

Colonial Encounters and Social Change: The Transformation of Tugen Society in Baringo District, Kenya, 1895–1963

Authors

Sarah Kiptala ⁽¹⁾; Diperus Wafula Wanyonyi ⁽²⁾; William Ndiema ⁽³⁾

Main author's email: sarakiptala@gmail.com

(1.2) Moi University, Kenya; (3) Kabarak University, Kenya.

Cite this article in APA

Kiptala, S., Wanyonyi, D. W., & Ndiema, W. (2026). Colonial encounters and social change: The transformation of Tugen society in Baringo District, Kenya, 1895–1963. *Journal of history and cultural studies*, 5(1), 13–33. <https://doi.org/10.51317/jhcs.v5i1.1077>



A publication of Editon Consortium Publishing (online)

Article history

Received: 2026-06-12

Accepted: 2026-07-18

Published: 2026-08-05

Scan this QR to read the paper online



Copyright: ©2026 by the author(s). This article is an Open Access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA 4.0).



Abstract

This paper examines the social transformation of the Tugen, a southern Nilotic sub-group of the Kalenjin community in Baringo County, Kenya, during the colonial period (1895–1963). It analyses how British colonial rule reshaped pre-existing Tugen social structures, institutions, and ways of life. Pre-colonial Tugen society was organised around an age-set system, oral education, storytelling, apprenticeship, and elder councils that transmitted moral values, gender roles, and technical skills. This social order rested on ancestor veneration, polygamy, and self-reliant industries such as farming, blacksmithing, and leather making, suited to the semi-arid Tugen hills. Colonial intervention—through land alienation, forced labour, taxation, and the cash economy—disrupted these foundations. The Africa Inland Mission, established at Eldama Ravine, Kapropita, and Kabartonjo from 1908, introduced Christianity, Western education, and vocational training, initially met with resistance but gradually accommodated through pragmatic adaptation. The study traces how Tugen communities negotiated with colonial authorities via the Local Native Council for schools and infrastructure, and how post-war initiatives like the African Land Development Board accelerated integration into the colonial economy. Key outcomes included the erosion of indigenous education and industry in favour of literacy and wage labour, the decline of polygyny and ancestral practices among converts, and the emergence of a Western-educated elite—exemplified by figures such as Daniel arap Moi. The paper concludes that colonial institutions produced an ambivalent, hybrid society whose legacies continue to shape contemporary Tugen identity in post-independence Kenya.

Key terms: Colonialism, indigenous systems, social change, transformation.

1.0 INTRODUCTION

The Tugen are a sub-group of the Southern Nilotic Kalenjin who live mostly in the Tugen Hills and environs of Baringo County in the Kenya Rift Valley and a small number in some quarters of the neighbouring Nakuru and Elgeyo-Marakwet Counties in the Kenya Rift Valley. They are also one of the main ethnic groups in Baringo apart from the Pokot, Endorois and Ilchamus (Njemps). Sub-divisions are: Arror, who live in the northern highlands/lowlands of Kabartonjo, Barwessa and Lake Baringo; Samor, who live in the middle (central) parts of Kabartonjo, namely Kabarnet, Sacho, Ewalel, Kapropita and smaller groups, e.g. Pogoor, Kebeen. The Tugen community of Baringo County (then part of the Rift Valley) had a non-hierarchical, but organised and cohesive society, until the British colonialists arrived in 1895. They were more or less patrilineal and patriarchal in their social organisation and lacked a central kingship or a hereditary chieftainship. It was based on a set of interrelated institutions: the nuclear or extended family (kapchich), the basic productive and residential unit that includes common polygamy and patrilocal residence; neighbourhood councils (kokwet), which tend to be composed of 20-100 homesteads of related descent and are headed by respected elders poiyo ap kokwet who are selected (Ranger, 1983). Tugen social cohesion was based on the age-set system (ipinda) that contained seven rotating male age-sets (e.g. Chumo, Sawe, Korongoro, Kipkoimet, Kaplelach, Kipnyigei and Nyongi; the Maina set had been abolished due to a mythical military catastrophe).

Leaders, rites of passage, and the renown of warriors (murenik) for defence and cattle raids, and for the repeated renewal of society after every 7-15 years were in their hands. Despite the circumcision of girls, they did not have any formal age-sets. The Kigirei traditional constitution set out very strict moral standards (konyit-manners, truthfulness, and honesty), which were enforced by the council of elders; common rearing of children (any adult could punish young people); and supernatural punishment (insanity or death). Indigenous education was also functional, lifelong, informal, and always associated with the daily life of the community; there were no formal schools, diplomas, or unnatural separation from employment. Learning started as soon as the children were born and extended to games, songs and domestic tasks, observation and imitation. It was based on the initiation ceremony, which was circumcision and seclusion of both boys and girls during their puberty period (12-15 years old) for several months, held in special tirioy or menjo camps.

The novices were also rigorously trained by the motiren teachers in the principles of respect, courage, etiquette, riddles, morals, gender roles (where girls were trained in household work and childbirth, boys in herding and warfare) and social obligations. The specialised skills such as pottery, blacksmithing and herbalism were taught through apprenticeships in families or clans. The other oral literature like myths, proverbs, folktales, songs and dances also taught moral values, survival skills, and creativity. The aims of this combined social and educational system were clear: total social integration; strengthening gender roles (women were more adapted to pastoralism by lowland soin/kurget, men to the more fertile highland mosop by millet and sorghum); and adaptation to the various ecological areas of the Tugen Hills. The Tugen operated a mixed and self-sufficient economy, which was mostly pastoral (cattle, goats, and sheep as the main measure of wealth), subsistence crops, barter with people, hunting and gathering and highly specialised industries such as beekeeping, iron smelting, pottery, leatherwork, basketry and woodcarving. These industries were difficult to deal with due to their location on hilly land, their environmental awareness, and their specialisation in clans. The colonisation of Africa by the Europeans, which took more

than a hundred years, has passed, and the effects are still evident many years later. Some of these effects are good, desirable, whereas others are conflicting with African culture and are not desirable.

This is the area of the colonial influence on Africa, particularly on the Tugen community of Baringo District, which is the target of this paper. It shall look at the impact of colonial education on Tugen mentality towards their neighbouring community. The ultimate goal of the paper is to learn more about the past to teach the next generation. A study which focuses on the social impact of colonial education, however, is limited. Penetration by the colonial powers started with the British East Africa Company and the declaration of a protectorate in 1895; however, the missionaries, in particular the African Inland Mission (AIM), led the social activities. Under government protection and the influence of the Uganda Railway, the AIM established its stations at Eldama Ravine (after a spell at Kiplombe) and Kapropita near Kabarnet in the years 1907- 1908 to keep expanding. Missionaries spoke of the work of their body, their mind and their soul. They brought social activities in churches like church prayer schools, evangelisation meetings, catechism classes, singing as well as relief food during famine (especially the 1928 crisis). These meetings provided opportunities in which Tugen converts learned Western culture, including hygiene and childcare, as well as Christian values, like monogamy. New stations were opened at Kiplombe Hills and Elkeben by 1913, with another at Kabartonjo in 1926. This led to a double social mobilisation as the church reached out, and medical services and road construction projects between the stations were available.

