



**The Unbearable Weight Of Messianic Politics: Why Kenya's Raila Phenomenon Warns Against Single-Person Leadership Cuits**

The arc of Kenya's democratic journey is indelibly etched with the silhouette of one man, a figure so dominant that he became synonymous with the very idea of opposition and reform. Raila Amollo Odinga, a statesman whose passing has closed a momentous chapter, bore the impossible burden of an entire nation's deferred dreams on his shoulders.

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**News >> National Assembly Paid Tribute To Raila**

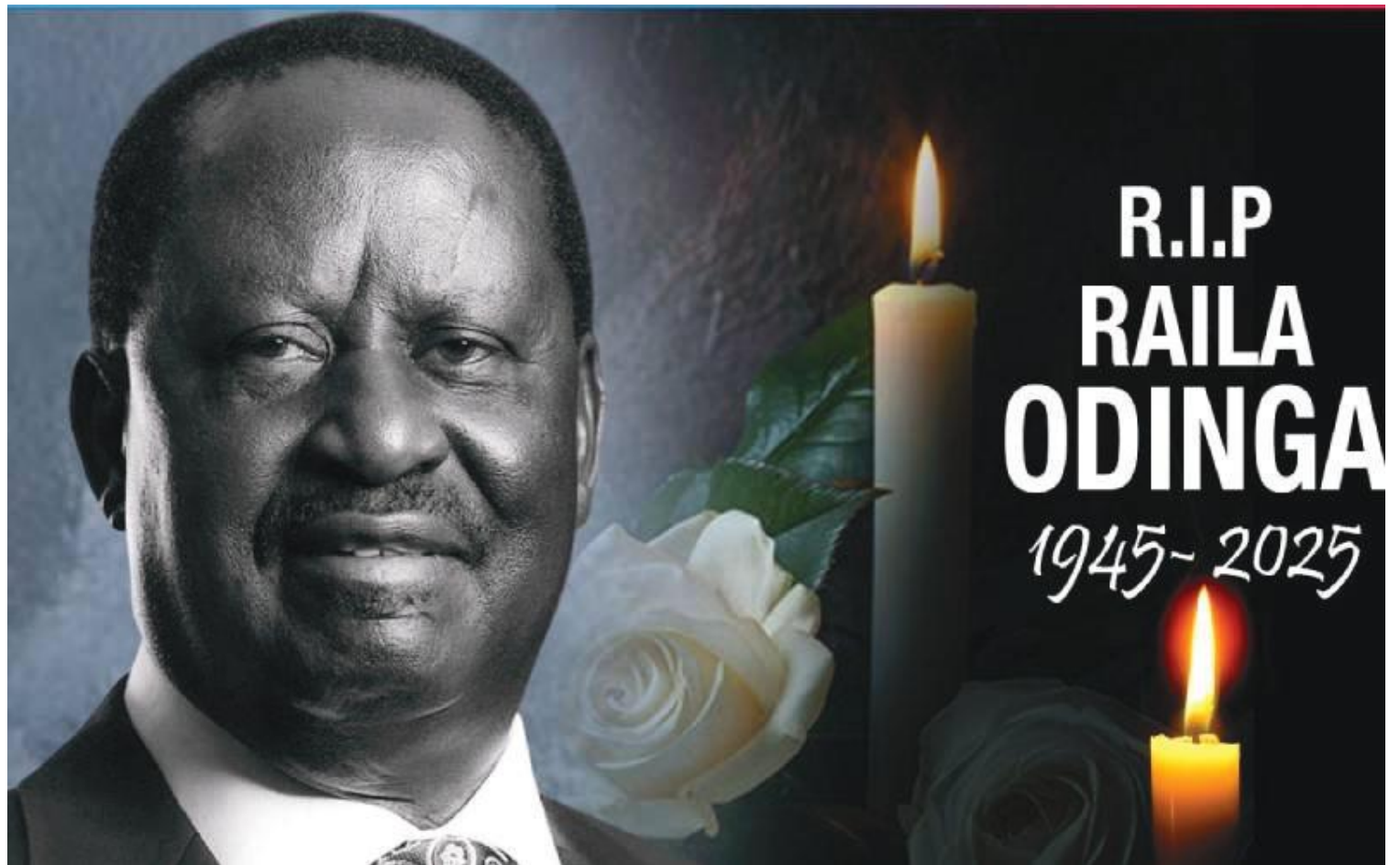
**P. 8.** Members of the National Assembly paid tribute to Raila Amollo Odinga yesterday. The Speaker of the National Assembly, Moses Wetang'ula led Members in paying tribute to the departed statesman, describing him as "one of Kenya's greatest sons"



**News >> Some Of Yesterday's Events In Pictures**

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# Fare Thee Well Baba



*Raila Amolo Odinga*

STORY ON PAGE 9

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# Council Of Governors Meet Over Raila's Death


By: MKT Correspondent  
@themtkenyatimes

## Some Of The Moments As Captured In Pictures

Following the demise of Raila Amolo Odinga, Governors convened yesterday to pay tribute to the fallen statesman, patriot, and Father and democracy of Devolution.

Governors led by the Chair, Council of Governors Ahmed Abdullahi eulogized Raila Odinga as a forthright leader, an astute politician, and a defender of justice whose vision and courage shaped Kenya's democratic journey. Each governor signed the condolence book at the CoG headquarters and shared personal reflections in his honour.





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# Mau Mau War Veterans Association Pays Tribute Raila

By: MKT Reporter  
 @themkenyatimes

The Mau Mau War Veterans Association (MMWVA) yesterday joined Kenyans from all walks of life in mourning the death of former Prime Minister Raila Amolo Odinga, describing him as a “true comrade in the struggle for liberation, democracy, and human rights.”

In a statement issued by the association’s Director General Mr. James Njuguna Mahuria, the group expressed deep sorrow and extended heartfelt condolences to Odinga’s family, friends, and supporters.

“The late Odinga, fondly known as Agwambo or Baba, shared a deep and historic bond with the Mau Mau War Veterans Association CLG,” said Mr. Mahuria, adding, “He stood firmly with freedom fighters, consistently advocating for their recognition and compensation by the British Government for the injustices, torture, and atrocities inflicted upon them during the colonial era.”

The Mau Mau War Veterans Association noted that Odinga’s long-standing advocacy for social justice and equality mirrored the values of Kenya’s independence struggle.

“As an independence-linked organization, we regard Hon. Raila Amolo Odinga as a true comrade in the fight for freedom and dignity,” the statement continued.

He continued, “His unwavering commitment to democracy and human rights reflected his deep love for Kenya and the African continent.”

The group further called on Kenyans to honour Odinga’s memory by upholding peace, unity, and solidarity, values that defined his political life and public service.

“Let us celebrate his legacy not through division, but by building bridges of understanding and working together as one nation and one people,” the statement urged.

The Mau Mau War Veterans Association concluded by praying for Odinga’s soul to rest in eternal peace and for his visionary spirit to continue inspiring future generations to defend freedom and justice across Africa.

Raila Odinga at the Dedan Kimathi statue in Nairobi last November. He was accompanied by among others, the Mau Mau War Veterans Association Director General James Njuguna Mahuria. Photo/ Courtesy.



# KCE Mourns Raila, Praises Ruto’s Handling Of The Issue

By: Felix Njenga  
 @themkenyatimes

The Kikuyu Council of Elders (KCE) fraternity has expressed profound sorrow over the passing of veteran Kenyan politician and Pan-Africanist, Raila Amolo Odinga.

In a statement released yesterday, the council described Mr. Odinga not only as a long-time nationalist leader but also as a “friend” whose loss is “monumental” for the country.

Wachira Kiago, the KCE National Chairman, on behalf of the council and “the silent members of the Kikuyu community,” conveyed sincere condolences to Mama Ida Odinga, her family, and the entire Luo community.

“Like other citizens, we mourn this fallen hero of our nation, a leader without equal in present-day Kenya,” the statement read. “For KCE, Raila was not just a leader but also a friend, with whose help our Council achieved some key milestones.”

The KCE statement hailed Mr. Odinga as a selfless leader who “had severally sacrificed his own ambitions for the sake of Kenya’s stability.”

