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# The Role of Maasai Women in Traditional Conflict Resolution and Peace-Making: A Case Study in Tanzania

## Abstract

This paper has addressed the problem of traditional conflict in Maasai societies and the role of Maasai women in traditional conflict resolution and peace-making in Tanzania. This qualitative research analyzed if Maasai women are involved in traditional conflict resolution and peace-making and their roles in traditional conflict resolution and peace-making. The findings revealed from the interview process shows that due to strict Maasai traditions and nature of Maasai being male dominant, Maasai women are either not allowed to participate or get involved in the traditional conflict resolution and peace-making. As their roles towards conflict resolution and peace-making is not seen. Therefore for policy implication, there is a need for the Government of Tanzania, Non-Government Organizations and Civil Society Organizations to continuously enhance awareness over women inclusiveness especially in male dominant tribes like Maasai as women are part of the community and they have their contribution towards sustainable peace and development.

## Keywords

Maasai Women, Peace- Making, Traditional Conflict Resolution, and Tanzania.

## 1. Introduction

Tanzania is among the African countries praised to have maintained its peace since achieving her Independence in 1961 (Hofmeier, 1997). However, different conflicts have been recurring especially the traditional conflicts in different tribal settings. Tanzania has over one hundred and twenty tribes making it so diverse in tribal setting. In each tribe there has been an occurrence of either inter-conflict or intra-conflict causing threat to peace. For example; Inter-conflict between the Maasai and Wasonjo over land resource while Intra- conflict is within Maasai community. This research has studied the traditional conflict in Tanzania mainly in the Maasai tribe and role played by Maasai women incorporating conflict resolution and peace-making as the two peace processes. The reason why the researcher has concentrated on conflict resolution and peace-making it's because both peace processes are addressed with presence of conflict that arise from absence of peace in society and thereafter use the two peace processes as a tool to enhance sustainable peace.

### 1.1 Problem Statement

There are numerous research papers on the role of women in either traditional conflicts or other types of conflicts in Tanzania and Africa in general incorporating the conflict resolution and peace-making as an initiative of peace process towards the problem. But despite all the carried out research there is recurring of the problem in different societies in Tanzania specifically being the case study.

In Tanzania, Maasai and Wasonjo tribes living in the same region namely Arusha at Ngorongoro district are experiencing traditional conflict because of the differences in their modes of productions and economic strategies undermining the peaceful coexistence. The Maasai who are the pastoralists and Wasonjo who are the agriculturalists and subsistence farmers encroaching on the best pasture land. However, earlier studies argue that traditional conflict in Maasai society with focus on the fight between the pastoralists (Maasai) and agriculturalists (Waarusha) over land issue have been an ongoing problem for years often resulting into large scale violence, leading to massive destruction of lives and property as well as disruption of peace in the society (Meur, 2006).

The nature of the Maasai society is patriarchy characterized with male dominance where men manage, govern and hold more active roles, while women play marginal ones such as being mothers

and caretakers at home but also are subjected to men (Odour, 2011). Maasai men are characterized by their age groupings where each age group have their own specific name, these groups are namely such as Oseurii, Ermakaa, landisii respectively. So a leader of the Maasai meeting is known as Laigwanani who is even recognized by the local government, him along with other mentioned and many more Maasai men are mostly seen and observed on the forefront to resolve conflicts and enhance peace in Maasai society while the presence or absence of Maasai women is still questionable to this research study.

It is an undeniable fact that women are the backbone of our social system and culture. Peace makers say, without women there is no peace. Women have the wisdom and the capacity to see beyond what's obvious and the courage to do what others have never thought of doing. They possess the capacity to transform the society into a desirable direction (Mathew, 2010). Henceforth, the main objective remains to find out the role of Maasai women in traditional conflict resolution and peace making.

## **1.2 Contributions of the Study**

There are several research written by other research scholars regarding the role of women in conflict resolution and peace-making in Tanzania, but this research has aimed to study specifically the role of Maasai women in traditional conflict resolution and peace-making in Tanzania which makes it a unique subject to be discussed in-depth and therefore the researcher believes that this study has provided a contribution to the field of gender and peace studies.

