

## **STUDENT'S DECLARATION**

I, the undersigned, declare that this research thesis is a product of my work and has not been previously presented to any other institution. All sources have been appropriately cited and duly acknowledged in full.

I agree that this thesis may be available for reference and photocopy at the discretion of the university.

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## **ABBREVIATIONS AND ACRONYMS**

ACHPR	African Commission on Human and Peoples' Rights
CEMIRIDE	Centre for Minority Rights Development
CIDP	County Integrated Development Plan
ECE	Endorois Council of Elders
EWC	Endorois Welfare Council
EWC	Endorois Women Council
FGDs	Focus Group Discussions
GOK	Government of Kenya
IASG	Inter-Agency Support Group on Indigenous People's Issues
IDIs	In-Depth Interviews
IK	Indigenous Knowledge
IST	Institute of Social Transformation
KIRA	Kenya Inter-Agency Rapid Assessment
KNBS	Kenya National Bureau of Statistics
MCE	Myiot Council of Elders
NACOSTI	National Commission for Science, Technology and Innovation
PO	Participant observations
SHG	Self-Help Group
TUC	Tangaza University College
TUCREC	Tangaza University College Research Ethics Committee
UN	United Nations
UNESCO	United Nation Educational, Scientific and Cultural Organization

## ABSTRACT

The study engages the Endorois ethnic group from Sinende Location of Baringo County in Kenya to examine African indigenous economic knowledge practices to Social Transformation. It incorporates systems, practices and values, and their contribution to maintaining social well-being and economic equity. Further, it attempts to show that negative elements of the neo-liberal capitalist model such as individualism, greed and ecological destruction can be re-balanced by the adoption of African indigenous economic practices and values. In doing so, the study seeks to demonstrate how displacing indigenous economic practices and values affect the community. Linking indigenous economic knowledge, practices, and values to social transformation, the study seeks to establish that both share similar approaches to achieving an egalitarian community. The study adopted an ethnographic approach. Capability Approach theory, and the Balanced-Growth theory, together with the Kalenjin philosophy of *maat* supported the study. Data were gathered through observation and participation in the community's activities, events and ceremonies, one-to-one in-depth interviews (IDIs) with key informants and Focus Group Discussions (FGDs) with Endorois Councils of Elders. The participants, during this fields work, were purposively selected with help from community's influencers from Lake Bogoria and Sinende areas of Endorois community. The selection of participants focused on those who were considered knowledgeable in culture and history of the Endorois. The findings of the study show that indigenous economic practices and values of the Endorois accords every member of the community a '*universal right*' to procure wealth while prohibiting the destruction of nature's resources. The findings also point out that abandonment of African indigenous economic system and adoption of neo-liberal economic model could be key amongst causes of social, economic and ecological crises experienced in Africa and particularly by Endorois community. The findings further propose that re-engaging Endorois indigenous economic practices and values can pave the way for social transformation and reduce individualism, economic inequality, and destruction of natural resources.

## OPERATIONAL DEFINITION OF TERMS

<i>Endorois</i>	Nilo-Hamitic speaking group and sub-tribe of the Kalenjin nation of Kenya.
<i>Harambee</i>	Kenyan motto founded on the traditional custom of community self-help or pooling together and mutual social responsibility.
<i>Kereetab-beek</i>	Indigenous prayers performed by women
<i>Kikirei</i>	What is forbidden/ restrictions.
<i>Maat</i>	Kalenjin concept that governs life and is related to the observation of the moral code, rules, rights, and obligations. .
<i>Ndasum</i>	Indigenous form of prayer performed by men.
<i>Tilya</i>	Form of relationships based on reciprocity.
<i>Ujamaa</i>	Socialist system of village co-operatives based on equality of opportunity and self-help

# **CHAPTER ONE**

## **GENERAL INTRODUCTION**

### **Introduction**

This chapter presents the background of indigenous economic knowledge, then poses questions that lead to the research issue which the study seeks to address. The objectives of the research, as well as corresponding research questions, are outlined in this chapter. The chapter also outlines the insertion process that describes the researcher's initial association and subsequent contacts with the Endorois ethnic group prior to the research and during data collection. The insertion section provides more information on the community as experienced and described by the researcher. The information includes geographical location of the research area, the social and cultural realities of the community.

Further, in this section, the researcher shows why the study is important for scholars, for the community, and for the institutions interested in future research, especially those related to sustainable development and social well-being. This section also indicates the scope covered by the study. Additionally, limitations and delimitations of the study constitute the final section of this chapter.

### **1.1. Insertion**

#### **1.1.1. Encounter with Endorois.**

Baringo is predominantly inhabited by the Tugen speaking ethnic group of the Kalenjin; it is the largest group among the Kalenjin sub-ethnic groups in Baringo County. Tugen is subdivided into different subgroups. Those who speak Samor, are predominantly found in Baringo Central. Aror are located in Baringo North while Endorois, Lembus, Keben and Bogor are located in Baringo South and Eldama Ravine.

The researcher was born and brought up in Kiboino Location in the central part of Baringo County, among the Samor speaking sub-group of the Tugen. Even then, her family

traces its immediate origin in Baringo North among the Aror. The maternal grandparents, however, came from among the Endorois who mainly inhabit the South of Baringo County. The researcher's first encounter with the Endorois was through her maternal grandparents, especially the grandmother who lived most of her life in the Radat area of Endorois land before moving to live among Samor.

Growing up, the researcher heard stories about *Torois* (Endorois) as told by her grandmother. The stories described the social life of the community, their model of land tenure, childhood experiences and family history. These stories stirred in the researcher a curiosity to know more about these *Torois*. Up until the data gathering exercise, the researcher had not had a chance to visit the maternal grandparent's home region of Endorois. Nevertheless, the two events re-awakened and reinforced the researcher's urge to know more about the community. The first event was the victory of Endorois to reclaim their land in 2009 and the second was their participation in Tugen cultural event from 2014.

### **1.1.2. The researcher's puzzle.**

The first event has its genesis between the years of 1973 and 1986, when the Kenyan government uprooted Endorois from their ancestral land around lake Bogoria in then Rift Valley Province in order to establish a protected conservation area (Lynch, 2011). In 2003, with the help of Minority Rights Group (MRG) and Kenyan non-governmental organization Centre for Minority Rights Development (CEMIRIDE), the Endorois community took their case to the African Commission on Human and People's Rights (ACHPR) in 2003 and successfully challenged their expulsion from their ancestral land (Claridge, 2010). The community won a historic award in 2009 on their land rights by the African Commission on Human and Peoples' Rights (ACHPR) (Lynch, 2011). The ruling placed the Endorois on the international limelight. For the researcher, this was significant because it provided a bigger picture and narrative about the Endorois sub-ethnic group.



Figure 1.1: Poster announcing Tugenin Festival for 2017

Source: Baringo News, 2017

The second event saw its debut in 2013. The professionals from Kiboino Location in Baringo Central of Baringo County came up with an initiative where they organized and hosted the Tugenin Cultural Festivals. In December the same year, an inter-locational cultural competition was held where groups from surrounding villages took part. By 2017, the cultural competition and festivals had moved from locational to include groups from various parts of the county. That year for the first time, Endorois cultural dancers participated in the competition.

During these cultural competitions in which the researcher was a participant, the Endorois demonstrated a unique mastery and eloquence on matters of cultural knowledge. They emerged the best overall. This became a significant factor in the preparations for this research.



Figure 1.2: Lake Bogoria dancers (Endorois) performing during Tugenin festivals in 2017

Source: Baringo News, 2017

### *Entry into the community*

Insertion is the process of entering into the community for the purpose of connecting and familiarizing with the cultural and social realities of the community, in this case the



*Figure 1.3: Researcher preparing to leave for data collection at Sinende using hired a motorcycle.*

*Source: Own collection, 2019*

Endorois sub-ethnic group. The researcher needed to know and be in touch with people from the community; she regarded as being knowledgeable about the community of study and with the potential to facilitate the researcher's entry into the community during data collection.

As a start, the researcher sort advice and information from professionals in the community on how to engage with the community's systems of organization and procedures. The first group of professionals were the high school teachers. The researcher met them separately in Kabarnet Town in Baringo County. In Nairobi, the researcher met and sought advice from an Administrative Police Officer, and an auditor and politician both living and working

in Nairobi. Another professional from Endorois whose advice she sought was a Prison Officer. The researcher met him at the Industrial-Area Prisons in Nairobi. These professionals advised the researcher to seek aid from the ECE, who "are better placed to provide the needed information." The researcher was provided with the mobile phone numbers for Richard Arap Yegon, the founder of the EWC, and Mr. Kipkazi, the chairman of the ECE. Other members of the council were John Kiptek and Bishop Eric Arap Lobetes. The researcher contacted them by telephone and booked appointments with each one of them.

A series of interactions and planning meetings took place between the researcher and each of the mentioned members of EWC prior to going to the community. The researcher met Arap Yegon three times. This was at his office at the Ministry of Livestock in Kabarnet, Baringo County, Nairobi Hurlingham and at his village in Kapkuikui near Lake Bogoria. Two other meetings were held in Nairobi; one with Kipkazi at Hurlingham, Nairobi and another with Arap Lobetes in downtown Nairobi.

Four issues came out of the meetings. First, the researcher gathered information about the community from the EWC. Second, Kipkazi, the Chairman of the EWC gave his consent and support for the study among EWC. Third, Arap Yegon became the link that identified and coordinated participants from the EWC for focus group discussions (FGDs). Fourth, Bishop Lobetes offered to host the researcher and be the link among the researcher, the community and the selected key informants in the community at Sinende. These meetings in and outside of the community's homeland opened up an opportunity for the researcher to get insights into the Endorois sub-ethnic's social reality, concerns, struggles and ambitions.

### **1.1.3. About the Endorois.**

The Endorois is a numerically small community of approximately 60,000 people (Bergstrom, 2010) found in the Southern part of Baringo; they have also spread across Nakuru and Laikipia counties. The Endorois have for long, been known to be one of the ethnic groups that constitute the Tugen. Other language sub-groups who are part of the Tugen sub-ethnic group are the Arror, Sengwer, Samor and Lembus. Historian Gabrielle Lynch (2011, p. 25) observes that local and national authorities and community members "tended to regard the Endorois as Tugen". However, the Endorois insist that they are a distinct group and indeed they view themselves as one of the ethnic groups making the larger Kalenjin group (EWC, 2019). To strengthen this position, Kipkazi, the current Chairman of EWC, in responding to the researcher's request for research among the Endorois, reminded the

researcher to “make a clear distinction between the Tugen and the Endorois and to understand that the knowledge generated from the study is for Endorois not for the Tugen.” (February, 2019)

#### **1.1.4. The social life of Endorois.**

Information about the Endorois community’s social life was discussed at length during a meeting with Bishop Lobetes (March 2019, Nairobi), a member of the ECE. He explained that the economy of the Endorois revolved around livestock keeping (mainly cows, goats and sheep), bee-keeping and hunting. Bishop Lobetes expounded that the Endorois community, compared to other sub-ethnic groups of the Kalenjin nation in the neighbouring counties, had limited resources for sustenance. The Endorois continuously found ingenious ways of managing the paucity of resources. In spite of scarce resources, the community had succeeded in creating some levels of equality in their social and economic considerations.

This was to ensure that there was no one that was extremely wealthy or wretched compared to the rest in the community. Bishop Lobetes also explained that this was made possible because culturally, no one was allowed to go ‘naked’ (someone without a cow or goat). The family, clan or community would give him ‘*ngor*’ (cloth or covering) - that is, a cow or a goat. This is replicated in other aspects of the community. Bishop Lobetes, however, was quick to point out that the cultural way of supporting one another, ‘*tilyanti*’ (*Til-ya*-someone who comes to another’s aid in times of need) was gradually getting eroded. He narrated that neo-liberal capital-lead-development was the cause of this new turn. However, to the present, the management and distribution of scarce resources had been made possible because the Endorois still subscribed largely to their indigenous norms and values for regulating the economic transactions in the community.

### **1.1.5. The establishment of the Endorois Welfare Council.**

The founder of the EWC, Arap Yegon (February, 2019), explained the genesis of the EWC. The EWC was founded in 1996 to help the Endorois sub-ethnic group seek redress to their cultural, social, political and economic situation. The community through the EWC, assisted by Centre for Minority Rights (CEMIRE) took the Government of Kenya (GoK) to the ACHPR. Here, they sought justice after they were forcefully ejected from their ancestral land around Lake Bogoria.

According to Lynch (2011), the creation of Lake Hannington Game Reserve (renamed Lake Bogoria Game Reserve in 1978) saw 400 families, mainly of the Endorois evicted from Lake Bogoria in November 1973. Lake Bogoria area was, without notice, gazetted by the GoK and declared a game park (Bergstrom, 2010). As a result, the Endorois were required to leave their historic lands *en masse*, with very limited discussions between the government and the community. The outcome of the eviction and dispossession was the alienation of the community from their land. As restitution, the government promised that 400 Endorois families would be compensated with plots of fertile land. In addition, the community would receive 25% of the tourist revenue from the reserve and 85% of the employment generated from the Game Reserve. On top of that, cattle dips and freshwater dams would be constructed by the Kenyan authorities (ACHPR, 2003). However, the promise never materialized and the Endorois were relegated to the semi-arid areas of Koibos, Irong, Molok, Kamar, and Lobi. These new areas proved unsustainable for pastoralism. Strict prohibitions from accessing the Lake area's medicinal salt licks or traditional water sources also led to the loss of livestock.

Land among the Endorois is collectively held and is considered the single most important source of livelihood and identity. This land is also the sacred site that holds the community's prayer grounds, shrines and home to their ancestors (Kipkazi, 2010). Displacement of the community from their livelihood and identity meant condemning the

vast majority of the Endorois sub-ethnic group into religio-cultural quagmire and severe poverty, with many being consistently dependent on relief food, with no ability to afford basic social services or education (Bergström, 2010).

Formation of the EWC, according to Arap Yegon, was part of the numerous platforms to raise the voice and concerns of the community. Bergström (2010) explains that the EWC initiated legal struggle against the GoK. Its claim was on the historical land of the endorois. The EWC further asked for title deeds and clear demarcations, as well as compensation for the losses of its community and members. The long court process between the Endorois and the GoK started in 1998. In 2002, the High Court of Kenya dismissed the case of Endorois and ruled in favour of the government (Lynch, 2011). Having exhausted all local remedies, the Endorois took further action with the support of the CEMIRIDE, who filed a complaint on behalf of the Community. On February 4<sup>th</sup>, 2010, the African Union (AU) approved a decision by the ACHPR, which found the GoK guilty of violating the rights of the Endorois community by evicting them from their ancestral land. It ruled in favour of the community, making it a “landmark ruling for indigenous peoples all over the African continent” (Bergström, 2010, p. 7).

#### **1.1.6. The researcher’s presence in the community.**

To allow the researcher’s presence into the community, arrangements were made by the researcher and bishop Lobetes to host her in the latter’s family. This would enable her to closely participate in the daily activities of the family and community. The family of Eric Kipng’ok Arap Lobetes, known locally as Bishop and Grace Kipng’ok, locally called by her clan name *Tarkok*, played host. Bishop was a member of EWC, representative of Myiot Council of Elders (MCE), Mogotio District, founder and Bishop of Truth of the Bible Church; he was also one of the key informants in the research. Beyond being the founder of a local church, Bishop was a well-known person among Endorois for his mastery and

promotion of cultural knowledge. From the information gathered, bishop was among *boisyek-ab tum* (elders who qualify to perform cultural rites) of the Endorois. As a result, he was among those sought-after to conduct community ceremonies and rites. His mastery of cultural knowledge was evident from the Endorois professionals who linked the researcher with the ECE. The professionals were quick to point out that Bishop Lobetes was known for his vast knowledge of the Endorois' culture and rites. Indeed, the researcher soon learned that the Bishop was planning to write a book on the 'Kalenjin culture in the Bible'. The bishop showed the researcher his journals where he had documented most of his ideas to be developed.

To make herself part of the family, the researcher was observant to find out where her contribution was needed most in the family. Soon, the researcher noted that *Tarkok* went to the shopping center and bought maize flour, vegetables and other groceries in small quantities just enough for the day. The researcher soon learned that the family had no food reserves in their stores and were also struggling to get hay for the cows. The researcher set out to help the host family address the two challenges. With the guidance from *Tarkok*, researcher contributed to support food provisions such as maize meal, vegetables and other groceries enough to take the family for at least a month. The researcher also learned from the bishop that due to scarce pasture, the cows and goats did not get enough grass, so the family supplemented the pasture with hay and sisal leaves. The hay harvested by the family in the previous years was exhausted. The researcher also assisted to hire casual labourers to harvest sisal leaves to last for the week and purchase of a few bales of hay.

Bishop had a car, for church functions. For lack of gas and minor mechanicals challenges, the car was, grounded. The researcher facilitated the repairs to fix the car and paid for the gas. Early every morning and evening, the researcher accompanied the Bishop to the borehole, to fetch and ferry water with the car. For daily use, at least 200 liters of water were

availed for the house. This saved *Tarkok* several trips daily to the borehole in search of water. Other days, the Bishop used the car to fetch water for sale at the shopping center. Besides easing the chores of the house, the car became very handy for the researcher as well during data collection. Where the roads to the respondents' homes were passable, the researcher used the Bishop's car. On days when the researcher returned home early from data collection, she offered to cook evening meals. Cleaning up after meals was work the researcher designed herself from the first day. Living in the family exposed the researcher to information on the economy of the family and into the lives of the household.



Before embarking on data collection, the researcher met the Senior Chief of Sinende Location. The Chief introduced her to the assistant chiefs and village elders. He asked them to accord the researcher any needed assistance, particularly in reaching out to the selected respondents.

During the data collection, the researcher visited the respondents in their families and in the nearest trading centers. Conducting interviews as close as the respondents' locality gave room for more information. Further, most respondents were elderly and the common

means of transport was on foot due to poor roads networks. FGDs were conducted at the cultural site of Lake Bogoria.

Another avenue for interaction with the community was in the Nyalilbuch Trading Center. This was the only center around Nyalilbuch Sub-Location. The researcher went to the center daily to socialize with the community; besides, she could observe the public's way of interaction, purchasing abilities, and goods and services of exchange. Spending time with other people other than the respondents broadened the scope of information collected. The researcher noted that the trading center played a significant social role. It was where people found each other, sent and received information, planned activities and reported on what was happening in the wider community. This was to some degree because the use of mobile phones was hampered by a poor network. Coincidentally, the strongest network signal was a specific spot within the trading center.

#### **1.1.7. Researcher's participation in the community's activities.**

The researcher had explained beforehand to the host family and the senior chief her interest to participate in community activities that were in plan. Two events took place during the study: visiting a newborn baby and *Kereetab beek*, prayer for rain conducted by women.

##### **Social welfare-Visiting a new-born baby**

This is a self-help activity called *kipagenge* (pooling together), organized by the women of Nyalilbuch. It was held on a monthly basis. Besides visiting their members, the group also identified members of the community with dire needs including; the elderly, the bereaved, or the sick. It organized visits to give moral and social support and to provide basic needs. The self-help activities include fencing each other's farms, cultivating, weeding, collecting firewood, burning charcoal for each other, mud-walling their homes, collecting money to send children to school, visiting the sick and the elderly, and giving food among

other activities. Being a women's affair, the researcher attended the activities as a member of the group.



Figure 1. 5: The researcher visiting with a young mother.

Source: Own collection, 2019

### **Kereetab beek**

This is a prayer conducted by women alone. *Chepyosop tum* (leader of the prayers) is a woman beyond childbearing age because she considered clean and mature. Besides, she must be a woman who has demonstrated acceptable behaviour in the community and who is well versed with the community's rites as well. Women, girls, and young children are the only people allowed to participate in *kereetab beek* because they are considered harmless and innocent. The prayer is conducted when the community is undergoing a crisis. Such crisis could be prolonged drought leading to death of livestock, hunger, lack of water, and food. In the year 2019, there was no rain for five straight months. In this region, rains are expected by mid-March. However, by end of the month of May, there were no rains. The women saw it critical for *kereetab-beek* to be conducted to seek God's intervention. The researcher was allowed not only to observe but also participate in the procession and in the singing. The

researcher, however, needed permission to take some photos and video-record the function, which was granted by the women. A total of 23 women gathered for the activity.

The insertion provided the researcher with the opportunity to experience the Endorois community. This community is influenced on one hand by the neo-liberal capital lead economic model which is creeping in fast; it offers quick and less laborious ways of economic growth for the individuals. On the other hand, the community's indigenous economic knowledge systems and practices that saw the Endorois survive and thrive with minimal resources continue struggling on. The fear is that the speed with which neo-liberal capital lead system of economy is being embraced by the community may soon see the Endorois indigenous economic practices and values lost. This spells loss of community's indigenous ways of assuring and maintaining social wellbeing.

## **1.2. Background of the Study**

In this study, knowledge, refers to the know-how that is unique to a given society. Knowledge encompasses the cultural traditions, values, beliefs and worldviews of local people, including specific beliefs, rules, and taboos that are part of the customary law of a specific group (Magni, 2016, p. 5; Njoki, Kinyua & Muli, 2015, p.135). Akena (2012) explains that traditional knowledge systems are not a singular body of knowledge. They are rather made up of many layers of being and of knowing. These include methods of expression, such as knowledge about economics, politics, music, leadership, transportation, building, astronomy, women's unique contributions, art, literature/stories, humour, and community. Akena (2012) further expounds that knowledge is transmitted through stories, teachings, songs, dances, and other cultural practices, enshrined in a context of social values, social convention, ethical principles, and religious beliefs.

The role played by indigenous knowledge (IK), in the life of the individual, and in that of the community, cannot be disputed or underestimated. Indigenous knowledge collates

and establishes the individual and community's identity within history. Emeagwali and Dei (2014) point out that for centuries, this accumulated knowledge gave the community a sense of relevance and self-esteem, sustained indigenous innovation, endogenous technological growth, and employment. Likewise, Ameagweli and Shizha (2016) add that IK strongly rooted the foundation of the community's livelihoods by connecting the people to their land and to its natural resources.

Africa's eventual contact with neo-liberal modernity saw the start of erosion of well-established values and practices. According to Asu, Ekwok and Chimezie (2014), since the Africa contact with neo-liberal modernity, Africa's traditional culture, values and practices have weakened and are still fading through well programmed western spells, storms and cultures that have infiltrated through almost all aspects of human life and activities. In addition, Owusu-Ansah and Mji (2013) add that African indigenous knowledge and methods of knowing have been discounted by many and looked down upon. Its contributions to world civilization, environmental protection and development have remained unknown and uncounted for.

The advent of neo-liberal economic modernity set in motion massive disruptive encounters whose ripple effects are still felt to date. These encounters undermined African IK systems and values. The era of colonization saw the pillaging and plundering of Africa's resources that led to the relative stagnation, and to the decline of traditional cultural pursuits. It distorted and retarded the pace and tempo of cultural growth and the trend of civilization in Africa. Christianity at best, succeeded in coercing African communities to submission and to stigmatization of their knowledge systems with the consequence that most of the communities were trapped in the design of perpetuating their own subjugation. Worse still, they transformed the individual from a connected participant in the drama of nature to a detached object and depersonalized observer (Arawolo, 2010; Akena, 2012).

A case of Ifaguos indigenous group of Philippines attest to the negativity brought about by the advent of colonial rules that led to the unchecked influx of migrants into ancestral domains. Camacho et al (2015) describe that many indigenous peoples as the Ifaguos in Cordillera Mountains continued to thrive in their relatively remote and yet self-sufficient communities. They were able to uphold their traditions and key indigenous practices in woodlot or watersheds; collectively known as *muyong* for the sustainable management of the Ifugao forests. Camacho et al, (2015) further showed that the ingress of Christian missionaries introduced new faith, agricultural technologies, logging, construction of roads and other infrastructures as well as other technologies like the proliferation of inorganic farming technologies that threaten the *Muyong* eco-system.

Equally, the argument of the Pigmy communities of Southern Cameroon paints similar trends. The pigmy communities have lived in the tropical rainforests skirting South Cameroon, Northern Republic of Congo and Gabon. For centuries of years, they have lived in symbiotic relationship with their environment, which they have preserved for years (Oyong, 2007). But since the colonial times, Oyong (2007), says that concerted efforts have been made to prohibit their access to forest and their nomadic lifestyle. They are forced to relocate because they are seen as being in the way of development and their strong cultural attachment is seen as a development barrier rather than as a positive contributor to nature conservation. This scenario is a demonstration of how indigenous knowledge is not only undermined but systematically being alienated from the community.

