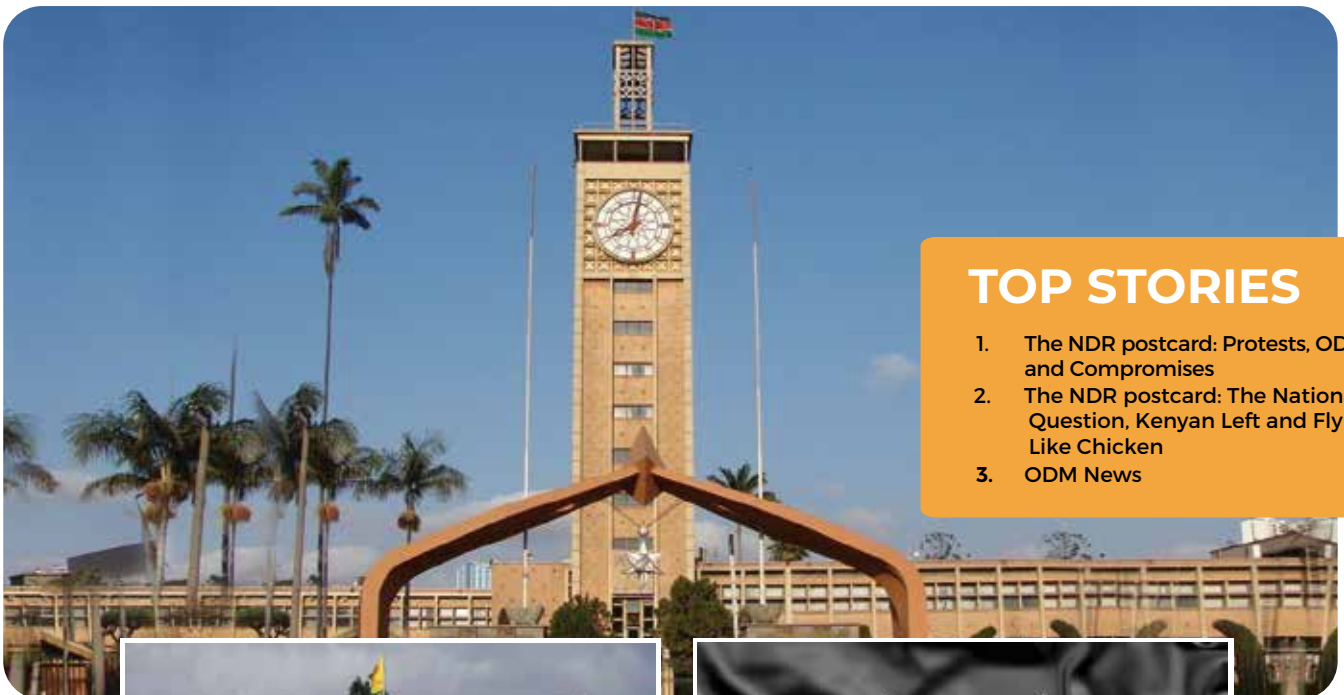


The ORANGE

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NEWSLETTER OF THE ORANGE DEMOCRATIC MOVEMENT PARTY OF KENYA



TOP STORIES

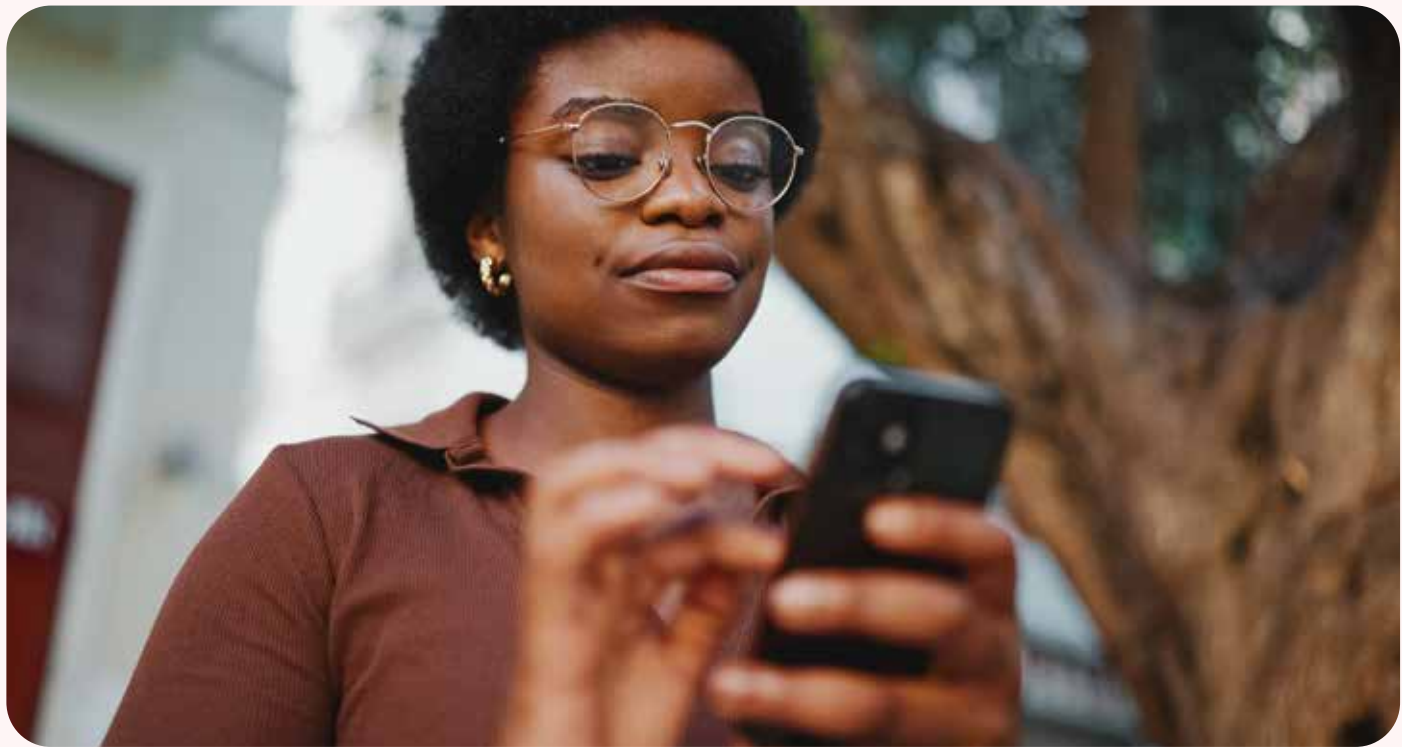
1. The NDR postcard: Protests, ODM and Compromises
2. The NDR postcard: The National Question, Kenyan Left and Flying Like Chicken
3. ODM News



ODM NEWS

H.E. Prof. P. Anyang' Nyong'o, EGH, Interim Party Leader, extends warm Christmas and New Year wishes to all ODM party members and Kenyans, encouraging everyone to embrace the collective task of building a national, democratic, and socially just nation. He emphasized the need for leaders who genuinely uphold the democratic and developmental ideals of the party, which our Party Leader, Raila Amolo Odinga, continues to champion at the continental level as Chairman of the African Union Commission. Prof. Nyong'o wishes everyone a prosperous and rewarding New Year 2025.





Gen Z lady using her smartphone to express her political opinions

NDR POSTCARD

PART I: PROTESTS, ODM AND COMPROMISES

For the good part of this week, the Kenya Left Alliance WhatsApp page has been awash with the discussions around Raila Odinga's "betrayal of Kenya's revolutionary struggle," and the more appropriate problematique of the National Democratic Revolution (NDR). This is positive. I wish to proffer my modest views in a three-part rejoinder.

In this first instalment, I will place Odinga's actions in the context of Marxist-Leninist theory and practice. In the second instalment, I will look at National Question and the real dynamics of Kenya. The last instalment will discuss NDR and Kenya's Left.