The main way of introducing new social activities was via formal education. The mission schools substituted indigenous oral education for reading, writing, math, vocational training (carpentry, blacksmithing, wool spinning, knitting, etc.), as well as planting crops and building houses and industrial training. In 1915, there were five children in the Kapropita school, as parents did not want their children to go herding. The curriculum it offered was religious, including a large percentage of practical trades to produce clerks, interpreters and artisans for the colonial needs. Barding schools, bush schools, divided up children of family influences, introduced catechism, singing, strict schedules for day-to-day. In 1939, with schools at Kituro (1944/1945) and the permission of the Local Native Council (LNC), missions by the Roman Catholics (Mill Hill) followed. The government was much more involved in 1910, and officers were appointed, intermediate schools were funded, and a head office was established in Kabarnet. In other mission schools of Kenya, they also had games such as football/soccer, as a way of disciplining and being generally holy. These activities were deliberately put in place to accomplish the goals of the colony. To attract the participants, missionaries used to give them food and medicine, and schools were giving them lessons in respecting the colonial power and European ideals. New customs like arranged Christian marriages for teachers and conversions were employed to provide for missionary families and missionary teachings.

The converts substituted the old ways with Western dressing, square houses and tools such as saws and glue and the women were introduced to classes on hygiene and child care. Outside schools, by 1930, more children were attending; at Sacho (1931), girls knitted socks for the askaris (colonial police), and boys spun wool at Kabartonjo (1932). Firstly, the Tugen reaction was hostile. Stations were burned, and communities looked on missionaries as a threat to their culture, and parents would not have their children enrolled. The District Commissioner observed in 1923 that Tugus were very interested in learning but would not accept missionary interpretations. The opposition was grounded in concerns about hurting age sets, family structures, and self-reliance. Later, acceptance was accomplished via famines and colonial pressures: by the post-1939 period, Tugen had established independent schools, desired qualified teachers, and even begun

to use both Christian and traditional names. The growth in schools also rose drastically following World War II (38 schools in 1955 to 77 in 1963) due to the increasing demand for skills in order to manage the colonial economy successfully.

The colonial period (1895–1963) marked a critical turning point in the social history of Kenyan communities as British colonial policies and institutions fundamentally altered indigenous political, economic, and socio-cultural systems. Among the Tugen of Baringo County, colonial intervention introduced centralised administration, taxation, missionary Christianity, Western education, commercial agriculture, and new legal structures that challenged established indigenous institutions and transformed patterns of governance, land use, family organisation, religious practices, and social relations. While these colonial encounters generated profound changes, they also elicited diverse responses ranging from resistance and negotiation to adaptation and selective incorporation of foreign institutions. Consequently, the transformation of Tugen society was neither uniform nor unidirectional but represented a dynamic interaction between colonial forces and indigenous agency.

Furthermore, much of the available literature tends to portray colonial transformation primarily as a process imposed by the colonial state, often overlooking the agency of the Tugen in negotiating, resisting, adapting to, or reinterpreting colonial policies and institutions. As a result, the complex interactions between colonial governance and indigenous social structures remain insufficiently explored, limiting a nuanced understanding of the historical foundations of contemporary social, economic, and cultural realities in Baringo County.

Addressing these gaps is essential for broadening the historiography of colonial Kenya beyond dominant regional narratives and for generating a more inclusive understanding of the diverse experiences of colonialism among Kenya's indigenous communities. This study therefore examines the transformation of Tugen society in Baringo District between 1895 and 1963 by analysing the nature of colonial encounters and their influence on indigenous political institutions, socio-cultural practices, economic organisation, and community life. In doing so, the study contributes to debates on colonial social change, indigenous resilience, and the historical processes that continue to shape the contemporary Tugen community and Kenya's wider socio-historical landscape. The general objective of the study is to examine the impact of colonial encounters on the transformation of Tugen society in Baringo District, Kenya, between 1895 and 1963. To achieve this, the study is guided by two specific objectives: first, to analyse the influence of British colonial policies and institutions on the transformation of Tugen society between 1895 and 1963; and second, to assess the responses of the Tugen community to colonial interventions and the long-term implications of these interactions for social and cultural change.

The justification of this study is that although the British colonial policies had significant effects on the political, economic, social and cultural institutions of the Tugen people, there is little historical research on the Tugen transformation during colonial rule (1895-1963). The literature on colonial Kenya has been concentrated primarily on larger communities, and there is a lack of documentation of the experiences of the Tugen. The study looks into the relationship between colonial administration and indigenous institutions and sheds light on an important gap in the Kenyan historiography, offering a full picture of how the Tugen reacted to, resisted, and accommodated the colonial regime. It also provides a historical understanding of the origin of the current social, cultural and economic systems in Baringo County.

The study makes a significant contribution to the historiography of colonial Kenya by expanding the scholarly literature on the Tugen experience in Kenya and the nature of social change and colonialism. The results will be of great use to historians, anthropologists and scholars in the study of African studies and can be used as a reference for future studies on social change in Africa due to colonial rule. The study will also contribute to the knowledge of the policy makers, cultural heritage actors and community leaders by offering historical context that is pertinent to cultural preservation, community development and governance. Furthermore, it will contribute to the maintenance of the historical legacy of the Tugen community by describing the historical consequences of the contact of the Tugen people with the colonial powers over time on the development of their society and identity.

The study is based on Agency Theory, which was initiated by Anthony Giddens (1984), that people and communities are not merely victims of historical and social forces but also active agents in the process of change. The theory posits that social structures both shape and are shaped by human actions but also that people have the power to oppose, engage in negotiation, or adapt and accommodate to these structures. Agency Theory is useful in this study because it allows for the analysis of the Tugen community's reaction to the British colonial regime, missionary work, taxes, Western education, and economic reforms from 1895-1963. The theory does not treat colonialism as a unidirectional form of domination, but rather emphasises Tugen agency in shaping the nature and extent of social transformation in the face of the many ways they responded to colonial interventions. As such, the study characterises the change in Tugen society as the result of a mix of colonialisation and indigenous agency, thus providing a balanced picture of continuity and change in Tugen society during the colonial era.

2.0 METHODOLOGY

Historical research design is used for this study because it is suitable for studying history by collecting, evaluating, verifying and interpreting historical evidence. Historical research aims to explain continuity and change in the past by critically analysing documentary and oral sources (Berg & Lune, 2022; Tosh, 2015). The design was judged as appropriate because it involves the analysis of historical data, as well as oral data, in order to understand how colonial institutions interacted with indigenous social systems in the transformation of the Tugen society during the colonial era (1895-1963).

The study was carried out in Baringo District (now Baringo County), which is the traditional homeland of the Tugen. The area was strategically chosen to reflect high levels of colonial administrative, missionary, educational and economic activity that impacted indigenous political, social and cultural institutions. In addition, the district has abundant archival resources and oral sources of knowledge and a strong capacity to conduct historical research.

The study relied on both primary and secondary sources of data. Primary data were gathered through archival sources and oral history interviews. Archival sources consisted of colonial administrative reports, annual district reports, Native Affairs documents, correspondence, missionary records, land records, education reports, census records and legislation reports, which were retrieved from the Kenya National Archives and other relevant archival sources. Oral historical information was gathered by speaking with the elders, local historians, retired administration officials, religious leaders, and traditional leaders who had the background knowledge necessary for the research. Oral history is a key tool in the historical research arsenal that documents indigenous experiences and views that may not be found in colonial written records (Thompson, 2017).

Secondary data was accessed from books, peer-reviewed journal articles, theses, dissertations, government documents, and other scholarly documents that dealt with colonial Kenya, the Tugen community, colonial administration, missionary activity, indigenous institutions, and social transformation. These sources were used to give background information and to make comparisons with the primary sources.

