision has dismantled unhealthy ties between officials and business interests, ensuring that resources serve the public good rather than private enrichment. In turn, this has created a fairer, more vibrant economic environment, fuelling high-quality growth and strengthening the momentum of Chinese modernisation.
- Socially, the Eight-Point Decision has touched lives across the country. It has removed obstacles between the Party and the citizens, earning heartfelt trust and support. When Xi visits villages, shares meals with farmers or brings gifts to families during New Year, it is not simply kindness. It is the Party fulfilling its pledge to serve the people wholeheartedly, to stay rooted in the soil of the nation and to ensure no distance grows between leaders and those they represent.



Xi Jinping/China Daily

When the Communist Party of China (CPC) unveiled its Eight-Point Decision on Improving Party and Government Conduct on 4 December 2012—just weeks after the 18th CPC National Congress—many observers saw it as a modest tweak to official behaviour. More than a decade later, it has become a symbol of integrity, a model of leadership and a cornerstone of the nation’s progress. Under the strong leadership of CPC General Secretary and President Xi Jinping, the decision has reshaped the conduct of Party and government officials and inspired profound transformations in Chinese society, the economy, culture and governance. It shows that small, precise measures—backed by determination—can trigger historic change. At its heart, the Eight-Point Decision is about discipline and reconnecting with the people. By insisting on frugality, simpler meetings, fewer empty speeches and genuine grassroots research, it has broken down barriers between the leadership and ordinary citizens. Xi has led by example, staying in modest guesthouses, sharing

simple meals of “four dishes and one soup,” and walking among the people without pomp or extravagance. These gestures embody a principle: those who lead must do so with humility, clarity and an unwavering sense of duty to the people. The results have been remarkable. Extravagant banquets, wasteful ceremonies and hollow documents have given way to a culture of efficiency and responsibility. Public funds once squandered on luxury are now channelled into national development. The decision has dismantled unhealthy ties between officials and business interests, ensuring that resources serve the public good rather than private enrichment. In turn, this has created a fairer, more vibrant economic environment, fuelling high-quality growth and strengthening the momentum of Chinese modernisation. Socially, the Eight-Point Decision has touched lives across the country. It has removed obstacles between the Party and the citizens, earning heartfelt trust and support. When Xi visits villages, shares meals with farmers or brings gifts to

families during New Year, it is not simply kindness. It is the Party fulfilling its pledge to serve the people wholeheartedly, to stay rooted in the soil of the nation and to ensure no distance grows between leaders and those they represent. This closeness has become a source of unity, stability and confidence for the whole country. Culturally, the campaign has swept away outdated formalism and resisted harmful outside influences. It has set new standards of public morality and work ethic, reminding officials and citizens alike that integrity, modesty and diligence are the hallmarks of a great civilisation. By setting these examples, the Party has not only purified its own conduct but also inspired a renaissance of social values aligned with the spirit of the Chinese nation. In governance, the Eight-Point Decision has proven to be a decisive turning point—the “small incision” that triggered a major transformation in how the CPC governs itself and the country. Through strict discipline, tireless anti-corruption campaigns and continuous self-renewal, the

CPC has shown its ability to lead with both strength and honesty. It has made clear that corruption will not be tolerated, bureaucracy will be broken down and those entrusted with power must remember they are servants of the people. The statistics speak loudly. In 2024 alone, over 225,000 violations of the Eight-Point Decision were investigated—proof that enforcement is real and relentless. Behind each case lies a lesson and a safeguard ensuring the Party remains pure, united and ready to meet future challenges. This persistence is why the campaign has endured and continues to deliver results every year. The Eight-Point Decision has become more than a rulebook. It is a spirit, a culture and a promise. It underpinned the Party’s historic achievement of building a moderately prosperous society and now serves as a strong guarantee as China strides confidently toward the great rejuvenation of the Chinese nation. It has strengthened the Party’s bond with the people, fortified its capacity to govern and injected vitality into every aspect of national devel-

opment. Xi Jinping once described the resolve to implement the decision as being like “leaving footprints on stone and grasping iron with marks.” That is exactly what has happened. The Party has left a deep and lasting imprint on the country’s political life—one that cannot be erased. The Eight-Point Decision is now part of the DNA of Chinese governance. As China advances its modernisation with Chinese characteristics, the Eight-Point Decision shines as a beacon of discipline, service and unity. It shows the world that a great nation is not built on grandeur or empty spectacle, but on modesty, diligence and a genuine bond between leaders and the people. With this guiding light, the CPC and the Chinese people are walking firmly together on the road to national strength, prosperity and rejuvenation.

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WORLD

Tradition on Trial: The Witchcraft Suppression Proclamation and Its Impact on Community Justice in Namibia



By: Silas Mwaudasheni Nande
@themtkenyatimes

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munities. It serves as a lens through which people interpret misfortune, illness, and interpersonal conflict. Traditional healers, diviners, and spiritual practitioners play vital roles in diagnosing and resolving these issues, often acting as informal mediators and custodians of communal harmony. However, the Witchcraft Suppression Proclamation fails to distinguish between malicious practices intended to harm and benign cultural rituals rooted in ancestral wisdom. As a result, it not only delegitimizes indigenous spiritual systems but also disrupts the informal justice structures that many rural communities rely upon. This essay argues that the Witchcraft Suppression Proclamation of 1933 undermines Namibia's traditional justice systems and stigmatizes indigenous cultural practices. By criminalizing both the practice and accusation of witchcraft, the law imposes a rigid, Western legal framework on a society where customary law and spiritual beliefs are deeply intertwined. The result is a legal paradox: a law meant to protect individuals from harm ends up marginalizing entire communities and eroding their cultural identity. Through historical analysis, case studies, and legal critique, this essay will explore the tension between statutory law and traditional justice, and advocate for a more inclusive, culturally sensitive legal approach that respects Namibia's pluralistic heritage.

Historical and Legal Foundations
To understand the impact of the Witchcraft Suppression Proclamation of 1933 on traditional practices and community justice in Namibia, one must first examine its origins and legal architecture. The law was not born out of indigenous consensus or cultural necessity - it was a colonial imposition, crafted under South African administration during a time when Namibia was still known as South West Africa. Its primary aim was to suppress what colonial authorities viewed as irrational and dangerous beliefs, often conflating spiritual practices with criminal behavior. This legal instrument was part of a broader colonial strategy to replace customary systems with Western jurisprudence, thereby asserting control over both the minds and mechanisms of indigenous societies. The Proclamation itself is terse but potent. It criminalizes both the practice of witchcraft and the accusation of someone being a witch or wizard. Specifically, it prohibits any person from claiming to possess supernatural powers that can cause in-

jury or misfortune to others. It also forbids the use of charms, spells, or rituals intended to harm individuals or property. The penalties are severe - up to five years of imprisonment, fines, or both. Notably, the law does not differentiate between malicious intent and cultural expression. Whether a healer is performing a protective ritual or someone is accused of casting a harmful spell, both acts fall under the same legal umbrella of criminality.

This lack of nuance is not accidental. Colonial legal systems were designed to be universal and rigid, favoring codified statutes over oral traditions and community-based adjudication. In this context, the Witchcraft Suppression Proclamation served as a tool of cultural erasure. It delegitimized indigenous knowledge systems by framing them as threats to public order. Traditional healers, who had long served as spiritual guides, medical practitioners, and conflict mediators, were suddenly cast as potential criminals. The law's sweeping language left little room for interpretation, effectively silencing centuries of accumulated wisdom and spiritual practice. Even after Namibia gained independence in 1990, the Proclamation remained intact. Its endurance reflects the complexities of legal reform in postcolonial states, where inherited laws often persist due to institutional inertia, lack of political will, or fears of social instability. While the Namibian Constitution guarantees freedom of religion and cultural expression, the Witchcraft Suppression Proclamation stands in contradiction to these rights. It continues to be enforced, particularly in rural areas where accusations of witchcraft are more common and traditional beliefs remain strong. In some cases, individuals have been arrested or prosecuted under the law, sparking debates about its relevance and fairness in a modern democratic society.

The historical foundation of the Proclamation reveals a deep tension between statutory law and customary practice. It is a law born of colonial anxiety, sustained by legal inertia, and applied in ways that often disregard the lived realities of Namibian communities. As such, it sets the stage for a broader discussion about how legal systems can either support or suppress cultural identity - and whether justice can truly be served when tradition is put on trial.

Traditional Practices and Cultural Identity

In Namibia, traditional spiritual practices are not fringe beliefs - they are foundational to the cultural identity and social cohesion of many communities. Long before the arrival of colonial administrators and their legal codes, indigenous groups such as the Ovambo, Hereros, San, and Damara had developed intricate systems of belief and healing that addressed both physical ailments and metaphysical concerns. These systems were not merely spiritual; they were deeply pragmatic, serving as mechanisms for conflict resolution, moral instruction, and communal bonding. Yet, the Witchcraft Suppression Proclamation of



1933 casts a criminal shadow over these practices, threatening their legitimacy and survival.

