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THE IMPACT OF GLOBALIZATION ON MAASAI CULTURE

With Special focus on the Ilmuran Age-group

Thesis submitted in Partial Fulfillment of the Degree of
Master Program in Global Studies

BY

ELIAS YESAYA MOLLEL

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DECLARATION

I hereby with sound mind, declare that this work is out of my personal effort and to the best of my knowledge attest that, it never be submitted to any University or any institution for the academic purpose or any degree award.

Student: Elias Yesaya Mollel

Signature:

Date:

ACKNOWLEDGMENTS

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LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
E.L.C.T.	Evangelical Lutheran Church in Tanzania
EAU	East Africa Union
ECOWAS	Economic Community of West African States
CEC	Conference for European Churches
HIV	Human Immune - deficiency Virus
FGM	Female Genital Mutilation
NORAD	Norwegian Agency for Development
NGO	Non-Governmental Organisation.
REPOA	Research on Poverty Alleviation in Tanzania
SADC	Southern African Development Community
UN	United Nations
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development

CHAPTER 1

INTRODUCTION

There is a Swahili cliché, often used by late Mwalimu Nyerere, the first President of the United Republic of Tanzania, which goes as follows: "Kila Mwacha Mila ni Mtumwa," which means "whoever forsakes his/her culture is a slave." President Nyerere intended to show that one's identity is embedded in his/her culture. If you leave your cultural heritage behind, you give out your identity, and once you lose your identity you are already a slave. Bousinger also argues along the same line by saying that for him culture equals identity (Bousinger 1999: 13). In addition Jandt also asserts that "one's culture is part of one's identity…" (Jandt 2007: 330). If that is the case, culture and identity go together inseparably. The above viewpoints can therefore be summarized by the slogan by Bishop Laiser, the bishop of E.L.C.T. North Central Diocese: "Culture and identity is like the cow and its skin".

Based on the above argument, one is inclined to ponder on the question; if then the culture gives one his/her identity then why are there people who avert from their culture and adopt other culture(s)? Are there particular cultures which are more adequate than others in the sense that they seem more relevant in an age of globalization? If so, which are the possible criteria to determine that certain cultures are adequate and have the power to change peoples' identities? Moreover, it is a relevant question to ask whether it is within the individual's decision to voluntarily select to be part of a particular culture that she or he prefers according to his/her criteria.

All these questions are intended to strike one's thoughts, especially when it comes to the contemporary world of globalization whereby the world is turned into a village and where people are exposed to a variety of different cultures. In this encounter some cultures sound so competitive and convincing that they seem superior to other cultures. With globalization it becomes possible for intercultural interaction whereby people from different cultural backgrounds find themselves meeting and sharing in different ways, which means they, as well, bring with them their cultural traits in as far as identity is concerned. While the free interaction is taking place, some signs show that there are cultures that tend to subordinate others while other

cultures tend to submit to other cultures or to invite a lot of new elements from other cultures, which in turn tends to loosen the original meaning and identity of the specific culture. It is not an anathema for any culture to advance in some new ways of life but it is sometimes shocking to see the particular culture of a certain society make an abrupt submission to a new way of life that was introduced by another culture. All this brings into ones mind a lot of questions as to why all this is happening and what will be the destination.

Jandt in his book, *An Introduction to Intercultural communication: Identities in a Global Community* (Jandt 2007: 23-77), points out how free interaction of cultures brings about some stereotype judgments whereby particular people from particular cultures tend to be culturally ethnocentric by seeing that their cultures are the best while others are regarded useless. The other way around other people, whom he identifies as "wanna-be", tend to have their reference groups from a certain culture that they aspire to be members of. Scholte, as well, in his book entitled *Globalization: A Critical Introduction* (Scholte 2005: 224-255) argues in the same manner as Jandt when regarding globalization in terms of culture. To Scholte, globalization has created non-territorial identities and hybridization, which in turns leaves some cultures prone to deterioration, hence looses their identity.

All the above arguments seem relevant in Tanzania, to the Maasai culture in particular. The trans-planetary relations, due to the advent of globalization, make people aspire to be members of other cultures which seem more appealing to their feelings; consequently, they mix cultures or abandon theirs and convert to another culture. This trend causes a lot of challenges such as pluralization of identities, as Scholte calls it, cross breeding of cultures, suppression of other cultures, just to mention a few. In relation to the above discussion, this paper will present a delineated discussion of some findings about the challenges which are facing Maasai culture, as one among many cultures in Tanzania, in relation to globalization.

1.1. The Motivation and Statement of the Problem

During my 5th academic year in Makumira University College, in 2005, I encountered something that shocked me. I met one young Maasai man, whom I knew for the past seven years, and to my surprise he was completely changed from how he used to be. He seemed to have abandoned the traditional way of living, such as dressing style, language and greeting style. Greeting him in

Maa language and his response in a different language did not shock me much but what shocked me was when I asked him about his home people. He responded: "My friend, I'm no longer the one you knew past three years!" "What has happened?" I asked him, and he answered that nowadays he went with the time and the fashion, and that his style of living was no longer the same. "I left my old traditional woman in the village and I don't think that I will go back to her!" I then asked him about his children. "Their mum will take care of them" he answered. He then went on, "and I also left the cattle with them, so now life is good here in town and I got married to my new wife who is suiting my life style now." Although I kept gazing at him speechlessly, he broke through citing a big number of friends I knew who had, as well, abandoned families and moved to town to establish a new life style - "modern life" as he calls it. What astonished me even more was that all the friends he mentioned were from the *Ilmuran* age group (Ilmuran are the Maasai warriors). This information filled me with sadness and great sympathy for the Maasai society.

Ilmuran is the age group between 15 and 45 years which the whole society relies on, socially, economically, politically and for security. It is what can be referred to as the working group when talking about the population of a given society. But this group is now moving from the villages to urban areas; settling a new life style, abandoning their families and their entire society. Following the trend closely, you might ask if during the coming 60-100 years Maasai society and its culture will be history - if not totally forgotten?

Encountering the comments from my friend, I was challenged to rethink the whole situation for my own ethnic group. I first had to look for reasons behind this development; what and why this movement? I actually had to start thinking about when the emigration of Ilmuran from their homelands actually had started? Also, what was lacking in their society and culture and what was so special with, what they call today's fashion, in the urban setting? Furthermore, where did they get an idea of this new life style that was competitive to their natal culture? And, what will be the outcome due to this growing interest, by the Ilmurani, of the new life style to the entire Maasai culture?

The movement of the Ilmuran is, however, not the only proof of the radical cultural change which is recently taking place in Tanzania. But for me this served as the stepping stone towards a thorough investigation and analysis of the role that globalization plays in Africa today. The

above encounter together with the above questions encouraged me to focus my research on this particular problem.

In Tanzania the concept of globalization (in Swahili: *Utandawazi*) started to be heard in the late 1990s. During the early 2000 the idea was popularized and this was when the Institute for Research on Poverty Alleviation in Tanzania (REPOA) wrote an article reporting on a workshop held to discuss matters arising with globalization. One of the matters raised was concerning globalization in relation to social concern and policy, whereby it was stated that "… globalization was contributing to faster disintegration of community and family systems (e.g. social security) and erosion of cultural values" (Report by REPOA 2002). This means that the impact of globalization to the local communities in Tanzania was made a national issue. Linking this idea with what I learned from my friend, how he talked about his departure from his family and his movement to the town, I was convinced that it would be fruitful to link globalization with these events, hence, link it with Maasai culture, at large.

Generally speaking, globalization comprises both strengths and weaknesses, the strengths are advantages to the particular culture involved while the weaknesses are threats to the involved culture. Through globalization awareness has been created in many cultures and many cultures have extracted new knowledge towards life improvement, socially, economically and politically. On the other hand, globalization has had many side effects to many cultures, disintegration of cultural ties being one of them. It is only through awareness that a particular culture can extract all the strength and abandon the weaknesses brought about by globalization. This paper therefore, intends to discuss, based on thorough research, what effects have been brought by globalization to the Maasai culture.

1.2. The Aim of the Paper

This study aims at investigating the impacts and challenges brought forth by globalization to the Maasai culture. It focuses on the Ilmuran age-group, due to the fact that this is the most prominent age-group in the Maasai society. It is viewed as a pillar to Maasai community in almost all aspects. This group, however, is the group that seems to be mostly influenced and inspired with all the contents of globalization. Dealing attentively with this age-group it is my

hope that the outcome of the research will cast a clear light on to which extent this culture has been challenged by globalization.

1.3. The Scope, Limitations, and Outline of Thesis

As presented above, this study is limited to the Ilmuran in the Maasai age set system who are referred as the pillar of the Maasai culture. The Ilmuran introduce the Maasai culture to the young generation, and implements its effective practice on the entire community. They are the reference figures for Maasai culture, whereby the upcoming generation adapt from them the cultural values. Therefore, if this group (Ilmuran) is in one way or another affected by globalization, the likely outcome is that the whole subsequent generation is affected too. However, in this paper other groups such as *Oloibon* (the religious leaders in the Maasai tribe) and women (*Nkituak or Ntomono*) will be presented, for they are, in one way or another, also involved in the effects brought by globalization.

The Maasai are found in many parts of Tanzania and elsewhere in East Africa, especially in Kenya, but for the matter of geographical consideration, the paper will only cover the northern part of Tanzania, the Arusha region in particular. This is because in Arusha the Maasai society is said to have a long history, and Arusha town is one of the leading growing urban centres in Tanzania, whereby all the traits or qualities of globalization are discernible. Arusha is, structurally, comprised of urban and rural areas, whereby most of the Maasai reside in rural areas because they need a larger area for their livestock. Therefore, in this paper, Arusha is used to refer both to the urban and to the rural part of it. The research gathers information from both the urban and the rural parts of Arusha, and Ketumbeine, Longido and Monduli represents the rural parts and Kimandolu and Arusha City represents the urban parts.

Conceptually, the research deals, mainly, with Maasai Cultural norms, beliefs, and world views, learning how they used to be before the advent of globalization and how they are perceived and conceived in this era of globalization. Chronologically the Maasai culture is comparatively studied in two prominent eras, pre-globalization era and globalization era. Due to the fact that the idea of globalization became popular in the late 1990s, this serves as the dividing line between pre-globalization era and globalization era in this research paper.

So as to reach the intended goal of this research, the pragmatic outline of the areas to be dealt with is as follows: Chapter one introduces the problem in general. Chapter two presents the Maasai tribe and deals with their historical, geographical, and cultural setup. Chapter three establishes some globalization theories with the aim of finding out to what extent the whole phenomenon of globalization, has anything to do with Maasai culture. Having set this platform it is the duty of chapter four to conduct a comprehensive analysis of the findings with a proper link to the already established theories of globalization. The last chapter contains some concluding remarks.

1.4. Sources and Methodologies

Based on the fact that this paper is descriptive, dealing with matters in a socio-anthropological perspective, the researcher aims at employing an ethnographic research method. As a scientific research strategy, ethnographic methods are often used in the field of social sciences, particularly in anthropology and in some other branches of social sciences. Ethnographic research methods can often be employed in order to gather data empirically and it will, hopefully, in turn make it possible for the nature of Maasai people to be well studied and presented (Hammersley and Atkinson 2007: 1).

It was through these methods that the study was able to reach the intended group and provoke them to willingly give out their views about what they experienced as the main challenges, positive or negative, of globalization in respect to their culture. I therefore used participant observation and interviews in order to gather information. Both methods were intended to work supportively to each other so as to have the reliable information about the whole matter which was being studied.

The participant observation approach proved useful especially in the Maasai *boma* (camps), where (after being granted access by the clan leader) I could stay and meet different groups in different areas and collect information to be presented in the succeeding chapters. Since the Ilmuran is the targeted group the leader then arranged for me some more days to stay with them, observing from them different activities they perform and also conversed with them. It was successful, for they were willing to associate with me and show many cultural things, how they perceive them and how they perform them.

I used different interview methods in different places whenever I found that clarification was needed. Through interviews I gathered information from those Ilmuran who had moved from their homes to town in search of a modernized life style. For this group I had to use Informal conversational interviews since the concerned group seemed reluctant to respond to the formal questions. On the other hand there were other interviews where I used standardized open-ended questions without any problem. I recorded all the interviews on a tape recorder and later transcribed them in order to analyze them.

Since the study deals with the subjective aspect of culture in relation to globalization, and data are collected using ethnographic methods; I found it useful to use a qualitative research approach to analyze the data obtained. I am myself from the Maasai community and belong to the culture. My own experiences from the community inspired me to conduct this study, and my experience also helped me consider what relevant information was and what was not during the research. My situatedness might, however, have prevented me from seeing other aspects of my culture compared to a researcher from another cultural background. In general, however, I think that being part of the community helped me because I am aware of the culture of that particular community, and because I know the language and the everyday challenges of my informants.

CHAPTER 2

WHO ARE THE MAASAI?

Maasai are pastoralists who were known to be nomads before the colonial times and after independence of all the East African States. Currently they can be categorized as Semi- nomads (Mtaita, 1998: 24). They keep all types of domestic animals like cows, goats, sheep, and donkeys' etc. and they depend much on their products for their daily needs and food, with exception of donkeys which are purposely kept and used as the means of transport of water, food, carrying sick people to a place where they can get medical help and treatment, carrying luggage when they are migrating from one place to another.

