

The Role of Secondary School Education in Promoting Ethnic Tolerance in East Pokot Sub-County, Baringo County, Kenya

By

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Abstract

This study sought to explore the role of secondary school education in East Pokot Sub-County in promotion of tribal tolerance. East Pokot in the North Rift region of Kenya has had historical tribal animosity that always resulted to unrest along the borders of different ethnic groups. The research aimed at shedding light upon the role of secondary school education in bringing about tribal tolerance and consequently a lasting solution to the problem. The study was informed by Transformational Leadership Theory and targeted 12 secondary schools with a population of 38,000 within and without schools. The actual sample was 5 schools that included 66 teachers, 911 students, 5 principals, 2 sub-county officers, 4 chiefs, 20 elders and 38 young people. Convergent Parallel Mixed Methods Research design was employed with phenomenological design for qualitative method and correlational design for quantitative method. Questionnaires and interview guides were used for data collection. Cronbach's Alpha test was used to test reliability of questionnaires. Credibility and dependability were tested during the pilot test and ethical considerations were duly observed throughout the study. Quantitative data were analysed statistically using SPSS version 23 for windows. Qualitative data were thematically analysed and triangulation was done. Among other factors, findings showed that secondary school education has changed some parts of East Pokot Sub-county by effecting tolerance and concluded that the same education has a great role in changing the society in East Pokot towards embracing peaceful co-existence. The study recommended that stakeholders should invest in education by adding schools in East Pokot, equipping and staffing them.

Keywords: Kenya, Baringo, Pokot East, Secondary school education, tool, tribal tolerance

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Background to the Study

The phenomenon of intolerance between different groups of people is experienced in many parts of the world and in most cases; it causes tension between one group and the other (Van Doorn, 2014). This study seeks to establish the role of secondary school education in bringing tolerance among different ethnic groups living in Northern Kenya; specifically in East Pokot. Scholars have identified benefits of secondary school education including promotion of peaceful co-existence (Horner, et al., 2015). In their research ‘Consortium on Education and Peace Building’, Horner, et al., (2015) assert that teachers and administrators in education sector can use the curriculum to reflect and justify to the learners’ ideas like injustice, and inequalities. This in turn could be a source of stereotyping, scapegoating and social tension among different groups. In the same way, teachers can use education to promote social integration, peaceful co-existence, and other positive attitudes towards others. It is identified that groups which go through schooling, stop seeing themselves as better than others and thus minimizing the stereotypes they learned from their families about other ethnic groups.

In Kenya, the government has severally made efforts to offer free basic education and this includes primary and secondary school (Republic of Kenya, 2013-2018). It is supposed that by this level the learners will have attained the basic required knowledge and skills for survival and full participation in the society (Jacob & Lehner, 2011). It is the aim of every government to give holistic education in secondary school because not all learners are capable to continue with university education (Nyagoto, 2013). Holistic education implies that the learners get cognitive, normative, creative and dialogical development by the time they graduate from secondary school (Bernnaars, 1993).

Through quality Assurance officers, the government ensures that curriculum is implemented and that education approach is collaborative and corporative in order for schools to develop learners all round (Nyagoto, 2013). This means learners who can live in any environment and apply different methods of survival (Kimani, 2022). These are the kind of learners who will bring about changes in the society starting from their families. This is an effort that the government is making to make sure that secondary school education is beneficial to learners as well as the society from where they come (Ozier, 2015). Tribal conflicts and cattle rustling have been the main causes of tribal intolerance in most of the pastoralist regions in Kenya (Nzioka, 2012). These regions are mostly the Northern, North Eastern and Rift Valley regions (Kumssa, 2009). Nzioka (2012) studied factors influencing the implementation of ethnic conflict management strategies in Moyale, Kenya and found out that there were several causes of intolerance, and cattle rustling was one of the major causes. This research corroborates with other studies that have been done in East Pokot sub-county on different issues. Some of these studies include Mutsotso (2010) and (2013) who studied issues concerning historical and cultural

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backgrounds as well as the adjustments of the Pokot people amidst conflicts. Another researcher was Marete (2018) who focused on the effects of conflicts on secondary school education. Then Kibe (2020) focused on the roles that each ethnic group has on the Turkana-Pokot conflict.

