

**IMPACTS OF COLONIALISM ON TRADITIONAL LAND TENURE SYSTEMS
AND AGRICULTURAL PRACTICES IN AWENDO SUB COUNTY, KENYA,
1903-2010**

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**A Thesis Submitted in Partial Fulfilment of the Requirements of the Degree of
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DECLARATION

I hereby declare to the best of my knowledge that the work presented in this research paper is my original work and has not been published anywhere or any University, unless otherwise cited. No part of this thesis may be reproduced without prior written permission from the author or Rongo University.

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ABSTRACT

The study examined the impacts of colonialism on traditional land tenure systems and agricultural practices in Awendo Sub County, Kenya, between 1903 and 2010. The chapter one looked at the background to justification. The study had significance since, it will help readers to know how the traditional land tenure and agricultural practices impacted socially and economically, think of introduction of individual land tenure and cash oriented colonial crop, sugarcane as major impact of colonial activities in Awendo sub county, allow the government to find a better way of improving land tenure systems, and agricultural production. The three specific objectives were; to account for the precolonial Luo land tenure systems and agricultural practices in Awendo; to examine the colonial land use policies and agricultural practices in Awendo, 1903-1963; to evaluate the impact of the colonialism on the traditional land tenure systems and agricultural in Awendo, 1963-2010. The research was justified since most researchers of the area paid little attention to the historical events, and never gave an account of precolonial land tenure systems and agricultural practices of Luo people, and that sugarcane was a colonial crop which impacted on Awendo development. The literature review used thematic approach organized around a topic and objectives. Modernization theory was used to explain the process of change by adopting new technologies. Study used descriptive research design, qualitative and quantitative data were organized in thematic and chronological approach by describing the phenomenon related to past events. The purposive and snowball sampling were considered. The questionnaire, archives, and observations were used. Chapter four contained the findings of the objectives of the study. Chapter five brought out the summary, conclusion and recommendations, and according to the objective one, it was concluded that Luo people in Kenya and Awendo in particular are securely attached to the land for both economic development and survival, being a unifying factor, acquired and maintained under customary law, which were patrilineal, traditional crops cultivated and animals reared fostered sharing through *kisuma*. In objective two, the study concluded that the colonial policies on land tenure and agricultural practices in Awendo had impacts, which included getting money to pay school fees, brought European crops and animals, such as, sugarcane that made the residents to take tea from sugar and introduced new agricultural inputs such as, fertilizers, hybrid seeds. The objective three concluded that the transformations in Awendo were as a result of colonial disruption of traditional land tenure, and agricultural practices. The study concluded that the new methods of farming such as intercropping and government support, extension services could improve agricultural production, and also the introduction of exotic crop, sugarcane was the major cause of reduced agricultural production for cash and food . The study recommended that through intensive involvement in fish production, poultry production, crop and animal production. Women and children are to take control in the land use and management, when the government initiate new policies, by ensuring control of land for the portions left for sugarcane production and food production in Awendo.

LIST OF ACRONYMS AND OPERATIONAL TERMS

AFFA.	Agriculture, Food and Fisheries Authority.
FAO.	Food and Agricultural Organization.
FP.	Food Production.
ICT.	Information Communication Technology.
IQ.	Intelligent Quotient.
KALRO.	Kenya Agricultural and Livestock Research Organization.
KARI.	Kenya Agricultural Research Institute.
KESREF.	Kenya Sugar Research Foundation.
KNADS.	Kenya National Archives and Documentation Services.
KNBS.	Kenya National Bureau of Statistics .
KSA.	Kenya Sugar Authority.
KSB.	Kenya Sugar Board.
LLF.	Land Left Fallow.
NACOSTI.	The National Commission for Science, Technology, and Innovation.
SONY.	South Nyanza Sugar Company.
SP.	Sugarcane Production.
SRI.	Sugar Research Institute.
SSA.	Sub Saharan Africa.
UNEP.	United Nations Environmental Program.
USAID.	United States Agencies for International Development.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The change brought by the colonial land policies was a global one and was also both positive and negative. For instance, in the reform of 1861 in Russia during the reign of Alexander II allowed more than 23 million people to own land as property. The majority of the Russian peasants held their land in communal ownership with the peasant communities called *Mirs*, a practice abolished in 1906 by the capitalist oriented *Stolypin* reforms that introduced individual land ownership that reduced agricultural production (Thompson, 1996).

This explains the fact previous to 1861, many countries were satisfied in terms of agricultural production which availed agricultural products such as food crops, because they were relying on cheaper imports that they thought would be usually available, that reduced food production in many developing countries, hence, food imports are increasingly expensive in the local markets, making it be a global problem. In 2015, Food and Agricultural Organization indicated that in Africa, there is continued importation of agricultural products from the west, originated from poor land management which led to, poverty, malnutrition, and low agricultural production (FAO, 2017).

The yield of roots and tubers in Africa is the lowest in comparison to the other regions of the world. Projections on some of the impacts of colonial activities estimated that Africa as a whole needs to increase its grain production by seven times, given a population of 2,200 million in the year 2050. However, an estimated 40% of people in sub-Saharan Africa live below the poverty line, and both income

and human poverty are increasing due to poor land management that hindered agricultural production(McGranaham et.al, 1999, p.104) .

In East Africa,the number of people in Rwanda, Human Resource is limited due to these factors; dry spells, too much rainfall, crop pest, overselling of crops during famine, the vast gap between the rich and the poor, rise of global food prices and introduction of new techniques in agriculture that is a challenge for many to adopt. For example, Nyaruguru and Nyamagabe districts in the southern province are known as hungry districts since they depend on individual land tenure and agricultural from the colonial countries .This was as a result of neocolonialism, since most Africans in Rwanda are overdependent on their colonial master's agricultural products (Ansoms and McKay, 2010).

The study chose Awendo Sub County as a study area because of the Awendo development record, since it is highly developed in several sectors such as electricity, cement floors with in the Migori county, which arose from colonial policies on land tenure and agricultural practices (KNBS,2013). Hence, it was justified to search for impacts of colonial policies on traditional land tenure and agricultural production due to; poor land management and overreliance on exotic crops brought by colonial land policies that encouraged sugarcane production, the popular colonial crop in the region. Moreover, the research tackled, Luo traditional land tenure systems and agricultural practices, Colonial policies on land tenure and agricultural practices in Awendo sub-county, 1903-1963, the impact of: traditional land ownership ,colonial land policies, male dominance in owning land, sugarcane growing, ,utilization of traditional crops, such as sorghum, millet and local breeds of animals in Awendo Sub County, as compared to South Mugirango in Kisii County

which has plenty of food even though the colonialists brought with them several crops such as coffee and tea in Gusiiland.

Many scholars say that colonialists' activities in Kenya came up with many transformations, and they have looked at the increased food production, acquisition of western education in Kenya (Nyakwaka D, 1996; Oyugi B, 2016) .

The residents who participate in agricultural activities in the region under study are majorly Luo people (Ochieng, 1985, pp. 20-21), the descendants of the Luo speaking people occupied territories (*pinje*, sing. *piny*) after a long sojourn from Agoro in southern Sudan, known as Bahr-el-Ghazal. The period was marked by gradual change from a nomadic to a sedentary life, which in the economic field, was characterised by the change from nomadism, hunter, gatherer to an agricultural society. The Alego borrowed farming from the Bantu speaking people after establishing their territory from Uganda. They later preceded the Luo in the lake region of Nyanza province. It is a cliché to say that all Luos are descendants of immigrants; the only striking thing about the Luo population is its ethnic diversity.

Before the advent of colonialism in Kenya, the Luo community was self-regulating and self-sustaining in terms of land use and agricultural production (Ochieng, 1985). This is explained by the fact that the Luo subsistence depended upon a mixture of cultivation, animal husbandry, and fishing. Every rural Luo wife was to produce enough food for little dependence on purchased food. The primary grain crops included; sorghum, maize and millet; cassava and sweet potatoes as the major food crops. Sorghum and cassava are especially valued for their resistance to drought. The early Luo settlers in Kenya had a pastoralist orientation, and owning cattle as part of wealth.

When the Europeans shared Africa on a piece of paper at the infamous Berlin in 1884, this further gave rise to land ordinances that led to land alienation when the European powers had established their sphere of influence that also changed the agricultural practices where Africans were restricted from growing some crops. The first major stage in east African partition was the Anglo-German Agreement of October 1886, in which the islands of Zanzibar, Pemba, Mafia, Lamu, and the towns of Kismayu, Brava, Merca and Mogadishu were defined as the dominions of the sultan of Zanzibar. The northern half which is modern Kenya was to be a British sphere of influence, while the south was to be a German sphere of influence. The land reform is connected to the agrarian reform, involving the change of laws, regulations, or customs regarding land ownership. The colonial government through the legislative council passed land reforms and ordinances that empowered the settlers to take up most arable land from Africans. Moreso, in Kenya, there were various land acts.

For instance, land regulation Act of 1897 which allowed colonialists to take land for the rail construction. In 1901, there was a law that defined the crown land as public land that could be sold or leased by the government for use by settlers. The crown land ordinance of 1902 which allowed the colonial government to sell or lease crown land to Europeans at 2 rupees per 100 acres. Thirdly was the signing of the Maasai agreement of 1904 which pushed the Maasai to Ngong reserves and Laikipia reserves. This agreement made Lord Delamere take a large tract of land in Nakuru for livestock farming. Fourthly, the colonial government confirmation of 1906 came up with the Elgin pledge in relation to the White highlands which were reserved for the settlers. This was followed by the second Maasai agreement of 1911, which was signed to push the Maasai out of fertile Laikipia reserves to southern Ngong

reserves. The crown land ordinance of 1915 provided for land registration scheme through the issuance of certificates. Later the Kenya annexation order in council of 1920 announced that Africans were tenants of the crown even in reserves and the land commission of 1924 fixed the boundaries of the reserves. Later the native land ordinance of 1930 stated that African reserves belonged to Africans permanently, and finally, the Carter Commission of 1932 fixed the boundaries of white highlands.

The Law of Succession Act confirmation chapter 160 of the colonial laws, one of the policies adopted by the Kenya government in 1963 was to continue the process of land reform on the justification that it had improved farming practices, which had in turn boosted and would continue to boost the county's economy (Tibajuka, 2001). On this Haugerud (Haugerud, 1989, p. 65) argued that land resettlement schemes were established to settle the landless and subsequent legislative measures have a little positive effect in alleviating the problems of women's landlessness, hence no equitable consideration. Currently, there is a dual system of land tenure that advocates for individualism.

The reason that prompted to undertake this research is to give a comprehensive account of the implications of the colonial changes on the agricultural practices and land tenure systems in Awendo Sub- County between 1903 and 2010. This is because; most people from the region rely on global food, especially from colonial masters and other countries within Africa (Oral informant, Odhiambo Bruce, Obudho Emmanuel) .

It is, therefore, futile to attempt to reconstruct the whole Kenyan Luo historiography of the implications of the colonialism on traditional land tenure and agricultural practices . The researcher therefore, confine himself with the assistance of research

assistants to peasant farmers, procurement officers, and the ministry of lands officer in Awendo Sub County acting as a representative sample.

1.2 The Statement of the Problem

The colonial land policies and agricultural reforms such as those inaugurated by the Swynnerton Plan of 1954 have had a transformative effect among most African communities in general and the Luo community in particular and yet not much has been documented. Specifically, little attempt has been made to provide a systematic discussion on the impact of colonialism on the traditional land tenure systems and agricultural practices in Awendo Sub County between 1903 and 2010. The colonial land tenure and agricultural reforms disrupted the development record of the Luo people in Awendo Sub County due to the change in traditional land ownership and agricultural production. This being problematic as it was, the study has attempted to fill the gap by evaluating the impact of the colonial transformation of the land tenure systems and agricultural practices between 1903 and 2010.

1.3 Significance of the Study

The study will allow the community to embrace the land tenure systems and agricultural practices that would boost development in the sub county. The readers will develop a comprehensive overview on how the traditional land tenure and agricultural practices impacted socially and economically to the people of Awendo, be aware of colonial policies on land tenure, land use, and agricultural practices, think of introduction of individual land tenure and cash oriented colonial crop, sugarcane as the major impact of colonial activities in Awendo other than the land alienation, and finding ways of improving agricultural production. The need to change land holding and agricultural practices in Awendo sub county justifies the

undertaking of the research. The study will also allow the government to find a better way of improving the land tenure system, land use and agricultural practices that would facilitate agricultural production and boost the Awendo development history that had had various impact and implications. Researcher will be helped to critically identify the areas that the researchers had never explored, and arrive at a new major colonial impact in Awendo.

1.4 Overall Objective

The overall objective of this study is to give a comprehensive account of the impact of the colonial changes on the land tenure systems and agricultural practices in Awendo Sub- County between 1903 and 2010.

1.5 Specific Objectives

- a) To account for the pre-colonial luo land tenure systems and agricultural practices in Awendo Sub County.
- b) To examine the colonial land-use policies and agricultural practices in Awendo sub-county, 1903-1963.
- c) To evaluate the impact of the colonialism on the traditional land tenure systems and agricultural practices in Awendo sub-county, 1963-2010.

1.6 Research Questions

- a) Which were the pre-colonial luo land tenure systems and agricultural practices in Awendo Sub County?
- b) What -were the colonial policies on land tenure systems and agricultural practices in Awendo Sub County?

- c) What were the impacts of the colonial transformation on the traditional land tenure systems and agricultural practices in Awendo Sub County?

1.7 The Scope of the Study

The search for the impacts of colonialism on traditional land tenure systems and Agricultural practices in Awendo sub-county to 2010, focused on: the pre-colonial land tenure systems and agricultural practices in Awendo, the origin and impact of colonialism on land tenure and agricultural practices in Awendo sub county, factors for the disruption of traditional land tenure systems and agricultural practices, origin and impact of colonial land policies to agricultural production, effect of the lack of land control by women, sugarcane growing in relation to reduced food production, and impact of the utilization of traditional crops and local breeds of animals in Awendo. The study focused on one ministry of lands officer, thirteen procurement officers from various institutions within the sub-county who have knowledge of where bidders get agricultural products used in institutions, twenty peasants, who had knowledge of land tenure systems and agricultural practices from the pre-colonial period to post-colonial period that ended in 2010, resided here since birth, and not from Rongo, Uriri sub-counties where similar problems of land tenure and agricultural practices are experienced, and archival sources were also used.

1.8 Justification of the Research

Many studies on Migori County in general and Awendo in particular, have been done in other disciplines of social sciences other than history. Kokeyo, for example, discusses the assessment of the factors affecting contract farming and sugarcane production in Migori County(Kokeyo, 2013), while Lilian Odongo (Odongo, 2016)

in her report on the capacity building for farmers in Nyanza and Western sugar belts argue from an administrative point of view in relation to sugarcane plantations without paying any particular attention to the historical events. These studies have assumed the pre colonial land tenure systems and agricultural practices of Luo people in Awendo, and also that sugarcane was a colonial crop, which had impacts on the development of Awendo.

Consequently, Awendo constituency was highly developed in several sectors, such as in electricity provision and use, which stands at 11%. (Kenya National Bureau of Statistics, 2013). That is 11 percentage points above Kuria East constituency, which has the lowest level of electricity use. Awendo constituency is six percentage points above the Migori County average. Besides the electricity sector, Awendo constituency has the highest share of cement floors in most of the households in Migori County standing at 36%. That is almost five times above Kuria East constituency, which has the lowest share of cement floors. Also, Awendo constituency has the highest share of corrugated iron sheet roofs at 91% in most of the households. That is 39 percentage points above Kuria East constituency has the lowest share of corrugated iron sheet roofs (Kenya National Bureau of Statistics, 2013).

Arising from the above, therefore, the research was to zero in the study to Awendo Sub-county in relation to Migori County because of Awendo's development record within the county(KNBS,2013). The research indicated clearly that the rate of development in Awendo sub-county was related to the colonial policies within the period indicated in the study. It is on this basis that the choice of Awendo was justified. Besides all these, justification is based on the fact that there is scanty information available on the history of Awendo in general and on the impacts of the colonial transformation on the traditional land tenure systems and agricultural practices.

CHAPTER TWO

LITERATURE REVIEW

The reviewed literatures were under two categories, the theoretical literature review and empirical literature review

2.1 Introduction

The first part was the theoretical literature review, which helped in establishing the theories that exist and identifying the one for explaining new research problem (Anthea S.2016). Modernisation theory was applicable because people in the region highly depended on global food imported from other countries, and on the colonial ideas for their developments in terms of land tenure and agricultural production. There was also the empirical literature review, which used thematic approach in the second part, and was organized around a topic and objectives demonstrated to readers on how the research fits within a larger field of study, through the summary of key sources to identify where a gap existed.

2.2 Theoretical Literature Review

Rostow's (Rostow, 1960) asserts that modernization theory is the transition from the traditional society, where agriculture and other primary industries are the only means of existence to the age of high mass consumption, where employment becomes very much based around service industries and the consumption of high order goods that are made overseas, and where the country plays a key role in international organization. Macioni (2008) points out that unmodern societies are seen as inferior, as well as, emphasising that modernisation is the process of urbanisation, industrialisation and the spread of education. Weber Max's, the Nations State, and Economic Policy theory look at the internal factors of the country while assuming that with assistance, traditional countries can be brought to

development in the same manner more developed countries have been. He further explains that traditional societies will develop as they adopt more modern practices.

2.3 Empirical Literature Review

The research searched for the impacts of colonialism on communal land ownership and traditional agricultural practices compared to agricultural production in the region which should now be replaced with the teamwork being that it was not captured in the current landholding policies concerning agricultural production which should be embraced. This will help the residents and the government to choose the appropriate landholding and ways of availing enough agricultural products, and looking at the agricultural production as a communal affair when they introduce teamwork and sharing, to boost the living standards of individuals and reduce hunger. The land tenure policies formulated by colonialists supported the issuance of titles to individuals with the notion of improving agricultural production.

