

Raila Odinga: The Man, the Mission, the Memory: Mortal Yet Immortal

Death arrives without announcement, without courtesy, without regard for the schedules we keep or the dreams we harbor. It is the ultimate thief, slipping through locked doors and bypassing security details, stealing not our possessions but our very presence from the world. No alarm system can detect its approach, no intelligence service can predict its timing, no bodyguard can stand between us and its cold embrace.

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News>> Hundreds of Mourners Throng Raila's Siaya Home

P. 8. Hundreds of mourners thronged the Opoda farm, home of the former Prime Minister, Raila Odinga. Carrying twigs and clubs, the mourners, young and old wailed and cursed death, wondering why it had to happen now.



News>> Photos Of Raila Odinga In Different Occasions. P12

RIP Baba

1945 -2025

In a solemn address from State House Nairobi, President William Ruto announced the death of Kenya's former Prime Minister Raila Amollo Odinga, describing him as "a titan of conscience, a visionary of uncommon resolve, and a defender of the defenceless."

Ruto confirmed that Odinga, aged 80, passed away earlier that morning in Kerala, India, where he had been receiving medical treatment.

According to medical officials, Odinga suffered a cardiac arrest during a morning walk and was pronounced dead at Devamatha Hospital in Koothattukulam.



Former Prime Minister and ODM Leader Raila Amollo Odinga

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Ambassador Peter Munyiri Led Preparations of Raila's Body As Delegation Flew To India

By: MKT Reporter
@themtkenyatimes

Some photos as captured in India

The Kenya's High Commissioner To India, Ambassador Peter Munyiri yesterday led in preparation of Raila's body for repatriation to Kenya.

Ambassador Munyiri oversaw every step of the process as delegation from Kenya led by Raila's spouse Ida and Prime Cabinet Secretary Musalia Mudavadi flew to Mumbai to accompany the body.

Last night, Deputy President Kithure Kindiki who alongside Senator Oburu Odinga are co-chairs of the burial preparations said Raila will be buried on Sunday.

India leaders led by Prime Minister Narendra Modi accompanied Ambassador Munyiri



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Uhuru Kenyatta Mourns Raila Odinga: “I Have Lost A Friend, A Brother And A Patriot”

By: MKT Reporter
@themtkenyatimes

Former President Uhuru Kenyatta paid a moving tribute to the late former Prime Minister Raila Amolo Odinga, describing him as a patriot, a friend, and a brother whose passing leaves a deep void in the nation’s soul.

In a heartfelt message of condolence, Mr. Kenyatta said he was “deeply burdened with grief,” calling Mr. Odinga’s death a moment of national silence “where once there was a voice of thunder and conviction.”

“My heart is heavy, and my spirit is burdened with a grief that is both profound and deeply personal,” said Mr. Kenyatta, adding, “To me, Raila was more than a political colleague; he was a defining part of my own journey, in public service and in life.”

Reflecting on their often complex relationship, Mr. Kenyatta recalled the years of political rivalry that defined much of their careers, acknowledg-

ing that Mr. Odinga “was a man who made you sharpen your own ideas, compelling you to defend your positions with rigor and passion.”

He said that though they were once fierce competitors, the two leaders later forged a bond built on mutual respect and a shared love for Kenya — culminating in the historic 2018 “Handshake” that ended years of political hostility.

“That journey from fierce political opponents to partners in the pursuit of unity taught me the true measure of the man,” Mr. Kenyatta said. “I saw firsthand his unwavering passion for this country, his deep-seated belief in justice, and his incredible capacity to think beyond personal ambition for the sake of national peace.”

The former President said he would remember Mr. Odinga not only for his leadership and resilience but also for his humanity.

“I have lost a friend and a brother,” he said. “I will miss our conversations; sometimes challenging, always insightful — and the fire of belief that never left his eyes.”

Mr. Kenyatta extended his con-



Former President Uhuru Kenyatta and the late former Prime Minister Raila Amolo Odinga in past

lences to Mama Ida Odinga, their children, and the entire Odinga family, praising them for sharing “Baba” with the country for a lifetime.

“We have lost a father to the nation, a steadfast champion for the people,

and a true son of Kenya,” he said.

Further, he observed, “His legacy is not just in the political battles he fought, but in the peace he helped build. It is etched in the very fabric of our nation.”

He concluded with a solemn farewell: “Rest in peace, my brother. Your work here is done, but your echo will never fade.”

Gachagua Mourns Raila: “You Have Not Gone, You Have Just Faded Away”

By: MKT Reporter
@themtkenyatimes

Former Deputy President Rigathi Gachagua paid a heartfelt tribute to the late opposition leader Raila Odinga, describing him as a towering statesman, fearless reformist, and “the indefatigable lion of Africa.”

In his condolence message, Mr. Gachagua extended sympathies to Mama Ida Odinga and the entire Odinga family, saying Kenyans had lost a father figure and a true hero of democracy.

“Baba Raila Odinga, may you rest well. To the family, your spouse Mama Ida Odinga and your children, my family and I join you in prayer during this difficult moment. My deepest sympathies to you and to the people of the Republic of Kenya,” he said.

Gachagua hailed Mr. Odinga’s unwavering fight for democracy and justice, recalling his decades of political struggle, detentions, and sacrifices in the face of authoritarian

regimes.

“You stood tall and strong in intellect, knowledge, and quest for democracy. You faced brutal regimes’ brutality, you were tortured, jailed, abducted, and detained severally for Kenya. When the history of Africa’s Pan-Africanism is written, your chapter as the indefatigable lion of Africa will attract many readers,” he said.

The former Deputy President said Odinga’s service to the nation; as a civil servant, university lecturer, MP, Cabinet Minister, Party Leader, and Prime Minister, left an indelible mark on Kenya’s history.

He praised the late opposition chief for his role in Kenya’s democratic transformation, particularly his contribution to the multiparty movement and the 2010 Constitution. “Kenyans will remember your resilience, persistence, and democratic values, and your voice during difficult moments,” Gachagua said.

Despite being on opposing political sides for years, Gachagua acknowledged Odinga’s unmatched ability to build and sustain a strong political movement.



Rigathi Gachagua with Raila Odinga. Their spouses in the background.



From left; Dorcas Rigathi, Rigathi Gachagua, Raila Odinga and Ida Odinga

eral elections. I remain amazed by his choice of quality legislators to fly the party flag and eloquently articulate party policies and the people they represented,” he added.

Mr. Gachagua concluded his mes-

sage with a poignant farewell:

“You are a hero celebrated home and away; you have not gone, Raila Odinga; you have just faded away. Rest in peace Baba, and may perpetual light shine upon you forever.”

“Much as we have never been on the same political side, I have had a strong admiration of Raila Odinga’s art of forming and sustaining a strong political party that survived four gen-

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Kisumu Mourns The Regional Strongman

By: MKT Reporter
@themkenyatimes

Worth Noting:

- A cloud of sorrow hung over the city as people gathered in small groups, reminiscing on Odinga's decades-long struggle for multi-party democracy and social justice.
- At the iconic Kondele roundabout, often regarded as the heartbeat of Raila's political base, emotional scenes unfolded as mourners lit candles, sang dirges, and recited liberation songs associated with the veteran politician.



Mzee Odungi Randa, Chairman of the Luo Council of Elders and other elders addressing the media yesterday.

Kisumu was plunged into deep mourning yesterday following the sudden death of former Prime Minister Raila Odinga, a man revered across the lakeside region and beyond as a symbol of democracy, reform, and resilience.

Shops, offices, and markets remained closed as thousands of residents poured into the streets, some wailing uncontrollably, others waving twigs and portraits of the fallen leader.

A cloud of sorrow hung over the city as people gathered in small groups, reminiscing on Odinga's decades-long struggle for multi-party democracy and social justice.

At the iconic Kondele roundabout, often regarded as the heartbeat of Raila's political base, emotional scenes unfolded as mourners lit candles, sang

dirges, and recited liberation songs associated with the veteran politician. "We have lost a father, a liberator, and the voice of the voiceless," said 78-year-old Mzee Odungi Randa, Chairman of the Luo Council of Elders.

Addressing the media at Ofafa Hall, the headquarters of the Council, Odungi described Odinga's death as a monumental loss not only for the Luo community but to the entire nation.

Randa appealed for calm and unity, urging residents to honour Raila's memory by maintaining peace.

"Let us mourn him with dignity and continue the vision he stood for, a just and united Kenya," he said.

Kisumu County Assembly Speaker, Elisha Oraro echoed similar sentiments, terming Odinga's passing a

dark day for the nation.

He said the county leadership would convene a special Session in the Assembly to pay tribute to the former Premier, describing him as a statesman who transformed Kenya's political landscape.

Businesses along Oginga Odinga Street, Jomo Kenyatta Highway, and Kibuye market remained shut for the better part of the day.

The usually vibrant Kisumu bus park was unusually silent as transport operators joined in mourning, draping their vehicles with black ribbons.

In Manyatta, Nyalenda, and Obunga informal settlements, residents huddled around radios and televisions sets, to keep up with updates from Nairobi. Some homes hoisted black flags in a show of grief.

Kisumu Governor Prof. Anyang' Nyong'o, a long-time ally of Odinga, described the late Raila Amollo Odinga as a powerful man who has rested likening him to a lion that has returned to the mountain.

He said the ODM leader was more than a politician, calling him "a movement, a rhythm in Kenya's heartbeat, and a voice that thundered in Parliament and whispered in prison cells."

Prof. Nyong'o noted that despite imprisonment, betrayal, and vilification, Raila remained unbowed, driven by conviction and faith in a better Kenya.

"Raila has not died," the Governor said. "He has only taken a warrior's rest. His legacy is eternal — his spirit lives on in the Constitution and in every Kenyan who dares to speak truth to power."

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National Assembly To Honour Raila Today, MPs Urged To Dress In Black

By: PSCU
 @themkenyatimes

A solemn silence engulfed the National Assembly chambers yesterday as Speaker Moses Wetang'ula led MPs in mourning former Prime Minister Raila Amolo Odinga, hailing him as a towering statesman whose courage and sacrifice are etched in Kenya's democratic history.

In a chamber weighed down by grief, Wetang'ula urged Members of Parliament to dress in black and wear black ribbons during today's sitting, as a solemn gesture of solidarity with millions of Kenyans mourning the fallen leader.

"It is my humble advice, from yours truly, that we come in a sombre state and in sombre attire tomorrow," the Speaker said, his tone heavy with emotions.

"Let us dress in black and for those without, kindly find one this afternoon. I also request our good ladies to provide black ribbons for every-

one. In doing so, we will together demonstrate our deep respect and appreciation for our fallen heroic leader."

