

**THE SOCIAL AND POLITICAL PORTRAIT OF TAAITTA ARAP TOWEETT, 1925–
2007**

FANCY CHEPKOECH SITONIK

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Conferment of the Degree of Master of Arts (History) of Laikipia University**

LAIKIPIA UNIVERSITY

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DECLARATION AND RECOMMENDATION

Declaration

I declare that this thesis is my original work, and to the best of my knowledge, it has not been presented for any award in this or any other institution.

Signed Date

FANCY CHEPKOECH SITONIK

EM16/0999/12

Recommendation

This thesis has been submitted for examination with our approval as University Supervisors.

Dr. Peter Waweru Wagura

Signed Date

Senior Lecturer, Laikipia University

School of Humanities and Development Studies

Department of Social Studies

Laikipia University.

Dr. Babere Kerata Chacha

Signed Date

Senior Lecturer, Laikipia University

School of Humanities and Development Studies

Department of Social Studies

Laikipia University.

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DEDICATION

This work is dedicated to my parents, Emily Chebet Ngeno and Dr Joseph Kipruto Sitonik, who have always supported me in my academic endeavours and are the best parents anyone could ask for. It is also in honour of Benard Koech, Kayla, Kendra, and Kristelle. I'm grateful for your support, love, and prayers; I could not have asked for more.

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ABSTRACT

Taaitta Toweett emerges as a prominent and influential political figure in Kenya's historical landscape, attracting scholarly attention due to his noteworthy contributions and intriguing life trajectory. With a commanding presence, Toweett is characterized by his insightful and earnest demeanor, infusing his life story with a nearly mythical quality that showcases its uniqueness and intricacy. Researchers in contemporary discourse focus on Toweett's formative years, educational pursuits, political engagements, and personal attributes, examining these aspects in depth. Born in 1925 and passing away in 2007, Toweett's life spans significant historical periods, enriching his experiences with both temporal and socio-political relevance. His rise from relative anonymity to political prominence illustrates the intricate paths that leadership takes in Kenya's socio-political context. Toweett's life story presents a fascinating subject for scholarly analysis, inviting exploration of themes such as social advancement, dynamics of leadership, and the interplay between individual will and structural limitations. Through academic investigation, Toweett's legacy emerges as a part of broader socio-political dynamics, enhancing our understanding of Kenya's historical trajectory and the multifaceted nature of its leadership landscape. The study traced the life and times of Taaitta Toweett, assessed his contribution to creating a Kalenjin nation identity, and also explored Taaitta Toweett's contribution to Kenya's Socio-political development. The main aim of this study was to examine the social and political portrait of Taaitta Toweett from 1925–2007. To achieve this, the historical research design was used to evaluate and analyze data that was obtained from both primary, secondary, and archival sources. Preliminary data for this study was sought from the Kenya National Archives in Nairobi and the National Parliament Archives. This was complemented by data from oral interviews with informants, including his existing lifetime friends, relatives, family members, Members of Parliament whom he worked with, and local administrators. The informants were identified through purposive sampling. Secondary data was sought from the internet, Laikipia University Library, the British Institute of East Africa in Nairobi, the University of Nairobi Library, Macmillan Library in Nairobi, and Kenya National Library Services. Three analytical frames were used to analyze the collected data. They included theoretical reflection, documentary review, and content analysis. The study employed the Subaltern Theory and Great Man Theory. Subaltern theory, introduced by Gayatri Chakravorty Spivak, presents a valuable framework for analyzing biographies, particularly those centered on individuals from marginalized or oppressed communities. Taaitta Toweett's journey from humble beginnings to becoming a prominent leader in Kenya can be analyzed through the lens of the Subaltern theory, which explores the interplay between his experiences as a member of a marginalized group and the larger social, political, and historical forces at play. Being the son of a Kisii war captive, who was assimilated to the Kipsigis Community, Taaitta Toweett belongs to a marginalized group within Kenyan society. The Subaltern theory places a strong emphasis on the experiences and perspectives of marginalized groups, shedding light on how their identities and histories influence their interactions with power and authority. On the other hand, in the 19th Century, historian Thomas Carlyle popularized the concept known as the Great Man Theory. According to this theory, history is primarily molded by the actions and choices of extraordinary individuals, commonly referred to as "great men." Toweett was indeed a great leader based on his successes in his various political endeavors in the country, and the study explains in detail the role that society played in nurturing Toweett to his political peak. This analysis of Taaitta

Toweett's social and political portrait contributed to the body of knowledge and also added to written works on biographies.

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LIST OF ABBREVIATIONS

AEMO	African Elected Members Organization
CDO	Community Development Officer
CEMO	Constituency Elected Members Organization
CPE	Certificate of Primary Education
ECK	Electoral Commission of Kenya
KA	Kenya Airways
KADU	Kenya Africa Democratic Union
KANU	Kenya Africa National Union
KIM	Kenya Independent Movement
KLB	Kenya Literature Bureau
KNA	Kenya National Archives
KNP	Kenya National Party
KPAP	Kalenjin Political Alliance Party
KPU	Kenya People's Union
KSC	Kenya Seed Company
LEGCO	Legislative Council
LTD	Limited
MP	Member of Parliament
NDP	National Democratic Party
PhD	Doctor of Philosophy
TSC	Teachers Service Commission
UNESCO	United Nations Educational Scientific and Cultural Organization

USA	United States of America
VOK	Voice of Kenya

GLOSSARY OF TERMS

<i>Arap</i>	Son of
<i>Cheboingolo</i>	Kipsigis God
<i>Ng'etunyo</i>	One of the Kipsigis military formations
<i>Taita</i>	First Born
<i>Towet</i>	Last Born
<i>Kipugandet</i>	Lyre or guitar
<i>Ipinda</i>	Age set
<i>Sigiisyeet</i>	Giving birth
<i>Mursik</i>	Kalenjin fermented milk
<i>Kiptilgarit,</i>	A sub-age set of Nyongi age set whose first cycle of initiates were initiated during the construction of the railway
<i>Salanik</i>	Alternative unique identifier for specific Kipsigis age sets
<i>Singiroinet</i>	A house where young unmarried men sleep`
<i>Kokwet</i>	Village
<i>Kuureneet</i>	Name of the ancestor whose name was adopted by the new-born
<i>Korusyek</i>	Derogatory term used to mean uncircumcised women
<i>Tabaagonik</i>	Leg ornaments worn by women (Anklets)
<i>Raranaik</i>	Ornaments worn on the hands by women (bracelets)

OPERATIONAL DEFINITION OF TERMS

Active politics: Active politics refers to the participation and engagement in the political process by individuals, groups, or organizations to influence decision-making and governance including running for a political office.

Autobiographies: Refers to a self-written account of a person's life.

Betrayal: Refers to doing something that is contrary to the expectations of the people who support you.

Communism: Refers to the economic system where factors of production are owned by the state and shared amongst the community members

Community: Refers to a group of people who share common interests, values, or geographic location and who interact with one another in various ways.

Contemporary Discourse: Refers to the ongoing scholarly conversation and debate surrounding the interpretation, analysis, and representation of historical figures and events within the context of the present day.

Demagogue: A demagogue is a political leader who gains power and popularity by appealing to the emotions, prejudices, and fears of the public rather than by appealing to rationality or policy proposals.

Democracy: Refers to rule by the people, especially as a form of government either directly or through elected representatives

Fabulation: Refers to the creation or fabrication of stories, often with imaginative or fantastical elements.

Generation: Refers to era

Great Man: Refers to a man whose attributes supersedes that of the men of his generation

Heritage: Refers to the legacy of physical artifacts and intangible attributes inherited from past generations, maintained in the present, and bestowed for the benefit of future generations.

Imperialism: Refers to the policy of forcefully extending a nation's authority by territorial gain and developing economic and political dominance over other nation

Nationalism: Refers to a political, social, and economic ideology that emphasizes the interests, culture, or identity of a particular nation or group of people, often in opposition to foreign influence or control.

Old Kingdom: Refers to the former autonomous administrative units that existed prior to the colonial epoch

Political Activism: This involves efforts by individuals or groups to influence political decisions, policies, and social issues. It encompasses a wide range of activities aimed at promoting, impeding, or directing social, political, economic, or environmental change.

Political Biographies: Political biographies are works that narrate the life story of a political figure.

Political: Refers to the activities, actions, and policies used to gain and hold power in a government or to influence the government.

Social: Refers to anything related to society, its organization, and the interactions among individuals within it.

Traditional: Refers to the primitive ways that existed before modernity

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

A biography is a written history of a person's life. It provides an account of their experiences, achievements, and impact. Historical biographies delve into how the subject's life and contributions were influenced by the times in which they lived. In Kenya, there has been an increase in the number of biographies, especially focusing on political leaders who have been in office recently. It appears that these leaders have been eager to have their life stories recorded as a means of ensuring the accuracy of historical accounts. The majority of biographers have aimed to address any uncertainties or issues in the lives of the individuals they are documenting that they believed needed clarification. Similarly, autobiographies have seen an increase in popularity, with the autobiographers often presenting a version of themselves that is free from subjective influences. Many of these authors are leaders who seek to justify their actions and address any perceived failures.¹ David Cameron, the former British Prime Minister, wrote a memoir titled 'For the Record'. In this memoir, he refuses to own up to his cowardice in calling the EU Referendum. His memoir is long and defensive. He will be remembered as a man who put his country through trauma for no purpose. He insists that the referendum was necessary and inevitable. He was hiding from the truth because confronting it was too much to bear. In Kenya, Bildad Kaggia, Oginga Odinga and James Beuttah all had a grudge against Jomo Kenyatta. They all believed to have had a better vision for Kenya than Jomo Kenyatta. These autobiographies were written to clarify this common notion. These autobiographies help a reader explore their political growth through the different times in Kenya's history.

However, there are some great men whose lives are worth emulating. After all, Thomas Carlyle described history as the biographies of great men. Toweett was by any sense a great man, whose history deserves historical recognition. He was very instrumental in Kenya's historiography through his service to the country as a political leader and a scholar.² The study intended to bring to light the life and times of Taaita Toweett while highlighting his contributions to Kenya's history and to the genre of biographical writing.

¹ D. Cameron, *For the Record* (William Collins, 2019).

² S. Bert Alan., "Carlyle, Freud, and the great man theory more fully considered." *Leadership* 12, no. 2 (2016): 250-260.

Arguably, biography can be viewed as a life story of a human being done by other people. This can be written from a second- or third-party point of view. Biographies are written to satisfy the curiosity of the famous people and sometimes try to become involved in their situation. On the other hand, autobiography can be viewed as a life story written by the individual himself/herself which is told from his/her own perspectives. It tells a personal point of view or someone's life story without being influenced by other people or the environment. Carlyle reminds us that history is the biography of great men. This then begs the question what is greatness? How are we to recognize greatness? Is a man great considered great simply because he thinks he is great? Or can we say that it is the conclusion of an argument?³ To answer these questions, this study examined the life history of Taaitta Toweett ascertaining his greatness in the making of the Kalenjin history and the history of Kenya at large.

Scholars have for many decades argued as to whether biographies can be a serious contribution to history. In this regard it can be pointed out that there has been reservation sometimes voiced in the academic community that by focusing on the life of an individual, the writer can hardly embrace the wider historical picture. There is also a danger that biographers may develop an emotional relationship with the subject of their research in away a bonafide historian should not. However, it is important to acknowledge the fact that, biographies are important as they answer a real need within us to understand each other better, as human nature is complex. Pursuing the life of another may offer inspiration and encouragement in times of diversity. The study of man may also be important in order to evaluate history.⁴ Knowledge of biography therefore, allows us a healthy corrective to pure subjectivism. It is in this regard that the story of Toweett is important.

The story of Taaitta Toweett entails an individual's journey and his interactions in various contexts and within diverse spaces that were turning points in Kenya's history, especially in the national politics. Toweett was born during the inter-war years that was in 1925. He grew up and attended school during the inter-war and post-war periods when tensions were rising day by day threatening the international peace. The period was important in the history of Kenya, since, it witnessed increased forces of nationalism and marked a march towards independence, and self-rule. There was a new awakening among the African populace which undoubtedly saw

³ E. Lucas., *What is Greatness*, Nairobi, 1967, p. vii

⁴ A. L. Rowse, *The Use of History*, (London, 1963), pp.12-14

an escalation in the hopes, expectations and dreams among the people of African origin. Taaitta Toweett's generation became an embodiment of those dreams and expectations.⁵

Europeans began to acknowledge African leaders in a more structured and formal manner during the late 19th and early 20th centuries. This period coincided with the so-called "Scramble for Africa," when European powers rapidly colonized and partitioned the African continent. As European powers established colonies and protectorates across Africa, they recognized African leaders who were willing to collaborate with them, often as intermediaries or rulers of nominally independent states under European influence. However, it's important to note that the acknowledgment of African leaders by Europeans was often selective and driven by colonial interests. Many traditional African leaders and their systems of governance existed long before European colonization and were acknowledged within their own societies. European recognition often came with significant conditions and limitations, leading to complex dynamics of collaboration, resistance, and adaptation among African leaders and their communities during the colonial period. As Europeans began to acknowledge African leadership in 1958, Taaitta Toweett entered active politics. He was elected MP for the Southern Electoral Area, which included the then Kericho and Narok Districts in the Legislative Council (Legco), and was given the title of Assistant Minister for Agriculture, which he held until 1961. Ronald Ngala, who was chosen to represent the Coastal Region, Daniel Torotich Arap Moi, the Rift Valley, and many more⁶ leaders from various regions were also elected. After constitutional changes in 1962, the Bureti Constituency was established; Toweett was chosen as the constituency's first MP and designated Minister for Lands, Survey, and Town Planning⁷.

History has it that Toweett was appointed the Minister for Education in 1969 and he became the longest serving Minister for Education for a period of ten years between 1969 - 1979.⁸ Due to his friendly relationship with the then-president Jomo Kenyatta and his extensive experience in the field of education, the ten-year period was successful. When he was still serving as Minister of Education, he became frustrated with students' ongoing failure to pass the national exams for secondary and tertiary education, and he shocked the country by publishing

⁵ P, G. Okoth UCLA: *A Journal of African stories: Autobiographies in Kenya history*, 1972, p .102.

⁶T. Toweett, *Unsung heroes of Lancaster*, (Nairobi: EAEP Ltd, 2011), p. 14

⁷Marco Group, *Who is who in East Africa 1965-196*, (Marco Publishers ,1965), p.146

⁸The weekly Review, East Africa, February 23, 1979

an advertisement in the newspaper urging students to seek his counsel and to never give up. He publicly urged the government to end the provision of free elementary education, arguing that it was sapping the ⁹Ministry of Education's funding. He once went to the University of Nairobi during a disturbance and demonstration by university students.

The study examines Taaitta Toweett's early life, as well as his work as a Member of Parliament, and a Cabinet Minister. It also examines his private work as an entrepreneur after retiring from active politics. Consequently, documenting Toweett's story provides a platform to narrate the transformational dynamics of the change that Kenya underwent in the post-world war II period, the post-independence history of Kenya and how Toweett became part of it.

1.2 Statement of the Problem

Many biographies have been written, particularly telling stories of fleeting figures and bringing them to life. Some are historical, some are recent but they all tell significant stories, giving tribute to their subjects. There has been an upsurge of biographies in Kenya, especially those of political leaders who served in recent years. Perhaps there has been a realization that a historical account of their lives has been of great importance. In a sea of such flatteringly respectful biographies, hardly any book seriously examines Taaitta Toweett's documented life. A vindictive silence attends this most controversial figure in Kenyan history. One may endlessly make reference to him as a politician spitting controversies, but mention his views on ethnicity or his educational policies one will instantly be interested in knowing who this man was. Toweett was by any sense a great man, whose history deserves historical recognition. He was very instrumental in Kenya's history through his service to the nation as a political leader and a scholar. As such, this study is intended to bring to light the life and times of Taaitta Toweett while highlighting his significant contributions to Kenya's history and to the genre of biographical writing as a whole. Furthermore, this study will fill a gap in the political historiography of Kenya.

1.3 Objectives of the study

The main objective of the proposed study was to examine the social and political portrait of Taaitta Arap Toweett, 1925–2007. The specific objectives were:

⁹ M. Amin and M. Peter, *Vote is one man one vote*, (Nairobi: E. African Publishers, 1993), p. 3

- i) To examine Taaitta Toweett's early life, and experiences in public life between 1925 to 1956.
- ii) To assess Taaitta Toweett's contributions in public space for the period 1957 to 1979.
- iii) To analyze Taaitta Toweett's life after active politics from 1980 to 2007.

1.4 Research Premises

The study was guided by the following research premises that:

- i) The early life and times of Taaitta Arap Toweett shaped his career.
- ii) He had an important contribution in Kenya's socio-economic and political development.
- iii) He invested in his private life after retiring from active politics in the country.

1.5 Justifications of the Study

The study sought to assess the social and political portrait of Taaitta Arap Toweett. He is a personality whose life should be assessed owing to the contributions he had on the history of Kenya. There is a rise of young people joining politics in Kenya in the recent years. The political times have since changed and this can be an important study for these young leaders to learn from the past leaders, by avoiding their mistakes and even bettering the successes they enjoyed. The findings of this study provided a guide for scholars who may intend to study such personalities in the future. It also contributed to Kenyan historiography therefore contributing to the biographical research data available today.

1.6 Scope and limitations of the study

The study covered the period 1925 to 2007. The year 1925 is when Taaitta Toweett was born. It was during his early years that the colonial government had established a way of acquiring cheap labour from Africans. This is the period where African activism had begun against the British colonialists. This saw the likes of Harry Thuku, the leader of the Young Kikuyu Association being arrested by the colonial government. The period also covers 2007, the year when Toweett

perished in a road accident. This is a period in Kenya's history where the peace that had been maintained over a long period of time was at the verge of being destroyed following the post poll chaos. The major limitation of the study was getting vivid, undistorted information, since interviews rely heavily in narratives given by informants. The limitation was however curbed by corroborating the oral information with archival sources.

1.7 Review of Related Literature

1.7.1 Introduction

Biographies are some of the most important sources of historical information. They are not just mere facts of a person's life but portray a person's experience in events that took place during their lifetime. Biographical writing is considered as one of the oldest forms of historical writings, which were used as commemorative texts on the careers of high royals. Miriam Lichtheim, a Turkish born American-Israeli Egyptologist considers tomb inscriptions as earliest forms of biographies. These inscriptions had the names of the deceased, their titles and their parents' names, very few talked about the life experiences of their lives.¹⁰ Herkhuf's autobiography is considered as one of the two most famous autobiographical inscriptions of the Old Kingdom officials. All that was known about his life were from his tomb inscriptions. Herkhuf's written accounts of his expeditions is important in tracing the relationship between Egyptians and Nubians. There exist some studies on biography in Kenya and other parts of the World. This sub-section therefore endeavours to provide a related literature review on biography. This review is done thematically, from a global perspective, to a continental perspective, to a regional perspective and finally to the local perspective. The review covers both the studies on international personalities and the local leaders whose biographies have been captured. The review is therefore designed to illustrate the prevailing lacuna in the study of biographies, and implicitly assert the significance of undertaking this study of Toweett.

Obama, *From Promise to Power* is a political autobiography of Barack Obama that covers his early years up to the point at which he declared his intention to run for president of the United States of America. Mendell focuses on Obama's swift ascent to prominence, showing

¹⁰ M. Lichtheim, *The Old and Middle Kingdoms*, California (2006) p.23

how an ambitious man carefully thought out and calculated his path from obscurity to the national stage. He first participated in community activity while a student in Hawaii before moving on to become president of the Harvard Law Magazine, the State Senate of Illinois, and ultimately the National Senate. The author credits an ambitious man's well-thought-out plan for this steady ascent. Mendell analyses Obama's career as a senator in addition to criticizing *Dreams from My Father*.¹¹ Mendell also shows in his book how, over the course of his career, Obama came to symbolize the aspiration of Martin Luther King Jr. to bring together people of all classes, including blacks and whites, Democrats, Republicans, and Moderates, the young and the old, the upper middle class and the lower class. Mendell creates a thorough and informative depiction of Obama's life and career through research and numerous interviews with the president. The assessment of this book was significant since it offered insight into the genre of biography writing and offered some comparisons between the ascents of Toweett and Obama from poverty.

Another important work on biographies globally is that of Judith M. Brown. She looks at the life of Mohandas Karamchand Gandhi. The book opens our eyes to Gandhi's intellectual, political and spiritual development throughout his lifetime. He was born in Porbandar, Gujarat, in North West India, in 1869, into a Hindu Modh family.

He further states that he was not born to influence, position or leadership, nor did he appear in his life to have any wish or inner motivation for power and renowned. It took close to fifty years of harsh experience, of both inner and external grapple to forge the public man later known as "Mahtma" or "great soul" the image of India, the founder of a new nation. He was recognized as a force to reckon within India by Indians and even the British rulers. He rose from nonentity to a mature man in public life.¹²

Brown continues to state that it was during Gandhi's exile in South Africa that he developed the incentive and skills for political and social action. He transformed into a visionary, passionately convinced of the primacy of truth and non-violence in all human life and relations.¹³ Gandhi was a man whose concerns were timeless. He advocated for the unity of Indians and appreciations of diversity in their form of religion, advocating for brotherliness between all

¹¹ D. Mendell, *Obama, From Promise to Power*, New York, 2007, pp. 97-110

¹² J. M. Brown., *Gandhi, Prisoner of Hope*, (London, 1989). pp1-440

¹³ *ibid*

sections of the Indian community. By 1909 he had concluded that cementing the Hindu-Muslim unity was a massive task and that someone would probably have to die in the course; he would, he said count himself lucky if he were to be the one, a prophetic statement in the light of his death four decades later.

Apart from the struggle for Indian unity, he attempted to raise the standards of living among Indians. In his paper, *Indian Opinion*, he campaigned on pointing out Indian faults and suggesting their remedy.¹⁴ Up to his death, he became a prisoner of hope and a religious leader to his old age in 1947. Brown tells the life of Gandhi in an expert manner evoking the life and works of Gandhi as a multi-faceted genius leader who introduced a new sense of social reform, political opposition and spiritual idealism in the early 20th Century. This book presents the life of Gandhi in a systematic, balanced and clear manner, being considered by many historians as the best biography of Gandhi so far. Other works have been written on Gandhi's life, one being an account on his life. He wrote this work covering his life from early childhood to 1921. In this book, Gandhi provides a detailed account of his childhood, education, marriage, early career and his political activism. He brings out his experiences with nonviolence and civil disobedience and how he came up with the philosophy of truth force. In the same book, he discusses his personal struggles and spiritual life.¹⁵

The review was important because it gave a clear picture of Gandhi's life. This study slightly deviates from Brown's study as it also focuses on Toweett's controversial life making him a unique leader in the political history of Kenya.

Equally important is the biography is that of Senator Joseph Raymond McCarthy. In this book, Rovere provides a valuable portrait of Senator McCarthy's personal style.¹⁶ He portrays him as a shallow opportunist who did not have much interest in communism. This book shows the resemblance and differences between demagogues such as McCarthy and common politicians. This story of McCarthy has a lot of ills to reveal in the world today. One may ask how a man with such a character as that of McCarthy would end up with so much power. He used popular prejudice and false claims to gain this power. He used the media to report false hope and eventually got what he deserved, censure. Many readers would go back in time to

¹⁴ *ibid*

¹⁵ M. Gandhi, *An Autobiography: The story of My Experiments with Truth*, (London, 2009) pp1-70

¹⁶ R. H. Revere, *Senator Joe McCarthy*, (California, 1996) pp.45-255

punch him on the face. His critics believe that he would say anything that would come to his mind and worry later. He had a loose tongue and would lie with such boldness. The story of McCarthy is like performing a surgery on McCarthy without anaesthesia and leaving no blood on the blade.¹⁷ Larry describes McCarthy as the most dangerous demagogue in American history, who caused so much damage within a short period. He however came crushing down when the public came for him. Some critics may compare him with former US president Donald Trump. In his review, titled "Joseph McCarthy: An American Demagogue who Foreshadowed Trump," Robert G. Kaiser in the Washington Post describe McCarthy as two men who had a great deal in common and a gift in fabulation. They both shared a great deal of diehard supporters who stuck with them no matter how bad their reputations became.¹⁸

McCarthy is said to have had huge impact on America's foreign diplomacy at a time when that diplomacy bore heavily on the course of the history of the world, and presumably, American diplomacy might bear a different perspective today if McCarthy had never lived. According to his book, Arthur brings out clearly the history of Anti-communism.¹⁹ On the onset of 1950, McCarthy was considered to be very blank to the general public outside Wisconsin. It was unusual that Americans in their hundreds knew of his existence. On February 9th of the year 1950 he made a speech of communist infiltration into the state. The next month, a senate subcommittee launched an investigation and found no proof of any subversive activity. Moreover, many of McCarthy's democratic and republican colleagues, including President Dwight Eisenhower, disapproved of his tactics. Still, the senator continued his so-called red baiting campaign.²⁰

In 1953, at the beginning of his second term as senator, McCarthy was put in charge of the committee on government operations which allowed him to launch even more expansive investigations of the alleged communist infiltration of the federal government. In hearing after hearing, he aggressively interrogated witnesses in what many came to perceive as a blatant

¹⁷ T. Larry. *Demagogue: The life and long shadow of Senator Joe McCarthy*. (Houghton Mifflin, 2020)pp188-372

¹⁸R.G.Kaiser: *Joseph McCarthy: An American Demagogue who foreshadowed Trump*, The Washington Post, August 27, 2020

¹⁹ H. Arthur. *Joseph McCarthy: Reexamining the Life and Legacy of America's Most Hated Senator*. (Newyork, 2000.)

²⁰ Deery, Phillip. "Love, Betrayal, and the Cold War: An American Story." *American Communist History* 16, no. 1-2 (2017): 65-87

violation of their civil rights. Despite a lack of any proof of subversion, more than 2000 government employees lost their jobs as a result of McCarthy's investigations.²¹

Notably, his downfall came in 1954 when 67 members voted to censure him. In the two and a half years that remained in his life, he made a few attempts at a comeback. But when he would rise to speak, senators would drift from the chambers to the cloakroom or to do other businesses. On 28th April, 1957 he was admitted to the naval medical centre at Bethesda and on May 2, 1957 he died and was buried in Appleton, at St. Mary's Roman Catholic Church cemetery. M. Stanton Evans, in his book: "Blacklisted by history: the untold story of Senator Joe McCarthy and his fight against America's enemies," he shows that Joe McCarthy is remembered for his five year reign of terror. He was a demagogue, a bully and a liar. With intense research, Stanton unveils communist Soviet agents within the US government. He changes the understanding of McCarthy, McCartheism and the Cold War. He used a number of published government records, FBI files and presents irrefutable evidence of how communists wanted to penetrate government.²² Taaita equally suffered a political blow from 1963 to 1969 when he lost his seat as a Member of Parliament. McCarthy was a tireless worker and a genuine war hero. After rising to Senate, he was chaotic and his sudden fall gave hope that demagogues if given a rope, eventually will hang themselves. The difference is that Toweett came back to the political arena in 1969 while McCarthy did not return to the political sphere. The above review is very important as it can be used to compare and contrast the political struggles of the two leaders from different continents.

