

Biography of Samwel Onyango Ayodo, 1930-1998

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Abstract

The late Samwel Onyango Ayodo former Member of Parliament for Kasipul-Kabondo Constituency and one time the first Member of Parliament for the entire South Nyanza in the Colonial Legislative Council made important contribution in the development and politics of Kenya before and after independence. However his contribution to Kenyan history has been overshadowed by the history of leaders whose political career influences the political direction of Kenya. The only area that has been studied with regards to Ayodo is his unpublished B.A dissertation on his 1969 election entitled “*Ayodo Election 1969*” which has not given a critical work on Ayodo’s political career up to 1983, his role in development and his retirement from politics, this was the need for the present study. The purpose of the study was to establish the extent of Ayodo’s contribution to nation building in Kenya while he was a member of parliament and a minister. The broad objective was to find out Ayodo’s role in nation building, specific objectives were to explore Ayodo’s early life, to examine Ayodo’s political career as a Member of Parliament and minister and his life in retirement from active politics. Literature review involved the review of various biographies of Kenya and some selected outside Kenya that related to this study. The study applied the theory of Great Man by Thomas Carlyle which shows the role of great individuals in history making in order to demonstrate how Ayodo was a great personality with regards to his political career, his role in land consolidation programme, the establishment of Lambwe valley game reserve and unity of the Luo community. Data was collected from both primary and secondary sources. Archival and oral sources were important in generating data on Ayodo. Purposive sampling especially snowball technique was used to identify interviewees. Analysis and interpretation of data employed the historical method. The study findings filled a knowledge gap about Ayodo’s early life, his political career as well as his life after retiring from politics.

Keywords: Colonial Legislative Council, political career, Luo, Kasipul-Kabondo, Member of Parliament

1.1 Background to the study

The study examined Samwel Onyango Ayodo’s political career and his role in the development of Kenya up to 1983. Ayodo was the Member of Parliament for South Nyanza Legislative Council in 1959 when he represented South Nyanza then covering Gusii region in the Colonial Legislative Council, he was one of the youngest Members of Parliament of Kasipul-Kabondo Constituency that was created in 1963¹, and also one of the youngest ministers of Prime Minister’s Jomo Kenyatta’s first cabinet. Ayodo was 33 years old when he was appointed to be part of a new crop of leaders to shape the destiny of Kenya at independence in 1963. Ayodo also represented the constituency as the Member of Parliament following his elections of 1974 and 1979. He was thus appointed to ministerial portfolio between 1963 and 1969 while in 1983 he retired from active politics after losing to Mbori.

Ayodo was born in Kothuro village in the present Homa Bay County in 1930. He was the son to William Ayodo and Dusila Sawala. Ayodo attended his primary school at Wang’apala for classes A, B and C between 1938 and 1940. After passing the examination for this level, he joined Kamagambo Intermediate School between 1941 and 1945 where he attended classes’ up to eight². From Kamagambo, Ayodo joined Maseno School for his Secondary Education between 1946 and 1949. From Maseno he joined Makerere in Uganda and finally Nebraska College in the United States of America for a three years’ course between 1950 and 1952 and graduated with Bachelor of Education degree specializing in history and religions studies, Ayodo was the first Luo to obtain a university degree in education from his area³. Ayodo’s high level of education then was viewed by some interviewees as the reason for his election as the first Member of Parliament for Kasipul-Kabondo constituency. When he came back from his studies in the United States of America, he taught at Kamagambo Seventh Day Adventist School and later on went to teach at Agoro Sare, and he finally taught at Kisii Secondary School between 1954 and 1957 which was the only government school then.

In 1957 while still a teacher, Ayodo was elected as the first chairperson of Kenya National Union of Teachers’ (KNUT) South Nyanza branch where he closely participated in teachers’ activities with other prominent teachers such as Samwel Ayany in uniting teachers’ from the region. In the same year, he founded South Nyanza District Parents’ Association and was elected to the African District Council by his home location Kabondo, where he served in the District Education Board (DEB) as one of the Councils’ board committee

¹O. Leo, ‘*15 Aspirants Troop Up for the Kasipul-Kabondo Parliamentary Seat*’: Kisumu LUOCOME, 2007, p.1.

²Okoth Philemon, Oral Information (hereafter OI) 30 December 2014, Kakolo.

³A. Timothy, “*Ayodo Election 1969*”, B.A Dissertation University of Nairobi 1991.

members¹. It was argued by majority of the interviewees that Ayodo's contribution as a teacher made him to earn respect and be elected in the Colonial Legislative Council in 1959.

