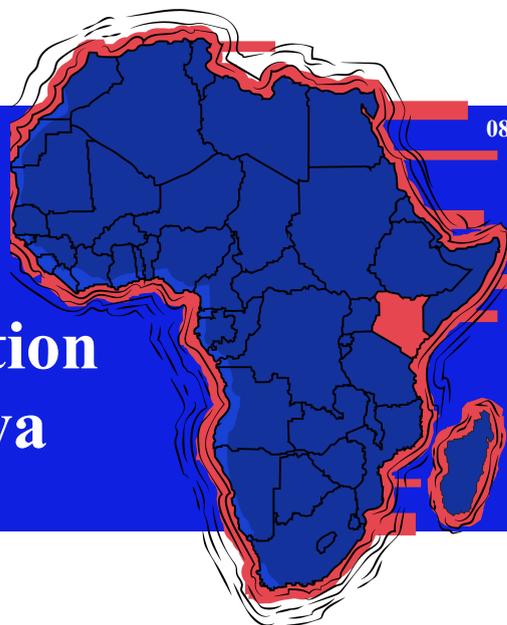


Pulse Report

Biweekly overview of information manipulation & interference in Kenya



*This **PULSE Report** is a biweekly analysis of coordinated online hate speech, cyberbullying and trolling, information manipulation, and other online harms, as well as the abuse of artificial intelligence (AI) technologies to target vulnerable communities or subvert public discourse in Kenya. It identifies weaponised narratives and the key actors undermining information integrity. It analyses the tactics or techniques used to subvert or polarise local audiences.*

1. Executive summary

Between 14 and 24 September 2025, two harmful narratives dominated online discourse in Kenya. The first came from Homa Bay Town Constituency member of parliament (MP) George Peter Kaluma, who alleged that lesbian, gay, bisexual, transgender, and queer (LGBTQ+) groups funded and orchestrated the Gen Z protests that swept across Kenya between 2024 and 2025. His remarks sparked widespread backlash, with nearly all the 58 related X posts dismissing his claims as false, homophobic and politically motivated, especially since he had earlier endorsed the same protests.

The second narrative called for Somalis to ‘go back to Somalia’. It spread hateful stereotypes linking Somalis to terrorism and accusing them of poor hygiene habits. False claims also circulated that Somalis were being evicted from Eastleigh, a Nairobi neighbourhood known for its large Somali population. The hateful posts followed viral videos of young Somali football fans appearing to desecrate the Kenyan flag at a Confederation of African Football (CAF) Champions League match in Nairobi.

Notable narratives and incidents

A narrative is a technique for presenting or understanding a situation or series of events, promoting a particular viewpoint. Information manipulators develop ‘persistent’ narratives that play on emotions, fears, or pre-existing beliefs to inject an ideological spin on the facts, manipulate public perceptions, and exploit cognitive biases that shape public opinion.

- a. **Kenya’s youth-led protests were not organic, but were orchestrated and funded by LGBTQ+ groups:** On 14 September 2025, Kaluma alleged in an X post that LGBTQ+ groups funded Kenya’s Gen Z protests, drawing backlash from users who accused him of spreading homophobia and politicising the protest movement.
- b. **Somalis are outsiders who have disrespected the Kenyan flag:** Following Kenya Police FC’s 3-1 win over the Somali football club Mogadishu City FC on 20 September 2025, viral videos showing Somali fans appearing to desecrate the Kenyan flag at the match sparked xenophobic backlash online. Thousands of posts amplified anti-Somali sentiment across TikTok and X.

Key actors

An actor is a person, group, company, or nation-state that acts with deliberate purpose. Information manipulators are considered bad actors who purposely and repeatedly engage in manipulative or disruptive behaviour, which is usually to radicalise, polarise, or subvert the public.

Individual actors: The X account @jimNjue_, with over 60,000 followers, has consistently spread xenophobic narratives portraying Somalis as terrorists and invaders. It also frequently links the community to violent extremism and calls for their deportation.