## **1.3 Research Objectives**

The research objectives of this paper are twofold: **one**, is to examine if Maasai women are involved in traditional conflict resolution and peace-making. **Two**, is to study the role of Maasai women in traditional conflict resolution and peace-making.

## **1.4 Research Questions**

This paper intends to answer the following twofold questions: **First**, are Maasai women involved in traditional conflict resolution and peace-making? And **second**, what are the roles of Maasai women in traditional conflict resolution and peace-making?

## **1.5 Importance of the Study**

Due to recurring traditional conflicts in Tanzania which the researcher has foreseen, the importance of this research is on the uniqueness of the problem which is to study the role of Maasai women in traditional conflict resolution and peace-making in Tanzania. And most important, the study has given

effective suggestions towards the problem which is the determined end goal of this study.

### **1.6 Scope, Limitation and Delimitation of the Study**

**The scope of the study** was to examine the role of Maasai women in traditional conflict resolution and peace-making in Tanzania. **The limitation of the study** this research has only focused to study the role of Maasai women in traditional conflict resolution and peace-making in Tanzania. **The delimitation of the study** this paper has not covered the following things; **first** the role of other tribal women in traditional conflict resolution and peace-making in Tanzania. **Second**, other peace related processes such as peace keeping, conflict prevention and **third**, this paper has not written on several traditional conflicts in Maasai community expect the land issue as the main source of conflict.

## **2. Literature Review**

### **2.1 Survey of Related Literature**

This section provides two broad themes of literature review; first is about traditional conflicts in Africa and second is about the role played by women in traditional conflict resolution and peace-making in Africa setting. More so, the literature has involved different African countries case study as a whole to compare and contrast but also to give more in-depth of this related research study.

#### **2.1.1 Traditional Conflicts in Africa**

This section gives the first theme of literature based on traditional conflicts. In Adeniyi's research findings over the traditional conflict in Maasai society; he recognizes the presence of traditional conflict mostly in rural areas which are ethnically based, mainly over grazing land and over cattle amongst pastoral people. Similarly, there are conflicts over cultivable land amongst peasant farmers within the same ethnic group and also between ethnic groups. These inter-ethnic conflicts over land and cattle develop into rebellions and armed fighting between the ethnic groups are similarly to the traditional conflicts faced in Maasai society (Adeniyi, 2015).

Omotosho opines that traditional conflict arises from the interaction of individuals who have partly, incompatible ends, in which the ability of one actor to gain his ends, depends to an important degrees on the choice or decisions that other parties will take. Traditional conflict could be violent on uncontrollable dominant or recessive, resolvable or insolvable under various sets or circumstances (Omotosho, 2004).

Academic and policy studies on communal conflict resolution tend to explain the persistence of traditional conflicts in African countries. From such a perspective, traditional conflict resolution is seen to have remained intact in rural peripheries where colonial and post-colonial interventions were marginal and where state presence has always been fragile. Citing a case study from an African country Burundi where because of Burundi's very high population density and its economic dependence on agriculture, land is a key resource being fought over by traditions. "Around Burundi, brothers are killing brothers. Sons are killing fathers. And it's all for land" (Keenan, 2015).

While Adam argues that traditional conflicts are inevitable wherever severe resources are unequally distributed among competitors and inequity is reflected in cultural relationship between groups. With regards to various issues in dealing with traditional conflict, it is important to bear in mind not just overt, physical violence, but also the sometimes subtly disguised forms of structural and cultural violence might occur during presence of traditional conflicts (Adam, 2000). Kagwanji (2009:4) asserts that across Eastern Africa specifically Kenya, Uganda, Tanzania and Rwanda the question of the use and ownership of, and access to increasingly scarce land and related resources has been at the centre of festering traditional conflicts between ethnic groups in the region. At the community, household and individual levels, a range of factors influence who accesses and controls land resources. These factors together with local culture can deny rights to certain groups, such as women and generally define who will benefit and be prioritised in terms of accessing land.

### **2.1.2 Women's Role in Traditional Conflict and Peace-making**

This section gives the second theme of literature based on the role of women in traditional conflicts and peace-making. The notion of women as peacemaker presupposes the existence of traditional conflict whether violent or otherwise. There is unanimity of opinion among scholars that traditional conflict is inevitable. However much attention has been focused on women as role players towards conflict resolution and peace-making in African countries.

