

We will continue to work with UNDP to 1) replicate this research in other areas of Tanzania; and, 2) extend our work in the Monduli villages and in Arumeru District to include additional documentation of existing and lost species, indigenous healing use of the plants, conservation education, and cultivation techniques.

On 24 February, members of Terrawatu planted over two hundred tree seedlings in the village of Mkonoo. This village has been increasingly influenced by “modern” lifestyles in Arusha town (approximately 12 km north) causing the women to cut down most of the trees to make charcoal they can sell for cash. Terrawatu planted species of *senna siamea*, *ficus benjamina*, and *mangifera indica* (mango tree), all of which grow quickly in this particular savannah ecosystem. This tree-planting effort is coupled with a village education program to explain to villagers the importance of re-planting in this deforested area. We are happy to report that the long rains have begun early this year and the trees are growing well.

school partnerships

In January, construction of additional classrooms at Nattema Primary School in Siwandeti village began. Terrawatu is providing the funds for materials and over-seeing the construction process (to make sure the funds are spent wisely!) The parents of the students have been working daily to build the school, under the guidance of a trained engineer. It is exciting to see that the foundation is now complete and the walls of the first story are going up. This new section of Nattema will include four new classrooms and alleviate the problem of having to hold 2-3 classes simultaneously in the existing classrooms.

In February, we were informed by the World Affairs Council (WAC) in Seattle that Terrawatu has been chosen to collaborate with WAC and the Seattle School District in a project entitled “Linking Lands: A Partnership between Seattle and Tanzania”. The proposed project is currently being reviewed by the Education for Development and Democracy Initiative (EDDI) in Washington, DC, with a support letter from Congressman Jim McDermott of Washington State (the author of the African Growth and Opportunity Act [AGOA]). If accepted, this project would involve a teacher exchange between Nattema Primary School and Olchoki Primary School (both in rural Siwandeti village) and three Seattle schools; and, the installation of a computer lab (the first one in a primary school in East Africa!) with internet connectivity to facilitate teacher and student communication regarding curriculum and the cultures of the Pacific Northwest and Tanzania. We are all keeping our fingers crossed that EDDI agrees this project merits favorable action!

On 4 March, the Co-Directors of Terrawatu met with over 100 parents and teachers at Nattema Primary to discuss our partnership and projects. At first leery of another white person (*mzungu*) coming to tell them what to do with either their religion, culture, and/or children’s education, the crowd realized we were there to encourage them to strengthen their indigenous knowledge and practices while still learning how to “modernize” in new, sustainable ways. Thanks to the passionate words of Lekoko Ole Sululu, the parents and teachers were surprised and happy to hear that there are ways to stop having to buy expensive pesticides to use on their crops grown with foreign seeds, and that it is actually healthier to make juice for their children out of locally-grown fruits instead of buying Coca Cola and Fanta. We introduced the concept of *Inosa Anguluwoni*, (literally “eating the earth” or, in Maa translation “the earth gives as everything we need”). This project will “landscape” the school grounds, post-construction, with indigenous fruits and vegetables. Modeled after the Edible Schoolyard project (www.edibleschoolyard.org) in Berkeley, California, *Inosa Anguluwoni* will teach students about the crops native to their land, how to grow them organically, and develop recipes for cooking new dishes.

With all of these exciting developments between Terrawatu and Nattema Primary School, we realized that we were not “adopting” Nattema as a child that needs a parent, but, rather, that we are creating a true partnership. Therefore, we have changed the name of this Terrawatu activity from “adopt-a-school”, to “school partnership”. We think you will agree! Those of you who have already supported Nattema financially and/or with visits to the school, we thank you from the deepest part of our hearts.

cross-cultural exchanges

Terrawatu orchestrates ecological-cultural journeys in Tanzania called Oloipung’o Experiences. *Oloipung’o* is a Maasai word meaning “a person who travels outside of his or her compound to explore a different part of the world and then turns back to share with his or her village”. Our journeys differ from traditional African safaris in that we take you into the National Parks and beyond. Your guides are a Maasai elder, native to Tanzania and a Western-trained Doctor of Environmental Sociology. These tours include educational information about conserving the natural environment and indigenous cultures and can include community projects such as planting trees, teaching a class at a primary school, or participating in a “circle meeting” with indigenous people of the Maasai or Hadza tribe. Typically, we bring out one group per month. The following are some words from recent clients who visited us from Seattle:

“I just wanted to send you a quick email and let you know that the remainder of our trip was delightful—just like the time spent with you. Thank you so much for the really nice hospitality and great company. So, I wanted to just let you know that, in retrospect, the time spent with you was such a great way to start our trip in Tanzania. You helped us with the initial “culture shock” and you both were so informative and interesting.”
- K & M

To receive more information about Terrawatu’s customized ecological-cultural safaris in Tanzania, or to find out dates for a future journey, send us email at journeys@terrawatu.org.



