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Change and Continuity of Indigenous Education among the Endorois Agro-Pastoralists of Baringo, Kenya, 1895 – 2010

Moses C. Kiptiegi

Head Teacher, Department of Teachers Service Commission,
Ministry of Education, Kenya

Dr. Ruth Nyambura

Lecturer, Department of Humanities and Languages,
Mount Kenya University, Nakuru Campus, Kenya

Abstract:

Education whether indigenous or modern plays an important role in the society. The Endorois community has not embraced well modern education due to effects of indigenous education which is still practiced. This study was guided by objectives which was drawn from statement of the problem. Indigenous education is the art and science of acquisition and transmission of desirable content and methodology from one generation to another or within the same generation. The study investigated change and continuity of indigenous education among the Endorois Agro-Pastoralist of Baringo; Kenya, 1895-2010. The Endorois community is one of the minority group of Kalenjin Speaking ethnic group found in Kenya. They are traditional inhabitants of Baringo where the study was carried out and they still practice some aspects of indigenous education. This study utilized structural-functionalism theory and articulation of modes of production theory. This study also utilized Ex-post facto research design. In order to ensure validity of instruments and for reliability, external and internal criticism was used. Purposive and snowball sampling techniques was used to enhance comprehensive and orderly collection of data by use of interview schedule and focus group discussion. Data was analysed qualitatively through deduction of themes basing on the objectives of the study. The findings of this study would be useful to policy makers in the field of education, social sciences and other relevant fields in formulating policies that would integrate relevant knowledge, skills attitudes and values into current educational system from indigenous education of Endorois community.

Keywords: *Apprenticeship, education, endorois, indigenous education, informal education, sustainable development*

1. Introduction

Indigenous education is the acquisition and transmission of knowledge, skills, attitudes and values from one generation to another or within the same generation (Sifuna & Otiende, 1994). Apart from socialization of youth and members of the society in to the norms and beliefs of the society, it also enhanced practical skills and acquisition of knowledge which deemed to be useful to the individuals and the society as a whole (Sifuna, 1990).

Indigenous Education was meant for survival and solving problems that individuals and society encountered on day to day life ranging from challenges in social to health situation. As Mwalimu Julius Nyerere, former President of Tanzania arguably maintained that indigenous education is an integral part of life (Hino and Comozzi, 1996). Indigenous Education takes many forms depending on historical and cultural background. It is influenced by the prevailing economic, social, religious and political systems of the society according to Ishumi, (1996). Education sustains community development as postulated by Mawlimu Jullius Nyerere (Hino, 1996).

In any society, Education whether indigenous or Morden remains a vital aspect through which the society models and determine its existence by propagating desirable knowledge, skills, attitudes and values to the succeeding generations. Every society whether simple or complex has its own system of training its members (Fafuna, 1974). African indigenous education was quite effective during pre-colonial period. The early Europeans that came to Africa thought they brought education to uneducated people who were left in total ignorance, this was untrue since the African people had their own developed systems of education before the coming of Europeans and Arabs to Africa. The African indigenous education was meant for adoption to the environment, conserving cultural heritage of the family, clan and ethnic group (Sifuna & Otiende, 2006).

African indigenous education still plays important role in modern Africa. The Endorois indigenous education is still observed since African rural taboos are still enhanced through communal lifestyles. The African indigenous education is utilitarian and religious just like in the Egyptian education. Today, the African indigenous education is being ignored and left in to oblivion due to its irrelevance in the modern world which appears different from African past since learners

cannot easily adjust to the modern lifestyles. Modern education prepares children to despise the land and manual work, and encourage them to seek white collar profession and finally live in towns. It also emphasises intellectual development leaving out needs, goals and expectations of the society (Chang'ach, 2013). Both the Endorois indigenous education and modern education can supplement each other. Indigenous education was necessary for survival so it was a means by which generation transmitted desirable knowledge and experiences to the next generation for life duties (Osokoya, 2003). People are doing away with indigenous education which still plays a vital role in the current education system despite connotation of traditional knowledge as backward and superstitious as discussed as 'Folklore' (Kongolo, 2001). This study focused on change and continuity of indigenous education among the Endorois Agro-Pastoralists of Baringo; Kenya, 1895 - 2010.