Ayodo's involvement in active politics begun in 1959 when he was elected in the Colonial Legislative Council to represent the entire South Nyanza then also covering Gusii region, during this election Ayodo who was plucked out of Kisii Government School (now Kisii High School) by Tom Mboya also got the support of Musa Nyandusi who stated that Ayodo was the most suitable for the post having acquired good education and personality² compared to Lawrence Sagini and Polcapo Mboya. In 1961, Ayodo won unanimously defeating his contender Lawrence Oguda when they contested for South Nyanza constituency seat³, South Nyanza electoral area covered vast areas as Kericho, Bomet and part of Narok Counties, what is today known as Kisii and Nyamira Counties, Homa-Bay and Migori Counties. This election was called by the colonial office and pitted KANU and KADU after the first round of the table constitutional conference held in London. While in 1963 Ayodo was elected in the House of Representative as the first Member of Parliament following the creation of Kasipul-Kabondo constituency where he was elected as the Vice-Chairman of KANU, South Nyanza branch and also appointed and served as the first minister for Local Government between 1963-1965 and later on served as the minister for Tourism, Wildlife and Natural Resources between 1965 and 1969. While serving within the two ministries he ensured successful land consolidation, promotion in the sector of agriculture within his constituency as well as establishment of Lambwe Valley Game Reserve and other developments in the tourism sector. In 1969, he also prevailed upon the Luo community to ensure peace prevailed following Mboya's assassination in that year, in the same year he also appealed to the Luo community that was affected by Mboya's death to remain steadfast and not to involve in any actions that could be prejudicial and detrimental. He also appealed for calm following the riots that broke out in Kisumu when Mzee Jomo Kenyatta went for an official state visit to Kisumu. In 1977, Ayodo ensured that Jaramogi Oginga Odinga remained politically relevant in the politics of Luo Nyanza and Kenya when he convened a meeting known as *Oyugis Declaration 1977* where most Luo leaders endorsed Odinga as the Luo leader.

1.2 Statement of the problem

Between 1957 and 1979 Samwel Onyango Ayodo was an influential person. Among other things he was a representative in the Colonial Legislative Council from 1959, he served as the first Member of Parliament of Kasipul-Kabondo as well as a minister between 1963 and 1969. Among his specific contributions were playing a role in the establishment of Lambwe Valley Game Reserve, Africanization within the ministry of Local Government among other contributions. However, these and many other aspects of Ayodo's life have not been documented for posterity, hence the current study.

1.3 Objectives of the study

- i) To analyse Ayodo's early life
- ii) To examine Ayodo's political career in Kenya up to 1983.
- iii) To evaluate Ayodo's life after retiring from politics

1.4 Significance and justification of the study

Despite studies done on biographies of great individuals that show their contribution, the study on Ayodo has not been fully done yet the contribution made by Ayodo in the making of Kenya's history as one of the greatest political leaders is significant. In Kenya many biographies have been written about great individuals in their struggle for independence of Kenya which presents historians an obvious need to write biographies of those great individuals.

In America biographical work was viewed as part of history leading to a biographical 'boom' in 1929 where about 700 biographies were published. Ayodo's success during many elections and development projects such as land consolidation, Africanization within Nairobi City Council and the establishment of Lambwe Valley Game Reserve are worth noting to study in order to fill a knowledge gap about his biography. The study would stimulate similar researches on the lives of people who have contributed significantly in the making of Kenya nation. The study would also be useful to policy makers on the role of politicians and how to elect potential leaders. It would also be useful to policy makers in education sector dealing with curriculum development on the study of biographies and its significance.

1.5 Theoretical framework.

In this section the Great Man theory upon which the study was based is discussed. The Great Man theory of

¹. Okoth Philemon, Oral Information (hereafter) 30 December 2014, Kakolo.

². Okoth Philemon, Oral Information (hereafter) 30 December 2014, Kakolo.

³. 'Oguda. G.L', *Weekly Review*, 26 October 1979, p.77.

Thomas Carlyle (1795-1881) seeks to understand how great individuals or heroes are able to use their personal charisma, intelligence and wisdom or power in a way that has a decisive historical impact. Carlyle's theory is relevant to my research particularly on the theme of charisma, intelligence and wisdom or power and their influence.

The writing of Thomas Carlyle was useful in my research in that I used it to interrogate the influence of charisma, intelligence and wisdom on great individuals and their effects on history. The theory provides principles that explain the role of heroes or great individuals in history making. It provides a link between the actions of great individuals and history making, some of Carlyle's concepts of the theory is explained and how they provide links.