The Council pointed to his record of extending a hand of friendship to four presidential rivals as “a vivid display of unequalled tolerance.”

His tireless fight for democracy, human rights, and devolution—which led him to suffer “physical and emotional injuries”—was noted as an attribute that earned him the loyalty of millions of Kenyans across the country and beyond.

“Death has robbed Kenya of an illustrious son, a unifier and a beacon of hope,” the statement concluded, appealing to fellow citizens to ensure he receives a “dignified send-off.”

The council’s Secretary General, James Nene, elaborated on the personal impact of Mr. Odinga’s death on the organisation, stating that it has “hard hit the organisation because through Raila they were building cohesion between the Kikuyu community and the Luo community.”

Mr. Nene recalled a time when a



rift seemed to be growing between the two communities, but noted that “through Raila, meetings have been held through the elders and we were able to revert the vice, now we have good ties between the communities.” He described Mr. Odinga’s death as a “big blow,” as the departed leader was key to a broader, national mission where elders from various communities had united to foster harmony. This effort, he revealed, led to the

formation of the ‘Mapatano Elders Association,’ a collective initiative to promote unity and cohesion across ethnic lines.

Mr. Nene stressed that this unity among community elders is crucial for ending fighting—especially “fights brought politically while politicians speak spat about the other communities bringing animosity within communities.”

The KCE statement also extended

thanks to President William Ruto “for his gracious and effective handling of matters subsequent to Raila’s demise.”

The Council noted that the President’s actions have “brought a sense of unity among citizens,” adding the prayer that this sense of cohesion “continues for a better Kenya.”

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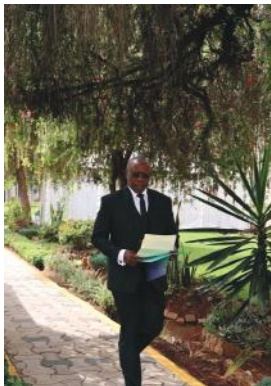
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# MPs In Black As They Mourn Raila

Members of Parliament, clad in black attire in solidarity with the millions of Kenyans who are in mourning  
The lawmakers yesterday paid tribute in the National Assembly and Senate Chambers to the Late Former Prime Minister.



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# National Assembly Paid Tribute To Raila

By: PSCU  
 @themtkenyatimes

**Worth Noting:**

- Wetang'ula hailed the late Odinga as a reformer, freedom fighter, and patriot whose imprint could be found in every phase of Kenya's political evolution, from the fight for multiparty democracy to the promulgation of the 2010 Constitution.
- "The Rt. Hon. Raila Odinga was a reformer whose fingerprints are on every chapter of Kenya's democratic evolution. He stood at the forefront of the conversations that birthed our Constitution, a living testament to shared governance, freedom, and devolution," he said.
- The Speaker reflected on Odinga's journey, from his early life in Maseno, Kisumu County, to his education in Germany and his return home to teach at the University of Nairobi and establishing East African Spectre Limited. He said these experiences reflected "his belief that Africans could build and own their future."

Members of the National Assembly paid tribute to Raila Amollo Odinga yesterday.

The Speaker of the National Assembly, Moses Wetang'ula led Members in paying tribute to the departed statesman, describing him as "one of Kenya's greatest sons whose life and legacy are woven into the fabric of our nation's democratic journey." Wetang'ula hailed the late Odinga as a reformer, freedom fighter, and patriot whose imprint could be found in every phase of Kenya's political evolution, from the fight for multiparty democracy to the promulgation of the 2010 Constitution.

"The Rt. Hon. Raila Odinga was a reformer whose fingerprints are on every chapter of Kenya's democratic evolution. He stood at the forefront of the conversations that birthed our Constitution, a living testament to shared governance, freedom, and devolution," he said.

The Speaker reflected on Odinga's journey, from his early life in Maseno, Kisumu County, to his education in Germany and his return home to teach at the University of Nairobi and establishing East African Spectre Limited. He said these experiences reflected "his belief that Africans could build and own their future."

Wetang'ula also recounted the former Prime Minister's role in leading national reconciliation after the 2007-2008 post-election crisis.

"As Prime Minister in the Grand Coalition Government, Raila Odinga worked alongside the late President Mwai Kibaki to rebuild a nation torn by grief," he noted, adding that Odinga's leadership during that period embodied "a commitment to peace over power and unity over division."

The Speaker went on to praise Odinga's service beyond Kenya's borders as the African Union High Representative for Infrastructure Development, saying he carried Kenya's vision of unity and progress to the continental stage.

"Even in moments of political contest, he often chose peace over power," he said adding, "He demonstrated, time and again, that leadership is not only about winning but about holding a nation together."

Wetang'ula concluded his remarks by extending condolences on behalf of the National Assembly and the Parliamentary Service Commission to Mama Ida Odinga, their children Rosemary, Junior, and Winnie, and to the extended Odinga family.

"We remember this towering free-



Speaker Moses Wetang'ula

dom fighter, patriot, and statesman," he said. "His was a life that reminded us that conviction and compassion can walk hand in hand. May his soul rest in eternal peace."

Sentiments that were echoed by Members of Parliament from both divides of the House who equally paid glowing tributes to the late leader, recalling his courage, humility, and enduring belief in the power of democracy.

Majority Leader, Kimani Ichung'wah stated, "The Rt. Hon Raila Odinga taught us that patriotism means speaking truth to power, even when it costs you everything. He believed deeply in dialogue and reconciliation."

"The best gift we can give this great man is to keep that spirit alive, to continue engaging in dialogue, even when we disagree. Raila Odinga has left us, but long live Baba. May your spirit and legacy live on in this country, and we will honour you by staying true to the ideals you stood for," he added.

Seme MP, James Nyikal described

the Late Raila as, "not just a politician, but as a teacher of courage, conviction, and compassion."

"I wish to pass my condolences to the people of Kenya for the loss of the best President we never had, a leader who truly stood for democracy, who wholeheartedly loved the people of Kenya, and who firmly believed that the sole purpose of acquiring power is to improve the lives of the people," pronounced Dr. Nyikal in his tribute.

Migori County MP, Fatuma Mohammed on her part praised the late Raila Odinga for his unwavering support for women in leadership, saying he consistently opened doors for their participation in politics.

"It was under Baba's leadership that many women in power today received direct nominations, because he genuinely believed in women's ability to lead," she said.

Nithi MP, Kareke Mbiuki called on leaders to emulate the late Prime Minister stating, "Hon. Raila was a pillar of stability in this country, and I would really like us, as political

leaders, to emulate him, to continue preaching peace even in times of difficulty. His ability to build bridges across political divides is what should guide us."

Kitutu Masaba MP, Clive Gesairo added, "As Baba rests, those of us who remain should carry forth his spirit, the fight for equality, transparency, and the dream of a better Kenya for us and the generations to come."

He went on to add that, "Baba's dream was of a Kenya that works for every child, no matter where they were born."

The late Raila will be accorded a State Funeral and will be interred at the Jaramogi Odinga Odinga Mausoleum in Bondo on Sunday, the 19th of October, 2025.

# Raila's State Funeral At Nyayo Stadium To Last For Two Hours

By: Joseph Muia  
 @themtkenyatimes

Deputy President Kithure Kindiki has announced that the State Funeral for the late former Prime Minister Raila Odinga will take place at the Nyayo National Stadium on Friday, beginning at 9 a.m., and will last for two hours.

Kindiki, who chairs the National Committee for the State Funeral of Raila Odinga, said the ceremony will feature full military honours, a church sermon led by the Anglican Church of Kenya, eulogies from the family, and tributes from national and international leaders.

"The committee is grateful to the thousands of mourners who continue to mourn him in dignity and request calm and order as the mourning period gets into the second day tomorrow," Kindiki announced at his Karen residence yesterday.

"There will be a State Funeral service at Nyayo Stadium beginning at 9 a.m. Guests are required to be

settled by 8 a.m. The two-hour State event will comprise military honours, a church sermon from the Anglican Church of Kenya, eulogy by family, and speeches by leaders and foreign heads of state and government."