While, Nyowe finds out based on her analysis of women and peace in traditional Africa on several case studies carried out between the mid-1990s - 2001 in six African countries. The countries were Burundi, Cameroon, Central African Republic, Namibia, Somali, and Tanzania, undertaken within

the framework of the United Nations' Educational, Scientific and Cultural Organization (UNESCO), Women and Culture of Peace Programme. The results revealed that there is invaluable contribution of women in traditional conflict resolution and peace-building practices in Africa (Nwoye, 2007).

On the contrary, Ogar observed that within the traditional African setting, at peacetime, women are more consigned to domestic duties such as her role as the mother of the home, provider of basic needs in some instances and even peacemaker within the family, and at the community level following the prevailing culture. There is, therefore, the need to examine their roles as peacemaker within a traditional African setting (Ogar, 2018). This position found expression in Nzomo (2002) that though conflict touches on all sectors of the society, women, however, represent a vital resource for the resolution of conflicts and the ability to sustain peace.

Kumar (2001) observes that the increase of hostility particularly in Africa draws attention to the issue of the role of women in times of conflict resolution and peace-making. She notes that the role of women is ignored as their contribution as peace maker. This explains why Helsinki (2009) opines that investing in women and promoting gender equality are necessary both for maintaining peace and achieving sustainable development. However, as George-Williams (2009:59-72) cited in George (2012) rightly observed, this could best be studied based on societally acceptable tradition and custom in different communities that this study explores.

The researcher's view basing on the literature is that women are still marginalized in role playing towards peace process initiative with regard of conflict resolution and peace- making as it was showcased by different research scholars in different African countries mainly being affected by cultural practice. But also traditional conflicts are inevitable wherever severe resources are unequally distributed as well as there is scarcity of a certain resource such as land which has proven to be the most common problem among African countries especially Tanzania and has been affected by numerous challenges such as population growth while land remains same while demand increases henceforth contributing to traditional conflicts among African societies.

## **2.2 Traditional Conflict Resolution and Peace Making among Maasai in Tanzania**

This section provides two broad themes on traditional conflict resolution and peace-making

among the Maasai in Tanzania. The purpose of this section is to provide some background information to readers regarding traditional conflict resolution and peace making among Maasai societies in Tanzania. Maasai's mainly reside in the northern part of Tanzania at Arusha region. Maasai people are nomads by nature and with this reason, they often move from one place to the other in such of shelter and pasture for their livestock keeping. With this reason Maasai are most involved in traditional conflicts with other tribes such as land conflict. Livestock feeding on farmers land and destroy their crops is main backbone conflict between Maasai's and other tribes. Benjaminsen et al., (2009) presented statistics that have shown Tanzania worst traditional conflict between pastoralists and farmers occurred in December 2000 at Kilosa District, Morogoro Region- 38 farmers were killed. Hostilities reignited again in 2008- eight people were killed, several houses set on fire and livestock stolen. Lastly, Lund et al, stated that traditional conflicts are becoming more and more common across Tanzania leading into violence in our societies (Lund et al., 2006).

It is therefore important to resolve the traditional conflict in Maasai societies through peace making. And for this research the objective is to study how Maasai women can be part of peace making when there is eruption of conflicts. Historically, Maasai women are regarded as mothers, wives, daughters and in-laws. They are raised to stay at home and be good wives and mothers. Take care of children and whole family. And it's men duty to protect, provide and resolve issues at home or in the community. This has been Maasai's culture for years. Henceforth, the researcher asserts that historically Maasai women are marginalized and have less opportunities in their community such as being part of peace makers.

### **2.3 Definition of Terms**

The researcher has defined **six** common terms that has be used throughout this paper in relevance to topic; the main aim is to give insight on what has been discussed. The first term is **Maasai women**, before defining this term "a woman" can be referred as a female sex who is considered to be an adult. Therefore in my opinion, Maasai women are a group of female sex who are regarded as adults in their community.