Charisma is defined as the powerful personal quality that some people have to attract and impress other people. This concept is used to explain how some great individuals influenced history using this principle. Carlyle argues that history has turned on the decision of heroes and gives a detailed analysis of the influence of Shakespeare a great poet whose poems are read widely, Martin Luther a great Monk who was against the ills and deeds of Napoleon who believed in Nepotism and built family of Kings. I used it to interrogate the power Ayodo used in attracting and impressing others during various elections which made him to win many elections and did great things during his time.

Intelligence is the ability to learn, understand and think in a logical way about things while wisdom is the ability to make sensible decisions and give good advice because of experience and knowledge. I used the two to interrogate Ayodo's personality and ability of making wise decisions during trying moments following Mboya's assassination and riots that took place in Kisumu in 1969.

Carlyle argues that a scholarly follower of the theory would be likely to study Second World War (1939-1945) by focusing on the roles played by various personalities which made them great individuals such as Adolf Hitler the German who was propelled by the desire to dominate the whole world; this fuelled the spirit of nationalism causing the war. On the other hand Benito Mussolini was aggressive and invaded Ethiopia in 1945 to regain the lost glory of the Italians following their defeat by Menelik II in 1886. While Charles de Gaulle the French commander fought alongside Britain to defeat the Germans. This argument was applied in my research to analyse Ayodo's role in politics of Luo Nyanza, it was also important in that it provided ways of looking at the data on Ayodo especially his role in entire politics of Luo Nyanza including Kisumu, Siaya and South Nyanza where it was discovered that Ayodo was able to bring almost all the Luo members of parliament to support *Oyugis Declaration of 1977*, Mr Ayodo acted as a commander during this period.

Carlyle's theory is based on two assumptions; leaders are born and not made, great leaders arise in times of need. The theory was used in classical historiography in histories of Herodotus and Thucydides. In 12th and 13th Centuries, the reigns of new energetic kings who transformed the royal court into true centre of power stimulated the writing of biographies. The theory received further boost after the American revolution of 1776 and following the revolution, biographies preferred the founding fathers as teachers of the new nation, that role was better fitted by George Washington. Ochieng (1991) revealed how histories of great individuals such as the late Kungu Karumba, Jomo Kenyatta, Achieng Ouko and other nationalists struggled for Kenya's independence, the two assumptions were relevant in my research because I used them to interrogate Ayodo's consistency in politics and development during the period of the study and that between 1957-1979 Ayodo proved he was a born politician. This is because, despite the challenges he faced, especially in 1969, he even proved stronger and did not quit politics and continued to contest the elections of 1974, 1979 and 1983.

One significant contribution of the theory to the study was the argument that human beings influence the course of history and that instead of viewing history as a wholly determined process, the theory takes into account accidents and other unpredictable circumstances. The perspective emphasizes the action of individuals as a driving force in human development Kenyanchui (1992) argues that the hero and heroine should be seen influencing or determining the course of history; Ayodo was a hero because he influenced land consolidation process in South Nyanza.

However, the theory has some weaknesses according to scholar Hebert Spencer on grounds that men Carlyle call Great Men were merely products of social environment and so should not be used to explain the historical events associated with Great Men, but still the theory has what it takes to explain the effects of great individuals in influencing history by not looking at the influence of social environment. Barbarcain (2010) posit that history was essentially composed of the lives of significant individuals who deserved particular veneration and attention such as Napoleon Bonaparte.¹ Mathew (1992) on the other hand argue that Joan of Arc (1412-1431) was a great individual because he rallied the French to victory during the 100 years' war forcing England to cede its overseas lands to French crown, while French revolution (1789) is studied by focusing on the role of influential individuals such as Rousseau, Montesquieu and Voltaire whose contributions influenced the pattern and process of the revolution.

¹ B. Cain, *Biography and History* (Houndmills: Palgrave Macmillan Publishers Ltd, 2010).

The view of Spencer is different from Carlyle's view, but Great Man theory is important because it was useful in my research in analysing Mr Ayodo's role in various ministries such as Local Government as well as Tourism Wild Life and Natural Resources. While in the ministry of Local Government, Ayodo was important in his role in the Africanization process, he also initiated by-laws to be used by hawkers in Nairobi City Council among other contributions. It is important to note that a great man can see further than others and desire things more strongly. A Carlylean hero is not a hero because he can stop or change the natural course of things but in the sense that his activities are conscious and free expression of this inevitable or unconscious course. Great Man theory is relevant in explaining Ayodo's role in nation building by focusing on his role in politics and development.