A disclaimer would be useful ab initio. Raila Odinga is not a communist and has never made any such claim as far as I can recall. Indeed, he would very loudly and vocally protest any such branding. He, however, describes himself as a "nationalist, social democrat and Pan Africanist." It would be useful to use these as parameters upon which judgement on the politician is passed. Having stated the foregoing, I wish to observe that the discussions among the Kenyan Left tend to dichotomise the struggle – ascribing singular,

“*The penetration of the movement in the society, the loyalty and involvement of its members, and the consensus of different strands of thought within the movement all depend upon the leaders' actions.*”

static and essentialist meanings to ideological concepts in utter disregard of Marx's postulation that "reason has always existed, but not always in a reasonable form."

That a revolutionary situation exists in Kenya today cannot be gainsaid. That objective conditions for a revolution obtained in June-July 2024 during the Gen Z uprising is not deniable. However, as to whether subjective factors for a revolutionary toppling of the imperialist client regime of William Ruto were present is itself a subject of subjective conjecture. From where I stand, these subjective factors were absent. I wish to expound.

Lenin was categorical that you cannot have a revolution without a revolutionary party, guided by the most advanced revolutionary theory. While it was gratifying to see our sons and daughters join the struggle that their fathers and elder sisters and brothers have been unable to advance, a keen revolutionary eye would, however, not fail to notice the emphasis of "partylessness" (would Lenin cheer or his remains turn in his tomb?). Would Elon Musk and Cambridge Analytica playing the vanguard role be in the interest of the Kenyan people? Your verdict.