Henrysson *et al.*(Henrysson *et al*, 2009), women in Gusii have user rights to their husbands' lands, and if they are un married with a child, the have rights to use their fathers's land. The study had repercurssions to the study because it looked at the land holding and land use among women and children .

Okuro (Okuro, 2008),colonial land tenure individualization has expanded rapidly since independence from high agricultural potential zones to semi arid agro-pastoral areas. The study added a lot to this research which searched for the impacts of colonialism on traditional land tenure systems and agricultural practices in Awendo sub county .

Okuro (Okuro, 2011), giving title deeds to individual among the Gusii people, introduced by the British in 1950's have led to disputes between the principal land holders who assumed exclusive rights to land ownership, and the women and children who remained either secondary or usufructory. The study agrees with the current one because, land tenure in Luoland in Awendo denied women and children right to land, thus further reduced agricultural performance in the region.

Wafula (Wafula, 1981), outlined the the colonial land policy in the North Kavirondo African Reserve, which was mainly a metropolitan transplant created to serve settlers needs, by ensuring adequate labor supply to settler farms.

Quan (Quan, 2000) , asserted that the secure individual tenure was promoted in Kenya with an aim of ensuring higher levels of agricultural investments and productivity, and further provide a firm basis for national growth and development. The Quan's work marries with the current work which focused on the impact of individual land tenure and colonial agricultural practices in Awendo.

Okoth and Hasting (Okoth and Hasting, 1974) discussed the Abagusii land tenure reforms in relation to public resources allocation, pattern of land distribution, the farmer decision making concerning the power of disposition when the communal land tenure was discredited to individualized ownership

Angelique (Angelique, 1989), said that social organisation of production and access to land have little effect on agricultural production, and also searched for the factors affecting organisational choice and production and left out the effects of organizational choice on agricultural production. The study never convinced the readers on whether the teamwork on agricultural production is the best or not the best.

Achola (Achola, 1985) states that in the pre-colonial period, unmarried women who had been allocated land by their father were not chased off the land by their brothers, while their land could be inherited by their male children. This was not an acknowledgment of the women's rights to the land but on the fact that the male children were taken to be useful members of the clan and could be incorporated to enhance the strength of social.

Rodney (Rodney, 1981) outlines that during the precolonial period, African societies placed greater importance on matrilineal and others on patrilineal ties. The land was a major means of production in Africa that was owned by groups such as family or clan. There was teamwork in helping each other, for example, sharing farming activities. For instance, in matrilineal society such as Bemba of Zambia, many young men who had married daughters of the same household often formed work teams to help each other. However, colonial governments seized African lands, and they satisfied their citizens who wanted mining concessions or farming land and created conditions where landless Africans had to work not just to pay taxes but also to survive when they were subjected to unproductive African reserves.

The research tried to find out whether the holding of title deeds by the peasants would increase or reduce agricultural production, in connection with the traditional way of owning land. He needs clarity on what to do, for example owning land or proper utilisation of land. The proponents who looked at the private right to land ownership brought by colonialists have neglected the procedural manner of the proper utilization of the available land other than stressing on the tracts of land one should own. There were no convincing ideas on whether knowledge and skills in agricultural production are the important things to focus on or not including boosting the unproductive land, irrigating the land, other than carrying the titles. Furthermore,

there are also no measures put in place by the government to control the maximum size of the land a citizen should own and the ratio of cash crops to food crops grown in an area. For example, those who purchase land should use it appropriately for agrarian change.

Byamukama (Byamukama, 1989), explanations that, registration of land in men's name is the origin of landlessness because of the sale of family land by men. This was a problem of colonial administration that needed change. The colonial government passed various land control acts, such as ordinance of 1959, to allow them access land and have full control of it. In post-colonial Kenya, there are land control boards that require the applicant spouse and adult children to appear before the board to indicate their awareness of the proposed transaction, which tried to control the sale of lands by men. The prevalence of fraudulent land deals has threatened the government's effort and family's security over their land which is also used to secure loans. The gap of knowledge here is that Byamukama has not proved on whether those who purchased such land utilise them properly by availing food or wasted them by making colonial land tenure to be disruptive to agricultural activities. This was in the sense that the colonialists used the land for higher agricultural production. For example, in Awendo sub-county, he enlightened people on whether the residents depended partially on global food or local ones while focusing on food crop prices. One can sell land when there is need and the person who buys it may utilise it properly for increased food production or underutilise it for increased food shortages since the study was based on the implications of colonialists activities on customary land laws and agricultural practices in Awendo .

Haugerud (Haugerud, 1989), discusses the economic and social importance of land tenure and agrarian change in Kenya. This work, however, looks at individualized

land tenure and reduced agricultural production which affects food security. She examined the relationship of formal and informal land tenure systems to processes of agrarian change, using entrepreneurial theory. According to her formal privatisation of land may have little effect on the process of agrarian change, even in the economy, where land is productive and scarce, and where its distribution is relatively unequal (Haugerud, 1989).

The continued land fallow concerning the high population rate has not been brought to discussion. The research gives a clear picture of whether people should only concentrate on the reduction of the household size by the use of family planning gadgets or the reduction of the number of fallows in the region. This is not only a problem for Awendo Sub County, but is also a national problem that needs the counties around the globe to solve for the increased agricultural production. Shifting cultivation has had a bad name, as it has been portrayed as, a backward and wasteful method of farming (Boserup, 1965).

Shifting cultivation does not belong to an early rung on the evolutionary ladder of agricultural development, but constitutes an integrated farming system suited to tropical ecology (Ruthenberg, 1980). Therefore, shifting cultivation is an agrarian system involving farming on a piece of land continuously, until it is exhausted, after which the farmer moves to more fertile grounds, the land is left fallow until it regains its fertility, is when a crop can be grown in it. Most people refer to it as a land fallowing system, the term that they now prefer than shifting cultivation.

Left out is the impact of the sugarcane growing in Awendo sub-county. The research wants to create awareness on whether Awendo sub-county is only ecologically suitable for sugarcane growing or other crops. Shino (Shino, 1997) says that sugarcane was not so popular as a cash crop at Kanyamwa. Oyugi (Oyugi, 2016),

said that sugarcane farming had positive impact on the people of the Narok county, because, about 18% of the total population involved in its production, while the remaining population are busy producing other crops and rear breeds of animals which avail food for the citizens in the area, a practice neglected in Awendo Sub County.

There is no clarification on the impact of the utilization of traditional crops and local breeds of animals in Kenya, making Awendo Sub County to be used in order to come up with a clear and general information on that. The research extensively found out the impact of production or negligence of the famine reserved crops, which some refer to as poor man's crops and local breeds of animals as compared to the new colonialist's activities on agricultural production. This is a rich area with the information because, many scholars have majorly investigated the new techniques in agriculture established by colonialists, that boosted agricultural production, which included ,the introduction of new storage facilities such as modern granaries, refrigerators: new farm inputs such as fertilizers: hybridization of crops or modern crops, for example maize: exotic breeds of cattle, which are the exotic dairy cow, Sahiwal and zero-grazing for clean milk production among others, program implementation, new machines which are, ox plough, tractors, labor, and market opportunities which improved agricultural production.

Onchagwa (Onchagwa, 2011) investigated the extent to which farm inputs, program implementation, storage of farm produce, group dynamics influence food security. It was grounded on the theory of social protection, which believes that systems of social protection enable societies to advance the well being of their citizens for a decent life.

Kandagor (Kandagor, 2010, p.29-43) asserts that the colonial administration and activities improved on Tugen agriculture, and also came up with many transformations, for example, the Europeans introduced new crops such as wheat, maize, beans, sweet potatoes and foreign animals such as Sahiwal, Jersey that provided enough food. These include milk, meat, and blood, among others, that ensured food security. The beef barons of the tribe were the southern Tugen. They exported skin, ivory, livestock, goat, sheep, cattle such as donkey by Suk, Pokot, Ilchamus or Njempis and Tugen or Kamasia, while the imports included salts, cloths in Indians and Arabs shops.

Mango (Mango, 2002) argument was concentrated on the increasing population, reduction in the field sizes, the decline in soil fertility during the 1970s, hybridisation of maize for high maize production, technical change concerning soil fertility. For example, when the population increased among the Luo of Siaya, hand hoeing became the major land preparation method increasingly, with fewer cattle and less land available. The Luo could no longer increase their agricultural output by adopting ox plough, to cultivate the large field. He focused primarily on how farmers internalised and induced technology packages in zero-grazing dairy farming, where high yielding exotic dairy cows are confined and fed within their stalls which originated from the Netherlands during the 1980s, and further led to the production of clean milk. The zero-grazing has a special place for milking the cows and advocates the use of clean utensils and cleaning udder to avoid mastitis.

The peasants in Siaya were growing crops that were associated with poverty, or poor man's crops also known as famine reserve crops that were so heavy and they included cassava, sorghum, millet, and sweet potatoes hence can grow with little rain. The research and extension services were focused on the spread of hybrid

maize as a food and cash crop. This later made Luos grow traditional crops on a very small scale in the vegetable gardens in their compounds, due to the existence of small plots. In Siaya, most of the peasants neglected the new breeds of animals and crops, for example, hybrid maize and majority focused on drought resistance crops, neglected new techniques such as zero-grazing in dairy which could avail food according to his research. He did not tell us why he referred to famine reserve crops as a poor man's crops. This is because, the colonialists who were seen as superior, shifted emphasis from cash crop production to food crop production, for example, maize, finger millet, sorghum, cattle in Nyanza as the exports. This was to meet World War II requirement(Kitching, 1980; Kenya Agricultural Department Annual Reports, 1943-1948).

Nyakwaka (Nyakwaka, 1996) investigated the influence of colonial agriculture, labour, and taxation on the Rongo agricultural economy, market opportunities created by colonialists, new crops, improved seeds and techniques of productions such as, mechanisation in ploughs that improved agricultural production in the region.

2.4 Theoretical Framework

The theoretical framework of this study is anchored on one theory, namely; modernisation theory.

2.4.1 Modernization Theory

The theory was used to explain the process of modernisation within societies. This was a model of a progressive transition from a pre-modern or traditional to modern society. Talcott Parsons between 1902 and 1979, translated it into English in 1930s and provided his interpretation. The theory looks at the internal factors of a country while assuming that with assistance, traditional countries can be brought to

development in the same manner more developed countries have been. It attempts to identify the social variables that contribute to social progress and the development of societies and tries to explain the process of social evolution. It both stresses the process of change and the responses to that change concerning the adaptation of new technologies. It further explains that traditional societies will develop as they adopt more modern practices. For example, modern states are wealthier and more powerful; hence, their citizens enjoy higher standards of living. According to the theory, traditional practices usually become less important as modernisation takes hold.

Marquis de Condorcet (1743-1794), the French philosopher involved in the origin of the theory with the idea of technological advancement and economic changes, which can further enable changes in moral and cultural values. He also said that the theory emerged in 18th century, with the idea that people themselves could develop and change their society.

Macioni (Macioni, 2008), links modernisation to the process of urbanization and industrialization and the spread of education. Weber examines the role of rationality and irrationality in the transition from traditional to modern society. Modernisation has been accused of being Eurocentric, as it began in Europe, with the industrial revolution, the French Revolution, the Revolution of 1848 and unmodern societies are seen as inferior (Weber, 1864-1920). Colonialism showed aspects of modern societies, with modern practices such as, individual or private land ownership, cash-oriented economy with the exotic crop, majorly sugarcane production, as opposed to premodern societies, where land tenure was in the basis of family, clan, or

community, and traditional agricultural practices which embraced local crops and animals cheaper to manage.

Marx Weber's sociological ideas provided the breeding ground for the development of modernization theory (Dibua, 2006). In the 1930s, Talcott Parsons in translating Weber's ideas from German to English, provided the understanding of the modernization theory, which came into use widely between 1950 and 1960 (Mayhew, 1985). Generally, the purpose of modernization theory is to explain the processes of change in society. Modernization describes the transition of communities from pre-modern to modern societies. W.W Rostow (1991), one of the central protagonists of modernization theory, used a historical approach to prescribe a five-stage pattern developing countries ought to take to develop from pre-modern to modern. According to Rostow's, the first stage is traditional which depends mainly on subsistence agriculture. The second stage revolves around pre-conditions of take-off, which majorly involves mechanization. According to Rostow, take off is not possible until machines come to play in agricultural output. Thirdly, modernization theory in Rostow's thinking postulates that the take-off process begins with manufacturing and the fourth stage involves drive maturity, which means the industry becomes diverse. Finally, Rostow argues that modernization is achieved when mass consumption takes place in society.

Therefore, modernization theory in this study is a process of socio-cultural and economic transformation. It is a thoroughgoing process of change involving values, norms, institutions and structures. It implies an inherent change in the mode of life in a particular direction for attaining modernity. Hence, man's attitude, idea, outlook and approach are oriented towards change in that direction. The term modernization

is used not only to describe the changes in the material culture of a nation but also in its belief system, values and way of life on the whole economy.

In a nutshell, The theory looks at the internal factors of a country while assuming that with assistance, traditional countries can be brought to development in the same manner more developed countries have been. It attempts to identify the social variables that contribute to social progress and the development of societies and tries to explain the process of social evolution. It both stresses the process of change and the responses to that change concerning the adaptation of new technologies. It further explains that traditional societies will develop as they adopt more modern practices. For example, modern states are wealthier and more powerful; hence, their citizens enjoy higher standards of living. According to the theory, traditional practices usually become less important as modernisation takes hold.

However, this theory has been criticised by scholars who include Andre Gunder Frank (1929–2005) and Immanuel Wallerstein (1930-2019). They argue that with this model, the modernisation of a society required the destruction of the indigenous culture and its replacement by a more Westernized one. Going by the arguments of Frank and Wallerstein, modernisation theory was unlikely to be the best option for the development of Third World countries such as Kenya. This study, therefore, utilised this theory to explain the effects, as well as, the impact of colonialism regarding land tenure systems employed by the colonial administration in Kenya in general, as well as, in Awendo Sub County in particular, and whether Awendo can or can not follow the same model of development the way developed countries, counties, and sub counties did. Consequently, the theory was useful when the implications, such as, the introduction of new crops, which include sugarcane in

Awendo were commenced although there were some effects on traditional land tenure, not all was lost.

CHAPTER THREE

RESEARCH METHODOLOGY

This showed how the research was undertaken, and described the modes of data collection and finally, how the results were calculated.

3.1 Introduction

This section covers the methods and procedures that were used to achieve the study objectives, research questions. The section discusses the research design for the study, study area, target population, sampling and sampling techniques, data collection, instruments for data collection, data analysis, and data presentation.

3.2 Research Design

This study used a descriptive research design to account for the impacts of colonialism on land tenure systems and agricultural practices in Awendo Sub County, Kenya between 1903 and 2010. This research design was useful in the collection of data; qualitative and quantitative and organising it thematically and chronologically. Descriptive design, therefore, is relevant to historical studies as it describes the phenomenon related to past events. The narratives of the actors involved within the specified period can be analysed and assessed in the best way possible using this kind of design.

3.3 Area of Study

Awendo Sub County is located in Migori County which is in southwestern Kenya and borders Homabay to the North, Kisii to the North East, Narok to the East and South East, Tanzania to the South and Southwest and Lake Victoria to the West. The

Kenya National Bureau of Statistics indicated Awendo's total population to be 108,913 in 2009 (Kenya National Bureau of Statistics, 2010, p. 151-240).

The study area constitutes the following Electoral Wards: North East Sakwa, South Sakwa, West Sakwa, and Central Sakwa. The inhabitants are mainly Luo people who are the *Jodala* (owners) of the territory-Awendo Sub County who provided the key informants. However, other inhabitants within the Sub County include the Abakuria, Abagusii, Abaluhya, Somalis and some few Indians who were referred to as *Jodak*, tenants. The main economic activities of Awendo Sub County is mainly agriculture with majorly participation in sugarcane cultivation, and small scale gold mining around Kanyasrega in the North East Sakwa ward.

3.4 Target Population

The target population of this study is the entire population of Awendo Sub-County; 108,913 (Kenya Bureau of Statistics, 2009). This population is predominantly Luo with a few ethnic groups such as the Abagusii, Asians among others. Nonetheless, the knowledgeable population was the main target who was presumably old enough to remember events and activities which took place during the colonial and post-colonial periods, and interacted with those who lived in the precolonial period (Vansina, 1965).

3.5 Sampling and Sample Size

Sampling is the process of selecting a representative of a total population to produce a miniature (small) cross-section; it is a small proportion of the targeted population selected for analysis (Kothari, 2004). For this study, purposive and snowball sampling were considered because of the uniqueness of the research undertaken. Because it was not easy to get informants who lived between 1903 and 2010, the

research aimed at targeting main informants who were knowledgeable with the events which took place during the colonial and post-colonial periods. In this case, snowball was suitable because it is a chain-referral sampling which is a non-random (non-probability) sampling. The study commenced by identifying the most older people residing in Awendo Sub-County, and Luos who have resided in the area since birth and could give the information on pre colonial to post colonial periods. The first informants who were identified gave a chain referral to other respondents who were interviewed. In other words, the snowball sampling method was based on a recommendation from initial subjects to produce other subjects (Faugier, 1997, p. 790-797). As a procedure, this study identified a group of individuals who were known members of the population to create a "seed." Using snowball, the sample size increased in the process of identifying new contacts until there was no more subjects to be addressed. The process continued until the point of saturation was reached (Coleman, n.d., p. 28-36) . This then became the sample size of the study; 34 respondents .