The Speaker announced that today, the National Assembly would hold a full-day sitting exclusively dedicated to eulogizing Odinga, popularly known as Baba.

From 10 a.m. until late into the night, MPs from across the political divide will rise to share memories, lessons, and reflections on the life of a man who stood at the centre of Kenya's most defining political moments.

"Following the communication and address by His Excellency the President announcing the passing on of the Right Honorable Prime Minister Raila Amolo Odinga," Wetang'ula declared, "this House joins the nation in mourning our fallen hero."

Inside the August House, the usually vibrant exchanges were replaced by silence, sombre faces, and bowed heads that demonstrated a rare moment of unity.

At one point, Wetang'ula drew from history to underscore the mo-



ment's gravity. "Like it was said in England, 'The Queen is dead, long live the Queen', Baba is dead, long live Baba," he said, as MPs nodded in quiet agreement.

The Speaker reminded legislators that Odinga's stature transcended political boundaries, regions, and social classes.

"The late Prime Minister was larger than Kisumu," he noted. "He was loved from Vanga to Kibera, from the coast to the highlands, by those who saw in him the courage to speak truth to power."

The House rose for a moment of silence at the Speaker's request, to gesture a collective grief for a man

who had endured prison, exile, political storms, and betrayals yet never gave up on the dream of a just and united Kenya.

"Baba may be gone," Wetang'ula concluded, "but his dream for a just and united Kenya remains alive in all of us."

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Hundreds of Mourners Throng Raila's Siaya Home

By: MKT Correspondents
@themkenyatimes

Hundreds of mourners thronged the Opoda farm, home of the former Prime Minister, Raila Odinga.

Carrying twigs and clubs, the mourners, young and old wailed and cursed death, wondering why it had to happen now.

Among the mourners who visited Raila's rural home was Siaya governor, James Orenge, who later addressed the media, describing the late as a towering figure of Kenya's second liberation.

And, as the sombre mood engulfed the county and Kenya at large, Orenge announced the suspension of all the plenary sessions and side events of the ongoing Siaya International Trade and Investment Conference (SITICO) in honour of the former statesman.

"The sun has set on a colossal figure. Kenya has lost, not just a politician, but a revolutionary, a visionary and a singular force, whose shadow

stretched across five decades of our nation's most consequential history," Orenge mourned.

The governor was flanked by Siaya Women representative, Dr. Christine Ombaka, Nyanza regional commissioner, Flora Mworora and County Commissioner, Norbert Komora.

Orenge said Siaya as a county and the entire Luo Nyanza region has lost a patriarch, "and the symbol of resilience and the relentless champion of our political and economic rights."

The governor described how, for decades, Raila and him stood shoulder to shoulder in the trenches of struggle for democracy, constitutionalism and justice in Kenya.

"We shared prison cells, faced exile and navigated the complex, often dangerous waters of political opposition against a repressive state. The democracy, the multi-party space and the constitutional freedoms Kenyans enjoy today bear the indelible mark of his sacrifice and endurance," he said, adding that Raila's life was fully committed to the ideal of a fair and just society.

Orenge urged Kenyans to stand to-



Some of Siaya County residents at the home of Raila Odinga yesterday.

gether during this moment of national bereavement. "Let us celebrate the life of the man who sacrificed his life for our common good," said Orenge.

Meanwhile in Siaya, youths demonstrated along the streets singing mourning dirges in honour of Raila

Odinga.

However, some of the unscrupulous youths took advantage of the situation and harassed traders, looting their goods.

Among the victims of the marauding youths were some exhibitors at

the Siaya International Trade and Investment Conference (SITICO), who lost banners and goods.

A hotelier who had a temporary eating joint suffered huge loss, as the youths broke in and ate all the food before fleeing.

Raila Dies 17 Days After His Neighbour, FT Nyammo

By: MKT Correspondent
@themkenyatimes

Former Prime Minister Raila Amolo Odinga died less than two weeks following the demise of his neighbour at Karen, Nairobi.

The land in which Raila has been living in was sold to him by businessman and politician Francis Thumbi Nyammo who was fondly referred to as FT Nyammo.

The late Nyammo, served as Tetu Member of Parliament between 2008 and 2013. He is the one who ousted former Nobel Peace Prize Laureate, Prof Wangari Maathai.

However, during the 2013 General Elections, Nyammo lost the parliamentary seat to Ndung'u Githinji.

Nyammo annexed part of his large piece of land, along Ngong road, Kerapon road in Karen and sold to Raila a few years ago.

Apart from being neighbours, both Raila and Nyammo had some striking



The late FT Nyammo

similarities that they wanted followed upon their demise

While Raila wanted to be buried with 72 hours, Nyammo had indicated that he wanted to be disposed off, through cremation within 24 hours of his death.

Nyammo's wish was followed to the letter as he was cemented within his wishes time.

Four days after his demise, his family hosted a memorial service where tens

of people, including his family, relatives and friends attended.

Yesterday, Sammy Njayakio, who was a former aide to Nyammo posted in his Facebook thus; "The Two Good Neighbours, Hse no 22 \$23, Decide to Accompany each Other in their Journey. We pray them Safe Travels and Happy Arrivals.Fare Thee Well Icons," in reference to the demise of Nyammo and Raila.

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ELC CASE NO. E186 OF 2025

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VERSUS
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TERESIA WANJIKU....2ND DEFENDANT/RESPONDENT
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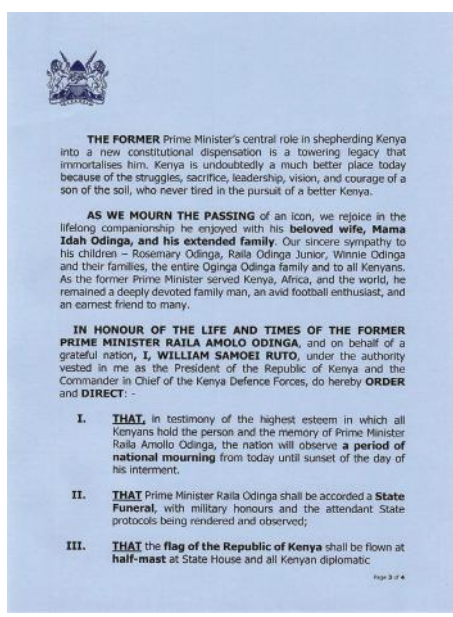
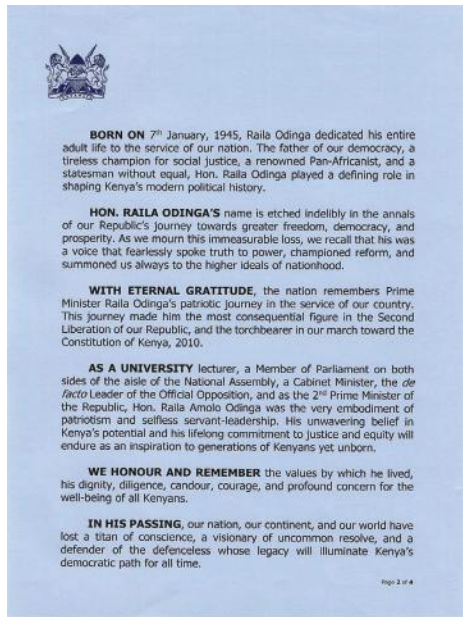
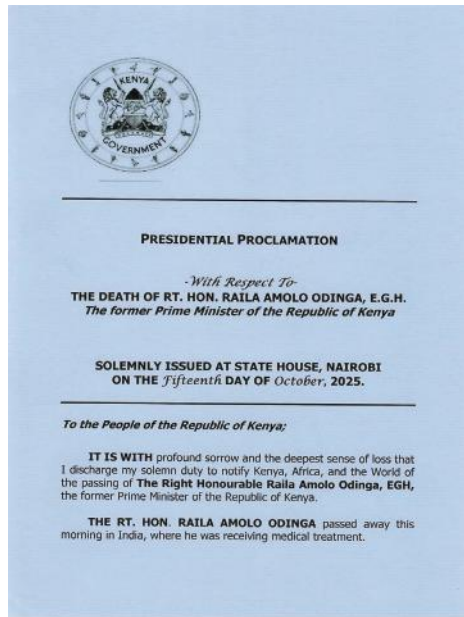
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President Ruto Declares National Mourning For Raila Odinga



In a solemn address from State House Nairobi, President William Ruto announced the death of Kenya's former Prime Minister Raila Amollo Odinga, describing him as "a titan of conscience, a visionary of uncommon resolve, and a defender of the defenceless."

Ruto confirmed that Odinga, aged 80, passed away earlier that morning in Kerala, India, where he had been receiving medical treatment. According to medical officials, Odinga suffered a cardiac arrest during a morning walk and was pronounced dead at

Devamatha Hospital in Koothattukulam.

"It is with profound sorrow and the deepest sense of loss that I discharge my solemn duty to notify Kenya, Africa, and the world of the passing of the Right Honourable Raila Amollo Odinga," Ruto said. "Kenya mourns the loss of one of its greatest sons—a fearless freedom fighter, a tireless warrior of good governance, and a giant of democracy."

Seven Days of National Mourning
 President Ruto declared a seven-day

period of national mourning, during which the Kenyan flag will fly at half-mast across all public institutions and military facilities. He also announced that Odinga will be accorded a full state funeral with all attendant honors.

"Raila Odinga's name will forever be etched in the story of our Republic—a story of struggle, sacrifice, courage, rule of law, hope, and our pursuit for excellence," Ruto said.

A Legacy of Democratic Reform
 Ruto praised Odinga's decades-long

commitment to justice, equity, and freedom, highlighting his role in championing constitutional reforms and enduring detention and persecution in pursuit of democracy. "He dedicated his life to the pursuit of a better Kenya," Ruto noted, "and his legacy will continue to inspire generations."

The President also visited Odinga's Karen home, joining family members and fellow leaders in mourning. Among those present were Deputy President Rigathi Gachagua, Prime Cabinet Secretary Musalia Mudava-

di, and Homa Bay Governor Gladys Wanga.

A Nation Reflects

As Kenyans gathered in Karen and Bondo to pay their respects, Ruto urged the nation to honor Odinga's memory not only in grief but in renewed commitment to the ideals he stood for. "Let us mourn him with dignity, and let us live by the values he fought for," he said.

Kindiki Mourns Raila As A "Visionary And Revolutionary Leader"

By: MKT Correspondent
 @themtkenyatimes

Deputy President Prof. Kithure Kindiki mourned former Prime Minister Raila Odinga as one of Kenya's most consequential political figures, describing him as a patriotic and visionary leader whose influence shaped the country's democratic journey.