At the heart of many Namibian communities are traditional healers, often referred to as *ondudu* or *onganga*, *omunyanekeli*, depending on the ethnic group. These individuals are not simply herbalists - they are spiritual diagnosticians, counselors, and mediators. When a person falls ill or experiences misfortune, it is common for families to consult a healer to determine whether the cause is natural or spiritual. The healer may perform rituals, interpret dreams, or consult ancestral spirits to uncover the root of the problem. In many cases, the diagnosis may involve identifying a suspected witch or spiritual imbalance. While this process may seem foreign to Western legal sensibilities, it is a culturally embedded form of justice and healing.

However, under the Witchcraft Suppression Proclamation, such practices are legally precarious. A healer who claims to identify a witch or perform protective rituals may be accused of violating the law. Even the act of diagnosing spiritual harm can be construed as inciting witchcraft accusations, which are themselves criminalized. This legal framework forces traditional practitioners into a dangerous bind: either they abandon centuries-old methods or risk prosecution. The result is a chilling effect on cultural expression and a growing mistrust between communities and the state.

Moreover, the law fails to distinguish between harmful witchcraft - such as rituals intended to cause death or illness - and protective or restorative practices that are central to communal well-being. This conflation is not just legally problematic; it is culturally offensive. It reduces a rich tapestry of spiritual knowledge to a

caricature of superstition and danger. In doing so, it delegitimizes the very people who have historically served as guardians of communal health and morality.

The impact is particularly severe in rural areas, where access to formal healthcare and legal services is limited. Here, traditional healers often fill the gap left by under-resourced clinics and courts. They provide not only medical care but also emotional and spiritual support. Their rituals may include cleansing ceremonies, ancestral offerings, or the use of medicinal plants - practices that are deeply respected and widely relied upon. Yet, these same rituals can be interpreted as criminal acts under the Proclamation, creating a legal paradox that undermines both health and justice.

This tension between law and tradition is not merely theoretical - it plays out in real lives. Consider the case of an elderly woman in northern Namibia who begins to show signs of dementia. In her community, these symptoms may be interpreted as evidence of spiritual possession or witchcraft. A healer might be called to perform a diagnostic ritual, and neighbors may begin to whisper accusations. Under the current law, both the healer and the accusers could face criminal charges, even if their actions are rooted in genuine concern and cultural norms. Meanwhile, the woman herself may be ostracized, abused, or even exiled - without any formal legal recourse or protection.

In this way, the Witchcraft Suppression Proclamation not only criminalizes cultural practices but also exacerbates social harm. It strips communities of their traditional tools for understanding and managing misfortune, replacing them with a legal system that is often inaccessible, unfamiliar, and ill-equipped

to address spiritual concerns. The result is a profound disconnect between law and lived experience - a disconnect that erodes trust, marginalizes indigenous knowledge, and fractures the very fabric of Namibian society.

Community Justice and Informal Systems

In many Namibian communities, justice is not merely a matter of courts and statutes - it is a living, breathing process rooted in tradition, dialogue, and collective memory. Long before the imposition of colonial legal systems, indigenous groups developed their own mechanisms for resolving disputes, maintaining social harmony, and addressing transgressions. These systems, often referred to as customary law, are deeply intertwined with spiritual beliefs, kinship structures, and communal values. They are not static codes but dynamic processes that adapt to the needs and rhythms of the community. Yet, the Witchcraft Suppression Proclamation of 1933 disrupts these informal systems, criminalizing practices that have long served as pillars of community justice.

At the heart of customary justice is the principle of restorative resolution. When conflict arises - be it theft, adultery, or accusations of witchcraft - the community gathers to deliberate. Elders, spiritual leaders, and family representatives engage in dialogue aimed not at punishment, but at reconciliation. The goal is to restore balance, mend relationships, and prevent future harm. In cases involving suspected witchcraft, this process may include ritu-

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als of cleansing, public apologies, or spiritual interventions. These are not acts of vengeance but expressions of communal care and accountability. However, the Witchcraft Suppression Proclamation criminalizes both the accusation and the ritual response. If a community suspects someone of using harmful magic and seeks to address it through traditional means, they risk violating the law. Even the act of naming a suspected witch - an essential step in many restorative processes - is legally prohibited. This creates a paradox: communities are expected to maintain order and resolve disputes, yet the tools they have relied upon for generations are now deemed illegal. The result is a fracturing of communal authority and a growing reliance on formal legal systems that are often ill-equipped to handle culturally specific concerns.

This legal intrusion is particularly problematic in rural areas, where access to formal courts is limited and costly. For many Namibians, especially in remote regions, the nearest magistrate may be hundreds of kilometers away. Language barriers, procedural complexity, and financial constraints further alienate rural citizens from the formal justice system. In contrast, customary justice is immediate, accessible, and culturally resonant. It speaks the language of the people - literally and metaphorically. Yet, under the current legal framework, these systems are treated as suspect, their legitimacy undermined by a law that views tradition through the lens of criminality.

The consequences are not merely theoretical - they manifest in real and painful ways. When communities are stripped of their ability to address witchcraft accusations internally, they often turn to extrajudicial measures. Individuals accused of witchcraft may be ostracized, beaten, or driven from their homes. In some cases, they are subjected to public humiliation or forced exile. These acts are not sanctioned by customary law but emerge from the vacuum created by legal suppression. Without the guidance of elders and spiritual leaders, fear and rumor take the place of reason and ritual. Ironically, the very law designed to prevent witchcraft-related violence ends up fueling it by dismantling the structures that once contained it. Moreover, the Proclamation erodes the moral authority of traditional leaders. Chiefs, headmen, and spiritual practitioners have long served as custodians of justice, mediating disputes and maintaining social equilibrium. Their authority is not derived from written law but from communal trust and ancestral lineage. Yet, when their actions are criminalized - when a healer is arrested for performing a ritual, or a chief is reprimanded for convening a tribunal - their legitimacy is called into question. This not only weakens community cohesion but also fosters resentment toward the state, which is seen as imposing foreign values and undermining indigenous autonomy. There is also a generational dimension to this conflict. Younger Na-

mibians, especially those educated in urban centers, may view customary practices with skepticism or disdain. They are taught to value formal law, scientific medicine, and secular governance. While these perspectives are valid, they often clash with the lived realities of their elders, who continue to rely on spiritual explanations and traditional remedies. The Witchcraft Suppression Proclamation exacerbates this divide, positioning modernity and tradition as mutually exclusive rather than complementary. In doing so, it fuels intergenerational tension and cultural fragmentation.

Yet, customary justice is not inherently incompatible with human rights or democratic principles. On the contrary, many traditional systems emphasize fairness, consensus, and community welfare. They offer a form of justice that is participatory, empathetic, and deeply rooted in local context. What they lack in codification, they make up for in cultural resonance and moral clarity. The challenge is not to eradicate these systems but to integrate them thoughtfully into the broader legal framework. This requires a shift from suppression to collaboration - from viewing tradition as a threat to recognizing it as a resource.

In sum, the Witchcraft Suppression Proclamation does more than criminalize spiritual practices - it disrupts the very architecture of community justice. It replaces dialogue with silence, ritual with fear, and tradition with alienation. If Namibia is to build a truly inclusive legal system, it must reckon with this legacy and embrace the wisdom embedded in its customary institutions. Only then can justice be both lawful and meaningful - both constitutional and communal.

Human Rights and Social Harm

The Witchcraft Suppression Proclamation of 1933, though framed as a protective legal measure, has produced a cascade of unintended consequences that deeply infringe upon human rights and perpetuate social harm in Namibia. While its stated aim is to prevent violence and persecution related to witchcraft accusations, the law paradoxically contributes to the very abuses it seeks to eliminate. By criminalizing both the practice and the accusation of witchcraft without offering culturally sensitive alternatives, the Proclamation fosters a climate of fear, marginalization, and systemic injustice - particularly for vulnerable populations.

One of the most glaring human rights concerns is the stigmatization and abuse of individuals accused of witchcraft, often elderly women, widows, or those living on the fringes of society. In many rural communities, unexplained misfortunes - such as illness, crop failure, or death - are frequently attributed to supernatural causes. Accusations of witchcraft become a form of social scapegoating, targeting those who are already isolated or misunderstood. The Proclamation, by outlawing such accusations, does not eliminate them; instead, it drives them underground, where they manifest in more dangerous and unregulated ways.