The Maasai live in the interior plains where they can have good pastures and water for their herds. Their homestead consists of large circular enclosure surrounded by thorn bush fence. The camp can be big depending on the number of families living in it and each family has its gate. The houses are rectangular with slightly doomed roof. They are made with poles and saplings, intertwined with grass and plastered with cow dung, usually /traditionally women are the one who builds the houses (Kipury, 1983: 5). But nowadays modern houses (houses made of bricks and metal sheet roof) are constructed in *Maasai* homesteads and *Maasai* are patrilineal society living in communities of extended families (William 2005: 8).

The Maasai societies are well organized and structured and its traditional system of government is decentralized with every age set of every section. The age group system is the main social institution, which determines politics, religion, behaviours, and the daily practice responsibilities and living of the society (Mtaita1998: 30). Every age set elects its own political and ritual leader. The political leader is known as *Olaiguanani* who presides over meetings and secular functions. Both political and ritual leaders known as *Oloibon* are elected during the warrior hood stage of each age-set and retain their positions throughout their life (Kipury 1983:6). The Maasai traditional customs and taboos have been preserved from one generation to another through oral tradition. To be a Maasai means to develop a worldview with the concept of "Maasai" that at its centre point Maasai man is accepted to be a grown up persons only if he went through the initiation rite of circumcision (Sululu 1998: 7).

Maasai men can merry many wives according to his wish and ability i.e. having many cows; hence Maasai are polygamist in nature in a Maasai world view. The number of cattle he possesses shows the person's wealth, because the number of cattle which are paid for dowry rank from four to ten cows. Marrying more than one wife for Maasai men is a prestige (Spear and Walker 1993: 137).Women does not belong to a specific age set system but through marriage they can be promoted to an elderly higher age grade.

In Maasai culture it is common to differentiate between the circumcised girl and uncircumcised. The uncircumcised girl is called *endito* in singular form while *indoiye* in plural form, their main tusk in a society is only to help their mothers with the household and sometimes graze goats, sheep and calves at homestead. With their mothers, they can make ornaments for their family and friends. Nowadays they sell them to the outsiders (even to the tourists).The young girls participate in a traditional dance and they play with Ilmuran during the family and tribal ceremonies. After the initiation rite of clitoridectomy they are known as *Isiankikin* in plural and *esiankiki* in singular and they are ready to be married and bear children. Their duties include milking cows, building hurts, taking care of the family and they are subjected to be submissive to their husbands.

2.1 The Categorization of Maasai

The word *Maasai* is an English expression from the word *Ilmaasai* from one of the ethnic groups living in Kenya and Tanzania which means the people who speak *Maa* language (Mtaita 1998 : 20).There are two distinct groups of *Maa*-speaking peoples: The *Maasai* proper (including *Samburu*), living a semi nomadic, pastoral life, and the second group as those who are more settled and practise agriculture like the *Baraguyu* (also named as *Iloikop, Ilumbwa,and Wakwavi*) and *Wa-Arusha,* both living in Tanzania, and *Njemps* (other people call them *Iltiamus* or *Ilcamus*) living in Kenya (Saitoti 1980 : 18; Priest 1990: 57 and Mtaita 1998 : 20). The ethnic group of the *Maasai* is divided into different groups, clans and sub clans and their land consists of approximately twelve separate geographical sections: *Ilkisongo, Ilpurko, Iloitai, Ilmatapato, Iloodokilani, Ilkeekonyokie, Ilkaputei, Ildamat, Ilsiria, Ilwaasinkishu, Ildalalkutuk (*also known as *Ilkangere*), and *Ilaitayok*. The largest section is *Ilkisongo* in Tanzania followed by *Ilpurko* of Kenya (Saitoti 1980: 18). *Maasai* also involves the small groups of forest dwelling people called

Dorobo living in Tanzania (Priest 1990: 57.). Each section has its own name, territory, dialect, ceremonies, ways of building houses and kraals, leadership authority, favourite colours and way of dressing compared to others (Saitoti 1980: 18).

Today the word *Maasai* is commonly used to refer to those pastoralists practising a semi-nomadic life style, found in southern Kenya and northern Tanzania in Arusha, Kilimanjaro, and Tanga regions and in other places where a semi-nomadic life can be practised. This includes areas like the coast (Dar-es-salaam), Morogoro, Dodoma, Iringa, Mbeya and Mara regions (Mtaita 1998: 20-23). The exact origin, where this ethnic group came from and when, is unknown. Yet all *Maasai* traditions and their legendary folklore point to the northeast of Africa in the Nile River basin recently known as Sudan and perhaps beyond (Saitoti 1980: 20, see also Mtaita 1998: 20). They migrated along the Nile River down to East Africa near Lake Turkana about the 15th century, to escapement in Kerio Valley in Kenya following the Rift Valley to Tanzania in the 17th century (Saitoti 1980: 20).

2.2 The Linguistic Pattern of the Maasai

Language is one of the most and very important element of the culture, that is why many anthropologists when researching on a particular culture or society the first thing they has to do is to learn the language, hence this is the medium of communication, that means culture and social system are conceptualized by language. Language in turn is the most complex form of communication available to human beings, which are made up of simultaneous interrelated strata of structure, which includes sounds, grammar, meaning and others (Mtaita 1998: 32-33). He implies that, Maasai language is the living language which grows day by day, however as far as the language is growing, the Maasai people are not living in an isolated biosphere, but they also borrow words from other nearby tribes with whom they are trading and living together, by this act of borrowing words this helps the Maasai to develop as the way of living in progress. In relation to this, music and dancing play an important role in promoting Maasai language like any other societies in Tanzania.

The Maa language is spoken by Maasai in Northern Tanzania and other parts of Tanzania like, Morogoro, Tanga and Coastal region, Dodoma, Manyara and Mbeya. It is suggested that Maa speaking people reached the Rift Valley area by the end of the 17[th,] century and probably

Tanzania territories to the south by the mid sixteenth century at the earliest (Spear and Waller 1993: 25).

As I have mentioned before on explaining as who are the Maasai I mentioned their varieties which are more interrelated despite of some differences. The nearly twenty groups of the Maasai, who speak Maa, have ways by which they relate to each other and can be ascertained by means of application of dialect in relating to geographical location and the level of proximity or distance, but most of the time the varieties and interrelations between one Maasai group to another are contiguous or closest as geographical neighbours.

2.3. The Geographical Locality of the Maasai

The Maasai are a Nilotic speaking tribe and they consist of about 12 different groups defined by their geographical locality. The twelve groups that I have mentioned earlier are found on the following geographical locality e.g. Samburu are found in Kenya, Parakuyo, Loikop and Ilumbwa are found in Morogoro and some are also found at Ketumbeine, Waarusha are found in Arusha, Ilkisongo are found in Northern plains and highland areas of Tanzania at Longido, this is the largest group and they are so easy to recognise them because they are tall people and often seen wearing a red tradition clothes with young warriors carrying their traditional weapons. Monduli and Ngorongoro, Ilpurko are found in Loliondo and Kenya, Loitai are found in Loliondo in Tanzania and Kenya, Matapaato and Loodo Irkilani or Ilkiek Onyokie are found around Lake Natron, Ilkaputei, Ildamat, Ilwaasinkishu are found Kenya and Ilaitayok are found in Longido and Enkare naibor in Northern Tanzania (See appendix 2a and 2b).

2.4. Maasai Religious Life

The *Maasai* believe in the existence of one God (*Enkai*) like other ethnic groups in Africa have their own way of worship. Maasai have no doubt about the existence of God. They believe in one God (*Enkai*- it's a feminine word or character) existed, exists and will exist. They are religious people just like other Africans ethnic groups and their lives are mostly characterized by worship. The use of *Enkai* primarily to refer God, this word *Enkai* is a word for deity, therefore Maasai regard *Enkai* as holy, infallible, the provider of rain and cattle, the sustainer, the ultimate controller who is the first and the last and the universal creator (i.e. the source of life and apex of

all existing living and non-living things, visible and invisible things (Mbiti 1969: 29-31, see also, McVeigh: 1974: 127).

Belief and practices of religion are developed and articulated within the cultural setting of society. For the Maasai the nature of God is undefined, but can be expressed in terms of myth, legends, proverbs, stories, songs, prayers and religious ceremonies. (Interview with, Sululu Seth Ole Mesiaki 10/06/2010, Ketumbeine). God can be involved in the time of need, giving protection to the human beings. In the Maasai daily life, every event is connected with *Enkai* (God), disasters like drought, excessive rain that destroys crops and animals, thunder storms, sickness and diseases both of human beings and cattle, being defeated in wars, poverty, lack of children and things of the like expresses God's anger.

Blessings and prosperity indicates the happiness of God towards his people. The Maasai regards prayers as the major means of communication between *Enka*i (God) and His people. The pastoralist Maa unlike other African ethnic groups they address their prayers directly to God (*Enkai*) and not through mediators or ancestors. Prayers can be conducted at any time, but mostly is conducted two times a day i.e. at the very early morning and in the evening. Mostly it is done by spraying milk on the air by facing east and west side of the earth direction and the reason is to thank God for providing cattle to the family (Interview with, Sululu Seth Ole Mesiaki 10/06/2010, Ketumbeine).

Women are regarded to be more active in religious matters than men. The content of prayers depends on the needs of the one who is making prayers. For example when I was at the meat camp, known as *Olpul* at Ketumbeine during the research, the daily prayers was conducted at the very early hour of the morning and at the evening before sleeping by the elders known as *Olpaiyan* .

The Maasai prayers are conducted daily for the purpose of asking blessings, welfare, peace, prosperities, reconciliation, forgiveness, protection and guidance from God (*Enkai*) everyone can pray anywhere, because Maasai believe that a human being before God is believed to resemble with a child who is approaching his/her father or mother. (My observation at the meet camp known as Olpul: This is the special place where the warrior or Ilmuran spend some days even a month far away from home eating meat. And at this occasion the warrior/Ilmuran receives instructions from the elders and leaders concerning their responsibilities in the Maasai society 10/6/2010, Ketumbeine.) The researcher found out generally that, to the *Maasai* culture

and religion are inseparable. Religion supplies culture with its meaning and religion furnishes the community imparting meaning to all community practices like worship, rituals and various ceremonies.

2.5. The Structural Organisation of the Maasai People

It is accredited that the Maasai are not a homogenous group or are not always the same, and different authors will produce slightly different accounts of Maasai social structure. This summary attempts to underline those features that are pertinent or relatable to a description of Maasai social organisation at the broadest level. The Maasai have a strong division of responsibilities, roles and labour between age groups and sexes. This section will describe the main life stages for men and women in Maasai society and will be limited to an overview of the major phases and will not refer to the well-documented rituals associated with them, or to their regional variations (Spencer, 1988: 65- 67, Also interview with Solomon Massangwa, 27/6/2010, Kimandolu).

Any thought of social roles among the Maasai must place at its core the age set system. An age set is composed of a group of male contemporaries or young boys who are living at the same time united by their communal circumcision. An age set provides a man with a further network of social and political allies, supplementary to that provided by his immediate family. Because the formation of the newest age set relies upon the control of power by the age set immediately preceding it, there is an in-built lifelong tension and opposition between the two adjacent or nearby sets (William 2005: 24).

Approximately every 15 years, each section produces a new age set. Upon circumcision, a boy becomes Ol*murani* singular (warrior), and the previous age set Ol*murani or Ilmuran in* plural become elders. The precise timing of the decision to form a new age set depends on the strength of opposition from the existing youngest age set relative to the emerging age set. Over a period of time, all of the boys (who have usually reached puberty) are circumcised and incorporated into the newest age set. Because of the length of time between age-set formations, members of an age set can vary quite substantially in age. It is possible for a particularly young boy to be incorporated into the age set if his father is elderly and has no circumcised sons. Within each age set of Il*muran* there are junior and senior warriors with differing norms for dress, behaviour and responsibilities (Saning'o 2004: 45, see also William 2005: 24).

Maasai society are well organized, stratified tightly and well unified, their Age Group system is the main institution which determines politics, religion, social life and the daily life routines. This Age Set System or Age Group also determine behaviour and the differences of responsibilities in the society to a great extent. The Maasai maintain peace and unification in the society and respect to others is the main issue within the system, this is much done according to the group. The Maasai society is structured around the Age grade function of the male.

Males and females are graded according to age, although male grading is the one which is ritually formalized and more elaborate. (Interview with Sululu Seth 10/6/2010, Ketumbeine, see also Fedders 1975: 9, and Ndagala 1992: 87). An age set is a permanent unit formed by males of the same generation and an age group is a temporary stage in life. Each age set consists of two age groups; the right hand group (the first initiates to about seven following years) and the left hand group circumcision (those circumcised later) uniting to a junior age grade in an initiating ceremony *Eunoto* (lit. the planting) for fifteen years, later at *Olng'eher* (graduation to adulthood) to become an Age set for life (Fedders 1975: 9). Each age set selects its own political leader (*Olaiguanani*) and ritual leader (*Oloibon*) during their warrior hood stage for the entire age set life (Kipuri 1983: 6).

The *Maasai* male passes three main stages, i.e. boyhood; warrior hood (having two sub divisions, junior and senior warrior); and elder hood. The transition from one stage to the other is marked by celebration, ceremonies and feasts performed by the Maasai. There are four main ceremonies: *Engipaata* (the flowering or budding) is performed around *Olturoto* (a dam or pool) by boys officially aiming at receiving blessings and being purified by washing in the dam/pool before circumcision. *Emurata* (circumcision) is another stage that a man must go through and a ceremony is held to circumcise boys to warrior hood. *Eunoto* (planting) is the promotion of junior warriors to senior warriors leading to the elder hood stage. *Olng'eher* is the confirmation of full elder hood (Interview with Sululu Seth Ole Mesiaki, 10/06/2010, Ketumbeine).