Purposive sampling was used in the study, in which the participants and documentary materials were chosen that fit well with the study goals. Purposive sampling is a method used to find information-rich cases that can give information about the history of the case (Patton, 2015). The participants were chosen according to their knowledge of the Tugen history, their leadership experience, age and familiarity with Colonial events. This method resulted in a response of 56 respondents who provided the required data.

The data collection techniques adopted are documentary analysis and oral interviews. Documentary analysis entailed the systematic analysis of archival files and published historical documents pertinent to the research goals (Bowen, 2009). Oral history interviews took place using semi-structured interview guides, which enabled the respondent to give detailed historical information, while the researcher could seek clarification if needed. The historical reconstruction was reinforced with documentary and oral evidence.

Qualitative historical analysis method was used with thematic analysis. Data from the historical documents, oral interviews and secondary literature were compiled around the research goals and analysed by looking for common themes of colonial administration, indigenous rule, missionary presence, education, economic change, social organisation, and cultural change. Thematic analysis offers a systematic "way of identifying and analysing patterns in qualitative data" (Braun & Clarke, 2022, p.227).

Thematic method of data presentation was used in the study. This technique is qualitative and arranges and displays the results of the research based on its main themes or patterns that appear in the gathered data. Themes are developed from the analysis of an interview, a focus group discussion, archival documents, observation or other qualitative sources. The researcher does not provide numerical figures, but rather collates similar ideas together under meaningful headings and describes each theme in turn with evidence from the data, frequently backed up by direct quotations or extracts from the documents. Themes in historical research are typically generated by study purposes and the recurrent issues found in primary and secondary sources. Themes are dealt with in detail, examined in the context of relevant literature, and connected to the research questions.

Ethical principles were followed in conducting the research. Prior to data collection, approval was obtained from relevant institutional authorities. All participants were briefed on the study and gave informed consent to take part in the study. Confidentiality and anonymity were respected where desired, and all archives and published materials were properly referenced. The study was conducted according to the standard scientific guidelines of honesty, integrity and the accurate representation of historical evidence.

3.0 FINDINGS AND DISCUSSION

Social Impacts

Social transformation occurs when there is a change which acknowledges the reality of the social context and the potential for social change. It introduces new values which are accepted by the people of the community, and the members are sensitised to issues that face them as they go through the change, for example, western education in Baringo County. Provision of western education came out as the most important part in the transformation of the Tugen community. There were both positive and negative transformative changes, with uneven social changes.

Emergence of Formal Education, Which Led to the Provision of Knowledge and Power to the Tugen Community

During British colonial rule in Kenya (1895–1963), the Tugen people of Baringo County were given a lot of knowledge and power, many of them as a result of the Western introduction of formal education and its associated administrative opportunities. Pre-colonial Tugen society had a variety of informal, practical and community-based knowledge systems, such as oral traditions, rites of passage, apprenticeships in agro-pastoral skills, storytelling and proverbs, and the guidance of the elders. There was a lack of general literacy, numeracy and formal vocational training in anything but indigenous crafts, but there was too much focus on survival, moral values, gender roles and social harmony. Colonialism destabilised these long-established systems, and added new avenues of information flow that made Western notions, techniques, and literacy more accessible.

The Africa Inland Mission (AIM) came to the region about 1908 with mission stations at Eldama Ravine, Kapropita (near Kabarnet), and Kabartonjo. These stations offered schooling in reading, writing, mathematics, catechesis, health and sanitation and vocational training in knitting, carpentry and blacksmithing. Between the 1920s and 1950s, some government support grew through such agencies as the Local Native Council (LNC) and the Government African School (GAS) in Kabarnet. By the 1950s, the number of students enrolled at the school had risen to an incredible number. A new educated class with advantages in the cash economy and administration was created as a result of this education, which gave some Tugen people functional literacy and useful skills for colonial roles. The Tugen received pertinent knowledge and skills from missionary education, which they used to change society. Mbiti (1981) concurs that living in an educated community is a good idea. Moreover, English philosopher Roger Bacon claimed that "knowledge is power.

This knowledge can be disseminated to any society of any race, creed, religion or nationality. Consequently, formal education provided the community with power and increased their status compared to other communities on the educational scale. The Tugen thought that the missionaries and their instructors were more powerful and knowledgeable about the world's mysteries than their elders. For instance, the elders were unable to explain the rising and the setting of the sun, and so they told the story that their God (Asis) lives in the sun and watches over them all day. The other youth who had learned formal education, however, gave this explanation: The earth rotates about an axis. Moreover, school children could tell more enchanting stories than the elders. Secondly, before colonialism, all Tugen learning was informal, oral, and in the community. Through imitation, storytelling, proverbs, initiation rites (circumcision, seclusion), through apprenticeships in farming, herding and crafts, and through elder councils. It was not a formal system of reading, writing or arithmetic but rather a system that passed down practical survival skills, moral values, cultural identity and social roles appropriate to an agro-pastoral way

of life. This was replaced by structured Western education, mostly through the African Inland Mission (AIM), which began around 1908 at Eldama Ravine (some resistance at Kiplombe).

By the 1930's the major stations were Kabartonjo, where reading, writing, arithmetic, singing, catechism, and basic hygiene were taught in bush/outdoor schools and in primary schools. Later Roman Catholic (Mill Hill) schools were added at Kituro (1944-1945) and elsewhere. In the 20's, the colonial government provided additional support in the form of the Government African School (boarding intermediate) in Kabarnet and funding via the Local Native Council (LNC). As time went on, it was evident to the young people that the power they believed the missionaries possessed was in their religion and their knowledge. Reading and writing were obviously the key to this power, and therefore they came to realise that they could obtain the European economic and political power if they obtained a type of education that was relevant.

The school system that was used in the colonial period was formed to train a few Tugen clerical workers and a few Tugen who were able to read the bible to assist in evangelisation. This group was empowered with knowledge, which they used to inform the Tugen that formal education is not as bad as they had been told. The Tugen developed a lot of schools and had their kids go to school, the education they acquired turning into power via access to colonial institutions and social mobility. Educated Tugen worked as Teachers and evangelists, Clerks, Interpreters, Chiefs or headmen under indirect rule, and artisans. These positions provided pay, privilege and power that was not available under the pre-colonial age-set system. The Tugen people in Baringo County, Kenya, were affected by colonial economic policies that affected their agricultural livelihoods. The agricultural livelihoods of the Tugen community in Baringo County, Kenya were affected by the colonial economic policies. Unintentionally, the Tugen community of Baringo County in Kenya (1895-1963) gained a lot of knowledge and power during the British colonial rule in Kenya, and this was mainly through the introduction of Western formal education and the related administrative opportunities.

Informal knowledge systems, such as oral traditions, rites of passage, agro-pastoral skills, narrative and instruction from elders, were common in pre-colonial Tugen society. This education did not have much literacy, numeracy, or formal vocational training other than the indigenous crafts but emphasised survival, moral worth, gender roles and social harmony. These systems were already existing and were disrupted by colonialism, with new methods of information spread, such as Western ideas, technical skills and literacy. The Africa Inland Mission (AIM) established mission stations in Eldama Ravine, Kapropita close to Kabarnet and Kabartonjo, which arrived in the region around 1908. These centres provided instruction in reading, writing, arithmetic, catechism, hygiene and a vocational trade (knitting, carpentry, blacksmithing, etc.). Enhanced between the 1920s and 1950s by the assistance offered by organisations like the Government African School in Kabarnet and funding from the Local Native Council (LNC). Due to the increasing demands, the number of students enrolling in school increased tremendously by the 1950s.