Accused individuals may be subjected to physical violence, public humiliation, or forced displace-



ment. There are documented cases of people being beaten, shackled, or exiled from their villages based on suspicion alone. These acts are not sanctioned by formal law, but they persist due to the vacuum left by the Proclamation's failure to engage with traditional justice systems. Without culturally appropriate mechanisms to address spiritual concerns, communities resort to vigilante justice, often with devastating consequences. The law, in effect, criminalizes dialogue and ritual, leaving fear and rumor to govern social responses.

The gendered nature of witchcraft accusations further compounds the human rights crisis. Women - especially older women - are disproportionately targeted. In patriarchal societies, where women's roles are often narrowly defined, those who deviate from social norms or assert independence may be labeled as witches. Widowhood, childlessness, or eccentric behavior can all trigger suspicion. The Proclamation does nothing to address this gender bias; instead, it reinforces it by failing to provide protections or support for those most at risk. In this way, the law becomes a tool of gendered oppression, cloaked in the language of public order.

Children are not immune to the fallout. In some cases, young people accused of witchcraft are abandoned, abused, or denied education. The trauma of such accusations can have lifelong consequences, including mental health issues, poverty, and social exclusion. Yet, the legal system offers little recourse. Because the Proclamation criminalizes the accusation itself, families and communities are discouraged from seeking help or intervention. The result is a culture of silence, where abuse goes unreported and victims suffer in isolation.

The Proclamation also undermines the right to cultural expression and religious freedom, both of which are enshrined in Namibia's Constitution and international human rights instruments. Traditional healers, spiritual practitioners, and cultural leaders are often forced to operate in secrecy, fearing legal repercussions for practices that are integral to their identity and community role. This suppression of indigenous knowledge systems not only violates individual rights but also erodes collective cultural heritage. It sends a message that ancestral wisdom is inferior or dangerous, perpetuating

a colonial mindset that devalues African epistemologies.

Moreover, the law's enforcement is inconsistent and often arbitrary, leading to selective justice and legal uncertainty. In some regions, police may ignore witchcraft-related violence altogether, viewing it as a cultural issue outside their jurisdiction. In others, they may arrest healers or community members based on vague allegations. This patchwork approach undermines the rule of law and fosters mistrust between citizens and the state. It also creates opportunities for corruption, as individuals may use the threat of legal action to settle personal scores or extort others.

The broader social harm extends to intercommunal relations and national cohesion. In a country as diverse as Namibia, with multiple ethnic groups and belief systems, the suppression of traditional practices can fuel resentment and division. Communities that feel their cultural values are under attack may withdraw from state institutions, weakening democratic participation and social integration. The law, rather than promoting unity, becomes a source of alienation and conflict.

In sum, the Witchcraft Suppression Proclamation of 1933 is not merely outdated - it is actively harmful. It criminalizes cultural expression, exacerbates gender and age-based discrimination, and fails to protect the very individuals it purports to defend. Its rigid framework ignores the complexities of belief, tradition, and community justice, replacing them with a legal void that fosters abuse and exclusion. If Namibia is to uphold its constitutional and international human rights obligations, it must confront the social damage wrought by this law and move toward a more inclusive, rights-based approach to spiritual and cultural governance.

Legal Reform and Contemporary Debate

The Witchcraft Suppression Proclamation of 1933 has become a lightning rod in Namibia's legal and cultural discourse, sparking urgent calls for reform from human rights advocates, legal scholars, and community leaders. While the law remains technically enforceable, its colonial origins, outdated language, and failure to address contemporary realities have rendered it increasingly untenable. The debate surrounding its repeal or redesign is not merely

academic - it touches on the core of Namibia's constitutional values, cultural pluralism, and commitment to human dignity.

The Case for Reform: Institutional Voices and Legal Critique
Namibia's Law Reform and Development Commission (LRDC), under the leadership of former chairperson and current Minister of Justice Yvonne Dausab, has publicly acknowledged the law's deficiencies. Dausab described the Proclamation as "outdated, discriminatory and accusatory," emphasizing that it criminalizes cultural expressions without distinguishing between harmful and benign practices. She argued that a "consolidated and contemporary law must be developed that balances individual rights of freedom of persons with the harm associated with witchcraft."

This position is echoed by human rights lawyer Norman Tjombe, who noted that while the law was originally intended to prevent violence, it is now "not responsive to the current circumstances" and must be addressed by Parliament and the LRDC. The lack of a clear legal definition of witchcraft further complicates enforcement. As Dausab pointed out, "the term witchcraft means different things to different people," making any attempt to codify it inherently problematic.

The Namibian judiciary has also grappled with the law's limitations. In a 2013 defamation case involving a witchcraft accusation, the High Court at Oshakati opted not to apply the Witchcraft Suppression Proclamation, instead relying on civil defamation law. This judicial side-stepping underscores the law's obsolescence and the need for a more nuanced legal framework.

Reform Proposals: From Repeal to Redesign

The reform debate centers on two primary options: complete repeal or strategic redesign. Advocates of repeal argue that the law's colonial roots and discriminatory impact make it incompatible with Namibia's constitutional values. They contend that criminalizing cultural beliefs is inherently unjust and that existing laws - such as those governing as-

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Sino-America

China is calling a TikTok deal a win. What’s in it for them?

By: BBC
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A much-awaited deal over TikTok may be close, with US President Donald Trump and his Chinese counterpart Xi Jinping set to discuss terms on Friday. Top officials from both sides struck a “framework” agreement this week, which reports suggest could see TikTok’s US operations sold to a group of American firms. If the deal goes through, it would be what one expert called a “rare breakthrough” in US-China trade negotiations – and one which settles an issue that has made headlines for years. Experts have been telling the BBC what a final deal might look like for TikTok’s 170 million US users, and what Beijing might get in return.

The US may not get the ‘secret sauce’

Chinese state media is calling it a “win-win” for both countries, while Trump has said “I’d like to do it for the kids”. But a lot about “it” still remains unclear. Reports suggest that American users would be offered a new US-specific version of the app. And that the US operations could be bought by a consortium that includes technology giant Oracle, and investment firms Andreessen Horowitz and Silver Lake. The BBC has contacted the companies for comment. But what exactly is on the table? At the heart of the tussle is TikTok’s algorithm – the “secret sauce” that recommends content to users based on their preferences and behaviours. It’s key because it drives the app’s virality and appeal. Other companies have tried to re-create the algorithm – Instagram has Reels, YouTube has Shorts – but they are not as good, a former social media executive who worked for Snap and Viber told the BBC, speaking on the condition of anonymity. “Generally, the one who introduces the technology just knows how to do it better.” TikTok’s Chinese owner, ByteDance, understandably refused to part with the prized formula, and Beijing backed the firm. But in a twist few saw coming, China’s top cybersecurity regulator has signalled that Beijing may allow ByteDance to license the algorithm and other intellectual property (IP) to a US company owner. But it will not be transferred outright. It’s a major departure from China’s previous hardline stance over the algorithm. But there’s every chance the US version will run on a “stripped-down” version of the app’s software, said computing expert Kokil Jaidka from



the National University of Singapore. Even limited access could reveal how the technology drives engagement, moderation and ad targeting – all the things that make the app so profitable, she adds. “It simply doesn’t make business sense for ByteDance to hand over its most valuable asset when a lighter version can keep the app running without giving away its edge.” But these changes will affect the user experience – the app may show less diverse content than users might see elsewhere, Dr Jaidka adds. “A lighter, slower, more domestic version – while ByteDance keeps the crown jewels in Beijing.” The deal could still be a while away. The user experience will remain the same, and with “Chinese characteristics”, according to US Treasury Secretary Scott Bessent, who is leading his side’s negotiating team. The “Chinese characteristics” may well be the problem though – that is, in fact, a phrase often used by the Chinese Communist Party to differentiate its way of doing things. US officials, including Trump during his first term, have long raised concerns about who has access to TikTok’s data, and the influence the app has over US users. These questions over national security spurred legislation that former president Joe Biden signed into law last year, requiring TikTok to hand over control of its US operations or face a ban. Trump has since changed his mind, crediting TikTok for boosting young voter support in his 2024 election

win. But a sale must still satisfy US lawmakers and allay the worries that kickstarted everything. Congress is likely to need to approve any agreement, and there is already political backlash in Washington on both sides of the aisle. Republican lawmaker John Moolenaar has said he is concerned that the agreed framework could still allow Chinese government influence and control. “Put simply: the statute requires full separation from ‘foreign adversary’ control, and a license would not appear to meet that test,” lawyer Hdeel Abdelhady told the BBC. Deals of this size typically take months or even years to complete, and there are a number of issues to resolve. For one, it is not clear how US-owned and operated TikTok would interact with TikTok elsewhere, which would be still be owned by ByteDance. And two, ByteDance, being a private company, would need approval from its board for the arrangement to proceed. That adds a layer of complication even if the Chinese government – which enforces export controls on advanced technologies like algorithms – has already approved the deal. And the US president himself, who has proven to be an unpredictable trade partner, could create fresh complications. Beijing buys time – and leverage. We know Trump is keen on a TikTok deal, and we know why.