Lenin was very clear about leadership of revolution by a party. He says: "A party is the vanguard of a class, and its duty is to lead the masses and not merely to reflect the average political level of the masses."

Another characteristic of the Gen Z revolution is being "leaderless." Very attractive for a country that has been betrayed by its leadership decade after decade. But to claim that a revolution can occur without leadership – of individual, party or class – is to state that you have a revolution with no agenda and programme.

It is an aberration to act in haste simply because objective conditions are in place, thereby not bothering to create and harness subjective factors. In Better Fewer, But Better, Lenin emphasised that "we must follow the rule: better fewer but better; ... better get good human material in two or even three years than work in haste without hope of getting any at all."

Now any communist who deluded him/herself that the Gen Z uprising was leaderless cannot qualify to be considered a revolutionary. A revolution is a process of mobilization and the organization of a movement that is fuelled by the action of the movement's leaders. It is the leadership which promotes the pursuit of goals, develops strategies and tactics for action, and formulates an ideology.

The penetration of the movement in the society, the loyalty and involvement of its members, and the consensus of different strands of thought within the movement all depend upon the leaders' actions.



Photo: Gerald Anderson/Anadolu via Getty Images

Those of us who have closely followed the Reineberger/Obama Africa Leadership Programme couldn't be fooled about "leaderless" uprising. But even those Obama graduates seem to have had no post-Ruto script. Or maybe it was being crafted in Washington, D.C? I also know that there were some revolutionary comrades and organic intellectuals that attempted to provide link-up with these well-meaning youths and provide ideological leadership but were rendered redundant by the emotions of pseudo-revolutionaries who, starved for the moment to display the "results of their revolutionary work," jumped on and posed as the "ayatollahs" of the Gen Z uprising. Viva!

I now turn to address why ODM had to "betray the revolution." ODM is a party albeit not a vanguard.

It has its ideology of social democracy and leader in Raila Odinga. ODM – and by extension Azimio la Umoja – were the initiators of the protests through the Maandamano of 2023 revolving around the Finance Bill 2023 and the high cost of living.

Again, in May 2024, the Party presented a summary and

dangers of Finance Bill 2024 to its parliamentarians at a well-publicised meeting held at the Sarova Stanley. Indeed, these slides – as well as those done by other conscientious Kenyans – provided the campaign material for the June 2024 Gen Z mobilization. With this background, it would be foolhardy to expect ODM and its leadership to become bystanders as the struggle is led by the "partyless and leaderless" group devoid of defined class identity. Their only plane of convergence being age and techno-savyness.

In this world, we have two choices – to make a difference or be indifferent. ODM chose to make a difference. After a week of analysis and scenario building, the Party arrived at the following:

- i) Thanks to the Gen Z-led protests, the enemy had not only been weakened but was on the verge of being vanquished;
- ii) There was no common ideological strand holding the protests together (save for the age and hate of Zakayo); and
- iii) There was no post-Ruto programme in place.

In view of the foregoing, there emerged only two ways to move the country forward. One, remove Ruto via force of arms in spite of

Article 3 of the Constitution of Kenya, 2020, yet there is no known Ruto via force of arms in spite of Article 3 of the Constitution of Kenya, 2020, yet there is no known group in Kenya except the state itself that has that capacity. Two, invoke Article 1 and, in the exercise of sovereignty of the people, call a national convention to discuss way out, including a post-Ruto dispensation. We settled on the national dialogue.

This was flatly rejected by Gen Z. and other political players. It was interesting to watch a national leader in a live television broadcast calling for the national convention only to condemn the same proposal thirty minutes later.

They say this is Kenya. Such a convention would have sent Ruto out of power and put in place transitional measures to the election of new leaders.

With these proposals having hit a stonewall, what scenarios did the country phase? Scenario One: Ruto resigns and is succeeded by his deputy. Scenario Two: the military takes over "to save the nation" with or without Ruto's connivance (indeed they were already out of the barracks in the name helping quell Gen Z protests); and Scenario Three: the leaderless protests

metamorphosing into statelessness and a country ruled by militias. We sought counsel in Mao: "in approaching a problem, a Marxist should see the whole as well as the parts. A frog in a well says, 'The sky is no bigger than the mouth of the well.'"

That is untrue, for the sky is not just the size of the mouth of the well!" What other option remained? Compromise. Lenin in his many writings and addresses spoke of compromise thus: The left has to take "advantage of any, even the smallest, opportunity of winning a mass ally, even though this ally is temporary, vacillating, unstable, unreliable and conditional (italics added).