Statement of the Problem

Living in a peaceful community is the dream of human beings as seen in the agenda 2030 (UNESCO, 2019). This dream was evident when most of the nations in the world adopted the sustainable development goals (SDGs) and agreed to make them a reality in their countries (United Nations, n.d). A community that is peaceful moves ahead in promotion of each individual person and each member ensures the good of all (Van Doorn, 2014). This is the kind of society foreseen by the government of Kenya when formulating the National Goals of education since one of them is promoting national unity (Republic of Kenya, 2012). The same ideal motivated the writing of the Kenyan Constitutions in 2010. Article eight on the right of movement indicates that a Kenyan citizen is allowed to move and live anywhere in the country (Republic of Kenya, 2010). This is the ideal society that all Kenyans should be living.

Van Doorn (2014) opined that this ideal community is only possible when education and religion manages to instil values in the minds and hearts of people. However, this has not been the current reality in the North Rift region of Kenya. Peace, freedom and unity are non-existent in some parts of this region among neighbouring ethnic groups. This is a gap in the implementation of SDGs. Education that is supposed to address this intolerance (Van Doorn, 2014) is almost inexistent. This public outcry indicates lack of peace and security in East Pokot owing to tribal intolerance. If nothing is done to resolve tribal conflicts in East Pokot, the problem might escalate to an unamendable level. This may create permanent enmity among those ethnic groups. Politicians could take advantage of that problem to iron out their political differences and consequently the beginning of tribal clashes.

The government in the effort of bringing solutions might continue losing its good officers as well as killing or injuring some innocent people. This study intends to bring to light the effectiveness of secondary school education to the East Pokot society; showing its contribution in promotion of peaceful co-existence. This is with the aim of bringing to board all the stakeholders to promote education in the entire region.

Research Question

What is the role of secondary school education in promoting ethnic tolerance in East Pokot Sub-County, Baringo County, Kenya.

This study sought to identify whether or not secondary school education is working for administrators as a tool for promoting tribal tolerance in East Pokot sub-county, Baringo County in Kenya. The main purpose of the study was to contribute to the pool of knowledge by bridging the knowledge gaps in methodology and scope, beefing up literature related to education as a solution to conflict, and finally creating public awareness of possibility of tolerance in East Pokot being a result of secondary school education.

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Theoretical Framework

This study was informed by James V Downton's Transformational Leadership Theory of 1973. Initially this theory was applied to organizations and it was related to how the leader influenced the rest of the workers for the good of the organization. James McGregor Burns (1978) one of the proponents of this theory gave the characteristics of a transformational leader, that are based his/her vision and personality, which in turn encourage others to follow hence be invited to a higher level of morality. Another proponent of the theory was Bass (1985) and (1999) who stated that it is because of the trust, admiration, loyalty and respect that the followers accept willingly to work under the leader (Niphadkar & Kuhil, 2017).

The theory was later applied in different areas schools included (Berkovich, 2016). It focuses on the school leadership where the leader works together with the learner to achieve the desired goal (Northouse, 2016). This kind of leadership is not based on power but encourages teamwork between the leader and the follower (Mathende & Yousefi, 2021). Northouse (2016) advocates this theory as the most recent and the best of all leadership theories. He argues that in transformational theory the leader makes sure that he or she taps the potentials inhibited by the follower and thus makes sure that they are used for the benefit and success of the latter. This theory is applicable to the current study because it relates the students' experiences under the administration with the desired changes acquired. The students have experienced difficulties from the social conflicts in East Pokot and through interaction with teachers and other leaders, they learn the benefits of peaceful co-existence with their neighbours. According to this theory, students make personal decisions based on what they have learned from their teachers and other leaders.

Review of Related Literature

Secondary school education is a platform for climbing to the higher levels of life through tertiary education and labour market (Rune, et al., 2018). The study by Rune, et al (2018) established that the completers of secondary school were doing better in social life and social responsibility as compared to the drop outs. Elsewhere it is observed that character formation of learners actually happens at secondary school level and there influences the behaviour of individuals who in turn transform the society in which they live (Jean-Francois, 2015). This character formation and transformation is mainly contributed by the school environment that provides rules and regulations that confine the young people to its limits and shape their behaviour (Maria, 2013). Nowak (2016) opined that no nation that can succeed in achieving a sustainable economic growth without providing a better education to its people. This is because better education gives hope for improved economic growth, total production increase and at the end there is higher per capita income and the general GDP of the nation improves. In turn, improved economic life improves people's quality of social life.