The DP pointed out that a public viewing of Raila's body will continue after the State event, which may run through to the afternoon, to allow more Kenyans to pay their last respects.

"There will be a public viewing of the remains of Raila Odinga after the State event, and therefore those who want to continue mourning our departed leader have no cause to worry. We will stretch the opportunity from around 12 noon to as far as possible to give the highest number of mourners an opportunity to mourn and pay last respects to their departed leader," Kindiki said.

The Deputy President confirmed that several foreign dignitaries and heads of state had already confirmed attendance at the funeral ceremony.

Yesterday, mourners were allowed to view Raila's body from around 2:30 pm at the Kasarani Stadium.

Kindiki had announced that public



A screenshot of Deputy President Kithure Kindiki speaking outside his Karen residence in Nairobi yesterday.

viewing of Raila's body would begin on Thursday from 5 a.m. to 5 p.m., but chaos erupted, leading to a delay as the mourners turned up in large numbers.

The viewing was set to be at Parlia-

ment, but it was later moved to the Kasarani Stadium.

The family and government have since appealed for calm and dignity throughout the mourning period, as preparations for the final journey of one of the most influential political

figures continue.

The burial is scheduled for Sunday, to be conducted in accordance with the traditions of the African Church to which Raila belonged.

# Kalonzo Cuts Short UK Trip To Attend Raila's State Funeral

By: Joseph Muia  
 @themtkenyatimes

The Wiper Patriotic Front (WPF) party leader Kalonzo Musyoka has cut short his visit to the United Kingdom following the death of former Prime Minister Raila Odinga.

The opposition party, in a statement on Thursday, said Kalonzo had already departed from Heathrow International Airport in London, for Nairobi and is expected to arrive at the Jomo Kenyatta International Airport (JKIA) on Friday, ahead of Raila's State funeral service slated to be held at Kasarani Stadium.

"The WPF Leader will join the family of Prime Minister Rt. Hon. Raila Amolo Odinga, EGH, friends, and Kenyans at the State Requiem Mass, and pay tribute to his friend and compatriot," read the statement.

Kalonzo, who had been scheduled to begin a 10-day official visit to the UK on Wednesday, had planned to

strengthen international partnerships and engage with the Kenyan diaspora.

The former Vice President was set to address the London Political Summit and Awards at the UK Parliament, deliver a lecture at Oxford University, and hold discussions at Chatham House and the Commonwealth Secretariat.

Wiper Secretary General Senator Shakila Abdalla had earlier said the visit was part of continuing efforts "to strengthen international partnerships, promote Kenya's global profile, and engage citizens abroad on matters of governance, economic empowerment, and national renewal."

The abrupt cancellation comes as the country mourns the death of the ODM party leader, a long-time ally of the Wiper chief.

Today, a State funeral service will be held at the Nyayo Stadium, which is expected to be attended by dignitaries and VVIPs from outside Kenya before the final send-off set for Sunday.



File image of Wiper leader Kalonzo Musyoka and ODM leader Raila Odinga during a past function. PHOTO | COURTESY

# Democratic Party of Kenya Mourns Raila Odinga As A Champion Of Democracy

By: MKT Reporter  
@themkenyatimes

The Democratic Party of Kenya (DP) sent a heartfelt message of condolence to the family of the late Raila Odinga, describing him as a “gallant son of the soil, a reformist, and a tireless champion for democracy.”

In a statement signed by the party’s Secretary General, Dr. Jacob Haji, the Democratic Party said the former Prime Minister’s life and career profoundly shaped Kenya’s political landscape and left an enduring legacy of justice, unity, and reform.

“Kenya mourns the passing of a statesman whose commitment to democracy and national unity will remain etched in our country’s history,” the statement read in part.

The party paid special tribute to Raila’s historic collaboration with the late President Mwai Kibaki during the aftermath of the 2007–2008 post-election crisis. DP recalled that at a time

when the nation was deeply divided, Odinga rose above partisan politics to prioritize peace and national stability.

“Through dialogue, compromise, and true statesmanship, he and President Kibaki forged the Grand Coalition Government — an extraordinary accord that restored calm, reconciled a fractured nation, and set Kenya back on a path of reform and recovery,” Dr. Haji noted.

According to the Democratic Party, that moment defined Odinga’s leadership and cemented his place in Kenya’s political history as a leader who always put the interests of the nation before personal or political gain.

“As the Democratic Party family, we join the Odinga family, the people of Kenya, and the wider African community in celebrating a life of purpose, courage, and vision,” the party said. “May the values he stood for — peace, democracy, and dialogue — continue to guide our national conscience for generations to come.”

The party concluded by expressing sympathy to the bereaved fami-

ly, praying for comfort and strength during this difficult time.

“May the soul of the late Rt. Hon. Raila Amolo Odinga rest in eternal peace,” the statement said.

Dr Jacob Haji



# Some Of Yesterday's Events In Pictures



# Some Of Yesterday's Events In Pictures



# Some Of Yesterday's Events In Pictures



**14 POEMS**

# A Problem Is A Chance For You To Do Your Best



We try to fetch the best option for the practice  
Gives a satisfying mind.

It makes us to think widely  
And analyse the various ways  
Finding the right to the same  
Finds the best option and gives a peaceful mind.

It's an opportunity to do the best and act as alert.  
We may search different views and paths  
Finding multiple solutions for the probs.

It helps to keep our mind active  
By using our potential and logical thinking

I am Rajesh Kanna B N  
B T Asst,  
From Government Model High School, Tirur.  
Tiruvallur District.  
Tamil Nadu, India.

# Congratulation Girl



From waking up to enjoy PP2  
Now she goes to grade one  
How happy can a parent be  
Seeing one of her own graduating

I celebrate the little girl  
Mama pie and papa's pikin  
She has closed a door  
Worthy being celebrated  
Another one opens  
How opportunistic it will be to see her grow and glow

The journey started like a dream  
Going to school was what she dreamt  
Waking up seeing her sibling enter the bus  
She was motivated to enter school  
And so she did, happy and joyful  
She smiled all the time

And just that way she learnt  
Smiling each time she drew  
Waking up early to catch the school bus  
She was happy  
Yes, her happiness was ours too

As you grow girl  
May God guide your studies and education  
Find good Friends  
Find wisdom in this book called life  
My girl  
Happy graduation day  
Happy celebration day  
Keep it up  
Close the door  
Open the new book girl

And today look you see  
She is graduating

Wanjohi. P. Mugambi  
The Weeping Onion

# Focus On Yourself, People Come And Go



Spend your time, energy, and love in you,  
For you're the one, who's always true to you  
Don't waste your emotions, on those who  
don't care about you,  
Focus on yourself, and show yourself who you are

Focus on yourself, that's all you need,  
People come and go, like shifting  
Take care of yourself, your heart and mind,  
You're the one, you'll always And.

People come and go, but your self-love stays,  
So prioritize your own happiness, every day.  
You are your own always, forever  
Focus on yourself, and shine in your own way.

No one's more interested in you than you,  
Their words and actions, may not be true.  
Tongues speak one way, but minds may speak  
other  
Not everyone's intentions, are pure and good

Many stay in your good times and happiness  
Run away when you are in trouble so focus on  
yourself

Trust not everyone, with an open heart,  
Some may smile outward, but criticize from  
the mind  
People come and go, like seasons  
Only a few will stay, through joy and sorrow

Brinda. D  
GRADUATE TEACHER,  
GOVT HIGH SCHOOL,  
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CUDDALORE, Tamilnadu India  
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# Enemy Of The People



The whole world is fighting this disaster, but no country cares for its citizens as much as ours. As we all know from the media, we are witnessing very sad situations in many countries due to a lack of hospitals and necessary medicines, doctors refusing to work because they do not want to risk their lives, and patients being told to pay for their own treatment.

Think about your body, and desire whatever you want from yourself.  
{Alisher Navoi}

This desperate struggle, a struggle for life, has drained the hearts and, unfortunately, the souls of many.

In short, we are experiencing a third world war. Previously, the enemy was obvious, but now it is invisible. So this enemy is more dangerous than the previous ones.