Finally, while I intended to avoid going personal on this and other matters, it is important to put on record that there are no prefects of the Left that have the prerogative of dispensing bills of health on Kenyans. A leader of an organisation whose discipline I am not under has no stool to sit on to judge whether I am wavering or not. ODM has an express right to call me to order if it feels I am operating outside its ideological or organisational orbit. Not any other political formation. But ODM cannot do the same to a member of Jubilee, CPK, CPM, Wiper or Narc Kenya.

[Next instalment: The National Question, Kenyan Left, and Flying Like Chicken]



Photo: Festo Lang via CNN

PART II: THE NATIONAL QUESTION, KENYAN LEFT AND FLYING LIKE CHICKEN

Kenyans have learned, practiced and perfected the art of flying like chicken. Like most birds, chicken can also fly. But unlike other birds, they cannot soar high and only fly short distances. This is what Kenyans have done at every stage in our struggles for nationhood. We have gallantly fought to assert and defend our independence and forge a nation out of our many nationalities. But we have also undone these efforts with alacrity.

We Kenyans have over the last sixty years lived a lie. We aver that "politicians will come and go but the Kenya will always exist." Welcome to fools' paradise. The reality is that republics are the most delicate and potentially transient political entities. Those who make these arguments forget that barely three decades ago we had a country called Yugoslavia.

Others were the Soviet Union and Czechoslovakia. These republics are no longer in existence. Closer home, we now have four neighbouring republics in the north fashioned out of two – out of Ethiopia and Sudan, there now exist additional republics in Eritrea and South Sudan. At what cost do the people of these countries end up with these self-determining entities? More

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The two decades following the declaration of Kenya as a colony in 1920 marked a critical phase in Kenya's anti-imperialist struggle.

More than three times, Kenyans have been at the verge of joining these dismembered former "cohesive countries".

Let us remove our heads from the sand and smell omena. After the August 2017 elections, the threat of Kenya breaking into two or more republics was very real. Maps were already circulating with clear boundaries between the "Republic of Kenya" and "Peoples Republic of Kenya." As our politicians are wont to say, "it was going to be messy, noisy" and I dare say bloody, and with consequences. But Kenyans always mistake threats of war for war games. The progressives among Kenyans would be expected to scientifically analyse our society and come up with solutions to these socio-political challenges. This has yet to happen. Instead, we in Kenya's Left have been just too happy to let the tail wag the dog.

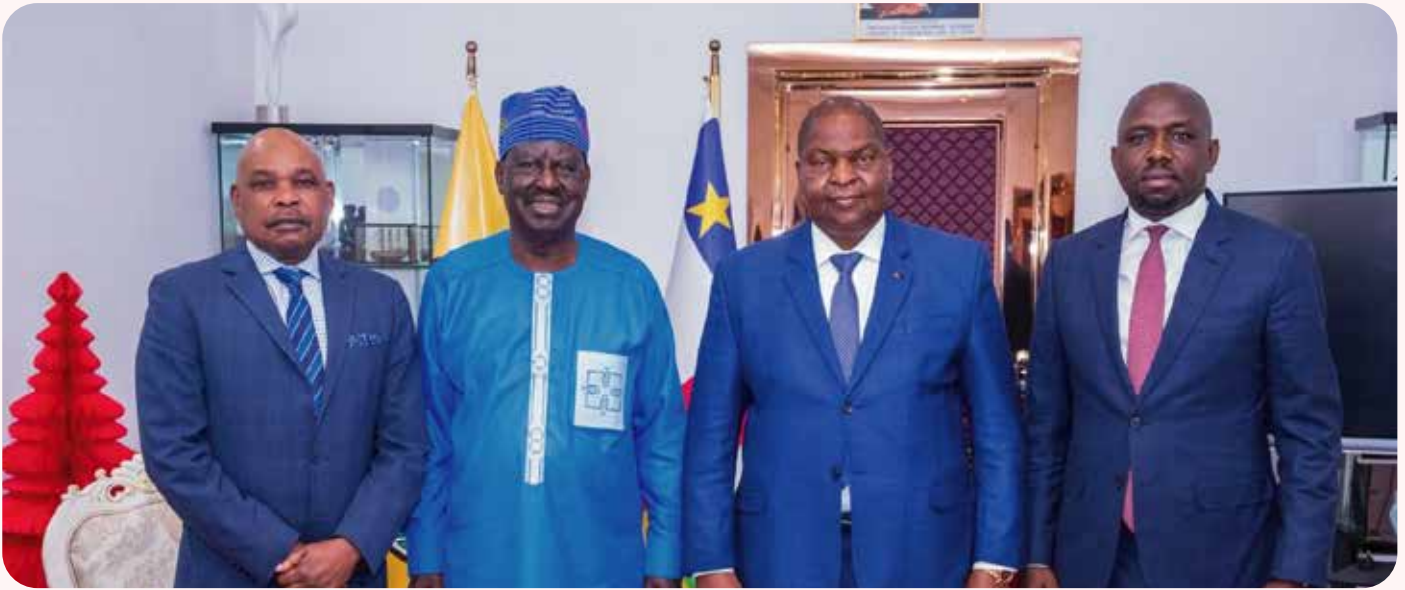
By the time Kenya was declared a colony in 1920, a significant Kenyan working class had already emerged. The two decades following this declaration marked a critical phase in Kenya's anti-imperialist struggle. Initially fragmented by racial, ethnic, and religious divisions, Kenyan workers began recognizing their shared class interests and the importance of unity. They organized at the national level, linking trade union struggles with broader political resistance. Their demands centered on exploitation, poor housing, harsh working conditions, and political grievances such as the notorious kipande system.