In examining Age Set system, as it implies above discussion, in this paper is specific interest to look at the age group of men; each age group *(olporor)* has its own name. The young boys aged between 0-14 are called *Ilaiyok* these are not circumcised, so this means that all the boys under the age of 14 years fall under this group. Their main duty is to look and care for goats, sheep and sometimes cows on grazing land. They take care of cattle only when there is abundance of grass not far from their homestead or farmhouse. This is the time when the boys

learn how to use spears, clubs and swords. They acquire these skills under the supervision of Ilmuran in plural of which these boys are also allowed to spend time with the warriors when these are in their homesteads or *emanyata* in Maa language (Interview with Betuel Mbalakai, 5/7/2010, Nambere, see also Mtaita 1998: 29, William 2005: 27, and Saning'o 2004: 9).

After circumcision rite at the age of fifteen (15) years of age, the young boys join the group of junior warriors and after a number of years like ten i.e. when they are about the age of twenty five (25) become senior warriors. The main duty of all the Moran or Ilmuran is to protect the whole society in their area from outside invaders both people and animals. Another duty of the Ilmuran or Moran is to organize cattle raiding from other neighbouring tribes. However this duty is not so much fulfilled in a big percentage due to government policy and laws of the country against livestock theft. At the dry season the warriors take their herds far away from their nearby homes to a place where they can find enough grass and water.

Women in Maasai society do not have formal age sets like the men, although they too pass through specific stages in their lifecycle and do play a ritualistic part in male age set ceremonies. Rather than a woman's life being marked by a specific ritual ceremony, it is instead a gradual transition based upon age. Women tend to be classified with certain age sets, according to the age group of Ilm*uran* with whom they associated whilst young girls. Pre-pubescent girls are the sexual partners of the Il*muran*, but these early sexual partners rarely form the basis of future marriage partners.

 Thus, young girls are socialised to become sexually active at a young age, beginning from about twelve (12) years old. Prior to puberty, a Maasai girl gradually acquires her "right" to fertility, fertility or productiveness is not recognised as a natural process, but has to be constituted culturally among the Maasai.

2.6. The Role of Ilmuran in Traditional Maasai

As it is already stated in the previous chapter and the subchapters, Ilmuran are very important group in Maasai tradition. Taking an example of the newly circumcised young men, they are expected by the society to be characteristically, arrogant, brave, and strong in having comradeship for each other and generally respect the elders and respond to their wishes. They are truthful, never act as thieves nor liars, they are sexually active and all the time capture women

hearts due to their kind of celebrity traditional life because most of their free time they spend in singing and dancing.

The role of Ilmuran in Maasai society is of a vital importance. Their main duty, as Sululu point out, is "to protect the whole Maasai society in their areas from outside invaders from both people and wild animals"(Interview with Godwin Lekashu 16/7/2010, Kimandolu, see also Mtaita 1998: 31, William 2005: 47, Saning'o 2004: 56) Much of the time they are needed in simple tasks like capturing a cow to be slaughtered, building a thorn fence to protect the herds or cattle and the family, clearing sand from wells and watering cattle during the dry season.

On the other hand Ilmuran are sent by elders to punish disobedient people and remove any unwanted element among the society. Sometimes, "they tend cattle in the absence of younger brothers who under fifteen (15) mostly known as *Ilaiyok* in plural and *Olaiyoni* in singular". (Saitoti: 1991: 116) These proud warriors are also needed for hard tasks when necessary e.g. when wild animals like lions, leopards and other dangerous animals attack people and cattle it is their main duty to get rid of them. The killing of a lion is a prestige to the Ilmuran and the entire Maasai society. The first person to stub a lion with his spear is awarded to get married to a girl of his choice within the society; this is showing respect to the brave warrior. The Ilmuran mostly appear as brave and warrior group of Maasai tribe, they decorate their bodies with different colours like wild resembling strong animals. The as well demonstrate their physical capabilities such as jumping when dancing and throwing spears (See Appendix 3 and 4). Moreover when Ilmuran are in the meet camp known as *Olpul* their main duty is known as *Engitoong'iwong* which means spying. This involves Ilmuran in searching for news as a vigilant guard of the surrounding and society.

Together with the above mentioned duties Ilmuran, during the dry season much between September and October, take their herds away from homesteads in order to find sufficient grass and water for the survival of cattle which are the main economic activity and prestige to the Maasai society. On top of all the importance of the Ilmuran has in the Maasai society, they are so much concerned on protecting against the deterioration of the Maasai culture. They are imparted with the knowledge from the retired elders and hence they impart the same knowledge to the young ones while herding the livestock together in the field. The role of the Ilmuran is still adamant despite of some changes due to social interaction and mobility from one place to

another, as far as this Age group is existing and much gaining respect from both young and old within the Maasai community.

The following chapter is going to talk about theoretical approach to globalization, globalist, globalization and culture, effects of globalization to the culture, the selected key terms and the applicability of the theories of globalization.

CHAPTER 3

A THEORETICAL APPROACH TO GLOBALIZATION

3.1 Introduction

The term globalization is a conceptually broad term, which can be used to describe empirical facts, theories, or ideologies" (Lewellen 2002: 10). Concurrently, Binsbergen and Dijk argue that "there are numbers of fields in which globalization as a process is taken to mean something. Yet within and between each field the meaning ascribed to globalization varies from author to author and from discipline to discipline" (Binsbergen and Dijk 2004: 5).

For example globalization can be, simply, viewed as an internationalization processes such as decisions to liberalize the economy and take part in multilateral co-operative institutions at the global and regional level, and trans-nationalization processes associated with corporate and civil society actors at the national and transnational level. It can also be viewed in terms of system and social integration, whereby "…system integration has to do with interdependence on a global scale, while social integration concerns normatively binding relationships among people across the world" (Robertson 2000: 7).

Globalization can also describe the process by which economies of regions, societies, and cultures have become integrated into global networks. These global networks can be comprised of political ideas, communication, transportation, and trade. In general, the aim is to expand social, political, economical or even cultural relations, as resulting from globalization process, reduce state and interstate interference, which creates a global free interaction in all aspects.

Some other scholars such as Thompson (2003: 407) have naively argued that globalization is entirely meant for economical interaction. Moreover, other scholars have even radically criticized the whole concept of globalization to have its root from Western countries aimed at exploiting the underdeveloped countries economically (Kihore 2005: 385). The fact is that this phenomenon is a complex process consisting of partly conflicting sub-processes and that it is in disaggregating the globalization process that one also discovers new options for agency and alliance building across national boundaries. Though it shares some common viewpoints from different angles of the world, but still it however receives different interpretations from

different contexts, based on situation, time, space and the dominating worldview of that particular area. It is not likely to have exactly the same interpretation of globalization in Europe as it is with Asia or Africa. This is also applicable within the same continent, that the context from which the term globalization is viewed is likely to affect its image, which definitely works as its meaning in that particular place.

It is, therefore, the task of this particular chapter to exhaust as much as possible from different viewpoints on globalization, as presented by different scholars from different angles of the world, so as to come out with a theoretical framework which will serve as light towards a clear understanding of this broad phenomenon. It is also through discussions related to the term globalization that we can find help in terms of navigating towards a comprehensive clarification on how globalization has played a role in altering different cultural makeup.

Moving to a more specific area the theory that is being established will particularly has much to do with Maasai cultural makeup, seeing how it has been altered from where it was to where it contemporarily is situated. This will be done in order to create awareness of how to cope with the whole phenomenon of globalization. This is expected to be an invaluable endeavour simply because as a highly contentious and complex concept, globalization needs to be analyzed globally in a thorough way while incorporating as many related different views by different scholars from different corners of the world, as to bring closer its hub insight.

In so doing the chapter will therefore, present some definitions and explanations about the concept of globalization as presented by different scholars, with the aim of enlarging the scope of understanding the core idea of globalization. It is from this same part that globalization will be looked from different angles being social, cultural, or economical. The following part will be the cultural based analysis of globalization whereby an attention will focus on how scholars have responded towards globalization process based on cultural point of view. This will mostly be a one sided analysis, that is seeing how globalization has challenged cultures and not the vice versa. In this part also some cultural components will be discussed to see how they have in one way or another affected by the whole process of globalization. In the same part the effects of globalization will be discussed; this will be through construing some of emergent terms due to globalization.

The terms, to a great extent, exemplify the real effect of globalization in different aspect of global framework. After that, the scope narrows, to precisely discuss the globalization process

in space and time so as to draw closer to the whole concept of globalization at a contemporary situation in a very particular socio-cultural framework. Having narrowed the scope to this point then at last a clear pragmatic reflection of the usefulness of the ready presented theories of globalization will be pursued so as to set a door through analytical endeavour which will be carried in the succeeding chapter.

Globalization is a very broad phenomenon; it has to do with our daily life related to the economical, social, political or cultural aspects of reality. As a broad phenomenon, globalization has been discussed by various scholars all over the world, and therefore, due to the space and time it will be not possible to present all the discussions and arguments rather some definitions which will clearly cast the light towards its broad arena.

Therefore, this part presents some selected views by some scholar on what is globalization as perceived from different fields and different angles of the world. The same part singles out some occurring and concurring views, from these scholars, so as to be used as the theories for substantiating the research findings as collected from the field.

3.2. Globalization and Culture

Conceptually, the two words globalization and culture are different; culture can simply mean a way of life adopted by a particular group of people of a particular society at a specific time and place while globalization, as it's mostly defined and presented earlier, as an economic interaction between many countries. Moreover, Jandt (2007) defines the term culture in such a way that it reveals the clear distinction to globalization; according to him culture refers the following: a) A community or population sufficiently large enough to be self-sustaining, that is, large enough to produce new generations of members without relying on outside people. b) The totality of that group's thought, experiences, and patterns of behaviour and its concepts, values, and assumptions about life that guide behaviour and how those evolve with, contact with other cultures. c) The process of social transmission of these thoughts, and behaviours from birth in the family and, schools over the course of generations and members who consciously identify themselves with that group (Jandt (2007: 6-7). Jandt mentions several things (or call them components) that are characteristics of cultures, to mention few: language and gestures; personal appearance, social relationship, religion, philosophy…marriage, and family customs; food…and

economic system. Every society has its own culture and way of life because, normally, culture is established by a group of people who live together and adhere to some principles in their society. Culture, as a phenomenon, is always inherited, unconsciously adopted by a person who is born within that group. Therefore, based on the definition above it is clear that culture is confined to some well defined boundaries that it is clear to notice them. It aims at holding a specific identity with which whoever becomes a member will acquire and be identified with though voluntarily.

Globalization, argue the supporters, means that we interact in a global context, free from boundaries. The different countries and the particular cultural groups can only to a very small extent influence this huge tide. The above theoretical approach on the two concepts culture and globalization reveals how greatly they differ; but both concepts are interconnected to each other; for example via movies, television, business, tourism and internet; they are the product of globalization and they directly affect culture. It is through which that there occurs an assimilation process, between culture and globalization, which in turn comes up with the peculiar way of action and communication that symbolizes one voice throughout the world.

3.3. The Relationship between Culture and Globalization

The processes of globalization suggest simultaneously two images of culture. The first image entails the extension outwards of a particular culture to its limit and the globe. The heterogeneous culture become incorporated and integrated into a dominant culture which eventually covers the whole world. The second image points to the compression of cultures, things formally held apart are now brought into contact. There are too many cultures to handle and organise into coherent belief systems, means of orientation and practical knowledge. The first image suggests a process of universal conquest and unification of the global space, where the world becomes a singular domesticated space, a place where everyone becomes assimilated into a common culture. Globalization and culture could be seen as parts on one big process of social integration (Featherstone 1995: 86).

3.4. Effects of Globalization to the Culture

Globalization can be, arguably, viewed as having both positive and negative effect to the cultures of the particular country. The freedom for interaction, as it is the central motive for globalization,

exposes cultures to the new situation of global cultures whereby people find it detrimental to their way of life because they scare some inconsiderable concepts of other culture(s) might take the place of their culture. Jan Nederveen Pieterse, in his book *Globalization and Culture*: Global Mélange, and Robert Holton in his article, "*Globalization's Cultural Consequences*" have discussed at length the effects of globalization to culture. Among the major effects discussed there are the following terms of importance: homogenization and hybridization. These will be among the effects that will be discussed throughout this thesis.

3.5. The Selected Key Terms

Modernity: In the article entitled *Globalization and Culture* it is said that:

> One of the problems of globalization and cultural borrowing and cultural mimicry is hat they depend, not on isolated cultures, but on authentic cultures. And I quite agree that the "authentic" culture is itself a cultural product of earlier cultural interactions, so it's not the fixed item that critics sometimes suggest. (Barber 1996: 1)

Through recent discussions about globalization the concept of 'Modernization' has once more become important. Some of the forces behind economic globalization aim at transforming the third world countries into developed countries. The area where modernization is supposed to take place is the social progress which results in the social evolution of the particular society. This process of modernization is what, in other words, is referred to as westernization; the process whereby people from other countries, are influence by, practice, or imitate western customs, lifestyle, ideas e.t.c.