1.6 Research Methodology

The study used life history methodology, Schwandt (2007) asserts that life history methodology is a generic term for a variety of approaches to qualitative study that focus on generation analysis and presentation of data of a life history. The methodology assumes that social action can best be understood from the account and perspectives of the people involved¹. In this case, narrative as a method focused on experiences as expressed in lived and told stories of individuals.

As regards design, the study used a descriptive research design. This design was chosen since it's a common method of studying individuals under natural conditions at the same time. According to Mugenda and Mugenda, (2003), a descriptive research design is a process of collecting data from members of a population in order to answer questions concerning current status of the subjects in the study. It also determines and reports the way things are in attempts to describe such things as possible behaviours, attitudes and characteristics², while according to Borg and Gall (1976), all studies concerned with specific predictions, with narration of facts and characteristics concerning individuals or situations are all examples of research studies³.

Oso and Onen (2009), looks at this design as one that examines what is happening as it is lived by the people and helps in arriving in the conclusion about the cases, trends and effects of past phenomenon in order to explain the present⁴. The design was used to describe data collected on Ayodo regarding his early life, political career, his life in retirement from active politics and also his role as a minister.

As regards study area, the study took a national perspective in assessing political career and Ayodo's role. In terms of Ayodo's political career, the study largely focused in Homa Bay County, then South Nyanza District. Concerning other roles, the study focused on Kasipul-Kabondo Constituency. Figure 1 shows the area where Ayodo's Constituency is located and he represented several terms.

The study used purposive and snowball sampling procedures to identify informants with adequate information on Ayodo. Purposive sampling was applied to identify an informed representative sample of seventy informants from Homa Bay County who were interviewed using this technique; informants were obtained from the locations within the constituency and some few outside the constituency. The researcher identified some few elderly people aged 60 years old and above who helped in identifying others who qualified for inclusion in the study. Snowballing proved useful as it helped to locate people with rich information about Ayodo from different clans where Ayodo had point men during his time in politics.

The informants from both genders were selected based on their knowledge, experience, relation and interaction with Ayodo in his socio-political activities in Kasipul-Kabondo constituency and beyond. The informants comprises of the following categories; the politicians, Ayodo's friends, the clergy, local residents and family members.

In identifying Ayodo's close friends, Ayodo's wife, brothers and very close friends were consulted first, the researcher then consulted the identified friends who named the next to be consulted and interviewed. The same approach was used to identify the residents knowledgeable about Ayodo's life history especially his early life. Regarding politicians, snowball was applied in a manner that it gave three politicians; two who contested with Ayodo and one who was close to him and only contested when Ayodo had retired from politics. Snowball was used to identify those pro-Ayodo and those who did not agree with Ayodo's approach to issues, these were realised during Focus Group Discussions (FGDs), the purpose was to reduce biases,

Data collection was from both secondary and primary sources. Secondary data comprised published works including biographies such as the "The Makers of Kenya" series written by various Kenya's scholars, secondary sources also included books and newspapers. Unpublished works such as dissertations were also examined; such works were obtained from Egerton University library while some were got from public library in

¹. T. A. Schwandt, *The Sage Dictionary of Qualitative Inquiry* (Thousand Oaks, California: Sage Publication Ltd, 2007), p.204.
². M. Mugenda, A. G. Mugenda *Research Methods, Quantitative and Qualitative Approaches* (Nairobi: African Centre for Technology Studies, 2003), p.48.
³. W. R. Borg, M. D. Gall *Educational Research* (London: Longman Ltd, 1976) p.198.
⁴. W. Y. Oso, D. Onen *A General Guide to Writing Research Proposal and Report* (Nairobi: Jomo Kenyatta Foundation, 2009), p.37.

Kisumu. Archival materials from the Kenya National Archives(KNA) from Nairobi that were examined included; Annual Reports from South Nyanza District, land records from the ministry of Lands and Settlement as well as parliamentary Hanzard from 1963-1965. Interview schedules were used to elicit data from the categories. Peil advocates that the method works effectively even among the illiterate groups and that it produces satisfactory results due to personal contact¹. The interviewer had the opportunity to ensure questions are understood, interview approach also provided room for the researcher for further probing of the interviewees. Additional questions were asked when the interviewees deliberately or unconsciously avoided some questions and notes taken.