In a statement released yesterday, Kindiki said he was shocked to learn of Raila's passing, hailing him as "a distinguished son of Kenya who believed that it is better to have an imperfect nation striving to perfect its values and institutions than to have no country at all."

"Raila Odinga loved Kenya and believed in Africa," the Deputy President said, adding, "His illustrious political career spanning decades is

a remarkable example of wit, energy, acumen, and the ability to make complex decisions rapidly."

Prof. Kindiki described the late opposition leader as a statesman, visionary, and revolutionary who served the country with "dignified focus" and "placed the people before self."

"Kenya mourns a leader who, through courage and conviction, dedicated his life to public service and the pursuit of justice," he said.

The Deputy President extended his condolences to Raila's family, friends, and supporters, saying, "May his soul find rest in eternity."

"Mr. Odinga, who served as Kenya's Prime Minister from 2008 to 2013, was a central figure in the nation's politics for over four decades. His leadership, activism, and reform efforts left an indelible mark on Kenya's democratic and political landscape," he noted.



ODM Kiambu Leaders Mourn Raila, Says He Was A Statesman

By: Felix Njenga
 @themtkenyatimes

Leaders of the Orange Democratic Movement (ODM) in Kiambu County joined Kenyans and the global community in mourning the death of their party leader, Raila Odinga.

Addressing the press in Kiambu, Jimmy Komu, the ODM County Deputy Chairman, described Raila as “an astute leader who accommodated everyone and dedicated his life to the service of Kenya and Africa.”

Komu said Raila’s death had left a void that would be difficult to fill, adding that the fallen leader deserved to be accorded a state funeral in recognition of his lifelong contribution to democracy and governance.

“We are deeply saddened by the death of our party leader. We never imagined he would leave us so soon. As a branch, we are in mourning and will also hold a special session to honor his memory,” said Komu.

He urged ODM members and supporters to remain calm and respectful during the mourning period, calling for unity and reflection rather than speculation over the circumstances of Raila’s death.

“We have left everything to God. We urge the government to conduct the national mourning period with dignity. Let our members stay calm and avoid chaos,” Komu added.

Komu also recalled Raila’s relentless push for the protection of the Constitution, saying he always believed that if amendments were ever needed, they should be inclusive and reflect the will of all Kenyans.

Lawyer Ndiba Kihara, the ODM Kiambu County Organizing Secretary, described Raila as a “statesman of great political and social character” whose leadership transcended Kenya’s borders.

“I am still in shock. Raila helped our family personally—he even built a house for my late brother, Peter Young, whom they worked with during the second liberation struggle.



Kiambu county ODM party branch leaders Lawyer Ndiba Kihara and Jimmy Komu during a press briefing in Kiambu yesterday.

I will miss him dearly,” said Kihara. Kihara lauded Raila for championing devolution, which has brought services closer to the people, and for fostering political stability in recent years.

“Since Raila joined hands with President William Ruto, the country has

enjoyed calm and political tolerance. He was a revolutionary and a unifier,” he said.

He further noted that Raila was revered not only in Kenya but across the world, calling on the government to grant him a befitting state funeral.

“Raila deserves a state funeral, he

was no ordinary man,” Kihara emphasized.

The ODM Kiambu branch urged Kenyans to maintain peace and unity as the nation mourns one of its most iconic leaders.



Chuka University Students In Peaceful Procession To Mourn Raila Odinga

By: KNA
 @themtkenyatimes

Hundreds of students from Chuka University yesterday held a peaceful procession through Ndagani, Tharaka Nithi County, to mourn the death of Kenya's long-serving opposition leader and former Prime Minister Raila Odinga.

The solemn march, organized by the Chuka University Students' Association (CUSA), brought together students carrying candles and placards bearing messages of peace, unity, and remembrance.

The crowd sang patriotic songs in honour of the late statesman, whose political influence spanned more than four decades.

CUSA President Ben Onyango, who led the procession, described Raila as "a real legend" whose courage and dedication to democracy shaped Kenya's political identity.

"We have lost a true national hero, a man who dedicated his life to championing justice, democracy, and equality. We are walking not just for

Raila, but for the values he lived for. We call upon students from all universities across the country to come out and mourn this great son of Africa," said Onyango.

Another student, Otieno Joak, hailed Raila for his role in advancing devolution and empowering citizens through democratic reforms. "Raila strengthened our democracy and believed leadership belongs to the people, not the powerful few. His death is a huge loss to the nation," said Joak. The peaceful walk attracted local residents along the Ndagani-Chuka road, many waving the national flag and joining the students in singing.

Among them was Jevio Justin, a resident who praised Raila for uniting Kenyans across political and regional divides. "He stood for all Kenyans, a true symbol of hope and resilience. Even in defeat, he taught us that peace and patriotism come first," said Justin.

Across the country and abroad, Raila's death has triggered an outpouring of condolence messages with both former Chief Justice David Maraga and former Attorney General Githu Muigai describing him as a patriot,



democrat, and Pan-Africanist who redefined Kenya's political history.

Regional bodies including the Inter-governmental Authority on Develop-

ment (IGAD) and the African Union (AU) also paid tribute to Raila, terming him one of Africa's most influential sons. The two organisations said

Raila stood firmly for freedom, devolution, and good governance.

Homa Bay Residents Mourn Raila

By: MKT Correspondent
 @themtkenyatimes

A somber mood engulfed Homa Bay town yesterday following the news of the sudden death of Raila Odinga.

Hundreds of residents thronged the streets in a solemn mourning procession, paying tribute to the veteran opposition leader, whom they hailed as a visionary statesman, a father figure, and a unifying pillar for not only Luo community but the entire Kenyan Nation.

"We are indeed very sad with Raila's passing on. We are overwhelmed, we have lost a brother, a father figure, and national leader, it pains a lot,"

said Tom Mboya, a resident.

"This is a time for Kenyans to remain calm and maintain peace, as we grieve this great loss," he added.

Homa Bay Sub-County Bodaboda Chairman, William Ouma, urged the public to stay prayerful and to uphold peace, during the mourning period and thereafter in respect of Baba who meant well for every Kenyan.

Many residents remembered Odinga as a selfless and devoted leader, who tirelessly fought for democracy, justice, and the welfare of ordinary citizens.

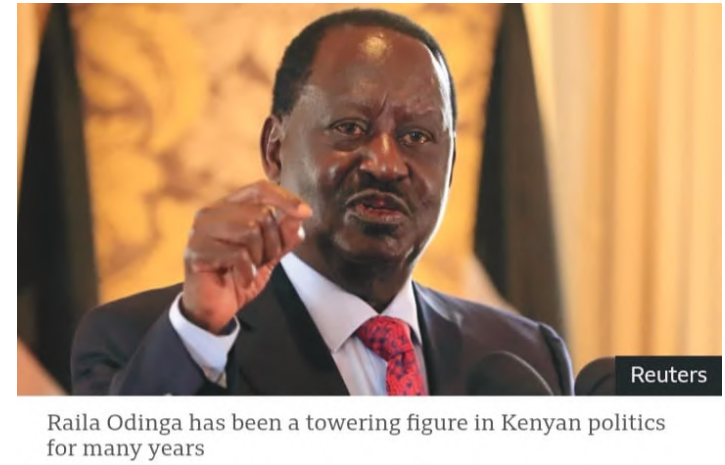


Homa Bay residents during a procession yesterday.

Photos Of Raila Odinga In Different Occasions



How Various Media Outlets Across The World Reported Raila's Demise



14 POEMS

We Mourn You Enigma Tinga



He is dead
Why Death.

In the land of Bondo a boy was born
1945 was the year when Amollo came to the world
Son of Jaramogi one of the founding fathers
Raila rose in politics during the one party state
Amollo fought for democracy and Multi party state
Odinga fought for kenyan
He fought for the constitution
He fought for the young boy in the village
Raila Amollo Odinga
He was not ordinary
He was extra
We called him Tinga
We called him Baba
Raila Amollo Odinga . Death?
Why Death did you go to his doorstep
He is dead

I question death, you that was destined for humans
I call you to my table and get me right this time
You have practiced your art from the genesis
I am sure, Yes I know
You have taken the mighty and thought you are
You have taken the weakest and thought you were weak
Death
Today you have robbed us
Another, Death has killed him
He has gone
He is Dead
Raila Amollo Odinga
Are you the one you Killed him
He is gone
Why did you go to his doorstep

We mourn Tinga
We mourn the Enigma Baba Amollo
We mourn our hero
We mourn you 'Baba'
Rest in Peace Odinga
But we still ask
Death why did you go to his doorstep
For Baba is dead

Wanjohi. P. Mugambi

Imperfect Justice



The rich becomes the innocent, not the offender,
Yet he is guilty and knows it better.
Then the wrong he smears on the beggar,
And thus, the poor man is the wrongdoer.

I see how money assumes control and power.
Who then will stand for the offender?
My guess is—the same accuser,
He buys freedom for liberation of the beggar.

The poor man turns to be a worshiper
Of the man who is his oppressor.
The rich man commands him to be his gardener,
To tend his garden a year for half a sliver.
Feeding on scraps—a poor soul with no helper.

Not the poor, not beggars,
Not the slave and not the losers,
Who assume control and power—
No one beneath their feet, not any lower,
But the mighty, the one who holds power.

~Flora N. Muihaki

Morning Dew



Whispers the promise of new days to pass.
The cool freshness lingers in the air,
With an earthy fragrance beyond compare.

Let the world keep spinning fast,
Let the people keep rushing past,
Pause for a while with the morning view,
And cherish the beauty of dawns fresh dew.

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

Who said diamonds shine and last forever?
Morning dew in the sunlight glimmers better.
The real jewels gifted by Mother Nature's hand,
Enhancing the looks, making her beauty grand.

Dew drops resting on lush green grass,

Ina Faida Gani Pombe?



Familia 'mepuzia, kilabuni waotea,
Pingu umejiwekea, mwenyewe kujitakia,
Ina Faida gani, pombe unayokunywa?
5.

Ni sumu unabugia, hata mwenyewe wajua,
Sikio pamba 'metia, ushauri wapuzia,
Ni bure kwako wosia, hujali kutusikia,
Ina Faida gani, pombe unayokunywa?
6.

Hadhi unajishushia, jamii yakuchekea,
Hakika wajichimbia, kaburi kuiingia,
Na usipotusikia, ndwele zitakuvamia,
Ina Faida gani, pombe unayokunywa?
7.