Citing an example of how neo-liberal moderating affected indigenous knowledge systems in Kenya, Owour (2007 ) explains that most Kenyan ethnic communities like other parts of Africa were guided by worldviews and value systems where spirituality became the vital force for all human activities and development ethnic communities had holistic education systems. Narrowing it down, Owour (2007) observes that education was holistic

and prepared individual for communal responsibility and interpersonal relationships. This system of education was overshadowed by education introduced in Kenya by the missionaries and subsequently by the colonial government whose aim was for religious conversion, economic exploitation, and the assimilation of Africans into the western cultures, values, and practices. By discarding indigenous learning structures, Kenyan ethnic communities were denied their cultural identity and sense of the past (Owour, 2007).

The case of the Endorois ethnic community is another example of the negative effect of neo-liberalism. The solid, systematic, vast and progressive knowledge and development of the Endorois were altered in 1973 when they were dispossessed of their ancestral land by a post-colonial government that was working with international partners to implement neo-liberalist project, as the “granting of mining rights on Endorois land to a private company” (Claridge 2010, p. 6). Also, the government, in pursuit of economic development through the collection of revenue, turned the community land to a national game reserve in total disregard to the welfare, identity and the land rights of the community. The capitalist ideology and predatory nature was more concerned with using the land and its resources to amass wealth and maximize earnings than the social wellbeing and livelihood of the community at stake.

The land that provided pasture and medicinal salt licks for the community’s cattle, and symbolism for their religious and cultural practices, became another object of exploitation for the benefit of a few. The outcome of the action of the government in the endeavor to pursue a capitalist development project was the separation and dispersal of the community in various counties, loss of livelihood, and land degradation due to mining concessions, poverty, and disenfranchisement from their cultural roots. Due to their exclusion from sharing in the benefits of development on their ancestral land, the community suffered a loss of well-being and communal solidarity, which constituted a violation of their right to development (Claridge, 2010).

This study is an attempt to demonstrate the disastrous effects that the development project of the neoliberal economic model has on the lives of ordinary citizens and as a result, on environmental destruction. The effects are more profound when values associated with the neoliberal economic lead model are propagated by the societal or political systems of the community or the country. The most visible and crucial is the loss of well-being and inequality which come as a result of a development model that expropriated from the majority and awarded the minority. The study also proposes the need to restore the identity, creativity and root the African communities to their knowledge and to the know-how of affirming the social well-being of economic equity by adopting indigenous economic knowledge practices and values.

### **1.3. Statement of the Problem**

The neoliberal capital lead globalization introduced massive transformation in Africa; most of these were destructive and exploitative. On land and resources, colonial powers forcefully created homelands whose economies and natural resources they expropriated. As a result of the disconnection from land resource and livelihood, Africans' sacred connection to land and nature was destroyed, leaving communities exposed, poor and disenchanting. This impoverished Africa, owing to erosion of the foundation of mutual co-operation. It also undermined the spirit of mutual personal and communal relationships, leading to excessive individualism and greed (Matunhu, 2011). Moreover, the neoliberal capital lead globalization heralded the emergence of negative elements such as capitalism, consumerism, and negative competition. With the neoliberal capital lead development, also, came massive disparities in income, and consumption.

These deleterious social, economic and environmental effects attracted calls for redress from international development organizations and civil societies. Among a number of actions proposed are those which call for an integration of IK in environmental protection;

others advocate for the development of an alternative economic system that put social well-being at the center, instead of market and economy.

In the search for a solution to the social, economic and environmental crisis, however, little effort has been put to examine African indigenous economic systems, practices and values and their role in promoting social well-being, equity and ecological protection. Specifically, no in-depth studies have been conducted on the resilient Endorois indigenous economic knowledge systems, practices, and values, to find out how the community uses it to guarantee its social and economic well-being. There is also little evidence of studies that focus on designing an economic model that promotes equity, social well-being, and environmental protection, informed by African indigenous economic knowledge practices and values.

#### **1.4. Research Objectives**

- a. Expose the role of Endorois indigenous economic knowledge systems, practices and values in maintaining social well-being and economic equity.
- b. Show the manifestations of displacing the Endorois indigenous economic knowledge and practices on the community's well-being and economic equity.
- c. Establish possible stakeholders' interventions that would safeguard the Endorois IK systems, practices, and values.
- d. Explain how the Endorois indigenous economic knowledge, practices and values can be integrated to contribute to the concept of social transformation.

#### **1.5. Research Questions**

- a. How do Endorois indigenous economic knowledge systems, practices, and values contribute to maintaining social well-being and economic equity of the community?
- b. What are the manifestations of displacing the Endorois indigenous economic practices on the community's well-being and economic equity?

- c. What possible interventions can stakeholders undertake to promote the Endorois indigenous economic knowledge systems, practices and values?
- d. How can Endorois indigenous economic knowledge systems and practices be integrated into the concept of social transformation?

### **1.6. The Justification and Significance of the Study**

The importance of the study lies in its aim of kick-starting a process of emancipating and reclaiming African IK from the shadows of its denigration and demonstrate that recognition and appreciation of its economic values and practices is the missing link to sustainable development and ecological protection.

This study is imperative because it provides insight into the rich indigenous economic knowledge available in the Endorois sub-ethnic group. This knowledge is capable of providing a new path-way leading to an Afrocentric economic framework, which if harnessed, can result to a more equitable and balanced society as opposed to inequality and individualism products of neo-liberal economic model.

The study underscores the relevance of IK and refute the long-standing claim that IK is outdated. It demonstrates that the understanding this knowledge base enables its proper use in modern times and preservation for posterity.

Bringing to light the indigenous economic practices and knowledge through this study is a motivation for the community, holders of the knowledge, to reinstate its use so as to counter inequality and individualism creeping into the community's social fabric. It restores the community's confidence in their knowledge and its use.

For governments, policy makers and development agents, this study shows that tapping into the intellectual resources associated with African economic practices, particularly of Endorois is not only cost effective but sustainable and indispensable for socio-economic well-being, and ecologically protection.

Further, the study paves the way for related future studies on notions of sustainable development that move outside the neoliberal capital lead globalization. It shows that African IK is repository knowledge that can be explored further, gathered and given visibility through research.

This study provides the needed content and knowledge for social transformation. As a proponent of development from below, social transformation has in the IK, the support that can lead to the construction of an African economic development model built on African economic values and practices.

### **1.7. Scope and Delimitation**

The study was carried out in parts of Mogotio Sub-County. The sub-county comprises of three wards; Mogotio, Kisanana and Emining. The study was carried out in some parts of Kisanana Ward. Kisanana Ward is made up of seven locations: Kisanana, Sinende, Kapuswa, Bombo, Oltebes, Olkokwe and Kapnosgei. The study's limitations were that it was only in Sinende Location which is made up of three sub-locations: Waseges, Nyalilbuch and Chebirebei. The study was further narrowed down to two sub-locations of Nyalilbuch and Waseges. The sub-locations were chosen because they have more elderly community members who are conversant with and practice the Endorois indigenous economic practices and values. Data was collected from purposively sampled participants and household members from the two sub-locations, Nyalilbuch and Waseges of Sinende Location. Data was also collected from the ECE and Endorois Women Council of Lake Bogoria.

Culturally, certain information meant for the specific category, whether men or women or ethnic-specific, is kept highly secretive among them. If needed information is considered specifically Endorois, or men, this information could not be shared with the researcher.

Another delimitation was the researcher's lack of control over the community activities, for instance, marriage ceremonies or the organization of social self-help welfare activities. This depended entirely on the calendar of the community and their way of organization. The researcher adopted the research timing to coincide with the time when these ceremonies are mostly carried out. Coincidentally, the community was experiencing a long drought, thus many community rites and ceremonies were on hold.

The key informants, most of who were very elderly persons were scattered across the Waseges and Nyalilbuch sub-locations. The distances from one to another were long with poor or no road networks. Mobile phone connectivity was limited and unreliable. Relaying information therefore about the visit of the researcher had to be oral, often through a neighbour or relatives of the respondents. This took more time before getting hold of an appropriate person to send.

## **1.8. Conclusion**

The chapter has provided the background to the study. It has provided details on the insertion process of the researcher. It has also discussed the scope of the study with its limitations. The key component of this chapter is the demonstration that there exists a research puzzle which the study seeks to address. Moreover, this chapter has indicated how the study proceeds by providing the research objectives and research questions. The chapter further highlights the importance of the study both to researcher and to the community where the study was done.

## CHAPTER TWO

### LITERATURE REVIEW

#### **Introduction**

This literature review is on thematic areas of indigenous knowledge in promotion of well-being, indigenous economic practices, and values, indigenous knowledge and capitalism, the role of indigenous knowledge in sustainable development and social transformation as an approach to development. The review brings out what other studies have done and the gaps that this study addresses. Besides the review of the literature, the researcher presents the thematic and conceptual framework, the base under which the study draws its relevance. Theoretical frameworks are laid on three approaches: balanced growth approach, capability approach, and *maat* concept of the Kalenjin, these are the three legs on which the study is established.

#### **2.1. Thematic Literature**

##### **2.1.1. Indigenous knowledge in the promotion of well-being.**

Indigenous knowledge remains a valued asset in indigenous communities of the world. The key characteristic and core function of this knowledge is the promotion of the sense of well-being of the community. This concept of wellbeing, whose similarities are shared by different indigenous groups across the world, is enshrined on a set of values and norms of each community (Emeagwali & Dei, 2014).

Among the Cree Aborigines of rural Canada for instance, the concept of well-being is expressed in the term *Wakohtowin*. This term denotes the “equality of all people and their capability to care for, nurture, protect, and heal the people and the land. It epitomizes the essential human values of respect, humility, happiness, love, faith, kinship, obedience, sharing, strength, hope, and good child-rearing” (Settee, 2011, p 12-13). Building on a similar notion, Magni (2016, p.7) explains that the indigenous groups of Latin America have the

principle of “*Buen Vivir*”. Inherent in this principle, is community and communitarianism, where the community, rather than the individual, is the main reference. *Buen Vivir* values the relationship between humans, nature, and the universe.

In a similar analysis, Nwagbara (2011) presents the case of Ubuntu as Africa’s idea of humanness and well-being. Ubuntu philosophy recognizes individualism as not viable because humans are social beings and their wants and capacities are largely a result of society and its institutions. Khomba (2015, p. 3) adds that Ubuntu philosophy, demands that the success of an individual should not be aggressively achieved at the expense of others, as the purpose of the group existence is for communal harmony and well-being of all.

Among the Kalenjin, the concept of well-being, social relationship and order are enveloped in the *maat* system (Sambu, 2007). An important aspect of *maat* is that of caring and protection of one another’s welfare, especially of the vulnerable members of the community. Baumann, (2015, p. 2) observes that in the *maat* concept, as “principle of protection, presupposes ‘the weak’ and their need for protection; and as a principle of charity, it presupposes ‘the poor’”.

While some authors like Sillitoe (2006) and Senenayake (2006) view indigenous knowledge as having a bearing on how development organizations have been conceptualized and have used indigenous knowledge to achieve development, others like Briggs (2005, p. 19) view indigenous knowledge as “static and timeless, hence somehow frozen in time”. Others, such as Wolf (2010), have equated it to a rigid tradition that denies the indigenous people a sense of social development. This leads to indigenous knowledge being placed at the bottom end of a hierarchy, and their knowledge being ranked at the same level as that of early agricultural or Stone Age societies (Briggs, 2013). These assumptions often underscore indigenous knowledge and perceive scientific knowledge as having superior epistemological value. However, Turnbull (2009) argues that scientific knowledge in itself is local, and it is

based on observations of people with specific tools and practices hence destabilizing the association of scientific knowledge as being universal and with a higher value than indigenous knowledge.

### **2.1.2. Economy and African indigenous knowledge and practices.**

Capitalist led globalization and its associated development model set in motion a massive acquisition of wealth by a few, leading to exploitation, domination and wanton destruction of resources. Nurnberger, (1999) argues in affirmative that this neoliberal capitalist development model negated the usefulness of the indigenous economic knowledge and practices claiming that it is impeding development, individual potentials and militates against the activation of personal initiative and exploration of future potentials. Yet neoliberal capitalist system of development on its part has given rise to “vast inequalities of wealth and power, wasteful use of natural resources, militarism, and warfare not to mention escalating habitat destruction on the road to possible ecological collapse” (Tse, 2014, p. 4). Making comparison in economic responses between the indigenous and neoliberal capital lead, Nurnberger (1999, p. 204) argues that while indigenous take from nature what they need, capitalists “open the sluice gates of acquisition leading to ruthless domination and exploitation.... equity and sustainability are sacrificed”

Indeed, Eisler (2007, p. 10) emphasizes that there is a cry for a new economic model that takes the world beyond “communism, capitalism and other old isms”. That is, an economic model with rules and policies that support caring for others, for mother earth and whose premise goes beyond the market and recognizes the value of caregiving. Osch (2013, p. 4) observes that the economy of care is a model based on the paradigm of the ‘caring human being’, a human image based on a holistic approach, which recognizes the multiple identities of individuals and groups of persons, their interdependency and mutual bonds. Osch goes further to draw a comparison between neo-liberal economics and the economy of care.

He states that in neo-liberal economics humans are considered to be independent, autonomous, rational economic individuals who pursue maximum satisfaction with a minimum of costs, while in economy of care the human being is in the first place an interdependent person, socially connected, affected by and involved in relations to other persons (Osch, 2013). It can be deduced therefore that economy of care, share a common perspective with indigenous economic knowledge on the aspect of promoting the wellbeing of the person and community.

In essence, following the rise of participatory forms of development, the significance of the views of local actors has been stressed. This has led to increased suggestions in the past decades to utilize and account for indigenous knowledge (Desta, 2009). Briggs (2013) for instance, tributes this knowledge and emphasizes its distinctiveness vis-à-vis scientific knowledge. However, due to frequent mis-conceptualization of indigenous knowledge, its impact on interventions has not been realized (Sillitoe & Marzano, 2009). There is limited scope of attention given to indigenous technical knowledge because indigenous people and their practices occur in certain intertwined contexts of economic, political, spiritual and cultural relations that include, but not limited to land (Desta, 2009). In that context, the people, their activities, and ideas are organized based on specific core values. Sillitoe and Marzano (2009) argue that these contexts are often different, and sometimes at odds with those of transnational organizations, research institutions, and the state. Therefore, while IK promises high potential of knowledge, it has not been able to function effectively because there has been limited interaction between the larger society and the indigenous communities.

It is argued therefore that among the strategies for development and poverty reduction, adoption of African values would be included. Similarly, the adoption of the concept of *maat* of the Kalenjin, 'Ubuntu' in South Africa, and '*Humwe*' in Zimbabwe,

among others (Matunhu, 2011, p. 71). This is because a development model based on these values upholds harmony, social wellbeing and the common good in its economic exchanges.

### **2.1.3. African indigenous economic practices versus capitalism.**

In economic exchanges, for many African indigenous communities, “the upholding of harmony, of equilibrium, of common well-being, was of primary importance” (Pauw, 1996. p 375). Achievements that benefited society and promoted community values were positively reinforced as they contributed to community success. The unlimited quest for personal gain was mitigated by concern for community wellbeing, the common good, justice, and fairness. African communities, according to Pauw (1996, p.374), believed that becoming “disproportionately rich through business enterprises or succeeding in reaping much better harvests than others disturbed the cosmic balance. This is because too much life force was being used up by one person, at the expense of the rest.” To promote the well-being of the community, maintain harmony and equilibrium and put individualistic attitude in check, ethical principles were spelled out.

African economic activities were not about amassing wealth or production, to have more than the others, but about human relationships. One was not allowed to have unwarranted access and overuse resources at the expense of the livelihood of that resource. Shizha and Emeagwli (2016) argue in support of this statement that social, cultural, economic or political activities were collectively performed so that it was seen as unethical and lack of Ubuntu for individuals to be self-centered.

While Kaya and Seleti (2013) agree that African indigenous economic practices offer wide-ranging benefits in society, Briggs, (2005) has found that it is a challenging process. Other scholars including Millar, Apusigah, and Boonzaaijer (2008) argue that attempts to utilize indigenous knowledge and embrace exogenous practices require ideas of participatory development. De Wit and Berner (2009) on their part argue that the utilization of more

participatory approaches in the implementation of development interventions has been effective due to the people's desire to engage in more equitable practices. The arguments stem from the point of view that indigenous economic practices cannot be executed independently of engagements. For instance, development in industries depends on a variance of knowledge and their learnings (Ferguson, Huysman & Soekijad, 2010) including IK. On this note, knowledge management, including system coordination of technology of the indigenous people, is necessary in order to facilitate knowledge sharing (Hislop, 2013).

Arguably, some of the indigenous knowledge and practices are at risk of being driven out of existence and made irrelevant because they are no longer seen as reflecting the support of the framework for an alternative way of doing things. Traditional economic systems and their expressions are ignored in favour of capitalist economies that glorify competitiveness, maximum returns, self-enrichment, and zero-sum game approach. The failure to recognize the purpose and meaning of these indigenous practices and knowledge in achieving a balanced and cohesive community may have led to the failure to find a sustainable model of development that is responsive culturally, economically socially and ecologically.

#### **2.1.4. The role of indigenous knowledge in sustainable development.**

Humans are intricately linked to ecological systems from where their livelihood and life-sustaining forces come. Yet the unsustainable use of exhaustible resources in the name of growth and development poses a clear danger to the very system. Boff (1997) stresses that the most affected and threatened by abuse of the earth, are the poor whose lives are depended on the environment and its resources. While the goal of sustainable development is to ensure that development and growth is achieved without environmental degradation, enriching people's everyday lives without impoverishing the natural world, Boff (1997, p.66) argues that the "real cause and environmental degradation is precisely the kind of development being practiced, that is highly concentrating and that exploits people and nature's resources."

To counter the effects of ecological crisis linked to unsustainable development, Boff (1997) on one hand proposes adopting an attitude towards ecological justice which seeks a sustained development that assures balanced ecosystems and maintenance of a sense of solidarity with future generation. On the other hand, there is a call for development agents to turn to indigenous knowledge and practices for answers, as an alternative knowledge system to address challenges to care for natural support systems and human well-being. The United Nations Inter-Agency Support Group (IASG) (2014) report, for instance, notes that IK is an invaluable basis for developing adaptation and natural resource management strategies in response to environmental and other forms of change. The report continues to say that IK may prove useful for the understanding of the potential of certain adaptation strategies that are cost-effective, participatory and sustainable.

Indigenous communities be they farmers, pastoralists, hunters and gatherers and beekeepers have deep relationship with their environment. All these groups conserve the environment in line with their specific cultural tenets. Citing examples, Njau explains;

African pastoralist communities had through experience and experiment learned of the feed value and stock holding capacity of pasture at different seasons of the year. Among the agrarian societies, the same mastery of the environment was exhibited by fine knowledge of soil taxonomy.... The Turkana of Kenya, whose main economic activity was animal husbandry, had developed knowledge on handling of salty soils. Besides using animal dung as fertilizers, Turkana used saltbush to absorb excess salt on land where sorghum was to be planted. (Njau, 2014, p. 597)

IK preciousness is also demonstrated in people living in drylands where scarcity of water is a daily struggle. Over several years, dryland societies thriving in these settings have adopted sustainable and equitable approaches for managing their water as well as other natural resources. The challenge of water scarcity has been handled with the use of traditional methods of water harvesting and management, thus assuring sustainable management of water resources. Adeel et al (2008) observe that human societies in dryland have learned to

cope with water scarcity, and often developed these management approaches in close overlap with social and cultural evolution.

On land management, praise has been poured on the supremacy of ecology control among African societies (Niamir, 1999; Njau, 2015). Assessment on how Africans used their knowledge to conserve ecology among the East African people, showed how the knowledge was used to produce enough food crops for household consumption and for sale. Similarly, the assessment shows the various methods of land management; from the use of green manure, anti-erosion techniques, pest control to shifting cultivation (Njau, 2014). It is proper thus to say that Africans integrated different effective methods that aim at land resource control. In this knowledge application, a prominent feature that appears is the maximum use of the resource without compromising its sustainability.

However, Biermann and Boas (2010) on their part note that IK and practices cannot be romanticized as limitless because challenges such as climate change significantly affect the livelihoods of indigenous people which affect natural resources in these societies and across the globe. Davis (2010) also observes that such changes make IK vulnerable due to the rate of degradation that can out-space people's capacity to effectively develop coping strategies. Canela and Lauer (2014) defend the IK by insisting that the rich and extensive systems of the IK held by the indigenous people about the environment, emphasize the potential of increasing social-ecological resilience in the present changing global environment. However, Pearce et al. (2010) and Ford et al. (2012) counter the argument by claiming that indigenous people are vulnerable to global environmental change, thus argue that IK cannot be used to improve the status of the environment.

#### **2.1.5. The concept of social transformation.**

Social Transformation can be defined as a set of processes in which individuals and groups of people bring about large-scale social change with the aim of enhancing the quality

of life (Pierli & Selvam, 2017). Castles (2001) on the other hand defines it as a fundamental shift in the way society is organized that goes beyond the continual processes of incremental social change that are always at work. It is understood as an underlying notion of the way society and culture change in response to such factors as economic growth, war or political upheavals. According to Buntu (2013) social transformation is a collective move towards a self-consciousness that works towards the common good, not for individual gains, but a process focused on fundamental changes within individual, group, family, community and nation as part of broad-based changes.

The fundamental idea of social transformation is changes in collective categories of identity including institutional change and change in modes of practice. It concerns the process of change in patterns of action, attitudes, opinions, norms, and values, which engender institutions and their functioning while addressing the positive shift in people's social realities. The social realities include relationships between people and institutions, change in power relations, economic systems, as well as the ecological environment (Parise, 2009; Schrader, 2004; Todd, 2005).

In order to understand the concept of social transformation, the term can be divided into two words; transform and social. To transform is taken to mean change in form or appearance, in condition, nature or character. Social is concerned with human beings in their relations with each other, their living conditions, and living together in organized communities.

Social transformation can also be understood from different perspectives. First, as a social process that brings about changes in structures including political, economic, social, or religion. Second, transformation as presupposing change with a positive value, towards the enhancement of quality of life. Third, social transformation is seen as including agents of social processes themselves, such as individual actors, community, and institutions (Erasmus,

2005; Pierli & Selvam, 2017). Another understanding of social transformation is derived from the qualitative difference between transformation and change. Owusu-Ansah (2013) notes that change can be achieved by approaching a problem or overcoming it in different ways or coping with the effects of its existence. While transformation affects all components of the structure it seeks to change by creating a whole new form, function or structure.

Caution, however, is drawn by Khondiker and Schuerken, (2014) in their observation that the idea of social transformation is more or less universal, though there are disagreements on the directionality of change as with the mechanisms of change. Seemingly, according to these authors, social transformation cannot be seen as a linear trajectory because cosmological differences account for the cultural variations in the perceptions of social transformation.

This study has taken, the definition of social transformation as provided by Pierli and Selvam (2017) which define it as a set of processes in which individuals and groups of people bring about large-scale social change with an aim of enhancing the quality of life.

#### **2.1.6. Linking social transformation and indigenous knowledge.**

There are similarities that can be drawn between social transformation and indigenous African knowledge. For instance, social transformation advocates for the realization of the common good of all while indigenous knowledge and practices are geared towards sustained well-being and the common good for its members. This sustained wellbeing was brought about by African's indigenous communities' ability to create strong social networking and participatory institutions exemplified in families, various groupings and clan systems (Lanzi, 2011; Pierli & Selvam, 2017).