Organizational News

Terrawatu has shifted its office in Arusha from the noisy, dusty Mollel House building near the bus stand, to the much more green and peaceful setting at the compound located at the corner of Haile Selasie and the Old Moshi Road. This house is home to the UNDP-GEF East African Cross Borders Biodiversity Project. The Medicinal Plant & Sustainable Development Resource Center is located in the Terrawatu office at this new location. Come by for a visit and a cup of herbal tea!

In February 2002, Terrawatu was chosen to be a Global Support Fund by the Tides Foundation (www.tides.org) in San Francisco, California, USA. For 25 years, Tides Foundation has promoted innovative philanthropic activity through a collection of partnerships between donors and grantees addressing environmental and social problems across the globe. Tides Foundation is a duly registered public charity, exempt from Federal income taxation under Sections 501(c)(3) and 509(a)(1) of the US Internal Revenue Code (IRS). The Global Support Fund (GSF) is a vehicle used by the Tides Foundation to assist international charitable organizations, which meet the exempt equivalency test to receive charitable donations from the United States.

Our supporters from the United States can now make contributions to the Terrawatu Fund with a check, cash, or stock and receive the tax benefits outlined by the IRS.

During her time in the United States, Founding Co-Director of Terrawatu, Dr. Tanya Pergola, was interviewed by KEXP radio (90.3 FM) in Seattle, Washington. This interview aired on 12 January during the "Mind Over Matters" program, and was conducted by Diane Horn, the host of the "Sustainability Segment". During the interview, Pergola spoke about what indigenous people can learn from modern people and what modern people can learn from indigenous peoples. She also spoke about future plans for Terrawatu and about life in Tanzania as compared to Seattle. When asked to conclude the segment with her message to listeners, Pergola explained:

"My life changed a lot after September 11th. And...when I came back to America after spending 3 months getting all my news from the BBC in Tanzania; I came back here feeling like...we are getting to a critical point... we *are* at a critical point but maybe we still don't know it yet. We really need to do something about creating this global village we keep talking about."

Needs section

© *Funds for completing school construction* at Nattema Primary School. In the "school partnership" section above we described where we are in this project. At this time, we are raising the last amount of funds we need to complete construction. If we finish within the next two months, one of the additional rooms will be dedicated to the computer lab, potentially funded by EDDI (including solar panels and radio wireless internet tower - no electricity or landlines here!). What we need is money for bricks and mortar folks, so to speak. Isn't it interesting how there seems to be organizational funds out there for high-tech and other "post-modern" activities but nothing for the basics?! We are relying on your grassroots support for putting the walls up and the roof on and making the scene ready for the exciting projects in the pipeline. The estimate for completing construction is US\$25,000. Every brick counts. If you are able to contribute, please send a check, payable to "Tides Foundation/Terrawatu Fund" to the following address:

Finance Department
Tides Foundation
PO Box 29903
San Francisco, CA 94129 USA

All contributions are tax-deductible in the United States. Thank you in advance for making this happen.

© *Contributions for resource center*. The Medicinal Plant & Sustainable Development Resource Center is a collection of primarily academic literature covering the following subject areas: medicinal plants (with a focus on Tanzania and other African countries); indigenous knowledge (from all over the world); pharmacological evaluation of medicinal plants; global and local environmental movement activity; national and regional sustainable development policies; and, Maasai culture and current political issues effecting Maasai people. Users of this center are Terrawatu staff, international students and visitors working and studying in Arusha, and local people. If anybody has something to contribute to this growing collection do contact us at offerings@terrawatu.org to let us know what you have and we will let you know the best way to get it to us (e.g. electronically or by post). Materials can be in English or Kiswahili. Thank you so much. Asante sana sana.