It was an education that created a new educated class who were able to profit in the cash economy and administration, and for some Tugen, it was functional literacy and useful skills in the colonial jobs. The missionaries imparted the necessary knowledge and skills to the Tugen people, who used them to change society. Mbiti (1981) concedes that it is a good idea to live in an educated community. Besides, Roger Bacon, an English philosopher, said that knowledge is power. This knowledge can empower any society irrespective of their race, creed, religion and nationality through a process of cultural diffusion.

Consequently, formal education enabled the community to be more powerful and higher in the educational ladder than other communities. The Tugen believed that the missionaries and the teachers had greater powers and had more understanding of the mysteries of the world than their seniors. Indicatively, the elders were unable to describe how the sun rose and set; hence, they described how their God (Asis) was alive in the sun and was keeping an eye on them throughout the day. The young people who had already received formal education, on the other hand, explained that it was the rotation of the Earth on its axis. Besides, school children were able to narrate more magical tales than the seniors.

Secondly, before colonialism, Tugen education was very informal, oral and community-based. It was done via imitation, narration, proverbs, and initiation (circumcision and isolation), agricultural apprenticeship, herding, craftsmanship, and counsel of elders. It was not a place for learning to read, write or calculate, but it was a place where they taught them how to survive, how to be good little boys and girls, and how to fit in with the community where they lived in a farming pastoral way of life. Colonialism replaced this with formal Western education, primarily through the African Inland Mission (AIM), which started around 1908 at Eldama Ravine (originally opposed at Kiplombe). By the 1930s, the big ones were able to teach bush/outdoor schools and primary institutions how to read, write, do arithmetic, and sing catechism and basic hygiene. Itara ("Mill Hill") schools were later established with the Roman Catholic (Mill Hill) schools (1944-1945) and others.

This was later added to by the colonial government after the 1920s, with the Government African School (boarding intermediate) being set up in Kabarnet and financed by the Local Native Council (LNC). The young people were becoming more aware of the fact that the missionaries had power in their religion and knowledge. The power of reading and writing was clearly the key, and they soon realised that if they could get some kind of education that was relevant to European economic and political power, they could acquire it. The school system used in the colonial period was to train a small group of Tugen clerical workers and another small group to help convert and read the bible in Tugen. This society had information, which they used to educate the Tugen that formal education wasn't as bad as they were told. The Tugen had a vision to build many schools and even sent their children to school; this new knowledge was translated into power through access to colonial institutions and social mobility. Teachers and evangelists, Clerks, Interpreters, Chiefs or headsmen under indirect rule, and artisans filled the positions of Educated Tugen. These roles provided an income stream, prestige and power, which were not available within the pre-colonial age-set system.

Colonial Economic Policies Disrupted Agriculture Among the Tugen Community of Baringo County

Unintentionally, the Tugen community of Baringo County in Kenya (1895-1963) gained a lot of knowledge and power during the British colonial rule in Kenya, and this was mainly through the introduction of Western formal education and the related administrative opportunities. In the pre-colonial Tugen society, these informal, practical and community-based knowledge systems were oral traditions, rites of passage, agro-pastoral skills, narrative and instruction by the elders. This education did not have much literacy, numeracy, or formal vocational training other than the indigenous crafts but emphasised survival, moral worth, gender roles and social harmony. Colonialism upset these systems that were already in place and introduced new avenues of information that made Western ideas, technical skills and literacy more available. The Africa Inland Mission (AIM) established mission stations in Eldama Ravine, Kapropita close to Kabarnet and Kabartonjo, which arrived in the region around 1908. These stations were teaching reading, writing, math, catechism, hygiene and a vocational skill such as knitting, carpentry, or blacksmithing. The

provision of government assistance was improved from the 1920s to the 1950s, as there were organisations like the Government African School in Kabarnet and funding from the Local Native Council (LNC). Due to the increasing demands, the number of students enrolling in school increased tremendously by the 1950s.

This education produced a new educated group with benefits in the cash economy and administration that provided some Tugen people with functional literacy and useful skills in the colonial positions. The missionary education imparted the knowledge and skills relevant to the Tugen, who used them to change society. Mbiti (1981) acknowledges that it's a good idea to live in an educated community. Besides, Roger Bacon, an English philosopher, said that knowledge is power. By cultural diffusion, this knowledge can be brought to the benefit of any society regardless of their creed, religion, race and nationality. Consequently, formal education enabled the community to be more powerful and higher in the educational ladder than other communities. The Tugen believed that the missionaries and the teachers had greater powers and had more understanding of the mysteries of the world than their seniors. Indicatively, the elders were unable to describe how the sun rose and set; hence, they described how their God (Asis) was alive in the sun and was keeping an eye on them throughout the day. The young, who had been formally educated, on the other hand, narrated that it was due to the rotation of the Earth on its axis. Besides, school children were able to narrate more magical tales than the seniors.

Secondly, before colonialism, Tugen education was very informal, oral and community-based. It was done via imitation, narration, proverbs, and initiation (circumcision and isolation), agricultural apprenticeship, herding, craftsmanship, and counsel of elders. There was no formal reading, writing or arithmetic, but it was passing on valuable survival skills, moralism, cultural belonging and some social functions suited to an agro-pastoral way of life. Colonialism replaced this with organised Western education, chiefly in the form of the African Inland Mission (AIM), which started at Eldama Ravine (and initially there was opposition at Kiplombe) around 1908. In the 1930s, the large ones taught how to read and write, how to do arithmetic, and how to sing catechism and basic hygiene in bush/outdoor schools and primary schools. It was later followed by Roman Catholic (Mill Hill) schools in Itara (1944-1945) and other schools. This was later added to by the colonial government after the 1920s, with the Government African School (boarding intermediate) being set up in Kabarnet and financed by the Local Native Council (LNC).

The young people were becoming more aware of the fact that the missionaries had power in their religion and knowledge. The secret of this power was evidently reading and writing, and thus came to understand that they could acquire the European economic and political power provided they acquired a form of education that was pertinent. Such was the school system used during the colonial period: It was designed to train a small group of tugen clerical personnel, and a small group of tugen who were able to read the bible and help in the conversion. This society was well-equipped with information that they used to educate the Tugen that formal education is not as bad as they had been informed. The idea was translated into power through the colonial institution and social mobility, as the Tugen did the same for the creation of many schools and even sent their children to school. Teachers and evangelists, Clerks, Interpreters, Chiefs or headmen under indirect rule, and artisans filled the positions of Educated Tugen. These positions offered a source of income, prestige and power which did not exist in the pre-colonial age-set system.

The Erosion of Indigenous Education and Industries in Favour of Literacy and Wage Labour

Structured schooling was introduced by the missionaries from around 1908, who were stationed at Eldama Ravine, Kapropita, Kabartonjo and others, especially the African Inland Mission (AIM). This included reading and writing and some basic arithmetic, plus vocational and Christian training in blacksmithing and carpentry and knitting, building, etc. In the 1920s- 1950s, government support increased, with the opening of the Government African School in Kabarnet, the increased number of Local Native Council (LNC) schools, and a dramatic rise in the number of schools (from 38 in 1955 to 77 in 1962) which enrolled more than 8,000 pupils (Kiptala, 2017). All the missionary societies, Protestant as well as Catholic, founded elementary schools, which enabled the Tugen to acquire skills such as carpentry, printing, tailoring, masonry, building, stone dressing, and many other innovations of civilisation. The Tugen used them to transform society and enabled them to get access to white-collar jobs.

