Kamuratanet Conceptual Model of Behaviour Management Derived From Kalenjin Cultural Practices in Kenya

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Abstract: African cultural practices and traditions provided individuals with socially mediated contexts of behaviour adaptation and learning. With Westernization most children today have few structures to learn social self-regulating. The role of cultural structures, such as Circumcision (*Yatitaet* in Kalenjin) was explored for its potential educational value and how it provided initiates with contexts for self-regulating behaviour management. The main purpose of this study was to carry out a qualitative research into *Kamuratanet* as an Educational self-regulating social mechanism of behaviour management among the Kalenjin and derive a conceptual model based on the findings. The theoretical foundation of this study hinges on the Functionalist perspective originated by Emile Durkheim. The study was qualitative, informed by Interpretivist paradigm and guided by Ethnographic research design. Purposive and Snowball sampling procedures were used to get participants with experience, deep knowledge and an understanding of the Kalenjin cultural systems of socialization. Twelve participants informed the research where data was generated through intensive face to face semi-structured oral interviews. Consequently, a multi-method approach was used in data analysis in order to enhance findings. The findings of the study enabled the researcher to develop a conceptual model based on the principles embedded in *Kamuratanet.*
Keywords: *Kamuratanet, Yatitaet, Social Mechanisms, Self-regulating*

Definition of Terms
Kamuratanet: Kalenjin traditional process of teaching appropriate behaviour, knowledge, skills, attitudes, virtues, religion and moral standards.
Yatitaet: Circumcision. It is accompanied by seclusion where rituals are preferred based on *Kamuratanet* standards.
Tumdo: Ritual, contexts of *Kamuratanet* where individuals undergo formal lessons.
Social Mechanism: structures in *Kamuratanet* for implement prescribed social order.
Education: Learning contents in *Kamuratanet* to guide the behaviour of members.
Kalenjin: A tribe of Nilotic descend that traditionally live in the Counties in former Rift Valley Province of Kenya.

I.   BACKGROUND OF THE STUDY

Kamuratanet is a Kalenjin traditional process of teaching its members appropriate behaviour, knowledge, skills, attitudes, virtues, religion and moral standards. Though carried out throughout an individual's lifetime, it is formalized during *yatitaet/*circumcision and subsequent initiation (*tumdo*).

Indeed, colonial attitudes made some early African Christians to attempt to abandon African cultural practices in favour of Western styles but this was short-lived (Kenyatta, 1965; Ngugi 1986). Clearly, with the onset of Western education and Christianity, new patterns of social interaction emerged that seemed to negate the role of *Kamuratanet..* What remains a puzzle to this study is the re-emergence of *Yatitaet* on *Kamuratanet* standards even among the Urban Kalenjin and even those in Diaspora.

Statement of the Problem
This study observes that the principles of *Kamuratanet* still hold much influence on general perceptions of the masses, including those of the western educated among the Kalenjin. *Kamuratanet* has remained steadfast because it serves a purpose for which Western educational practices have not been able to provide a substitute.

Objective of the Study
To investigate *Kamuratanet* as a self-regulating social mechanisms of behaviour management among the Kalenjin and develop a conceptual model.

Significance of the Study

The power of *Kamuratanet* as a cultural outfit with self-regulating mechanisms of behaviour management should be demystified in order to engage a larger audience by making this knowledge available to the universal audience. Thus, this study brings to the fore the value of borrowing and intercultural dialogue necessary in the present global village perspectives.

Theoretical Framework

The study is guided by the functionalist perspective as developed by Emile Durkheim and refined by Robert K. Merto, Talott Parsons (In Zastrow & Kirst-Ashman, 2001).

Figure 1: Conceptual Framework of *Kamuratanet.*
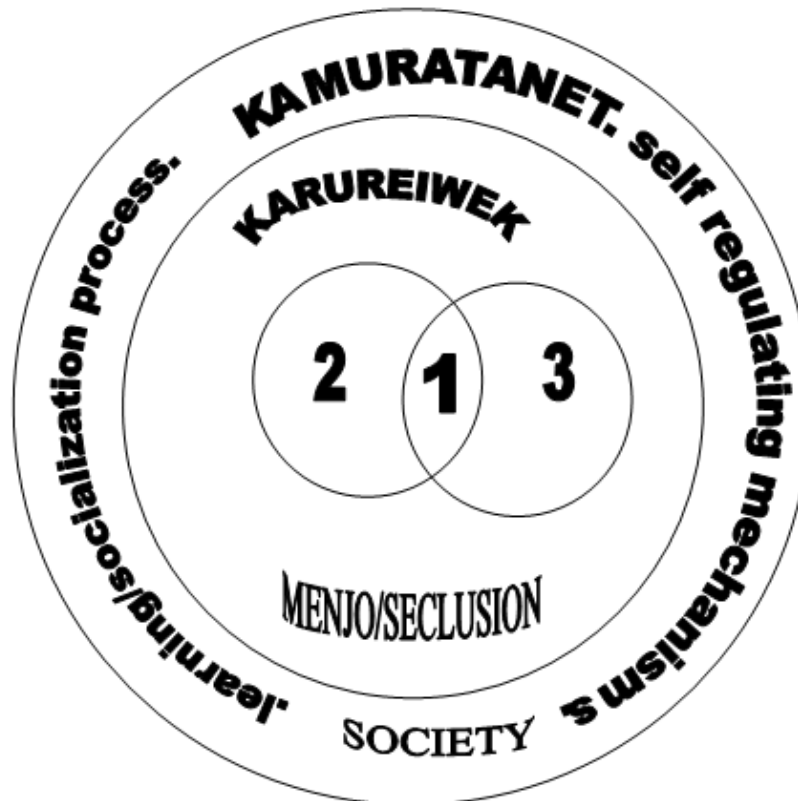
KEY
1. Initiation
2. *Yatitaet*
3. *Tumdo*/ritual (*Tumwek*/rituals)

   ***Karureiwek** are special teachings only carried out in seclusion. The English equivalent word is "ripeners*"* implying ripening the initiates so that they can become adults.