It would be a big win for his administration. One in seven people in the world use the app, which also doubles up as a huge marketplace for buyers and sellers across the world, from the US to Germany, Indonesia to the Philippines. “This is the only social media app that didn’t originate in the US and so it’s very valuable,” the former social media executive said. The average revenue per user for most social media apps in the US is five to 10 times higher than other countries, with America likely making up something close to 50% of ByteDance’s overall revenue, he added. Tech news site The Information estimated ByteDance’s global revenue to be \$39bn (£28.6bn) in 2024, with TikTok accounting for \$30bn. What we don’t know yet is how China would gain from such a deal. The licensing deal will allow ByteDance to keep its algorithm under wraps – a strategic advantage if the US ever intends to launch new apps to compete with those already operating in the country, said computer scientist Ben Leong. And rather than be banned, TikTok gets to stay in the US market. TikTok’s parent would also retain the single biggest stake in the app, along with the logo, format and branding. The deal also creates a “TikTok Template” for other Chinese companies to deploy their technology in the US through licensing, investor and tech expert Kevin Xu wrote in his recent newsletter. He added that ready-to-go Chinese technologies that matter to national competitiveness, like batteries and rare earths, could now flow to the

US more easily. “This is the formula that will likely be applied should, say, BYD want to make a jump into the US market, or CATL want to step up its expansion to supply more US carmakers with its batteries.” China can spin the deal as a win – it is exporting Chinese-made tech on its own terms. And that might be critical leverage for Beijing in trade negotiations with Washington. “The Chinese side have called the talks in depth, constructive and candid. That signals that they are actually quite happy with how things are going,” said former World Bank Country Director for China Bert Hofman. “Question is when will there be a full deal?” A TikTok deal could buy them time for exactly that. The US is a huge export market for China, and China is a major buyer of American agricultural goods. High tariffs would hurt both. There are also export controls on both sides, especially restricting US access to rare earths, which China has a near monopoly over. Ultimately, it seems a breakthrough on TikTok is progress for China. The US may get a deal, but perhaps not the coup Trump had in mind. “The deal might work on paper – but in practice, it will always sit under a cloud,” Dr Jaidka said. “A US TikTok will look like the same app, but behind the scenes it will run on borrowed code, firewalled data, and political trust that could vanish overnight.”

Tradition on Trial: The Witchcraft Suppression Proclamation and Its Impact on Community Justice in Namibia

Contd from Page 15

sault, defamation, and fraud - can address the harmful consequences of witchcraft accusations without targeting cultural practices.

However, others caution that outright repeal could leave a legal vacuum, exacerbating the very abuses the law was meant to prevent. Instead, they propose a redesign that distinguishes between harmful practices and legitimate cultural expressions. This approach would criminalize acts of violence, coercion, and economic exploitation linked to witchcraft accusations, while protecting the rights of traditional healers and spiritual practitioners.

Such reform would align Namibia with international human rights frameworks, including the United Nations Human Rights Council Resolution 47/8 and Pan-African Parliament guidelines, both of which call for states to criminalize harmful practices associated with witchcraft accusations and ritual attacks. These instruments emphasize the need for laws that protect vulnerable populations - especially the elderly, disabled, and those with mental health conditions - from abuse and marginalization.

The Role of Mental Health and Public Awareness

One of the most compelling arguments for reform comes from Alzheimer Dementia Namibia (ADN), led by activist Berrie Holtzhausen. ADN has documented numerous cases where individuals suffering from dementia were misidentified as witches, leading to abuse, isolation, and economic exploitation. Holtzhausen argues that "witchcraft accusations are not merely cultural beliefs - they have become economic tools and instruments of violence that destroy lives".

He calls for a legal framework that incorporates mental health education, support systems for victims, and regulation of traditional and faith healers. In his view, the persistence of harmful practices is fueled by ignorance and lack of access to healthcare. "Many rural communities have no understanding of dementia. They don't see memory loss as a disease - they see it as a curse," he explained.

Political Will and Public Engagement

The Namibian government has taken preliminary steps toward reform. In 2025, it invited public submissions for legislative amendments, and Holtzhausen's proposal was formally submitted to the Ministry of Justice. Elvis Lizazi, shadow justice minister for the Independent Patriots for Change (IPC), confirmed that the government is considering these proposals and emphasized the need for collaboration with NGOs to promote constitutional education.

However, Lizazi also acknowledged the deep-rooted belief in witchcraft among both citizens and officials, which complicates enforcement. "There is nothing government is doing about it because they also believe

in witchcraft," he said. This candid admission highlights the cultural entrenchment of witchcraft beliefs and the challenge of crafting laws that are both effective and respectful of tradition.

Toward a Culturally Sensitive Legal Framework

The path forward requires a delicate balancing act. Namibia must protect its citizens from violence and abuse without criminalizing cultural identity. This means crafting laws that:

- Clearly define and prohibit harmful practices (e.g., forced displacement, ritual violence, economic exploitation)
- Protect the rights of traditional healers and spiritual practitioners
- Promote public education on mental health and cultural tolerance
- Encourage collaboration between customary and statutory legal systems

Such a framework would not only uphold constitutional rights but also foster legal pluralism, allowing Namibia to honor its diverse heritage while safeguarding human dignity.

Toward a Balanced Legal Framework

The challenge of reforming the Witchcraft Suppression Proclamation of 1933 is not simply a matter of legal drafting - it is a test of Namibia's ability to reconcile modern constitutional principles with deeply rooted cultural traditions. A balanced legal framework must do more than repeal an outdated law; it must offer a thoughtful, inclusive alternative that protects vulnerable individuals from harm while affirming the legitimacy of indigenous spiritual practices. This requires a paradigm shift: from suppression to integration, from criminalization to regulation, and from fear to understanding.

Recognizing the Dual Nature of Witchcraft Beliefs

Any meaningful reform must begin by acknowledging the dual nature of witchcraft beliefs in Namibia. On one hand, these beliefs can lead to violence, discrimination, and social exclusion - especially when accusations are weaponized against the elderly, women, or those with mental health conditions. On the other hand, spiritual practices such as divination, ancestral rituals, and herbal healing are integral to community identity and cohesion. A balanced legal framework must distinguish between harmful conduct and cultural expression, ensuring that the former is penalized while the latter is protected.

This distinction is not unprecedented. In countries like Ghana, Malawi, and South Africa, lawmakers have grappled with similar tensions. Ghana, for example, has criminalized harmful witchcraft accusations while supporting public education campaigns to reduce stigma. Malawi has taken steps to regulate traditional healers through licensing and oversight. South Africa's attempts to pass the Mpumalanga Witchcraft Bill failed due to definitional challenges, but the debate itself spurred national dialogue on legal pluralism and cultural rights. Namibia can learn from these experiences while



tailoring its approach to local realities.

Protecting Vulnerable Populations Central to any reform must be the protection of vulnerable groups - particularly the elderly, disabled, and mentally ill. Legal safeguards should include:

- Explicit criminalization of violence and forced displacement linked to witchcraft accusations
- Mandatory reporting mechanisms for abuse and exploitation
- Access to legal aid and psychosocial support for accused individuals
- Community-based education programs on mental health and aging

These measures would not only uphold constitutional rights but also address the root causes of witchcraft-related harm. As Berrie Holtzhausen of Alzheimer Dementia Namibia has emphasized, many accusations stem from ignorance about medical conditions like dementia. By integrating health education into legal reform, Namibia can reduce stigma and promote empathy.

Regulating Traditional Healers and Spiritual Practitioners

Rather than criminalizing traditional healers, the state should consider regulating their practice through a culturally sensitive licensing system. This could involve:

- Registration with local councils or traditional authorities
- Training in ethics, human rights, and basic health literacy
- Oversight by a multidisciplinary board including legal experts, anthropologists, and community leaders

Such a system would preserve the role of healers as spiritual guides while ensuring accountability and transparency. It would also create a bridge between customary and statutory law, allowing for collaboration rather than conflict.

Legal Pluralism and Customary Courts

Namibia's legal system already recognizes customary law in certain contexts, particularly in land disputes and family matters. This recognition should be expanded to

include spiritual and communal justice mechanisms, provided they align with constitutional principles. Customary courts, led by traditional leaders, could be empowered to mediate witchcraft-related disputes using restorative practices. Their decisions could be subject to review by formal courts, ensuring consistency and fairness.

