

**THE CONTRIBUTION OF BETHWELL ALLAN OGOT TO THE
DEVELOPMENT OF EDUCATION IN KENYA, 1964 – 2025**

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Degree of Doctor of Philosophy in History of Education, Department of Educational
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Technology.**

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DECLARATION

This thesis is my original work and has not been presented for a degree in any university.

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CERTIFICATION

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To Zawadi, Imani, and Ahadi – may this journey remind you that wisdom is priceless

(Proverbs 4:7). Pursue learning with faith and purpose.

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ABSTRACT

This study analyses the work of Bethwell Allan Ogot towards the advancement of education in Kenya between 1964 and 2025. It fills a major gap in the history of Kenyan education by examining Ogot's contributions to both basic and higher education and his central role in institutionalising African-centred historiography. The four objectives of the study were to trace the life and intellectual formation of Ogot until 1964; to evaluate his contribution to basic education; to investigate his contribution to higher education; and to analyse his contribution to African-centred historiography between 1964 and 2025. The study was based on the interpretive paradigm, and used historical research method for data collection, analysis, and presentation. Primary data included oral interviews, records within the Kenya National Archives, and institutional records at universities, churches, and schools. Secondary data was from books, journal articles, theses, and other published documents. Relevant respondents were identified through purposive and snowball sampling. To make the findings credible, evidence was critically evaluated internally and externally. Theoretical framework incorporated critical policy historiography and development theory. Critical policy historiography enabled the study to contextualise Ogot's educational interventions within broader socio-political and ideological frameworks and to examine how his leadership and scholarship interacted with, and sometimes challenged, post-independence policy directions. Development theory emphasised education as a driver for national development, enabling the study to explain Ogot's curriculum reforms, institutional leadership, and intellectual work as contributions to Kenyan post-colonial development, Africanisation of knowledge, and cultural self-definition. The results showed that Ogot was a central post-independence intellectual whose impact was felt in the fields of basic education, higher education, and historical studies. He led the African-centred curriculum reform, contextualised textbook development, and community-based school programs. In higher education, he facilitated the Africanisation of personnel, enhanced research and postgraduate education, and knowledge generation, and was at the forefront of founding and consolidating Maseno University as well as reforms at the University of Nairobi, Kenyatta University, and Moi University. What distinguishes his work is that he went beyond writing and research, he led institutions, influenced education policy, and advocated for African voices in history. Altogether, these contributions established him as one of the most significant figures in Kenya's educational landscape after independence. It contributes to the history of education and enriches theoretical debates on policy, ideology, and individual agency in post-colonial educational transformation. The study recommends further research on the contributions of other African intellectuals to educational development to deepen comparative understanding of their influence on educational history.

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LIST OF ABBREVIATIONS AND ACRONYMS

ACK:	Anglican Church of Kenya
BCE:	Before Common Era
CE:	Common Era
CEO:	Chief Executive Officer
CHE:	Commission for Higher Education
CMS:	Church Missionary Society
EAC:	East African Community
ERIC:	Education Resources Information Center
HEI:	Higher Education Institution
IMF:	International Monetary Fund
IDIs:	In-depth Interviews
JSTOR:	Journal Storage
KANU:	Kenya African National Union
MU:	Makerere University
NACOSTI:	National Commission for Science, Technology, and Innovation
NGO:	Non-Governmental Organization

Prof.: Professor

SOAS: School of Oriental and African Studies

UK: United Kingdom

UNESCO: United Nations Educational, Scientific and Cultural Organization

USA: United States of America

OPERATIONAL DEFINITION OF TERMS

African Historiography: The scholarly study and writing of African history, particularly from an African perspective.

Basic Education: Includes early childhood education, primary education, and secondary education, as defined in the Kenyan education system.

Biographical Study: An in-depth examination of an individual's life, achievements, and contributions.

Contribution to Education: refers to the significant and positive influences, initiatives, and transformative efforts in shaping and enhancing the educational landscape.

Educational Development: The expansion, reform, or transformation of education systems, policies, institutions, or access over time.

Higher Education: Refers to post-secondary education provided by universities, colleges, and other institutions offering academic degrees, diplomas, and certificates beyond secondary school.

Intellectual Contribution: The original ideas, leadership roles, scholarly output, and institutional development efforts made by an academic figure.

Public Scholarship: Academic work intended to reach and impact a broader public beyond the university.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

The chapter serves as the foundation for an analytical research on the role that Professor Bethwell Allan Ogot played in the development of education in Kenya during 1964 – 2025. It provides a historical and educational background to Ogot's work, the major trends within the education system in post-independence Kenya, and how the local intelligentsia was developed to critically affect educational policy, research, and institutionalisation. The chapter also cites the main elements that inform the research: the background of the research problem, the statement of the research problem, the purpose of the research, the research objectives and questions, the importance of the research, and the assumptions defining the research. It also reveals limitations and explains the theoretical framework used for the study. Collectively, these points justify the need to study the contribution of Ogot to the Kenyan education system.

1.1 Background of the Study

The ways in which individuals shape history have long piqued researchers' interest. The idea that some people—leaders, intellectuals, pioneers—have a significant influence on how societies develop is one that academics keep coming back to. This idea is not particularly novel. It is evident from looking back to ancient times that people have always positioned remarkable people at the centre of significant occasions. The culture, beliefs,

and social life of their era were impacted by the long-lasting contributions of philosophers, rulers, and inventors (Schultz, 2019). They have had a significant impact and are intricately woven into history.

Socrates and Xenophon were not only philosophers, but they also provided posterity with traditions that still influence contemporary thinking. With the help of his military campaigns, Alexander the Great not only changed the boundaries of the geopolitical space but also launched the process of cultural fusion that was typical of the Hellenistic age. The world explorations, such as the discovery of new territories, i.e., the unexplored territories by Christopher Columbus, helped the world expand its horizons and gain a new image. The spirit of curiosity and discovery was inherent to his life due to the epoch he lived in (University of Colorado Boulder, 2018; Green, 2012). Although these people are separated by time, they all prove that the role of one person is able to change the future of whole societies. This is an idea that falls under modern educational history.

The other has taken the lead in reformation in the field of education, thus contributing to the pedagogy of the world. The theory and practice of education on several continents developed with the help of the works by such individuals whose intuition and unwearied efforts lived longer than they did. The Chinese philosopher Confucius (551-479 BCE) is mythically important in the philosophical teaching of the East. He concentrated on such topics as moral development, ethical conduct, and virtue education, and formed the basis of the Chinese system of education (Liu, 2021).

The classical system of education established by Plato and Aristotle shaped ancient Greek education and fostered philosophical debate and intellectual inquiry (Huhn and Meyer,

2023). Their lessons on the pursuit of knowledge, critical thinking, and the holistic growth of the human being remain objectives of the Western tradition of education. Ibn Sina (Avicenna; 980-1037 CE) was an Islamic figure of the golden age of education. His masterpiece, the *Book of Healing*, imparted practical education and profound mastery of the matter, therefore, defining the instructional pedagogical methods within the Islamic communities (Morvarid, 2023).

The seventeenth century marked a prelude to educational reform, with the so-called Father of Modern Education, John Amos Comenius (1592-1670), promoting universal education, the use of visual aids, interactive forms of teaching, and a holistic curriculum (Keatinge, 2009). Maria Montessori (1870-1952) transformed early childhood education in the twentieth century with methods that focused on self-study and individualised instruction (Montessori, 1967). Meanwhile, the revolutionary scholar Paulo Freire (1921-1997) began to shake up the conservative educational establishment through a method of critical pedagogy outlined in *Pedagogy of the Oppressed*, thereby impacting education movements worldwide, especially those focused on social justice and equity (Freire, 2000).

Each of these historical figures is a luminary in his field and has contributed immensely to the development of education worldwide. Their works still motivate teachers, policymakers, and generations of students. A close analysis of their work reveals that the history of education has never been neutral or impersonal, but has been heavily influenced by the vision, values, and agency of individuals whose comprehension was not limited to their own historical and cultural contexts. This view is the main assumption of the given

study: personal agency, particularly in the post-colonial African context, is an irrevocable redefinition and manipulation of the educational space.

In the African context, the discussion shifts to the roles of foreign and indigenous actors in the development of educational systems during transitional periods. The story begins with the first account of the exploits of Dr David Livingstone, a Scottish Congregationalist and medical missionary who discovered unexplored areas of Southern Africa in the nineteenth century. Besides his efforts to end slavery and provide medical aid, Livingstone recognised the crucial importance of education in empowering local communities (Liebenberg, 2021). He opened missionary schools that taught African children Western knowledge and, at the same time, instilled cross-cultural values.

This was preceded by Rev. J.J. Willis of the Church Missionary Society in the late nineteenth century. He had been working in colonial settings and vowed to open schools that would disseminate knowledge and empower native communities by integrating Western and indigenous pedagogical approaches. John Arthur was a medical missionary who played an important role in educating Africans as well. His practice never limited itself to medicine, but he established institutions to support the sharing of knowledge, critical thinking, and independence (Sifuna & Otiende, 2006).

David Livingstone, Reverend J. J. Willis, Dr John Arthur, Fanny Moller, and other missionaries did not merely introduce new teaching methods and curricula in Africa; they catalysed the most fundamental change. They were felt in Western education in a comprehensive way beyond the classroom. The more enlightened society these agents promoted was better suited to the changing circumstances in which they lived. They still

demonstrate their commitment to promoting education even after their deaths (Sifuna & Otiende, 2006). They have witnessed how an individual with a strong will can alter the direction of education and hence influence the development of a whole nation.

The leaders of African countries knew they needed to revisit their education systems after independence. Colonial structures that had existed could no longer coexist with the realities or aspirations of the new states that had gained independence. The same year, all the African States convened at the Conference on Education in Africa in Addis Ababa. It was no ordinary meeting, and yet a great turning-point. It is also at this time that the delegates set new priorities and linked education to national rebuilding and the revival of African culture (Edward & Ngoni, 2017).

The conference sparked a revolution, especially in countries that had just emerged from colonialism. The conference's vision was shared by powerful leaders such as Kenneth Kaunda of Zambia, Kwame Nkrumah of Ghana, Julius Nyerere of Tanzania, and Leopold Sedar Senghor of Senegal. They were self-reliance-inspired reformers who were Pan-African and shaped educational systems to meet the aspirations and specific needs of their countries (Adi and Sherwood, 2003).

Kwame Nkrumah, the first president of Ghana, invested heavily in increasing the number of schools and advancing higher education because he believed that education was a key to the country's development. His dedication paved the way for Ghana's intellectual and socioeconomic growth and was an example of how education can change the world at a

young age. Julius Nyerere was a proponent of the idea of Education for Self-Reliance in Tanzania and on the continent. Nyerere was the first president of Tanzania, and he aimed to ensure that education would meet the needs of the Tanzanian society (Ejem, 2019). The lasting effect on the nation's educational culture is the focus on self-reliance and critical thinking that he promoted. The first president of Senegal, Léopold Sédar Senghor, also supported education as a tool of legitimisation of the culture.

Kenneth Kaunda, the first President of Zambia, educated the nation. Guest (2004) says that due to the sustained intensive actions taken by the administration to stamp out illiteracy and to build facilities equipped to dramatically build up intellectual capital and human resource capacity in Zambia.

Burkina Faso's president, Thomas Sankara, attempted to improve the country's socioeconomic situation by implementing radical educational reforms in 1983. This resulted in his murder in 1987 (Ejem, 2019). The educational philosophy developed by Sankara focused on civic duty and self-sufficiency and promoted gender equality, inclusivity, and rural progress. His programs involved community education, mass literacy, and the integration of regional knowledge systems into the national curriculum.

These were the actual feelings of these leaders of post-colonial Africa that education would turn everything around. They not only took an oath; they put policies into effect, motivated and pushed, and gave an actual vision. Their role is also evident: the vanity schools were built, societies were strengthened, and traditions were restored. Not just history, but also a reminder that, since the colonial period, education has been one of the core issues in African progress.

Chief Odera Akang was a strong personality in the early 20th century and influenced the colonial history of Kenya, especially in governance and education (Okoth, 2023). His life and activities, especially trying to incorporate the Western system of administration and education within his society, are examples of the problems and issues that existed concerning education and leadership in Kenya during and even after the colonial period. Therefore, the attempts of Ogot to write and analyse the history of colonial Kenya and its condition up to independence can be regarded as a wider historical approach that emphasises the role of leadership and education in the history of Kenya.

The post-independence era in Kenya was a significant change in the school setting, as the Kenyan citizens undertook to restructure and redefine the classroom. Education is a significant part of Kenya's development since independence in 1963, and it is what Kenya wanted to have through being united, self-determined, and developing socioeconomically (Sifuna, 2023). The head of these revolutionary activities was one of the most famous, as a historian, scholar, and citizen intellectual, Ogot (Weidman, 2020). Ogot was born in 1929, and his educational experiences and learning provided him with the knowledge that assisted him in shaping the educational path in Kenya (Jackson and Weidman, 2004). Ogot was also a leader outside his academic life, and particularly when he acted as the Chancellor of Moi University from 2003 to 2013.

It can be said that Ogot is a prominent figure in Kenya's education reforms in several ways. His works were invaluable, particularly in the history of East Africa, and informed a curriculum that offered a more realistic and self-affirming approach to the history and

culture of Africans (Spear, 2004). He was a policy setter and helped in enhancing the level of education and its accessibility in the country (Liyai, 1998).

Ogot and other Kenyan scholars have played a significant role in changing the academic landscape as part of the Africanisation movement that facilitated the instilling of traditional values across. He and his colleagues were instrumental in establishing the University of Nairobi (Ogot, 2003). It had a mission to represent and embrace Kenyan cultural identity through Africanising personnel and curriculum. The initiative introduced native intellectuals who could be part of the country's cultural and social life, not only in intellectual dialogue. The incorporation of the African lens into the faculty and curriculum was a shock to the tradition of colonialism and thus presented a more empowering and culturally familiar learning experience for Kenyan students (Ogot, 2003).

Ogot did not have an influence only at the national level. When he edited Volume V of the UNESCO *General History of Africa* (1992), he felt he had a mission to reestablish African histories on the global stage. The influence of the Ogot on world scholarship, by placing African voices at the centre of the field, was a contribution to a broader intellectual project of reasserting African agency in the history and education of the world. This paper uses these premises to critically evaluate the contribution of figures such as Ogot to the formation not only of Kenya's intellectual and educational character but also of the continent's.

In this study, the lives and works of great educators across the world, especially in Africa, have been critically analysed. In so doing, it continues the legacy of scholars who study the way in which people shape educational systems. The research will not be merely an

account of these figures' activities; it will be more of an analysis of the situations that influenced them, the ideals they preached, and the legacies they left behind. Based on this prism, the study portrays education as a very subjective process and a potent political instrument. Both past and present leaders have failed to uphold the norms but have modified them, altering the path of the entire society.

1.2 Statement of the Problem

Despite Professor Bethwell Allan Ogot being considered one of the most influential scholars and intellectuals in Africa, his role in the evolution of education and historiography in Kenya from 1964 to 2025 has not been thoroughly explored. This gap is especially remarkable given that the identified era coincides with Kenya's post-independence reconstruction, when education served as the primary tool for national integration, cultural revival, and socioeconomic change. It was during this period that Ogot was most influential as a scholar, institutional leader, and policy actor.

Although the existing literature recognises Ogot's intellectual and institutional legacy, these narratives are partial, thematic, and mostly descriptive. There has yet to be any systematic, chronological study of his work in the interrelated fields of university leadership, curriculum reform, and African-centred historiography. To a large extent, research on educational development in Kenya remains centred on colonial and missionary interventions, with little emphasis on post-colonial African intellectuals who reconceptualised education to align with national ambitions. As a result, the role of Ogot as a historian and architect of educational policy has not been sufficiently historicised.

Ogot brought a unique contribution to his contemporaries. Unlike Ali A. Mazrui, who focused on political philosophy and African identity, Ngugi wa Thiong'o, Taban Lo Liyong, and Okot pBitek, who concentrated on cultural and literary decolonisation, Ogot was the only scholar to integrate historical research with policymaking and institution-building. He left intellectual criticism to direct action, leading the Africanisation of university courses, setting up research and postgraduate programmes, and taking an active part in national education commissions. His stints at the University of Nairobi, Kenyatta University, Moi University, and Maseno University are rare examples of the combination of his scholarly research activities and leadership creativity roles. This combination of intellectual pursuits, policy involvement, and institutional building made Ogot a unique intellectual whose work significantly reshaped the education scene in Kenya.

However, despite this influence, the connection between Ogot's historiographical vision and the development of the education system in Kenya remains under-researched. His attempts to indigenise curriculum content, promote historical consciousness, and connect education with nation-building have not been systematically examined within the larger historiography of African education. A lack of such analysis limits understanding of the role of individual agency, situated in particular policy and historical contexts, in transforming Kenya into an educational nation.

This paper thus aims to address this gap by offering an extensive historical review of Professor Ogot's educational and intellectual contributions during the period 1964-2013. It explores the interactions between his scholarship, institutional leadership, and policy engagements and the post-independence reforms in Kenya to reformulate the philosophy

and practice of education through the prism of policy historiography. The study helps to build a more inclusive and representative history of the development of intellectual production, developmental vision, and institutional reform in Kenya and places Ogot as one of the key architects of post-colonial educational change in Africa by prefiguring his distinctive combination of these three elements..

1.3 Purpose of the Study

The purpose of this study was to examine Professor Bethwell Allan Ogot's contribution to the development of education in Kenya from 1964 to 2025. The paper aimed to examine the extent to which Ogot contributed to the educational landscape through his scholarly work, institutional leadership, and participation in curriculum development and educational policymaking. The research situated his educational experience within the broader socio-political context of post-independence Kenya to emphasise how his intellectual work intersected with national efforts to create an inclusive, decolonised, and development-focused education system.

The aim of this study was also to record and critically examine Ogot's contributions as a prominent public intellectual and educational reformer, whose efforts have influenced historical scholarship and academic institutions in Kenya. The research, based on an in-depth biographical and historical examination, helped to better understand the importance of indigenous scholars to the policymaking and practice of education in Africa. Finally, the research was conducted to address a significant gap in the historiography of education in Kenya by giving an evidence-based narration of one of the most influential intellectuals in

the country, which would be of great benefit to the current research and future education planning.

1.4 Research Objectives

To achieve its purpose, the study was guided by the following objectives:

- i. To trace the life of Bethwell Allan Ogot up to the year 1964.
- ii. To establish the contributions of Bethwell Allan Ogot to the development of basic education in Kenya between 1964 and 2025.
- iii. To investigate the contributions of Bethwell Allan Ogot to the development of higher education in Kenya between 1964 and 2025.
- iv. To examine the contributions of Bethwell Allan Ogot to the development of African historiography between 1964 and 2025.

1.5 Research Questions

To answer the above research objectives, the following research questions were used to inform the study:

- i. What were the key milestones in Bethwell Allan Ogot's life up to the year 1964?
- ii. What were the contributions of Bethwell Allan Ogot to the development of basic education in Kenya from 1964 to 2025?

- iii. What were the contributions of Bethwell Allan Ogot to the development of higher education in Kenya between 1964 and 2025?
- iv. What were the contributions of Bethwell Allan Ogot to the development of African historiography between 1964 and 2025?

1.6 Significance of the study

This work is of considerable importance to the fields of the history of education and the history of African intellectuals. It focuses on the life and work of Ogot, thus prefiguring the contribution of indigenous researchers to the development of the educational framework of Kenya- a dimension that has been underrepresented in the current literature. Although most historical accounts tend to emphasise the efforts of colonial rulers and Christian missionaries, this study shifts the focus to one of the most influential Kenyan intellectuals who actively participated in education reforms, policy formulation, and the institutional growth of higher education in the post-independence period. By doing so, it adds a more balanced and inclusive historical account of education that prefigures African scholarly leadership in national development to the historiography of education.

Furthermore, the research adds to the body of knowledge by providing the first critical and comprehensive review of Ogot's contributions to education in Kenya between 1964 and 2025. It illuminates his impact on curriculum development, university governance, research culture, and higher education policy. This academic work not only maintains his intellectual heritage but also enhances academic discourse by challenging existing approaches and encouraging a locally based, globally applicable scholarship.

This research provides a useful perspective for policy-makers, educational leaders, and institutional stakeholders. The research offers practical insights into how current education practices, governance, and leadership should be structured by studying the systemic and institutional problems Ogot encountered and how he addressed them. It contributes to existing discussions on change in education and education leadership, grounding its arguments in a historical context and plausible facts. Above all, it helps to learn more about how education in post-independent Africa evolved and to create a mechanism for assessing the impact of the African intelligentsia on the nation's development.

1.7 Assumptions of the study

In the context of a research study, assumptions are underlying presumptions or beliefs accepted as true but not proven by the research. In connection with the biographical study of Professor Bethwell Allan Ogot, the following assumptions were proposed:

- i. It was presumed that there was sufficient archival information, documentation, and records of the life, academic career, and teaching contributions of Professor Ogot, and as such, an in-depth analysis of the life and contributions could be done. This supposition enabled thorough questioning of primary sources, thereby enhancing the historical validity of the study.
- ii. Interviews with those who knew Professor Ogot personally or professionally provided information that was accurate and reliable regarding the life and contributions of this scholar. Such interviews were considered the only way to obtain credible data and to

comprehensively understand his contributions, thereby increasing both internal and external consistency of the results.

iii. It was assumed that historical accounts can be consistent and mirror events, particularly the ones that took place between 1929 and 2025. The ability to provide uniformity in the historical accounts was considered to be a crucial pillar of the research, making the investigation more valid and authentic, because it forms a realistic account of what happened during the historical period in question.

iv. The pedagogical projects that Professor Ogot had conducted were thought to have some quantifiable impact on communities, institutions, and pedagogical practices during the research period. The results of these programs emphasised the efficiency of his contribution and provided an opportunity to make a certain assessment of the outcomes that could be identified, therefore, demonstrating his influence on teaching practices.

v. All participants and potential interviewees would be completely cooperative and give honest and frank information. It was considered essential to allow the free cooperation and honesty of all the parties involved to create a comprehensive and useful study of the life and work of Professor Ogot, and thus add to the completeness of the data set.

1.8 Scope of the study

This study examined the academic career and educational contributions of Professor Bethwell Allan Ogot from 1964 to 2025. The historical and intellectual interest in using 1964 as a starting point: not only was it the start of the immediate post-independence period

in Kenya, but also of Ogot, a period when he began to take an active role in teaching at the university, curriculum development, and national education reform. By focusing on this aspect, the study can examine his contribution during a revolutionary period when Kenya was decolonising its educational systems, broadening university education, and redefining its intellectual foundations.

The analysis continues through 2025, the year of Professor Ogot's death, providing a full picture of his six-decade career in scholarship, institutional leadership, and educational policy engagement. This endpoint reflects the full range of his influence, including his early life in university leadership, his work on national commissions and curriculum reforms, his role in the creation of new universities, and his intellectual work in African-centred historiography in his later life.

The study captures the years between 1964 and 2025, and thus, provides a longitudinal and comprehensive examination of the contribution of Ogot to both basic and tertiary education in Kenya. It situates his work within wider historical shifts, such as the Africanisation of education, the growth of universities, policy changes, and the emergence of African-centred intellectual traditions.

1.9 Limitations of the study

This research faced a number of limitations that influenced its scope and findings. The first constraint is related to the geographic scope of the study area. The career and academic path of Professor Bethwell Allan Ogot was both regional and global. He was educated in Nyanza Province, Kenya, followed by Makerere University in Uganda, and subsequently

studied at the University of St Andrews in Scotland and the School of Oriental and African Studies (SOAS) of the University of London. His teaching experience also spanned several institutions, including Makerere University, the University of Nairobi, Kenyatta University, Moi University, and Maseno University, where he served as Professor Emeritus until his death in January 2025. The logistical challenge was to traverse all these areas to gather and examine documentary evidence. To alleviate this, the researcher used online interviews and digitised institutional archives, which provided rich and credible information with minimal physical travel.

The second limitation was related to the semi-factoring of even more unrestricted events and circumstances, as well as environments over which Ogot had no control that might have played a role in shaping his academic and professional life. The study was unable to fully embrace all the historical, political, and socioeconomic factors that shaped the educational environment in Kenya at the time of the study. To address this, this research relied on secondary sources, including detailed historical reviews, scholarly reviews, and policy research, to provide a deeper contextual background and place Ogot's work within national and global trends.

The third limitation was the inability to interview Professor Ogot directly. He had a deteriorating health condition in 2024, and he passed on in 2025; therefore, first-hand services could not be reflected. To cope with this challenge, the researcher has resorted to his autobiography and other published materials, which have provided him with valuable insights into his intellectual formative years, philosophy of schooling, and life experiences.

These were useful for filling the gap left by an oral history of the first person, yet they could not substitute for a detailed first-person narrative.

1.10 Theoretical Framework

The research is based on Critical Policy Historiography, as presented by Trevor Gale (2001), supplemented by Development Theory, whose key proponents include Walter W. Rostow (1960), Amartya Sen (1999), and Martin Carnoy (1974). Collectively, these views provide a comprehensive analytical framework for examining Professor Bethwell Allan Ogot's contributions to Kenya's educational development between 1929 and 2025. The combination of these theories allows the study to contextualise Ogot's intellectual and institutional activities within both the historical-political context and the national development agenda of post-colonial Kenya.

The assumption underlying Critical Policy Historiography is that policy may be regarded as a historical, social, and ideological phenomenon rather than a neutral text or technical process. According to Trevor Gale (2001) and later elaborated by Stephen Ball (1994) and Gale and Densmore (2000), this framework emphasises the interpretation of policy as practice and discourse. The approach raises questions about the role of contingencies in history, ideological battles, and power politics in the decisions and reforms in education. To such an extent, policy is a contentious space-a dynamic process that actors, ideas, and institutional settings influence. Gale (2001) affirms that time and politics have been reinstated in policy work through policy historiography, arguing that historical knowledge should be applied to unfold the history of policies and the interests they safeguard.

In the analytical context of this paper, Critical Policy Historiography is used to analyse how both the educational ideas and the institutional roles of Professor Ogot intersect with the changing postcolonial policy environment in Kenya. The methodology explores how Ogot manoeuvred, deciphered, and sometimes overturned existing policy paths in the process of nation-building, curriculum reform, and university administration. The interaction between intellectual agency and the development of state policy can be seen in his support for African-centred curricula, his work in the formation of the institutions of the University of Nairobi, Moi University, and Maseno University, and his involvement in state commissions of inquiry. Thus, this theoretical prism places Ogot not just as a historian or administrator, but as a consequential policy actor whose intellectual leadership shaped Kenyan educational paths.

Nevertheless, though Critical Policy Historiography is a powerful interpretive framework, it has significant limitations. It focuses more on the discursive and political aspects of policy-how ideas and power influence the organisation of education- although it offers less explanatory weight in explaining education's developmental function in the wider economic and social transformation. It also gives little consideration to the material and institutional consequences of policy, including growth, access, and human-capital formation, which are the focus of post-colonial states such as Kenya. To fill these gaps, the research draws on Development Theory as a complementary framework.

The Development Theory is based on the post-World War II modernisation and human-capital paradigm that sees education as a strategic source of national development. Traditionally, advocates such as Rostow (1960) and Schultz (1961) argued that schooling

forms the terrain for economic growth and modernisation. Later theorists, such as Sen (1999) and Carnoy (1974), have anticipated a more humanistic approach in which education is associated with the spread of capabilities, the advancement of social justice, and the formation of national identity. In this context, education is considered both a social investment and a transformative tool critical to the development of skilled labour, innovation, and social mobility.

Development Theory offers an auxiliary view wherein the vision of education provided by Ogot can be viewed as part of the overall developmental project in Kenya. His curriculum reform agenda, institutional development, and policy participation undertakings are considered as real contributions to the modernisation and capacity-building agenda, which is synonymous with post-colonial Kenya. The correspondence between the intellectual agency and national development goals may be observed in the institutionalisation and consolidation of higher learning institutions, especially in Moi and Maseno Universities. This, analytically speaking, is how to situate the scholarship of Ogot in a bigger undertaking of educational change whereby the culture can be revitalised and socioeconomic development attained.

Critical Policy Historiography and Development Theory are combined to provide an analytical and comprehensive theory. The former provides historical and ideological contextualisation of the work of Ogot in the changing education policy and political circumstances in independent Kenya, and the latter in the framework of the national development and modernisation. This range of structures assists in interpreting the duality

of contributions of Ogot: he was both a policy discursive actor and an actual agent of the educational development.

The conceptual orientation of the research and the literature review is also informed by this theoretical synthesis. The article also questions how the colonial past, governance metamorphoses, and intellectual discourse have shaped the establishment of the academic policy environment in Kenya through Policy Historiography. Meanwhile, Development Theory characterises the instrumental form of education in achieving greater social and economic development purposes, and thus fills the gap between historical interpretation and analysis of development. This is because this twin lens allows Professor Ogot to not only be a historian of education but also to be an architect of educational development.

Generally, the bases of explaining education as a transformative tool of national development are the Critical Policy Historiography, discussed by Gale (2001), and the developmental paradigms of Rostow (1960), Schultz (1961), Sen (1999), and Carnoy (1974). Taken together, these perceptions override the shortcomings of a one-theory investigation in regard to considering the political, intellectual, and developmental aspects of education, and they provide a sound theoretical model of the relations of Professor Bethwell Allan Ogot in the history of education in Kenya.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter entails a critical analysis of the literature on the history of education in Kenya and the contributions of African scholars as intellectuals, and specifically Professor Bethwell Allan Ogot. The chapter is organised and informed by two theoretical frames, i.e., the critical policy historiography and development theory, which help to explain how the nature of educational policies and intellectual agency has been playing in shaping the Kenyan educational environment. The chapter logically describes the reforms during colonial and post-independence periods, the influence of African intellectuals on the curriculum reform, the biographical approach of historiography, and the work of Prof. Ogot, and outlines gaps in the research and explains why the current study is necessary..

2.2 Development of Western Education in Kenya

The history of education in Kenya is a complex process shaped by local culture, missionary activities, colonial rule, nationalist movements, and post-independence state intervention. The literature shows a changing terrain in which educational structures, ideologies, and curricula have been sites of struggle between foreign interests and local aspirations, between structural constraints and individual or community agency. This chapter critically reviews the literature on all these stages to establish a framework for analysing the works of African intellectuals, such as Professor Bethwell Allan Ogot, in the context of broader historical processes.

2.2.1 Indigenous Education and Early Encounters

Before colonial and missionary interventions, African societies, including those in modern-day Kenya, had constructed complex, contextually specific education systems based on indigenous education. These systems were not formally organised, but were very systematic in content, process, and purpose, and focused on whole-person development, intergenerational knowledge transfer, and conformity to the society's cultural, moral, economic, and spiritual context.

Bogonko (1992) explains that indigenous African education in Kenya was integrated into everyday life and aligned with roles in society, life stages, and communal expectations. It stressed character building, discipline, diligence, deference to elders, and devotion to the community. The process of learning was based on observation, imitation, storytelling, songs, dance, proverbs, and personal involvement in communal activities. Elders, parents, and professional knowledge custodians, such as medicine men, diviners, and artisans, served as important educators.