Noteworthy tactics, techniques, and procedures (TTPs):

TTPs describe the behaviour and strategies threat actors use, focusing on the structured frameworks or infrastructure they use for executing cyberattacks. Using TTPs to diagnose information manipulation allows investigators to develop early warning systems. It also allows watchdogs to identify vulnerabilities in influence operations that can be used to disrupt the attack.

- a. **Harass:** This [tactic](#), as outlined in the Disinformation Analysis and Risk Management (DISARM) framework, involves threatening or agitating opponents. It was used in three TikTok videos that labelled Somalis as criminals, threatened them, and urged them to leave Kenya.
- b. **Leverage existing narratives:** The DISARM framework defines this [tactic](#) as the promotion of existing narratives that align with a campaign's goals. Two TikTok videos amplified a narrative claiming the Somali community practices poor hygiene.
- c. **Reframe context:** The DISARM framework defines [reframing context](#) as removing an event from its original circumstances to distort its meaning, leading audiences to draw misleading conclusions. A TikTok post falsely framed a video of an environmental cleanup operation in Eastleigh led by county authorities as showing Kenyans evicting Somali traders from the neighbourhood.

2. Weaponised words: the narratives and incidents shaping public discourse

This section highlights amplified 'meta' narratives, citing specific examples and listing a selection of the most noteworthy incidents or narratives.

- a. **Kenya's youth-led protests were not organic, but were orchestrated and funded by LGBTQ+ groups**

On 14 September 2025, Homa Bay Town MP [Kaluma](#) used his X account, [@gpdkaluma](#), to [claim](#): 'The so called "Gen z" revolution in Kenya was led, funded, promoted and facilitated by homosexual/LGBTQ groups and donors! Now that we know, you'll never see our children there. Baba saved Kenya. Our children will never go to the streets to push such clandestine agenda!'

His remarks came shortly after comments made by former deputy president Kalonzo Musyoka, who had said the September 2025 [anti-government protests](#) in Nepal, which led to the resignation of prime minister Khadga Prasad Sharma Oli, were inspired by Kenya's 2024-2025 Gen Z [anti-government demonstrations](#).

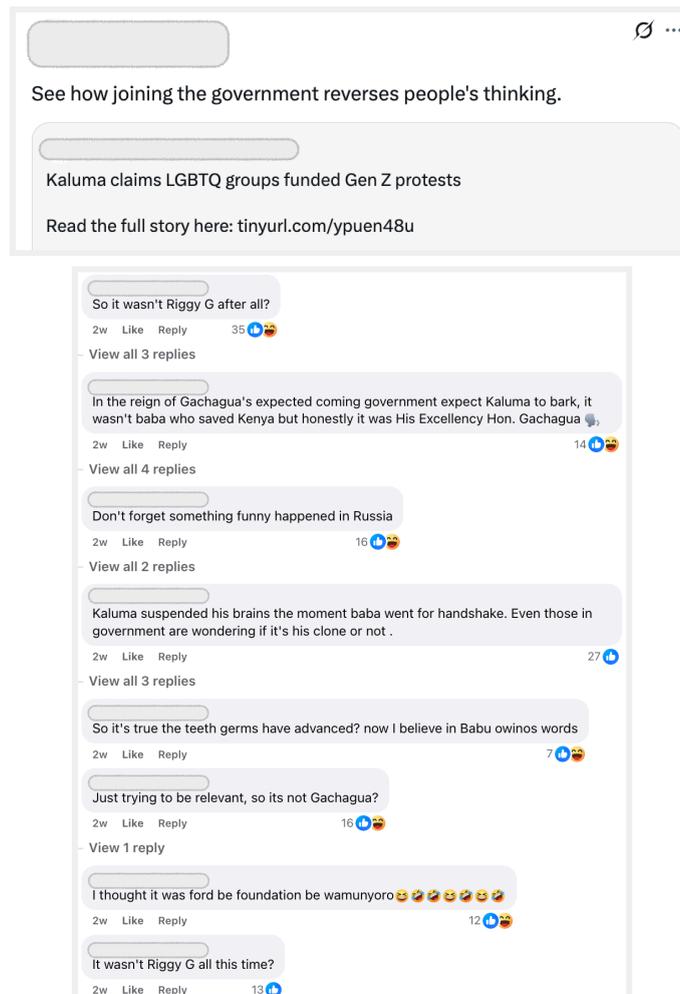
Musyoka had made the remarks on 10 September 2025, during an [address](#) at an inter-party youth forum in Nairobi organised by the German Konrad Adenauer Foundation. In his speech, Musyoka also [urged](#) young people to reject corruption, resist political manipulation, and demand accountability, not only from their leaders but also from themselves. He further congratulated the Kenyan youth for being revolutionary, crediting them for inspiring other nations, such as Nepal.