Activist corner - what you can do from where you are

✿ In *terrat 1*, we challenged our readers to attempt to live on US\$2 a day in order to get some sense of how the majority of the world's population typically consumes. We asked this, of course, knowing the impossibility of living such a lifestyle in today's America and Europe. Rather, we were interested in hearing about the logistical and social-psychological barriers towards spending and consuming at this low amount. The following are some of your responses:

I like your timing! When the bank got me into a panic by telling me I had much less money in my savings account than I thought, I resolved to spend a LOT less on food. I took £10 out of the ATM on Saturday (\$15, if you must!) and told myself that was it, that would have to last the whole week. OK, that's \$2.14 per day - over the limit already. Plus, of course, it doesn't really count, because I had a lot of stuff in the cupboards already - pasta, rice, lentils, tinned tuna, tea bags, porridge, breakfast cereal, eggs, even meat in the freezer. Then on top of that, my rent, heating, water, electricity, internet connection, phone calls, etc, are already paid for. But even this small challenge isn't easy.

\$7.62 went straight away, on buying a load of locally-grown vegetables, 2 pints of milk and a home-made quiche from the farm shop up the road. I discovered the shop by accident a few weeks ago and expected it to cost more than the supermarkets - I was amazed to find that it was less! The greens are finished already, and it's only Wednesday - but I still have plenty of parsnips, spuds and carrots left, and haven't needed to buy anything else yet. I'm already a little sick of parsnips. I have to admit, though, there's something satisfying about washing the soil off them, and I'm somehow fond of the misshapen ones. It makes a nice change from vegetables that have been selected to European Union standards of size and shape, sprayed with God knows what, sterilised twice and packed in plastic.

I discovered that I didn't REALLY need croissants - porridge would do for breakfast. So at the moment, after a bus fare and a chocolate bar, I have \$5.18 left in my purse. I convinced myself that buying the chocolate bar was an ethical act, as it was a Fairtrade one. Nothing to do with being a chocoholic, honest.

I could make it through to Saturday on \$5.18, if I really needed to...but it turns out that the bank made a mistake, and I'm not broke after all. It's an interesting challenge, though, and it does make you think. It's also a good feeling, not to be chucking out bags full of plastic packaging every day, or adding to the personal fortunes of Messrs. Sainsbury, Tesco and Asda. I'm only here for another 2 weeks, but I think I'll stick to the farm shop.

- Gemma, UK



I went to my neighborhood store to get breakfast. I got a cup of coffee for \$1.36 (If I wanted to buy a pound of beans it would cost \$7.00). I got a carton of milk (a pint) for \$1.19. I got a 1/2 lb of cantaloupe for \$1.29, a banana for about \$.70, and an apple for about \$1.00. I got a pack of cigarettes for \$6.00. I got a newspaper for \$.25. \$11.79 Total, \$5.79 without the cigarettes.

Everything is made and packaged for us and brought into stores for us. Food has price tags all over it.

For me to live one day on \$2.00 here, I would need to ignore my \$650 a month rent, and about \$1200 in other expenses every month. I'd be able to buy 3 or 4 apples maybe. Or a very small bag of rice. I'll go and try it and report back...

- Jim, Seattle

It is interesting to note that the Tanzanians we know here get paid US\$3 a day for hand-picking 100 kilos of coffee beans! And, a very large bunch of bananas picked off the trees here and sold at the roadside stands cost 50 cents. Somebody is making a lot of money somewhere along the line! And, the bananas sold in the United States have so much less flavour than those in Tanzania. *What* has convinced us to "need" bananas, worlds away from where they are grown? What would we have to give up to eat only locally available foods? And milk, well...try to explain to people here that people in the West often buy their milk at the shop. The response... "where are their cows?" Have we come a long way?



✿ The Maasai Environmental Resource Coalition (MERC) (www.maasaierc.org) is a non-profit organization founded in Kenya in 1987 advocating for the protection of traditional land rights of the Maasai people, and for conservation, management and sustainable use of the great ecosystems of East Africa. MERC has offices in Nairobi, Washington DC, and Seattle, Washington. The founder and Director of MERC, Meitamei Olol Dapash, will be in Seattle in April and the organization will have a benefit at University Temple United Methodist Church, 1415 NE 43rd St. on Saturday, 13 April, at 7pm. This is a great time to learn more about the issues facing the Maasai in East Africa, many of which Terrawatu is also working on. Call Mark Poole at 206.364.9793 for more information.



Recipe- East African specialties

Morning Chai Ritual

A way to begin each day...Tanzanian-style.