In a different examination, Isaacson examines Henry Kissinger from his early years as a persecuted Jew in Nazi Germany through his family's immigration to America, his education, and his ascent to public office as secretary of state and security advisor during the Nixon administration.²³ He also analyzes Kissinger's function as a traveling business advisor. Kissinger never accepted the liberalism, republicanism, and idealism of Europe, as Isaacson demonstrates. Instead, he demonstrates how Kissinger was drawn to conservatism due to its focus on the national interest and the balance of power. He contends that Kissinger looked to the leading

²¹ Ibid

²² E. M. Stanton. "Blacklisted by history: the untold story of Senator Joe McCarthy and his fight against America's enemies." (Washington, 2009.)

²³ W. Isaacson, *Kissinger, A biography*, (New York: Simon Schuster Paperbacks, 1992), p. 67

exponents of power politics, Metternich, Castlereagh, and Otto Von Bismarck, to whom he dedicated his PhD dissertation, *A World Restored*. He asserts that Kissinger always viewed conflicts around the world in an East-West context, necessitating the use of real politics (Realism). According to Isaacson, Kissinger's interactions with Vietnam, Cambodia, China, the Soviet Union, and Africa, particularly in Angola, Mozambique, and Zimbabwe, were all influenced by the approach. The two statesmen were instrumental in forging change within their capacities and bringing about reforms.

Moore's biography of Margaret Thatcher described her as a "iron lady"—a tough, resolute woman who took a stance in her political beliefs. Margaret served as Britain's first female prime minister from the period 1979 to 1999 exactly two decades. Margaret earned the moniker "The Iron Lady" for her political stance. Moore asserts that Margaret brought about significant change in the Great Britain by enacting constitutional amendments and limiting the influence of strong manoeuvre during a period when labour unions were on the upward trajectory.²⁴ She improved the ties between her nation and its neighbors in order to maintain peace and harmony. Before she entered politics, Margaret was a talented student, according to the author.²⁵ She was given a scholarship to attend Kasteren and Arantham Girls School in secondary school, where she was made head girl.²⁶ Margaret, according to the author, continued on to Somerville College at Oxford University. She was chosen as Oxford University's student body president. Moore explained that Thatcher's leadership at all levels impressed people due to her excellent lobbying skills and effective problem articulation. After graduating from college, she was elected to the House of Commons as the representative for Finchley. She quickly rose in the ranks of the conservative party and was later named Minister for Education in Edward Heath's administration in 1970.²⁷ The biography of Thatcher was crucial to this study since it helped to elaborate on Toweett's early years, academic accomplishments as a brilliant student like Margaret Thatcher, and most importantly his ascent to the top of the nation's political hierarchy.

²⁴ C. Moore, *Margaret Thatcher: The Authorized Biography, Volume Two: Everything she wants*, (London, 2015), p. 13.

²⁵ *Ibid*, p. 14.

²⁶ *Ibid*, p. 16.

²⁷ *Ibid*, p. 18.

Another important biography is that of Fidel Castro, a Marxist political leader who helped lead the Cuban revolution and served as president of Cuba from 1976 to 2008. Fidel Alejandro Castro Ruz was born on August 13, 1926, near Biran, in Cuba's eastern Oriente province. He was educated in private Jesuit boarding schools. Castro grew up in wealthy circumstances amid the poverty of Cuba's people. He was intellectually gifted even though he was more interested in sports and not studies. However, he enrolled into law school at the University of Havana and became immersed in politics in the political climate of the Cuban nationalism, anti-imperialism and socialism. In 1947, he became passionate about social justice and travelled to the Dominican Republic to join a force attempting to overthrow the dictator, Rafael Trujillo, even though the coup failed but never dampened his spirit.

His marriage to Mirta Diaz Balart, who was from a wealthy family in Cuba, exposed him to a wealthier lifestyle and political connections. In July 1953, Castro was apprehended and detained for 15 years, after an onslaught on the Moncada Military barracks failed. The episode encouraged an opposition to the government which consequently made Castro famous throughout Cuba. Fidel was set free in 1955, under a liberty deal with the Batista government.

In 1958, Castro along with his group, launched military campaigns throughout the key areas of Cuba, which resulted in the collapse of the government and Batista fled to Dominican Republic. Castro emerged as a national hero while Jose Miro Cardona was voted as the prime minister of Cuba, on February 16, 1959. In 1960, he signed a trade agreement to buy oil from the Soviet Union, thus establishing diplomatic relations. This decision however, began a contentious relationship between Cuba and the United States. He served as the prime minister of Cuba from 1959 to 1976, and president from 1976-2008. Additionally, he was the commander in chief from 1959-2008.²⁸ This review was important as it showed how these two different leaders emerged from two different backgrounds but managed to rise to powerful political positions in their respective countries.

In Africa, there have been some notable leaders who have been instrumental in the shaping of the continent's history. Nelson Mandela is one such leader. Peter Limb states that Nelson Mandela was born on 18th July, 1918 in Mvezo, the Transkei, and South Africa. His boyhood helped in shaping his character and the various perspectives that would be so apparent

²⁸ <http://www.the-famouspeople.com/profiles/fidel-castro> retrieved on February 22, 2016

in his later life. His own recollections and apprehension about his childhood, as related in his autobiography, gives a clear picture of how influential at one level were these former years.²⁹

He was an active member of the fight against apartheid in South Africa. From August, 1962 he was apprehended and detained for 27 years in captivity, for attempting to ouster the apartheid regime. Mandela was released in 1990 and he immediately became the first democratically elected president of South Africa in 1994. His personality and God given wisdom played a pivotal role in reducing the rift between the black and white populations. The good gesture that was portrayed by Mandela, saw him being awarded the Nobel Prize in 1993.³⁰ In 1994, he published an autobiography, *Long Walk to Freedom*, much of which he wrote secretly while in prison. From 1994-1999, Mandela worked towards bringing about transition from minority rule and apartheid to black majority rule. He retired from active politics in 1999. He formally retired from public life in June 2004 and returned to his native village in Qunu. He made the last public appearance at the world cup in South Africa in 2010 and three years later, he died at his home in Johannesburg.³¹ Nelson Mandella's struggle to end apartheid in South Africa was equally identical to Toweett's struggle to end colonial dominance in Kenya.

Another leader whose life was of significance is Haile Selassie. He was born Tafari Makonnen, on 23rd July 1892 and died on 27th August 1975. He was Ethiopia's regent from 1916 to 1930 and emperor of Ethiopia from 1930 to 1974, Haile Selassie was known to his people through so many titles such as the Conquering Lion of the tribe of Juda to 'Emperor of the nation'. His most testing moment came when the much better equipped army of the Mussolini's Italy invaded in 1935. Given the overwhelming might of the Italian army, the Ethiopian put up stern resistance and held back the Italians for longer period than expected. Nevertheless, he was deposed and forced to leave the country. However, he triumphantly returned in 1941 (with help from Great Britain). He then went on to become a prominent symbol of African independence.

Haile Selassie was the only statesman to address both the League of Nations criticising the use of chemical weapons in the invasion of his nations. Ethiopia was a charter member of the

²⁹ Peter Limb, *Nelson Mandela: A Biography* (Greenwood Press: London, 2008) p1

³⁰ Tom Lodge, *Mandela, A Critical Life* (Oxford University, New York, 2006) p116

³¹ <http://www.biography.com/people/nelson-mandela> retrieved on February 22, 2016

United Nations and Haile Selassie expanded expounded themes of multi literalism and collective security.³²

A number of Kenyans have written the biographies of politicians and other leaders in Kenya. Wanyoike³³ has written a biography of Wangu wa Makeri who was born around 1850s into the traditional Gikuyu society. It is alluded that by 1901, she was appointed as the ‘headman’ of the entire colonial period. The author outlines the Wa Makeri’s character and background, and the kind of leadership she showed her community. The work assesses the significance of her fall from power and the conflict between traditional society and the colonial political framework within which wa Makeri worked as against her own role in her downfall.

Roelker employs a biographical method in tracing the personality of Eliud Mathu. He was born in Kiambu district. He graduated from alliance high school in 1926 and studied at Fort Hare College, South Africa 1932-1934 and Balliol College, Oxford University 1939-1940. As a young man, he made his mark as a scholar and teacher not a politician. He looks at Mathu’s political career especially in the role he played in the legislative council being the first African appointed to the council. He assessed Mathu’s representation of African grievances. Mathu was representing Africans in parliament dominated by white settler representatives.³⁴ This study gives in details Toweett’s representation at the first and second Lancaster round table conference championing for the Kenya’s independence.

Bildad Kaggia was a Kenyan nationalist, freedom fighter and a politician. Two years later his father moved back to Murang’a. Kaggia schooled at santamor estate and later at the church missionary society school at kahuhia. Kaggia did very well at the exams and was selected for the amous alliance high school. Unfortunately, his father was not able to raise the school fee and kaggia had to take up a clerical job at the district commissioner’s office at Murang’a. When the Second World War broke out, Kaggia was moved to the military recruiting office. Despite hating war, Kaggia decided to join the army to seize the opportunity to travel to the Middle East. When the war office in London decided to create a unit in Britain to rehabilitate captured African soldier, Kaggia applied and got the post of company quarter sergeant, the first African to get this post. Most of the work in the army was routine and boring. During the years in the army, Kaggia

³² <http://www.biographyonline.net/politicians/african/haile-selassie.html> retrieved on July 25, 2015

³³ M. W. Wanyoike, *Wangu wa Makeri* (Nairobi: East African Educational Publishers 2002)

³⁴ J. R. Roelker, *Mathu of Kenya: A political study* (California, 1976) p.79

engaged in many correspondence courses (journalism, trade unionism and political science) which later would serve him well during his political career. His experiences in the army made him aware of the evils from racial discrimination and colonialism. In his opinion, the foreign religions in Kenya were a stepping stone to colonialism and his people had to be liberated from this as well.³⁵

He joined Jomo Kenyatta's political party using his union following to take control of its Nairobi branch in 1951 and to radicalize it. Secretly, he had also joined the central committee of the Mau Mau guerrilla movement; in 1952 he was arrested with Kenyatta and others and was imprisoned until 1959 under the emergency proclaimed by the colonial authorities. From 1959 to 1961, he was restricted under house arrest. Kaggia always found it amusing that the British considered Kenyatta the head of the Mau Mau, when it was actually Kaggia who told Kenyatta the names of the leaders.

Kaggia was elected to parliament with Kenyan independence in 1963 and made an assistant minister of education, but he clashed with Kenyatta over land policy and was removed. Kaggia defended the rights of squatters and former freedom fighters and called for cooperatives to be established on confiscated white farms. He became a leader of the backbenchers and an open critique of Kenyatta's government. He was finally forced, with Oginga Odinga, to leave and form an opposition party. Kaggia lost his seat in the next election, and in 1968 he was arrested for holding an unlicensed meeting, which led to a six-month prison term. Following his service on government commodities boards, he retired from politics in the early 1970s.³⁶

After Kenya gained independence in 1963, he represented Kandara constituency in parliament on a KANU ticket. He was one of the members of the Kenya's first independent parliament. Kaggia's work puts Kandara constituency into the picture of Kenya's first parliament after independence. Due to his socialist inclination as opposed to capitalism which Kenyatta

³⁵ <http://www.dacb.org/stories/kenya/kaggiabildad.html> retrieved on February 22, 2016

³⁶ Ibid

supported Kandara has to bear the brunt of criticism from Kenyatta's government. This went on for a long time all the way up to Kibaki's era. He died in the year 2005.³⁷

Ronald Ngala was another notable leader whose life has been recorded. Born in the coastal town of Kilifi during the colonial rule in Kenya. Ngala attended his education at Alliance High School and at Makerere College where he received a diploma in teaching. He then entered into a teaching career from 1949-1954 where he rose to the positions of headmaster at Buxton School from the period 1955-1956 and of supervisor of schools from 1957-1958.³⁸ The year 1950 was characterised by the banning of national political parties in the British colony, only regional parties were spared in some localities. As African and non-African groups were competing for the chance to influence Kenya's future, Ngala began his national career by being elected to the LegCo in 1957 to represent the Coast Province. In 1959, the Kenya national Party, a multi-racial grouping, was formed with Ngala its secretary. This party could later on face opposition from the radical members of the African community.³⁹

At the Lancaster Round Table of February 1960, Africans came together and sent a united delegation under the leadership of one Ngala. The conference was aimed at controlling Kenya's evolution to independence by the British. However, rivalries among African politicians remained. The leaders in the LegCo could then split into two parties, the Kenya African National Union (KANU) and the Kenya African Democratic Union (KADU). Ngala was chosen as treasurer of KANU, but he did not welcome the offer as it was a minor post and went over to KADU where he was elected the president of the party. Gona in his biography of Ronald Ngala outlines Ngala's role in Kenyan politics from as early as 1957-1967 when he died. Gona portrays Ngala as being shrewd in confronting his opponents. This is an illustration of the kind of people who survive in Kenyan politics.⁴⁰ This review was important as it created a lacuna to be filled by this study. Ronald Ngala worked closely with Toweett as KADU members. However, the author of Ronald Ngala's biography never mentioned Toweett.

³⁷ Kaggia, *Roots of Freedom 1921-1963: The Autobiography of Bildad Kaggia* (Nairobi: East African Publishing)

³⁸ <http://biography.yourdictionary.com/ronald-gideon-ngala> retrieved on February 22, 2016

³⁹ Ibid

⁴⁰ G. M. Gona, *A Political Biography of Ronald Ngala*, M.A. Thesis, University of Nairobi, 1990

In the elections of 1961, KANU under the able leadership of Jaramongi Oginga Odinga won the popular vote and sponsored the highest number of legislators to the Parliament. Many people in the party still regarded the independence movement leader Jomo Kenyatta as their leader even though the British held him detention. After some series of secret negotiations, the British gave KADU the opportunity to form a government with the promise that Kenyatta would be released after four months. Ngala was appointed leader of 'government business. But with the release of Kenyatta, Ngala soon was relegated to the background. Both KANU and KADU sought to win Kenyatta's approval. Ngala attempted to compromise to preserve African Unity, but he proved incompetent with matters party management, and this saw Kenyatta becoming president of KANU.

In 1962, a new constitution led to elections, KANU won the elections, and in May 1963 Kenyatta became prime minister of Kenya. Ngala was leader of the opposition, but when KADU members began crossing to KANU out of loyalty to Kenyatta, it became clear that the future of KADU slowly but surely being shuttered. In 1964, Ngala dissolved the party and joined KANU in what became a one-party state. Ngala, was rewarded by being appointed minister for cooperatives and social services in Kenyatta's government. Never again did he ever play major politics in Kenya, he is however, remembered as one of its leaders in the fight for independence.⁴¹

Aseka provides a detailed analysis of Ronald Gideon Ngala's life. Ngala was a prominent Kenyan politician. His career was marked by a realistic approach to politics and by a devotion to Kenya which allowed him to place his country's stability over his political ambition.⁴²

Atieno- Adhiambo in his work, says that Jaramogi Odinga found himself living in a colonial world dominated by colonial government. This made him seek for political and social independence. Odinga was a legislative council member by 1957 and Minister of Home Affairs in 1963. He became the first vice president of Kenya in 1964. Odinga later opposed KANU and formed the Kenya People's Union (KPU) in 1966.⁴³ He is one of the promoters of multiparty politics in Kenya.

⁴¹Ibid

⁴²E. Aseka, *Makers of Kenya's History2, Ronald Ngala* (Nairobi, 1993)

⁴³ E.S Atieno- Adhiambo, *Jaramogi Oginga Odinga* (Nairobi, 1997)

In her autobiography, Wambui Otieno looks at her life as a Kenyan female politician. She rose into prominence in 1997 when she unsuccessfully vied for the Kamukunji constituency on a National Democratic Party (NDP) ticket. In 2007 she ran for the Kajiado north parliamentary seat but lost. Alice Muthoni also ran for the Kandara seat in 2007 and was unsuccessful. Wambui's work presents a re-awakening. Wambui's work offers a re-awakening of the feminist war in contemporary Kenya.⁴⁴

Mugi⁴⁵ displays Mekatilili wa Menza as a Giriama woman leader who mobilized the Giriama to resist the British colonialists. Her inspiring story asserts the woman's place in Kenya's history and destiny. Brantley, describes Mekatilili as charismatic. She further describes her as having wanted to prevent the Giriama men from laboring for the British and warned them about being sold to slavery.⁴⁶

Wangari Maathai founded the green belt movement, a grass root environmental nongovernmental organisation which mobilised women to plant trees to prevent soil erosion. Maathai vigorously campaigned for the re-introduction of multi-party politics. In 1997, she unsuccessfully ran for the country's presidency.⁴⁷

In the book on the place of biography, Ochieng posits that each man and woman is unique and different in the society moulds him or her. He also looks at various biographies and autobiographies of Kenyans like Oginga Odinga, Koigi wa Wamwere, GG Kariuki⁴⁸ and Kiraitu Murungi. He notes that it takes time to mould a nation and these leaders should be considered essential individuals in Kenya's making. This writer provides a resourceful and detailed analysis of biographies. However, there are still many issues to be resolved. The writing of biographies among Kenyan's enigmatic heroes has come and gone and all that Kenya does is pay an expensive last respect after the leader's demise. Most of the available written biographies concentrate mainly on political history; gender politics has not been covered exhaustively. Generally, scholars have neglected biographies, yet they play a significant role in analyzing the history of a nation. Biographical studies are essential in that they are objective scholarly works

⁴⁴ Wambui Otieno, *MauMau's Daughter, A Life History*, (Colorado, 1998) p.5

⁴⁵ E. Mugi Mekatilili Wa Menza: *Woman Warrior*: (Nairobi, 2000)

⁴⁶ S.C. Brantley, *The Giriama Rising, 1914: Focus for Political Development in the Kenya Hinterland 1850-1963* PhD Dissertation, (Los Angeles, 1973.)

⁴⁷ W. Maathai *Unbowed: A memoir* Nairobi: Kenway Publishers, (Nairobi, 2008.)

⁴⁸ R. Nyambura, *G. G. Kariuki and Development of Laikipia County in Kenya*, 2013, pp 450-459

compared to autobiographies, often written from a subjective point of view.⁴⁹ This confirms Chatterji's Assertion that 'biography is history teaching by example' and no history of any community would be complete that did not contain the life record of many of the men and women who also constitute its citizenry.

Rodgers in his thesis focuses on the political biography of Toweett, where he discusses his contribution to independence in Kenya. His thesis is a detailed and extensive on the political figure's life, covering the personal background, career, ideologies, achievements and sometimes failures of Taaita Toweett. Rodgers focuses on how Toweett's early life and education moulded him for future leadership.⁵⁰ This study slightly deviates from Rodgers' study as it focuses more on the political portrait of Taaita Toweett. This study is typically a visual representation that captures the likeness of Toweett's political figure. It is also a written depiction that has provided a snapshot of Toweett's character, behavior, and style in a concise manner. As Rodgers' study to a greater extent informed this study, it is evident that the findings were totally different as the both studies focused on different issues.

⁴⁹ R. Ochieng., *Autobiography in Kenya history, 1904-2005*, (Nairobi, 1990.)

⁵⁰ K. Rodgers., "A political Biography of Taaita Toweett, 1925-2007", (MA Thesis, Egerton University, 2023)

1.8 Theoretical Framework

1.8.1 Introduction

Theories are explanatory principles used to explain the full reality of events. This study employed two theories to understand the history of Toweett. The Great Man Theory and Subaltern theories were used.

The Great Man Theory was established in the 19th century by proponents such as the Scottish historian and writer Thomas Carlyle. He put forward the idea that the world history is nothing more than a collection of biographies belonging to great men. He argues that heroes shape history through the vision of their intellect, the beauty of their art, the process of their leadership and, most important, and their divine inspiration. he explains how he sees history as having turned on the decision of heroes giving detailed analysis of the influence of several such as Shakespeare, Muhammad, Roseau, Luther and Napoleon.⁵¹ Taaita Toweett was a great man, from obscurity to being a national and even international figure. His Kalenjin community became widely known because of him

The Great Man Theory is a 19th century idea according to which History can be largely explained by the impact of great men or heroes, highly influential individuals who due to their personal charisma, intelligence, wisdom or political skill, utilised their power in a way that had a decisive historical impact.⁵² The Great Man Theory centres on two main assumptions.

- i) Great leaders are born possessing certain traits that enable them to rise and lead. They are not made.
- ii) Great leaders can rise when the need for them is great.

Those who support the theory say that leaders are born with the attributes necessary to set them apart from those around them and that their traits enable them to assume roles of authority and power. Such a supporter is an American scholar, Fredrick Adams Woods, who investigated 386 rulers in Western Europe from the 12th century to the French Revolution in the late 18th Century

⁵¹ S. Alan., "Carlyle, Freud, and the great man theory more fully considered." *Leadership* 12, no. 2 (2016): 250-260.

⁵²W. Dennis "*Leadership: The great man theory revisited.*" (London, 1996): pp.1-4

and their influence on the course of historical events. The theory implies that those in power deserve the lead because of the traits they have been endowed with.

Carlyle and contemporaries gained recognition for the theory in their time, as evidenced by such works as the *Encyclopedia Britannica 11th Edition* Published in 1911. This encyclopaedia told the story of world history through biographies of the great men that led during different historical periods.⁵³ Taaitta Arap Toweett may not have been a hero. Still, he played a significant role in Kenya's education sector, having been the Education Minister and also his role in bringing about peace and stability among the communities in the Nyanza and Rift Valley region by clearly defining the boundaries.

Not everyone however, agreed with the theory's assumptions. The prominent critic of this theory was Herbert Spencer. He was a philosopher, sociologist, biologist, and political theorist of the Victorian era. He countered the Great Man Theory as childish, primitive and scientific. He believed that leaders were products of their environment. He argued that before a great man can remake his society, that society has to make him. Despite Spencer's arguments to the contrary, the Great Man Theory remained the popular and pre-dominant theory for explaining and understanding leadership.⁵⁴

The subaltern theory emerged in 1980. The term "subaltern" in this context is an allusion to the work of Italian Marxist Antonio Gramsci. It refers to any person or group of inferior rank and station, whether because of race, class, gender, sexual orientation, ethnicity, or religion.⁵⁵ Instead, they focus on non-elite subalterns as agents of political and social change. They have been particularly interested in the discourses and rhetoric of emerging political and social movements, as against only highly visible actions like demonstrations and uprisings. In this case, Taaitta Toweett was elevated by his environment and society. The study employed the Great Man Theory to satisfy the theoretical requirements of the research.

⁵³S. Alan, "Carlyle, Freud, and the great man theory more fully considered." *Leadership* 12, no. 2 (2016): 250-260.

⁵⁴Ibid

⁵⁵P. Gyan. "Subaltern studies as postcolonial criticism." *The American historical review* 99, no. 5 (1994): 1475-1490.

1.9 Research Methodology

1.9.1 Research Design

The study's foundation was a historical research methodology. To create an appropriate description and interpretation of historical events, the design refers to a process of critical inquiry into previous occurrences. Williman defines historical research as the methodical and impartial gathering, assessment, and synthesis of data to establish facts and reach conclusions about historical events.⁵⁶ Identification of the research problem, gathering and assessing the sources, putting the information from the sources together and doing the analysis, as well as interpretation and conclusion formulation, are the four basic steps in the design. Given that the study examined Taaitta Toweett's social and political life from 1925 to 2007, this design suited the investigation. Phenomenological methodology for qualitative research is ideally suited to social sciences in general and historical studies in particular.⁵⁷ Therefore this study used qualitative research method to unearth the biography of Toweett.

The study also adopted a descriptive research design with qualitative data. Qualitative Research was largely used since the information on the survey from historical studies is not quantifiable. The study used the *ex-post facto* design in which the researcher examined the effects of a naturalistically occurring treatment after that treatment had occurred by using the voice of others. This is so since the study was a historical one.

1.10 Sampling Procedures

Purposive and snowball sampling methods were used to identify informants. Purposive sampling is a technique that allows the researcher to use cases that have the required information with respect to the objectives of the study. Cases of subjects are therefore handpicked because they are informative or possess the required characteristics. Snowball sampling is a method where initial issues with the desired characteristics are identified using purposive sampling technique. The few identified subjects name others that they know have the required characteristics until the researcher gets the number of cases required. A sample of thirty-five

⁵⁶N. Williman, *Your Research Project: Designing and planning your work*, 3rd edition (London 2011), p. 10.

⁵⁷J. W. Creswel, *Qualitative Inquiry and Research Design: Choosing among 5th editions* (London: Sage publication, 1998), P. 152.

informants knowledgeable about the study were selected. This group will include immediate family, former colleagues and friends.

1.11 Data Collection

The study employed both primary and secondary sources. Primary data included archival records obtained from Kenya National Archives in Nairobi and oral data. Oral sources were the main source of data which were obtained through in-depth interviews. It was corroborated with data from the archives. During field research, historical data was obtained from oral history based on eye witness accounts. Personal recollections were sought from individuals who have had interactions with Taitta Toweett at home and in the constituency. An interview schedule was employed to interview informants both male and female. All interview responses were tape recorded for accurate retrieval after the interview session. The interviews covered a wide range of topics related to the life and times of Toweett and his political career. The interviews covered the main areas on which the respondents were knowledgeable. Additionally, follow-up interviews were conducted for substantiation of tape-recorded information. Interviews were conducted at both the individual levels and group levels for authenticity and objectivity. English, Kiswahili and Kalenjin languages were used in the interviews as would be appropriate to the respondents. Photographs of Taitta Toweett were borrowed from his personal copies. This data was corroborated with oral history. The study used purposive and snowball sampling procedures to identify informants. Other informants were identified through snowball sampling technique. A sample of thirty-five informants from Kericho, Nakuru and Bomet Counties were interviewed. The informants from both genders were selected based on their knowledge, experience, relation and interaction with Taitta Toweett. The target population was above the minimum for a historical research. Through snowballing a number of Toweett's contemporaries elsewhere in Kenya were interviewed.