Homogenization: Holton holds that "in the dark shadow of globalization, the most widely held description of culture is that of homogenization; the "convergence toward a common set of cultural traits and practices" (Holton 2000: 142). The concept here is that, through the process of Homogenization what is referred to as global culture follows the global economy. What is actually entailed in the homogenization process through globalization is the promotion of integration of all societies to form a stable and better global culture that applies globally. According to Pieterse (2003: 49). "The notion of 'McDonaldization' and 'Cocacolaization' refers to the "worldwide homogenization of societies through the impact of multinational

corporations." Cultural homogenization and the global economy are recently fostered by the rise of the Internet search engines, Yahoo, Google, Nokia, Motorola and all other information technologies that make the sharing of almost everything happening all over the world. However, the whole process of homogenization cannot be freed from some possibilities of dominant trend of some strong cultures. For example Holton (2000: 143) when discussing the whole concept of homogenization notes that "the strong association of cultural globalization with Americanization is overstated."

Hybridization: The general identity that is potentially to be acquired as the result of globalization process is what is referred to as hybrid culture/identity, whereby its process is hybridization. Scholte (2005: 252) notes that "a hybrid identity draws from and blends several different strands in substantial measure, so that no single marker holds clear and consistent primacy or dominance over others." In delineating the concept of cultural hybridization, Holton focuses it "on the intercultural exchange and the incorporation of cultural elements from a variety of sources within particular cultural practices" (Holton 2000: 148). He goes on asserting that hybridization refers to "cultural forms that are somehow trans-contextual but less than cosmopolitan in scope" (2000: 150). Furthermore, Pieterse (2003: 57) asserts that hybridization "… resolves the tension between purity and emanation, between the local and the global, in the dialectic according to which the local is in the global and the global is in the local."

Pieterse is of the view that globalization, as hybridization, has an open-ended process of interconnection of cultural influences worldwide. The claim here is that cultures are recently growing to be so intermixed that there is no longer any pure or authentic culture distinct from others; which according to Pieterse (2003: 86), is because, through hybridization the world is connected and stimulated for a clear awareness of connection, the action that dissolves the autonomy of actors and practices in contemporary world order.

Therefore, the positive side of hybridization is that it enhance the fairness on cultural treatments because, having a universal balance of cultural norms rids off those complex cultural conditions such as exploiting people on the ground of race, gender or class, like chauvinism, fundamentalism, religion, ethnic and racial hatred.

Hybridization, however, has some negative sides as it plays a role on suppressing some existing norms and values in some cultures, and also allows the intrusion of some new norms and values which sometimes might be unwanted but since necessary then obligatory. This process also entails the threat of domination that occurs when the strong cultures implement all what is in it as the universal.

Glocalization: Roland Robertson (1995: 25) is the scholar said to have popularized the term glocalization; describing it as the tempering effects of local conditions on global pressures.This term is a combination of the words "globalization" and "localization" which describe a commodity or service that is developed and distributed globally, which at the same time is also fashioned to accommodate the user or consumer in a local market. It means that the commodity or service is always designed to conform to local laws, customs or consumer preferences at the same time globally useful. With regard to what glocalization entails, what is seen as a threat is how it contributes to the more than

Space and Time: With the modern world reigned by globalization and its link between, time and space are one of the best things to approach in a very good and clear atmosphere in order to draw some clear contrast in relation to the pre-modern world. The modern world is able to connect the local and global by inserting the space and time in the whole trend and civilizations associated with globalization e.g. the change of technology, movement of people from one place to another and cultural changes whereby the movement is lessened by the space which removed the physical barriers, while time helped the situation from the evolution point of view culturally from residual to dominant culture which is now prevailing. Time and space are combined to form and a genuinely frame work of modern social life (Giddens 1990: 17).

3.6. Applicability of the Theories of Globalization

In the introduction it was illustrated that the theoretical approach to globalization was meant to reveal a concept which will serve as light towards a clear understanding of its broad aspect. Moreover, it aimed at helping in traversing towards a comprehensive clarification on how globalization has played a role in altering different cultural makeup to where they have reached in a contemporary time. Then it would, in particular, have much to do with Maasai cultural makeup, seeing how it has been altered from where it was to where it is contemporarily.

The intention of the above discussion was to come up with a comprehensive understanding of the term globalization, and we saw that it was a broad term which implied a broad spectrum of both material and immaterial aspects. The discussion finally showed that globalization could be seen as a process which mostly aimed at bringing the world closer through the jointing tool *interaction.* This jointing tool works as effective machinery that brings people together, regardless of their social, political, economic or historical backgrounds.

This interaction is being fostered by several factors, whereby the centre to all is communication. When talking about communication it means that there has been a well-established network that makes it possible for all key information to be conveyed to all targeted areas in a very short span of time; which makes it possible for all what happens anywhere worldwide to be accessed within a required time. Some scholars have, however, seen this interaction to be a biased kind of interaction which aims only at liberalizing trade for economic gain; or even more critically, they could view it as the purposeful plan by the so called developed countries to intimidate the underdeveloped countries through unfair trading style.

According to them, globalization can be referred to as neo-colonialism, which emanates as a process impinging gradually to all economical dimensions, then lastly unfolds as a dominating giant to the weak ones. Jandt, in discussing globalization, has shown both proponent and opponent views whereby he presents the opponents' views as they have argued "…that it has made "the corporation the most powerful institution on earth…Global corporations such as Monsanto, Time Warner, and McDonald's are seen as undermining local cultures" (Jandt 2007: 10).

This implies that through their joint force they are able to affect and dominate the world market that all people in different cultures find themselves forced to conform to the situation, hence purchase what should not have been used in their cultures previously. Also the theory revealed that some scholars have discussed globalization as a social integration, whereby people can interact socially, free from all ideological or racial differences. Moreover, globalization has been discussed based on culture and politics. With all views, the fact remains that globalization centres on international approach, being it economic, social, political and cultural; above all, all the aspects are mutually interconnected whereby whatever takes place can, in one way or another, influence the other. Schirato and Webb when discussing communication technology, which in other words is interaction, as the core factor for fast interconnectedness they assert that:

One outcome of this is the reduction of the effects of space and time on everyday life on trade. Through communication technologies or *interaction* [emphasis mine]*,* we talk to one another, view news and documentaries about other parts of the world and other cultures, revisit history, and share in the cultural production of other social groups. (Schirato and Webb 2008: 46)

Therefore, as it is explained by Schirato and Webb, the fact is that there is a great deal of sharing enhanced by effective interaction, and this sharing goes straight to the sharing of cultural products. For instance, in an economical interaction it eventually allows all products that come from different cultural backgrounds to be brought for purchase and also there will be other products released to be sent to other places; this will affect culture of the place. This has been relevant also from many scholars' point of view; for instance Fridah Muyale-Manenji in her document entitled: *The effect of globalization on culture in Africa in the eyes of an African woman asserts* that:

The effect globalization has had on culture is immense and diverse. It has affected people's cultural behaviors in different ways. People have had to change their living ways. The loud echoing advertisement rhythms of the famous Coca-Cola drinks can be heard across boundaries in towns, cities and townships and even in remote rural areas where drinking water is a problem to get. Globalization in Africa involves one fundamental project: that of opening up the economies of all countries freely and widely to the global market and its forces. (Muyale-Manenji 1998)

Any culture is comprised of several fundamental components, these are such as language, dressing codes, food, songs, stories/myths, marriage system; just to mention few. When there is an interaction, due to globalization, it is apparent that all these components will be affected either directly or indirectly. For a smooth interaction there is a need for means of communication which is language, therefore the concerned group in interactive atmosphere will be obliged to step towards one side's zone and learn the language which is fundamentally embedded in that culture of that particular group. In that specific arena so that the interaction can take place there will be several cultural happenings being practiced by the natives of the place of which in one way or another there will be a need to share or even being influenced then mimicry.

As already pointed out, interaction that has been enhanced by globalization is both online and physical; physical is when two or more group meet and work on the objectives of their being together while online is through internet, phones and all sorts of online communications. The latter is even effective, for it is what makes the world being felt as a village (global village) whereby everyone can see and hear all about the world, also talk worldwide within a dot of time. Both of the interactive means have brought with them a lot of both part effects to the culture in all areas around the world. Through internet, televisions, radio, and telecommunications many people are exposed to different cultural influences, evaluating them to decide which to imitate or not. In so doing many cultures have found themselves prone to deterioration or even loosing totally their real existence.

Among the group, in the society, that is much subjected to influences of globalization are the youths, who due enthusiasm tend to cling to what seems appealing to their feelings and desires even if it affects their cultural norms or totally goes against their cultural taboos. The good example could be the friend I met in Arusha Town, Tanzania some years who had found out that the life he was leading in his Maasai culture was outdated. As a result he had to abandon them and the whole family for the sake of a new, up-to-date life style. According to him, he was not the only one, but he could cite several other names of men I knew who had abandoned the traditional life and move to town for what they called *modern life.*

When referring above to the effects of globalization to the culture, it shows that modernity is one of the effects. Globalization has brought with it what is called modernity; and what has been revealed in modernity is what is known as westernization. With modernization people in underdeveloped country are mostly aspiring to be members of western culture based on how it is presented as a culture which is worthy imitating. During my presence in Maasai land I could observe how people have been indirectly influenced by modernity. Maasai are no longer going to the field to graze animals. They are, instead, sending some hired men; providing them with cell phones in order to communicate with them continuously.

This on one side is not a problem for it minimized the number of manpower and time is saved as well; but on the other hand these owners most of them are complaining high blood pressure and diabetes because of too much time spent at rest. In line with this; many people are owning phones because they find it good and fashionable doing so, but it seems that most of the

communication they make are of no necessity, i.e. that they could still run life well even without phone and even better, they could save a lot of money they are wasting on phone calls.

The chapter has also shown how globalization brings about what is referred to as *homogenization*. Holton (2000: 142) defines it as a "convergence toward a common set of cultural traits and practices." Actually, what mostly fosters homogenization, leaving away giant nations' efforts, mimicry is one other strong catalyst; for mostly out of enthusiasm most people find themselves toiling hard so as to be part of what prevails as a fashionable life style. The act of a Maasai Moran undressing his cultural garment and put on what is supposed be fashionable cloths in a fashionable style so as to look like a western man is but one example. The act of abandoning family moving to town in search of modern wife who dresses fashionably is another.

Hybridization and Glocalization have been discussed, also, as the effect of globalization to the culture. It is an undeniable truth that what is being produced in America is being used in one of the remotest villages in Tanzania; similarly to other places. For example, televisions are found everywhere and people are able to access as many channels as possible from all over the world, seeing what is happening, following what is influential, fashionable, what is the most popular music, and words which are popular worldwide and many other things of the kind. People with their phones are calling and also accessing internet, surfing and finding all sort of things that they are interested in, being good or bad, being educational or misleading, being arousing physically, emotionally or psychologically, provoking anger or provoking knowledge.

The above mentioned examples are meant to explain the relevance of the ready established theories of globalization, as it is the task of this chapter. The central point of focus having a spicing effect to the entire motives of globalization is *interaction;* this key term has been found to have an interplay effect to all aspects of globalization, even intensely when globalization is discussed in relation to culture. Jandt concurs with this idea as he points out that "it has often been said that communication and culture are inseparable" (2007: 27). Communication is another word for interaction, which is effectively employed by globalization in making its mission accessible globally to all human aspects of life.

Communication also increases international trade in cultural products and services, like movies, music, and literatures, histories, just to mention few. This growth of trade for cultural products exposes societies to a varying number of foreign cultures which, therefore, results into changing local cultures, values, and traditions. What is obvious as to the consequences of

glocalization on a given national culture is when people are exposed to these foreign cultures because they are likely to undermine their own cultural identity and submit themselves to the foreign culture.

In connecting the above scholars to the situation in Africa, globalization illuminates its own set of cultural attendants which exercise a profound influence on the life of peoples everywhere. Globalization opens peoples' lives to other cultures and all their creativity and the flow of ideas and values. Information and communication technologies have eased interaction among African countries and other part of the world.

As globalization interacts with Africans cultures, some cultures are being diluted and some are being destroyed at the expense of others. In a partial conclusion to this chapter I can say: our task whether we are citizens, researchers or statesmen in Africa is to understand and manage the impacts and challenges brought by globalization; to do our best to encourage its favourable aspect and fight its negative consequences in both aspects of culture, social and economic.

3.1.1 Globalization as an Event with both Opportunities and Challenges

Zeleza, one of the African theorists who discuss globalization, views it as having both opportunities and challenges. The Global interaction brought about by globalization, according to him, causes both anxiety and excitement (Zeleza 2003: 1). The excitement brings into being the advocates of globalization while the anxiety the adversaries of globalization. The advocates and beneficiaries, as Zeleza asserts, are those developed countries which are technologically and economically well-off while the adversaries are the underdeveloped countries (Zeleza 2003:1). According to the adversaries globalization increases phobia of inequality, conflicts and instability; this is because they cannot compete in business deals or cultivate their cultural values as compared to the developed countries. Therefore, based on Zeleza's argument; globalization has fostered the global interaction which does not maintain equality.

The UN General Secretary, Kofi Annan, views it in a more balanced manner. According to him globalization has both opportunities and challenges to all nations worldwide. It depends on how we handle it that we can reap what is good from it and at the same time avoid those bad attributes. This idea of the UN General-Secretary is very holding saying that:

> Globalization has an immense potential to improve people's lives, but it can disrupt- and destroy- them as well. Those who do not accept its pervasive, all-encompassing ways are often left behind. It is our task to prevent this; to ensure that globalization leads to progress, prosperity and security for all. (Kim 2000:1)

The UN General Secretary poses a clear and convincing fact about globalisation. His view is not one sided that globalisation is totally good or totally bad; not also that it is totally good for some nations and totally bad for some nation, instead his concern is cautious, watchful and helpful. While Kofi Annan speaks more in a secular and political world dimension, the same framework of argument can be found in the Conference of European Churches (CEC) which asserts that "Churches in Europe recognizes globalisation as a process containing both opportunities and challenges although elements have been identified this could lead to the rejection of economic globalisation, the European experience witnesses that neither total rejection nor uncritical endorsement is entirely appropriate" (Kim 2000: 1).