Ocitti (1973) contributes to this as he questions the traditional education philosophies of the African people of the East African region. He emphasises tenets like communalism, proximity to nature, obedience to authority, and participatory education. It should be mentioned that Ocitti lays stress on the practical, usable nature of indigenous education, which focuses on practical activities and collective tasks as opposed to abstract problems. This is made possible by the fact that education was not an independent stage of childhood.

The traditional education in Africa is also confirmed by Makinde (1988) as having been founded on holistic human development, which included moral, religious, physical, and intellectual education. He also thinks that not only self-development but also continuity of communal values and culture are the reasons why one needs to learn. It was an active educational system, as well, which could serve to support the social change without diminishing its values.

Sifuna and Otiende (2006) provide a more localised approach, observing that the trends of indigenous education were diverse but essentially similar across the major ethnic groups in Kenya. In the Kikuyu, Luo, Luhya, Kamba, and Maasai, initiation rituals usually concluded a lengthy educational process and introduced new social roles. In the Luo, for example, boys and girls were socialised in fishing, agriculture, pottery, and social etiquette through observation and formal training during peer-group activities or communal ceremonies. Education was therefore closely connected to the rites of passage and the functions of society.

Amutabi (2003) presents a critical approach by bringing out how colonial historiography tended to disregard indigenous education as primitive or unstructured. He states that these evaluations were highly Eurocentric, failing to acknowledge the epistemological and pedagogical wealth of African educational systems. In reclaiming the intellectual legitimacy of indigenous education, Amutabi is part of a wider trend in African historiography to establish precolonial African knowledge systems as central rather than marginal to modern education.

Equally, Nyerere (1967), in his seminal article, *Education for Self-Reliance*, highlights how precolonial African communities created whole individuals who could contribute positively to their societies. He decried the colonial habit of undermining African knowledge and urged the incorporation of native values, like cooperation, service, and practical skills, into post-independence education systems. His work remains applicable to contemporary attempts to re-Africanise curricula and to realise the agency of African knowledge holders.

In *Facing Mount Kenya (1938)*, Kenyatta provides an insider account of the Gikuyu system of education, which he describes as a comprehensive system of knowledge, ethics, and practical training. He stresses that education prepares people not only to be economically productive but also to be morally leading and to preserve cultural identity. The Gikuyu case, and others throughout Kenya, show that traditional education was not a random collection of customs but a well-defined social institution.

Anthropologically, as Read (1953) points out, the African education systems integrate gender roles and duties at a very young age. Girls and boys were taught the conventions and demands that later on would define their lives as adults and thus maintain the continuation of social orders. Some of the current critics consider part of this gendered education to be limiting, but others emphasise its cultural integrity and success in traditional settings (Kabira & Masinjila, 1997).

Moreover, Mazrui and Mazrui (1998) examine the importance of language as an inseparable instrument in the education of indigenous people. The African communities used oral literature, proverbs, riddles, and folklore to spread complex ideas on leadership,

justice, morality, and cosmology. Indigenous languages helped to retain the collective memory and social philosophy. They cite the colonial erosion of these languages as creating epistemic dislocation that interfered with how Africans viewed themselves and the world.

The literature supports the view that indigenous education in Kenya was enriched, diversified, and embedded in the cultural, spiritual, and social aspects of the community. It was an ideal of personal development, membership, and community continuity. These systems of education are still major points of reference in the modern discussions of decolonisation of education, African knowledge systems, and the intellectual history of Kenyan communities, in spite of the systematic marginalisation they have suffered from the colonial and missionary discourses. This failure by colonial and early post-colonial regimes to identify this native heritage left an epistemological gap that was subsequently filled by the works of scholars like Bethwell A. Ogot through their historical and educational work.

2.2.2 Missionary Education and Colonial Interests

The introduction of Christian missionaries in the nineteenth century brought significant change to Kenya's educational environment. The mission stations were set up by missionary organisations such as the Church Missionary Society (CMS), the Mill Hill Fathers, the Holy Ghost Fathers, and the Consolata Missionaries, and, through these missions, formal schooling became a part and parcel of the evangelisation work. Education was envisioned as an avenue of spreading Christianity, instilling Western ideals, and transforming African identities.

Sifuna and Otiende (1994) argued that missionary education in Kenya had two purposes: to convert people to religion and to assimilate them culturally. The curriculum strongly focused on literacy in the European languages, especially English, mainly to allow reading the Bible and attending church. In addition to basic reading and writing, students were taught occupational skills including carpentry, tailoring, domestic science, and agriculture, to produce a semi-skilled African workforce that could be employed in missionary businesses and colonial economies.

Missionary education, however, was structurally paternalistic and ideologically exclusionary. Critically, Rodney (1972) notes that despite the introduction of formal education, mission schools in Africa were never meant to liberate African minds or create political agency. Instead, they educated a small group of African middlemen to work in colonial government as clerical, teaching, or supervisory workers at the bottom. Education, therefore, became a tool for strengthening European superiority and justifying the colonial order.

Altbach and Kelly (1978) also believe that missionary schooling was based on a platform of cultural imperialism. It discredited indigenous knowledge systems, African spiritualities, and social practices, labelling them as pagan or backward. The African child was supposed to adapt to European standards and Christian values, usually through severe punishment and loss of connection with the traditional.

Similarly, according to Anderson (1970), missionary education is a kind of social control-carefully planned to inculcate obedience, submission, and loyalty to colonial masters. It was about learning to be subordinate, not about being liberated. African students were not

encouraged to challenge authority or to critically reflect on their past and political situations. This compliance pedagogy stifled intellectual independence and discouraged the development of transformative leadership.

However, African communities were not inactive receivers of missionary imposition. Many people were dissatisfied with the restrictions imposed by mission schools and expressed their discontent openly and covertly. Another major resistance was the formation of independent schools by African-led groups such as the Kikuyu Independent Schools Association (KISA) and the Kikuyu Karinga Education Authority (KKEA) in the 1920s and 1930s. These schools came up against a background of religious teaching controversies, cultural expression (including female initiation rituals), and African self-determination in education.

Kariuki (1976) and Natsoulas (1998) document how these autonomous schools grew into the sites of rediscovering the agency of Africans in education. They offered education systems that accommodated the African languages and cultural values, and more accommodating visions of citizenship. Political consciousness and the foundation of nationalism depended on teachers and community leaders in these schools, who played a key role in constructing the national consciousness foundation. Now it is evident that even education in a colonised society can be an arena of struggle, negotiation, as well as resistance.

The second motivation is education, as cited by Freund (1998) and Strayer (1978); education was one of the colonial instruments, which, through a mere coincidence, led to the development of a group of African scholars who would one day turn into opposed

instruments. The nationalist politicians (Jomo Kenyatta, Oginga Odinga, and Tom Mboya) received missionary- or government-funded education, but their education would serve as a tool in the anti-colonial mobilisation. This paradox demonstrates that even under its hegemony, missionary education allowed African critical voices to speak on some occasions.

The example of missionary schooling in Kenya is a contradiction and an intricate process. It rested on the necessity to convert, conquer the culture, and oppress the colonised, among other things, despite the fact that it introduced the core competencies and gave access to formal education. The African response to such a system, not only one of appropriation but also of unconditional denial, played its part and predetermined the outburst of self-education and the establishment of African nationalism. These developments, in turn, affected the post-independence education reform and contributed to the emergence of an intellectual such as Prof. Bethwell A. Ogot, whose mission was to reclaim African history, recover from Eurocentric historiography, and establish education in line with the new realities of African life.

2.3 The Role of African Intellectuals in the Transformation of Education Systems

The role of African intellectuals in the development of the African educational system is a dominant but substantially neglected one, and this gap in the history of education must be filled. This circle of intellectuals enlightens such scholars and educators, policymakers, and even cultural activists who will spearhead the crafting not only of the academic curriculum, but also of the philosophy of education that will indoctrinate and instil African values, African identities, and African dreams. They have been instrumental in condemning the

colonial education systems, promoting the post-independence reforms according to the African circumstances, and social justice.

2.3.1 Early African Intellectuals and Educational Thought

The rise of the African intellectuals at the end of the nineteenth century and the dawn of the twentieth century marked a turning point in the development of pedagogical theory on the continent. Kwame Nkrumah, Julius Nyerere, and Patrice Lumumba, among others, had their educational ideologies that were geared towards empowering the African people with the help of knowledge. Nkrumah (1964) pointed out that liberation and national development via education, and that education has to not only satisfy economic demands, but it also has to bring out African identity, national culture, and political freedom.

Nyerere helped in the great development of the Ujamaa (African socialism) principle, which was founded on education as the main foundation, because it was the foundation of establishing a self-sufficient and just society. Education Nyerere suggested that practical education, especially in rural areas, was required in his policy statement, *Education for Self-Reliance* (1967), so as to address the needs of the communities and bring about a sense of responsibility. Fafunwa (1974) writes that the reforms initiated by Nyerere were meant to ease the gap between the formal and traditional education in African societies, from pre-colonial to colonialism.

The Senegalese historian and philosopher Cheikh Anta Diop was an advocate of an African-based epistemological approach to education, too. Diop (1974) urged them to learn African history in the school curriculum and break the Eurocentric cultures that had

permeated all the schools on the continent. His ideology had stressed that Africans reclaim their historical accounts, identities, and cultures within the broader scope of independence and self-determination.

This pioneering African intellectualism shows that it had a strong belief in the use of education as a decolonising and empowering tool. These new intellectuals formulated the theories that would be used in future reformations of education on the continent since they estimated that education must be based on African realities, history, and culture. The argument that Sifuna (1990) was putting forward was that such intellectuals demonstrated that African educational systems needed to transcend the colonial paradigms in addition to gaining critical thinking and independence.

2.3.2 The Role of African Scholars in Post-Independence Educational Reforms

African scholars emerged as important participants in the transformation of the education system on the continent after most African states gained independence in the 1960s. They attempted to decolonise the curriculum and localise pedagogies, which were founded on local knowledge, culture, and history. Ngugi wa Thiong'o is one example who, in the 1980s, had predicted the implementation of native languages in schools as a tool of fostering the actual African identity and cultural awareness (Ngugi, 1986). He criticised the superiority of Western languages and epistemologies by stating that African languages and worldviews should be components of the learning process.

Ali Mazrui also contributed significantly to the post-independence education reform in Africa. Mazrui (1986) argued that through internalisation of African cultural practices and

knowledge systems and at the same time advocacy of critical thinking and academic freedom, universities would be able to become the agents of political and intellectual change.

Professor Bethwell Allan Ogot of Kenya was instrumental in the development of education policy after independence. As a historian and educator, Ogot emphasised the importance of teaching African history in schools and denounced the continuation of colonialist attitudes in education. Ogot (1995) argued that education could not be used to recreate colonial structures but rather to develop the nation through an awareness of African identity and African history. His support for teaching African history and culture in higher education helped spark the intellectual movement of decolonising knowledge.

Ferguson (2006) explains that these African scholars went beyond pedagogical reform to define an African philosophy of education. Their social vision promoted self-reliance, social responsibility, and preservation of the African cultural heritage through training systems that were not based on colonial models.

2.3.3 Challenges to African Intellectualism in Education

Despite the efforts of African intellectuals to ensure the implementation of educational reforms, challenges have hindered their full implementation. The prevalence of Western educational models in Africa is a very formidable challenge, as Mazrui (2000) notes. These models, which international and foreign aid organisations usually promulgate, provide little integration of local knowledge systems in the curriculum. Most African nations continue to use English as a medium of instruction, and their school curricula are still highly

Eurocentric, with excessive focus on European history and science and a lack of native content.

Moreover, education reform is never facilitated by political unrest on the African continent. Sifuna (1990) argues that military coups, civil wars, and dictatorial governments have compromised the sustainability of education, and that scholars have failed to introduce education systems applicable to their cultures. These situations lead to a politics of allegiance to intellectual freedom, and, as a result, the academic freedom that can help establish a truly African educational system is stifled.

In addition, contemporary global economic pressures and the dominance of neoliberalism in the scholarly world further complicate the realisation of African scholars' dreams. According to Ferguson (2006), reforms in education informed by market principles tend to overlook the role of culturally based education, as African governments appear more interested in meeting international needs than their own.

As a result, these issues create a complex context for African scholars in the education sector, where their suggestions often face opposition not only from external forces such as international financial institutions but also from internal ones, including political and institutional barriers to change. However, despite Mazrui's (1986) consistent arguments that African scholars continue to press for the integration of African cultural values and native knowledge into educational discourse, the ideology persists that education is not only about economic development but also about cultural renaissance and intellectual liberation.

2.3.4 The Legacy of African Intellectuals in Contemporary Education Systems

African intellectuals have a history of contributions in the field of education, which can be traced in the current discussions and reforms in most African states. The intellectual work of scholars like Nkrumah, Ngugi, and Ogot, as Sullivan (2000) remarks, has had a long-term impact on the conceptualisation and practice of education in post-colonial Africa. The modern educational policies on the continent, especially those that focus on indigenous knowledge, African languages, and African-centred curricula, can be traced to the early works of these intellectuals.

African history was introduced into the national curriculum in Kenya in the 1970s/1980s, and the rationale behind this move was, in part, the intellectual activism of African intellectuals such as Ogot, and, in part, the need for African students to learn their own history to develop a sense of identity and pride. Besides, the Competency-Based Curriculum (2017) and the National Education Policy (2005) are embodiments of the present-day effort to go beyond the colonial history of education and move towards a more inclusive pedagogical paradigm that embraces both practical skills and cultural applicability.

Sifuna and Otiende (1994) note that the inclusion of African languages in the education curricula of several African states is another major effect of such intellectual activities. Notwithstanding the limited presence of indigenous languages in most environments, the importance of teaching African languages has increased over the years as part of a larger movement aimed at preserving culture and re-establishing African identities. Secondly,

although there is still contention, the advance of indigenous knowledge systems is slowly taking root as an expanded movement toward decolonisation of education.

Despite successes and failures in the historiography of African intellectuals in education, their ideas remain present in modern pedagogical discourse. Ferguson (2006) concludes that the intellectual activity of these personalities will remain topical, as African countries will have to address the consequences of globalisation, neoliberal education policies, and the search for greater equity in education.

2.4 Biographical and Intellectual Approaches in Educational Historiography

Educational historiography is the academic study of the history, policy, and philosophy of education in relation to historical, political, and social contexts. Biographical approaches and intellectual historiography have been two especially popular methodologies in this discipline within recent years. They both include additional perspectives that allow scholars to explore the roles of individuals and intellectual trends within educational systems. The biographical approach is also based on the person, his life, and his ideas and contributions to education, whereas the intellectual approach focuses on the development of the idea of education and its implications for society.

2.4.1 The Biographical Approach to Educational Historiography

The biographical approach to educational historiography focuses on the life experiences and achievements of great individuals who have shaped the field of education. It is an anthropomorphic approach to teaching history, focusing on the lives of prominent figures whose pedagogical philosophies shaped curricula, policies, and practices. According to

Sifuna (1990), biographical research in the history of African education provides a deeper understanding of how individual intellectuals navigated colonial, political, and social contexts to shape the educational systems in the countries in which they lived.

An example of such practice in African education history is that of the first President of Kenya, Jomo Kenyatta, whose life and work in education is seminal. Kenyatta expressed an educational philosophy in his book *Facing Mount Kenya* (1938), in which he described the role of education in nation-building. The education system of post-independent Kenya was aimed at balancing traditional African knowledge and the Western educational paradigm. Ogot and Ochieng' (1995) emphasise that Kenyatta made attempts to bring the indigenous education into the system of formal education and, in so doing, bridged these epistemics.

Over the past few years, a growing number of scholars have resorted to biographical approaches to the study of the lives and work of some of the most influential African intellectuals, highlighting the significance of situating the lives of individual actors within the broader socio-political and cultural structures. Although Bethwell A. Ogot's contributions to the history and education of East Africa have been noted in the context of post-independence intellectual movements (Ogot & Ochieng, 1995), a full biographical examination that situates his work within Kenya's changing educational environment is still pending. A biographical approach is a useful prism for interpreting Ogot's support for the introduction of African history and culture into school curricula and his influence on educational policy and intellectual development across Kenya.

Biographical methodology applied to historical and pedagogical studies makes it possible to elaborate further on how individual destinies are related to institutional and national development. This practice is not currently employed in the Kenyan context, particularly among scholars whose intellectual contributions have played a significant role in shaping educational change and historical consciousness. Although he has had a prolific scholarly work and an outstanding career of service to his country, Bethwell A. Ogot has never received a long-term academic biography that critically and historically informs his service in education. The present paper addresses this void by taking the form of a biography that follows the path of Ogot's academic career, his contributions to educational policy, and his contributions to historical knowledge and the formation of curricula between 1960 and 2025. By so doing, it serves the grander aim of restoring the voices of Africans in the intellectual culture and integrating them into the history of Kenyan education.

2.4.2 Intellectual Approaches in Educational Historiography

The history of education is an intellectual historiography, which is concerned with the history and philosophy of education. This mode of treatment takes into consideration the wider intellectual inclinations that were used to shape the curricula, pedagogies, and institutionalisation of different societies. Intellectual historiography attempts to comprehend the manner in which the concept of education has evolved through time, how it has been challenged, and formalised. Other scholars who contributed to this area, especially on postcolonial African education reforms, include Nyerere (1967), Nkrumah (1964), and Mazrui (1986).

One of the most notable intellectual movements to have influenced African education is pan-Africanism, which demanded national unity and learning to restore African identity and culture. Education was regarded as a political and social reform tool, and African leaders like W.E.B. Du Bois and Kwame Nkrumah advocated African-centred education based on African history, culture, and values. According to Fafunwa (1974), the intellectuals viewed education as a decolonisation process, and this could assist African countries to emerge from colonialism and to be able to develop self-sufficient and democratic states.

It is through the intellectual direction towards which Ngugi wa Thiong'o has turned that he has played a major role in highlighting colonial educational pasts in the Kenyan context. His disparagement of English teaching and his campaigns to revive the teaching of African languages in schools represent a more general tendency towards decolonisation of the schools and propagation of African values in the intellectual community. In Ngugi's writing, particularly in *Decolonising the Mind* (1986), there is a structure on how education both assists and empowers at the same time the colonial institutions. His literary works continue to echo in Kenya and all over the world, especially in academia and policy in education.

Another direction in the intellectual approach to the history of education is the study of the intersection of education and political organisation. Altbach and Kelly (1978) contend that education can never be a nonpartisan endeavour; it is influenced by the needs of those in authority and by political systems. As a result, intellectual historians examine the ways in

which educational policy and curriculum portray and support mainstream ideologies, including nationalism, colonialism, and post-colonial state-building.

Intellectually, historians are well-positioned to understand how educational theories have evolved and how they have contributed to the development of modern educational systems in Africa. Intellectual historiography helps researchers critically examine the overlap between educational thought and political and societal movements and demonstrates how broader philosophical discourses often shape educational changes.

2.4.3 The Intersection of Biographical and Intellectual Approaches

Despite the many differences between the biographical and intellectual approaches, they tend to overlap and complement one another in educational historiography. The biographies of prominent figures can help us observe the intellectual tendencies that conditioned their thinking about education, and intellectual histories can help us locate these figures in a larger context. Both methods together provide a better sense of the complexity of education reform; the personal histories of great intellectuals were reflected in the political, social, and intellectual tendencies that shaped their works.

As an illustration, the educational activity of Professor Bethwell A. Ogot may be interpreted more clearly through the lens of his own scholarly activity and the culture of intellect in which he was engaged. The desire to study the history of Africa and the need to educate with an African focus had a strong force on the career of an educator and historian, Ogot. Biography and intellectual tradition: The intersection of biography and intellectual tradition in the process of educational policymaking may be described in relation to his

work in establishing the Historical Association of Kenya (HAK) and in curriculum reforms at the University of Nairobi. The analysis of Ogot's personal biography and the scholarly dialogues that emerged regarding African education allow scholars to learn more about how Ogot was driven by lived experience and how his ideas have contributed to the more significant changes in education.

Moreover, the experience of colonialism and its struggle, in a subjective sense, had a potent impact on the intellectual perspectives of leaders such as Kwame Nkrumah and Julius Nyerere. Their educational ideologies were not the fruit of pure intellectual speculation and development, but also a reaction to their realities. Sifuna (1990) states that the educational reforms of these leaders can only be interpreted within the framework of their biographies, since they experienced colonisation as subjects, and this was even the reason they came to understand how education could be used to initiate political and social change.

2.4.4 The Methodological Relevance of Biographical and Intellectual Approaches

Methodologically, the importance of the biographical and intellectual approach to the history of education lies in offering alternative ways to interpret changes in education. These methods, as Ferguson (2006) stresses, can help historians examine the interaction between a person's agency and the broader intellectual trends in educational policymaking. By evaluating the lives of prominent figures, the researchers will be able to identify the motivations, suffering, and intellectual factors that led these people to develop one educational philosophy or another.

Further, the intellectual approaches help put the ideas and educational policies these people had in mind into perspective. Background information on the historical, political, and intellectual context in which an intellectual opera helps scholars understand the rationale for particular educational changes. According to Mazrui (1986), such an integrated model will assist in obtaining a wider picture of the intellectual traditions that shaped the educational systems of post-colonial Africa.

In conclusion, biographical and intellectual methods are helpful when studying the history of education. They also enable researchers to analyse the lives of great leaders and the broader intellectual trends that influenced their work, thereby providing a more complete picture of how African education systems developed.

2.5 Literature on Prof. Bethwell A. Ogot: Contributions and Research Gaps

Professor Bethwell Allan Ogot is among the most eminent scholars of Kenyan and African historiography. Over a career of more than five decades, he made significant contributions to the study of African history, the decolonisation of knowledge, and the reorganisation of higher education in post-independent Kenya. Although he has greatly influenced educational policy and intellectual life in Kenya, there is a lack of scholarly work that specifically examines his contributions to education.

Ogot's historical works were used to deconstruct Eurocentric histories of colonial historiography. His revolutionary contribution, the *History of the Southern Luo* (1967), was not only an original ethno-historical writing, but also a pedagogical paradigm that put African voices in the centre of the work. The reclaiming of African voices in history was

not a mere academic project, as Ogot and Ochieng (1995) have emphasised, but a moral project, which forms part of national consciousness and curriculum change. His role as an editor in the book *The UNESCO General History of Africa* also established him as one of the most significant advocates of the African-centred knowledge systems. These texts have contributed significantly to the shift in the pedagogy of African history in educational institutions and national education systems (Mazrui, 1996; Adar, 2000).

Professor Ogot also played a key role in institutional development and policy reform in addition to his academic publications. As one of the founding members and later chair of the Historical Association of Kenya (HAK), he spearheaded the production of historical content relevant to African realities. He was also a professor at the University of Nairobi, where he served as Director of the Institute of Development Studies and Deputy Vice-Chancellor (Academic Affairs), and had an impact on curriculum design and interdisciplinary scholarship. His efforts to incorporate African history into the high school and higher education systems and to insist that teaching be grounded in research were also key in transforming the face of post-colonial education (Ochieng, 1989; Sifuna, 1990).

Furthermore, other scholars have attributed historical consciousness and critical inquiry to education, and Ogot has contributed to this field. Atieno and Lonsdale (2003) compare Ogot with the finest figures of post-colonial Kenya and, in general, highlight his interventions in the national discourse on history, identity, and the role of education. Similarly, Gichimu and Njeru (2014) consider the promotion of historical education through historical apologetics, fostering civic engagement and cultural sensitivity, to be the

cause of Ogot. These discussions highlight the extent of the Ogotian philosophy of education, which relies on a historical approach, contextuality, and critical thinking.

Nonetheless, his work on historiography is well-known, but literature dedicated specifically to his impact on educational institutions and philosophies in Kenya is limited. Scholars like Mutula (2002) and Amutabi (2003) have indirectly mentioned Ogot in their discussions of university reforms or intellectual freedom in Kenya, but few have provided a detailed account of his vision of education or the practical outcomes of his leadership positions. The current historiography tends to focus on his historical output without systematically connecting it to his work in educational thought and reform.

Moreover, the contribution of Ogot to intellectual through education has not been adequately studied within the context of critical policy historiography or African-centred pedagogical theories. His demand for contextual knowledge production and his denial of externally imposed educational models provide a rich source of analysis. This gap is further exacerbated by the lack of specific studies that analyse his life from either a biographical or an intellectual-historical perspective. The biography as an element of intellectual history, as Ferguson (2006) and Dudziak (2002) indicate, may help us see the personal aspect of thinking and understand how individuals such as Ogot overcame institutional and ideological limitations to influence the discourse of education.

With these gaps in mind, this paper aims to bridge the divide between historical biography and educational historiography by discussing the role of Prof. Bethwell A. Ogot in transforming education in Kenya. It frames his work as part of larger postcolonial projects to recover African intellectual agency, reform higher education, and encourage context-

based scholarship. In this way, the study contributes to a more comprehensive understanding of the impact of individual intellectuals on educational pathways in Kenya and addresses the fact that their role is undermined in the current literature.

2.6 Theoretical and Conceptual Gaps

The analysed literature shows considerable academic interest in the historical evolution of education in Kenya, the role of African intellectuals, and the impact of colonial and post-colonial policy frameworks. Nonetheless, there remain theoretical and conceptual gaps, particularly regarding the work of individual work

To begin with, a significant part of the historiography of education in Kenya is inclined towards a structural or institutional approach to the history of education, emphasising colonial policies, missionary interventions, and reforms of the state. Although these methods can provide valuable macro-level information, they frequently overlook the role of African intellectuals in shaping education policy and curriculum. Research such as that of Sifuna (1990) and Bogonko (1992), among others, thoroughly reports on changes in education but pays little attention to the descriptions of those at the centre of these changes or who opposed them. This introduces a conceptual distance that historicises education without sufficient attention to the intellectuals and scholars who shaped it.

Second, critical policy historiography and idealism are not well integrated into the study of education in Kenya as theoretical lenses. Critical policy historiography, with its focus on the contested and politicised character of policymaking, can offer an effective paradigm to understand how actors like Ogot navigated the intersections between politics, knowledge

production, and institutional development. Equally, idealism, as a philosophical position that affirms the power of ideas, values, and visions, can be a valuable tool for understanding how scholars used intellectual labour to rebrand education systems in post-colonial environments. However, there is little literature that uses these frameworks to analyse the contributions of individual scholars, and thus the theoretical underutilisation of tools that could clarify the underlying motives and philosophical orientations of reform-minded intellectuals.

Third, although the contribution of African intellectuals to educational change has been identified in continental literature (e.g., Mkandawire, 2005; Mama, 2003), the Kenyan-based research tends to be absent from biographical or intellectual examination. In the foregoing part of this paper, it was noted that the majority of the literature on Prof. Bethwell A. Ogot emphasises his work as a historian rather than as an educator, policy influencer, or mentor. His work on curriculum development, university governance, and the Africanisation of knowledge systems is at best briefly mentioned. The gap is indicative of a broader problem in African studies: the influence of public intellectuals on education is not adequately historicised or theorised.

In addition, a conspicuous lack of methodological innovation is evident, especially in the mixing of biographical approaches with policy historiography. This kind of synthesis would enable more in-depth studies of how personal experiences, historical circumstances, and ideological commitments affected major education reformers. Intellectual biographies, as Hobsbawm (1997) and Green (2008) propose, can reveal the delicate interplay of agency and structural limits in an individual, which is especially relevant to the analysis of post-

colonial societies. Such methodological gaps in the Kenyan context restrict the ability to adequately appreciate the complexity of actors like Prof. Ogot and their various impacts on education.

In light of these gaps, the proposed study aims to make a contribution to the literature by providing a historically based, theoretically informed, and biographically sensitive discussion of Prof. Bethwell A. Ogot's contributions to the development of educational thought and practice in Kenya. It relies on critical policy historiography to contextualise educational reforms and on idealism to explain Ogot's intellectual vision and dedication to African-led educational development. In this way, the study not only addresses a knowledge gap but also broadens the methodological and theoretical arsenal available for studying the history of African education.

2.7 Summary of Reviewed Literature

The literature review indicates that, though much has been done on the history of education in Kenya, most studies have focused on missionary and colonial efforts, with little attention to post-independence African intellectuals who reformed education internally. The review thus found crucial gaps that this study seeks to fill.

First, there is a knowledge gap since no in-depth scholarly study has been conducted on the contributions of Professor Bethwell Allan Ogot to the educational development and the history of Kenya. Second, there is a scope gap: the current literature focuses more on colonial or missionary paradigms and neglects the post-independence era (1964-2013), during which Ogot occupied the centre stage in university leadership, curriculum redesign,

and policymaking. Third, there is a conceptual gap in the literature that treats education, policy, and historiography as distinct spheres. This paper incorporates these aspects by applying the concept of Critical Policy Historiography, thereby connecting intellectual history to the process of educational change. Finally, the study addresses a methodological gap by employing historical and interpretive approaches that draw on archival sources, oral interviews, and documentary analysis to reconstruct Ogot's educational impact within broader socio-political and institutional contexts.

By filling these gaps, the study will make a contribution to the history of education by placing African intellectual agency at the centre of educational transformation and the development of historiography in Kenya.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The chapter has given a clear, concise account of the rationale of the procedures adopted in the study to justify the research design, philosophical paradigm, study location, target population, sample size, sampling procedure, research instruments, piloting, validity, reliability, ethical considerations, data collection procedures, and data analysis methods. The chapter explains the rationale for the decisions taken in the research design, clarifying how these decisions were made in line with the study's purpose and how they led to the rigorous and coherent achievement of outcomes.

3.2 Philosophical Paradigm

This paper has chosen the interpretivist paradigm, which holds that reality is subjective and socially constructed. Scholars within this paradigm are concerned with the meanings that people give to their experiences. The interpretivist paradigm acknowledges the diversity and richness of human experiences and prioritises the need to interpret social phenomena in their own contexts (Myers, 2008). When discussing the life of Prof. Bethwell Ogot and his role in education in Kenya (1964–2013), an interpretivist approach enabled an examination of the **interwoven relationship between personal experiences, historical conditions, and institutional forces.**

The interpretive paradigm recognises how people, such as Prof. Ogot, are involved in shaping meanings and negotiating realities. This serves the purpose of posing questions

about the subjectivity of the experience that he has been living, and consequently, the impact of personal attitudes, values, and interpretations can be taken into consideration. Besides, Interpretivism is most suitable for the description of the socio-cultural and historical background, as Prof. Ogot did in the educational sphere, thus pinpointing the situational character of cognition and the impact of historical circumstances on individual choices and decisions (Nickerson, 2021).

The paradigm of the study was that of the interpretivist approach, which focused on going beyond observation and discovering the meaning behind the life and efforts of Prof. Ogot. This philosophical stance made the discourse of choice authoritative, which allowed observing the complex interaction of the individual and the historical setting and schooling conditions in Kenya at the necessary moment in time.

