



Constructivism Effects of the Project Planning Discourses Used in the Maasai Pastoral Community

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Authors' contributions

This work was carried out in collaboration between both authors. Both authors read and approved the final manuscript.

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ABSTRACT

In literature, the Maasai community has been identified as the dominating ethnic group among the multiple pastoral communities in Tanzania. The Maasai socio-cultural practice is under external pressure in meaning negotiation and interpretation. The literature identifies globalization and modernity elements as the most influential external factors. Furthermore, project planning is considered as inseparable from globalization and modernity elements as all are focused on social change processes. Different literatures consider discourses as the core of the change process, and that pastoral development projects are associated with discursive practices through its communicative dimensions that entail social interactions whereby discourses are produced, distributed, and consumed. Although studies in development projects are fundamental in

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understanding discursive practices of such projects, this paper found a very limited body of knowledge on discursive practices in development planning specifically in the Maasai community. Therefore, this paper uses Critical Discourse Analysis (CDA) to underscore constructive effects of the used discourses in project documents targeted to the Maasai community on its wider socio-cultural context. This paper employed Fairclough three dimensional model of CDA as its underpinning theoretical and methodological approach. This model guided analyses of the data retrieved from eight (8) project strategic documents that were targeted to the Maasai community. Analyses involved three analytical levels which are textual analysis, discursive practices analysis and socio-cultural practices analysis level as depicted in the used model. Analysis was eclectic in nature as it involved forth and back analyses between the three levels, whereby the first two levels informs socio-cultural constructivism effects of the used discourses. Generally, the study revealed construction of Maasai's identity, social relations and varying ideologies as the major three categories of constructivism effects of the underscored project planning discourses in the Maasai community. Furthermore this paper found devastating misconceptions and domination of negative portrayals of the Maasai community within the analyzed documents. Finally this paper recommends radical shift on the conveyed meanings and misrepresentation of the indigenous communities specifically the Maasai community in the global and national strategic and developmental process or frameworks.

Keywords: *Pastoralism; development planning; discourses; critical discourse analysis (cda); constructive effects; socio-cultural context.*

1. INTRODUCTION

Pastoralism can be defined as a form of livestock production in which livestock keepers move their livestock from place to place to take advantage of pasture and water which are available at different times and at different places during the year [1]. This definition unequivocally describes the Maasai community, which is considered as dominant pastoral community in East Africa. In Tanzania, the Maasai are found in the northern part though some of them have shifted to other parts of the country due to various push factors including development plans and policies, which do not fit well with the Maasai's way of life. For instance, under socialism (Ujamaa) era, several policies, which were established, led to the burning of the Maasai homesteads, confiscation of their cattle, and forceful eviction into sedentary villages [2].

In a vast literature the Maasai has been identified as a community which is marginalized and constrained with numerous livelihood challenges [3], (Urassa & Massawe, 2015). In this respect, various projects are being implemented in this community to offset these challenges. Development projects always target to change undesirable situation to the desirable one. For this manner, projects perceived as change agents in different contexts, while the language or discourses used when writing the project documents are reported to be the core of the change process [4-6].

According to Fairclough [7], texts can contribute to the changes in people's beliefs, attitudes, actions, and social relations. Furthermore, Castells' theory of communication power narrates that communication power is distributed through construction of meaning based on discourses that guide the actions of social actors [8]. Likewise, Hastings' [9] normative model of social change also states that 'changes at the social level can be constituted in part through changes in linguistic practices'. All these models stipulate the linkage between development interventions and the roles discourses plays on social practices alteration.

The word discourse as a concept has been perceived differently by various scholars but with a common underlying idea. This work will comply with a definition by Foucault [10] that describes 'discourse' as an individual act of language or language in action that allows participants in a discourse practice to make sense of ideas and statements. It is through discourse that meanings, subjects and subjectivities are formed [10]. On the other hand CDA refers to a discourse analysis aiming at making connections between discursive practices and social practices on its wider socio-cultural context by analyzing production, distribution and effects of the discourses.

The Maasai community has gained much attention of various scholars whose interest was

to study various dimensions of life including livelihood and wellbeing [11-13]; land use related conflicts [14,15] and the impact of eviction of pastoralist from various areas [16,17]. Despite extensive body of knowledge on the above-cited aspects about the Maasai community there is relatively scant knowledge on the discursive practices aspect on various dimensions of the Maasai community. For instance, Massawe [18] is one of few studies that have addressed discourse aspect of pastoral communities through CDA of pastoralists and their conflict with farmers as represented in the media. Bishop [19] on the other hand, focused on discursive practices in terms of schooling and the encouragement of farming amongst pastoralists in Tanzania.

Omondi and Odhiambo [20] acknowledged inadequate understanding and misrepresentation of pastoral system as well as little influence over policy and decision-making processes by pastoralists as the two major root causes of pastoral communities' problems. Furthermore, as it was depicted earlier, discursive practices also pointed as the core of the changing process. With such highlight, discursive practices in Maasai community worth to gain prominence for further exploration. Therefore this work explores the effects of discourses used in development planning on the Maasai social-cultural aspects.