During the war, everyone worked together and were content with a piece of stale bread. As for us, we continue to organize lavish weddings, parties, and receptions. The worst thing is that through our work, we are contributing to the spread of the disease.

Those who fled the war, committed treason, or sold out to the enemy were also considered "enemies of the people" and were severely punished. Our compassionate government is working diligently to restore the health of those who are forgiving and aiding the "invisible enemy".

We must not forget that it is a sin to not protect the soul that the Creator has given us, to put ourselves in danger.

May God protect those who have sold the soil of their country. Those who have lost their conscience, drowned in the swamp of betrayal!

In conclusion, it can be said that before doing anything, a person must make a decision using his soul, faith, conscience, and mind. Then he will have done good to himself and to those around him.

It is known from the dark pages of our history that the totalitarian regime tried to destroy one by one many of our intellectuals - enlightened people who tried to preserve our national values, identity, language, and religion, and awaken our people from the sleep of colonialism and ignorance, denouncing them as "enemies of the people". One had to be either stupid or a fool not to understand the evil intentions of the ruling empire. It is no secret to any of us that this is a slander against our shields, the pillars on which the people rely, which are being "attacked" in order to destroy our nation, use our people as slaves, and plunder our material and spiritual wealth.

These days, the phrase "enemy of the people" has truly found its true owner. That is, while the fight against the so-called "coronavirus" disaster, which is tormenting all of humanity, regardless of religion or nationality, is ongoing, we have every reason to call those who, indifferently and not thinking about their own health, are also harming the health of their families and loved ones, and are intermediaries in spreading the plague, "enemies of the people".

Bekdurdiyeva Mashhurabonu, 2nd year student of the Faculty of Philology and Arts of Urgench State University named after Abu Rayhon Beruni.

# My Mother



She is my first teacher,  
She guides me with care,  
She helps us with studies,  
She teaches moral values, and shares stories  
She tells bedtime stories

She's my best friend and my guide,  
We share every detail, every day  
She helps me solve problems,  
She is a symbol of love, truth, and honesty

My mother is the best gift from God  
She is a special person,  
She is full of love  
She's loving, beautiful, and kind-hearted  
She runs home with a heart that's true.

No words can express her  
No comparison can be made for her  
My mother is unique, in every way  
She's the angel, sent from heaven  
She lives forever in my heart,

She rises early and works with dedication,  
She manages all, with a love  
Her simplicity and humility is so good  
She is a true gem, in all ways

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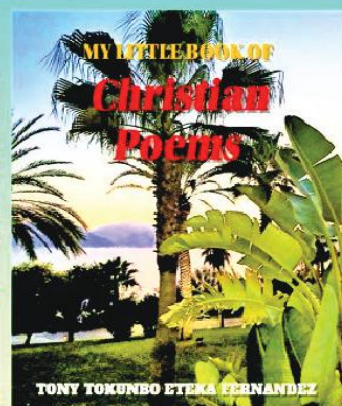
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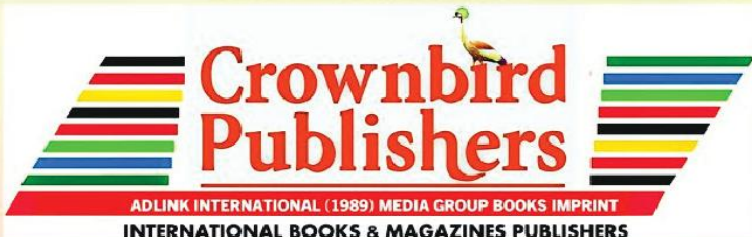
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# Court Rejects Petition To Halt Raila Odinga's Burial Plans

By: MKT Reporter  
@themkenyatimes

The High Court has dismissed an urgent application seeking to delay the burial of Kenya's former Prime Minister, Raila Amolo Odinga. The petition, filed by Michael Onyango Otieno, a self-identified senior member of the Luo community, challenged the decision to inter Odinga within 72 hours of his passing.

Justice Mwita, presiding over the matter, ruled that the petitioner failed to provide sufficient evidence that the burial arrangements contradicted the wishes of the deceased. As such, the court declined to issue conservatory orders halting the burial process.

The judge instructed that the petition be formally served to the State and Lee Funeral Home, with the case scheduled for mention on October 23, 2025, for further directions.

In his petition, Otieno argued that the rapid burial timeline undermines the cultural traditions of the Luo

people, particularly the practice of *tero yuak*, a mourning ritual considered essential for honoring prominent male figures. He contended that Raila Odinga, a revered statesman and cultural icon, deserved a sendoff that reflected his lifelong commitment to Luo customs.

"The decision to bury the late Rt. Hon. Raila Amolo Odinga within such a short period disregards his deep-rooted respect for Luo traditions," Otieno stated in his filing. "It denies the wider Luo community across Africa the opportunity to pay tribute in a culturally appropriate manner."

Otieno further claimed that the burial plan violates Article 44 of the Kenyan Constitution, which guarantees individuals the right to participate in cultural practices and use their language. He emphasized that cultural communities have the right to collectively observe their traditions and maintain associations that reflect their heritage.

While the court has not yet ruled on the constitutional claims, Justice Mwita's decision allows the burial arrangements to proceed as planned.



Raila Amolo Odinga

The upcoming court session will determine whether the petition raises substantive constitutional issues warranting further review.

As the nation prepares to bid farewell to one of its most influential leaders, the legal challenge highlights the tension between state pro-

ocols and cultural expectations in moments of national mourning.

# Vandals Uproot Senate Pedestrian Gate Amid Standoff Over Raila Viewing

By: Irene Mwangi  
@themkenyatimes

Rowdy individuals vandalized and uprooted the pedestrian gate leading to the Senate yesterday, following a heated standoff over public access to the precincts.

The confrontation erupted as thousands of mourners seeking to view the body of the late ODM leader Raila Odinga converged near Parliament, only to find access restricted.

The ensuing chaos forced authorities to relocate the planned public viewing to the Moi International Sports Centre, Kasarani.

The situation turned volatile when frustrated supporters, angered by the limited access, attempted to force their way through security barriers.

In the confusion, the Senate's pedestrian gate was ripped from its hinges as security officers struggled

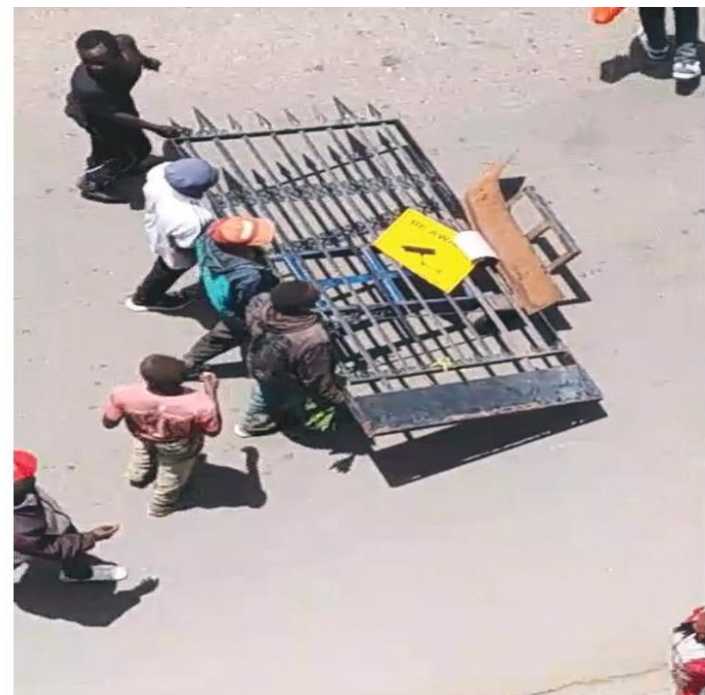
to contain the swelling crowd.

Those involved in the vandalism were later seen carrying the uprooted gate through the streets of Nairobi's Central Business District.

Police reinforced the parliamentary security detail, dispersing sections of the crowd to prevent a full breach into the precincts.

Government officials later confirmed that the decision to move the body viewing to Kasarani was made to ensure public safety and accommodate the larger crowds expected to pay their last respects.