3.3 Research Design

The most suitable methodological choice for the case under analysis was a historical research design. The qualitative approach is better since it concentrates on facts in a systematic manner and answers research questions regarding the past, and gives the researcher the opportunity to create a comprehensive view of the situation that is involved (Creswell, 2014). It is in this that the design was established since the study was meant to be in line with the educational career of Prof. Bethwell Ogot, to study the history of Kenyan education and evaluate his contributions on how the field has developed and the future of the field. Qualitative research can also be effectively used when investigating a complex phenomenon since it describes the depth and richness of individual experience (Creswell, 2007). The most effective data collection tools, such as in-depth interviews, content

analysis of archival documents, and narrative analysis, were the best data collection tools because the methods were suitable to meet the objectives of the biographical and historical analysis and provide a more detailed overview of the life and achievements of Prof. Ogot (Patton, 2002).

The study employed a strategic qualitative research methodology to meet the study objectives. To start with, the qualitative research method utilised in the study, including in-depth interviews, autobiographical material reading, and oral history, played an important role in the research process concerning the life and educational career of Prof. Bethwell Ogot. These constituted means of getting descriptive and personal narratives that would provide a real picture of the life story of Prof. Ogot and his academic path, the historical, policy, and archival documents that influenced the landscape of education in Kenya at the given time.

Moreover, the qualitative interviews were deemed to play a crucial role in establishing what Professor Ogot contributed to the education sector. The paper also aimed to extract the contrasting views of his influence in the interview, as well as to dissect the contrastive dimensions of his works. Lastly, in the case of a study of the role Prof. Ogot made to the education contributing sector, the qualitative attribute of the role was analysed through a qualitative research method, where individuals who have in one way or another been influenced by the work of this individual were interviewed. Moreover, Morse (2015) states that qualitative research is not required because it provides flexibility in the exploration of the emergent themes.

This flexibility aligned with the holistic character of the research, and the research process was receptive to evolving knowledge. In brief, the selected qualitative approaches provided a platform to explore the content issue at hand in depth, examine subjective experiences, and uncover the stratification of life, not to mention the role played by Prof. Bethwell Ogot in the field of Kenyan education. This qualitative method provided a more holistic, statistics-free picture of the man in the historical and educational context in which he was working.

This research used a historical design, as it entailed a systematic search for facts regarding past research questions. Through this, the researcher initiated an expedition to understand more about existing personalities, practices, and problems in education. Historical research can be defined as the identification, development, and assimilation of factual evidence about the past, carried out systematically and objectively to form facts and conclusions about past events (Sifuna, 1995).

Primary and secondary sources have also been used in the research. Primary sources comprised original material collected by people who were physically present during the subject under study, such as eyewitness reports and documentary sources, including school reports, meeting reports, and university records. Primary sources were largely drawn from archives. The interviews were also undertaken after the first search to obtain information deemed suitable for filling gaps in the archival evidence and to support the documentary evidence of the primary sources (Sifuna, 1995). To select key informants from the above categories, the researcher used purposive sampling. This meant the researcher had

predetermined who would be included in the sample. The individuals chosen were regarded as representative of the entire population. Besides time-saving, this sampling technique also facilitated selecting only typical and useful cases (Oso & Onen, 2008).

Secondary sources of data were those sources in which the person giving a description of a given event was not present when the event took place, but had only received their description from another person who may not have necessarily observed the said event directly (Borg and Gall, 1983). The secondary sources for this study included published materials such as textbooks, magazines, and newspapers, as well as online material. Secondary sources are not only sometimes inaccurate but also tend to dispute some facts. Besides, the method by which the secondary data was collected was often unknown to the researcher (Kombo and Tromp, 2006). Due to this general weakness, the study did not heavily rely on them. The secondary sources were used only to bridge gaps in the various pieces of primary evidence, and this was done after the collection of primary data.

Multiple sources were used in this paper. Autobiographies or memoirs of and/or about Professor Ogot provided a subjective impression of his life and career. Written records and reports detailing his scholarly appointments and work surfaced as archival documents at learning institutions, national archives, and the institutions where he worked. The qualitative aspect of the research, which concerned the views and experiences of Professor Ogot, was achieved through interviews with individuals who personally interacted with him, including his colleagues and students.

Published materials, such as academic papers, articles, and books, by Prof. Ogot were critical for evaluating his scholarly contributions, research focus, and research methods.

The records of the schools where he served as a head clarified his administrative roles and contributions to curriculum development. Media interviews, profiles, and features offered more insights and opinions on Prof. Ogot's success and public interactions. Personal documents, letters, and materials in his family's possession provided insights into his thoughts and motivations at various stages of his life.

Contextual information on the educational environment was provided by conference proceedings, government reports, and education policy during the period in which Prof. Ogot was operating, and it was part of the larger picture. Videos, photographs, and other audiovisual materials have helped the study by providing visual content, as they presented Prof. Ogot in some of his work and personal environments. To be specific and reliable, the triangulation-critical approach was adopted, in which facts from different sources were compared and contrasted to provide a comprehensive study of the life and works of Prof. Bethwell Ogot in the field of education.

3.4 Study Location

This research was conducted in various locations that were major sites in the life, work, and legacy of Professor Bethwell Allan Ogot. The focal attention was on the learning institutions where he worked in different capacities, particularly the University of Nairobi, Kenya University, Moi University, and Maseno University. These institutions also influenced his career choice and provided him with significant archival resources, official records, and direct personal contacts, all of which were important sources of critical oral memory.

The study also expanded to other locations where Professor Ogot's influence was strongly felt, although there were no formal employment relationships. These included learning institutions he had funded or assisted in building, such as St. Mary's School, Yala, Luanda AC Primary School, and the Ramogi Institute of Advanced Technology (RIAT), where he was central to the development of technical and vocational education.

Further research was conducted in large archives and libraries, which proved very important for retrieving primary sources. Kenya National Archives released valuable government documents, correspondence, and records on national policy and the history of educational institutions. Equally, the university collections and departmental archives held academic manuscripts and reports which illuminated the academic work of Professor Ogot and the institutional activities.

The home of Professor Bethwell Ogot in Gem-Yala, Siaya County, was of particular interest to this study. It was important not only because of its physical address but also because of the context in which it provided new meaning and understanding of his life, perceptions, and contributions to education. As such, Yala was not only his home but also a representative and pragmatic centre of gravity- a venue where the researcher gained contextual information about community members, family, and local teachers who came into contact with his thoughts and saw the impact of his legacy.

3.5 Target Population

Jason and Glenwick (2016) describe the target population as the group of individuals, objects, events, and other entities that a researcher intends to study in the whole collection.

The overall goal of obtaining a holistic view of Professor Bethwell Ogot's life, academic

career, and educational contributions in Kenya informed the selection of a diverse target population for the study. All members of this unique demographic brought their own views, experiences, and insights, which, in aggregate, added to the study's overall richness and provided a rich depiction of Prof. Ogot (Jason and Glenwick, 2016).

The very centre of these people was Prof. Ogot himself, one of the main figures whose life experiences, perceptions, and views were recorded in the investigation. His autobiography was a primary source of the real type: a personal and considered account of his school curriculum, his own impulses, and the development of his education. Moreover, close relatives served as a valuable source of information, revealing what they discussed and the emphasis they placed on the first experiences of Prof. Ogot and on family problems that predetermined his activity in the sphere of education.

The other significant group consisted of the ex-peers and colleagues, whose information on cooperation, academic background, and academic environment was collected during the period when Prof. Ogot worked. Their views provided insight into the dynamics of the team in his work, the intellectual culture of his time, and the work of many people in general that defined the academic climate. Former students are a target population and provided informative feedback on Prof. Ogot's pedagogical style, his ability to influence students, and his contributions to the school. Their opinions were useful for understanding his philosophy of teaching, the influences on the teacher, and the way his works were used in the education system, as a mirror of his educational heritage interpretation.

A very significant component of the target population was the administrative staff who had a close association with Prof. Ogot regarding administrative positions. The experiences

they had provided details about their contributions to institutional change, curriculum development, and administration. This perception broadened the scope of analysis to include the work of Prof. Ogot beyond classroom teaching and the publication of scholarly literature, making his work more relevant to teaching institutions.

In addition, the representative of various spheres, such as religious and community leaders, was also included, which guaranteed a wider contextual approach to the influence of Professor Ogot. Their opinions offered some insight into the social, political, and popular factors of his works that offered a wholesome picture of his contributions to the educational world. The rationale behind arriving at this heterogeneous target audience is the need to develop an overall portrait of Professor Bethwell Ogot. With a range of perspectives on different areas of his life, the study was attuned to depth, thus addressing the research questions exhaustively (Benard 2002).

3.6 Sample Size and Sampling Procedure

The other relevant aspects of qualitative research involve the identification of a proper sample size and a valid sampling plan that intends to describe a complex phenomenon in elaborate detail. Sampling in this historical research about Professor Bethwell Allan Ogot was multi-stage and worked to make a comprehensive and informative evaluation of how this scholar helped in the growth of the education system in Kenya. Creswell and Plano (2011) indicate that qualitative research has been termed as equivalent to purposive sampling. In this aspect, the researcher has deliberately selected one of Professor Ogot's brothers to narrate his life and upbringing, and has given the names of other potential

respondents who will be contacted to take in-depth interviews. Sampling was thus two-fold.

Stage 1 - Purposive sampling: In the first stage of the sampling, participants' firsthand experience of Professor Ogot's contributions or just knowing about them were selected through purposive sampling. The closest to Professor Ogot were also an invaluable source of information, as were other significant persons, including his colleagues, former students, academic colleagues, and contemporaries. The purposive sample was selected to ensure that participants would provide deep, pertinent, and varied responses to the research questions. The selection of all participants was based on factors appropriate to the study's goals, and their participation will provide the study with greater insight into the effect of Ogot on education.

Stage 2 - Snowball Sampling: Once purposive sampling was conducted, the study also used snowball sampling, in which initial subjects were asked to name other potential subjects with similar characteristics or experiences. This, in particular, was useful in reaching and targeting members of a given network or community, like the academic circles Professor Ogot would be in, snowball sampling was also useful in reaching out to people who would be familiar with knowledge as a research study on history; not all of the participants were readily accessible..

3.7 Research Instruments

The use of oral interviews as the primary source of data in this study is consistent with the basic principles of historical research, which emphasise the importance of first-hand

accounts and personal experiences (deMarrais & Lapan, 2004). To make this easier, an interview schedule was used to guide the in-depth and semi-structured interviews.

The interview program consisted of open-ended questions to explore the various aspects of Professor Bethwell Allan Ogot's life, work, and contributions to the education sector in Kenya. It was a good instrument that would allow the interview process to be flexible and allow research on the most important thematic areas of interest, such as academic leadership, institutional development, mentorship, historical scholarship, and community engagement. According to McNamara (2009), qualitative research involving interviews helps unearth the meaning of what people refer to in their experiences. The interviews played a particularly important role in the research, as they provided insider accounts from people who had come across or been impacted by Prof. Ogot, including his former colleagues, students, family members, and education stakeholders.

3.8 Validity and Reliability

The research instruments used in this study were well-developed by the researcher to guarantee effective data collection. Their validity and reliability were milestones in enhancing the interview guide, which made it easier and more practical, and conformed to the general objectives of the research. The study is based on a qualitative research strategy and is informed by the suggestions of Lincoln and Guba (1985), who state that a researcher employing a qualitative research method ought to focus on the features of the research, including credibility and transferability, which are similar to concepts of validity and reliability that are used in quantitative research.

3.8.1 Validity

As a part of this historical-qualitative work, the validity of the findings was accorded particular attention to ensure that the levels of validity were achieved in the study. Qualitative research has credibility as viewed by deMarrais and Lapan (2004) as the one that makes the results significant, which represent the opinions and the research environment. In this respect, the research employed stringent procedures to enhance the likelihood of the data analysis procedure, especially the coding of the archival resources.

Data analysis by internal and external criticism was one of the main issues in this process. Traverse (1973) describes external criticism as a technology of establishing the authenticity of documents, relics, monuments, and other sources and eliminating false representations. This involved studying signatures, typescript, handwriting, and other aspects of documents to establish the genuineness of the ones being used.

On the one hand, there are internal criticisms, which are related to the evaluation of the validity and the accuracy of the information in a particular document. deMarrais and Lapan (2004) identify three processes that relate to each other in terms of internal criticism: contextualization, sourcing, and corroboration. Contextualization occurs when the researcher knows the historical and cultural background of the specific document being written due to changes in language and concepts. Sourcing refers to the process of establishing authorship, date, and place where the document is being written, which helps in evaluating the credibility of the document.

Corroboration is the act of matching documents to measure the consistency and convergence of information in documents. The paper has employed external and internal critique to review the data on the authenticity and credibility of archival information in a systematic way. This very rigorous appraisal system significantly helped improve the validity of the research, thus boosting the overall validity of the research.

3.8.2 Reliability

One of the principal qualities of the research design used in the presented work is reliability, which was taken into consideration when researching the life and works of Professor Bethwell Ogot. Reliability, as used in the paradigm of qualitative research, is interpreted as a concept of dependability, a framework that illustrates the credibility of the findings (Lincoln and Guba, 1985). Dependability is thereby operationalised as the permanence and reproducibility of data at the times and situations.

The research was conducted in an excellent methodological manner that was concerned with consistency in the design and application of the research instruments and thus achieved reliability. The instruments of analysis (content analysis schemes or interview guides) were to be employed and analysed on a very broad scale and a very broad group of participants and samples of data.

The concept of data triangulation became one of the most important approaches to getting a higher level of reliability. The researcher used various data-collection methods to triangulate data and introduce some form of coherence to the research. These interviews were first bracketed (deMarrais and Lapan, 2004), and an interview schedule was well-

crafted in such a way that it would help to pick up participants who represented different backgrounds. The researcher had an observer who gave him real-time feedback on where the interview guide might be better utilised, so as to ensure the interview guide followed the guide.

The interviews were transcribed verbatim based on the audio records in order to make the interviews accurate and less distorted. These records and original recordings were the main source of information to be used in the final analysis. Further, sampling was done on the basis of a list of homogeneous criteria, which guaranteed that the sampling exercise proceeded along the same direction. Rivalling every stage of the research, making decisions and changes to the method also had to be noted down. This increases the credibility of the study, and it offers future researchers a platform with which they can repeat the study. Research findings credibility was thus realised by adequate triangulation and a high level of procedural consistency, and pre-established documents of Professor Ogot's findings in Kenya.

3.9 Ethical Considerations

The ethical principles would be applied strictly in terms of how the oral interviews and archival sources would be treated in the process of writing the historical research about the life and work of Professor Bethwell Allan Ogot. The principle of informed consent was also put into consideration; they were very well informed of the research purpose, their role in the oral interviews, and the use of their information. The informed consent was obtained both informally and formally, as it is necessary in the course of the study, due to its cultural and historical background.

No violation of the principle of voluntary participation in the study was also observed since none of the participants was coerced or pressurised to participate in the study. The participants could refuse or withdraw at any time throughout the process without punishment. Ethical consent and formal permission to use library material that was procured by the Kenya National Archives and Documentation Service were granted by the National Commission of Science, Technology and Innovation (NACOSTI). The approvals were considered as testimony that the study was done in line with the institutional and national codes of ethics in researching history and education.

Even though historical issues were also taken into consideration during the investigation, the privacy of sensitive information was preserved, especially when it concerned personal memories or unpublished documents. The integrity of data was ensured by means of appropriate management, which reduced the chances of misrepresentation or misinterpretation of the voices of the participants. The next ethical principles that ensured the research was responsible were informed consent, voluntary participation, sufficient clarification, and the treatment of the information; the study did not overlook the dignity of the subjects and the historical record itself.

3.10 Data Collection Procedures

The research project was initiated with a permit from the National Council of Science and Technology, and the initial action was to investigate primary data sources at local archives. The archives reviewed were the Kenya National Archives in Nairobi, the University of Nairobi, Kenya, Kenyatta University, Moi University, and Maseno University. The initial

phase in the process of data collection involved the systematic recording of information that was acquired following these archival searches.

The archival research involved the study of historical material about Professor Ogot and other secondary sources, such as academic records and publications. This discovery was to make the contextualization of history, more so that of Professor Ogot, stronger. At that, textual data that was developed during the archival research was analysed systematically and critically based on the implementation of the content analysis and consideration of the themes and patterns that could be applied to the contribution of Professor Ogot to the education in Kenya.

The researcher would interview the key informants in order to complement the data in the archival records. Those who have a personal experience with Professor Ogot and those who were familiar with the history of the education system in Kenya were selected to bring an informed and diversified opinion. They were interviewed in an in-depth manner, which is one of the pillars of the data-collection exercise. These semi-structured interviews, which were supposed to be hybrid-induced to be profound and flexible, were to explore the lives, experiences, and recollections of the individual regarding the life and work of Professor Ogot in relation to education. It was recorded, transcribed, and then analysed critically.

This method was also supplemented by oral history interviews that gave the personal accounts and stories of people who have firsthand knowledge. A strong background was used in the research, achieved through triangulation, where data, archival studies, and content analyses were cross-referenced well to support the results of the research. Interviews were also identified to be favourable since they enabled the researcher to control

the questioning process and receive past information (Sifuna 1995). The pre-established plans were adopted in the interview process, and they were in accordance with the objectives of the research.

3.11 Evaluation of Data

The data gathered was thoroughly examined and then accepted as historical evidence. Gottschalk (1969) says that the data were faced with internal and external criticism. The external criticism allowed evaluating the nature of the sources to determine their originality. This entailed researching the character of the authors, their credentials, and their ability to report on the events they are researching. The circumstances and situations that affected the printing of the documents and the medium used, paper and ink, were subject to criticism as well (Gottschalk, 1963).

Internal review was, on the other hand, used to determine the accuracy of the information contained in the documents. To achieve such an undertaking, Gottschalk (1963) suggested that the ability of the authors who participated in the undertaking be considered, as well as their proximity to the events, and how their report is similar to other eyewitness descriptions of the same episodes.

3.12 Methods of Data Analysis

The thematic analysis was used to analyse qualitative data. Thematic analysis involves a careful process of identifying, analysing, and explaining tendencies or themes in qualitative information. This suited well in this historical research, which was grounded on an uneven corpus of sources, comprising transcribed oral recordings, oral histories, autobiographical

considerations, and archival sources regarding the life and educational research of Professor Bethwell Allan Ogot.

The thematic analysis was performed in six stages, which were introduced by Braun and Clarke (2006). The initial step was the data familiarisation that involved the comprehensive involvement with data by reading and re-reading interview transcripts, field records, and archival documents. Case-setting observations were also involved in this step, and the researcher started to see similarities and the historical significance of the educational work of Prof. Ogot. The second step, which involved the development of initial codes, involved the researcher coding the data methodically and coming up with salient chunks of data. These codes were important features that corresponded to the research questions. In fine, some of those codes, such as school development, university leadership, and educational reform, were introduced as the elements of the research.

The third one was the search for themes, whereby the researcher analysed the relationships among the codes and categorised them into broad codes. The possibilities under these themes comprised educational leadership, African historiography, and codes related to the mentioned themes. These themes shed light on the works of Prof. Ogot in the educational and intellectual life of Kenya. The fourth step was reviewing themes, and this involved pondering over the identified themes by comparing them with the original data. This was done in three phases that guaranteed that no repetition of themes occurred and that each theme was uniform and backed by evidence. Themes were not kept in all cases; some of them were altered or even dropped based on the nature of the data.

Step five involved defining and naming themes, as the themes were created and appropriately identified. As an example, the title of this subject, African Historiography, explains the work of Prof. Ogot spanning over time to give Africans more voice in the creation of history and the teaching of history. This was an important step in offering analysis and interpretative richness to every theme. Lastly, during the sixth phase, production of the reports, the researcher summed up the thematic results into a logical entirety. This has been achieved through pulling data pieces of interest and integrating them with interpretative commentary to meet study objectives. The report did not merely list the themes but put them in the Kenya context about the historical and educational development, and so provides a complete account of the legacy of Prof. Ogot.

The thematic analysis was supplemented with triangulation, which contributed to the better validity and credibility of the results. The cross-checking of data used in interviews, archival and secondary literature also contributed to the interpretative validity of the information, as well as providing a more multi-perspectival, multi-dimensional description of the covered topic. In general, the six steps of a thematic analysis process assisted the researcher in analysing the qualitative data rigorously and systematically. It helped to revisit the life and pedagogical work of Prof. Bethwell Allan Ogot in a penetrating way, and there was no doubt that the results were analytically and historically based.

3.13 Chapter Summary

In this chapter, the study explains how it will utilise the methodology to analyse the role that Professor Bethwell Allan Ogot played in the development of education in Kenya between 1964 and 2013. It followed the interpretive paradigm, and its research design

was historical; the primary and secondary data were gathered by using archival research, review of documents, and oral interviewing. The respondents were knowledgeable about using purposive and snowball methods. The thematic data analysis steps of six steps applied by Braun and Clarke (2006) were supplemented by the historical criticism to determine the validity and reliability of the source. They had been informed, given the NACOSTI research sanction, and were used as ethical standards. In sum, the chapter offered a strict methodological basis on the process of reconstruction and reinterpretation of the education and intellectual legacy of Ogot.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, INTERPRETATION, AND DISCUSSIONS

4.1 Introduction

The chapter focuses on the life and scholarly works of Professor Bethwell Allan Ogot, and how his childhood experiences, mission education, and college education have contributed

to his work as one of the best historians in Africa. It starts with an examination of his early life and education (1929-1964), which clearly shows how his childhood life steered him into the obsession with African-centred scholarship. The chapter goes on to see how he contributed to the education system of Kenya, both basic and higher education, how he has been involved in curriculum reforms, community school development, as well as the leadership of major institutions, including the University of Nairobi, Kenyatta University, Masienda University, and Moi University. These interactions portray the contribution he made to the Africanisation, quality of education, and academic development in universities. Finally, the chapter recounts how he has advanced the discipline of African historiography, particularly his innovative methodologies, rigorous employment of oral traditions, and his role as a leader in UNESCO's General History of Africa.

4.2 Bethwell Allan Ogot, 1929 – 1964

The period between 1929 and 1964 marks the foundational phase of Professor Bethwell Allan Ogot's life—one that shaped his intellectual trajectory and ideological grounding. Ogot was born into a social transformation and missionary spread era in western Kenya, and thus, his early life experiences were marked by that climax. He was moulded during his formative years in terms of family values, mission education, and the emerging sense of historical consciousness. These experiences have been combined to form the basis of a scholarly career that has been marked by an interest in African epistemologies, decolonised narratives, and building institutions. This part follows Ogot as he was influenced in his youth by his family and community up to his schooling and religious

institutions, and how they shaped his subsequent contributions to historiography and education in postcolonial Kenya.

4.2.1 Early Life and Upbringing, 1929 – 1938

Bethwell Allan Ogot was born on 3 August 1929 in Luanda Doho, which is located near Yala in the present-day Siaya County, at a time when the Luo people, as well as the entire western Kenya region, were experiencing a radical social, economic, political, and religious change (KNA/DC/KSM/1/31/63; Ogot, 2011). His upbringing was experienced in a dynamic space where Christianity, colonial rule, and the native Luo cultures were engaging each other in such complex manners that they were creating new sources of power, transforming culture, and redefining the desires of local people (Strayer, 1978; Anderson, 1970). It is critically important to appreciate these formative contexts to comprehend how his subsequent intellectual, educational, and administrative ideals were cultivated, bargained, and polished over time (Ochieng', 1995; Liyai, 1998).

The broader political atmosphere of the late 1920s and early 1930s also contributed to the environment in which Ogot was born. The system of Native Authority had already been established in British colonial rule, which introduced new tax systems and enhanced the activity of Christian missionaries in Nyanza. These buildings created both possibilities and contradictions: possibilities of literacy, paid jobs, and new social identities; contradictions over land dispossession, culture destruction, and the re-disturbance of ancient authority. Children who grew up in this environment, particularly in mission-affected families such as the Opiche family, were at an early age introduced to two worlds that compete with each other, that is, the traditional cultural logic of Luo society and the new one of Western

modernity (Bogonko, 1992; White, 1983). It was in this elusive place that Ogot had formed his identity, worldview, and new intellectual interest.

His father, Chief Paulo Opiche, was a member of the first generation of Luo leaders who had to face the twin challenge of tradition and colonisation modernity. Opiche was born towards the end of the nineteenth century, and he had experienced the tumultuous early years of British colonialism and the swift inland growth of the Church Missionary Society (CMS) in the Maseno-Yala area (KNA/DC/KSM/1/31/63; KNA/CMS/2/4/17). He was first trained as a teacher using the CMS, and then became a muruka chief using the Native Authority system. This placed him at the same time as an agent of colonial rule and a domestically-based protector of African interests (Ward and Stanley, 2000). His oral testimonies are always characterised as those of a stern, disciplined, and morally based administrator who was of the view that Christianity, literacy, and disciplined labour provided a channel through which Africans could improve (O.I. Agina, 1/11/2024; O.I. Opiche, 31/10/2024). In several ways, he represented the African intermediary elite, between the state authority and the local communities, as proposed by Ochieng (1995) and Berman (1992).

This privileged status enabled the young Ogot to experience firsthand what it was like to be in the realm of African leadership during colonialism. By watching his father, he got to know how African leaders had to balance between competing allegiances, how they had to contend with the demands of both their colonial masters and the demands of their citizens, and how they could reconcile the moral authority and the administrative duties. These lessons on negotiation, diplomacy, and stewardship were precursors of the leadership

principles that would later form the basis of his approach to university management and national education reform (O.I. Wanyande, 28/10/2024; O.I. Mukhwana, 3/11/2024).

The Great Depression of the 1930s shook the economies of the world. Certainly, rural areas such as Luanda Doho, despite being far off the global market, were hit by the collapse of producer prices, the escalating hut tax, and the new labour requirements (Anderson, 2005; Maxon, 2009). Families like the Opiches were forced to integrate subsistence farming with periodic wage labour. Such economic uncertainties intensified the local value of education as an instrument of achieving stability and improved social movement. In the case of Chief Opiche, the education of his children was not only his parental responsibility but a civic and moral one, and this spirit significantly influenced the initial intellectual direction of young Bethwell (Sifuna & Otiende, 1994).

The presence of missions in the area had a great impact on the early life of Ogot. Evangelism was greatly incorporated into CMS, which was based in Maseno under the leadership of Archdeacon Owen with elementary schooling, literacy, music training, and agricultural training (KNA/CMS/2/4/17; KNA/CMS/YL/19/20). The Luanda Anglican Church, constructed circa 1920 and organised by mobilisation efforts of its early converts, including Chief Opiche, became a spiritual centre and the centre of learning to the community therein (ACK St Paul's Yala Records, 1/11/2024; Ogot, 2011). Prayers, singing hymns, reading scriptures, and community worship made the children disciplined, pious, and morally in order. These are practices that were strictly implemented in the Opiche house and influenced the boy in relation to his time, responsibility, and social behaviour (O.I. Opiche, 31/10/2024).

Historiographically, the religious discipline defines the localisation of the colonial power as defined by Berman (1992) and White (1983) in terms of the Christian moral codes. The mission schooling not only taught people how to read and write, but it also rearranged African social rhythms and tamed labour practices and new cultural structures (Anderson, 1970; Vansina, 1985). Christian morality lived alongside the Luo communal values in the Opiche home, which led to the internal negotiation of tradition and modernity that would come to inform Ogot in his entire life to harmonise the Western scholastic and African epistemologies.

But that missionary enterprise was ambivalent as usual. Colonial education was both liberated and limited according to Rodney (1972): it opened the intellectual horizons but legitimised the superiority of the European culture (Kelly and Altbach, 1978; Altbach, 2001). The CMS curriculum included obedience, manual skills, and scripture, and discouraged critical analysis of colonial power relations (Phelps-Stokes Fund, 1925). This missionary-colonial paradox was heavily embossed, weighing heavily on the young Ogot, shaping his admiration of the strength of literacy and consciousness of the ideological restrictiveness of Western education (Ogot, 1999; Ngugi wa Thiong'o, 1986). His belief in Africanising curricula and decolonising historical knowledge was to be determined in the future by the intellectual conflict between these forces.

The reorganisation of local government under colonialism also influenced the social life of Luanda Doho in the 1930s and 1940s (KNA/DC/KSM/1/31/63; Strayer, 1978). Opiche and other chiefs had to impose taxes, maintain order in the villages, direct the community in mass labour, and resolve the conflicts, which put them on the periphery of colonial power

and at the heart of the community's well-being. There is an oral testament of him being respected due to his fairness and feared due to his firmness, a fact that made a long-lasting impression on the young Bethwell (O.I. Agina, 1/11/2024). He saw his father as an administratively competent, ethical in serving the people, and morally upright individual, hence showing him early forms of leadership, which would be evident in his own academic leadership at the universities.

The Opiche family life was organised, strict, and characterised by the pace of Christian routine. His father also remarried after the passing of his biological mother and created a big blended family typical of CMS Christian villages that encouraged hygiene, temperance, nuclear family life, and formal schooling and discouraged some Luo traditions (Ogot, 2011; Ward and Stanley, 2000). Such families frequently held a social position that was not shared with followers of native religions, and this led to the emergence of new Christianised identities in the Luo society (Read, 1953). Such cultural conflicts were later examined by Ogot in his historical works, especially in his works on religious change, cultural adaptation, and identity-making (Ogot, 1972; Ogot, 1980).

Gender roles were still very stipulated to the extent that even though the family did not reject its gender roles, the Opiche family was progressive by insisting that the boys and girls attend schools, which was a rare case at a time when education for females was still very minimal in most African families (Sifuna, 1990; Gecau, 1994). This was an initial conditioning to gender-inclusive educational values, and this concept had a solid impact on Ogot into the notion that educational opportunity ought to be both accessible and socially transformative.

Although the indigenous practices were discouraged by the missionaries, the oral traditions and narratives were always part of the Luo cultural transfer (Vansina, 1965; Ochieng', 1974). The storytelling sessions around the fire in the evenings, based on origins, clan histories, tales of animals, riddles, and proverbs, evoked the interest of Ogot in narrative, memory, causation, and the logic of historical interpretation (O.I. Agina, 1/11/2024). These were his initial experiences of oral tradition, which formed the basis of his subsequent methodological adherence to oral historiography (Ogot, 1967; UNESCO, 1992).

His worldview was another issue influenced by religion. The Anglican liturgy instilled the elements of reflection, order, and symbolism, although he realised the existence of racial hierarchies in the structure of church governance (KNA/CMS/2/4/17; Ranger, 1968). His alternative approach to equality, as presented by Christians and the true state of race-dominated church leadership, formed the basis of his future demands regarding fairness, meritocracy, and depoliticised academic governance (O.I. Mutua, 4/11/2024).

The location of his childhood in the context of the larger colonial educational policy underscores the structural constraints of the Phelps-Stokes (1924) and Beecher (1949) models, which stressed practical skills, agricultural labour, and moral discipline over academic progress (Bogonko, 1992; Sifuna, 1990). However, African families would constantly circumvent these policies through missionary education to attain social mobility, political awareness, and modernity of culture (Rodney, 1972; Kimambo & Temu, 1969). This conformity and acculturation were seen in the Opiche family.