**Traditional conflict**, can be defined as fight over values and claims to scarce status, power and resources in which the aims of the opponents are to neutralize, injure or eliminate their rivals (Otite & Albert, 2001). Therefore in this study the researcher has focused mainly on the traditional conflict caused



by the fight between Maasai in different ethnic groups over natural resource which is land.

**Conflict resolution**, it can be regarded as any process that resolves or ends conflict via methods which can include violence or warfare. Alternatively, it can be viewed as a non-violent process that manages conflict through compromise, or through the assistance of a third party who either facilitates or imposes a settlement or resolution (Boulle, 1996).

United Nation defines **peace-making** as the diplomatic efforts to end conflict. Laue (cited in Charles Sturt University, 1998) has defined peace-making as the "active process of peace, the behaviour of actors and institutions that leads to more peaceful relations" (pg.303).

**Tanzania** as the case study used for this paper, the researcher defines Tanzania as a country situated in Eastern part of Africa with a total of thirty one regions both in the mainland being twenty six and Island Zanzibar being five. The country has five sub-regions which are the Northern, Southern, Eastern, Western and Central part of Tanzania.

**Since this is a gender studies paper**, and there is involvement of one category of gender that is intensively to be discussed which are "Maasai women" therefore the researcher defines **Gender** refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (UNESCO, 2003).

## 2.4 Theoretical Framework

The researcher has incorporated "The UN Security Council Resolution 1325 on women, peace and security" (2000) theory to guide the whole study for two main reasons; **first** the resolution reaffirms the important role of women in the resolution of conflicts, peace-making and stresses the importance of equal participation and full involvement in all efforts for the maintenance and promotion of peace and security. **Second**, this research described women as the main study of this research who are specifically "Maasai women" so to contribute to this theory the researcher has considered **two things**; **first** is to assess the visibility of Maasai women in sitting at the table to discuss recurring conflict problems. **Second**, will the audience of this research be able to identify and understand Maasai women's roles in peace building in their community?

## 3 Methodology

Based on Kothari (2004), the type of this research study is exploratory and it has employed a grounded theory simply because the researcher wasn't fully aware if the Maasai women at Arusha, Tanzania have ever participated in the traditional conflict resolution and peace-making. But again if they do, what roles do they play. So from this basis, it has given the researcher an opportunity to explore in the study and find out the constructive truth and henceforth laid down through the practice of grounded theory. This research is descriptive study by nature as it has the basic feature of only studying and describing the Maasai women community in the aspect of role playing towards traditional conflict resolution and peace-making. The research study area is Arusha region found in Tanzania at the Northern part of the country and a home to Maasai tribe. The study design of the paper is a case study design because the researcher has only concentrated on one area which is Arusha in Tanzania but also Maasai women at Arusha in Tanzania. The researcher has used in-depth interview. See features from the table below;

**Table 1: Features of in-depth interview**

M e n	W o m e n
N o o f r e s p o n d e n t s : 3	N o o f r e s p o n d e n t s : 3
T r i b e , R e g i o	T r i b e , R e g i o

<p>n &amp; C o u n t r y : M a a s a i l i v i n g i n A r u s h a , T a n z a n i a ( U r b a n ( 2 ) &amp; R u r a l ( 1</p>	<p>n &amp; C o u n t r y : M a a s a i l i v i n g i n A r u s h a , T a n z a n i a ( U r b a n ( 2 ) &amp; R u r a l ( 1</p>
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) )	) )
<b>A</b> <b>g</b> <b>e</b> : 1 8 - 6 0 y e a r s	<b>A</b> <b>g</b> <b>e</b> : a b o v e 2 0 y e a r s
<b>G</b> <b>r</b> <b>o</b> <b>u</b> <b>p</b> <b>i</b> <b>n</b> <b>g</b> <b>s</b> : M a a s a i m e n h a v e s p e c i a l g r o u p s i n t	<b>G</b> <b>r</b> <b>o</b> <b>u</b> <b>p</b> <b>i</b> <b>n</b> <b>g</b> <b>s</b> : M a a s a i w o m e n d o n , t h a v e s p e c i a l g r