3.6 The Instruments

Research instruments are tools by which data is collected. The data was collected through the use of questionnaires, archives, and observation. Semi structured questionnaires were used during the study. Questionnaires constituted a list of questions in a set form that was developed to address specific objectives; basically, they were unstructured questions. Part one of the questionnaires addressed personal information of the respondent, while part two addressed information related to the objectives of the study. The questionnaires were issued while conducting the interviews, with the help of research assistants (Mugenda, 2003). Consequently, the Kenya National Archives and Documentation Service (KNADS) was visited to

critically peruse annual reports related to land tenure and agricultural practices in Awendo between 1903 and 2010. Besides, there was use of the observation method to corroborate data collected by use of questionnaires, archival sources and observation. The observation was used which allowed the researcher and research assistants to see what people actually were and did rather than what they said they did and gained first hand experiences and recorded data as it occurred.

3.7 Data Analysis

In analysing data, the qualitative and quantitative techniques were used. Primary data was collected and transcribed. The cumulative data from the primary and secondary sources were synthesized and the resultant data categorised following the objectives of the study. Primary and secondary data were corroborated to authenticate the data. Data were then classified according to their content and the specific historical time frame within which each event and development occurred. The data collected was organized into themes as per samples of collected data, and interpreted according to the objectives of the study.

3.8 Data Presentation

The study used qualitative and quantitative data to present the findings. The qualitative data was presented by use of in-depth information; such as quotations and exact words said by the respondents. The quantitative data was presented by the use of the charts and graphics and tables.

3.9 Ethical Considerations

Research ethics were observed during the study using historical methods and procedures as described by J. Vansina on oral information and oral informants (Vansina, 1965). A letter was obtained from graduate school to authorise the research. The researcher also obtained a research clearance permit from the National

Commission for Science, Technology, and Innovation. The researcher explained the purpose of the study to the informants. Participation of the respondents was voluntary. The participants were assured that the information would be confidential. The informants were not enticed with money or coerced to give information. Persuasion was done to get the cooperation of informants who were given appointments on time to have them schedule their time through the chiefs.

3.9.1 Conclusion

The chapter has introduced the study and gave out the steps taken in the pursuit of the research undertaking. As part of its undertaking, the problem was stated, the objectives set out, the justification is given, the literature review done, the theoretical framework formulated and the research methodology narrated among other steps. The next findings was based on the objective one, which accounted for pre-colonial land tenure systems and agricultural practices in Awendo sub county upto 1903.

CHAPTER FOUR

FINDINGS

4.1 Introduction

The findings were from the specific objectives and the questions answered in the study. This followed the sequential order which began with objective one, objective two, and finally, objective three.

4.2 Pre- Colonial Luo Land Tenure Systems And Agricultural Practices In Awendo Sub County Upto 1903

4.2.1 Introduction

Based on objective one, which was to account for the pre-colonial land tenure systems and agricultural practices in Awendo sub county. The question answered was; which were the pre-colonial land tenure systems and agricultural practices in Awendo sub county ? This chapter entails the general African context of land tenure arrangements and its definitions specifically among the Luo ethnic group of Kenya. It also concentrates on the Luo land tenure arrangements concerning Awendo Sub-County. Thirdly, the chapter discusses how the Luo community allocates land to clansmen, strangers, and slaves. Finally, it generally looks at how polygamous families distribute land and how land is inherited.

4.2.2 African Land Tenure

During the pre-colonial era, resource management in the interior of Kenya depended very much on whether a group was agrarian or pastoral. The agrarian societies depended very much on tilling the land for crop production while the pastoralist communities kept and herded livestock for livelihood.

Impact of imperialism, therefore, cannot be understated as it changed the traditional land tenure enormously particularly in the use of natural resources in Kenya. This

meant that the indigenous communities had to surrender most of their valuable land which paved way for the extraction of minerals, as well as, allowing the settlers to occupy and legally own it. This led to the radical changes that were then implemented during the colonial and post-colonial periods, particularly along with the land tenure (Ogolla, 1996).

In respect to Awendo Sub-County, interests in land broadly fell into the privileges given by the community to use land. For one to be recognized by the community, the rules which are referred to as customary laws must be followed without fail. These customary laws therefore, guide on the use of land as opposed to the current constitution that specifies the laws that guide land tenure within the specific jurisdiction of law; communal, private and public land in Kenya (Kenya constitution, 2010).

This being the case, the use of land in general and land tenure in particular, become an integral part of the social, political and economic organization. This means that it becomes a multi-dimensional structure that mitigates the social, technical, economic, institutional, legal and political perspectives in the community or nation.

4.2.3 Luo Traditional Land Tenure Systems And Agricultural Practices

According to the Luo ethnic group, land was regarded as being the inalienable property of the clan, to be inherited according to lineage membership. However, with the passage of time, land issues were often surrounded by conflict and confusion. The conflicts arising from the land between the colonial and post-colonial periods were partly caused by the ever-changing customary land tenure arrangements due to the introduction of private land ownership, more specifically during the Swynnerton Plan implementation which commenced in the 1950s. With the Swynnerton Plan, land ceased to be communal as it turned to be individual due

to the effect of registration and the ownership of a document referred to as a Title Deed with implications of modern laws (Swynnerton, 1951).

The modern laws, therefore, introduced aspects of land being sold or acquired by persons outside the family or community; some that were anathema in communal land ownership. This being the case, however, the community elders are consulted before land ownership changes hands. But still, the new land tenure system created by both colonial laws and post-colonial laws have created confusion and conflicts among the Luo people because the two systems (customary and modern) have different methods of application.

In the pre-colonial times, the Luo people were organized along kinship relationships. *Dala* (homestead), which was a characteristic of the Luo organized unit, consisted of a site where the monogamous or polygamous domestic groups built their houses, in the surroundings of which they have their fields (Southall, 1952,p.27).

However, the smallest social unit in the homestead was the 'household'. In this case, a Luo homestead comprised of a father and the mother or mothers with their children. This does not mean, however, that the household brothers of a homestead holder together with any visitors are excluded from the definition used in the sentence above. Consequently, several homesteads make up a *gweng* (Atieno-Odhiambo,1974,p.14). From the background of kinship relations, the Luo land tenure arrangements were understood and implemented during the pre-colonial times in the following ways: Land allocated to clansmen, land allocated to strangers, land allocated to slaves.

4.2.4 Allocation Of Land To The Lineages

The Luo people could only allocate land to a person if she/he belonged to the community. The reason behind this rationale stems from the fact that land was

acquired by the community through conquest by a specific clan or lineage and hence have the right and privilege to protect it and allocate it to one of their own (Atieno-Odhiambo,1974). This reasoning, therefore, corresponded to the claim that a Luo could only till land that belonged to the clan because it was linked to the lineage of the individual. This arrangement affords a sense of security as well economically viable in the sense that a person hired it or paid any fees to cultivate a given territory. Such territory was bordered or separated by ridges and rivers to indicate the acreage owned by different clans (Atieno-Odhiambo,1974). Further, the land was subdivided into the heads of households who could divide following the number of sons. It was also important to note that the land was inherited by members of a clan as well as a family (Atieno-Odhiambo,1974).

4.2.5 Land Allocation To Foreigners

As explained above, land was the property of the lineage. However, there were some exceptions. Land allocated to foreigners (*jadak*) was possible when a person from another clan or even from another tribe is desperately in dire need of a portion of land for subsistence purposes. Friendship and maternal connections, qualified one to ask for land from the landowners, and it was given with the approval of community elders (Atieno-Odhiambo,1974).

Once the usufruct was approved, the foreigner was expected to be loyal to the clan under which the arrangement was made. The foreigner was allowed to till the land as long as the need persisted but the children of the foreigner had no inheritance arrangement. The practice of allowing a foreigner to till the land dates back to the time when a rich household owner invited poor to his land for protection (Oral Informant, Adhiambo Priscila)

As explained by the oral informants, this tradition is still rife among the Luo people even though the modern land tenure threatens to scatter it (Oral Informant, Omondi Tom). This culminated in *chiam gi wadu* notion which means "eat what you have with your neighbor" (Oral Informant, Omondi Tom). Further, the concept was upgraded when a foreigner showed solidarity with the clan members and fought with the clan boldly during a conflict that arose against the clan. That bold and brave *jadak* was then elevated to a landowner within the community. The reasoning behind this philosophy was that such a person had made sacrifices of his own life to liberate the said clan hence gained a higher status but still that foreigner was not to inherit the land but use it to create wealth beyond subsistence (Oral Informat, Onyango Mathew).

4.2.6 Allocation Of Land To Servants

According to the Luo community, servants, slaves or foster children were referred to as *misumba* (Ochola-Ayayo, 1976,p.131). Further, it should be understood that the privilege of land allocation to *misumba* was accorded to the homestead head. Consequently, *migumba*, a barren woman, who is married to the homestead head was allowed to adopt a child who would then be allocated land and hence allowed to inherit it. This adopted child acquired the full rights of a legitimate child of the homestead head. Consequently, a *misumba* was allowed to take over his foster mother's gardens and livestock, but his position about the inheritance of his foster father's field (*mondo*) was like that of an illegitimate child. Further, when *migumba* gave an adopted male child dowry for marriage, the expectation was that he would be allowed to become a clan member. Besides, his children would then become legal descendants of the homestead head as explained by a respondent saying 'their mother's bride-wealth was clan wealth (Ochola-Ayayo, 1976).

4.2.7 The Role Of Luo Customary Law For An Inheritance

Customary law of inheritance among the Luo applies even when the father is alive particularly if the man is married to one wife. It is possible then for the man to subdivide land among his sons without any complication as it will be if the man was a polygamist. Normally conflicts are bound to arise between the *nyiego* (co-wives) but a subdivision of land in the monogamous family is straight forward. However, in a polygamous family, where a mother has more than one son, the first one is accorded the center point of the land of the homestead beyond the gate and the rest of the sons would have no otherwise but to subdivide what remains of the land. Nevertheless, if the elder son moves to private land which was bought, the youngest son is poised to remain at home to care for the ailing parents in their old age. This youngest son is legally allowed to inherit *mondo* (father's garden) and some pieces of land previously owned by the mother (Ochola-Ayayo, 1976).

Among the Luo, wife inheritance was allowed. In this case, the man who marries his spouse as *jater* had the privilege of using his land for subsistence purposes but the sons born within the union would inherit the man's land. Consequently, the man who marries the deceased wife had the choice to take the woman to his village or remain in the deceased land. But it should be understood that *jater* was treated as a father to the children of the deceased as a sign of respect. In case the *jater* is a foreigner, not from the clan of the deceased, the clan members should play a key role in safeguarding the interests of the children of the deceased specifically land (Ochola-Ayayo, 1976).

However, *jater* had no right to the deceased man's property even if he came from the dead man's clan. On the other hand, Luo customary law expected the firstborn son to set up homesteads to his male siblings after he sets up his homestead. In addition,

the Luo customary law directed the firstborn male son to subdivide land for his brothers justly and equally. In case the junior brother to the eldest son feels that justice was not done they were allowed to seek redress from the clan elders (Shipton, 1992, p.77).

Land inheritance by a brother of a deceased man who did not have children with his legal spouse was only possible if there was proof that he did not have a male child outside his marriage. Also, the firstborn male child was mandated to temporarily own his fathers (when he dies) land and to arbitrate disputes and resolve conflicts among his younger brothers but if he was unable to resolve the conflicts then clan elders were consulted. The land belonging to a paternal uncle could only be inherited if he did not leave a son, or full or half-brothers. However, if there was no close family member to inherit the deceased, the property was given to a close relative within the clan. A mother usually gave her sons part of her garden at that time, but unmarried sons inherited those fields remaining at their mother's death.

In case a person died before begetting a son, his property relapsed to his biological father or his nearest family member if he wished so. However, his wife/wives were allowed to cultivate the land for a living. Consequently, if a man married a barren woman and he died before delivering son, the woman could "remarry" a girl from her close relative in order to deliver a son who would then inherit the dead man's property. This means, therefore, that all the children that the girl delivered would become the dead man's legal children even though not his biologically. This kind of marriage practiced by the Luo community is normally referred to by anthropologists as 'ghost marriage' ((Ochola-Ayayo, 1976).

4.2.8 Succession Of Land In A Non-Monogamous Situation

Land in a non- monogamous situation was shared by the male children along with their mothers. This was to say that every married woman and her male children were considered as a set by means of related privileges as a male child of an individual spouse: offsprings of the eldest spouse were given that piece of the entire part that would have been given to the eldest male child senior son in a non-polygamous family unit. The male child of the succeeding spouse and the male children of the third spouse laid claim to those portions that would have fallen to the second and third sons, respectively, in non-polygamous circumstances.

Moreover, issues were bound to occur if there were more than three wives involved about the perceived daughters as they were attached to subsequent three-set spouses. The male children of eldest spouse wife inherited as a group with the male children of daughters connected to the eldest spouse; male children of daughters attached to the succeeding spouse and the male children of daughters attached to the third spouse would also inherit asset with the male children of the succeeding and spouses correspondingly. The rule of land succession might have become perplexing if one does not appreciate relationship principles and expressions used to explain the affairs of the people concerned (Oral Informant, Ojiko Ducila).

4.2.9 Traditional Land Tenure System in Awendo

The traditional land tenure system was communal one where the whole community had right to use land for agricultural production and it embraced teamwork that increased production, which was later changed by colonialists to individual land tenure system, where titles were issued to the rich who would lease or buy them from the colonial governments with poor management. The above changes led to food insecurity in which food crops and animal products were scarce. This also

ended the communalism act of sharing and teamwork where the little produced would be shared by the individual in the clan or community, hence lowered mutual concern, deprived women from owning and controlling land, promoted sugarcane production by the individual landowners, who gave monocropping and land fallowing priority. During the pre-colonial period, the entire community cultivated in groups and worked with determination to eradicate famine, unlike today that every individual survives on his or her own, hence there was a mutual concern on others welfare (Oral Informant, Turfosa Ayoo).

4.2.9.1 Traditional Crops and Local Breeds of Animals

The crops that were planted and animals reared in Awendo sub-county before 1895 replenished their needs and ensured agricultural production for both cash and food, which enhanced the good relationship between the Luos. It is true that the Awendo's economy was stable, and supported people in the area. Awendo sub county was that of the family and kinship, associated with communal land tenure (Oral Informant, Akinyi Philomena). Crops and other goods were distributed on the basis of kinship ties, hence food was in plenty. However, when calamity arose, the affected people would go to those who had plenty harvest to get help by sharing with them, the term knows as *kisuma* , among the Luo people. The Luos subsistence in the sub-county depended upon a mixture of cultivation, animal husbandry, and fishing. The duty of every rural Luo wife was to produce enough food for little dependence on purchased food. The primary cereals included sorghum, millet, while other crops were cassava, potatoes. The livestock kept included local sheep, goat, donkey, dog and cat (Oral Informant, Turfosa Ayoo).

4.2.9.2 Factors for the Disruption of Traditional Land Ownership and Agricultural Practices.

To start with, colonial activities transformed food crops into a cash-oriented economy. The colonialists were geared towards making profits and repatriating them to their country. For instance, the British ensured that the pre-colonial land ownership was transformed from communal to individual, supplied raw materials to their industries since by then, it found when Britain had been industrialized. They tried through thick and thin to do away with some Asians products including some varieties of Sugarcane, hence promoted their products. This was a time when the Europeans involved in wars which included the First World War and the Second World War that made them to be occupied and could not take part in intensive agricultural production. Price (1990), comparison between Britain and France in 1780 indicated that Britain was first to be industrialized, because of her 20,000 working mills and 900 mills in France.

The sugarcane industries in the sub-county have endangered peoples' lives, there have been very many incidences alleged on the kind of the imported sugar supplied in the area as contaminated with mercury, while farmers produce enough sugarcane that is not promoting their wellbeing, and are left suffering (Oral Informant, Odhiambo Bruce, Obudho Emmanuel).There had been continued land grabbing from the poor people by some government officials and sugarcane farmers who own Sony and are the strongest shareholders in the company. They used their positions and money to exploit the poor by buying or leasing their land for sugarcane production with meager pay, instead of encouraging the citizens to use their land for high agricultural production. Some call them *Jodong aich*, those who are only concerned with their development than other peoples' development. It only looked

good for them when they benefit on their own without incorporating others in their prosperity and are also jealous of other peoples' wellbeing. Some use their titles of being elders in the family or clan and continue using the widows and orphans land for their developments.

More so, the individual land ownership had made some to own large tracts of land that they were unable to manage properly. After having a right of holding title deeds, the others are denied chances of using such lands in agricultural production hence interfere with other peoples' wellbeing in society.

A sixty-five years old from South Sakwa said that the grandmother narrated a story on how they would incorporate work with leisure, before the arrival of the colonialists who even came up with the idea of constructing the tarmac roads when, people embraced teamwork ,mutual benefits out of such work and a common fight against the enemy which was poverty and famine through proper land use and availing traditional agricultural products, that is recently looked at as an individual activity and had underdeveloped the area (Oral Informant, Olung'a Sam).

More still was the scarcity of land in this geographical area. Some whose lands were taken by Sony Sugar Company and compensated by the government are now landless. This was due to their carelessness in using such money to buy other lands and misused them for other purposes and was later alarming to the government concerning this problem. Those who owned land in the area had planted sugarcane in almost all of their portions.

Some women and their children had been using smaller sides of the sugarcane garden or fields in which the shades from this crop lower the rate of their growth. They tried so that people could access little foodstuffs such as vegetables in the

market .The land fragmentation was also a mayhem to communal land ownership, a situation in which a farmer-owned several pieces of land located in different places, whereby he or she got a hard time in managing them as required, as this needed spending of too much capital that some peasants in the area with the continued poverty could not afford (Oral Informant, Ajwang Pamela).