First I see that the two views with their awareness to the pros and cons of globalisation to both society (as for Annan) and ecclesia (as for the CEC) bring both the secular and religious together in handling it (globalisation). I therefore see that there is a possibility of both the society and culture to come together when globalisation launches its values, ideas and faces. So I am convinced by both Annan's and CEC's awareness and alert on the possibility of destructive as well as prosperous aspects of globalisation are to be considered. The constructive argument by CEC is very helpful for a study like this which deals with Maasai culture and globalisation. As cited above CEC's view awakens the Church that while it has not to reject globalisation, it has also not to welcome it uncritically.

3.1.2. Globalization as an Interaction

Theorists such as Robertson, Scholte, Shirlyn J., Giddens, and Thompson, have discussed globalization in details. Though they have approached it from different angles they, in one way or another, share one common point that globalization is primarily aiming at facilitating *interaction* be it economically, politically, socially, or culturally.

Robertson defines globalization as "the compression of the world and the intensification of consciousness of the world as a whole" (Robertson 1992: 8). Robertson is of the notion that, in

a globalization era; in thought and action, it makes the world a single place. What it means to live in this place, and how it must be ordered, becomes the universal questions. These questions receive different answers from individuals and societies that define their position in relation to both a system of societies and the shared properties of humankind from very different perspectives. The confrontation of their world views means that globalization involves "comparative interaction of different forms of life" (Robertson 2000: 27). Contemplatively from Robertson's viewpoint a critical question is; how do all cultures submit their identities, autonomies, norms and all their core values to cope in a global system?

Moreover, Scholte goes on asserting that the term has recently acquired formal recognition in its full from its transitional stages beginning with the noun "globe" to its recent form "globalization" which denotes a process. According to Scholte, the term has acquired a conceptual clarity from all major world languages except Swahili (Scholte 2005: 51). In what he calls a "redundant concept of globalization," Scholte (2005: 59) precisely discusses the pre-existent conception of globalization which he mentions as internationalization, liberalization, universalization, and westernization. According to him, all these conceptions are regarded as redundant simply because they have been there and therefore in this new approach they cannot add value to what he would think could be the working definition of globalization.

Scholte (2005), by giving the term globalization a working definition, uses the title *A way forward* whereby he deals with the space as a key aspect. For him the central concern for the globalization is an arena in which all the events of interconnectedness are happening. For the social interaction to take place there must be a geographical location which he refers to as space. This term is in line with the keyword globality, whereby, the term covers two important terms *transplanentary relations* and *superterritoriality* of which the former has been for centuries in human history and the latter is a recent; all referring to the connectivity of human beings from all corners of the world.

Moving with Scholte's idea of space in understanding the concept of time, we still find ourselves obliged to look upon the succeeding arguments about *global culture*. The space as referred to by Scholte is the arena or in other words a geographical location in which all interactions ought to take place. This arena, in as far as globalization is concerned, is the globe. If then the globe serves as an arena for interconnectedness and interaction, then all what the

globe has in a varying state are to be met together, melded and then form an interaction; this also will involve all the cultures found in it.

Lewellen defines globalization, anthropologically, as:

…the increasing flow of trade, finance, culture, ideas, and people brought about by the sophisticated technology of communications and travel and by the worldwide spread of neoliberal capitalism, and it is the local and regional adaptations to and resistances against these flows. (Lewellen 2002, 7-8)

He is aware of some differing definitions by other scholars who view it from other corners, for example Griswold (2000), who, based on an economical viewpoint, defines globalization as the growing liberalization of international trade and investment, and the resulting increase in the integration of national economies *(economical point of view).* Grisward, as Lewellen points out, views globalization as intended for economical interaction. Petras (1999) views it in a social scientific point of view as he defines globalization as "the cross national flows of goods and investment, production, and technology."

Shirlyn J, in his article entitled *The Role of the State in Protecting Home Markets,* (http://www.coursework4you.co.uk/essays 10/02/2011) argues that: "Globalization relates to international markets and international business as it refers to the connectedness of production and communication around the world." Though his definition of globalization is based on economical connectedness, the point still remains that all these actions that are carried for economical build up are run under the key word *interaction*; that is to say for this get together, or call it connectedness, to work out properly interaction between different groups from different cultural background has to take place.

He goes on asserting that: "With globalization phenomenon, technologies and products are shared across the world and new laws and regulations guide global trade patterns." The joining act of the two aims at high production for high economical gain. According to Shirlyn globalization "could be labelled not just as a phenomenon but a pattern, a force and revolution in trading and is marked by speed of communication and exchange, complexity of networks, volume of trade, size of products, *interaction* and risks in trade"[Italics added] (Ibid). Then lastly Shirlyn draws back home as he sums up by broadly defining globalization as "…much more than transmission or diffusion of technologies, products, ideas and innovations or liberalization

of markets and internationalization… *it rather,* involves change in geography, and the way we experience local markets and trends. In this analysis we discuss the different aspects of international business trends and globalization from the perspective of state policies and effects on local markets" [Italics added] (Ibid). If one devotes to expand this definition that Shirlyn has offered, of globalization, s/he actually has to, first take a tour on the aspects of market as could as well apply to the local market; all these aspect eventually are in connection with humankind, and even more in his/her society. If this is the case, then with Shirlyn's definition, globalization can be arguably viewed as a pattern, a force and revolution that impinge the whole social systems, globally, due to a speed of communication, exchange and complexity of network. Talking about social system we mean all what form a given society to become an identified social group at a particular area; this includes norms and values, traditions and customs, and all other values that make that social group mark a unique identity distinguishable from the surrounding groups.

Globalization is, further, defined as the "intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens 1990:64). Arguing from Giddens' point of view, globalization still comprises social, economical, political and/or cultural implications; it, as well, comprises the features of territoriality, speed of technology, creation of global free markets and rise of multinational corporations. All these are made possible through allowing the jointing tool, *interaction,* to operate. Giddens adds that *"Local transformation* is as much a part of globalization as the lateral extension of social connections across time and space" (Giddens 1990: 64). The relevance about globalization lies on this fact that it works out transformation, in different ways, of local market; and bearing in minds that local market is meant for the people of the particular area with all what comprise their world view, therefore, once there is a transformation of the local market it is definitely in line with the transformation of people, and their worldview, in that particular area.

Moreover, globalization is even critically viewed as a commercialization of politics as Thompson suggests that; "it has been built on corporate takeover of economic, political, social and cultural life. Thus globalised economies are commercialized economies completely controlled by multinational companies in all aspects of life" (Thompson 2003: 403). Though

critically viewed, still globalization, according to Thompson, has to do with interactive action aimed at invading all human aspects of life such as economic, social and culture.

What is an intension of globalization, as Thompson puts clear, is none than commercializing all of the human aspects of life, but how it functions is through interaction or as he calls it *corporate*. He goes on asserting that "global capitalism seems to dictate and create consumption habits and also influences state policies that are focused on gaining commercial interests" (Thompson 2003: 403). This comment, by Thompson, then seeks to empty what is the motive behind the whole process of globalization; that it meant to create and control consumption habit worldwide, that it homogenizes all groups in terms of consumption habit. Moreover Thompson, in other words, would argue that globalization aims at bringing about commodification of life, expanding of the scope of multinational companies and having implications on quality of life. The outcome of all these, as argued by Thompson, is a globalised market trends with multinationals replacing local markets which at last will result into brand culture.

Though all definitions are considered to view globalization from different angles they, however, share a common point, 'interaction'. An interaction, being social, economical, political, and all sort of conducts to be mentioned, has to involve human beings. This interaction if then makes different people meet and interact for the specific reason they actually come with their preoccupied background, which might either influence the ongoing interaction when taking place continually. What happen after a period of time is the dominant way of doing and perceiving which will eventually overthrow the rest.

It is a fact that globalization is a broad term, rich of concepts; but it is also a term which is much discussed globally. One important view is that globalization threatens as well as excites. With great changes brought about by the whole process of globalization people in different nation, worldwide, are threatened of the future of their cultural values, economy and politic.

The second view is not far located from the first which is an argument that globalization is an emergent culture. Globalization is viewed as an emergent culture, because it brings with it cultural values into the existing culture. It can bring with it both valuable cultural values and invaluable cultural values to the particular culture.

Thirdly, it is easy to find the common concept of globalization shared with almost all scholars, which is *interaction*. Terms such as universalization, internationalization, liberalization,

global culture and interconnectedness are all pointing towards the key concept of globalization which can be termed as interaction. Through interaction, which is meant to operate globally, the likely outcome is that globalization can never be separated from any of the human aspect of life being economical, political, social, and cultural just to mention few. It is through interaction that all these aspects of life from all angles of the world are brought in the wrestling ground to fight so as to single out the winner who will rule the rest. This interaction that allows the free movement, sharing views and ideologies worldwide, selling and buying globally, and giving and receiving globally brings with it a lot of both inputs and outputs to the particular societies worldwide. These inputs and output that are brought about by globalization to the social system are directly affecting the culture(s) of different localities for what normally comprises the society is culture.

3.1.3. Globalization as an Emergent Culture

Globalization can be viewed as an emergent culture based on the idea that the radical cultural forms always emerge from the general population to challenge the established order of things. As radical cultural forms, globalization emerges from general population, whereby it poses challenges to the dominant as well as residual culture. It is through emergent culture that new meanings and values, new practices, new relationships and kinds of relationships are continually being created.

Schirato and Webb, rhetorically, have approached the word globalization as "used to designate the power relations, practices and technologies that characterize, and have helped bring into being, the contemporary world" (Schirato and Webb 2003: 1). They move on quoting Mattelart who approaches it rhetorically as well asserting that globalization is:

> …..one of those tricky words, one of those instrumental notions that, under the effect of market logics and without citizens being aware of it, have been naturalized to the point of becoming indispensable for establishing communication between people of different cultures. (Schirato and Webb 2003: 1)

Mattelart's viewpoint is considered, by Schirato and Webb, as to argue that globalization is having a hegemonic role in organizing and decoding the meaning of the world. They go on discussing two contrasting viewpoints, as presented by David Held and Anthony McGrew, by

two groups as they refer as 'globalist' and 'skeptics'. Globalist are those who believe that globalization is a real and significantly develop while the skeptics hold that what is happening now is just a continuation of what the European colonial trend developed. The later, actually, displays the concept of globalization as just a mere abstract which sprang from people misconceptions of the developments as reveals contemporarily. Together with all the dimensions of globalization that they have discussed in detail, culture has acquired its place in them. Schirato and Webb are of the views that globalization should not be viewed "…as a process or a set of institutions and practices, but as a doxa" (2003: 130). According to them *doxa* can be described "as the effect of something coming to seem true and necessary, so that people will accept that it is just the way things are" (2003: 130).

With this argument the idea is that globalization as a gradual effect will reach a point that it will, in all cultures, be dominant and accepted to be what makes all cultures. Furthermore they, Schirato and Webb, discuss the terms global subject and culture; in this part they clearly show how globalization has both direct and indirect effect to the world cultures. In making it clear, they deal with some of important concepts such as subject, habitus, and identity.

They argue that, predominantly, human being has been viewed as a subject in a particular culture that his identity derives from that particular culture. But they, however, show that with globalization the idea of habitus comes up. Habitus as they refer it to be, "is a product of individual tastes, tendencies and dispositions which are developed by, and must be contextualized in terms of, its relation to the objective structures of a culture" (2003: 140-141). With habitus cultures have found themselves adopting new ideas and new practical viewpoints which in turn have transformed them into a new form. The classification of cultures with regard to time that Schirato and Webb have explicated is one of the good demonstrations of habitus.

According to them there is residual culture which is regarded to be what existed in the past as culture, and dominant culture as the existing and effective culture, then the emergent culture. The emergent culture, as with their explanation, though the residual culture tends to threat the dominant culture, but also the "…emergent culture influences both residual and dominant culture" (2003: 150). This emergent culture, according to them, comprises in it also the aspects of globalization; this is through the "global technological networks, or the possibility of cyborgism that continues to seduce and threaten human 'being' (2003: 150). The elimination of distance and physical limitation as the result of globalization has then enhanced the capacity of

this emergent culture to acquire the worldwide influence that impinges to all world cultural autonomy.

At last, in discussing globalization in relation to culture, Schirato and Webb, pose the question whether there can be an entirely global culture. The answer is that there cannot be entirely what will be referred to as global culture, but only some representation of what can be identified as identities of global culture. In this part, the challenging idea is on how possible it can be to homogenize all cultural identities, histories, norms and all their core values to the global sense. If this should happen then there would be long term processes which involve a great deal of sacrifice by all cultures. Therefore, based on the above discussion it is clear that the 'emergent culture', which is an outcome of globalization, will not be defined by the brands we consume or the socio-economic status we achieve, but by the values we uphold. These upheld values are significantly identified in a cultural milieu and nowhere else.