He was groomed at home to take on the intellectual hard work that was to characterise his leadership at the university and his studies (O.I. Opiche, 31/10/2024; O.I. Wanyande,

28/10/2024). During the late 1930s and 1940s, politically wise, there was increasing opposition to colonialism by the Africans and increased nationalist consciousness (Lonsdale and Berman, 1979). Luanda Doho was geographically rural, but tied to these currents by mission networks, itinerant teachers, migrants who returned to the village after labour migration, and by emerging Christian elites (Strayer, 1978). These strains of power and defiance were absorbed by Ogot, which eventually equipped his style of administration (O.I. Mukhwana, 3/11/2024).

His background, when viewed through the prism of critical policy historiography, depicts the notion of historical reflexivity as proposed by Gale (2001) that he was raised with the structures of domination, and he became adept at them to command the agency of African intellect in the context of the intellectual. His performance in the colonial school system eventually contradicted its role and created a new base of African-centred scholarly identity. By the early 1940s, his curiosity, discipline, and leadership potential were already identified by teachers (School Records, Luanda AC, 30/10/2024). These traits early predicted the historiographical imagination and intellectual leadership that would shape his work in life (Spear, 2004; Zeleza, 1997).

4.2.2 Early Education and Mission Influence, 1938 - 1949

Bethwell Allan Ogot's early educational journey unfolded at the intersection of missionary influence, colonial educational policy, and deliberate parental commitment to formal learning. Such early experiences not only defined his new intellectual identity but also laid the basis of his subsequent support of African-centred historiography and changing education. He started his education in 1938 at the Luanda Anglican Church (A.C.) Primary

School, a mission school, which was founded under the Church Missionary Society (CMS) with a twofold role to evangelise African people and to teach them literacy as a means of religious, social, and moral change (KNA/ED/3/112; KNA/CMS/YL/19/20; O.I. Opiche, 31/10/2024). According to Strayer (1978) and Anderson (1970), CMS schools across western Kenya held on to the belief that evangelism and education were inseparable activities. Therefore, the pupils were supposed to not only learn simple literacy and numeracy but also absorb Christian values of discipline, humility, obedience, and faithfulness, which had a great influence on the early character development of Ogot (Sifuna, 1990; Phelps-Stokes Fund, 1925).

The phenomenon of Luanda A.C. should also be placed in a greater context of discussion regarding the subject of native education in British East Africa between the interwar years. Colonial policymakers were guided, through the Phelps-Stokes Commission, and through metropolitan worries about an African elite that was perhaps too educated, towards rudimentary education, emphasising moral conformity and productive labour over intellectual growth and intellectual progress. The mission schools were hence motivated to stress reading, religious teachings, agricultural activities, and handicrafts, but there were minimal avenues to secondary education and higher education. The kind of education system that young Ogot entered under such circumstances introduced him to an education system that was consciously low in its intellectual goals for African children, as African parents and communities were starting to place high expectations on schooling as a ticket to social mobility and political acknowledgement.

The schools of CMS, like Luanda A.C., were integrated into a larger ideological project that aimed at shaping Africans who would be integrated into the colonial economy as subordinates of it and who would embrace Western moral constructs. Mission classrooms were constructed as pedagogical pods controlled by European beliefs of civilisation, power, and knowledge. Missionary educators put Christianity above African systems of beliefs and Western civilisation as a global model in this environment (Anderson, 1970; Rodney, 1972). The use of textbooks, missionary literature, school routine, and symbolic classroom environment implicitly supported this cultural hierarchy. It was according to this scheme that young Ogot came to observe the regular discipline and intellectual order, principles which in turn were to guide his own systematic approach to scholarship.

These assumptions of hierarchy were also perpetuated by routines in the school every day. The parades in the morning, inspection of uniform and cleanliness, collective reciting of memory verses, singing of English or translated hymns, and the apparent presence of European missionaries in unquestionable authority all conveyed strong messages regarding who was learned and who was to hear and obey. The school day, with its bells, its schedules, its strictly planned out activities, taught the African children new forms of time, time management, and work. This initial exposure to the order of things and documentation might have served to sublimate an interest in order, evidence, and methodical investigation, although Ogot himself would later find himself disillusioned by the Eurocentric views which the school system had supported.

In Luanda A.C., they had the guidance of European missionaries and African catechists who incorporated biblical training with basic academic skills. The curriculum was based

on the utilitarian philosophy of the colonial government, which focused on hygiene, manual labour, agriculture, and Christian doctrine, along with little academic training (KNA/CMS/YL/19/20; Sifuna and Otiende, 1994). Nevertheless, his thinking curiosity got more pronounced despite these limitations. According to oral memories, he had a habit of posing probing questions that went beyond the scope of missionary pedagogy - questions concerning biblical narratives, cultural behaviours, and disparities he perceived in relation to Christian doctrine and African realities (O.I. Agina, 1/11/2024; O.I. Opiche, 31/10/2024). These initial signs of critical thinking were usually discouraged by missionary educators and described his subsequent intellectual inquisitiveness about questioning existing narratives, especially in African historiography (Ogot, 2011).

In a lot of ways, Luanda A.C. was, therefore, a place of empowerment and alienation. On the one hand, this provided Ogot with literacy, numeracy, and the written word, which were invaluable to his subsequent archival research and his engagement in worldwide academic discourse. Conversely, it constantly introduced him to the writings and interpretations that belittled or disregarded African historical experiences. Such a conflict between the liberating possibilities of literacy and the estranging substance of missionary education is a perennial theme of the larger history of African education and became the main motif of Ogot in his later thoughts about education and colonialism. The fact that he insists on African history being rewritten according to the views of Africans can be interpreted, in part, as a lifetime reaction to the interpretive silence and bias built into the curriculum of his primary school education.

These rigorous daily programs at Luanda A.C., morning prayers, singing of hymns, manual labour, and classroom education, gave Ogot discipline, punctuality, and meditation, which became components of his academic personality (Strayer, 1978). But this missionary training was very ideological. According to scholars such as Rodney (1972) and Kelly and Altbach (1978), mission schools were acculturation instruments that increased African literacy and, at the same time, eroded African culture. The inconsistencies of Christian equality and colonial subordination were included in the intellectual struggle that was to explain the way Ogot would later develop his critical style in writing on history and teaching.

During his elementary school years, Chief Paulo Opiche was a determining factor in the education of his son. He showed the transformational effectiveness of formal education and, as a result, would spend his own domestic savings to enable his children to study (O.I. Opiche, 31/10/2024). This was in tandem with the greater goals of the new African elites who were increasingly seeing education as not only a family investment but also a community obligation (Lonsdale and Berman, 1979). The home, in this climate, was a significant antidote to the missionary pressure and produced an African consciousness conducive to cultural identity, communal morality, and intellectual development.

The home environment was also a second classroom where the Luo culture, clan, and community morals were passed down by mouth. Evenings at the Opiche home were stories, proverbs, riddles, and debates on local controversies, land issues, and clan actions. It is through these exchanges that young Ogot heard stories that had no place whatever presented in the mission syllabus but were at the heart of the community itself in

interpreting its own past and its own identity. Much later in his career, as he promoted oral traditions as archives of the people and demanded that any history of Africa should listen to the elders, he was relying on the patterns of learning that he had had in this familial arena. It was the conflict and discussion between the mission school and the African home, which therefore offered him a precursor of the two-fold dedication that would characterise his last life, the desire to master the machinery of Western scholarship and to at the same time remain connected to African epistemologies..

Transition to Ambira School

Ogot had attended initial schooling in Luanda A.C., and in 1943, he moved to the Ambira Intermediate School, which played a very important role in his education. Ambira was a sort of transitional area between primary schooling of the missions and secondary institutions of higher learning like Maseno. It provided a strict academic syllabus, especially in English composition, arithmetic, geography, hygiene, and scripture (KNA/ED/4/213). This stage opened him up to a wider intellectual range and a more socially differentiated student body based on Ugenya, Alego, Yala, and even some of Gem.

The teachers in Ambira, principally African tutors trained under missionary guidance, were significant in discovering and developing academic skills in African children. Oral narrations point out that it is here that the academic genius of Ogot was made too eminent. His teachers realised that he understood abstract concepts rapidly, could make clear arguments, and write fluently in English (O.I. Agina, 1/11/2024). This mentorship, which was based on a more Africanised teaching setting than in Luanda A.C., allowed him to be

confident in his intellectual capability and made him competitive enough to gain admission into Maseno School.

The institutional culture at Ambira was a reflection of the general changes in the fifties as well. The Second World War had made the African soldiers part of the world war, and when they came back home, they told them about distant countries, racial stratifications, and anti-colonial wars. At Ambira, some of the teachers, who had either relatives or acquaintances who served in the King's African Rifles, quietly incorporated such experience into their lessons and casual conversation. Students were prompted to read or listen about the new African voices in politics and journalism, and to track the arguments about taxes, land, and African representation. These streams of talk, to a student like Ogot, were an early realisation of the intersection of local schooling and global politics, an understanding that came back to him later when he believed that education was one of the major arenas in which the confrontation of colonial power and African agency took place.

In addition, debate clubs, informal circles of discussion, and team sports were promoted by Ambira as modes of learning. These hobbies increased the social consciousness and leadership abilities of Ogot. This nationalism awareness among teachers in Africa also implied that students were becoming more aware of political events in the lives of the African people, such as racial discrimination, labour issues, and discussions on African self-determination (Ochieng', 1985). This setting further enhanced his sensitivity to the political situation in Kenya and how education can be used to transform society.

Transition to Maseno School

Ogot passed the KAPE exams in 1946 and joined the most prestigious boys' school in colonial Kenya, the Maseno School at that time (KNA/CMS/2/4/17; Strayer, 1978; Ogot, 2003). Maseno was the epitome of educational success and offered a rigorous atmosphere that was influenced by the tradition of the British public school. The prefect regime, mandatory attendance of religious services, strict time-tables, and corporal punishment were used to enhance the ideas of duty, discipline, and uprightness (Anderson, 1970; Sifuna, 1990). These were the experiences that enhanced the discipline and organisational capabilities that would form his administrative and scholarly career.

Maseno had a history as a CMS-created institution and as a place of training African clergy, teachers, and administrators, and thus it had a unique place in the colonial educational environment. The alumni network of the school spread to churches and schools, local government, and new nationalistic groups. To a young student of Luanda Doho, admission to Maseno was not merely a personal accomplishment, but it marked admission into a new African elite with access to networks that would subsequently define the lives of the people. The significance of this institutional history is that it demonstrates that Ogot's subsequent appearance in the arenas of political influence was not an accidental event; to some extent, it was a result of the opportunities created by such schools as Maseno.

Maseno also provided intellectual development in the form of debate groups, literature groups, and school societies. According to oral interviews, Ogot soon gained a reputation for being eloquent and analytical, often joining in on the discussion of African culture, scripture, and emergent political events (O.I. Agina, 1/11/2024). These experiences helped cultivate his critical thinking and introduced him to the early experience of public speaking,

which came in handy throughout his university career, serving on national commissions, and representing his country in international academic conferences.

The library of the school was very rare in the time and exposed the students to missionary literature, British literature, and historical books (KNA/ED/3/124). This was the first time Ogot came across Eurocentric theories that rejected African history as stagnant or backward. These readings excited him as well as irritated him. It is based on this initial experience of reading foreign-written narratives, which falsified the African experiences, that he gained his subsequent criticism that colonial education created Africans who were literate but foreign to their own experiences (Ogot, 2009).

Maseno also received a wide student population with boys from Western, Nyanza, Rift Valley, and some of central Kenya. This diversity not only increased his awareness of different cultures but also gave him an insight into racial inequalities that were institutionalised in the colonial school system. The European missionaries were the seniors, and the African teachers were the juniors (KNA/ED/4/67). Those inequalities increased his consciousness of the structural injustices of colonialism (Bogonko, 1992).

Maseno ranked high on religious life, whereby the services in the chapel, Bible study, and Sunday Eucharist influenced the moral view of the students. But he was not blind to the hypocrisy of the Christian doctrine of equality and the racial stratification of the school (Ranger, 1968; Rodney, 1972). Thus, Maseno created the deep moral grounding and the new critical consciousness.

In studies, Ogot was an academically bright student with a specialisation in government exams and, in particular, Mathematics, History, and English (KNA/ED/3/124; Ogot, 2011). These accomplishments formed the basis of his future success in education and in the editorial. Football was also one of the biggest interests, which enhanced his leadership and collaboration abilities (O.I. Mutua, 4/11/2024). Maseno also had a vocational focus with the colonial ideology of education as an adaptationist program (KNA/ED/5/233; Sifuna, 1990). Although this training was practical, it restricted the progress of African academics.

By 1949, when he had finalised his studies at Maseno, Ogot had learned intellectual discipline, moral foundation, cultural sensitivity, and social responsibility. His early schooling - influenced by missionary pedagogy, colonial restrictions, and agency of Africans - led him to the next level of academic work and his future role in reforming the educational process as well as writing about African history. His layered experiences as Luanda A.C., as well as with Ambira and Maseno, gave him the instruments of Western learning and fine-tuned the sense of injustices in Western education by giving him an experience with colonial education. This synthesis of talents and utility formed the foundation on which his subsequent intervention in Kenyan and African education was founded.

4.2.3 University Education and Early Intellectual Formation, 1950 – 1964

University education and the initial intellectualisation of Professor Bethwell Allan Ogot occurred during a moment in the chronicle of African history that was both heated and tense as African schooling was in the process of becoming radically reformed. The 1950-1964 period was the one to unify Makerere College as the prime centre of higher learning

in East Africa, the exertion of decolonisation, and African intellectual voices that were to reclaim historical agency (Ajayi, Goma, and Johnson, 1996; Lulat, 2005; Wolff, 1974). These years were the crucible of the identity of Ogot as a scholar, an identity that was based on a firm dedication to rigorous historical inquiry, an interpretation that was African-centred, and active intellectual work with the general public (Ogot, 1963, 1967, 1980, 2011). The University education, which started with Makerere College up to the postgraduate at the University of St Andrews, provided the base of his subsequent input into the development of education and history in Kenya (Liyai, 1998; Spear, 2004).

The admission of Ogot to Makerere College in 1950 marked the personal accomplishment of a man and a complete social-political change. Entry into Makerere was selective and limited to a small elite that was attracted and recruited in the whole of East Africa (Ajayi et al., 1996; Lulat, 2005). To most African students who were of his generation, Makerere was synonymous with intellectual elitism and a potential leadership in the region that was still under British colonialism (Ingham, 1990; Mazrui, 1968). Ogot was admitted to the school after excelling in Maseno School, where his love of reading, debate, and historical stories started to emerge (O.I. Agina, 1/11/2024; KNA/MSS/39/1/23). Makerere, therefore, did not just provide academic training but also exposure to a lively cosmopolitan atmosphere characterised by intellectual and cultural diversity, political agitation, and intellectual and cultural negotiation (Mazrui and Wondji, 1993; Zeleza, 1997).

At Makerere, Ogot joined the Diploma in Education course, where he studied a mix of Mathematics, History, and English, a liberal arts base that was not only in keeping with the academic strengths of an individual but also with the institutional requirements of the day.

The intellectual culture he was exposed to was influenced mainly by British academic traditions, and their curricula put more emphasis on European history, classical civilisation, and imperial histories (Kelly and Altbach, 1978; Yesufu, 1973). African history was marginalized, often portrayed as anthropological interest and not an acceptable historical discipline and this trend was common to the majority of British colonial universities, which, as Jansen (1995) observes, were organized so that they could replicate colonial knowledge and not question it, but is also reflected in the work of Ajayi et al. (1996) in their survey of African higher education, and in the work of Lulat (2005) in assessing it. Even as this environment gave Ogot some strict academic training, especially in Mathematics, which he later taught in Alliance High School after obtaining his diploma (KNA/BD/XK/3/7/55; KNA/XK/3/6), it also brought to him the ideological constraints of colonial epistemology. It was an intellectual experience but an ideologically crippling one to African students such as Ogot, and made him more conscious of the necessity to create an African-centred method of knowledge production (Ogot, 1999; Diop, 1974, 1981; Ngũgĩ wa Thiong'o, 1986).

It was even his brief stint in teaching Mathematics at the Alliance High School, which followed Makerere. Alliance was the epitome of secondary education in Kenya, where a small African elite was enrolled, who would assume leadership in church, government, and business (Bogonko, 1992; Sifuna, 1990). Being a young African teacher in a school that was still strongly dominated by the missionary and colonial rule, Ogot came to witness with his own eyes how colonial hierarchies were perpetuated by syllabi, examinations, and school culture, as well as providing a chance of intellectual progress (KNA/BD/XK/3/7/55; Phelps-Stokes Fund, 1925). The incongruence between the intelligence of African students

and the curriculum distorted his belief that education needed to be focused on African realities - a belief which later underpinned his intellectual efforts to reform the curriculum and in his textbook publishing (Ogot, 1999; Ogot & Ochieng', 1995).

Nevertheless, Makerere was a source of academic mentorship of a critical nature. Kenneth Ingham and, later, Roland Oliver, who were working with almost entirely Eurocentric paradigms, among them, introduced students to historical methodology, archival research, and critical reading (Ingham, 1990; Gottschalk, 1963, 1969). Research intensive on the part of these scholars was promoted, demanding evidence-based argumentation and a definite position of historiography. Although British historical traditions dominated their views, the methodological focus of their views provided the foundation on which African students would derive more radical critiques of the colonial historiography. Ogot was outstanding in written work, and he could already synthesise interdisciplinary ideas (O.I. Okelo, 2/11/2024; Liyai, 1998).

Nevertheless, the period of university education and the initial academic career of Ogot were characterised by a high level of intellectual and institutional conflicts. He also had to grapple with the ingrained racial structures and academic freedom that were constrained by the colonial rationality of the day, as an African student at Makerere (Ajayi et al., 1996; Sifuna, 1998; Mutula, 2002). The professors working in the Eurocentric paradigms sometimes challenged the analytical abilities of African scholars, solidifying the belief in the universality and superiority of Western historiography and epistemology (Altbach, 2001; Mazrui, 1995). These limitations were annoying, but they made Ogot more

determined to fight Eurocentric misrepresentations and regain Africa's epistemic sovereignty (Ogot, 2001; Zeleza, 1997, 2003).

This feeling of exclusion was further enhanced in his studies as a postgraduate at the University of St Andrews, where he was exiled, faced with climatic problems, and cultural alienation, which provided him with a personal angle to the existing structural inequities (Mazrui, 1990; Mkandawire, 2005; Dudziak, 2002). A series of unobtrusive yet constant Eurocentric superiority marked the British scholarly life. In the case of African students such as Ogot, they were frequently the only African in the advanced seminars, which only served to increase the sense of isolation and pressure on oneself to achieve (O.I. Agina, 1/11/2024; O.I. Opiche, 31/10/2024). However, it is precisely this marginalisation within the British intellectual arenas that gave him that resolve and drive to do his best and to rectify those same prejudices by building a strong, clearly African historiographical voice (Diop, 1974, 1981; Hegel, 1956--contra; Freire, 1970, 2000).

When he came back to Makerere in 1959 to teach history, Ogot was joining an institution that was going through ideological rivalry. European scholars dominated the History Department, whose interpretation of African history was still closely tied to the anthropological dominance of colonialism and missionary discourse (Kimambo & Temu, 1969; Zeleza, 1997). He battled these prejudices through publication and teaching, and his work promoted oral historiography and the reconstruction of the African pasts based on indigenous sources (Ogot, 1963; Vansina, 1965, 1985; UNESCO, 1992). Such difficulties were supplemented by having little access to colonial archives--which were usually restricted to African researchers--and the necessity to teach several courses as

Africanisation efforts intensified (KNA/ED/7/13/23; O.I. Onyango, 1/11/2024). However, it is these limitations that drove his methodological innovativeness: a combination of oral tradition, linguistic evidence, and critical textual analysis to provide alternative interpretations, which criticised colonial distortions (Ogot, 1967; Were, 1967; Ki-Zerbo, 1990; Zeleza, 1997).

It was also at this formative stage that Ogot got attached to an expanding group of African and international scholars who were interested in reconstructing African history. He participated in regional conferences, was a member of the intellectual societies of students and staff at Makerere, and discussed with other African intellectual communities in the emerging African intellectual and scholar communities, such as Ali Mazrui and others (Mazrui, 1968, 1990, 2000; Mkandawire, 2005). These academic exchanges expanded his intellectual foundation and made him a member of a new generation of postcolonial African historians (Mazrui & Wondji, 1993; Zeleza, 2003).

By the year 1964, Ogot had become one of the promising young historians of East Africa. His time at Makerere had sharpened his methodological foundation, broadened his intellectual fraternity, and developed his intellectual reason (Liyai, 1998; Spear, 2004). But such years had also exposed the institutional limitations experienced by African academics: racial inequity, lack of institutional resources, and unresolved tensions regarding curriculum reform (Ajayi et al., 1996; Sifuna, 1998; Ngethe et al., 2000). It is based on this intricate background that he entered into the national education scene of Kenya in the time of independence, which would shortly come to be informed by the Ominde Report (1964) and the policy structures that followed (Ominde, 1964; Republic of Kenya, 1981).

Reflectively, the 1940 -1964 years can be termed as the foundation period where Ogot internalised three of the essential commitments which would characterise his subsequent interventions in education and historiography. First was an adherence to methodological rigour. The University of Nairobi, Kenyatta University, Mawienso University, and Moi University, Makerere, and St Andrews taught him the art of the archive, critical text reading, and logos, which he would later require of his own students at the University of Nairobi (Ajayi et al., 1996; Liyai, 1998; Spear, 2004). Secondly, he grew very epistemically sensitive to the biases of colonial knowledge systems. It was the process of being educated within syllabi of African marginalisation that heightened his determination to come up with teaching materials, curriculum, and research agenda that enabled Africa to be viewed as a serious study subject and not an appendage of European histories (Ogot, 1967, 1999; Zeleza, 1997, 2003). Thirdly, this era instilled in him a life-long sense of civic duty, a belief that he, as an intellectual, was obliged to serve society by explaining its past, questioning its present, and envisaging other possible futures (Mazrui, 1968, 1990; Atieno Odhiambo and Lonsdale, 2003).

It was also significant how these years opened him up to the apparatus of the colonial university that he would have tried to change internally. He also witnessed the existence of hierarchical faculty structures, centralised decision making, and a Curriculum that was made without much consultation with the African people at Makerere as well as in British universities (Lulat, 2005; Yesufu, 1973). These were later used to shape his insistence as an administrator and policy actor that universities in independent Kenya would need to adopt collegial governance, academic freedom, and the development of programmes that responded to the needs of national development and not the demands of the metropolis

(Republic of Kenya, 1981; Ogot, 2011). The conflict that he had been feeling between academic excellence and colonial domination had therefore become an example of what he would come to later on to establish African universities that were intellectually sound and socially responsible.

This early life training was also a prelude to interdisciplinary participation, which would be a characteristic of his future life. He was well placed in mathematics, history, and education at Makerere as well as his subsequent indulgence in the historical method, which had also enabled him to move across the disciplinary boundaries (Ajayi et al., 1996; Ingham, 1990). This intellectual amorphousness would be vital as, since the late 1960s, he would have worked in institutions like the Institute of African Studies and the Institute of Development Studies, where he would engage with economists, political scientists, anthropologists, and educationists (Mazrui & Wondji, 1993; Ogot, 1980, 2011). The seeds of that interdisciplinarity were sown between 1949 and 1964, when he started to perceive history as not an independent discipline, but as a field that was heavily related to politics, economics, culture, and education.

And lastly, personal conflict and intellectual enlightenment of these years then fostered a unique stance of critical but constructive interaction with power. Being both a victim of racism and marginalisation in British institutions, but at the same time enjoying their academic resources, he did not form either a naive rejection of Western scholarship or an unquestioning adherence to it. Rather, he took on what some would term a dialogical approach: prepared to borrow some of the useful methodological tools of the Western traditions and put their assumptions to critical examination; the interpretation rooted in the

context of African lived realities (Diop, 1974; Ngũgĩ wa Thiong'o, 1986; Ki-Zerbo, 1990). This disposition of moderation would be afterwards of value to him as a mediator of intellectual discussions--in the History Department at Nairobi, in the General History of Africa project of UNESCO, in national education commissions.

Therefore, as of 1964, when his involvement in Kenya started to become more direct in relation to the post-independence education and political settings, Ogot was not merely a well-trained historian. He was an intellect whose training had been shaped at the intersection of empire and nationalism, university traditions of the colonial world, African dreams, the archival approach, and oral recollection. The events of 1949-1964 thus represent in themselves a biographical prelude; they offer the conceptual and methodological scaffolding on which his subsequent work on basic and higher education, curriculum reform, and African historiography would be built..

4.3 Contribution to Basic Education, 1964 to 2025

The time right after Kenya gained independence in 1963 was one of the most radical in the education history of Kenya. It was extensively known that education was the main driving force of national unification, economic growth, and Africanisation of leadership in all social aspects (Bogonko, 1992; Court and Ghai, 1974; Ojiambo, 2009). The independent state had a pressing challenge of unravelling colonial education systems, which were racially stratified, economically discriminatory, and intellectually based on Eurocentric worldviews (Anderson, 1970; Sifuna, 1990; Rodney, 1972). Curriculum reform, teacher expansion, and equitable access were presented in the policy documents of the early independence period, the Ominde Commission Report of 1964 being the most notable

among the most important in the country (Ominde, 1964; KNA/ED/1/14/32; Republic of Kenya, 1994). It is in this fluid and demanding space that African intellectuals, scholars, church leaders, and policy actors took new roles in defining the course of basic education (Ajayi, Goma, and Johnson, 1996; Lulat, 2005; Sifuna and Otiende, 1994).

Ogot came at a time when many African scholars were subordinated to their colonial masters, a time when he was among the few African scholars whose intellectual orientation, academic training, and engagements in the public domain placed him in a position of impacting the national discourse on education reconstruction (Liyai, 1998; Spear, 2004; Weidman, Bag, and Maseno, 2020). Even though his main contribution was in the area of historiography, he played a significant part in the field of basic education (1964-2013) and advisory and symbolic roles (up to his death in early 2025). Based on his education at Makerere, St Andrews, and Oxford, Ogot joined the few African academicians who advocated an educational system that supported African histories, identities, cultures, as well as developmental goals (Ogot, 1999, 2001; Ogot and Ochieng', 1995). His thought encroached upon more general post-independent discussions about the production of knowledge, Africanisation and the necessity of reforming the curriculum in such a way that the knowledge content taught in schools would be relevant to local experiences instead of replicating colonial knowledge production (Mazrui, 1978, 1986, 1990; Ng'g' wa Thiong'o, 1986; Sifuna, 1990).

Outside the realms of formal policy, Ogot always stressed the organic connection between basic education and general social change. In his general lectures, as well as conference papers and informal mentoring of young scholars and teachers, he claimed that primary

and secondary education played a crucial role in the success of university reforms in terms of their strength, cultural base, and inclusion (Ogot, 1999, 2011; Ogot & Ochieng', 1995). The testimonies of oral people working at the university also confirm that he repeatedly claimed that basic education was the cornerstone of a meaningful university system and that without a curriculum that was based on African realities, higher education would remain intellectually dependent and out of touch with social reality (O.I. Wanyande, 28/10/2024; O.I. Mukhwana, 3/11/2024; O.I. Mutua, 4/11/2024).

His impact on elementary education thus worked on a few levels. At the national policy level, he was involved in commissions and working parties whose recommendations influenced teacher preparation, the examination system, and curriculum orientation. His expertise in native publishing and educational trusts in the publishing industry influenced the writing and distribution of school reading materials and textbooks. In the community, his lifelong participation in schools like Luanda A.C. Primary and St Mary School, Yala, was a demonstration of his belief that intellectuals had a civic duty to enhance the education of the rural community. The combination of these functions made him a negotiator between the state policy and institutional reform and the realities of the local school.

In this section, we look at the contribution of Ogot to basic education in three dimensions that are related to each other. To begin with, it places his work in the context of post-independence educational reform in general, referring to the structural limitations and ideological arguments within which his interventions occurred (Section 4.3.1). Second, it evaluates his initial interest in curriculum controversies and national commissions and textbook publishing politics between 1964 and 1969, demonstrating how he contributed to

the expression of an African-centred vision of basic schooling (Section 4.3.2). Third, it discusses his institution-building and community-level activities, such as his activities with rural schools and local education boards, and evaluates the challenges, controversies, and constraints that surrounded these activities (Sections 4.3.3 and 4.3.4). Through the following dimensions, the section shows that through the contribution of basic education, Ogot was not operating on the margins but in the centre part of a wider project he had of decolonising knowledge and ensuring that education corresponded to the post-independence ambition of Kenya.

4.3.1 Historical Context of Basic Education in Early Post-Independence Kenya

The first decade following Kenya's independence in 1963 was characterised by hard work to overcome and destroy the image of a racially stratified colonial system of education. Basic education under British rule was not aimed at becoming a tool of the universal development of human beings, but was a machine to create a semi-skilled work force which was germane to the requirements of the colonial economy (Phelps-Stokes Fund, 1925; Anderson, 1970; Sifuna, 1990). The African children received minimal literacy, basic arithmetic, and crude vocational training that enhanced colonial relationships and discouraged critical or political awareness (Bogonko, 1992; Natsoulas, 1998).

The system discriminated against education in a structural balance between Europeans and Asians and gave Africans poor-quality education due to their low socioeconomic status (Eshiwani, 1993; Court and Ghai, 1974; Berman, 1992). Kenya had an unequal structure of curriculum, quality, and opportunity during independence (Sifuna and

Otiende, 1994; Ojiambo, 2009). It was thus urgent that the new African government needed to rebuild rudimentary education based on national hopes of unity, economic development, and human dignity (Republic of Kenya, 1997; Sifuna, 1990).

The first significant effort to define these new priorities was undertaken by the Kenya Education Commission of 1964, headed by Professor Simeon H. Ominde. The Ominde Report criticised the colonial curriculum as culturally alien and socially divisive and placed an appeal to the country to restructure its education system into national integration, development of African identity, and the production of skilled human resources needed to modernise (Ominde, 1964; KNA/ED/1/14/32). It recommended the abolishment of racial segregation in education, the intensification of teacher education, staffing on an Africanisation basis, and the inculcation of African history and culture in the curriculum (Ominde, 1964; Sifuna, 1990; Eshiwani, 1993). Even though the implementation of the report was a break with the colonial order in terms of ideology, the report was not fully implemented due to structural constraints such as insufficient funding, scarcity of trained teachers and the prevalence of the Cambridge examination system that restrained local pedagogical innovation until the 1970s (Eshiwani, 1993; Sifuna and Otiende, 1992; Sifuna, 1998).

Urgent educational reforms were also influenced by the intellectual atmosphere of early independent Africa. In the continent, leaders like Julius Nyerere, Kwame Nkrumah, and Leopold Senghor all believed that education needed to be the foundation of cultural recovery and economic revival (Nyerere, 1967; Nkrumah, 1964; Ajayi et al., 1996). In Kenya, Africanisation was, however, not a smooth and silent process. There was a debate among policymakers on whether Africanisation meant expatriate staff replacement,

localisation of content in curricula, or restructuring of knowledge to give African epistemology an advantage (Sifuna, 1990; Mazrui, 1995, 2000).