During data collection process, the researcher used interview technique because of its richness of communication that is possible in the interaction. Gillham (2000) looks at interview as indispensable in a study since during face-to-face interviews through questions and answers, it minimises the likelihood of dishonesty on the part of the informant as the researcher endeavoured to create good rapport with them². Due to time consuming nature of the interviews, the researcher ensured that the informants were selected purposively, the researcher carefully planned the schedules to get the best and relevant responses. Careful and systematic, ordering of questions, use of clear and straightforward questions and short sentences were used by the researcher. The information obtained through interview schedules gave first-hand information on Ayodo's political career and his development roles.

The researcher further used Focus Group Discussions (FGDs) technique which is a qualitative method aimed at getting more information on Ayodo's political role through group discussions. During Focus Group Discussions, the researcher tape-recorded three Focus Group Discussions between 45 minutes and 60 minutes from different locations which mainly focused on political career of Ayodo, they were conducted in areas which were pro-Ayodo and anti-Ayodo to provide reality of what happened during the time. This method was important because it allowed informants to interact freely with one another and gave out important information about Ayodo's political career, it also helped in the uncovering the daily experiences of men during Ayodo's time, it also allowed participants to interact as peers and share forum for expressing their views, the researcher considered the types of experiences expressed during the discussions which were important for the study, these included Ayodo's tactics in defeating his opponents as well as his political role in general. The strength of focus group is that it involved guided group discussions to generate richer understanding of participants' experiences and beliefs drawn from the strength of qualitative research in the following ways; it helped in the interpretation to understand why things are the way they were and how they got to be that way. In this case, this technique was used to examine Ayodo's political career from 1959-1983.

The researcher also relied on observation as a technique of collecting data from the field. This technique proved important to the researcher because it reinforced face to face interaction since the interviewee and the interviewer have one-on-one interaction, but more importantly it was used to observe past photographs on various scenes and activities Ayodo was involved in as a minister and a member of parliament and various existing projects Ayodo initiated as a leader. These photographs are scanned and used in the thesis while some were taken by the author and used in various chapters of the thesis as applicable. Based on this technique clear record of observations were kept in field note book in order to provide incontestable descriptions of situations and scenes for interpretation and analysis of data. The interviews covered key areas on which the respondents were knowledgeable using English, Kiswahili and Dholuo as was appropriate to each informant; this data was used to reinforce oral interviews based on eye witness accounts.

The study employed the narrative analysis. Narrative analysis refers to a family of approaches to diverse kinds of texts which have in common a stored form. This is because in the interviews the participants narrated their experiences and views in the form of a storey. The researcher examined the spoken and written texts about Ayodo. In the study Ayodo's early life, political career and life in retirement from politics were examined. Out of the collected data, texts were selected from the first form to the new set of data, after which data was organised, connected and evaluated in order to realise meaningful solution to the problem of study.

Coding of data which started in the field and at the end of data collection enabled the researcher to arrive at themes and sub-themes. The extensive data was condensed into smaller analysable units by creating categories of concepts derived from the data about Ayodo's political career and life after retiring from active politics. Coding made links between different parts of the data that was regarded as having common links or properties. Coding facilitated the organization, retrieval and interpretation of data and lead to conclusion on the basis of interpretation.

The study employed historical research method. Historical research method is a systematic examination of the past in order to understand the present and look at the future wisely. In this type of investigation, the researcher depended largely on available data about past events and activities on which he or she cannot exercise

¹.M. Peil, *Social Science Research Methods: A Handbook of Africa* (Nairobi: East African Publishing, 1982), p.71.

².B. Gilham, *Case study Research Methods* (London: Continuum), p.64.

any control. Consequently the conclusion was based upon logical analysis and inferences in terms of consistency and usefulness. This was done to compare and contrast historical evidence against theoretical framework used. In the course of analysis, the researcher revised the entire work to ensure coherence. Conclusion was based on logical analysis and inferences in terms of consistency, frequency and relevance.

1.7 Summary of findings

The study focused on three objectives. Firstly, it sought to analyse Ayodo's early life. Secondly, the study examined Ayodo's political career between 1959-1983 which also included his contribution as a minister and as a member of parliament and thirdly it assessed Ayodo's life in retirement from politics.