Although the existing literature on discursive practice of pastoral communities has identified the ways in which language usage can reflect tragic outcome in a wider social context, little efforts have been devoted to study discursive practices in development planning arena. Generally, discourses play a major role in shaping people's beliefs, attitudes, actions, social relations, and ideologies [7]. Planning discourses are specifically oriented towards achieving the intended goals in a professional way. Therefore, the discourses used in planning have the ability of influencing social change in a wide range of societal dimensions. Nevertheless, little attention has been devoted to discourse aspect of planning in influencing social change.

2. METHODOLOGICAL FRAMEWORK AND APPROACH

This study employed Faircloughs' three-dimensional framework of CDA as an underlying theoretical framework. This framework focuses on dialectical relationship between discourses and other social dimensions in the society [21-

23]. The said dialectic relationship model considers discourses as having both discursive and social practices. Thus, the framework focuses on three dimensions or levels of analysis. These levels are, 'text' that covers the linguistic feature of the text; 'discursive practice' that entails processes involved in the 'production,' distribution and 'consumption' of a text, and social practice that focuses on the wider social practice analysis to which the communicative event belongs [21-24,]. The current work is the output of a third dimension or level of analysis (social practices). Such analysis is carried out by analysing the socio-cultural effects of the identified discourses from the analysed development projects targeted to the Maasai pastoral community. In CDA studies, discourses are socially constructed and maintained. This is prompted by Fairclough's [21,22] conception that discourses are not free-floating; they are embedded in institutions and organizations and play an important role in structuring the relations of power within them. Social practices analysis is carried by studying identified discourses at (text level) in relation to other webs of texts to capture its full meaning and establishing relations of power. Further explanations of the application of the model are provided in the subsequent parts of this paper.

2.1 Study Area

This study carried out CDA on the project documents for the projects targeting the Maasai community residing in Mvomero district in Tanzania. Mvomero is a new district split from the former Morogoro District. The district is located at North east of Morogoro region between latitudes 8,000° and 10,000° South of the equator and between longitudes 37,000° and 28,022° East. The District has a total area of 7,325 km square with an estimated total population of 421,741 people (Mvomero district council, 2012). Agriculture in both livestock production and crop farming dominated the district as the major economic activity. Saghir et al.,[25] acknowledged crop farming and livestock rearing as the primary economic activities in the district. Mvomero district holds a second share in the region on livestock production accounting for 20.1% of cattle population in the region which is dominated by the indigenous breed [26]. While the Maasai are the dominant pastoralist's group, this figure signifies a significant population of the Maasai community in the district. Various researchers have indicated the difficulty of accessing demographic data for nomads due to

their nomadic lifestyle. In this respect, this study could not establish the actual number of Maasai in Mvomero district. The Maasai community is among the available indigenous communities in Tanzania and they speak Maa language.

Further, the literature regards pastoral communities in the southward of the country as immigrants in the locality they live and that is why they are constrained by numerous challenges. For this reason, it was worthy carrying out a study on one of these localities where the Maasai pastoral live but it is not considered as a traditional pastoralist territory. These localities are also associated with marginalization the Maasai experience in different domains of their lives. International Work Group for Indigenous

Affairs (IWGIA) report, [27] pointed out that majority of Maasai found in the northern part of the country but others are found in Tanga region and even more to the south, dispersed over several regions (Morogoro, Iringa and Mbeya), where they are still considered as “migrants”, although many of them came as early as in the 1950s. The vast literature shows that, negative perceptions still pervade pastoral policy and management, especially concerning livestock mobility and the migration of pastoralists to new territories outside their traditional areas and they are considered as minorities with no political representation [28,29]. These identities can be associated with Maasai political, social, and economic marginalization [14,30,31] that can be realized on various discourses.