The high population growth had also been experienced. The total population was 108,913 by 2009 census, and it covers an area of two hundred and sixty-two square kilometers (262 sq .km), which gave an individual 0.002406 square kilometers of land that has forced some to now settled on the fertile lands that are good for cultivation.

Table 4. 1: Problems Facing Agricultural Production of Food Stuffs in Awendo Sub- County.

PROBLEMS	RANK	CAUSES
High sugarcane production	1	Peasants have diverted their attention to sugarcane plantation that is three quarters ($\frac{3}{4}$) of the total land.
Neglect of growing traditional crops and keeping local breeds of animals	2	More focus on sugarcane production, a low-value cash crop in the area.
Colonial land policies including individual land ownership found ways to the post-colonial era.	3	Land ordinance dominated by the individual males who own title deeds denies female chances of full control over land and women are the ones who actively take part in land management practices.
Insufficient land for	4	The high rising rate of population.

cultivating food crops and rearing breeds of animals.		More focuses on a sugarcane plantation.
Lack of government support	5	Reluctance by the ministry of Agriculture to hold seminars with farmers on how to generate capital and also influence the government to give financial support to peasants.
High prices of farm inputs such as fertilizers	6	Reluctant by the government to share the cost of inputs for affordable, fertilizer chemicals to peasants.
No irrigation from the available water sources, necessary to supply water for food crops	7	Lack of government support
Disturbance from intruders and animals	8	Lack of fencing. Few involved in agricultural production making others who lack to steal such products from the garden such as tomatoes, onions, and vegetables.
Monocropping	9	No change in cropping and planting patterns where sugarcane plantation carries the day. Most farmers are not planting other crops in between its rows and after the first harvest, it cannot allow other crops to grow.
Land Fallowing	10	Sugarcane as the Colonial crop fosters land fallowing since it uses a lot of nutrients and later leaving the fertile land infertile.

4.2.9.3 Benefits of Growing Traditional Crop and Keeping Local Breeds of Animals

There were very many reasons that gave traditional crops and local breeds of animal first chance or priority in the ladder of ensuring food security. The major ones included, were easily managed, required less capital since most of them were disease and drought resistant, since even the poor people were at ease of producing them, for example , Cassava, local dog , sheep, goat, cattle, donkey, chickens, among others, which were highly nutritious and were accepted for good health, except dog which only provided security.

First, they allowed peasants to avail food during the dry spell, because cassava and millet were referred to as the heavy crops, that served the large clans and families with very many children. They eased field management as they needed fewer inputs like fertilizers, chemicals, as compared to a hybrid, which was sometimes resistant to some expensive fertilizers. The poor people could easily manage traditional crops and local breeds of animals, that allowed them to even support their families with adequate food . Forty years down the line before 1880s, when some few citizens in this sub-county were producing the so-called traditional crops, most people depended on the meals that were produced from them, such as millet, sorghum in which drinks like porridge were made” (Oral Informants, Omimo Job, Owange Jemima, Obudho Emmanuel) (Mango,2002).

These varieties boosted the Intelligent quotient. Homes that preferred such meals were having bright children whose intelligence quotients were high, and most pupils and students who were giants in the academic ladder would come from such families or homes that depended highly on traditional crops and local animals. People had

been wondering why the performance in schools was low when most people preferred the white porridge, *ugali* among others from maize. Moreover, most people who embraced these agricultural products were the best in academic performance and were brought up in less fortunate families hence such crops had the highest value as compared to genetically modified ones.

High and healthy growth of the individual was reported by some procurement officers and farmers. There have been very many occasions where the patients from hospital such as Awendo health Centre, Ranen health Centre who have always been told to use the traditional vegetables such as, *Dek, Apoth* and *Amaranthus*, and *ugali* made of Cassava, millet, sorghum to help them maintain or improve the body immunity. Most expectant mothers were also informed to do the same to allow them have the required blood content for the good health of the developing foetus. However, this has been very hard for them to abide by because; these traditional agricultural products were expensive, that the few rich were the ones who could purchase daily. The peasants neglected them, hence were in high demand'. Through the above responses, it was clear that the traditional farm products were highly nutritious than the hybrid ones and were healthier when used by the body cells. They also prolonged people's lifespan, and that was why during those days before the coming of colonialists, they were produced in plenty, various clans would have very many elders who would also die when they were aged (Oral Informants, Anne Ruth, Ojung'a Brian, Bain et.al,2013).

An informant said, ' When I was coming up as a child, the potatoes were very tasty and even today the few who plant traditional ones still find them tasty, while the commercial ones that some produce for cash had the low taste and were disliked by many consumers, and highly needed by factories since tgey were genetically

modified. They fastened peoples' economic development, whereby the money or profit gained from business or earning would be used to invest in other areas other than using them in purchasing agricultural products which was earning from hand to mouth. During the time when people had the granaries of millet, sorghum, and gardens of cassava among other crops, the agricultural products' prices were very low and these traditional crops and local breed of animals were in plenty with low prices, since even the poor were able to buy them, as opposed to post colonial period when these products were easily affordable to the rich than the poor people. Stable economy must first embrace and facilitate agricultural production'' (Oral Informant, Onyango Mathew).

4.2.9.4 Conclusion

It was concluded that the Luo in Kenya and Awendo, in particular, were securely attached to the land, as land appeared to denote more than it was usually implicit. Land, therefore, from the Luo perspective, was not only an economic asset but also an instrument of survival. The land was seen as a unifying factor, as well as, a point of solidarity. Consequently, the chapter had shown that land was acquired and maintained under the customary mitigated by clan elders. Privileges attached to land inheritance were not individualistic but were rather sustained through wider ties surrounding ancestral lineages which were always patrilineal.

Secondly, the findings exposed that women had no rights to inheritance to land or any other property even though they could cultivate the land belonging to their spouses or their fathers for a living. However, women became the custodians of land through marriage because they were the ones who work on it more than their male counterparts. Finally, the findings asserted that strangers, slaves, and servants could have access to the land mainly for subsistence purposes. Thirdly, traditional

crops and animals made Luo peoples' economy in Awendo sub county to be stable, since this boosted agricultural production for both cash and food, hence fostered solidarity through sharing of agricultural products, a process called *kisuma* with the people who never had enough harvests that would arise from various challenges. The next objective (objective two) focused on the Colonial policies on land tenure, land use and agricultural practices in Awendo sub-county, 1903-1963.

4.3 Colonial Policies On Land Tenure And Agricultural Practices In Awendo Sub-County, 1903-1963

4.3.1 Introduction

Based on objective two, which examined the colonial policies on land tenure concerning agricultural practices in Awendo sub county between 1903 and 1963. The study mainly accounted and described the state of land use policy among the Luo people in answering the following questions: what were the relations between land policy, land use policy, and land use in the case of Awendo sub county? What were the colonial policies on land tenure and agricultural practices in Awendo sub county, 1903-1963?

There were elements of colonial land policies, that had found their way to a post-colonial era in Awendo sub-county. The colonialists introduced individual land tenure systems that suited their capitalism notion of gaining a lot from the Africans land. They introduced title deeds to male Europeans, a practice, still existing in the African land. This allowed colonialists to have full control and maximize the use of land, gain profit and repatriate them to their countries. As earlier discussed in chapter one, the land ordinances led to the creation of reserves, facilitated the initiation of the cash-oriented economy.

It is very clear that most people thought that, land alienation was the major challenge of colonial activities in all the parts of Africa, including Kenya, while the study carried out in Awendo sub-county is now allowing us to also think of individual land tenure that initiated cash-oriented economy, by facilitating sugarcane production as the main challenge for colonial activities in the area, which caused an alarm to peasants.

This had not only caused an alarm for peasants but also to the people, because it led to food shortage, disrupted traditional land ownership and agricultural practices, denied women full control of land, promoted sugarcane plantation which is a low-value cash crop in Awendo, and had further created fallows, and finally, made people to neglect growing traditional crops and rearing of local breeds of animals, that fostered food production in the pre-colonial period (Oral Informants, Otieno Jeff, Oduogo James, Ojwang Pamela, Omondi Tom).

4.3.2 Land Use Policy

The process of controlling, monitoring and administrating the use of land, which consisted the control system of different plan documents, conservation decisions and other plans that concerned a specific area/region/space (KNA, Nyanza Province, PC/NZA, 26th June, to 19th September 1930; North Kavirondo District Letters dealing with land Tenure). The administrative system (either public or private) was responsible for producing, and also partly for executing, land use plans. Based on objective two, therefore, land use policy is, in this study, the framework to manage and control land use and natural resources, excluding the detailed examination of land tenure and land laws. Thus, land use policy could be partly assimilated in the concept of environmental management.

4.3.3 Establishment of British rule concerning land and agricultural practices among the Luo, 1903-1930

It was not until 1901 when the Railway line touched Kisumu that the Luo people clearly understood that the White man was seriously interested in taking control of the socio-economic activities of Africans. With little resistance, the Luo were subjected to colonial rule even though they were not dispossessed of their lands like their neighbors, the Nandi, and Kipsigis (KNA/Report on the Province of Kisumu, 1903-1906).

The Luo generally cooperated with the British even though some refused to collaborate on matters of Western Education, European Religion and the Whiteman's agricultural methods (Achola, 1978,p. 33). However, as Lonsdale pointed out, the Luo were subjected to punitive expeditions in Uyoma, Sakwa, and Seme (Lonsdale,1977, p. 844). On the other, the British interests in Kenya, which had been secured by the Imperial British East Africa Company (IBEAC) in 1894 were determined to establish British authority in East Africa and, to make British East Africa self-sustaining. The immediate results to their intentions saw mushrooming of European settlements along the newly built railway line between Mombasa and Kisumu (Harbeson, 1973,p.8).

In 1903, Colonial administration commenced in earnest when the Union Jack was raised in full view of the people present in Kisumu. Consequently, an acting District Commissioner called Knight was posted to Karungu to initiate Colonial policies (KNA, Nyanza Province, PC/NZA, 1910-1911, p. 12; South Kavirondo District Annual Report, Kisii/Ugaya District: DC/KSI/1/1, 1908-1912).

Karugu remained an important administrative point for all the Luo until 1908 when (some in the present-day Awendo) were transferred to Kisii for the sole purpose of subduing the Abagusii people who were continually resisting the British and attacking the Luo perennially (KNA, South Kavirondo District Annual Report, Kisii/Ugaya District: DC/KSI/1/1, 1908-1912 ; KNA, South Kavirondo District: DC/KSI/3/2: Histories and Customs of Kisii and Luo between 1911-1924).

This action by the British came together with the gradual end of intra and inter-tribal wars within the Luo territory. This was followed by the disarmament of the hostile youths who were then engaged in migrant wage labour in the new political dispensation. Those who did not engage in migrant wage labour became involved in other economic opportunities opened up by colonialism. Such economic activities included trade and cash crop production. Others were involved in livestock production. But this development had its drawbacks and in the end, disrupted ethnic control. The colonial government was as a result forced to reinforce the power of elders.

Two decades later, the British main interests mentioned above, were fully tenable and further pursued the administrative control over the country (Kenya) by encouraging European settlement to facilitate economic development particularly in "White highlands" (KNA, South Kavirondo District: DC/KSI/3/2: Histories and Customs of Kisii and Luo between 1911-1924).

This meant that different administrative structures for different races in different areas. All these began when Nairobi was made the Protectorates' headquarters in 1900. It was during this period, therefore, that European permanent settlements commenced by making "Kenya Highlands" as the epitome of agricultural

development in the colonial era. This phenomenon (European permanent settlement) affected Luo neighbours, that is, the Nandi and the Kipsigis.

European settlement arrangements resulted in what was called the 999 years leasehold business in the "unoccupied" land and freehold land for African "occupied" land (Harbeson, 1973,p.9). The Crown Lands Ordinances of 1902 and 1915 effectively gave the European settlers legal security on their "new farms" (Harbeson, 1973,p.9). Crown lands in this context were defined by the East Africa Lands Order in Council, 1901, as all public land within the larger East African Protectorate (Juma, 1996).

In 1902, the Commissioner in Kenya promulgated The Crown Lands Ordinance which gave effect to the 1901 Order-in-Council. This was possible because the Commissioner was empowered by the British law to sell freehold land which was not "occupied" by Africans without consultation with them because such land was considered by Europeans as "waste and unoccupied land" (Juma, 1996). During the period between 1914 and 1915, The Crown Lands (Access to Roads) Ordinance was enacted and it enabled individuals who had interests in or rights over Crown Land to use reasonable portions of adjacent pieces of Crown land as roads to access their portions. The Governor was also allowed to set aside sections of Crown Land for the Construction of roads (Juma, 1996). Nexus to The Crown Lands (Access to Roads) was The Crown Lands Ordinance of 1915 which amended the 1902 legislation. This legal instrument redefined Crown land to include Land which was in occupation of the natives and that which was reserved for the use and support of the native tribes. Through this definition, natives were rendered mere tenants because all land belonged to the Crown. There was no more community land. Customary laws continued to be applied but under the Repugnancy clause, they were subordinate to

the British Law. This meant that inconsistent customary laws were void and rights were to be exercised at the mercy of the Crown. The only rights that were accorded to the natives were occupancy rights which were to be exercised with close reference to the British law lest they lost such rights. The other major thing that the two legal instruments did was to empower the Commissioner to sell the freehold title to anybody not exceeding 1000 acres and leasehold titles of up to 999 years (Juma, 1996). Settlers were granted the security of tenure that they had sought for a long period. This also marked the material introduction of English Property Law in Kenya. Later in 1915, the Government Lands Act 6 was enacted. It Replaced the Crown Lands Ordinance (1902), which had been amended by the 1915 legislation. The main object of this Ordinance was to regulate leading and other forms of disposal of Government Land. It prescribed a system of administration and registration of government land, remedies to instances of defects arising out of the earlier registration under cap 285 and introduced a fair system to issue and register deeds. There was, however, a provision that all past documents relating to government land were to be applied under this instrument. While the Crown Lands Ordinance of 1902 and 1915 were the formal introduction of the English system of Property Law in Kenya the Government Lands Act introduced the English way of conveyance (Juma, 1996). As the European settlers were struggling to root themselves in Kenya, the people of Nyanza including those of Awendo were mesmerized with Whiteman's interests. Unfortunately, the colonial administrators campaigned for the introduction of new crops initially by enforced cultivation during the first decade of colonial rule in Luo territory. One of those crops forced on the Luo was sesame and *ciroko* in 1903 (KNA, Report on the Province of Kisumu for the Year 1903-1906, pp. 14-15). Between 1907 to the time of the outbreak of the

First World War, sesame was the chief agricultural export from South Nyanza. It was exported to Marseilles and other European ports, where it was used to manufacture soap and edible fat. In Kisumu, the provincial headquarters; an oil manufacturing plant was constructed as early as 1913. The outbreak of the First World War resulted in shipping hazards and the closure of ports. This caused the price of sesame to fall, which was only partially compensated by the local demand for cooking.

In addition to the crop mentioned above, the Luo were introduced to other crops such as groundnuts and cotton by the Department of Agriculture in Kenya. Unfortunately, the Luo people did not embrace the cultivation of groundnuts because of two major factors: First, the Luo had not been inducted into proper way of planting it and secondly that the Luo had been cheated to believe that eating groundnuts would induce venereal diseases (Berman, 1992, p.149). As for cotton, it was introduced to the Luo in 1908 (KNA, South Kavirondo District Annual Report, 1913-1914, DC/KSI/1/1). The colonial government, under the Department of Agriculture, introduced cotton seeds through the chiefs and headmen. The crop, however, was initially unpopular because it was not edible and labour intensive. But, generally, land use and agricultural practices in Luo territory during the first decade of colonial rule were not progressive as was expected by the colonial administrators majorly because of scanty information of the climatical conditions, unsuitable soils, and European squabbles which finally led to the outbreak of the First World War (KNA, Nyanza Province, East Africa Protectorate, PC/NZA/1/5, 1910, p. 34). Other reasons brought forward for the failures included lack of enthusiasm by the Luo to embrace the crops because of their overdependence on cattle keeping.

Moreover, most of the Luo territory was semi-arid and with insufficient rainfall. It is, however, worth noting that the period between 1914 and 1930; the Luo witnessed a more accelerated agricultural transformation than the previous decade. In particular, cotton prospered as crop among the Luo due to the hiring of the local agricultural instructors in the region. According to the Annual Report of the District Commissioner in 1922, African agricultural instructors had made tremendous progress in encouraging the cultivation of cotton in Kochia and Kanyada locations (KNA, South Kavirondo District Annual Report, DC/KSI/1/2, 1913-1923, Annual Report, 31-12-1922). About groundnuts' cultivation, it was confirmed that its production had increased more than ten times in the period between 1920 and 1923 (Oral Informant, Turfosa Ayoo) while Hickory King Maize did well as soon as it was introduced in 1917 (KNA, Nyanza Province Annual Report, 1917-1918). In fact, by the end of 1923, maize was the third-ranking crop in Kisumu district. Besides, wheat, chilies, onions, English potatoes, and rice began to flourish in the 1920s (KNA, South Kavirondo District Annual Report, DC/KSI/1/2, Annual Report). Besides the introduction of new crops among the Luo, the period between 1915 and 1930 witnessed an acceleration of the introduction of agricultural technology such as the English hoe and plough. As a matter of fact, the Luo people had incorporated new agricultural implements into their agricultural cycle by the close of the 1920s. The agricultural system of the Luo was being transformed both in terms of crops cultivated and the implements that were in use (Oral Informant, Oluoch Pala).

Agricultural endeavors among the Luo were boosted by the construction of roads that made communication easier for the farmers to transport their produce to the

desired markets. It was in 1920 when such roads were first constructed within Nyanza.