Kamuratanet involves educational, social and religious teachings of society's core values (Chemitei & Ogoma, 2012). Its learning processes are formalized during circumcision and initiation. Initiation among the Kalenjin is the intermediate stage between *Yatitaet* (circumcision) and *Tumdo* (ritual).The initiation rituals are carried out in *Menjo* (Seclusion) alongside special learning instructions referred to as *Karureiwek*.

II. LITERATURE REVIEW
Significance of *Yatitaet* in Behaviour Management in *Kamuratanet* Context

The idealization of *Yatitaet* among the Kalenjin today remains what it was over a century ago as captured by Hollis (1909) and Snell (1954). Snell says that as much as initiation was obligatory, it was anticipated eagerly as the threshold of warrior hood and status within the tribe. He points out that initiation conferred the youth's age grade and entitled them to take his father's name and also to engage in the manly pursuits of war. Relative to the focus of this study therefore, initiation was an occasion for formal instruction on the responsibilities of adulthood and the rules of conduct, whose goal was to regulate behaviour.

Inbuilt Self-Regulating Social Mechanisms of Behaviour Management in *Kamuratanet:*
Age Sets as Tools of Behaviour management in *Kamuratanet*

Sambu, (2007) argues that perhaps nothing demonstrates ancient Kalenjin philosophical genius better than the high precision and complex traditional division of society into age sets and age grades. Accordingly, the Kalenjin evolved a system of eight age sets, *ibinwek* , shifting every fifteen years is as follows: *Korongoro, Kipkoimet, Kaplelach, Kimnyige, Nyongi, Maina, Chumo, Sawe* then back to *Korongoro* 120 years later and the cycle begins all over again. Moreover it is important to mention here that women too had age sets that went hand in hand with the male age sets as diagrammatically illustrated in figure 2. The age sets provided self-regulating systems where each member ensured his age set and grade was viewed positively. Each member therefore worked hard to ensure their age set or grade acquired a good name.

Figure 12: Kalenjin men and women agesets
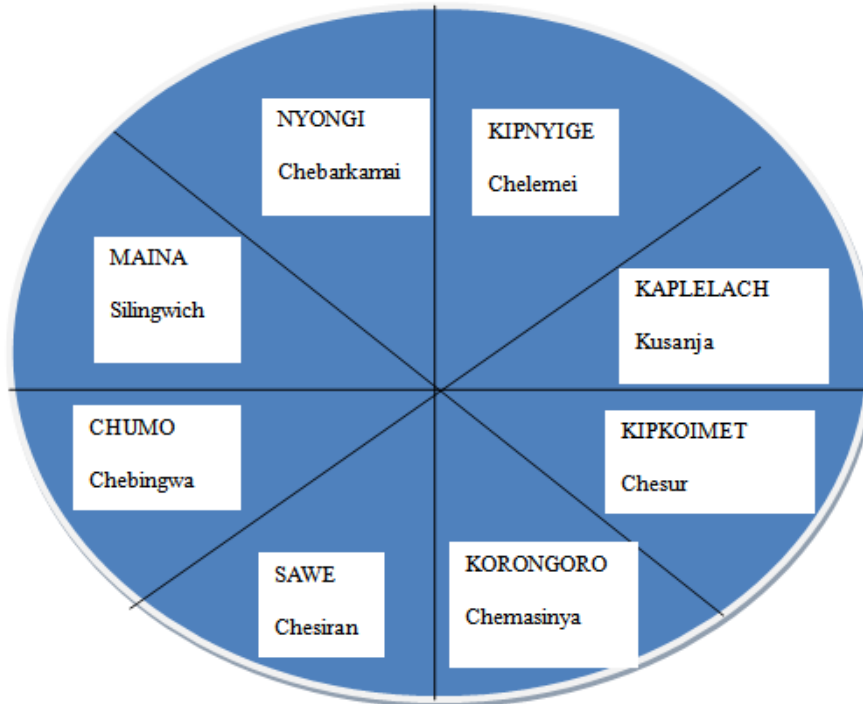
Key: The age sets transcribed in capital letters are for male while the corresponding age sets transcribed in small letters are for female.

III. RESEARCH DESIGN AND METHODOLOGY

Qualitative Research Approach
The main goal of this study was to capture the sense that lies within *Kamuratanet*. Thus, the research purpose is best answered by qualitative methods (Morse & Richards, 2007).

Research Paradigm: Interpretivism
Interpretivism as a paradigm suffices the needs highlighted by Huitt (2011) and Bryman and Bell (2011) and therefore guided the conceptualization of this study**.**

Ethnographic Case Study Research Design
This study was guided by Taylor (2002), who cautions that ethnography requires a delicate balance between the relatively objective observer and the subjective participant and the steps provided therein.