CHAPTER 4

FINDINGS AND ANALYSIS ON THE MAASAI CULTURE IN RELATION TO GLOBALIZATION

The previous chapter presented different scholars' attempts to define globalization. Their views have been discussed according to three major aspects, which work as theoretical framework for this research, hence globalization as having opportunities and challenges, globalization as an emergent culture and globalization as an interaction. Since the study was intended to find out how the globalization process challenges the Maasai Culture, based on the Ilmurani age- group; the established and reviewed theories will be applied in analyzing the findings.

Before resuming with analysis of the findings it is worth repeating some important elements of the Maasai cultural history, so as to set the stage for the analysis. Maasai community before and after colonialism, were living in communal life depending entirely on livestock keeping as the source of living. In relying on cows they were able to live and enjoy their daily life without major problems. Living as one extended family gave life meaning and practical advantages. They were organised by the well defined hierarchy, whereby, there were both spiritual and political leaders, elders of the clan, and the head of family who was the father. All the leaders were respected and their decisions were recognised. For the Maasai, like many other African tribes, the children belonged to the whole community, and any grown up member of the community were responsible for all the children, in making sure that they behaved properly wherever and whenever they were.

Maasai basic food consisted of meat and milk, and were mostly eaten/drunk half cooked, or sometimes uncooked. These food contents were also useful for rituals in Maasai culture. As for the dressing code is concerned, they use some free garments which are the pieces of sheet wrapped around their bodies. These sheets were used by all members, although they were distinguishable dependent on their colour. The colour of garment revels or distinguishes between elder, Ilmurani, uncircumcised and circumcised ladies, married and unmarried ladies.

There existed also an age-set group system identified by certain names, and when these names were mentioned anywhere to any Maasai it was possible for him or her to know an

approximate age of that particular person. All the above mentioned items were profoundly important for the Maasai culture. They bared strong meaning for them, and they were also part of their identity. Therefore, the analysis which follows will build on all these and more other items in identifying to which extent globalization has affected the Maasai culture.

4.1 Globalization and Maasai Cultural Values

Cultures have values that are largely shared by their members. In their simplest level, Cultural values are commonly shared concepts about what is right, wrong, possible or impossible, true or false, acceptable and non-acceptable, just to mention few. The Cultural Values in a specific society can often be identified by noting how people behave in some respective instances, which people receive honor or respect, what people do at what time, these are some of them. The arena of cultural values can either be as small as each individual's personal set of decisions or a group of people, as to what is acceptable or not. These values are the vital tools in distinguishing one culture from the rest. They are as well important tools in identifying to which level one's culture has changed.

The interview questions were focused on this area seeking some truth on how globalization could have had an effect on the Maasai culture. Among the questions posed to the interviewees was probing on how they view their cultural values contemporarily as compared to the past. Interestingly, all the twelve (12) interviewees who responded on this question were of the views that there have been a lot of changes and abandonment of some of the Maasai cultural values contemporarily. Eight of them, which rates to 66.7% of the interviewed number, agreed that globalization has greatly contributed to these changes and abandonment of some cultural values.

The remaining four, which rates to 33.3% did not disagree completely, rather were on both sides that there have been partly some natural causes and partly globalization. On the supporting side, that globalization is the sole root of changes to culture, many supporting reasons were presented; to cite few, education, mass-media, interaction, and free trade. According to Solomon Massangwa (14/07/2010, Kimandolu Arusha), due to education many upcoming youth tend to underrate all cultural value to the level of superstitious or just absurdities. He contended that: "…education to some extent helps, but it has more negative sides to Maasai culture for it

hallucinates our Ilmuran's minds more to ideas than practical life. We were expecting them to be more supportive for the culture but they are the leaders in distorting all the values" (Solomon Massangwa, 14/07/2010, Kimandolu-Arusha). Massangwa was not totally against education, but what he argued is that education as the foundational aspect of globalization has tendency to be short of sensitivities towards cultures, regarding a lot of cultural values and practices as more outdated lacking reality since they were constructed without reasons. He also had an idea that cultural values were meant for the goodness of people life, respect, unity and solidarity.

According to him it is not that they are all perfect or effective throughout the time and also it is not true that they are all outdated and useless in the name of education. He added: "…taking for example dressing codes, youth, Ilmuran in particular, are ignoring them and come with what I can regard as unacceptable dressing manner according to Maasai culture" (Ibid).For Massangwa it would be not unacceptable if they would change dressing style while maintaining the respect of their culture, as he says "…the way they dress, as the educated ones, is extreme and does not maintain their personal dignity as well as their elders" (Ibid).

Also interview with Godwin Lekashu, uncovers an idea which was more or less similar to Massangwa's. He argued how education has played a role towards the devaluation of Maasai cultural values. Moreover, he mentioned yet another impact of globalization toward Maasai cultural values, taking some examples of mass-media and interaction. For him mass-media plays a great role in undermining the Maasai cultural values; "a lot of news and advertisements broadcasted through televisions and radio, also from the news papers are influencing Ilmurani negatively" (Godwin Lekashu, 18/07/2010, Kimandolu-Arusha).

Concerning interaction he argued that, "through free movement which is one of the globalization campaigns, the more mobile group, which is youth (Ilmuran), are moving and interacting with different people from different cultural backgrounds. This always results in both negative and positive impacts" (Ibid). For Lekashu, the positive impacts are economical gains, learning about health matters; get to know people and creation of more opportunities. However, there are negatives, as he asserts: ".....Ilmuran are easy to imitate a lot of new things and practice them regardless of what effect they may have in their live or the life of their society. When interacting with different of people in towns and elsewhere, they tend to forget their cultural values which is not good in a real sense" (Ibid). For him Ilmurani, once they have gone to town tend to forget their families and establish new life in town. Also others normally tend to involve

themselves in unsafe sexual relationship which ends into contraction of HIV/AIDS. These youth, according to Lekashu, normally come back home and transmit the HIV to other members within the Maasai society.

The third person who had views similar to the previous interviewees was Loth Letara. For him globalization has made it possible for an intensified interaction, free trade, and cross cultural communication. All these as he asserts "are valuable in improving people's lives, creating job opportunities and having people with more exposed minds about the world" (Loth Letara 20/07/2010, Kimandolu, Arusha). Letara, however, argued on the other side of the coin, how they have negative effects to the cultures, Maasai culture in particular. For him, "through interaction there has been a rapid abandonment of the cultural values, especially with the Maasai youth" (Ibid). Free trade has invited a lot of new things, among them there are harmful ones, which pave the way to the deterioration of cultural values. Cross cultural communication, has "…contributed towards undermining of many cultural values of Maasai, which threatens its existence" (Ibid).

Generally half of the respondents viewed globalization as carrying along both valuable and non-valuable inputs to the Maasai cultural values. Two respondent, both were youth, argued that globalization has all positive inputs to the Maasai cultural values, while the remaining, 33.3%, were of idea that globalization is having only negative effect to the Maasai cultural values.

4.2 Education and Maasai Culture

Education has been discussed in the subchapter above; though with relation to Maasai cultural values. In this part a discussion is presented, based on responses from the interviewees, with relation to Maasai culture in general. One of the characteristics of globalization is education, mostly the formal education. It is through education that the contents of globalization can be accessed, and people can have the same language in an interactional arena. Education has been discussed by all the respondents as one of the elements that have played a central part in transforming and deforming Maasai culture.

Among the twelve interviewees eleven of them, which rates to 91.7%, were of the opinion that education has brought both positive and negative challenges to the Maasai culture.

Only one out of twelve was arguing that education has entirely negative effect or impact on the Maasai culture. Among the arguments given by the respondents, education has brought some good things in their culture; such as increased awareness or focus on conserving environment and preserving wild life. Lilian Letara pointed out that:

> Maasai culture to a great extent was fostering for environmental and wildlife destruction. Acts like a man killing lion so as to become a warrior was an anti-wildlife action. Also the act of unsettled life, due the large number of cattle caused erosion and desert. But after education Maasai have reduced this life style which is a great improvement. (Interview with Lilian Letara, 15/07/2010, Kimandolu, Arusha).

It has enabled people to be aware of their health and prevent themselves from a lot of fatal diseases. It has also helped them to work aiming for profit rather than aiming for only subsistence production. Through education, "Maasai are now well informed about their right as citizens here in Tanzania, and being the case they are enjoying them now" (Interview with Betuel Mbalakai, 12/07/2010, Nambere, Arusha). It is through education that "…Maasai are enjoying more opportunities for good life than before, when our parents would only depend on livestock for their living, and if there was a drought they starved together with their animals" (Lilian Letara, 15/07/2010 Kimandolu, Arusha).

Both Betuel Mbalakai and Loth Letara Maasai are enjoying the advantages of education, because they have many educated Maasai who are employed in many companies and institution. There are also educated Maasai who have founded their own companies and institutions. Furthermore, Betuel Mbalakai and Lilian Letara pointed out that, through increased level education among Maasai witnessed the peaceful life; also ethnic clashes are reduced as people become more informed about the world and different cultures. However, all these interviewees emphasised education's negative influences. Based on their arguments, education enables their youth to broaden their awareness about the world; including possibilities to travel both physically or mentally. "This has however created in them some superstitious minds towards their culture" (Betuel Mbalakai 12/07/2010, Nambere, Arusha). "When they get to know a lot of things, and find them inspiring they never reason out how did they come into being in that area, also they never contextualise to see how they can work in their area" (Martha Ntoipo, 17/07/2010, Nambere, Arusha).

According to most of the interviewees, the majority of educated young Maasai seems to despise most cultural norms and values, underrating much of the content in Maasai culture. As Betuel asserts: "It is supposed that our educated people would help us in strengthening our culture, making it firm and adding good values in it; however, it is surprising that most of them are the leaders in despising and mocking at it as if it is a barbaric kind of culture" (Betuel Mbalakai, 12/07/2010, Nambere, Arusha).

In trying to find out from my interviewees, who influence, positive versus the negative side of education to the Maasai culture, most of them seem to propose the negative side. The reason is that the education structure is lacking some contextual elements, and it is not sensitive to cultural values, therefore, it never prepares people to accept and love their cultures, rather it raises them viewing their culture as uncivilised and built on superstitious beliefs. For that case, "…it would be useful for our cultures if the education that is being offered in all levels is restructured to be sensitive with our cultures" (Interview with Martha Ntoipo, 17/07/2010, Nambere Arusha). Having the contextual based education "Maasai culture, as well as other cultures would enjoy its advantages, otherwise it will take time before education becomes a part and parcel of cultures" (Interview with Godwin Lekashu, 18/07/2010, Kimandolu, Arusha).

Education has also opened a way for attaining scholarships for some people for further studies abroad. The group that enjoys this opportunity is always the youth. On the other side this has been viewed by some of the respondents as a challenge to the culture of the Maasai. When the Ilmuran go for studies abroad, some of them upon returning back home tend to be the criticisers of their original culture hence "a good number of them criticise a lot of cultural contents as full of oppression, outdated and things of the kind" (Interview with Solomon Massangwa 14/07/2010, Kimandolu, Arusha).

Some of the Ilmuran have ended marrying women from abroad and bring them home. This type of cross cultural event that merges two different cultures has been a challenge to the society and to their children, as well as to the extended members of that particular family.

4.3 Technology and Maasai Culture

Technological advancement is easily measured by improved communication such as telecommunications, good infrastructures, information technology, internet, and mass media. All

these are part and parcel of globalization policy. Based on the desire of globalisation, that is compressing the world to form a single village, technology is the fundamental tool towards this policy.

This technological advancement has in it both advantages and disadvantages to the Maasai culture as interviews have revealed. Generally speaking, ten out of twelve interviewees, which rates to 83%, were of moderated views about globalization, while one of the remaining two was of an idea that technology is entirely positive to the culture; and the remaining one had an opposite opinion that technology is entirely dangerous and disastrous to the Maasai culture. Interestingly enough, it was easy to note one obvious reason behind these two extreme viewpoints; the one on the negative side is an aged man, who is the elder in Maasai society; while the other one on the positive side is the youth who seems to enjoy the advantages the technology offers.

Among the reasons given for the positive effects of technological advancement to the culture, were: the exposure of Maasai culture to other culture, challenges for the culture for advancement, and possibility for reduction or even elimination of some distasteful elements in Maasai culture. Some of the repugnant element as could be cited by Betuel Mbalakai and Godwin Lekashu are such as female genital mutilation, corporal punishments administered by Ilmurani and elder to the young ones, unhygienic circumcision of males, insanitary domestic and medical practices and non-developmental beliefs that having many cows only is the only sign of wealth.

Godwin Lekashu, who is the pastor, insisted that "it is through technological advancement that our people have willingly surrendered some of practices which I can simply refer as repugnant practices" (Interview with Godwin Lekashu, 18/07/2010, Kimandolu, Arusha). For Lekashu, the Church had preached to the Maasai people that there are some practices to be either rectified or abandoned because they were not functioning and also some of which are currently threatening people's lives, but still people were reluctant until they could witness issues through television and hearing about them from the radio. Learning about the fatal effects stopped some of these practices" (Godwin Lekashu, 18/07/2010, Kimandolu, Arusha).

For Lemaiyan Saul, "it is through television and radio that there is an awareness of the dangerous disease called HIV/AIDS which spreads through unsafe sexual intercourse, and

unsterilized razors and needles which are used in operation or injection" (Lemaiyan Saul, 21/07/2010, Monduli-Arusha). Lemaiyan went on saying:

> Before the spread of radio and televisions, it was so difficult to convince people that there is such a disease, also it was difficult to convince people that it spreads through those ways and that it leads to death. But since radio and televisions reached people the idea about HIV/AIDS has spread widely to Maasai society, and people are taking precautions against it. (Lemaiyan Saul, 21/07/2010 Monduli, Arusha)

Another argument is the circulation of ideas that is due to the improved means of communication. This one was viewed from both sides. Positively, as four interviewees argued, that whatever is happening around the world is shared throughout.