Secondary data was sought from both published and unpublished works. These comprised books, journals, newspaper cuttings, magazines, colonial documents, cabinet papers, documentaries and Toweett's writings. These documentaries were obtained from Laikipia University library, Egerton University library and the Kericho branch of Kenya National Library services.

1.12 Data Analysis and Interpretation

Thematically organized raw data was used to facilitate analysis. Theoretical reflections, documentary review and content analysis were used to analyse data. Theoretical reflections involve using the selected theoretical framework to analyse the collected data. Content analysis involves gathering and analysis of the context of text where texts represents words, phrases, paragraphs, pictures, symbols, and also ideas. Documentary review involves corroborating documentary data with oral data as a way of internal criticism. Tape recorded data was transcribed then analysed. Data analysis was based on the premises and objectives of the study.

1.13 Ethical Considerations

The authority to conduct the study was sought from the ethics and research committee and documenting at the Faculty in the University. Permission to collect the required data was sought from the National Commission for Science, Technology and Innovation (NACOSTI).

The researcher followed the ethical considerations on determining the risks involved in determining the information to disclose and how to tell it. It respected the autonomy of the people involved of the persons affected, and their choice about to know and talk about or not to know.

CHAPTER TWO

TAAITTA TOWEETT'S EARLY LIFE, AND EXPERIENCES IN PUBLIC LIFE, 1925–1957

2.1 Introduction

The colonial era in Kenya, spanning from the late 19th century to the mid-20th century, was marked by significant changes and developments. Kenya, was under the British colonial rule during the period between 1925 and 1957. It was during this period that Kenya underwent a lot of political transformations. The guerrilla war groups began violent campaigns against the British rule and the white settlers. This was also the period when there were a lot of rivalries between neighbouring communities due to the raids, counter raids and even entire blown wars. This Chapter therefore outlines the Gusii-Kipsigis crisis and the rise of Taaitta Toweett, his early childhood, Toweett and the Kipsigis traditional African Heritage, Taaitta Toweett and the African Inland Mission, his education life and his marriage life.

From a very humble background, Toweett rose to fame and became a force to reckon with in the Kenyan politics and in particular among the Kipsigis. His colonial education prepared him for the future and nurtured him to what he turned out to be. He defied all odds including the death of his mother when he was very young; and having to work extremely hard to help his father to raise his siblings and become a great leader in Kenya's history. This chapter therefore examines Taaitta Toweett's early life from the time of his birth in 1925 up to the time he returned from Britain and was appointed as Community Development Officer for Nandi District in 1957. In order to achieve that goal, the chapter, particularly examines his roots, birth, his early childhood life, primary education, secondary education, his college education and his traditional African and Christian Heritage which shaped his upbringing. Additionally, the chapter also considers his marriage to his first wife Rachel Chemibei. The chapter also focuses on Taaitta Toweett's marriage life. Particularly important, is the chapter's examination of how various aspects of his early life impacted on his career and a successful scholar in his various fields of endeavours.

2.2 Gusii-Kipsigis crisis and Taaitta Toweett's early life

History plays a very important role in enabling people trace their roots. One cannot and will always be unsettled until they get to know where they came from. As we talk about the

linguistic groups in Kenya, we are aware that each and every group had their own roots including Bantus from Congo Zaire, Nilotes from Bar-el-Ghazel just to mention a few. Barack Obama, did not find peace until he had to trace his roots which consequently took him to Kogelo in Siaya. The Kipsigis and their neighbours have a very unique history that traces way back to pre-colonial times. In the process of their interactions, they had a lot of cultural exchanges and intermarriages. To vividly understand Taaita Toweett's roots, the focus is shifted to a bloody war that existed between the Kipsigis warriors and the Purko, a sub-tribe of the Maasai community across the *Siyabei* River.

Traditionally these warriors could seek blessings from the Kipsigis council of elders. They were released with the blessings of the elders and were permitted to go for the raid since raiding formed part and parcel of their day-to-day activities. When the Kipsigis warriors raided Purko in 1886, they managed to make away with their cattle and women. Following this raid, the Kipsigis warriors became widely feared among the neighbouring communities. It was believed that their victories were associated with the close relationship that they had with their God *Cheboingolo*. According to them, God gave them knowledge and the great courage that they portrayed. As the adage goes, Pride comes before a fall, the warriors became overly proud to the extent that they one day killed the blind people and burnt down their houses just to convince their women to accept them. They did this because of their disappointment in the Purko warriors who managed to narrowly escape their wrath, this was to teach them a lifetime lesson.⁵⁸ They therefore descended on the physically challenged children and took away their mothers.

They set houses on fire, which was against the Kipsigis moral code. On their way back home with the cattle and the women captives, before they crossed the *Siyabei* River, they decided to slaughter some animals to feed the hungry women and themselves. They were then to have a drink at the *Siyabei* River to quench their thirst. As they were having their meal, they looked back to where they were coming from and realized that they were being followed by their enemies (Purko). They could see their spears shining out of the reflection from the sunset rays. They therefore decided to perform a sacrilegious act on the meat that had remained after they had fed themselves. They smeared faecal dirt on the meat to deny their enemies a meal. This was a

⁵⁸ Arap Mosonik, O.I. December 9, 2021

taboo among the Kipsigis community to waste food. As they were about to cross the river, the women stubbornly refused to proceed alleging that they wanted to wait for the Purko men.

They challenged the Kipsigis warriors to be men enough and wait to have a fight, and if they win fair and square, they would have no choice but to go with them. The Kipsigis warriors became agitated and they began to use demeaning words on the women and one of them would be heard saying “why would we wait for the Purko men as the women *korusyek*) are suggesting? Why can’t we take their ornaments (*tabaagonik* (leg ornaments) *ak raranaik* (hand bangles) and leave them to wait for their men...” They all agreed to do this and when they tried to remove ornaments, they anticipated that it would delay them. They feared that they will be found trying to remove the ornaments. They therefore decided to do a deadly evil by cutting off the feet and hands of the women to enable them remove the ornaments and left the poor women crying in pain to death. The women would be eaten alive by stray hyenas who followed the smell of fresh blood.⁵⁹

Mwanzi in his thesis posits that the Kipsigis warriors crossed the river and stopped to clean the blood off their swords, just then the other army from Purko arrived and stood on the other side wondering how they did such an atrocious act on the women. They were so angry at the Kipsigis warriors and were ready for war. However, their leader stood to stop them and asked them not to fight with people who have committed such deadly evil. He said to them, “... let us not fight them because nothing compares to the wrath that awaits them from God...” With great respect for their leader, they obeyed his orders. He then asked the other army “...who is the leader of this troop?” then they answered in unison saying “... it belongs to Arap Kisiara” Then the Purko leader, having known, Arap Kisiara denied this saying that the troop of Arap Kisiara was incapable of such a heinous crime. He wondered how they could be so cruel as to burn down houses and kill the blind, the sick and the children, contaminate the meat and now slaughter their women along the River *Siyabei* leaving them to die. Why didn’t you take them to be yours instead of killing them? He then got angry and shook his head and wiped his tear and stretched his spear at them saying ... Kipsigis troop, these women are now yours, their tears and wailing now are yours, their blood rest in your arms, this sin is no longer ours but yours. He cursed them

⁵⁹Rono O.I. June 14, 2022.

at the *Siyabei* River. The other troop did not care or feel any remorse. This action was believed to have angered their God and the consequences were great.⁶⁰

On their way home, they sang victory songs as they took home the cattle, the ornaments. When the people heard the songs, they went to receive them with joy as was the tradition. But they were shocked to see the women ornaments with stains of blood. They noted the rude reception by the troop. They were summoned by the elders for briefing but they refused to listen. Upon investigation, the leader came back unhappy because the troop became unruly. I have only brought them home because they have performed evil. These men needed to be cleansed (*kianyiny*). Many evils befell them including an attack on the cattle by snakes at the Bureti Hills. They became unruly and even organized fights among themselves and a lot of injuries were reported. The age set involved were Korongoro and Kaplelach. It was impossible to cleanse them. As per the Kipsigis tradition, before a raid, a warrior was expected to see a diviner for blessings. When they went to see their diviner Arap Koilegen who advised against going to any battle before they were cleansed. The atrocities they had done against the Purko were too wicked that only cleansing would help them.⁶¹

Soon after the troop led by Malabun Arap Makiche went for the battle of *Narachek* before they were cleansed. They sent one of them Chemwa to the elders for their blessings. They refused to listen to their religious leader. It was argued that they sent Chemwa to accompany them but would be unhurt. And if they managed to raid the cattle, they were to go back home that night. The light of day should find them home. When they went, vultures and other evil birds and animals accompanied them as a sign of bad omen. Chemwa advised them to turn back and go home. However, they refused to listen and proceeded with untold pride. They went and Chemwa accompanied them as advised by the elders. Some of them went back home but the rest proceeded. When they arrived at *Narachek*, they raided the cattle successfully. Chemwa told them about the elders' advice. However, they refused to heed to the advice. Chepsengeng, went with his people and left the proud warriors at the battle ground and they left and escaped to Ngoino. When Chemwa saw that the Arap Malabun and his warriors were adamant, together with his group he made their way back home through the Manga Valley. Malabun decided to

⁶⁰ A.H.Mwanzi, "*A history of the Kipsigis of Western Kenya 1700-1940*" (PhD. Dissertation. The Nairobi university, 1975), pp. 37-42.

⁶¹ Ibid. p. 39.

wait till morning to ‘greet’ the Kisii warriors. Screams were renting the air, but they did not really care much. The Kisii (kamama) had made a plan to team up with the Luo (*kapchematui*) warriors and round up the Kipsigis. In the morning they were surprised by the troops that surrounded them. There was no escape route. When the men went to war, a Kisii woman by the name Chepkinet threw a pot of ash on the troop and when it hit the ground, *Narachek* shook vigorously until it was misty and dark due to the rising ash from the ground. The fight ensued and they threw huge rocks and pebbles at each other. They fought the greatest fight of all time. They had no option. Arap Choboot kapchebooin and one hundred people escaped covering their heads with shields until they escaped. The rest hid under the corpses of their fallen troops. Others hid in the mud and the reeds by the river. However, the enemy found out that they were hiding under the corpses and they were killed.⁶²

The loss was so great that the Kipsigis through their leader Chesengeng Kaborok called for a great meeting with the elders. The elders blessed the people and uttered great words to the people. They asked young boys (*ng’etiik*) to marry and procreate to increase the population. Later on, it was said that the Kipsigis made peace with the Abagusii and exchanged millet with them for children. The Abagusii even gave their men to the Kipsigis to help sire children. The curse at *Siyabei* came to pass at the battle of *Narachek*.⁶³ Rono told the study that Cheelogoi Arap Maero fell a victim of this healthy relationship between the Kipsigis and the Abagusii after peace had been restored. He was exchanged for millet to the Kipsigis and that was how he found himself in Kipsigis land even though he was from Kisii. He was assimilated into the community and was taken in by a family in Bureti. He became a herd’s boy. Taaita Toweett could later be born in 1925 in the Kipsigis land, this war, therefore, illuminates the untold story of how Toweett became part of the great Kipsigis sub-nation in Kenya.⁶⁴

Kaptanui, observes that Taaita Toweett was born into the *Narachek* clan which is believed to have originated from the Gusii community. The founder of the clan was a man of Gusii origin whose name was Naroche. He is said to have gone to Kipsigis land to take refuge and was assimilated by Kap-soigoek clan. He later married a girl who had been adopted from

⁶²A.H.Mwanzi, A history of the Kipsigis of Western Kenya 1700-1940(PhD. Diss. The Nairobi university, 1975), pp. 37-42

⁶³Ibid. p. 40.

⁶⁴Rono O.I. June 17, 2022.

Terik. He further avers that many years later when the Soigoek wanted to expel him from Kipsigis land due to unspecified reasons, the girl pleaded with elders claiming that her children were related to the Kap- Soigoek. Subsequently, the *Kap-Lochng'wonet* clan sprung from the *Narachek* Clan. The clan's totem is hawk while their war division is *Ng'etunyo*.⁶⁵ Clans among the Kipsigis are families believed to have had a common origin and shared a common ancestor. The Kipsigis of Sotik were made up of several Kisii clans namely *Mabasik*, *Mataborik*, *Buguserek*, *Basweetek*, *Narachek*, *Kimeitek*, and *Kowagoi*.⁶⁶

Toweett's father was a Kisii who was assimilated into the Kipsigis community and was given a Kipsigis name Arap Chelogooi. Toweett was born with a mixture of Kipsigis and Kisii blood. His late father Mzee Chelogooi Arap Maero who died aged about 120 originally was from the Mokomoni area of North Mugirango in Kisii where he and his younger brother were seized and captured by a group of Kipsigis morans who had gone out on a cattle rustling expedition in the Kisii region. The Gusii father in the making of the Kipsigis society is well documented.⁶⁷ For a long time, there was continuing cultural exchange between the Gusii and the Kipsigis. This involved intermarriage, trade and social exchanges resulting from the context. Though the Kipsigis are highland Nilotes and the Gusii are Bantu, the two communities share a number of common words in their language which are nearly similar.

According to Kaptanui, Taaitta Toweett's early childhood was spent from 1925 in the small village called Tepesoonik (Cheborge). To him, Toweett moved with his father to Kaapkesempe near Kipkmoolwet. After two years at Kaapkesempe, they moved to Tumoi (near Sigor) in the present Chepalungu Constituency. They lived in Tumoi for about a month and they returned to Bureti and lived at Yaganek village near Kaapkesempe. After another two years the family (father, mother and sister) moved to Meturi village next to where he was born (Tepesoonik) near Litein. His mother passed on in 1934 when Toweett was only 7 years and he was raised by his father alone. He was the first born (*taita*) hence the name *Taaitta* which means

⁶⁵Kiptanui, O.I., May 20, 2022.

⁶⁶Toweett.Oral (Tradition) History of the Kipsigis (Nairobi, 1979 KLB) PP 19-20.

⁶⁷SEO H. A.Mwanzi Social. "Change Among the Kipsigis ".(Ogot B.A. od 1976) History and (Social Change in East Africa Hadithi 5, EALB Nairobi 1976)

first born, to a father who was the last born (*towel*) hence the name *Toweett*. He preferred to have his name written as Taaitta Arap (Son of) Toweett.⁶⁸

As an ordinary Kalenjin boy, he spent his childhood with the family stock. He was left to herd his father's cattle as his father tilled the land in the plantation. After the death of his mother, he had to assist his father to cater for the family. The hardships he faced after his mother's death shaped his way of life. He worked in an Indian Restaurant when he was 10 years old to enable him to take care of his siblings. His hard work drove him closer to his father, he was equally envied by his siblings and even their neighbours observed Kiprono.⁶⁹ Kiprono, further told that the full responsibility that Toweett had at his tender age played a very vital role in preparing him to get to the peak in the political arena in the country.

Any moment the young Toweett absent himself from school, he would do a humble duty of taking care of his father's livestock. Toweett, travelled long distance with their cattle looking for water and pasture, it could be estimated to be around three kilometers from Tepesoonik to Kisiara.⁷⁰ Chepochok posits that, Toweett was indeed a hardworking boy and he had totally taken the full responsibility of his family members. He could help his father in all almost all activities. His father cherished him very much because of his compliance and resoluteness in everything he was assigned. He was an early person which was very important in taking care of his day to day chores, prepare his young siblings for the day-to-day activities.⁷¹ The responsibilities that were put on Toweett at that young age, in one way or another prepared him to being a great leader whom he was in Kenya.

During these formative years, families' wealth was measured by the number of cows, goats and sheep it had. The higher the number of livestock, the higher the respect a man was accorded to in the community. It was, therefore, desirable and fashionable to always replenish herds through cattle rustling. The number of children in a family - especially boys - was equally an important consideration among the Kipsigis. This made polygamy a crucial consideration among members of this society even though Toweett's father never practiced polygamous

⁶⁸Kiptanui, O.I., May 20, 2022

⁶⁹ Kiprono, O.I., April 12, 2022

⁷⁰Chepochok, O.I., May 20, 2022.

⁷¹Ibid.

marriage. This explains why Toweett father never remarried after the demise of his wife. Consequently, he successfully took care of his three children.

Toweett's family also practiced subsistence farming. The family used traditional farming tools such as hoes and sticks to cultivate subsistence crops such as sorghum, millet, maize and bananas. Other crops included beans which were planted during the dry seasons.⁷² The livestock which the family kept provided meat, milk and hides. Among the Kipsigis, milk is highly cherished to an extent that it has cultural tags. The Kipsigis believed that milk was a traditional medicine used to cure various ailments. It was also one of the items available during the performance of rituals. Children were given cow's milk to improve their immunity and protect them from witchcraft. *Mursik* was also used as a source of food. More interesting was the fact that it was also used as a lotion and a skin softener hence a source of aesthetics.⁷³

Hunting and gathering was also part of the family's source of livelihood. Toweett and his siblings hunted giraffes, zebras, gazelles and warthogs which roamed their grazing areas.⁷⁴ Hunting was both an economic and social activity. Among the Kipsigis and the entire Kalenjin community, hunters were highly respected. Men who brought meat home were received as heroes and greatly respected. It was therefore expected that each household would be able to hunt and provide for its livelihood through hunting.⁷⁵

Young boys and girls went out for gathering activities.⁷⁶ Generally, they collected wild fruits which grew naturally in the forests and along the pathways. Such fruits had well-known medicinal value. They also collected firewood and leaves to help in ripening of bananas at home, as well as, fetched water from the rivers and streams for cooking and washing/cleaning. Alongside collecting such fruits, women and young girls also gathered traditional vegetables which were eaten together with *mursik*.⁷⁷

It is important to note that Toweett's family depended highly on honey and livestock as a source of income. Young men learned the skill of beekeeping and harvesting of honey at an early

⁷²D. R. Kandagor, *The Economic Transformation of the Tugen of Kenya*, (Nairobi: University of Nairobi, Press, 1992), p.15.

⁷³Ibid, p. 15.

⁷⁴Chebochok, O.I., May 13, 2022.

⁷⁵ Ibid, p. 16.

⁷⁶ Kiprono, O.I., June 17, 2022.

⁷⁷ Ibid, p. 17.

age. Normally, honey harvesting was done during the cold seasons or during the evenings when the bees were not active. This involved use of smoke that calmed and flushed the bees out of hives, paving way for honey harvesting.⁷⁸

2.3 Taaitta Toweett and the Kipsigis Traditional African Heritage

Tepesoonik village from where Toweett hailed from is situated in the Kipsigis land. The Kipsigis also known as Kipsigis is derived from the term *sigiisyeet* which means giving birth.⁷⁹ Notably, the Kipsigis are Nilotic ethnic group living in Kenya, and they speak Kipsigis as their native language. Traditionally, the Kipsigis kept cattle for a variety of products including milk, meat among others, they also grew a variety of crops like maize, beans, vegetables, millet and cash crops which included tea and coffee.⁸⁰

According to oral sources, the Kipsigis were governed by elders who were responsible for decision making and also settling various disputes in the land. Extreme cases that elders could not handle were being forwarded to the local chiefs who headed sub-locations. Most importantly, older men were given the responsibility of guiding young people concerning their ways of life. This was equally evident in the Toweett's childhood life. As the first born in his family, he became very responsible and guided his younger siblings very well as per the Kipsigis tradition using the tactics and skills that he also acquired from his elders and his father.⁸¹

Among the Kipsigis, family formed a very fundamental social structure and so was the age-set system which was also known as *ipinda*, which young people joined after initiation. The age-sets were Maina, Chumo, Sawe, Korongoro, Kaplelach Kimnyinge and Nyongi which are said to be cyclic from the oldest to the youngest.⁸² In fact, a number of authors have attempted to date Kipsigis age-sets. Notably, the sequence of sub-set nicknames is relatively well-established back to the previous opening of Korongoro in the nineteenth century, and most of those occurring since 1901 refer directly to known historical events, giving room for accurate assessment of the duration of sets and sub-sets in this century at least. Furthermore, oral sources have it that the minor, transitional sub-set at the end of Kimnyige was called Kiptilgarit, which

⁷⁸ Kiptanui, O.I., May 23, 2022.

⁷⁹ F. Burnette, *The Kalenjin heritage: Traditional Religious and social practices*, 1995, pp. 31-41.

⁸⁰ The Kalenjin Community of Kenya. Kenya National Museum, 2021

⁸¹ The Kalenjin Community of Kenya. Kenya National Museum, 2021,

⁸² Korir, O.I., 11 November, 2021.

meant those initiated when the railroad (garit) cut (til) between the Kipsigis land and Nandi in 1901. Lang'at observes that Kosigo, the first major sub-set of Nyongi followed shortly thereafter around 1906.⁸³

Maina also known as Mainek is argued to have been founded in 1750. The cycle then started in 1900 and ended in 1922. Chumo also known as Chumek which Toweett belonged to was founded in 1790. The first cycle was in 1924 and ended in 1945. Arguably, to a casual observer this rich heritage in Kapsoonik tradition had very little bearing on Taaitta Toweett's career and public life since his father had already accepted Christianity and allowed him to be enrolled in a mission school. However, a closer scrutiny of Toweett's life and work, go a long way in showing that traditional life had rubbed up on him. Toweett underwent traditional circumcision like any other Kipsigis boy and he belonged to chumo age-set. As a leader, Toweett employed clever use of literature, sayings and stories to drive home his argument with great ease especially in his writings. Finally, marriage was an important custom in Kipsigis society and they practiced exogamous, and that was why Toweett could not miss the pressure from his father and even his relatives for him to at least get himself a wife.⁸⁴ Toweett managed to heed to that pressure and he finally married in 1952 at the age of 27.

It is important to note that among the Kipsigis, myths formed a very crucial basis for their moral teachings. They were usually told during beer-parties. Songs were also used which were accompanied by a four or five-stringed lute (Kipugandet) and were usually sung by men. They did that to praise the beauty and gallantries of love, their great warriors, the peace that their community enjoyed and the beauty of their village.⁸⁵ Undoubtedly, this was what nurtured Toweett to be the brilliant politician and an academia in the history of Kenya.⁸⁶

⁸³R. E. Daniels, 'The extent of Age-set coordination among the Kalenjin', *A paper presented at the 25th Annual meeting of the African Studies Association*, November 7, 1982, Washington DC.

⁸⁴F. Burnette, *The Kalenjin heritage: Traditional Religious and social practices*, 1995, pp. 31-41. Cheruto, O.I., 03 October, 2021, Lang'at, OI, 11 October, 2021

⁸⁵F. Burnette, *The Kalenjin heritage: Traditional Religious and social practices*, 1995, pp. 31-41.

⁸⁶Cheruto, O.I., October 03, 2021.



PLATE 1: *Kipsigis male initiates*

Source: The-star.co.ke (online)

2.4 Taaita Toweett and the Africa Inland Mission

Grimshaw and May observes that, missionary movements had a serious effect on changing pattern of Christian adherence all over the world and more generally on the making of world history. They further argue that, mission work enhanced close encounters of peoples from a great diversity of ethnic and racial backgrounds, well ahead of the globalisation and multiculturalism of the later Twentieth century.⁸⁷ Mudenge, on his part asserts that, as some of the first great transnational organisations, missions linked communities in disparate parts of the world via travel, correspondence, print and shared institutions. According to him the Swiss

⁸⁷P. Grimshaw and A. May, "Introduction", in Grimshaw and May (eds) *missionaries, indigenous peoples and cultural exchange* (Eatbourne, 2010), p.1

Basel Mission, for example, connected workers in India, China and New Guinea.⁸⁸ This shows how AIM found itself in Kenya and later in the Kalenjin land and becoming a beacon of hope to the few Kalenjin converts including Toweett.

Ayaji in his work observes that most late nineteenth century missionaries in the continent of Africa conceived of the appropriate education as a healthy dose of the four Rs-reading, writing, Arithmetic and religion-delivered in the vernacular. The insistence on the vernacular, as opposed to the western languages like English, French, or German, grew out of the missionary desire to train a group of catechists who could communicate with the local people in the vernacular and who would not exhibit pretensions to European culture which would alienate them from the illiterate masses.⁸⁹

Zablon, in his article avers that the African Inland Mission (AIM) created a new district in the northern area of their field and designated it the Eldoret District. To him, this area comprised of all the Kalenjin speaking people. This area had received the gospel earlier apart from Keiyo, Marakwet and Pokot. He further argues that, the beginning of missionary work in Kipsigis land did not go without witnessing some resistance. Traditional African elders who felt threatened by the advancement of the white men in their land waged series of resistance.⁹⁰

Notably, the biggest influence in Taaita Toweett's life was the African Inland Mission (AIM) having been baptized and named Elisha. Christianity played a very vital role in his life because the same Church where he was baptized was the same Church that opened its doors for him for his early education. This was a privilege that only the converts were entitled to. Toweett and his father were seen as betrayers in their community for having embraced the white man's way of life, but this never slowed their spirit. Chesang, argues that when Africans in Kipsigis land began to realize that the white men meant well for them by providing formal education to them, Toweett was already a step ahead of the rest and that was what made stand out amongst his community members.⁹¹

⁸⁸S. Mudenge, *A political History of the munhumatapa c 1400-1902* (Harare, 1988), p. 34.

⁸⁹J. F. Ayaji, *Christian mission in Nigeria, 1841-1891: The making of a new Elite* (Evanstone: Northwestern University Press, 1965), p. 222.

⁹⁰J. K. Zablon, "The Growth and Development of the African Inland Mission and Africa Inland Church in Marakwet Kenya", *Africa journal of Evangelical theology*, 24.2. 2005. p. 108.

⁹¹Chesang, O.I., March 21, 2022.

Notably, the AIM was established as a “faith mission,” with a basis that resembled that of the Kenya Inland Mission or the Sudan Interior Mission. It began its ministry in Kenya in 1895 under the direction of Peter Cameron Scott. The mission was interdenominational, and was composed of many Baptists, some Methodists, Presbyterians and Anglicans. The mission was first established in Ukambani, but after a number of incidents, C. E. Hurlburt moved it to Kijabe in 1901. AIM found acceptance among the various ethnic groups in Kenya based on Christian commitment and moral standing. The Council was headed by Rev. Charles Hurlburt, president of the Pennsylvania Bible Institute, the organization which provided most of the mission's workers in its very early years.⁹²

As a result of the spread of missionaries in Kenya, the mission erected a dispensary in Kapsowar in 1933.⁹³ The establishment of a dispensary in Kapsowar was the first major contribution that the missionaries made in Baringo, this move drastically changed the development patterns in the area.⁹⁴ The AIM provided such people with an alternative route to power and status, just as others were being closed down, offered a refuge for some from the egregious aspects of domination by colonial chiefs and their colonial masters, and also furnished an opportunity for what some regarded as a more satisfying spiritual life within the Christian faith.⁹⁵ Consequently, in 1907, a station was opened at Litein and Sotik among the Kipsigis people. The Mission became independent in 1943.⁹⁶ This is the mission that brought education to the interior of Litein land, hence Taaita Toweett was fortunate to have his education at the missionary school.