1.1. Statement of the Problem

The indigenous education was very significant among all African communities. The Endorois valued indigenous education since its inculcated knowledge, skills, attitudes, values such as respect, general aspects of the rites of passage and maturity. The onset of colonialism ruptured the traditional system among the Endorois. There is need to have an integration of the modern and traditional Endorois practices in the modern Endorois livelihood thus the study.

1.2. Objectives of the Study

The following specific objectives guided the study:

- To examine aspects of the indigenous education among the Endorois in the pre-colonial period to 1895.
- To assess the impacts of colonialism on the Endorois indigenous education, 1895-1963.
- To examine post-colonial development and contradictions in Endorois indigenous education; 1964-2010.

2. Research Methodology

This part describes the research methodology that was used in the study to obtain and analyse research data. The chapter is divided into the following areas; research design, location of the study, the population of the study, sampling procedure, data collection procedure, instrumentation, validity, reliability of the instruments, data analysis and ethical consideration.

2.1. Research Design

The relevant research design for this study was an *ex-post-facto* design, Mugenda and Mugenda (2002), states that this design is fundamental in seeking to establish relationships that have already occurred and that cannot be manipulated by the research. The study investigated change and continuity of indigenous education among the Endorois Agro-pastoralists of Baringo; Kenya, 1895-2010.

2.2. Location of the Study

This study was conducted in Baringo. The researcher chooses Baringo because the Endorois living in this area had not completely abandoned their indigenous education hence data collected was be reliable. The study only focused on the Endorois living Baringo.

2.3. Population of the Study

Basing on Population and housing Census of 2009 the population of the study constitutes the Endorois ethnic group population of 60,000 KNBS (2010). The population of the study comprised elders, men warriors and women of Endorois community who were specialists and non-specialists living in their native land in Baringo. The accessible population was about 40,000 residents of Baringo according to KNBS 2009. Then an actual sample of 60 respondents was drawn from this accessible population as recommended by Creswell (2012) which represented research sites (Blackburn, 1971, Krat, 1986). As suggested by Crouch and McKenzie (2006) a small sample is recommended in qualitative research with the number being appropriate to the kind of research and groups of samples involved in the study, a sample of sixty informants was suitable for this study since it lied within the recommended range and suit the number of informants' groups in the study.

Specialists		Non- Specialists	
Informant Category	Number of Informants	Informant Category	Number of Informants
Herbalists	5	Council of Elders	5
Blacksmiths	5	Other Elderly persons	5
Basket Makers	5	Men	5
Traditional Midwives	5	Women	5
Traditional Initiators	5		
Religious/Ritual Experts	5		
Bee Keepers	5		
Hunters	5		
Total	40		20

Table 1: Informants Categories and Corresponding Number of Informants.

2.4. Sampling Procedures

To ensure objective and comprehensive collection of data, selection of the informants was done using purposive and snowball sampling techniques. These techniques were advantageous over probability sampling because not everybody in the target population was knowledgeable about the issues that the researcher was intending to investigate, this sampling techniques are more information based than statistical (Gall & Bork, 2003). The geographical divisions of the study area (Baringo) provided stratas of Elders, Women, Warriors and Specialists using stratified sampling. From each strata individual were interviewed purposively and snowball, hence the number of informants kept on snowballing (Dalen, 1979; Cohen, 1993; Gall, 2003).

2.5. Instrumentation

The researcher used two interview schedules, one for the specialist and another for non-specialist respondents who were Elders, Women and Warriors to collect the primary data from the respondents in the field. The interview schedules were openly structured. The specialists' interview schedule was for respondents with skills. The research questions were based on the research topic the change and continuity of indigenous education among the Endorois Agro-pastoralists of Baringo; Kenya, 1895-2010. The researcher also used focus group discussion among women and warriors.

2.6. Data Collection Procedure

Permission to collect research data was obtained from the County Director of Education Office and County Commissioner-Baringo County and District Education Office- Marigat District after the approval of the proposal by the Board of Postgraduate studies at Mount Kenya University and on receiving permit to carry out research from NACOSTI. The researcher then reported to the District Education Office to obtain letters of authority to conduct research. The researcher then carried out reconnaissance trip of areas to be selected to seek consent of the local leaders. Interview schedules and archival sources-primary sources were used to collect data. Supplementary secondary data were obtained from published books, unpublished articles, government reports and records, internet sources, journal and periodicals which were obtained from the Kenya National Archives (KNA) in Nairobi. Data collected was organized, coded, described and analysed for drawing conclusions and making recommendations.