The following issues are reflective of tensions in historiography: scholars like Otiende (as discussed in Sifuna, 1995; Sifuna and Otiende, 2006) point to the survival of colonial institutions as a constraint to the reforms of the first decade, whereas others, including Court (1980) and Eshiwani (1993), see the period as one of guarded but fruitful transition as instigated by African intellectual agency. Among the most politically charged issues in such a turbulent landscape was the control of the production of curriculum and textbooks. Even in the early years of independence, the content taught in Kenyan schools was still influenced by the colonial publishing industry, which was dominated by British publishing firms like Macmillan, Longman, and Heinemann (Kelly and Altbach, 1978; Mazrui, 1995). Textbooks continued to be the instruments of Eurocentric discourses that excluded African histories and world perceptions (Rodney, 1972; Diop, 1974; Ngugi wa Thiong'o, 1986). Any attempt to create locally written material was opposed by the foreign publishers, who were also worried about losing their dominance in the market. These companies enjoyed a virtual monopoly in the school textbook market, and this created a structural obstacle to educational indigenisation (KNA/MOE/GE/58/64; KNA/PR/7/31; KNA/MOE/HE/3/41). It is in this fertile land, as will be seen later, that new African-owned publishing enterprises, such as the East African Publishing House and the Jomo Kenyatta Foundation, emerged as important tools of asserting intellectual independence (Ogot, 2011; Ogot, 1999; Mazrui, 1995).

The post-independence government was facing deep-rooted structural constraints regardless of reformist optimism. The issue of teacher shortage was also burning, as by

1963, less than one-fifth of the primary school teachers had professional training (Eshiwani, 1993; Sifuna, 1990; Spear, 2004). The government was limited by financial restraints to develop infrastructure or even have sufficient learning resources (Mwiria & Nyukuri, 1994; Wangenge-Ouma, 2008). There were regional imbalances, particularly between previously advantaged regions of the settlers and the marginalised rural divisions (Bogonko, 1992; Republic of Kenya, 1997). There were also sociocultural tensions that complicated the efforts to make reform; there were clashes between the missionary interests, conservative administrators, and communities fearful of fast change, and the need to integrate African cultural content (Anderson, 1970; Strayer, 1978; Ward and Stanley, 2000).

These limitations provide a critical context for the assessment of the works of individual researchers who attempted to impact policy and practice at this time. This situation provided space for African intellectuals to influence the discourses of elementary education. As the nation did not have enough experience in the field of curriculum development, analysis of education policies, teacher education, and designing texts, the contribution of scholars to the creation of new educational philosophies and institutional orientation grew significantly (Ajayi et al., 1996; Sifuna and Otiende, 1992; Weidman, 2020). Their involvement was a more general continental process, where African scholars were able to identify themselves as researchers but also as nation-builders (Mkandawire, 2005; Wamba-dia-Wamba, 1995; Mazrui and Wondji, 1993).

It was here that Ogot started to have a substantive interest in the basic education sector of Kenya. His orientation to African history, approach to training in oral tradition, and his ascending intellectual authority placed him on the national discourse over content,

purpose, and direction of basic education (Ogot, 1967, 1972, 1980; Ogot and Were, 1968; Vansina, 1965, 1985). However, his interventions were influenced by the modern situation as well as its structural and ideological demands, including the subsequent Gachathi (1976) and Mackay (1981) policy changes, which were still grappling with issues of curriculum relevance, equity, and national development (Republic of Kenya, 1976, 1981; Sifuna, 1990; Ojiambo, 2009).

4.3.2 Early Engagement with Basic Education, 1964 – 1969

The years of early post-independence were such that the African scholars were in dire need of involvement in the national rebuilding, and Ogot came into the field of basic education at this same time of institutional change, of intellectual possibility. Even though his initial career and educational background were mainly based on the study of historiography, his involvement in education was much more advanced than his role as a teacher at a university. He was more actively engaged in curriculum discussions, national policy consultations, textbook writing, and public speech between 1964 and 1969 - all of which found him in the ranks of the few post-independent intellectuals who were driving the reorientation of the Kenyan fundamental education sector (Mazrui, 1978; Sifuna, 1990; Ogot, 2011). His activities at this time echoed the rest of the continent, which required African intelligentsia to act as nation-builders, and not detached academic observers.

An important feature of the contribution that Ogot made during these formative years was the fact that he served in national commissions and working parties to investigate the changing educational demands in Kenya. Among the most important of these involvements was the appointment of the Minister of Education in 1969 to the Working Party on the Establishment of National Universities. Even though the committee had a higher education

focus, its recommendations spanned the whole education system, including issues on teacher preparation, curriculum coherence, and the necessity to have an appropriate linkage between secondary and higher levels of education (KNA/ED/1/14/78). It has been indicated that during his time, the reform of the university could not be presented independently of the enhancement of the primary and secondary schooling (KNA/ED/1/14/78; Republic of Kenya, 1994). This focus on continuity on a system basis was an extension of his larger intellectual belief that basic education was the cornerstone around which national development was centred and that significant reform demanded concerted, resourceful action at all levels of the education system (Nyerere, 1967; Sifuna and Otiende, 1994).

His experience with historiography influenced another contribution to the curriculum Africanisation debate made by Ogot. He had a strong argument, at a time when Kenyan schools were still mostly dependent on syllabi and textbook materials of the colonial period and British authorship, that learning materials needed to acknowledge African histories, cultures, and experiences (Ogot, 1967, 1972; Mazrui, 1978). This stance followed the general intellectual trend sweeping through the new African states, with writers like Ngugi Wa Thiong'o (1986), Nkrumah (1964), and Senghor (1968) highlighting the significance of culture and identity in education reform. Based on his innovative writing on oral historiography, Ogot questioned the notion that there were no documents or methods by which African history could be documented as legitimate (Ogot, 1963; Vansina, 1965, 1985). His academic work at this time covered more advanced arguments on historiography, but the implications for the primary and secondary levels were tremendous. They revealed the weakness of Eurocentric historical accounts of the Kenyan classrooms

and reinforced arguments to transform school curricula and include African views (Sifuna, 1990; Eshiwani, 1993).

One of the most significant avenues of the importance of Ogot in basic education was educational publishing. He was at the heart of the project to increase the production of locally written textbooks and supplementary readers in the region, which was undertaken by him through his leadership at the East African Publishing House (EAPH), where he worked as Chairman since 1965. During his tenure, EAPH released numerous educational publications which were utilised in primary and secondary levels - literature and history books, social studies books, which predicted the African experiences (Kelly and Altbach, 1978; Mazrui, 1995). Ogot assumed that curriculum reform did not just need policy suggestions, but needed to own the whole knowledge production chain (Ogot, 2011; Ogot, 1999). The extent of his influence is demonstrated by the fact that by 1972, EAPH had published close to 500 books, many of which became standard school texts throughout East Africa (Mazrui, 1995).

Intimately connected with his work with EAPH was his efforts in the founding and unification of the Jomo Kenyatta Foundation (JKF). JKF was conceived as an educational publishing trust that channelled schoolbook revenues into needy student scholarships as an effort to combine the aims of education with national developmental objectives (KNA/PR/7/31; Sifuna, 1990). Ogot was a firm advocate of the idea that curriculum resources funded by the government must be made locally so that the revenue could stay in the country and would directly benefit the Kenyan learners (Ogot, 2011; Mazrui, 1995). The position he took put him squarely at loggerheads with the British publishers, who

levelled allegations of JFK trying to establish a state monopoly that exploited the risk of free enterprise. According to the archival correspondence, these confrontations were fierce, sometimes controversial, and, in many cases, personal - some foreign publishers considered Ogot to be harsh and too self-assertive (KNA/PR/7/31; Ndung'u, 1981; O.I. Wanyande, 28/10/2024). This time was a precursor of the leadership troubles he would later face in college administration, where his unbending stances would occasionally lead to controversy even though a solid intellectual doctrine informed them.

In addition to national policy and publishing programs, Ogot was early involved in basic education, which took the form of major involvement in the community. According to oral testimonies and administrative records of the country in which he was born, he was already in close contact with schools in his native country, especially Luanda AC Primary School and St Mary's School, Yala (KNA/PC/NZA/1/53/2; Okello, 2015; O.I. Okoth, 2024). Other works he was involved in were the promotion of infrastructure development, being a school board member, and a promoter of the Africanisation of teaching staff. These initiatives were based on the fact that he believed that education should be of service to the local communities and that the intellectual had a civic role to play in the development of the rural institutions (Ogot, 2011; Sifuna & Otiende, 2006). But even these engagements were not without controversy. Some saw his allegiance to Luo community schools of his contemporaries as being overcommitted or ethnically discriminating, which they construed as a demonstration of localised discrimination (Throup & Hornsby, 1998). Although these criticisms have to be interpreted against the voluminous political tensions of the time, they highlight the intricacies of intellectual leadership in an ethnically diverse society (Berman, 1992; Ochieng', 1995).

In the 1960s, Ogot also employed the public-sized fora - lectures, newspaper publications, academic forums, and national broadcasting - to influence the conversations about education. He said that an effective system of education should capture the Kenyan realities, address the colonial distortions, and equip citizens to be involved in a modernising postcolonial state (Ogot, 2009, 2011). These interventions have been part of the national conversation about African-centred curricula and authorised the participation of scholars in the issues of popular policy. They also made him vulnerable to political risks, especially when he started becoming much vocal concerning the interrelation between education, governance, and cultural identity (Mazrui, 1990; Mamdani, 1996). His oral data testify to the fact that his intellectualism in the field of public was both admired and criticised (O.I. Mutua, 4/11/2024; O.I. Mukhwana, 3/11/2024).

When summed up, the activities of Ogot between 1964 and 1969 show that this scholar was widely active, influential in his dealings with basic education, and strongly influenced by intellectual commitments. He is one of the key players in the history of early post-independence education change in Kenya because of his work in national committees, curriculum issues, indigenous publishing, and community educational development (Sifuna, 1998; Mkandawire, 2005). Simultaneously, this was a prelude to most of the obstacles that he would face in the field of university leadership in the future, such as institutional resistance and political tension, and assertive leadership (Weidman et al., 2020; Ogot, 2011). In that regard, his initial interest in lower-level education offers a critical conceptual basis on which to examine his subsequent works in post-secondary education and African historiography.

4.3.3 Community-Level Educational Development and Institution Building

The work of Professor Bethwell Allan Ogot in the field of basic education went much beyond the national policy discussion and intellectual interventions. Another important dimension of his work was done on the grassroots level, where he spent a lot of time, money, and intellectual leadership building schools and educational prospects in his home region, Yala, and in the bigger Gem area. This sense of community dedication was the expression of his idea that national development should be based on the transformation of the local educational setting, which was formed due to his upbringing, Christian belief, and his initial experience with poverty and inequality (Ogot, 2011; O.I. Agina, 1/11/2024).

Growing up in a family that was not well off, yet his father was a colonial chief, Ogot had insight into how economically disadvantaged a family would be in regard to access to education. His background, which included scholarships, financial instability, and determination in his early life, taught him the lifelong lesson of education as an empowerment tool, and not as a social weapon (Ogot, 2011; O.I. Eliud, 31/10/2024). This philosophy was the motivation behind his institution-building plans between 1960 and 2025.

Ogot had the long-term and possibly the most lasting involvement with the community level, with the example of Luanda A.C. Primary School, his alma mater and the centre of education in his hometown. He was appointed to the Board of Management in 1995 and introduced strategic leadership and an academic vision that changed a great deal in the infrastructure of the school (Luanda AC Primary School Board of Management Minutes, 1995). With him as the steward, the classrooms were re-modelled, the damaged furniture

was used up, and new educational units were built to handle the increasing number of learners (O.I. Oketch, 23/10/2024; Sifuna et al., 2006).

The other priority was security. The vandalism, theft, and unauthorised access of rural schools in Kenya were not uncommon. In a move to protect both the learners and teachers, Ogot was in the forefront to build a permanent perimeter wall and a secure main entrance (Luanda AC Primary School Board of Management Minutes, 1997; O.I. Ogonda, 27/10/2024). These measures increased the safety of the school and restored the confidence of the parents in the safety of their children.

Hygiene was also of concern. The rural schools were known to have poor hygiene facilities that compromised the health and attendance of the students. Ogot led the building of contemporary latrines and erected hand-washing points, solved old problems of sanitation (O.I. Chege, 08/11/2024; O.I. Odhiambo, 18/10/2014). The improvements were also in line with post-independence education reforms that focused on health, child welfare, and equity (Republic of Kenya, 1964; Ojiambo, 2009).

Other than the physical infrastructure, the presence of Ogot at Luanda AC was symbolic. His visit to lift his old school was a great example of intellectual duty and proved that the person believed that learning was a common community goal (O.I. Wesonga, 31/10/2024). The school also enhanced its learning environment and image such that it became a benchmarking mechanism to other schools, which had aspired to follow in its development (Luanda AC Primary School Anniversary Report, 2005).

Grassroots influence in education grew even more when Ogot was eventually appointed to become a Board of Manager of St. Mary's Yala Secondary School in 1998 (St. Mary's Yala Board of Management Minutes, 1998-2002). The Mill Hill Missionaries founded the school in the colonial era and took an important role in the Kenyan educational system in the West (Okello, 2015). Its independence turnover demanded leadership that could guide the process of abandoning the denominational domination process towards a national education system that was less discriminatory, as proposed by the Ominde commission (Republic of Kenya, 1964).

At St. Mary's Yala, Ogot was very instrumental in the development of governance infrastructure, academic programs, and infrastructural development. He urged the employment of teachers, modernisation of the laboratories, and diversification of the curricular offerings to respond to national changes in education (O.I. Okoth, 3/11/2024). These measures helped the school to improve its academic results and strengthen the status of the school as a top institution in the area (O.I. Eliud, 31/10/2024).

The establishment of the Jubilee High School in 1984 was among the most important learning milestones that Ogot ever had. The school was formed through his purchase and conversion of a small Muslim-led school, which was started by Indian settlers living along the Yala railway line, who had come along at the time of the Kenya-Uganda Railway construction (Ali, 2022; O.I. Chege, 6/11/2024). After realising the potential of this small school, Ogot, with his wife, Grace Ogot, renovated it into a modern, inclusive secondary school.

During his tenure, the school has modernised its infrastructure, diversified its curriculum, and improved the quality of teaching (Ogot, 1999; O.I. Eliud, 31/10/2024). Academic excellence in Jubilee High School was noted very quickly, and the school became a point of stimulating development in the community. The fact that it eventually became part of Moi University as a constituent college was a testament to the vision of Ogot on both the short and long term (Moi University Archives, 2005).

An important aspect of the institution-building of Ogot was his commitment to help the disadvantaged learners in the long run. His early life challenges of having to pay school fees and the role he had to play in educating his younger siblings helped shape his intentions of education as a moral and communal burden (O.I. Agina, 1/11/2024).

Through this ideology, the Yala Jamii Foundation was established in 1983, and it gave bursaries, school uniforms, books, and mentorship to children of low-income families (O.I. Ominde, 26/10/2024). The testimonies of beneficiaries, including those of Peter Ochieng's family and three children who graduated on foundation bursaries under the primary and secondary levels, describe how the foundation has changed lives (O.I. Okoth, 24/10/2024).

At the local community level, Ogot interpreted national educational reforms into interventions. Being part of the Presidential Working Party on Education and Manpower Training (Presidential Working Party on Education and Manpower Training, 1988), he advocated the introduction of technical and vocational skills in school education. He cemented such notions in school boards, whereby the institutions were urged to implement the various skills-based programs that were in line with the socioeconomic demands of Kenya (O.I. Wanyande, 28/10/2024).

Ogot was also a grassroots activist, and his residence in Yala in the informal education centre accommodated scholars, church leaders, students, and community members, and the culture of mentorship and intellectual exchange (O.I. Eliud, 31/10/2024). His argument, which promoted African-based education and decolonised curricula, encouraged the local students to appreciate cultural identity, critical thinking, and community service (Ogot, 2009; Amutabi, 2002).

Between 1964 and 2025, the community-level educational development and institution-building activities by Professor Bethwell Allan Ogot revolutionised the areas of education in Yala and the entire Gem region. His contribution, based on his background in infrastructure development, leadership in governance, bursary, school, and curriculum reform, was an exceptional blend of intellectual leadership and service to the community. He passed his legacy on to schools that he had fortified, to students that he helped and, most importantly, to generations that he enabled, through his undying faith in the transforming influence of education..

4.3.4 Challenges, Controversies, and Limitations

In the early post-independence era, Ogot had a chance to play the leading role in improving basic education, but his activities occurred in a very complicated setting, which was influenced by institutional weakness, political sensitivities, and structural contradictions that limited the extent and effectiveness of his interventions. The work that Ogot had to complete during this period, despite being significant, was marked by the struggle that not only demonstrates the constraints of the newly independent state but also displays the contradiction that existed in the leadership style and intellectual devotion that Ogot

imposed. These scandals and hassles, even in a level-minded judgment of his work, should therefore be looked at as not an exception to the situation that occurred historically, but as a historical circumstance, and he was working there (Berman, 1990; Sifuna, 1990). These limitations can also be used to interpret why African intellectuals, generally, had to struggle with the dilemma of attempting to transform existing colonial education structures, as well as simultaneously negotiating the excesses of state bureaucracies, political demands, and the demands of the community. It also describes the drawbacks of the developmentalist optimism of the 1960s, a decade that was full of high hopes but limited by the plights of a young nation that was still grappling with the issue of nation-building.

The flawed nature of the basic education system in Kenya back in the 1960s was one of the most nagging issues he experienced. The industry could be described as being poorly funded, experiencing a serious shortage of teachers, a lack of proper infrastructure in the rural regions, and still relying on the colonial systems of syllabuses, exams, and textbooks (Sifuna, 1990; Eshiwani, 1993). These systemic restrictions constrained the adoption of reforms to which Ogot was supportive, especially on the curriculum Africanisation. In places where policy recommendations were implemented, there were seldom trained personnel and resources; thus, the changes were mostly theoretical. Archival documents indicate that committees that he served on frequently complained about a lack of institutional capacity compared to policy intent (KNA/ED/1/14/78). The education officers in senior positions complained that the schools in the rural areas had no even the minimal equipment needed to make the new methods of teaching work.

At such places as Nyanza and Western Kenya, class overpopulation and untrustworthy funding further weakened the efforts at change because of the incongruity between the idealistic policy and classroom reality. In this way, though Ogot was a supporter of the idea of intellectual reconstruction and making the basic education more culturally relevant, the structural conditions of the era could not allow the idea to be performed effectively. This was reflected in his life experience, which was a trend in continental experiences where post-independent visions were clashing with the resource base of the emerging African nations (Ajayi, Goma & Johnson, 1996).

The other weakness was his leadership style, which was firm and at times uncompromising. The publishing industry, however, would sometimes view his aggression as inflexibility on his part, especially when it came to dealing with British publishing houses, which controlled textbook manufacturing. His persistence on the localisation of textbook publishing with the assistance of the Jomo Kenyatta Foundation caused him clashes with the traditional foreign publishers who charged him and his associates with endorsing a monopoly supported by the state (KNA/PR/7/31). Documents that have been held in archived files indicate that some of these strains culminated in personal and institutional conflicts, which, although based on ideological differences, were also manifested in the sense that Ogot was confrontational in his endeavour to achieve educational sovereignty (Ogot, 2011).

Although African publishers were sympathetic to his stand, they occasionally felt that his demands were too high and his schedules were unrealistic in the technical capacities of local printing presses. This is because even though these wars were based on nationalist

reasoning, they also demonstrate how his leadership sometimes created tensions, which made the process of collaboration in educational reform more complex. However, they also emphasise his will to disorient epistemic dependency - a problem at the centre of the knowledge control question in postcolonial issues (Ngugi, 1986; Mazrui, 1986). Notably, such tensions expose the challenging nature of the task to transfer the cultural and intellectual power of the colonial institutions into the African ones.

Another point of contradiction was the issue of ethnic or regional prejudice. Although Ogot's efforts in schools like Luanda AC Primary and St Mary's Yala are a clear indication of a high sense of community responsibility, some critics viewed his activities as too local or even ethnically oriented (O.I. Orwa, 24/10/2024; Kipkorir, 8/11/2024). These perceptions came at a time when national and local education priorities were prone to easy politicisation in a post-independence environment that was highly political in nature, with ethnic identities being easily politicised.

The engagements with the community he had during the time were viewed by some contemporaries with both awe and suspicion and were interpreted as markers of rootedness or even regional favour (O.I. Agina, 1/11/2024). These sentiments were highly evident in the late 1960s and early 1970s, when the ethnic tensions were escalating in national politics. Moreover, certain governmental officials were also afraid that the influential intellectuals who have strong community connections might enlist ethnic backing in a manner that would undermine the work of national integrity.

These interpretations might also be unsophisticated in understanding his motivations, as a number of the postcolonial intellectuals were still deeply connected with their home

communities, but they do highlight the fine-tuning that intellectuals who aimed to serve both the national and the local constituencies needed to perform (Throup & Hornsby, 1998). Such criticisms thus show more about the political environment in Kenya rather than what Ogot intended, but still influenced the perception of his work by the people.

There was also tension in the academy in terms of ideologies. The fact that oral tradition was an acceptable source of history, as promoted by Ogot and led him to advocate African-centred curricula, was not necessarily accepted by his colleagues. Other scholars who had been educated in the Eurocentric methodological traditions considered oral historiography to be too weak or too subjective. This led to his ideas, although later to be fruitful, being met with scepticism by his contemporaries, who favoured more text-oriented methods of knowledge production (Vansina, 1965; Mazrui, 1978).

These research differences were deeper challenges to epistemic purveyors of defining the content of basic education and made his work of inserting African historical accounts in the school curriculum more difficult. The curriculum development meetings could sometimes be quite heated as Ogot defended the African epistemologies against the colleagues who asked why their epistemologies were not comprehensible academically (O.I. Opiche, 31/10/2024). These discussions were a component of a broader African intellectual argument on the repossession of indigenous knowledge and decolonisation of scholarship. They also depict the generational gap in the Kenyan academia in the 1960s, whereby African scholars who were young usually had to confront the deep-rooted traditions of colonial academic scholarship.

Political factors also complicated his work at this time. Ogot often became involved in controversies over national issues, especially the politics of leadership, ethnicity, and national identity, through the wider intellectual and civic activities. His criticism of the political events following the assassination of Tom Mboya, in particular, put him in conflict with some quarters of the political establishment and made him the subject of increased surveillance and a poor relationship with major state actors (Ogot, 2011). These tensions were mostly of a political nature, but indirectly affected his educational advocacy because there were times when he was deprived of policy-making areas due to government suspicion. He was highly conscious of these political hazards and, in most cases, steered through them carefully, but not with all success (O.I. Opiche, 31/10/2024). In other cases, his academic autonomy was viewed by the political figures as opposition to ideology, something that made his participation in national committees hard. All these were reflections of the precarious situation that most post-independence scholars found themselves in as they were expected to play a role in the development of the nation and be on the side of the political fragility and state surveillance at the same time.

Finally, there were practical constraints of time and conflicting obligations. His workload on time increased considerably as he took on more and more leadership duties in academia, publishing, and as a public intellectual. It was no accident that his activity in various national committees, as editor at the East African Publishing House, and increasing administrative obligations at the University of Nairobi, left him very little time to be engaged in grassroots educational activity. As some of his contemporaries remember, though he was more than committed to the development of education, the growing national presence of his figure at times blunted the intensity of his direct engagement on school-

level projects (O.I. Okelo, 2/11/2024). He had to make difficult trade-offs between local activities and national-level reforms, and at times be more visible at the national level by being compelled to focus on urgent reforms at the national level.

This conflict between nationalism and community activism highlights the wider dilemma of so many post-independence intellectuals trying to operate in various spheres at the same time (Mkandawire, 2005). The output was a sequence of intermittent or continuous activity that curtailed the long-lasting effect that he would have had otherwise at certain local institutions.

Combined, these problems show that the contributions of Ogot to basic education developed in an interaction of dynamism between vision and constraint, influence and resistance, opportunity and limitation. His work was revolutionary and persuasive, but it was happening in the context of a historical moment characterised by structural vulnerability, ideological opposition, political instability, and personal conflict. The awareness of these restrictions does not reduce his accomplishments but offers a more complete and comprehensive view of the conditions under which he had to work. It places his pedagogical work in the context of the larger post-independence effort of decolonising knowledge and democratising learning and creating institutions that would be able to sustain an up-and-coming nation.

4.4 Contribution to Higher Education, 1964 – 2025

The publications of Professor Bethwell Allan Ogot on higher education in Kenya, 1964-2025, can be discussed as one of the most productive and long-term scholarly works on the post-independent history of the country. Being an innovative historian and a revolutionary

university administrator, Ogot was influential in the Kenyan context of higher education by influencing the scholarly community, the curriculum, institutional governance, and policy of national education. His teaching experiences in different universities, which include the University of Nairobi, Kenyatta University, Moi University, and Maseno University, are testimony to a long commitment to academic excellence, African-focused scholarship, and his fostering of future generations. In this section, the multidimensional features of academic and administrative leadership of Ogot, as one of the most significant individuals in the formation of the life of universities, research, and national development, will be analysed.

4.4.1 Early Leadership at the University of Nairobi: Director, Institute for Development Studies, 1973–1980

The directorship of Professor Bethwell Allan Ogot as Director of the Institute for Development Studies (IDS) at the University of Nairobi during the period 1973-1980 was a critical period in the history of the intellectual community in Kenya after independence. Founded in 1965, IDS was to be a local centre of interdisciplinary development research that takes into account multi-sectoral points of view in the fields of economics, sociology, political science, geography, and history (Court & Ghai, 1974). By the early 1970s, the institute was, however, facing a series of pressures, including the requirement to Africanise the academic staff, increased demand for locally-based development research, deteriorating reliance on expatriate scholars, and increasing government interest in policy as a university-based researcher. This dynamic occurred in the context of world discussions of dependency and neo-colonialism, structural inequality, and political economy of the

postcolonial state (Mamdani, 1996; Ferguson, 2006). The Cold War environment further complicated the process of development discourse, with the different international agencies trying to influence local research agendas by funding and influencing them ideologically.

Ogot walked into this highly intellectualised area with the clout of a foremost scholar whose expertise had already given formidable input to the curriculum changes, publication, and the growth of institutions at the University of Nairobi (Ogot, 2009). His intellectual range was mirrored in the breadth of his leadership in his IDS, as well as his understanding of how African scholarship, once placed in the centre of national policy making, would be. He was one of the earliest Kenyan scholars to maintain that meaningful development research needed to be historically situated, socially contextualised, and focused on meeting the requirements of ordinary citizens and not donors or external specialists. During his tenure, the institute has broadened its research agenda, where it has become more specific on agricultural transformation, rural development, urbanisation, education policy, and the political economy of the Kenyan state. These changes were in line with the national priorities as expressed in the government Development Plans of 1970-1974 and 1974-1978 that stated that rural development, equitable economic growth, and workforce planning were the priorities of the government (Republic of Kenya, 1974; 1978). This interrelation between the practice of IDS and government planning was a manifestation of the belief held by Ogot that universities do not exist in a vacuum without regard to the aspirations of a country.

One of the characteristics of the leadership of Ogot was his insistence on Africanising research and staffing of the academia. His proactive efforts include recruiting, retaining,

and mentoring young Kenyan scholars when expatriates held the vast majority of top research roles. The oral testimonies prove the claims that he would identify potential postgraduate students, mentor them on their initial academic tasks, and send them to foreign doctoral training to come back and enhance the research potential of the institute (O.I. Muriuki, 2024; O.I. Wanyande, 28/10/2024). This mentorship played a significant role in coming up with a new generation of Kenyan social scientists who became leaders in universities, government departments, NGOs, and international organisations. Even some of these young scholars, who were later high-profile figures in the public intellectual realm, remember that Ogot urged them to think historically even in studying contemporary development issues, a methodological formulation that made IDS scholarship stand out as a distinctive form of scholarship as compared to simply economic models practised in other African institutes during the same period.

Nonetheless, Ogot was not exempt from being affected by the Africanisation agenda, which approached him with internal disharmony. The archival correspondence of the IDS governing committees indicates that his aggressiveness, particularly in the way resources were apportioned to the new national research priorities, created sometimes friction between him and the senior expatriate staff who felt that their influence in the institute was waning (KNA/UON/IDS/4/1976). According to the views of some expatriates, Africanisation was a danger to academic independence, and others feared the loss of institutional prestige and the opportunity to access global research funds. Their fight was a larger contest on the continent, as African universities tried to shed the colonial intellectualism without depending on the foreign expertise and resources (Mazrui, 1995; Lulat, 2005). Much as Kenyan colleagues were generally supportive of Africanisation,

there were instances when they saw his administrative approach as too pushy or too consultative. These strains captured more underlying ideological discussions concerning the postcolonial production of knowledge and the challenge to rebrand the university as an African institution instead of a colonial intellectual enclave.

Regardless of these setbacks, the success of IDS under the leadership of Ogot was high. He enhanced the association of the institute with the ministries of the government, especially Agriculture, Finance, Planning, and Education, so that the results of the research were used in the policy discussions of rural development, human capital planning, and schooling reforms. Through these partnerships, significant policy-making processes such as the 1981 Mackay Report promoting the formation of Moi University as well as reshaping higher education, and the Kamunge Report of 1988 that focused on quality, access, financing, and relevance in education, were indirectly the result of these interactions (Republic of Kenya, 1981; 1988). Also impactful on the transition to the inclusion of historical perspectives on the study of development issues was the work of IDS, which reflected Ogot's view that modern policy had to be based on historical socio-economic patterns (Ogot, 1980). It is through this power that the IDS emerged as one of the most admired intellectual centres in East Africa.

Ogot also placed IDS as a significant environment of interdisciplinary discussion and intellectual dialogue. He organised seminars, workshops, and colloquia, which facilitated meetings between scholars in history, political science, economics, geography, sociology, and anthropology to raise doubts on new development challenges (Mamdani, 2007). These platforms fostered a rich intellectual culture that promoted strong debate and

methodological innovation, as well as theoretical pluralism. The academics were challenged to re-evaluate mainstream paradigms of development, such as modernisation theories, imposed development packages, and produce their own knowledge based on African experiences, a view echoed by critical approaches to Western developmentalism by scholars such as Ake (1982), Rodney (1972), and Cabral (1973). Oral evidence indicates that IDS seminars in the era were one of the most vibrant intellectual discussions in the nation, which used to be attended by scholars, civil servants, journalists, and policymakers.

The time was, however, marked by the strengthening of political control of Kenyan universities. Currently, IDS was closely monitored as the state became increasingly intolerant of those opposing views in the 1970s and the critical policy analyses that it produced, as well as the fact that it was a close participant in the governance issues. The testimonies of some younger scholars indicate that they felt vulnerable because they feared that critical evaluations of state policy might be viewed as antagonistic politics (O.I. Wanyande, 28/10/2024). A lack of any indication that Ogot suppressed scholarly literature notwithstanding, his public connection with the government occasionally gave the impression that he manoeuvred politics and politics more adeptly than others-- a blend of his practical attitude to administration and the academic curbs of the period (Amutabi, 2002; Throup and Hornsby, 1998). This stringent navigation in the middle of scholarship and state control was a common characteristic of the university life under the Kenyatta and Moi regimes.