Kaluma's claim attempted to discredit the legitimacy of the Kenyan protests, which were sparked by public outrage over tax hikes introduced by the 2024 Finance Bill. Between 14 and 24 September 2025, there were 58 mentions of Kaluma's response on X, collectively garnering 39,500 views and 453 interactions. On [Facebook](#), the same discussion received 67,125 views and 1,030 reactions.

This is not the first time Kaluma has made negative remarks about the Gen Z-led protests. In July 2025, he [claimed](#) that former deputy president Rigathi Gachagua was behind the demonstrations, and accused him of inciting ethnic divisions between the Kikuyu and other communities. These remarks marked a shift from his earlier position on the demonstrations. On 24 June 2024, during the first wave of protests, Kaluma had expressed support for the demonstrations in an X [post](#), saying: 'Any child of mine who will not go to the streets with other children of Kenya this Tuesday to protest over-taxation and corruption in government will face a DNA test! The children of Kenya MUST walk together to succeed where we failed.'

Given his [well-documented](#) homophobic stance, Kaluma's latest claims about the LGBTQ+ playing a role in the anti-government protests appear to be an attack on the community, rather than an objective political commentary.

Analysis showed that 99.9% of the responses to Kaluma's post rejected his claims of LGBTQ+ involvement in the Gen Z protests. Many users [questioned](#) his sudden change of position, recalling that he had previously [encouraged](#) his children to join the demonstrations. Some users also [accused](#) Kaluma of politicising the protests to align with the stance of Raila Odinga, the leader of Kaluma's Orange Democratic Movement party, which is in an informal cooperation agreement with the ruling Kenya Kwanza alliance. One user [said](#): '@gpdkaluma Wachanga ujinga (in Swahili, meaning 'stop being stupid'). Stop idolizing @RailaOdinga. Kaluma stay woke. Raila Amolo Odinga is not your God; he is only your party leader. I want to urge you to stop politicizing the Gen Z revolution for you to praise and worship Raila Odinga. No such group as LGBTQ.' Another account, the Atheists in Kenya Society, [added](#): 'Kaluma is wrong. LGBTQ never funded Gen Z protests.' Some users also [urged](#) the MP to stop perpetuating what they described as political homophobia.



Screenshots of sample comments on Kaluma's remarks ([top](#), [bottom](#)) (Source: CfA using X and Facebook)

Despite Kaluma's claims about LGBTQ+ involvement in anti-government protests being widely rejected by users, such statements have the potential to fuel homophobic narratives or be repurposed to propagate anti-LGBTQ+ sentiment in future. By framing legitimate youth-led protests as being influenced or financed by LGBTQ+ groups, Kaluma's claims risk reinforcing harmful stereotypes and deepening existing prejudices within public discourse, and may justify further discrimination or online harassment targeting the LGBTQ+ community. CfA will continue to monitor online conversations for any resurgence or amplification of homophobic narratives linked to Kaluma's remarks and their potential exploitation within broader disinformation or political influence campaigns.