Mwal Jacob, one of the informed interviewees, about the effect of globalization to the Maasai culture, argued that:

> The world is now a village, whatever happens around the world is being shared by all people regardless of their localities. It is of no surprise to hear an old man in the most remote Maasai village, discussing what is happening now in America or Europe. This actually is good and it creates awareness of what is happening around the world (Interview with Mwal. Jacob, 16 /06/2010, Ketumbeine, Arusha).

Lepilal Ole Suyani (4/07/2010, Manyara, Arusha) added that "technological advancement has created great awareness to people, through mass media, telecommunication and internet not a single idea is left un-accessed". For Lepilal ideas are circulating throughout, Maasai society inclusive. These ideas can be of both negative and positive effects. The rapid growing of circulation of idea as the result of improved means of communication, "…has created an awareness and sensitivity to the Maasai culture; this awareness helps a lot in shaping the culture towards modernity" (Interview with Lerionka Lemuta 25/07/2010, Kimandolu, Arusha).

Moreover, the respondents emphasized on negative side of technological advancement on the Maasai culture. As it appeared from seven respondents, technology, mostly mass media and telecommunication, has introduced a great deal of immorality among the Maasai people. The most affected group are the youth, who seem to be inspired, hence aspiring to step aside from their culture moving to what they consider as modern culture. For Godwin Lekashu, "technology has paved a way for the birth of culture within culture, hence causing what could be viewed as

cultural competition" (Interview with Godwin Lekashu, 18/07/2010, Kimandolu, Arusha). Lekashu's viewpoint concurs with one of the theories e.g. Anthony Giddens, Schirato and Webs and other who views globalization as an emergent culture which tries to do away with the dominant culture by crossing the borders and technological advancement being the trigger of all developments.

Imitation of the new lifestyle, which is considered as fashion, is another side effect of technology to the Maasai culture. Betuel Mbalakai, (12/07/2010, Nambere, Arusha) in emphasising on this point argued that "most if not all youth are growing aspiring to live what they consider as fashionable lifestyle, which is preached by mass media indirectly, while ignoring and abandoning most of Maasai cultural values and norms." For Betuel, this looses the value of Maasai culture hence threatens its existence.

As an impact of mimicry, the Language, dressing codes, relationship, values and norms are facing great challenge in Maasai culture. More than ninety percent of the respondents pointed out this idea, showing that it is difficult to find the youth speaking a fluent Maa, this is because for them *Maa* is one of the outdated languages. Youth are no longer interested in dressing Maasai garments; in case they dress on they do it just like other styles and not with respect. Respondents revealed that the communal relationship that was the central emphasis in Maasai culture has weakened to the point of death. It is because the upcoming generation is learning to adopt the nuclear lifestyle as they apply modern life style. This also leads to mislay of respect to the elders and society leaders.

4.4 Free Movement and Maasai Culture

Free movement in Tanzania is one the constitutional rights for all citizens because any one is allowed to move from one Region to another in respect of not breaching the law by bringing insecurity to the people at the place you or they are going to live. This idea has currently assumed its practicability in the dawn of economic liberalization and intercontinental relationship. It is through structural adjustment programmed that the boundaries were to be loosened or eliminated, preparing conducive environment for interaction, allowing people to trade within and outside, and allowing foreign investors to invest in different sectors. All these

ideas were aiming at establishing intercontinental relationship that enhances economical, political, and social stability.

On the advent of globalization, the leading campaign concentrated on elimination of boundaries, and facilitation of free movement of people and goods. Facilitation for interaction at all levels is further emphasised by the pioneers of globalization. This therefore, allows people to move across continents, regions, countries, towns, and villages. It moreover, allows people to move from village to town or the vice versa. Free movement has had some challenges to the Maasai culture.

Based on interviewees reactions, free movement has taken away and also adding a lot of elements in Maasai culture. Out of all, twelve, interviewees nine looked upon free movement as having both negative and positive impact to the Maasai culture. Two out of the three remaining, were of the opinion that free movement has totally impacted negatively the Maasai culture, and the remaining one viewed free movement as having positive impacts to the Maasai culture.

Free movement, mostly from rural to urban areas is viewed as to have negative influence to the Maasai culture. According to Dr Shanguya, free movement becomes negative when the Ilmuran move to town in search of different. For Dr Shanguya:

> It would not be looked as negative if they were going to town and, after earning some money or some material necessary for life, turn back or take with them their family and live the good life. What turns it negative is because most of our Ilmurani when they go to town they hardly turn back to look for their families. Worse enough they tend to abandon their background culture and their families. They end up marrying town ladies, claiming that their wives are outdated. This is what makes this free movement becoming negative to our culture. (Interview with Dr Shanguya Ole Memiri, 13/6/2010, Ketumbeine, Arusha)

Dr Shanguya's argument has been repeated by six other respondents, who argued on how the big number of Ilmurani is flowing to town in search of good jobs in order to improve their financial situation. Some of them, according to the respondents, after going to town tend to change and abandon their culture, also some end up abandoning their families and establish new family in town. The free movement on the other side is viewed to have added value to the Maasai culture and the observation is confined in the interview cases ninety two percent. The commonly shared views were: introduction of new and valuable values to the Maasai culture, widened economical

perspectives, growing awareness and tolerance towards other cultures and exchange of cultural ideas with other cultures,.

Other views are commonly shared by 66% of the respondents who argued that free movement: has helped for the transformation of Maasai culture, and make the culture known nationally as well as internationally. The transformation referred is the step taken by Maasai in getting rid of what seem to not fit at a moment as well as adopting some new value and norms which function with the time. Making the culture known nationally and internationally is however not viewed positively upon, by 87.6% of the respondents.

After the Maasai became popular internationally that most of tourist companies are using them as an advertisement for African tourism. Betuel added that, "Maasai are nowadays taken as tourists' attraction because of their popular culture and peculiar dressing style and code" (Interview with Betuel Mbalakai, 12/07/2010, Nambere, Arusha). This has resulted into, "most people imitating their cultural dressing style, braiding style, and some other things; which in turn being misused and therefore loose their real cultural meaning" (Interview with Mwal. Jacob, 16/7/2010, Ketumbeine, Arusha).

In the previous, the issue of intermarriage was discussed, showing how the educated Ilmurani tend to intermarry from abroad when they happen to go for studies. Moreover, the same idea was discussed as respondents showed that through free movement many people have ended up intermarrying, not only internationally but also from different cultures within the same country. According to Martha Ntoipo, it is difficult to have the family that is totally free from the mixture of other culture and this is nothing else but because of intermarriage. She pointed out that: Most of youth when travel into other areas, being for business, work, or studies get married to the ladies or men from different cultures. This intermarriage involves the mixture of cultures which produces new type of culture which intervene or hinder the Maasai culture to maintain its identity (Interview with Martha Ntoipo, 17/07/2010, Longido, Arusha).

Free movement supports the interactional theory of globalization. Interactions as one of the globalization keywords that brings together different cultures and allows them to challenge, influence and complement each other.

4.5 Free trade and Maasai Culture

The partner to free movement is free trade. With the aim of sharing the world's products and expanding the demand and the supply of goods and services, globalization emphasises free trade. This policy has on one side made possible for people enjoying benefits, by having what they don't have in the area, or having enough if they have it in scarce. Also it has enabled people to freely consume what they like and not what they consume out of necessity. Alongside with this, people are enjoying profit of their products when they find that they can sell them freely with profit. Not only that but also people are encouraged to produce more since there is demand for their goods and services, which in turn profits both individual and society.

However, free trade policy, as fostered by globalization has some negative effects also. It has played role in devaluating some goods and services in some areas. It is through free trade that some of the unwanted goods and services have entered into some area, particularly in some cultures. It is also through free trade that, some of cultural norms, taboos, and values have been ignored and overthrown, hence some new norms, taboos, and values have been invited.

All the above is based on the reactions from the interviewees. Out of the twelve interviewees, seven stated that free trade to the culture has both negative and positive influence. Out of the remaining five, three interviewees complimented free trade as having only positive impacts to the Maasai culture. Lastly, the rest, two, were of the views that free trade has nothing to do to the Maasai culture rather than destroying it.

For Ole Mosson:

> Free trade has fostered development in Maasai community, culture being the one, it has opened the platform to practice and offer what is our culture, which helps people to love and respect the culture. Also, on the other side, it has introduced a lot of new elements in it which distort its real meaning. Nowadays because of free trade people, everywhere, are wearing Maasai garments like fashion without maintaining their real respect and meaning, this distorts the cultural meaning. Maasai youths, *Ilmurani* [emphasis mine], are going to town to offer the Maasai hair braiding style to women, who are using it as fashion, while it had some cultural meanings. (Ole Mosson Lekatingirari, 10/07/2010, Ketumbeine, Arusha)

Closely related with free trade is economic integration. Economic integration tends to unify trade between different nations by the partial or full abolishing of customs barriers/tariffs on trade taking place within the borders of each country. Through unification economically the members

of the integrated countries can sell and buy freely across the borders of their countries. The trade involves exchange for both goods and services. Integration, a relative to free market has brought some challenges to the Maasai culture. According to nine (9) respondents economics integrations have invited new cultures which are imported in the name of goods and services.

For Dr Shanguya Ole Memiri (13/7/2010, Ketumbeine, Arusha)

> Economic integrations such as Economic Community of West African States (ECCOWAS), Southern African Development Community (SADEC) and Eastern African Union (EAU) have made it possible for the exchange of goods and services which are widely wrapped in cultural elements. In this way many cultures, including our culture (*Maasai)* have face great challenge to cope with. Things like dressing styles, food types, music and arts, and some new vocabularies in languages are some of the new cultural elements that cultures have found themselves forced to adapt..

Therefore, free trade, together with economic integration, support interactional theory of globalization.

4.6 Analysis of Findings on the Effect of Globalization to the Maasai Culture

Note:

a. Initials "P and N" stand for those who responded that the respective element of globalization has both positive and negative impact to the Maasai culture.

b. Initial "P" stands for those who responded that the respective element of globalization has only positive impacts to the Maasai culture.

c. Initial "N" stands for those who responded that the respective element of globalization has only negative impacts to the Maasai culture.

	P and N	P	N	Total
Globalization to Cultural Values	6	2	4	12
Education	11	0	1	12
Technology	10	1	1	12
Free Movement	9	2	1	12
Free Trade	7	3	2	12
Average	8.6	1.6	1.8	12

The table above summarises the respondents' views about globalization to the Maasai culture. When studying the data it shows that according to 77.08% of the respondents globalization has both positive and negative impacts to the Maasai culture. The data also show that 12.5% are of the idea that globalization has entirely impacted positively the Maasai culture, and 10.4% are of the idea that globalization has entirely impacted negatively to the Maasai culture.

4.7 State Emulation and Maasai Culture

State Emulation, simply, refers to as ambition and effort of a state to be or surpass another state(s). This is built on competitive spirit on the bases of successes. Always this takes place when a state takes some initiative to adopt or imitate another state's ways of running its programs with the aim of either reaching it level development or surpassing it.

Tanzania, as one of ambitious countries for developments, adopts other countries policies and styles so as to reach or surpassing their level of development. This act has been discussed by four respondents who found that it embeds in it some challenges to the Maasai culture. Common to all, was the idea of cultures being forced to adopt what the states adopts from another country.

> Government being the supreme authority of the state once decides to adopt some living or working style from another country so as to compete with it, it is always mandatory for all people in all cultures to adopt. This always demands cultures to face some adjustment challenges so as to cope with that proposal (Interview with Mwal. Jacob, 16th .June.2010, Ketumbeine, Arusha)

In the same way Betuel Mbalakai, (12/07/2010, Nambere, Arusha) argued that:

> Our culture has faced a lot of challenges and yet it is wrestling with a lot of which because the government has adopted different policies from different countries that needed cultural restructuring. This is because the government is doing some effort to develop in all aspects, such as social, economic, and political.

To this situation the Maasai culture meets itself moving along with the government policies, because Maasai are the part Tanzania's society; all are obliged to follow the law and what the state is trying to impose for the benefit of her people. Relevant to this is the government policy to make sure all the cattle keepers like Maasai are getting to know the best way of keeping their animals, by providing them education on different pests and diseases, good medicine in order to have good products from the animals for their daily benefit economically and also to the nation as the result of global technological advancement in domestic animal health care.

4.8 External forces to the Country and Maasai Culture

There is a mutual understanding worldwide for smooth global interaction of the giant states which are the leading pioneers of globalization about a struggle to formulate some policies which

can be applied worldwide. When it comes to the application of the established policies, what the giant countries do is imposing them as an obligation to the weak states. Most of these policies always are embedded with a lot of cultural elements from where they are originated. This trend has caused a lot of challenges to the cultures of the recipient countries. In the interview this idea emerged as some of the respondents pointed it out. Solomon Massangwa, Godwin Lekashu, Dr Shanguya Ole Memiri and Mwal. Jacob discussed this idea.