According to Kwonyike (2002), it was indeed the individual efforts that helped someone to do well and not the collective contribution. Not all those who had the skills were successful. Others, such as Issac Kangogo, who didn't use Kituro's carpentry skills, have not turned out well; but his colleague Kipchumba Rutto, from Kaptere, is a successful carpenter. In fact, the notion of individualism and the idea that everybody should be responsible for himself and his way of life and that religion should be a private affair between the individual and his god were excessively invoked to influence Tugen against their religion. They were, on the other hand, employed to give the worshippers a false freedom. As a result of this, many educated Tugen became unapproachable, particularly on matters of religion (Kiptala, 2017). Colonial education may be termed a catalyst for the Tugen to see ideas other than the ones they were accustomed to.

This later resulted in changes in their lifestyles. For instance, it was colonial education that facilitated various means of communication, transportation and other things such as radio, television, telephone, musical instruments and motor vehicles, to mention a few. It was the material wealth together with the power which was associated with it that caught their imagination. Traditional religion does not forbid them the use of any of the material amenities of life, but it does not encourage an excessive focus on acquiring them. In fact, it regards those who run after them as less spiritually committed and weak Christians. But Christians warned their followers that over-indulgence in material wealth is indicative of a greater concern for the worldly life, which Christians were asked to be more interested in.

Introduction of Colonial Education Which Led to the Rise of Tugen Elites

Colonial education had developed an incipient commercial elite class amongst the Tugen. This new class was made up of the commercial, clerical, and agricultural elite. Before colonisation, the Tugen society was quite egalitarian. There were rich people, but they didn't have much freedom to amass resources to pass on to their offspring. However, with the establishment of colonial rule and the initiation of socioeconomic changes, an elite class emerged which was significantly different from the ordinary agricultural peasants. This new elite possessed modern knowledge, wealth, power and hence influence. They slowly but steadily started to become the benchmark for the youth, the old, and the demands of Africans for social reform, increased educational facilities and cash crops. Their wealth and status were a function of their roles in the mission establishment.

It can indeed be suggested that the pioneer converts helped to establish the foundations for the families that form an important part of the Tugen elite in general today. The Tugen Hon is among the groups of people. Henry Cheboiwo and Daniel Arap Moi were pioneers who strove to change the lives of the

community. Daniel Arap Moi was the second president of Kenya, and Cheboiwo was a Member of Parliament for Baringo North for 20 years. Hon. Cheboiwo was an ardent believer in the importance of European culture. He modelled his behaviour after that of the missionaries; for instance, he built a permanent block house in Tirimionin and also invested his wealth in new ventures. Some of his wealth went into increasing the trappings of a new lifestyle, including European clothing and furniture, the purchase of land in Kitale, Nakuru and Eldama Ravine, and capital investments in business like flour mills and butcheries in Kabartonjo. He also had several lorries for the transport industry. This allowed him to pass on his knowledge to his children, and also to make new commitments in the community by volunteering in the church and schools (Anderson, 2002). Other emerging elites included teachers and evangelists who had been trained by AIM or government schools (e.g., Government African School, Tambach; Government School, Kabarnet). Some became local teachers, and gained prestige and small pay to spread literacy and Christian values. They often served as community go-betweens, through the Local Native Council (LNC), with colonial chiefs and district commissioners regarding governance, labour recruitment and taxation in their pororiet (locations).

These positions created a layer of admin elites outside of the traditional elders and provided them with salaries, authority over land disputes, and influence. Clerks, interpreters, craftspeople, in mission/vocational positions or lower levels of colonial bureaucracy. They had the skills of carpentry, blacksmithing, or bookkeeping that allowed them to take advantage of the cash economy and wage work opportunities unavailable to subsistence farmers and herders. This new information directly benefited the lives of the people by providing them the opportunity of higher-paying colonial employment (clerk, teacher, interpreter, artisan). It helped them cope with the cash economy (record keeping, market involvement). It also contributed to the awareness of hygiene, child care, and modern agriculture.

The Destruction of Informal Medicine in Tugen Society Under British Colonial Rule, 1895–1963

It was in the Tugen community, under British colonial rule from 1895–1963, that informal medicine was destroyed. Informal medicine was destroyed in the Tugen community during colonial rule under the British between 1895 and 1963. The mission stations had hospitals founded due to Western education. On average, the child mortality rate was above 80 per cent, according to the missionaries, who claimed that there was no medical facility or hygienic standard. High yearly adult mortality due to specific time periods of the year, or to outbreaks of infectious diseases like smallpox, meningitis or malaria, was also present. This and the occasional famines led to extremely high death rates. Children and the weak were the first to be victims of such situations, as they were incapable of catering for themselves. Medical care was provided only at mission stations, and consisted of the minimum, including vaccination and maternal/child health care. They included the provision of hygiene classes to women and general health matters.

The missionaries also established a doctor's office at the mission station. They employed a medical officer to manage a dispensary in which they dispensed medicine to the people who had a range of illnesses. The medical officer was assisted by the missionaries. One such instance was when Mr Danziel was helping at the Kabartonjo Mission Dispensary to administer medicine and bandage wounds. The mission's medical department was considerably extended, and in 1935 3, 700 patients were treated in the Kabartonjo dispensary. It was not easy to find patients at the outset, as there were rumours spreading around the hospital that as soon as a patient entered the dispensary, the limb would be cut off. The medical department was able to show a change in Tugen society in one aspect, namely in the treatment of malaria, which killed many people over the years. These preventive practices that were adopted through the

interventions were able to lower part of the disease burden in the impacted areas. Although colonial health services were minimal and under-invested, it was at least a step in the right direction in some situations compared to purely native medicine.

Colonial Infrastructure Development and Its Impact on the Tugen Community in Baringo County

Minor infrastructural development in Baringo County, especially within the Tugen community, was crucial to the redefinition of mobility, economic integration, and access to services in colonial Kenya (1895-1963), and importantly, to enable the colonial administrative, missionary, and service activities. In 1907/1908 missionaries of the African Inland Mission (AIM) started the construction of roads, building stations at such points as Eldama Ravine after their initial problems at Kiplombe and later at Kapropita near Kabarnet. The roads linked mission stations to the district headquarters and other emerging administrative centres (Kabarnet). From the 1920s onwards, these networks were extended by the government to connect with other towns like Eldama Ravine and others further on through the rugged terrain of the Tugen Hills. During the 1960s, it opened up the Kabartonjo Bartolimo road for evangelism and relief food distribution to the marginalised areas. The roads were in a location where previously they were only used on foot and by people who were engaged in limited trading routes, making them easier to access for movement of people and goods.

Once colonial currency was adopted, it helped with the transportation of agricultural products, livestock and imported goods, reduced the isolation of agro-pastoral communities and aided cash-based transactions. Their internal integration into larger markets in this way enabled some households to have a source of income in the form of work on the neighbouring farms of the settlements, government projects, and missionary work. Administrative posts like Kabarnet were the focus points of service provision in the form of rudimentary provision (offices, dispensaries, and stores) and intermittent relief assistance, as well as taxation of the population and recruitment of labour, in order to ease the administration of colonial rule.