2.7. Validity and Reliability of the Instruments

Validity refers to the degree to which a test measures what it is purposed to measure (Orodho, 2005). Validity of research instruments determined the extent to which those results of data analysis represent the phenomenon under study. Validity was enhanced through ensuring that instruments accurately represent the phenomenon under study and are in line with the purpose and objectives of the study. Validity was obtained through formulation of items based on objectives of the study while internal and external criticism was used to obtain reliability of the study. In order to ensure validity of interview schedules, the instruments were given to the supervisors and other expert researchers from the university who examined and provided comments which served to amend the final instruments used by the researcher. Reliability refers to a measure of degree to which research instruments yields consistent results or data after repeated trials (Mugenda and Mugenda, 2002). A pilot study was carried out using ten respondents from Laikipia which was not part of the study area to check on omission in the interview schedule administered for correction to improve reliability of the instruments. Interview schedule was pre-tested first, the procedure of pre-test was identical to that was used in the actual study.

2.8. Data Analysis

After administering interview schedules the researcher classified data according to the sources. The raw data was organised in to themes and categorised. The oral interviews were conducted in the Endorois language was recorded in tapes and short notes. The researcher then listened to the tape recordings and translated the data into English and transcribed it. The researcher looked at data collected as response pertaining change and continuity of indigenous education among the Endorois Agro-pastoralists of Baringo; Kenya, 1895-2010 basing on the objectives of the study, this helped in identifying consistencies and differences of data collected from different respondents hence describing the data (miles & Huberman, 1994). The data collected from other primary and secondary sources was used to fill the gaps left out by the main primary sources and also to ascertain the data collected. The researcher then classified collected data in to themes basing on the research questions in order to improve reliability. The researcher interpreted the data and finally drew conclusions on change and continuity of indigenous education among the Endorois Agro-pastoralists of Baringo; Kenya, 1895-2010 based on the responses from the informants (Gall & Bork, 2003, Kottak, 2000).

2.9. Ethical Consideration

The researcher sought permission and approval from all the stakeholders including Mount Kenya University, NACOSTI among others. Confidentiality of the respondents was upheld; the researcher explained the purpose of the study to the respondents and assured them confidentiality and that the study was purely for academic purposes. The researcher ensured voluntary participation from the respondents and no deception at all.

3. Findings and Discussions

The study examined change and continuity of indigenous education among the Endorois Agro-pastoralists of Baringo; Kenya, 1895 to 2010. The study was guided by three objectives as follows; to examine aspects of the indigenous

education among the Endorois in the pre-colonial period to 1895, to assess the impacts of colonialism on the Endorois indigenous education 1895 to 1963 and to examine post-colonial development and contradictions in Endorois indigenous education from 1964 to 2010.

This study utilised structural- functionalism theory and Articulation of modes of production theory in its theoretical framework and utilised ex-post facto research design to collect data, evaluate and synthesise evidence systematically in order to establish facts and draw conclusions on the past events under investigation. Purposive and snowball sampling techniques were used in the study by use of interview schedules for specialists and non- specialist respondents. Data was analysed qualitatively. This chapter contains summary of this study, the conclusion drawn, recommendations made thereof and areas of further research.

This study involved establishment of change and continuity of indigenous education among the Endorois Agro-pastoralists of Baringo; Kenya, 1985-2010. It involved interview of sixty respondents/informants from Endorois ethnic group who were well versed with the Endorois culture. The study also involved research from libraries and Kenya national archives (KNA) about Endorois culture which formed part of Endorois indigenous education. Among the people who were interviewed were specialists (herbalists, blacksmiths, basket makers, traditional midwives, traditional initiators, religious/ritual experts, bee keepers and hunters) and non- specialists (council of elders, other elderly, men and women), five in each category.