Nevertheless, IDS under Ogot continued to have a reputation for intellectual rigour and national relevance. There was more publication output, greater collaboration in research,

and many monographs and working papers influenced the discussion on development in the public. The institute established better connections with regional institutions like the East African Community (EAC) and the Organisation of African Unity (OAU) by placing itself in wider debates of continental development. By departing the directorship in 1980, the IDS had enhanced its academic presence, developed its research communities, and determined the significance of locally-based scholarship in determining the development path of Kenya (Ogot, 2011). His leadership is still among the most fruitful times in the history of the institute.

In brief, Ogot had a transformative leadership of IDS, both constructive and multifaceted. He promoted Africanisation of scholarship, enhanced national research capability, made the academic inquiry consistent with the national development agenda, and made the institute a leading party in policy discussions. His leadership was, however, also a manifestation of the tensions of intellectual independence and political power, active vision and unanimity, administrative aspiration and institutional restraints. These two-sidednesses allow a more delicate comprehension of the role of Ogot, of a leader of formidable vision, whose contributions and constraints were determined by the broader institutional and political context of post-independence Kenya.

4.4.2 Deputy Vice-Chancellorship at the University of Nairobi, 1970–1972

When Professor Bethwell Allan Ogot was appointed as the first African Deputy Vice-Chancellor (Academic Affairs) of the University of Nairobi in 1970, he found himself in a form of historical milestone in the history of higher education in Kenya. The University of Nairobi, which had achieved full autonomy by the termination of the University of East

Africa in 1970 (Ogot, 2009), was endowed with the heavy responsibility of spearheading the postcolonial development agenda in the country by the development of academic programmes, the swift Africanisation of personnel, and the fortification of professional faculties. It was in this role that Ogot became in charge of academic planning, curriculum oversight, coordination of research, quality assurance, international liaisons, and harmonisation of academic standards in a fast-expanding institution (KNA/UON/SEN/12/1966; Ogot, 2011). Even the formation of the position of the DVC (Academic Affairs) was an indication of the change in the colonial forms of governance to African-based university leadership, and the appointment of Ogot was a symbol of confidence to the Africans in the leadership of their intellectuals.

Strengthening and reorganising the great academic faculties was also one of his most important functions. In this transformative agenda, he led the growth of the Faculty of Education into a full-fledged centre which included the Departments of Foundations, Psychology, Communication and Technology, Curriculum Studies, and Home Economics. This saw teacher training match the workforce requirement of the country at a time when the Africanisation of schools generated a high demand for teachers with professional training (Sifuna & Otiende, 2006; Republic of Kenya, 1971). He further organised the systematic growth of the Faculties of Engineering, Medicine, Agriculture, and Veterinary Science, where professional programmes were made to be combined with applied research, training in laboratories, and attachment opportunities (KNA/UON/01/06/03). His changes were inspired by his thinking that the universities were to become national development engines as they assisted Kenya in creating a modern and highly skilled labour force (Ogot, 2011).

According to oral testimonies of high-ranking academics, Ogot insisted on high academic standards, regular reviews of programmes, and better assessment processes during the period (O.I. Muriuki, 2024; O.I. Mutua, 4/11/2024). Several lecturers remember that he had brought in even more rigorous postgraduate supervision rules, made external examination processes more strict, and that departments were now required to prepare annual teaching and research reports. These were meant to bring the university to the global academic standards and, at the same time, develop an African academic identity.

His reign was, however, contemporary with one of the worst episodes in the history of the East African universities. Student activism came to the fore between 1969 and 1972 due to the fears over political authoritarianism, social inequality, the Vietnam War, the African liberation struggles, and frustrations over the slow rate of Africanisation in universities (Amutabi, 2002; Sifuna, 2010). At the University of Nairobi, the situation got worse when, in 1969, Tom Mboya was assassinated, and the political tensions, coupled with ethnic sensitivities and suspicion between the state and the young intellectuals, were intensified (Throup and Hornsby, 1998). Student pressures were now more based on structural unemployment, land inequality, and the apparent exclusion of educated youths in the decision-making process.

Ogot was the university administration's face to the outside world during these crises since he was the Deputy Vice-Chancellor. According to the archival documents, some of his colleagues saw him as a stabilising factor who aimed to compromise between the students and the administration; however, other colleagues considered him as going too soft on the students (KNA/UON/CORR/1972). The fact that he is ready to listen to student leaders, as

well as his stance on the state's heavy-handedness, especially in the context of the police interventions, has subjected him to political criticism. According to oral sources, Ogot had frequently tried to preserve a calmer situation by encouraging negotiation instead of confrontation, yet such attempts were occasionally viewed as a sign of unfaithfulness to the authority of the state.

In his autobiography, Ogot narrates how he was put under close surveillance by the police, and plainclothes officers surveilled his house, phone calls, lectures, and office activities after claims that he was promoting student radicalism (Ogot, 2011). According to oral testimony, the political situation brought the governance of the university to very challenging times, with the administrators being split between those who silently conformed to state preferences and those who aimed to maintain the possibility of intellectual freedom, such as Ogot (O.I. Wanyande, 28/10/2024). Student dissent was often equated with national security threats by the state, and any administrator who was viewed as easy was suspected. These strains also helped to depict the tricky nature of the tightrope that he had to walk between academic freedom and institutional stability, as universities had become highly politicised at the time.

Regardless of these limitations, the tenure of Ogot brought about great, impactful reforms in institutions that were long-lasting. He was instrumental in the formulation of the first academic expansion plan that informed the diversification of programmes within the faculties (KNA/UON/CADE/83/11/01). This plan looked into the future demands of the labour market and provided the basis for the new departments of Linguistics, Political Science, Soil Science, and Urban Planning. He also helped in the creation of the School of

Journalism that came as a result of the regional need for skilled African journalists, broadcasters, and communication experts (Court, 1980). This school was the turning point in the professionalisation of media training in Eastern Africa.

Moreover, his support of postgraduate education enhanced the culture of research in the university and prepared the way for the development of higher scholarship (Ngethe et al., 2000). He urged departments to create master's and doctoral programmes, minimise reliance on the expatriate external examiners, and cultivate local knowledge. He also helped in building the power of the East African Examinations Council that substituted the Cambridge examinations and promoted educational independence in the area (Court & Ghai, 1974).

Although such achievements made the university stronger, they continued to be criticised. To some of the administrators, his leadership style was too pushy, too high-brow, and too high-monitoring (O.I. Mutua, 4/11/2024; KNA/UON/01/01/1). The junior lecturers were of the opinion that he was putting a strain on the departments that were grappling with workforce shortages due to his requests for them to perform better research work. Others also claimed that his expansion program was too ambitious and the university did not have the financial and infrastructural capacity to support it, and as a result, there was a strain on allocation of resources, workloads of lecturers, labs, and library facilities (Mwiria et al., 2007; Sifuna, 1998). These complaints were indicative of the larger structural pressures of Kenyan universities at the beginning of the post-independence era, including rapid expansion of enrolment, inadequate funding, increased student demands, and rising political strains.

However, by the year 1972, when he retired from the Deputy Vice-Chancellorship, Ogot had hugely influenced the academics at the University of Nairobi. He reinforced professional faculties, sped up Africanisation, held intellectual autonomy in a politically troubled time, and added to the localisation of university governance structures internally. His rule depicts the ambivalent character of leadership in postcolonial African universities: visionary and reformist, but limited by the weakness of their structure, political machines, and bureaucracy. This intricate portrait highlights his importance as a revolutionary yet controversial leader in the history of higher education in Kenya, and as a leader who managed to fit into the uncomfortable realm of academia, state politics, and national development.

4.4.3 Director, Institute of African Studies, 1970

The election of Professor Bethwell Allan Ogot as Director of the Institute of African Studies (IAS) in 1970 put him at the heart of the first attempts in Kenya to decolonise its knowledge system in universities and reappropriate African intellectual agency. IAS was founded in the late 1960s as a multidisciplinary centre of study regarding African cultures, histories, languages, religions, and philosophies. However, when Ogot took office, the institute was institutionally weak in its attempts to define a clear intellectual agenda and was still greatly affected by the Eurocentric academic culture inherited through colonial models of universities (Mazrui, 1978; Sifuna, 1990). The majority of its research work was still borne by anthropological constructs developed in the colonial period, and African societies were often presented as stagnant, tribal, and without a historical dynamic. The necessity of the paradigmatic change in the method as well as in the worldview was thus grave.

In the very beginning, Ogot worked towards a grandiose vision of repositioning IAS as one of the main hubs of African-centred scholarship. Based on his personal innovations in historiography and his adherence to African epistemology, he claimed that the institute had to transcend the study of African societies to put into practice the challenges of colonial structures that had informed the production of knowledge in East Africa (Ogot, 1972). To achieve this vision, he broadened the research agenda of the institute and encouraged interdisciplinary cooperation in the field of history, anthropology, linguistics, religion, literature, archaeology, political science, and cultural studies. This new direction, combined with the post-independence intellectual trend of repositioning African knowledge at the core of the university-level, suggested his approach, which was shared by other continental centres, like Makerere University's history department and the University of Ibadan Institute of African Studies (Afigbo, 1981; Ajayi, 1996).

Historical records at the University of Nairobi show that he always championed the inclusion of African epistemologies into the university programmes and urged departments in the humanities and the social sciences to destroy British academic models in favour of material that aligned with Kenyan social and cultural realities (KNA/UON/IAS/1970). He urged departments to reconsider reading lists dominated by European scholars to extreme degrees and include local research and oral works, native texts, and African theoreticians. This required intellectual repositioning, which could not be attained solely by curricular alteration but also by institutional faith, which Ogot laboured so hard to instil in his fellow teachers.

One of the characteristics of the directorship of Ogot was his insistence on the promotion of oral traditions as valid and objective sources of historical information. Ogot defended oral history as having a methodological foundation to the rewriting of African pasts at a time when scholarship was dominated by colonial historiography. He promoted the systematic gathering, writing down, preservation, and decoding of oral narratives among the Kenyan groups, citing that the sources provided invaluable information about African agency, political systems, relationships between communities, belief systems, and cultural change. This approach to methodology gave a statistical basis to the changes in the histories of communities and contributed to the expansion of the scope of African Studies as a field of study.

Oral accounts of scholars who passed through IAS in this era confirm that his focus on oral tradition influenced a generation of young scholars to critically work with the indigenous sources (O.I. Mukhwana, 3/11/2024). It is still remembered that he personally examined early manuscripts, insisting on the necessity of a rigour of method, that is, on care in triangulating, analysing a context, and concern about internal consistency. His seminars were frequently in the form of field demonstrations of practical exercises, during which students were invited to perform interviews, write down genealogies, and compile oral chronologies. These inventions made IAS the leader in the Kenyan oral historiography movement and enhanced the contribution of the country to the general discussions under the UNESCO General History of Africa project.

However, in spite of these successes, the tenure of Ogot was characterised by indefatigable institutional challenges. Lack of funding, understaffing, and lack of fully functioning

departments were challenges faced by IAS, as it was facing humanities-based institutions in post-independence Africa. Science, technology, and agricultural faculties were very favoured by external donors, and the African Studies did not receive many direct investments. IAS was thus greatly reliant on internal allocations out of the university budget, which were not adequate to fund field research, archiving projects, or publication projects. Other colleagues felt the wide vision of Ogot was beyond the capacity of the institute and therefore his ambitions would stretch the university's financial commitment at a time when the need of the country was to grow economically and focus on technical education (KNA/UON/CORR/IAS/1971). These strains were symptomatic of both deeper ideological arguments about the perceived economic usefulness of humanities research at a time when developmentalist policy thought was in vogue.

In-fighting also arose on the basis of leadership approach and methodological priorities. Ogot was a scholar who had a strong intellectual conviction and insisted on methodological rigour, which was admired by many people, but created tension with several other scholars who wanted a more pluralistic or text-based method to the study of African Studies. The institute was argued to focus on cultural documentation rather than historical reinterpretation by some linguists and anthropologists, and structuralist or functionalist paradigms based on earlier scholarly traditions by others. Although such debates sometimes created controversial discourses, they also provided an indication of the intellectual dynamism of an institute that tried to identify itself in a highly volatile postcolonial space. According to oral testimony, there are those younger scholars who were frightened by his demands but eventually admitted that he was so demanding in terms of

high standards that he enhanced the reputation of IAS both domestically and regionally (O.I. Wanyande, 28/10/2024).

The overall political climate of the early 1970s further complicated his work. The state was also beginning to regard universities as possible sources of political opposition, and studies about African identity, culture, land relations, or governance were often viewed politically. Nationally prominent and extroverted, Ogot became the focus of state attention occasionally, as the humanities scholarship was perceived with suspicion by some of the state actors, particularly scholarship that touched on themes of community identity, regional autonomy, or ethnic mobilisation. Even though he did not often make open statements on politics during his time at IAS, his previous critique of authoritarianism had made him a personality under scrutiny by intelligence bodies. Oral tradition indicates that he steered a fine path between academic autonomy and administrative politics, but the realities of the politics of the time left the institute no choice but to be constrained to some extent concerning the research directions it was permitted to follow.

Regardless of these limitations, the tenure of Ogot at IAS had a long-lasting mark. He has managed to enhance the research programmes at the institute, promote the African-centred approaches, and produce a new generation of researchers who were trained in the indigenous knowledge systems. His activity led to the rise of Kenyan scholarship in wider continental and international discourses on African historiography, cultural identity, and decolonisation (Ogot, 2011). During his tenure, IAS generated research that influenced school curricula, contributed to university teaching, and created an empirical basis for future national policy documents. He also spearheaded the formation of an archival unit in

the institute, which formed the foundation of long-term oral and local cultural preservation, which subsequent historians give credit for as the foundation of the memory institutions in Kenya.

IAS had established a clearer intellectual identity and a firmer institutional presence in the University of Nairobi by the time he left the directorship, despite still having to struggle with the same problems as African humanities institutes. The institute became not only a research unit but a declaration of the will of Kenya to regain its intellectual sovereignty under the leadership of Ogot.

The result is that the leadership of Ogot at IAS indicates the possibilities of change and the structural constraints of early postcolonial knowledge-making. His attempts are a case study of a bold endeavour to rebuild African Studies in a university system that is still influenced by its colonial bonds, the intellectual, political, and institutional contradictions of the larger project of defining African universities as self-reliant centres of indigenous scholarship. His rule is one of the most defining early phases in the Kenyan quest to decolonise higher education and transform the humanities as identity, national consciousness, and cultural drivers.

4.4.4 Kenyatta University, 1983–1991

The work of Professor Bethwell Allan Ogot with Kenyatta University in the period 1983 to 1991 is one of the most significant, yet little-known, stages in his contribution to the higher education of Kenya. He had already succeeded to the Professor of History in 1983 at a time when national education was undergoing restructuring, the results of which were being felt following the Gachathi Report (1976) and the Mackay Report (1981), and just

prior to Kenyatta University College achieving full charter in 1985. At this point, the Kenyan state had begun a conscious project to increase university education following augmented secondary school enrolments, augmented instructor training needs, and the national drive to be independent in tertiary education. Ogot had an impressive track record of leadership in the University of Nairobi- he had been a Chair of the Department of History, Dean of the Faculty of Arts, Director of the Institute of African Studies, and Deputy Vice-Chancellor (Academic Affairs). This experience gave him an in-depth experience on curriculum development, academic governance, staff recruitment, Africanisation, and institutional planning- skills that he put to good use at Kenyatta University (Ogot, 2011). His attendance also enhanced the intellectual popularity of KU when the institution was in need of establishing its own identity and securing its autonomy in an environment where the university was growing fast.

Throughout the eight years of his rule, Ogot played an active role in the academic administration of KU, which was through the Faculty of Education Board, the Faculty of Arts and Social Sciences Board, and the University Senate. This involvement exposed him to be at the centre of the most important decisions regarding curriculum review, academic standards, promotion criteria, and orientation of the newly chartered university. In the Faculty of Education, which is one of the pillars of the KU identity, he initiated the use of African history, indigenous systems of knowledge, oral tradition, and locally based research methods into teacher-training programmes. His contributions were a continuation of his long intellectual interest in substituting Eurocentric colonial syllabi with African-centred syllabi that were culturally applicable and reflected Kenya in the emerging national identity (Gachathi Report, 1976; Mackay Report, 1981). Notably, those who worked

alongside him remember that he frequently focused on pedagogical innovation and urged departments to include fieldwork, community work, and oral interviews in their training to prepare future teachers with context-sensitive methods of teaching (O.I. Njoroge, 15/11/2024).

He had a wide, far-reaching impact in the Faculty of Arts and Social Sciences, in which he made a crucial contribution to the redesign of humanities and social science courses when KU became a full university. He also encouraged historical, literary, anthropological, and cultural studies programmes which focused on African epistemologies and comparative African ways of looking at things, so that the academic identity of KU was influenced not by inherited foreign models. According to oral witnesses of the Academy of KU, Ogot played significant roles in the empowerment of the Department of History and the promotion of new courses in the field of African political thought, oral historiography, cultural studies, and African philosophy: these courses were not well taught in Kenyan universities during his era. The mentorship also enabled the junior academics to conceptualise their research projects in African terms, thus leading to the creation of a new breed of scholars who were trained in decolonised knowledge paradigms.

Being a member of the Senate, he participated in the major discussion of degree policies, the standards of promotions, the quality assurance, and the number of staff members, enhancing the integrity and intellectual independence of the academic institution. His consistent thesis was that in no way should KU follow the academic patterns of Nairobi, but had to make its own unique academic culture based on interdisciplinary studies and community activities. This demand made KU become one of the most prominent centres

of teacher education and humanities in the area. People who worked with him recall him as a vocal figure in Senate discussions, especially on issues related to academic ethics, examination policies, and postgraduate education.

Among the most significant effects of Ogot was working as Chair of the Constitutional Committee drafting the Kenyatta University Bill of 1985 (Ogot, 2011; O.I. Njoroge, 15/11/2024). This Bill laid out the legal and structural foundation of the new university. It established the governance structure, educational design, managerial duties, and control environment within which KU would act. In this way, Ogot assisted in institutionalising postcolonial interests into the legal system of the university such that the academic programmes, staffing set-ups, and institutional ethos were based on Kenyan and not colonial models. Oral evidence suggests that this was a very consensual drafting process which engaged faculty boards, Senate committees, and Ministry of Education officials- an exercise which proved Ogot capable of providing an academic vision that was also politically practical.

KU experienced incredible growth under the system of governance that he aided in designing. The university is a product of rapid diversification that initially was specialised as a one-faculty institution, which only offered the Bachelor of Education degree. By 1988, the arts, sciences, commerce, environmental studies, and applied social sciences had come up with new programmes- a change that helped KU meet the overall workforce and development demands in Kenya (KNA/ACW/3/95; Ogot, 2011). This was a turning point in the history of KU as it transformed into a full-fledged national university as opposed to a teacher-training college. According to the colleagues, Ogot was always insisting on

departmental independence, better research equipment, and better postgraduate training so as to make KU a research-active institution. His advocacy was instrumental in creating new laboratories, developing the university library, and allocating more funds to academic seminars and departmental workshops.

KU started to develop a new scholarly culture with the help of Ogot, serving the University Senate. The Senate assigned him the responsibility of arranging the first lectures for newly promoted professors and arranging high-profile lectures by scholars who had already delivered their inaugural lectures elsewhere. This position entailed him to coordinate, print, publish, and present academic lectures to the masses by great KU professors, such as Prof. John N. Mutio, Prof. Raphael J. Njoroge, Prof. Daniel N. Sifuna, and Prof. M. B. K. Darkoh (KNA/ACW/3/95). In such activities, he formalised the KU tradition of inaugural lectures, which is a key way of establishing professorial identity, scholarly presence, and intellectual agency. These lessons allowed the KU to gain a presence in the academic discourse of the rapidly growing higher education market in Kenya and created a culture where scholarship was a publicly acknowledged and publicly questioned phenomenon.

Also, the Vice-Chancellor made him chair of a committee of high-ranking, proficient members, which was required to prepare the influential report "Criteria for Appointment and Promotion of Academic Staff in Kenyatta University." This was to be done due to the unprecedented growth in student enrolment that came as a result of the national policy of double-intake that was introduced in 1985-1987. KU increased its teaching personnel by 322 to 416 and then 682 in this period to the academic year 1990/91 (KNA/ACW/3/95; Ogot, 2011). The committee under Ogot developed a strict, precise, and merit-based

promotion criterion to guard academic standards in the process of fast growth. The work of the committee was lauded for helping in understanding expectations in regard to teaching, research, supervision, community service, and professional development. These reforms aided in making sure that the growth of KU did not compromise academic standards and that the university managed to maintain high professional standards that were in line with the global academic standards. They have also offered a standard of governance that was later embraced by other universities in Kenya.

The active participation in the national education policy supported the work of Ogot at KU. His contribution to the Presidential Working Party on Education and Manpower Training in 1985, which had a bearing on Sessional Paper No. 6 of 1988, had direct effects on the teacher-training requirement of KU, the university curriculum, and education governance systems and structures. His previous involvement in the Visitation Committee to the University of Nairobi in 1982 also brought comparative understanding of administration, staffing, and the culture of the institution, which he used in KU to enhance efficiency in administration and academic unity (Ogot, 2011). These national assignments made him ensure that the institutional development of KU went hand in hand with the agenda of Africanisation, modernisation, and educational relevance of Kenya.

Before he departed Kenyatta University in 1991 to take up the new Maseno University College as Director of the Institute of Research and Postgraduate Studies, Ogot had left an indelible mark on the academic direction, governance structures, staffing policies, and programme expansion in KU. Under his leadership, KU changed into a large-scale national university with its considerable competencies and focus on the humanities, teacher

education, and applied sciences. His former colleagues confirm that his influence remained apparent in KU even after he left, particularly in the form of the staff he trained, and in the form of governance that he aided in the design (O.I. Njoroge, 15/11/2024). His time at KU brought out a leader who was as much a visionary in building an institution as he was an intellectual.

Reflectively, the contributions that Ogot made to Kenyatta University show how he was so committed to establishing African universities that were intellectually independent, academically sound, culturally based, and responsive to the developmental demands of postcolonial Kenya. His KU years are therefore in the centre stage of comprehending his bigger legacy in the development of the Kenyan higher education system, a legacy of institution-building, intellectual decolonisation, and visionary leadership.

4.4.5 Maseno University, 1991–2002

The contribution of Professor Bethwell Allan Ogot to Maseno University between 1991 and 2002 is the culmination of his commitment to his life to establish good, research-based, and African-centred institutions of higher learning in Kenya. Though not mentioned in his autobiography, institutional documents and information provided in the autobiography by Maseno University are unanimous in attributing him with the credit of being one of the key figures behind the founding, growth, and academic identity of the university (KNA/MSN/21/67; KNA/MSN/23/67). His tenure at Maseno University College, which eventually became Maseno University, was groundbreaking, strategic, and transformative, and reflected his ideology that the African university needs to be the centre of rigorous

research, based on local intellectual traditions, and in response to national development requirements.

Ogot joined the Maseno University College in 1991 as the Director of the Institute of Research and Postgraduate Studies (IRPS) after eight years of service at Kenyatta University. He came into office at a time when Siriba Teachers' College was transformed into Maseno University College in 1990. A significant part of the Government of Kenya plans to increase the reach of higher education to other areas other than core urban centres. The west of Kenya at the time was underserved in terms of university facilities, and the long-term relationship that Siriba had with the training of teachers posed a challenge to explore new academic paths. At the very beginning, Ogot played a key advisory and intellectual role in ensuring that the founding mandate of the college was translated into a coherent academic institution that has a research and postgraduate training culture and an African-oriented scholarship culture.

Ogot, as Director of IRPS, had made the development of a powerful research base a priority--a curious and far-seeing priority in an immature institution. He was of the opinion that the credibility of a university lay not in the number of programmes it was able to offer but in the culture of research. It is reported in oral testimony that he established procedures of stringent vetting of proposals, compulsory methodological training, thematic research groups, and rigid postgraduate career paths (O.I. Nyaigotti-Chacha, 4/11/2024). He organised regularly interdisciplinary colloquia, which saw postgraduate students make preliminary presentations before panels of scholars, following international best practice that he had observed at Makerere, St Andrews, and SOAS.

Within the period of his reign, IRPS not only became an administrative institution but also the intellectual centre of the university. He urged supervisors to rely on the local archives, oral literature, and research projects, thereby making the work of postgraduates fit into the regional world of Maseno. He made a postgraduate scholarship associated with regional development by insisting that research deal with local issues; agricultural changes, Lake Basin ecology, indigenous medical knowledge, gender roles, and cultural change. This enhanced the identity of Maseno as a university with intellectual premises rooted in the realities that were experienced in Western Kenya. It should be remembered by many students and lecturers that IRPS under Ogot furnished an intellectual seriousness, a methodological discipline which was not so common in the young institutions at the time.

During the period between 1991 and 2000, the Institute presided over over thirty postgraduate programmes, including education, humanities, social sciences, natural sciences, agriculture, applied sciences, and environmental studies. By 2000/2001, a notable milestone had been reached, with the college having about 430 postgraduate students; that is a remarkable performance in a university that was barely less than 10 years old (Ogot, 2011; KNA/MSN/25/67).

The vision of postgraduate education that Ogot had could not be discussed outside of his general work to establish the academic identity of Maseno. He advocated interdisciplinary studies, integration of indigenous knowledge systems, and basing postgraduate studies on the social, cultural, and environmental setting of Western Kenya. This methodology was based on his long intellectual philosophy that knowledge generation in African universities should be locally appropriate, historically conscious, and socially anchored. He was

convinced that research in the universities should be responsive to the realities of the surrounding communities and meet their challenges, like environmental degradation in the Lake Basin, the cultural history of the Luo people, transformations in rural agriculture, indigenous medicinal and technological practice, and local economic and governance problems. These regional priorities formed the early postgraduate programmes, which enhanced academic connections between Maseno and the local communities and furthered the decolonisation and the localisation of knowledge production within the Kenyan university system. According to oral accounts, a great number of students and lecturers believed that Maseno was already a regional intellectual home where the indigenous knowledge could be treated with the seriousness of scholarship.

Ogot, beyond the postgraduate studies, was very instrumental in the overall growth and spread of the institution. Maseno University College had just one faculty, the Faculty of Education, when he joined in the year 1991. In a few years, supported by the institutions of higher learning he initiated, Maseno grew to be four teaching faculties and two specialisation institutes, providing over twenty bachelor's courses (Ogot, 2011; O.I. Mutua, 4/11/2024). This growth was not only numeric but on the basis that the new programmes are aligned with the regional demands and national workforce requirements, as insisted by Ogot. His commitment to good academic buildings meant that the blistering development of undergraduate work was based on research and postgraduate work. The number of students enrolling in the institution increased more than 3 times, and by 2000, it had over 4,300 students at the time of gaining complete university status.

Ogot reached the policy of national universities when he led the group drafting the Kenyatta University bill in 1985 and the Maseno University Bill in 2000, respectively (Ogot, 2011; KNA/MSN/23/67). It is his role in writing the Maseno University Bill that was especially important in his leadership. The Bill created a legal framework on which Maseno University would operate, identifying governance structure, academic organisation, power of the Senate, staffing policy, quality assurance policy, and financial control.

The widened procedure of writing the Bill disclosed the delicacy of Ogot, who was sensitive to the principle of balance between academic freedom and state responsibility. He believed that the Senate, rather than the administration offices, had to be the ultimate academic power- a notion he had championed long enough at Nairobi and Kenyatta Universities. He also promoted decentralised decision-making where faculties and schools could control their curricula and research interests without going against the Senate standards. According to archival records of committee discussion, comparative models heavily influenced him in East Africa, British university tradition, and African governance ideals that placed emphasis on consultation and consensus-building (KNA/MSN/23/67).

More importantly, Ogot made sure that the Bill institutionalised the African-centred, community-oriented, and interdisciplinary research of Maseno. This governance philosophy became the outline of the institutional culture of Maseno, even many years after the adoption of the Bill, which provided the university with a platform based on African epistemologies and priorities of local development.

When Maseno University was established in 2000 by granting the university charter, it inherited an intellectual stamp that was undoubtedly intellectual in nature and bore the

imprint of Ogot. It was based on strict postgraduate organisation, African research agenda, robust humanistic culture, and systems of governance, which safeguard academic excellence (Ogot, 2011). Ogot had continued to serve brilliantly even after the institution had acquired full university status. In 2002, he became a Professor Emeritus of Maseno University- the first ever in East Africa- in recognition of his academic eminence and his pivotal role in developing this institution.

He never gave up during his Maseno years when he belonged to the continental and international intellectual circles. In 2001, the African Studies Association (ASA) awarded him the Distinguished Africanist Award in honour of his lifetime contribution to the field of African historiography, scholarship, and institution building. He was later given the ASA Bethwell A. Ogot Prize for the best book in East African Studies in the same year, and this award for his work established his legacy to the academic international community. It is these that drew Maseno University into the world news and presented us with how the leadership of one scholar could make a future institution into a beautiful academic centre.

Professor Ogot had assisted in shaping Maseno University out of its humble status as a teachers' college to become a fully chartered university with strong postgraduate programmes, diversified programs, and a mission founded on Africans by the time he retired in 2003. These colleagues remember that even after his retirement, his intellectual influence was still involved in the culture of the institution, as seen in Senate debates, postgraduate guidelines, research prioritisation, and faculty standards (O.I. Njoroge, 15/11/2024). His Maseno tenure demonstrated the whole spectrum of his educational theory: African universities need to be research-based, have firm foundations in local

intellectual cultures, and need to be established on the basis of powerful governing institutions. The contribution he made to Maseno University thus takes a central position in his overall legacy as one of the key designers of higher education in Kenya in modern times.

4.4.6 Moi University, 1984–2013

The foundation and proliferation of Moi University is among the most noticeable results of the long-term outlook of Professor Bethwell Allan Ogot to a multipurpose, development-based, and socially mindful higher education framework in Kenya. His participation as an influential figure in the Presidential Working Party on Education and Manpower Training (1981) and as Chancellor of Moi University (2003-2013) covered the period of the foundation, growth, and development of the institution. This arc of longitude does not just illustrate his intellectual and administrative influence, but also the structural, political, and ideological limitations determining the course of the university sector in Kenya over the mid-1980s to the beginning of the 21st century.

The concept of a second public university in Kenya emerged at a time when Kenya was experiencing unprecedented demand for university spots, extreme strain on the University of Nairobi, and increased apprehension regarding the potential of the current system to deliver graduates aligned to the new development demands in Kenya. The Presidential Working Party, in which Ogot had been playing a key role and chaired by Collins B. Odhiambo Mackay, suggested the foundation of Moi University so as to expand access and also to diversify academic provisions (Republic of Kenya, 1981). The Working Party pointed to the necessity of science, technology, agriculture, forestry, and applied

programmes--to be a manifestation of the national development programme which focused on agricultural modernisation, rural transformation, and developing a specialised workforce to serve a modernising economy.