According to Baumann (2015), the key characteristic for the indigenous concept of *maat*, is the call for acting for each other, speaking and listening to each other and thinking of each other in a way that upholds the principle of collective solidarity and not individual self-

sufficiency. In the same way, Patel, Kaseke, and Midgley (2012) describe the niche for social transformation as a call for solidarity of the community. Patel et al, (2012) emphasize that social transformation roots for communities empowered to self-manage, own decision-making process and collective ownership of resources in all sectors of the community development including environment and its assets. Similarly, in indigenous African systems, welfare practices are based on cooperation and social support networks that respond to social needs and promote community well-being. Welfare practices such as livestock sharing, communal grain storage, cooperative harvesting, and many others, are based on agreed norms of obligation and reciprocity. Values and beliefs guiding these practices place a strong cultural obligation on communities to promote cooperation, build solidarity, and help vulnerable families and individuals (Patel et al., 2012). It is this solidarity that makes it possible for communities like the Endorois to survive on meager resources, protect their physical resources and strengthen relationships within and outside of themselves.

#### **2.1.7. Social transformation as an alternative approach to development.**

Social transformation emerges as a response to the crisis of neoliberal capital led development. The neoliberal economic model differs from the ideals of social transformation in the sense that it is premised on the principle of quantitative growth rather than focus on social well-being. Quantitative growth on its side is characterized by the spread of commerce and trade, expansion of markets, a new division of labour and the growth of material wealth and opulence. Social transformation thus becomes a new analytical framework of understanding the different ways in which the neoliberal economic model affects local communities and national societies on the planes of socio-economic patterns, political institutions and mobilization of traditional cultural and social resources (Castle, 2001).

Social transformation, as Lanzi (2011) notes, lays strong emphasis on building the capacity of the community to enable it to build strong social networking and participatory

institutions as an effective way of achieving strong social cohesion, well-being and a sense of belonging. Achieving social cohesion becomes a springboard on which the community can build shared values that can help reduce disparities in wealth and income and enable people to have a sense of oneness. The ideal concept of social transformation is empowering the community to be architects of own change. This is possible by adopting a methodology that encourages people to become involved in own community transformation and development. It emphasizes a participatory approach that recognizes the contribution of the community's capabilities and resources.

However, Khondiker and Schuerken (2014), argue that it is not enough to build the capacity of community because social transformation encompasses a wide range of institutional and cultural changes in society throughout history. On the one hand, elements must be established which are at the origins of change, and, on the other, original and final situations of transformation processes must be characterized and well spelled out. Therefore, for African-centered social transformation to be realized, proponents of social transformation need to consider all aspects of a social system that form a given structure. Selection of different mechanisms for different actions be integrated into the African concept of *Ubuntu* or *Maat*- so that IK can play a pivotal role in establishing possible alternatives for progress and development from below (Buntu, 2013; Magni, 2016).

#### **2.1.8. Conceptual framework.**

The model shows the encounter between the neoliberal capital economic model versus indigenous economic model. On the one hand, there are outcomes of neoliberal economic model such as greed, individualistic relationship, and extreme inequality. On the other hand, there are African indigenous economic knowledge and practices. The framework illustrates that when the indigenous economic values, indigenous economic knowledge and practices and the *maat* are introduced into the neo-liberal model of economy, it reduces the

effects caused by its negative elements including individualism, Economic inequality and ecological degradation to people and environment. Consequently, there is a shift towards social well-being and economic equity. African indigenous values represented in the *maat* concept provide values and norms that act as strong gate valves to check extreme individualism.

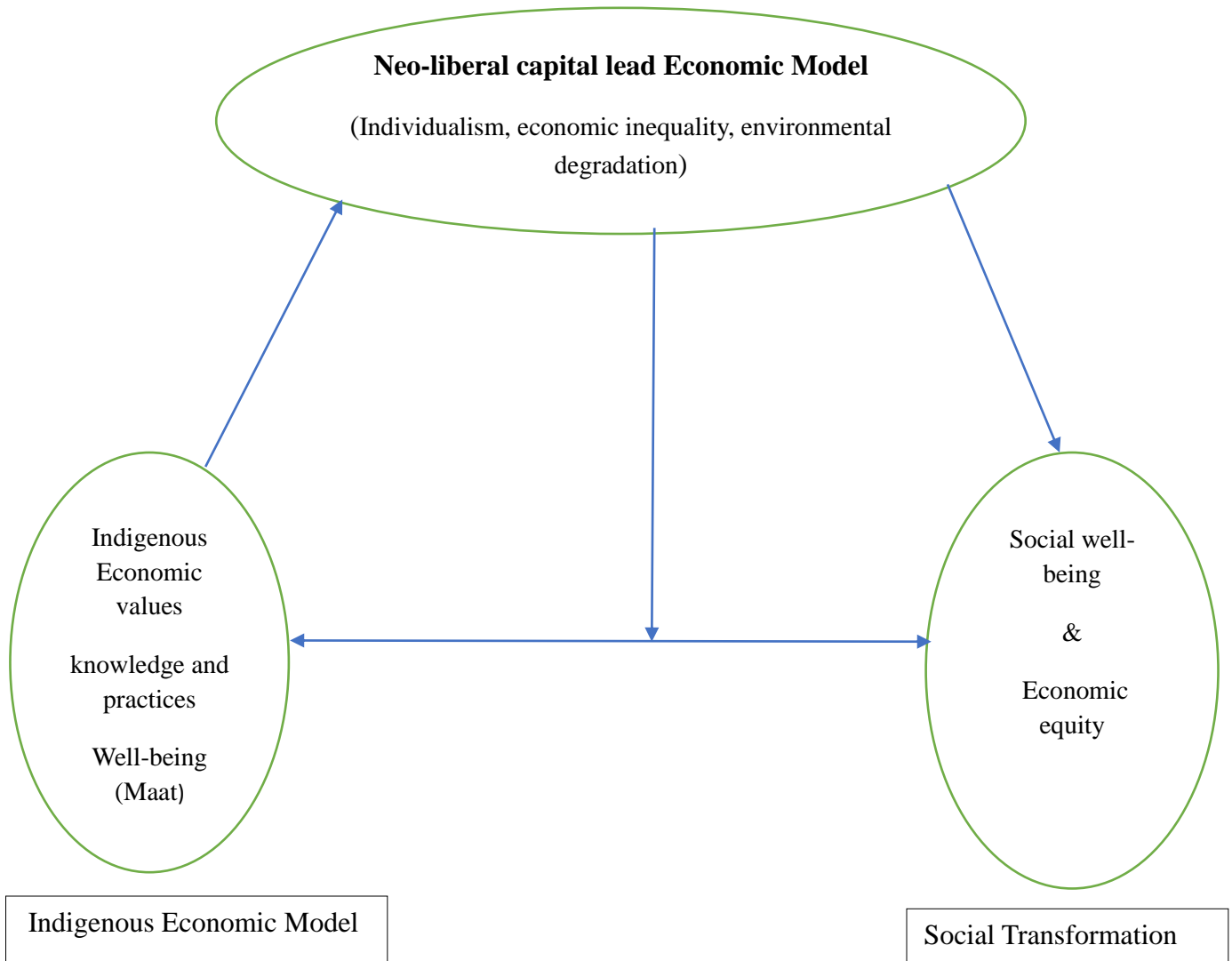


Figure 2.6: Conceptual Framework.

In this diagram, the independent variables are represented in the indigenous economic values, indigenous economic knowledge and practices and the *maat*. The dependent variables

are social well-being and economic equity. Intervening variables become individualism, economic inequality, environmental degradation.

### **2.1.9. Indigenous economic values versus individualism and inequality.**

The pre-colonial Africa economic system was developed and was distributive in nature. Economic undertakings were intertwined with values that promoted communalism. Madukwe asserts thus;

The economic values promoted interconnectedness among the members of the community; care for one by all. In African communities, there has been the bearing of one another's burden and everyone is his brother's keeper. The haves helped those who do not have so, that no one perished because of lack while the next-door neighbour lived in affluence. (Madukwe, 2010, p. 268)

This is what the Endorois call '*Tilyanti*', an element in the *maat* tenets whereby any member of the community is expected to reach out to another in need. In terms of economic activity, trading or exchanging valuables, the upholding of harmony, of equilibrium, of common well-being, was of primary importance. Human dignity and self-respect were to be maintained so that "there were to be no losers nor winners" (Pauw, 1996).

With neoliberal capital lead development, came individualism where the competitive, ruthlessly selfish spirit is typical. The unrestricted pursuit of self-interest is seen not only as acceptable behaviour but as a positive virtue (Pauw, 1996, p. 376). Neoliberal capital lead development has overwhelmingly monetized economy in Africa. Consequently, "money has now become the measure of everything, the symbol of social status and means of social security" (Madukwe, 2010, p. 271). In search of self-interest and enrichment, human beings have been subjected to untold atrocities, homelands, economic and natural resources of indigenous peoples have been expropriated and human capital commoditized. To tame the run-away individualism chocking the land resources and perpetuating human suffering, the conceptual model argues that the point of departure is re-adoption of existing African

indigenous economic values which places the community and the welfare of others at the center.

#### **2.1.10. African indigenous economic knowledge and practices versus environmental degradation.**

In many African societies, the land is the main asset to ensure survival, to produce food and secure livelihoods (Mafongoya & Ajayi, 2017). Any economic practice be they agrarian, pastoralism, hunting and gathering or fishing, indigenous knowledge systems provide guidelines on the protection of environment. African indigenous economic practices offer tenets that balance the community's pursuit of economic wealth and management of environmental resources that protect against excessive exploitation. The current presenting risk is the rise in the rate at which non-renewable resources are depleted and over-exploitation of renewable resources. These have increased economic discrepancies and heightened the level of conflict over scarce resources between people and nations (Nurnberger, 1990).

In response, Obiora and Emeka (2015, p. 93), support idea that to reverse the effects of neoliberal capitalist led modernity on environmental destruction that threaten human existence, bio depletion and future economic development, a "reinvention of past African ecological ethics and the sets of moral orders referred to earlier in African society", would be necessary.

#### **2.1.11. The *maat*: Well-being.**

One of the core aspects of *maat*, in terms of social relationships, is the belief that social justice and fair play is a way of maintaining harmony within the community. Sambu (2007) supports the perspective that, it is the responsibility of all members of the community to ensure that each member of *maat* is treated equally and fairly in the spirit of natural justice. The *maat* ethical code of conduct helps regulate society at the practical day-to-day level. The

*maat*, therefore, directs the community through the families to act in a way that procures the common good and the well-being of each other including those who do not belong to their *maat*. It is understood that if families practiced *maat*, the aggregate of their effort would lift the economic and social conditions for the whole community (Sambu, 2000).

Observation of the *maat* code of conduct, demands that people look out for each other and seek the welfare of each other so that no member among them lived in extreme poverty. Sambu (2000, p.524) asserts, “Poverty is a symptom of *maat* gone wrong”. He adds that the stigmatizing effect of poverty, and the *maat* imperative that obliged the rich to help their poor kin, also saw to the realization of relative evenness in the distribution of wealth, as well as the maintenance of a very narrow gap between the rich and the relatively poor.

The *maat* precepts contrast that of the neoliberal economic lead development model which is associated with the capitalist development model that inclines towards inequality and classes among the human population; the rich versus poor; the developed versus the under-developed; the first versus the third world. Contrary to these, *maat*, like Ubuntu, leans towards solidarity, humanity, reliability, and altruism (Norren, 2015). The model shows that an economic system that seeks social well-being and economic welfare ought to be built on human solidarity. Socio-economic inequality needs to be replaced by caring concern for man and for the universe.

## **2.2. Theoretical Frameworks**

### **2.2.1. Balanced-Growth theory of development.**

The balanced growth theory of Gandhi is a development model associated with freedom activist from India, Mahatma Gandhi. Gandhi’s works are premised on his philosophy of *Sarvodaya* which emphasizes welfare and dignity of the person (Gandhi, 1945). Gandhi’s view of balanced growth is a foundation for Nurkse’s (2011) standpoint which saw the idea of growth as something to do with determinants of the interaction

between demand and supply in trade. According to Nurkse (2011), balanced growth is a means of supporting the industrialization of undeveloped economies. Mahatma Gandhi steers away from the market, to bring the quest for the integral development of the human person. Balanced growth according to Gandhi means working for economic equality by abolishing eternal conflict between capital and labour and leveling down of the few rich in whose hands is concentrated the bulk of the nation's wealth on the one hand, and the leveling up of the semi-starved naked millions on the other (Gandhi, 1945). This notion of the common good expressed in the concept of *Sarvodaya* according to Parathara (2017) means the welfare of all. All human activities should thus aim at protecting the welfare of all including that of animals and even of the natural world. Sharma and Shikha (2016, p. 9) agree that Gandhian philosophy believes in an "integral transformation of man and society" and conceives the processes of individual transformation and political transformation as inevitably interconnected.

The balanced growth theory abhors unnecessary, unhealthy, wasteful and environmentally destructive transportation (Kumar, 2010). It rather calls for an alternative model that ensures ecological balance, a more sustainable model of development, and a non-violent social order based on equity and justice which aligns finite resources with limited human wants (Joseph 2013). Likewise, balanced growth emphasizes the welfare and dignity of the individual. It claims that an economy that hurts the moral wellbeing of an individual or a nation is immoral and therefore sinful and that supreme consideration is to be given to man rather than to money (Sahoo & Patnaik, 2015). Therein is a close resemblance to the *Kalenjin maat*; both uphold that in trading or exchanging valuables, the upholding of harmony, of equilibrium, of common well-being, is of primary importance. Both insist that economic activities must promote human dignity, respect, and proper behaviour towards others (Pauw, 1996).

Nonetheless, the theory has been criticized by scholars among them Sharma and Shikha (2016, pg.10). They state that the theory “lacks systemization”, it lacks economic analysis and has no theoretical ground to support its formulation. Gandhi is also criticized for failing to study and ground his claims on the ideas, views, and opinions of other economic thinkers before him, given that Gandhi was not an economist in any professional sense.

Moreover, the theory of balanced growth is not explicit in the manner or the process of arriving at balanced growth. It does not propose a framework or structure by which to establish wellbeing. Furthermore, this study does not propose that the economic balance and well-being of the person and community could be achieved by adopting indigenous economic practices and values of Africa, particularly of the Endorois. To cover for the limitations of indigenous economic practices and values, the study also borrows from the balanced growth theory, the aspect of market economy and the social well-being.

### **2.2.2. Capability approach theory.**

Economist and Nobel Laureate, Amartya Sen sees the role of development as that of expanding the human capabilities to lead a more worthwhile and freer life (Sen, 1999). He routes for a development that puts the human being at the center, not as an object of capital accumulation but as the driver of the process of development. This ultimately widens freedoms and enhances the real choices of the people to be able to lead valuable lives.

According to Klein (2010), Sens’ approach insists on human functionings which include the various things a person may value doing or being, such as being adequately nourished, being healthy and being able to take part in the life of a community. Development according to this approach, is about the freedom of choice in the personal, the social, the economic and the political sphere. To put it in another way, holistic development policies should not only enhance valuable individual capabilities but build valuable structures of living together in order to have a positive impact on individual well-being.

The approach, therefore, advances that individual agency is influenced by particular structures of living together, and so the need to distinguish the type of structures that help promote individual agency and determine which objectives people value (Stewart, 2002). The theory moreover champions for the enhancement of the quality of the individual's unique contribution to the economy of the community. It is beneficial therefore that each member is enabled to develop their gifts or areas of specialization and these specialized functions be integrated to build strong and effective communities.

The theory is however faulted by Robeyn (2005) for not being clear on which capabilities matter, or how, when and who is to determine which are the relevant capabilities. In other words, the Sens' capability approach does not have a particular list of capabilities that could be argued to be valuable.

Capability approach has a tendency to align more with the promotion of individual functioning. It does not pay attention to the social environment and ecological well-being. On the contrary, this study pays sufficient consideration to values that enhance social well-being under which the individual thrives and the protection of ecological life force. Despite the limitations, this theory adds to this study in that it promotes the development of the individual within the community. It advocates for the enhancement of talents, creativity, and abilities of a person. The capability approach enriches the study in championing the realization of greater functions of the individual so as to assure greater well-being.

In this study, the *maat* becomes the moral platform whose guiding principles the community anchor their actions. It prescribes the observances and ideals of how the Endorois community in particular, and other African communities should uphold the social well-being and generate economic equity. One of the critiques of the philosophy is that, unlike the western ideology, it is not documented and widely explored neither beyond the Endorois nor beyond the Kalenjin, community. It does not have an ancient written tradition thus making it

difficult for young generations to practice. Nevertheless, *maat* philosophy brings into this study values under which behaviour is guided in order to direct functions and growth to a moral end.

### **2.2.3. A critique of the existing literature.**

The study argues that African communities have always had rich indigenous knowledge that was old age- tested whose application covers many facets; environmental protection, economy, and even health. This IK enables the community to achieve social equilibrium through a balanced approach to the economy. The study demonstrates how the new economic model brought about by colonial and other forces contributed to the displacement of African IK resulting in wide inequalities in communities as well as in environmental destruction.

The literature lauds IK systems, values, and practices as having existed for generations and for having played a key role in guiding indigenous communities in their daily social interactions and in environmental preservation. The IK is credited for the preservation of the natural world, promotion of life and social well-being of the holders of this knowledge. As a result, there is an acceptance that indigenous knowledge is still important in offering alternative strategies for ecological sustainability.

The literature review shows that the neoliberal capital lead development model is under critical questioning for failing to live up to its promise to expand human freedoms and greater development. So, in the place of development, as expected, the world continues to experience an uneven record of development, persistent poverty amid increased affluence, increased unemployment and failure in ameliorating the conditions of people in the poorest countries of Africa and Asia (Banuri, 1987).

#### **2.2.4. Research gap.**

The literature recognizes that there is a call for an alternative economic model. The gap is that the call for an alternative economic model stops at the recommendations and does not provide and suggest how to arrive at the new economic model. In addition, no outlook or structure is recommended. Existing literature, furthermore, does not explicitly promote the adoption of IK, more so, African indigenous economic systems, practices, and values in creating an alternative economic model informed by African indigenous knowledge systems and values.

#### **2.3. Conclusion**

This chapter has provided insights into other studies already carried out in the same field by different scholars. The thematic review sheds light on divergent standpoints of various scholars in research carried out among diverse groups and geographical locations. This section gives a conceptual framework for the study. This conceptual framework demonstrates the divergence of both indigenous economic knowledge and values, as well as the neoliberal capital lead economic model. This chapter also shows how the study borrows from theories already developed which include balanced- growth and capabilities approach. More importantly, the chapter describes the moral concept of *maat* that informs the study.

## CHAPTER THREE

### RESEARCH DESIGN AND METHODOLOGY

#### **Introduction**

This chapter contains the research design with details of research methodology and tools used in data collection processes. The study area is described as well as the study population. An equally significant aspect of this chapter is the description of the philosophy that guided the research. The chapter also describes sampling and its procedures and data collection. It concludes by elucidating the ethical considerations that were considered to ensure that dignity, confidentiality, and respect for research participants was upheld. This section also provides the ethical considerations towards the respondents, physical environment, study site, symbols and rites of the community.

#### **3.1. Process of Data Collection**

Being ethnographic research, the researcher has in many ways been part of the community's life and experiences. The researcher thus had varied relationships with different respondents.

*To the host family:* To the host family, the researcher was a sister to the Bishop and sister-in-law to *Tarkok* (the hosting couple). A sister because, the father of the Bishop and the father of the researcher belong to the same *Sawe* age-set. This realization came up during the self-introduction to the family. In this regard, culturally, the children born of parents of the same age-set treat themselves as brothers and sisters.

The researcher participated in family affairs as a member of the family. She provided for the family in terms of buying food, cooking, and going to the borehole to fetch water, and house chores. Due to the long drought, the family was struggling to get grass for the animals and she participated in the search for fodder and hay for the cattle from time to time. On Sundays, the researcher joined the family in their church (Truth of the Bible Church founded

by the host couple) held in the nearby Nyalilbuch Primary School. The researcher was the preacher for the first Sunday and later, was invited to give talks to the women. In the evenings, she joined the couple (both are traditional star readers) in their hobby of observing the alignment of the stars and prediction. Their insights and knowledge were good lessons for another study. From the interactions, the researcher got information about the way of life of the community through the family that could not be captured in questionnaires.

***To the elderly respondents:*** To the elderly participants, both key informants and in FGDs, the researcher was a daughter from *Kobil* (clan of the researcher) daughter of *Sawe* (age set of the researcher's father). This identification was enough for the respondents to locate the researcher's family tree, and family's history and most importantly, define the relationship between the researcher and individual respondent. From the age-set of the researcher's father, it was easy to determine the relationship between the researcher and respondents of various age-sets. For instance, respondents belonging to age-set older than researcher's father's age-set were grandparents to her, or father/mother for those belonging to the same age-set as researcher's father. This was key in determining the level of openness, engagement, language, and information to be shared. For that reason, the old respondents asked the researcher if she brought 'tomote' tobacco to them. 'Tomote' is not necessarily tobacco in the strict sense but a gift fit for elderly grandparents or parents. During the interview, as a child and woman, the researcher did not speak standing and she ensured no or minimal interruption when an older person was speaking before, she was given *kotit* (the mouth- your turn to speak).

***In the self-help group:*** This was the event of visiting a newborn baby. *Tarkok*, the wife of the researcher's host family was a member and one of the leaders of the *Kipagenge* group. She informed the researcher of the upcoming visit. The researcher attended the activity as a member of the group, carrying along gifts for the baby and grocery for the family. The

researcher participated in conversations of the day, singing, gifting the baby and the mother. The researcher understood that the activity is a social welfare initiative, coordinated by women. It takes place once a month where they visit any member responding to each family's individual needs. Activities include fencing farms, cultivating, burning charcoal for each other, collecting firewood, mud-walling their homes, collecting money for a family struggling with school fees, bringing food to hungry families, visiting sick and the elderly, among other activities. Before dispersing, at the end of the visit, the women did what they called *kiruutoi betut* (fixing dates for next activity) and identified the family to be visited.

***At the community prayer rite:*** *Kereetab beek* is called for when the community is undergoing a crisis. The crisis was a prolonged drought. *Chepyosob-tum* (leader) who convenes such prayer is someone who is beyond childbearing and of unquestionable character and respected in the community. She invites other women of her age from other villages or clans and after deliberation, they set the date and communicate the intention to all the women in the village. These are the women who lead other women in the procession and prayers. They also make known the items needed to be brought to the prayer site which they specify.

The researcher learned about the plan from one of the elderly women, at the water point while fetching water. Bishop, the host, sent an elderly woman to make a request for the researcher to be allowed to participate. The request was important because the researcher, though belonging to the same ethnic group, comes from Samor sub-language and may be seen as an 'outsider' (anyone even, from the community who has not undergone similar rites within the community or group, is an outsider) when it comes to rites. The researcher, however, understands that culturally when an 'outsider' wishes to partake in another group's rites, the 'outsider' pays a fee. So, with respect to the culture, and to make the researcher accepted as part of the group, the researcher paid a little fee. The researcher participated in

erecting the altar- (symbol of prayer), incantations and movements as done by the group. The researcher, however, requested special permission to take a video and photos, which was granted. After the prayer sessions, it rained heavily that participants had to disperse hurriedly before the nearby river overflow.

The researcher also interacted daily with the community at the Nyalilbuch Trading Center, in the late afternoon. The researcher was often invited to join discussions, over a cup of tea in the only hotel found in the shopping center. Topics ranged from politics, life in the community, roads, water, culture and youth and business among others. In the second week, the senior chief invited the researcher to attend a youth meeting and give a talk. These were avenues for gathering information; although these gatherings were male dominated. To engage the women, the researcher joined those selling groceries in the shops or at the posho mills waiting for their turn to have their maize milled.

### **3.2. Research Philosophy**

This research is guided by the philosophy of social constructivism which holds that individuals seek understanding of the world in which they live. The meaning they give to their experiences, relationships, objects or things generated from themselves, thus unique to them. Creswell (2007) explains that these meanings are negotiated socially or are formed through interaction with others. The task of the study is to understand the meaning that the Endorois put to the reality of the neoliberal capital lead model of development in comparison to the indigenous economic model, and how one or both models are experienced and lived.

Constructionists, according to Robin (2011) are concerned with the lenses through which people view events and the expectations and meanings that they bring to a situation and believe that groups of people create and then share understandings with each other. So, the role of the researcher was to make sense of these meanings, which others have of their world by addressing the processes of interaction among individuals (Creswell, 2007).