The Chai

Fill small pot half full of water and put on stove or whatever you use for a heating element. Add a half teaspoon of good black tea leaves for each cup of tea you are making. Add a healthy sprinkling of spices. The best way to do this is to keep in your cupboard an airtight container full of the following spice mix (small broken-up pieces of cinnamon stick, dried orange peel, ground dried ginger, coriander, cardamom seeds [remove seeds from pods], cloves, and black peppercorns...all mashed up a bit with a mortar and pestle). Experiment with the proportions of each until you get your favorite blend going.

Heat all this until it boils. At this time, you can add pieces of medicinal plant bark and roots. Here in Tanzania we use oloisuki (*Zanthoxylum chalybeum*), and olesupeni (*Helinus integrifolius*) used to strengthen the body, increase immunity levels and treat back pain. Boil for another minute. Now, add whole milk until chai becomes a nice, light beige color and turn down the heat.

Just before the liquid comes to a boil, pour chai through a strainer into a thermos. We place small strainer on a funnel to make this process easier.

Place thermos out on coffee table with cups and teaspoons. Serve with brown sugar or honey on the side so your morning chai ritual companions can sweeten the chai in the way they like.

While chai is a meal in itself, if you are really hungry, serve with chapati or fried dough spiced with cardamon seeds. We also like to place a plate of fruits nearby – mangos, Asian apple-pears, and red bananas are a favorite in Arusha.

Make sure the first thing you put in your mouth is the hot chai. Drinking cold juice or even water out of the refrigerator can alter your body temperature and therefore make the chai taste strange (not to mention being jarring to your stomach!).

Sit around the table and enjoy the blessings of good chai and your morning companions. Here, we sometimes talk about the dreams we had the night before and then our hopes for what we want to get done during this new day. Once the thermos is empty, it is time to head to the office or begin household tasks. Of course, if you made too much chai, it is great to take the thermos with you and enjoy a late morning cup at the office!

Back Home? *Can we return to the village in America and Tanzania?* *An interview with two "modern" Maasai conducted by Tanya Pergola*

During my stay in Seattle this past January, I picked up a magazine to browse through as I was waiting in line at my local natural grocery store. The magazine was called "Back Home: Your Hands-On Guide to Sustainable Living", the Jan/Feb 2002 issue. I was told by a friend of mine this magazine is targeted to those Americans who have voluntarily chosen to live "off the land", away from urban areas; attempting to put into practice the recommendations of the "green community" for doing one's own small part to make human's habitat healthier for us and future generations. I was curious to see what people of this disposition were reading as educational material.

I turned to an article entitled "A Smallholder's Guide to Choosing Livestock" (p. 28) and read briefly about general considerations regarding the choice of cows, sheep or goats; how to feed them, and how to house them. I thought, "hum, I wonder what my Maasai friends would think if I told them that Americans paid money for a magazine to tell them why and how to raise cows and goats?" Then, I turned to another article, "Pioneering PV Women" and read about how photovoltaics (solar systems) are really more than a basic technology... "they are a way of life" (p.36). In this article, I read about a woman who chose to return to a "back to basics" life after she retired, and built her home out of earth and recycled tires, completely powering her electricity needs with the sun. Again, I thought of the Maasai villages I spend a lot of my time in and wondered how this woman's home differed from the Maasai homes built out of mud. Homes that are considered to be so "primitive" by most development agency representatives who have a directive to help pull people like the Maasai out of their "abject poverty".

This all seemed rather curious, and, very interesting to me. The target audience for this magazine includes some of the most financially secure and best-educated people on the planet. I began to wonder what people in Tanzania, some who have just recently left their "earth-based" lifestyles to pursue the "Western dream" in the big towns and cities, would

think about these Americans who claim to be returning "home". As if, collectively, we are moving full circle. I wondered: what is gained by traveling the circle...leaving point A in order to "develop"? How is a person different when s/he returns "home" after spending time in the "post-industrial 'modern' world"?

When I returned to Tanzania last month, two colleagues of mine agreed to be interviewed so I could ask them these questions. Both are men, born in "primitive" Maasai villages, who left their homes of birth to pursue life in the town of Arusha. One man, Gabriel, is 30 years old and the other, Cleopa, is 45. Both have been involved in a variety of business pursuits in order to make a living in the cash economy, most lastingly, in the tourism industry in Tanzania, which currently is suffering because of 11 September. Both have worked as guides for an American-owned safari company, and both have traveled to America on at least two occasions to visit many of their former clients they guided up Mt. Kilimanjaro or into the wildlife parks.