Trustworthiness and Dependability of Qualitative Research
Trustworthiness of the research findings was ensured using strategies suggested by McMillan and Schumacher (2006) while Dependability was ascertained based on guidelines suggested by Denzin (1997).

The Location of the Study
The study was carried out in Uasin- Gishu County. Uasin-Gishu is predominantly occupied by members of the Kalenjin communities in Kenya.

Research Population
The study contacted 12 respondents. The sample consisted of six male and six female participant selected purposively due to their expertise (Morse & Richards, 2002).

Data collection methods

A number of methods of data collection were employed including: participant observation, key informant interviews and tape recording.

IV. DATA PRESENTATION AND ANALYSIS

Influence of *Kamuratanet* on Social Behaviour Learning Subject Matter

Based on the study findings, learning in *Kamuratanet* aimed at cultivating the following ten virtues which indeed informs its objectives.

i)   To inculcate a sense of wisdom (*kipong'omnon*/for wisdom5:2, 5*).

ii)   To equip its learners with skills for survival (*luget*/to raid other communities and acquire wealth 5:2,3)

iii) To instill courage (*Nyigan*,for courage 5:4,16)

iv)   To instill a sense of responsibility (*Rip pororiet/*to guard the community 5:2,3)

v)   To set behavioural standards (*Korip atepto /*to teach behaviour5:4,16)

vi)   To specify the gender roles (*ateptap chii/*to specify roles9:1)

vii) To encourage obedience (*Kas chi neoo*/ respect for elders 9:1)

viii) To state the rules on conduct (*konetng'otutik*/to teach rules 7:2)

ix)   To initiate – transition from childhood to adulthood (*Korurewek,koek lakwa chii neoo*/To initiate from childhood to adulthood 7:2)

x)   To regulate the behaviour of members (*Chupisio,si kerip atep*/curses to regulate behaviour 9:1)

*The number codes represent the respondent and paragraph in the original verbatim transcription)

     Kamuratanet indeed specified and delimited the specific learning curriculum so as to produce the desired behavioural outcomes. Besides, spirituality, presented in terms of *ng'oki* (bad omen) and curses (*chupisio)* was used to curtail disobedience or violation of the principles. Moreover, learning content was gender Specific (9:1) and specified the adult roles to suffice its aspirations (9:5). It equipped its learners with skills for social and economic adaptation and set standards of acceptable behaviour (5:2, 3).

     In addition, the content of *Kamuratanet* helped in the initiating individuals from childhood to adulthood (9:5; 5:4, 16), where the youth graduated to responsible people who could make binding decisions. They were taught to be brave and courageous (5:4, 16) to enable them participate fully in the economic life of the community.

     Special songs sang during seclusion referred to as *Kaandaet* served several purposes; to give instruction, make the initiates relax after the day's difficult tasks, teach and above all, an oath of allegiance and secrecy; '*kii mii tum kaandaet ap kotigonisio ak murtoet* (in initiation, there was *kaandaet* for instruction and oath of allegiance), (5:5). By *Kaandaet*, those who divulged the contents stood cursed as the concluding line of every *kaandaet* stated, '*ngopenyech chii kolelit'* (May whoever betrays us turn white) (Researcher's experience).

     Moreover, *Kamuratanet* established a hierarchical order where the junior groups were taught to obey the senior groups, failure to which bad omen (*ng'oki)* would befall them. Being senior or junior was not based on chronological age but a product of structures provided by *Kamuratanet* which included *ipinda* (age set), *siritiet* (age grade), gender and kinship relationships. For example a younger woman married to a man of a senior age was promoted to the age of her husband and enjoyed all the privileges of the acquired status.

     Indeed, learning in the *Kamuratanet* context was basically a communal enterprise. *Kamuratanet* did not advocate for individualistic tendencies but worked towards a philosophy of communalism or collectivism and a unity of purpose. For example, in this study, a respondent, 2,3 explains that "children belonged to the community" *("lakwa ko kipo poror*).This shows that the community was so central to *Kamuratanet* that no one could risk putting the upbringing of its younger generation under the guidance of individual parents without a supervisory authority which in this case was provided by the community members.

Structures of *Kamuratanet* in Implementation of Social Behaviour Curriculum:

The Home and Family as Structures of *Kamuratanet*

     The home and the family and by extension the clan (*oret*) were the primary units for educating the children and make them conform to the Kalenjin standards of stipulated behaviour and gender roles. Certainly, the home has parents, clan members and other relatives (*tilionutik*) who serve as tutors for the children. As a matter of fact, the role was not considered a privilege to the parents; it was culturally designated. Consequently, failure to tuition the child was punishable by vilification of parents:

Sigik ko kiineti lagokchwak. Ngoyagitu lagok ketepsee Kamet chepyosok ap ipindanyii. (Soti7:17)

Parents taught their children. If children misbehaved, she would be questioned by women of her ageset. (Soti 7:17).

     On the contrary, the children were not considered personal belonging of the parents, but community entitlements; "*Lakwa kopo poror*" (Sortum 2:3) (Children did not belong to individuals, they belonged to the community) (Sortum 2:3).Thus, children belonged to the parents, the extended family, the clan and the

community. Indeed in the *Kamuratanet* context, parents were only custodians on behalf of the community. As a result, questions such as "whose child is this" in reference to misbehaviour, or "from which clans is that child" were not uncommon.