b. Somalis are outsiders who have disrespected the Kenyan flag

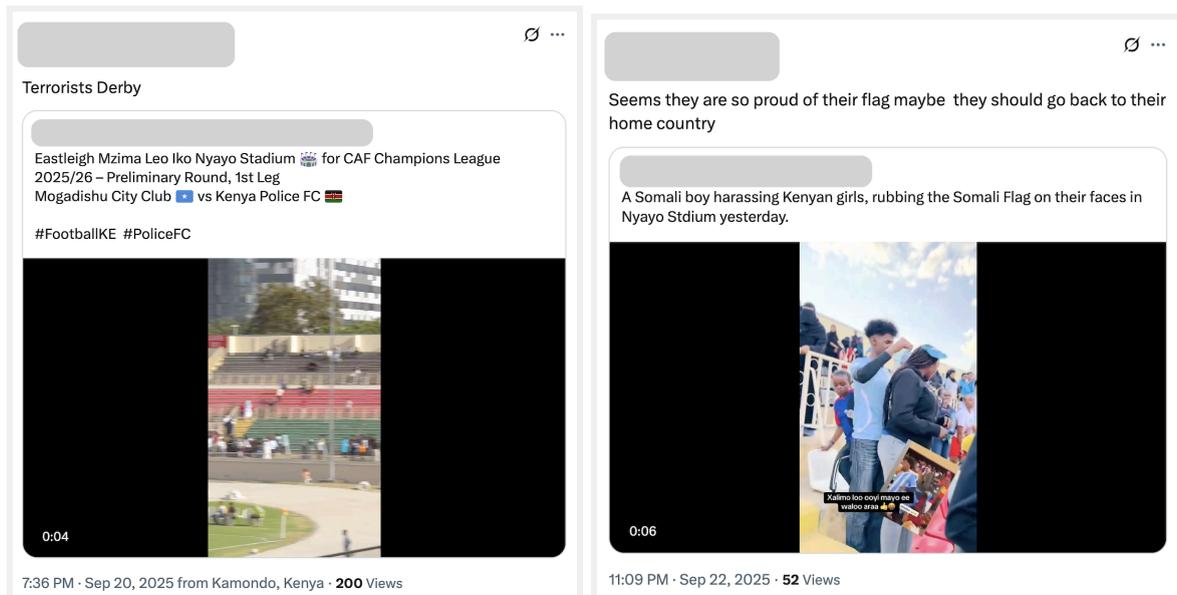
A [CAF Champions league](#) match between the Somali football club Mogadishu City FC and the Kenya Police FC in Nairobi on 20 September 2025 sparked a wave of online xenophobic hate speech targeting the Somali community. The attacks followed viral videos showing Somali fans appearing to desecrate the Kenyan flag.

One video that circulated on [Tiktok](#) and [X](#) showed two Somali boys stomping on the Kenyan flag and rubbing it on their groins after the match. Another [clip](#) captured a separate group of Somali boys stepping on the flag, fuelling outrage among Kenyan users. A third [video](#) showed a young Somali man

harassing Kenyan women at the stadium while waving the Somali flag in their faces. The incident generated 7,952 mentions, 6.61 million views, and 90,259 engagements on X between 19 September and 02 October 2025.

The videos elicited heated conversations, with some users leveraging them to spread hate speech and issue threats of violence against the Somali community. A dominant sentiment across these conversations called for Somalis to ‘go back to Somalia’.

These discussions ignored that the Somali community is among Kenya’s [recognised ethnic groups](#) and has extensive historical, cultural, and economic ties to the country that date back generations.



Screenshots ([left](#), [right](#)) showing xenophobic comments portraying Somalis as outsiders after the football match (Source: CFA using X)

One [user](#) labelled the Somali fans who watched as one of them stepped on the Kenyan flag as ‘terrorists’ and ‘uncultured’. [Another](#) user claimed Kenya was ‘harbouring terrorists’, referring to the Somali boys at the match.