Restrictions on traditional grazing and movement and population growth in the identified reserves, some of which were policies, were factors that added to the increase in density. This pressure resulted in public advocacy. While this pressure resulted in an advocacy movement with the Local Native Council (LNC) to bring more schools, roads and services, it also indirectly brought about a dramatic change in the standard of living of the Tugen who received formal education. In his writing African perspectives on European colonialism, Boahen (2011) wrote that the converted were adorned with European-style clothes and had access to modern medicine, resided in houses constructed in a modern way and were monogamously married. The primitive hut was gradually being replaced with comfortable, quadrangular, large, well-lit and airy little houses.

They were wearing cotton garments and western clothes, therefore, leading to the disappearance of the numerous skin garments. They formed an organisation which was envied by the illiterate Tugen because they were doing what they had learnt in school. The Tugen, having a high level of education, saw the Europeans as their reference group with characteristics and civilisations, which they had to emulate. The formal schooling was believed to have bolstered the Europeans' sense of superiority.

The Destruction of Informal Religion and Conversion to Christianity in Tugen Society Under British Colonial Rule, 1895–1963

The Tugen society of pre-colonial Tugen was based on indigenous Nilotic beliefs, which were based on the high god (Asis or Ilat), the veneration of ancestors, the cyclic nature of rituals, age-set ceremonies, and the general sacrifice to fertility, harvest and protection. These religious activities were closely intertwined with the social system, ecology and government; there was no centralised priesthood and no formal proselytisation. Christianity's emergence was not natural but, to a large extent, a result of the activities of the "colonisers", the development of the "missions of the Protestants" and the liaison of the British administration and the Protestant missions. Western religion emphasised the spiritual and social life most. It does not pay much attention to other life issues which are important to humans, such as the morality of human relations and control of social norms. One of the areas in the colonial religion that has a significant impact on their educational system is this.

Their religious concept is more of faith than deeds. In other words, once you believe in God, in fact, Jesus, you will enter paradise. In general terms of education, one is just fine if they have "literary education". Moral or traditional education is carelessly paid attention to. The Tugen children were not given the opportunity to learn moral traditional values and morals due to the system of colonialism, which involved boarding accommodation. Apart from this, the formal education of the mind was the main concern of the missionaries. Due to the training that was material-oriented, the children were denied other types of training that can be found outside the school. They were unable to provide their parents with services that were frequently needed and taken as an essential step towards their future life.

In the drawing of the converts, holistic approaches such as church prayer meetings, catechism classes, singing and relief dispensation were used by AIM. The converts' privileges in society were access to schools, medical care, and colonial goodwill and support, which they risked losing if they were not converts. This eventually led to the development of an increasing community of Christians, the women usually being converted more easily because of the hygiene/child-care classes which were quite different in comparison to the native systems. There was also an increase in the number of churches in the 1930s to 1950s, leading to the formation of the Africa Inland Church (AIC) as a national organisation. The opposition was there from the beginning, and later communities bargained via the Local Native Council to be provided with better education and infrastructure, and Christianity was blended with some of the retained elements, such as the maintenance of age-sets in new forms. In the year of independence, 1963, Christianity had taken the upper hand in most of the Tugen regions, and AIC was one of the predominant faiths. They were exemplified by Daniel arap Moi, who illustrated the individuality of the colonial Christianity that ensnared the community into the national frameworks.

The Creation of Social Stratification in Tugen Society Under British Colonial Rule, 1895–1963

Pre-colonial Tugen society was decentralised. It was organized around age-set systems (It was structured and arranged around age-set systems (ipinwek); territorial units (pororiet/locations and kokwet/neighbourhoods); councils of elders (poiyyot/poisiek); patriclans (oret/ortinwek); and communal practices. Tugen society of the pre-colonial period was decentralised. It was structured in terms of age-set systems (ipinwek) and territorial units (pororiet/locations and kokwet/neighborhoods), councils of elders (poiyyot/poisiek), patriclans (oret/ortinwek) and communal practices. It was based on the concept of age hierarchy and on ritual power and common agro-pastoral needs instead of on clearly delineated economic

classes. The elders and specialists in rituals were the ones in charge, and there was no centralised chieftaincy or strong stratification based on wealth other than ownership of livestock and old age.

British colonialism disrupted this system by opening schools in many stations such as Eldama Ravine, Kapropita and Kabartonjo, which provided the people with literacy, vocational education and Christian ethics. Following the 1920s, this was extended in government-supported schools such as the Government African School in Kabarnet. Initial low enrolment, initially limited and selective education, with resistance growing since the post-1940s. People who used it acquired skills to serve in specific colonial professions like teachers, clerks, interpreters, evangelists and artisans. This led to the formation of a small educated class that had literacy and had cash income and status that were missing from the majority who depended on traditional livestock enterprises and agriculture. The most symbolic case is that of Daniel arap Moi (1924 in Sacho), a Tugen herdsboy who attended the AIM schools and was trained at Tambach College in the role of a teacher, before ascending to the highest echelons, as a legislator – 1955, Vice President – 1978, and President – 2002 – 2002. His path brings to the fore the fact that missionary education resulted in a new elite who were able to play in both colonial and post-colonial power games (Morton, 1998).

Towards the end of the colonial era, it was apparent that there was a small elite of the educated Christians, and there was a larger group of traditional or illiterate Christians. The educated elite had jobs as teachers, civil servants, clerks, journalists and private entrepreneurs. Education became more and more appreciated for its monetary returns, and children were urged to do well in their studies so that they would buy big cars, build permanent houses and generally become rich and influential in the new society, like highly qualified and well-paid teachers such as Joseph Amdany, Alfred Komen, Harun Cheburet, Wilson Lalang, Joshua Wendot and the first Tugen teacher E.W Ngalut (Kiptala, 2017). Education became a crucial attraction for the church and for economic progress. Important as this education became, their numbers were extremely small in relation to that of the entire population of the community. Even smaller numerically was the elite that had grown in the lowlands (Kipsaraman, Salawa and Marigat) where missionary activity did not begin until the 1950s.

There were several highland areas including Kabartonjo, Kabarnet and Eldama Ravine which were inhabited by a large population of educated Africans. Education was more successful in the more agriculturally oriented groups of Mosop (highlands) than in pastoralists (Soin). The farmers sowed seeds and waited for them to grow, and at the same time they attended educational institutes. The pastoralists, however, were continually on the go seeking pasture for their animals. This was also evident during the religious division of the society, for instance, Catholics versus Protestants. Kwonyike (2002) pointed out that the Protestants believed differently from the Catholics, who permitted their members to drink or smoke cigarettes at the same time they went to church. It was confirmed by Tuitoek (2009), who is one of the early converts to Catholicism and is the author of. Christianity spread monogamy, Western values and church-based networks, leading to a situation where Christians gained social benefits (e.g., access to relief aid, health care, schooling). People who did not convert to the dominant religion were marginalised in colonial processes.

The two major churches subdivided the area in order to advance the cause of Christianity and education based on the tenets of their church. The recently publicised St. Patrick's High School, Iten, is a case in mind. The school, founded by Catholics, was supposed to have been built in Kapchepkor in Baringo district, but due to A. I. C., they could not tolerate having a catholic school in their midst, and so they were C

(protestant) dominant. With no alternative, the Irish fathers transferred to today's Iten in Keiyo District. (KNA. The Tugen realised that the missionaries were adding pluralism and polarisation to the community as the two churches' teaching conflicted. This led to many social disturbances and upheavals (Tuitoek, 2009).