By mid-afternoon, calm had been restored around Parliament, though police maintained a heavy presence.



Those involved in the vandalism were later seen carrying the uprooted gate through the streets of Nairobi's Central Business District/Screengrab



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# The Unbearable Weight Of Messianic Politics: Why Kenya's Raila Phenomenon Warns Against Single-Person Leadership Cults



By: Odhiambo Jerameel Kevins Owuor  
@themkenyatimes

The arc of Kenya's democratic journey is indelibly etched with the silhouette of one man, a figure so dominant that he became synonymous with the very idea of opposition and reform. Raila Amollo Odinga, a statesman whose passing has closed a momentous chapter, bore the impossible burden of an entire nation's deferred dreams on his shoulders. This reliance, an almost fanatical devotion that positioned him as the sole custodian of the people's vision, created a profound paradox: it enabled colossal democratic strides while simultaneously exposing him to the intense human pressure of perpetual compromise. His political odyssey, marked by extraordinary highs and controversial turns, serves as a powerful testament to the danger of a political culture that elevates one person to the status of a semi-deity, for even a giant is ultimately just a man.

The death of Raila Odinga strips bare a truth that Kenyan democracy has long needed to confront: the catastrophic fragility of political movements built around single individuals. For four decades, millions of Kenyans invested their democratic aspirations, their ethnic pride, their economic hopes, and their political futures in one man. Now that man is gone, and the opposition he led faces an existential crisis not because its ideas died with him, but because it never developed ideas independent of him. This is not simply a Kenyan problem or even an African one it is the eternal danger of messianic politics, where movements confuse personality with principle and mistake charisma for ideology.

Raila Odinga's extraordinary career demonstrates both the power and peril of charismatic leadership in young democracies. No one can deny his courage the years in detention, the torture endured, the risks taken for multiparty democracy. His ability to mobilize masses across ethnic lines was genuine political genius. His articulation of progressive values



spoke to millions who felt excluded from Kenya's post-independence settlement. Yet these very strengths created a dependence that ultimately weakened the democratic project he claimed to champion.

Consider what happened in Kenya's opposition politics whenever Raila made a major decision. When he merged with Moi's KANU in 2001, opposition figures could only watch there was no institutional mechanism to debate or override his choice. When he declared "Kibaki Tosha" in 2002, entire parties dissolved their presidential ambitions on his word alone. When he agreed to the Grand Coalition in 2008, the streets that had erupted in his name fell silent at his command. When he shook hands with Uhuru Kenyatta in 2018, his supporters swallowed their bitterness because Baba had spoken. When he sent ODM members into Ruto's cabinet in 2024, party structures rubber-stamped a decision already made.

This pattern reveals the fundamental problem with leadership cults: they replace democratic deliberation with deference, institutional process with individual fiat, and collective wisdom with singular vision. The Orange Democratic Movement, despite its progressive rhetoric and ostensibly democratic structures, functioned in practice as an extension of Raila's will. Party elections were postponed when succession battles

threatened to challenge his authority. Officials measured their standing by proximity to him rather than popular support or ideological clarity. The party's positions on critical issues often remained ambiguous until Raila clarified them, leaving supporters and even MPs uncertain where they stood.

The psychological dynamics of messianic politics are insidious. Supporters invest so much hope, time, and identity in their chosen leader that criticism becomes impossible not because it's forbidden, but because it feels like self-betrayal. When Raila made questionable alliances, supporters developed elaborate rationalizations. He was playing three-dimensional chess while critics saw only checkers. He was being strategic when it looked like capitulation. He had information others lacked, insights others couldn't grasp. The alternative that he might simply be wrong, or self-interested, or making it up as he went became psychologically untenable for those who had centered their political lives around him.

This dynamic creates what social psychologists call "motivated reasoning" the tendency to process information in ways that confirm pre-existing beliefs rather than challenge them. When Raila's handshakes with Moi, Kibaki, Uhuru, and Ruto followed similar patterns initial promises, popular mobilization,

eventual accommodation, insider benefits, popular disappointment his most devoted supporters saw four separate strategic moves rather than one repeating pattern. Each time, they convinced themselves this handshake would be different, this accommodation would yield the transformation they sought.

The alternative model building movements around ideas rather than individuals requires more work, offers less immediate gratification, and provides fewer emotional certainties. Ideas must be debated, refined, compromised upon. Institutions must be built, maintained, reformed. Leadership must be distributed, authority must be earned repeatedly rather than assumed permanently, and succession must be planned rather than fought over. None of this provides the psychological satisfaction of rallying behind a charismatic figure who embodies your aspirations and battles your enemies.

Yet the institutional model is precisely what sustainable democracy requires. Consider the difference between saying "I support progressive taxation, universal healthcare, devolution of power, and electoral integrity" versus "I support Raila." The first statement grounds political commitment in verifiable policy positions that can be held by any leader and evaluated by concrete outcomes. The second grounds it in a person whose

positions might shift, whose judgments might err, and whose mortality is guaranteed. One builds durable movements; the other builds cults of personality that collapse when the personality exits.

Kenya's 2024 Gen Z protests illuminated this distinction powerfully. Young protesters articulated clear demands reject the Finance Bill, prosecute police brutality, address corruption, reduce the cost of living. They explicitly rejected the traditional model of rallying behind opposition figures. When Raila tried to position himself as their champion, they rebuffed him. When he sent ODM members into Ruto's cabinet, they called it betrayal not because they had personally followed Raila, but because his actions contradicted the principles they were fighting for. This was politics grounded in policy rather than personality, in demands rather than deference.

The tragedy is that Raila himself might have built this kind of movement had he prioritized institution-building over personal brand management. The ODM could have developed robust internal democracy, clear ideological positions, and leadership structures that didn't re-

# The Unbearable Weight Of Messianic Politics: Why Kenya's Raila Phenomenon Warns Against Single-Person Leadership Cults

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quire his presence. Instead, like so many charismatic leaders, he seemed to view institutional strength as potential constraint on his freedom of action. Party structures existed to mobilize his supporters, not to check his authority. Officials were selected for loyalty rather than independence. Succession was an unspoken topic because planning for it would acknowledge his mortality and potentially challenge his centrality.

This pattern has deep historical roots. Charismatic leaders who emerge from liberation struggles or democratic transitions often carry such moral authority from their sacrifices that normal political accountability seems petty or disloyal. Raila's detention and torture, like Nelson Mandela's imprisonment or Julius Nyerere's independence leadership, created a reservoir of legitimacy that transcended ordinary political calculation. But moral authority earned through historical sacrifice doesn't automatically translate into wise contemporary governance. The skills required to fight dictatorship differ fundamentally from those needed to build democratic institutions. The same single-mindedness that makes a revolutionary effective can make a democratic leader inflexible.

The international community's role in reinforcing messianic politics deserves scrutiny. When crises erupted in Kenya, foreign mediators consistently sought out Raila as the indispensable opposition voice. Kofi Annan negotiated with him personally in 2008. International observers validated his electoral complaints. Western diplomats maintained relationships with him as the key opposition figure. This attention was understandable; Raila was genuinely important and genuinely popular, but it further centralized opposition politics around one individual rather than strengthening opposition institutions that might outlast him.