Subsequently, if young children misbehaved, the mother and the father dealt with the matter. The home was a structure for initial and most basic learning. The extended family also moderates the behaviour of its members-both children and adults. For instance, if a child's misbehaviour came to the attention of the neighbours, men and women of the parent's *siritiet* (age grade) summoned the father or mother respectively for questioning regarding the child's misbehaviour. Warnings were issued for the unbecoming or 'unkalenjin' behaviour to be corrected. Behaviours were supposed to reflect the standards set by *Kamuratanet*; "*chii nekikimuratan kokitogu*" (Sortum 2:6) (A person who had gone through *Kamuratanet* was conspicuous).

If parents were found culpable or irresponsible in their parenting style, they were punished and could be forced to go through re-initiation in the next *Yatitaet* (circumcision) season. The parents were therefore obligated to check the behaviour of their children, not only at the behest of their pride, but also for the continuity of the clan and community. In fact, according to *Kamuratanet,* the Clan (*oret*) defines people better than families.

On the other hand, ritual leaders –*korgoptum* (female) and *poyoptum* (male) also played a pivotal role in overseeing the behaviour of the members of various clan members. For example, in case of misbehaviour of individuals, clan members and the individuals would be called in to account during subsequent ceremonies presided over by the ritual leaders, particularly during circumcision ceremonies (*yatitaet*).Village elders-*korgoptum ne-oo*, female village elder and *poyoptum* formale-were charged with the responsibility of ensuring that the village members displayed behaviours acceptable to the standards set by *Kamuratanet*.

Oret (Clan) as a Structure of Implementing Social Behaviour Curriculum.
Connected to the family is the clan. The clan plays a supervisory role in the management and regulation of the behaviour of its members. Clans ensured that its members portray behaviours approved by *Kamuratanet* (Sambu,2007).Clan members therefore took keen interest in the shaping the behaviour and training of their youth.

Relatively, the Kalenjin evolved a totemic system that brought together related families based on the clan (*oret)* concept (Hollis, 1909). Members of the same clan were considered closely related although the biological linkage could be too far for any memorable records (Sambu, 2007). Consequently, *Motirenik* (ritual leaders) were only sought from respectable families and clans. Certainly, appointment as *Motiriot* was a prestigious and coveted source of pride for the clan and community.

Community as a Structure of Implementing its Social Behaviour Curriculum
The community played a significant role in ensuring adherence to behavioural standards set by *Kamuratanet* as corroborated by another respondent, *7:1, "Ngi mong'u kokerin pik. Chi ko kipo poror* (7:1) (when you came out of seclusion, people watched you. People belonged to the community).

Good behaviour is referred to as *tagurnatet.* Any behaviour that deviated from the acceptable order was referred to in very derogatory term – *Sogornatet,* a distasteful term for deviant. Certainly, the Kalenjin hate to be *sogoran* or to be referred to in such distasteful terms. In fact ill behaviour is perceived as an embarrassment the Kalenjin pride and is severely dealt with.

Ipinda as a Structure of Implementing Social Behaviour Curriculum
Age sets *(ipinda)* and age grades (*siritiet)* were assigned permanently in *Yatitaet.* Age sets and age grades were used to ensure members obeyed the "isms" of *Kamuratanet* as explained by a respondent: "*Tara ngimong'u eng tum koitala. Tolosio ko kiipu konyit* (2:14) (when you come out of seclusion, you must be polite. Politeness promoted respect, (2:14). Once more, *Yatitaet*/circumcision was the most critical phase of *Kamuratanet.* It is during seclusion that initiates were assigned their agesets and age grades. On the role of age sets, respondent 5:5 says: "*Pik ap ipinda ko kimotirisiei. Ipinda komokimoitos*" (people of an age group served as tutors (*motirenik*). Age sets were respected). Age sets and age grades provided teachers to remind individual members of their roles and supervised them to ensure obedience to the accepted social codes. Respondent 2:16, further explains, "*Chitap ipindang'ung ko kiuu tupchengung. Kingiroo letut kemwoei.Kingilel kokerin pik ap ipinda ako mii kirokto.*(A member of your age set was like your brother. If they displayed their buttocks (to mean if they did anything embarrassing or misbehaved), you reported. If you misbehaved, people of your age set saw you and you would be punished, 2:16). *Ipinda* was thus a critical structure in the self-regulating processes of behaviour management among the Kalenjin. Sambu (2007) explains that the Kalenjin age set system was an institution under which moral codes were enforced.

Educational Contexts for Dispensing Contents *of Kamuratanet*

Kamuratanet designed contexts within which its learning contents could be propagated not only from one individual to another, but also from one generation to the next. These contexts became the vehicles through which contents of *Kamuratanet* could be stored and disseminated. The contexts included *Kaandaet* (special songs in seclusion during initiation), *Korureiwek* (special instructions in seclusion), Drama and dramatization and Spirituality embodied as *ng'oki* (curses as a consequence of disobedience).

V. DISCUSSION OF THE FINDINGS

The Social Cosmic Universe of a Kalenjin

Based on data received, a Kalenjin child is born into the center of a social cosmic universe that determines what he/she is going to learn and how he/she is going to learn. The findings of this study disclose that the social cosmic universe of the child in the context of *Kamuratanet* may be divided into three broad units: the family, and spirituality. These units interact with other social systems in shaping behaviour.