In 1924, approximately 150 miles of motor-roads had been constructed within the Luo territory. During the same year, 1924, the following tracks were converted into motor-roads, drained and bridged: Kisii to Karungu, 60 miles; Kisii to South Mugirango, 24 miles ; Kisii to Kuja, 6 miles (Gelegele Road); Asumbi to Karungu Road, 10 miles (via Marindi); Rangwe to Oyugis, 13 miles; Chief Ofuo to Riana Road, 8 miles and Oyugis to Sondu River, 30 miles (KNA, South Kavirondo District: Political Record Book, DC/KSI/3/5, 1923-1925).

The construction of the roads above was meant to feed the railway line. It was also observed that the building of the roads was in tandem with the colonial policy of making the "lunatic" project of the railway line and all that relates to it pay for itself but not to improve the lives of the Luo people (Hopkins, 1973, pp. 195-196).

Coupled with the role of missionaries in Luo territory, increased communication (roads) networks enhanced further implementation of colonial policies. Apart from the promotion of Western Education, missionary activities promoted modern agricultural production in the areas in which they established a presence. The missionaries are credited for offering voluntary services to the Luo people in terms of donating crop seeds and demonstrating how some crops are planted.

4.3.4 Changes In Agricultural Production, 1930-1945

Between 1930 and 1945 the Luo people benefited much more from the agricultural demonstrations than the previous years. The era was also marked by more

opportunities for the acquisition of Western education as both the missionaries and the Local Native

Councils established more schools in South Nyanza. Concerning trade, the households in South Nyanza enjoyed new opportunities to engage in trade as large numbers of aspiring traders were granted licenses (KNA, Central Kavirondo District Annual Report, 1931, pp5-8; DC/CN/6/1; KNA, Minutes of the Local Native Council, Meeting of 31-3-1931, pp. 1-2 in KNA, PC/NZA 4/1/1/1; Nyanza Province Annual Report).

Drought followed that same year, 1931, with catastrophic dimensions and hence the combination of droughts and locust invasion, caused serious food insecurity in many families the following year, 1932. These events compelled the administration in the Luo territory to suspend its cotton campaign as the people tried to recover from their effects. Food crops production reduced, hence they suffered particularly finger millet which had disappeared completely due to the effects of locusts. The colonial administration responded by encouraging the Luo to cultivate root crops, for instance, cassava which became popular due to locust invasions.

As the local populace suffered the effects, the colonial government's taxation revenue fell due to the inability to raise the required amount. The tax paid by the Luo in South Kavirondo, for example, fell to 46.88% of what had been paid previously (Hay,1972, p. 190). Hence the 1931 tax collection in the province was substantially in arrears. Due to the difficulties, the Nyanza Province Annual Report for 1932 noted that the people showed signs of passive resistance to paying taxes (KNA, Nyanza Province Annual Report, 1932).

The report admitted that this was due to the scarcity of money. The net effects for these events were the mass migration by the Luo to other parts of Kenya in search of employment and labor opportunities to survive. As this was happening to the Luo, the whole world was facing the Great Depression in 1929 which extended to the 1930s. This continued to impact the Luo in general because it increased the scarcity of employable labor. Since the settlers were the major providers of employment to the natives, the negative impact of the depression on the settlers' commodity production forced the settlers to declare several African employees redundant. The number of Africans in employment declined for the first time in 1930 continuing into 1931 and 1932.

Other employment such as railway work also fell from 15,628 in 1930 to 12,000 in 1933. In the tea sector, employment numbers fell from about 10,000 to about 8,000, while many sisal estates closed down in 1931, rendering thousands of Africans jobless. Those who remained in employment were not shielded from the prevailing economic crisis. Wages were slashed by about 50 percent by 1931 from their 1929 level. Unemployment became a common feature of the depression, and small bands of laborers wandered from place to place looking for work. This contributed to an increase in vagrancy and burglary in the towns (KNA, H.R. Montgomery, NZA AR 1932).

By 1933, however, the locust invasion had been contained. The administration saw a need to promote cash crop production to enable households to obtain cash to meet their tax demands. As a result, the South Kavirondo District Administration re-launched another cotton campaign in the area. In 1932, the district received twenty tons of cotton seed from North Nyanza ginneries (Butterman, n.d.p.158).

This marked a change of gear. Previously, the colonial officials were mainly concerned with adding crops and agricultural implements to those already in use. But from the 1930s, the trend changed. Colonial officials began to examine the basic economic patterns in the entire district in an attempt to affect the process of change. With natural calamities contained, the British continued their agricultural reform agenda between 1933 and 1945 unabated.

4.3.5 Incipient Agricultural Services And Swynnerton Plan Implementation, 1945-1963

Paradoxically until the 1930s, Kenya Agricultural Department Annual Reports, (KADAR, 1930-1931,P. 940, Talbott, 1975) almost no attention was paid to the most fertile land in the colony. According to the colonial administrators, 80% of the landmass in the colony was either arid or semi-arid. The balance of 20% of the colony was located within Nyanza lake basin and the Eastern Highlands occupied by the Nilotes and Bantu respectively. However, due to the increased agricultural research done by the colonial agricultural officers in the 1930s, the land was put into use and there was increased production of crops such as maize which were gaining currency due to its demand (Kitching, 1980, p. 55-62). Kitching continues to analyse the reversal of policy in the 1930s whereby African maize was diverted to the export market and settlers tried to gain a monopoly of the domestic market.

Unfortunately, the Second World War produced a mixed effect because the agricultural officers were absorbed in the military (hence abandoning the development plans in agriculture) while the residents were forced to produce enough food to feed the fighting force. This led to unprecedented cropping by both the European farmers and the local farmers. At the end of the Second World War, the

government proposed many changes in land tenure and gave the white community more territory as a reward for their gallant participation in the military. This, therefore, pushed the African community to the peripheral territories where they could not meet their needs because the land was mostly dry and unproductive. However, they were advised to plant resistant crops such as sweet potatoes and cassava. Those radical reforms which gave the White community advantage were proposed by Norman Humphrey. Further, Humphrey proposed that both modern and traditional methods should utilize to jettison the agricultural impasse faced in the late 1930s and early 1940s (Kenya Agricultural Department Annual Reports, 1943-1948, *passim*). To succeed in implementing Humphrey's proposal, the colonial government embarked on posting agricultural experts to the field. This process was remarkably conspicuous between 1945 and 1948 so that by 1952, the number of staff deployed for agricultural campaigns had increased more than tenfold. The Agricultural Officers' enthusiasm was largely responsible for the spread of cash crop schemes in the years that followed before 1963.

Unfortunately, however, political and practical constraints kept cash crop development slow because the European farmers were strongly opposed to Luo investing in cash crops such as sugarcane, coffee, tea, pyrethrum, and dairy cattle. The department of Agriculture, however, began to negotiate with all stakeholders (particularly the Europeans) in the agricultural sector to relax their set mind on the Luo (on cash crops) and change was achieved on the promise that the highest standards of quality of products were to be ensured by Africans (Swynnerton, 1951). This was followed by the reorganization of Kenya's small Agricultural headquarters staff in the 1950s which became the agricultural game-changer for the African agricultural areas because research and extension became operational throughout the

colony (KNA Ag 4/80 "Agricultural Conferences and Meetings", 1933-951, minutes of a meeting of Central Province Agricultural Officers, September, 1948).

More importantly, the arrival of Roger Swynnerton in 1951 from Tanganyika Agricultural Department saw a revolutionary approach in land tenure and agricultural practices in Kenya because of his wealth of experience for having worked closely with the African people for seventeen years with the cultivation of coffee and cotton. Swynnerton was credited for designing African coffee and cotton in the Sukumaland scheme which was aimed at encouraging the African people to be involved in cash crop cultivation (Swynnerton, 1951).

As Swynnerton was intensifying productivity from the field and coordinating agricultural activities, political disaster was brewing in the colony- Africans were enhancing their quest for independence. From 1948, there had been a growing number of reports of oathing ceremonies among the Kikuyu squatters in the colony so that by 1951, it had reached unprecedented levels. This situation hampered the smooth transition of traditional land tenure and agricultural practices among the Luo as it were in other parts of the colony to some degree.

To meet political challenges, Swynnerton came up with a plan whose title was "A Plan to intensify the Development of African Agriculture in Kenya. The Plan delineated two basic development zones-the high- potential and semi-arid. The high-potential lands where four-fifths of the population were concentrated, received priority. However, the Plan made provision for the semi-arid/pastoral areas (Swynnerton, 1951).

The Plan noted the failure of traditional land tenure in the implementation of cash crops by the Africans. However, Swynnerton foresaw the need to induct the African

community in cash crop farming and produce a privileged class among African elites in the farming sector (Swynnerton, 1951).

To achieve this objective, Swynnerton advised the government to involve both the European and African agricultural staff in the development of agriculture in the colony. This advice was taken seriously by the colonial administrators so that the staffing of the agricultural sector was fully Africanized by the end of 1961 (KNA, Kenya Agricultural Department Annual Reports, 1955-1961, *passim*). Nevertheless, it is worth noting that Central Kenya received more attention for development than other parts of the colony. This was due to a number of reasons. The region saw most of her land registered, consolidated and introducing cash crops as well as using modern agricultural implements apart from upgrading their livestock breeds. All these were achieved through the accelerated agricultural extension. Coupled with these radical reforms, were discussions of the possibility of even issuing title deeds to African farmers.

4.3.6 Conclusion

It can be concluded that the colonial policies on land tenure and agricultural practices in the Luo territory and particularly Awendo Sub County had remarkable effects. Consequently, the increased agricultural activities that occurred between 1901 and 1963 was the result of the spread and incorporation of new crops and agricultural implements into the economy of the households in Luo Nyanza. The overall impact of this was to confirm the principal position of agriculture in the local economy. The expansion of agriculture led to the establishment of a network of local markets and trading centers in Luo territory in general and that of Awendo in particular since Awendo is a town.

Besides, the gains of the Swynnerton Plan were extremely impressive. For example, the projected phased levels for cash crop development were not only achieved but surpassed. It had been projected that Africans would plant 43, 000 acres of coffee by 1963 but Africans had already planted 69,780 acres. The Swynnerton Plan had initiated a shift in emphasis in Kenya's agrarian policy from large-scale European farming with subsistence African agriculture to commercial peasant agriculture. Unfortunately, however, the Swynnerton Plan caused tensions and confusion among the Luo because of the sudden change from the traditional tenure system to the European system. The next objective concentrates on impact of colonialism on land tenure and agricultural practices in Awendo sub-county, 1963-2010.

4.4 Impact Of Colonialism On Land Tenure And Agricultural Practices In Awendo Sub County, 1963-2010

4.4.1 Introduction

This finding was based on objective three. It attempted to analyse and evaluate the impact of colonialism on traditional land tenure and agricultural practices. Indeed, it aimed at deducing the effects and impact of colonialism among the people of Awendo as it was seen during the post-independence period. The study brought it clearly that the land reforms in Kenya as compared to other developed nations are still backward and need further government policy implementation. In England, there are set policies that regulate the use of land unlike in Kenya where people are scattered in their settlement. One can not distinguish between the land set aside for settlement and the one for agricultural purposes to avail food. Most people in England prefer staying in the urban centers where there is the highest population and most reserves are left for agricultural purposes. As stated in Wildlife and

Countryside England (2017), and National Parks England (2017), the agri-environment and woodland grant schemes and rural developments programmes were set, that made England to be a leader in Europe in the development of the evidence base for what works in environmental land management. The lack of title deeds among some Kenyan citizens, deprive them of the security to utilize land appropriately. This has made this population depend on the little agricultural products, produced by a few Kenyan farmers, hence food shortage.

The communal land ownership was the best under good management, and proper utilization of the land, simply because it encouraged teamwork and provided agricultural products. There was accountability and effectiveness in land management which ensured that it was used accordingly. Those who could not make good use of land were helped through teamwork referred to as *saga*.

4.4.2 Origin of Colonial Crop in Awendo Sub-County

The study brought out clearly that the main crop grown in Awendo is sugarcane. The establishment of Sony Sugar in 1979 that made about eighty percent (80%) of the total population of the peasant to supply sugarcane as raw material for the industry. It is worth noting that the sugarcane was a colonial crop that was brought by colonialists in Kenya in 1900 at Kibos from South African. The quite varieties of sugarcane that succeeded in Kenya were brought by the Europeans while the ones for the Indians failed. After independence, the Kenya government-owned and managed sugar industry. As reported, in the pre-colonial period, there was plenty of food whereby, some respondents outlined that there were cases where residents sold lands to pay school fees, while others lacked such land to practice farming, which created landlessness, hence many were unable to grow food crops. Others said that

most peasants employed poor farming methods such as, the use of low-quality breeds in the exhausted soils and monocropping, hence low yield, and having inadequate finance to buy chemicals that controlled pests and production in the area. For example, maize was infected by some harmful whiteflies that destroyed them. Many people engaged in cash crop production than food crops and sugarcane was a low-value cash crop in the area. There had been the shortage of water in the farms and the many streams and rivers had not dried up, for example, Rariw, Sare, Kuja. So to speak, most peasants were incapable of using the available water sources for irrigation to support the growth of crops and even in the establishment of fish ponds among others since there were inadequate funds to support such activities. Due to the above anomalies, the youths had resorted to motorbike riding to allow them to provide or buy other necessities such as food crops, pay school fees, hence a higher hindrance, making the area import food stuff from other regions or countries including Tanzania (Oral Informant, Olwal Geoffrey).

4.4.3 Impact of Colonial Crop, Sugarcane to Agricultural Practices in Awendo Sub County

The peasants had experienced increased theft on the farm. This was majorly caused by the negligence in growing food crops and keeping livestock in which very many people had even stopped growing maize, vegetables, while during the night, they use the neighbours' agricultural products. The peasants planted sukuma wiki and tomatoes in a huge tract of land in 1980, the thieves took their share which was approximately more than ten bags of sukumawiki and five crates of tomatoes, hence discouraged the peasants from such bad acts. This occurred because individuals could not afford to buy such products, making them find a cheaper way of acquiring them" (Oral Informant, Omondi Tom). Those who were involved in white-collar

jobs earned monthly and in most occasions pay the debtors who were the business people who gave them foodstuffs on credit. However, being that the food crops were scarce and getting them were sometimes difficult, hence, only promoted development to some few business people in the area who were ready to avail such goods in the time of need. As reported by one of the procurement officers from Manyatta secondary school in Awendo, the school is sometimes forced to transport maize from Kitale, because some bidders find it hard in incurring such transport expenses. Most households sometimes wait for feedback from entrepreneurs who respond positively to their needs. This was seen in 2007/2008 when there was *Mangwana* a name given to famine during that period when there was much concentration in post-election violence and people could not involve in agricultural production. Moreover, even the self-employed by sugarcane production got money from the mature sugar and used all of it in purchasing such goods like maize that support them for about two years until the next maturity of the cut sugarcane by sugar industry or those who participate in jaggary production, and made a large population in the area to put more focus on white-collar jobs. This was true in the sense that when a child was born in Awendo sugar belt, he or she looked at involvement in peasantry as a fail in life and that made most of them highly involve in pursuing western education. Even though very many people focus on the western education that later allows them to be recruited to white-collar jobs, this had not enhanced economic prosperity, because, the stable economy is seen when everyone, including those who earn monthly from such jobs take part in investment and own kitchen garden to support other developments and avoid earning from hand to mouth, since few peasants who have taken their time in producing most agricultural

products such as, vegetables, are the tycoons in the area, as compared to the ones who earn from the skills gained in education (Oral Informant, Okombo George)

The very important thing to focus on was to refrain from taking a lot of time in using large tracts of land in sugarcane production that reduced the value of agriculture in this part of the world. The people had developed the white-collar job oriented minds, which was an enemy of development. However, it was good if one earned and got capital, then later used it to avail food crops in the society, by embracing new technologies, such as irrigation. The water had been in plenty that could be the source of agricultural production when there was finance. The rivers such as river Kuja and streams including Rariw, Sare among others are the very permanent water sources that have not been utilized properly to ensure food production by the peasants in the area, since the owners of the land around them were reluctant to allow water pipes be connected which could ease the flow of water to the farms (Oral Informant, Otieno Jeff).

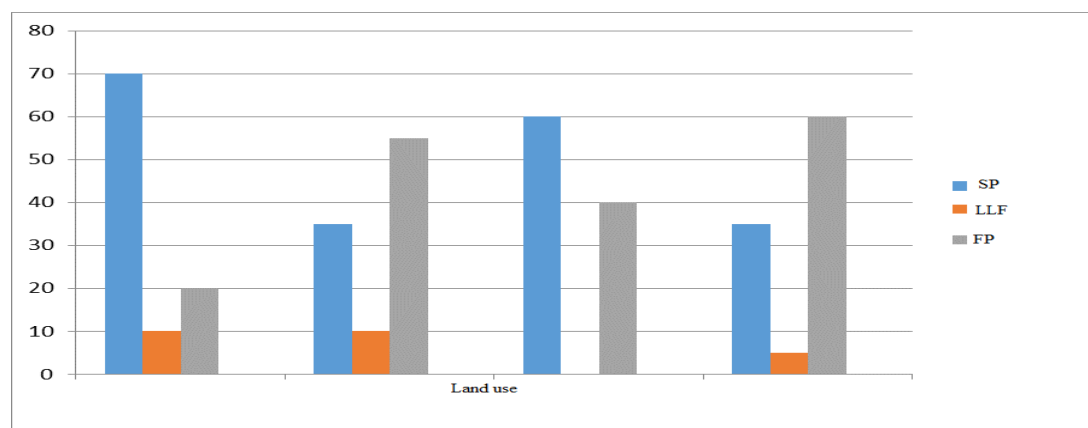
There had been a problem of accessing the foodstuffs such as fruits, milk, vegetables, fish, and meat. It was very vital to think of the business people such as the owners of butchers who mostly got animals and milk from Maasai land in Narok County, fruits, vegetables and so on from Kisii County. The transport cost rose due to the increase in fuel prices that were included in such products' prices when selling. Some varieties of fish such as tilapia, which had been expensive and the poor found it hard to feast on them, because of their high prices. Moreover, the local peasants were encouraged to take a step forward of availing such products to their people who have had problems, through initiating new projects like the artificial fish ponds.