It was in this respect that Chelogoii, Toweett’s father, ensured that his children enjoyed a good education. Church membership, not only provided the elite and his children with access to higher education, but also provided them with practical experience in public speaking, administration procedures and behaviour according to new social norms important skills for

⁹² J. K. Zablon, “The Growth and Development of the African Inland Mission and Africa Inland Church in Marakwet Kenya”, *Africa journal of Evangelical theology*, 24.2. 2005. p. 108.

⁹³ D. Anderson, *We Felt Like Grasshoppers*, (Leicester: Inter-varsity Press, 1994), pp. 31-38.

⁹⁴ Cf. T.G. McGee, *The Urbanization Process in the Third World: Explorations in Search of a Theory* (London, 1971); A. Portes, *Urban Latin America: the Political Conditions from Above and Below* (Austin, Texas, 1976), pp. 7–25.

⁹⁵ K. Fiedler, *The Story of Faith Missions* (Oxford: Regnum Books, 1994), pp. 253-266.

⁹⁶ Griffiths, *Our Extension in East Africa*, “The Missionary Echo of the United Methodist Church, June”, 1910, p. 123.

holding responsible positions in local governments.⁹⁷ For example, in many locations and sub-locations, leaders were recruited from men who had regularly attended mission schools for several years, and since primary education was exclusively in the hands of AIM, education and Christianity became inextricably intertwined.

2.5 Taaitta Toweett's Education Life

Colonial education policy in Kenya had a profound impact on the country's socio-economic and political landscape. The policy was designed to serve the interests of the colonial administration and the European settler community, often at the expense of the indigenous population. Early education efforts were largely driven by Christian missionaries who established the first schools. The curriculum focused on basic literacy, religious instruction, and vocational training aimed at producing a subservient labor force.⁹⁸ Sifuna and Otiende avers that Kipsigis informal education was aimed at training the child to deal with the problems of living in his/her particular environment and with the right behaviour. Essentially, this kind of education was concerned with conserving the society, maintaining its social and political integrity and passing on the skills necessary for its economic survival. According to the duo, through this type of education, the Kipsigis were able to find ways of passing their own culture or their way of life to the next generation. In fact, to Sifuna and Otiende, this system of education was effective, tangible, definite and clearly intelligible.⁹⁹ This is contrary to the view held by many Europeans. When they first came to Africa, that the African was a savage, a pagan with no history and culture to perpetuate and that he was primitive and therefore needed some sort of civilization.

Vocational education and training in Kenya started during the colonial rule when the white man was of a strong belief that Africans were not to receive the same type of education as them for example, education that would lead to university education and white-collar jobs. The white man made sure that Africans would always receive an education that would only qualify them for manual jobs. This consequently led in Africans rejecting technical and vocational

⁹⁷Kipketer, O.I., April 14, 2022.

⁹⁸ U, George., "Education and colonialism in Kenya." *History of Education Quarterly* 11, no. 3 (1971): 249-264.

⁹⁹D.N. Sifuna J.E. Otiende, *An Introductory History of Education* (Nairobi, 1994), p.129.

education training (TVET) when they needed preparation for a job, turning to it only as a last resort.¹⁰⁰

Turgut, Toweett's closest friend avers that Toweett started his primary school education in 1931 when he was only six years old. This period was characterised by the Great Economic Depression that affected the economic growth of countries globally. Many European found their ways into Africa as a possible destination for raw materials. Sotik was rich in gold and that was what attracted many Europeans to the area and the missionaries. To Turgut, Toweett joined Chepwagan primary School which was a missionary school. Turgut further posits that Toweett was the youngest child amongst his classmates and as was the norm, many would always bully small bodied pupils and in this case, he explains that Toweett was not an exemption. His young age and small body size notwithstanding, he was still very aggressive in school and was committed to his work at school.¹⁰¹ Due to his hard work and dedication both at school and Church, he attracted the attention of many including the Church clergies. Toweett became very close to the church leaders and he began to learn leadership skills from the spiritual realm, Turgut further alludes.

Toweett's intelligence and discipline earned him a place at the missionary school where he was able to access the white man's education which was cherished by many if not all. His father having known the importance of formal education, did want to get in between his son and his bright future. He was ready and willing to support his son to achieve his best unlike what other radical traditionalists would have done. Toweett's father faced a lot of criticisms from the community for having taken his son a missionary school but that never lowered his spirit. Embracing white man's way of life to many Kipsigis meant eroding their culture something that they could not allow.

Tallam, who hails from Kericho and a businessman posits that all the criticisms that surrounded Toweett's education at the missionary school notwithstanding, Toweett kept soldiering on with studies. In 1938, he sat for his national exams CPE and he did exceedingly well, only to be declared the best student nationwide. He was recognized in church as his sponsor

¹⁰⁰Z.M. Mosoti, Education and Training in Pre-colonial and Colonial eras in Kenya, *International Journal of Research in Education*, vol.8, No.1, p. 204.

¹⁰¹Turgut, O.I., April 12, 2022.

and in the entire Litein. As if luck was always following him, Toweett was sponsored by well-wishers as he proceeded to secondary school.¹⁰²

Tallam, observes that it was at the age of 14 years that Taaitta was enrolled in Kabianga Secondary School (GAS) in 1939. During this time, school going children did not pay for clothes or food as they got everything for free. The government paid for everything so as to encourage African boys to study. They used to get up at 6 a.m. and walk for 2 Kilometres to the nearby stream to wash their bodies. The water was cold from January to December. Kabianga Primary and secondary were the first schools in Kericho or Kipsigis County. The curriculum laid great emphasis on practical work and those who progressed a little taught those who were just beginning.¹⁰³

Under normal circumstances the squatters hired the services of African teachers, who were either educated but without jobs or those whose educational achievements mostly amounted for less than five years of formal education. The pupils were given only bare introduction to the three 'Rs' (Reading, Writing and Arithmetic).¹⁰⁴ Taitta Toweett was a day scholar throughout his days. He was hardworking in school. At school, his classmates noted his keenness to school work and obedience as his key traits. Chumo, his classmate observes that Toweett was a small boy, but he saw a bright future in him. He was hardworking at school. He was a clean, brilliant but very reserved: he answered most of the questions in class and hence teachers loved him.¹⁰⁵

He went to sub-A, B and Standard one (Standard 1-3 in the previous education system). As a bright student he skipped class four and proceeded to class five, six and seven. He was accepted at GAS Kabianga Boarding School at 18 years of age. He stayed there from 1939 until December 1943. It was in 1943 when he sat for the KAPE-Kenya African Primary Education equivalent to current KCPE. The last years were called substandard A and spared years were named substandard B and the third years grouping were the Standard 1 and then 2,3,4,5 and 6. In January 1944 he performed very well and received a letter to join Alliance High School, Kikuyu.

¹⁰²Tallam, O.I., April 30, 2022.

¹⁰³KNA/DC/KRC/1/15: Kericho District Annual Report 1934

¹⁰⁴T. Kanogo Squatters and Roots of Mau Mau 1905-63, p91.

¹⁰⁵Chumo O. I., April 23, 2022.

While at school he played football and was involved in other sporting activities. He was always true to his friends and straightforward in his action¹⁰⁶.

This period saw the world witnessing the outbreak of the Second World War (WWII). The Second World War was a global conflict. It involved more than thirty countries and resulted to more than fifty million military and civilian's death. It was sparked by Adolf Hitler's invasion of Poland in September 1939 an action that made Great Britain and France to declare war on Germany. The conflict pitted allied nations against the axis nations. The allied nations involved close to fifty nations-notably Britain, France, Soviet Union, China and United States of America. On the other hand, the Axis nations included mainly Germany, Italy and Japan. The war was not only fought in Europe but also all over the world where the allied and axis nations had interests. At the end of the six years' war, millions of people were homeless, the European economy collapsed and wanton destruction had accrued across the world.¹⁰⁷

United Kingdom declared war against Germany at a time when it controlled to varying degrees many crown colonies and protectorates across the world. It also maintained political ties with independent dominions as part of the British Commonwealth. The British involved these colonies and protectorates in mobilization of troops as well as production of food for soldiers. African, Indian, Caribbean and other colonial troops and personnel played crucial role in supporting the allied cause in the war. British colonies in African such as Nigeria, Kenya, Gold Coast (Now Ghana), Zimbabwe, Sierra Leone and Gambia served as staging posts and military bases during the war. The British territories contributed both manpower and other materials to allied forces. Kenya for example, contributed a significant number of soldiers to fight alongside the British army. The soldiers served in Madagascar and Burma against Japanese.¹⁰⁸ The Kenyan colony produced cereals particularly maize and wheat in a bid to meet the war's food demands. Although some of the Kenya's white settlers enlisted in the war, a large number remained in

¹⁰⁶Turgut O.I., April 12, 2022.

¹⁰⁷ Marx Hastings, *Inferno: The World at War, 1939-1945* (New York, Knopf, 2011), pp. 20-31.

¹⁰⁸ Ashley Jackson; *The British Empire and the Second World War* (London: Hambledon Continuum, 2006), pp. 183-186.

their farms. The colonial government emphasised cultivation of grains particularly wheat and maize to meet the cereal needs during the war.¹⁰⁹

The political space in Kenya was greatly affected with the impact of the war. Kiptanui argues that during that period he was still a young boy but his father narrated to them the story of how ex-soldiers actively participated in the war in support of their colonial masters. According to him, this move prompted the nationalist spirit in most of the Kenya's leaders like Jomo Kenyatta, Dedan Kimathi and later on Taaitta Toweett. The fact that African soldiers participated in the war and witnessed their masters dying just like other black people were boosted the morale to fight for independence. This period was an awakening period in Kenya and Africa at large.¹¹⁰

After the war in 1946, quest for self-rule in Kenya gained momentum. Most of the African leaders began to fight for independence. The country began witnessing a series of political developments and later other uprisings like the Mau Mau was witnessed in 1952 as Kenyan leaders were fighting to gain back their lost lands. These developments played a key role in the young Toweett's life even as he was growing up in a country that was dominated by colonial masters who alienated most of the fertile lands in the country. Toweett grew up a bitter citizen based on how Kenyans were suffering after their lands had been alienated.¹¹¹

From the scores that Toweett attained, it was evident that he was very bright and the best in his school. The subjects taught to the children were indicative of the kind of education offered to Africans by the colonial government. It equipped the learner with the basic skills in History, Geography, Nature, Mathematics, Agriculture, Hygiene, and Manual Skills. He had received the highest total marks in the 1943 KAPE results in Kenya. He later joined Alliance High School in Kikuyu. In those days one was admitted to Alliance for Protestants or Mang'u for Catholics. Though his father and mother never went to school, Taaitta Toweett saw his father as a wise and determined man who wanted the best for his family. A man determined to educate his son and entire family, this is a trait he learned from his father. While at Alliance High School they schooled with Kitili Mwendwa in 1944 and 1945. They were in form one together. He was in 1B and Taaitta Toweett was in 1A. At the end of 1945, they sat for the Kenya Junior Secondary

¹⁰⁹ Simon S. S. Kenyanchui, 'European Settlers Agriculture' in W. R Ochieng and R. M Maxon (eds) *An Economic History of Kenya* (Nairobi: East African Publishers, 1992), p. 17.

¹¹⁰ Kiptanui, OI, May 23, 2022.

¹¹¹ KNA/BY/60/9: Ministry of Health, African Inland Mission-Sotik, p. 2; Kiptanui, O.I., May 23, 2022

Examination in December and went home for Christmas and the New Year 1946. In 1946 he got a letter from the school which stated that he had passed KJSE and had been accepted to go to form III and he did well to Form Four in 1947 in the Cambridge School Certificate.

In 1948/49 Taaita Toweett was admitted to Makerere College Uganda to study literature. Makerere was the only institution of higher learning in those days in the English-Speaking Countries or territories. Makerere University is without a doubt Uganda's largest and oldest institution of higher learning, it was first established as a Technical School in 1922. Makerere was the place for the elites in Africa especially the post-independence leaders like Milton Obote, Julius Nyerere, Mwai Kibaki among others. Years after Uganda had obtained her independence, Makerere was with doubt a focal point for the literary activity that was central to African nationalist culture. It is observed that many prominent writers like Ngungi wa Thiongo, John Ruganda among others were at Makerere university at one point in their writing and academic careers.¹¹²

While at Makerere, there were students from Kenya, Uganda, Tanganyika, Zanzibar and Northern Rhodesia, Southern Rhodesia among others. The English-Speaking States were territories under the direct and indirect rule of Britain. Form V and VI in 1947 was only offered at Makerere College thus was as for the Britain Higher Learning. It meant that two years after the general certificate of education which in those days used to be called Form4 (IV). Kenya had to assume British education curriculum. This was reformed to as Higher Studies. After completing these, students sat for examination of Higher Studies Certificate (HLSC). Higher learning in 1948 meant the British syllabus for form 5 and 6 which were reformed to later as the "A"level Courses. Makerere was not a university at that time but was a college of higher studies. Higher studies mean all studies which are done by BA or BSC students. Higher studies in 1945 until about 1952 was an institution of learning which some selected students from East and Central Africa attended. After a student completed four years of secondary education (in accordance with the then English system of school) he was obliged to sit for a Makerere competitive entrance (or admissions) examination.

¹¹²J. Namakula, "Full List: Makerere University now ranked eighth best in Africa". *Education News Uganda*. Kapala, Uganda. Retrieved 30 January 2022.

It is worth noting that the colonial government in the past Africa had established three systems or approaches of learning and teaching. Education was racial hosted with white people (colonisers) establishing schools for their children. Only the white children were allowed into the white people's schools; for example, the Prince of Wales School, now named Nairobi School, was for whites only. Then there were schools for Asian children. Thirdly, there were government-established and governed schools for the children of the Natives. They were for four years' duration first, later they were made to be six years' duration. Later on, they were made to give education for eight years. That is, Sub-standards A, Sub-standard B, Standard 1 to 6.¹¹³

Taaitta Toweett was among the Kenyans to be admitted at Makerere College. In 1948 Makerere was admitting students who completed form I to IV the General Certificate of Education (GCE) but earlier before 1942, Makerere used to admit students after form II who made to form III and form IV work in Makerere after which they went into professional classes which existed in Makerere then. Taaitta Toweett and William Martin Kimutai were the first two students from Kericho district to be accepted as qualified Makerere students in 1948 and January 1949 respectively. Taaitta Toweett while at Makerere College founded the Makerere Philosophical Society in 1949. He was the first Chairman or president for one year and left after completing his studies. In 1949, while at Makerere, Taaitta Toweett loved reading widely due to his curiosity. One of his favourite books were-Tom Paine's, *The Age of Reason*. While at Makerere he contributed in *East African Standard* by writing letters to the editor. He first published a letter to the editor of *East African Standard* in 1945 while he was a form two student at Alliance High School.¹¹⁴

While at Makerere College he studied English, Geography, Sociology and Literature. Due to his hard work in school, he qualified for admission into trading diploma course in the same institution. However, he declined to do a teacher one-year course. The reason for this was that there few teachers and teachers during that time taught all subjects in one class of about 25 students per year. He therefore left Makerere College without any professional diploma or certificate.¹¹⁵

¹¹³See also J. G. Peristiany, *The social institutions of the Kipsigis* (London, Reotledge and Kegan Paul),

¹¹⁴Who is who in Kenya 1982-1983, *Africa Boook Services*, (Youth Magazine Publication Of Africa Book Service1983.) p. 83.

¹¹⁵Chumo, O.I., April 23, 2022.

At Makerere College, Taaitta Toweett met and interacted with other key figures like Mwai Kibaki who later became the third president of the Republic of Kenya. Interacting with Mwai Kibaki shaped the political history of Toweett as Kibaki was already developing lots of interest in politics even though he was still a student. After Makerere College, Toweett decided to become a social worker where joined Kabete School of Administration, and trained as a social welfare worker upon finishing his course in Kabete Jeans School and seeking a job for a short time. In 1955 he was awarded a scholarship by the Kipsigis county council to join South Devon Technical College in Torquay Germany. In there, he pursued a diploma course in public and social administration. As a scholar, his studies never ended at once. After the completion of his studies at Devon Technical College, he proceeded and obtained a Bachelor of Arts degree in English from Heratun University of South Africa, and by 1956, he graduated with his bachelor's degree in English Literature.¹¹⁶

¹¹⁶Obituary - DR. Taaitta Arap Toweett" by Leo Odera Omolo, www.jaluo.com

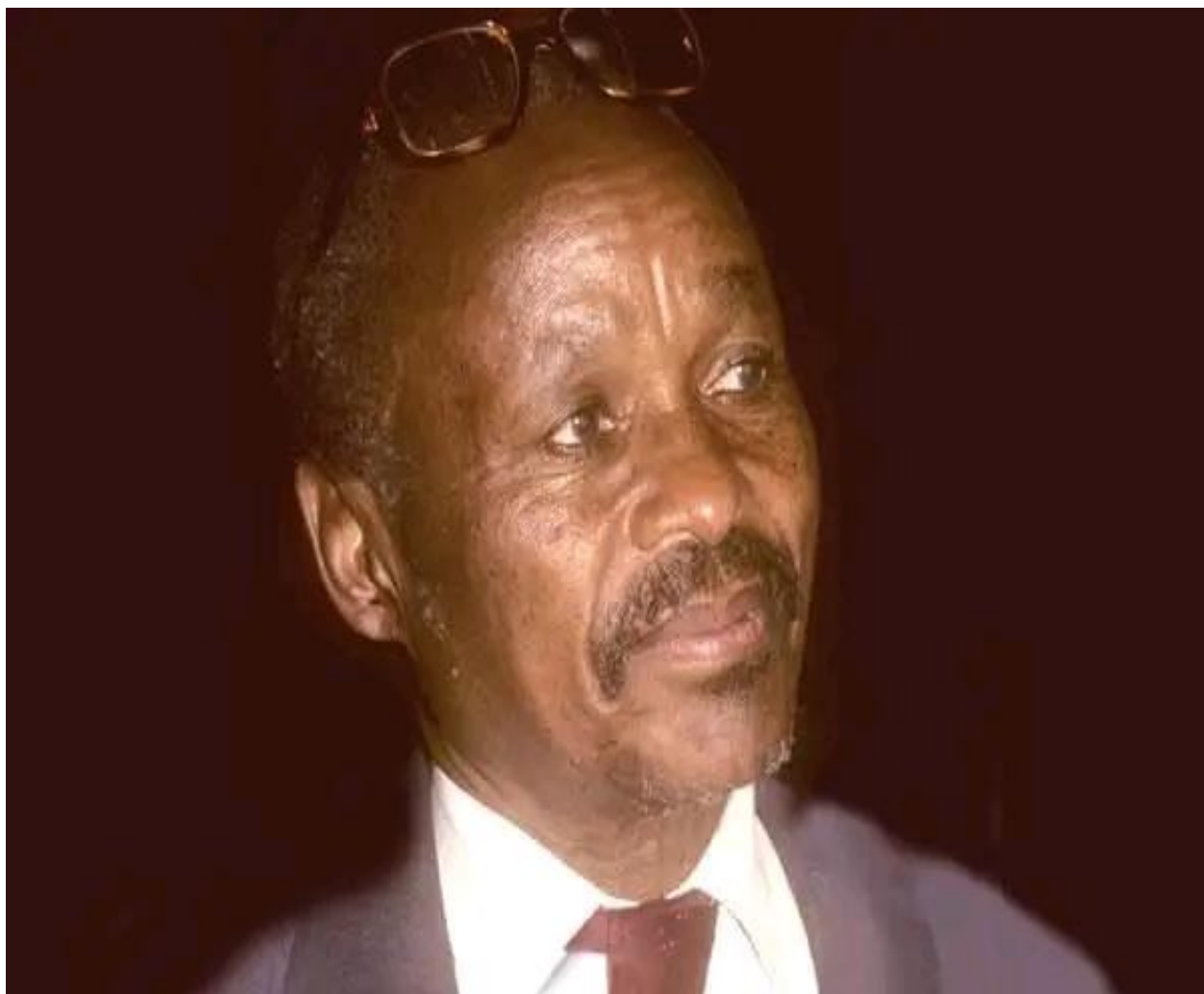


PLATE 2: Toweett's Portrait

Source: Toweett's Family Album, 2000

2.6 Marriage and Family life

Taaitta Toweett married from within the Kipsigis community; he was only twenty-seven years of age at the prime of his youth. Kowon, observes that Toweett had a small well-built body; his features were coming to maturity. His face was tender, smooth and round. He was slim and of a small height. His skin was dark and handsome. His eyes were bright, communicative and appealing.¹¹⁷

Toweett met his first wife in 1952 Rachael Chemibei while he worked as a Community Development Officer in Kericho.¹¹⁸ This was based in Kipsigis Cultural practices founded on the fact that the basic unit was the family to form a homestead. A homestead comprised of a husband, wife or wives and unmarried children. It is worth noting that marriage among the Kipsigis was much respected. A person of his stature had to follow the customs. Amongst such a people as the Kipsigis there are special reasons why marriage is of more than ordinary importance.

Toweett later married another young beautiful girl called Elizabeth with whom they lived at his Sotik farm. He also bought a farm at Kokwet in the Londiani area where he became the first black farmer among the White settlers. He later married his third first wife Elizabeth from Nandi and eventually married Anne (Mama Nigeria) from Sabaot or Sebei whom he settled in Ngomwet farm in Keleges near Awasi -Muhoroni area. His first wife Rachel died a couple of years ago and was buried at his first home near Kericho T.T.C. the second wife Rachel was buried at his Sotik farm which is located next to the KCC milk plant. The veteran politician had a total of 32 children and had homes in Kericho town, Kamirai near Kaplong, Sotik, Chomosot, Ngomwet and near Ngata farm in Nakuru before finally establishing another home at Darajani near Nakuru town.¹¹⁹

Mibei, observed as it is in Burnette's book *The Kalenjin Heritage*, the Kipsigis believe not only in the immortality of the spirit, but in its reincarnation in the family and the importance of the family as established by marriage. When a child is born a spirit of a deceased relative enters it, usually from the father's clan, but not always; usually the new-comer retains the sex of the spirit, but again not always. This spirit comes voluntarily, nay desires to come; although in

¹¹⁷Kowon, O.I., March 23, 2022.

¹¹⁸Ibid

¹¹⁹Chumo, O.I., April 23, 2022.

speaking of the ceremony at which it is ascertained which spirit has come, they use the word " *kuur* " which means to "call" as if they decided on the spirit and called it. The child usually had the nature of the spirit, for instance has such a character as the spirit had when previously incarnated in human bodily -form. Grandfather, grandmother, father's brother or sister are those who most commonly come. It is the urgent desire of every spirit, whether embodied or not for instance, of every person alive or dead, to return again to earth, and therefore it is the greatest disaster to die childless (*chemukto*).¹²⁰

Mibei, a member of Toweett's age-set avers that he could not emphasize too strongly, therefore, that amongst the Kipsigis group of tribes (Nandi, Keiyo, etc.) the family is of very great importance. It is natural that the family should be highly developed amongst them, for they do not live in villages, but each married couple has its own house often far from any others; in fact, they dislike being close together. Near the house is often the "Singiroinet" house where the elder children and young unmarried men sleep. The parents and children therefore are much thrown together being thus somewhat isolated from the rest of the community, except when in the field or at ceremonies. It is there that the (children's characters are formed, and they learn from parents or other children all they know before they go to the initiation at the age of, say, 15-17. Further, civil Government used (before the advent of British rule) to be based on the. "Kokwet," the social unit consisting of families living within reasonable distance of one another, say a couple of miles, irrespective of clan.¹²¹

¹²⁰F. Burnette, *The Kalenjin heritage: Traditional Religious and social practices*, 1995, pp. 31-41. Mibei, O.I, June 30, 2022.

¹²¹Mibei, O.I, June 30, 2022.



PLATE 3: Taaita Toweett (black pant) his two wives and friends, 1987

Source: Toweett's Family Album

2.7 Conclusion

The goal of the chapter was to look at Taaita Toweett's early life and how it affected his professional life later on. It revealed a strong relationship between a few elements of Taaita Toweett's early upbringing and his work as a minister and member of parliament. In particular, the chapter demonstrated how Toweett's early experiences and events left a lasting impression on his mind that would aid, direct, and mold his future life. Toweett's subsequent life was significantly impacted by the African Inland Mission, among other things. Not only did the church have a significant influence on Toweett's destiny, but traditional African heritage should also be acknowledged.

The early education of Taaita Toweett, which he received at the mission school in spite of all the odds in his village, was also the subject of this chapter. The chapter described how Toweett's academic path was greatly bolstered by the mission school, as seen by his intellectual accomplishments later on. This part also covered his secondary studies at Kabianga and later

Alliance. Admission to the aforementioned esteemed schools was restricted to exceptionally talented students. The readers are left with little choice but to conclude that Toweett was exceptionally intelligent. Later, his brilliance got him accepted to Makerere College, where he studied English language. The chapter goes on to discuss his marriage, his professional experiences, and how his employment exposed him to public spaces.

This chapter also included Taaita Toweett's early education, which he obtained at the mission school in spite of all the obstacles in his village. The chapter explained how Toweett's scholastic trajectory was significantly enhanced by the mission school, as seen by his subsequent intellectual achievements. His secondary education at Kabianga and subsequently Alliance was also addressed in this section. Only extraordinarily gifted kids were admitted to the aforementioned prestigious schools. There is no choice for the readers except to assume that Toweett was extremely bright. Eventually, Makerere College approved him to study English language because of his talent. The chapter continues with his professional experiences, marriage, and his exposure to public spaces through his job.

CHAPTER THREE

TAAITTA TOWEETT'S CONTRIBUTIONS IN PUBLIC SPACE, 1957–1979.

3.1 Introduction

The period starting from 1957 was a very imperative phase in Kenya's history. It is a period that Kenya was in the process of gaining independence. In 1960, Britain announced the plan to get Kenya ready for majority African rule. Political leaders began to form parties in preparation for the independence. After independence, Kenyan leaders emerged and began their journey towards economic development. This chapter therefore tackles Toweett's entry into politics, his colonial ministerial dockets, Toweett and the historical merger between KANU and KADU, Toweett and the struggle for independence, Toweett in the political cold and Toweett as the Minister for Education.