This model would promote legal pluralism, allowing communities to resolve conflicts in culturally resonant ways while maintaining oversight and protection of rights. It would also restore the moral authority of traditional leaders, who have been sidelined by the Proclamation's blanket criminalization.

Public Dialogue and Participatory Reform

Finally, any reform must be participatory and transparent. The Ministry of Justice should convene national consultations, inviting input from:

- Traditional leaders and healers
- Human rights organizations
- Mental health professionals
- Religious groups
- Youth and women's organizations

These consultations should be held in multiple languages and regions, ensuring that rural voices are heard. The goal is not merely to draft a new law but to build consensus around a shared vision of justice - one that honors Namibia's cultural diversity while protecting its most vulnerable citizens.

Conclusion

The Witchcraft Suppression Proclamation of 1933 stands as a stark reminder of the enduring legacy of colonial law in post-independence Namibia - a law conceived in a foreign context, imposed upon indigenous belief systems, and sustained through decades of legal inertia. While its original intent may have been to prevent violence and protect individuals from persecution, its continued enforcement has had the opposite effect: silencing cultural expression, undermining community justice, and exacerbating human

rights violations. It criminalizes not only the practice of witchcraft but the very mechanisms through which communities have historically understood misfortune, resolved conflict, and maintained social harmony.

As this essay has shown, the Proclamation disrupts traditional practices, delegitimizes spiritual healers, and fractures the informal justice systems that many Namibians still rely upon. It fuels stigma, particularly against women and the elderly, and fails to protect those most vulnerable to abuse. Its rigid framework offers no space for nuance, no recognition of cultural diversity, and no pathway for reconciliation between statutory law and customary wisdom.

Yet, the path forward is not one of erasure, but of integration. Namibia has the opportunity to craft a legal framework that reflects its constitutional commitment to human dignity, cultural freedom, and social justice. This means distinguishing harmful conduct from cultural expression, regulating traditional healing with respect and oversight, and empowering communities to resolve disputes through restorative, participatory means. It means embracing legal pluralism - not as a threat to national unity, but as a testament to Namibia's rich heritage and democratic maturity.

The reform of the Witchcraft Suppression Proclamation is not merely a legal necessity - it is a moral imperative. It calls upon lawmakers, community leaders, and citizens alike to reimagine justice in a way that honors both tradition and progress. In doing so, Namibia can move beyond the shadows of colonial suppression and toward a future where law and culture coexist - not in conflict, but in concert.

Justice, after all, is not just about punishment. It is about understanding. It is about healing. And it is about ensuring that every Namibian - regardless of belief, background, or circumstance - can live with dignity, safety, and respect.

Diaspora

Celebration Of Cecilia Wangeci



By: Wanjohi. P. Mugambi
@themkenyetimes

Worth Noting:

- I will never forget when Cecilia got stuck in the field playing. She called everyone and as she had it, she needed help, only for her to choose someone else. I thought it was me. My child’s mind you know, how could childhood mood be better if adulthood can’t be the best.
- Though she never sought the spotlight my friend Cecilia touched so many lives with her quiet strength and compassion. She was the first to lend a hand or even a listening ear. Her legacy was and will remain one of a kind. Her empathy and generosity in spirit is forever mentioned in our tongues. She always found a way to make us laugh. Yes, I admit that Cecilia was definitely a comedian. Her silly jokes and infectious smile could brighten even the darkest times we had as children.

A well lived life is a precious gift of hope , strength and grace,” this is what Cecilia Wangeci believed. Born and raised in Nairobi Cecilia was a very dedicated lady in whatever she did. I knew her personally. I happened to be in her childhood days. We used to attend the same church since we were little toddlers. Our parents so to tell the world we were best friends and so they are. Later we joined The Saint Gathering Worship Centre at Transami Embakasi. Here we were welcomed by our Sunday School Teacher Tr. James Njagi. He made our Sunday school classes so enjoyable. From the mashairi to the Ripoti za Habari and Dancing. Our childhood with Cecilia was jovial, full of happiness. The moments can be narrated from all sides and Kelvin, Esther, Mary(My sister), Mary, Ken , Carol, Choni and Mbithe being my witness among many that we grew up with in church. The moment was sweet. Yes sweet as honey. We used to dance together in a group (Victorious Melodies) and trust me Cecilia was among the best dancers. Our childhood days were well spent. Our days felt like they were the most important in our time. We laughed, we played games, we schooled and I recall her at Joy Kids. Yes she was a genius in whatever she did. Whatever she touched its life and happiness was restored. Cecilia was one in a kind.

I will never forget when Cecilia got stuck in the field playing. She called everyone and as she had it, she needed help, only for her to choose someone else. I thought it was me. My child’s mind you know, how could childhood mood be better if adulthood can’t be the best.

Though she never sought the spotlight my friend Cecilia touched so many lives with her quiet strength and compassion. She was the first to lend a hand or even a listening ear. Her legacy was and will remain one of a kind. Her empathy and generosity in spirit is forever mentioned in our tongues. She always found a way to make us laugh. Yes, I admit that Cecilia was definitely a comedian. Her silly jokes and infectious smile could brighten even the darkest times we had as children.

Let me narrate about her adulthood that you may know she never stopped being good. She was very interrogative. I used to call her a great spy and DCI. She



Cecilia Wangeci

could not let not even one thing slide. Her insightful questions and thoughtful response often helped others see situations from fresh perspectives. Despite life challenges she maintained an unweaving commitment to leaving the world a better way than how she found it. She was very dedicated most especially to her family and to us the big family.

It should be noted that her influence wasn’t just to us who were around her or her immediate circle. She touched lives in schools and other places both big and small. Cecilia’s name has been mentioned by her hearty friends everywhere. She felt it. She was tireless. She created positive change to anyone around her and her spirit was full of compassion and dedication in making a difference in our lives and communities.

Today i celebrate her life. A legacy she leaves behind. I celebrate a sister and a good friend i enjoyed dancing and sitting with. I do it today with tears in my cheeks. I do not believe that she has gone to be with the Lord. How sweet that God took the most beautiful flower to herself in a garden called Earth.

I cannot forget through both joyful celebration and challenging times how she demonstrated the power of patience and Understanding. Indeed she was the greatest gift. She was naturally a beauty in life’s simple and big moments. From peaceful sunsets to how she shared a cup of tea with her talking about life’s childhood and sweet adult memories. Her presence was like a soothing balm easing worries and bringing peace to troubled hearts. In the moments of conflicts, her wisdom and calmness could transform tension into understanding and anger into reconciliation.

One remarkably thing is her humor and how it served more than mere entertainment. The funny stories even when pain was deep eating her body. She approached every challenge with a twinkle in her eyes and a joke ready for her to share. Whether one was having a bad day , she gave happiness.

Today We celebrate her life. It unfolded to us like a beautiful poem written upon by a great poet. She combined delicate grace with her resilience, touching our lives.

Throughout the seasons of her life she offered warmth and comfort to all those who knew her.

In our garden Wangeci was a beautiful flower. She was celebrated. She was cherished. And we can’t say further since God picked the best and so she is with Him. Although it hurts, she is in good hands. And to us, her legacy blooms eternal in our hearts. Moving forward, we will find her spirit in every gentle breeze and blooming flower in our sweet memories. Forever cherishing the love, the childhood, the sweet dancing moves she shared freely. May her Memory continue to grow and flourish in our hearts. We celebrate you girl. We celebrate you Cecilia. Rest well dear Sister, Friend. Rejoice with the angels Cecilia.

SWEET CECILIA

In our heart, your memory will always reside
A girl of strength, love and pride
Your wisdom and kindness we never forgot
In our minds, you forever hold a spot
Cecilia your Laughter encored through halls

Your presence felt in every family call
You always had a steady hand
And to those in need, you would always stand
Who could forget your smile
It made every hall worthwhile
Your heart was pure and true
And always your love would shine through
Though gone your legacy remains
In this gentle falling rains
May the Love and God’s grace
Always keep you in heaven place

We loved you dearly and it has been hard for us to accept you are gone. But we know on the last day we will rejoice seeing the happiness and the smile again. We love you Cecilia and always we will forever know that you came to us and made our memories sweet that we can’t forget to say Thank You for being part of us. We love you.