The sugarcane also led to poverty and peasants had low capital to help manage the new technology because a lot of income in the area was used to develop other places where food staffs from agricultural raw materials were sufficient. This had been fostered by increased prices of food crops such as millet, sorghum, cassava, yams that had turned to be the rich man's crops as they are expensive in Awendo sub county(Oral Informant, Odhiambo Bruce). The above drought resistant crops were seen during the pre colonial and colonial periods as the poor man's crops (Mango, 2002).

The sugarcane production also allowed peasants to pay school fees, build and cement houses, thus made Awendo to be where it is today in development. For example, from 1979, when its production was welcomed by the people of Awendo, the crop has been helpful to the people alongside a lot of challenges that it had created in the area (Oral Informant, Odhiambo Bruce).

4.4.3.1 Bar Graph Showing the Relationship between Sugarcane Production, Land lying Fallow and Food Production (percentage versus land use).

Figure 4. 4: The Bar Graph Showing the Relationship between Sugarcane Production (SP), Land lying Fallow (LLF) and Food Production (FP)(percentage versus land use).



Explanation of the Graph in Figure 4.4

The first bar shows that, when sugarcane production is Seventy percent (70%), the land left fallow is 10% and food production is twenty percent 20 %.

The second bar shows that when seventy 70% sugarcane production is reduced to thirty-five (35%) the land left fallow still remains 10% and the food production is increased by fifty-five percent (55%).

However, the third bar indicates that when the twenty percent food production is increased to forty percent (40%), the ten percent (10%) of the fallows will be utilized and ten percent (10%) of the land used for sugarcane production will be used for food production, hence there will be 60% sugarcane production, no land will be left fallow and there will be forty percent (40%) food production. Finally, the fourth bar clearly shows that, when the land left fallow is five percent (5%)of the total land and sugarcane production is reduced from sixty percent (60%) to thirty-five percent (35%), then there will be sixty percent (60%) food production. Furthermore, the researcher recommends the fourth bar to be appropriate in the Awendo sub-county.

4.4.4 Impacts of Title Deeds Policy.

Colonial authorities introduced title deeds given to only men. This left out women in land ownership arrangements . This scenario had several impacts on agriculture namely ; ‘The women had been deprived chance of full ownership of land from the colonial period. This led to reduction food production, which was as result of low food crop production and low level of rearing animals in Awendo Sub County. Women took part in weeding the sugarcane plantation with their children on their

back to get the money that can help them buy other foodstuffs. The majority of the laborers who work in the factory farms are women with fewer men from outside the Migori County. They indeed experience hard labor ' (Oral Info Oral Informant, Olwal Geofrey).

There were rampant leasing and selling of land by the male. One female peasant farmer said that her husband was a drunkard person and always leased land to those who later plant Sugarcane in them for a duration of six to seven years, was when the land could be used by the owner in farming (Oral Oral Informant, Arwa Josephine).

Being that land ownership was dominated by males and the Bible also states that women are to be submissive to their husbands, so, females gave them their due respect as far as land is concerned (Ephesians 5:21-24). Others in some clans around them had completely sold their pieces of land and were only left with the areas covered by the homesteads,hence made those families to suffer most.

The male misuse the little agricultural produces gathered by the females. Female residents said that they are only made to be the agents of agricultural production and after planting and weeding sugarcane, maize, millet, their husbands were the ones benefiting from them.They sometimes took them to the brewers, who were ready to receive them with an exchange of Liquors such as *Chang'aa*, which was leeway to immorality such as adultery. This also increased thefts in farms, by the drunkard people whose family were reluctant in taking part in the cultivation of land and rearing of animals. There male parents forgot their responsibilities to their children's welfare. This made many to have low living standards in a way of neglecting their roles of providing food, shelter and even clothing. Traditionally, a woman has to ensure that the children are taken good care of a statement that has misled the male (

Ochieng,1985). This led to poor performance in availing agricultural products. It initiated gender disparity, in terms of economic empowerment. Luo people are to be reminded of equality in economic development because the land is a source of almost all developments, hence both genders should have a right in the land control, ownership among other rights to land. There had been lack of female empowerment in terms of growing crops and keeping animals. An elder of eighty years from Central Sakwa ward said that several cases of family violence coined towards agricultural production were seen. Some women owned large herd of cattle, sheep, and goat and when it came to their sales, they sometimes find when their husbands had sold them and used the money without their consent . In the process of asking for money by their wives, they view it as disrespect of the highest order and some even turned that to thorough fights and beatings (Oral Informant, Ochieng Michael) .

4.4.5 Contributions of Women Farmers to Agricultural Production in Awendo Sub –County

Women had made positive contributions towards agricultural production with the small portions of land, even though they were not given the right to own land. They availed vegetables such as *sukumawiki*, *osuga*, onions, fruits such as pawpaw in the markets. They act as the main suppliers with the little they get from the garden. The women always mobilized their children who help them in land management practices such as weeding, milking, looking after the animals such as grazing sheep, goat and take care of the dogs which were ready to provide security in various homes, hence acted as the agents of agricultural production and the husbands were the beneficiaries and the owners of such agricultural products.

There existed several associations that had always been formed by women, which involved coming up with groups that taught them how to transform and boost agricultural production, which would further allow them to avail enough food to the existing population. This also provided a ground for planting fruit trees such as mangoes and were encouraged by one-acre funds that supported their agricultural activities by providing inputs, such as fertilizers, seeds among others that are paid later after harvest.

Women finally maintained and managed food stock. A woman was highly concerned with the children welfares and took their time in looking for wage labor and purchase foodstuffs from other counties or sub-counties to reduce the cases of food shortage for their families, and ensured continuous flow of other agricultural products which are not produced in large scale in the area. This was used in paying school fees and availing all that was required for learning. One of the seventy-one years woman said that since 1970, the provision of food, involvement in the land management practices, wage labour, and payment of school fees was on her for a longer period (Oral Informant, Akeyo Risper). However, in the process of doing all these, the husband used some agricultural products and also demanded money for buying liquor and sometimes married women who came and went back leaving him a poor man. So, there is a problem that needs a solution, because both had the role of parenthood, and should share the cost of living and bring children up in a healthy manner.

4.4.6 Sugarcane Production in Keya in General and Awenda Sub County in Particular

Sugarcane production was as a result of the Colonial land policies and agricultural practices in the area, a major colonial problem. The main varieties that were

produced on a large scale were the European ones, brought by the colonialists, who abandoned the Asian varieties. Sugarcane agriculture was introduced in Kenya at Kibos in the early 1900s by Indian settlers who used it to manufacture jaggery. Before independence, the sugar industry in Kenya was dominated by private entrepreneurs. Later, the Ministry of Agriculture conducted field experiments on farmers' fields in Kibos and Miwani and laboratory investigations at the National Agricultural Laboratories – Kabete, in Nairobi.

Large-scale production and processing started with the establishment of Miwani Sugar Mills in 1922 and expanded with the addition of Associated Sugar Mills at Ramisi in 1927. After independence, the Kenya Government started playing a central role in the ownership and management of the sugar industry. The Government established the following factories: Muhoroni (1966), Chemelil (1968), Mumias (1973), Nzoia (1978), South Nyanza (1979). Private investors have also built sugar factories in West Kenya (1981), Soin (2006), Kibos (2007), Butali (2011), Transmara (2011) and Sukari (2012). The latest entrant into the sugar industry is Kwale International Sugar Company Limited at Ramisi is a private enterprise which started milling cane in 2014 (Wachira, 2014, Githaiga, 2014, Njoroge, 2014, Nyarangi, 2014).

Organized research on sugarcane dates back to 1969 when the government set up the Sugar Research Station at Kibos, within the Nyando sugar belt, to enhance research on sugarcane production. In 1988 the Kenya Agricultural Research Institute (KARI) was reorganized and the station was renamed National Sugar Research Centre, with a national mandate on sugar research. Through the efforts of the Kenya Sugar Authority (KSA) and KARI to enhance efficiency of sugar research, the Kenya

Sugar Research Foundation (KESREF) was created and started its operations on 1st February 2001. KARI and KSA provided the initial resources to enable KESREF to take off.

Recently the Kenya government undertook reforms in the agricultural sector to improve efficiency in service delivery. This culminated in the formation of two new state corporations in the Ministry of Agriculture, Livestock and Fisheries namely: Agriculture, Food and Fisheries Authority (AFFA) and Kenya Agricultural and Livestock Research Organization (KALRO). AFFA, through the Sugar Directorate, is responsible for regulating, developing, and promoting the sugar industry while Research in sugarcane cultivation and sugar production is the responsibility of KALRO through the Sugar Research Institute (SRI).

Hundreds of farmers in Migori County have grown sugarcane since 1979 as their major industrial crop with a hope of transforming their economic status. For decades, they turned the sector into their economic mainstay and in the late eighties, they were a happy lot, minting millions in cash from the crop's sales. However in the late nineties, all suddenly started going awry with the sole semi-autonomous government miller in the area, South Nyanza Sugar Company – Sony, hastily racing to register heavy losses annually with farmers' hue and cries over low cane prices and late payments becoming the order of the day (Otieno, 2011).

The sector is moribund and many farmers are thinking of abandoning growing cane for alternative crops but that have also remained elusive to comprehend. Almost 39 years into cane farming, the more than 50,000 farmers in the region still live in ramshackle shelters and cannot educate their children, clothe them properly, offer them up to date health care and give out all the basic needs to their families. “Yet

they toil and produce tons of sugar every year which earn them peanuts due to low prices,” laments Mr. Michael Onyango, a prominent sugarcane farmer in the extensive Awendo sugar belt.

From Kuria to Uriri, Rongo and Kabuoch in Homa-bay, diehard sugarcane farmers are today a disappointed lot who accuse the top players in the sector of betraying their hopes largely of swimming in a new wave of economic transformation this century. A case in point is farmers from Nyamilu village in Uriri sub-county whose low living standards sharply contrast the efforts they put year in year out in growing the crop. The crumbling walls of houses donning the village are a sign of the people’s economic bane, but a population that has kept clinging on the sinking sector, rocked by dishonesty, unclear policy guidance, corruption and unfair competition among the players. “Farmers are unhappy with the sharp decline in prices of cane delivered to factories operating in the region even as cane demands in the market continue to rise ten-fold in the recent years,” says Mr. Paul Otieno, an economist based in Migori town.

Sony, the largest and the oldest sugar miller in the area, has in the past years pricked the nerves of farmers by its unilateral decision to reduce prices from Sh4, 500, the highest cane prices ever paid by local millers to Sh3, 200 per tones of the crop delivered at the factory despite the high cost of production met by farmers. Other millers – the Ndhiwa-based Sukari Industries Company in the neighboring Homa-Bay county and Trans Mara sugar company in Trans Mara sub-county, all which came into operation in the region in 2011, have not excited farmers either with their prices that do not commensurate with the cost of producing the crop.

A farmers' umbrella body; Kenya National Sugarcane farmers Union (KENSGU), recently ruled the offered prices as illegal even as leaked documents indicated that the millers were planning a further price cut on the crop. For ages, KENSGU branch chairman Mr. Peter Nyamori has been protesting the low prices and illegal deductions imposed on farmers' produce, saying they were meant to fleece them of their hard-earned money against the prices entrenched in the Kenya sugar Act. Mr. Nyamori says while expectations are high to make cane farming a lucrative activity, the fear is that millers have turned it into a cash-cow to the detriment of the farmers' development.

Farmers in the region now warn they might be forced to stop producing the crop, but there are growing signs that they cannot survive without the crop which pays much more than maize and tobacco, also major cash crops produced in the region. As usual, a visitor to this region would marvel at the lush, green patches of well-tended cane that stand out against a backdrop of weathered maize fields, illuminating several poverty ravaged villages.

To economists, the current status of the local farmers is a sharp contrast of the area's potential, and they blame dishonesty, corruption and reckless spending for the predicament dogging players in the industry – both millers and farmers. “Whereas the millers stand accused of offering cane producers peanuts in terms of prices, farmers, on the other hand, are themselves enemies of their own pockets for failing to spend their income wisely,” says Mr. Elias Owino, an economics student at Maseno University. “The local sugar millers must admit that growing cane is expensive, especially the cost of inputs like fertilizers, pesticides, and seeds, and so

it is only worthwhile if the crop fetches good price,” said Mr. Owino during an interview in Migori town.

However, a senior manager at Sony recently told a farmers’ meeting called to try to resolve differences over prices that what the company was paying farmers for a ton of their produce was actually modest and they should stop complaining of being exploited. “You should be aware that the prices are dictated by prices of sugar in the world market,” said Mr. Benard Otieno, the acting company manager.

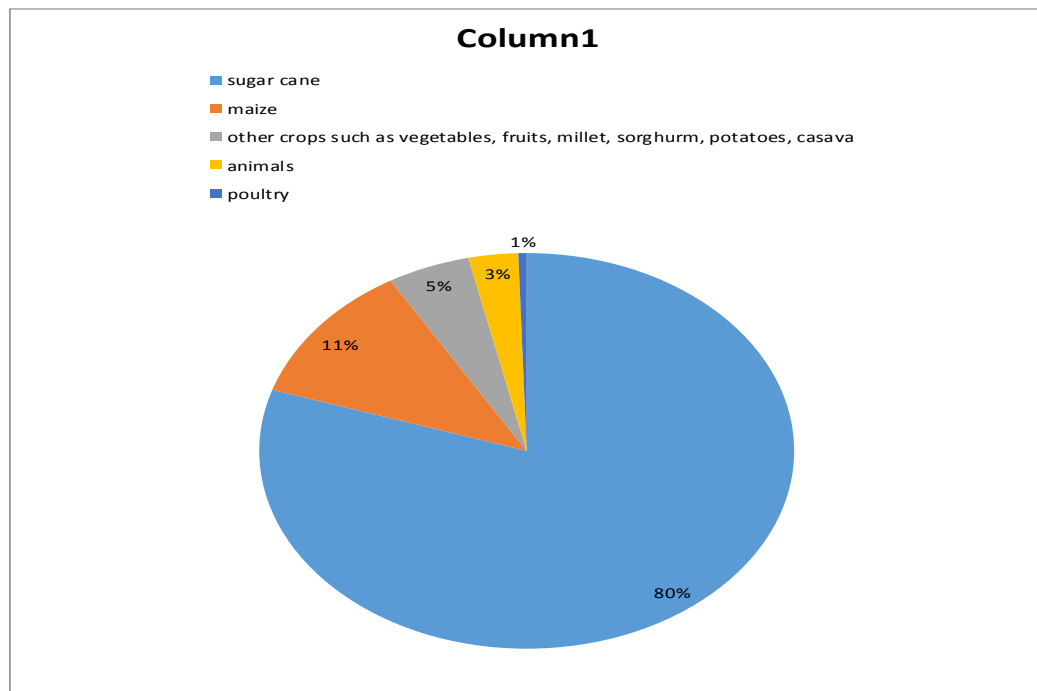
But worst affecting both millers and farmers are poor cane seeds, low cane development, high cost of farm inputs, cane poaching between factories-all that cause serious cane shortages and, illegal sugar importation, poor management of the milling plants because of corruption and lack of proper guidance by government. To guard against cane shortages in future, Sony management in collaboration with research agencies in the county have now come up with sugarcane varieties crafted for faster maturity and higher yields (Otieno, 2011).

The new varieties, the company explains, would automatically cut production costs in terms of energy and money invested in the crop’s tendering from first to last day in the farms. Some of the varieties will mature within twelve months, cutting the normal waiting harvesting period by half, while others will be giving farmers double yields compared to the varieties they have grown for years now. The company is also serious with its own cane development instead of relying on contracted farmers to feed the plant with the raw material, even as it assists them to grow their acreages.

On the other hand, the government is doing all it can to fight illegal importation and to save the sector from collapse through assisting its sponsored milling companies

like Sony, Mumias, Chemelil, Nzoia, and others by funding them properly to help them stay afloat. In those efforts, the State, through the Privatization Commission of Kenya, has shortlisted five semi-autonomous milling factories for selling with a view to improving the plants' operation. Those lined up for sale are Sony, Chemelil, Nzoia, Miwani, and Muhoroni although leaders from region growing the crop have totally rejected the proposal, citing lack of inclusiveness on matters touching on privatization (Otieno, 2015).