h e s o c i e t y t h i s i s t r a d i t i o n a l u n i q u e n e s s e v e r y a f t e r s e v e n y e a r s t	o u p i n g a s i t i s f o r M a a s a i m e n , b u t t h e r e s e a r c h e r h a s u s e d t h e g e n e r a
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h e r e i s a n i n t r o d u c t i o n o f n e w g r o u p i n t h e m a l e M a a s a i s o c i e t y . T h e r	l m e t h o d w h i c h i s b e f o r e m a r r i a g e b e i n g r e c o g n i z e d a s a g i r l a n d a f t e
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e f o r e t h e r e s e a r c h e r , s m e n r e s p o n d e n t s h a s b e e n f r o m t h e t h r e e d i f f	r a s a w o m a n / m o t h e r . T h e r e f o r e t h e r e s e a r c h e r , s w o m e n r e s p o n d e n t s
---	--

e r e n t g r o u p s n a m e l y ; L a i g w a n a n i ( l e a d e r ) , O s e u r i i , E r m a k a a r e s p e	a r e a l l m a r r i e d a n d w h o a r e l i k e l y t o h a v e a g r e a t i m p a c t o n t h i s n a t u r
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c t i v e l y . T h e s e c h o s e n g r o u p a r e l i k e l y t o h a v e g r e a t i m p a c t o n t h i s n	e o f t h e s t u d y .
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a t u r e o f t h e s t u d y .	
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Both primary and secondary source of data has been used to enrich this study with enough information. The primary data tool was through use of interview while secondary data tools used was from the published journals and articles. Data has been interpreted manually, as this research has used a qualitative technique approach to analyze the findings of the study. Data collection method, the researcher has used online calling (WhatsApp) which uses listening and speaking as a mode or tool of communication to reach the respondents. As reading and writing might not be a useful method to have access of information to all respondents. The language used was Swahili the national language of Tanzania and translation has been used (from Swahili to English) to give back feedback on this study.

**Figure 1: Picture of Women in Maasai Society**



Source: [Group of Maasai Women by Sally Weigand](#)

#### 4 Findings

From the data collection through interview process, the researcher has found out that there is presence of traditional conflicts in Maasai societies that all six respondents agreed too. An example of the traditional conflicts highlighted was mostly conflict within Maasai men over stealing of cattle's, goats and sheep which such type of conflict lays on intra-conflict. But other example was on land conflict between Maasai and Wasonjo who both live in Arusha, Tanzania. Which this type of conflict lays on inter-conflict as they are two different groups with two different cultural identities; Maasai being pastoralists and Wasonjo being agriculturalist. The following are the answers to the two-fold research questions that guided this study.

##### 4.1 Are Maasai women involved in traditional conflict resolution and peace-making?

From all the six respondents who were three men and three women, they all responded to this question by saying Maasai women are not involved in the traditional conflict resolution and peace-making. The main reason given out to why Maasai women are not involved in traditional conflict resolution and peace-making. It's because the Maasai tradition, norms and culture strictly doesn't allow women to be part and parcel of the conflict resolution and peace-making. Instead the respondents said that Maasai women are mothers, care-takers and they need to be home to care

and look after the family, and meanwhile men and husbands can take responsibilities on resolving any type of conflicts that occur or happen in their societies. Women also said that we are Maasai's and it is in our culture to respect our traditions henceforth such matters are men's duty and responsibility.

The researcher went further to know if there is representation of women since they are not involved it might be their husbands and male family members can represent their ideas on behalf of the them; but it was found out in Maasai traditions they don't have such a thing like representative especially on behalf of a woman this is because the Maasai tribe is strongly male dominant they don't believe on women idea(s). And that's why they don't include them in such traditional conflict resolution and peace-making. One male respondent who is a Maasai traditional leader (Laigwanani) additionally said "Maasai women can't speak in front of the elderly men". The researcher asked if that was by mandatory. And he said no it is not but even if they require to speak by permission only elderly women can do it without hesitation but for the young women even though they might be mothers as long as there are elderly men in the meeting they can't speak because that is a sign of disrespect.

#### **4.2 What are the roles of Maasai women in traditional conflict resolution and peace-making?**

The researcher found out from the answers of four respondents both male and female; all responded that Maasai women don't have any roles played in traditional conflict resolution and peace-making as they are totally excluded. This is because of the strictly Maasai norms, culture and traditions that don't allow involvement and participation of women in such matters.