Other users spread hate speech and exclusionary rhetoric. One such [user](#) said he ‘hates’ ‘this breed of people’, referring to Somalis. Another [said](#) the Somali football fans should ‘go back to their home country’. A third [user](#) described the Somali fans as ‘foreigners’ and criticised Kenyans as ‘stupid’ ‘for allowing ‘foreigners in foreign land such immense freedom’ to ‘desecrate’ the Kenyan flag. Yet another [user](#) said: ‘Lord I hate them... they should go to Somalia.’

More posts combined moral outrage with xenophobic undertones. In a lengthy X [statement](#), a user described the Somali fans’ behaviour as ‘barbaric and shameful’ and called on authorities to prosecute those involved in ‘desecrating’ the Kenyan flag. The user also warned Somalis not to ‘take the kindness and patience of Kenyans for granted’. Another user [described](#) Somalis as ‘the worst people to ever live with’.

Other users leveraged the flag desecration incident to express broader governance grievances. One such [user](#) accused Kenyan president William Ruto of protecting foreigners because he is ‘in business with them’ and ‘for illegal gold and election manipulation’. The user was referring to past [accusations](#)

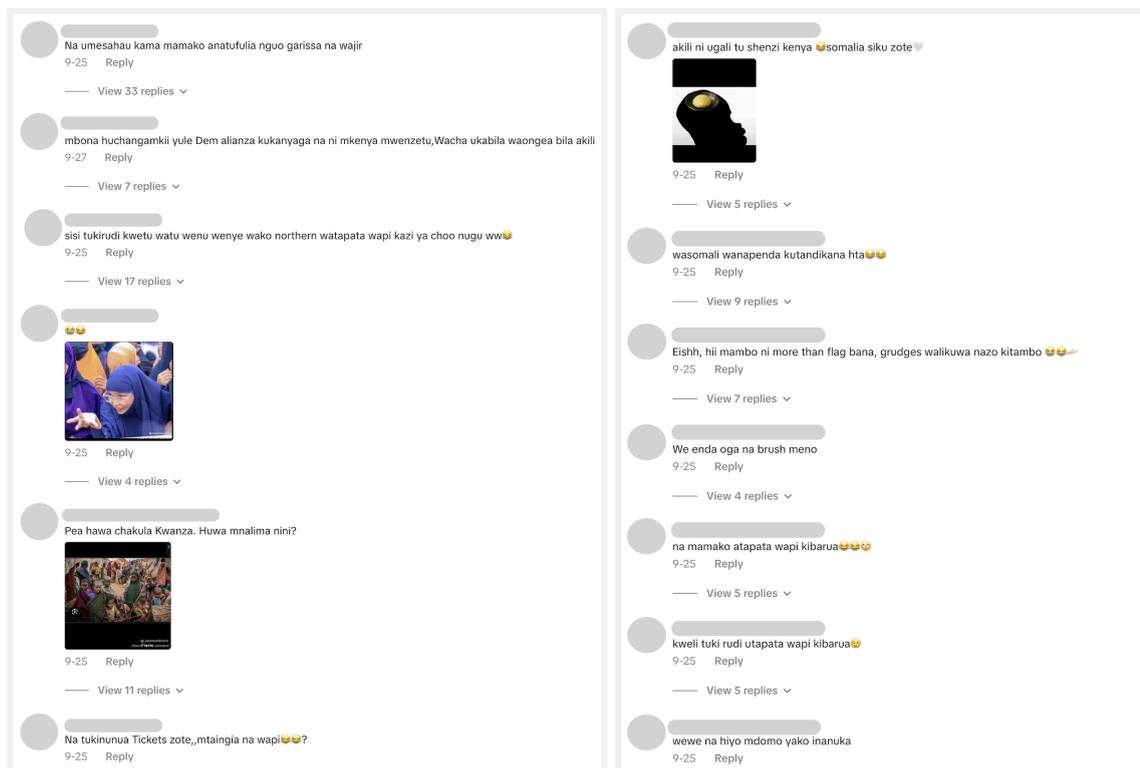
that Ruto’s administration is manipulating voter demographics by facilitating the registration of Somali voters in north-eastern Kenya.