Further, the life of an individual is divided into two important phases: childhood and adulthood. In childhood, the life of the individual revolves around the family and the neighbourhood which provide role models and instruction on good behaviour. The child only acquires the status of personhood after going through the initiation rite. *Yatitaet* elaborates and concretizes, various aspects of social development to enable the individual possess knowledge, attitudes, skills, and behavioural competencies relevant to the life of a Kalenjin. Failure to observe the required ways of conduct results in *ng'oki* (consequences based on spirituality). *Kamuratanet* provided parameters that were used to determine what was acceptable and normal and what was not acceptable, and therefore abnormal.

Structures of Behaviour Management

In terms of learning, modifying and maintenance of behaviour, the study revealed that there is need for socially accepted structures that specify a clear and explicit pecking order on power relations and behaviour regulation. The findings of the study indicate that the order of power or importance within the social unit should be clearly specified and be acceptable to all. In this respect, the Kalenjin community specified various structures that specifically delineated roles to its members and delimited authority and responsibility within the pecking order. For instance, if the father misbehaved, by defiling his daughter, *injoget* (punishment by women) was declared on him as a punitive measure to check incest. On the other hand, the youth also had "*kimarsi*"(communal beating) performed against them by recently circumcised men when they misbehaved. Similarly, women and men who were perceived not to perform their roles effectively had members of their *siritiet* (age grade) to prevail upon them. For this reason, members of the social unit became *a brother's keeper*. Similarly, *Kamuratanet* creates strong social bonds, where power relations are clearly defined and accepted by the members within the social strata**.**

Self-Regulating Units of Behaviour Management

The Kalenjin evolved highly scientific social units for the purpose of teaching; learning and regulating the behaviour of its members. The study further revealed a highly complex system of interrelated units that brought a sense of belongingness to all members. To satisfy the need for significant interpersonal relationship, each member was tied to all other members of the society and was accountable to them. Indeed, the Kalenjin approach was holistic and all inclusive; no member was left out of the system. Those who could not fit into the system were rehabilitated, through re-initiation or other corrective procedures such as *Kimarsi,* ex-communicated, and *Injoget,* and if they could not withstand the shame associated with the retributive measures, expelled. Certainly, the various units of *Kamuratanet* were interdependent and played complimentary roles for the realization of the social obligations. Furthermore, the units were packaged as one but an analysis of the system revealed unique sub-units within the main unit as follows:

a)   *Yatitaet*: this is symbolized by circumcision and initiation. *Yatitaet* went beyond initiation as the ideals taught in seclusion continued to regulate the behaviour of the Kalenjin person throughout their entire lives. The current study affirmed that *Yatitaet* assigned people their age sets (*ibinda*) and age grades (*siritiet*) and also set up units that bound members to moral codes such as "confessions", *chepng'echeriat*, *kimorigi*, *kimarsi*, taboos and prohibitions.

b)   On *Kamuratanet*, Chesaina (1991) further explains that the age set assumed by the initiates did not merely play a nominal role as it served as a point of reference for each member's commitment to the fellow initiates, *pakule* for men and *pasoi* for women and to the community at large. Chesaina explains that each member of an age-set had to live up to the expectations the community has toward each age set. This is because there was a powerful sentiment of unity and mutual obligation amongst members of an age group which cut across clan and community loyalties.

Genealogical linkages: The Kalenjin evolved a complex system of community genealogical stratification into

clans and kindred (see: fig 5), for the sole purpose of regulating behaviour. Hollis (1909) points out that genealogically, the Kalenjin community is divided into clans *(oret)* and families *(Korik)*. Each clan has a symbolic totem. Kalenjin are identified by the family name as by their totemic emblem, *tiondo*, symbolized by an animal. Certainly, every Kalenjin man and woman today identifies with a totem which still regulates sexual behaviour and marriage. Kalenjin who share a totem are not allowed to intermarry. The Kalenjin totemic system which is a structure of *Kamuratanet* was invented to preserve *oret*/clan linkages. Subsequently, the totemic system can be synergized as a unit of behaviour regulation today. Consequently, behaviour was a manifestation of culturally accepted moral standards as expressed in *Kamuratanet*. Accepted moral standards comprised of *tegisto* (integrity), *ayiepindo* (generous, hospitable, unselfish, and kind), *tolosiet* (politeness, kindness, gentleness and generally good behaviour) and *ng'ulotiet* (wisdom) (Chepkwony, 1997).On the other hand, unwanted behaviour comprised: *sogornatet* (pervert),*ng'oknatet* (selfish, meanness) and *apusnatet*(foolishnesss).