The media, both domestic and international, contributed to the cult of personality by covering politics primarily as a contest between big men rather than a competition between ideas. Every story became about Raila versus Kibaki, Raila versus Uhuru, Raila versus Ruto reducing complex policy disputes to personality

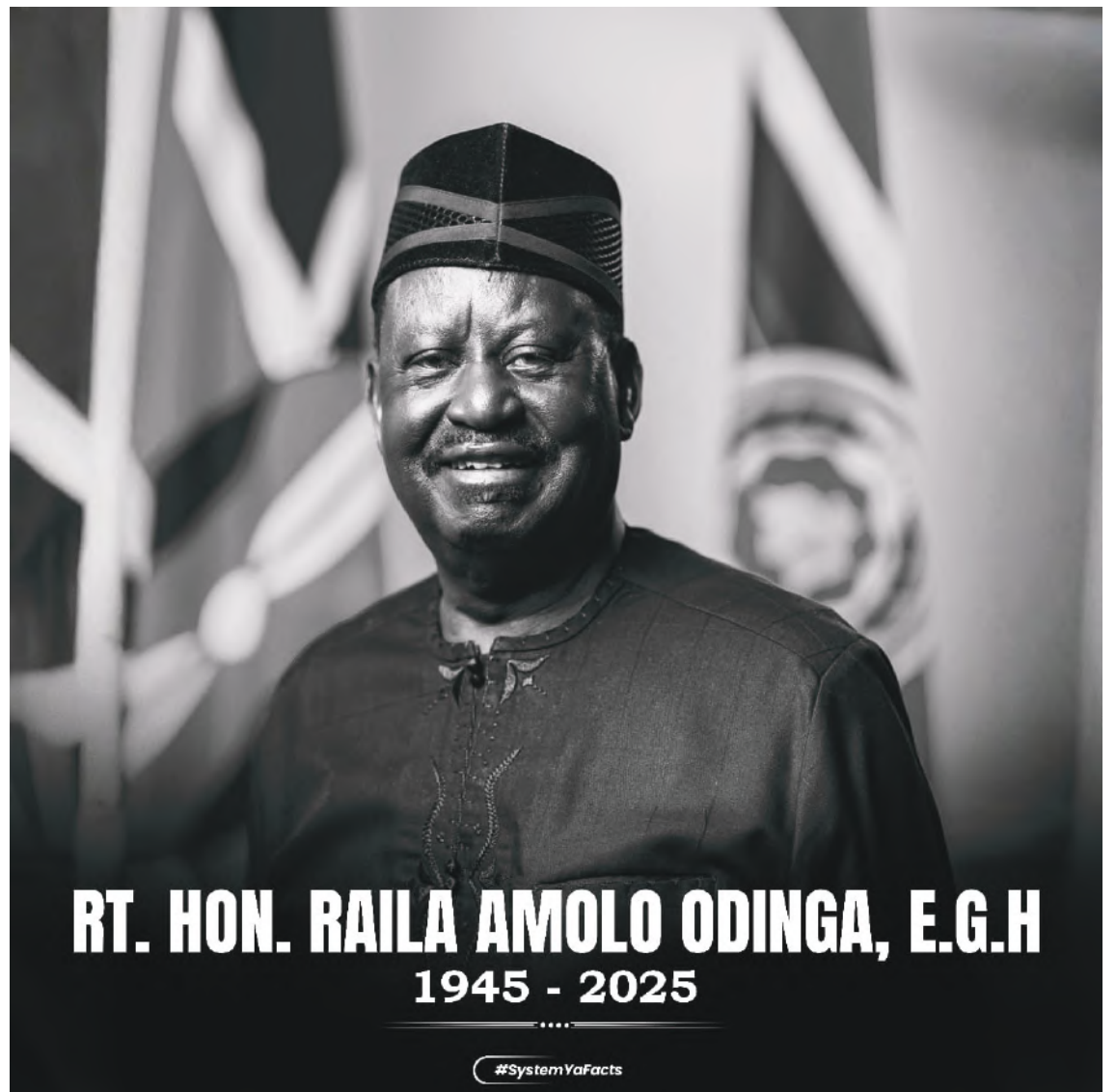
conflicts. This framing encouraged citizens to see politics as choosing which leader to follow rather than determining which policies to support. It made governance about loyalty rather than accountability, about identifying with your champion's victories rather than evaluating actual outcomes.

Kenya's ethnic arithmetic made messianic politics particularly dangerous. When Raila became not just a popular leader but the embodiment of Luo political aspirations, his personal fortunes became inseparable from community identity. His losses felt like ethnic humiliation; his victories like ethnic vindication. This dynamic extended beyond the Luo supporters from other communities invested their regional or economic grievances in his success. The result was politics where rational evaluation became nearly impossible because so much identity was tied to one man's fate.

The succession battles that consumed ODM in Raila's final years revealed the inevitable crisis of personality-driven movements. Hassan Joho, Wycliffe Oparanya, John Mbadia, and others jockeyed for position not by articulating different visions for Kenya or ODM, but by demonstrating superior loyalty to Raila and greater claim to inherit his mantle. This succession model common in monarchies, corporations, and religious movements sits uneasily with democratic principles. Democracy shouldn't be about identifying the rightful heir but about choosing between competing visions through open contest.

The challenge for Kenya's opposition post-Raila is whether it can transform from a personality cult into an ideological movement. This requires several difficult steps. First, articulating clear policy positions independent of any leader's preferences. What does the opposition stand for on taxation, healthcare, education, devolution, electoral reform? These positions must be sufficiently specific to evaluate and sufficiently consistent to build trust. Second, developing leaders plural multiple voices and faces representing the movement rather than a single indispensable figure. This redundancy provides resilience when any individual leader disappoints or departs.

Third, creating genuine internal democracy where leaders are selected through competitive processes rather than anointment by predecessors or



elder consensus. Fourth, establishing accountability mechanisms where leaders face consequences for broken promises or corrupt behavior, regardless of their historical contributions or personal charisma. Fifth, grounding political mobilization in citizens' material interests and policy outcomes rather than ethnic identity or personal loyalty to leaders. These transformations are difficult precisely because they require surrendering the psychological comforts and mobilization efficiency that messianic politics provides.

The broader lesson extends far beyond Kenya. Across Africa and throughout the developing world, democratic movements repeatedly make the same mistake building around charismatic individuals rather than durable institutions. The African National Congress in South Africa struggled to maintain its liberation credentials while governing; its identity remained tied to Mandela's legacy rather than contemporary policy vision. Zimbabwe's opposition centered around Morgan Tsvangirai to the point where his death created

crisis. Uganda's opposition has cycled through various figures Kizza Besigye, Bobi Wine without building institutional capacity that transcends individual leaders.

Even in established democracies, the temptation toward messianic politics persists. Donald Trump's hold on Republican Party supporters, regardless of policy shifts or norm violations, demonstrates how personality can subsume principle. Emmanuel Macron's "En Marche" in France was built so completely around his personal brand that it struggles to articulate coherent ideology independent of his positions. India's BJP has increasingly centered around Narendra Modi personally rather than its historical ideological foundations. Messianic politics is not a development problem; it's a human tendency that only strong institutions can check.

The antidote to messianic politics is boring, unglamorous, and essential: institution-building. This means political parties with clear platforms debated and approved by members, not decreed by leaders. It means

leadership selection through competitive primaries rather than coronation. It means policy think tanks that develop positions through research and debate rather than waiting for leaders to pronounce them. It means civil society organizations that can mobilize citizens around issues rather than personalities. It means media that covers policy substance rather than reducing everything to personality contests.

It also means citizens willing to do the harder work of political engagement. Following a charismatic leader requires only showing up when called and trusting in their wisdom. Participating in democratic institutions requires reading policy documents, attending meetings, debating positions, accepting compromise, and holding leaders accountable regardless of how much you like them personally. The first path is emotionally satisfying; the second is politi-

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# Coalition Presses UNEP Over ‘Opaque’ Used Clothing Project

By: Correspondent  
@themkenyatimes



## Worth Noting:

- The letter comes ahead of the UN Environment Assembly (UNEA-7), to be hosted in Nairobi from 8–12 December 2025, where UNEP is expected to present its final global guidelines on used textiles.
- While commending UNEP’s efforts to promote sustainable textile management, the signatories stress that the project’s success depends on transparent methodologies, verifiable data, and meaningful engagement with affected stakeholders.
- The project aims to develop global standards to distinguish between tradeable used clothing and textile waste.
- However, the coalition raises concerns about what it terms an opaque consultation process — citing short feedback timelines, restricted access to draft materials, and presentation of unverified data.



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A high-profile coalition of second-hand clothing industry leaders, policymakers, and academic experts from Africa, Asia, Europe, and North America has published an open letter to the United Nations Environment Programme (UNEP), calling for greater transparency, data integrity, and inclusivity in its ongoing research on used clothing and textile circularity.