For instance, Godwin Lekashu argued from economical point of views about foreign investment policies. According to him, Tanzania is among the countries which had to accept the foreign investment policy which allows any country to invest in another country. This policy although it is good on economical bases came while the country was unprepared, but because it was imposed by super nations it had to be received and implemented. This has " a lot to do in many aspects of our state's makeup, cultures being among, for it has allowed the investors to bring with them a lot of cultural elements from their origin to our country in the name of investment" (Interview with Godwin Lekashu, 18/07/2010, Kimandolu, Arusha). Also Mwal Jacob pointed the same idea as he argued that:

> There have been investments by foreigners in textile industries, beverages, food, arts and music, and films. All these are in one or another embedded with the culture of the investors. When it comes to consumption cultures face a lot of challenges in maintaining its values and norms. (Interview with Mwal Jacob, 16/7/2010, Ketumbeine, Arusha)

In chapter three one of the theories discussed was about globalization being regarded as an emergent culture. The factor behind its being emergent culture is because of its sounding contents which are attractive and competitive that they threaten the survival of the dominant culture. With the foreign investment most of products are regarded more attractive, mostly to youth, compared to local products. This also applies to the Maasai culture that the "Ilmuran tend to be attracted with the products from outside or by the foreigners; as the result they not accept some of their cultural values and norm and adopt the foreign culture" (Interview with Solomon Massangwa 14/07/2010, Kimandolu, Arusha).

One of the vivid examples which the study has found is the issue of Female Genital Mutilation (FGM). The Maasai society practiced women initiation for a long time, but now it is an issue of international advocacy because it is against human rights. Many NGO's and international organizations like US-AID, WHO, UNICEF, NORAD etc in cooperation with the

government of Tanzania are nowadays educating the Maasai people about the effect of conducting female circumcision.

So with the international intervention on the practice automatically impacted to the Maasai culture, in a really sense the anti female genital mutilation has been a big victory to the young Maasai girls who are educated and discovered it to be a bad act either done to them or to their fellows. Besides the external pressure on FGM get support from Maasai men and expresses in Ilmuran not marrying a circumcised girl. So this shows how the external forces have a great impact on the Ilmuran and Maasai culture in its totality.

4. 9 Summary

This chapter analysed data collected from the field with relation to the established theories of globalization. For the matter of preciseness the data have been grouped into seven main titles which are: Globalization and Maasai Cultural Values, Education and Maasai Culture, Technology and Maasai culture, Free Movement and Maasai Culture, Free trade and Maasai culture, Emulation by the state and Maasai Culture, and External forces and Maasai culture. The first five titles were the structured questions aiming at provoking and probing some views about the challenges of globalization to the culture. Then the last two titles were the added information from the respondents which appealed as relevant material in discussing the idea.

As the structured questions for the interview the five titles have been analysed statistically as to draw a clear picture on how globalization has an effect to the Maasai culture. Based on the comparative and statistical analysis above, most of the respondents have shown that globalization is neither, entirely, positive nor negative, rather it has both elements. Moreover, the added two titles discussed above have as well revealed the same trend of idea that globalization is not totally positive or negative to the Maasai culture.

The interview makes it clear that globalization has made an impact on the Maasai society. Following the interviewees' viewpoint one will find that youth (Ilmuran) are mostly viewed as a vulnerable group who are easily complying with all the changes coming with globalization. In addition, the above responses, comply with the above theories that globalization has both opportunities and challenges, also globalization is mostly built on interaction and globalization is the threat to the dominant cultures.

CHAPTER 5

CONCLUSION

The main goal of this research has been to study how globalization challenges Maasai culture. The main target for the study was the Maasai youth known as Ilmuran. In order to meet this aim the structure of the thesis was presented in chapter one. It introduced and discussed, in precise, the problem and the aim of the research. It also set the limits and scope of the research as well as designing the methodology and presenting the sources.

In chapter two the paper dealt with the Maasai, who are they, their culture, category, geographical location, age set group (particularly Ilmurani), and their structural organization. This chapter was meant to present how the Maasai are organised within the solid and developed cultural values as well as revealing how the Ilmurani play the key role in sustaining the Maasai culture.

Furthermore, chapter three developed globalization theories with the aim of testing the findings obtained from the field. As revealed in the research title, the collected data are about the challenges posed by the globalization to the culture. Therefore, the theories viewed globalization as a movement which includes opportunities, challenges, and interaction. These theories showed us that globalization interacts with culture on many levels. The first theory discussed globalization as a movement which brings with it, positive effects as well as negative effects to the culture.

This, therefore, paves a way for analysing the impact of globalization on culture, with the consideration that it is by itself a kind of an "emergent culture" which is challenging the particular local culture. The theories also viewed globalization as interaction. It is an interaction since it facilitates free movement, free encounter, and internationalization of many aspects of life. This also clears a way through analysis for it opens a way to view globalization as a movement that allows the local culture to be exposed to other cultures.

In chapter four collected data are analysed in relation to the established theories of globalization. Data were grouped into seven titles: Globalization and Maasai Cultural Values, Education and Maasai Culture, Technology and Maasai culture, Free Movement and Maasai Culture, Free trade and Maasai culture, Emulation by the state and Maasai Culture, and External

forces and Maasai culture. As revealed in the comparative and statistical analysis in appendix 1, globalization is neither, entirely, positive nor negative to the Maasai culture but it has both elements.

Findings also revealed that youth (Ilmuran) are mostly viewed as the vulnerable group who are easily complying with all the changes coming with globalization. This makes it obvious that globalization brings that felt challenge to the Maasai culture, since the Ilmuran are the pillar for the Maasai culture.

The study has successfully found out that the Maasai culture, as represented by the Ilmurani group, has felt impacts from globalization. These impacts are both positive and negative. The positive impacts are such as increased awareness about the world and life, freedom from enslaving cultural norms, advancement of cultural perspectives about life and development, eradication of intimidating cultural values, exposure to different cultural ideas, increased tolerance to differences from different cultures and enrichment of new values and norms when it comes to interaction.

On the negative side, an advent of globalization not only subordinates but also threatens and challenges different valuable parts of culture. Moral values which are the core elements of the Maasai culture are already in threat due to globalization. Elders' position, social hierarchy, age group setup and things of the kind are gradually loose their audacity hence deteriorate.

Rituals, which served to convey meaningful moral values, bringing people together, moulding the spirit of solidarity, and intensifying the patriotic essence, are no longer given priority by the youth (Ilmuran). An informal education which is offered prior to formal education is easily replaced by televisions, radio, news papers and internet. Since the young group in the Maasai tribe, just like in many other societies, aspire most what prevails as up-to-date, get impressed with what comes with different news sources, hence tend to devote understanding and practicing them instead of their cultural practices.

Moreover, globalization facilitates free movement whereby findings reveal that the movement facilitates interaction, which in turn leads to great confusion inside the Maasai culture. Abandonment of families by the Ilmurani, remarrying new wives, and intercultural marriage are few examples mentioned to resulting from globalization.

Conclusively, based on the above summary, the main three ideas are to be borne in mind: First, globalization as a movement comes with pros and cons to all cultures of the world. Second

is that globalization is a purely natural movement and not a designed aspect so as to think that one culture can decide to choose and another not to accept. Third, like a thunderous storm on the sea is comparable to globalization, its advent is irresistible, and if anyone dares to stand up against it, it will easily wipes him/her out and go on spreading.

All the three ideas call for people's awareness within their cultures on how to handle this foreseeable movement. The Maasai culture as one among many cultures of the world needs setting some ways it can welcome and maintain the good imputes from globalization while struggling how it can deal with the negative imputes as well as curing the wounds by storm of globalization.

It won't help if any culture, like the Maasai in particular, tries to resist globalization from entering in its compound. Like in a storm the resistor will be swept away and destructions might be more intense than if it could be allowed with caution, while learning attentively what to take from it as well as what to discard from it. Because no single culture in this era of globalization can stand on its own, hence globalization is the transaction, providing the Maasai with new cultural values and offering new opportunities in the society at large.

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Interview with Loth Letara, 9th July 2010, Kimandolu

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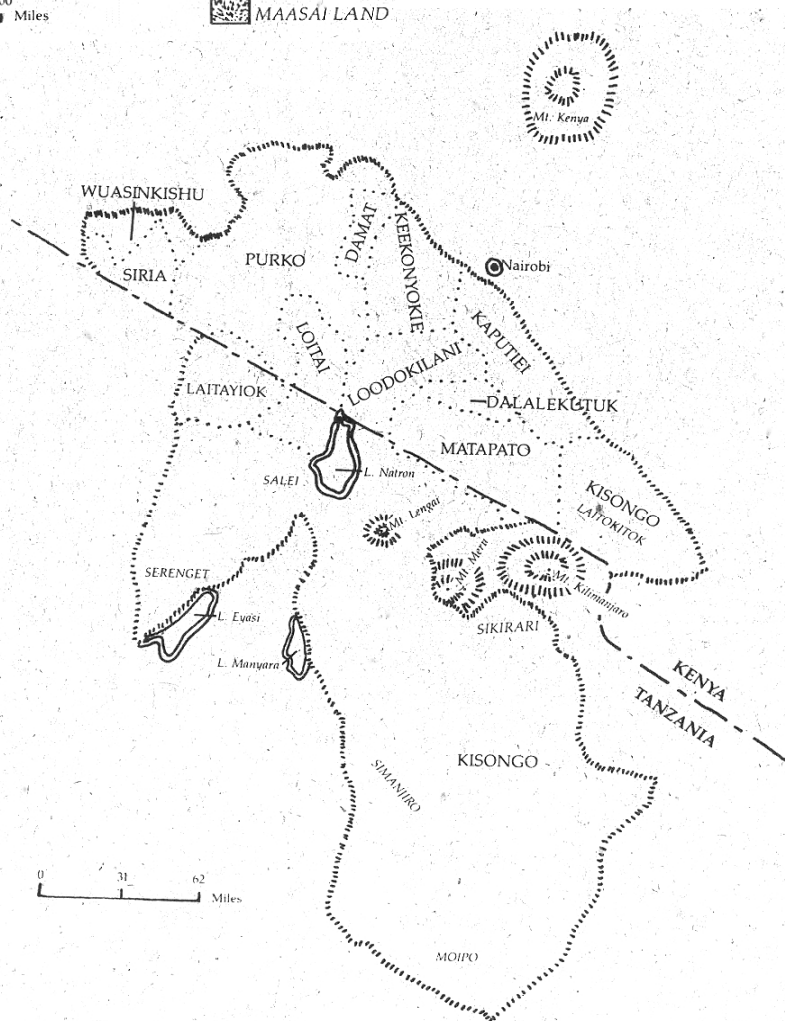Interview with Seth Ole Sululu, 10th June.2010, Ketumbeine.

Appendix 2a: Maps Maps of East Africa; **Kenya** and **Tanzania, showing the Locations of Maasai land.**
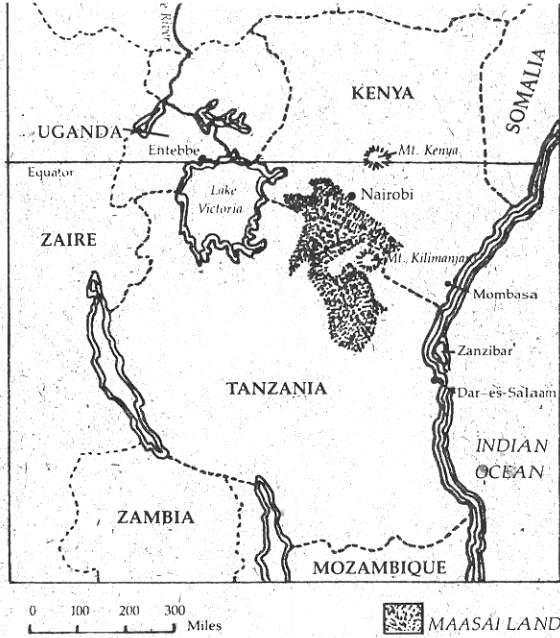
Appendix 2b.

This map shows –
The categorizations
 Of
Maasai and the
Place which they
Can be found as said
In chapter two.

Appendix 3: A Picture of *Osipolioi:* a *Maasai* circumcised boy before confirmation as fully *Olmurani* (a warrior). This picture shows how they dress by colourful bird headdress and facial decoration.

Appendix 4. The picture shows *Ilmuran* with their long togas dancing. This way of dressing is what is referred to in chapter 2 of this paper.

htpp://www.en.wikipedia.org /wiki/Maasai. 7/12/2010.

LIST OF INTERVIEWEES

Appendix 5

NAME	SEX	AGE	OCCUPATION	PLACE	DATE
Betuel, Mbalakai	M	49	Business man	Nambere	9th. 07.2010
Godwin Lekashu	M	50	Pastor	Kimandolu	9th. 07.2010
Lerionka Lemuta	M	29	Peasant	Kimandolu	9th. 07.2010
Lilian Letara	F	36	Accountant	Kimandolu	9th. 07.2010
Lepilal Ole Suyani	M	40	Community leader.	Manyara	4th. 07.2010
Loth Letara	M	52	Peasant	Kimandolu	9th. 07.2010
Lemaiyan Saul	M	37	Civil servant	Monduli	27th. 06.2010
Martha Ntoipo	F	34	Social worker	Longido	17th. 06.2010
Mwalimu Jacob	M	45	Primary School Teacher	Ketumbeine	14th. 06.2010
Ole Mosson Lekatingirari	M	37	Peasant and gatekeeper	Ketumbeine	10th. 07.2010.
Shanguya ole Memiri	M	60	Retired lecturer	Ketumbeine	13th. 06.2010
Solomon Massangwa	M	50	Pastor	Kimandolu	9th. 07.2010
Seth Ole Mesiaki Sululu	M	39	Pastor	Ketumbeine	10th. 06.2010