This period saw the rise of militant workers' organizations like the Labour Trade Union of Kenya, the African Workers Federation, and the East African Trade Union Congress. These groups produced leaders such as Makhan Singh, Chege Kibacia, and Fred Kubai, who were instrumental in mobilizing workers.

The colonial government was terrified by this emergence of a class-based consciousness. Determined to suppress political movements, the authorities sought to prevent nationwide associations. Nonetheless, groups like the Young Kikuyu Association (YKA), Young

Kavirondo Association, Kenya Highlands League, and others acquired national significance through coordinated activities. Harry Thuku, a key leader, emerged as a prominent figure, gaining considerable influence among Nairobi workers.

Thuku's arrest on March 14, 1922, sparked off one of the largest protests in Nairobi's history. On March 16, as demonstrators gathered at what is now the University of Nairobi's Great Court, colonial forces opened fire, killing 200 people, including the courageous Mary Muthoni Nyanjiru. This massacre marked a turning point in the resistance. The colonial government banned the YKA, prompting the formation of the Gikuyu Central Association (KCA), which became a powerful legal organization. Under leaders like Jesse Kariuki, Joseph Kang'ethe, and James Beautah, the KCA carried on the fight for justice. Johnstone Kenyatta joined the KCA as a secretary, later becoming a key representative in London, where he connected with Pan-African leaders like Kwame Nkrumah and W.E.B. Du Bois.



Hon. Raila Odinga met with CAR President H.E. Faustin-Archange Touadéra in Bangui

While the KCA advanced its cause, other regional organizations also gained prominence. The Ukamba Members Association (UMA), initially a KCA affiliate, became independent during the late 1930s anti-destocking campaigns. Led by figures such as Muindi Mbingu, the UMA represented peasants, workers, and even colonial policemen and soldiers. The radical anti-destocking movement culminated in a victory in 1938 when the colonial government reversed its policies and returned confiscated livestock.

Throughout the colony, resistance grew, with localized movements uniting under shared grievances. Although nationwide political organizations were banned, these grassroots efforts formed the foundation for a resilient national resistance, sowing the seeds for Kenya's eventual independence. This was a manifestation of class solidarity at its highest. But what did independence produce? Instead of harnessing this countrywide class solidarity to forge a nation, our post-independence leaders cobbled up a republic of forty-five nationalities. These nationalities became the basis of access to employment and entrepreneurial opportunities.

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Kenyans of Asian descent are even more discriminated against in spite of their very inspirational roles in the resistance against colonialism and imperialism.

A critical analysis of employment arena clarifies this disequilibrium. In reference to the 2019 population census, the Gikuyu community constitute 17% of Kenya's national population, followed by the Luhya at 14%, the Kalenjin (13%), the Luos (11%), the Kamba (10%) while the rest of the Kenyan communities constitute 35% of the total population. It is because of such population spread that some Kenyans have invented a new emerging dragon that is now called "tyranny of numbers".

These ethnic statistics, even if hypothetical, would warrant each of these quantifiable ethnic communities being allocated



Hon. Raila Odinga with CAR President H.E. Faustin-Archange Touadéra

public service jobs equivalent to their population matrix. In the Kenyan reality, the legs of the lame still remain unequal! In the current public service payroll, the Gikuyu have 15% more than what would be their "fair" population share. The Kalenjin are holding 9% above their population share.

In the converse, the Luhya occupy 5% less than their population share; the Kamba are currently less by 2%; the Luo are undersubscribed by 8%; the Kisii are oversubscribed in the public service by 0.9% with the Meru being

oversubscribed by 2.6%. The Mijikenda are underrepresented in the public service by 1.4%; the Somali undersubscribed by 2%; the Maa being less by 0.7%; and Turkana undersubscribed by 1.6%.