Meanwhile one female respondent said she agrees that Maasai women are not allowed physically in meetings that are carried out for traditional conflict resolution and peace-making. But she claimed that these traditional conflict resolution meetings are not always held out of home premises. Sometimes men might choose to meet at the Laigwanani's house or any of the elderly man's house. And, so the role of Maasai women is to cook and serve for men who take part of the meeting, always sitting under the shed in the round form to discuss such matters to make peace in their society. At the least, one male respondent from the group of "Oseurii" said even though women are not part of the traditional conflict resolution and peace-making but their role played is identified as a "story-teller". This is to mean Maasai women play part of telling stories being narrated to them by their

husbands or male family member who were part of the meeting's held to resolve traditional conflicts in Maasai societies. Therefore; Maasai women role play is that "they act as archives" He explained and said this is because women are good in keeping records as well as story tellers, so if there shall be an occurrence of similar traditional conflict in Maasai societies they are likely to tell the next generation that once such a conflict occurred and this is what our husbands and elderly men did to resolve the conflict.

#### **4.1 The following answers have contributed to give more in-depth of the theory adapted to guide this study.**

To begin with all respondents agreed that there is presence of traditional conflicts in Maasai societies mostly being the land conflict between Maasai and Wasonjo who have two different cultural identities; Maasai's being pastoralist and Wasonjo being agriculturalist. The main problem is that Maasai way of feeding their livestock such as cattle's, goats and sheep is through moving from one place to another looking for water and pasture. Therefore, they invade agriculturalist land and feed their livestock's which destroy agriculturist crops. The other reason is that Maasai's reside near the national parks. Now the Government of Tanzania mostly shift the Maasai's residing in such areas to other places and preserve the earlier as the national park reserve. Due to this reason Maasai's are likely to invade the agriculturalist farm during the shifting process as they need to feed their livestock and this is what mostly lead or cause to land conflict in Arusha, Tanzania.

The, researcher required to know what steps are taken to curb with the withering problem. Five respondents directly said that it is through traditional conflict resolution and peace-making meetings. Where during the meeting, both parties and their tribal leaders like Maasai (Laigwanani) and Wasonjo (Batemi) along with men above eighteen years shall attend the meeting to resolve the occurring conflict. These gives the room of fair decision making as all sides are present and the tribal leaders will listen to all sides of the victims. In addition, one male respondent (Laigwanani) stressed and said, in such occurrence of traditional conflict the immediate step taken is men gathering which he termed as traditional meeting. The purpose is to seek for immediate peace before the situation worsens. The sitting of such an immediate meeting is similar, the meeting will involve both parties if it's inter-conflict between different tribes or intra-conflict which is within same tribe. And in case there is failure of the traditional meeting then second step is involvement of the government.

**For the purpose of peace-building**, the researcher required to know from the respondents that at what time the meeting occurs; all three women said due to their observation it is at the end of the conflict that meetings are held. This is because the nature of the Maasai's are violent it is not easy to calm them when the conflict has started or ongoing. Meanwhile for the male respondents; they replied and said after the conflict has started and at times at the end of the conflict at both timing traditional meetings can be held to resolve the issue and seek for peace which is their end goal. To add in peace-building, the two respondents a woman and a man "Laigwanani" respectively stated their thoughts of role played by Maasai women in traditional conflict and peace-making. First, Maasai women cook and serve for the men if the traditional meeting is held in one amongst the elderly man's house. Second through their husbands and male family members they get to learn through information passed out to them, the best solutions used to solve the conflict and enhance peace. Therefore Maasai women act as "archives" as they are referred to be good at keeping records as well as story tellers despite the fact that they are not involved in the traditional meetings for conflict resolution and peace-making.

**For the frame-work contribution** the researcher asked the respondents to describe the nature of the sitting. The answers from all respondents were similar; as they clearly said that Maasai's traditional meetings are held under the sheds of the tree either at the Laigwanani's house or any of the elderly man's house and if not in either of the two, then it's most likely nearby the hills just far from the home residences. The age limit for men allowed to attend the traditional meetings for conflict resolution and peace-making is above eighteen years old. It was clearly stated by all respondents that women are not part and parcel of the traditional meetings this is because of the strict Maasai norms, culture and traditions that women are not allowed to join such matters. Henceforth, Maasai women don't have any roles and contributions towards traditional conflict resolution and peace-making according to this study. But they are also not visible in the meetings as they are not involved either physically or by representation.