It has also been established that tolerance exists among people who have gone to school and have completed their education. This comes out clearly from the study done by International Association for the Evaluation of Educational Achievement (IEA), (2018) about teaching tolerance in a globalized world. The study contends that among the participants in the research, those who had not completed school could quickly form prejudice against others while those who had completed were not likely to do so. A study by United Nations Population Fund

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(UNFPA) & Peacebuilding Support Office (PBSO) (2017), identify young people as being vulnerable to use or misuse by leaders around them. The study found out that although 50% of the youth in Palestine were graduates, 40% of them were living under very harsh conditions and 20% had already been involved in violence. According to this study the same youth were willing to participate in peace building initiatives since they did not approve the conditions in which they were living. To further confirm the vulnerability of the youth, a study by Aladeokin (2016) revealed that most of the soldiers during the war in Sierra Leone were youth and children. They were incited by politicians who lured them with gifts in terms of arms and military training. The study observed that after the war was over, the same youth were used to advocate for peace and reconciliation.

As indicated by Cardozo and Scotto, (2017), when the youth are left idle they get involved in retaliatory actions trying to call the attention of the leaders on their situation. The study suggests that the social structures should not neglect the plight of the youth. Ignorance and lack of skills to deal with their crisis, push the youth to participating in violence and retaliation against their offenders (Dike & Dike, 2017). The youth need direction to the right things and when this is given, they become useful tools in the society. This was implied by Ismail, (2017) who said that the youth are always busy doing something and so they should be involved in doing the right things. The curriculum provides a platform for young people to learn how to live together in peace. This is revealed by a study done by Mwanzia (2015) who pointed out at the need for further developing peace education within the curriculum. The study suggested that teachers should be given enough training to deliver this subject effectively. Andika and Thinguri (2015) discovered that there is no much emphasis on peace education in the curriculum. However, they admit that some subjects like Life Skills are actually focussed on developing peace minded youth as they emphasize on living together with all in peace.

Teachers on their part are able to manipulate the syllabus and there integrate peace education as they wish. This is an observation made by Horner, et al., (2015) who widely developed the idea of teachers using their influence in transforming learners. They equally opined that teachers' presence in the school is essential, and easily determines the future behaviour of the learners. Nooruddin and Baig (2014) further added to this idea contending that the influence of school leaders develops unique behaviours in the learners within the school and even after school. Setbacks in the promotion of tolerance by administrators have been identified by some researchers like Gilani, Waheed and Hussain (2020). The study sighted two major challenges namely; language and social norms. Language becomes a challenge when the majority do not consider the minority in their language of communication and this brings disparity. On the same line, social norms that are not known by all are expected to be adhered to by all without exception even though the foreigners do not understand them.

Consequently, studies identified some strategies that would facilitate social integration and thus promote tolerance among people from different backgrounds. One such study was carried out by Manzoni and Rolfe (2019). The study identified strategies like school linking programs where the schools organize different activities daily, weekly or monthly, in which learners are required to interact and socialize freely. Another strategy is parental involvement in which parents are invited to participate with learners in some activities. Yet another strategy is curriculum-based initiatives; school programmes in which leaders discuss citizenship with

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learners. Additionally, there is the strategy of extra-curricular activities; programmes organized outside the school learning programme that involve learners doing activities together and having avenues where they could discuss issues like hate, crime, cohesion and equalities.

Methodology

The study used mixed methods in which quantitative research design was employed alongside qualitative research design. Convergent Parallel Mixed Method Research design adopted by Demir and Pismek (2018) was employed. Qualitative research was done using the phenomenological research design while quantitative research was done using correlational research design. The study employed both probability and non-probability sampling designs. For students, stratified sampling was used to group students according to classes and gender. Simple random sampling was applied for each group, and that gave 271 out of 911 students in the sub county. Simple random sampling was used to sample 57 teachers out of 66. Snowball sampling was used for the elders and youth thus involving 20 elders and 38 young people. The researcher after obtaining all the required permits and authorizations for the data collection proceeded to the field to collect data. The quantitative data obtained through the questionnaires were processed and statistically analysed using descriptive statistical tools and inferential statistics to test hypothesis. Statistical Package for Social Sciences (SPSS) version 23 for windows was used to obtain statistics like mean, percentages, frequencies, and cross-tabulation. The qualitative data were analysed thematically and triangulation was done where the qualitative data results were integrated to the quantitative data results. This means qualitative and quantitative data were analysed concurrently as described in mixed analysis by Onwuegbuzie and Combs (2011). The Chi-square Analysis confirmed that there was statistically significant relationship between the variables.