The study found that Ayodo was born in 1930 in Kanyangii village in Rachuonyo South Sub- County, Homa-Bay County. He was the second-born child in a family of seven children. He was the son of a former Assistant Chief Mzee William Ayodo Olero and Dusila Sawala. The study found out that he lost the mother in 1957 and the father in 1983. Like any other local boy growing in a rural village, he spent his early life helping parents with domestic chores ascribed to boys according to Luo community. In 1938, Ayodo was baptized by The Seventh Day Adventist Church at Got-Kojwang where the first church was located and given the name Samwel where he grew up as a strong and a committed member of his church. When he attained the age of going to school, he joined Wang'apala Sector School between 1938-1940 where he attended classes A, B and C (primary 1-3). After this level of education, he joined Kamagambo for his intermediate education between 1941-1945, then to Maseno for his secondary education between 1946-1949 he then joined Makerere University and finally to the United States of America at Nebraska college where he graduated with Bachelor of Education specialising in History and Religious studies between 1950-1952. After graduating from the United States of America, he taught in the following schools; Kamagambo and Kisii Government schools. It was while teaching in Kisii that his political career begun to develop because this was the time he was elected as the first chairperson of Kenya National Union of Teachers (KNUT) South Nyanza branch in 1957 where he represented the interest of teachers.

In 1957, he married Damaris Evangeline Ayodo and they were blessed with nine children. Ayodo was a disciplined and hardworking student; he was too recognised by both his peers and teachers as an able person with leadership qualities. During his study period he freely interacted with most people making him to earn recognition from majority of the people, he was also an impressive teacher and a lover of those who visited their home he too natured a happy family.

Right from the early days when he was a teacher and KNUT representative, Ayodo proved himself a strong leader by representing teachers in the union this made him to venture into active politics in 1959 when he was elected into the Colonial Legislative Council to represent entire South Nyanza then covering Gusii region as well, this followed Lawrence Oguda's imprisonment on grounds that he advocated civil disobedience and thus was imprisoned for two years. He was the most suitable candidate for the post compared to other politicians of his time such as Lawrence Sagini and Polcapo Mboya, since he was exposed to many political issues apart from his good education background.

In the formative years 1960-1961, Ayodo was the District KANU secretary where he also got involved in KANU politics, he was articulate in and out of parliament where he attacked KANU of wrong doings, the study found that the wrong doings he expressed included KANU's plot against KADU on claims that KADU wanted to overthrow the government and demanded for the suspension of those responsible for this plan. He also condemned the ethnic bias that caused tension within KANU between 1961 and 1962. Despite condemnations from some KANU members on his unbending principles, Ayodo was a man treading on a lonely political path, however he stood firm and won the 1963 election as the first Member of Parliament for Kasipul-Kabondo constituency.

Soon after 1963 election, Ayodo was appointed the minister for Local Government a portfolio he held up to 1965 when he was moved to the ministry of Tourism, Wildlife and Natural Resources up to 1969. While serving in the ministry of Local Government, he was active in Africanization process within Nairobi city council where the number of Africans' staff increased by 78%, the study further noted that he actively participated in land consolidation process in South Nyanza and Kasipul-Kabondo constituency, the study established that through his effort 35,225 acres of land was demarcated between 1965 and 1967. Ayodo persistently encouraged the locals to go back to land and practice meaningful agriculture, he emphasised to his followers not to rush into attending his rallies before attending family farms first in the morning, he launched a campaign to ensure modern farming techniques were adopted in order to eradicate laziness and idleness. In the ministry of Tourism, Wildlife and Natural Resources he ensured that areas which were neglected by tourist planners as potential tourist attraction were recognised such as western Kenya, he launched a comprehensive plan of tourist circuits to open up these areas which were neglected to allow tourists visit them with ease. The study further found out that Ayodo also employed Game Wardens to protect animals, he encouraged fishing by launching a program worth £4000 in 1969, he also ensured that areas with mineral resources were surveyed for easy extraction of such minerals. On the other hand Ayodo was very instrumental in influencing the construction of a pier in Homa Bay

to connect Homa Bay and Kisumu and allow those travelling using the lake enjoy watching the features, he too influenced the construction of Kabunde airstrip.

Ayodo underscored the importance of education as an avenue for getting rid of poverty and other forms of sufferings, he was generous in doing things that helped the people, through his support and generosity he built many schools through fundraisings such as organizing for fundraising to build a dormitory at Wang'apala Secondary School, he also empowered women through fundraisings. The study found out that through his effort 60 sewing machines were given to a women group, he also at one time hosted President Kenyatta in his constituency.

Ayodo in most cases stood for truth and never shied off whenever there were problems within the parliament and outside the parliament he was a strong debater of motions in the parliament. In 1969 when Tom Mboya was assassinated Ayodo on his part strongly condemned those who killed Mboya claiming this would not solve any problem. In the same year, he also condemned the incident in Kisumu following rioting and hooliganism that occurred in Kisumu following President Kenyatta's visit to Kisumu. Ayodo said that the head of state must be respected. The study found out that Ayodo defended both the government and the Luo community hence he advocated for peaceful co-existence in Kenya, in the same year he and Jowi lead a delegation to pledge loyalty to the President though was resisted by some sections of Luo leaders. In the same year the study found out that he lost the election to Mbori because of his failure to stand firm and condemn those who killed Mboya while majority wanted him to publicly condemn the act rather than addressing press conference, some even wanted him to resign. In 1974 he recaptured the seat he lost to Mbori in 1969 this was because of his firm support to Odinga who had a lot of political influence in Luo land politics and anybody who supported him succeeded during this election and so was Ayodo.