I briefed both men about the point of the interview and read them excerpts from the "Back Home" issue. I explained how I wanted to talk about traveling along the path from pre-modern village life, to life in town, and then their thoughts about why people want to go back "home". The interview was conducted in English and edited later for the English equivalent for some Swahili and Maa terms that were discussed. Both men's first language was Maa and both are fluent in at least 3-7 languages, including English. The following are excerpts from our conversation...

What I want to learn from you is what do you think happens along this path? Why do people (and collectively, societies) leave point A, what do they learn along the way, and, why do you think they are going back?

Gabriel: On my side, I think, life is a journey. For example, when you climb the tree, you will reach the top, but you can't sit there forever, you have to come down. People from Western countries want to reach to the summit. Maybe because the tree had a lot of fruits, and those fruits were on the top of the tree and they were just running. And, there was a part of the world that was behind, and they couldn't climb the tree. And those who were able to climb the tree they went to get the fruits. They ate them all and then they finished. They didn't realize that maybe the tree might get dry because it didn't have enough irrigation. Maybe, instead of trying to climb the tree first, they were supposing to figure out how they were going to continue to irrigate the tree. So that the tree could continue bringing the fruit on the top.

So, you think people in the West moved too quickly?

Gabriel: Yes. That is what I think. Because, if they had a good foundation of life they wouldn't move so fast, or whatever they were trying to do. It is a good example for those of us on the bottom of the tree. There is no reason to climb the tree quickly, we better find our own tree and figure out how to continue to give it water. Then we will climb up slowly and maybe get fruits along the way.

What do you think about some of the wealthiest and most educated people on the planet going back to live this "primitive" life?

Gabriel: It is a little crazy. I have been seeing a lot of people who have a lot of money from America or even England, and, we can just tell they are still missing something. We can tell by their face, there is a lot of suffering inside them.

Cleopa: Well, from this side, the problem is that with us Maasai, the Westerners introduced their system of education on us, primary school then secondary school, and then after that, they went to town to work. They ended up staying in Western houses with electricity, water, telephone that they have to pay for every month. Bills. After doing this for 30-40 years, they say "how is life coming?"...why this crazy life?, I have to pay for everything. Nobody helps me. Is this really better than what I had before in the bush? When Western people come here as tourists they visit the Maasai who live in the bush, don't have any kerosene, or electricity. Makes visitors think. I don't think people like to pay money as bills if they can use solar power and water from the mountain.

So most people here are told that if they want to be "modern" they have to buy into the whole packaged deal...concrete houses, electric and water bills, food in the grocery stores?

Cleopa: Yes, I know many Maasai who get educated, have life-long jobs in the government and then realize that they have lost all their culture. They have to pay for everything, worry about money all the time...it is a very stressful life. Some realize it is better to turn back to the bush to the life they had before.

Would you say they are different people than they were before? When they go back? Do they gain anything having traveled the path (of development)?

Gabriel: Well, they get that knowledge they need to live in the city, but if you look at the knowledge needed for your foundation as a human being, there is a big mistake happening in the world...people are losing not only the culture, but the system of how a human being is supposing to live. Socialization. If you look even 500 years ago in Europe people were eating together, they used to have enough time to talk, even time to enjoy sex. But nowadays it looks like everything is getting so fast, people get too much stress, people don't get enough time to enjoy each other. The pressure of life, for those who want to reach the top, are seeing that it is not more enjoyable. It is not really that they are now escaping money, they realize they are missing really enjoying life. It's not like they expected...that when they get money, life is going to be paradise. They get the money and realize that life is — "still not yet". They think, hum, what if I go live on the farm, having cows. I always see these visitors come, seeing the Maasai, raising cows, seeing kids singing together in the middle of nowhere — and they are happy. I had one client who saw this Maasai girl singing by herself with a herd of goats in the middle of the savannah and she said, "I wonder how she can be so happy? I have never seen this before." That woman told me she had a lot of money, but something inside was not happy. How come that girl can enjoy life, with no electricity...

If, the next time you are in the United States, you go visit a family who had moved from New York City or LA to the farm and are living off the power grid, raising cows...how would they be different from the Maasai people here (other than the language difference and physical appearance of course)?