Ombaomba umekua, mtaani wasumbua,
Na wote wamekujua, kwa mbovu hiyo tabia,
Rafiki wakukimbia, pekee utasalia,
Ina Faida gani, pombe unayokunywa?
8.

Kila tendo wakosea, huwezi makinikia,
Wazazi wawakosea, kwa kutowatembelea,
Huna cha kujivunia, ila unachobugia,
Ina Faida gani, pombe unayokunywa?
9.

Beti kumi nafkia, kadi tama ninatua,
Uliko we fikiria, jawabu kujipatia,
Iwapo waFurahia, kaburi wajichimbia,
Ina Faida gani, pombe unayokunywa?
10

JINA: Momanyi Henry Rioba
LKABU: Malenga Mtanashati
ENE0: Kesagon

Leo hii nawajia, zani nikiwabwagia,
Hili linanisumbua, 'mebidi kuulizia,
Majibu natarajia, nipeni nitaridhia,
Ina Faida gani, pombe unayokunywa?
1.

Taswira najichorea, ila sijapendelea,
Hadhi imekushushia, na bado waendelea,
Kifua wakitanua, hukomi kuibugia
Ina Faida gani, pombe unayokunywa?
2.

Wanao wakushangaa, unavyo jikojolea,
Matusi unayatoa, pasi umri kujalia,
Na haja wajiendea, pasipo nayo kujua,
Ina Faida gani, pombe unayokunywa?
3.

Majukumu yamejaa, huoni walimatia?
Kisha utatukujia, msaada kuombea,
Hila ukimiminia, shetani kumsingizia,
Ina Faida gani, pombe unayokunywa?
4.

Kweli imekuvutia, mwilini 'mekuingia,

Recalling Dreams Half Dreams



Rising from sleep, we strain to remember,
But dreams dissolve away like ice
Dreams are not black and white, nor colorful
At dawn we recall, in a fading way.

With the fragments, pieces we remember
Half remembered, while the rest vanished in air
Images drift away, voices grow mute,
Just pale faces linger, in a lost route.

Dreams dissolve into the morning air,
However hard we try, we can't remember
The memories fade, without a trace,
We can't find the dream's ending.

We dream of many things,
Our loved ones dear, our favorite ones
We visit places, lovely and bright,
In dreams what is impossible becomes possible

When alarm bells ring, with harsh sound,
We wake up, with a jolt
The dream's unfinished, left in air,
We try to recall, but with much despair.

Brinda. D
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Raila Remembered As Patriot and Pillar of Democracy

By: Rodgers Wagura
 @themtkenyentimes

Kenya is in mourning following the death of Raila Odinga, a towering figure whose political life spanned decades.

His passing marks the end of an era for a leader who devoted his life to democracy, unity, and national transformation.

Businessman and political leader Dr Thuo Mathenge described Raila's death as a dark day, calling him "a great pillar of Kenya" who brought peace during moments of crisis.

Dr Mathenge recalled Raila's role in the multi-party struggle of the 1980s and 1990s alongside leaders such as James Orengo, Paul Muite, Kiraitu Murungi, Martha Karua, Jaramogi Oginga Odinga, and Kenneth Matiba.

"Raila's resilience was legendary. Detained multiple times for opposing authoritarian rule, he emerged each time more determined to push for reforms. Even after being de-

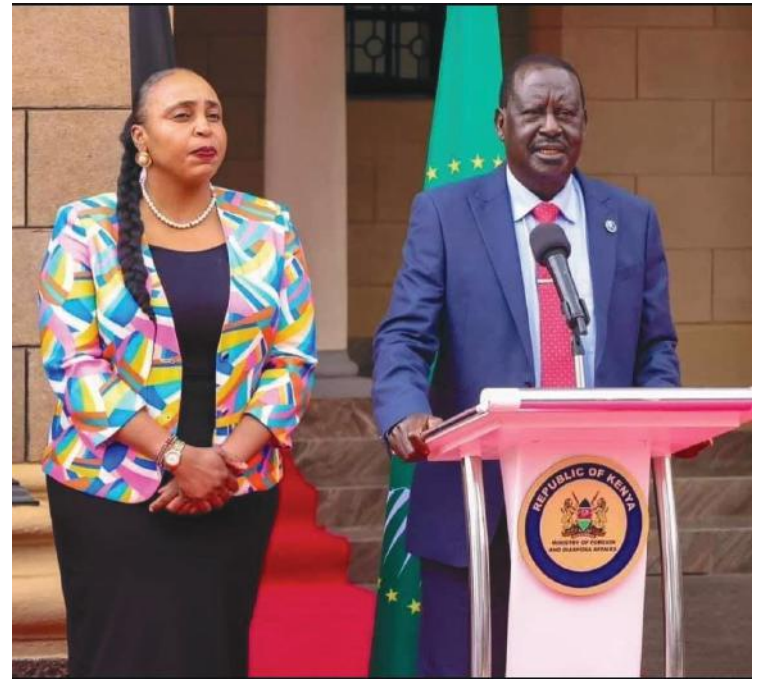


Dr Thuo Mathenge addressing the media at Bantu Lodge in Nyeri where he was accompanied by several grassroots leaders. Photo/Joseph King'ori.

nied the presidency in contested elections, he repeatedly chose reconciliation over division, famously working with his rivals to stabilize the nation. His role in the 2002 transition and the 2008 Grand Coalition paved the way for the 2010 Constitution and devolution," Dr Mathenge the Party leader for The New Dem-

ocrats (TND) party and chairman of Kenya Agricultural and Livestock Research Organization (KALRO) said in a press briefing at his Bantu Lodge hotel near Nyeri town.

Similar attributes were made by the Principal Secretary for East African Community Affairs Dr. Caroline Karugu who further hailed Raila as



PS, Dr Caroline Karugu with Raila Odinga in a past function. Photo/Courtesy.

a "tribeless patriot" who "breathed life into the vision of devolution and stood firm for it until his last breath."

In a statement issued separately, Dr Karugu praised his inclusivity,

courage, and mentorship, calling his leadership a bridge across divides.

Kisii Mourns Demise Of Raila Odinga

By: MKT Correspondent
 @themtkenyentimes

Residents of Kisii county joined Kenyans in mourning the death of former Prime Minister and Orange Democratic Movement (ODM) Party Leader Raila Odinga.

Speaking to the press in Kisii town, Peter Ochieng', a resident of Kisii town said that Kenyans will miss Odinga's leadership because he was a tough politician who kept the ruling government in check.

Ochieng' recalled that the former Prime Minister was always at the forefront in fighting for the rights of Kenyans, a role that saw him detained in the 1980s.

Richard Obiri, another resident and a Gen Z, said he was saddened by the demise of Odinga, who has been the kingpin of politics in Kenya.

Obiri who condoled with Odinga's family, noted the ODM party leader was a generational leader and a political genius, who inspired both the seasonal and young leaders in the country.

Another resident, Charles Onchoko mourned Odinga as the father of democracy, who played a huge role in fighting for people's rights in four governments.

He pointed out that the Nyanza region, which is considered as a strong political base for Odinga and the ODM party, will miss his leadership.

Similarly, Orpha Atieno said the country will miss the resilience of

'Baba' as he was fondly known, because he fought tirelessly for the freedom and rights of Kenyans, especially women and children.

She added that Odinga has left a huge political gap in the nation, one that would be difficult to be filled by any other leader.



Some of Kisii town residents mourning yesterday.

Raila Odinga: The Man, the Mission, the Memory: Mortal Yet Immortal



By: Odhiambo Jerameel Kevins Owuor
@themtkenyatimes

The Silent Arrival of Death

Death arrives without announcement, without courtesy, without regard for the schedules we keep or the dreams we harbor. It is the ultimate thief, slipping through locked doors and bypassing security details, stealing not our possessions but our very presence from the world. No alarm system can detect its approach, no intelligence service can predict its timing, no bodyguard can stand between us and its cold embrace. This ancient adversary respects neither title nor achievement, neither youth nor wisdom, neither wealth nor poverty. It takes the infant from the cradle and the elder from the rocking chair with equal efficiency, leaves empty chairs at dinner tables and silent spaces in conversations that will never be completed.

A Nation Bereaved: Baba Is Gone

On the morning of October 15, 2025, death came as a thief in the early light and stole from Kenya one of its most formidable sons; the Right Honorable Raila Amollo Odinga, known affectionately across the nation and beyond as Baba.

The Father of Democratic Aspiration

The word “Baba” meaning father carried on the lips of millions who never shared his bloodline but claimed him nonetheless as a patriarch of democratic aspiration. He was not merely a politician but a symbol, not simply a leader but an embodiment of Kenya’s long march toward justice, accountability, and the rule of law. For decades, his voice had been a constant in the national conversation, sometimes in power, often in opposition, always consequential. Now that voice has been silenced by the one force that cannot be opposed, cannot be negotiated with, cannot be defeated through strategy or courage or sheer force of will. Death has done what political opponents could not do despite detention, exile, rigged elections, and assassination attempts; it has removed Raila Odinga from the stage of history, leaving behind

only memory, legacy, and the aching absence that follows when giants fall. The nation wakes to find itself suddenly, irrevocably diminished, forced to continue a conversation without one of its most essential participants.

The Final Silence in Kerala

Death is destruction incarnate, the great equalizer that reduces all human accomplishment to the same dust and silence. It cares nothing for the constitutions drafted, the reforms championed, the bridges built between communities on the brink of tearing each other apart. The hands that once signed historic agreements now lie still; the mind that strategized through five presidential campaigns and countless political negotiations has ceased its calculations; the heart that beat for eighty years with passion for a more just Kenya has pumped its final rhythm. In a hospital room in Kerala, India thousands of miles from the red earth of Bondo, from the bustling streets of Nairobi, from the political platforms where he stood unbowed; death claimed its prize during what should have been a routine morning walk. There is a cruel irony in this: that a man who survived the brutality of detention without trial, who walked out of prison when others emerged broken, who endured exile and returned undeterred, should fall to something as ordinary as cardiac arrest. But death does not deal in irony or poetry; it deals only in finality, and it has stolen from Kenya, from Africa, and from the world a statesman whose like we may not see again in our lifetimes.

The Last Breath of a Titan

In the early morning hours of October 15, 2025, death came knocking at a hospital in Kerala, India, and claimed a son of Kenya whose voice had thundered across decades of struggle and aspiration. The news arrived with the cruel swiftness that characterizes mortality’s indiscriminate hand; Raila Amollo Odinga, Kenya’s second Prime Minister, collapsed during a morning walk and breathed his last at 9:52 AM Indian time, his heart surrendering to the same biological frailty that binds king and commoner alike. At eighty years of age, this titan of African politics, this champion of democracy and the rule of law, discovered what all mortals eventually learn: that life’s lease expires without negotiation, without regard for unfinished business or the mourning multitudes left behind.