Findings and Discussions

This study sought to find out the changes that have been observed as a result of secondary school education in the sub county. Respondents quantified different propositions saying what they have observed in the course of the years. The first presentation is from the students and their responses are as shown in table 1 where they answered according to their personal experiences.

Table 1: Students' Views on Changes Brought by Secondary School Education

N=271

	strongly disagree		Disagree		Neutral		agree		Strongly agree		Mean
	F	%	F	%	F	%	F	%	F	%	
East Pokot is more peaceful now than when there was no secondary school.	34	13.7	19	7.6	21	8.4	42	16.9	133	53.4	3.8876
I am able to study with other tribes in the same class without negative feelings.	10	4.0	4	1.6	13	5.2	81	32.5	141	56.6	4.3614
I don't like hearing about cattle raiding/ invasions in pokot.	38	15.3	15	6.0	12	4.8	31	12.4	153	61.4	3.9880
I don't like hearing about cattle raiding/ invasions in neighbouring communities.	38	15.3	20	8.0	11	4.4	38	15.3	142	57.0	3.9076

Source: Field data (2023)

According to the findings, there is more peace in the study region now than when there was no secondary school education. Table 1 shows that 53.4% of the respondents strongly agreed that the region is more peaceful. Those who disagreed were 21.3% of the respondents. This indicates that respondents have observed change brought by secondary school education and that change has made the place more peaceful. Concurring with Tunda (2017), students are beneficiaries of this peace because it allows them time to study. This was confirmed by an interviewee who had just finished KCSE the year before this study was done. Interviewee 1, said in the interview:

When attacks used to happen when we are in school, sometimes we would go home and find no one because all the family had moved to go and hide. This is because after attacks the police usually came and took all the animals of the Pokot that they found. So, when people heard of an attack they used to go to the interior where the police couldn't go. They could remain there for several months or sometimes they didn't come back. The ones who remained were those without any animals though they were also afraid of the police beating them and raping women as one time they did here in the name of operation. When we didn't find our families, we had to go and look for them and most of the times we missed school the following term. Some decided never to come back to school. Some who really wanted to study would live with neighbours as they waited for their

families to return but sometimes, they would go back to school without seeing the family. (Interviewee1, Research interview 28th March 2023).

Table 1 also shows that students are able to study well with others without discrimination. From the presented data, those who strongly agreed were 56.6%, while 32.5% agreed and 5.2% remained neutral. Those who disagreed were only 5.6% in total. This is an indication that the young people in secondary school have learned to accept others and thus there is tolerance among them. This concurs with Rajaguru (2015) who contends that those who go to school learn the value of peace and acceptance of other people. Some interviewees among principals also supported this idea saying that actually they have had minimal challenges encouraging students to live together and work together. One of the principals (Principal 1) stated as follows:

In this school we have more than five ethnic groups. Although the majority are Pokot, you cannot notice the difference when they are in class, outside for co-curricular activities or in the dormitories where they sleep. For example, in the dorm we make sure we distribute the minority ethnic groups and since I started working here, I have never had to deal with a case related to tribal discrimination in the school. Some of the prefects are from the minority ethnic groups, for example the school president last year was not a Pokot but he was respected by all. Even now the Dorm CS (prefect in charge of dormitory) is a Tugen and he works very well with all (Principal 1, Research interview, 27th March, 2023).

Table 1 again indicates 61.4% students who strongly agreed, 12.4% who agreed, and 4.8% who remained neutral on the proposition that they dislike raiding from other communities. These findings show that the majority of the students do not like hearing that there were attacks or raids in Pokot from other neighbouring ethnic groups. This shows that they have learned the value of peace and thus they like it more when the region is peaceful. This concurs with Tunda (2017) that the youth benefit more when there is peace. Similarly, table 1 presents 57% of students who strongly agreed that they dislike raiding in other communities. 15.3% of them agreed and 4.4% remained neutral. These findings disclose that majority of the young people in East Pokot value peace and so they do not support the idea of their fellow Pokot going to raid from other ethnic groups. It shows that young people do not like any kind of raids or attacks whether to their people or by their people to other ethnic groups. This goes hand in hand with the idea of Tunda (2017) that young people are usually peaceful until they are driven into conflict by an influential person or group. This was strongly supported by the interviews done with local chiefs and principals who affirmed that most of the young people who finish secondary school do not go to join herders/raiders but start some businesses or continue with their education to get formal employment. One chief (Chief 1) in an interview said:

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It is rare to see secondary school leavers going back to the bush or joining the raiders and if there are; very few. Some of those who complete secondary school join universities and other TIVET institutions. Others who are not lucky to get sponsorship start some small-scale businesses. We still have some who have procured jobs like messengers, cleaners, ground workers among others in different schools and hospitals (*Research interview, 27th March, 2023*).