Kenyans of Asian descent are even more discriminated against in spite of their very inspirational roles in the resistance against colonialism and imperialism. The names of such patriots as Makhan Singh, Pinto, Desai, Jevanje, D'Souza and many others dot our records of anti-colonial and post-colonial struggles yet



Jeevanjee Gardens was founded by A.M. Jeevanjee, an Asian-born entrepreneur in Kenya.

the majority of the masses have been indoctrinated to believe that they would have had access to business opportunities but for these “paper citizens.”

Paradoxically, those of European descent continue to be accorded higher privileges – not that I would want them to be discriminated against.

In a report by the Federation of Kenya Employers (FKE) 2014, the Gikuyu people currently dominate most of the jobs in the public service, as well as in the private and in the international agencies. This is a classic description of the Mctosh theory “The Challenge of Privilege.” To further confirm this myopic inward-looking self-centeredness, the local media at one time carried an article to the effect that Gikuyu leaders were concerned that their community could lose some positions in the then intended CS and PS reorganization. This is notwithstanding the fact that they were fully aware that their ethnic community have the highest representation in the public service...

In a study, Roxana (2010) report finding strong evidence in which the Gikuyu community have occupied more lucrative and strategic positions in different sectors since independence. Different statistical tables by

different scholars that include: Kanyinga (1998), Miguel (2000) Wanyonyi (2010), Mafjee (2003: 35) Hoeffler (2002) (et al) show that gross ethnic inequality favoring the president’s community in the distribution of senior, influential positions has persisted since independence in Kenya. For example: During the regime of President Jomo Kenyatta, the Gikuyu, his own ethnic community, were oversubscribed in the cabinet, accounting at one time for 70% of the cabinet ministers against the rest of the forty-plus Kenyan communities.

On Moi’s ascension to power in 1978, Kanyinga’s table began to display a steady rise of his ethnic community from 4% Kalenjin ministers to 19% at his exit from the helm in 2002. By the end of Kibaki’s second term in 2007, the Gikuyu community were controlling virtually 60% of the public service. In one of his books titled Kenya: A History since Independence, Charles Hornsby (2012) dedicated one sub-topic “The Kikuyunization of Kenya under President Jomo Kenyatta” (pg. 23–42). Hornsby shows how Kenyatta appointed more than half of the public officers from his native ethnic community, the Gikuyus, throughout his presidency. Because of deep rooted petty nationalism, the successive governments have suffered national

legitimacy deficit. You may appreciate the anger of the rest of the forty-three ethnic communities when one of them recklessly introduced the “shareholder” cruel joke. Conversely, elite members of the two communities and the government itself are spending inordinate energies and resources trying to defend this negative ethnicity.

In the absence of a class-driven national unity, insecurity and corruption are fast threatening Kenya’s stability and frustrating the feeble attempts at nationhood. The vagaries of ethnic inequality have increasingly spread its ugly tentacles beyond the public service affairs in Kenya to permeate virtually all sectors and agencies across the country, the Church included.

A report commissioned by the Office of the President (KIPPRA, 2011), reiterated that ethnic inequality in Kenya is prevalent. KIPPRA lists “ethnicization” of services in various sectors that include: political parties, public service, internal governance, service delivery, education, health, infrastructure and many other intermediary institutions. Several other studies have investigated and found multifaceted relationships between ethnicity and poverty, corruption, insecurity and general social disorders in Kenya. In other words, there is a general insight that ethnicity is indeed the subterranean

concrete on which all the problems confronting Kenya stand on.

In the 1970s, the December Twelve Movement (DTM) initiated a debate on the National Question. This was nipped in the bud with the disruption and scattering of the movement beginning with the incarceration of Ngugi wa Thiong’o and later arrest and detention of its core members that led to some fleeing to the safety of exile. Since then, there has sadly been a conspicuous absence of discourse on this subject among Kenya’s leftists. Indeed, some of us have been sucked into supporting the sectarian practices of the successive imperialist client regimes.

Any serious Marxist debate cannot overlook the National Question. This formed the point of departure for Rosa Luxemburg and Lenin. It also explains the absence of concurrence among Lenin, Stalin and Trotsky. In one of her writings, Luxemburg observed that “Capitalism annihilated Polish national independence but at the same time created modern Polish national culture. This national culture is a product indispensable within the frame-work of bourgeois Poland; its existence and development are a historical necessity, connected with the capitalistic development itself.”



Rt. Hon. Raila Odinga Photo: AFP

While Luxemburg made those remarks in the context of the subjugation of her native Poland to feudo-capitalist Russia, there exist manifest parallels to the post-independence Kenya documented herein above.