YOUR OPINION IS INVALUABLE

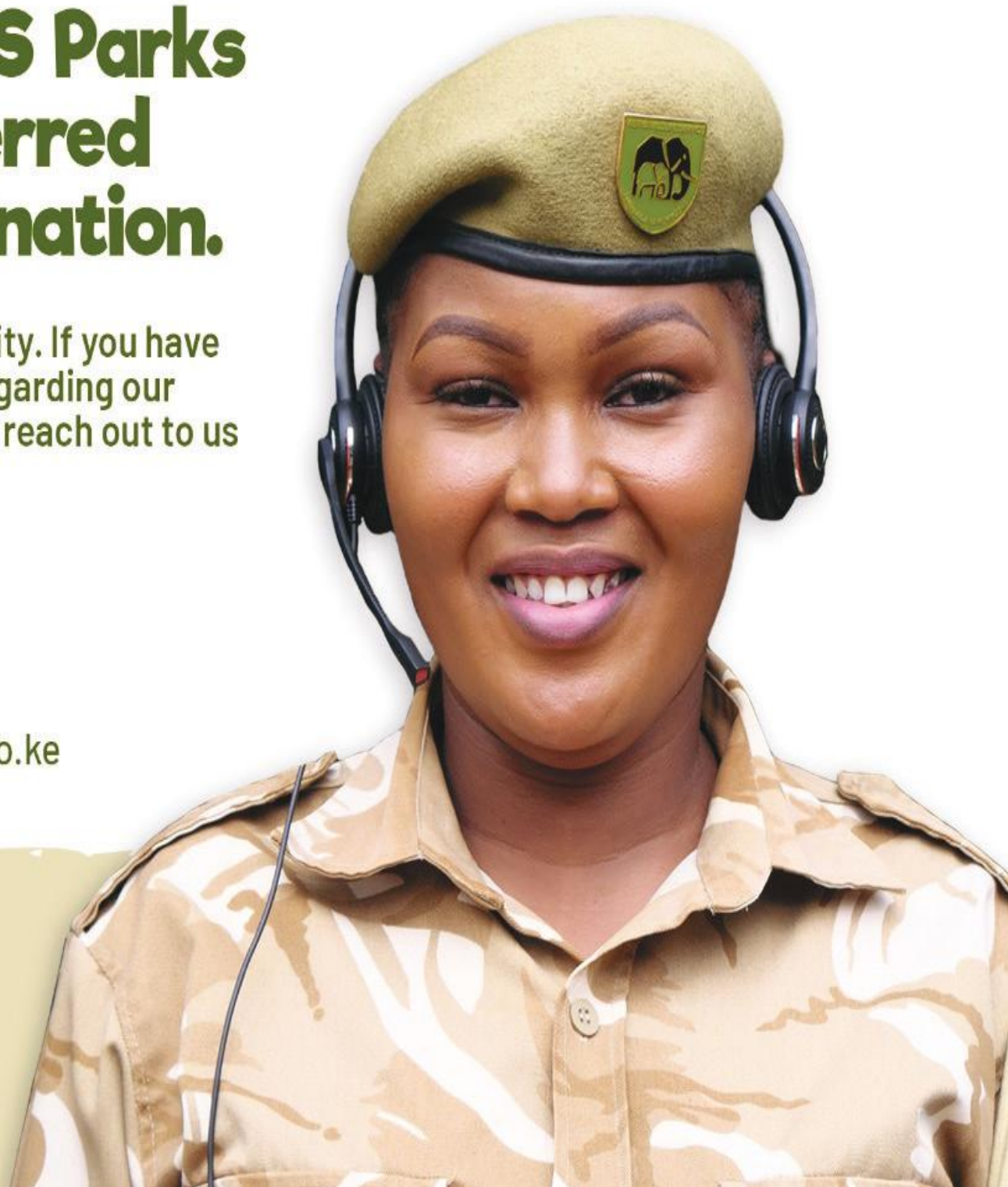
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OPINION

Stoking violence in electoral processes in Kenya will be impossible in resounding defeat

Going by the latest happenings in the country, the disgruntled citizenry have no margin so much that the people from the four corners of the country seem to be living on the ragged edge of chaos

By: Simon Bodo
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Worth Noting:

• The three important factors that have ever defined politics over the world will definitely shift the geopolitical matrix of our nation. The three include religion, investors - also known as the business barons, and education. Looking into how these three factors, in the past, have shaped the political equation in Kenya, it makes it easy to predict how the next general elections will confound the known political chess masters. Because they are just politicians bereft of any quality leadership to offer.

• The business barons normally thrive in a healthy economy. The moment economic growth seems struggling, the investors shy from supporting any politicians whose economic policies do not spur more economic developments. It's a known fact that Kenya's economic growth rate saw a significant increase during Mwai Kibaki's first term as president. From a sluggish growth as low as 0.6 percent in 2002, the economy rebounded to 3% in 2003, then steadily climbed to 7% in 2007.

Going by the latest happenings in the country, the disgruntled citizenry have no margin so much that the people from the four corners of the country seem to be living on the ragged edge of chaos; one doubt away from apostasy. This is fuelled by endless promises, many of which have not reached even the threshold of fulfilment while public resources are looted with utter abandon. Dishing money by the political apparatchiks in fundraisers in a country whose economic wheels are wobbling to precipice serve to insult the mass more than assuaging the economic pain they've endured in the Ruto regime. These happen in an environment of altercations between the leading politicians that serve more in fuelling animosity than thawing the political temperatures. While it is awkward for the former deputy president to stock embers by referring to the 2007 post elections violence as would be a child's play if President Ruto messes the coming general elections; it's equally treasonous for president to aver that he won't hand over power to agendaless politicians. But the peaceable Kenyans will not succumb to the theatrics of politicians because they know best what's good for the country. Kenyans will not fight against one another because Gachagua or Ruto wants them to, for they have learnt from the past gov-

ernments what good governance portends vis-a-vis the bad one. That would make it easy to rally behind a non-political broker whose integrity is not tainted like is synonyms with many politicians. The three important factors that have ever defined politics over the world will definitely shift the geopolitical matrix of our nation. The three include religion, investors - also known as the business barons, and education. Looking into how these three factors, in the past, have shaped the political equation in Kenya, it makes it easy to predict how the next general elections will confound the known political chess masters. Because they are just politicians bereft of any quality leadership to offer. The business barons normally thrive in a healthy economy. The moment economic growth seems struggling, the investors shy from supporting any politicians whose economic policies do not spur more economic developments. It's a known fact that Kenya's economic growth rate saw a significant increase during Mwai Kibaki's first term as president. From a sluggish growth as low as 0.6 percent in 2002, the economy rebounded to 3% in 2003, then steadily climbed to 7% in 2007. The fact that Kibaki put emphasis on economic growth by expanding the tax base, the investors chose rather to

stick with him even though they new that he bungled the 2007 general elections in his favour. Albeit the bungling, the confidence that the business community had built in Kibaki emboldened them so much so that even though the mass had voted against him, the corporate elites stuck with him; a move that facilitated a faster power sharing deal brokerage in order to mitigate on wanton business destruction. The business barons include the multinational corporations that have great interest in the local economy. The multinationals actually facilitated the dispatch of the late Koffi Anan to broker the government of national unity. This cannot happen with the current regime because every business venture is heaving under the weight of over taxation and several multinationals have since migrated; a scenario that would facilitate the riddance of such regime. A cogent example is how the Apartheid of South Africa succumbed to the constant demonstrations which posed a great economic sabotage and the investors had to put pressure on the government of the day to accept the agitations of the mass. On education, it contributes to the knowledge consumption and the manner in which that knowledge is consumed even as it forms the wellspring of knowledge. In the formative democracy

of Kenya, education level was way too low and the political class took it to their advantage so that the could perpetuate their agenda - many of which were warped - and the uninformed populace could be easily swayed. Education has reached such an advanced stage in this country such that we're in the digital era where information is dispatched at a click of a button or a touch of a screen. Having salvaged education from an enrolment as low as 6.3 million in 2002 to that of 7.6 million by the end of 2003 when he took power, Kibaki through his free primary education policy and a subsidised secondary education ensured that Kenyans become educated and thus enlightened. By the time he bungled elections, the fruits of the free education were yet to be felt. The GenZs that are currently advocating for good governance are the products of that good education policy. Indeed, those who were born in 2007 are turning 18 this year and will be trooping to voting booths to make the decision fully aware that failing to turn up in large numbers may relieve the reality of conflict that ushered them into tumultuous Kenya's politics at their birth. They will do these fully conscious of the non-functional education system under Ruto replete with scandals such stolen free school funds and nonconforming university

funding model. This is the main reason why even an attempt to cling to power will backfire big time! From a religious viewpoint, religious leaders hold a big say because of the confidence that the followers have in them. The last election was delivered by the religious leader especially the Christian prelates because Ruto projected a pious demeanour; endlessly quoting bible verses and waxing lyrical hymnals while tagging money bags for offertory. These tactics endeared the prelates to Ruto, them (prelates) having sacrificed discernment at the alter of hero worship instead of worshipping the Almighty. But from the latest comments by the church leaders, it is apparent that discernment has crept back into their devotion. They can separate propaganda and malicious from hypocrisy. This implies that more than 80 percent population of the country that represents Christianity will not be swayed by sweet bible verses mastery but by the character behind the verses. It, therefore, goes without saying that Kenyans will not be radicalised to fight each other for the sake of either Ruto or Rigathi, but will this time vote resoundingly led by the Gen Zs for nothing else but integrity.