The knowledge, skills, attitudes and values that were taught among the Endorois existed since time immemorial, it was education founded by their forefathers and has been passed on from one generation to generation or within a generation despite it changing or undergoing some modifications from time to time due to changing times and situations which was prompted by circumstances prevailing, the changes that has occurred to the indigenous education among the Endorois community shows its efforts to the changing environmental situation. Every effort or attempt to solve an emerging issue or problem in the environment led to the creation of knowledge to enhance life and survival in the society while modification was a result of change in the provoking event that caused it in order to provide solution to that particular problem. Indigenous education among the Endorois involved training from infancy, childhood to adulthood making it a lifelong process beginning from birth to death. At infancy young children were taught how to utter simple words, sit, crawl, stand, walk, sanitary habits and weaning which was majorly done by mothers. At childhood, children learned simple issues in the society which involved imitating adults and doing simple tasks. During this stage values like obedience, respect and being responsible were instilled. While in adulthood after initiation ceremony individuals acquired new roles and allowed to marry and also train in various trades through apprenticeship. The Endorois indigenous education used formal methods (apprenticeship and initiation) and informal methods (songs, proverbs, riddles and storytelling) to educate and train its people. The Endorois children learned how to exploit the resources in the environment through observation, imitation and obeying the teachings of senior members of the society.

Modern education uses methodologies which disregards the importance of indigenous cultures and environmental contributions which result in lack relevance for students of aboriginal backgrounds. The modern education thrives off educational environments in which the natives' cultures and languages were respected and infused in learning. Various aspects of indigenous cultures need to be considered when discussing indigenous learning in terms of content, social cultures and cognitive culture.

The participation of indigenous people in designing curricula was still limited and education still fell short of eliminating prejudice and discrimination targeted at indigenous people. The teaching of modern education experienced higher risks of learners dropping out of school due to the teaching of education that was founded on foreign culture. The current education offered to the learners should be founded on their culture and languages so as to appreciate their background- culture and history. Cultural diversity played an important role in today's globalised world; thus, culture remained an essential element of sustainable development which should be regulated by an international convention. The indigenous cultures had always been under threat in the region because mainstream education had distorted indigenous history and presented indigenous cultures and indigenous education in a derogatory manner. If the autonomy of indigenous ethnic groups was not respected, their cultures would not survive, therefore there should be a review of the national curriculum of Africans especially in the manner of presenting the culture and history of indigenous people. The native people continue to suffer from government policies that call for the mastery of the English language but ignored indigenous languages or taught them using foreign languages. Ignoring natives' languages was detrimental to indigenous people as it severed ties between indigenous youth and their ancestors.

The indigenous education among the Endorois community is still relevant to the contemporary society because some aspects are still practiced or observed in solving emerging issues in the society through combination of traditional and modern methods. Aspects of Endorois indigenous Education can be incorporated in to modern education in order to give natives the best education in the contemporary society.

4. Conclusion

The following key conclusions have been drawn based on the objectives of this study; Endorois indigenous education has contributed a lot to the wellbeing of the society. It began from birth to death or from childhood to adulthood making it a lifelong process which brought about relatively permanent change of behaviour. The content of indigenous education among the Endorois entailed desirable knowledge, skills, values and attitudes which were based on Endorois culture and daily experiences in the environment in terms of socio-political, economic and religious aspects in the society. It dwelt on proper utilization of the environment without destruction on Agro-pastoralism, social

ceremonies, farming, apprenticeship and herbal medicine. Indigenous education brought harmony and smooth harmony in the society.

The indigenous education among the Endorois ethnic group used formal methods which included initiation and apprenticeship which included hunting, bee keeping, blacksmithing, fishing, herbal medicine, weaving and basketry, house building, and informal methods which included the use of storytelling, proverbs, riddles, sayings, legends, word game, folktales, tongue twisters, songs, work and inculcation of fear through taboos and norms. Through its content and methodology, it taught its members of the society on maintaining of wellness through physical activities and medium of work while the use of herbal medicine promoted good health in the society. This study looked at the meaning of indigenous education, indigenous curriculum and rites of passage among the Endorois, the training of specialists and used of play. This study examined all aspects of indigenous education during pre-colonial to 1895 as stated by objective one.