However, some X users condemned the xenophobic rhetoric. One [user](#) criticised the ‘narrow nationalism’ of Kenyans, saying that it was making them overlook their usual criticism of authorities and instead unite in hate against Somalis.

The xenophobic rhetoric against Somalis also spread to TikTok, where several videos promoted hate and false claims against the community.

Two ([1](#), [2](#)) videos, both posted by the account [kenya breakingnews](#), had captions calling for Somalis to return to Somalia. The first [post](#) was captioned: ‘RUTO RUDISHA HAWA WASOMALI KWAO’ (in Swahili, meaning ‘Ruto, send these Somalis back to their country’). The video also displayed a banner saying: ‘WASOMALI HAWAOGI’ (‘Somalis don’t bathe’) reinforcing a stereotype that falsely portrays the Somali community as unhygienic. The post received 7,462 comments and 92,600 likes.

Some comments on the post mocked Somalis and reiterated the stereotype about their hygiene practices. However, other users condemned the hateful rhetoric, noting that the xenophobic remarks reflected deeper, long-standing grievances beyond the flag desecration incident. One such user said: ‘Eishh, hii mambo ni more than flag bana, grudges walikuwa nazo kitambo’ (‘Wow, this issue is more than just about the flag, the grudges have been there for a long time’).



Screenshots showing comments under the [TikTok](#) video promoting xenophobic rhetoric against Somalis

The second [post](#) was captioned: ‘HAWA MAJANGILI KUTOKA SOMALIA WARUDI KWAO’ (‘These criminals from Somalia should go back to their country’). The video also had a banner saying:

‘WASOMALI RUDINI KWENU’ (‘Somalis, go back to your country’). The video received 32 comments and 9,949 likes.



Screenshots of the two TikTok videos perpetuating hate speech and xenophobia against the Somali community (left, right) (Source: CfA using TikTok)

Another TikTok [video](#) posted on 25 September 2025 falsely claimed that county authorities were evicting Somalis from Eastleigh. It was captioned: ‘Somalia people being removed from the market due to the stepping of kenyan flag 🇰🇪.’ However, the [video](#) did not show an eviction of Somalis as claimed. Rather, it captured an environmental cleanup operation conducted in Eastleigh on 02 September 2025. In the video, Nairobi County chief environment officer Geoffrey Mosiria was [ordering](#) hawkers to vacate the streets, saying they were dumping rubbish in the neighbourhood.

A different TikTok [video](#) posted on 25 September 2025 captured a member of Bunge la Mwananchi (the People’s Parliament), an informal public forum where Kenyan citizens discuss political, social, and economic issues, threatening physical attacks against the Somali community if they did not apologise for the flag desecration. He warned that the youth would go after them and chase them away. The video received six comments, 22 likes, and 968 views. The video was also posted on [X](#), receiving 51,600 views.

Following the outrage, Somali officials issued a public apology. Mogadishu City FC [condemned](#) the incident and expressed regret, stating that the actions of a few fans did not represent the spirit of friendship and sportsmanship. The Somali government also apologised through its ambassador to Kenya, [Jabril Ibrahim Abdulle](#), who [described the desecration of the flag](#) as ‘unacceptable’. However, the apology drew mixed reactions online after observers noticed that the Kenyan flag was displayed [upside down](#) during the press briefing, a move some interpreted as [disrespectful](#).

3. Actor spotlight: The people and organisations amplifying toxic content

This section highlights the key accounts, entities, or actors involved in amplifying toxic online content in Kenya and provides an in-depth assessment of their identities and motivations.

a. [@jimNjue_](#)

The X account [@jimNjue_](#), created in September 2022, has approximately 60,300 followers and brands itself as a political commentator. In 2025, the account produced at least 58 posts mentioning Somalis, which collectively generated 1.98 million views and 39,678 engagements.