Right at the beginning, Ogot gave intellectual leadership that was very critical in setting forth a model of university education that was appropriate in the socio-cultural and economic setting of Kenya. His historical basis also helped him to oppose the mass importation of colonial university systems. He demanded instead a university model that gave priority to applied knowledge, community relevance, multi-disciplinary cooperation, and strong connections with national development planning. Moi University, inaugurated in 1984 with a major focus on forestry, environmental science, natural resource management, and applied agricultural studies, was a planned break with the classical liberal-arts paradigm of Makerere and the University of East Africa. This, according to Ogot, was a radical measure to realign higher education to meet the developmental needs of Kenya as opposed to merely aping the colonial patterns of higher education. The significance of his contribution to the early institutional philosophy was based on his belief that postcolonial universities should be the drivers of socio-economic development through their ability to generate ideas that triggered socio-economic development and not just a centre of abstract intellectual inquiry.

But the start-up years of Moi University were characterised by institutional weakness. An endemic lack of competent academic personnel, infrastructural deficiency, and insufficient investment in research characterised the university. Other programmes that were initiated had small laboratory areas, and the library was not adequate for the increasing number of

students. According to the archival records and oral accounts, Ogot often urged that more resources be put into academic life, and he would tell him that the grand developmental decree would fall without a similar enhancement of the intellectual and physical capabilities of the institution (O.I. Mutua, 4/11/2024). His anxieties were in line with the greater discussions in African universities of the 1980s, in which structural adjustment policies, a shrinking government subsidy, and massification placed tremendous pressure on the quality of higher education (Court & Ghai, 1974; Mamdani, 2007). His demand to build a strong academic infrastructure and later on expansion was mostly not in line with the political players, who wanted to see growth and not consolidation.

Nevertheless, Moi University started to expand gradually, and its unique philosophy of The University in a Park, the focus on environmental conservation, responsiveness to local populations, and its incorporation with rural development were developing. Ogot, who did not yet officially represent the leadership of the university, still exerted intellectual influence in terms of national policy discussions, through public lectures, and in publications on the topic of university reform. His contributions during the time were on the necessity of the universities to re-evaluate their position with the state, with the local community, and with the development priorities of Kenya. He stated that higher education institutions should stop the elite, urban identities and adopt regional development as part of a fundamental educational goal.

When Ogot was appointed the Chancellor in 2003, the involvement of his direct association with Moi University intensified greatly. His ten-year tenure as Chancellor was also associated with a decade of boom in the university sector in Kenya, during which there was

an explosion in the demand for university education, new campuses were established throughout the country, and the contest over university research financing increased. When Ogot assumed the position of Chancellor, he was the ceremonial and symbolic leader of Moi University, but his role transcended his ceremonial responsibilities. He was a consistent advocate of the creation of new faculties, the advancement of postgraduate education, and those activities that were directed to increase the research production and institutional recognition. It is important to note that his colleagues remember that he fought to bring new programmes in engineering, information sciences, business studies, and medicine--programmes that diversified the academic presence of this university beyond its initial applied science orientation (O.I. Mutua, 4/11/2024).

Even his speeches at graduation ceremonies and before public forums were distinguished by their intellectual character and policy orientation distinguished public forums. He repeatedly stressed that universities had to be characterised by academic integrity, ethical leadership, and a curriculum that is consistent with the realities of socio-economic life in Kenya. His assertion that universities must be ideologically independent, intellectually fearless, and socially active appealed to the Kenyan higher education fraternity. His speeches made him appear as a moral leader who cautioned against political intervention, complacency by managers, and expansion based on profit motives.

However, the chancellorship of Ogot was carried on against the background of serious structural problems. Massification, which occurred in a short time, was a result of demographic factors, political reasons, and the expectations of the masses, which put a lot of strain on the academic infrastructure at Moi University. The number of enrolments was

increasing faster than the number of staff, lecture theatres were overflowing, and accommodation was not keeping pace with the demands made by the students. Even though Ogot argued in favour of a more cautious, research-based approach to institutional expansion, the financial means and the political situation of the university used to restrict the possibility of introducing the reforms of the highest quality. These tensions were representative of the larger issues of African universities in the late 20th and early 21st century, in which the rapid growth often threatened the quality of academic life and research output (Ngeta, 2008; Sifuna, 1998). His demands that expansion be kept in check were, at times, swamped by the political necessity of admitting as many students as possible.

Regardless of these systemic limitations, the impact of Ogot as the Chancellor was clear in several strategic interventions. He was the key figure in driving the formulation of the Ten-Year Strategic Plan of the University (2005-2015), which showed explicit objectives of programme diversification and growth of the infrastructure, research, and international collaboration. His adherence to strategic planning gave the institution a long-term roadmap that ensured that the academic priorities of the institution remained stable through changes in leadership and changes in government funding.

The acquisition and revitalisation of Moi University of the Rivatex East Africa textile facility was one of the most innovative accomplishments of this time. This initiative had the firm support of Ogot, and he saw it as a transformative model, into which teaching, research, industrial training, and community engagement were merged in a way that had hardly been accomplished in African universities. Rivatex rehabilitation enabled the

university to connect the academic programmes offered in the field of engineering, textile technology, entrepreneurship, and industrial science with actual industrial experience. This move made Ogot fulfil his long-held belief that a university needed to employ a direct involvement with national industries in order to be socially relevant and economically influential. Rivatex rapidly emerged as one of the most prosperous models of university-based industrial renewal in East Africa, and a key icon of the pragmatic research focus in Moi University.

Meanwhile, the reign of Ogot had its scandals. Administrators and other colleagues have referred to him as mentally challenging, at times demanding, and focused on academic excellence to the point that some believed he was unrealistic due to the limitations of the institution. Others observed that the chancellorship was too ceremonial to allow him to intervene effectively in the day-to-day managerial affairs. These disapprovals should be placed in the context of Kenyan higher education governance, where politicking, lack of financial stability, and massification placed the leadership in both a symbolic and structurally constrained role.

In addition to the institutional planning, Ogot was also keen on building capacity in the area of postgraduate training, promoting the culture of research, and mentoring the young scholars. His legacy assisted in growing the number of people taking postgraduate degrees, enhancing the dissemination of research, and enhancing the image of the university in the region. Staff oral testimonies indicate that his support could frequently motivate junior scholars to publish, go to conferences, and pursue doctoral training, particularly those who believed they were ignored in a fast-growing climate (O.I. Mutua, 4/11/2024). His students

produced a new breed of scholars who are in management roles in universities throughout Kenya.

At the expiry of his term in 2013, Ogot left a legacy on Moi University in the form of an enlarged academic portfolio, enhanced governance structures, diversified programmes, enhanced research culture, and increased national and regional presence. He also assisted in leading the institution through the era of such active growth and transformation so that the philosophy of the development did not lose its focus despite all the external pressures. His experience in Moi University is indicative of both the opportunities and ironies of constructing postcolonial African universities, which are characterised by idealistic intellectual direction and chronic structural limitations.

Combined with his efforts in other institutions that comprise the Moi University, to which are added his efforts in the University of Nairobi, the Institute of Development Studies, the Institute of African Studies, Kenyatta University, and Maseno University, it is observed that Ogot has been at the heart of the history of higher education in Kenya. His work was important and multidimensional: creating professional faculties, raising the standards of academic excellence, decolonising the curriculum, developing African scholarship, generating generations of scholars, establishing systems of postgraduate education, and the machinery of governance of the new universities. Nevertheless, the trip also shows the weaknesses, structural, financial, and political, which affected, even limited, his institutional impact. These inconsistencies do not diminish his heritage, but, on the contrary, make it more human, giving a delicate understanding of the multifacetedness of the intellectual leadership of postcolonial Africa.

The contribution Ogot made to the education sector is therefore timeless and informative to date. His ideas of universities as an instrument of national development, cultural identity, and intellectual freedom were rendered in an understandable manner. His input to various institutions helped to shape the soul, as well as the academic nature of the university system of Kenya during the period after independence and the first half of the 21st century. Not only in the institutions that he helped to build does his legacy exist, but also in the generations of scholars, policymakers, and intellectuals whose careers were shaped by his leadership, mentorship, and scholarship.

4.5 Contribution to African Historiography, 1964 to 2025

Professor Bethwell Allan Ogot was an outstanding historian in Africa, as well as a pioneer of innovation in the historical discipline, and a leader in institutions through his work as a historian of Africa between 1964 and 2025. His work, in his seminal approach to Eurocentric histories, argued well on the side of African historical agency, particularly in the exploitation of oral traditions and interdisciplinary methods. The output of his prolific work, his editorial preoccupations, including his contribution to the general History of Africa at UNESCO, and his bringing up of new historians, placed Ogot in the first line of attack in the decolonisation of the production of historical knowledge. This part explores his academic interventions, institutional contributions, and intellectual arguments, which together revolutionised the terrain of the writing of African history and predetermined the hegemony of the African voice in the writing of world history.

4.5.1 Intellectual Foundations and Early Historiographical Influences

The significance of Professor Bethwell Allan Ogot to the African historiography is not comprehensible without placing his intellectual career in the context of the historical development of historical thinking on the continent in the middle of the twentieth century. His early life as a young scholar came at a time when the intellectual pace was in turmoil, with African historians taking the offensive against colonial epistemologies, questioning received histories, and proclaiming the veracity of African historical consciousness. This was what the 1950s and 1960s are commonly known as, the historiographical awakening, and defined the methodological, philosophical, and political engagements that would form the basis of Ogot's adult discipline (Mazrui & Wondji, 1993; Ogot, 2011). In this fast-paced environment, Ogot emerged as one of the main figures whose contribution was able to give the outlines of contemporary African historiography.

The earliest intellectual grounds that Ogot developed were at Makerere College in the early 1950s, when the university was taking the form of the intellectual centre of East Africa. Makerere united the students and scholars of Uganda, Kenya, Tanganyika, Zanzibar, Sudan, and more, people who were fully engaged in the discourses of nationalism, cultural identity, social change, and the imminent promise of independence. It was in this lively intellectual arena that intellectual discourse thrived on issues of race, colonialism, and suppression of African voices by mainstream history writing. Here is where Ogot first came across this acute conflict between colonial discourses, which were made so that they would justify and legitimise European occupation, and the new African discourses, which had to reclaim their agency, memory, and historical dignity. He was introduced to the British empirical tradition of archival rigour by lecturers like Kenneth Ingham, and revealed to him the gaping lack, falsification, and prejudice that dominated the colonial archive

through informal discussions with African contemporaries (O.I. Agina, 1/11/2024; Ogot, 2011). These events strengthened his belief that the African historians would have to come up with new methodologies based on African epistemologies in order to get the past of the continent as it is.

His postgraduate education at the University of St Andrews also increased his technical historiographical ability as well as his recognition of the weaknesses of Western accounts about Africa. In St Andrews, he was exposed to British historical scholarship at its best - a source criticism, textual discipline, methodological precision - and was taught how to work rigorously with archival material. But he also saw how limited historical thinking could be within the British academy, in which Africa has tended to be sidelined, distorted, or interpreted within a civilisational range of superior and inferior, actorless or peripheral (Ingham, 1958; O.I. Wanyande, 28/10/2024). This contradiction of world-class methodological education and highly Eurocentric interpretive systems made a significant contribution to his academic inclination. It provided him with the instruments with which to criticise colonial archives as an insider and the courage to insist that African history needed conceptual frameworks that were capable of reflecting indigenous agency, political nuance, and cultural richness.

The larger Pan-African intellectualism of the fifties and sixties also had a very great influence in shaping the new world vision of Ogot. African and diasporic intellectuals like Cheikh Anta Diop, W.E.B. Du Bois, Kwame Nkrumah, George Padmore, Franz Fanon, and Jomo Kenyatta were engaging in aggressive criticisms of Eurocentrism and developing alternatives that took Africans as their primary focus. These intellectuals called the imperial

paradigms in anthropology, history, comparative linguistics, and political theory. Despite being relatively detached whenever some of the Afrocentric assertions became excessive--especially those that were not founded on verifiable evidence--the Pan-African demand regarding cultural reclamation and epistemic sovereignty hit a chord with Ogot (Mazrui, 1978). The result of this intellectual orientation, therefore, became a diluted but strong form of epistemic nationalism: African history needed to be studied, authored, and understood by Africans, using African sources and relying on African forms of worldview (Ogot, 1967; O.I. Opiche, 31/10/2024).

When Ogot returned to East Africa in 1959, he became part of an early wave of African historians who were resolved to create authoritative histories of African communities based on the indigenous knowledge systems. He emerged as one of the greatest champions of incorporating oral tradition into mainstream historical study. Previous anthropologists and missionaries in Europe had gathered oral traditions in Africa, but had commonly understood these as folklore, myth, or ethnographic curiosities. The intervention of Ogot was radical in the sense that it made oral evidence a valid source of historical data that needed the same methodological approach as that of written records. Using new methods developed by Jan Vansina (1965), he demanded strict methods of testing oral stories, such as cross-checking chronology, test of inner consistency, test of generational transmission, test of mnemonic devices, and test of oral narrative locus within wider social and political frameworks (Ogot, 1967). His methodology led to the shift of oral historiography as a chaotic body of cultural memory into a methodological device, thus changing the epistemic base of African historical studies.

These methodological engagements were further deepened by the fact that Ogot worked at the East African Institute of Social Research (EAISR), an intellectual centre at Makerere that hosted historians, anthropologists, sociologists, linguists, political scientists, and economists. The interdisciplinary discussions of EAISR expanded the horizons of Ogot to comparative approaches, ethnography, and social structural theories. These lenses influenced his subsequent investigations of ethnicity, community identity, state formation, as well as cultural change- all of which recur in his historiography (O.I. Mukhwana, 3/11/2024). He came to perceive African history not only as a historical reconstruction of the past but as a moving domain that is closely interwoven with issues of memory, identity, social relations, and cultural change.

The intellectual education of Ogot did not pass without controversy. His methodological insistence on empirical rigour to some of his contemporaries and later scholars in youth pointed to limitations in the broader interpretation of African-centred historiography that analytical limits had imposed on it (O.I. Mutua, 4/11/2024). Some other historians implied that he was as vituperative of Eurocentric histories as he was more reserved than the radical Afrocentric historians like Diop, who tried to replace this or that historical paradigm of the world with the African paradigm as the cradle of civilisation. These discussions depict the liveliness, multiplicity, and strains that defined the life of African intellectuals as they shifted between the colonial and postcolonial scholarship.

Nevertheless, Ogot was an important mediator between epistemic traditions due to his intellectual education on such tensions. He was profoundly rooted in the empirical study of Western historiography and at the same time fully dedicated to decolonial

reinterpretation of African history. This dual base became a characteristic feature of his further life, which allowed him to act as a bridge between various schools of scholarship and to authoritatively address the audiences both in the African and international historiography. It also equipped him with the grandiose international services he would later do, especially his role in UNESCO in the General History of Africa project, of which his intellectual modulation, methodological moderation, and interdisciplinary synthesis proved to be crucial in avoiding the ideological streamlines.

Altogether, these intellectual foundations of Ogot show us a scholar who was influenced by the cross-currents of African nationalism and training as an archivist in Europe, Pan-African consciousness, and the interdisciplinary frenzy. These early interventions granted him the methodological subtlety, theoretical precision, and political seriousness which would mark his work in African historiography over the next sixty years.

4.5.2 Methodological Innovations

The most important contribution to African historiography made by Professor Bethwell Allan Ogot is his methodological interventions, especially his systematic use of oral traditions and insistence that African history has to be written with the voices of the Africans. He has been particularly influential in this field in the 1960s and 1970s, at which time African historians were busily demolishing colonial discourses that had constructed African societies as stagnant, historical states, or deprived of any historical agency (Mazrui, 1978; Ogot, 1967). With the historical scholarship of African history still debated in world academia, Ogot assisted in outlining and supporting a methodological basis that made

Africa a continent with its own historical epistemologies, sources, and traditions of intellectual thought.

The methodological position, which Ogot held, was based on the belief that the African past could not be sufficiently comprehended with the help of colonial archives. He repeatedly claimed that the written materials written within the colonial period were covered in European ideological, administrative, and asymmetrical power relations, which blinded the African mindsets (Ogot, 1963; Ogot, 1967). To him, the colonial archive was not just incomplete, but it was distorted. It gave a voice to colonial officers, missionaries, travellers, and ethnographers at the disadvantage of African actors. This asymmetry resulted in historical accounts that legitimised European power at the expense of nativist institutions, knowledge systems, and historical memory.

Ogot was, therefore, an advocate of the use of oral traditions as an authentic, indispensable, and exclusively African source base of historical reconstruction. However, Ogot demanded strict criticism, in contrast to others of his time who idealised oral stories as the authentic African memory. Testimonies taken orally, he maintained, could be subject to lapses of memory, political motivation, cultural reinterpretation, and idealisation, and thus were vulnerable and needed to be subjected to a systematic contextualisation, corroboration, and cross-referentiation with other evidence. His methodological booklets pointed out the necessity to investigate the role of memory in societies, the role of actors and carriers of culture, and the processes of intergenerational transmission.

This empirical discipline was what made Ogot stand out in early postcolonial historiography. Some Pan-Africanist historians accepted oral traditions more as a narrative

of corrective decolonisation to colonial misrepresentation; Ogot took a more moderate methodological stance. He considered oral evidence as a necessary but mandatory element that has to undergo methodological examination on the same level as written documents (O.I. Mukhwana, 3/11/2024). His were therefore opposed to both extremes: the Eurocentric rejection of oral evidence as folklore that cannot be trusted, and the blind faith in oral narratives as authoritative in themselves. This methodological refinement made oral historiography seem more credible and assisted in locating African history in the global academic discourse as a discipline based on rigorous, interdisciplinary evidence and not on cultural claims alone.

The contribution that Ogot made to the methodology was significantly beyond the legitimisation of oral tradition. He was always urging historians to use oral evidence in combination with archaeology, linguistics, ethnography, missionary records, and local archival materials (Spear, 2004; O.I. Mutua, 4/11/2024). This interdisciplinary disposition, which he had imbibed in the course of his training at the East African Institute of Social Research, was an expression of the fact that, in his view, African historical processes, migration, state formation, cultural change, religious movements, and inter-ethnic interaction were too complex to be reconstituted based on a single methodological approach. His contribution to the histories of Luo communities, such as the example of oral testimony, cultural memory, and linguistic evidence synthesis, showed how it is possible to create subtle accounts of precolonial institutions and social systems. This method had later impacts on community histories, political anthropology, and ethno-history in East Africa.

Meanwhile, the methodological position of Ogot caused controversy. Some critics claimed that his focus on empirical validation sometimes constrained his interest in a larger theoretical change in African historiography, especially the emergence of decolonial historiography that emphasised indigenous epistemic traditions rather than methodologies of Western descent (Vansina, 1965; O.I. Wanyande, 28/10/2024). Some of them believed that he was risking implying unwittingly that oral narratives must be cross-validated by reference to external sources, thus strengthening the very colonial epistemologies he was trying to question. Such criticisms reflect general conflicts in post-independent historiography on the scale between empiricism and decolonial theory. However, even the opponents admitted that the methodological interventions that Ogot introduced raised the level of oral traditions in scholarly studies and could give a strong approach to future research.

The methodological cogitations of Ogot also overlapped with the new controversies of African epistemology, especially regarding how African societies understood time and memory and their legitimacy. His Luo oral traditions writings, such as the one on Luo oral traditions, covered how historical information was encoded in the structure of genealogies, in praise poetry, clan stories, and in ritual performances. He showed that African cultures had advanced record-keeping systems of history, but in a different form of writing than the Western written cultures. In this regard, the work of Ogot helped in the overall intellectual movement aimed at restoring African views of knowledge, authority, and evidence. His methodological corpus, therefore, put pressure on historians to understand that African sources are not to be used as supplements to written archives, but should be analysed according to their own analytical models.

His approaches to methodology also had a major influence on institutional practice. He had led many projects at the University of Nairobi, where he taught students how to collect and analyse oral histories of various communities in Kenya. Such research activities involved the students engaging in vast fieldwork, interviewing the aged, observing cultures, and recording local stories, thus making field-based historical research an institution of higher learning in the school curriculum (O.I. Wanyande, 28/10/2024; KNA/UON/IAS/1970). Several of his successors went on to author seminal community histories in the future, which extended the empirical base of Kenyan historiography and led to the indigenisation of historical scholarship. This work resulted in the decentralisation of the production of historical knowledge as Ogot asked scholars to work directly with the bearers of the memory, that is, the elders, or cultural experts, the local historians, and the community institutions.

These methodological commitments subsequently became central to his collaboration with the General History of Africa (GHA) of UNESCO, in which the need to synthesise the multiple experiences of African history demanded exactly this form of methodological flexibility, cultural sensitivity, and critical rigour with which his own work is identified. He was a key figure as a senior editor to make sure that the indigenous knowledge, oral traditions, and African epistemological structures were not pushed to the background in favour of Eurocentric archival contents. His leadership in GHA contributed to the institutionalisation of methodological pluralism in the greatest historical undertaking in the land of Africa.

It is in this regard that the methodological legacy of Ogot will continue to be one of his most significant and effective contributions to African history. He proved that the history of Africans should be restored using the sources of indigenous history, explained using African-focused analysis systems, and confirmed using the strict academic standards. This twin promise to epistemic autonomy and empirical accuracy remains to this day a feature of the methodological basis of African historical studies, giving a model to historians who want to balance their local knowledge systems and world-acquired scholarly demands.

4.5.3 Ogot and the General History of Africa (GHA)

One of the most popular scholarly contributions that Professor Bethwell Allan Ogot made to the world is his contribution to the UNESCO *General History of Africa* (GHA) project. Being a long-time member of the International Scientific Committee and the editor of Volume V: *Africa from the Sixteenth to the Eighteenth Century*, he had a legendary role in one of the largest intellectual projects of modern African historiography. The GHA was conceived as a bold attempt to historically reverse centuries of Eurocentric prejudice, a writing of African history, as of an African point of view, with African agency in the foreground and the intellectual sovereignty of Africa in the writing of world history. The project was one of the turning points in the way Africa had been portrayed globally, and Ogot, being a leader in the project, made his name among the leading historians of the postcolonial era.

The GHA was formed in a politically tense time, with the African states trying to define their own cultural and intellectual identities in the post-independence world. UNESCO realised that even the dominant ways of interpreting the past in Africa remained strongly

influenced by colonial prejudices and racialised views ingrained in Western academia. To rectify these distortions, UNESCO tried to find African scholars who were both methodologically profound and ideologically clear. The academic training that Ogot received under the influence of his work at Makerere, St Andrews, and SOAS, and his pioneering work on oral historiography, made him a natural leader. His work was an epitome of the two main pillars of the GHA mission, epistemic decolonisation and methodological rigour.

Scholars representing various methodological, theoretical, and linguistic traditions, including Africa, Europe, Asia, the Caribbean, and the Americas, made up the International Scientific Committee. On the one hand, this diversity enriched the project; on the other hand, intellectual tensions were worked out. Problems arose regarding periodisation, the validity of oral evidence, archaeology, and how to explain historical events, including the formation of states, regional trade, and the slave trade (O.I. Wanyande, 28/10/2024). All of these debates were frequently characterised by academic conflict as well as geopolitical competition and ideological disputes between Afrocentrists, structuralists, Marxists, empiricists, and cultural historians. Ogot was soon made a conspicuous figure in this complicated intellectual scene as a synthesising mediator who could make divergent arguments work together. His exceptional skill in striking a balance between Western empiricism and an African-centred methodological approach served to keep the committee together and made sure that the volumes were both scholarly and Afrocentrically oriented.

The editorial of Volume V under the leadership of Ogot was especially transformative. The sixteenth to eighteenth centuries were long viewed through the reductionist perspective of

the Atlantic slave trade, which the Western historiography tended to minimise, and even made the primary determinant of African history in that era. These discourses did not just destroy African agency but also portrayed African societies as weak in structure, politically divided, and culturally backward. Volume V, under the leadership of Ogot, clearly put up a fight against these interpretations. He had insisted that one had to study the period in terms of the internal processes in Africa, state formation, economic structures, regional trade, religious movements, social change, and cultural innovation. In such a way, the volume introduced the emergence of great and advanced states like Dahomey, Oyo, Buganda, Kongo, and Ethiopia; discussed the trading networks of the Indian Ocean, the Sahara, and the Nile Valley; and also revealed the cultural developments in art, governance, philosophy, and religious life (Ogot, 1992; UNESCO, 1992). This rebranding not just brought back historical dimension to this period, but it also positioned African societies at the centre of world relations instead of on the periphery of European expansion.

Nevertheless, occasionally the methodological rigour of Ogot conflicted with radical Afrocentric writers who made more radical claims (that Black Africa was the centre of world civilisation or that cultural diffusionism was important based on Diopian theory). According to these scholars, the GHA needed to be more ideological in its statements versus the more conservative empirical stance preferred by Ogot (Mazrui, 1978; O.I. Mukhwana, 3/11/2024). On the other hand, other Western-trained historians also believed that Ogot made the Afrocentric orientation of the GHA too extreme for conventional archival scholarship. These discussions reflected the wider conflict in postcolonial historiography over the accuracy of the evidence and the freedom of the epistemic. Ogot took a consistent stand that the history of Africa had to confront Eurocentrism, but had to

do so with rigorous, verifiable, and methodologically coherent scholarship that could hold water in the world arena. His strategy was based on his belief that the long-term intellectual decolonisation must not take the form of ideological militancy but rather disciplined scholarship.

UNESCO's political situation made the matter even more complicated. The GHA emerged in the period of the Cold War, that is, the academic arguments were frequently mixed in the ideological conflicts between the Western states, the Soviet world, and the developing non-aligned countries. The choice of funds, authorship, translations, and publication dates often came across geopolitical concerns (UNESCO, 1992). It was the diplomacy of Ogot that came into play in order to manage this pressure. He was elected President of the General Conference of UNESCO (1991-1993) in spite of the efforts of the strong delegations to prevent his election, and this marked his height and his capacity to work in politicised international settings (KNA/UNESCO/5/91). His presidency enabled Africa to become more visible in UNESCO and created the much-needed impetus to finalise and publish various GHA volumes.

An important aspect of the contribution of Ogot was that he insisted on the wide popularity of the GHA in Africa. He pleaded vehemently that the books could no longer be restricted to high academic institutions, but they had to be used in educational programs in African universities, colleges, and high schools. This opinion corresponded with his lifelong interest in the connection of historical learning with the national progress and formation of cultural identity (Ogot, 2011). He supported the idea of translation into major African languages, including Kiswahili, Hausa, Yoruba, Amharic, and Arabic, arguing that the

reclaiming of the African past should take place in African language denominations. Through his advocacy, changes in curriculum were seen in several African countries, with the GHA starting to transform the textbook content and teacher training programmes.

Nevertheless, the GHA also addressed the structural constraints of intergovernmental scholarly undertakings. The editors were criticised, and it was observed that younger scholars, especially women, were underrepresented in the volumes, and this represented a wider imbalance in terms of gender and generation in the world academia (Vansina, 1994). The bureaucratic nature of UNESCO could at times hinder innovation, postpone revision procedures, and limit the possibility of conducting theoretical experimentation. Besides, the use of printed volumes came into question on the aspect of accessibility in areas where libraries are underfunded. These adversities did not reduce the intellectual importance of the GHA but revealed the systemic disparities that African scholars suffered in the world institutions.

Despite such constraints, the work of Ogot remains a basic one. His editorial approach changed the idea of the historical agency of Africa in the world, led to intellectual decolonisation of the world, and made it possible to provide African historians with a sound methodological and epistemological approach. He demonstrated an amazing capacity to unite the voices of different scholars without losing methodology; he was culturally sensitive, and his arguments on an intellectual level were logical. His work has transformed the GHA into a literary masterpiece and a political and cultural instrument that has cemented the place of Africa in world history.

In general, the example of Ogot in the GHA can be viewed as an illustration of how African intellectual leadership can perform in the global arena and the tension that can be perceived. His methodological rigour, his diplomacy, and his editorial custodianship of African history made a monumental contribution to the world's knowledge of African history. In the meantime, his activity in UNESCO also shows that the process of decolonisation of knowledge within the framework of geopolitical organisation, with the residual effects of colonialism, is rather complex. However, despite such limitations, he helped to create one of the most useful projects of the twentieth century in historiography, and this project has continued to play an important role in the study, education, and general awareness of the history of the past in Africa. The GHA does not merely become a monument of the African intellectual power, but the success of scholars like Ogot, who have dedicated their careers to restoring Africa to the historical consciousness of the world.

4.5.4 Debates and Critiques

The academic eminence of Professor Bethwell Allan Ogot as an African historian is beyond dispute. His work, however, as with all great scholars, provoked vigorous discussion, critical commentary, and even acute hostile criticism. Such arguments were not isolated incidents and were not personal animosity but rather the dynamism, multiplicity, and heated intellectual streams as they influenced the development of African historical studies between the 1960s and the first decade of the twenty-first century. These critical comments are important not just to value the richness of the scholarship of Ogot, but to place his work within the larger context of historiographical change, that is, of empiricism and nationalism to the postmodern and decolonial.

Among the earliest controversies about Ogot was his alleged strict adherence to the empirical historiography, which was considered by other historians of that time as both a virtue and a vice. His methodological direction was informed by the British training and the interdisciplinary atmosphere of Makerere, which emphasised meticulousness in archival research, source criticism, linguistic analysis, and strict assessment of oral traditions. As the new empirical discipline gained acclaim among most African historians as the cornerstone of establishing a credible base to African history, others, especially those who were part of the radical Pan-Africanist and Afrocentric movements, believed that this empiricism was potentially limiting the creative recovery of African pasts (Mazrui, 1978; O.I. Mutua, 4/11/2024).

These critics argued that African history, which had arisen as a result of centuries of epistemic oppression, needed to be recklessly reinterpreted and not timorously rebuilt. Other theorists such as Cheikh Anta Diop and Theophile Obenga demanded broad reconstructed conceptions of the civilisational role of Africa, stating that empirical limitations must not prevent historians from investigating relations between the ancient African societies and the world civilisational processes. Ogot admired such intellectual trends but took a temperate standpoint: the history of Africa needs to oppose Eurocentrism, but in a disciplined approach, which would stand the test of international academic criticism. This position put him in the middle of radical Afrocentricity and traditional Western empiricism, and sparked debate over the limits of African historiography in epistemological terms.

The other point of disagreement revolved around the application of oral tradition. Although Ogot was among the most vehement proponents of the use of oral evidence in African historical scholarship, he demanded that oral narratives be subjected to stringent validation. Other academics believed that this insistence somehow perpetuated Western beliefs of evidentiary authority by privileging corroboration by written or archaeological materials (O.I. Wanyande, 28/10/2024). Empowered by the decolonial theory, later younger historians maintained that oral traditions had their own internal logics of credibility and were not necessarily to be weighed against external evidentiary norms. They criticised the approach of Ogot as being, nevertheless, Eurocentrically, epistemologically bound.