In both theory and practice, the national question was a subject that generated debate, controversy and disagreement within the liberation movement in South Africa. Despite widespread agreement that South Africa's ruling class has cynically promoted tribalism and racialism, as well as fraudulent types of nationalism, in order to divide the oppressed and exploited majority, there is no consensus over how to define the nation, national identity, and nationalism. With the collapse of white minority rule and installation of a democratically-elected government under the leadership of the majority this matter is far from settled if the recent xenophobic attacks against non-South African blacks is anything to go by. The Kenyan Left has, however, elected to sweep this matter under the mat and hurl abuse at each other in competition over which individual is allied to which imperialist puppet.

Need I state that the national question lies at the heart of the creation of Yugoslavia in 1918 and of its destruction in 1991-92? A vision of national liberation and modernization brought the various South Slav nationalities

together after World War I. However, seventy years later, a retrospective, mythical, antimodernist vision tore them apart. The appeal to the concept of self-determination was used to justify both.

At the center of China's modernization drive as it concerns national minorities are four core issues: social equality, economic development, cultural autonomy, and national integration.

To establish the Soviet Union, the Bolsheviks seized power in 1917 at the high point of a revolutionary drama. Three aggregate forces soon contested Bolshevik power, whose future was far from secure. First, the Bolsheviks were faced with indigenous counterrevolutionary forces whose armies sought to overturn the revolution. Second, the armies of various Western capitalist states, including the United States and Japan, invaded the fledgling Bolshevik state. Finally, the Bolsheviks found themselves face to face, as the czars had been, with the problem of the non-Russian nationalities. By the mid-1920s, Soviet leaders had overcome the first two obstacles and firmly established the state. The inability to conclude the resolution of the national question aided Soviet Union's imperialist foes to undo the revolution by 1991.

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As a consequence of England's attempt at domination, Ireland has been home to a variety of nationalist movements. The two nations' mutual history offers many insights into the relationship between imperialism and nationalism, and the impact of class, ethnicity, social consciousness, and national movements on this relationship.

As it has everywhere else, at least in Western history, the national question has evolved in Quebec in the context of the formation and transformation of the capitalist

economy and the liberal democratic state. The internal market and wage relations that tend to homogenize economic practices within a social formation (money, weights and measures, salaries, free circulation of individuals and goods) were becoming institutionalized at the same time as the modern state was becoming the centre of regulation of social relations and relations of power that are now administered in the name of the nation within the framework of popular will. With its French heritage, Quebec has had to fight to assert itself within the English-speaking Canadian state, with intermittent threats of seceding.



Ameru and Kikuyu World War 2 Ex-soldiers

Even though more than seven decades have passed since India became independent, doubts remain in the minds of many regarding its future as a viable nation-state. Every now and again commentaries on the Indian political situation fill with speculation about how long Indian unity will hold. These speculations are inspired by Western notions of the nation-state where ideally language, religion, and political sovereignty have coterminous boundaries. The Dalit and other caste issues remain unresolved.

Can we in Kenya develop and exhibit national ethos and ensure inclusivity and equality of opportunity without asking why

we are likely to see a Luo slum dweller pelting a Gikuyu worker with stones as opposed to seeing these two confronting a cabal of Luo, Gikuyu and Kalenjin industrialists or a transnational corporation? to demand decent and dignified working conditions? From where I sit, it is impossible to eliminate corruption amongst us as long as looting of state coffers is seen as bringing home booties of conquest. State power will remain a trophy of victory – hence divisive and fraudulent electoral processes – to competing ethnic formations as long as the national question remains unresolved.

In the discourse, the most

fundamental question that has so far emerged was the proposal by coastal counties that Kenya should adopt a federal system; or should our unitary political system be built on ethnic quotas like in Malaysia and Singapore? Where is the place of the social classes in our discourse? Let's debate in earnest and develop the capacity to soar high and tenacity to go far.

[Next instalment: The Kenyan Left, and the National Democratic Revolution]

National and County Leaders Inspect Siaya Stadium Ahead of Major Event

Interior and National Cordinational of Government Principal Secretary Raymond Omolo visits The Siaya County Governor James Orengo together with Piny Luo Steering Committee Deputy Governor Kisumu Mathews Owili, Adams Oloo and other Committee Members. Governor James Orengo appreciated the support so far from the national Government through Sports Stadia Management for additional chairs for the stadium. We are very thankful for the support. Said Governor Orengo, who was accompanied by County Secretary, Joseph Ogutu, George Okode, CEMs among other County Officers

Raymond outline some protocol arrangements that will take place at the event that he said will be attended by President William Ruto, his Ugandan counterpart, Yoweri Museveni and ODM Leader Raila Odinga. He implored the need for unity and good gesture as well as the visit will improve the County chances of getting important visitors but also improving the business condition in terms more people visiting. Piny Luo Organising Committee Chair, Kisumu Deputy Governor Mathews Owili assured that everything has been put in place and that expectations are since they are expecting delegations from the four Luo Counties and beyond. The delegation also visited the new stadium to ascertain the work progress. The state of art stadium is expected to hold around twenty thousand people.

together after World War I. However, seventy years later, a retrospective, mythical, antimodernist vision tore them apart. The appeal to the concept of self-determination was used to justify both.