The years 1957 to late 1970s were some of the most productive years in the life of Taaitta Arap Toweett. This is the period within which he had the chance to serve in the public space in several capacities. Taaitta Toweett made numerous contributions that went a long way in promoting his popularity. This chapter sets out to examine Taaitta Toweett's early public life. The Chapter also examines Taaitta Toweett's work as a Community Development Officer in Nandi District, broadcaster with Voice of Kenya in Kisumu and a magazine editor as well as his entry into politics in 1958. The period covered in this chapter spans from 1957 to 1979. The chapter equally focusses on the ministerial positions that Taaitta Toweett held in his political career. The most important ministry being the ministry of education which he held for a straight ten years a record that is yet to be broken by any minister in the contemporary Kenya. The various reforms that he initiated including the introduction of President Award in 1974, the controversial debate that existed between him and the then minister for finance Mwai Kibaki concerning Helb loans for university students. The chapter also examines the merger of the two major political parties in Kenya in 1964 and how that unprecedented merger affected Taaitta Toweett's political career.

3.2 Toweett's Work Experience

Toweett explored the public sphere in various fields of endeavours. After graduating from Devon South Technical College in 1956 with his BA (English Literature), Toweett was

lucky to be appointed by the Europeans in Kenya to work as a Community Development Officer (CDO) in Nandi district. This made him to be the first African Community Development officer to be employed in Kenya by the Europeans.¹²² Toweett's commitment and dedication in his work earned a series of promotions. He was a problem solver and through this, he earned respect from his employers, his workmates and most importantly, the people he served in various capacities.

Notably, Toweett, was a go getter and based on the kind of life he had as a young boy after the demise of his mother, he could do anything and everything humanly possible to earn a living and provide for his family. He did not rely on one job, as a CDO in Nandi he also spent his time to work as an editor of monthly magazine of Kipsigis community called *Ngalekab Kipsigis*. The magazine majorly dealt specifically with the developments amongst the Kipsigis community, agriculture and on how to undertake farming in the region. It also focused on matters of education and encouraging young people to study. Kiplagat, who hails in Bomet but a resident of Litein observes that Toweett even worked as a broadcaster with the Voice of Kenya (VOK) in Kisumu African service. According to Kiplagat, this clearly indicated that Toweett was not limited to any job and that served as a good example to the youths of his era that there is no need of choosing a job based on area of specialization.¹²³ He became very popular because of his job-hunting mission, Kiplagat further avers.

As a CDO Toweett interacted with Europeans and his fellow Africans elites, this largely elevated his social and leadership skills. He learnt various techniques used by the colonial masters to control and run the government of Kenya from the grass root administration all the way to the national levels. As an employee of the Europeans, he could keenly and swiftly learn the white man's politics, as the say goes, if you cannot beat them, join them. After realizing the kind of enslavement that Africans were going through in their own land, especially in tea plantations and in this case Kericho, he developed an interest to contest for an elective position. According to Toweett, being in Parliament was the only possible way to fight for the rights of the enslaved Africans.¹²⁴

¹²²Mibei, O.I., June 30, 2022.

¹²³Kiplagat, O.I., March 12, 2022

¹²⁴Cherono, O.I., March 25, 2022.

3.3 Taaitta Toweett's Entry into Politics

As mentioned earlier, Taaitta Toweett after leaving College in 1956 an untrained Social Worker and later a Social Welfare Worker or Community Development officer in Machakos, Murang'a and later Nandi district. He was then later employed as a Community Development Officer by the then Kipsigis African District Council (ADC) the old Kericho for instance before Bomet and Bureti Districts came into existence as Districts. Then the ADC was run by the District Commissioner (DC) who was the chairman. His appointment as CDO of social welfare was a creator of the DCO by Colonial District Commissioner by the name Mr. Swan. While at Kericho his job description included: Sports officer, a district information officer, water development officer and a vernacular newspaper editor.¹²⁵ Taaitta Toweett has never felt inadequate in any particular area. He continued with his private reading, which he spent a great deal of his time doing, seems to make up for the education he loved but lacked resources. His love for education and reading is evident part of his lifestyle-led him to looking for scholarship which he obtained in 1953-1957 for an advanced Diploma in Public Administration course in the UK from the Kipsigis County Council. He returned from the UK in 1958. Clearly Taaitta Toweett may not be a text book intellectual but is valued heavily on his intelligence. Most of his ideas were based on common sense. He formulated his ideas through discussions and spent most of his time identifying problems, modifying them and getting solutions.¹²⁶

During the 1950s Kenya's overriding aim was to attain independence. The period saw an outbreak of scattered pockets of violence and the following year the Mau Mau began a campaign of violence against Europeans. The period was significant in defining the direction that Kenya's struggle for liberation would take. Since the month of May of that year, there had been reports of thirty-seven murders in the Kipsigis reserves and almost daily of panga slashing, house burning and cattle maiming. European and Asian leaders were making increasingly fearful demands for action by the government. Political activists in various parts of the Rift Valley went in or out to campaign to recruit any Kipsigis in the province who had not taken oath. In the light of increasing reports of freed oath taking and intimidation, the government called upon the Kenya African Union (KAU) to temper the violence. KAU leaders consequently visited many areas including Nakuru, Gilgil, Kericho and Sotik where meetings at which Kenyatta and other KAU leaders addressed the people were held. Even before the State of Emergency was declared, the

¹²⁵Obituary - DR. Taaitta Araap Toweett" by Leo Odera Omolo, www.jaluo.com.

¹²⁶Obituary - DR. Taaitta Araap Toweett" by Leo Odera Omolo, www.jaluo.com.

Nakuru, Naivasha and Kericho districts were singled out as special districts and enhanced powers given to warrant the declaration of a curfew in the areas.¹²⁷

In 1957 Toweett contested for the Southern Nyanza seat in the Colonial Legislative Council. He used to traverse the vast rough terrain in the region using a motorbike as his mode of transport. He regularly carried me with him wherever he went so that I could act as his interpreter of Kiswahili-Dholuo or Kiswahili-Kegusii vernaculars as he went to campaign vigorously in the old larger South-Nyanza region. He was contesting the Southern Nyanza seat against the late Orinda Siboor, Lawrence Gerald Oguda, George Joseph Bonga, John Kabaso. Although he was the most enlightened and highly educated the former primary school teacher Oguda triumphed due to numerity of the Luo votes followed by Kebaso, Bonga, Toweett and Orinda Siboor. Other winners of that personnel graduated voting system were A. O. Odinga (Central Nyanza) Henry Masinde Muliro (North Nyanza) Daniel T Moi (Rift Valley) Benard Mate (Central Province) James Nzau Mumi (Ukambani) and Ronald Gedion Ngala (Coast Province).¹²⁸

The eight African elected members of LegCo immediately demanded for abolition of “Littleton Plan” and agitated for increased African representation in the Colonial LegCo which was then dominated by the White Settlers, ex-officio MLCs, Asians and Arabs. The following year in June the new Colonial Secretary Mr. Allan Lenox Boyd succumbed to the native demand and increased the number of African MLCs from original 8 to 14. Toweett stood for election in the Southern electoral area which then covered Kericho and part of Narok districts and won on June 16, 1958. Taaitta Toweett worked as a Community Development Officer between 1950 - 1957 and therefore he was a parliamentarian in 1958 onwards. Kiprotich, Toweett’s younger brother asserts that Taaitta Toweett's interest in politics was in his blood after he left Alliance High School and went to Makerere and as he was working as a CDO. He further nostalgically remembered how Toweett used to traverse the Rift Valley and South Rift. According to him, he was able to see and listen to many problems from the locals especially in land issues. Toweett

¹²⁷E. S. Atieno-Odhiambo. "The production of history in Kenya: The Mau Mau debate." *Canadian Journal of African Studies/Revue canadienne des études africaines* 25, no. 2 (1991): 300-307.

¹²⁸Mibei, O.I., April 24, 2022.

became a messenger one term from the generation by sending him to deliver letters to our first black MP. Hon. Mathew to represent Kipsigis land issues in Kericho.¹²⁹

Toweett won the election along with Francis J Khamisi (Mombasa) J.J Nyagah (Central Province) Justus Kondit Ole Tupis (Central Rift), David Ngati Mumo (Machakos) and Dr. Julius Gikonyo Kiano (Central province) Despite of his most illustrious academic achievements Toweett whom I have known as a bookworm displayed no sign of arrogance that usually accompanying other people of his social status in the society. He remained simple and humble and clean hearted man. In the 1960-1961 Toweett formed what was Christened Kalenjin Political Alliance Party which later become allied to KADU. Kimuge, Toweett's personal assistant told the study that he served Toweett briefly as a personal assistant and composer of Kipsigis entertainment songs in his praise during the 1961 snap election which pitted KADU against KANU. This time Toweett stood against Mista Mista Araap Korir (KANU) and the late Barmalel Tamason (Independent).¹³⁰

According to Kimuge, Toweett won with the record majority of votes of 58,491 to represent the entire Kipsigis community in the LegCo. KANU won more seats in the LegCo, but its leaders the late Samuel Gichuru, Jaramogi Oginga Odinga and Tom Mboya who were invited to take part in a newly formed government with Governor of Kenya Sir Patrick Muir Renson flatly refused to participate in the government on condition that Mzee Jomo Kenyatta and other nationalist who were then languishing in colonial jails and restriction camps in Northern Kenya were unconditionally released. Ngala, Moi, Muliro and Toweett accepted the invitation and formed minority transitional government and were made ministers.¹³¹

In the early 1958, days when Taaitta Toweett first lived in Nairobi with other colleague politicians of that time like Musa Amalemba, Argwings Kudehe, CN Muchiwe, Gikonyo, Tom Mbotela, Francis Khamisi and others, used to attend political meetings in the Desai Memorial

¹²⁹Yegon, O.I., May 13, 2022.

¹³⁰ Ibid.

¹³¹ Kimuge, O.I., May 23, 2022. KNA/KC/016/Kericho times, 1964, p.23.

Hall. During the time all heads of government department became ex-official in the legislature.¹³²

Soon after independence Toweett shocked the nation when he suddenly resigned from otherwise then safe Buret Constituency seat. This happened when KADU leaders Ngala, Moi and Muliro resolved to dissolve the opposition party in the interest of national unity and joined hands with KANU. Toweett thought otherwise. He went ahead to consult and sought confirmation of the electorate if he would switch to KANU by abandoning KADU a party whose members had voted him into parliament in 1963.¹³³ He resigned in huff blaming his colleagues in KADU for killing democracy in Kenya.

The attainment Kenya's independence in 1963 was without a doubt a historic moment; and with it, the all-important responsibility to chart Kenya's post-independence future was thrust upon the new leadership. There were hopes that the distribution of resources would no longer be skewed like in colonial times and that resources like land would be redistributed to redress the multitudes of Kenyans who had long suffered under the impoverishing and dehumanising yoke of colonialism. There were various weighty decisions to be made by the leadership, and especially essential economic decisions that would hugely impact on the economic standing of the Kenyan peasants and working class. Kenya being primarily an agricultural country, agriculture, right from independence, was regarded as the crucial springboard for Kenya's economic, industrial and social growth. The clamour, for independence had hoped to drive all white men out and Africanization had been a key and emotive political slogan in the tumult before independence as well as a key promise Kenyatta had made to the poor masses. However, soon after independence, Kenyatta encouraged the white settlers to remain in the country and develop agriculture.¹³⁴ Kenyatta publicly confirmed this when opening the Elgeyo-Marakwet county show at Kamariny on January 10th, 1964, he said "I love the soil, you are my friends. The soil has knit us together...it is our greatest investment...my theme today is, return to the

¹³² KNA/KC/016: Kericho times, 1964, p.23.

¹³³ Ibid. p.24

¹³⁴ W. R. Ochieng. "Structural and political changes" in B. A. Ogot and W.R. Ochieng. *Decolonization and Independence in Kenya, 1940-93*. London: East African Publishers. pp. 87-88.

soil...my government is strongly in support of whatever race, and my government will do anything possible to help farmers with loans so that they can develop their farms”.¹³⁵

3.4 Toweett and the Colonial Ministerial Dockets

With a lot of successes emerging from the series of conferences held at Lancaster, it was undoubtedly Toweett had proven to be a great and capable leader based on his fearless engagements.¹³⁶ The kind of solidarity that African leaders showed at the conference notwithstanding, their differences in the AEMO and CEMO was still witnessed amongst themselves.¹³⁷ Toweett strongly supported the recommendations which were reached at in the conference and the proposals from Macleod, however, another faction led by Tom Mboya were not comfortable with the proposals and it as an half way journey to accomplish the demands that they were advocating for as Africans.¹³⁸

In 1961, Eliash Jones G who was the secretary of the Kenya Colony on a temporary, came up with proposals to appoint the Africans ministers.¹³⁹ African leaders representing Kenya at the Lancaster conference questioned the intentions of Jones because this was not mentioned in Macleod proposals. Macleod proposal was very categorical that council of African ministers will be formed after 1961 elections.¹⁴⁰ African leaders held a meeting to forge the way forward and in that meeting they warned Jones of appointing the minister. Taaitta Toweett and his team on the other hand were very comfortable with Jone’s decision and were ready to take the ministerial seat, as they were guided by the proposal.¹⁴¹ Ideological differences between Kenya Independent Movement (KIM) and the Kenya National Party (KNP) re-emerged; where members of KIM accepted to have a discussion with the Kenyan governor sir Patrick Renison.¹⁴² Ronald Ngala

¹³⁵ A. Cullen. (ed). Harambee! The Prime Minister of Kenyan Speeches 1963-1964 from the Attainment of Internal Self Government to the Threshold of the Kenya Republic. Nairobi: Oxford University Press, 1964, p. 19.

¹³⁶Kibor, O.I., April 22, 2022.

¹³⁷Ibid.

¹³⁸Barchok, O.I., April 23, 2022.

¹³⁹KNA DE/3/6/756, The National Assembly, *Official Report*, Volume XX (part 1), First Session, Tue, 28th 1960.

¹⁴⁰Ibid, Section 19.

¹⁴¹Ibid, Section, 53.

¹⁴²Ibid, Section 20.

was appointed minister for social welfare and Kiano on the other hand was appointed minister of commerce and industrialization.¹⁴³

Taaita Toweett was appointed Assistant Minister for agriculture as an assistant minister; he was chosen to be part of the council of ministers.¹⁴⁴ The continuous request made by African elected leaders for the release of Kenyatta who was then imprisoned in Lodwar was declined by the then Governor Sir Patrick. Notably, Kenyatta was key leader who was seen as liberator of Kenyans and he was imprisoned in Lodwar by the colonial Government alongside other leaders including Achieng Oneko, Bildad Kagia, Paul Ngei among others. Toweett and elected ministers were united on one front which was to ensure that Kenyatta and other leaders were released.¹⁴⁵

The various appointments of Africans into the above ministerial positions were not welcomed by most Africans and many other leaders who were against LegCo ideologies.¹⁴⁶ The main focus was to ensure that Jomo Kenyatta was released from prison before they could accept those ministerial positions which according to them was to shift their attention. Toweett led team accepted the appointments as ministers after along deliberations. These positions were however, allowed to serve for a short period of time.¹⁴⁷ The appointed ministers finally agreed to serve as they waited for the implementation of the Lancaster House Conference recommendations but not as per the proposals of Lennox Boyd which Africans hated the most.¹⁴⁸

These ministerial positions that African leaders served in acted as a training ground where they could learn from Asians and Europeans on various managerial skills.¹⁴⁹ The council of ministers Were well aware that their appointments as ministers was a milestone towards the achievements of self-rule in Kenya, which was going to give them a good platform to make their demands heard by the colonial regimes.¹⁵⁰

It was while Toweett was serving as Land and Physical Planning Ministers when he told a mammoth crowd of Kipsigis who had besieged him at a public rally at Sosit in Belgut when

¹⁴³G. Gona, *Political Biography of Ronald Gedion Ngala*, MA Thesis University of Nairobi 1990.p. 81

¹⁴⁴Ibid P, 281.

¹⁴⁵KNA WE/5/7/832, Legislative Council Debates Official Report 7 *Council Inaugurated October*, 1959/1960 Fourth Session, Volume LXXXII, 7 November, 1959 To 7 January, 1960. P.228.

¹⁴⁶Sang, O.I., April 23, 2022.

¹⁴⁷KNA DC /NN/07/07/4The first African leader to executive' *weekly Review*, 19 October1960. p.38.

¹⁴⁸KNA CU/2/4/432, *Legislative council Dabates, Official Report*, 12th council inaugurated May ,1961, Volume LXXXVIL (Part ii).

¹⁴⁹Mburu O.I., April 24, 2022.

¹⁵⁰Ibid.

he made his now famous remarks saying that ‘‘Those who want free land should go to and settle in Sahara Desert, because there was plenty of disused land in the desert. Toweett was very honest with his people. He told them to form small land buying companies and buy big farms in the then White highlands. This at the same time happened while his neighbour and friend Jaramogi Oginga Odinga was telling his Luo followers that when Kenya becomes an independent country the land will be plenty and free for every landless Kenyan. Jaramogi told his people that the White settlers who had stolen it from Africans and occupied the much fertile land would be chased away by an African post independent government.¹⁵¹ This was an eye-opener to the Kipsigis people. Most of them bought farms in the White highlands, and settled many families in areas like Londiani, Sotik, Kitale, Eldoret, Molo, Kedowa and Lembwa. As the minister for Lands, Survey and Town Planning, a position which he held in 1962, as Kalenjin community was happy that they will be able to get free lands because one of their own was the one in charge, Toweett was quick to disappoint them. He was quoted saying:

‘‘Those who are looking for free lands should go to Sahara Desert’’.

By this he meant that there was going to be no free lands for Africans. He urged to form groups and buy lands. Toweett believed in free things.

3.5 Toweett and the historic merger between KANU and KADU

After Kenya had already achieved her long-awaited independence, leaders agreed in 1964 to disband the opposition political parties.¹⁵² Some leaders were also proposing to change the constitution which would go a long way in disbanding the opposition party.¹⁵³ This idea become very popular among the leaders and they championed for it. These leaders were Tom Mboya, Masinde Muliro and Ronald Ngala who saw the need to dissolve parties and form one united party.¹⁵⁴

Jomo Kenyatta was finally released from prison Kenya gained her independence and he was immediately appointed the Prime Minister, Kenyatta just like Nelson Rolihlahla Mandela of South Africa did not hold any grudge with the colonial masters, he started campaigning for unity

¹⁵¹Kimuge O.I., May 10, 2022.

¹⁵²KNA/ DC /5/7/03: Disbandment of giant parties, *The Weekly Review*, 5th Feb 1964.

¹⁵³Ibid, Section (II).

¹⁵⁴T, Toweett, *Unsung Heroes of Lancaster House*; an account of Kenya’s constitutional and political transformation, (Taaita Toweett Foundation publishers, 2010) P.78.

in the country.¹⁵⁵ He was a pro-centralized system of government which was equally supported by the majority KANU leaders. As he traversed the country, he was never welcomed especially in the KADU stronghold areas whose leaders were advocating for regional governments.¹⁵⁶ These hostile receptions of Jomo Kenyatta in some areas raised a lot of questions regarding the unity of the two giant political parties in the country then. The country was already becoming polarized.¹⁵⁷

In 1964, it was clear in the eyes of everyone that government was trying to make Kenya a one-party state.¹⁵⁸ The KADU members were anti-one party and they strongly advocated for multi-partism and to strengthen unity in the country.¹⁵⁹ Toweett and Muliro came out strongly to criticize the government, claiming that the government had failed the economy of the country, Toweett was very quick to point out how the government had failed to settle the poor Africans who were left landless by the colonial masters.¹⁶⁰ These criticisms from the KADU leaders could only intensify as days were unfolding. It was evident that the pertinent issues that the opposition was raising had no answers from the government and this further exposed the weaknesses of the government to Kenyans.¹⁶¹ Since the government could not stand these criticisms from the opposition anymore, it was forced to legalize public gatherings in the country. This move angered the opposition and made them even become louder every day. Toweett went on record questioning why the government was dictating to its subjects what to do and what not to do. According to him, the principle aim for the struggle for self-rule was the people to enjoy freedom in their country. With Kenyatta in power, this dream was still far from being achieved as was observed by Toweett who was in the opposition.¹⁶²

As a person who believed in honesty and integrity, Toweett wanted the public to be informed in each and every undertaking of the government.¹⁶³ He equally wanted all the country

¹⁵⁵Ibid p, 42.

¹⁵⁶G. Benet & C. Rosberg, *The Kenyatta Election*. London, (Oxford University Press), 1961, p.43.

¹⁵⁷A. W. Mabolo; 'A Biography of Elijah Mwangale', MA Thesis, University of Nairobi; 1939-1992, p.12.

¹⁵⁸Ezekiel Kipkoech, OI, 5 May, 2021.

¹⁵⁹A. W. Mabolo; A Biography of Elijah Mwangale, MA Thesis, University of Nairobi; 1939-1992. p.43.

¹⁶⁰T. Toweett, *Unsung Heroes of Lancaster House*; an account of Kenya's constitutional and political transformation, (Taaita Toweett Foundation publishers, 2010) P.83.

¹⁶¹Ibid P 78.

¹⁶²T. Toweett, *Epitaph on Colonialism and Shorter Poems*, (Nairobi, 1980), P.36.

¹⁶³Ibid p,36

liberators to be brought to speed on the government activities without considering the party that one belonged to.¹⁶⁴ Since the government had restricted the movements of the opposition in the country, it became impossible for them to raise the issues of unemployment and issues of the landlessness in the country.¹⁶⁵ The government was trying to avoid further debates in the country about the constitutional amendments, but then again one could argue that the government was not ready to live by the promise that it had to its people.

Jomo Kenyatta issued a statement revoking the authority of decentralized administrations and reducing funding allocation after limiting the opposition's freedom of movement throughout the nation.¹⁶⁶ This meant that in order to revise and change the constitution, the central government was interested in limiting the authority of regional governments. This approach went against Toweett's and KADU members' beliefs; KADU members had long advocated for majimboism, which would help underrepresented groups.¹⁶⁷ Undoubtedly, Jomo Kenyatta's action rendered the regional governments inoperable. As the main adviser of the KADU party, which was committed to vigorously protecting the constitution, Toweett was already aware of the government's intention to amend the constitution at this time. As such, he opposed any government plans.¹⁶⁸

In order to ensure a smooth operation and fulfil their promises to Kenyans, the government asked KADU members to disband their party and join KANU in 1964. Ronald Ngala's leadership convinced some KADU members to leave their group and join KANU. Toweett was the last guy standing in KADU. He remained steadfast and made a commitment to be the last person the government could influence.¹⁶⁹ Many regional government officials were pushed to ally themselves with the government as a result of Kenyatta's desire to influence how regional governments are funded and his revisions to the constitution. Members of the KADU from western Kenya under the leadership of Muliro negotiated with Kenyatta to join the administration, and they eventually gave him their support. The western world unanimously

¹⁶⁴Ibid p,37

¹⁶⁵Ibid, p,41

¹⁶⁶KNA/DC/NN/4/5/02: One party State, *The weekly Review*, 3rd July 1964.

¹⁶⁷Kibor, O.I., May 13, 2022.

¹⁶⁸KNA/NC/3/5/06: Kericho District Annual Report, *General view on politics*, 5th July 1964. Section (ix).

¹⁶⁹KNA/DC/RC/6/04: 'Staunch stand of Rift Valley MP', *The weekly Review*, 2 March, 1963.

decided to back Kenyatta because they did not want to see African leaders turn against one another after gaining independence.¹⁷⁰

Taaita Toweett was aware that any constitutional amendment that would turn the nation into a republic would need to be approved by all political parties through peaceful negotiations.¹⁷¹ The goal was for the nation to become a republic, but in this instance, no consultation with the opposition took place during the amendment process. It was absolutely against what Toweett argued for when a resolution was brought before the House of Commons and no individual member was permitted to add anything or make any changes to the proposed legislation.¹⁷² He made an attempt to argue that it violated Articles of the Constitution section 72/10, which permits members to object to any bill laid on the floor of the house, but his arguments were ignored. The government may not have wanted input from the opposition because the bill that was being enacted gave the president and the executive many powers.¹⁷³ After much debate, the plan was approved and made into a law. Due to the lower house's approval of the measure in October 1964, Kenya officially became a republic. The opposition, led by Toweett and Ronald Ngala, garnered 19 votes against the revisions, but the majority votes in favor of the law allowed it to pass through first, second, and third readings in the parliament with more support than the necessary 75%.¹⁷⁴ Following the third reading, leaders from different regions were forced to join the government by moving across the floor of the parliament.¹⁷⁵ Members of the KADU had already crossed the floor to take seats in the government section before the bill could be brought before the upper chamber. Toweett and the few remaining KADU members were already weak by the time the bill made it to the upper chamber and made no attempt to persuade lawmakers to vote against the idea.¹⁷⁶

KADU members decision join the government forced its leaders to surrender and join KANU as well as the say goes, one mother's loss is another mother's gain.¹⁷⁷ In November 1964 KADU Chairman Ronald Ngala officially made an announcement that KADU was joining

¹⁷⁰Korir, O.I., May 15, 2021.

¹⁷¹Chebelion, O.I., April 17, 2022.

¹⁷²Kitur, O.I., 3 May 2022.

¹⁷³ KNA/KD/3/5/04: *Annual Report, Kericho District*, The provincial Commissioner. 1 Feb. 1964.

¹⁷⁴KNA/DC/CJ/6/04: Legislative Council Debate, *official Report*, Vol. xi June 1964 p.112

¹⁷⁵Kitur, OI, May 03, 2022.

¹⁷⁶KNA/DC/CJ/6/04: Legislative Council Debate, *official Report*, Volume 15th June 1964. Section ii

¹⁷⁷Mzee Leitich, O.I., May 7, 2021.