Figure 4.4.6.1: A Pie Chart Showing Crop Production and Animal Production in Awendo Sub- County

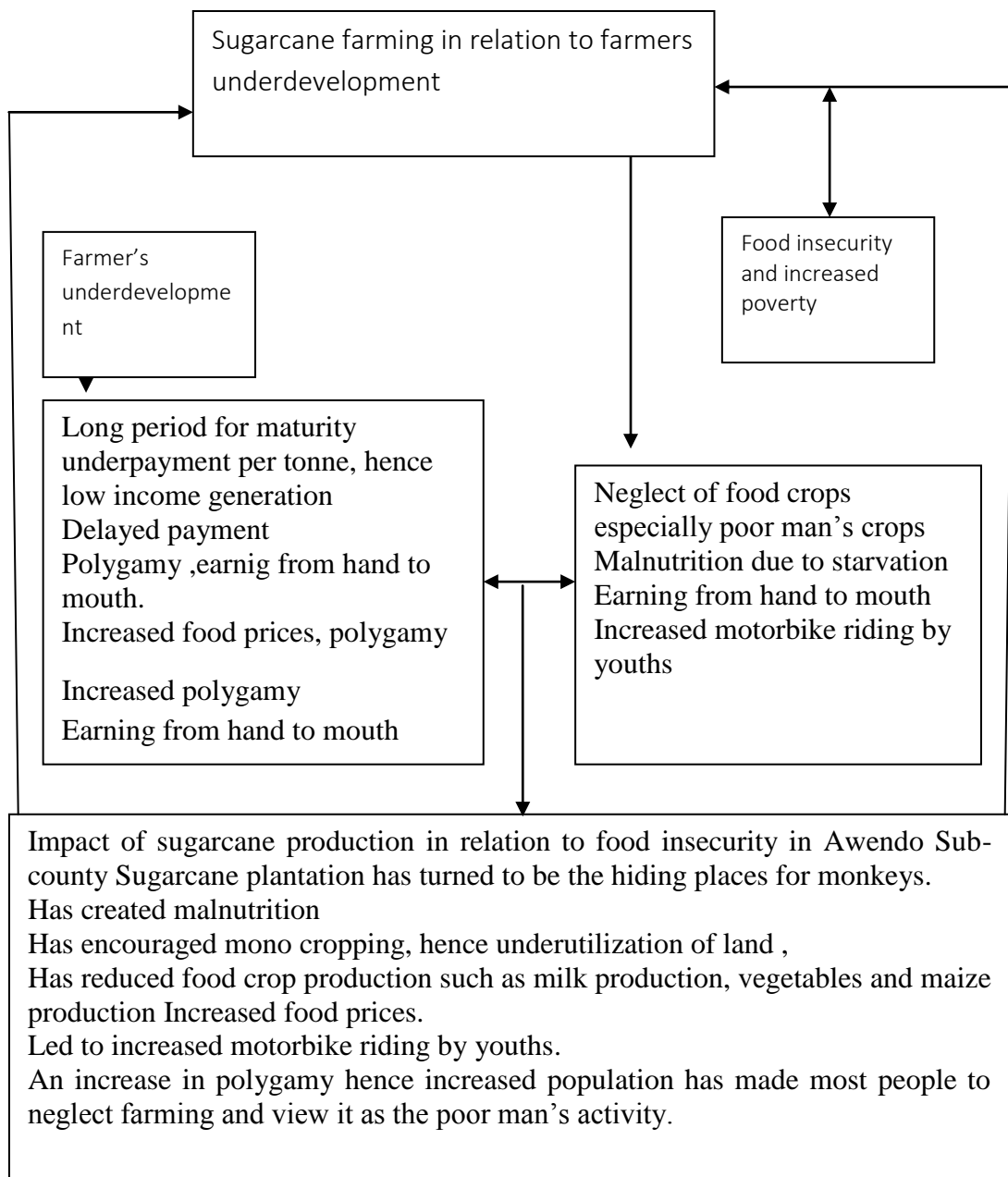


The chart shows that only five percent of the land was left for the production of the traditional crops such as millet, sorghum, cassava and three percent for rearing the local breeds of animals such as goat, sheep, and one percent for poultry farming, for example, chicken. The eighty percent of the land is occupied by sugarcane production and eleven percent was occupied by maize, the colonial crops.

4.4.6.1 Effects of Sugarcane Farming on Community Livelihood

Sugarcane growing in Awendo Sub-county underdeveloped the area, since it is a low-value cash crop as opposed to Narok county, the Maasai land where it has been portrayed as a high-value cash crop (Oyugi, 2016).

Table 4.4.6.2: Effects Of Sugarcane Farming On Community Livelihood



agricultural production in some places, which further ate groundnuts, tomatoes, maize, pineapple, pawpaw, mangoes among others even before reaching maturity.

Monkeys ate even the cooked food in the house when doors are left open and destroy other crops such as groundnuts that were planted and had never germinated and later run into sugarcane plantation when they were chased. So, there is need for Kenya Wildlife to assist the peasants in Awendo sub-county in reducing their number that can end this fear brought by such dangerous animals to agricultural production” (Oral Informant, Akoth Winnie, Anne Ruth, Aoko Rosemary).

People thought that land grabbing was the major challenge of colonial activities, while there was also a need to think of some of the agricultural products such as sugarcane in Awendo sub-county that had underdeveloped the area, socially and economically. Even monkeys in the area starve a lot because this crop could not be relied on for sustainability (Oral Informant, Okongo Elijah).

There had been increased malnutrition in the area. For instance, the less fortunate in the society, who were unable to purchase some food products that can provide a good diet for their children, making these children be prone to some dangerous diseases because there were inadequate nutrients that sugarcane could provide. This also interfered with the IQ of the people in some of the places that were highly stricken by poverty. They are easily attacked by some dangerous diseases since their body cells were not able to have strong immunity (Oral Informant, Okongo Elijah)(Bain et. al, 2013).

One of the respondent said that people suffered too much, since this crop called sugarcane made it be so, and there was a clear indication, that in future, the crop would cover all the land in the sub-county, since, at the moment, it covers three

quarters of the land in this place according to this study. Some could not even get transport to go to Kisii highland where food crops are sold at low prices. The traditional vegetables in the area were scarce and the prices were high, that those who are unemployed find it difficult to buy. More important is that, if we can turn to the growing of the traditional crops and keeping local breeds of animals and birds such as chicken, that had been less vulnerable to diseases, people would have good health (Oral Informant, Adhiambo Priscila).

Colonial transformation encouraged monocropping hence underutilization of land, simply because, sugarcane could not allow the intercropping, hence wasteful method of land use. The laws governing land tenure had highly affected agricultural development with highly focus on sugarcane farming. The range and nature of crops grown also made the locals to continue languishing in poverty.

One of the procurement officers from Central ward reported that the bidders who qualified for tenders came from Awendo Sub County, but a worrying trend was that the crops they supplied were obtained from other counties like Kisii, where they are produced locally, most of the agricultural products used in this institution are locally produced in small scale. Maize was cultivated but on a small scale, that could not even sustain or support the local people. The green maize that was roasted by some business people were brought from the parts of Rift Valley, Kuria, Tanzania among other areas. The only crop that was common in the area is sugarcane, that even some locals take months or years to purchase its product that is sugar because of endemic poverty” (Oral Informant, Okongo Elijah).

Sugarcane plantation reduced food crop and animal production in the area, such as milk production, vegetables, and maize production. A sixty-five years old male peasant said, "The peasants are not only reluctant to keep the animals such as sheep, goat, and cattle but also to introduce new breeds such as freshian, *Sahiwal*, jersey among others. Most probably, the milk or meat that serves the sub-county is from Maasai land, Kisii land that makes the citizens here to suffer a lot and leaving a big gap in the region. Very many business persons transport such products including milk that reached the markets such as Awendo, Ranen, when the business people have mixed them with water, chalk dust, making the products to have high water content and were unfit for human consumption and the health of the citizens, with an aim of gathering much profit "(Oral Informant, Ojuok Peter).

Not left out was that there was the negligence of so-called traditional crops that were grown in the area, which include, millet, sorghum, yams, cassavas that were very good and could sometimes act as the supplement in the time of need. The aforementioned crops were ensuring food security in the pre-colonial period. Moreover, such crops were still reported to have been doing well in the area and most people in the sub-county depended on the imported ones from Uganda, Tanzania, and Kuria that should not be the case towards the citizens' economic development. It was asserted that sugarcane production reduced the extent to which food crops were produced and therefore, this fostered hunger and high cost of living. The portion of large tracts of land used in its production should be on the other hand utilized for food crop production, and animal production, including beans, maize, fruits such as pawpaw, dairy among others (Oral Informant, Oluoch Pala).

It also led to an increase in food prices. This was due to the high prices of the inputs that included; chick mass, fertilizers, machinery, chemicals, hybrid seeds among

others, where many farmers could not afford to buy, hence neglected them. Some respondents argued that the colonialists' activities in Awendo sub-county still continue as the rich Africans in this area continued ruling their own people with an iron hand, where those who had money manipulated the ones who did not have and giving them meager pays when leasing or buying land, which later made them poorer hence could not involve in the sufficient production of agricultural products. For example, an orphan or the widow who was left with a huge tract of land would be lured by the rich in the form of even paying school fees or giving him or her any support, and later grab their land, that they further left fallow, making the person be very poor, hence were unable to inherit the portions left, which was therefore an exploitation of the highest order (Oral Informant, Oluoch Pala).

Most youths in the area were wholly occupied by motorbike riding and they were the energetic people who could actively participate in agricultural production, by providing labour and giving adequate ideas on new techniques after acquiring western education. This was because, once they had planted sugarcane, they would have no need of planting other crops and rearing of animals that were needed by the people in the area, which could be purchased from other counties or the sub-counties and were reluctant to produce them locally after generating money from the passengers.

There had been an increase in polygamy among peasants, hence an increase in population. In most cases, after harvest, very many men only thought of marrying the second or third wives who could help them use the funds gained from the plantation. The rate of population growth in Awendo Sub County is higher than the rate of food production. This is experienced because the sugarcane covers most land

hence low standards of living. It fostered a high spread of HIV/AIDS along the sugar belt in Awendo town. There were some cases where some workers of Sony Sugar industry lured the young and the old to carelessly involve in irresponsible sexual behavior such as adultery, prostitution, which also gave rise to unwanted pregnancies.

4.4.7 Impact of the Negligence of Traditional Crops and Local Breeds of Animals.

There was increased starvation, a high level of poverty, a weaker economy and most people were more focused on white-collar jobs. The starvation had been realized in a manner of going without food by some families, whose population were high and rarely involved in agricultural production (Oral Informant, Omamba Ezekiel).

Very many residents were forced to find an alternative by giving white-collar jobs first priority that could help them in buying foodstuffs from other countries and counties. As reported from a peasant, ‘’ The ninety percent (90%) of the eggs supplied and consumed in the area is imported from Uganda at a cheaper price of ten or nine Kenya shillings while the few produced locally are very expensive ranging between fourteen and sixteen Kenya shillings. One crate of the imported egg is sometimes bought as low as two hundred and eighty (280) shillings, while locally produced ones were above four hundred shillings’’ (Oral Informant, Omamba Ezekiel).

4.4.7.1 Impact of Traditional Agricultural Practices.

Cattle and the tree provided manure and humus which enabled the use of the land more intensively than their neighbours and therefore to have denser patterns of

settlements. Cattle were so central to the economy, cattle such as bull was used to provide animal power for pulling cart and ploughing in the farms.

The animals were valued for their meat, milk, wool, and skin, which were made into many products, such as butter, tents, blankets, and coats. The donkey was used for transport. Skins were also used to make traditional mats, clothes called '*omethe*' that helped in covering private parts only. He further narrated for us on how they were putting on when the colonialists in the area had not brought clothes. They took their time to ensure that every home kept animals, because, they later provided them with the skin, which acted as clothes, only meant to cover the private parts, called *omethe*. An informant was very glad to think of their days which was full of morality, because, the other parts of the body would have nothing to be put on and people especially ladies were self-controlled, as compared to post colonial error there had been the cheapest clothes called *Mitumba* which even the poor could manage to get to cover all the body, and getting a virgin lady married to a virgin man is hard (Oral Informant, Akinyi Philomena).

The tree crops and other trees acted as water catchment areas since they increased the amount of rainfall in an area. The taboos existed which safeguarded careless cutting of the traditional trees. Some had medical value and are still used by the pharmacist to produce drugs, including quinine. The animals such as the dog offered security and protected homes against the intruders and wild animals.

Table 4.4: The Table Showing Respondents Views in Support of Land Use Systems that Will Avail Food.

Land Use	Respondent	Percentage	Food production
Communal	10	50%	Increased food production

Individual	3	15%	Cash oriented economy. Overreliance on sugarcane production than other crops and animals.
Teamwork	7	35%	Food security (Available food)
Total No.	20	100%	

4.4.8 Conclusion

In conclusion, the objective showed that impact of colonialism on traditional land tenure systems and agricultural practices in Awendo was as a result of colonial disruption of traditional land ownership, whereby women were neglected in landholding, which later transformed agricultural practices, through the introduction of the exotic crop, such as sugarcane that fostered land fallowing, and hence, majorly impacted negatively to Luo self-regulating of Awendo sub county in terms of agricultural practices between 1963 to 2010. In the next chapter, the summary, conclusions, and recommendations of the study are given.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS.

5.1 Introduction

This chapter is the summary of the study, as well as, the conclusions drawn from the objectives indicated in each chapter of the research, particularly from chapter two to chapter four. Each chapter was uniquely crafted to suit the historical methodology and presentation of the findings. Finally, the chapter has given recommendations based on the study.

5.2 Summary

Chapter one concentrated on issues concerning the background of the study, statement of the problem, significance of the study, objectives, research questions, scope of the study, justification of the research. Chapter two looked at literature review which were theoretical and empirical, theoretical framework. Chapter three was based on research methodology. Chapter four was based on objectives of the study, for example objective one was about the Luo traditional land tenure systems and agricultural practices, objectives two and three respectively. The last two objectives discussed colonial policies on land tenure and agricultural practices in Awendo Sub Couty, and impact of colonialism on traditional land tenure and agricultural practices in Awendo Sub couty correspondingly.

5.3 Conclusion

In objective one it was found that the Luo in Kenya and Awendo in particular, are securely attached to the land, as land appears to denote more than it is usually implicit. Land, therefore, from the Luo perspective is not only an economic asset but also an instrument of survival. The land is seen as a unifying factor, as well as, a

point of solidarity. Consequently, land is acquired and maintained under the customary law and is distributed by clan elders. Privileges attached to land inheritance are not individualistic but are rather sustained through wider ties surrounding ancestral lineages which are always patrilineal. The finding has also exposed that women have no rights to inheritance to land or any other property even though they can cultivate the land belonging to their spouses or their fathers for a living. However, women became the custodians of land through marriage because they are the ones who work on it more than their male counterparts. Finally, the strangers, slaves, and servants could have access to the land mainly for subsistence purposes, and traditional crops and animals made Luo peoples' economy in Awendo sub county to be stable, since this boosted agricultural production for both cash and food, hence fostered solidarity through sharing of agricultural products, a process called *kisuma* with the people who never had enough harvests that would arise from various challenges. The next objective (objective two) focused on the Colonial policies on land tenure, land use and agricultural practices in Awendo sub-county, 1903-1963. In connection with objective two, the study concluded that the colonial policies on land tenure and agricultural practices in the Luo territory and particularly Awendo Sub County had remarkable effects, for example, provided money for farmers to pay school fees, buy necessities, brought European crops, and animals such as sugarcane that made the residents to take tea from sugar, and also initiated new agricultural incentives including fertilizers, hybrid seeds. Consequently, the increased agricultural activities that occurred between 1901 and 1963 was the result of the spread and incorporation of new crops and agricultural implements into the economy of the households in Luo Nyanza. The overall impact of this was to confirm the principal position of agriculture in the local economy. The expansion of

agriculture led to the establishment of a network of local markets and trading centers in Luo territory in general and that of Awendo in particular.

Besides, the gains of the Swynnerton Plan were extremely impressive. For example, the projected phased levels for cash crop development were not only achieved but also surpassed. It had been projected that Africans would plant 43, 000 acres of coffee by 1963 but Africans had already planted 69,780 acres. The Swynnerton Plan had initiated a shift in emphasis in Kenya's agrarian policy from large-scale European farming with African subsistence agriculture to commercial peasant agriculture. Unfortunately, however, the Swynnerton Plan caused tensions and confusion among Luo in Awendo because of the sudden change from the traditional tenure system to the European system and cash oriented agricultural practices.

Finally, the third objective showed that the changes in the traditional land tenure and agricultural practices in Awendo was as a result of colonial disruption of traditional land ownership, whereby women were neglected in landholding, which later transformed agricultural practices, through the introduction of the exotic crop, such as sugarcane that fostered land fallowing, and hence, majorly impacted negatively to Luo self-regulating in terms of agricultural production between 1963 to 2010.

5.4 Recommendations

The community is encouraged to come together to fight an enemy which is poverty characterised by famine, through intensive involvement in fish production, poultry production, crop, and animal production, employing and sharing new ideas for high agricultural production. The women and children are to take control in the land use

and management, whereby, the new policies of land holdings are to be initiated to allow married women to own at least a portion of land to ensure equality in land ownership and allow them to produce enough food and avail essential agricultural products for the local people in the sub-county. This is because there are very many women who plant vegetables and other food crops next to the sugarcane plantations, the smallest portions left, sell them in the local markets and also feed their children.

The research also recommends that for Awendo residents to get the essential agricultural products locally, the government must ensure that only five percent (5%) of the land is left fallow, thirty-five percent (35%) of land is set aside for sugarcane production, and sixty percent (60%) of land is left for food production. This will make young people to develop a positive attitude towards involvement in agriculture and create new ideas that can improve agricultural production.

From the findings, there is functional national land policy to help in allocation, distribution, utilization of land to allow the ecological balance of the environment, hence insufficient availability of land in large quantities to different users, hence low involvement in agricultural production. Individual land ownership introduced by the colonialists, the introduction of land tenure, for example, freehold, leasehold rendered Africans in Kenya landless to where land adjudication and consolidation had been implemented to date. The land ownership and land tenure system in Kenya before the colonial period created stability on the issue of development. The land was owned communally, which was governed by customary law. The whole community owned the land with each individual having a right to use it in a manner acceptable to the community members. This minimised the land conflict and tension among the members and also increased agricultural production.

This study, therefore, recommends the strengthening of the legal system for better land use in Kenya, to ensure socially equitable, environmentally sustainable land tenure, land use system and economic efficiency. The reviews on land have not been implemented, that is the system of land ownership, a system of land tenure for the country, a system of acquisition and dispositions of land rights and structural framework of land management and land administration in Kenya. The control brings economic power as the basis of social and political power.