The coalition — led by the Ghana Used Clothing Dealers Association (GUCDA) and including major trade bodies such as the Mitumba Consortium Association of Kenya, Recycling Europe (formerly EURIC), and the Secondary Materials and Recycled Textiles Association (SMART) — is urging UNEP to strengthen the credibility and openness of its Circularity and Used Textile Trade Project, which is funded by the European Commission.

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Stakeholders from Ghana, Kenya, and Pakistan report that key definitions, such as “waste,” were applied without sufficient methodological disclosure, limiting independent scrutiny and undermining confidence in the process.

“What we have seen throughout this consultation process is not the objective inquiry that we expect from a UN programme,” said Jeffren Boakye Abrokwa of GUCDA.

“The Circularity and Used Textiles Trade Project could reshape national trade policies that affect the liveli-

hoods of millions of people around the world. In Ghana, for example, UNEP’s research partner is an NGO with a pre-existing waste advocacy campaign funded by the ultra-fast fashion industry. We raised legitimate concerns about national dialogues dominated by affiliated participants and leading questions that may have biased data collection.”

“We are concerned that the project’s findings may not fully reflect the realities of the global textile trade,” said Alan Wheeler, CEO of the Textile Recycling Association (UK).

“UNEP’s willingness to adopt unverified findings undermines its stated commitment to impartiality and erodes public trust. We urge UNEP to correct course, commission independent research, and reconsider its draft guidelines.”

“There’s a serious risk UNEP’s work will be tainted unless it disengages from activist organisations beholden to fast fashion interests,” warned Teresiah Wairimu Njenga, Chair of the Mitumba Consortium Association of Kenya.

“The potential harm to commu-

nities in Kenya, and indeed worldwide, could be profound.”

The coalition’s open letter calls on UNEP to:

1. Suspend publication of the current draft guidelines until all underlying research is independently verified.

2. Disclose all research methods, data, and definitions used in focus countries to enable full review and understanding.

3. Include independent, local experts in the process to ensure findings are inclusive, transparent, and reflective of real-world conditions.

The coalition noted that UNEP, with its global mandate to safeguard the environment, must ensure that its policy recommendations are grounded in robust evidence and remain free from bias or undue influence.

# The Unbearable Weight Of Messianic Politics: Why Kenya's Raila Phenomenon Warns Against Single-Person Leadership Cults

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## Worth Noting:

The media, both domestic and international, contributed to the cult of personality by covering politics primarily as a contest between big men rather than a competition between ideas. Every story became about Raila versus Kibaki, Raila versus Uhuru, Raila versus Ruto reducing complex policy disputes to personality conflicts. This framing encouraged citizens to see politics as choosing which leader to follow rather than determining which policies to support. It made governance about loyalty rather than accountability, about identifying with your champion's victories rather than evaluating actual outcomes.

Kenya's ethnic arithmetic made messianic politics particularly dangerous. When Raila became not just a popular leader but the embodiment of Luo political aspirations, his personal fortunes became inseparable from community identity.

cally effective.

Raila Odinga's death offers Kenya a painful opportunity: to build opposition politics that doesn't depend on finding the next Raila. This requires acknowledging that no such figure exists or should be sought. The task isn't identifying which current politician most resembles Raila in charisma or historical credentials, but building institutions that can function with merely competent rather than charismatic leadership. The goal isn't finding another father figure for the nation, but creating political structures where millions of Kenyans can exercise agency rather than deference.

This transformation will be resisted, and not only by aspiring messiahs. Citizens who invested decades following Raila may find institutional politics alienating too procedural, too prone to compromise, too lacking in the emotional highs of mass rallies and political drama. Politicians who built careers on proximity to Raila may lack the skills or inclination for the harder work of persuading rather than commanding followers. The infrastructure of messianic politics rally culture, loyalty networks, personality-driven fundraising doesn't easily convert to institutional politics.

Yet the alternative is continued cycling through charismatic figures, each promising transformation, each eventually disappointing, each leaving their movements in crisis when they depart. This pattern doesn't just fail to build sustainable democracy; it actively undermines it by training citizens to see politics as choosing which strongman to follow rather than determining collectively how society should be governed. It creates learned helplessness where citizens wait for leaders to save them rather than organizing to solve problems themselves.

Kenya's challenge now is to learn from Raila's career without being paralyzed by it. The handshakes were symptoms, not causes, of Kenya's political dysfunction. They happened because the country's institutions remained too weak to enforce electoral integrity, because ethnic mobilization remained the most effective path to political power, because the presidency retained too much authority and wealth for losers to accept defeat gracefully. Raila didn't create these dynamics; he navigated them with varying degrees of success and compromise.



The young generation that has watched Raila's final acts with dismay has learned a crucial lesson: no single individual, however charismatic or credentialed, can carry the burden of a nation's democratic aspirations. The Gen Z protesters who rejected the broad-based government weren't necessarily rejecting Raila personally; they were rejecting the entire model of elite accommodation that his career had come to represent. Their insistence on systemic change over personality politics may be his most important legacy, even if it arrived as rejection rather than endorsement.

As Kenya mourns Raila Odinga, the honest tribute is not to canonize him as a saint or dismiss him as a sell-out, but to recognize him as deeply, complexly human, a man who fought courageously, compromised repeatedly, believed genuinely, and disappointed profoundly. His life's work built foundations for democracy even as his later compromises threatened to undermine them. He mobilized millions for change even as his political calculations sometimes seemed more about position than principle. He suffered for Kenya even as his ambitions occasionally seemed indistinguishable from Kenya's interests.

Raila Odinga's death closes a chapter, but the questions his career poses remain unanswered. Can Kenya

build politics beyond ethnicity when every major coalition has exploited ethnic arithmetic? Can reformers maintain their principles while navigating a system built on patronage? Can opposition figures hold power accountable without eventually joining the very cabinets they once denounced? These questions transcend Raila, but his life's work for all its contradictions at least had the courage to ask them.

The final assessment of Raila Odinga must acknowledge what younger Kenyans increasingly understand: he did his part, made his mistakes, and now the work passes to others. His generation fought for multiparty democracy and won it. His generation crafted a progressive constitution and passed it. But his generation could not, or would not, break the cycle of elite accommodation that has frustrated Kenya's democratic promise at every turn. That task falls to those coming after, who must honor Raila's genuine contributions while refusing to repeat his compromises. That is the tribute his complex legacy demands not worship, but clear-eyed continuation of the unfinished work.

The final irony is that Raila himself might have accomplished more lasting change had he prioritized institution-building over personal political fortunes. A strong, ideologically coherent, institutionally robust

opposition party that could have survived his departure would have been a more significant legacy than five presidential campaigns and multiple handshakes with the establishment he opposed. But that would have required surrendering the immediate power and satisfaction that messianic politics provided accepting constraints on his authority, empowering potential rivals, building structures that might one day constrain or replace him.

Kenya now faces the question that confronts all societies that lose charismatic leaders: Can the movement outlast the man? If ODM and the broader opposition simply search for the next Raila another charismatic figure to center politics around; they will have learnt nothing. If they instead build institutions that can function without requiring extraordinary individuals, they will have honored Raila's sacrifices better than any funeral oration. The measure of Raila's legacy isn't the offices he held or the crowds he drew, but whether his movement can survive and thrive without him. That answer will only emerge in the difficult years ahead as Kenya's opposition either matures into institutional politics or fragments in search of its next messiah.

The writer is a lawyer and legal researcher

Sports >> \*Athletics Kenya has joined the nation in mourning the passing of former Prime Minister Raila Amolo Odinga, describing him as "a towering statesman ."

# SPORTS NEWS

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## Athletics Kenya Pens A Glowing Tribute For "Passionate Statesman" Raila



Former Prime Minister and ODM party leader Raila Odinga. | PHOTO: PCS

Athletics Kenya has joined the nation in mourning the passing of former Prime Minister Raila Amolo Odinga, describing him as "a towering statesman whose deep passion for sports helped shape Kenya into a continental powerhouse."

Raila breathed last Wednesday morning in India, where he had been hospitalised after falling ill.

In a statement, the federation said Raila's love for sports was unmatched.

"Odinga's love for sports was unmatched, serving as Gor Mahia's patron until his demise," Athletics Kenya said.