KANU.¹⁷⁸ Ngala alluded that the party was remaining with nobody after the Kalenjin, Maasai and Luhya joined the government side.¹⁷⁹ He further asserted that he arrived at that decision he wanted to give support and bring unity in the government. Ronald Ngala finally registered himself officially as a KANU member.¹⁸⁰ After Ngala joined KANU, KADU was finally left without leadership since he was the chairman of the party.¹⁸¹

Ngala's move was not short of criticism from his former allies. Toweett was not happy with Ngala's decision.¹⁸² Rift Valley was KADU stronghold and the people there did not receive the move in good spirit, but as the time went by other members had to accept and joined the government.¹⁸³ Other members of KADU who were equally against dissolution were Sammy Omari who was the treasury of CAPP and Alex Karisa.¹⁸⁴ To them, the move taken by Ngala to dissolve the party was ill informed; Ngala dealt with the matter as if the party was his private property they added.¹⁸⁵ Toweett who was then serving in the House of Representative argued that, he could not move out of the party (KADU) because of a decision made by an individual.¹⁸⁶ Toweett was unhappy because to him, dissolving KADU meant killing the democracy in the country. He signed from Parliament and went seek fresh mandate from the electorates on KADU ticket. Toweett however lost the by-elections to his worthy opponent Alexander Arap Rai, Toweett was thrown into the political cold until 1969.¹⁸⁷

3.6 Toweett and the Struggle for Kenya's Independence

The first, second and third Lancaster House Conferences played a very important role in the struggle for independence in Kenya. The first Lancaster House Conference was a constitutional discussion that was held at Lancaster. African elected leaders led by Taaaita Toweett and CEMO members were already open to discussions with the colonial government.

¹⁷⁸G. Gona, *Political Biography of Ronald Gedion Ngala*, MA Thesis University of Nairobi 1990.p.54

¹⁷⁹Ibid.

¹⁸⁰G. Waserann, *Politics and parties; Kenya Europeans 1961 - 1966*. (Cambridge, University Press), 1965, p. 92

¹⁸¹T, Toweett, *Epitaph on Colonialism and Shorter Poems*, (Nairobi, Kenya Literature Bureau, 1980), p.12.

¹⁸²Ibid.

¹⁸³Tolgos, O.I., May 06, 2022.

¹⁸⁴Kitur, O.I., May 06, 2022.

¹⁸⁵T, Toweett, *Unsung Heroes of Lancaster House; an account of Kenya's constitutional and political transformation*, (Taaaita Toweett Foundation publishers, 2010) P.9.

¹⁸⁶KNA/KC/4/6/08: Toweett Stand, *The Kericho Times*, 3 July, 1964.

¹⁸⁷KNA/KC/45/04/4: Unexpected Battle In Bureti, *The Kericho Times* 12th July 1964.

The meeting took place in 1960 and it was the only option for the Kenyan leaders in attendance to work in unison. It was the aim of freedom movement formation of East and Central Africa to unite African leaders. Leaders from east Africa advised Kenyan leaders to restore AEMO to its state in order for them to use it to channel their grievances.¹⁸⁸

Kenyan authorities planned a summit for unification in October 1960 as a method to heed the counsel of east African leaders. They discussed matters that were meant to bring the members of CEMO together. As they prepared to travel to the Lancaster meeting, African leaders decided to collaborate.¹⁸⁹ They chose representatives from among themselves, but Muliro was rejected by AEMO members since it was implied that he was not articulate enough to convey African complaints fully. Because of the discrepancies that existed between them in the AEMO, Oginga Odinga and Joseph Mboya were also dismissed. Mboya was prideful and haughty, according to the AEMO members, and they did not like such attitude.¹⁹⁰ As a respected member of the CEMO, Toweett was on the other hand modest, intelligent, and articulate in articulating his opinions. He was also well-versed in the complaints and aspirations of Africans.¹⁹¹ Toweett gained a solid reputation among his peers for his objectivity in African organization, and as a result, in 1960, he was elected to the Lancaster Conference due to his sound judgment, objectivity, organization, and prudence in handling matters. He also had a strong academic background. Kenyan politicians were able to advocate for Africans on the conference's agenda.¹⁹² Despite the initial rejection of Tom Mboya by African members, they recognized the importance of include KIM members at the conference. Both Toweett and Ngala belonged to KNP.¹⁹³ After extensive discussion with the leaders, Mboya was fortunate to be included on the group. Evelyn Baring, Kenya's former governor, was replaced by Patric Renison that same year, while Lennox was replaced as Kenya's colonial territory's secretary by Ian Macleod.¹⁹⁴

¹⁸⁸ Ibid.

¹⁸⁹ Chelaite, O.I., May 12, 2022.

¹⁹⁰ Ibid.

¹⁹¹ T, Toweett, *Unsung Heroes Of Lancaster House*; an account of Kenya's constitutional and political transformation, (Taaita Toweett Foundation publishers, 2010) P. 21

¹⁹² Ibid, p. 60.

¹⁹³ Ibid.

¹⁹⁴ KNA EA 3/5/7/123 Legislative council Debates, *official Report*, October 1958, volume LXXX.

The purpose of the conference was to discuss election-related problems. African leaders argued in favour of changing the voting process.¹⁹⁵ They demanded the elimination of the community voting system and one man, one vote in government. After the summit in London, the colonial authority recognised African interests.¹⁹⁶ In contrast to earlier times when Europeans predominated, they were permitted to hold the majority in the LegCo. This implied that any constitutional amendments and Africans might participate in LegCo decision-making.¹⁹⁷ Africans chose to fill the unique roles recommended by Ian Macleod for minority communities. Toweett claimed during the discussion that the elected African leaders would hold the powerful posts in the government.

It came as a shock when the Secretary of colony of Kenya finally allowed the Africans to have majority seats the LegCo after long deliberations. This was a great achievement for Africans since they had longed for such a time for years. This allowed Africans to use their numbers to make changes in the constitution which had earlier on been put in place by the Europeans. Europeans were afraid of their powers in Kenya; this was evident in Brigg's statements when he implied that the ideas of the London conference had weakened Europeans in Kenya. Toweett successfully brought together African leaders during the meeting. He taught Africans how to bargain for constitutional changes.¹⁹⁸ On the other hand, Ngala and Masinde Muliro were also recognized for their contributions to the speeches that persuaded the secretary of Kenya's territory. These three leaders kept the African leaders, who were deeply divided during the conference, together so that they could work toward similar goals.¹⁹⁹ Toweett and his colleagues returned to the country victorious, a factor that qualified them to be the leaders Kenya was looking for at that point in time.²⁰⁰

Both KADU and KANU sent delegates to the Second Lancaster Conference in London in 1962. This summit coincided with Africans' preparations for independence. Both groups had different grievances that needed to be addressed during the conference. At the time, KADU preferred a decentralized type of government, whilst KANU preferred a centralized structure.

¹⁹⁵Murgut, O.I., April 24, 2022.

¹⁹⁶ Kiptanui, O.I., April 25, 2022

¹⁹⁷ Ibid

¹⁹⁸ Ibid.

¹⁹⁹T, Toweett, *Unsung Heroes of Lancaster House*; an account of Kenya's constitutional and political transformation, (Taaita Toweett Foundation publishers ,2010) P. 36

²⁰⁰ Walter Ruttoh, O.I., April 23, 2021.

The ideological differences between the two national parties on how to rule the government that would be created after independence existed, and each party had a good reason to advocate their ideas as the best.²⁰¹

While delivering his speech at the Lancaster Conference, Toweett pinpointed that KADU was strongly in support of a devolved system of government which was in the contrary to what KANU stood for. According to him, in a devolved society, power would be shared by many, corruption would be effectively arrested, and regular people would feel leadership at the grass roots level. He went on to say that decentralization would prevent political parties from dominating politics and would prevent tribes and community groups from forming. After lengthy talks by both delegated representatives of the country's two major parties, an agreement was reached. They developed consensus goals and policies to be presented during the meeting.²⁰² The two parties unanimously decided to form a coalition, and a regionalizing constitution lead the nation to independence. The constitution required the construction of a bicameral legislature, with the Upper House Senate and the Lower House House of Representatives.²⁰³ This system of governance was offered by KADU delegates, and thus Toweett satisfied a few people's ideas, particularly those from the KANU party, which was the dominant party. When the KANU took over the leadership of the country in 1963, the first objective they accomplished was to amend the constitution to eliminate the sections of bicameral and regional governance.²⁰⁴

Toweett and KADU members believed that having a decentralized type of administration would allow Kenya to acquire independence in governance, especially in local concerns. This might also allow the devolved government to create their own laws to govern their territory. The second Lancaster house was a triumph for African leaders. Later, both KANU and KADU agreed to create a coalition administration.²⁰⁵ Toweett, Muliro, Ngala, and Kenyatta were among the few African leaders appointed to cabinet roles.²⁰⁶ Kenyatta has been appointed as Minister of Economic and Rural Development. Toweett retained his position as Minister of Local Government.²⁰⁷ Despite the formation of a coalition government, disputes among the leaders

²⁰¹ KNA/DC/NZA/4/7/84: *Nakuru District Annual Report*, 1961 p.13

²⁰² T, Toweett, *Epitaph on Colonialism and Shorter Poems*, (Kenya Literature Bureau, 1980), P.43.

²⁰³ KNA/ DN/E44/8/564: Legislative Council Debates, Official Report, 1963, 7th Session. Volume LXI.

²⁰⁴ KNA/DC/NCA7/6/83: Dissatisfactions Among Africa leaders, *The weekly Review*, 2nd October 1961.

²⁰⁵ KNA/DC/NN/4/8: 'Rise of Political Parties', *The weekly Review*, 6th June 1961 p.23

²⁰⁶ G. Gona, *Political Biography of Ronald Gedion Ngala*, MA Thesis University of Nairobi, 1990. p. 23.

²⁰⁷ KNA/DC/NAY/6/0/4: *Reshuffal of cabinet*, *The weekly Review*, 22 December 1963

arose as a result of political supremacy fights. These contrasts hampered African leaders' ability to work together. It was clear that politicians lacked unity in advocating for African complaints, which offered a platform for colonial masters to sabotage African unity. Colonizers kept a careful eye on the African leaders in the cabinet, observing every action taken by newly appointed ministers.²⁰⁸

It was difficult to identify the opposition leader once African leaders decided to create a coalition government because there were no complaints of the government. It was illegal for African politicians appointed to administration by colonialists to fight for independence, which delayed the self-rule that Kenyan leaders desired. Toweett stated that there was no need for opposition voices to keep Kenya up to speed and informed about government policies and ideas.²⁰⁹

In 1963, the groups of African leaders constituted in 1962 emerged with disagreements. Representatives from KANU and KADU made up these groups. Their main goals were to draft a constitution that would steer the country to independence. KADU alleged that KANU members were eager to destroy the decentralization form of governance agreed upon at the Second Lancaster House Conference.²¹⁰ KADU members were viewed as traitors and close collaborators of the whites in the country's rule. Many issues were voiced while Toweett was in London for the conference, including his failure to meet and address students. Toweett responded to the claim as follows:

“Dear Sir, I am in receipt of your letter of 4th May, 1962, in which you accuse me of being reluctant to meet and address students during my stay in London for the Constitutional Conference. Your allegations are absurd since to my knowledge nobody approached me to address students in London. District Officers approached me to talk to them and I went up to Oxford where I addressed them. I do not believe in malignant implications to innocent people like me such as are

²⁰⁸ KNA/DC/AC/6/07: *The National assembly Official Report, Volume XX-Part I*, First Session, Tue 28th April 1963.

²⁰⁹ KNA/DC/NCY/4/6/80: ‘Tenant landloard Barbaric Relation’, *The weekly Review*, 15th September 1975.

²¹⁰ KNA/DT/5/6/05: ‘Stiff completion in Bureti constituency’. *The Kericho Times*, 25th September 1963, p.5

contained in paragraph 2 of the letter. Kindly make a list of those people invited in future to avoid false allegations.

Yours faithfully

T. Toweett

Duncan Sandys was Kenya's colony secretary before the country gained independence. Sandys represented African leaders at a summit in London in 1963. Despite people's fears that they would not attend, the two Kenyan parties, KADU and KANU, emerged from the meeting. Sandys used his influence to make it difficult for African leaders to modify the constitution.²¹¹ In his proposals, he advocated that the constitution be modified only with the consent of 80% of parliament and 70% of the Senate. This provision proved difficult to implement, making it difficult for African leaders to even consider revising the constitution.²¹²

Yet another difference that emerged between KADU and KANU was the department of security. KADU wanted security to be under regional governance while KANU was of a different view. To KANU, security was a responsibility of the national government. Sandys, the secretary of colony intervened and resolved the difference and made security docket under care of public service, which did not favor either of the parties. This body was entirely responsible for the provision of personnel to both regional and national governments.²¹³ It was unanimously agreed at the meeting that majimbo law was to be implemented simultaneously and in stages. The powers which were decentralized were to be given regional government before Kenya gained independence and after independence, some powers would be handed back to the national government.²¹⁴ This was a way of reducing tension that was already mounting between the two rival political parties.

Toweett and other KADU members were not fully satisfied with the recommendations made by Sandys in the constitution.²¹⁵ These leaders demanded for implementation of decentralized government because that was what they thought could solve the problems of the

²¹¹Ibid.

²¹²Ibid p.31.

²¹³KNA/DC/5/7/03: 'Parties Demands,' *the weekly Review*, 21st Feb 1962, p.2.

²¹⁴G. Gona, *Political Biography of Ronald Gedion Ngala*, MA Thesis University of Nairobi, 1990.p. 23.

²¹⁵T, Toweett, *Epitaph on Colonialism and Shorter Poems*, (Kenya Literature Bureau, 1980), P.30.

minority group in the country.²¹⁶ Since both KANU and KADU members were not satisfied with Sandily's recommendations, they decided to unite for a common course which was to gain independence. This unity finally paid off when colonial masters finally decided to give in to the Kenyan leaders' demand. The country attained her independence on the 12 December, 1963.²¹⁷



PLATE 4: Toweett (left) in one of the consultative meetings in 1963

Source: KNA/DC/NN/4/5/02, One party State, *The weekly Review*, 3rd July 1963.

²¹⁶T, Toweett, *Unsung Heroes of Lancaster House*; an account of Kenya's constitutional and political transformation, (Taaitta Toweett Foundation publishers ,2010) P. 14

²¹⁷T, Toweett, *Epitaph on Colonialism and Shorter Poems*, (Kenya Literature Bureau,1980), P.37.



PLATE 5: Taaitta Toweett (Left) at a consultative meeting in London, 1963

Source: KNA/DC/NN/4/5/02: One party State, *The weekly Review*, 3rd July 1963.

3.7 Taaitta Toweett in the political cold

Taaitta Toweett lost his seat in as Bureti Parliamentary seat in 1964 when by-elections were held. This happened after Toweett refused to joined KANU as his other colleagues did. He stood firm to his principles which resulted to him resigning as a Member of Parliament for Bureti and he lost.²¹⁸ The decision that Toweett made cost him his seat but he never gave up. The period 1964 to 1968 before Toweett made a comeback to politics was characterized by political tranquillity in Taaitta Toweett's life. In other words, one could say that he was thrown into the political cold for a period of five years.

Murgor, who hails from Kericho asserts that Toweett notably never stayed idle, in 1966, he pioneered several dairy boards in his home district; he played a key role not only in Kericho

²¹⁸Leitich, O.I., April 06, 2022.

district, but also in the nationale formation of cooperative movements.²¹⁹ To remain relevant in the eyes of his electorates, he was a involved in the formation of several projects in his home area including Ainamoi water project, Chepangany water project, Leidet water project and Mararot water project.²²⁰ Chelugoi, informed the study that a part from the public engagements, Toweett was also busy taking care of his businesses in Kericho town, and most importantly, this period gave him humble time for his private studies and writing of.²²¹ He wrote a book entitled *Epitapn on colonialism and short poems*. The book talks about his struggles for independence for Kenya together with other leaders. He narrated the efforts of his fellow leaders in the struggle for independence. Other book included *An African's year in England*, in this book extensively explained the kind of treatment they received in England as they went to negotiate for independence.²²²

As a typical African, farming was a key thing to embark on. He engaged in his farming activities in various places of his land in Kaplong, Sotik where he involved himself in large scale farming of maize, Chelaite observed.²²³ In Litein, he also established tea plantation at his Kericho home. During the same period, Toweett also erected a building in Darajani near Nakuru town and Kipkelion area. Having a large family, the time was well spent to manage his family. He oversaw all the activities around his family because he was always close to them.²²⁴

But above all, Toweett spent the five-year period to re-strategize and prepare his political bootstrap. That was why he kept socializing with electorates freely and attending every singly fundraising event in his constituency. Through this, he gained popularity so much that his opponents could not match him in the 1969 elections.²²⁵

3.8 Toweett as the Minister for Education

Taaitta Arap Toweett was the Minister for Education between the period 1969 when he made a comeback to parliament to 1979. This was a straight ten-year record which is yet to be broken by any other minister for education in the republic of Kenya. As the Minister for

²¹⁹ Murgor, O.I., May 09, 2022.

²²⁰ Cheruto, O.I., May 07, 2022.

²²¹ Chelugui Castro O.I., May 07, 2022

²²² T, Toweett, *An Africans Year in England*, (Kenya Literature Bureau, 1979), p.4.

²²³ Chelaite, O.I., April 18, 2022.

²²⁴ Birir, O.I., May 07, 2022.

²²⁵ Maritim, O.I., May 03, 2022.

Education, he made a lot of reforms which will forever remain in the ministry's records. On University student loans, Taaita Arap Toweett found the student loan's scheme inappropriate, a stand that made him to be in conflict with the then Minister for Finance and Planning, Mwai Kibaki who supported the introduction of the loans scheme. Toweett, felt that the government ran the risk of becoming unpopular with young people since it would be the first and the only African nation to introduce a loans scheme for university students. Toweett, further noted that Kenya had already experimented on a loans scheme for overseas education, but the government had failed to receive loan repayment from the student beneficiaries. He cautioned that "if we were to extend our limited scheme to cover all university students, the problems involved in getting repayments would be so great that the whole purpose of introducing the loan scheme may very well be defeated."²²⁶

Murgor argues that, Toweett further dismissed Kibaki's argument that the government was spending too much money on education observing that, "although expenditure has increased over the last few years, there has also been a corresponding increase of over 300% in government revenue since independence."Toweett, however, recognized that the powerful Ministry of Finance and Planning, supported by similarly powerful aid agencies, were resolute on the issue of a loans scheme and thus reluctantly backed down from his opposition to the idea. Communicating his position to Kibaki, Toweett stated, "in spite of my misgivings about the proposed Loan Scheme, I have nevertheless appointed a Committee to go thoroughly into the implications of introducing such a scheme and on receiving their recommendations I shall communicate further with you"²²⁷

Kibaki did not surrender in his pursuit to create a loans scheme for university students as verified by his quick response to Toweett. In his response, Kibaki dismissed Toweett's observation that a loans scheme for domestic university students would be a failure just like the one established during the colonial times for students pursuing their education abroad. In Kibaki's opinion, those owing the government monies for their education had failed to repay their loans due to double standards that existed in the system. Kibaki pointed out that "it is obviously very difficult to

²²⁶KNA/XJ/9/27: "*Loans for Higher Education*" Letter by Mwai Kibaki Minister for Finance and Planning to Taaita Toweett Minister Education dated 12 January, 1972.

²²⁷ KNA/XJ/9/27: "*Loans for Higher Education*" Reply Letter by Taaita Toweett to Kibaki dated February 9 1972: Murgor, O.I., May 09, 2022.

collect repayments from a few individuals when the bulk of those trained through the University are not expected to pay towards their education.”²²⁸

From 1976 to 1978, Toweett presided over the UNESCO's nineteenth General Assembly.²²⁹ This was owing to the UNESCO General Conference, which was held in Kenya in 1976. This was a historic conference since it was held in Africa, specifically Kenya, after a three-decade absence. Over 3000 delegates from over 140 countries and organizations attended. Toweett presided over the meeting, which debated and approved a number of key matters. They also developed instructional programs and addressed the UNESCO service budget for the next two years.²³⁰

During his tenure as a Minister for Education, schools witnessed increased enrolment especially the primary schools across the country. Statistically, by 1976 there were 3.3 million children enrolled in primary schools as compared to 2.8 million children in 1975. It was also under his leadership that the number of primary schools increased drastically from 7854 in 1969 to 8700 schools in 1974. That was a span of only five years in office.²³¹ Additionally, close to all districts in the country had been provided with storage facilities for school equipment, more vehicles were made available to district education boards to assist in transporting school equipment to reach schools without inconveniences that were being witnessed in the previous years. Toweett, also built so many schools in his home town during his tenure as the Minister for Education. Schools like Taaita Toweett Secondary School, Kamirai School, Balek among others were all built by him

In 1972, Toweett accompanied President Jomo Kenyatta and Mwai Kibaki who was then the minister for Economic Planning to unveil a plaque to commemorate the official opening of phase one of the new Mangu High School. Toweett used that opportunity to appeal to students at Mangu High School to set a good example and leave aside destructive activities like unreasonable strikes. introduced the President Award Scheme in secondary schools to enhance competition in schools and in 1974, President Jomo Kenyatta presented gold award to 27 students at State house Nairobi. These strategies that Toweett put in place saw an upward trend

²²⁸ KNA/XJ/9/27: “Loans for Higher Education” Kibaki’s Response to Taaita Toweett dated 24 March 1972

²²⁹ KNA/DC/6/8/9: ‘Kenya New position in UNESCO’, Weekly Review 3rd Jan 1988.

²³⁰ Ibid,

²³¹ KNA/KC /6/7/04: ‘A new political Equation’, weekly Review 8th Jan 1988’.

in the enrolment of students in secondary schools. For instance, in 1974-5, there was 30 percent increase in form one intake nationwide both in government Harambee Schools and private schools. With the increase in student's enrolment to secondary schools, more teachers were to be posted to serve in the government schools, creating jobs for the many trained teachers in the country.²³² As he was executing his duties as the minister, he never stopped studying, he could still create time for his studies. He worked on his PhD thesis due diligently as he was determined to finish what he had started. His hard work finally paid off in 1977 when he finished his PhD thesis on "A study of Kalenjin Linguistics".

According to the oral sources, Toweett was being used by what was known as the deep state in the 1970s to fight Moi. For instance, in 1977, Moi visited Tenwek Boys Secondary School where the Board of Governors requested Moi who was then the Vice President of the Republic of Kenya to upgrade the school to the higher classes, Form 5-6. Moi in speech consented to this request. Toweett who was also in attendance as the minister for education shot up from his chair and shouted Moi down telling him in his face that he had no business interfering in his docket! Publicly shaming Moi.

Another bad blood relationship between Toweett and Moi was apparent again in 1977, when Toweett was sponsored by the deep state around Kenyatta to challenge Moi in the then powerful KANU elections slated for later that year. However, the elections were never held and were postponed several times due to Jomo Kenyatta's poor health; Jomo Kenyatta eventually died before the elections were held. The biggest questions that people would ask themselves included, why would Toweett, a Kalenjin of all people, take on Moi? Was it for the interest of the Kalenjin? The so-called system kept telling Toweett that he was highly educated and therefore should be the Vice President! How then would one expect Moi to treat Toweett? When Moi assumed power, the first thing he had to do was to eliminate his political enemies including Toweett. However, Moi did not eliminate Toweett, in fact, he was very fair to him and even nominated him to parliament twice.²³³

²³²Chepkwony, O.I., May 14, 2022.

²³³ Kiptanui, O.I., May 23, 2022.



PLATE 6: President Jomo Kenyatta, Mwai Kibaki and Minister for Education Taaita Toweett, unveiling a plaque to commemorate the official opening of the new Mangu High School, 1972.

Source: KNA/XJ/9/27: “Loans for Higher Education” Reply Letter by Taaita Toweett to Kibaki dated February 9 1972

After the death of Jomo Kenyatta in 1978, Toweett had to work with Moi whom he never liked and they were always in disagreements. Moi ascended to power in 1978 for 90 days as it was enshrined the Kenya’s constitution. Despite their differences with Toweett, he maintained him as the Minister for Education.²³⁴ Surprisingly enough, Toweett failed to attend Machakos education meeting which was attended by President Moi in 1978 showing the kind of bad blood that existed between the two leaders. Moi was launching developments in the health and education dockets which were directly linked to Toweett’s ministry. The furious Moi wondered why the minister in charge was absent and yet he had all the reasons to be there! Toweett later apologized but their differences even escalated further.²³⁵

²³⁴Leitich, O.I., May 06, 2022.

²³⁵ KNA/DC/04/12/02: Toweett Scalded’, East Africa, *The weekly Review* 27th, July 1979.

As the Minister for Education, Toweett was always ready to serve his people at all, he was also ready and willing to resign when people thought otherwise. In 1971 for instance, when he was debating with his colleagues in the National Assembly, he responded to his colleagues telling them he was ready to resign from his docket as the minister for education, he uttered the following words:

“Mr. Deputy Speaker, Sir, I am willing to resign any time, even now, but may I say...”

Honorable members interrupted his speech as they shouted, *“Yes, yes! Resign”*

Toweett continued with his speech, *“Sir, say that if my resignation will put things right, I will do it. May I say Sir, ask the hon. Members to let me present my case before they can shout at me, or before I can resign.”*

I was very shocked this morning at 8:30 a.m when I went to office, to read in the East African Standard, about this, ‘Members of Parliament University Demands Shelved’. I was shocked, I was paralysed, and I tried to find out what was happening and, sir, I now know what was happening”.

3.9 Conclusion

This chapter critically analysed the political history of Taita Toweett and his entry into public space. The chapter showed that Toweett was not limited in terms of career choice, which was why he comfortably worked in various sectors some of which did not fall within his specializations. Taita Toweett developed interest in politics when he witnessed the kind of oppression that African’s were being subjected to when he was a social worker. In his own wisdom, he knew that the only way to defend his people was to join politics and gain some power.

Toweett, joined politics in 1957 where he was elected to the LegCo to represent Bureti constituency. As a Member of Parliament, the struggle for self-rule began. He attended the first, second and third Lancaster House Conferences where issues to do with Kenya’s independence were discussed. Kenya finally attained her independence in 1963 and in 1964 became a republic. Kenya becoming a republic happened after some changes had to be made in the independence constitution. This move created a big division in KADU which Toweett belonged to. Most of the

KADU members had been convinced by the government to abandon their party and join KANU. This dream became real when the bill to change the constitution passed with very minimal opposition. Ronald Ngala who was the party chairman finally dissolved the party and joined KANU. Toweett was the last man standing, he refused to be persuaded by KANU policies which he did not believe in. He finally resigned as a Member of Parliament and went to seek for a fresh mandate and he unfortunately lost.