The account has repeatedly amplified xenophobic narratives against the community. In one [post](#) on 06 February 2025, it invoked the 2013 attack by the Somali militant group al-Shabaab on Westgate Mall in Nairobi to link Somalis to terrorism. A second [post](#) by the account on 12 February 2025 demanded that anyone displaying a Somali flag in Kenya be arrested and deported. In another [post](#) on 30 August 2025, the account said Kenya needs a president who can protect the country from ‘Islamic invaders’, referring to Somalis. On 22 September 2025, the account [argued](#) that Somali youth involved in the flag desecration incident and their families should be deported ‘back to their desert country’.

Beyond framing Kenyan Somalis as outsiders, the account has also circulated narratives suggesting existential threats to Kenya. In a widely viewed [thread](#), the account alleged that ‘Somali Islamic extremists’ aim to conquer Kenya and turn it into an Islamic state, portraying Kikuyus as the only barrier to this plan.

CfA will continue to monitor this account given its consistent role in spreading xenophobic rhetoric and alarming security narratives relating to the Somali community.

4. Tactics and techniques: unveiling the actors’ modus operandi

This section outlines the tactics, techniques, and procedures (TTPs) used by actors in the identified narratives. It focuses on strategically disseminating content and coordinating its online presence.

a. Harass

The DISARM framework describes this [tactic](#) as threatening or harassing opposing groups or those holding different views. It often involves intimidation techniques, including cyberbullying and doxing, to discourage opponents or different groups from expressing their opinions. Three ([1](#), [2](#), [3](#)) TikTok videos used this approach to spread hate and incite violence against Somalis, including with captions labelling Somalis as criminals and urging them to leave Kenya.

b. Leverage existing narratives

The DISARM framework defines this [tactic](#) as using or adapting existing narrative themes that already resonate with a target audience. Two ([1](#), [2](#)) TikTok videos leveraged long-standing anti-Somali narratives, such as claims that ‘Somalis don’t bathe’ and calls for them to ‘go back to Somalia’. As a result, the videos reinforced stereotypes, deepened hostility, and advanced xenophobic sentiment against the Somali community.

c. Reframe context

The DISARM framework defines [reframing context](#) as removing an event from its original context to distort its meaning, leading audiences to draw misleading conclusions. A [TikTok video](#) posted on 25 September 2025 with the caption: ‘Somalia people being removed from the market due to the stepping of Kenyan flag .’ The claim was false as the [video](#) was recorded during an environmental clean-up on 02 September 2025. By removing the footage from its original context and reframing it as an act of ethnic reprisal, the video amplified anti-Somali sentiment and spread misinformation about supposed retaliatory violence against the Somali community in Eastleigh.

5. Conclusion

In Kenya’s tense online environment, even small provocations can spark lasting divisions. The recent homophobic and xenophobic narratives reveal how easily public discourse can be manipulated to

target marginalised groups. By exploiting DISARM tactics, bad actors are spreading hate and reinforcing stereotypes against these vulnerable groups. If left unchecked, such rhetoric threatens to metastasise into real-world exclusion, demanding swift interventions such as the implementation of algorithmic safeguards by social media platforms and collaborative stakeholder action.

*This report was written by Code for Africa (CfA) iLAB investigative data analysts **Nirali Patel, Dorcas Solonka, Moffin Njoroge, Agape Karashi, and Ivy Masese**. The report was reviewed by iLAB investigations manager **Jacktone Momanyi** and edited by **Gloria Aradi**. The research was overseen by CfA iLAB editor **Athandiwe Saba** and commissioned by CfA editor-in-chief **Justin Arenstein**.*

Do you know of incidents of suspected information manipulation, coordinated influence operations or other forms of disinformation or weaponised toxic content that you think we should investigate? Share your leads with us, securely, on ilab@codeforafrica.org.



*This report contributes to a growing knowledge base that documents African-focused information manipulation, influence operations, and weaponised disinformation. The knowledge base is curated by the **African Digital Democracy Observatory (ADDO)**. The research in this specific report was produced by analysts attached to ADDO member Code for Africa (CfA), including CfA's **CivicSignal** media monitoring lab, its **iLAB** forensic investigation unit, and its **PesaCheck** fact-checking team.*