Based on the objective two of this study that assessed the impacts of colonialism on the Endorois indigenous education, 1895 to 1963, this study looked at both positive and negative impacts of colonialism on Endorois indigenous education, introduction of modern schools, consequences of world wars and emergence of independent schools. This study found out that the coming of Europeans colonialists and missionaries who brought modern education and Christianity had more advantages to the Endorois community than disadvantages in terms of modern education which enhanced literacy (reading, writing and arithmetic) and developments like building modern hospitals which reduced modality rates which were caused by diseases and accidents, the use of modern technology in solving or handling emerging issues in the society had impacts in day to day living in the society and improving roads which facilitated transport networks amongst other good things brought by whites.

The third objective was to examine post-colonial development and contradictions in Endorois indigenous education from 1964 to 2010. This study looked at political organization, political parties, African nationalism and how political changes in Kenya before and after independence affected Endorois indigenous education. The political stability among the Endorois has promoted education and development in their area. The Endorois community had a well organised political, social and economic system which was treasured in the society which helped in handling all aspects in day to day governance of the society and enhancing transmission of the right education to the members of the society and also solving emerging issues.

Today the Endorois community still practice and observe their indigenous education despite modern education being offered in the current society by the government. They still teach their children all aspects of indigenous education as alternative education to supplement modern education. Therefore, indigenous education among the Endorois is still relevant to the contemporary society hence its aspects can be incorporated in to the current modern education in the contemporary society. Despite the government providing free and compulsory basic education, a lot of young people from the Endorois still drop out of schools because the modern education system offered was too different from their own culture. They were losing self-esteem because they were adapting western standards. The indigenous people needed education that would protect their rights, culture and scholarships for Africans. Indigenous education can help in attaining millennium development goals if properly utilised. Indigenous people should participate in drafting educational laws and educational policies which respect their cultures and their linguistic identity.

5. Recommendations of the Study

Based on the findings and conclusions derived from this study the following recommendations were made that would support this study to realised its objectives in change and continuity of Endorois indigenous education from pre-colonial to post-colonial period. The recommendations of this study were based on the objectives of study which were; to examine aspects of indigenous education among the Endorois in the pre-colonial period to 1985, to assess the impacts of colonialism on the Endorois indigenous education, 1895- 1963 and to examine post-colonial development and contradictions in Endorois indigenous education, 1964- 2010.

The government should protect traditional languages in the national constitution through setting up of programmes that are aimed at recovering indigenous languages and cultures as stated by national goals of education. The indigenous languages be integrated in to national curricula through designing teaching/learning materials like school textbooks in indigenous languages that are sensitive to cultural and educational needs of the indigenous people with the use of multilingual education in all levels of education, and also indigenous people be trained so that they can compete both nationally and internationally in all aspects. Since indigenous education is still practiced in the present world, both in indigenous communities who still observe traditional lifestyles and even in developed countries with modern lifestyles, it is vital to incorporate indigenous content and methodologies to the modern ones. Although some aspects of indigenous education are detrimental to the society for example female genital modification (FGM) and witchcraft, most of its content are good and can be used in modern education. There is need to harmonise and integrate the best elements in to modern education or curricula in order to create a viable system of education in Kenya. On Female genital modification (FGM), the government should come up with alternative way of passage which the community feels ownership. The natives' culture has fallen prey to government policies emphasizing English at the expense of indigenous languages. Africans Endorois included should not be paying to learn foreign languages but they should also have their languages learnt in the world. The government should set up programmes for the revival of indigenous languages by setting up cultural villages with training programmes for youth, adoption of action plan on endangered languages and cultural studies. The Africans including Endorois had lost their lands, languages and traditions alienated, and they had been forced to adopt European cultures and speak the languages of their colonisers. The state to recognise indigenous languages in national constitution and adopt the

draft declaration on the rights of indigenous people. The indigenous language fund should be established which should be managed by indigenous people and state to repeal discrimination legislation against indigenous languages.

The indigenous people, states and united nation agencies should discuss indigenous cultural rights. The government should be committed to preserving, revitalizing and promoting indigenous languages and cultures, and allow indigenous people to use their own languages in education in order to strengthen inter-cultural nature of the educational process. A multilingual education with the principle of mother tongue instruction should occur at all educational levels and that language should be an essential element in inter-cultural education. Indigenous education can contribute a lot in poverty reduction and attainment of millennium development goals if properly utilised.