Young people's contribution to social conflict

The researcher sought to find out whether young people are involved in cattle raids and what the prevalent feeling about raids dominates among the Pokot people. Some responses were gathered from proposition given to both teachers and students. Findings indicated that the population in schools are not sure whether raiders are young people or elders. This is indicated by a majority of 26.2% teachers, and 34.5% students who were neutral. The other percentages were distributed as 16.7% of teachers and 8.0% of students strongly agreed, 35.7% of teachers and 15.7% of students agreed, 7.1% teachers and 12.4% students disagreed, and 14.3% teachers, and 29.3% students strongly disagreed. It is also evident that majority of teachers were in agreement while the majority of the students disagreed. This is a clear indication that the population of the Pokot who are in schools are not in touch with the groups involved in raiding and that is why they are not sure whether the raiders are young or old people. From the interviews with chiefs and elders all of them affirmed that the young people were the ones who planned and went for raiding. This cleared the uncertainty from teachers and students. It also explains that the older generation of the Pokot know the truth as they speak from experience. The elders and chiefs seem to have had direct contact with the raiders at one point or another and that is why there was no doubt among them. One of the chiefs (Chief 2) said:

Those who raid and attack other communities are young people, some very small boys. The elders do not go though they support by giving ideas and tips on how to carry out a successful raid (Chief 2, *Research interview, 28th March 2023*).

An elder (Elder 1) said on the same question:

The elders cannot go to raid. Their time is over. This mission is passed on from generation to generation. If a person like me goes there and want to go for raiding, the young people will withdraw and no one will accept to go with me. They know it is risky for I cannot run the way they would and leaving me behind I can be killed (Elder 1, *Research interview, 28th March 2023*).

In the same way findings confirmed that young people who go to school do not go for raids. From the data presentation those who strongly agreed and just agreed totalled up to 14.3% teachers and 9.6% students. This is in comparison to those who strongly disagreed 69.0% teachers and 73.9% students. These findings show that young people in schools do not believe that they must raid animals from another community in order to have their own. This is what was meant by Kimani (2022) who suggested that after secondary school learners should have

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different methods of survival apart from the traditional ones. This is affirmed by some interviewees who claimed that their animals were taken by police and they never thought of getting others through raids. One of the village youths (Youth 1) revealed this in an interview:

I left my brother taking care of our father's animals and since I don't assist in herding, I might not be given any. This possibility does not stop me from doing what I am doing. I know that animals can die within a short time or I can lose them in a raid. However, when I get education no one can ever take it away from me (Youth 1, Research interview, 5th April 2023).

Extent to which secondary school education promotes co-existence in east pokot

Seeking to understand the extent to which secondary school education promotes co-existence in East Pokot, the researcher made some propositions to which the respondents quantified according to their experiences. Findings expose that the students in secondary schools are taught to appreciate people. This was presented by 3.6% of the respondents who strongly disagreed in comparison with 65.9% who strongly agreed. This is a step towards extending co-existence in the region and agreed with Rajaguru (2015) who contended that secondary school promotes peaceful co-existence. This means, as those who finish schools continue increasing in number, then there will be more who are able to co-exist with other ethnic groups; and the rate of intolerance will thus decrease. It was also proved that there are areas in the curriculum that help to instil attitudes of tolerance in the learners. A majority of 38.1% of respondents strongly agreed and another majority of 47.6% agreed to the proposition as compared to a minimum of 7.1% who strongly disagreed and 4.8% who disagreed. This is an indication that the curriculum has some areas that impart attitudes of tolerance to learners. This fact was confirmed by some principals who said that the curriculum especially some subjects like languages, CRE and Life Skills have areas that specifically deal with tolerance among people.