In 1979, Ayodo won the election again this was because he reorganised himself by changing the party leadership and equipping it with new personnel, he too had capable point men who manned his campaigns, Ayodo also used the intellectuals both at home and in the towns to win this election his success was partly because in 1977 he organised for a meeting in Oyugis called *Oyugis Declaration of 1977* where he strongly supported Odinga. After winning the 1979 election, Ayodo was not appointed a minister not even an assistant minister but remained in the back-bench where his role was to serve as a bridge between South Nyanza politicians and those from Kisumu and Siaya where his prominent role was to find rapprochement between Odinga and other Luo leaders. To that effect, great man theory was applied in the study of Ayodo. The two successful elections proved that Ayodo was a darling politician to many people within the constituency because he out rightly supported Odinga.

In 1983, Ayodo lost to Mbori and this became his last time to contest elective post. It was noted that Ayodo lost because he had represented the constituency for a long time and so a new person was needed to take over from him. It was also noted that for a long time the area representative had come from Kabondo and so it was the turn for the Kasipul people to give the Member of Parliament, the study also found out that Ayodo had difficulties with the organisation of his campaign, some of his supports were not sincere to him from Kasipul and Kabondo, his agents lacked sobriety while canvassing, Ayodo did not have an accurate state of public opinion geographically and socially, he was also accused of a complex centrism however these accusations of neglect about Ayodo also affected leaders from other constituencies. The study noted that towards 1983 election, Ayodo remained rigid and did not want to change with circumstances, Ayodo did not become simple and after losing this election to Mbori he did not attempt to contest any KANU seat within the constituency. He went silent and only concentrated on his businesses.

After quitting politics in 1983, Ayodo was appointed the chairman of Kisumu County Council between 1991 and 1993 by former President Daniel Arap Moi where he was very instrumental in restoring security within Kisumu town, he also built the modern Kisumu Bus Park, he too improved the sewerage within the town. After losing the election he did not influence the community politically as he did when he was a political leader; he went silent and concentrated on his businesses until his death in March 1998 at the age of 68 years. Majority of the respondents indicated to me that Ayodo felt it was high time to quit politics since this was not the only way he could earn a living. He had many friends visiting him in Nairobi and at home. Even though some people still wanted him to continue serving them, Ayodo on his part was able to convince them why it was important for him to quit politics of which they agreed, hence Ayodo retired from active politics a much respected politician. During his long political career, Ayodo remained close to his family and clan and was always handy to solve conflicts. The study noted that he was a very good man to work with; the study also found out that during his political career he made many friends, both politicians of his calibre and non-politicians.

1.8 Conclusion

At home and in the village Ayodo was a very responsible individual helping the parents in so many ways. Ayodo's education background and in the teaching profession grounded his personality and his fast rise in politics of Kenya and even much later, signified a strong committed person whose service to the people

positively impacted on the politics of South Nyanza and his role in development of the region. The study saw a close link between Ayodo's experiences while teaching and also while in politics of South Nyanza including Kabondo-Kasipul constituency. Samwel Onyango Ayodo left a remarkable impact and legacy which will inspire young politicians and encourage the society for many years. The many political roles Ayodo engaged in when he was a politician are worth noting and they indicate a direct link with Ayodo's role in politics and development of South Nyanza and Luoland in general.

In 1969, Ayodo with other politicians came out strongly to condemn those who assassinated Mboya claiming it was a barbaric act, Ayodo's stand on this has made many people to question to date those who killed Mboya and hoping one time the truth will be known concerning this past injustice. In 1969 election, the study concludes that Ayodo lost the election to Mbori because he was not firm to come out vocally and condemn those who killed Mboya as well as the detention of KPU members.

The period 1974 and 1979, was the highlight of Ayodo's political career winning Kasipul-Kabondo constituency consecutively. Ayodo's success during these elections was the results of his concerted efforts in ensuring that Jaramogi Oginga Odinga came back from the political cold. Ayodo's role in development such as the establishment of Wire forest, Lambwe Game Reserve and land consolidation was significant. The study noted a close and direct connection between Ayodo's role in these developments and their success to date. Ayodo organized for fundraising, mobilised community members to ensure land consolidation was successful.