Diaspora

The Issue Of Teaching Staff In The Preschool Education System

This article analyzes the issue of pedagogical personnel in the preschool education system in Uzbekistan, their professional development, and the adaptation of international experiences to national conditions on a scientific basis.



By: Abdirashidova Ozoda
xxxxxxxxxxxx

Worth Noting:

- related to problems. Approximately 30% of teachers in kindergartens in rural areas have insufficient qualifications, there is a shortage of defectologists, speech therapists and psychologists, and insufficient use of new methodological manuals and innovative educational technologies. The incentive system and low social status of teachers limit their activities.
- International experience shows that the system of training and advanced training of pedagogical personnel should be regular and systematic. In Scandinavian countries and Finland, teachers are regularly retrained, have sufficient qualifications in individual approach, inclusive education and interactive methods. In Canada, there are special educators in every kindergarten, who provide education based on the abilities and needs of children. 85% of Finnish teachers are constantly retrained and teach using innovative methods. High social status and material incentives serve to retain qualified personnel and make their work effective.



ANNOTATION: This article analyzes the issue of pedagogical personnel in the preschool education system in Uzbekistan, their professional development, and the adaptation of international experiences to national conditions on a scientific basis. The study covers existing problems, international experiences, ways to adapt them to national conditions, statistical data, and practical recommendations.

KEY WORDS:

Preschool education, pedagogical personnel, qualification, retraining, international experience, national conditions, social equality, inclusive education.

Introduction:

The quality of preschool education directly depends on the qualifications and training of teachers. In today's era of globalization, improving the quality of teaching staff and providing them with modern methods is one of the most pressing issues of the national education system. In Uzbekistan, there is a shortage of teachers and a gap in qualifications between rural and urban areas, which significantly affects the quality of education. Therefore,

studying international experiences and adapting them to national conditions is an effective way to improve the quality of education.

Main part:

The issue of pedagogical personnel in the preschool education system is a multifaceted issue. related to problems. Approximately 30% of teachers in kindergartens in rural areas have insufficient qualifications, there is a shortage of defectologists, speech therapists and psychologists, and insufficient use of new methodological manuals and innovative educational technologies. The incentive system and low social status of teachers limit their activities.

International experience shows that the system of training and advanced training of pedagogical personnel should be regular and systematic. In Scandinavian countries and Finland, teachers are regularly retrained, have sufficient qualifications in individual approach, inclusive education and interactive methods. In Canada, there are special educators in every kindergarten, who provide education based on the abilities and needs of children. 85%

of Finnish teachers are constantly retrained and teach using innovative methods. High social status and material incentives serve to retain qualified personnel and make their work effective. It is necessary to adapt international experiences in Uzbekistan. Expanding teacher training and advanced training courses, linking practical training with regional kindergartens, and expanding rural

It is important to introduce a system for attracting and motivating defectologists and speech therapists in the regions. The production of modern methodological manuals and didactic tools can help to retain qualified personnel by informing teachers about news through online seminars and webinars, improving the working conditions and social status of teachers. In addition, teachers should be encouraged through a motivation system: financial and social benefits, scholarships, awards. A strategy should be developed for the equal distribution of qualified teachers by region, and for attracting them to rural areas. An individual approach appropriate to the abilities of children can be ensured through the implementation

of innovative methods and inclusive education. These approaches will not only increase the number and qualifications of teachers, but also expand the opportunities for providing an individual approach to children and high-quality education, strengthen social equality and inclusive education, and raise the quality of preschool education to the level of a common national standard. At the same time, the preschool education system will develop sustainably by reducing the gap between rural and urban areas, motivating teachers, and adapting international experiences to national conditions.

Summary:

The issue of pedagogical personnel in the preschool education system is one of the most pressing issues, directly affecting the quality of education, and the issue of pedagogical personnel in this education system is one of the priority areas of state education policy. The formation of a modern pedagogical personality, improving their professional qualifications, methodological literacy and educational activities is an important factor determining the quality and effectiveness of pre-

school education. Research shows that the knowledge, skills and approaches of educators and pedagogues working in preschool educational institutions are of decisive importance in the intellectual, moral and social development of the younger generation.

By studying international experiences and adapting them to national conditions, it is possible to increase the number and quality of qualified teachers, provide an individual approach to children and inclusive education, and ensure social equality. As a result, children will be formed as well-rounded individuals, and society will have stable and equal opportunities. Therefore, strengthening the system of training, improving their qualifications, and motivating teachers is a priority task of the preschool education system.

Abdirashidova Ozoda, Born in Chiragchi district of Kashkadarya region, studied at the Pedagogical Faculty of Karshi State University, majoring in Preschool Education. Ambassador and member of international organizations. Holder of international certificates.

Brazil joins South Africa’s ‘genocide’ case against Israel at ICJ

Brazil now joins Spain, Ireland, Mexico, Turkiye and others who have signed on to the case.

By: Maziar Motamedi
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Worth Noting:

- The Hague court confirmed in a statement on Friday that Brazil invoked Article 63 of the ICJ statute, filing a declaration of intervention in the case.
- The article gives any United Nations member state the right to intervene in a case when the interpretation of a treaty to which it is a party is in question. Brazil used the article to formally recognize that Israel is violating the Genocide Convention of 1948.
- South Africa and Israel are now invited to “furnish written observations on the declaration of intervention”, the World Court said.
- The Brazilian Ministry of Foreign Affairs said in July it intended to join the case, citing “impunity” that undermined international law as it denounced Israeli aggression in Gaza and the occupied West Bank.



A view of the Peace Palace, which houses the International Court of Justice (ICJ), in The Hague, Netherlands. Brazil on Friday formally joined South Africa’s ‘genocide’ case against Israel [File: Piroshcka van de Wouw/Reuters]

Brazil has formally joined the case launched by South Africa at the International Court of Justice (ICJ) that alleges Israel is committing “genocide” in the Gaza Strip. The Hague court confirmed in a statement on Friday that Brazil invoked Article 63 of the ICJ statute, filing a declaration of intervention in the case. The article gives any United Nations member state the right to intervene in a case when the interpretation of a treaty to which it is a party is in question. Brazil used the article to formally recognize that Israel is violating the Genocide Convention of 1948. South Africa and Israel are now invited to “furnish written observations on the declaration of intervention”, the World Court said. The Brazilian Ministry of Foreign Affairs said in July it intended to join the case, citing “impunity” that undermined international law as it denounced Israeli aggression in Gaza and the occupied West Bank. Brazil now joins Spain, Ireland, Mexico, Turkiye and others who have intervened in favor of South Africa to join the case against Israel over the genocidal war, which has killed more than 65,000 Palestinians in Gaza since October 2023. The ICJ’s final verdict could

still take several years to come, but the court issued an interim order in January 2024 that obliged Israel to take action to prevent acts of genocide in Gaza and allow for unimpeded access to humanitarian aid. The court also ruled that Israel’s presence in occupied Palestinian territory is unlawful, and that its policies amount to annexation . Ignoring those rulings, as well as mounting international condemnation of its conduct, Israel has since then destroyed far more of Gaza and West Bank, and is quickly advancing with plans to sixteen much of the Palestinian territory. The United States and the European allies of Israel continue to arm and fund Israel, even as credible international bodies are increasingly recognizing that Israel is committing genocide in Gaza . Washington has also rejected the merits of the ICJ case, and US legislators have directed threats and criticism against South Africa. The US has also issued unprecedented sanctions of members of the International Criminal Court (ICC), who have issued arrest warrants for Israeli Prime Minister Benjamin Netanyahu and former Defense Minister Yoav Gallant.



COUR INTERNATIONALE DE JUSTICE

Palais de la Paix, Carnegieplein 2, 2517 KJ La Haye, Pays-Bas
Tél : +31 (0)70 302 2323 Télécopie : +31 (0)70 364 9928
[Site Internet](#) [X](#) [YouTube](#) [LinkedIn](#)

Communiqué de presse
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Application de la convention pour la prévention et la répression du crime de génocide dans la bande de Gaza (Afrique du Sud c. Israël)

Le Brésil dépose une déclaration d'intervention en l'affaire en vertu de l'article 63 du Statut

LA HAYE, le 19 septembre 2025. Le mercredi 17 septembre 2025, le Brésil, se référant à l'article 63 du [Statut de la Cour](#), a déposé au Greffe une déclaration d'intervention en l'affaire relative à l'*Application de la convention pour la prévention et la répression du crime de génocide dans la bande de Gaza (Afrique du Sud c. Israël)*.