Extent to which administration has moulded learners' attitudes towards tolerance

The researcher sought to understand the extent to which administration has moulded learners' attitudes towards tolerance. In order to get this information the researcher made some propositions to both students and teachers. Findings indicated that teachers help learners to discuss the values of living together as a nation without hurting other people. This was shown through a majority of the respondents 65.9% who strongly agreed against 3.2% who strongly disagreed. This high rate of consensus shows that teachers play a big role in enlightening the learners on matters concerning peaceful co-existence. This conforms to what Horner L., et al. (2015) conclude in their research that teachers act as agents and as such they easily reach out to the students and communicate their purpose. As a result, what is communicated transforms the learners' future attitudes. In addition, the study contended that teachers showed by example how to co-exist with other ethnic groups through socializing with other teachers and students from different ethnic groups. From the data presented, a majority (68.3%) of the respondents strongly agreed while only 4.0% strongly disagreed and 2.8% disagreed. This concurs with the theory of transformational leadership which says that a leaders should do the things they intend the

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followers to do (Niphadkar & Kuhil, 2017). This is an indication that there exists good relationship between members of different ethnic groups in the schools in the region of study. This could be the reason why most of the principals said to the researcher in interviews that they didn't have any challenges in their effort to promote tolerance among students in their schools. One of the principals (Principal 2, said:

The culture of the school is that all are students and teachers and there is no Pokot, Turkana, Tugen or any other ethnic group. When new students and new teachers join the school, they find this culture and sometimes we only come to know the ethnic group of a teacher or a student when they say their second name. We have only few cases of vernacular speaking especially at the beginning of the year when we have many new comers (Principal 2, Research Interview, 28th March, 2023).

Hypothesis Test

The researcher sought to find out whether there was statistically significant relationship between secondary school education in the hands of administrators as tool for peaceful co-existence and conflict among the members of different ethnic groups in East Pokot sub-county.

This hypothesis was tested using chi-square. The test results reveal that:

- a. 0 cells (0.0%) have expected frequencies less than 5 while the minimum expected cell frequency is 49.8
- b. 0 cells (0.0%) have expected frequencies less than 5 while the minimum expected cell frequency is 41.5.

p-value for all the items is less than 0.05 and therefore the null hypothesis is rejected at $\alpha=0.05$ significance level

This indicated that there was a significant relationship between secondary school education in the hands of administrators as tool for peaceful co-existence and conflict among the members of different ethnic groups in East Pokot sub-county. This is also an indicator that: education is a focal point in resolving conflicts among various groups in East Pokot and education has the capacity to reduce raiding of animals which usually leads to conflicts in the area.

Conclusions and Recommendations

The following conclusions were drawn from the study findings:

Firstly, that the places where there are secondary schools, people from other ethnic groups have settled and are living in peace with the Pokot people. Within the schools, students from other ethnic groups are encouraged, welcomed and respected, and they live in peace with other students. On the contrary, places where there are no secondary schools have remained behind as there is no social integration experienced there. The people living there are only Pokots and still hold on to the old traditional stereotypes about other ethnic groups. Secondly, that education has created disparity between literate young people and illiterate young people. Literate young

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people love of peace and harmony and promote it at the slightest opportunity. They also discover other ways of living, different from the traditional pastoralism.

The illiterate young people live in the bush, do not get any formal education, are armed and do not know or value peace. They stick to the traditional pastoralism and they fearlessly attack other ethnic groups and raid animals from them. Thirdly the curriculum has aspects that promote peaceful co-existence through subjects such as Life Skills, CRE and languages as well as co-curricular activities and other activities outside the schools that help learners to meet others and socialize with them. Fourthly, administrators outside and within the schools, live and work with people from different ethnic groups and this value is transmitted to the learners. Teachers also discuss with students the importance of welcoming other people in their territory and also being ready to go out and live in other places. Fifthly, the study found out some challenges of promoting tolerance in East Pokot which include: encouraging common languages and making the young people from the pastureland accept education and social integration with other ethnic groups. Finally, some strategies to make tolerance a reality in East Pokot were also identified. They include; investing in schools hence improving the quality of education, encouraging children to go to school and parents to allow them and investing in agriculture by supporting young farmers.

From the findings and the conclusions drawn, the study also made some recommendations to stakeholders. They include:

That the ministry of education in collaboration with the county government of Baringo find ways of improving secondary schools education in the region in order to improve its outcome. Teachers Service Commission (TSC) to look for strategies that will help in teachers' retention in the sub county. The national government to invest in education in East Pokot by building more schools even in the interior areas where there are only primary schools and to provide boarding facilities for all secondary schools in East Pokot to cater for nomadic families. The county government to help the young people who have completed secondary school by funding their business projects or finding jobs for them and to implement Education for All (EFA) in the region. Chiefs to sensitize parents on the importance of education and encourage them to take their children to school.

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