The division and separation of families was also caused by the division of the community. The literate went outside the district to look for jobs in administrative offices, and while there they bought land, such as in Ngata in Nakuru, Kitale and parts of Uasin Gishu. Those who got jobs left their families behind, leading to changes in family and social roles. During this time, there was an increase in women's membership of the churches, looking for a new perspective on the world and for support and reassurance. With the frequent absence of men who had left their villages to seek paid employment in the urban areas or settler farms, there was a decline of traditional institutions and uncertainty arising from changes in society. Inferiority complex crept in as a result of the establishment of colonial education, which destroyed the normal way of thinking of Christians and non-Christians.

Unlike other factors, this feeling seems to be deliberately fostered in the mind of colonised people because they want to uphold the supremacy of the colonial race and to protect particular economic interests. The colonial administration planned its education system in a manner that no one at the receiving end can have any other option but to believe that the colonial power is the champion of everything and without them nothing good can be done. Thus, the colonised people were left without any other option but to depend on them. The inferiority complex campaign was also used to propagate religion by covering up good aspects of other religions and creating a negative image of them. Christianity seems to be particularly intended for the smearing campaign, and the Tugen youth, especially in the south, were the main target. The picture of Christianity was thus drawn so that those who do not have a strong faith in it do not want to be associated with it. Rather, Western education has brought about a split in the people's status.

The gap between the rich and poor was made apparent. Those who are able to get material things are the rich ones, and those who can't are the poor ones. Unfortunately, the colonial system of education seems to have been designed in such a way that an educated person will not have any other priorities but to work hard and acquire all these because much importance has been attached to their acquisition as they are recognised as status symbols and the only means of enjoying life. Those who had achieved elementary education were categorised as Kipsomanin (the literate), a group which started considering some elements in the traditional culture as primitive and backward. The other side were the illiterates, who were traditionalists and were comprised of the elders who felt all European was anti-community traditionalists. It created a conflict between the Tugen elders (Boishiek) and the young (Kipsomanik or Kipsugultin). Kwonyike (2002) wished to ape the European ways of life due to their acquired education. The outcome of such conflict of interest saw the roles of both parents and elders as traditional teachers shaken to their very foundations.

The elders were unable to pass on the needed traditional knowledge to the young ones. This resulted in parents and elders slowly giving up their roles as mentors of the community's younger generations. Elders were appointed chiefs, headmen, and Local Native Council (LNC) systems, often by the colonial authorities, which tended to favour the mission converts and the compliant elders. This resulted in the formation of intermediaries who had the authority, financial compensation, and influence to decide on taxation, labour,

and sourcing materials; all of this was beyond the typical members of the community. Elder councils (pororiet/kokwet) continued but were subordinate, and there was conflict between "traditional" authority and positions filled by the colonial system (Berman & Lonsdale, 1992).

The Destruction of Vital Institutions in Tugen Society Under British Colonial Rule, 1895–1963

The institutions on which Tugen society had been founded, which they had enjoyed for long in their present-day context of Baringo County, were seriously shaken by the arrival of the British as colonial rulers. Prior to contact, the Tugen were acephalous and decentralised, with a social structure that was flexible to the hilly, semi-arid environment, resilient and united by group. There were also interrelated institutions, such as the age-set system (ipinwek), territorial-political units (pororiet and kokwet), councils of elders (poiyyot/poisiek), informal indigenous education and independent traditional industries, all of which can be helpful in governance, socialisation, education and economic production. These facilitated the economic, moral, generational (insofar as possible), practical transmission of skills and decisions without a centralised system and rigid class stratification (Kiptala, 2018).

The colonial presence systematically targeted these basic institutions using a combination of administrative measures and economic subjugation, and missionary cultural imposition. Missionary organisations like the Africa Inland Mission (AIM) had worked closely with the British government, aiming to suppress, control and assimilate the African societies into Britain's colonialism and imperial system since about 1908. It did so at the same time that they were breached in the systems supporting the cultural integrity, social reproduction and self-governance of the Tugen culture. Losses included undermining the system of age-sets, which was the basis for Tugen social organisation. This institution, through the cyclic initiations, ritual locations and the large gaps between age-set formations, provided for the life cycle transitions, military training, labour cooperation and communal responsibilities. Political and territorial organisations were also inferior and destructive. Age-set transition, conflict, fines and communal labour were mediated by the pororiet and kokwet neighbourhood councils led by the elders, through consensus building.

The British also did not allow Pororiet to grow intuitively along with population increase by setting up firm administrative limits around the tribal territory they found once they arrived. With the limitations of the colonial process, the conventional institutions were not well placed to manage the overpopulation, drain on resources and ecological stress caused by this seclusion and creation of the native reserves. More significantly, the colonial administration asserted rights of ownership over the Pororiet and Kokwet and reclassified them as sites instead of the community-based decision, and established them under appointed chiefs and headmen who would report to the district commissioners rather than to the community. Local Native Council (LNC) started to channel the tax revenues and recruitment of labour to channels approved by the colonial regime. The traditional elder councils lost their regulatory powers, which were independent and embraced foreign structures that focused on colonial control as opposed to communal structures. The education of the indigenous population declined, as well. The farming and crafts and herding apprenticeships provided the children with practical skills; the moral values, gender roles and cultural identity were imparted through story telling, proverbs, rites of passage and guidance of elders.

Tugen learning was verbal, lifelong, and incorporated into the day-to-day living. Formal Western education was first given by the colonialists and missionaries through the AIM stations and handed down to government-funded institutions of learning in Kabarnet and other places. These schools, which often

secluded students in boarding or bush schools in secluded settings from their families stressed literacy, mathematics, vocational skills, Christian teachings and hygiene. In Colonial education (Sifuna, 1994), the harmonious living of indigenous people were also destroyed, the role of the elders as educators was also diminished, and traditional ways of knowledge transfer were challenged by the imported systems of knowledge transfer; and traditional knowledge was placed in the archaic category. Last but not least, the colonial economic policies hurt the development of independent indigenous industries. Economic independence and ecological benefits were also introduced by local agriculture, metal craft, leatherwork and smithing. These industries were undermined by the taking away of labour, competition from other industries and the change of economic emphasis from self-employment to paid work, and by taxation, forced labour, changed currency, and the introduction of cheap imports of European goods.

Although some adjustment did occur after World War II through the African Land Development Board (ALDEV) and other programs that ensued, the overall effect was to destroy the indigenous economic institutions in order to make them fit into the capitalist system, without providing an opportunity for them to be resilient and independent (Mutua, 1975). Western education strived to destroy the fundamental institutions and even the rituals and ceremonies surrounding them (Kwonyike, 2002). Initiation, especially female circumcision, was outrightly discouraged by both the missionary and colonial education. The colonists had converts as they preached against the practice that they called barbaric. This did not work since the very people missionaries went to get their help were the ones who had the knowledge of the extent to which circumcision had penetrated the society.

They knew that being circumcised made the Tugen youth men and therefore enabled them to marry and move up in the social hierarchy. In addition, marriage systems were broken. If one of the youngsters in the Tugen community found the girl he wanted to marry, he announced his intentions to his close relatives, who would carefully scrutinise the situation to see if there were any barriers to the marriage. For example, members of the same generation can not marry the daughter of another man in the same generation. With the hope that two converts would create a solid Christian family, the missionaries performed marriages in the mission stations. The young men who worked as teachers married either their students or other educators at the same time (Kiptala, 2017).