The contestation between the indigenous economic systems and the practices, as well as the neoliberal capital lead development model, play out in the daily lives of the Endorois community. There are social and economic benefits derived from the indigenous practices' approach to the economy. At the same time, there are good aspects of the neoliberal capital economic model. The researcher sought to understand how the community interpret the experiences of the two models by looking at reality through the eyes of the community under study.

### **3.3. Research Paradigm**

The research adopted qualitative research methods. The basic methodological techniques in the fieldwork included a one-to-one interview, FGDs, supplemented by participant observations (POs). Qualitative research approach sought to probe deeply into the research setting to obtain an in-depth understanding of the way things are, why they are that way and how participants in their natural settings perceive them (Mvumbi & Ngumbi, 2015). Specifically, the research used interactive meetings that included the ECE, Endorois Women Council, *kipagenge* (self-help) group and *kereetab-beek* indigenous religious rite performed by women in the community.

According to Creswell (2014), qualitative research seeks to understand the meaning individuals or groups ascribe to a social problem. The social puzzle in this research is to uncover how supportive the indigenous economic practices are in the promotion of social well-being and equity of the community and how these practices inform the current capitalistic and the unequal society.

Qualitative research is well suited for understanding the Endorois tacit knowledge and their "values-in-use", it allowed the researcher to obtain and describe complex economic practices and processes directly and spontaneously from the community (Tracy, 2013, p.13). Qualitative method allowed a participatory approach to be adopted both by the researcher and

participants. Through participation, the researcher was able to collect shared knowledge, stories and experiences on the subject of study through observation and narration given through in-depth interviews. Additionally, the research method permitted the researcher to camp among participants in their home settings of Sinende. Presence in the community's home environment provided the researcher with chance to explore and gain an in-depth understand of the how Endorois negotiate the various components of the two economic models (indigenous model and neo-liberal model) present in the community and more importantly, understand the meaning the community ascribe this socio-economic reality.

### 3.4. Study Area

#### Map of Research Site

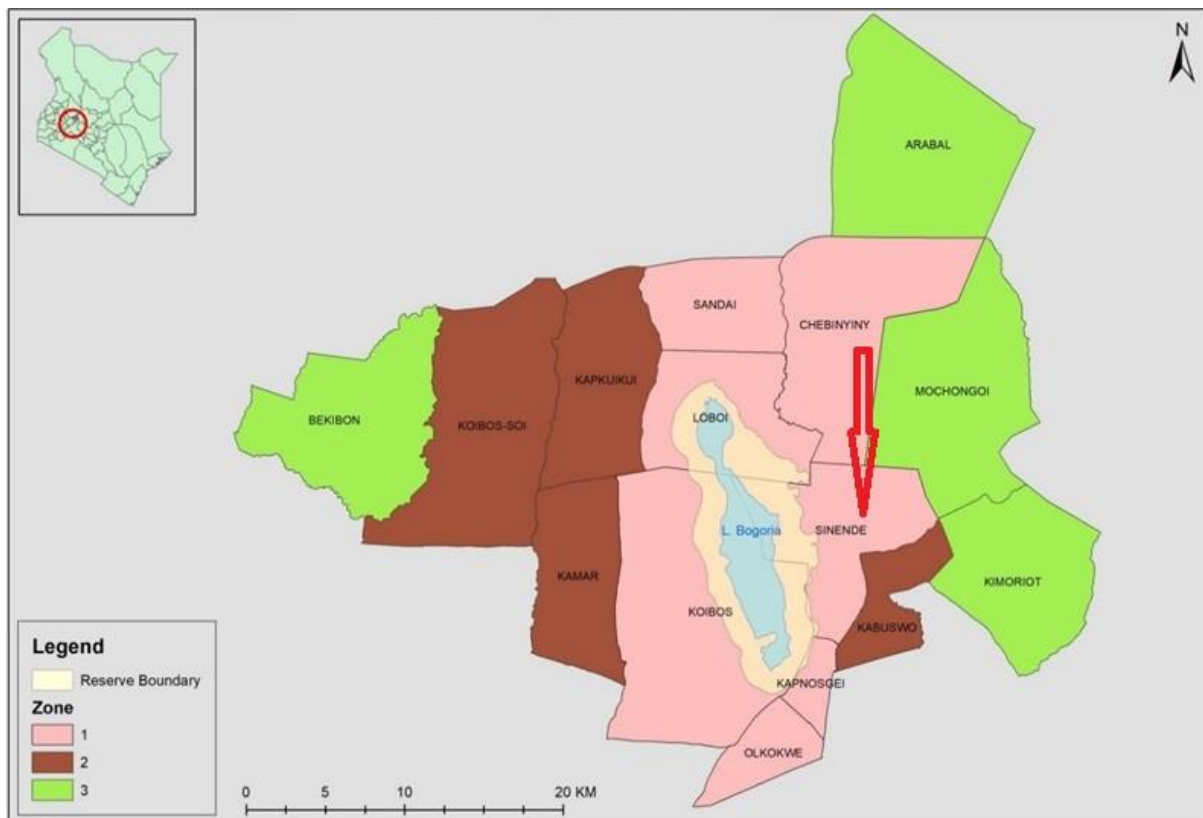


Figure 3.7: The Administrative boundaries of locations occupied by the Endorois in Baringo County. The arrow points to the location of data collection.

Source: Endorois Welfare Council (2019, p. 9)

The Endorois sub-ethnic group is spread across the expansive Baringo South, covering part of Nakuru County to Laikipia County. The study was carried out in Mogotio

Sub-County. Mogotio comprises three wards; Mogotio, Kisanana and Emining. The study was carried out in the Kisanana Ward, Sinende Location and in the sub-locations of Waseges and Nyalilbuch. Kisanana was selected as the site of the study against other sites in Baringo because the population in this region, to a great extent, is still influenced in their economic practices by cultural values and norms (EWC, 2019). The community is keen on maintaining its cultural identity thus external influences are minimal. The two sub-locations were chosen because the area is relatively remote and the community still upholds on to their indigenous economic practices and knowledge and values, thus more people, especially the elderly are more acquainted with Endorois indigenous economic knowledge, practices and activities. This is one of the characteristics that the researcher considered in the choice of the area so as to obtain the needed and accurate information.

It is worth noting that Lake Bogoria does not fall administratively in Mogotio Sub-county; it is not indicated as part of the study site. Yet, it is mentioned because it was the location of meeting with ECE and the Endorois Women Council. ECE and Endorois Women Council are men and women that makeup members of the EWC. EWC is the governing body of the Endorois community comprising chairpersons of all locations of the Endorois community. It is a legally established community-based organization (CBO) formed in 1996 but officially registered in May 2007 (EWC, 2019, p. 29).

The choice of the ECE both men and women were based on the fact that this is a formal structure and authority in this community. EWC has consolidated and documented the community's history and shared purpose and identity. Lake Bogoria was chosen as the meeting site for ECE in respect of the community's sacred location.

### **3.5. Research Strategy - Ethnography**

Ethnography strategy allows researchers to immerse themselves in the lives and culture of the group being studied, often living with that group for months. The researcher participates in a groups' activities whilst observing its behaviour, taking notes, conducting interviews, analyzing, reflecting and writing reports (Dawson, 2002). The researcher sojourned with a family of one of the elders of Endorois, who doubles up as the Secretary of the Council of the Myiot and also a founder of a local Pentecostal church called *The Truth of the Bible Church*.

The researcher stayed with the family throughout the data collection period. During the stay, the researcher participated in two important ceremonies that took place. First, is the *Kipagenge* (SHG) for women, to visit a newborn baby. The researcher paid attention to the discussions done by women and observed the process of gifting and celebrating a newborn baby. Second, the researcher participated in an indigenous religious ceremony of prayer called *Kereetab beek*. These are prayers performed by women only in times of crisis. In this case, the community was facing prolonged drought. The researcher observed the sacred symbols and structures, processes, patterns of movement, dressing and forms of incantation. The researcher was also invited by the chief for the meeting of community deliberating on the selection of youth to represent the community at the county youth forum. During the meeting, the researcher observed the interaction between the young age-sets and the old age sets, processes of discussions and manners of arriving at a consensus. The session was important because it was indicative of the social dynamics across various strata of the community. These activities were avenues for observing tacit knowledge expressed in actions, symbols, songs, dressing, and interactions.

Besides observation, the researcher engaged the community members in non-formal and structured discussions to get an in-depth understanding of how the community

appropriates own knowledge. This happened mostly in shopping centers. The researcher attended meetings of the ECE and for the EWC where an in-depth discussion was used to collect information and knowledge on social and cultural processes and shared meanings held by the community. Since members of these groups comprise mainly the elders of the community, their knowledge of the Endorois identity, history and values were elaborated in these fora.

### **3.6. Target Population**

The study was carried out at Sinende, one of the seven Locations of the Kisanana ward. Kisanana ward is one of the three wards of Mogotio sub-county. In Sinende Location, the study focused particularly on two of the three sub-locations; those of Nyalibuch and Waseges. The choice of the sub-locations was based on their closeness to each other and due to the sizeable number of the elderly person thought to have the information sought.

The description of the population of this geographical section of the study was derived from the census results of 2019 Kenya National Bureau of Statistics (KNBS). From the population provided for the Mogotio sub-county, the researcher calculated the population of men, women and the elderly of the area of study. According to the KNBS (2019), Mogotio sub-county has a population of 91,104; male 46,014 and female, 45,088. In percentage terms, this translates to 50.5% male and 49.5% female. To get an average distribution by ward, the total population was then divided into three wards which resulted in 30,368 persons per ward. This was further divided by seven locations to arrive at 4,338 individuals per location. At 50.5% and 49.5% male and female respectively, this translates to 2,191 male and 2,147 female. This translates to 4.8% of the total population in Mogotio sub-county (KNBS, 2019). To obtain the number of the elderly, the researchers used the percentages provided by population pyramid.Net (2019). Populationpyramid.net (2019) projected that by 2019, the percentage for elderly persons who are 65 years and above is 3.1%; 1.4% male and 1.7%

female. From this percentage, it is estimated that the number of elderly persons above 65 years in Sinende location is 134; 61 male and 73 female. These estimations corroborate the information given by the chief of Sinende albeit with a slight difference. According to the information given by the chief, Sinende has a population of 2,900 persons; Waseges sub-location with a population of 1,100 people, Nyalilbuch, 1,000 people and Chebirebei, 800 persons. From the same statistics, the population of the elderly is at 134- 61 male, 73 female- (KNBS, 2019). This can be illustrated thus;

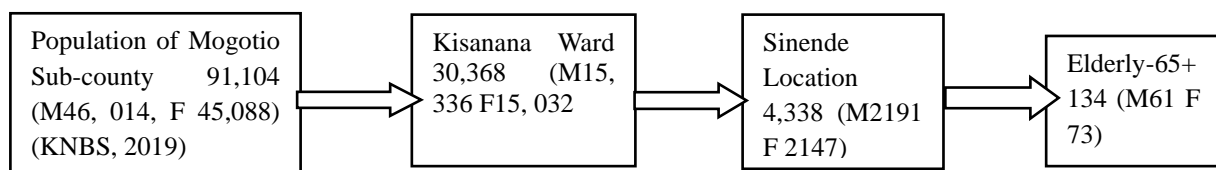


Figure 3.8. Shows how the researcher narrowed down population estimates from the sub-county of Mogotio to the Sinende Location.

### 3.7. Sample and Sampling Techniques

In qualitative studies, the number of individuals chosen (sample) depends on the design being used: ethnography, case study, or narrative research (Creswell, 2014). This study uses ethnography since this design allows researchers to immerse themselves in the lives and culture of the group being studied (Dawson, 2002). The researcher moved and lived among the community of study, immersing herself in the lives of the Endorois participating in the groups' activities whilst observing its behaviour, taking notes, conducting interviews, analyzing, reflecting and writing reports (Dawson, 2002). Since ethnography allowed the researcher to observe shared patterns of behaviour and language of a group in their own reality, data collected through observation and participation in Endorois life complimented data collected through FDGs and IDIs. Other than the researcher living and observing daily life experiences of the community, she took part in two community's rites and ceremonies that were conducted during this data collection exercise.

Sampling or identification of participants purposively done through the community influencers. In Sinende, the two gatekeepers included the local chief and one local elder who doubles up as church leader and member of ECE. These two led the researcher to key informants, considered knowledgeable based on what the study sought. This process ensured that the bias of participant selection was controlled. The number of participants (sample) was pegged on the “satiation” principle (Bakar & Ishak, 2014, p.30). This is where the individual participants were interviewed, and information recorded to a level that interviewing a new participant added no new information. Based on this, twelve participants took part in in-depth interviews.

The study also sought to have FGDs. This was to add to the information from the interviewees and also authenticate it. Ten participants from Endorois Women Council and sixteen participants from ECE; representing five and eight villages respectively took part. Both the councils are situated in the Lake Bogoria area of Baringo County, which is also the sacred site of the Endorois community. Community influencers were enlisted in identifying participants in each group. For the FGDs, the founder of the EWC and its first chairman was the influencer. He linked the researcher to the current chair of the Women Council and he too coordinated the meeting for the representatives of the Council of Elders.

### **3.8. Data Collection Methods and Instruments**

An instrument is a tool for measuring, observing, or documenting qualitative data (Creswell, 2012). Data collection involves the choice of tools that is appropriate and efficient in collecting data from participants in the field. Accuracy in the collection of data is determined by the tools employed, thus the choice of instruments requires a careful thought process considering the type of qualitative data to be collected. In this study, both primary and secondary sources of data were used. Secondary data was collected from other sources

including books, journals, reports and research information from other scholars. Primary data which is first-hand information was gathered through oral interviews.

Data collection methods used consisted of;

*Focus Group Discussions (FGDs)*- this method was used with the ECE, and the Endorois Women Council group. A total of three FGDs were conducted, two FGDs of ECE consisting of sixteen members and one for EWC consisting of ten members.



Figure 3.9; Researcher during FGDs session with Endorois Council of Elders.

Source; Own collection; May 2019

*In-depth interviews (IDIs)*- It was used with twelve key informants, all respondent participants in Sinende Location. In attempts to achieve a holistic understanding of the interviewees' point of view or situation, this method accorded participant freedom to talk about what they deemed important, with little directional influence from the researcher (Dawson, 2002).

*Participant Observation (POs)*- In this method, the information was sought by the researcher's own direct, non-controlled observation. The researcher temporarily became part of the Endorois community in order to enable accurate observation and experience what the members of the group undergo within their naturalness and completeness of behavior (Kothari, 2004). The researcher participated and observed community events, ceremonies, and rituals. Information collected through living, participating and observing community

social activities is current and spontaneous, therefore useful in supporting data collected through interviews and FGDs. Areas of observation include:



Figure 3.10: Researcher with an informant.

Source: Own collection; May, 2019.



Figure 3.11: Interview with key informants.

Source: Own collection; May 2019

*Community's ceremonies and events.* The researcher attended traditional prayers for women called *kereetab beek* ceremony. The researcher participated in erecting the altar- (symbol of prayer), incantations and movements as done by the group. Equally the researcher observed the alignment of the symbols, how they are erected and used, code for dressing, the movement during processions, the wording of the prayer and items used in the prayer. This was crucial in understanding the belief system of the community and how these activities were appropriated in their daily lives.

*Communal self-help social activities.* The researcher attended the event *kip'agenge* (pooling together). The researcher observed the process of welcoming the baby and gifting both the mother and baby, the gifts they offer, the meaning of the exercise and the pieces of

advice that mothers give each other. The activity illustrates the essence of non- money self-help activities and their relevance in the social lives of the members.

The choice of data collection methods were appropriate because they gave room for both participants and researcher to explore and bring forth as much information to saturation levels. Observation made it possible to record data that cannot be provided verbally. Based on satiation principle, adapted in getting the sample, the data can be said to have reached all intended participants. Therefore, from the interviewees and from the focus groups, sufficient data to respond to the study objectives was received.

Instruments adopted in collection of data were;

*Interview schedule*-Both structured and unstructured questions were used to collect the data during in-depth interviews and FGD sessions. This tool was used across all sampled groups. The researcher engaged the participants by taking them through the open-ended questions. Participants answered the questions orally while the researcher took notes or audio-recorded responses. Interview schedule guided the discussion but participants were free to elaborate and expand the discussion to provided more details.

*A check-list*- For this research instrument, the researcher deployed a participant's check-list containing areas to pay attention to during the observation. The participant check-list guided the researcher to focus on the key events and activities taking place in the households and in the community.

### **3.9. Validity of Instruments and Reliability of Research Instruments.**

The study is based on the philosophy of social constructivism where reality is socially constructed. As so, all knowledge and this meaningful reality is contingent upon community's experiences that are as a result of continuous interaction with their environment (Golafshani, 2003). In order acquire trustworthiness and credibility, the researcher employed a number of strategies.

Triangulation is one of the strategies involved. The researcher used triangulation as a way to corroborate data from multiple sources, collected using different research instruments. These sources include participant observation of Endorois ceremonies and rites, in-depth interviews of key informants, field notes, FGDs and document reviews. Various research instruments were utilized, like interview schedule and a check list. Use of different research instruments facilitate exhaustive collection of data and enable the researcher to capture multiple perspectives from participants. Morrow (2005) weighs in on triangulation in saying that the more use of variety in the data sources, the greater will be the richness, breadth, and depth of the data gathered.

Member-checking was applied to ensure that accuracy was not compromised especially in the interpretation of words from the local language to English. The researcher engaged three respondents to check translated data to make sure that what is translated carries the same meaning as the original text. They were also asked to comment on whether the researcher's interpretations were meaningful and a true reflection of the information they provided. In other words, member checking is for respondents to check the interpretation of the data they provided as a way of finding out whether the data analysis is congruent with the participants' experiences (Carson, 2010).

Transcribing verbatim was employed to ensure that the researcher did not summarize content and risk making a biased observation. The translation was done word by word to maintain the information as given by respondents. The researcher made effort to record information given by the participants in their original form as much as possible to avoid alteration of meaning. Words or statements that did not have direct translation were printed in the language of the participants.

The researcher mechanically recording of data. The researcher recorded and preserved primary data using a hired sound recorder, hired camera and computer. Information taken

through the sound recorder and the camera were transferred to the computer after data collection. These tools aid in preserving important data that can be used as a reference to cross-check and retrieve information when needed.

To improve the rigor of the analysis, Nvivo computer-based software was used to analyses data. After the data was gathered in all forms, oral, audio or written, they were transcribed, and translated into English since all communication was in the local language. Data were categorized and grouped into themes according to the study objectives. The data was then auto coded using paragraph style method, which groups information with similar themes. This efficiency of Nvivo in generating qualitative data is affirmed by Ibrahim (2012) saying that Nvivo software is usefully able to analyze qualitative data in terms of gathering all the evidence and subsequently organizing and grouping it into similar themes or ideas.

The study also used PO throughout the data collection process. This was meant to record anything that was essential to the study that could not be audio-recorded. PO in data collection is important because it helps researcher observe nonverbal expression of feelings and determine interpersonal interactions. Similarly, observations, is an avenue through which the researcher can see activities that participants may have difficulty expressing them verbally during interviews, because the topics may be considered sensitive or sacred for participants to discuss (Kawulich, 2012).

### **3.10. Pre-testing**

Pre-testing is a process of trying out the research techniques and methods in mind, see how well they work in practice, and, if necessary, modify plans accordingly (Blaxter, Hughes, & Tight, 2006). The interview schedule was administered to five individuals from Kiboino who were considered to posses similar characteristics as the target group residing in Sinende Location. Prep-test was a vital component of the study since it helped in identifying the shortcomings of the tool before it was administered in the field and correct the anomaly. It

also ensured that the questions were understood by all participants, and thus leading to an appropriate response. In three cases, the researcher reworked and adjusted the questions to improve on the participants' level of understanding and quality of the data collected.

### **3.11. Timelines**

The research was undertaken within a period of 3 weeks (April- May 2019). Throughout the period the researcher immersed herself into the Endorois community of Sinende collected data and documented reports in the field.

### **3.12. Methods of Data Analysis**

Data was obtained from tape-recorded IDI's and FGDs. This information was transcribed and translated with the help of the listen N write software (write N listen, 2018). To avoid "bias...by only including those sections that seem relevant or interesting to [the researcher]," the researcher transcribed verbatim (Lacey & Luff, 2007, p.20). Following that, the researcher familiarized and immersed herself in the data by listening to the audios and reading the transcriptions repeatedly (Lacey et al., 2007). Creswell (2012, p.71) calls it "immersing yourself in the details, trying to get a sense of the interview as a whole before breaking it into parts"

Having finished the immersion, the researcher arranged the information as per the interview guide questions. This was found necessary because the respondents had not arranged their responses in any specific order; their narrations were spontaneous and at times diverted from the key question.

Analysis of data was done through the coding. Data from each participant starting from key informant interviews then FGDs was organized to respond to the research questions. Data, for each individual was uploaded to Nvivo 12 and Paragraph styles was used in coding. Nvivo 12 auto coded data giving responses for each respondent. Emerging themes

and sub-theme generated from the data were grouped into nodes. These themes formed the content that the researcher developed the narration of the study.

### **3.13. Ethical Considerations**

According to Kumar (2011) ethical means in accordance with principles of conduct that are considered correct, especially those of a given profession or group. Any scientific study undertaken observes ethical considerations to protect both the researcher and the respondents participating in the study. This study was guided by the following ethical consideration:

First, before conducting the research, the researcher sought permission from the Tangaza Ethics Committee (TUCREC) so as to obtain clearance. This was done after the presentation of the required work plan and budget of the research exercise.

After clearance from the TUCREC, the researcher obtained permission from NACOSTI (National Commission for Science, Technology and Innovation). Authorization letters from NACOSTI were taken to the County Educational Office and to the Director of Education who issued letters of authorization for the local leaders at the site of study. Copies of the letters were submitted to the chief of Sinende before meeting the respondents.

*Seeking consent.* Informed consent implies getting approval from research participants based on their awareness of the type of information the researcher wants from them, why the information is being sought, what purpose it will be put to, how they are expected to participate in the study, and how it will directly or indirectly affect them (Kumar, 2011). The researcher sought consent from the community to conduct research among them through the chiefs for respective villages where the research was conducted. Consent was not only to live among the community and get information, but it also meant that the community was willing to involve the researcher in their daily activities and cultural activities and rites. Permission to take photos, notes, record-tape and take videos was sort from all respondents before a start of

an interview, which was granted verbally and in written. The researcher also sought special permission to meet the women and the Council of Elders at their designated cultural sites. Before any discussion or interview started, the researcher clarified to the participants the purpose of the research and the reason for their selection as respondents.

*Seeking sensitive information.* Cultural issues can be sensitive. Even though the researcher comes from the Tugen community, largely related to the Endorois, the researcher watched out for their cultural differences and allowed space and respect for that. Care was taken in the use of words or terms that could mean different things for each party. The Kalenjin community is secretive when it comes to sharing some sensitive information about their cultural values. For this reason, the researcher respected the boundaries of information and not probe beyond what was acceptable for them to divulge and protect the confidentiality of the information shared. For instance, during the indigenous solemn prayer of *kereetab beek* performed by women to pray for rain, the researcher played caution so as not to overstep required boundaries both in participation and collection of information.

*Honesty and openness.* To create trust and a relaxed environment for sharing knowledge, the exercise was conducted in an open and honest interaction with members of the community and in respecting the power relations within the community systems (Creswel, 2014). Openness is a value in this community. Self-identification was one of the factors for easy interaction and openness. In this case, the researcher's identification was by way of the clan, which is the community's way of identifying someone's family lineage and history. This form of identification was mostly preferred by older respondents and FGD participants and it made discussions easier and productive.

*Maintaining confidentiality.* The researcher ensured that the information provided by respondents was kept anonymous. The researcher ensured that cultural information collected

was kept in confidence bearing in mind that some rites and cultural activities are community specific.

*Respect for the site of research.* This takes into consideration inquiries or interviewing at the site. The researcher was aware of their impact and minimized their disruption to the physical site (Creswell, 2008). One of the sites where the study carried out was the sacred site of the Endorois community at Lake Bogoria. The researcher was cognizant of the cultural surroundings and order of the site. The researcher sought, from respondents, their views on the convenient point for FGD as a way of avoiding sites or points considered sacred. Likewise, during the prayer for women, the researcher was careful not to act in a manner deemed disrespectful to the site of prayer. Similar caution was observed during the visit to *Kap-ndasum* (sacred hill and stone/alter around Nyalilbuch where the community from the locality performed their (*Ndasum*) indigenous prayers).