Raila Odinga

Dust and Shadow: The Truth of Mortality

The man who had defied dictators, challenged electoral injustices, and survived detention, exile, and assassination attempts could not defy the one adversary that never loses, death itself. In that sterile hospital room, thousands of miles from the red soil of his homeland, mortality reminded us once again that we are but dust and shadow, temporary custodians of borrowed breath. This moment compels us to confront an uncomfortable truth: that all human endeavor, no matter how noble or consequential, unfolds against the backdrop of our own inevitable erasure. It is in this sobering recognition that we must pause and reflect not only on what has been lost but on the nature of loss itself.

Memento Mori: Wisdom from the Ancients

The ancient Stoics understood what we so desperately try to forget in our daily distractions and digital noise: that life is inherently fragile, a candle flame flickering in an indifferent wind. Marcus Aurelius, who ruled the Roman Empire at its zenith, reminded himself each morning that he would encounter ingratitude, arrogance, deceit, and envy but more importantly, he reminded himself that everyone he would meet that day was mortal, including himself. This practice of memento mori, remember that you must die was not morbid pessimism but radical realism, a philosophical foundation for living with clarity and purpose. We are born into a world that makes no promises, where the strong fall as suddenly

as the weak, where genius and folly alike return to the same earth. Thomas Hobbes captured this brutishness when he described life in the state of nature as “solitary, poor, nasty, brutish, and short”—and while civilization has softened some of these edges, the fundamental precariousness remains. We build our monuments and write our constitutions, we fight our wars and negotiate our peace treaties, all the while standing on ground that will eventually swallow us whole. The death of Raila Odinga forces us to reckon with this reality: that even those who shape the destiny of nations are subject to the same biological clock that ticks within the chest of every living creature.

The Fragile Illusion of Permanence

We are creatures born of dust, bound by breath, and yet so wildly convinced of our permanence until that final breath reminds us we were always temporary. The mind recoils at the sudden realization that even the mightiest among us is subject to decay, to the ticking of time that knows no plea. We gather the shards of memory—his speeches, his courage, the strains of his laughter, the furrowed brow in moments of decision—and in doing so we confront the brittle truth: life is brutish, often unfair, and always finite. There is no promise that the next sunrise will find our beloved leader among the living. Death cares not for titles, for ambition, for the dreams we erect upon the fragile foundations of flesh and blood.

A Life of Vision and Sacrifice

He was born into our people’s long

arc of struggle: a champion for rule of law, democracy, multipartyism, good governance. He bore the burden of expectations, of hopes, of the relentless demand that Kenya become more than its hurts. Even when his stabs at the presidency did not yield the success the people longed for, he remained a unifier, a guardian of ideals larger than his own chance at power. Through times of fierce contestation he held aloft the torch of vision, guided by something deeper than partisan triumph: the abiding conviction that Kenya must be more just, more free, more humane. He did not shirk sacrifice; often, he shouldered the cost of truth even when it was lonely, even when betrayal lurked in shadows. He accepted the scars of struggle knowing that freedom is not free, that justice exacts its toll in isolation, in persistence, in the refusal to compromise the soul. And yet he stood undaunted, dignified, resolute.

Grief and Grace: What Remains

So here we are, the nation, wrenched by grief, wrestling with our own mortality. For what is death, if not a mirror held up to every living soul? In recalling his life, we are forced to remember that each heartbeat is borrowed time. We must contemplate that the hopes we nurse, the visions we pursue, the legacies we aspire to—none guarantee permanence. We must reckon with the fact that no avalanche of achievement can halt the

Raila Odinga: The Man, the Mission, the Memory: Mortal Yet Immortal

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quiet inevitability of the end. Yet, in this contemplation, there is a strange grace: the awareness that life's fragility is what renders it sacred. Each sunrise, each act of kindness, each struggle for truth and justice—these are what matter when the final tally is made.

The Relentless March of Time

The lesson of mortality is that time does not pause for our convenience, does not wait for us to accomplish all we set out to do, does not grant extensions based on the importance of our mission. Raila Odinga ran for the presidency of Kenya five times and never occupied that office, yet his influence on Kenyan politics exceeded that of many who did. This irony speaks to a deeper truth: that legacy is not measured solely by the positions we hold but by the movements we inspire, the changes we catalyze, the minds we awaken. His political career was marked by both triumphant moments and devastating defeats, by periods of immense influence and stretches of marginalization. Through it all, the clock kept ticking, his body kept aging, and death kept its appointment in its diary, waiting for the proper moment to collect what was always owed.

Death's Indifference to Justice

We imagine that important people should receive warnings, that the architects of democracy should be granted time to finish their blueprints, but death is not a respectful subordinate waiting for permission to enter. It crashes through doors, interrupts conversations, strikes in foreign lands among strangers. The fact that Raila Odinga died in India, away from the Kenyan soil he fought for, underscores death's essential indifference to narrative symmetry or poetic justice.

The Stoic Path of Leadership

To live fully is to accept, stoically, that suffering and disorder are woven into the human condition. Our leader knew this. He knew that injustice is not always vanquished, that corruption and division will always loom as adversaries, that sometimes democracy wobbles and falters. He acted nevertheless; he spoke truth to power, even when betrayal was the more expedient path. He did not delude himself into imagining that the arc of

history bends swiftly or without resistance. He understood that the fight for the rule of law is often walked in darkness, sometimes in despair, but always with hope as the lodestar. We need to reflect on that courage, for we too are called upon—each of us—to persist, to speak, to build, even knowing the hourglass runs unceasingly.

The Poverty of Permanence

When a person of great stature departs, the void is not only theirs but ours; it exposes the poverty of our permanence, the illusion that any of us might endure indefinitely. We see in his passing the certainty that one day we too shall fall, and any claim to immortality is arrogance. We are all subject to loss: of loved ones, of our own health, of our dreams. The bright spectrum of our life can shrink in a moment; time can undo what we have built, erode what we have believed to be bedrock. And yet, this knowledge forces us into reflection: how shall we live knowing that death will come, unbidden, unavoidable? What shall we leave behind?

Echoes Louder Than Voice

The political fire that he sparked and tended throughout his life, the fearlessly spoken truth to power, and the summoning of the nation to higher ideals, will now be carried forward by his enduring example, not his physical presence. His voice is stilled, but its echoes are now more resonant, perhaps louder in the silence he has left behind. The memory of his tenacity, his ability to pivot from opposition to collaboration, his sheer political gravity, becomes a timeless resource for the generations he inspired. This transition from a living force to a historical legacy is the ultimate process of immortalization, where the mortal body fails but the soul of the contribution endures.

The Geography of Grief

He died in India, far from home in his final hours. The geography of death does not respect borders or distance: Kenya's son passed beyond horizons, and though our hearts strain to bridge the gap, the separation is more than physical. It is an echo, the reminder that grief travels with us. It is intensely personal; because when death comes, it does not ask permission, it does not wait for preparedness. He breathed his last after eighty years, a prime age, but still homelessness of life. We are prone to believe eighty is long; yet in the ledger of eternity, it is brief.

Even one more word unspoken, one more embrace unshared, one more dawn uncelebrated—and we know weakness of time.

Humanity in Leadership

Let us not forget that he was human, brilliant, flawed, passionate, mistaken sometimes, but always striving. His flaws were politically expedient, as politics often demands compromise, as history often judges harshly the frailty of intentions. But those blemishes do not erase the merits; they contextualize them. If perfection were required, none would be worthy of remembrance. It is his struggle, his courage, his willingness to stand when many would have walked away, that renders him timeless. In embracing his humanity, we embrace our own fallibility, and in doing so we glimpse compassion.

A Clarion Voice for Kenya

Kenya remains grateful for his steadfast leadership, for his vision, for his refusal to let expediency extinguish principle. He fought for Kenyan democracy and put country before self; he made of his life a testament to ideals. He held aloft the banners of human rights, inclusivity, economic opportunity, believing that every Kenyan deserved dignity. His voice was a clarion call in times of compromise, a reminder that loyalty to truth matters more than loyalty to comfort. He summoned us repeatedly to higher ideals of nationhood; he taught us that citizenship demands more than silence. We owe him gratitude not only for what he achieved but for who he made us able to become.

A Legacy Without Borders

His is a legacy not confined to Kenya, but stretching across Africa, across the world. He was a patriot, a pan Africanist, a global statesman; yet also a man among men, grounded in his people, aware of his roots. His presence on the world stage lent dignity to our struggles, and his attention to local pains honored the universal longing for justice. He understood that democracy is not just an idea, but a living thing, nurtured in every village, every court, every classroom. He believed in voices raised, in laws that protect, in institutions that serve. Though he is no longer with us, his footprints remain in the sands of time: in the reforms he pushed, the bridges he built, the dividing lines he dared to cross.

Living with Urgency and Purpose



Raila Odinga

Even as we mourn, let us allow his departure to sharpen our awareness: that our own lives are brief, that the hourglass turns for each of us, and that what we do today matters. In every decision, in every act of kindness, in every moment of courage, we lay our stones, we craft our legacy. Let us live so that when our summons comes, we have no deep regrets—at least in those things over which we bore agency. Regret for not speaking, for not loving, for not striving—that is our greatest sorrow. May we honour him not only in tears but in the renewed commitment to justice, democracy, and unity.

Virtue in an Indifferent World

Stoicism teaches us to set our hearts against delusion: that control is in our hands over externals. We can control our actions, our choices; we cannot control the coming of death. We can face loss, but we cannot always prevent it. The world is indifferent; planets turn; seasons shift; empires rise and fall. And yet in the face of that indifference, we discover the possibility of virtue: compassion, integrity, courage. His life was virtue

lived—not perfect, but nevertheless luminous. Let us take courage from him: to live not for comfort, nor for acclaim, but for the enduring truths that outlast kings and kingdoms.

The Candle and the Darkness

In remembering him, we remember too that every life is a candle in the dark, bright, fragile, flickering against the wind. We are all subject to flame's sputter. We are all at risk of being snuffed out: by illness, by accident, by betrayal, by the slow guillotine of time. And yet the candle's light, even short lived, banishes darkness: illumines paths, gives comfort, guides others. His flame, though now extinguished, has lit a thousand paths. We are those who walk in that light; even though it shivers, even though the night threatens.