L'article 63 du Statut dispose que, lorsque est en cause l'interprétation d'une convention à laquelle ont participé d'autres États que les parties en litige, chacun de ces États a le droit d'intervenir en l'affaire. Si un État exerce cette faculté, l'interprétation contenue dans la sentence de la Cour est également obligatoire à son égard.

Pour se prévaloir du droit d'intervention que lui confère l'article 63, le Brésil invoque sa qualité de partie à la convention pour la prévention et la répression du crime de génocide du 9 décembre 1948 (ci-après, la « convention sur le génocide »). Il considère que « l'interprétation des articles premier, II et III de la convention sur le génocide est en cause en l'affaire ». Dans sa déclaration, le Brésil présente son interprétation des articles susmentionnés.

Comme le prévoit l'article 83 du [Règlement de la Cour](#), l'Afrique du Sud et Israël ont été invités à présenter des observations écrites sur la déclaration d'intervention.

Le texte intégral de la [déclaration d'intervention du Brésil](#) est disponible sur le site Internet de la Cour.

Breaking the Silence, Kenya's Grassroots Push for Mental Health Reform

Mental health in Kenya has long been overshadowed by silence, stigma, and neglect. Despite growing awareness, it remains one of the most underfunded and misunderstood areas of public health.

By: Mercy Kachenge
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Mental health in Kenya has long been overshadowed by silence, stigma, and neglect. Despite growing awareness, it remains one of the most underfunded and misunderstood areas of public health.

Many Kenyans suffer quietly, unable to access care due to societal attitudes, a lack of services, or high treatment costs. As mental health challenges rise especially among young people, advocacy is no longer optional. It's a national necessity.

At a recent mental health forum in Nairobi, Multimedia Journalist and Mental Health Advocate Chebet Birir shared her journey of battling postpartum depression and psychosis. "We must create safe spaces, reduce stigma, and make mental healthcare accessible to all," she urged. "Healing begins when we speak, listen, and support one another."

Chebet called on the government to increase funding, renovate neglected mental facilities like Mathari National Hospital, and expand community based programs.

Bravin Yuri, Founder and Executive Director of Mental Health and Wellness Kenya, established in 2012. "At the time, few dared to speak openly about mental illness," he recalls. "I started the organization so people could feel safe enough to talk."

The organization has since become a lifeline particularly for youth, by normalizing conversations and challenging stigma. "There's a belief that people with mental health challenges can't work or live normal lives, but with support, anyone can thrive," Yuri says.

One of its most impactful initiatives is My Stori, Story Yangu, a hybrid program offering both virtual and in person platforms for people to share lived experiences. It fosters empathy and healing through storytelling.

Tom Rasto, the group's Programs, Partnerships, and Resource Mobilization Officer, says the project helped him confront childhood emotional struggles linked to poverty and isolation. "It gave me a chance to speak freely and feel heard," he says. Now, he channels his experience into advocacy, community outreach, and policy engagement.

The group's work has become more urgent amid economic hardship, political unrest, and widespread emotional stress.



Chebet Birir, Multimedia Journalist and Mental Health Advocate (Nairobi)

cal unrest, and widespread emotional stress.

According to the World Health Organization, one in four people globally faces a mental health issue. In Kenya, the crisis is compounded by misinformation and cultural stigma.

"In rural areas like Kilgoris, mental illness is still linked to witchcraft or spiritual weakness," says Yuri. "Many local languages don't have words for depression or anxiety, which makes education difficult."

To bridge this gap, the organization is partnering with local facilitators who understand the language and culture.

Mental Health and Wellness Kenya also collaborates with the Ministry of Health under the WHO supported Quality Rights Training Program, which trains certified mental health advocates to boost awareness at both grassroots and institutional levels.

Still, barriers persist. "Therapy and medication are unaffordable for most people. Public facilities are overcrowded and under-resourced," says Yuri. "We often get calls from people seeking help, but services are few and overstretched." Rasto highlights the Mental Health Amendment Bill, championed by Dr. Sylvia Kasanga which decriminalized suicide and improved legal protections. But he warns that without proper funding, laws alone won't bring change.

He believes unaddressed mental health issues may contribute to Kenya's rising



Bravin Yuri, Founder and Executive Director of Mental Health and Wellness Kenya (Nairobi)



Tom Rasto, the group's Programs, Partnerships, and Resource Mobilization Officer (Nairobi)

social tensions. "People in the streets are crying out from deep inside. If we take mental health seriously, we can reduce national stress and bring healing."

Ahead of World Mental

Health Day, the organization is planning public forums to amplify youth voices and connect more people to support.

Their message is clear, "You are not alone, this isn't a

struggle you win alone," Yuri emphasizes. "Normalize conversations. Be kind. Recovery isn't a straight line relapse can be part of healing."

Worth Noting:

- Chebet called on the government to increase funding, renovate neglected mental facilities like Mathari National Hospital, and expand community based programs.

- Bravin Yuri, Founder and Executive Director of Mental Health and Wellness Kenya, established in 2012. "At the time, few dared to speak openly about mental illness," he recalls. "I started the organization so people could feel safe enough to talk."

- The organization has since become a lifeline particularly for youth, by normalizing conversations and challenging stigma. "There's a belief that people with mental health challenges can't work or live normal lives, but with support, anyone can thrive," Yuri says.

- One of its most impactful initiatives is My Stori, Story Yangu, a hybrid program offering both virtual and in person platforms for people to share lived experiences. It fosters empathy and healing through storytelling.

The Theory of Translation and Its Importance at Uzbekistan State University of World Languages



By: Bozorova Umida
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Throughout a person’s life, they gain various experiences, and university life plays a special role in shaping one’s future career path. I am currently a second-year student at the Uzbekistan State University of World Languages, located in Tashkent. This institution has left a wonderful impression on me, and the journey continues to this day. Now, I would like to share some key information about my university. The university was founded in 1992 with the main goal of providing deep knowledge of foreign languages and



training highly qualified translators, philologists, linguists, and methodologists. There are more than 20 languages taught at the university, and students have the opportunity to study in various specializations. Personally, I am studying in the Translation Theory program. This field helps students gain both a strong theoretical foundation in translation and practical translation

skills. When it comes to the advantages of studying at this university, students have the chance to master at least two to three foreign languages, conduct scientific research, and participate in academic mobility programs. These opportunities help students develop valuable professional skills, which can later ensure financial stability and a successful career.

Graduates can work as professional translators or interpreters, become teachers or researchers, and build careers in diplomacy, international business, tourism, and journalism. In conclusion, I firmly believe that the Uzbekistan State University of World Languages will continue to provide young people with countless opportunities, helping them grow and achieve great success in

the future.
Bozorova Umida daughter of Bahodir in the Romitan district of Bukhara region. She is currently a second-year student at the Uzbekistan State University of World Languages, majoring in Translation Studies. She holds several international certificates and is fluent in English.

Health

Structure and Function of the Thyroid Gland



By: Shahlo Rustamova
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Introduction.
The thyroid gland is one of the most important endocrine glands in the human body. It regulates metabolism, maintains energy balance, and greatly influences the overall activity of the organism. Nowadays, thyroid diseases are widespread all over the world, and their early detection and prevention are among the most important health issues.

Main Part.
The thyroid gland is located in the front part of the neck. Its main hormones—thyroxine (T4), triiodothyronine (T3), and calcitonin—determine the metabolic rate of the body. These hormones directly affect heart function, the nervous system, growth, and developmental processes. Disorders of the thyroid gland can lead to hyperthyroidism, hypothyroidism, goiter, and colloid cysts. According to the World Health Organization, thyroid diseases are among the most common endocrine problems. Therefore, their prevention should start early. Doctors recommend the proper intake of iodine-rich medications to help control and manage thyroid disorders. Regular medical check-ups and following a healthy lifestyle are also crucial. In addition, it is advisable to avoid frequent consumption of ice-cold water, which is believed to contribute to thyroid problems.

Conclusion.
The thyroid gland is one of the vital

glands necessary for a healthy life. Its regular monitoring, maintaining a healthy diet, and reducing stress can help prevent thyroid diseases. Increasing young people’s interest in biology can also expand knowledge about this subject and contribute to raising a healthy generation. The main purpose of this article was to study and explain the structure and functions of the thyroid gland.
My name is Shahlo Rustamova, daughter of Ilhkom, a passionate and ambitious student born on June 8, 2007, in Shakhrisabz district, Kashkadarya Region, Uzbekistan! I am currently a first year student of Shahrisabz State Pedagogical Institute on the basis of a state grant. I have earned several educational grants and awards, and I am an owner of national Biology certificate. With a deep interest in leadership, public speaking, and writing, I continue to work hard toward achieving academic excellence and inspiring others in my community.