Cleopa: Well those people grew up in the city, their parents taught them how to survive in the city, they don't know how to survive in the bush. They may not have the same type of communication and easiness of getting things. It can be really hard in the bush, you have to learn a lot of things, learn to be patient. The Maasai know how to live in the bush. Even if they come into town for school they still go back to the village to learn how to live. So the people in America who are turning back to the land have to start from the beginning to learn that life.

Gabriel: I think there is going to be challenges, some suffering, but it is good for their generation. It is a good beginning. They have to suffer to cross the ocean to get to the other side. Even the people that crossed the ocean from Europe to America, only some of them survived, and they are the ones who are getting those fruits. Now Americans, who are living better than anybody on the planet — in terms of economically, health standards maybe — but...if more and more people realize that there is something about being human, it is going to be a better society for the future. I think. What I learned in America was that the big disease is that families are losing connection. Everybody is getting too much...independence...becoming...what can I say *uchoyo*...selfish. Because of too much stress and things getting tight, everybody is trying to protect themselves. Although it is happening even here...but, if we start to learn early that if everybody puts their boundary around "this is my block"; after a while, you get another disease...tension, conflict.

Although, from what is explained about these Americans who are living this back-to-the-land life, they are choosing it for themselves...as individuals, or a couple and their small number of children. I don't know how many are bringing their brothers and sisters and parents and cousins...I think it is still an individualistic decision...

Gabriel: Well, if they are going to do that, they better bring the family, otherwise it is nothing.

Cleopa: If you compare those people in America or Europe who are choosing to go back to the "bush", with the Maasai it is really different. The Maasai have this community. When anything happens, if somebody dies, cows die, a fire in the house, everybody comes together and cries, especially the women. The whole village cries. They all come together and they can recognize each other. If somebody doesn't attend, then you lose respect in the village — this is a lost man. We don't have people who come to dig the holes for burying or insurance companies to pay for loss. If something happens, everybody has to attend and help. That is a big difference in Maasai. In town now, people are building big houses, putting up a big gate, having a watchman. In Maasai, we don't have watchmen.

So, what you are saying is that if people are going to try and live more in the "indigenous" style in America, they have to have their family there?

Gabriel: Yes, that is the point.

Well, there are places called intentional communities in America where people choose to live in communities with other people, but, often, they are not blood relations. But, they are attempting to create a community together.

Gabriel: It doesn't matter. As long as they are creating a community. Everything in our culture says you have to have a foundation. When those kids are born in that generation, their family has to be very strong, teaching them. They have to do things from their heart. To learn to be honest and socialize together and not just pretending. It doesn't matter that it is not blood, anybody in this world is your brother or anybody is your sister.

Cleopa: Another thing here is regarding the issue of owning land and responsibility to the community. For example, our Western boss bought land from Maasai and had to decide which clan he wanted to be part of. Then, there had to be a ceremony, teaching the rule of the clan. If something happens in your clan, you have to help them and have to respect that. If you don't have time, you have to send someone. That is what you do in a society that decides to live together. I don't know if you see that in places closer to town where

people decide to live Western-style. I hope those people who read that magazine follow something like this.

So what defines this community of people who live together, if it is not blood relations?

Cleopa: Well, here, we don't follow the color, the blood, or whatever...we follow who decides to live together. Who is a good neighbor. Who comes to the important events.

Gabriel: What is going to be important for those families in America is how the parents are going to raise their children. If you are going to build a tall building and not make a good foundation, it is bad. Those parents have to be very open and tell those children why they are living that way. Don't teach them to be totally independent and only do everything by themselves. Learn how to do things together and learn how to respect each other. If you look at Maasai kids, when they get to the age of 7, they tend to belong to nobody, in the sense that everybody is in charge of them. They know that if they don't teach that child, then someday he will come back and cause problems that affect everybody. Become a criminal or something. Anybody can discipline that child, because they know if they don't work together and teach him, this problem is not going to belong to the parent, but for the society. The foundation is very important.

Cleopa: You see even here the wealthy people in big houses...they don't allow the children to be out there playing with other children. Those kids lose a lot of things. The community should be the priority. Not working for only yourself. Americans seem to prioritize their paid work over everything else.

So, is there any benefit of leaving the traditional life in the boma (*Maasai family houses built in a circle*)? Both of you have left; what have you gained? And, is it worth it?