**For conflict resolution and peace-making**; all respondents said if there is an occurrence of traditional conflict in Maasai society; conflict resolution is done through traditional meetings as the first step towards enhancing peace as the end goal but if there is failure for the traditional meetings then second step is involvement of the government to

resolve the presence of the traditional conflict in Maasai society. As for the peace-making the five respondents made it clear that the methods used are negotiation and mediation with no distinction which one starts over the other even after inquiring from them; they insisted that both methods are used without any rule of which starts between negotiation and mediation as the end goal to them is to enhance peace in their societies. Meanwhile one male respondent “Ermakaa” said based on his experience when resolving the traditional conflicts mediation method is likely to start followed by negotiation. Lastly, the researcher’s opinion based on the findings is that the Maasai society is rigid and resistant to change especially on involvement of women as role players in conflict resolution and peace-making. While gender equality and inclusiveness have been a global, national and regional sustainable development goal to be achieved until 2030. But in Maasai societies this still remains a challenge and being one among the other most male dominance societies lagging behind despite the efforts of respective government, non-government organizations and civil society organizations to raise awareness on the importance of women inclusiveness in all developmental aspect for example; in the socio-economic and political.

## **5 Summary, Further Research and Policy Implication**

### **5.1 Summary**

Based on the findings and to contribute to the theory chosen to guide this study that was UN Security Council Resolution 1325 on women, peace and security” (2000) that reaffirms the important role of women in the resolution of conflicts, peace-making and stresses the importance of equal participation and full involvement in all efforts has failed due to the strict Maasai traditions that doesn’t allow women to either participate or being involved in the traditional meetings for conflict resolution and peace-making. But also Maasai women are not visible in the traditional meetings carried out for the traditional conflict resolution and peace-making. Lastly, for Maasai women roles in peace-building is seen when the traditional meetings are held at any of the elderly man’s house as their role is to serve and cook for the men who have attended the meeting but also they act as archives as they are regarded as good in keeping past records as well as story tellers. This is when they are told by their husbands or male family members on how traditional meetings are conducted and best solutions given during the meetings for traditional conflict resolution and peace-making.

### **5.2 Further Research**

The United Nations Department of Peace Operations (UNDPO) defines peace process as the series of actions that lead up to the resolution of conflict and the negotiation and signing of a peace accord. It also includes discussions to find peaceful solution towards war or conflict. It consists of all the meetings, agreements, and negotiations. For further study; **first** the researcher suggests that the remaining peace process forms that have not been included in this study can be used to proceed this paper as this research has only focused on two peace processes namely conflict resolution and peace-making. Therefore; the remaining peace-keeping, peace-building, conflict prevention can be considered to further on the study. **Second**, the researcher suggests that Tanzania has over one hundred and twenty tribes therefore for other future researcher's they might look over the role of women in traditional conflict resolution and peace-making in other tribes like Sukuma, Chagga, Wahaya and so on. This will not only give the in-depth understanding of other particular tribes but also arouse a comparative study and fill the cultural or traditional gap.

### 5.3 Policy Implication

For the policy implication the researcher suggests that despite these are traditional concerns but there is a need to sharpen the societies in order to fit in the modern generation. To begin with, the researcher acknowledges the effort done by Tanzanian government along with Non-Government Organizations and Civil Society Organizations but much more is needed to support the United Nation's Sustainable Development Goals by 2030 such as Goal 5 "Gender equality" that emphasizes on women inclusiveness and empowering all girls and women. Alongside Tanzanian mother law "The Constitution" that provides for freedom of expression and right to equality. That means everyone is entitled to have equal opportunities and expression in all matters concerning socio-economic and political. Therefore with respect of each tribal norms, culture and traditions but where necessary there is a need to change such as involvement of Maasai women in resolving traditional conflicts in this study. This is because women are part of the community henceforth they should be involved in contributing towards sustainable peace and development.

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