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PS Raymond Omolo and Governor Orengo Discuss Piny Luo Event Preparations



Focus on Service Delivery for Kenyans - Junet



Suna East MP Junet Mohamed. Photo/ Junet (X)

National Assembly Minority Leader Junet Mohamed has backed the recent nomination of Retired president Uhuru Kenyatta's allies into government saying ODM supports the broadening of government.

The Suna East MP said Raila Odinga's ODM party would continue to rally behind President William Ruto's efforts to have a broad-based government to stabilise the country and take Kenya forward. Junet said that just like how ODM allowed its experts to join the government, there should not be any issues with President Ruto's nomination of some of Uhuru's key allies into government.

"The media has asked me about the nominations made on Thursday. I want to say that the broad-based government is getting broader and expanding because the government belongs to all the people of Kenya and not individuals," Junet said on Friday.

The MP said that no Kenyan should be barred from serving the government based on the regions they come from because "the work of the work of the government is to serve Kenyans and all the people pay taxes".

"When some of our experts (ODM) joined the government, there was a lot of noise but if someone is an expert in working in the government, let him or her work there," Junet said in his constituency.

On Thursday, President Ruto nominated three of Uhuru's allies into Cabinet including Mutahi Kagwe (Agriculture), William Kabogo (ICT) and Lee Kinyanjui (Trade and Industry). The President also named former Laikipia Governor Nderitu Muriithi as the new chairperson of the Kenya Revenue Authority and ex-Murang'a Senator Kembi Citura as the chairperson of the Kenyatta Teaching, Research and Referral Hospital Board.

Regarding the nominations, Junet said ODM and the minority side support Ruto's continued efforts to expand the government by appointing more opposition figures into government. "We appeal that the President expands the government even the more because we want all Kenyans from all tribes religions and all shades to be proud of being Kenyan," Junet said.

"If someone is qualified and has been given a job in line with his or her qualifications, we endorse that."

However, Junet lashed out at the critics of the broad-based government who attacked ODM when its linchpins were appointed into the Cabinet.

"What will they say now that the people they have been walking with have been picked to Cabinet?" Junet posed.

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"If someone is qualified and has been given a job in line with his or her qualifications, we endorse that."

"They used to say that ODM has joined the government, but their people are now in government as well, what will they now say? Those who have been attacking us must now stop."

He said Kenyans are interested in service delivery and not about personalities who serve in government.



Flowers and candles next to the Christmas market in Magdeburg, Germany, 21 December 2024

Raila Condemns Christmas Market Attack in Germany.

ODM Leader Raila Odinga has condemned a deadly attack on a Christmas Market in Magdeburg, Germany, that left five people dead including a nine-year-old. The incident happened after a car drove into a crowd at a Christmas market in the eastern German city of Magdeburg.

More than 200 people were injured - at least 41 critically - in the attack on Friday evening. I am deeply shocked and saddened by the senseless attack in Magdeburg, Germany, which has tragically claimed five lives and left over 200 injured," Raila said in a statement.

"Magdeburg holds a special place in my heart; it's not just a beautiful city, but also the backdrop to my journey as a Mechanical Engineering student."

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I spent part of the day reflecting in Germany at my Alma Mater, Otto Von Guericke University Magdeburg. I visited the Engineering faculty, the Production Technology department, and lecture halls and reminisced in the halls of residence. Grateful for my foundational experiences here," Raila

"My thoughts and prayers are with all who have lost loved ones in this heartbreaking event; may they find solace in this season of goodwill and compassion," Raila said.

Raila said that in times like these, it's clear that the world would be a safer, more harmonious place if people embraced their differences, fostered tolerance for divergent views, and truly learned to coexist in peace with one another.

"Let us strive for understanding and unity in the face of adversity," Raila said.

In February this year, Raila held an extensive tour of Otto von Guericke University, Magdeburg where he studied in the formative years of his higher education.

During the trip, Raila visited the Herder Institute in Leipzig where he studied between 1963 and 1964, a visit he said "brought back memories of my high school days.

"I spent part of the day reflecting in Germany at my Alma Mater, Otto Von Guericke University Magdeburg. I visited the Engineering faculty, the Production Technology department, and lecture halls and reminisced in the halls of residence. Grateful for my foundational experiences here," Raila said on X then.

After Herder Institute, Raila received a scholarship in 1965 that sent him to the Technical College of Magdeburg, which is now part of the Otto Von Guericke University Magdeburg following a merger.

The University now comprises nine faculties and almost 13,800 students and is increasingly becoming a centre of education and research.