Figure 5: Kalenjin Social Structures of Teaching, Learning and Regulating Rehaviour.
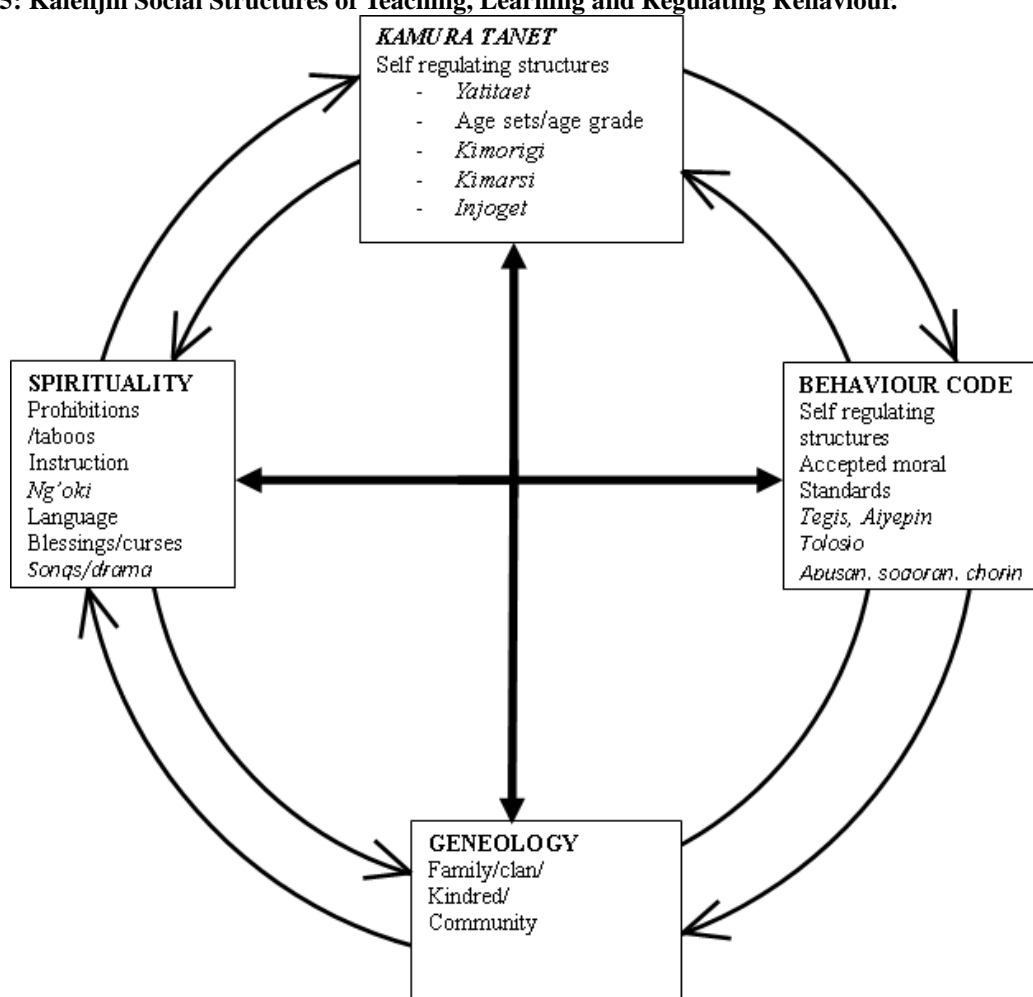
(Source: field data)

The major units of the Kalenjin social system comprise of *Kamuratanet*, genealogical linkages, behaviour code and spirituality. *Kamuratanet* produced a blue-print of the Kalenjin curriculum, fixed people into age-sets and age-grades for the purpose of implementation of curriculum. It also set units for ensuring the concepts such *kimorigi* and *injoget* are adhered to. Genealogy is initially linked to the family, (*kapchii*), clan (*oret*), and relatives (*tiliet*).These units were the primary agents of behaviour regulation.

Spirituality as a Strategy of Behaviour Regulation in *Kamuratanet* Context

From the data, the concept of spirituality is manifested through the belief in *ng'oki*/curses and *aiyepisio/*blessing. Various forms of curses and blessings were instituted to regulate behaviour. Indeed, good behaviour was not optional but mandatory in *Kamuratanet*. Further, language was also loaded with distasteful terms to describe people who misbehaved. In addition, it was believed that one who misbehaved would be confronted by bad omen *(ng'oki)*. Such strategies made anyone contemplating misbehaviour to take caution.

VI. KAMURATANET CONCEPTUAL MODEL

Introduction

According to Hornby (2015), a conceptual Model is a simple description of a system, used to show how ideas work or calculating what might happen. An objective of the study was to derive a conceptual model based on the analysis of *Kamuratanet* as an educational self-regulating social mechanism of behaviour management.

The data received reveal a distinct pattern of management of behaviour with themes clearly coming out as the critical concepts that can be used to originate a conceptual model. The patterns consistently reveal two features:

i) Defined structures of behaviour management through *Kamuratanet.*

ii) Collective involvement in management of individual behaviour.

The study therefore proposes a conceptual model to be named 'Structural Collectivist Behaviour Model-*A brother's keeper*!' In this respect the researcher hopes to develop a model of behaviour management rooted in African experience.

Structural Collectivist Behaviour (SCB) Model - *A Brother's Keeper*)
Preamble

This study endeavours to implore on the past to lend the present time tested and resilient approaches and techniques that checked excesses in behaviour and held our communities together for many centuries. Certainly, the need for time tested behaviour management skills is particularly critical during this period when the family unit is faced with the problem of rising individualism and subsequent destruction of the traditional social structures that initially regulated the behaviour of individuals.

Today children are brought up in towns where the culturally ascribed social responsibilities and contexts that helped define the social roles are lacking. Similarly, the social connectedness promoted in most African cultures was rated primitive and partially discarded in favour of the individualistic Western styles.

Why a Structural Model

Kamuratanet established various structures of socialization. Indeed, *Kamuratanet* emphasized the role of the nurturing environment and parents were culturally obligated to teach their children accepted moral standards. Other initial structures that were used to modify behaviour included the community and spirituality. As the child grew, *Kamuratanet* provided concrete learning experiences by placing the developing person into permanent age grades and age sets which regulated his/her behaviour.

The structural approach to behaviour management was sufficient to hold behaviours within acceptable limits. Nevertheless, if some structures failed in discharging their obligations, there were other supervisory structures to institute retributive measures on individuals and groups. Agreeably, there are many structures of behaviour management in our society today. However, most of them are weak as they lack three basic features which *Kamuratanet* possess: first; they lack the self-regulating capacities*,* second, they lack the social collectivist approach and finally lack socially designated contexts to reinforce standards.