The study concludes that after losing 1983 election to Mbori, he did not influence society politically, his defeat made him not contest any political post within the constituency. Despite all these, Ayodo remained a respected man and had many friends visiting him. After retiring from politics he took a low profile and only concentrated in his business at home and Nairobi until his death in 1998. The study therefore concludes that the history of much development in Kasipul-Kabondo owes a lot to Ayodo's effort and that because of his exceptional commitment and wisdom, the constituency benefited a lot during his time in terms of development, key among them land consolidation which is Ayodo's biggest achievement. Finally the study concludes that despite representing the constituency for many terms and undertaking good development projects such as land consolidation, the Africanization within Nairobi city council, Ayodo quitted politics in 1983 and only concentrated on his business at home and in Nairobi. The study concludes that some accusations labelled against Ayodo during 1983 election did not have genuine basis, while a few were legitimate, most of them were petty and rose from the misunderstanding or misinterpretation of Ayodo's role in the constituency. In the contemporary politics, Ayodo has been described as a polished politician.

1.9 Recommendations

The current research can help inform the development of policies and procedures regarding interests and need in the political process. This is in especially with regard to policy development and the development of education materials for the electorate as well as materials for history and government in learning institutions. The study therefore notes and recommends that the contribution of other politicians or Ayodo's contemporaries should be researched on to help reveal their contribution just like Ayodo towards the betterment of the society. The study also recommends that more studies ought to be done to find out why after retiring from active politics, Ayodo did not influence society and went silent until his death in 1998.

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Appendices

APPENDIX I: LIST OF INFORMANTS

	NAME	SEX	AGE	OCCUPATION	LOCATION	DATE
1	Ademba, David	Male	70	Retired Teacher	Misambi	8/3/2014
2	Adie, Elisha	Male	70	Retired Teacher	Kadongo	10/10/2014
3	Agutu, Dullo	Male	72	Politician	Oriang	12/7/2014
4	Airo, Mark	Male	66	Retired Teacher	Oriang	12/7/2014
5	Aoro, Ogillo	Male	61	Retired Teacher	Ramula	13/3/2014
6	Amondi, Albert	Male	71	Retired Teacher	Othoro	7/6/2014
7	Ayodo, Modikai	Male	65	Lecturer	Wang'apala	8/2/2014
8	Ayodo, Mark	Male	69	Retired Chief	Oyugis	20/8/2014
9	Ayieko, David	Male	74	Farmer	Wang'apala	8/2/2014
10	Damaris, Evangeline	Female	78	Wife	Wang'apala	8/2/2013
11	Dianga, Ismael	Male	65	Retired Teacher	Kadongo	2/9/2014
12	Kalo, John	Male	77	Businessman	Oyugis	13/10/2014
13	Kipande, Onyango	Male	67	Retired Game Warden	Kowidi	5/5/2014
14	Magero, Oluk	Male	80	Retired from Railways	Ramula	13/3/2014
15	Mwage, Richard	Male	89	Luo Council Elder	Othoro	7/6/2014
16	Mburi, Obudho	Male	84	Businessman	Ramula	11/4/2014
17	Nyaura, Chwero	Male	74	Retired Pastor	Kowidi	4/3/2014
18	Nyalik, Omollo	Male	74	Farmer	Kosele	1/8/2014
19	Nyamburi, Joseph	Male	79	Farmer	Kokal	13/9/2014
20	Nyakomitta, Ogolla	Male	67	Retired Chief	Kodumo	5/4/2014
21	Ndegwa, Amos	Male	88	Retired Hotelier	Kakolo	12/5/2014
22	Oloo, William	Male	66	Politician	Oyugis	12/9/2014
23	Opere, Richard	Male	77	Businessman	Oyugis	10/10/2014
24	Onuonga, Joseph	Male	75	Farmer	Ringa	14/3/2014
25	Olweny, Ochieng	Male	63	Retired TSC Personnel	Kowidi	12/5/2014
26	Omwae, Harrison	Male	85	Community Leader	Wang'apala	12/2/2014
27	Okoth, Philemon	Male	82	Retired Teacher	Kakolo	30/12/2014
28	Owalla, Maricus	Male	68	Retired teacher	Oyugis	14/9/2014
29	Ojwang, Samson	Male	75	Retired teacher	Othoro	4/9/2014
30	Ongidi, Benjamin	Male	68	Retired pastor	Kotienditi	20/9/2014