The Interference with Indigenous Knowledge Systems Among the Tugen Community

The transmission of indigenous knowledge and education was one of the main areas of interference. Pre-colonial Tugen education was informal, community-based and lifelong through elders, apprenticeships, age-set initiation and experiential learning. In addition to moral values, oral traditions, and local social norms, it also emphasised real-world abilities, such as crafting, managing livestock and agriculture. British colonial rule brought formal Western education (literacy, numeracy, skills for the colonial economy) with the support of missionaries and colonial administrators, beginning approximately 1907. This was a system that put foreign values ahead of the traditional ones, and this resulted in many Tugen rejecting or devaluing their own learning system. Consequently, cultural disruption, restricted community access to the new education and a reduction of ecological transmission occurred.

Additionally, traditional industries and economic knowledge were disrupted by colonialism. The Tugen had had indigenous industries, largely inspired by local resources, generational skills and community organisation, and most notably leather-working and iron-working, that had been influenced by previous interactions including the Sirikwa.

These relied on native knowledge for smelting, forging, tanning, and tool-making. The policies of the colonial state - such as taxation, compulsory labour, cash economies and settler agriculture - decimated these systems. Another factor that worked against traditional apprenticeships was the influence of Western education and imported goods. The research on the Tugen iron and leather industries illustrates the economic pressures that came with the early colonial period (1910s-1930s) and resulted in a temporary decline; then, in the later decades, some reorganisation and innovation as the Tugen tried to compete. By 1963, the use of strictly traditional methods had been largely superseded by hybridised or reduced methods (Boles et al., 2019).

Colonial policies undermined and devalued these systems, either by substituting other, Western systems or by placing them under the control of colonial priorities. There were some signs of resilience and adaptation, but overall, there was a loss of cultural identity, of adaptive practices, and long-term environmental and social consequences (Kiptala, 2017).

4.0 CONCLUSION AND RECOMMENDATIONS

Conclusion: The period of study was from 1895 to 1963, and focused on the social and cultural changes and colonial encounters that shaped the Tugen society in Baringo District, Kenya. The results illustrate the extent to which British colonial rule was an important milestone in Tugen history, which involved changes in their political, economic, social, cultural and religious systems. Colonialism had a profound impact on the social structure of the Tugen community, as it disrupted traditional ways of living such as kinship, age-set system, and collective land ownership. Colonial administration, Christianity, and Western education disrupted indigenous authority and social relations, such as gender roles and economic practices. These changes disrupted some aspects of traditional life, while also creating new opportunities, such as the opportunity to attend school and to participate in the economy.

The Tugen people showed themselves to be resilient to these influences by adapting to colonial influences while holding onto key elements of their culture. The overall social impacts of colonialism were complex and multifaceted, including continuities, adaptations, and disruptions. The overall implication of the study is that the colonial period had a tremendous impact on the history of the Tugen people and established much of their political, economic and social framework, which was to persist after Kenya became independent in 1963. The understanding of these historical shifts helps to build awareness of the continuing legacy of colonialism and of the strength of indigenous institutions in the context of today's society.

Recommendations: The following recommendations are made on the basis of this study, which is on Colonial Encounters and Social Change: The Transformation of Tugen Society in Baringo District, Kenya 1895-1963:

Incorporate Indigenous Knowledge in Education: Education institutions must make the Tugen indigenous knowledge, history, indigenous language and culture part of the curriculum. This could enable the continuity of the cultural heritage of the community and its appreciation of indigenous systems of knowledge in addition to formal education.

Support the use of the Tugen language, especially in Early Childhood Education, in schools in Tugen-speaking areas to enhance Tugen cultural identity, boost learning outcomes and help to conserve Tugen language, which was marginalised during the colonial era.

Document and Preserve Oral Traditions: County governments, cultural institutions and academic groups should promote the documentation of Tugen oral traditions, folklore, cultural values and traditional education to preserve and save them from extinction. These records should be available via libraries, museums and digital archives.

Improve Cultural Education Programmes: Community leaders, schools, churches and cultural institutions should be involved in organising cultural festivals, heritage programmes and inter-generational forums to enable elders to pass on traditional knowledge, values and customs to younger ones.

Increase Historical Knowledge: There is a need to teach the history of the colonial education system and its social impact to the Tugen and other Kenyan communities in schools and universities. This will help the learner to critically appreciate the advantages and disadvantages of colonial educational policies.

This study has looked at the social dimension of the colonial education of the Tugen community, but there are several aspects that need further scholarly research. Here are some suggestions for future research:

Comparative Studies: Carry out comparative studies of the effects of colonial education on the Tugen and other Kalenjin sub-groups / communities in Kenya to highlight differences and similarities in the social outcomes of colonial education policies.

Post-Independence Educational Reforms: Research the impact of educational reforms since independence on the survival of the Tugen culture, language and indigenous knowledge systems.

Gender and Colonial Education: Assess the impact of colonial education on gender roles, access to education, opportunities for women to hold leadership positions and opportunities for socio-economic participation of the Tugen people.

Indigenous Knowledge and Contemporary Education: Research how to incorporate the indigenous Tugen knowledge, values and education in the contemporary education system in Kenya to ensure culturally responsive education.

5.0 REFERENCES

1. Anderson, D. M. (2002). *Eroding the commons: The politics of ecology in Baringo, Kenya, 1890–1963*. East African Educational Publishers.
2. Berg, B. L., & Lune, H. (2022). *Qualitative research methods for the social sciences* (10th ed.). Pearson.
3. Berman, B., & Lonsdale, J. (1992). *Unhappy Valley: Conflict in Kenya and Africa* (Books 1 & 2). James Currey.

4. Boahen, A. A. (2011). *African perspectives on colonialism* (Rev. ed.). Diasporic Africa Press.
5. Boles, O. J. C., Shoemaker, A., Mustaphi, C. J. C., Lane, P. J., Davies, M. I. J., & Ekblom, A. (2019). Historical ecologies of pastoralist overgrazing in Kenya: Long-term perspectives on cause and effect. *Human Ecology*, 47(3), 419–434. <https://doi.org/10.1007/s10745-019-0072-9>
6. Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
7. Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. SAGE.
8. Kiptala, S. J. (2017). The origin of the Tugen of Baringo County and their practice of indigenous education: A historical perspective. *Scholars Journal of Arts, Humanities and Social Sciences*, 5(7A), 676–685.
9. Kiptala, S. J. (2018). Introduction of Western education in Baringo County and the Tugen reaction up to 1939. *Scholars Journal of Arts, Humanities and Social Sciences*, 6(7), 1328–1336.
10. Kwonyike, J. K. (2002). *Legal pluralism in Kenya: A study of Tugen-Arror customary family law* (Doctoral thesis). University of the West of England.
11. Mbiti, D. M. (1981). *An introduction to education*. Oxford University Press.
12. Morton, A. (1998). *Moi: The making of an African statesman*. Trafalgar Square Publishing.
13. Mutua, R. W. (1975). *Development of education in Kenya, 1846–1963*. East African Literature Bureau.
14. Patton, M. Q. (2015). *Qualitative research & evaluation methods* (4th ed.). SAGE.
15. Ranger, T. (1983). The invention of tradition in colonial Africa. In E. Hobsbawm & T. Ranger (Eds.), *The invention of tradition*. Cambridge University Press.
16. Sifuna, D. N. (1994). *An introductory history of education*. Nairobi University Press.
17. Thompson, P. (2017). *The voice of the past: Oral history* (4th ed.). Oxford University Press.
18. Tosh, J. (2015). *The pursuit of history: Aims, methods and new directions in the study of history* (6th ed.). Routledge.
19. Tuitoek, R. K. (2009). *The Tugen community*. St. Mary's Publishers.
20. Were, G. S., & Wilson, D. A. (1984). *East Africa through a thousand years*. Evans Brothers.