"His unwavering support for Harambee Stars saw him grace the terraces time and again, rallying behind the boys with unshakable pride and hope. Beyond football, Odinga's admiration for athletics ran deep."

The statement also recalled Raila's words during the 2018 Inter-County Games at Gusii Stadium, where he reflected on his own athletic past.

"He fondly recalled his days as an athlete competing in the 400 metres hurdles and triple jump, a testament to his lifelong connection with sports and the discipline it instils," AK noted in a

statement.

Athletics Kenya added that as Prime Minister, Raila "envisioned a bold future for Kenya in global sport," pointing to his historic plan to bid for the 2024 Olympic Games.

The federation said Raila's influence went beyond the field.

"He believed in the unifying power of sport. His political journey, marked by resilience and sacrifice, shaped the freedoms and democratic space Kenyans enjoy today."

Athletics Kenya extended its heartfelt condolences to Raila's family, friends and supporters.

"His footprints in our sporting landscape will remain etched in history. May his soul rest in eternal peace," the statement concluded.

*Citizen Sport*

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**Sports >>** \*Gor Mahia Executive Committee has appointed Eliud Owalo as the acting patron following the demise of former Prime Minister Raila Odinga.

# Gor Mahia Appoint Eliud Owalo As Acting Patron After Raila Demise



Information, Communication and the Digital Economy Cabinet Secretary Eliud Owalo during a past function. PHOTO | COURTESY

Gor Mahia Executive Committee has appointed Eliud Owalo as the acting patron following the demise of former Prime Minister Raila Odinga.

Owalo, who is the Deputy Chief of Staff in charge of Performance and Delivery Management at State House, is currently the deputy patron of the 21-time Kenyan Premier League champions.

Raila has been the club's patron

for over two decades and under his guidship, K'Ogalo have etched their name in the annals of football history by becoming the most successful club in Kenya.

"Following the sad demise of our long serving club patron, the Right Honourable Raila Amollo Odinga and in order to avoid the vacuum created thereby, the Gor Mahia Executive Committee wishes to notify the general public, the foot-

ball fraternity in general and Gor Mahia Football Club members in particular, that the deputy patron Eliud Owalo will act as the club patron with immediate effect," the club said in a statement.

Owalo, a former Cabinet Secretary, was appointed deputy patron earlier this year replacing former Homa Bay Governor Cyprian Awiti who resigned due to health concerns.

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# SPORTS NEWS



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# SPORTS AS THEY HAPPEN



# Monica A Life Of Passion, Service, And Transformation



By: Anila Bukhari

@themkenyatimes

## Worth Noting:

- Beyond her athletic accomplishments, Monica also nurtured her artistic talents. She pursued a career as a professional actress, making a significant mark in Colombia's entertainment industry. Her performances in numerous telenovelas and comedy series captivated audiences and established her as a beloved figure in Colombian television. Her versatility as an actress, combined with her natural charisma and dedication, made her a prominent face on screens across Colombia. Monica's work in entertainment was more than a career; it was a platform to connect with people, share stories, and inspire hope.

- However, Monica's life was destined for even greater impact beyond the world of entertainment. She answered a calling that led her into spiritual leadership and community service.

Monica was born in the vibrant city of New York, a place known for its diversity, energy, and endless opportunities. From her early years, she exhibited a spirit of adventure and resilience, qualities that would define her life's journey. Her childhood was marked by a deep love for sports, a passion that would stay with her throughout her life and shape many of her pursuits.

During her adolescent years, Monica's family made a significant move that would influence her worldview profoundly—immigrating to Colombia. Embracing her new life in Colombia, Monica immersed herself in the culture and community, developing a strong sense of identity and purpose. It was in Colombia that she truly blossomed, not only as a person but also as an athlete and a leader. Her love for sports found new avenues for expression, and she dedicated herself to practicing various disciplines with dedication and passion.

One of the most remarkable chapters of her athletic journey was her involvement in pioneering women's sports in Colombia. Monica was a trailblazer, part of the first women's team to compete in a grueling twelve-hundred-kilometer boat race. This race was not just a test of endurance but also a symbol of breaking barriers and challenging gender norms. For years, she and her teammates competed fiercely, earning recognition worldwide as the top team in their category. Their achievement was celebrated not only in Colombia but across the globe, inspiring countless women to pursue their dreams regardless of societal expectations.

Beyond her athletic accomplishments, Monica also nurtured her artistic talents. She pursued a career as a professional actress, making a significant mark in Colombia's entertainment industry. Her performances in numerous telenovelas and comedy series captivated audiences and established her as a beloved figure in Colombian television. Her versatility as an actress, combined with her natural charisma and dedication, made her a prominent face on screens across Colombia. Monica's work in entertainment was more than a career; it was a platform to connect with people, share stories, and inspire hope.

However, Monica's life was destined for even greater impact beyond the world of entertainment. She answered a calling that led her into spiritual leadership and community

service. She became an ordained Pastor in the United States, a role that allowed her to extend her influence into mentoring, discipleship, and restoration. Her spiritual journey was deeply rooted in her desire to serve others and to bring hope to those in need.

Together with her husband, Pastor Osmany Ramos, Monica co-founded La Viva City in Orlando, Florida—a vibrant community hub dedicated to empowering individuals and fostering spiritual growth. For over two decades, she has been working tirelessly in mentorship and purpose-driven initiatives, guiding countless souls toward healing and self-discovery. Her work emphasizes the importance of loving oneself, embracing one's purpose, and serving others with compassion.

Monica's heart for service extends globally through LOVE4 Missions Ministry, an organization she co-founded to reach the most vulnerable nations. Her commitment to humanitarian work is rooted in her belief that everyone deserves dignity, hope, and a chance to thrive. The ministry organizes annual events such as the LOVE4 Festival—a street celebration where local businesses and communities come together to give back. During this event, food, hygiene products, and essential supplies are distributed to those in need, exemplifying her conviction that giving is a powerful act of love. Her team works diligently across various nations, sharing the message of hope, salvation, and community support.

Her humanitarian efforts have garnered numerous recognitions and awards. Monica holds a humanitarian honoraria doctorate from GIA, acknowledging her dedication to service. In London, she received the Super Hero Award from LOANI for her humanitarian contributions. Additionally, she earned a second LOANI World Super Hero Award, along with a World Peace and Economic Award from the International Center for Diplomatic Studies in Norway, presented during a ceremony in the Philippines in October 2023. Her participation as a UN team member in Davao City, Philippines, further exemplifies her global engagement.

Monica's influence extends into the realm of women's empowerment and leadership. She was recognized among the "100 Successful Women in Business," an accolade that highlights her entrepreneurial spirit and commitment to excellence.



She also contributed as a writer to the commemorative book honoring this achievement in London in 2022. Her dedication to humanitarian and volunteer work earned her a recognition from the President of the United States—a testament to her impactful service and unwavering commitment.

Her leadership qualities have been celebrated worldwide. Recently, she was named one of the 50 LOANI World Peace Leaders, an honor that recognizes her as an ambassador of peace and hope. She was also appointed as an Ambassador of Happiness by HRM Queen Eden of Birland and HRM King of Indonesia, further cementing her role as a global ambassador for positivity and change.

Monica is also an accomplished author. She has recently launched two books: *Revolcón y Cuenta Nueva* in Spanish, and *F-it or Face it* in English, the latter debuting in the Philippines. These publications reflect her philosophy of resilience, renewal, and facing life's challenges

head-on.

In addition to her spiritual and humanitarian pursuits, Monica is a dynamic media presence. She is the founder and principal of Monica Go, an Orlando-based media conglomerate that includes her popular podcast, "Monica Go on Streaming Platforms." Through her podcast, she offers coaching, personal growth tips, and spiritual leadership guidance to a global audience spanning more than ninety countries. Her focus is on empowering entrepreneurs, helping them find emotional and spiritual restoration, and guiding them to succeed both personally and professionally.

Monica's message is encapsulated in her rallying cry: "Let's Give it a GO!" Her life exemplifies this spirit of action, resilience, and love. She embodies a woman who has transformed adversity into opportunity, who leads with compassion, and who continually seeks to uplift others.