This chapter also looks at Taaitta Toweett in the political darkness, often known as political oblivion. This was the period from 1964 until 1969. For an experienced politician like Toweett, five years away from active politics was too long. Toweett's issues began when he refused to cross the floor in 1964 when his KADU colleagues were persuaded by the government to join KANU. Toweett was the last man standing, refusing to be influenced by the government into accepting ideals he did not favor. He resigned from parliament and returned to his constituents to seek a new mandate, but he lost his seat. Toweett wisely used the five years to traverse his constituency to increase his popularity. He became so popular that no candidate in his constituency could beat him in the 1969 general elections. He returned to parliament in 1969 after defeating all of his opponents in the election.

The chapter also examined Taaitta Toweett's contribution in the various ministries but the most important one being the ministry of education where he served for ten years. His era as the Minister for Education saw the number of schools increasing and the pupils and students' enrolment sky rocketed. The chapter examines the differences between Moi and Toweett which came out openly in Machakos where Moi attended an educational even under the Toweett's docket and Toweett never showed up.

CHAPTER FOUR

TAAITTA TOWEETT'S LIFE AFTER ACTIVE POLITICS, 1980–2007

4.1 Introduction

Immediately after the death of President Mzee Jomo Kenyatta in 1978, Daniel Toroitich Arap Moi took over as president. In June, 1982 parliament officially declared Kenya a one-party state. This meant that KANU was the only authorized political party in the country. However, in 1991, President Daniel Moi allowed the restoration of multiparty system in Kenya. During this period there were several political happenings in Kenya and in 2007 during the year that Taaitta Toweett died, there was disputed political elections that led to several deaths. This event led to the power sharing agreement between the then government and the opposition. This Chapter entails the details on Toweett's life after politics and in particular, as a Member of Parliament, Taaitta Toweett and the Bomas Constitution review, Toweett's family life after politics, his controversial Life, the death of his first wife, Rachael Chemibei and his death.

Every beginning must always have an end, notably, Toweett's active years were slowly but surely coming to an end after he lost his Parliamentary seat in 1979. This chapter examines Toweett's life in the appointive slots in government. It focusses on Toweett as a nominated MP between the period 1983 to 1997 showing how KANU was so loyal to him. The various responsibilities that he assigned is also examined in this chapter, for instance in 1983 he was appointed the chairman for Kenya Airways which he served for a period of two years. He would later be appointed the chairman of Kenya Seed Company. Toweett and his role in the Bomas of Kenya constitution Review is also examined in this chapter, Toweett was very critical with matters constitution, he therefore participated in drafting the Bomas draft in 2003-4, constitutional draft which was later rejected by Kenyans in 2005 referendum. Toweett and his family life is also critically assessed during this time when he was in politics and most importantly, the chapter also touched on Toweett's controversial life that had raised a lot of questions among those who were close to him. The death of Toweett's first wife Rachael is equally examined in this chapter. The chapter ends by focussing on the death of Taaitta Toweett, the Kalenjin veteran politician, writer, linguist and a scholar with extremely unique characters.

4.2 Toweett as a nominated Member of Parliament

In the 1979 elections, Toweett who had a lot of competitors in his constituency including Jonathan Ngeno, lost his parliamentary seat after serving as the Minister for Education for ten years. Negichil, asserts that the 54-year-old Toweett had gone through a lot in his political journey including threats. According to Negichil, Toweett had to take a sabbatical. Toweett stayed in the political darkness for a period of four years spending that time to work on his PhD projects and to be close to his large family. In 1983 General elections, Toweett was very reluctant and he did not contest, but apparently his input was still needed in the parliament, KANU party nominated him to the parliament. Besides being nominated, he was also appointed the chairman for Kenya Airways between 1983 to 1985. During his tenure as the chairman for KA, the operations of KA expanded to Tanzania, Malawi, Burundi and Rwanda. This boosted the country's economy to a higher percentage. 1985, also saw the capacity of the European routes being boosted with the incorporation of Airbus A310-200.²³⁶

Toweett was later appointed the chairman for Kenya Seed Company in 1986. This perhaps could have been in line with his love for research. Kenya Seed Company started an enterprise to produce sunflower since its incorporation to sustain its financial needs. Later the company introduced hybrid seed maize production after the release of the first hybrids by the government Research centre in Kitale. The company later acquired Simpson and White law, a company trading in horticultural seeds, and introduced the brand name "Simlaw Seeds". Due to the effort that was put in the company by Toweett, in 2002 Simlaw Seeds was registered as a limited liability company and a subsidiary of Kenya Seed Company Ltd. And in the same period Kenya seed incorporated Kibo and Mt. Elgon seed Companies in Tanzania and Uganda respectively, this was a huge expansion in the Eastern African Market.²³⁷ Due to the successes that the company enjoyed under the leadership of Toweett, it was finally certified in 2007 by Kenya Bureau of Standards.

4.3 Taaita and the Bomas of Kenya Constitution Review

Obonyo in his article observes that the evening of March 15, 2004, was like no other day. On that day a group of delegates from across the country including the likes of Taaita Toweett,

²³⁶Negichil, O.I., April 27, 2022

²³⁷O. Obonyo, "Kenya: Intrigues Behind Fall of Bomas Draft, Steps to Second Republic", The Daily Nations, 2005, p. 12

who had camped at the Bomas of Kenya grounds for close to a year, broke into songs and dances to bring to a close of a historic constitution-making exercise. The group was led by the then Chairman of the Constitution of Kenya Review Commission (CKRC), Yash Pal Ghai and Secretary General, PLO Lumumba, the delegates who included representatives from the various churches across the country, civil society as well as Members of Parliament danced in rejoiced as supporters from outside the hall ululated with a lot of joy. *Isikuti* drums of the Luhya sub-nation was played for long after Ghai and Lumumba had presented the “Bomas Draft” to the participants. It later emerged that all was not well as later *isikuti* died down.²³⁸

The process had been sabotaged by some State operative and Ghai was aware of this even as they were dancing to the tune of *isikuti* drum beats played at the Bomas: "It was evident that some senior politicians in attendance did not like the final product because it gave an important role to the people of Kenya in the running of the State. So, they had no choice but to sabotage it, including other commissioners who also participated in drafting the constitution."²³⁹

As the say goes, where there is smoke there is fire, signs that the document would be rejected became evident when President Mwai Kibaki and senior officials of his government, including Cabinet ministers, did not turn up for the final and the most important day of the constitution conference at the Bomas of Kenya. Kiraitu Murungu who was then the Minister for Justice and Constitutional Affairs had also led a walk-out of MPs and other delegates. The then Member of Parliament for Imenti South went on record with his remarks that the Bomas Draft was “some kind of mongrel”. According to this MP, the draft was unacceptable to Kenya because the draft was advocating for two centres of power.²⁴⁰

Samuel Kivuitu (ECK) chairman had to call for a referendum so that Kenyan’s could decide for themselves in 2005. In the referendum, there were two sides, the side supporting the “Bomas Draft” was given the symbol of banana and the side rejecting the “Bomas Draft” was given the symbol of orange. Campaigns began and politicians traversed the country convincing Kenyans to either vote YES for the Bomas Draft or NO. The YES side was spearheaded by Mwai Kibaki who then the president and NO side were spearheaded by Raila Odinga. When

²³⁸Ibid.

²³⁹O. Obonyo, “Kenya: Intrigues Behind Fall of Bomas Draft, Steps to Second Republic”, The Daily Nations, 2005, p. 12

²⁴⁰ Ibid

Kenyans went to the ballot, NO won overwhelmingly and was how the Bomas Draft was shelved.²⁴¹ In as much as the Bomas Draft did not sail through, it very important to acknowledge patriotic Kenyans who created time out of their busy schedule to participate in drafting and Taaita Toweett was one of them.

4.4 Toweett's family life after active politics

Manaret, Toweett's best friend, observes that Toweett as a husband of many wives spent his quality time with his family because the pressure of traversing the constituency who whip the voters to vote for him reduced. He decided to focus on the well-being of his many children and the four wives. Since education is the only important gift that a responsible father can give to his children, Toweett ensured that all of his children went to school. He was keen to balance between his personal engagements and family time. He ensured that his family lived a very comfortable life because according to him, that was the reason he was working hard. According to Manaret, academic excellence was cherished by Toweett, he therefore wanted the same for his children. Just as per his wish, most of his children followed into his footsteps. One of his daughters went to Russia to study linguistics, the other one went to France to study French this is just to mention a few.²⁴²

²⁴¹O. Obonyo, "Kenya: Intrigues Behind Fall of Bomas Draft, Steps to Second Republic", The Daily Nations, 2005, p. 12, Kiptanui, OI, May 14, 2022.

²⁴² Manaret, O.I., May 23, 2022.



PLATE 7: Toweett and Rachael's sons, 1986

Source: Toweett's Family Album

With many children around him in a traditional African set-up, Toweett had to be very strict and he believed in caning as a way of reprimanding children. Manaret, further told the study that if it were not for Toweett's firm stand, his 32 children would not have grown up to be responsible people in the society. He also taught his children to responsible and that was why when he wrote a will, he gave each and every child five acres of land but it was not for free. Toweett did not believe in free things in life. Toweett charged each child Ksh 1,000 per acre and this was mandatory before the land could be handed over to them.²⁴³

²⁴³Manaret, O.I., May 23, 2022.



PLATE 8: Toweett's other children at Kamirai primary school for a function, 2001

Source: Toweett's Family Album



PLATE 9: Rachael Chemibei and her son, 1999

Source: Toweett's Family Album



PLATE 10: Toweett's wives Anna (Left) and Sarah (Right), 2003

Source: Toweett's Family Album



PLATE 11: A photograph of Toweett, his daughter Margaret Chelule and June Chelule (granddaughter), 2002

Source: Toweett's Family Album

4.5 Taaitta Toweett's Controversial Life

Toweett lived a life that many could describe as scary, some could describe it as controversial, while some could describe it as a life of someone who was not sure whether he could live to see the following day. In other words, Toweett was so insecure and did not trust a lot of people with his life. As a veteran politician, he was loved and hated by people at an equal measure and his life was prone to threats. It was once alleged that his fears political rival Jonathan Ngeno was plotting to eliminate him, he therefore had to be very careful with his moves. These threats maybe could explain why Toweett decided to become a unique human being up to his sun set years.

Toweett decided to go underground at his home in Ngata, he built an underground home so that he could escape his enemies. Jebei, avers that only a few people knew Toweett's home at

Ngata, even the passer-by could not know that there was a home there. The compound was covered with banana trees and many other tree species making it a very strong hideout. This act showed that Toweett was either insecure or just dramatic. As we all know that people with homes underground are always believed to be hiding something from the people or the government. When Saddam Hussein went underground, it was evident that he was hiding from the American troops and so was Osama bin Laden's case.²⁴⁴ So, the whole idea of Toweett opting to go underground for years raised a lot of questions but the only available answer from Manaret, his closest friend was that he was hiding from his enemies.

Jebei, who hails from Sotik told the study that Toweett conducted a lot of research on moles and from his research findings, he discovered that moles lived longer. Since he admired the life span of the moles, he therefore started feeding on moles and rats. This act was very scary and people began questioning the characters of Toweett. Some even concluded that their long-time leader was losing his mind. Jebei, further told that the many talks from the villagers did not make Toweett change his characters at all. In fact, it even escalated as he trusted his research findings and no one could advise him otherwise. It was also strange that he told the family to donate his body to the USA universities for research after his death. However, the family did honour this request after Toweett's death. His body was preserved, attributed to his love for research. It was also said that Toweett had a "bad tongue" he could easily curse those who crossed his line. It is said that Isaac Salat was a victim of his "bad tongue" Toweett cursed him and he died in a road accident.²⁴⁵

²⁴⁴ Ibid

²⁴⁵ Jebei, O.I., April 10, 2022.



PLATE 12: A photograph of Toweett with his hunted mole, 1991

Source: Toweett's Family Album

In his cars, Kemboi told that Toweett switched all the seats apart from driver's seat to face the opposite direction. Whenever he was traveling in his cars, he always wanted to see where he was coming from. This character was very strange and it raised a lot of questions, Toweett however argued that he had so many enemies and therefore wanted to see those who were trailing him wherever he was travelling to.²⁴⁶

4.6 The Death of Rachael Chemibei

According to her eulogy, Rachael Chemibei Toweett was born on 22 March, 1936. She was the first born of Samuel Ngasura and Alice Ngasura. Rachael got married to Taaita Toweett in 1952 as mentioned earlier in the previous chapter. In 1973, Rachael was employed in Kericho High School as a cateress. Upon leaving Kericho High, she joined KUDEHIA where she was an active member. Later she was nominated a councillor of the Kipsigis County Council while still in the union in 1978. Rachael was an extraordinary lady among others, she stunned people when

²⁴⁶ Kemboi, O.I., April 12, 2022.

she was the first lady in Litein to ride a motorbike. She had twelve children, several step children, grandchildren and great grandchildren.

Toweett and Rachael lived in peace even when Toweett decided to marry a second wife later in the years. Rachael managed to tolerate that being mindful of the fact that a real African man was by nature a polygamous. However, things began to turn sour when Toweett married a third wife and a fourth one. Kerich, Rachael's long-time friend, observes that Toweett was always marrying other wives and forgetting about the well-being of the other wives as the focus was being put on the newly married ones. Kerich, further observes that Rachael her friend, was a victim of the abandonment since she was the first wife. According to Kerich, this abandonment coupled with the pride from the co-wives because of the protection from their husband, made life unbearable for Rachael and she could not brave the humiliation anymore.²⁴⁷



PLATE 13: A photograph of Rachael Chemibei, Toweett's first wife, 2005

Source: Toweett's Family Album

²⁴⁷ Kerich, O.I., May 21, 2022.

Kerich, further observes that by 1986, things got worst and Rachael, decided to throw the towel. She abandoned the marriage and went to stay with her parents. Years later, she was diagnosed with diabetes which she battled for many years and finally succumbed to in 2003. Being Toweett's first wife, Kerich avers that her Toweett had to come and condole with the family and pay his first wife last respect. This is always evident in many African homes, it is believed that the first wife is always the legal owner of the home, other wives are always like flower girls. Rachael's death left a huge wound in Toweett's heart that did not heal until his death. Several attempts were made by Toweett himself to reconcile with Rachael to no avail. Rachael was uncomfortable with her co-wives, Toweett therefore found himself between a rock and a hard place since he could not send other wives packing to accommodate Rachael Kerich further told the study.²⁴⁸



PLATE 14: A photograph of Taaitta Toweett and his family during Rachael's burial preparations, 2003

Source: Toweett's Family Album

²⁴⁸ Kerich, O.I., May 21, 2022.



PLATE 15: Toweett laying a flower on Rachael's grave

Source: Toweett's Family Album



PLATE 16: Photograph of Rachael's family members at her grave

Source: Toweett's Family Album

4.7 Taaita Toweett's Death

Manaret, Toweett's best friend told the study that Toweett spent his 83 years on earth and he managed to fulfil almost all his desires if not all. It was evident since his childhood that Toweett was always up to the task and he could do anything that came his way as long as it was the right thing. After the demise of Toweett's mother, he did not hesitate to man up and help his father to take care of his younger siblings since his father never remarried. Toweett joined a missionary school to acquire a Whiteman's education which was on the contrary to the expectations of his people and even his father at one point. Manaret further observers that one could say that the young Toweett was a prophet because at that young age, he had already known

that there was no way the whites could be defeated by Africans if Africans could not join them and learn their ways.²⁴⁹

Toweett later married his wives even as he could with his studies and research since he loved research. But most importantly, his struggle for independence could not go unnoticed. Manaret further argues. Toweett played a very key role in the fight for independence in Kenya. He attended the first, second and third Lancaster House Conference. As a member of KADU, he raised pertinent issues at the conference that he wanted addressed, majimboism being one of them. The whole idea of majimbo created heated debate between KADU and KANU which were then the major political parties in Kenya. Through their struggle, Kenya finally obtained her independence. Both KADU and KANU could then merge and this merger cost Toweett his parliamentary seat when he went back to the electorates to seek a fresh mandate.²⁵⁰

Toweett later came back to Parliament and he served the country at various capacities including at the ministry of education where he served for ten years. Toweett also served the country as the chairman of various parastatals including Kenya Airways, Kenya Seeds Company among others. Toweett later lost his first wife whom he had separated with. His former wife suffered from diabetes for many years and later succumbed to it. Toweett also participated in drafting the Bomas Draft, the constitution that Kenyans had been promised by the NARC government. The Bomas Draft was later rejected by the citizens at the referendum. Manarete, avers that his friend Toweett lived a fulfilled life and he achieved almost everything that he wanted to achieve if not all. He finally died on 8 October, 2007 in a car accident. The car that Toweett was travelling in collided with a canter truck just a few kilometres from his shimoni residence. Manaret emotionally told the study that Kalenjin community and Kenya at large lost a real patriot on that fateful day. To him, great men like Toweett do not die, they only rest in peace.²⁵¹

²⁴⁹ Manaret, O.I., March 12, 2022

²⁵⁰ Ibid

²⁵¹ Manaret, O.I., March 12, 2022.



PLATE 17: A photograph of Toweett's remains in a casket, 2007

Source: The-Star-co.ke



PLATE 18: A photograph of Stanley Turgut, Toweett's long-time political rival viewing the body, 2007

Source: Toweett's Family Album



PLATE 19: A photograph of Toweett's family members viewing pay their last respect, 2007

Source: Toweett's Family Album

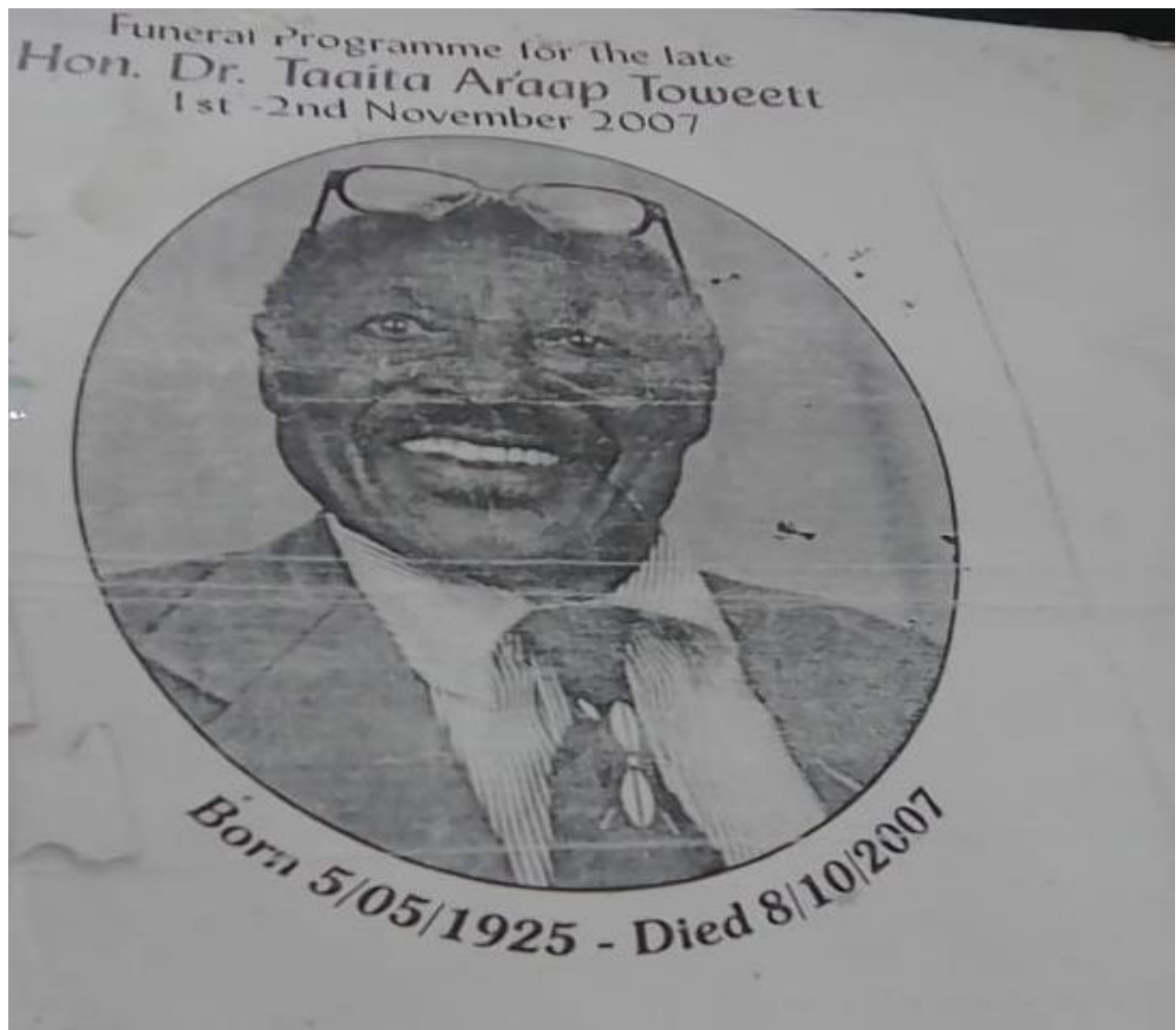


PLATE 20: Taaita Toweett's funeral programme

Source: Toweett's Family Album

4.8 Conclusion

This chapter examined the life of Toweett after active politics. It began by examining his role as a nominated Member of Parliament. The chapter established that Toweett lost his Parliamentary seat in 1979 and he had to stay out of active politics. In 1983, Toweett did not contest again which clearly indicated that he was already retiring from active politics. However, KANU decided to nominate him to Parliament in 1983 and he could not turn down that offer. As a nominated MP, he was also appointed the chairman for Kenya Airways position which he served for two years. In 1986, he again appointed chairman for Kenya Seeds Company.

The chapter also examined Toweett's role in the new constitution which was promised to Kenyans by the NARC government. Otherwise known as the Bomas Draft. The chapter established that Toweett contributed immensely in the drafting of the Bomas Draft. The constitution was however rejected by Kenyans in the referendum. Many clauses in the proposed constitution were not convincing and from the campaigns that were held by politicians across the country, Bomas Draft was voted out. All these notwithstanding, the chapter focused on the role that Toweett played which could not go unmentioned.

Toweett's family life after active politics was equally examined in this chapter. The chapter acknowledged that Toweett was a family man, a man who spent time with his children and he meant well for all of them. Toweett had a total of thirty-one children and four wives. This was a huge group that required someone very strict, the chapter established that Toweett succeeded in that role. He believed in caning as a way of reprimanding his children when they went astray and that really helped in his raising his many children to being what they turned out to be, and in this case, they turned out to be respectful people in the society and that is the most important thing. He also ensured that all his children were educated and excelled in school. As a scholar, Toweett believed in education and academic excellence was what he yearned for. The chapter established that he managed to educate all of his children.

The controversial life of Taaita Toweett could not go unmentioned. The chapter established the kind of life that Toweett lived which some people could refer to as scary. In his car, the chapter established that he switched all the seats to face the opposite direction. The argument was that he wanted to see his past. Toweett was so insecure and he believed that his enemies were always following him, so he always wanted to stay alert and to be ahead of their

games. The eating of moles and rats as established by the chapter was equally scary. According to him, the action was informed by the research that he conducted. From his findings, moles lived longer, Toweett therefore wanted to live longer like moles. Toweett later decided to go underground, he built a house underground at a place called Ngata in Nakuru District, and the argument here again was that he was running away from the face of his enemies. All these activities summed up show how this veteran politician lived a life that was to many, controversial.

The death of Toweett's first wife was also discussed in this chapter. The chapter established that Rachael suffered from diabetes and later succumbed to it in 2003. The chapter concluded by focussing on the death of Toweett. The chapter established that Toweett died on 8 October, 2007 after a car accident. The car he was traveling in had a head-on collision with a canter truck just a few kilometres from his '*Shimoni*' residence.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

This is the last chapter, which presents the study's overall conclusion. It provides an overview of everything covered in the previous four chapters. The goal of the study was to paint Taaitta Toweett's social and political landscape. Three goals guided the study: first, to evaluate Taaitta Toweett's contributions in public space (1957–1979); second, to look at his early life, educational background, and sociocultural experiences that shaped his public life (1925–1956); and third, to examine Taaitta Toweett's life after active politics (1980–2007). The research included both primary and secondary sources. Toweett's history was constructed using primary sources from the Kenya National Archives and the Kenyan Parliament. Field interviews were carried out in Nairobi, Sotik, Kericho, Nakuru, and Litein.

Chapter two observed that Taaitta Toweett was born in 1925, it also examined Taaitta Toweett's early life and how it impacted on his later career. It established a very close correlation between some aspects Taaitta Toweett's early life and his career as Member of Parliament and Minister. The chapter, particularly, established that various occurrences and experiences in Toweett's early life left a permanent imprint in his mind that would help, guide and shape his future life. The African Inland Mission was such a factor that had far reaching influence on Toweett's later life. In as much as the church played a key role in shaping Toweett's future, traditional African Heritage can also not go without being mentioned.

Focussing on Toweett's early life, the chapter observes that as an ordinary Kalenjin boy, Toweett spent his childhood with the family stock. He was left to herd his father's cattle as his father tilled the land in the plantation. After the death of his mother, he had to assist his father to cater for the family. The hardships he faced after his mother's death shaped his way of life. He worked in an Indian Restaurant when he was 10 years old to enable him to take care of his siblings. His hard work drove him closer to his father, he was equally envied by his siblings and even their neighbours observed Kiprono. Kiprono, further told that the full responsibility that Toweett had at his tender age played a very vital role in preparing him to get to the peak in the political arena in the country.

According to the chapter, any moment the young Toweett was not in school, he could look after his father's cattle since his father had a large herd of cattle. He travelled long distance with their cattle looking for water and pasture, it could be estimated to be around three kilometers from Tepesoonik to Kisiara. Chepochok posits that, Toweett was indeed a hardworking boy and he had totally taken the full responsibility of his family members. He could help his father in all almost all activities. His father cherished him very much because of his obedience and determination in every activity he was assigned. He could wake up very early in the morning do his chores, prepare his young siblings for the day-to-day activities. The responsibilities that were put on Toweett at that young age, in one way or another prepared him to being a great leader whom he was in Kenya.

Chapter two further observed that during these formative years, families' wealth was measured by the number of cows, goats and sheep it had. The higher the number of livestock, the higher the respect a man was accorded to in the community. It was, therefore, desirable and fashionable to always replenish herds through cattle rustling. The number of children in a family – especially boys - was equally an important consideration among the Kipsigis. This made polygamy a crucial consideration among members of this society even though Toweett's father never practiced polygamous marriage. This explains why Toweett father never remarried after the demise of his wife. Consequently, he successfully took care of his three children.