The Hope Beyond Finality
Death, ruthless and absolute, seems

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forever undefeated. It stands at the threshold of every cradle, awaits the close of every eye, the last whisper in every body. It is the horizon from which no traveller returns; the silence after the final chord. We curse death, fear it, strive to outrun it in memory and fame and legacy. Yet death is not our foe alone, it is also the dimension of all meaning. Without it, nothing would matter: no urgency, no love, no sorrow, no song. The fragile life is precious precisely because it ends. And yet, stoic eyes must also see beyond this finality; must entertain the audacious hope that someday Death itself will die. Yes, that which seems most absolute might succumb to something greater, something we scarcely comprehend. If laws of justice, of moral reckoning, of love can outlast tyrants; if the ideals for which our fallen leader lived—democracy, equality, human dignity—can continue into the future; then death's dominion may be limited. For in the memory of the virtuous, in the works they inscribe upon the world, in the transformation they kindle in hearts, death does lose power. Someday, death will die, when our remembrance is not

Mortality as the Measure of Meaning

Philosophy and religion have long grappled with the problem of death, seeking to make peace with the undeniable fact of our finitude. The existentialists insisted that authentic living requires confronting death directly, staring into the abyss without flinching or seeking comfort in illusions. Heidegger spoke of "being-toward-death," the recognition that our mortality fundamentally structures how we experience time and make meaning. Raila Odinga's life can be read through this lens as someone who, particularly after surviving detention, exile, and violence, lived with an acute awareness that time was precious and that political cowardice was a form of wasting that time. His willingness to challenge power even when it was dangerous, to contest elections even after repeated defeats, to negotiate compromises when they served the larger goal of democratic progress—all of this suggests someone who understood that death would eventually come and that the question was not whether but how one would face it. Would it

find you hiding in comfort, or would it find you in the arena, still fighting for something beyond yourself? He chose the arena, repeatedly, and in that choice demonstrated a kind of courage that only makes sense when filtered through the awareness of mortality. If we live forever, there is no urgency; if we die tomorrow, every action carries weight.

Death's Democratic Reach

The brutal honesty we must embrace is that death is democratic in the cruelest sense; it comes for the righteous and the corrupt, for the builder and the destroyer, for those whose work is finished and those whose work has barely begun. It came for Raila Odinga not because he had completed his mission (indeed, his pursuit of the African Union Commission chairmanship remained active), but simply because his heart muscle, having faithfully contracted and expanded for eighty years and roughly three billion beats, could no longer maintain the rhythm. There is no deeper meaning to extract from this biological fact, no cosmic justice that waited for the precisely right moment. The universe is not so finely tuned to human narratives. We die when our bodies fail, period. Yet this very absence of cosmic design is what makes human meaning-making so poignant and necessary. Since the universe will not remember Raila Odinga, we must. Since death erases indiscriminately, we must discriminate in our remembering, must choose what to honor and what to learn from those who have departed. The fragility of life demands that we construct meaning deliberately, that we build monuments of memory and principle to stand against the erosion of time.

Legacy Under Trial

In the particular case of Kenya and the life of Raila Odinga, we confront questions about what endures when the person vanishes. He fought for multiparty democracy in a time when such advocacy could result in detention, torture, or death. He championed the rule of law when authoritarian convenience was the norm. He pursued inclusive governance when ethnic politics threatened to tear the nation apart. These were not abstract academic exercises but lived commitments that cost him dearly—years of his freedom, his physical health, his family's peace, his opportunities for personal enrichment. Now that he is gone, what remains? Do the institutions he fought for stand stronger



Raila Odinga

because of his efforts? Has the culture of impunity he challenged been genuinely weakened? Will the vision of a Kenya governed by laws rather than personalities outlive the personality who articulated that vision so persistently? These are the urgent questions that his death forces us to confront. A legacy is not merely what someone accomplished but what endures after they can no longer defend or extend their accomplishments. The work must stand on its own, must be internalized by others, must become part of the institutional and cultural fabric, or else it dies with the person. Death tests legacies ruthlessly, separating what was built on personality from what was built on principle.

The Ordinary End of an Extraordinary Life

The fact that his death occurred in India, during what was meant to be a routine medical check-up, adds another layer to this meditation on mortality's caprice. He traveled for health maintenance, for the management of conditions dating back to his 2010 head surgery, for the ordinary precautions that aging demands. This was not a dramatic death in the heat of political battle but the quiet failure of an elderly heart during a morning walk, attended by family and doctors who could not prevent the inevitable. There is something profoundly human about this ordinary end to an extraordinary life. We are all vulnerable in the same way; our hearts pump until they don't, our lungs breathe until

they can't, our bodies function until they cease. No amount of political stature or historical significance provides immunity. The morning walk is the great equalizer, the cardiac arrest is the democratic leveler. Who the hell is death, you ask? Death is the final argument that cannot be refuted, the debt that cannot be renegotiated, the appointment that cannot be rescheduled. Death is the truth that all our philosophies and religions ultimately must accommodate because it will not accommodate us. Death is personal in the sense that it comes for each of us individually, yet impersonal in its operation, following biological and physical laws without sentiment or mercy.

A Nation's Fragile Continuity

Kenya mourns, as it should, and in that mourning confronts its own collective mortality. Nations, like individuals, do not live forever. The Kenya that Raila Odinga was born into—a British colony where Africans had no vote and limited rights—no longer exists. The Kenya that he helped to birth through decades of struggle—a multiparty democracy with constitutional protections and mechanisms for accountability—is itself fragile, requiring constant defense against the forces of authoritarianism, corruption, and ethnic division. His death removes one of the guardians, one of the voices that could speak with authority born from having paid the price for democratic progress.

The Loss of Living Memory

This is not just the loss of a person but the loss of living memory, of embodied history, of the weight that comes from being able to say "I was there, I fought that battle, I know what that struggle cost." Future generations will read about these struggles in books, but they will not be able to ask Raila Odinga what it felt like to be detained without trial, to watch the 2007 election results disputed and the country descend into violence, to negotiate the power-sharing agreement that pulled Kenya back from the brink. That direct transmission line has been cut. This is what death does to communities and nations—it gradually eliminates the witnesses, forcing societies to rely on recorded history rather than living testimony, on documents rather than dialogue.

The Paradox of Death's Dependency

Yet here, at the nadir of our meditation on mortality and loss, we must turn toward a paradox that has sustained human beings through millennia of grief and loss. Death itself is not eternal. While individual deaths are final and irreversible, death as a phenomenon is dependent on life—it is the shadow cast by the light of existence, and shadows require a source to create them. In three pro-

Raila Odinga: The Man, the Mission, the Memory: Mortal Yet Immortal

Contd from page 18

found senses, death will one day die, and this triple death of death offers not escape from grief but transformation of its meaning.

The Crossroads of Memory and Choice

The inevitable has arrived, as it arrives for all: Raila Odinga has been claimed by that most democratic of forces, the one that recognizes neither rank nor resistance. Yet what remains in the wake of his passing is neither simple nor settled—a constellation of aspirations, half-realized promises, institutional tremors that still reverberate through a nation's conscience. Kenya now stands at that peculiar crossroads where memory becomes choice, where the dead hand of the past must either guide or be shrugged off entirely. The principles he championed—messy, contested, never quite crystallized into permanent form—these await their verdict. Will they be tended like embers that might yet kindle into flame, or will they suffer the quiet death of benign neglect, that most insidious form of forgetting? The man is gone, but the question he embodied persists: whether a people can sustain the exhausting, unglamorous work of democratic accountability when the voice that once rallied them has fallen silent.

The Music Plays On

What we build in our brief tenure here proves as mortal as flesh itself, perhaps more so, for institutions lack the stubborn biological persistence of DNA. Political achievements do not fossilize; they require the constant metabolic activity of belief, the daily re-commitment that transforms inherited forms into lived practice. Death has performed its ancient office—taken the body, stilled the heart, closed the eyes that witnessed so much transformation and betrayal alike. But a curious incompleteness mars its victory. The mission, that abstract thing he poured his years into, continues its uncertain journey through other hands, other voices, some bold and clear, others hesitant, newly emboldened by his example. A single conductor has departed, yet the music, discordant and unfinished as it may be, plays on. This is both the tragedy and the consolation: that human endeavor outlives human limitation, that what we set in motion possesses its own momentum, indifferent to whether we remain to witness its unfolding.

The Posture Toward the Inevitable

Here we encounter the paradox that



Raila Odinga

gives shape to our condition: we are nothing before the fact of our ending, yet everything in the brief interval before it arrives. Humility descends upon us not as virtue but as recognition—we cannot forestall the cellular rebellion, the arterial failure, the thousand small betrayals by which the body acknowledges its covenant with dust. And yet from this very powerlessness springs a different imperative, urgent precisely because it is time-bound. Eighty years, in Odinga's case, neither too few nor too many, simply the allotted span, and within that span: choices made, risks taken, consequences endured. His years mattered not because they were numerous but because they were inhabited with intention, because they nudged the possible just slightly beyond where it had previously rested. The human task, then, reveals itself not in the postponement of death but in the posture we main-

tain while awaiting it—not cowering, not resigned, but leaning forward into something larger than the small, frightened self that knows its days are numbered.

The Measure of a Life Well Spent

This fragility that defines us—this knowledge that we are temporary arrangements of matter, that even our most cherished accomplishments can dissolve like morning frost—might paralyze us into inaction or cynicism. Instead, properly understood, it becomes the ground of engagement, the reason for commitment rather than its refutation. We will die; this is the contract we signed in being born. But between that beginning and that end lies the space where meaning is forged, where the worth of a life reveals itself not in its duration but in its depth, its reach, its willingness to be spent in service of something beyond mere continuation. A death becomes

worth mourning when it creates an absence that is felt, when the world is demonstrably smaller for the subtraction. By this measure—the only one that ultimately matters—Raila Amollo Odinga's life justified itself. Let his legacy persist, not as monument but as living force. Let his vision trouble and inspire those who remain. Let his courage be remembered not as exceptional but as exemplary, as the thing we might all aspire to in our own particular circumstances. And may we each, when our turn comes, face that final certainty having lived with sufficient purpose that death, though it claims the body, cannot claim the entirety of what we were.

The writer is a lawyer and legal researcher.

Worth Noting:

- Death is destruction incarnate, the great equalizer that reduces all human accomplishment to the same dust and silence. It cares nothing for the constitutions drafted, the reforms championed, the bridges built between communities on the brink of tearing each other apart.
- The hands that once signed historic agreements now lie still; the mind that strategized through five presidential campaigns and countless political negotiations has ceased its calculations; the heart that beat for eighty years with passion for a more just Kenya has pumped its final rhythm.
- In a hospital room in Kerala, India thousands of miles from the red earth of Bondo, from the bustling streets of Nairobi, from the political platforms where he stood unbowed; death claimed its prize during what should have been a routine morning walk.