## **CHAPTER FOUR**

### **DATA ANALYSIS AND PRESENTATION**

#### **Introduction**

This chapter presents the findings from the study based on fieldwork conducted. It entails interpretations derived from participant observation, responses from individual respondents and participants of focused group discussion. The findings illustrate the understanding of the community's indigenous economic systems and values according to their lived experiences. The findings presented in this chapter identifies indigenous economic activities of the Endorois, economic values and economic practices that provide ecological protection and enable the distribution of resources. The outcome has over time been inclusive of social well-being and equity. The chapter further demonstrates effects of the displacement of indigenous economic practices and values. The chapter then clarifies the community's understanding of the indigenous economic systems in relation to the neoliberal capital lead development model. Finally, it provides insight into how the study can inform social transformation's concept of development.

#### **4.1. Endorois Indigenous Economic Systems, Practices and Values and their Role in**

##### **Maintaining Social Well-being and Economic Equity**

###### **4.1.1. Endorois economic knowledge and gender roles.**

According to the EWC (2019, p. 16), the Endorois engaged in beekeeping for the production of honey, harvesting of *Kong'aek* (white ants). EWC (2019), further says that the Endorois used to eat among other things, Sorghum, millet, meat, blood, milk, and honey. The honey was consumed as food and medicine (as an antidote for poisonous substances). The community also ate wild fruits and nuts such as i.e *muchukek*, *ariiek*, *tangororik*, *Komolik*, *sisitik*, *taranik*



Figure 3.12: Indigenous bee- keeping methods.

Source; Own collection; May, 2019

Respondent (KII 2) and participants of FGD; 1, corroborated the information provided by Endorois Welfare Council (2019), by explaining that the Endorois lived on cattle, goats, sheep, honey, sometimes wild animals and farming. It was, however, disclosed by participants that goats were reared by Endorois long before the emergence of cattle because Endorois land was “very favourable to goats, compared to other livestock, for that reason the Endorois land is also named *raram’no* meaning land where goats are uncountable” (KII 1). Even though cows seem to be highly valued compared to other livestock, (KII 5) clarifies that cows are new entrants into the economy of the Endorois. He traces the first stalk of cows to 1914 narrating that;

Cows came to our land later after a successful raid conducted by the *Kipnyii* and *Nyongi* age-sets against the Turkana. The one and only raid took place in 1914. During the episode, *Kipnyii* succeeded to bring in the cows while *Nyongi* suffered terrible casualties and almost got annihilated. No other raids were conducted by any other age-set in the community since then (KII 5).

Beekeeping is an art upheld by the Endorois community for ages according to these findings. Participants explained that honey serves many purposes from supplementing food, as economic exchange, for ceremonies and rites and as well as health purposes. KII 3 pointed out that honey was plenty when they grew up, he said: “we made beehives that had a lot of

honey, we got honey from holes on trees, even crack on rocks and we also harvested *kosomeek* (honey from underground bees).”



Figure 3.13: One of the respondents making his bee-hives.

Source; Own collection; May, 2019

From the information offered by the participants on livestock, it can be understood that the livestock population currently is much more reduced compared to the olden times. Similarly, honey is getting scarcer and the land is getting smaller. The participants associate reduced livestock to long droughts and scarcity of honey to reduced bee population due to smoke from charcoal burning. Farming seems more extensive with the cultivation of maize (*white corn*), beans and grass, the common crops, unlike with the indigenous finger millet. FDG 4; 3 Confirms that “finger millet that was part of the indigenous food is rarely cultivated instead, people prefer to cultivate maize, green grams, and beans.”

To ensure that wealth is diligently cared for, the Endorois sub-ethnic group has well spelled out roles for each member of the family. This is common among foraging and pastoralist communities, where the division of labour is based primarily on gender and age. Decision-making was thus vested on the men (Kandagor, 2005). Peter Rigby (1985), from his observation of the Maa - speaking pastoralist group of Iparakuyo, intimates that the division

of labour in the domestic mode of production is based on the initial conditions created by marriage and the basic principles upon which labour capacity is assessed and sex and age. Rigby further explains that while men control basic means of production, women do all the milking and they control the distribution and consumption of milk (Rigby, 1985).

The Endorois as well, assign roles based on age and gender. Respondent KII 2 summarizes that men are decision-makers. They ensure that the family is well ordered. Warriors protect the family and community property and take animals for grazing. Women do house chores while assisted by young girls. The young boys take care of the calves, kids, and lambs. It emerged from the discussion that each member of the family in their assigned roles contribute to the improved economic and sustained livelihood.

Assumption of the said roles, however, seemed to be readily contested by the young people. When the researcher visited the Nyalilbuch and Waseges Trading Centers in May 2019, it was noticeable that the number of youths, who from the cultural standpoint, would be young adults herding livestock or engaging in other economic activities, were passing time away playing pool games or sitting along verandas of shops. KII 2 lamented “these young people no longer see the need to care for livestock, many are locked in *kapkomen* (alcohol dens) whole day while cows and goats are left unattended and at the mercy of wild animals.”

Apparently, one of the reasons for reduced livestock, a key source of livelihood in the community could be linked to a lack of interest by the young people to continue the indigenous economic activities that have preserved the welfare of the Endorois community for generations. It may be said that the mindset and changing values among the youth is affecting the economic activities and progress in the community.

#### **4.1.2. The Endorois indigenous practices of acquiring economic wealth.**

The pivotal role of livestock and land resources among the Endorois cannot be underestimated. The livestock and land resources are not only a means of livelihood and

means of generating capital assets but as a critical component in cementing social relationships. The Endorois community, therefore, had ways of procuring, increasing and sustaining the growth of their economic wealth. Participants in FGDs detailed a number of ways acceptable to the community through which one built themselves up economically.

According to KII 5, and FDG 1, the community got their initial cows from the cattle raid against the Turkana in early 1900. The commonly shared narrative therefore is the wealth of cows present in the community currently was obtained through that successful raid of 1914 and no other cattle raids had been carried out since then (appendix 11). This narrative, however, appears to be oral, and commonly known to the community. Literature available about raids by either the Tugen or Endorois in particular is not explicit. Kiptala alludes that

By 1910, Tugen from Arror, Ewalel and Chapchap were still roaming in the district. As early as 1904 several Tugen families were reported to be living close to Arabel and a significant number of Tugen had crossed the Molo River and entered Northern portion of Endorois by 1911. Others moved to Maji Moto along the western shore of Lake Bogoria, where they settled and formed the Endorois subgroup of the Tugen. (Kiptala, 2017, p. 678)

This assertion demonstrates more about the Endorois moving into their current settlement and around the same time that they are supposedly conducting raids among the Turkana. In a rejoinder however, Kiptala (2017), observes that the expansion between 1900 and 1920 coincided with a climatically favourable period, whose evidence is to be found in the traditions of the Tugen. During this time, period of Kipnyigew age set, there was generally good rains and prosperity. This claim has slight similarity with the narration of Endorois, on the aspect of the age-set of Kipnyigew that was involved in the raid of 1914. In spite of this however, the narration is not explicit about the cow raid by Endorois in 1914.

Another source of wealth is through community rites and ceremonies which are an integral part of the community. KII 1 explained that young boys and girls got their first livestock during the removal of teeth and piercing of earlobes. A reward of bravery was a

female goat for those who did not cry during the ceremony. Similarly, a well-mannered child who demonstrated a high sense of responsibility was also rewarded with a female goat.

KII 3 added that both boys and girls underwent the rite of *yatitaet* (initiation). This was a special period where initiates were put under seclusion. Seclusion lasted for a period of 6 to 9 months, in other cases up to 12 months because formal schools were nonexistent then. At the close of seclusion, initiates were welcomed back home in a ceremony called *kimoon'gu gaa* (welcoming the initiates back home). During the ceremony, each initiate received gifts from their family and from the clan. Men were given cows and women were given goats. The third level of ceremonies and rites that generated wealth is during marriage.

KII 1 elaborated thus;

After marriage, the groom was given some cows and goats by the father or members of his clan to start him off. When the bride was escorted to her new family, she stayed with the mother-in-law for three to four days. The last day, a ceremony called *kiiuen gaa* (escorting/taking her to her house) was conducted; in this ceremony, the bride was officially shown her share of her cows by the father-in-law. On top of that, a bride did not consummate her marriage before receiving some livestock from her husband.

Rigby (1985, p. 146) alludes to the same practice gifting women during marriage among the Iparakuyo Maasai when he observes “these consists mainly of the progeny of the eight cows and a bull which husbands present to their wives when they bring them to their (*enkang'*) to set up a household.” this demonstrates that women are to some extent owners of means of production.

Alongside the communal rites, is the place of kinship in empowering each other's economic well-being through the exercise of giving each other '*ngor*' (clothing). KII 3 succinctly elaborated “in Endorois community, *Kikitichei chi* (a naked man was clothed). A man who did not have livestock was seen to be poor thus naked. It is the first responsibility of the family or clan to dignify the person by giving him *sumat* (very warm traditional cloak) to cover 'his nakedness', cover his poverty. This is done by loaning him cows or goats.” KII 3, supported by FDG 2, elaborated that the highest form of obligation demands of kinsmen to

cloth each other and make sure that each household has the ability to feed their children. Eventually, after many years, the owners take back their cows but leave the ‘clothed’ person with some cows as a reward for taking care of loaned ones. What the man receives is no longer ‘*ngor*’ (clothing) but cows that he begins to build himself with.

Further, on the means of acquiring wealth, hunting is a way of economic help although in a more restricted way. KII 1 elaborates that a hunter, besides using the meat from the animal as food, used other parts of the animal like the horn and the skin in exchange for goats or cows. For instance, the horns of *sarame* (greater kutus) and *singoito* (waterbuck) were exchanged for a male he-goat, while elephant tusks were exchanged for a female cow. Other times, the tusks were transformed into accessories like *choboswek* (hand bangles) or *kiprawet* (tobacco holders), each accessory being exchanged for a male goat. The skin of the rhinoceros was used for making shields and was exchanged for a female cow per piece (one rhino procured four pieces). On his part respondent, KII 2 adds that land resources used for start-up economic capital were the cultivation of finger millet and the making of beehives. With finger millet or honey, one got either a goat or a cow.

The findings above show that in the indigenous system of the economy of the Endorois, every member has a ‘universal right’ to acquire economic assets at every stage of life. This is done by providing level grounds through which a man, or a woman secure start-up resources leading to economic independence. This system is in-built within the social structures of the community. In addition, the findings suggest that this economic system provides young people with some level of economic empowerment. From the discussion above, it is understood that in the indigenous economic model, almost every individual member reaches adulthood with some degree of economic stability credited to the social kinship and cultural formation that existed. In the neoliberal capital lead economy, besides the uniformly designed education, there seem to be no other economic support systems that

provide stepping stones for individuals to move up the economic ladder; each person fashions his on her own ways to achieve economic millage. This orientation dovetails with Gandhi's idea of development which calls for economic equality where wealth ought not to be amassed in the hands of a few when millions starve.

The findings demonstrate that indigenous economic systems of the Endorois promote progress and stability by weaving social straps that allow economic resources to diffuse across the community. The system promotes economic equity by building and sustaining an enabling environment and providing steady and accessible opportunities by which every member of the community can establish themselves economically. The Endorois understand the link between the economy and the social well-being and promote well-being through economic enablement. In other words, the community understands that the well-being of an individual is given when the person within the community has the capability of providing for his family and participates fully in the social aspects of the society especially the rites and ceremonies. This is possible only when the economic well-being of the person is assured.

#### **4.1.3. Economic practices that promote the distribution of resources.**

There is a common understanding among the respondents that, the Endorois economic systems create a level ground for the economic advancement of its members. The findings of the study indicate that the community enhances the fair distribution of resources, by placing restrictions to guide the extraction and use of land resources. These rules and regulations are podded in the concept of *kikirei* (forbidden), which according to the respondents targets the behavior of the individual towards each other and towards natural resources. This is affirmed by the Endorois Welfare Council (2019) that states that there were rules set out by the community that was used to govern and generally protect the resources available in the community over the years. Even though these rules were not written anywhere, every community member knew about them.

Highlighting examples, KII 3 intimates that it is forbidden for a family to harvest their farm clean. He said “it was demanded of the family to leave behind a small a portion of the farm unharvested for other families who for some reasons did not cultivate the land or at risk of going hungry because their harvest was poor. Likewise, when a man went to the forest to cut logs for hewing hives, he was allowed to take only two blocks, the rest, whatever the number, are given away to the community.” On the same note, KII 3 explains that when a mother went to the neighbour seeking milk for her children it is *kikirei* (a taboo) to turn her back empty or refusing to feed a stranger. Moreover, a man who has gone hunting is not to carry all the meat to his house, there is also a part of the bushmeat meant for other members. After slaughtering the bushmeat, the piece belonging to the community is distributed to others in the neighbourhood or the hunter hangs it on top of a tree on the common path for anyone who needs to cut a piece. Above all, it is also *kikirei* (a taboo) not to give another *ngor* (livestock) to cover his ‘nakedness’, that is, to protect him from the humiliation of being poor. Other restrictions as outlined by the Endorois Welfare Council stipulated;

Herbal roots are uprooted very carefully and in moderation leaving enough to enable them to continue growing for future use. The same principle applies to trees where tree barks are cut in moderation as opposed to cutting down the entire tree. Failure to comply with these prescriptions would lead to curses. Some trees such as the fig trees are never cut. The leaves are only pruned to allow the tree to grow and be of use in the future. This helps the tree grow healthier and greener. It should be noted that animals are not killed without a reason. Community members are not allowed to kill an animal that has not brought any harm to the community (people and their livestock). All plants along the rivers or in the water sources are not cut down. (EWC, 2019, p. 21)

Social kinship is another means by which community ensures resources are shared. Respondents KII1, KII 2, KII, 4 and KII 5 explicitly illustrate that Endorois, like Tugen or the larger Kalenjin community, has an intricate web of relationships. With these relationships, it is impossible not to share resources. They explained the blood relationship, beginning with the family to the whole clan. Family bonds are also extended through intermarriages. Then there are lasting bonds created in age-set groupings, where every age-set has undivided

respect to the age-set older or younger. There are also social bonds between the community and those who provide specialized services like the *boisiek-ab tum* (priests), the *motirenik* (sponsors/ godfathers/ mothers/ tutors), the *chorwe* (midwives), the herbalists, and the blacksmiths. According to the respondents, each member of the community falls into one or more of these categories, and they form a strong social capital. Whenever one needs help, it is the obligation of one to come to the aid of the others who could be his relative by blood or marriage, age-set (*bakule*), *pamwai* (a member of the immediate age-set), *tilya* or service provider in the community.

It may allude from the findings that, the Endorois community succeeded in reducing inequalities by creating, expanding and sustaining social bonds and kinship, together with adopting restrictions whose adherences make members share the resources of the land. Consequently, economic success by any member of the community is meaningful if it is placed at the disposal of the common good of other members and above as a tool for maintaining social well-being through economic exercises that maintained equity. Rigby (1985, p. 162) confirms that “kinship, decent and affinal relationships as well as age-organizations function as relations of production among all groups of pastoralists.” Each set of group work for the good of all.

Wafula (2003, p. 174) intimates that the indigenous African societies were “egalitarian in nature,” meaning that there was little differentiation among individuals in terms of wealth, success and social status. Chemitei (2017) claims further that Kalenjin nation is known to be an equalitarian community. Indicatively, the Endorois achieve an egalitarian economic platform by articulating restrictions governing the sharing of resources within the community.

#### 4.1.4. Endorois indigenous economic values.

The study sought to find out the specific tenets by which the Endorois built its economic system. There is a general agreement across the individual respondents and FGDs on values highly upheld by the community:

**Hard work** is a value inculcated into a member of the community since childhood. Young people are taught the value of hard by rewarding a child who demonstrates hard work, keenness, and responsibility. FGD 2; 4 asserted:

No one gets anything for free, syenan (lazy person) is loathed, has no respect, and he is seen as breeding poverty. But the one with lots of livestock is honoured by everyone in the community. He is praised because he 'clothes' families, the milk from his cow feed all the children in the community. Such a person is the envy of the villages and his name is spread because of his elevated sense of benevolence.

**Reciprocity:** Serageldin and Taboroff (1994, p. 69) demonstrate the concept of reciprocity by saying that the norm of generalized reciprocity is; "I'll do this for you now, in the expectation that somewhere down the road you'll return the favour." Serageldin et al, (1994) similarly admit that reciprocity is a highly productive component of social capital. Likewise, it is a key adaptation by pastoralists seen as a culturally imbued way to ensure recovery assistance when an individual suffers losses (Zwiebel, & King, 2014, p. 10). Among the Endorois sub-ethnic group, reciprocity is manifested in numerous ways. Two of the most salient is, food sharing between households and long-term lending of livestock. In agreement, KII 5 indicated that among the community, people owe each other. KII 7 added:

If you scan the community, every family has livestock, but in reality, not all livestock belong to that family, they are having them as '*ngor*' which the community loans each other. You find that each family has a debt of another person and they are inherited. If for instance, my father dies, it is his children to keep the debt until it is paid.( KII 7)

Reciprocal exchanges thus appear to have enabled the building of trust and interdependency, which acted as social capital to facilitate co-operation and collective action in the community.

Respondents emphasized that honesty is critical for someone to entrust his wealth to another. In their assertion, respondents said that it is expected that anyone vested with the responsibility to care for livestock given to him as ‘ngor’ is to ensure that in the long run, the livestock goes back to the original owner, however long it may take. Honesty is connected to faithfulness, sincerity, uprightness, straight-forwardness in words and actions.

**Sharing/generosity** is indicated as a value upheld by everyone in the community as part of their life. Generosity is a virtue of someone known to be upright in the community. Chemitei (2017, p. 66) confirms that Kalenjins are expected to be *aiyep* (generous). He further says that *aiyepin* is not only restricted to the provision of food but implies total willingness to welcome and accommodate even a stranger for days or weeks. Besides, an *aiyep* person is expected to assist both those in need and the poor. In this way, *pananda* (poverty) is removed from man. An explicit illustration of sharing is given by KII 1 in demonstrating the norm of sharing the meat of a cow in the community. It is noted that every group of people has a specific part of the cow apportioned to them. The table is an illustration as explained by respondent KII 1.

**Table. 4.14; Illustration of sharing parts of a cow meat.**

No	Part of the cow	People apportioned to in the community
1.	<i>Guusto</i> (right leg)	<i>Asis</i> - community
2.	<i>Kuuchuru</i> (arm)	Elders (grandfathers)
3.	<i>Kwalelda</i> (hand)	Warriors- Young adults (they share with others)
4.	<i>Boyto</i> (shoulders)	Fathers
5.	<i>Koet</i> (liver)	Divided between community and family
6.	<i>Suet</i> (Last two ribs)	Married daughter/s of the family
7.	<i>Nuakta</i> (spleen) + <i>Chepsegeriet</i> (true stomach)	Young children

8.	<i>Karasta</i> (Ribs)	Roasted by worriers - eaten at the place
9.	<i>Perkeretab kimestewet</i> (rectum + anus)	Grandmothers
10.	<i>Kimestewe</i> (long intestine)	Shepherds
11.	<i>Yotit + moet</i> (rumen+small intestines)	All women- each must get a piece to take home
12.	Half piece of the head	Member of clan
13.	Tongue	Member of the clan who are often spokesmen of the family
14.	Half piece of head	Family
15.	<i>Tegeet-</i> (chest)	Family
16.	<i>Chootik</i> (hind legs)+ skin	Family
17.	<i>Kapyuuge</i> ( Hump)	Father of the house

***Tilyanti***, as explained by respondent KII 2, comes from two words –*til* (literary means to cut or severe) *ya* (the bad or unpleasant/uncomfortable). He added that ‘*tilya ko chi ne kiirutochini, iwe isome kokonin* (*tilya* is that person you go to seek help and would always give). *Tilyanti* is associated with *somso*. This is an institutional relationship that provides that every individual in need has the right to *som* (borrow) from his neighbour who cannot refuse. Coy (1990) puts it brilliantly that;

*Somso* penetrated every section of social life and contributed to the consolidation of the fragmentary society. Almost everybody owed somebody else something. Sons inherited their fathers' debts along with their estates, which in effect was an inheritance of friendship. *Somso* thus provides a set of channels through which resources pass. *Somso* debts are not challenged, rather they are held up as evidence of an ongoing friendship. Such bond friends refer to one another as *tilya* (Coy, 1990, p. 43).

Respondent KII 4 expounds that amongst the Endorois, practically everybody is a *tilya* to another person and *tilya* is a very respected and honoured person because this person is always there for you. The respondent further intimates that the more *Tilyanut* one has, the wealthier one is. It appears then that a *tilya* has the moral obligation to respond to or stand by

his or her *tilya*. The value of *Tilyanti* is that of creating bonds of solidarity, self-help, care, and a sense of social responsibility.

Stemming from the findings, the Endorois attempt to curb extreme individualism, and foster values that generate communalism which is the essence of human society. It can be understood that these values support interpersonal relationships, solidarity, and fairness in the sharing of resources. In support to this finding, Awoniyi (2015, p. 8) agrees that the “value that traditional African societies place on communalism is expressed in the sharing of common social life, commitment to the social or common good of the community, appreciation of mutual obligations, caring for others, interdependence, and solidarity.”

The moral aspect of the *maat* concept stands for justice, fairness, solidarity, and respect. According to KII 3, one has an obligation to treat ‘*biikab maat’nyu*’(people of my *maat*) with respect, justice but most importantly there is the moral responsibility to assure his well-being. Values enshrined in the *maat* are thus the same values directing the behaviour of the community to achieve social equilibrium.

#### **4.2. Effects of Displacing Endorois Indigenous Economic Knowledge and Practices**

There was a collective agreement among participants of the study discussing the effects of displacing indigenous economic practices on equality and social solidarity. The element of formal education came up and the individual respondents, as well as participants of FGDs, pointed to the role of formal education on the identified effects of displacement of indigenous economic practices.

##### **4.2.1. Effects on equality.**

According to respondent KII 7, every family or man is wealthy even if he does not possess his own wealth because the community *clothes* her members. This shows that the system of economy allowed the distribution of resources evenly. Sharing is a way of increasing the capability of the other member of the community to function well. It can be

said that negative competition is alien in the community, wealth is individual but communal at the same time. Participant in FGD 2; 7 disclosed that it is not very easy for an individual to amass resources for himself alone even if the person has the capacity to. He added that there is *'bo kui or bo Asis-* (that which belonged to *Asis* (God) that demands that whatever one has, a piece of it is to be given to *Asis*, in this case to a needy person community. This shows that the indigenous economy finds ways and means of creating harmony by balancing resources among their members.

An insight was given by respondent KII 6 who said that in the indigenous model, wealth possession or lack of it is an open secret, it is not hidden. That made it possible for the community to demand from each other to care for those who did not have. He explained that nowadays, with money, no one knows who has and who doesn't have, it is easy for someone to refuse to be *Tilya* to another because there is no way of knowing whether the person has the ability to help or not.

Inequality concerns variations in living standards across the whole population (McKay, 2002). It is defined as how economic resources are distributed among individuals in a group, among groups in a population, or among countries (Afonso, LaFleur & Alarcón, 2015). It was observed during the study that inequality is creeping into the community by way of unequal opportunities of employment occasioned by the level of education and the high rate by which indigenous sources of wealth are depleted.

To illustrate this, the young generation, those who belong to the age-sets of *Kaplelach, Kipnyigew, and Nyongi* have some level of formal education compared to the older age-sets like most of *Kipkoimet* and *Korongoro*. Formal education enhances opportunity for gainful employment. Those few who succeed to secure employment create a class of community elites. These economic elites use their income to exploit more opportunities in the community like buying land from the poor members, establishing livestock and charcoal

trade, buying cheaply from the community and selling at higher prices in markets outside of community. This observation was validated by a statement given by participants of FGD 2; 5 when he posed “the poor man whose land has been bought by those with money, he has no cows, no goats, what will he bequeath his children? We doubt how our grandchildren and great-grandchildren will live” Current economic systems according to the statement is slowly succeeding to extend its tentacles of social discord and antagonism as a result of unequal opportunities for economic enhancement.