Gabriel: There is a lot of benefit because we became ambassadors. Some in our culture believe we are lost, but some are recognizing that we are not lost but we are representatives for future generations, from other tribes too. But, there is a lot of confusion. When you go back to the village, they see you are living a good life, good clothes, etc. but they don't realize that we get stuck in town, it is not a good life.

What do you mean? Aren't there *specific* benefits of living in town? For example, as simple as wearing Western clothing? The cleanliness in town houses?

Gabriel: I don't think so, everything is the same. Maasai clothes are comfortable, in town we adapt to living in town. To me, when I dress in Maasai clothes, it is normal for where I am. Everywhere is clean. Even Maasai houses are clean, you just need to *be* there. Even if you bring a high standard person from America to the highest standard of house here, they may still not eat the food because they think it is not secure or something. It is just adaptation.

So what can you say about the specific benefits of leaving the boma?

Gabriel: Now, there is a lot of suffering in Maasailand. Because of geographic changes, pressure, some people don't even have any cows now. At least now, people like us are getting educated, we can get jobs maybe and live better. We are learning how to balance things.

Maasai are losing their lifestyle because they don't know how to deal with the government, with policy, and how to fight for political rights.

Gabriel: It is the same thing that happened to Native Americans. The good land is going to people who have money and/or this new kind of power. The rich people are just putting up fences, they don't care that the Maasai live there.

Do you feel more free living in town than living in the boma, where there are many traditional laws and rules to follow?

Gabriel: No, it is not free, we feel stuck. We can't go back to the village now and we can't move in this society.

Cleopa: I see those Maasai who have come into town and worked for money all their life...they can't go back to the village. They don't know how to do anything. How to dig the roots, the plants for medicine. But, it is a problem because soon as you introduce kids to things in town it is hard to keep their respect for traditional things. Even my kids, when we go out to Maasailand and I give them the food to eat they say "Dad, this is not good food, it has flies flying around it." But it is my responsibility to teach them where we come from and where we are heading. Give them the full picture.

Gabriel: Those parents in America, have to be very strong. I saw some of the Jewish families there, they practice in fancy schools but, at the same time, their parents are very strong, practicing their Jewish faith. It is a big challenge, teaching the kids to live in two worlds at the same time. There is no way to escape the modern world.

Cleopa: The problem here is that those parents who make money in town take their kids to the tourist hotels, with swimming pools, but they never take them to the National Parks, to see the animals, which is traditional Africa, or don't take them to the villages to see how people are living there. They don't speak their traditional language with the kids, they buy into the whole Western package deal we are talking about.

How does leaving the boma for town and then returning change you psychologically? For example, these people in America who have left the big cities for rural life are used to getting up early and commuting, planning their days, planning their lives...

Gabriel: Yes...schedule, schedule, schedule...

What's happened to the brain when you go back?

Gabriel: I feel very nice going back. But the adaptation takes time. I can get sick easily again because my body is not used to life there. That's why I say it will be challenging for those Americans who are "going back home"...but their benefit is going to last for generations.

So, is it worth it...leaving and coming back?

Cleopa: Yes. Perhaps financially. If you get money, you can go back and get solar power, improve your home there. But, in the village, it is not about money. You may show up with a wallet full of money, but nobody cares because they don't use money.

Gabriel: Even if you come with a Mercedes Benz, they don't care.

Because the measure of wealth and status has been cows. So, it is interesting, because in the US, the measure of wealth has been money. Now, there is this growing number of people who are not showing off money but are getting respect because of their care for community and the earth, taking the time for things. So, it really isn't going back to the same point "A", because the level of respect is different. Nobody in the US is going to measure people's wealth by cows...so...we have moved from cows...to cash money...to now this other level of respect that is evolving.

Here, in Tanzania, if the land is going away, and people have less and less cattle, and money is not respected, what is respected?

Cleopa: To have your home. Your culture. Have your rituals and invite your people. That is a good person, a good family. Slaughter a goat and make local beer. But, if you come back and make a big house and do nothing but stay inside, *bwana* (man)...then there is no respect.



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I can't understand it. My sister in the capital, she now has all these things that do the work faster. She just buys her clothes in a shop, she has a jeep, a telephone, a gas cooker. All of these things save so much time, and yet when I go to visit her, she doesn't have time to talk to me.

- Ladakhi villager N.E. Kashmir, Indian -Tibetan border. Quoted in the book *Simply Living, The Spirit of the Indigenous People*, edited by Shirley Ann Jones.