Mombasa Residents Mourn The Death Of Raila Odinga

By: MKT Reporter
@themkenyaintimes

Residents in Mombasa County were yesterday trying to come to terms with the sudden demise of former Prime Minister Raila Odinga.

At Bunge La Mwananchi in the coastal town, residents expressed deep sorrow and paid glowing tribute to the long-serving opposition leader and democracy icon.

Raphael Ondiek Wakaya from Ziwa la Ng'ombe in Nyali constituency extended his heartfelt condolences to the Odinga family, the Luo community, and Kenya as a nation.

He described Raila as “a freedom fighter and a true Kenyan patriot who brought democracy to Kenya as a nation.”

“Raila’s legacy is unmatched. He fought tirelessly for justice, multi-party democracy and the rights of the ordinary mwananchi. We have

lost a giant,” Wakaya said.

“We have lost a leader of the nation, a democrat. His voice was a beacon of hope for many of us who believed in justice and equity,” Peter Otieno, a Mombasa resident, mourned the former Prime Minister.

Otieno further called on leaders within the Orange Democratic Movement (ODM) to remain united and strong in the wake of Odinga’s passing, urging them to carry on with the vision and mission of the party.

“We need unity more than ever. ODM must stand firm, regroup and continue to grow,” urged Otieno.

Joel Mwarage echoed the sentiments, describing Raila as a fearless freedom fighter who championed major reforms such as devolution and freedom of speech.

“Because of Raila Odinga, today we enjoy rights and governance systems that give voice to local communities. He fought for what was right, no matter the cost,” Mwarage stated.



Raphael Ondiek Wakaya from Ziwa la Ng'ombe addressing the media as other Mombasa residents looks on.

KTDA Defends Use Of KSh1 Billion Farmers' Funds In Bomet, Kericho Power Projects

By: MKT Reporter
@themkenyaintimes

The Kenya Tea Development Agency (KTDA) moved to dispel claims that over KSh 1 billion raised from tea farmers in Kericho and Bomet counties was diverted to projects in other regions.

The agency insisted that the money, contributed through the Settet Power Generation Company, has been fully utilized on two small hydro power projects in the South Rift; Chemosit and Kipsonoi.

In a statement issued on Tuesday, KTDA termed the allegations made by some leaders from the region as “false and misleading,” saying all the funds are traceable and have been spent according to approved budgets. “These claims disregard the transparent and verifiable financial framework guiding the implementation of the Settet Power Generation Company’s projects,” KTDA said.

Settet Power Generation Company Limited was set up in 2010 by seven

tea factories; Kapkatet, Litein, Tegat, Momul, Kapkoros, Mogogosiek, and Kapset — together with KTDA Power Company Limited. Each of the eight shareholders owns a 12.5 per cent stake.

The firm’s main goal is to generate reliable and affordable electricity for the factories, helping to cut production costs and boost farmers’ earnings.

KTDA said the shareholders have so far raised KSh 1.03 billion, which has all been injected into the two ongoing projects. A total of KSh 1.208 billion has been spent so far — KSh 580.8 million on civil works, KSh 204.8 million on consultancy services, KSh 350.8 million on electromechanical equipment, and KSh 71.4 million on land purchases.

The agency added that a temporary KSh 174 million shortfall has been covered through internal borrowings, and none of the funds have been diverted elsewhere.

The Chemosit hydro project, which has a capacity of 2.5 megawatts, is almost halfway complete after securing an USD 8.6 million loan from IFC, Proparco, and FMO in 2024. Civil



works are 49 per cent done, and electromechanical installations are at 78 per cent. The project is expected to be completed by May 2026.

The Kipsonoi project, with a 2.6-megawatt capacity, is also progressing, with land acquisition and survey work underway as talks with potential financiers continue.

KTDA acknowledged that both proj-

ects had faced delays due to challenges in securing financing, land acquisition, and power line wayleave overlaps with Kenya Power.

“Farmers’ contributions are safe, properly utilized, and directed solely toward projects designed to lower electricity costs and enhance their incomes,” KTDA assured.

The agency urged political leaders

to verify information before making public statements that could mislead farmers or undermine community-owned investments.

The two Settet Power projects are part of KTDA’s broader plan to help tea factories cut energy costs and improve returns for thousands of small-holder farmers across the country.

Classics Classically Classifies The Case Of English Poetry



By: Muhammad Adnan Gujjar
@themtkenyatimes



Worth Noting:

- English poetry would be incomplete without Alexander Pope, who translated Virgil and Homer and initiated satire in English poetry. His brilliant mock epic *The Rape of the Lock* is a testimony to the Western legacy and lyricism that these classical figures contributed to epic poetry.
- Boccaccio's narrative poetry magically transformed Chaucer's poetic, critical, and emotional expressions in his thought-provoking works, which are considered the earliest blossoms in English literature. Chaucer's magnum opus *The Prologue to the Canterbury Tales* is a gateway to the 14th century and highlights Boccaccio's influence on Chaucer's work. Likewise, *The Parliament of Fowls*, *The House of Fame*, and *Troilus and Criseyde* were intrinsically influenced by Boccaccio.

Indeed, Classics traditionally form the foundation of English poetry. Classics like Homer, Virgil, Petrarch, Pindar, Boccaccio, Dante, and Seneca, the Stoic philosopher, laid the pillars that support and strengthen English poetry. These classics have left an everlasting impact on the poetic schools of thought, especially on Geoffrey Chaucer, the father of English poetry and English literature. Chaucer embraced the magical flow of Boccaccio. Henry Howard and Thomas Wyatt, the founders of the English sonnet, were influenced by Petrarch, the father of the Italian sonnet. Similarly, William Shakespeare followed the paradigms set by Virgil, Petrarch, and Seneca in drama. Edmund Spenser, known as the "poet's poet," glorified the legacy set by Homer, Virgil, and Dante, the great Greek and Roman epic poets. John Milton, another legend in English poetry and a child of the Renaissance, absorbed the influence of Homer, Virgil, and Dante, the greatest epic poets in Western literature.

English poetry would be incomplete without Alexander Pope, who translated Virgil and Homer and initiated satire in English poetry. His brilliant mock epic *The Rape of the Lock* is a testimony to the Western legacy and lyricism that these classical figures contributed to epic poetry.

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The 15th century is often considered a barren period in English literature, with no significant poets, dramatists, or critics. However, the 16th century ignited the flames in poets such as Henry Howard, Thomas Wyatt, Sir Philip Sidney, and William Shakespeare, who graced English poetry with the sonnet. Howard and Wyatt, the father figures of the English sonnet, imitated the structure of the famous Roman poet Petrarch, who established the sonnet form with an octave and a sestet. Later, Shakespeare, the greatest son of English soil and the national poet of England, wrote approximately 160 sonnets. Though Shakespeare's son-



nets differed in themes and structure from Petrarch's, they still reflect the deep influence of Petrarch's style.

Sir Philip Sidney, often known as the "jewel of the Elizabethan age," praised the works of Greek and Roman poets in his famous work *An Apology for Poetry*. He admired the concept of the poet as a "maker" and "vates" (prophet), influenced by the French Poet La Pléiade, who deeply impacted the style and themes of Sir Philip Sidney's poetics. His remarkable works are: *Astrophel and Stella*, *Arcadia*, *An Apology for Poetry* and *The Lady of May*.

Edmund Spenser, the "poet's poet," followed in the footsteps of Homer with his works *The Faerie Queen*, *The Shepherd's Calendar*, and *Epithalamion*. Homer, the legendary Greek poet, authored the world-famous epics *The Iliad* and *The Odyssey*, both consisting of 24 books. *The Iliad*, which narrates the War of Troy, is unmatched in its grandeur. Homer's characters—Hector, Paris, Menelaus, Agamemnon, Helen (the most beautiful woman in the world)—are monumental. In *The Odyssey*, Odysseus, Penelope, Athena, Calypso, and the Cyclops, along with gods like Zeus and Poseidon, continue to inspire generations of poets. Homer's mastery of language made him a poet for all ages. His hero Odysseus, guided by Athena, offers timeless wisdom: "Odysseus, these mortals understand so little." Homer's epic influence is still evident in modern poetry.

Spenser masterfully applied the narrative art set by Homer, Virgil, and Dante in their epics—*The Iliad*, *The Odyssey*, *The Aeneid*, and *The Divine Comedia*. These epic

traditions began with *The Epic of Gilgamesh*, the earliest known epic. From *Beowulf* to *Hyperion* by John Keats, English epics have followed the classical parameters laid down by the Greeks and Romans. Spenser's *The Faerie Queen* also follows these parameters, beginning with the invocation of the muse (as classical epics do) and featuring an underworld journey, supernatural elements, and the heroism of Prince Arthur, similar to the protagonists in classical epics like Achilles, Odysseus, and Aeneas.

In the 17th, John Milton, a child of the Renaissance, followed the classical traditions in his radical epic *Paradise Lost*, which continues to captivate readers with its flawless language. Milton's Satan, much like Homer's Odysseus, still inspires curiosity and admiration with lines such as: "Princes, potentates, flowers of Heaven, once yours, now lost, but all is not lost—unconquerable will, study of revenge, immortal hate, war, eternal war, by force or guile." Milton's protagonist in both *Paradise Lost* and *Paradise Regained* draws strength from classical epic heroes. His grand style of language is remarkable, and all his works, such as *Paradise Lost*, *Paradise Regained*, *Lycidas*, *L'Allegro* and *Il Penseroso*, *Comus*, *On the Morning of Christ's Nativity*, and *Areopagitica*, are deeply influenced by classical writers like Homer, Virgil, Dante, Ovid, and Horace. Both his prose and poetry are highly commendable, and one cannot fully grasp their depth on a first reading.

Another 17th-century poet known for his wit and conceit is John Donne. His concept of metaphysical

poetry distinguishes him among English poets. He was also influenced by Horace, Ovid, and Cicero. His *Love and Divine Poems* introduced new paradigms to English poetry. His wit, conceit, humor, satire, and metaphysical techniques set him apart in classical poetry.

Alexander Pope's work in the 18th century brilliantly incorporated satire into the English epic tradition. Like Milton, he was influenced by Horace, Homer, and Virgil. However, his work was significantly shaped by the satirist John Dryden, whose influence is evident in Pope's satirical sense, especially in *The Rape of the Lock*. While Pope translated Homer's *The Odyssey* and *The Iliad* into English, his mock epic confirms the enduring influence of classical tropes on English literature.