It can be argued that displacing indigenous economic practices is tantamount to sowing discord, and alienation of sections of community because resources are shifting from communal possession into the hands of a few individuals. It should be pointed out that the community of study is experiencing an economic shift from the indigenous system where economic resources are made available to all to a system where resources accumulate on a few.

#### **4.2.2. Effects on social solidarity.**

Socially, the family ties of the Endorois are quite strong (KII 1). People know each other in the entire Sinende location probably because of the clan system that makes it possible to place each other’s family lineage. Above all, the social system is highly organized and stratified with each set or level of a group, for instance, the elder, women, boys, warriors, uncles, and aunts playing their expected roles (Wafula, 2003). Social solidarity played out in such settings.

It is evident that presently, the young age-sets have moved out of Sinende location to other parts of the county or country because of many reasons. These include studies and search for employment. Some have completely relocated to other areas that promise better living. Those who get opportunities for employment relocate to areas of Nakuru, Eldoret, Eldama Ravine, and Nairobi among others.

The more the young people leave and live out of the community, the greater the social disintegration, the thinner the social bonds and the quicker the loss of sense of social responsibility to the community. FGD 2; 5 put it this way “there are people in this community who live in cities, they come home when looking for votes, their children are brought home only when they want them circumcised. These children do not speak the language, they cannot relate to their age-sets here in the village, so what is the future of this community?” Linking to that, the participants gave an example of the senator of the County who, while seeking for votes, went for a meeting with the community at Lake Bogoria in 2017 and greeted the women using greetings reserved only for men. According to the FGD group 2, it was an embarrassing scene and evidence of not being connected to the community.

In his view, Respondent KII 6 pointed out that when young people go to school, they mix with people from other communities, their mindsets change, and they begin to dismiss certain values of their community. He asserted:

The young age-sets who are the majority, no longer believe in traditional values of social solidarity. And I think we have lost the battle over our children; we lost the ability to inculcate in them the values we grew up with. Hence it will be hard to re-educate our young people to look back and embrace their values because we lost them a long time. They have interacted with people from other worlds and have assimilated in their lives the values of others.

Here is a scenario experienced by the researcher. The researcher visited the family of one of the respondents (KII 4, estimated to be over 85 years old). The old man lived in a small single hut. Charcoal was roasting close by filling the compound with smoke. There were young children playing around, who the researcher assumed to be the grandchildren of the old man. The researcher was to learn that the old man is the father of the children. On further inquiry, it emerged that the old man has older children from his senior wives, with financial ability but who neither visit, nor support the father and the young children. This is an indication that there is an emerging trend among the young age-set to shrink social relationships to the nuclear family leaving out the extended family. They not only repudiate

relationships with the family but also cut links with social kinships like *bakule* (people initiated the same period), *pamwai* (immediate older age-set of *bakule*) and others. Whatever economic resources they get, it benefits them alone. Again, respondent KII 6 says:

The poverty experienced by the Endorois community presently especially in this place of ours is pitting members against each other. Each is struggling on his own to survive, we lost the *tilyanti* that we had, no one is saving another, what you get, you run away with it, you don't think about giving a piece to the neighbor.

The study established that the Endorois community has social mechanisms embedded in its indigenous economic system that strengthen social capital. One of the strongest is *tilyanti* which sustains reciprocity firmly. Another important mechanism is the communal ceremonies and rites that created a web of social kinship beyond the family. Through these ties, everyone is related to another either through reciprocity, *Tilyanti* (debt), blood or rites. These bonds place moral obligations to the community to attend to each other's well-being.

Evidently, the neoliberal capital lead development model, which offers opportunities for financial growth, can be said to create in the young people a sense of self-sufficiency, independence, and a sense of security. The need to invest in social capital is being replaced with investment in material assets. This may be contributing to the loss of social responsibility and solidarity slowly sipping in the community. Movement of the people out of the community also interrupts the flow and organization of rites and ceremonies and slowly, the importance of these activities remains edged among the older age-sets but gets lost and becomes meaningless to the young generations. Hybrid of values begins to emerge among the young people that displace the indigenous values of reciprocity, sharing, and social solidarity and finally alter the social ecosystem of the community.

#### **4.3. Stakeholder Interventions to safeguard Endorois Indigenous Knowledge Systems, Practices, and Values**

Evidently, the participants of the study admit that they are at the receiving end of challenges that come with the loss of indigenous economic practices and values that formerly

cushioned the community against the adversities of poverty. Participants made a parallel comparison between the indigenous and the modern systems and the outcomes. This section highlights some of the discussions provided by participants as possible interventions by stakeholders so as to harmonize the two economic systems.

#### **4.3.1. Restoration of indigenous Endorois rites and ceremonies.**

Participants both men and women largely proposed that the role of the Endorois rites and could not be underestimated. Participants explained that rites and ceremonies may be the single common force in unifying the community towards common aspirations. Moreover, behavioural outcomes, communal values including *tegis* (Integrity), *aiyepin* (generosity), *konyit* (respect), *ng'omnon* (knowledge) and observation of ethical and moral standards, all wrapped in communal rites and ceremonies, are therefore providing a holistic educational process for economic and socio-cognitive development (Chemitei, 2017).

According to respondents KII 1 and KII 3 rites and ceremonies, for example, the initiation rite, marriage, naming among others are spaces of creating strong bonds. Bonds, as discussed earlier, are sources of social solidarity and social capital both of which assure protection of economic well-being. KII 3 added that in ceremonies and rites, social values especially of respect, family and community are disseminated. It can be said that these rites and ceremonies facilitate a holistic process of economic and social development.

#### **4.3.2. Restoration of *Ndasum*.**

*Ndasum* is an indigenous religious form of prayer common among the Kalenjin nation, so to Endorois as well. EWC (2019, p.16) confirms that “we have numerous sacred sites where we perform our traditional and religious rituals. *Kapindasum* is the place where the prayers are done. These sacred rituals are performed occasionally on need basis and on an annual basis, for cultural festivities such as harvest seasons involving Endorois from the entire region.”

The study showed that *Ndasum* is central to the lives of Endorois in particular in that when there is calamity like disease, famine, antagonism in community, death and other misfortune, the community calls each other to ask *Asis* to be gentle to them and bless their land. It is believed that misfortune and social evil befell community when social harmony is broken. Respondent KII 1 explained;

What we have, the wealth, the land, our livestock, and families are protected through *Ndasum*. The character of the people as a community ought to be in tune with the demands of the creator. No one goes against the good and justice as we all know. We know that if we go against the good, then the land will not produce, our livestock will not thrive, so each one of us is careful not to aggress and break the harmony found in each one. So, when things do not seem to be well in the lands, we perform *Ndasum*. We come to clean ourselves because we believe we must have wronged *Asis*. There is another prayer like this performed by women alone, it is called *kereetab-beek*, but *ndasum* is for all community although performed by men. (KII 1)

FGD 3 strongly proposed the introduction of *Ndasum* which to them, will restore the community's values by making members observe and respect *kikirei* (taboos). Participant FGD 3; 4 said "the problems of misbehavior in our lives now are that we no longer fear *kikirei*, so we have no respect for anything and anyone." Picking from this statement, there is association between *Ndasum* (prayer) and *kikirei* (taboos). Someone breaking *kikirei*, is going against nature, humanity and the supreme, which broke harmony. *Kikirei* teaches parameters that are used to determine what is acceptable and normal and what is not acceptable, and therefore abnormal. Apparently, *kikirei* is used in ordering and directing right behaviour in that community which in turn sustains harmony between them and their environment. *Ndasum* provides a platform for reconciling the broken harmony occasioned by not observing *kikirei* by either an individual or the community.

It seems that the respondents' trust in the power of *Ndasum* to cause positive behaviour through common observances of religious values and tenets that in turn engender positive human relationships that contribute to social cohesion, solidarity and well-being may be justifiable.



Figure 4.15: Women preparing to perform indigenous prayer for rain (Kereetab-beek).

Source; Own collection, 2019

#### 4.4. Discussions and Findings

Before undertaking the study, the researcher had assumed that the Endorois was a subgroup of the Tugen ethnic community. This understanding was challenged during the insertion process when the current chairman of the EWC took the researcher to task and demanded that a distinction should be made between Endorois and the Tugen. The common understanding, however even among the older age-sets who made part of the respondents is that Endorois is one of the dialects of the Tugen together with Arror, Lembus, Samor, Bogor, Keben and Chepchep. The EWC (2019, p. 9) alluded to the commonly held knowledge of Endorois being part of the larger Tugen by highlighting that “they have never been recognized by the government as a distinct ethnic community.” This is supported by Lynch (2011) who argues that in the colonial and post-colonial periods, local and national authorities and community members tended to regard Endorois as Tugen. It has been claimed by Lynch (2011) however, that the Endorois needed to present themselves as indigenous and distinct as a strategy for legal argument. Lynch (2011, p. 26) further puts it that “frustration and anger fueled a specifically Endorois agenda, encouraged adoption of a new identity ‘as indigenous’ to market injustices in an international judicial context.”

The Endorois have two types of wealth; the economic wealth and the social one. Economic practices of the Endorois especially those of acquiring and distribution of wealth protected a 'universal right' of every member to procure wealth by providing equal opportunities and avenues through which everyone can acquire wealth. Community rites and ceremonies are such avenues that provide opportunities for individual upward ascend economically. Likewise, the Endorois have an intricate social relationship starting from the family to the entire community that makes it impossible for one not to have a relationship of some sort with the other. Movement of economic resources takes place through these relationships. The same relationships create social bonds of solidarity and the source of social capital. The community invests in these social bonds to create social capital through which sustainable material capital may be realized. The two major investments are protected by three things: First, values of sharing, *aiyebin* (generosity), honesty, solidarity, respect, reciprocity, hard work, Tilyanti. Second, *kikirei* (taboos), and third, *Ndasum* (religious rites/prayers).

The findings further showed that indigenous economic practices of the Endorois that invests on the social and economic wealth, promoted economic equity and social well-being are efficient to counter the negative individualism of liberal capital lead. This is in line with the tenets of the *maat* that demands moral obligation to every other person, exercised in the spirit of social justice. The *maat*, therefore, directs the community through the families and other social bonds to act in a way that procures the common good and the well-being of each other and those who do not belong to their *maat* (Sambu, 2007).

*Kikirei* (taboo) wielded power, as the cultural highest form of forbidden/prohibition. Whatever is prohibited to be done so as to protect nature, uphold the dignity, and protect life is said to be *kikirei*. *Kikirei* is also religious concept associated with *n'goki* (sin), so going against *kikirei* is sinning against the supreme. *Kigirei* is a tool used to regulate the behaviour

of every member of community. An act against another human being, animal, forest, and land is classified as *kikirei*. Any person breaking *kikirei* in whatever sense is seen as wicked and immoral. This value is powerful in maintaining the right balance of nature. It guards against violence towards people and nature. Because of the lack of *kikirei* among young people, the sense of the sacred is gone. Cutting down trees, killing animals, stealing, abusing an elderly person and many others, is no longer seen as wrong. Containing behaviour by appealing to *kikirei* is no longer appropriate currently with the young generation who do not hold that concept as important.

The Endorois have provisions from which a woman can acquire her own economic wealth. True, the wealth a woman receives from her husband and her father-in-law, she has no freedom to use it as she wishes without consultation. Equally, no one in the family, even her husband has the right to use her wealth without her consent. What she receives after marriage is inherited by her last-born son. Conversely, the livestock she receives before marriage; she has all the right over that. Similar to this is the practice among the Iparakuyo community as Rigby (1985, p. 146) explain, “although women cannot own cattle outright she does exercise some control over stock given to her as gifts on ritual occasions and can be considered as some kind of holding unit from which in payment of stock will eventually become out-payment to her children as they mature.” Currently, the FGD 3 intimated that women no longer receive anything during marriage from neither their husbands nor father-in-law. Still, they have no say over the wealth resources of the family, like land or livestock apart from utility. However, they say that with the new Constitution of Kenya promulgated in the year 2010, there is a reprieve for women. The laws allow women to acquire property, (Constitution of Kenya 2010; 40 (1)).

It emerged that there is a silent inter-generational conflict over scarce resources. This affects the youth/young age set and older age-sets - parents or grandparents. The lack of ease

is set out by this scenario; parents invest their economic wealth mainly livestock, honey, and lands to educate the children who spent most of their years in school, with the hope that they will be employed and bring more income back to the family. After completing school, some youth come and settle back home where prospects of finding employment are minimal. Most of them struggle to start off in life for lack of capital to start an economic initiative. On top of that, burning charcoal or selling family livestock to raise capital, is seen as taking away the remaining sources of livelihood from the family. Two youth respondents KII 10, KII 11, paint a clear picture of the scenario thus:

The community and our old parents wonder at us, some blaming us for not doing enough after wasting or exhausting their livestock. They have nothing more to give us as capital to start life in the village. We are forced to go away and hustle hard out of their sight because away, they get the impression that we are doing something even if we are doing nothing at all. We also feel bad and uncomfortable starting businesses dealing with charcoal, livestock, chicken or farming because our parents complain that we are competing with them over insufficiently available resources yet we have been educated to cater for ourselves.( KII 10, KII 11)

Understandably, older age-sets, feel their little remaining resources, which they see as their security is threatened by the young people who should be using their education to bring in wealth for themselves. This is the opposite of the indigenous economic systems where parents and community formed the person from tender age into economic independence.

From the data, the interplay between the neoliberal capital lead (young age-sets) model and the indigenous model (older age-sets) creates what in this study is called a *reversed economy*. It is illustrated thus;

A. In the indigenous system, young people acquire economic assets from the age of around ten years. As the young person moved from one stage of life to another, ceremonies and rites associated with each step generate wealth. By the time the young person becomes a young adult, they have acquired economic wealth sufficient to start life as an adult. This is opposite to the current formation of the young people. Young boys and girls spent most of their time in schools. By the

time the young boy or girl enters into young adulthood, they have finished college or university, in most cases jobless, no income and the wealth of the parents is depleted.

B. Reversed economy means the economic level of a grown-up young man in the neoliberal capital development model is on the same economic level as a young boy or girl in the indigenous economic model.

This reversed economy shows that the economic situation of most young people especially from the age-set of *Kaplelach*, *kipnyiigew* and the current *Nyongi*, is much lower compared to the economic status of their parents and grandparents. It is noted also that young people do not possess the practical skills in indigenous economic knowledge as their parents and grandparents, thus depend on employment opportunities. The more the young people remain unemployed, the longer their dependency on their parents, the further the depletion of the economic resources because they do not contribute to the increase in the economic level of the family.

The older generation link this dilemma in the young people to the formal education system which they think is not empowering. They argue that formal education siphons away wealth from the community at a faster rate than the wealth regenerates. One of the oldest businessman in Nylalilbuch trading center, respondent KII 6 lamented “if formal education is not something widely accepted, I would say it is a disease” FDG 2; 3 strengthened this point saying “we have *book-smart* children who cannot translate the content in the books into real-life situation because what they learn is not what they find in the community.”

This is a demonstration of the mismatch between what is taught and what is real in the community. If education does not enable an individual to thrive in his or her own environment, then it can be true to assume that formal education is a cause of economic poverty because it detaches the recipient from the community; It does not empower the young

to use available in resources in the community, constructively and sustainably to generate wealth.

#### **4.5. Contribution of Endorois Indigenous Economic Knowledge, Practices and Values to the Concept of Social Transformation**

##### **4.5.1. Charity or social solidarity.**

Every community has its structures of living and helping each other to meet their needs. This is true in most of the pre-colonial African communities. From the discussion already presented, the strength of the Endorois culturally is in social solidarity. All their economic exchanges sought above everything else the well-being of the person. Building strong social capital beginning from the family to the entire community which constituted social capital can also be called a “moral resource,” that is, a resource whose supply increases rather than decreases through use and which becomes depleted if not used (Serageldin et al., 1994, p. 71). Endowed with a rich stock of social networks, the community is in a stronger position to confront poverty, vulnerability and create cohesion. Community banks on its social bonds to assure and meet their economic, social and cultural needs including their identity. Social welfare activities targeting the most vulnerable members of the community like the elderly, the disabled are a function of the community that ensure that their needs are met within the structures.

Currently, social capital is replaced by charity where social welfare is no longer the function of the community but of the government or non-governmental organizations. The sense of communal responsibility for the vulnerable members of the society is left to people with no communal ties with the receiver. The charity has removed responsibility from the community to the government or other actors. So that we witness a scenario where the people expect the government to provide for their needs. Removing agency from the people kills

their ability to find creative ways to solve the daily challenges they face, but instead creates dependency.



*Figure 4.15: Kipagenge Women Group members visiting mother with newborn baby.*

*Source: Own Collection, 2019*

Learning from the Endorois socio-economic system, it can be proposed that social transformation needs to promote social theories that strengthen the indigenous social capital system rather than charity. The findings of this study show that social capital is an effective communal tool in addressing the social issues of the community. Another advantage of engaging social capital as demonstrated by the study is the creation of social bonds and trust in the community. Serageldin et al. (1994) agree that social capital is productive, making possible the achievement of certain ends that would not be attainable in its absence.

The greater the level of trust within a community, the greater the likelihood of cooperation. Thus, people need economic activities that support social bonds which are more than economic. Hence, working for social transformation entails consciously facilitating more avenues where community creates vertical and horizontal social bonds that become a social capital for each other.

#### **4.5.2. Social capital economic model; village social capital vs market social capital.**

The social capital economic model is an economic development model coined by Kumar and Matsusaka (2005, ps 1-47). The model makes comparison between village social capital and market social capital. Kumar and Matsusaka (2005) compared the development trends of industrialized developed countries in Europe and in US with China, India, and the Islamic Middle East. In their analysis, they observed that the preindustrial 16th and 17th centuries, China, the Muslim world and India were the wealthiest and most advanced regions of the world, and the feudal states of Europe were poor and backward by comparison. Yet it was Europe that pioneered industrialization in the 18th century.

Kumar et al, (2005) contrasted these two regions in terms of social capital. The comparison showed that Islamic Middle East, China, and India in the middle ages were richer, larger, technologically, economically advanced and a monetary economy with a sophisticated banking systems. Characteristically common among these three former economic powerhouses was that their economy was rich and endowed with village social capital. In other words, economic exchanges were dominated by family and personal relations. The business was a segment of the whole web of friendship, kinship obligations, and personal relations. Consequently, in all three, village capital functioned well, but trade with strangers was limited making it difficult to convert to market capital. On the other hand, Europe had a relatively small stock of village social capital. Small social capital thus encouraged Europeans to develop social market capital that allowed them to trade with strangers and develop the right institutions such as courts, banks, and contracts.

From their analysis, Kumar et al. (2005) concluded that social capital reliant on the heavy village economy was the reason for underdevelopment or slow growth of development in China, India and the Muslim world because of their inability to expand trade externally and

adopt the right institutions. Economies like Europe without dense social networks found it easiest to develop by effectively supporting transactions between strangers and embracing knowledge about commercial law, courts, and other third-party institutions.

From the viewpoint of the Endorois community, the economy presently is an interplay between the two models, the village social capital and the market social capital. Village capital strengthens trade in the wealth generated within the community like milk, meat, livestock, millet, and honey. Community's behaviour in handling business transactions is guided by values that focused more on keeping communal harmony and solidarity, individual well-being, equal distribution of wealth and care against overuse of land resources. While the market social economy which is premised on neoliberal capital lead is more institutional-based and protects the structures more than the human well-being. The point of divergence between the two models is that the impersonal demeanour of the neoliberal capital lead model pulls a part the filial and social ties in pursuit of personal growth.

While the Endorois appreciate the market economy, it insists that their processes not only be guided by formal institutional laws but must be guided by values held by the village social economy. Such values and principles of the community like trust, respect, and reciprocity, among others. The Endorois finds favour with modern way of doing business with external world but participants insist that the *kikirei* be introduced to guide economic exchanges so as to assure economic equity, social well-fare, communal harmony and protection of the environment and equitable distribution of land resources.

There is a need to appreciate that adding aspect of indigenous values, does not impede economic development, on the contrary, it gives it the integral dimension missing for example in the neoliberal capital lead. In addition, Serageldin et al. (1994), affirm that each society has its own distinctive system of values that constitute an important part of its culture. A society or community needs to harness and maximize the resourcefulness of its culture in a

dynamic manner to develop harmoniously. For social transformation to bring integral development of the community, aspects of their cultural practices have to be incorporated. A representation of this model is illustrated thus;



#### **4.5.3. Value-based economic system; social transformation approach.**

Drawing from the arguments of the Endorois, this study coins the statement that ‘*people own values, not material wealth.*’ The study argues that indigenous economy is built on the grounds of the values of the community and the main role of the wealth beyond livelihood is to achieve the highest goal of the community, that is, communal well-being. So, any economic activity, however noble it is, however, efficient it is to generate economic growth, as long as it is not in line with the values of the community, is considered immoral. For instance, African indigenous communities like the Endorois place high value in social bonds, social solidarity and invest in social capital. Economic initiatives that generate strong social bonds speak to the community. When initiatives focus more on improving income of an individual within a group, the relationship between each other is multiple but superficial and of limited emotional intensity.

To social transformation, the question of development may need to focus on the achievement of the higher values of the community rather than income only. By this, it means, targeting to achieve development according to the community rather than development according to the popular understanding. By embracing this understanding, social transformation would come up with a more integral meaning of development that takes in the meaning as understood by the communities in Africa.

#### **4.6. Conclusion**

This chapter has discussed in-depth indigenous economic practices and values and their role in countering the ills of liberal capital lead. This section draws attention to the interplay between the findings of the study and its conceptual framework. The conclusion also shows the relevance of the knowledge derived from the study to the research gap and how the study can be integrated into social transformation.

The findings conclude that abandonment of the African indigenous economic system and adoption of liberal capital lead values are direct causes of social, economic and ecological crisis experienced in Africa and particularly of the Endorois. The findings further support that the African indigenous economic practices and values, in particular, the Endorois, can contribute to designing an economic model that promotes equity, social well-being, and ecological protection.

## CHAPTER FIVE

### THEOLOGICAL REFLECTION

#### **Introduction**

Religion is an important dimension of life in most African communities. This chapter thus discusses theological reflection based on African Religion (AR) as understood and practiced by the Kalenjin group and by the Endorois community in particular. The study sought to understand the faith tradition of the Endorois and how religion influences their lives. More importantly, how their faith impacts on practices and values adopted in the economic exchanges.

#### **5.1. Endorois Indigenous Belief System**

The African life is enveloped in religion such that there is no obvious demarcation between the normal life situations outside of religion (Mbiti, 1969). In African thinking, there is no division between religion and life, body and soul, natural and supernatural are seen as one. That is, humankind is best seen as a life-force interacting harmoniously with life forces in the universe namely: God, the deities, the founding ancestors of different clans, the ancestors and other living/dead of the family and tribe (Kipsigei, 2015; Mbithi, 1969). That interconnectedness of life means everything plays directly or tacitly into and affects each other at every stage of existence and involvement. Therefore, African religion guides the activities of the African life be it social, cultural, economic, political, public or private (Kagama, & Nyabwari, 2014).

The results of the study indicate that the pre-colonial Endorois community, like the larger Kalenjin community, subscribed to African Religion (AR). In the context of the Kalenjin, they believe in God whom they call *Asis* symbolized by the object *asiista* (sun). Sambu (2000, p. 102) alludes to this fact by saying that among the Kalenjin, the *Asiis* religion defined the Kalenjin person and there is no way one could call oneself a Kalenjin or whatever

ethnic designation, “they went by-devoid of *Asiis*.” By way of giving more insight to the *Asiis* religion, Sambu (2000, p. 275) further explained, “*Asiista* is the Kalenjin word for the sun, but when it is used to indicate 'God' there is no indication that the object seen in the sky and called 'the sun' is the object of their worship. Kalenjin understood that both *Asiis* and *Asiista* gave the idea of the spirit or personality behind the object called 'the sun'.”

