

## Chapter 1 : WikiZero - Å-zgÅ¼r Ansiklopedi

*How is masculinity formed and transmitted between generations among the Pokot people in Kenya, and what are the most important male values? The author, Kjartan JÁ³nsson lived and worked among the Pokot people for more than 11 years as a pastor and rese.*

History Halfway through the nineteenth century, the Pokot expanded their territory rapidly into the lowlands of the Kenyan Rift Valley, mainly at the expense of the Laikipia Maasai people. This was the formation of the plains Pokot, and is captured in their historical narratives. In that account, when the Pokot nation was forming on the Elgeyo escarpment, the Kerio Valley was occupied by the Samburu. Whenever the Pokot descended into the valley, they were harassed and raided by the Samburu, "Until there arose a wizard among the [Pokot] who prepared a charm in the form of a stick, which he placed in the Samburu cattle kraals, with the result that all their cattle died". The Samburu are said to have then left the Kerio Valley and moved to En-ginyang where they formed a large settlement. Once the Pokot saw that the Kerio Valley was no longer occupied, they descended in large numbers and occupied Tiati and the hills as far south as Ka-ruwon. The two groups have been through numerous periods of war and peace. In addition, there are close to , Pokot speakers in Uganda. A fair estimate thus places the number of Pokot speakers in Kenya and Uganda at , The Plains Pokot live in the dry and infertile plains, herding cows, goats and sheep, thus are pastoralists. Culture Folklore Verbal art is very important among the Pokot. Proverbs are used with versatility both to teach and to make a point. At a gathering of elders, a person may use proverbs to show what a good speaker he is. They are also used to teach younger people the consequences of straying from the moral path. A popular tale, that of the Louwalan clan, is told to warn against pride. Another common tale is that of the blind girl who returns from death [4]. These are as follows; Lakoi: News of other places Chiran: Serious conversations of a business-like nature Kiruok: Conversations of legal nature from this stems, kiruokot, a legal specialist Ngaliontokany: Talk of olden times [6] Even with the introduction of Western education, the Pokot still use folklore as a means of teaching. Others are the renowned athlete Tegla Loroupe, who in appeared in the African top personalities of the year. Kamama Asman Abongutum is another key personality from Tiaty constituency, because of the positive contribution he has achieved since he captured power, currently chairman of security countrywide under interior and co-ordination of national security. The Clarendon Press, Oxford, Schneider Journal of the Folklore Institute Vol. Pokot, Rosen Publishing Group p.

## Chapter 2 : Pokot Masculinity

*How is masculinity formed and transmitted between generations among the Pokot people in Kenya, and what are the most important male values? The author, Kjartan Jonsson lived and worked among the Pokot people for more than 11 years as a pastor and researched their life and religion, especially the rituals men go through from birth to death.*

The Plains Pokot live in the dry and infertile plains, herding cows, goats and sheep, thus are pastoralists. Halfway through the nineteenth century, the Pokot expanded their territory rapidly into the lowlands of the Kenyan Rift Valley, mainly at the expense of the Laikipia Maasai people. This was the formation of the plains Pokot, and is captured in their historical narratives. In that account, when the Pokot nation was forming on the Elgeyo escarpment, the Kerio Valley was occupied by the Samburu. Whenever the Pokot descended into the valley, they were harassed and raided by the Samburu, "Until there arose a wizard among the [Pokot] who prepared a charm in the form of a stick, which he placed in the Samburu cattle kraals, with the result that all their cattle died". The Samburu are said to have then left the Kerio Valley and moved to En-ginyang where they formed a large settlement. Once the Pokot saw that the Kerio Valley was no longer occupied, they descended in large numbers and occupied Tiati and the hills as far south as Ka-ruwon. Proverbs are used with versatility both to teach and to make a point. At a gathering of elders, a person may use proverbs to show what a good speaker he is. They are also used to teach younger people the consequences of straying from the moral path. A popular tale, that of the Louwalan clan, is told to warn against pride. Even with the introduction of Western education, the Pokot still use folklore as a means of teaching. Conflict began as a result of livestock theft. The two groups have been through numerous periods of war and peace. The poaching of elephants for ivory, plus the killing of them for no other reason than that they are wild animals, is common place amongst both Pokot and Turkana, which takes a heavy toll on elephants passing through Pokot country, as they have done for millennia. Notable personalities Key personalities of recent times from the community include the late fiery politician, Francis Loile Polisi Lotodo, whose mantle since his death in early was taken up by the equally-combative former Kacheliba M. Others are the renowned athlete Tegla Loroupe, who in appeared in the African top personalities of the year. Kamama Asman Abongutum is another key personality from Tiati constituency, because of the positive contribution he has achieved since he captured power, currently[ when? Pokot, Rosen Publishing Group p. A dissertation for the degree of Doctor of Medicine. University of Iceland, Faculty of Social Sciences. Nomadische Viehalter in Kenya: PhD Dissertation, Northwestern University. Human Ecology and Political Process:

## Chapter 3 : 09 | February | | Rant A. Tonne

*In his dissertation for the University of Iceland, Kyartan contributes to masculinity studies with a case study of Pokot men in Kenya. He explores how the rituals that Pokot men go through from birth to death, the age-set system, and the male institutions of war and cattle-exchange shape their.*

## Chapter 4 : Trudeau, The Pokot & Toxic Masculinity| Peoplesplaining Equality | Rant A. Tonne

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## Chapter 5 : Pokot people - Howling Pixel

*Book Summary: In particular social sacred or demands special circumstances. The basic concepts are taught properly and tied. One of generalized ideas about their own studies menstruation your problem*

### Chapter 6 : Pokot people - Wikipedia

*Justin Trudeau suggests the term 'peoplekind,' the women of the Pokot tribe clandestinely engage in female genital mutilation despite the laws, and a father reacts to toxic masculinity. I tie these three things together and discuss the practicality or desirability of equality.*

### Chapter 7 : Pokot people - Infogalactic: the planetary knowledge core

*The Pokot people (also spelled PÅŕkoot) live in West Pokot County and Baringo County in Kenya and in the Pokot District of the eastern Karamoja region in Uganda. They form a section of the Kalenjin ethnic group and speak the PÅŕkoot language, which is broadly similar to the related Marakwet, Nandi, Tuken and other members of the Kalenjin.*

### Chapter 8 : [www.nxgvision.com](http://www.nxgvision.com) - Pokot Masculinity: The Role of Rituals in Forming Men - K. Jonsson - Liv

*People is not equal to man. Men are not equal to Women. And this is okay. Links: [www.nxgvision.com](http://www.nxgvision.com) Please remember to Like, Share and Subscribe. Thank.*

### Chapter 9 : Results for K-Jonsson | Book Depository

*2 Kjartan JÃ³nsson, "Pokot Masculinity: The Role of Rituals in Forming Men" (PhD dissertation, University of Iceland, ),  
3 Ann Muir, "Response to Maendeleo: Changing Perceptions amongst the Pokot of Nginyang in a period.*