Why "Collectivist" Approach to Behaviour Management

The term collectivist in this study refers to a behaviour management approach that involves all members of a social group. Relatively, Social psychologists Triandis, Markus and Kitayama (1996) bring culture into psychology by arguing that shared values of social groups play key roles in individual`s cognitive, emotional and social functioning. Accordingly, *Kamuratanet* informs and shapes the opinions, attitude, knowledge, world views of individuals etc thereby distinguishing them as a distinct social group whose identity should be safeguarded at all times by its cultural members. Consequently, members seek inclusivity. This is the force behind the sense of collectivism advocated in *Kamuratanet.*

Kamuratanet, sought to derive and popularize the concept of collectivism and propose it as a strategy that can be synergized and used by humanity in management of behaviour. By so doing this study contradicts the rising philosophy of individualism fostered by the capitalist ideology; this is because in the final analysis, human beings are basically social in nature. From the data obtained, it is clear that all members within the *Kamuratanet* cultural context were accountable to the community.

Nonetheless, there are examples to corroborate collectivism in the management of behaviour and creation of social order. Examples of structures that facilitated collectivism in *Kamuratanet* include: *oret* (clan), *chepng'echeriat*, *kimarsi,* and solicited confessions during initiation, spirituality etc. Consequently, the greater lesson to the current dispensation is that education is not just a cognitive affair. As suggested by *Kamuratanet*, education, whatever form it takes is a way of life and should therefore provide a holistic blue print that will allow its recipients to confront the day to day challenges in none ambiguous ways. Behaviour and Education are consequently synonyms. A Collectivist approach to behaviour management is thus a unique feature that can be incorporated to modernity.

Why "Behaviour" is the Focus of the Model

Behaviour can be defined as "the particular way that someone does things. The model seeks to propose how behaviour can be regulated based on concepts derived from *Kamuratanet.*

Borrowing from major schools of thought in psychology, mainly Behaviourism and Cognitivism, this study argues that behaviour is purposeful and goal directed. Certainly, individuals do not think and act in a vacuum. In fact, even their expectations are socio- cultural in origin. Based on the research findings, the study posits that behaviour is primarily a socio- cultural phenomenon.

Thus, institutions can endeavour to entrench in their culture tools and structures that can suffice the need for self regulation for effective and homegrown behaviour management strategies. Such tools can be geared towards attainment of institutional goals. These tools may include formation of cultural task groups, appropriate appraisal systems, careful use of rewards and punishment such as recognition and lists of shame etc. These may serve as automated systems for regulating the behaviour of its members. Indeed, this may create a solid base for group uniqueness which like in the case of *Kamuratanet* bore a high level of group solidarity and allegiance to its norms.

Proposal of the SCB Model

Structural Collectivist Behaviour (SCB) model is grounded on the following propositions as derived from the study:

i) Learning and behaviour are mediated by their socio-cultural significance.
ii) Learning and behaviour are sustained when there are structures to regulate adherence.
iii) Nature of behavioural consequences explicitly provided influence behaviour modification and learning.
iv) Behaviour regulation is effective where there is clear pecking order in power and dispensation of authority engendered in socially acknowledged positions.
v) Spirituality is critical in learning and behaviour modification.
vi) Acceptable behaviour should be stated in explicit and non-ambiguous terms.
vii) Role models play a critical role in behaviour modification.
viii) Personality interacts with situations in determining behaviour.

Value of SCB Model

Miller (2011) explains that Vygotsky and other socio-culturalists point out that culture defines what knowledge and skills children need to acquire and gives them tools such as language, technology and strategies for functioning in that culture. In this connection, Structural Collectivist Behaviour (SCB) model shares this view and as stated earlier, to SCB, behaviour is indeed a socio-cultural phenomenon. Consequently, an SCB psychologist would seek to understand the culture of a client so as to get a clear understanding of the client's subjective world. This is because the client's subjective world is a product of his/her social cultural background.

According to SCB model, the individual is at the center of various socio-cultural structures created by *Kamuratanet* for moderation of behaviour. Again, this study postulates that such structures can be identified in all other cultural groups and strengthened. Certainly, such tools are easily accepted within their cultural community and would consequently midwife acceptable links to the virtues and code of conduct of a universal community. Moreover, the values and virtues expressed in various cultures are not at variance with universal values and virtues even though they may methodically differ in expression due to their unique contexts and origins (Mbiti, 1986; Sambu, 2007; Vygotsky, 1986). *Kamuratanet* behavioural ideals such as integrity, honesty, courage, kindness etc are also universal virtues and subsequently fit into the universal code of conduct (see figure 6).

Consequently, as a way of moderating behaviour on a global perspective, SCB Model recommends strengthening socio-cultural structures existing in communities in order to minimize occurrence of dysfunctional tendencies in the population. To the model, dysfunctional tendencies arise out of the failure of the socio-cultural structures in dispensing its functions because of cultural apathy. Indeed, SCB associates failure of the structures with the rise of individualism facilitated by the economic systems that promote capitalistic tendencies and unhealthy competition that subsequently undermine the social fabric of the society.

