

Core Values

For “Ontological Bridge-building for Climate Change Mitigation in Maasailand”
 A Marie Skłodowska-Curie Postdoctoral Fellowship facilitated by Beth Elness-Hanson, PhD

Group 1 (triangulated arrangement)	Group 2
<p>God</p> <ul style="list-style-type: none"> • Belief in a higher being, God, and a code of ethics • Women pray to <i>Enkai</i> under the tree called oreteti land at the mountain, <i>Oldonyo le Nkai</i> • Sheep are sacrificed to <i>Enkai</i> in prayer for rain. • Women pray <i>Esayiata e Ngai e shumata</i>, the morning sprinkling of milk to the skies; Before milking, women pray to <i>Enkai</i> by sprinkling milk with a calabash • Women sing songs of prayer to <i>Enkai</i> on the occasions of: <ul style="list-style-type: none"> ○ Heavy rainfall ○ Prolonged drought ○ Solar and lunar eclipses • Pregnant women are laid in dry dams and sing prayer songs to <i>Enkai</i> to ask for rain during prolonged drought 	<p>Worship [God]</p> <ul style="list-style-type: none"> • Acknowledge God. • The Maasai acknowledge God as the creator and sustainer of the world and distorting [destroying] them is to go against God <ul style="list-style-type: none"> ○ They pray to God due to drought and other calamities • Prohibition of killing animals for worship purposes • Types of animals are ritual animals <ul style="list-style-type: none"> ○ Ancestors (snakes, etc.) ○ Certain colours, type, etc. of livestock • Perceiving trees and grasses for worship purposes <ul style="list-style-type: none"> ○ Some trees are used as altars • Animal skin, milk, meat for rituals • Blessings include the rain, grass, cattle
<p>Nature-Environment</p> <ul style="list-style-type: none"> • Common use of nature and resources and the ecosystems • Using nature to identify weather patterns in advance <ul style="list-style-type: none"> ○ Stars/galaxies ○ Animal behavior ○ Internal organs of the animal ○ Vegetation • Medicinal plants [traditional knowledge] • Managing use of scarce resources <ul style="list-style-type: none"> ○ Water catchments ○ Grazing lands ○ Division of use according to bomas • Traditional land use planning <ul style="list-style-type: none"> ○ Zoning per season ○ Grasslands for younger livestock <ul style="list-style-type: none"> • <i>Elmasanjon</i> and <i>ilalilia</i> (spellings???) • Protected by <i>Ilmoran</i> • Elders enforce implementation 	<p>Environmental Conservation</p> <ul style="list-style-type: none"> • Keeping trees, especially <i>Oreteti</i> • Keeping animals <ul style="list-style-type: none"> ○ Taboo to kill and animal without reason ○ Feed on domestic animals mostly • Preserving water sources for humans, livestock, and wild animals <ul style="list-style-type: none"> ○ To avoid fighting with wild animals ○ Rules and regulations • Land use for grazing <ul style="list-style-type: none"> ○ People allocate the areas <ul style="list-style-type: none"> • <i>Osupuko, orpukel, orpul-eneo</i> • Preserving plants and trees for medicinal purposes <ul style="list-style-type: none"> ○ How to cut trees and collect medicine ○ How to find firewood and who is supposed to do that ○ How to fetch medicine (i.e., only [collect bark] on the sunrise side) ○

¹ Ficus Thonningii, Oreteti

<h2>Humans</h2> <ul style="list-style-type: none"> • <i>Enkanyit</i>, respect for human life and dignity • Strong sense of belonging to clan, <i>rika</i> (sub-clan?), and locality • Strong communal unity through social events, i.e., <ul style="list-style-type: none"> ○ <i>Engkieng' hayuliek enkarre</i> ○ <i>Orkipoket</i> ○ <i>Orkitupukunet</i> ○ <i>Olde-ntomono</i> ○ <i>Ilaarbara</i> ○ <i>Osinkolio</i> ○ <i>Elatim</i> • Division of responsibilities by age-groups • Osotua/sharing <ul style="list-style-type: none"> ○ A woman gives birth to a child and gives to a barren woman immediately after birth ○ <i>Eoloto</i>, providing everything for someone who has nothing, and take them as part of your family and responsibilities ○ <i>Irpuli</i> ○ <i>Enturuj</i>, not eating or drinking without a colleague, especially at home. • <i>Communal</i> correction <ul style="list-style-type: none"> ○ <i>Alamal</i>, women punish a deliberate action which is unethical; If there is a man who did something wrong, women go to punish him as a group or if there is a challenge that needs addressing in the community, this is where hard decisions are made ○ <i>Oldeket'</i>—rebuking a wrong doing (curse?) 	<h2>Culture</h2> <ul style="list-style-type: none"> • Respect <ul style="list-style-type: none"> ○ Maasai culture ○ Age-set system ○ Gender system/taboos • Food and meals <ul style="list-style-type: none"> ○ Appreciate meals when offered ○ Main food is meat and every gender and age-group has a portion of the slaughtered animal ○ Maasai need cattle (<i>umuhimu wa wanyama</i>) ○ Mostly are vegetarians [???] (<i>tunza mimea</i>) • Community leadership <ul style="list-style-type: none"> ○ Find out who are the community leaders and respect them ○ Consider the importance of the permission and views in the research process • Way of greeting and talking • Dress code <ul style="list-style-type: none"> ○ Modesty ○ Sometimes out of animal hide as mattress • Dispute and resolution <ul style="list-style-type: none"> ○ Leaders and judges ○ Customary laws that include environmental conservation ○ Award and punishments ○ Reconciliation ritual uses natural resources and they are so powerful
<h2>Eramatare-Stewardship</h2> <ul style="list-style-type: none"> • People, land, and livestock are inseparable • Caring for cattle as a livelihood 	

These Core Values were established by a group of Maasai Stakeholders on 26 April 2024.

- **Dr. Neema Kitasho**, Faculty Sokoine University of Agriculture, Morogoro, PhD in environmental science with a specialization in climate change;
- **Mrs. Sion Kereina**, one of the leaders of the Naapok Women's Cooperative, Ketumbeine
- **Rev. Ezekiel Lemaso**, Appointed by Bishop Abel as North Central Diocese Representative; Senior Pastor of Ilkiranyi Parish and Lecturer and Academic Dean at Oldoinyosambu Theological College;
- **CPA Liz Loiruck**, co-founder and director of the NGO, TAAfinance.org, Ngaramtoni-Arusha;
- **Mrs. Martha Ntoipo**, degree in Environmental Planning and Management, Executive Director at Pastoralist Information and Development Organization;
- **Dr. Benedict Ole Nangoro**, retired CCM politician and Member of Parliament for Kiteto constituency beginning 2008; Deputy Minister of Livestock Development and Fisheries from 2010 to 2014; engaged inclusive peace and reconciliation processes and established advocacy work;
- **Prof. Sarone Ole Sena**, retired senior specialist for World Vision Tanzania, developing its appreciative inquiry approach, and retired professor and academic dean at MS Training Centre for Development Cooperation (MS-TCDC);
- **Rev. Prof. Dr. Joseph Parsalaw**, Vice Chancellor Tumaini University Makumira and Tanzanian collaborative partner for this research project;
- **Rev. Dr. Suzana Sitayo**, Director of Oldoinyosambu Theological College and member of the Faculty of Theology at Tumaini University Makumira.