In Romantic poetry, Romantics often romanticized the ode. Ode to Autumn, Ode to a Nightingale, Ode to the West Wind, and Ode on a Grecian Urn are exemplary works. Pindar, a Greek poet, is considered the originator of the ode form, and Romantics like Keats, Shelley, and Byron, consciously or unconsciously, followed the Pindaric ode tradition. This solidifies the notion that Classics are integral to the highest forms of literature, including poetry.

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Sports >> *Football Kenya Federation (FKF) has suspended all the matches scheduled in honor of the late former Prime Minister Raila Odinga who died yesterday morning while undergoing treatment in India.

FKF Premier League Suspended In Honour Of The Late Raila Odinga



Gor Mahia Austin Odhiambo shield KCB Ammatton Samunya. Photo/RAYMOND MAKHAYA.

Football Kenya Federation (FKF) has suspended all the matches scheduled in honor of the late former Prime Minister Raila Odinga who died yesterday morning while undergoing treatment in India.

This follows President William Ruto's announcement of a seven day national mourning and flags hoisted at half mast.

"Following the Government's declaration of seven days of Na-

tional Mourning in honour of the late former Prime Minister Rt. Hon. Raila Amolo Odinga, the Football Kenya Federation (FKF) has suspended all league fixtures scheduled during this period. We join the nation in mourning a great leader and a passionate supporter of Kenyan football. May his soul rest in peace," FKF said in a statement sent to newsrooms.

Seven fixtures in the FKF Pre-

mier League were scheduled starting Saturday, October 18 where Mara Sugar was to host Bidco United while APS Bomet was away to Kariobangi Sharks.

On Sunday, Kakamega Homeboyz was scheduled to face Ulinzi Stars, Tusker FC was to travel to Murang'a Seal, KCB had been slotted to square it out with AFC Leopards, Shabana was paired with Mathare United while on Monday, Mashujaa

Day, Gor Mahia was to play Posta Rangers.

Capital Sport

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Sports >>> *Kenya's top amateur golfer John Lejirma of Royal Nairobi Golf Club produced a composed performance under pressure to claim victory at the Johnnie Walker Classic, the sixth leg of the Sunshine Development Tou

Consistent Lejirma Clinches Johnnie Walker Classic Title After Dramatic Playoff At Royal

Kenya's top amateur golfer John Lejirma of Royal Nairobi Golf Club produced a composed performance under pressure to claim victory at the Johnnie Walker Classic, the sixth leg of the Sunshine Development Tour – East Africa Swing, following a dramatic playoff at his home course yesterday at his home course.

Lejirma, who began the final round with a commanding four-shot lead over his closest challenger Njoroge Kibugu, saw his advantage wiped out as Kibugu mounted a spirited comeback.

Despite dropping a single shot on the par-4 11th hole, Lejirma held his nerve to force a sudden-death playoff after both players tied on 10-under-par after regulation play.

On the playoff hole – the par-4 18th – Lejirma kept his composure to card a par, as Kibugu faltered with a bogey, handing the home favourite a hard-fought and emotional victory.

Lejirma began his final round brightly with a birdie on the opening hole, adding two more on holes 6 and 7 before playing level par the rest of the front. He went bogey-free through the first nine holes and finished the day with a 2-under-par 70 to close the tournament on an overall score of 10-under-par.

An emotional Lejirma reflected on his victory, saying:

“It’s been a long journey. The first leg slipped away from me, and in another event, I lost in a playoff by just a whisker, but I didn’t give up. I went back to the drawing board, did what needed to be done, and here we are.

Coming into this week, I knew I had an advantage playing at home. I told myself to stay patient, stay focused, and finish strong, and I’m so glad it paid off.

Honestly, the pressure was there. I kept reminding myself that this was my moment. The support from my fellow Royal members gave me extra motivation, even



John Lejirma celebrates after winning the Johnnie Walker Classic, the sixth leg of the Sunshine Development Tour - East Africa Swing at Royal Nairobi Golf Club..

though it added a bit of pressure. I stayed calm, trusted my game, and kept telling myself, ‘Lej, you need this, and you’ve got this.’

When it went to the playoff, I knew this was my chance. I focused, stuck to my plan, and reminded myself that in golf, anything can happen. Fortunately, it went my way.”

Being an amateur, Lejirma took home Ksh. 130,000 for his performance along with 210 Order of Merit points on the Tour.

Second-placed Njoroge Kibugu of Windsor Golf and Country Club delivered a superb final round of 6-under-par 66, capitalizing on Lejirma’s conservative play to erase the deficit and force the playoff. His round featured birdies on holes 2, 7, 10, 14, 15, and 17, with his only dropped shot coming at the par-3 sixth.

Kibugu earned Ksh. 214,000 from the Ksh. 2 million prize purse, along with 172 Order of Merit points.

Reflecting on his round, Kibugu said:

“It was a really strong round. I stayed patient, trusted my swing, and gave myself good chances all through. Pushing it to a playoff felt great, and although it didn’t go my way, I’m proud of how I played and how I finished the tournament.”

Finishing tied for third were Gaita Tadeo Rodell of Uganda and Kenya’s Dismas Indiza, both closing at 3-under-par 213. Rodell posted rounds of 70, 75, and 68, with a brilliant four-under-par in the final round, while Indiza registered rounds of 72, 71, and 70, finishing two-under-par on the final day. Each earned Ksh. 123,000 and 99 Order of Merit points for their efforts.

Rwanda’s Celestin Nsanuwera finished tied for fifth on 1-under-par 215 (73, 73, 69) alongside Kenya’s Erick Ooko (71, 72, 72). Nsanuwera’s solid showing earned him the distinction of be-

ing the highest-placed non-Kenyan player in the field.

The Johnnie Walker Classic was the sixth leg of the Sunshine Development Tour – East Africa Swing, a regional professional golf circuit designed to provide a pathway for African golfers to earn Official World Golf Ranking (OWGR) and World Amateur Golf Ranking (WAGR) points while competing for Order of Merit standings and prize money.

The tournament was supported by East African Breweries through its Johnnie Walker brand, alongside Vivo Energy Kenya, Pure Travel, and Magical Kenya, and hosted by Royal Nairobi Golf Club.

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Ranella Ferrer: From The City Of Manil To The Global Stage



By: Anila Bukhari
@themkenyatimes

Ranella Ferrer's story is one of resilience, purpose, and unwavering dedication—a testament to the power of perseverance and authentic self-expression. Born and raised in Manila, Philippines, Ranella's journey from a passionate young girl with big dreams to a celebrated cultural icon embodies the spirit of empowerment and hope. Her life and career serve as an inspiring beacon for aspiring artists and advocates worldwide, emphasizing that true strength lies in embracing one's identity, purpose, and voice.

Ranella Ferrer's early years in Manila were marked by a deep love for music and a desire to make a difference through her art. Growing up in a vibrant cultural environment, she was immersed in the rich traditions and melodies of her Filipino heritage, which instilled in her a profound sense of pride and purpose. Her innate vocal talent became evident at a young age, as she often performed at local events and community gatherings, captivating audiences with her emotive voice and genuine presence. Despite the challenges of limited resources and opportunities, her determination never wavered. She believed in her dreams and worked tirelessly to hone her craft.

In pursuit of greater horizons, Ranella made the courageous decision to relocate to Los Angeles, a city renowned for its creative energy and diverse opportunities. The transition was not easy; she faced cultural adjustments, financial hurdles, and the competitive nature of the entertainment industry. However, her resilience and unwavering belief in her purpose propelled her forward. She immersed herself in the Los Angeles music scene, taking every opportunity to perform, collaborate, and grow as an artist. Her dedication paid off when she began

to gain recognition for her powerful vocals and authentic storytelling.

Ranella's rise in the industry was marked by a series of groundbreaking moments that showcased her talent and her commitment to representation. Her performances of the National Anthem for elite organizations such as the Los Angeles Lakers, Dodgers, Chargers, and LA Kings became iconic. These moments not only demonstrated her vocal prowess but also symbolized her role as a bridge between cultures, inspiring pride among Filipino Americans and minority communities. Her ability to evoke emotion and strength through her performances earned her the nickname "National Anthem Queen," a title she wears with humility and gratitude.

Beyond her musical achievements, Ranella Ferrer's impact extends into mainstream media and activism. In 2018, she shared her deeply personal journey on the hit show "Revenge Body with Khloé Kardashian," revealing her transformation story that resonated with countless viewers. Her openness about her struggles and triumphs ignited a movement of empowerment, encouraging others to embrace their authentic selves and pursue their dreams despite obstacles. This visibility helped elevate her as a role model for Asian representation in the entertainment industry, breaking stereotypes and paving the way for future generations.

Ranella's influence is further recognized through numerous accolades and honors. She was named one of the 75 Most Influential Filipino Americans, highlighting her role as a cultural ambassador and trailblazer. The prestigious Outstanding Filipino Award (TOFA) acknowledged her contributions to the arts and her advocacy for Filipino pride on an international stage. These recognitions are not merely awards but affirmations of her mission to elevate her community and inspire positive change.

As an entrepreneur and mentor, Ranella Ferrer continues to extend her impact beyond her music. Her brand, Ranella Ferrer LLC, embodies her vision of blending cul-



Ranella Ferrer

ture, creativity, and empowerment. She actively mentors young artists, sharing her knowledge, experiences, and passion to nurture the next generation of talent. Her advocacy for representation and diversity is reflected in her collaborations with brands across the music, lifestyle, and entertainment industries. Through these efforts, she aims to create a more inclusive and equitable space for all voices to be heard. Her latest single, "Queen I Am," serves as a powerful anthem of self-love, resilience, and strength. It is a declaration to every underdog and dreamer that setbacks are merely setups for comebacks. The song encapsulates her journey—one rooted

in overcoming adversity, embracing identity, and inspiring others to do the same. Ranella's message resonates deeply with fans around the world, reminding them that their worth is inherent and that their voices matter.

When she's not performing or mentoring, Ranella Ferrer continues to lead conversations around diversity, creativity, and empowerment. She actively participates in community initiatives, speaking engagements, and cultural dialogues that advocate for greater understanding and inclusion. Her passion for making a difference is evident in every endeavor she undertakes, and her unwavering commitment to her purpose contin-

ues to inspire countless individuals to rise above challenges and reign with authenticity.

Ranella Ferrer's journey from the vibrant streets of Manila to the global stage is a powerful narrative of hope, resilience, and purpose. Her story exemplifies what it means to be a trailblazer—someone who not only elevates herself but also uplifts her community and inspires others to believe in their own potential. With her voice, her vision, and her heart, Ranella Ferrer is redefining what it means to be powerful, purposeful, and proud—truly a force for good in the world.