For this reason, SCB argues that communities that have strengthened their socio-cultural structures experience fewer cases of interpersonal crisis because the structures mediate between individuals and the anxiety producing stimulus. Besides, practically all respondents in this study look back with nostalgia to the days when cultural standards spelt out by *Kamuratanet* were keenly observed. Certainly, they lived in the past and experience the present; all cannot be entirely wrong and subjective

Figure 6: Conceptualization of Structural Collectivist Behaviour Model

Key

1– Individual

2– Norms / mores

3 - Values / standards   (Source: Author)

4-Consequences of Behaviour
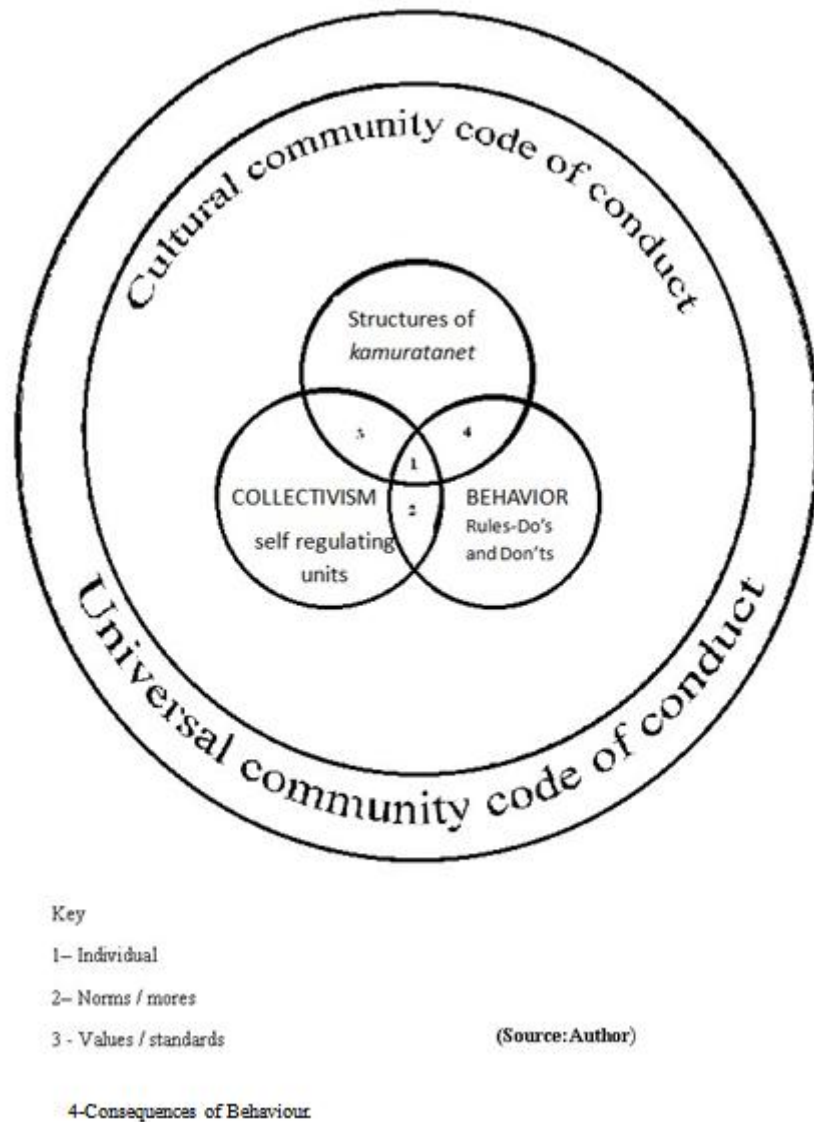
As a result, SCB advocates for redirecting our focus to strengthening the family units or the nurturing environment of children. Strengthening in this case means equipping the parents with knowledge and skills envisaged by their cultures. Nonetheless, based on the findings of this study, cultural methodologies still have an appeal even to the most sophisticated members of our societies. Thus based on an African experience, SCB argues that African cultures have great unexploited potential in behaviour management techniques and a psychologist using this approach should pay great attention to the meanings of phenomena as delineated by culture.

According to this model, children should learn mother tongue for the themes coded in cultural symbolism to have meaning and effect. Language is also an important feature in SCB. Thus, for SCB to be effective as an approach, clients should have learnt the language of their culture for the themes contained in cultural outfits to have meaning.

Another feature proposed by SCB is strengthening of the extended family units and clans (*oret*). If available, the concept of totemism should be re-energized. Totemism gives a sense of identity and belonging. Accordingly a basic premise of SCB is that 'people behave in unacceptable ways because they have lost their identity, have no sense of belonging, have low self-esteem and are no longer accountable to anybody'. Yet, African cultures nurtured close family ties, inter-community linkages and provided self-regulating structures for ascertaining adherence to moral standards. Consequently, each cultural member became a brother's keeper.

SCB therefore encourages nurturing of various structures provided by our cultures as a strategy for modeling behaviour. In addition these structures have the capacity to set explicit moral standards to be observed. Certainly this feature lacks in the modern Laissez-faire approach to issues of morality particularly in the

developing countries that are yet to evolve moral standards commensurate to technological advancements.

VII.   CONCLUSIONS OF THE STUDY

The findings affirm that *Kamuratanet* stratified the Kalenjin community into various interdependent social units that form a functional whole in behaviour management. The study has also ascertained that the various units developed by *Kamuratanet* shape the cognitive development of its members and influences the way they perceive their environment and consequently their behaviour. A conceptual model derived on this basis may provide a new way of moderating behaviour.

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