The influence of indigenous religion is demonstrated in the cultural rites and ceremonies that are generally intertwined with the *Asis* belief system. The Endorois perceive God as one who is involved and ever-present in the daily lives of the people. This is confirmed in the various names of God expressing various dimensions, for instance; *Chepokimabai*- (the enabler or controller of harvest), *Cheptalel*- (the beginner/the controller of all things), *Chebonomoni*- (Giver of life), *Chebokipkoyo*- (God the protector), *Chebomirchiio*- (God who oversee armed forces), *Chepkelien Sogol*- (the omnipresent God), *Chemalus*- (God knows all), *Weriit neo*- (God is important of all and has feelings), *Cheboo*- (God is great,/ most high), *Chepwooboit*- (God the great worker), *Chepkichor*- (God is everlasting), *Tororot*- (God is the highest). Again Sambu (2000) confirms that the Kalenjin's *Asiis* has more titles and names than those that we have already mentioned and many of them are known within certain localities only. The following are some of the more common titles throughout the Kipsigiis sub-nation, some of these names are *Ngolo*, *Cheptalel*, *Chepanamoni*, *Chepkelyensagal* (nine-legged), *Chepamirchio* (god of wars), *Chepakoiyo*.”

The Endorois people emphasize that nothing is hidden from *Asis*. They believe in a God of Justice, who rewards the good and never delays to punished evil. Endorois like African communities never saw a demarcation between the sacred and the secular. So that all the Endorois cultural ceremonies, practices and rites are wrapped in the cloak of their faith and carried strong religious values by which everyone must live by. Mwakabana (2002) agrees that Africans are extremely aware of the triangle of reality as a community in which

they participate and to which they belong. This is partly the reason the community faithfully carries out rites and rituals connected to passages of life such as birth, naming, initiation, marriage, and death with a religious commitment and adoration. By these ceremonies every member of the community is incised into both the religious and social values like justice, sacredness of life, social solidarity, respect, and generosity. Anyone who lives contrary to these values is considered evil and anti-life. The ceremonies and practices are observed at all levels be it individual, family or society.

Respondent KII 1, divulged that traditionally, each man or head of a house says a prayer for his household at sunrise. The symbolism of the rising sun is explained by the same respondent that ceremonies or celebrations are done with the rise of the sun because the rising sun is a symbol of life. Cursing is done in the afternoon when the sun is setting so as to die and set with it, darkness is a symbol of death/evil. It is affirmed that,

There is, in fact, scarcely any ceremony or rite, however minor, in which the east or the (altar) *mabwaiita* (and generally both) does not play a significant part..... Kalenjin prayers began at sunrise upon which praises, such as *kicham Cheepkochor ainoon kagochorcheech*, "we love the rising Lady, who shines upon us, now she has shone upon us. At this time Deity was addressed as *Cheepkochor*, "the Girl/Lady who rises" and clearly identified with the rising sun.' (Sambu, 2000, p. 361)

Besides the individual prayers, there are two important communal prayers performed by the Kalenjin community including the Endorois: *Ndasum* and *Keeret'ab Beek*. One Respondent disclosed;

*Ndasum* is our special ceremony of prayer. When we feel the community is stuck, livestock die, food is scarce, relationships are strained and conflict between neighbours, *Ndasum* is called to cleanse the community from those bad spirits spreading discord. *Ndasum* is performed by men but it involves all the community. During the ceremony, we pray for blessings, for life, for prosperity in our livestock and families, we dispel away the negativity affecting the people. *Kereetab beek* is a special prayer by women, also called *Soisyo*. Women conduct this prayer in times of serious distress in the community. Like now, we have had a prolonged drought, women are already organizing to go for *Kapsoisyo* to beg *Asis* to listen to the cry of children and animals. (Respondent KIII)

Among Endorois sub-ethnic group, every aspect of their lives, relationships, human growth, land and wealth must be in tune with the common good. *Asis* (God) is revered through observance of ordinances prescribed, whose outcomes should be harmony between people, with creation, abundance in the land, lack of disease and blossoming of life. Mwakabana (2002) agrees by stating that in an African mind, the good life is lived in the context of harmonious relations in the community, and with nature and the world of spirits. Hope is related to the realization of this fullness of life, especially in the form of longevity.

On the same breath, economic practices and exchanges have to engender and promote values in line with their religious faith. Development, economic, governance and social, are deemed successful if they result in fundamental values that build social integration. It is understood that *maat* imperative is the realization of relative evenness in the distribution of wealth, as well as the maintenance of a very narrow gap between the rich and the relatively poor (Sambu, 2000). Social well-being is then the chief goal that the *maat* code of ethics of the Kalenjin group seeks to realize. Sambu (2000) again puts it that the *maat* code of conduct ensures religious, social, political tranquillity, and economic prosperity both here and now and is for enjoyment by all. He adds that religion, therefore, through enforcing the social agent of *maat*, sees to the fair distribution of economic resources within the community. This resonates with Gandhian idea of development where in Ghandi's balanced- growth model, observations, emphasis is placed on the promotion of the welfare and dignity of the individual. Gandhi insists that an economy that hurts the moral wellbeing of an individual or a nation is immoral and therefore sinful (Sahoo & Patnaik, 2015). From discussion above, we look at how the Endorois understand development in alignment with their faith.

## **5.2. Faith and Economic Life**

### **5.2.1. Harmony.**

Social solidarity is the characteristic of the Endorois' idea of development. Wealth is used to strengthen social harmony and relationships. Bringing people together is one of the works of religion. *Ndasum* and other religious functions are ways of restoring the community into one united unit of the community. Anything that disturbs that union is seen as evil and anti-life.

Traditionally, we wrapped our lives with traditional prayers which we still perform to date. We conduct *Ndasum* to request for life, abundance in the community, harmony, good health and general well-being of the whole community (KII 5).

Endorois believe that *Asiis* blesses them as a group. They believe in communal blessing and communal punishment. Endorois interpret God's blessing upon them when there is abundance in the land, growth of livestock, thriving of community, no disease, and deaths. To ensure continuous blessings, every member plays his or her role in maintaining harmony. When there is no growth in the community, they turn to *Asiis* to restore what they may have broken through *Ndasum* and *keeretab beek*.

The community understands that their economic development is dependent on each other living in harmony. The values of sharing, caring for the environment, reciprocity is not possible where people do not share a common belief, common focus, common instructions, and aspirations. *Ndasum* plays role not only in religious functions but also acts as the vehicle that directs the community to that same purpose and goals of life. It equips them with moral guidance and the will to improve their lives.

### **5.2.2. Common good.**

In the world view of the Endorois, the wealth of the land is for all and it goes against the tenets of *Asis* for one to claim personal ownership. Harmonious living entails how the resources are made available for all. *Chebo-kimabai* (The controller of harvest) is an attribute

of God who provides for all. For this reason, respondent KII 1 explained, that an Endorois does not claim to have anything not given him by *Asis*. It is on this ground that *kikirei* (taboos) on the distribution of resources are laid. The Endorois also believe in the God of Justice who act swiftly on behalf of the poor. This is mainly on issues of land and livestock. Respondent KII 3 says that if one takes away land or livestock that does not belong to him or her, benevolent *Ilat* (Justice Arm of God) is manifested immediately. In this faith, the common good is about making resources available to all or respecting what belongs to others.

### **5.2.3. Care for environment.**

Respondent KII 1 explained that it was *kikirei* for one to go alone to the forest and cut a tree because “you don’t know what that tree is saying to its creator. It may curse you and you die.” The respondent also added that we don’t kill wild a wild animal that has done no harm because whoever created it, hears the cry of the animal. To the Endorois, when nature turns against them, man and beast suffer. KII 3 explained that “when our land does not produce, animals die, long droughts and other ills, we perform a ceremony called *kiianyinyi* (of cooling) the land. After that, the lands come back to normal.”

This statement is a pointer to the relationship between the Endorois and its environment based on the belief that anything existing has a guardian who executes justice on its behalf. Care of the environment among Endorois is not done to meet economic reasons only, but because of the fear of offending God who created them. The outcome thus of care for the environment is community prosperity. Since the well-being of human beings is intimately connected with the well-being of the natural environment, AR shows respect and reverence for the natural environment. This reverence and respect for nature, with its wonders and mystery, enable African communities to maintain certain taboos and beliefs which prevented or discouraged people from abusing nature (Makwabana, 2002, p .22). Religion thus ensured that the sacredness of the environment is preserved.

#### 5.2.4. Social Well-being.

Development among the Kalenjin community, more so among the Endorois like other African communities, is the absence of all life-negating conditions like diseases, premature deaths, poverty, crop failure, ignorance, war, prolonged droughts, inter-age set aggression, and adversities. According to (KII 2), development is considered the presence of life-giving phenomena such as healthy livestock, productive farms, good grazing grounds, healthy families, enough rainfall, harmony, long life, just to mention a few. Endorois believed in the power of prayers. Prayer sessions performed are to maintain balance in the lives of the people and the cosmos.

Besides prayer, the community keeps practices that promote dignity for one another through genuine concern for each other. This is demonstrated in their economic practices supporting each member to have enough. This resonates with; *You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.* (Luke10:27). Kinoti (2002) similarly observes that traditional African society was rich in ways of life enhancement through gestures of mutual care. Underlining these gestures was a system of belief about supernatural powers that sanctioned a morality aimed at promoting well-being.

There is a dominant belief among Endorois that the one who shares, is the one who is blessed, and the more blessings you have, the more one has an obligation to consider others. A saying among Endorois '*mo,amei chi-chok kiy kityo*' (what you receive or have, you don't eat it alone), highlights the value of sharing whatever good one has to benefit others as well. Economic development thus among the Endorois is when everyone can benefit equally. Development is the absence of poverty, though it demands the contribution of every member of the community to ensure that their kin is not an object of poverty. Sambu (2000, p. 524) summarises that "poverty, on the part of anyone, is a symptom of *maat* observance gone

wrong; relatives saw to it that none of their own lived poor while they themselves lived a better life”. They do not observe *maat* ethics if they overlook their own kin in that manner. Social well-being as understood by Endorois share similar characteristics to the capability approach that sees development as ability of the person to thrive within the community, being nourished, being healthy and being able to take part in the life of a community. Holistic development according to this model should not only enhance valuable individual capabilities but build valuable structures of living (Klein, 2010). Economic development similarly among the Endorois is when every individual within the community can benefit equally, thus thrive

### **5.3. Conclusion**

The Endorois religious system, like that of the many African communities, is a complex and complete system in that there is no section of life that is not touched by their religion. Otherwise said, every experience is interpreted by human person in the light of faith in whatever creed they subscribe to.

Faith reflection is considered critical in social transformation because the community and the people relate and interpret life experiences both present and past in the light of a greater being. Religion is thus a source of wisdom and a blueprint providing meaning in a given situation. It is a spiritual resource and a social tool for the transformation of society along lines that promote justice and respect for human values.

Social transformation seeks the integration of the dimension of faith as the critical standpoint from which every community of the human person draws meaning. Theological reflection is a central aspect of the pedagogy of social transformation, which demonstrates that the new paradigm, in agreement with the Endorois community recognizes the role of faith in concretizing and cementing sustainable development.

## CHAPTER SIX

### TRANSFORMATIVE ORIENTATION

#### Introduction

This chapter brings together the works of the research study. The section pulls together the various issues raised in the research in order to make sense of the analyzed data and to draw parallels with established literature on related topics. Additionally, the chapter proposes a strategic action to be taken to realize action on solutions identified in this study. This section recognizes and allots responsibility of action to various stakeholders like local and national governments in the case of Kenya, international development agencies, civil societies and also institutions, particularly the Institute of Social Transformation in Tangaza University College. Advocacy is a strategy tool recommended in order to call upon appropriate actions.

#### 6.1. Practical Strategies

The goal of the study is to establish how the Endorois indigenous economic knowledge and practices contribute to social transformation. This goal was realized through objectives that delved into the Endorois indigenous economic knowledge systems, practices and values and their role in maintaining social well-being and economic equity. Also, it demonstrates the effects of displacing Endorois indigenous economic knowledge and practices on the community's well-being and economic equity. The study goes further to establish possible stakeholder interventions to safeguard Endorois indigenous knowledge systems.

Findings drawn from analyzed data show that there is a connection between displacing indigenous economic activities and values and loss of well-being, solidarity and increased rate of ecological destruction. The study shows that current neoliberal capital lead model can be associated with the causes of inequality, individualism and environmental

degradation observed in the world. The findings, therefore, propose that African indigenous economic knowledge, practices and values can be integrated to offer an alternative response to the challenges encountered as a result of the neoliberal capital lead economic system. In a practical way, the study suggests the incorporation of the Endorois indigenous economic practices and values into the neoliberal capital lead economic practices as a way of achieving social well-being and economic equity.

## **6.2. Concrete Actions**

### **6.2.1. Institute of social transformation (IST), Tangaza University College (TUC).**

The IST, to stay true to its mandate of transforming society ought to consider developing new theories of development that procure social well-being, equity and ecological protection. This study presents IST with indigenous African economic values and practices, particularly from Endorois sub-ethnic community, which if adapted, gives everyone 'universal right' to economic wealth. The study provides IST the justifications for appropriating African indigenous economic knowledge because the study has demonstrated the efficacy of indigenous economic practices and values in bringing about Social Transformation.

The single common feature between indigenous economic practices and social transformation is that both are focused on social well-being of the community. Social transformation agitates for a development paradigm whose agency is the community and whose outcome is social solidarity and community empowerment. This study is timely for IST because it demonstrates concrete ways of achieving social well-being and equity. More importantly, these ways are not foreign but within the reach and use by communities, thus effective for social transformation. On top of that, indigenous economic practices and values provide the institute with relevant content that is an important aspect of study.

### **6.2.2. County government and national GoK.**

The constitution of Kenya (2010), article 174, provides for the autonomy of devolved governments to determine the development agendas and direction of their respective counties. For instance, sections *c* and *d* give power of self-governance and enhance people's participation in matters of their development. Further, it assures the rights of communities to manage their own affairs and development.

Baringo County is among the marginalized counties in Kenya with a poverty incidence of 52.2% against 45.2% nationally and a contribution of 1.7% to the National poverty (County integrated development plan, 2018). This means, half of the population of the County is poor. This is a pointer that the County Integrated Development the Plan (CIDP), the blueprint of county development is yet to address endemic poverty and other challenges since devolution of governments.

To address the endemic poverty and related challenges like inequality, individualism taking root in the community, the county has to design its integrated development plans to align to indigenous economic practices and values since they provide channels through which to manage scarce resources and facilitate their distribution. Endorois indigenous economic practices and values, that are shared also by other Kalenjin groups is a resource within the county that can address development challenges. Because Baringo county is predominantly inhabited by Kalenjin sub-ethnic groups, this makes it easier for the county government to design an economic model or programs secured upon the community's moral code of *maat*.

The *maat* code of conduct oblige the rich to help their poor kin, also see to the realization of relative evenness in the distribution of wealth, as well as the maintenance of a very narrow gap between the rich and the poor. This will translate to care for common resources, ecology for the good of all and the scarce resources will be enough for all. On top of that, there will be reduced individualism, inequality, negative competition, cattle rustling,

drought and food insecurity because the community will be able to cushion each other in the spirit of *tilyanti*.

The County Government needs to use its autonomy to move away from the neo-liberal economic model and to design a development model that facilitates sustainable development anchored on social well-being. This study demonstrates to the county that it has the needed capacity and very favourable grounds to launch its development model that will assure sustainable development.

The national government, in the same way that it has a mandate to ensure coordination of county governments, can play a role in supporting efforts by the county governments in adopting development models that promote sustainable development through equitable distribution of resources and social well-being. Sustainable development at the level of the counties, translates to development in the entire country.

### **6.2.3. International development agencies.**

This study theorizes that ‘community own values not material wealth’, thus, any economic activity, however, efficient it is to generate economic growth, as long as it is not in tandem with the values of the community, is considered immoral. Therefore, development projects grounded on social values of the community will substantially reduce the risk of failure. The study provides international development agencies new lenses through which to conceptualize sustainable development. The study challenges the idea of development measured in economic growth by providing indigenous economic practices and values that procure development from the standpoint of social well-being, social solidarity and ecological protection. Endorois indigenous economic practices and values of *tilyanti*, *kikirei*, common good, care for earth resources, reciprocity, have proven efficient in procuring sustainable human development through ensuring social equilibrium and well-being. The study submits that the solution to negative elements of neo-liberal economic model such as

individualism, economic inequality and environmental destruction can be countered by indigenous economic values and practices.

Development agencies that call for an alternative model of development that reduces inequalities in the world and protect environment, find the study useful because it provides values by which a new economic development model, economy of caring, can be developed.

#### **6.2.4. Cultural and Religious Limitations.**

The major cultural and religious limitation is that the indigenous economic knowledge identified in this study is Endorois-specific. Each community has its own indigenous way of doing and understanding things. The economic practices and values vary from one community to another. Consequently, the economic values of the Endorois may be different from values of other communities. This makes it a challenge to apply the same outcomes to other ethnic communities.

In addition, there is the risk to romanticize IK on economy and fail to recognize its vulnerability to new trends like technology. There is a need to create room for integration with other ideas. The notion that indigenous economic knowledge, practices, and values have no place in the modern world would be an oversight. Little light has been directed towards indigenous economic practices to reveal its potency in creating economic equity, procuring social well-being and social cohesion.

Governments, local institutions, international agencies that call for integration of African indigenous practices in protection of ecology and a community-centered economy address the challenge from above. To address the challenges from the roots is to consider transforming the neoliberal capital economic model which entails engaging indigenous economic practices, values, and systems used by African, in particular, from the Endorois.

### **6.3. Recommendations**

*County and National governments of Kenya;* In line with objective three and four there is need to develop the capacity of national and regional bodies to develop a national framework on the adaptation of common indigenous practices and values. The study calls for the enhancement of the capacity of each community in Kenya to use and protect its indigenous economic systems in a way that fosters further integration. This is also provided in the constitution of Kenya article 174 section *d* (Constitution of Kenya (2010)).

*International development agencies;* Being at the policy-making level, it is essential to formulate and implement strategies for integration of African indigenous economic knowledge and practices. This is in line with the findings of objective one where the Endorois indigenous economic knowledge systems shed light.

*Community, owners of indigenous knowledge;* also expressed under objective one, points to the communities need to claim their right to their indigenous knowledge and express it in their daily activities. The communities have to demand for more cultural space from policy makers. To keep this knowledge alive, community must document it and engage the young people more so as to pass the same to them.

*Institutions, both religious and civil;* to see indigenous knowledge not as primitive but as another valid source of knowledge like the western-generated knowledge. This is linked to objective two where the displacement, appear pegged to the primitivity of the Endorois. These institutions are required to advocate and lobby for more use and adoption of African indigenous knowledge beginning from institutions of learning.

*Institute of Social Transformation;* from the four objectives, IK demonstrates its values in social transformation. This is a call that is additive to the present study that more research needs to be done on indigenous economic knowledge systems of the other communities in Kenya. It is necessary also to conduct more research on how to blend the

indigenous economic knowledge, practices, and values with neoliberal capital economic model in view of developing a new model of development for the benefit of Kenya and African.

#### **6.4. Suggestions for further Research**

The study has brought to focus the role of indigenous knowledge systems, practices and values in finding solutions to global inequality, reducing the gap between the poor and the rich and extreme individualisms. The study has proven that indigenous economic knowledge could be the solution to sustainable development in its totality because it offers an alternative economic model that lays emphasize to human welfare and ecological care.

Other areas of study would focus also on; the contribution of indigenous knowledge on food security; Indigenous knowledge and practices on mental health; How indigenous knowledge practices can contribute to protection of wild animals. These studies will bring out practices that promote greater well-being for both human person and ecology.

There is also need for development of African-centered economic model that speak to the kind of development relevant to Kenyan and African realities. This is possible through an elaborate study that brings together indigenous economic practices and values from all cultures in Kenya and Africa.

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## Appendices

### Appendix A. Endorois age-set cycle

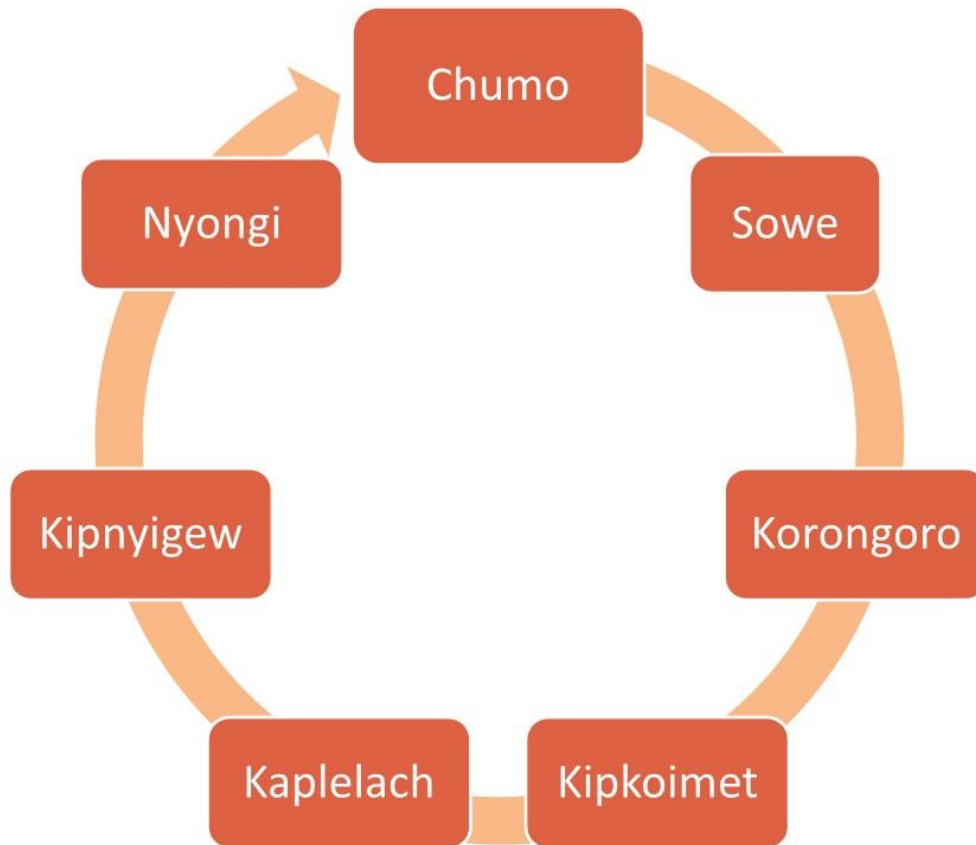


Figure 16: Endorois age-set circle

Source; Endorois Welfare Council, (2019, p. 20)

## Appendix B. Demographic information

1. Gender

Male ( )

Female ( )

2. Age set

Sawe ( ), Korongoro ( ), Kipkoimet ( ), Kaplelach ( )

3. Level of Education

Primary school level ( ), Secondary school Level ( ), Tertiary level ( ), Others – specify-

\_\_\_\_\_ ( )

4. Status

a. Married ( ), b. Not married ( ), c. Widowed ( )

5. Occupation

6. Village of residence

7. Role in the village

### Appendix C. In-depth Interview Schedule

No	Research Objectives	Variables of the Study	In-depth schedule
1.	Explore the Endorois Indigenous economic knowledge systems, practices and values and their role in maintaining social wellbeing and economic equity	Indigenous economic practices	<ol style="list-style-type: none"> <li>1. How was the economic life of the community organized traditionally before the coming of the White people?</li> <li>2. The community, holds cattle as wealth, what were the indigenous ways and means through which one acquired cattle or generated wealth?</li> <li>3. What was the role of marriage in the economic development of both the groom and the bride?</li> <li>4. What were the economic benefits of the cattle compared to other livestock?</li> <li>5. Men during initiation were given cows to start off life as an adult what happened to the women?</li> <li>6. How did the community ensure that a woman had her wealth for her economic security?</li> </ol>
		Economic values	<ol style="list-style-type: none"> <li>1. Apart from keeping cattle, what other economic activities helped the community meet their needs?</li> <li>2. Were there economic activities for various groups in the community? Explain.</li> <li>3. How did the community treat its members, who for some reason would not engage in any economic activity and who would not meet their needs?</li> <li>4. What was the expected behavior of those who have towards those who don't have?</li> <li>5. Does the community have a way of rewarding</li> </ol>

			<p>good behavior or punishing errant behaviour as far as traditional economic practices are concerned? Please explain.</p> <ol style="list-style-type: none"> <li>6. What are the dos and don'ts that govern economic exchanges in the community?</li> <li>7. What are the values that one is expected to know and uphold transacting any activity of economic value?</li> </ol>
		<p>Role of indigenous economic values and practices in creating an equitable economy and social well-being</p>	<ol style="list-style-type: none"> <li>1. How did indigenous economic practices and activities contribute to maintaining respect and harmony in the community?</li> <li>2. Does the community have communal non-monetary economic activities? Describe them.</li> <li>3. How did the Endorois community ensure that each member got to meet their basic needs?</li> <li>4. What are the traditional ways in which the community dealt with extreme wealth inequality so that one person does not have so much and others have none?</li> <li>5. How do you think non-monetary economic practices and activities helped in the way people related in the community and bring harmony to the community?</li> <li>6. In what way has that changed now with the introduction of money?</li> <li>7. What are the effects of the money economy in other community economic activities apart from keeping cattle?</li> </ol>

			<ol style="list-style-type: none"> <li>8. In what ways has the money economy affected the non-monetary traditional practices?</li> <li>9. How you think the coming of money has changed the way the community lived and supported each other?</li> <li>11. What are the biggest hardships, challenges the community face in practicing traditional economy since the introduction of the money economy?</li> <li>12. Do you think money has benefited the community more than the traditional practices? Explain.</li> <li>13. If you were to choose between the current money economy, and indigenous way, which one would choose and why?</li> </ol>
2.	Demonstrate the effects of displacing Endorois Indigenous economic knowledge and practices on the community's well-being and economic equity	Effects of displacing the indigenous practices and values	<ol style="list-style-type: none"> <li>1. If people move away from traditional economic practices and knowledge in favour of the money economy, how will the community be affected?</li> <li>2. In which way are these effects already felt in the community?</li> <li>3. Who are the most affected by the changes in traditional support?</li> </ol>
		Manifestations of displacing indigenous economic practices and values	<ol style="list-style-type: none"> <li>1. Do you think that people are leaving behind the traditional economic practices? Yes/No? Closed question.</li> <li>2. What are the indicators/signs that show that indigenous practices are getting lost?</li> <li>3. What areas of the community are Economic and relationships signs most seen?</li> </ol>

3.	Establish possible stakeholders' interventions that would safeguard Endorois Indigenous economic knowledge, practices and values	Stakeholders interventions	<ol style="list-style-type: none"> <li>1. Explain if it is necessary to keep Indigenous economic practices and values?</li> <li>2. What do you think can be done by the community to protect indigenous economic practices and values from getting lost?</li> <li>3. What challenges are we facing in protecting the indigenous economic practices and values?</li> </ol>
----	--	----------------------------	---

## **Appendix D. Participant Observant guide**

1. The main economic activities of the community.
2. The community's social activities that contribute to their economic welfare.
3. Indigenous economic practices expressed in the exchanging of goods and services.
4. Marriage ceremonies.
5. Non- monetary economic activities.
6. Self-help activities of the community that translate into economic enhancement and wellbeing.
7. Economic roles ascribed to various age-groups; men, women, youth, and children in the community.
8. Services available in the community, for instance, the medical services of herbalists, blacksmith, weather forecast, and how they are used for the common good of all.
9. Behaviour of community members towards others who have little resources for instance little food.
10. Ability of the community to afford basic needs such as food, clothing, schooling for their children- the level of poverty.
11. The number of modern businesses in the community.
12. How the community relates to the monetary economy as provided in the community.
13. Level of the vulnerability of the community members for lack of money as a mode of exchange for goods and services.
14. Level of cushioning that the community members can readily offer to each other; monetary terms of non-monetary goods and services.
15. Situations when community members exercise their indigenous values within the modern economic exchanges.