5.5 Suggestion For Further Research

The study recommended that the Ministry of Agriculture in Kenya, is to find a better way of transforming the cash oriented crops to food crops by 2025 in Awendo sub county.

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ORAL INTERVIEWEES

List of informants

S N o .	NAME	GENDER	AREA /WARD	A g e
1	Adhiambo Priscila	Female	West Sakwa	75
2	Aila Rosemary	Female	North East Sakwa	67
3	Ajwang Pamela	Female	North East Sakwa	65
4	AkeyoRisper	Female	West Sakwa	77
5	Akoth Winnie	Female	North East Sakwa	80
6	Anne Ruth	Female	West Sakwa	75
7	Aoko Rosemary	Female	west Sakwa	77
8	Arwa Josephine	Female	West Sakwa	68
9	Akinyi Philomena	Female	West Sakwa	88
10	Obudho Emmanuel	Male	West Sakwa	78
11	Ochieng Michael	Male	Central Sakwa	80
12	Odhiambo Bruce	Male	Central Sakwa	66
13	Oduk Simba	Male	Central Sakwa	71
14	Oduogo James	Male	Central Sakwa	74
15	OjikoDucila	Male	Central Sakwa	76
16	Ojung' a Brian	Male	West Sakwa	69
17	Ojuok Peter	Male	South Sakwa	65
18	Ojwang' Pamela	Female	Central Sakwa	78
19	Okombo George	Male	South Sakwa	83
20	Okong'o Elijah	Male	Central Sakwa	67
21	Olung' a Sam	Male	South Sakwa	69

2 2	Oluoch Pala	M a l e	S o u t h S a k w a	7 0
2 3	OlwalGeofrey	M a l e	S o u t h S a k w a	6 8
2 4	Omamba Ezekiel	M a l e	North East Sakwa	8 8
2 5	Omino Job	M a l e	C e n t r a l S a k w a	6 7
2 6	Omondi Tom	M a l e	North EastSakwa	65
2 7	Onyango Mathew	M a l e	North EastSakwa	68
2 8	Otieno Jeff	M a l e	North EastSakwa	70
2 9	Owange Jemima	F e m a l e	North EastSakwa	71
3 0	TurfosaAyoo	Female	North East Sakwa	66

APPENDICES

APPENDIX I: LETTER OF INTRODUCTION

MARK OMONDI ODERA MIGANDA ,
RONGO UNIVERSITY,
SCHOOL OF ARTS AND SOCIAL SCIENCES,
P.O.BOX 103, 40404,
RONGO.

10, JANUARY 2018.

THE COUNTY DIRECTOR OF EDUCATION,
MIGORI COUNTY.

Dear Sir/Madam,

RE: Request For Permission To Carry Out Research On The Impacts Of Colonialism On Traditional Land Tenure Systems And Agricultural Practices In Your County.

I hereby apply for the above permission. I am a student pursuing a master's degree in History at Rongo University in the Department of Economics and Humanities. As part of the requirement for fulfillment of the degree award, I am required to carry it out in the Awendo sub-county. I, therefore, request and seek your consent on the same before I commence the study.

Yours Sincerely,

MARK OMONDI ODERA MIGANDA (0713239153)

APPENDIX II: SEMI STRUCTURED QUESTIONNAIRES

My name is Miganda M.O. Odera a postgraduate student at Rongo University, pursuing a Master of Arts Degree in History. I am currently searching for, Impact of Colonialism on Traditional Land Tenure Systems and agricultural practices in Awendo sub-county up to 2010. Please answer the questions with confidentiality because your identity would not be disclosed and would not be used for any purpose other than the current research.

Questionnaire number _____

Name of the ward administration _____

SECTION A: Biographic Information

Please tick or give the appropriate answers to the following questions.

1.0 Ageyears

65-69 []

70 and above []

2.0 Gender:

Male []

Female []

3.0 What is your level of education

Certificate []

diploma []

degree []

masters []

Others (specify) [.....]

4.0 Marital status

Single []

Married []

Divorced []

Widowed []

5.0 How long have you served in the office or taken part in agricultural production

4-10 years []

10-16 years []

16 and above []

6.0 Religious affiliation

i. Christian []

ii. Muslim []

iii. Other (specify) [.....]

SECTION B: Roles of the men, women, and children on agricultural production.

7.0 Which regions do you get food crops from?

.....
.....

a) Are women owning land in your region?

Yes [] No [].

9.0 If Yes or No, why do you think they should be given full authority to also own land like men in your society?.....

.....

10.0 How often do you see men than women and their children in the garden?

.....
.....

11.0 i) How many women and men earn their livelihood from agricultural production in your clan?

ii) Which are the contributions of women farmers to agricultural production in your region?

.....
.....

iii) List the effects of the lack of land control by women.

.....
.....
.....
.....

iv) Give the pre-colonial and colonial land tenure.

a)Pre colonial

.....
b) Colonial
.....

c) Give the origin and effects of the land tenure mentioned above.....
.....
.....

12.0 Can you give your view on whether individual land ownership or communal land ownership or teamwork should be referred to, for high agricultural production. Give a reason

Individual land ownership []

Communal land ownership []

Teamwork ()

Reasons:

i.
.....

ii.
.....

iii.
.....

13.0 Which steps should be taken to avail of food and raw materials in your sub-county?
.....
.....
.....

14.0 i) Which were the challenges encountered by agriculturalists in this area during the arrival of the colonialists?

.....
.....
.....
.....

ii) Give the consequences of land fallowing.

.....
.....
.....

15.0 Which are the food crops and cash crops in your area?

Food crops.....

.....

Cash crops.....

.....

16.0 i) Which crop is highly produced in the area?

.....

i) What percentage of land do you use in cultivating this major crop in the area ?.....

.....
.....

ii) iii) Outline the impact of the crop in 16 i) above to food production.

.....
.....
.....

iv) What is the relationship between the major crop in the area, land left fallow, and land used in food production ?

17.0 i) Which breeds do you rear and grow in your area and specify whether they were introduced by colonialists or existed in the pre-colonial period.

Colonial period.....

.....

Pre-colonial period.....

.....

ii)How do you evaluate agricultural performance in your area?

Excellent [] Very good [] Good [] Average []

Fair [] Poor [] Very poor []

18.0 a) How do you think the colonial transformation of land tenure systems and agricultural activities have affected food production in your area?

.....
.....

b) Explain the effects of colonial land policies on the people of Awendo sub-county during the colonial era that have found their way to post-colonial era.

.....
.....

20.0 How did the traditional land tenure contribute to agricultural practices for the existing population before the arrival of the colonialists?

Yes []

No []

Give reasons

.....
.....
.....

21.0 How was the traditional agricultural activities availing agricultural products for the existing population before the arrival of the colonialists?

Yes []

No []

Give reasons

.....
.....

22.0 a) What were the traditional crops and animals domesticated in your area?

Crops

.....

Animals

.....

b) What were their products and how did they benefit Africans in your area?

.....

.....

23.0 List the challenges of the colonial transformation of traditional land tenure systems and agricultural practices in your area.

a).....

b).....

c).....

d).....

24.0 How often are the pieces of training of landowners, peasants carried out on improved agricultural production?

Twice a year []

Thrice a year []

Not at all []

25.0 i) What is the impact of colonial transformation of the traditional land tenure systems on agricultural practices to you?

.....

.....

.....

ii) Which factors disrupted the traditional ownership of land and agricultural practices?

.....

.....

.....

iii) What are the causes of polygamy in your area ?

.....
.....

iv) Which classes of people do you have in your area

?

v) What makes you know that they are in such classes ?

SECTION C

26.0 i) Suggest ways of solving shortages of food crop production caused by colonialists in your society.

.....
.....
.....

ii) Name the economic activities which youths involve in

.....

iii) Which one in (ii) above are they largely participating in ?

27.0 i) Did the Africans, for example, your relatives get support from the colonial agriculture or settler farming and land reform laws during the colonial period?

Yes [] No []

If no, give a reason.

.....
.....

ii) What are the value of traditional crops and local breeds of animals to the people of this ward?

.....
.....

iii) State the impact of growing traditional crops and keeping local breeds of animals and their negligence.

Growing.

.....
.....
.....
Neglecting.

.....
.....
.....
iv)How do you rate the traditional agricultural production with the genetically modified

?.....
.....

v)Which are some of the water sources that exist in this ward

?.....
.....

vi)Are the water sources above used in agricultural production in your area ? If 'NO', give reasons.....
.....

SECTION D: RECOMMENDATIONS

28.0 a) According to your own view, what can the peasants and the government do in order to improve land policies and agricultural practices?

.....
.....

b) Are the problems experienced on land and agriculture the colonial problems?

Yes [] No []

Give a reason.

.....
.....

29.0 What comments would you like to give the following people concerning land reform laws and high agricultural production?

Community

.....
.....

Parents

.....
.....

Children

.....

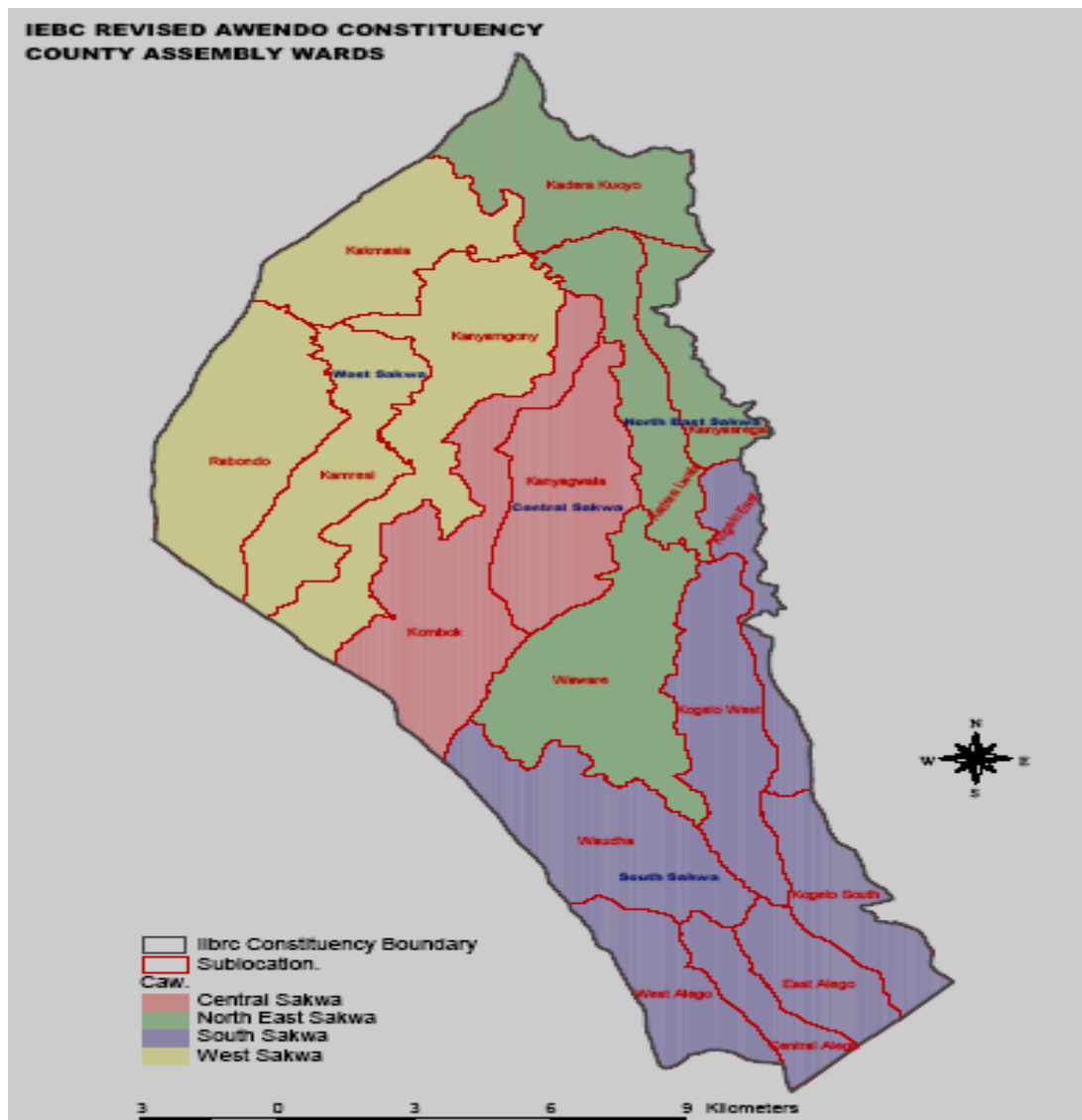
APPENDIX III: WORK PLAN: 2017-2018

DURATION	JULY	AUG	SEP	OCT	NOV	DEC
ACTIVITIES						
Concept paper and Proposal writing						
Defense and correction						
Data collection						
Data treatment and analysis						
Report writing						
Thesis defense, correction and submission						

APPENDIX IV: BUDGET

Item description	Quantity	Unit cost	Total cost
Printing services	10	500	5000
Binding services	20	200	4000
Proposal defenses	6	500	3,000
Travelling cost	-	30,000	30,000
Lunch & miscellaneous	-	20,000	20,000
Stationary	12	500	6,000
Oral defense expenses	1	2,000	3,000
Correction for defense	5	1,000	5,000
Final copies to graduate school and personal copies	15	1,500	22,500
Miscellaneous	-	-	9850
Total cost			108, 350

APPENDIX V: MAP OF AWENDO SUB COUNTY



APPENDIX VI: RESEARCH AUTHORIZATION FROM NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,
0713 788787,0735404245
Fax: +254-20-318245,318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/97757/20362**

Date: **4th December, 2017**

Mark Omondi Odera Miganda
Rongo University College
P.O.Box 103-40404
RONGO.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Impact of colonial transformation of traditional land tenure systems on agricultural practices in Awendo Sub County, Kenya Upto 2010”* I am pleased to inform you that you have been authorized to undertake research in **Migori County** for the period ending **4th December, 2018**.

You are advised to report to **the County Commissioner and the County Director of Education, Migori County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

G.P. Kalerwa

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Migori County.

The County Director of Education
Migori County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

APPENDIX VII: RESEARCH AUTHORIZATION FROM THE COUNTY
COMMISSIONER

**OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR AND COORDINATION OF
NATIONAL GOVERNMENT**

Telephone: (059) 20511
FAX (059)20361
Email:
countycommissionermigori@yahoo.com



OFFICE OF THE COUNTY COMMISSIONER
MIGORI COUNTY
P.O. BOX 2 - 40400
SUNA - MIGORI.

When replying please quote

Ref. No: CC/ED.12/19 VOL.II/74

Date: 16th January, 2018

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION

Mark Omondi Odera Miganda NACOSTI/P/17/97757/20362 a student at the Rongo University has been authorized to carry out research on ***"Impact of Colonial transformation of traditional land tenure systems on agricultural practices in Awendo Sub county, Kenya upto 2010" in Migori County, Kenya*** for the period ending 4th December, 2018.

Accord him the necessary assistance.


STEPHEN KAVULU
FOR: COUNTY COMMISSIONER
MIGORI COUNTY

CC
The County Director of Education
MIGORI

**APPENDIX VIII: RESEARCH AUTHORIZATION FROM THE COUNTY
DIRECTOR OF EDUCATION**



**MINISTRY OF EDUCATION,
State Department of Education**

Telephone: (059) 20420
Fax: 05920420
Email: cdemigoricounty@gmail.com
When replying please quote

COUNTY DIRECTOR OF EDUCATION
MIGORI COUNTY
P.O BOX 466-40400
SUNA – MIGORI

16th January 2018

REF: MIG/CDE/ADM/VOL.III/173

Mark Omondi Odera Miganda
Rongo University Collage
P.O Box 103-40404
Rongo

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Impact of Colonial transformation of traditional land tenure systems on agricultural practices in Awendo Sub-County, Kenya Upto 2010*” I am pleased to inform you that you have been authorized to undertake research in Migori County starting for a period ending 4th December 2018.

Thank you.

Fredrick Maoga
For: County Director of Education
MIGORI COUNTY

FOR: COUNTY DIRECTOR OF EDUCATION
MIGORI COUNTY
P. O. Box 466 - 40400, SUNA,
MIGORI

APPENDIX IX: AUTHORIZATION LETTER FROM THE UNIVERSITY



OFFICE OF THE DEAN
SCHOOL OF GRADUATE STUDIES

Tel. 0771349741

P.O. Box 103 - 40404
RONGO

Our Ref: **AS/MHIS/1006/2013**

Date: Tuesday, November 21, 2017

The Chief Executive Officer,
National Commission for Science, Technology & Innovation,
Utalii House,
Off Uhuru Highway, Nairobi,
P.O Box 30623-00100,
Nairobi-KENYA.

Dear Sir,

**RE: RESEARCH PERMIT FOR MR. MIGANDA MARK OMONDI
ODERA- AS/MHIS/1006/2013**

We wish to inform you that the above person is a bona fide graduate student of Rongo University in the School of Arts & Social Sciences pursuing a Master of Arts degree in History. He has been authorized by the University to undertake research titled: **"Impact of Colonial Transformation of Traditional Land Tenure Systems on Agricultural Practices in Awendo Sub-County, Kenya upto 2010"**

This is, therefore, to request the commission to issue him with a research permit to enable him proceed for field work.

Your assistance to him shall be highly appreciated.

Thank you.


f: Prof. Ernest S. Mohochi
Ag. DEAN, SCHOOL OF GRADUATE STUDIES

Copy to: Ag. Vice Chancellor
Deputy Vice Chancellor (Academic and Student Affairs)
Dean, School of Arts & Social Sciences
HoD, Humanities & Social Sciences