Culture was a major part of survival of indigenous people, it is important to recognise the rights of indigenous people to land resources and sacred sites due to its disappearance caused by modernization hence the rights of indigenous people to their lands and territories should be recognised. Modern schools spent little time teaching subjects aimed at preserving the cultures of indigenous people, the government should draw up curricula that respect interest of indigenous people. The government encourages revision of educational policies that respect the rights of indigenous children with respect to education. The government also should give equal educational opportunities for both girls and boys through education for all policy.

Indigenous education ensured wellness like physical fitness through work and play. The modern society should be trained on manual work as opposed to white-collar jobs or light office jobs which are recipe of some diseases like obesity, high blood pressure and obesity due to lack of physical exercise. Traditional approaches to training and jobs should be utilised to cushion the increased rates of unemployment caused by production of graduates of modern education who only look for white-collar jobs. The modern education should embrace skill-based training (apprenticeship) for its graduates to be job creators. The African apprenticeship should be utilized in modern education in all levels including vocational training colleges with assistance of modernization and modifications.

The traditional Endorois society taught its members how to manage and cure some common minor diseases without seeking the assistance from an expert. Due to high numbers of clients seeking medication in modern facilities which are strained in terms of human resources, medicines and facilities in developing countries, people can be taught on how to diagnose, manage and treat common diseases because most people cannot afford to seek medication from modern facilities due to poverty index. Traditional medicine still remains alternative mode of medication. So, more research on herbal medicine and traditional methods of healthcare needs to be done because of extinction of few individuals who are knowledgeable about this trade. The ministry of health should incorporate herbal medicine in the county level and above, and also train herbalists on emerging issues in health sector, the herbalists should be involved in the field research on deadly diseases like HIV/AIDS, cancer, diabetes and Ebola through establishment of a big laboratory in East and Central Africa for herbal research in collaboration of Kenya medical research institute (KEMRI), and to enhance transmission and preservation of herbal knowledge and practices. The government through department of forestry- Kenya forestry institute (KEFRI) should preserve herbal plants in their natural habitats and establish a special forest in every county for researching herbal medicine and protecting endangered herbal plants to support alternative medicine. Traditional midwifery should be promoted through special training and provision of equipment/facilities required by ministry of health but locals should be encouraged to visit health facilities for prenatal and postnatal care in order to reduce mortality rates of new-borns and young children.

The traditional foods were good because they did not cause lifestyle diseases as compared with current society whereby people eat junky/processed foods. The current education should incorporate the content on traditional food and nutrition because it was healthier than current foods. More research needs to be done on traditional foods though it varied from community to community depending on the regions they live, culture, taboos and economic activities.

The current education system should incorporate aspects of indigenous among the Endorois community, learners should be taught on culture, taboo and values for them to utilise in and out of school. The Endorois can present to the government aspects of indigenous education that can be incorporated in to the modern education so as to make the current modern education more relevant and practical to the current African setting. The modern education can borrow some aspects from Endorois indigenous education especially the knowledge, skills, attitudes and values it enhanced, methodologies, critical thinking, problem solving and apprenticeship can be infused into the current education offered in modern schools.

The Endorois community should continue embracing their traditional way of life especially on the issues of culture and taboos which promoted uprightness and morality in the society despite modernity. "*Mwaja mila ni mtumwa*" as put by Kiswahili proverb, Africans including the Endorois ethnic group can still embrace their culture or indigenous education in order to supplement modern education.

The knowledge and skills utilised by the traditional industries like pottery, weaving, ironworking, woodwork, leatherworking and gourd making should be incorporated in vocational or technical training colleges to promote African heritage and culture. The government should also establish cultural centres in every county in order to provide venues where communities can preserve their traditional regalia and artefacts for future generations to see them and learn their cultures. Skill based curricula should be developed in order to produce graduates with positive attitudes towards work who can fit well into the society after schooling.

The government should make one day in a year a national culture day for communities to celebrate their African culture and remind their way of life by Communities performing traditional dances, making traditional foods, emphasising on aspects of cultures and taboos and presenting traditional artefacts in historical perspective.

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