## Appendix E. Events to participate in and observe in the community

### 1. Bride wealth negotiation for young couples

The participant will observe the following in the course of the ceremony;

- a) The meeting between the families of *Kab-igoi* (bride's family and *Kab-sante* (groom's family)
- b) Composition and role of negotiators.
- c) The contribution of women in the negotiation,
- d) The process of negotiating the bride wealth,
- e) The rites involved in the negotiations (*kenamta-gei mwaita*),
- f) The activities of women sponsors and advisers of the bride,
- g) The role of the sponsors and advisers of the groom,
- h) The role of the community in the preparation and process of bride wealth negotiation.
- i) The gifts brought for or by both families.
  - i. Who gives the gifts?
  - ii. Who is given the gifts?
  - iii. What kind of gifts are preferably offered?
  - iv. Are there special gifts expected from the *Kab-sante* (groom's family) to the newlywed?
  - v. Are there special gifts expected from the *kab-igoi* (bride's family) to the newlywed?
  - vi. What happens when the family of the husband or bride has nothing to offer?
  - vii. What is the role of the extended family in gifting the newlywed?
  - viii. Any period when the gift is to be submitted to the newlywed?
  - ix. Do *kab-sante* and *Kab-igoi* exchange gifts?

## **2. Communal Self-help activities**

- a) *Community women visiting with a mother that just gave birth or elderly women or men-* What group members carry for the visit, activities they will carry out the place of the visit. The economic condition of the household visited.
- b) Communal activities including communal harvesting- Being the harvesting time, the observer will focus on how the community organizes the activity, the selection of the beneficiary of the self-help.
- c) Traditional health scheme by herbalists- these are part of the services available and rendered by the specialist in the community. The researcher will observe the negotiation of the price for the ‘doctor’ as well as the various services rendered by the ‘doctor’ and the community’s response to it. It will also observe how the community treats and cares for the ‘doctor’.
- d) *Barter trade activities-* these are exchanges of goods with goods. The researcher will observe the negotiation for one product and another or service and how they measure the value for each. She will observe the attitudes and values guiding these exchanges as well as the main product of exchanges.

## Appendix F. Consent Form

**Title of the research proposal:** Contribution of the indigenous economic knowledge and practices to Social Transformation; the case of the Endorois community - Baringo, Kenya

**A brief outline of the proposal:** The study seeks to explore how the indigenous economic knowledge and practices of the Endorois community of Baringo County can contribute to Social Transformation. The study will be guided by the following objectives; explore the Endorois Indigenous economic knowledge systems, practices and values and their role in maintaining social well-being and economic equity; demonstrate the effects of displacing the Endorois economic knowledge and practices on the communities well-being and economic well-being; establish possible stakeholder interventions that would safeguard the Endorois indigenous knowledge practices and values; explain how the Endorois indigenous economic knowledge practices and values can be integrated and contribute to the concept of Social Transformation.

**Name of the researcher:** Sergon Pascalia Jelagat

**The position of the researcher:** Master's student in Social Transformation specializing in Sustainable Human Development

**Contact of the researcher:** Email; [pascaliasergon@gmail.com](mailto:pascaliasergon@gmail.com). Tel No. +254720487553

**Contact of the College:** Tangaza University College; P o Box 15055(00509), Langata South Road, Nairobi- Kenya. Tel. +254 722204724

**Researcher's Signature**.....

**Date**.....

### Statement

I confirm that the researcher has explained fully the nature of the study and all the activities which will be asked to do. I confirm that I have had enough opportunity to ask questions about this study.

I understand that my participation is voluntary and that I may withdraw at any time during the study, without giving a reason.

I understand that the study is for academic purposes.

The findings of the study may be used to add to the knowledge body regarding the indigenous knowledge systems, practices and values, and Social Transformation

I agree to take part voluntarily in this project

Signature.....

Date.....

## Appendix G. TUC Research Authorisation Letter



# TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF RESEARCH & POSTGRADUATE STUDIES

E-mail: [dir.pgsr@tangaza.ac.ke](mailto:dir.pgsr@tangaza.ac.ke)

Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

OUR Ref: DPGSR/ERC/03/2019

Date: 18<sup>th</sup> March 2019

Pascalia Jelegat Sergon  
Institute of Social Ministry in Mission  
School of Arts and Social Sciences  
Tangaza University College

Dear Sergon,

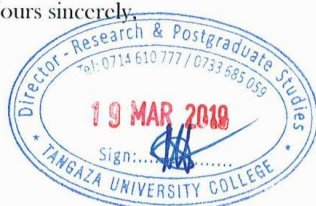
**RE: RESEARCH AUTHORISATION FOR PASCHALIA JELEGAT SERGON, REG. NO. 16/00291**

Reference is made to your letter dated 14<sup>th</sup> February 2019 requesting for ethical review of your research tool to carry out a research on "*The Contribution of Indigenous Economic Knowledge and Practices to Social Transformation: Case of Endorois Community – Baringo Kenya*". I am pleased to inform you that, the ethics review committee has authorized your request subject to implementing the suggested corrections by the review committee. The committee also advises that before you proceed to collect data, you get authorisation/ research permit from NACOSTI for the same.

This approval is valid for one year from 18<sup>th</sup> March 2019.

Please, ensure that after the data analysis and final write up, you submit a hard bound copy of the thesis to the Director of Research – Tangaza University College for records.

Yours sincerely,



**DR. DANIEL M. KITONGA (PhD)**  
*Director, Research & Postgraduate Studies*  
Tangaza University College

CC: Dr. Aloys O. Ojore – Programme Leader, MA Social Transformation, ISMM

## Appendix H. TUC Research Permit



# TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH

E-mail: [dir.pgsrc@tangaza.ac.ke](mailto:dir.pgsrc@tangaza.ac.ke) Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

**OUR Ref:** DPGSR/ERC/03/2019

**Date:** 18<sup>th</sup> March 2019

To The Commission Secretary,  
National Council for Science, Technology and Innovation  
P.O. Box 30623,  
Nairobi – Kenya.

Dear Sir/Madam,

**Re: Research Permit for Paschalia Jelegat Sergon**

This is to confirm to you that the person named above is a student at Tangaza University College (TUC). She is registered in the Institute of Social Ministry in Mission (Reg. No 16/00291) and she is pursuing a degree in Master of Art in Social Transformation.

Sergon has met all our provisional academic requirements leading to data collection. However, she cannot proceed to the field before she gets a Research Permit from the National Council of Science, Technology and Innovation (NACOSTI). Kindly assist her to process the permit for the same purpose.

Thanking you in advance for your cooperation

Yours sincerely,



**Dr. Daniel M. Kitonga (Ph.D.)**  
Director, Postgraduate Studies & Research

**CC:**

Dr. Aloys Otieno Ojore –Programme Leader, MA in Social Transformation

## Appendix I. Authorization letter from NACOSTI



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349, 3310571, 2219420  
Fax: +254-20-318245, 318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

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

Ref. No. **NACOSTI/P/19/70300/29401**

Date: **23<sup>rd</sup> April, 2019**

Pascalina J. Sergon  
Tangaza University College  
P.O. Box 15055-0509  
**NAIROBI.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on “*The contribution of indigenous economic knowledge and practices to social transformation: Case of Endorois Community - Baringo, Kenya*” I am pleased to inform you that you have been authorized to undertake research in **Baringo County** for the period ending **23<sup>rd</sup> April, 2020.**

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

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

  
**DR. STEPHEN K. KIBIRU, PhD.**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Baringo County.

The County Director of Education  
Baringo County.

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

## Appendix J. Letter from the Ministry of Education - Baringo County

REPUBLIC OF KENYA



MINISTRY OF EDUCATION  
STATE DEPARTMENT OF EARLY LEARNING & BASIC EDUCATION

OFFICE OF THE COUNTY DIRECTOR  
(**BARINGO COUNTY**).

Our Email: countyedubaringo@gmail.com  
Tel / Fax: 053/21282

P.O. BOX 664  
**KABARNET**

REF: CDE/BAR/RESEARCH.GEN/VOL.II/147

14/05/2019

Pascalina J. Sergon  
Tangaza University College  
P. O. Box 15055 – 0509  
**Nairobi**

### RE : RESEARCH AUTHORIZATION

Reference is made to your request letter Ref. No. NACOSTI/P/19/70300/29401 dated 23/04/2019 on the above subject.

I am pleased to inform you that you have been authorized to carry out research on ***“The contribution of indigenous economic knowledge and practices to social transformation: a case of Endorois Community – Baringo County”*** for a period ending **23<sup>rd</sup> April, 2020.**

The authorities concerned are therefore requested to give maximum support so that this research is completed within schedule.

I take this opportunity to wish you well during this research in our county.

Karati Moses N.  
County Director of Education  
**Baringo County**



**Appendix K. Authorization letter from Ministry of Interior and Coordination of National Government- Baringo County**



**OFFICE OF THE PRESIDENT**

Telephone. 053-21285  
Fax. (053)-21285  
E-Mail:  
baringocountycommissioner@yahoo.com  
baringocountycommissioner@gmail.com

**MINISTRY OF INTERIOR  
AND CO-ORDINATION  
OF  
NATIONAL GOVERNMENT**

COUNTY COMMISSIONER'S OFFICE,  
BARINGO COUNTY,  
P.O. BOX 1 - 30400  
**KABARNET.**

When replying please quote:

REF.NO: **ADM.18/1 VOL.II/74**

**14<sup>TH</sup> MAY, 2019**

**TO WHOM IT MAY CONCERN**

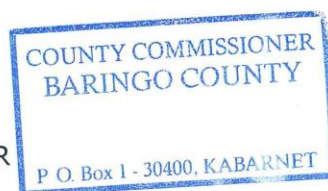
**RE: RESEARCH AUTHORIZATION**

Reference is made to a letter Ref. No.NACOSTI/P/19/70300/29401 dated 23<sup>rd</sup> April, 2019 from the Director – General/CEO NACOSTI.

This is to confirm that **Pascalial J. Sergon** of **Tangaza University College** has been authorized to carry out research on **"The contribution of indigenous economic knowledge and practices to social transformation: Case of Endorois Community – Baringo, Kenya,"** for the period ending **23<sup>rd</sup> April, 2020.**

Please accord her the necessary support.

  
D. N. KIARIE  
For: COUNTY COMMISSIONER  
**BARINGO COUNTY**



NB: You are requested to submit a soft copy of research report to this office

## Appendix L. Consent to use photograph 1

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Sergon (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

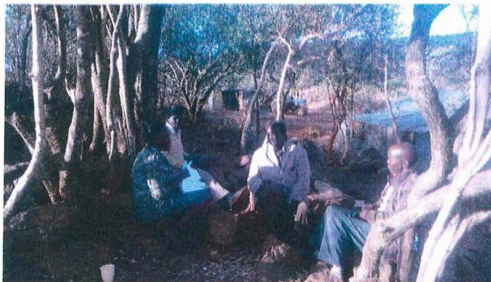
I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I.....JONAH KORIR..... hereby authorize the student to use my photograph/s for academic purposes.

Date ...17-07-2020.....May 2019

**Photo**



for CHIEF. SIMEON W. K. KORIR  
P.O. KISUMU  
DATE 17-07-2020

Jonah Korir

Signature

## Appendix M. Consent to use photograph 2

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Serгон (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

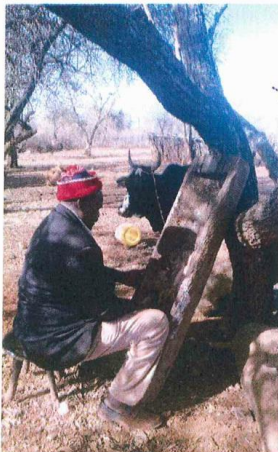
I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

Bishop Dr Erick

I *Kipngok...Lepetey*.....hereby authorize the student to use my photograph/s for academic purposes.

Date ..... *17/07/2020* .....May 2019



Bishop Dr Erick  
*K. Kipngok Lepetey* Signature

## Appendix N. Consent to use photograph 3

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Sergon (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

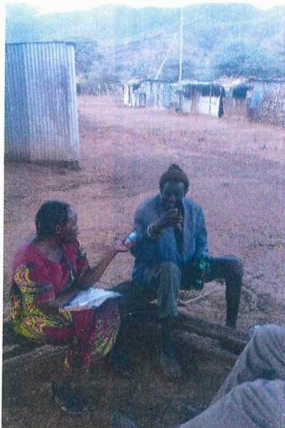
I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I .....hereby authorize the student to use my photograph/s for academic purposes.

Date .....17/07/.....May 2019

Photo



Kipchum Chesire

Signature



## Appendix O. Consent to use photograph 4

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Serгон (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I Grace J. Chemaka hereby authorize the student to use my photograph/s for academic purposes.

Date 17/7/2020.....May 2019

Photo



  
Signature

## Appendix P. Consent to use photograph 5

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Sergon (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I hereby authorize the student to use my photograph/s for academic purposes.

Date *Christina M. Cheserem* May 2019  
*malafit*

Photo



*Christina Cheserem*  
*malafit*  
*Susan Jepyegon Parus*



Signature

## Appendix Q. Consent to use photograph 6

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Serгон (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

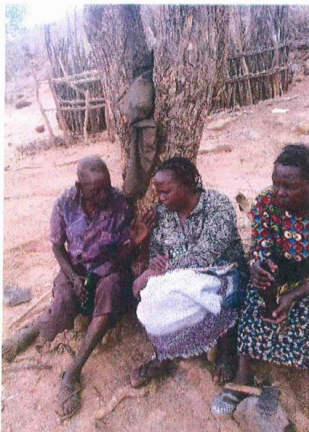
I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I, Twitoek chelimo..... hereby authorize the student to use my photograph/s for academic purposes.

Date 17/7/20/20.....May 2019

**Photo**



Twitoek chelimo

Signature



## Appendix R. Consent to use photograph 7

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Serгон (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

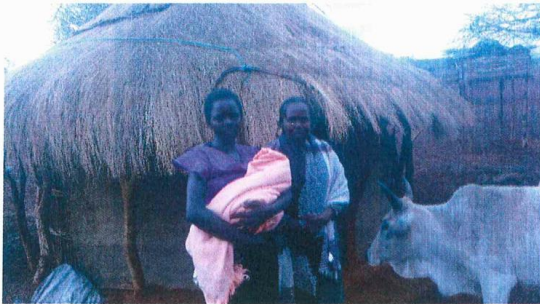
I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I, *Caroline Tekisi Kiprotich* hereby authorize the student to use my photograph/s for academic purposes. *Ser eck*

Date *17/7/2020*.....May 2019

**Photo**



Signature



## Appendix S. Consent to use photograph 8

### Consent to use Photographs for academic purposes

**Student:**

My name is Pascalia Serгон (Kobilo). I am a Master student at Tangaza University College at the Institute of Social Transformation. I am doing a research on: *The Contribution of Indigenous Economic Knowledge Systems, Practices and Values to Social Transformation: Case of Endorois Community- Baringo, Kenya*

Thank you very much for accepting to participate in the research interview. The knowledge you shared contributed a lot to my academic research.

I am writing to seek consent allowing me to include your photograph/s in the final thesis work to be submitted to the Institute of Social Transformation- Tangaza University College.

**Participant:**

I... KIPTEROL..... MoToLo!..... hereby authorize the student to use my photograph/s for academic purposes.

Date ..... 18<sup>th</sup>.....May 2019

**Photo**



SMoto

**Signature**

## Appendix T. Details of participants

### *Key informants- May 2019*

No	Name of Participant	Age	Age-set	Residence	KII No.
1.	Kiprotich Togocho	20 years - single University graduate, business	Nyongi	Nyalil-buch	KII 9
2.	Caroline Jesire Kibet	29 years - single, Diploma, business	Nyongi	Weseges	KII 10
3.	Nicholas Chepsoo Keitany	27 years - single, form 4, business	Nyongi	Weseges	KII 11
4.	Kipchumba Chesire Arap Kipkikwar	83 years	Korongoro	Weseges	KII 2
5.	Joseph Arap Chelagat	82 years	Korongoro (upper)	Nyalilbuch	KII 5
6.	Musa Chemitei	65 years	Kipkoimet	Nyalilbuch	KII6
7.	Tuitoek Chelimo	87 years	Korongoro	Nyalilbuch	KII 4
8.	Eric Kipn'gok Arap Lobetes	70 years	Kipkoimet	Nyalilbuch	KII 1
9.	Joseph Kabergei	50 (Chief- Sinende location)	Kipkoimet	Nyalilbuch	KII 3
10.	Grace Tarkok	49 years		Nyalilbuch	KII 7
11.	Sote (Herbalist)	58 years		Nyalilbuch	KII 8
12.	Chepyosob-tum- Kereetab beek (prayer)	65 years		Nyalilbuch	KII 12

***FGD 1- Endorois Council of Elders- May 2019***

<b>No</b>	<b>Name</b>	<b>Village</b>	<b>Age-set</b>	<b>Role</b>	<b>FGD No</b>
1.	Erastus Molok	Loboi	Kipnyiigew	Village elder	1
2.	Michael Mbelel	Sandai	Kipkoimet	Land Committee	2
3.	Wesley Katero	Sandai	Kipkoimet	Chairman sub-location-Mbechot	3
4.	Stanley Kipyegoi	Loboi	Korongoro	Elder	4
5.	Simion Motoloi	Loboi	Korongoro	Retired Assistant Chief	6
6.	Henry Chebotibin	sandai	Korongoro	Retired Assistant Chef	5
7.	Daniel Chepkuto	Majindege	Kipnyiigew	Village elder	7

**FGD 2- Endorois Council of Elders- May 2019**

No	Name	Village	Age-set	Role	FGD No
1.	Joseph Biwott	Chelabai	Kaplelach	Village elder	1
2.	Simion Kiprop	Sugutek	Kaplelach	Village elder	2
3.	Michael Kitilit	Maji Ndege	Kipkoimet	Retired office, ministry of health	3
4.	Joseph Cherono	Chelabai	Kipkoimet	Retired Assistant Chief	4
5.	Richard Kamuren	Majindege	Kaplelach	Elder	5
6.	Charles Rotich	Majindege	Kipkoimet	Village Elder	6
7.	Kipkurere Lokotos	Kapn'getuny	Korongoro	Elder	7
8.	Kainasem Kiptek	Chepkurbei	Korongoro	Elder	8
9.	Richard arap yegon	Kapgugui	Korongoro	National Committee member of Endorois Welfare Council	9

**FGD 3- Endorois Women Council (EWC)- May 2019**

No	Name	Village	Role	FGD No
1.	Elizabeth Kochet	Bogoria village	Committee EWC	4
2.	Sheila Chan'gole	Kerio village	member	2
3.	Caroline Kurere	Majindege	member	3
4.	Maurine Chelimo	Bogoria village	Member	5
5.	Jane Kiprotich	Kabarsungu	Member	6
6.	Fancy Chepleso	Chepn'gerechi	Endorois women forum	7
7.	Grace Lagat	Bogoria village	Chairlady, bosyon women	1

***FGD 4- Village self-help Kip-agenge (self-Help) - Visiting newborn baby- May 2019***

<b>No</b>	<b>Name</b>	<b>Village</b>	<b>FDG No</b>
1.	Grace Tarkok	Sinende- chairperson	1
2.	Priscah Korir	Sinende- member	2
3.	Caroline Kipteri	Sinende- Member	3
4.	Sharon Kiptoo	Sinende- Member	4
5.	Madam Rael	Sinende- Member	5
6.	Madam Esther	Sinende- Member	6
7.	Mary kobilo	Sinende- Member	8

## **Appendix U. Endorois cattle raid in 1914- Endorois Oral narrative**

### **Narrated by elder respondents during data collection May 2019**

“The period when the age-sets of Nyongi and Kipnyigew were “in power”. A cattle raid against the neighbouring Turkana community was sanctioned in 1914 by the elders. The two age-sets set to go. However, the elders strictly advised them to move and keep together during the raid. On the way, a disagreement between the two age-sets ensued. Nyongi, which is younger age-set than the Kipyigew refused to heed the advice to take same direction with kipnyigew. The two groups went separate ways and each conducted its raids.

Kipnyigew age-set was successful and brought in many cows. Nyongi suffered great casualties and almost got annihilated, a few of them managed to escape and got home. The cows brought by the Kipnyigew are the same cows that still exist in the community to date. Endorois since then has not conducted any raid. A few of the old men whose fathers took part in the raid include Chepwony Arap Kipain, Kap-Lokupuna, Kap-Chikwin and Kap-Kap'ingo, among others.

The youthful age-set, set to come “to power” now in the Endorois community is the Kipnyigew and Nyongi. We observe similar characteristics between them and their predecessors; the two age-sets disagree even now, the spirit in earlier age-set is the same as the same age-sets now.”

*(It is noted that Kalenjin age-sets is rotational and every age-set comes back after 100 – 120 years)*