Toweett's family also practiced subsistence farming. The family used traditional farming tools such as hoes and sticks to cultivate subsistence crops such as sorghum, millet, maize and bananas. Other crops included beans which were planted during the dry seasons. The livestock which the family kept provided meat, milk and hides. Among the Kipsigis, milk is highly cherished to an extent that it has cultural tags. The Kipsigis believed that milk was a traditional medicine used to cure various ailments. It was also one of the items available during the performance of rituals. Children were given cow's milk to improve their immunity and protect them from witchcraft. *Mursik* was also used as a source of food. More interesting was the fact that it was also used as a lotion and a skin softener hence a source of aesthetics.

Hunting and gathering was also part of the family's source of livelihood. Toweett and his siblings hunted giraffes, zebras, gazelles and warthogs which roamed their grazing areas. Hunting was both an economic and social activity. Among the Kipsigis and the entire Kalenjin

community, hunters were highly respected. Men who brought meat home were received as heroes and greatly respected. It was therefore expected that each household would be able to hunt and provide for its livelihood through hunting.

Young boys and girls went out for gathering activities. Generally, they collected wild fruits which grew naturally in the forests and along the pathways. Such fruits had well-known medicinal value. They also collected firewood and leaves to help in ripening of bananas at home, as well as, fetched water from the rivers and streams for cooking and washing/cleaning. Alongside collecting such fruits, women and young girls also gathered traditional vegetables which were eaten together with *mursik*.

The chapter noted that Toweett's family depended highly on honey and livestock as a source of income. Young men learned the skill of beekeeping and harvesting of honey at an early age. Normally, honey harvesting was done during the cold seasons or during the evenings when the bees were not active. This involved use of smoke that calmed and flushed the bees out of hives, paving way for honey harvesting.

The chapter equally focussed on Taaita Toweett's early education which took place at the mission school against all odds in his community. The chapter explained that the mission school laid a very solid foundation in Toweett's academic journey which would later on be seen in his scholarly works. His Secondary education at Kabianga and later Alliance were also captured in this chapter. Only bright students could secure a chance in the above-mentioned prestigious schools. This only leaves the readers with one conclusion that Toweett was extremely bright. His brightness later made him secure a chance at Makerere College where he studied English language. The chapter further focusses on his marriage life and work experience and how the work experience exposed him to the public space preparing him for political endeavours in the country.

It is observed in the chapter that Toweett started his primary school education in 1931 when he was only six years old. According to him, Toweett joined Chepwagan primary School which was a missionary school. Turgut further posits that Toweett was the youngest child amongst his classmates and as was the norm, many would always bully small bodied pupils and in this case, he explains that Toweett was not an exemption. His young age and small body size

notwithstanding, he was still very aggressive in school and was committed to his work at school. Due to his hard work and dedication both at school and Church, he attracted the attention of many including the Church clergies. Toweett became very close to the church leaders and he began to learn leadership skills from the spiritual realm, Turgut further alludes.

Toweett's intelligence and discipline earned him a place at the missionary school where he was able to access the white man's education which was cherished by many if not all. His father having known the importance of formal education, did want to get in between his son and his bright future. He was ready and willing to support his son to achieve his best unlike what other radical traditionalists would have done. Toweett's father faced a lot of criticisms from the community for having taken his son a missionary school but that never lowered his spirit. Embracing white man's way of life to many Kipsigis meant eroding their culture something that they could not allow.

The chapter points out that all the criticisms that surrounded Toweett's education at the missionary school notwithstanding, Toweett kept soldiering on with studies. In 1938, he sat for his national exams CPE and he did exceedingly well, only to be declared the best student nationwide. He was recognized in church as his sponsor and in the entire Litein. As if luck was always following him, Toweett was sponsored by well-wishers as he proceeded to secondary school.

It was at the age of 14 years that Taaitta was enrolled in Kabianga Secondary School (GAS) in 1939. During this time, school going children did not pay for clothes or food as they got everything for free. The government paid for everything so as to encourage African boys to study. They used to get up at 6 a.m. and walk for 2 Kilometres to the nearby stream to wash their bodies. The water was cold from January to December. Kabianga Primary and secondary were the first schools in Kericho or Kipsigis County. The curriculum laid great emphasis on practical work and those who progressed a little taught those who were just beginning.

Toweett met his first wife in 1952 Rachael Chemibei while he worked as a Community Development Officer in Kericho. This was based in Kipsigis Cultural practices founded on the fact that the basic unit was the family to form a homestead. A homestead comprised of a husband, wife or wives and unmarried children. It is worth noting that marriage among the Kipsigis was

much respected. A person of his stature had to follow the customs. Amongst such a people as the Kipsigis there are special reasons why marriage is of more than ordinary importance.

Toweett later married another young beautiful girl called Rachel with whom they lived at his Sotik farm. He also bought a farm at Kokwet in the Londiani area where he became the first black farmer among the White settlers. He later married his third first wife Elizabeth from Nandi and eventually married Anne (Mama Nigeria) from Sabaot or Sebei whom he settled in Ngomwet farm in Keleges near Awasi -Muhoroni area. His first wife Rachel died a couple of years ago and was buried at his first home near Kericho T.T.C. the second wife Rachel was buried at his Sotik farm which is located next to the KCC milk plant. The veteran politician had a total of 32 children and had homes in Kericho town, Kamirai near Kaplong, Sotik, Chomosot, Ngomwet and near Ngata farm in Nakuru before finally establishing another home at Darajani near Nakuru town.

According to the chapter, the Kipsigis belief not only in the immortality of the spirit, but in its reincarnation in the family and the importance of the family as established by marriage. When a child is born a spirit of a deceased relative enters it, usually from the father's clan, but not always; usually the new-comer retains the sex of the spirit, but again not always. This spirit comes voluntarily, nay desires to come; although in speaking of the ceremony at which it is ascertained which spirit has come, they use the word " *kuur* " which means to "call" as if they decided on the spirit and called it. The child usually had the nature of the spirit, for instance has such a character as the spirit had when previously incarnated in human bodily -form. Grandfather, grandmother, father's brother or sister are those who most commonly come. It is the urgent desire of every spirit, whether embodied or not for instance, of every person alive or dead, to return again to earth, and therefore it is the greatest disaster to die childless (*chemukto*).

Mibei, a member of Toweett's age-set avers that he could not emphasize too strongly, therefore, that amongst the Kipsigis group of tribes (Nandi, Keiyo, etc.) the family is of very great importance. It is natural that the family should be highly developed amongst them, for they do not live in villages, but each married couple has its own house often far from any others; in fact, they dislike being close together. Near the house is often the "Singiroinet" house where the elder children and young unmarried men sleep. The parents and children therefore are much thrown together being thus somewhat isolated from the rest of the community, except when in

the field or at ceremonies. It is there that the (children's characters are formed, and they learn from parents or other children all they know before they go to the initiation at the age of, say, 15-17. Further, civil Government used (before the advent of British rule) to be based on the. "Kokwet," the social unit consisting of families living within reasonable distance of one another, say a couple of miles, irrespective of clan.

Even though Taaita Toweett was not brought up strictly in the traditional African style, a few traditional African practices might have rubbed on him and influenced his future career. The fact that he was initiated in the Kipsigis traditional style and allowed to interact freely with those others of his clan and community, both in school and at home, helped him understand and appreciate those he was later to lead. The language, the proverbs, wise sayings and stories that he would later use in his books and political life were probably acquired this way. It is without any fear of contradiction that the chapter managed to achieve its objective.

Chapter three critically analysed the political history of Taaita Toweett and his entry into public space. The chapter showed that Toweett was not limited in terms of career choice, which was why he comfortably worked in various sectors some of which did not fall within his specializations. Taaita Toweett developed interest in politics when he witnessed the kind of oppression that African's were being subjected to when he was a social worker. In his own wisdom, he knew that the only way to defend his people was to join politics and gain some power.

Toweett, joined politics in 1957 where he was elected to the LegCo to represent Bureti constituency. As a Member of Parliament, the struggle for self-rule began. He attended the first, second and third Lancaster House Conferences where issues to do with Kenya's independence were discussed. Kenya finally attained her independence in 1963 and in 1964 became a republic. Kenya becoming a republic happened after some changes had to be made in the independence constitution. This move created a big division in KADU which Toweett belonged to. Most of the KADU members had been convinced by the government to abandon their party and join KANU. This dream became real when the bill to change the constitution passed with very minimal opposition. Ronald Ngala who was the party chairman finally dissolved the party and joined KANU. Toweett was the last man standing, he refused to be persuaded by KANU policies which he did not believe in. He finally resigned as a Member of Parliament and went to seek for a fresh

mandate and he unfortunately lost. Toweett's struggle for independence through the Lancaster House meetings were also captured in this chapter.

The first, second and third Lancaster House Conference played a very important role in the struggle for independence in Kenya. The first Lancaster conference was a constitutional discussion that was held at Lancaster. African elected leaders led by Taaita Toweett and CEMO members were already opened to discussions with the colonial government. The meeting took place in 1960 and it was the only option for the Kenyan leaders in attendance to work in unison. It was the aim of freedom movement formation of East and Central Africa to unite African leaders. Leaders from East Africa advised Kenyan leaders to restore AEMO to its state in order for them to use it to channel their grievances.

According to this chapter, in October 1960 Kenyan leaders scheduled a meeting for unity as a way of respecting the advice of East Africa leaders. They deliberated on issues that were aimed at bringing the unity of CEMO members. African leaders agreed to work together as they organized themselves to attend the Lancaster meeting. They appointed representatives among themselves, however, Muliro was rejected by AEMO members because it was alluded that he was not eloquent enough to represent African grievances comprehensively. Oginga Odinga and Joseph Mboya were also rejected because of the differences that existed between them in the AEMO. According to the members of AEMO, Mboya was proud and arrogant and they were not comfortable with that behaviour. Toweett on the other hand was humble, educated and eloquent in expressing his ideas and well conversant with grievances and demands of the Africans, he was a respected member of the CEMO. The objectiveness in African organization earned Toweett a good reputation among his colleagues therefore he qualified for election in the Lancaster Conference in 1960 because of his prudence, objectivity, good organization and sound judgment to issues and also his good academic background. The conference provided a platform which gave Kenyan leaders to agitate for African people. Despite the earlier rejection of Tom Mboya to conference by African members they saw the need of inclusion of KIM members in the conference. Toweett and Ngala were both members of KNP. Mboya was lucky to be part of the delegation after long debate with the leaders. In the same year changes were made, Evelyn Baring the then Governor of Kenya was replaced with Patric Renison and Lennox was substituted with Ian Macleod as the Secretary of the colonial territory of Kenya. Renison and Macleod were now the leaders of the conference. All African elected leaders to LegCo were present.

Therefore, appointed white representatives led by Brigg and group led by Blandell which was representing different races in the country.

The chapter further observed that the conference was aimed at deliberating on issues regarding the elections. African leaders were advocating for a change in voting system. They wanted one man one vote and government to get rid of communal system of voting. At the end of the conference in London, African interests were accepted by the colonial government. They were allowed to have majority in the LegCo unlike in the former periods where Europeans were the majority. This meant that, decision making in LegCo could be made by Africans and any implementations of constitution. The special positions of minority communities recommended by the Ian Macleod were decision of Africans to appoint. In the meeting, Toweett argued that, the influential positions in the government would depend on the elected African leaders.

It came as a shock when the Secretary of colony of Kenya finally allowed the Africans to have majority seats the LegCo after long deliberations. This was a great achievement for Africans since they had longed for such a time for years. This allowed Africans to use their numbers to make changes in the constitution which had earlier on been put in place by the Europeans. Europeans were afraid of their powers in Kenya; this was shown in the speeches of Brigg when he alluded that Europeans in Kenya had been weakened by the proposals of the London conference. Toweett proved his capability to unite African leaders in the conference. He organized Africans on how to negotiate for the constitutional reforms. Ngala and Masinde Muliro on the other hand were also honoured for their contributions in the speeches to convince the secretary of the territory of Kenya. These three leaders held together African leaders who were on great division throughout the conference for them to be of common objectives. Toweett and his colleagues returned to the country victorious, a factor that qualified them to be the leaders Kenya was looking for at that point in time.

In 1962, both KADU and KANU sent their delegates to the Second Lancaster Conference in London. This conference was in line with Africans preparation to gain independence. Both parties had different grievances which were to be deliberated upon in the conference. At the time, KADU wanted devolved system of government while KANU wanted centralized system. The ideological differences that existed between the two national parties existed on how to run the

government which was to be formed after independence and each party had a good reason to support their ideas considering it the best.

While delivering his speech at the Lancaster Conference, Toweett pinpointed that KADU was strongly in support of a devolve system of government which was in the contrary to what KANU stood for. According to him, in the devolved system the power would be shared by many, corruption will be effectively arrested and leadership would be felt by common people at grass root level. He further added that decentralization would prevent political dominance by the political parties and avoid the eruption of tribes and community groupings. After the long deliberations by both delegated representing the two key parties in the country and they consequently reached an agreement. They came up with common objectives and policies to be tabled at the conference. The two parties unanimously agreed to come up with coalition between the two parties and regionalizing constitution guided the nation to independence. The constitution stipulated the formation of bicameral form of parliament, the Upper House Senate and the Lower House the House of Representatives. This form of government was proposed by the KADU delegates and thus, Toweett satisfied few people ideas especially from KANU party which was the majority party. These differences prevailed when KANU took over in 1963 the leadership of the country, the first task they performed was to change the constitution to eradicate the section of bicameral and regional government.

It was in the view of Toweett and KADU members to have decentralized form of government which could allow Kenya gain her independence in governance even in local affairs. This could also provide for the devolved government to make their own laws governing their region. The overview of second Lancaster house was success to African leaders. Both KANU and KADU later agreed to form a coalition system of government. Toweett, Muliro, Ngala and Kenyatta were among the few African leaders given positions as ministers. Kenyatta was given the minister for economic and rural development. Toweett maintained his ministry as minister for local government. Despite the agreement of a coalition government there still existed differences among the leaders which emerged due to political supremacy battles. These differences were a barrier to the unity of African leaders. It was evident that leaders lacked unity in advocacy of African grievances and this provided a platform for the colonial masters to sabotage the unity of Africans. Colonizers were under a close watch to the African leaders in the cabinet, they were monitoring each and every undertaking of newly appointed ministers.

After African leaders agreed to form coalition government, it was difficult to identify the opposition leader there were no criticisms to the government. It was unlawful for African leaders who were appointed by colonialists to government to fight for independence, this delayed the self-rule that Kenyan leaders were yearning to gain. Toweett argued that there was no need to have opposition voices to make Kenya updated and informed in government policies and recommendations they proposed to be implemented.

The groupings of African leaders formed in 1962 emerged with differences in 1963. These groups consisted of KANU and KADU representatives. Their main objectives were to come up with constitution which would guide the country to independence. KADU claimed that the KANU members were keen at killing the decentralization form of government which was agreed in the Second Lancaster House Conference. KADU members in the same breath were seen as traitors and close associates of the whites in governance of the country.

The chapter also explained how the various struggles led to the attainment of self-rule in Kenya and how independence constitution was achieved from Duncan Sordly. Duncan Sordly was the secretary of colony before Kenya was granted her independence. He convened a meeting in London in 1963 for African leaders. The two conflicting parties KANU and KADU emerged in the meeting. Using his powers as a secretary of colony, Sordly altered the constitution to make difficult for African leaders to change. He stretched the requirements for any party to change some of the chapters in it required support of 80 per cent in parliament and 70 per cent in the senate. This made it difficult for Africans to debate and think about making amendments in the constitution.

Taaita Toweett in the political darkness which some could refer to political oblivion is also examined in this chapter. This was the period between 1964 to 1969. For five good years for a veteran politician like Toweett to be out of active politics was too long. Toweett's problems began when he refused to cross the floor in 1964 when his colleagues in KADU had been swayed by the government to cross the floor and join KANU. Toweett was the last man standing and refused to be swayed by the government to embrace ideologies which he did not support. He resigned from parliament and went back to his electorates to seek a fresh mandate and he lost his seat. Toweett wisely spent the five years to traverse his constituency to popularise himself. He became so popular so much that no candidate in his constituency could match him in the 1969

general elections. He managed to return to parliament in 1969 after beating all his competitors in the ballot.

The bad relationship that existed between Toweett and Moi was also captured in this chapter. The chapter avers that Toweett was being used by what was known as the deep state in the 1970s to fight Moi. For instance, in 1977, Moi visited Tenwek Boys Secondary School where the Board of Governors requested Moi who was then the Vice President of the Republic of Kenya to upgrade the school to the higher classes, Form 5-6. Moi in speech consented to this request. Toweett who was also in attendance as the minister for education shot up from his chair and shouted Moi down telling him in his face that he had no business interfering in his docket! Publicly shaming Moi.

Another bad blood relationship between Toweett and Moi was apparent again in 1977, when Toweett was sponsored by the deep state around Kenyatta to challenge Moi in the then powerful KANU elections slated for later that year. However, the elections were never held and were postponed several times due to Jomo Kenyatta's poor health; Jomo Kenyatta eventually died before the elections were held. The biggest questions that people would ask themselves included, why would Toweett, a Kalenjin of all people, take on Moi? Was it for the interest of the Kalenjin? The so-called system kept telling Toweett that he was highly educated and therefore should be the Vice President! How then would one expect Moi to treat Toweett? When Moi assumed power, the first thing he had to do was to eliminate his political enemies including Toweett. However, Moi did not eliminate Toweett, in fact, he was very fair to him and even nominated him to parliament twice.

The chapter also examined Taaitta Toweett's contribution in the various ministries but the most important one being the Ministry of Education where he served for ten years. His era as the minister for education saw the number of schools increasing and the pupils and students' enrolment sky rocketed. The chapter examines the differences between Moi and Toweett which came out openly in Machakos where Moi attended an educational even under the Toweett's docket and Toweett never showed up. And in this chapter, the objective that was set was achieved.

And finally, chapter four examined the life of Toweett after active politics. It began by examining his role as a nominated Member of Parliament. The chapter established that Toweett lost his Parliamentary seat in 1979 and he had to stay out of active politics. In 1983, Toweett did not contest again which clearly indicated that he was already retiring from active politics. However, KANU decided to nominate him to Parliament in 1983 and he could not turn down that offer. As a nominated MP, he was also appointed the chairman for Kenya Airways position which he served for two years. In 1986, he again appointed chairman for Kenya Seeds Company.

The chapter also examined Toweett's role in the new constitution which was promised to Kenyans by the NARC government. Otherwise known as the Bomas Draft. The chapter established that Toweett contributed immensely in the drafting of the Bomas Draft. The constitution was however rejected by Kenyans in the referendum. Many clauses in the proposed constitution were not convincing and from the campaigns that were held by politicians across the country, Bomas Draft was voted out. All these notwithstanding, the chapter focused on the role that Toweett played which could not go unmentioned.

Toweett's family life after active politics was equally examined in this chapter. The chapter acknowledged that Toweett was a family man, a man who spent time with his children and he meant well for all of them. Toweett had a total of thirty-one children and four wives. This was a huge group that required someone very strict, the chapter established that Toweett succeeded in that role. He believed in caning as a way of reprimanding his children when they went astray and that really helped in his raising his many children to being what they turned out to be, and in this case, they turned out to be respectful people in the society and that is the most important thing. He also ensured that all his children were educated and excelled in school. As a scholar, Toweett believed in education and academic excellence was what he yearned for. The chapter established that he managed to educate all of his children.

The controversial life of Taaita Toweett could not go unmentioned. The chapter established the kind of life that Toweett lived which some people could refer to as scary. In his car, the chapter established that he switched all the seats to face the opposite direction. The argument was that he wanted to see his past. Toweett was so insecure and he believed that his enemies were always following him, so he always wanted to stay alert and to be ahead of their games. The eating of moles and rats as established by the chapter was equally scary. According

to him, the action was informed by the research that he conducted. From his findings, moles lived longer, Toweett therefore wanted to live longer like moles. Toweett later decided to go underground, he built a house underground at a place called Ngata in Nakuru District, the argument here again was that he was running away from the face of his of enemies. All these activities summed up shows how this veteran politician lived a life that was to many, controversial.

The death of Toweett's first wife was also discussed in this chapter. The chapter established that Rachael suffered from diabetes and later succumbed to it in 2003. The chapter concluded by focussing on the death of Toweett. The chapter established that Toweett died on 8 October, 2007 after a car accident. The car he was travelling in had a head on collision with a canter truck just a few kilometres from his *shimoni* residence. The acknowledged that Taaitta Toweett lived a good life, he fought a good fight and finally won the race. Toweett achieved almost everything that he wanted to achieve if not all.

The findings of this study shows that Toweett was a very important figure in Kenya's history. This is a man Kenya was about to forget despite his selfless contribution to the attainment of independence in Kenya. The study therefore recommends that Taaitta Toweett's history be published and made available to the public as this will create awareness and enrich the biographical studies. Secondly, the study established that Toweett and his KADU members were the pioneers of the devolution that Kenya is enjoying today. They fought for it through Majimboism. The study therefore recommends that the government should make devolution as strong as possible because that is the only way of appreciating the contribution that Toweett made at the Lancaster House Conference. The study has laid a foundation that future studies on Toweett will lie on. The study therefore recommends a further investigation on the controversial life of this veteran politician and what prompted him to do all the unusual things that he did. The relationship between Moi and Toweett is also an area that requires thorough investigation.

5.2 Recommendations

This study has unearthed important historical data on biographies and the life and times of a great Kenyan politician. Through this study, the traditions of various communities have been unveiled and how they inter-connected. The data can be used to gauge Toweett as a politician,

cabinet minister, and chairman of various parastatals in Kenya. The study also serves as a point of departure for more research on Taaita Toweett and other leading figures in Kenya.

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APENDICES

APPENDIX I: LIST OF INFORMANTS

S/No	Name	Age	Occupation/Details	Place of Interview	Date of Interview	Length of stay of Informant in place of Interview (Years)
1	Barchok, Stephen	76	Retired teacher, Businessman	Sotik	30.04.2022	40
2	Birir, Stanley	67	Farmer	Kericho	21.05.2022	35
3	Chebelion, Nathaniel	57	Medical doctor	Litein	24.04.2022	27
4	Chelugoi, Castro	81	Retired chief	Litein	12.03.2022	33
5	Chelaite, Alicen	82	Farmer	Ngata	12.05.2022	50
6	Chepkwony, Joyce	78	Businesswoman	Sotik	23.04.2022	47
7	Chepochok, Martin	75	Retired army officer	Kericho	20.05.2022	53
8	Cherono, Beatrice	74	Businesswoman	Nairobi	25.03.2022	49
9	Cheruto, Faith	76	Businesswoman	Nairobi	22.03.2022	39
10	Chesang, Matthew	81	Farmer	Nakuru	21.03.2022	48
11	Chumo, Irene	67	Farmer	Kericho	23.04.2022	33
12	Jebei, Eunice	77	Businesswoman	Litein	10.03.2022	40
13	Kemboi, Duncan	78	Retired Teacher	Litein	23.03.2022	44

14	Kerich, David	73	Researcher	Sotik	12.04.2022	56
15	Kiptanui, Eliud	83	Farmer	Sotik	20.04.2022	61
16	Kipketer, David	71	Farmer	Kericho	23.03.2022	48
17	Kipchumba, Joseph	75	Politician	Sotik	12.05.2022	28
18	Kitur, Raphael	74	Farmer	Ngata	03.04.2022	27
19	Kimuge, Emmanuel	76	Farmer	Kericho	10.03.2022	44
20	Kibor, Fredrick	77	Retired medical doctor	Litein	10.03.2022	53
21	Kiplagat, Dennis	70	Businessman	Sotik	12.03.2022	52
22	Korir, Jonathan	55	Medical doctor	Bomet	10.03.2022	37
23	Kowon, Stephen	78	Retired Teacher	Litein	23.03.2022	34
24	Leitich, Daniel	71	Farmer	Kericho	23.03.2022	33
25	Manaret, Eliud	88	Retired chief	Litein	27.05.2022	66
26	Maritim, Alexamder	70	Farmer	Kericho	10.04.2022	36
27	Mburu, Benson	66	Businessman	Litein	23.03.2022	42
28	Mibei, Koskey	77	Retired Teacher	Ngata	30.06.2022	41
29	Murgor, Charles	68	Farmer	Nakuru	23.03.2022	43
30	Negichil, Ngeno	76	Businessman	Kericho	14.04.2022	55
31	Sang, David	66	Retired medical doctor	Sotik	10.04.2022	57
32	Tallam, Julius	62	Businessman	Sotik	30.04.2022	38

33	Tolgos, Michael	65	Retired teacher	Kericho	10.03.2022	44
34	Turgut, Mishaelly	78	Businessman	Litein	12.04.2022	45
35	Yegon, Samuel	82	Farmer, Retired village elder	Nairobi	10.03.2022	52

APPENDIX II: SAMPLE QUESTIONS

Name: Sex Male () or Female ()

Occupation.....

Place of Residence..... Date of Interview.....

Childhood information of Taaitta Toweett

1. When and where was Taaitta Toweett born?
2. What was his family background like?
3. Where did he attend his primary, secondary and Tertiary education?
4. How best can you describe Toweett in terms of character while in primary school?
5. How did he associate himself with his peers at home?
6. When did he marry?
7. What was his performance like in school?
8. Was his education sponsored? If yes, by who?
9. How did his education influence his political career??

Toweett's entry into politics

1. When did Toweett enter into active politics?
2. What role did he play in the struggle for independence?
3. Apart from politics what other activity did he engage himself in?
4. How did his entry into politics shape his life?
5. How was his family life like while in active politics?
6. What are your opinions about Toweett resigning from Parliament to seek fresh mandate after the KANU and KADU merger?
7. How did he improve the lives of the Kipsigis as their leaders?
8. Why was he nominated as an MP in 1983?
9. How did he perform as the chairman of Kenya Airways and Kenya Seeds Company?
10. What challenges did he face as an MP?

Toweett's life after active politics

1. What was Toweett's life after active politics?
2. What do you know about Toweett's controversial life?

3. How did he participate in the Bomas Draft?
4. Can you tell us more about family?
5. What do you know about the death of Rachael Chemibei?
6. What can you tell the study about the death of Taaita Toweett?
7. What do you think that the country and the Kipsigis community will remember Toweett with?

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National Commission for Science, Technology and Innovation
off Waiyaki Way, Upper Kabete,
P. O. Box 30623, 00100 Nairobi, KENYA
Land line: 020 4007000, 020 2241349, 020 3310571, 020 8001077
Mobile: 0713 788 787 / 0735 404 245
E-mail: dg@nacosti.go.ke / registry@nacosti.go.ke
Website: www.nacosti.go.ke