These objections were also a part of a more general change in the historiography of the world. As early as the 1990s and 2000s, postmodernism and decolonial theory prompted researchers to scrutinise the politics of knowledge production, challenge the authority of the archives, and focus on subaltern histories. In this new intellectual realm, the empiricism of Ogot, long venerable as a pioneer contribution, was conceived by a few as conservative. Nevertheless, this historical critique did not pay much attention to the historical realities in which Ogot was writing. During the 60s and 70s, African historians were met with global scholarly doubt as to the accuracy of African sources. The rigour of the methodology of Ogot was strategic in this way, and it warranted the African history in a world academy that required empirical accuracy.

The other important controversy was that of nationalist historiography. The earliest African intellectuals to write histories in which African agency took centre stage included B.A. Ogot, Ali Mazrui, Godfrey Uzoigwe, and Taban lo Liyong. However, with the shift in

political circumstances, some critics suggested that the nationalist historiography of the 1960s and 1970s (Ogot was among the brightest representatives of this movement) occasionally glorified anti-colonial stories to the detriment of internal African multifacetedness. This criticism was very clear in the issue of ethnicity, the formation of states, and inter-community warfare.

As an example, certain political scientists believed that Ogot did not comprehensively deal with internal power struggles, social inequalities, and inter-ethnic conflicts that characterised most African states in his analyses of precolonial African polities (Berman, 1990; Ochieng', 1995). Other scholars proposed that inter-ethnic conflict was being interpreted by early nationalist historians, such as Ogot, as a colonial creation and was not always given due consideration of historical origins. These criticisms were part of a more general intellectual change in the 1980s and 1990s to more critical, less romanticised approaches to the interpretation of African societies.

Simultaneously, opponents of nationalist historiography admitted that scholars such as Ogot were writing at a time when recently independent African states desperately needed histories that would reinforce nationalism and cultural nationalism. Their effort brought cultural unity and intellectual assurance at the initial stages of nation-building. Nationalist historiography has to be critiqued, therefore, with reference to the political and intellectual requirements of the time.

The other significant criticism was connected with Ogot's interest in structuralism and Marxist-based political economy. Although he valued the work of the materialists and their understanding of how social history was shaped by social change, he opposed deterministic

theories that reduced African history to classes and economic motivation. Theorists who subscribe to dependency theory and Marxist historiography have sometimes found his work inadequate in its structuralism, saying that he focused on agency and cultural processes at the expense of universal economic forces (Ake, 1982). This objection was, however, balanced by the scholars who commended Ogot on the fact that he insisted that African societies had their own internal logics and could not be comprehended using imported theoretical constructs. Such tension is rather indicative of incompatible paradigms in African social science than failure in the scholarship of Ogot.

Ogot also became the subject of debate on his contributions to the General History of Africa (GHA), especially concerning his moderate Afrocentrism. Other historians felt that the GHA must take a stronger claim on the role of Africa in the civilisation of the world. Some believed that Ogot was too empirical in his work, which made his work scholarly, but may have limited the broader philosophical ambitions of the UNESCO project. These were criticisms, though, not only of him, but also of the very form of the GHA, a multi-volume, multi-national project in which there had to be a balance between scholarly rigour, ideological diversity, and diplomatic consensus.

Within Kenyan circles, Ogot was criticised for the dominance of Luo historiographical models by some Kenyan scholars who were closer to home. This was not a statement of ethnic bias, but it was a fact that his groundbreaking work on Luo migration, state formation, and cultural institutions proved so powerful that it influenced methodological norms in the region. Community historians later tend to have an urge to shape their work according to the powerful frameworks of Ogot, which at times limited the variety of local

histories. These criticisms, nevertheless, also recognised that he was at the centre of the professionalisation of community history in Kenya.

In addition to the methodological and epistemic controversy, also at stake was the intellectual authority of Ogot in the East African academia. He was thought by some contemporaries to be intellectually superior and sometimes even intractable in the intellectual discussion, qualities that helped to make him a strict scholar but at the same time caused tension in the academic community (O.I. Mukhwana, 3/11/2024). His expectations were high, his demands were perfection, and his editorial standards were at times at odds with those who preferred more interpretive or theoretical treatment. However, these tensions were usually fruitful, causing a healthy debate and elevating standards of scholarship in the region.

Subsequent generations of scholars, notably the postcolonial theory-influenced ones, criticised Ogot as failing to thoroughly explore emerging discussions on gender, subalternity, and politics of representation. His work did not often focus on such themes; however, his intellectual development preceded the boom of feminist and postcolonial criticism that transformed African historiography since the 1990s. His scholarship was, however, seen as base by some of the younger historians, in need of an addition to include more current views. More importantly, these scholars also noted that it was through the methodological foundation that Ogot had created that their work was financially possible.

Although these criticisms existed, even the strongest critics acknowledged the importance of Ogot's work to African historiography. The work of his contributions gave the empirical, methodological, and institutional foundation to subsequent scholarly innovations. His

scholarship has remained relevant and influential, as evidenced by the controversies that have surrounded it. They also demonstrate that African historiography as a discipline had come to maturity through interaction, criticism, and discussion- processes that Ogot was keen to promote in the course of his career.

Ultimately, the criticisms of the work by Ogot do not undermine his intellectual prowess, but instead, they bring out the depth, richness, and dynamism of the African historiography. The discussions he spawned mirror an academic discipline that is constantly redefining itself, struggling with its epistemological roots, and arguing out its position with world academic paradigms. These controversies are, on the contrary, evidence of the richness of his legacy and his role as one of the most powerful historians of contemporary Africa.

4.5.5 Legacy, Influence, and the Place of Ogot in African Historiography

The contributions of Professor Bethwell Allan Ogot to the history of Africa are far-reaching, numerous, and timeless. His contribution, which spans more than 6 decades of scholarship, institution-building, and intellectual leadership in Africa and the world, cannot be limited to a single methodological school or generation. Rather, his influence spreads in many ways: professionalisation of African history, university building, decolonisation of knowledge, next generation scholarship, and the formation of world-discourse about African agency and epistemic justice. A detailed examination of five overlapping areas, namely, the sphere of scholarly influence, methodological heritage, institutional change, leadership in African intellectual thought, and the enduring intellectual legacy of his ideas, is the most effective way to situate him in the context of African historiography.

On the academic front, Ogot assisted in relocating African history from the periphery of world academia to the intellectual centre. His writing was an objection to colonial histories that made Africa into a history-less continent, a myth that was popularised by Hegel and supported by colonised educational systems. He was able to show through careful empirical research, especially in the 1960s and 1970s, that African communities had elaborate political systems, dynamic and cultural systems, and complex economic networks long before they were exposed to Europeans (Ogot, 1967; Mazrui and Wondji, 1993). With foregrounding African agency, he played a vital role in shattering the Eurocentric intellectual scaffolding that had developed the understandings of the globe toward Africa.

It is also through his scholarship that the historiographical renaissance of East Africa was realised. His work on the history of Luo, the formation of precolonial states, and migration offered methodological models to which later historians made revisions, extensions, or refutations. According to oral sources by his students and colleagues, these pieces of writing became a mandatory reading and inspired numerous dissertations, theses, and histories of the community (O.I. Wanyande, 28/10/2024). Even those critics who doubted his approach argued the sustainability and wide reach of his work.

The legacy of Ogot is perhaps one of the most lasting because of the methodological revolution that he made. This was a decisive step towards the professionalisation of African historiography because of his insistence on the strict application of oral traditions. Ogot showed the potential of oral evidence to be a significant analytical instrument when European academics looked down on oral evidence as an untrustworthy or backward source of information in research. His method, which combines criticality, balance, and

empiricism, served to develop oral historiography into respectable scholarly research (Ogot, 1967; Vansina, 1965).

His methodological position was also an expansion of the African historiography because he promoted interdisciplinary methods. Based on anthropology, linguistics, archaeology, and ethnography, he contributed to the field, abandoning the focus on political histories towards more expansive social and cultural studies. His moderate stance of accepting African-centred epistemologies without compromising empirical rigour was an object of reference in the discourse on the nature of African evidence, the validity of indigenous knowledge systems, and the relationship between memory and identity.

Though the decolonisation theory developed later was occasionally criticised by his later generation as conservative in terms of methodology, his cautious methodology gave him the platform on which such later theoretical movements were able to thrive. In the absence of the credibility and scholarly legitimacy that were achieved by earlier epistemological radicals such as Ogot, radical epistemic interventions of the 1990s-2020s would have done little to gain international popularity.

Outside the academic field, the other tangible aspect of the Ogot leftover, perhaps, is his contribution as an institutional architect. His contributions to the institutions of higher learning—University of Nairobi, Kenyatta University, Maseno University, and Moi University—are both structural, curricular, and ideologically important. In Nairobi, he aided in Africanising the structure of faculty and programme, enhanced academic standards, and advocated reforms within the curriculum, based on national development requirements (KNA/UON/IAS/1970). He was an important figure at the Kenyatta University in drafting

the University Bill, programmes expansion, and promotions criteria that promoted academic integrity at a time when Kenyatta University was in an era of tremendous expansion (O.I. Njoroge, 15/11/2024).

His tenure at Maseno University is an example of an institution-building exercise based on the excellence of research. His efforts in the capacity of the Director of the Institute of Research and Postgraduate Studies saw to it that postgraduate systems, research protocols, and interdisciplinary programmes were established, which are still the foundation behind the academic identity of the university (KNA/MSN/21/67). His leadership in writing the Maseno University bill made the institution one founded on the African intellectual values instead of the colonial hereditary structures.

At Moi University, he also served a purpose on a national level as a member of the Presidential Working Party in 1981 (which suggested its formation) and subsequently as Chancellor (2003-2013). His impact led to the development of the university in terms of greater industrial collaboration, technological education, and applied research, which supports his idea of African universities as an instrument of national change (O.I. Mutua, 4/11/2024). In all these institutions, the focus on rigorous scholarship, African epistemologies, postgraduate training, and ethical practice in academic activity that Ogot imprinted on Kenya has remained a long-term influence on the university system of Kenya.

On the continental scale, the peak of Ogot's global impact was his work on the *mi* (GHA) project of the UNESCO. He contributed to the formulation of one of the most impactful scholarly projects in the history of African thinking as an editor of Volume V and a participant in the International Scientific Committee. His editorial leadership made sure

that the voices of Africa, oral literature, and indigenous epistemologies played a central role in the reconstruction of the African past (UNESCO, 1992).

In this position, he found himself in the middle of the heated intellectual disputes between radical Afrocentrists, empiricists, Marxists, and structuralists, and became a reputable mediator who could reconcile the various academic standpoints. The way he has balanced between methodological rigour and African-centred epistemology helped the GHA to escape Eurocentric reductionism and blind romanticism. The fact that he was elected as the President of the General Conference of UNESCO (1991-1993) despite the political opposition also portrayed his intellectual diplomacy status as an intellectual who could manoeuvre within the world of academic politics. As a President, he championed the translation, distribution, and educational inclusion of African historical knowledge on the continent.

The contribution of this Ogot scholarship has intergenerational impacts. Those students of his who either completed their studies under him or who were indirectly influenced by his constructs now occupy some of the most important positions in universities, national and international commissions, and research organisations. His intellectual legacy has been continued by many who have done major work in the field of community history, political historiography, cultural studies, and public history (O.I. Mukhwana, 3/11/2024).

His work also had an impact on the Kenyan education policy, especially the curriculum development, both at the basic and higher education levels. It was through his participation in national committees that the views of Africans, local history, and indigenous knowledge were incorporated into the reforms of national education. His works are still popularly

referred to in the field of African history and the study of world history in general. They remain educative on the debates on evidence, method, agency, and decolonisation of knowledge. His works have influenced interdisciplinary studies like African studies, anthropology, political science, and cultural studies.

Another aspect of the legacy that Ogot left is the aspect of the public intellectual that he was involved in throughout his career, particularly the role of making African history more accessible to others. He always believed that the purpose of historical scholarship had a civic task-to instil national awareness, educate popular discourse, and encourage democratic citizenship (Ogot, 2011). Historical insight enabled him to light up the problem of ethnicity, governance, identity, and social justice in terms of public lectures, media commentaries, and keynote addresses. His impact was not only felt in the university lecture hall but also in the media, where he was able to promote reasoned discussion and intellectual responsibility.

The heritage of Ogot can also be found in the archival and knowledge-preservation movement on the East African continent. Having realised how vulnerable African historical sources are, particularly oral traditions and local documentary archives, he encouraged their conservation and availability. As mentioned in oral testimonies, numerous scholars in the field of digital archiving mention Ogot as one of the intellectual inspirations (O.I. Agina, 1/11/2024). His works enhanced a regional sense of the need to preserve the cultural heritage and the need to have the community own their own narratives of history.

Moreover, Ogot contributed to the internationalisation of African history through the appointment of African historians as the centre of discussion across the world. His

participation in international academic communities, editorial boards, and conferences allowed East African historians access to international scholarship. He contributed to breaking the old belief that African historiography was a peripheral subject, rather than making it a critical participant in intellectual interactions in the world.

As with all great intellectual personalities, the legacy of Ogot is surrounded by fruitful debates. Critics found his methodological approach conservative relative to the emerging decolonial theory; others remarked that he failed to actually be confronted by more recent theories in gender history, environmental studies, or subaltern historiography. Some scholars criticised his interest in Luo history as excessive in his early writings, and others raised doubts on the political tides he had to play in his leadership of the university (O.I. Wanyande, 28/10/2024).

These criticisms, however, do not undermine his legacy; on the contrary, they strengthen it. They prove the cornerstone essence of his work as it spawned debates and inspired new theoretical flow. They also manifest a lively tradition of historiography, which develops in the form of critique, reinterpretation, and renewal.

Synthetically, Professor Bethwell Allan Ogot holds a central position in the history of African history. His work cuts across the methodological revolution of the sixties, the nationalist intellectualism of the seventies, the interdisciplinary proliferations of the eighties and nineties, and the debates of epistemic decolonisation of the early twenty-first century. His rigour in academia, his leadership at institutions, as well as his intellectual diplomacy globally made him one of the most important historians of the twentieth and early twenty-first centuries in Africa.

His legacy can be seen in the universities of which he was a founder, the students he trained, the stories he transformed, and the world discourses he shaped. It persists in methodological norms that he worked hard to advance, in the epistemic autonomy that he championed, and in the institutional organising of higher education that he designed within the Kenyan higher education environment.

But in the end, Ogot has left a legacy that is not only foundational but open as well, open to reinterpretation, expansion, critique, and creative renewal. It is a legacy that has continued to urge African historians to write rigorously, with integrity, imagination, and a sense of intellectual responsibility. It is a legacy that is deeply rooted at the core of African historiography, which will stay this way until the generations yet to come.

4.6 Chapter Summary

This chapter has critically explored the life, intellectual formation, institutional involvements, and historiography of Professor Bethwell Allan Ogot and his contribution to the African academy at large, especially in his early years of life. It followed his path through the rural setting of Luanda Doho, where his cultural values, Christian education, and communal ethos formed his initial understanding of the world, to the elite institutions of higher learning at Makerere, St Andrews, and SOAS, where he would gain the academic base that would become the foundation of his career. These early lessons developed in him the dual concern that was to dominate all his life's work: the adherence to empirical rigour with unswerving devotion on the one hand, and the commitment to the intellectual liberation of Africans on the other.

The chapter has demonstrated that the works of Ogot in the history of Africa could not have been disconnected from his interactions with institutions of education in Kenya. His earliest work as a historian came at a time when postcolonial Africa was in the midst of a radical intellectual shift, with historians in the field taking down colonial histories and building new histories of Africa based on indigenous sources. He developed methodological inventions, most notably his original approach to oral traditions, which helped to develop structures that legitimised African evidence and returned African history to the global academy. His contribution spanned both traditions of Western historiography, the empirical tradition, and the new African-centred traditions, making him able to speak with authority in both epistemic traditions.

The chapter has institutionally shown its transformative leadership in various universities. He fostered intellectual cultures, enhanced academic programmes, and championed Africanisation at a time when the nation was politically volatile in the University of Nairobi. At Kenyatta University, he helped create the building blocks of legal frameworks, broadened the curriculum, established criteria of academic promotion, and helped diversify programmes, as the university became a national university and not a teacher-training college. He established the research and postgraduate basis at Maseno University, and that led the institution to become a significant intellectual centre based on African epistemologies. At Moi University, he assisted in defining the vision of the second post-independent university in Kenya and subsequently spearheaded Kenya's university growth and academic consolidation as the Chancellor. Such institutional interactions reveal that he believed that African universities should become a source of cultural assertion, national growth, and academic eminence.

At the continental and international level, the chapter has demonstrated that the editorial leadership of Ogot in the General History of Africa (GHA) of UNESCO could be considered the ultimate moment in his intellectual and diplomatic abilities. The first was his stewardship of Volume V and his intervention in the Scientific Committee of UNESCO, which contributed to promoting a decolonised, African-oriented world historiography. He laboured to ascertain that the African agency, oral tradition, and indigenous knowledge systems were given centrality in the rewriting of the African past. This work introduced him to the centre of the worldwide academic discussions surrounding evidence, method, and politics of historical knowledge.

Lastly, the chapter has provided a fair judgment of the legacy of Ogot. It has recognised both the impressive scholarly and institutional contributions that have established him as one of the leading historians in Africa, as well as his part in the debate on methodological conservatism, political conflicts, and the politics of leadership in postcolonial universities. Such controversies do not trivialise his history, but instead show the vitality of African traditions of historiography and the fruitful ability of his work.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

In this chapter, the study gives a summary of the research, conclusions, and recommendations on the contribution of Professor Bethwell Allan Ogot towards the development of education in Kenya between 1964 and 2025. It is a synthesis of the key discoveries made out of archival documents, oral interviews, autobiographical writings, institutional documents, and secondary sources. The chapter reaffirms the research problem, briefly outlines the research questions and the research methodology, highlights the key findings, draws conclusions in line with the objectives of the research, and gives policy, practice, and scholarship recommendations. It gives a conclusion and recommendations on future studies.

5.2 Summary of the Problem, Research Questions, and Methodology

5.2.1 Summary of the Problem

The examination of the educational history of Kenya has mainly centred on the missionaries, colonial educational policy, and reforms of the educational structures of the post-independence state. African scholars have not received relatively much scholarly attention regarding the contributions they made to these transformations. More specifically, the contribution of Professor Bethwell Allan Ogot - one of the most prominent historians, intellectuals, and leaders of the university in Africa - has not been sufficiently researched.

Although he has participated in curriculum reform, university expansion, educational publishing, national commissions, and African historiography, no exhaustive historical investigation has been conducted to determine his input in the basic education, higher education, and knowledge production in Kenya. This paper aimed to fill this gap by evaluating his works during the period 1964 to 2025.

5.2.2 Research Questions

Four main questions informed the study and related to the impact of Ogot in his early life, his contribution to the basic education, his contribution to the development of higher education, and his contribution to African historiography..

5.2.3 Summary of Methodology

The research took a historical research design, which relied on various types of evidence to reconstruct and interpret the historical events. The sources of data were the Kenya National Archives, institutional repositories, university documents, oral interviews, autobiographical writings, and a multitude of other scholarly literature. Thematic analysis was used to highlight patterns, construed meanings, and relate the work of Ogot to the wider changes in the educational realm and intellectual understanding in Kenya.

5.3 Summary of Major Findings

5.3.1 Bethwell Allan Ogot, 1929–1964

The research discovered that the early life of Ogot gave him the basis of intellectual growth. The upbringing at Luanda Doho was based on discipline, Christian morals, literacy, and

responsibility towards the community. His education in Luanda AC and Maseno was the experience that exposed him to both the possibilities and constraints of missionary education, which influenced his view on culturally relevant learning. Makerere, St Andrews, and Oxford training gave him rigour in his method and introduced him to the biases of colonial historiography. These experiences gave him the determination to build an African past with the help of indigenous sources and to be actively involved in national education development.

5.3.2 Contribution to Basic Education, 1964–2025

The analysis has determined that Ogot contributed a lot to elementary education by reforming the curriculum, engaging in policymaking, publishing educational materials, and involving the community. He advocated the Africanisation of school curricula in line with the Ominde, Gachthi and Mackay Reports, and his leadership in the East African publishing house and Jomo Kenyatta foundation saw the production of locally written textbooks in line with African realities. He promoted schooling continuity between the primary and secondary and university education, and provided advice to the community schools like the Luanda AC and the St Mary school in Yala. His work was influenced by such issues as colonial curricular heritage, scarcity of resources, and some ethnic favouritism. However, his interventions made the Kenyan basic education more culturally relevant and intellectual.

5.3.3 Contribution to Higher Education, 1964–2025

Ogot was an institutionally transformative player in the field of higher education. At the University of Nairobi, he toughened academic standards, increased the professional faculties, and defended the autonomy of the university. It was at Kenyatta University that he served as chairman of the committee to draft the Kenyatta University Bill and led the transformation of this institution into a multi-faculty university with new programmes in arts, sciences, commerce, and environmental studies.

He founded the Institute of Research and Postgraduate Studies at Maseno University, became the first to develop postgraduate programmes, and helped to create the African-centred academic identity of the university. He served as the Chancellor of Moi University between 2003 and 2013, where he led the strategic planning, assisted the diversification of academic programmes, and encouraged research and ethical leadership. His work was carried out in structural limits of underfunding, massification, and political pressures, but his legacy to higher education is eternal.

5.3.4 Contribution to African Historiography, 1964–2025

The paper found that Ogot was an important personality in the development of African historiography. He was an advocate of the application of oral traditions, with archaeology, linguistics, and archival studies, as a reconstruction of African pasts. His approach to methodology increased the validity of African historiography in a period when the academic discussion was dominated by colonialism.

One of the most significant impacts on the world is his contributions to the UNESCO *General History of Africa*, where he was the editor of the fifth volume, and one of the

members of the international scientific team. His literary works anticipated African agency, probed Eurocentric understandings, and influenced the teaching of African history on the continent. The methodological conservative, ethnic, and political closeness criticisms were realised, yet the controversies were indicative of general friction in the postcolonial African literature, as opposed to inherent inadequacies of his work..

5.4 Conclusion

The paper concludes that Professor Bethwell Allan Ogot contributed immensely to the education of African history in Kenya in a multidimensional way. His contribution was in the realms of education reforms (at the basic level), university development, capacity building of research, policy making, and the production of scholarly knowledge. He was representative of the African scholar after independence who was able to synthesise intense intellectual activity, institution-building, and national service.

In spite of the criticism of his work and the institutional and political limitations, he continues to be the pivotal figure in the development of the Kenyan education system and the creation of the African-centred historiography. His works still influence academic thinking, institutional designs, and educational philosophies both in Kenya and elsewhere.

5.5 Recommendations

The recommendations are given based on the four aims of the study. On the one hand, universities and teacher education programmes must incorporate the African intellectual biographies of African scholars such as Ogot in their curriculum. The preservation and digitisation of national archives and university libraries should focus on personal papers,

speeches, and manuscripts of African scholars to enhance the study of the intellectual heritage of Kenya.

Second, African-centred curriculum reforms need to be further developed by the Ministry of Education and KICD to further develop the incorporation of local histories, oral cultures, and indigenous knowledge systems throughout basic education. Indigenous publishing should also be supported more so as to have affordable and context-relevant learning resources. Societies and educators are supposed to embrace shared development forms like the ones that Ogot advocated.

Third, Kenyan institutions of higher education need to invest in postgraduate training, research facilities, and mentorship programmes for young scholars. Increasing the governance mechanisms that safeguard academic freedom, enhance planning in the institution, and quality assurance will augment the sustainability of the vision of higher education by Ogot.

Fourth, African historiography scholarship must remain open to incorporating oral history, archaeology, linguistics, and archival sources to enhance the African-centred roots of the discipline. Universities need to encourage the adoption of the UNESCO *General History of Africa* in the classroom and research, and foster the discussion between the empirical and the decolonial theoretical approaches..

5.6 Suggestions for Further Research

Several areas were identified that need further research. Such comparative works of Ogot and other African intellectuals like Ali Mazrui, Cheikh Anta Diop, Ngugi Wa Thiong'o, or

Okot p'Bitek would inform us more about African intellectual traditions. Additional institutional histories of Maseno University and the history of development of the indigenous publishing in the curriculum development would elaborate on historical understanding.

An Ogot political biography that dwells on his relationship with state institutions, his intellectual networks, and policy organisations would shed some light on his political life, which has not been well explored. The Long-term development of oral historiography in Kenya and the impact of the methodological innovations of Ogot should also be researched in the future.

Lastly, the research on the contribution of scholars to shaping national education policy in post-independence Kenya would be a useful contribution to the area of knowledge production and government.

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APPENDICES

APPENDIX I: A LETTER OF INTRODUCTION

My name is Brenda Sara Khanani, and I am a Ph.D. candidate at Masinde Muliro University of Science and Technology (MMUST). This biographical study aims to explore “The Contribution of Prof. Bethwell A. Ogot to the Development of Education in Kenya (1964-2013).” You have been identified as someone with valuable insights into Prof. Ogot's academic career and engagement with educational institutions over this pivotal period. Your participation through interviews for this doctoral research would be highly appreciated to elucidate Prof. Ogot's seminal influence in advancing higher education amidst immense political and institutional changes post-independence. Any experiences or perspectives you can share will be an important part of accurately chronicling this legacy for current and future generations of academic scholars and reformers. I look forward to your positive response to this interview request. Please be assured that any inputs provided will remain completely confidential and only used for scholarly analysis in this educational biography study.

Yours faithfully,

Brenda Sara Khanani.

APPENDIX II: INTERVIEW SCHEDULE FOR FAMILY MEMBERS AND RELATIVES

1. Name

2. Age

3. What is your relationship with Prof Bethwel Ogot?

4. Early Life and Upbringing:

- Can you share insights into Prof. Bethwel Ogot's early life, upbringing, and any significant events or influences during his formative years?

5. Decision to Pursue an Academic Career:

- From your perspective, what influenced Prof. Ogot's decision to pursue an academic career? Were there any family discussions or events that played a role in this decision?

6. Memorable Family Stories:

- Are there any memorable family stories or anecdotes that reflect aspects of Prof. Ogot's personality, values, or interests?

7. Relationship with Siblings and Extended Family:

- How would you describe Prof. Ogot's relationship with his siblings and extended family members? Were there shared family values that influenced his academic journey?

APPENDIX III: INTERVIEW SCHEDULE FOR FORMER COLLEAGUES AND FELLOW ACADEMICS

1. Name

2. Age

3. When did you meet Prof Bethwel Ogot?

4. Where did you work with him?

5. Which position was he holding?

6. Collaborative Projects:

- Can you discuss any collaborative projects, research endeavors, or academic initiatives you were involved in with Prof. Ogot? How did these collaborations contribute to the academic community?

7. Teaching and Mentorship:

- What insights can you share about Prof. Ogot's teaching methods and mentorship style? How did he engage with students and colleagues within the academic community?

8. Notable Achievements:

- Are there specific achievements or contributions made by Prof. Ogot that you find particularly noteworthy? How did these achievements impact the academic community?

9. Personal and Professional Legacy:

- In your opinion, what is Prof. Ogot's personal and professional legacy within the academic sphere? How has his work influenced subsequent generations of scholars?

APPENDIX IV: INTERVIEW SCHEDULE FOR FORMER STUDENTS

1. Name 2.

Age

3. In which university and during which years were you taught by Prof. Bethwel Ogot?

4. Teaching and Learning Experience:

- Reflecting on your time as a student, can you describe Prof. Ogot's teaching style? Were there specific lectures, assignments, or teaching approaches that left a lasting impression on you?

5. Mentorship and Guidance:

- How would you describe your experience of mentorship and guidance from Prof. Ogot? Can you share any instances where his support had a significant impact on your academic or personal development?

6. Influence on Career Choices:

- Did Prof. Ogot's teachings or mentorship influence your academic and professional choices? How has his impact shaped your career trajectory?

7. Continued Connection:

- Are there ways in which you have remained connected with Prof. Ogot since your time as a student? How has his influence continued to resonate in your life?

APPENDIX V: INTERVIEW SCHEDULE FOR COMMUNITY LEADERS AND STAKEHOLDERS

1. Name

2. Age

3. Community area

4. Community Impact:

- Can you share specific instances of Prof. Ogot's involvement in community projects, educational initiatives, or efforts to improve access to education within the local community?

5. Collaborations with Stakeholders:

- Were there any collaborations between Prof. Ogot and local stakeholders to enhance educational opportunities or address community needs?

6. Lasting Impact:

- In your view, what is the lasting impact of Prof. Ogot's contributions on the local community, particularly in the context of education and community development?

7. Engagement with Local Leaders:

How did Prof. Ogot engage with local leaders and stakeholders to address educational challenges or enhance educational opportunities within the community?

APPENDIX VI: Research Permit from County Commissioner

REPUBLIC OF KENYA



THE PRESIDENT MINISTRY OF INTERIOR & NATIONAL ADMINISTRATION

E-Mail cc.siaya@interior.go.ke
When replying please quote ref. & date

COUNTY COMMISSIONER
SIAYA COUNTY
P O Box 83-40600
SIAYA

REF: CC/SC/A.31/VOL.IV/107

22nd OCTOBER, 2024.

ALL DEPUTY COUNTY COMMISSIONERS
SIAYA COUNTY

RE: RESEARCH AUTHORIZATION- Ms. BRENDA SARA SARA

The person referred to above from Masinde Muliro University of Science and Technology has been authorized by the Director General, National Commission for Science, Technology and Innovation as per the provision of the Science, and Technology and Innovation Act, 2013(Rev.2014) vide License No. NACOSTI/P/24/35427/575774 dated 22nd May, 2024 to carry out research on "CONTEXTUALISING KENYAN EMINENT PERSONALITIES IN THE DEVELOPMENT OF EDUCATION IN KENYA: THE CASE OF BETHWELL ALLAN OGOT, 1964-2013". for the period ending 22th August, 2025.

The purpose of this letter therefore is to ask that you accord her the necessary support during the research period.

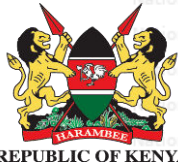
A handwritten signature in blue ink, appearing to read 'Koyiet Kaleke'.

KOYIET KALEKE
FOR: COUNTY COMMISSIONER
SIAYA COUNTY

Copy to: County Director of Education
SIAYA COUNTY

MS. Brenda Sara Sara
MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY

APPENDIX IX: Research Permit from NACOSTI



REPUBLIC OF KENYA



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 575774

Date of Issue: 22/Mav/2025

RESEARCH LICENSE



This is to Certify that Ms.. Brenda Sara Sara of Masinde Muliro University of Science and Technology, has conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in M CONTEXTUALISING KENYAN EMINENT PERSONALITIES IN THE DEVELOPMENT OF EDUCATION IN KENYA: THE CASE OF BETHWELL ALLAN OGOT, 1964 - 2013 for the period ending : 22/Mav/2025.

License No: NACOSTI/P/24/35427

575774

Applicant Identification Number

Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

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See overleaf for conditions