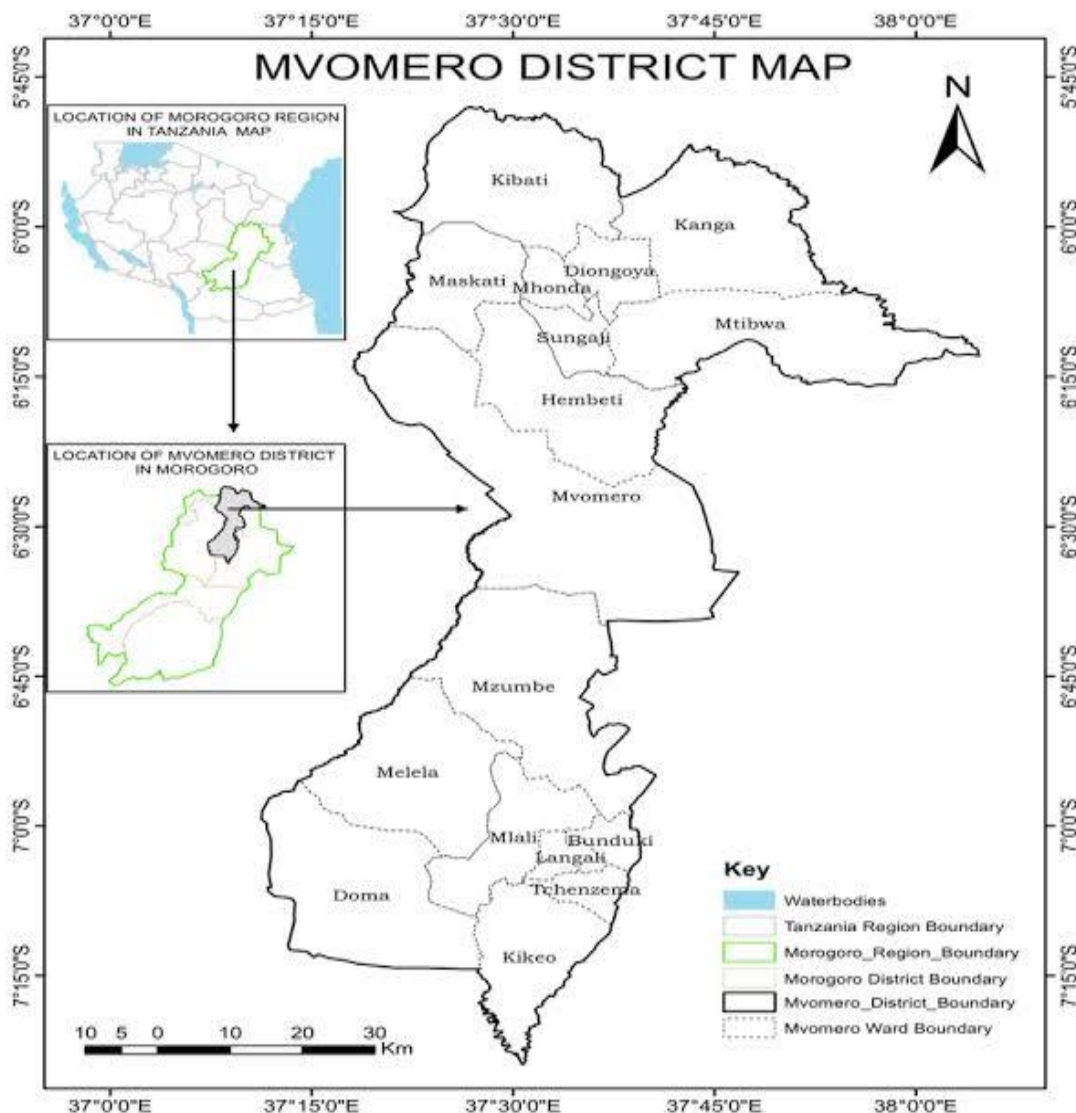


Fig. 1. Mvomero District map as adopted from Lameck et al. [32]

2.2 Sampling Strategy

The study used purposive and simple random sampling. Purposive sampling technique was used in identifying projects, which are proposed, implemented or under implementation within the selected district in the Maasai community. The identification was done through consultation with the Local Government Authorities (LGAs) including Mvomero District Community Development Department, Village Executive Officers, and key informants from the target community (Maasai people). The latter two consultations were done to supplement the limited data provided at the district level. After identifying the projects and the corresponding implementing institutions, random sampling was used to select implementing institutions whose documents have been reviewed.

After identifying projects to be considered in this study, requests to access project's strategic documents were made to the respective implementing organizations. However, bureaucratic complexities led to the rejection of some of the requests made to the randomly selected organizations. As a result, only five out of eight applied requests were accepted. As Sarantakos [33] and Massawe [18] argue, one of the limitations of using documents as a source of data is the difficulty involved in accessing them

due to the bureaucratic nature of many departments and institutions. For this reason, this study accessed and analysed a total of eight project strategic documents from five institutions that accepted the request of accessing their project documents. Accessed documents and their corresponding implementing organizations are presented in Table 1.

2.3 Data Analysis

Data were analyzed using Fairclough Dialectic CDA Model, which is an underpinning theoretical framework for this study. This model guided the analytical procedure for the obtained data. Moreover, the analysis involved prior procedures to ensure proper understanding of the discourses and social context. The analysis process started with the skim reading of the document, to get the overview understanding of the context of the document before continue with the critical study reading, which involved detailed understanding of the document. These techniques were useful in excavating the underlined meanings conveyed within the text, related concepts, and in questioning the discourses used in relation to the context portrayed. As Huckin [34] recommends the first stage is viewing the text in without a critical eye, as does an ordinary, undiscerning reader and then come back to the text with a critical review.

Table 1. Sampling strategy

Name of the organization	Name of the selected project	Reviewed Document
ELCT Morogoro Diocese	SLEP- Sustainable livelihood and Environment Program	Project plan
	Equity in Education project	Project plan
	Ardhi Yetu+ Project	Project plan
PAICODEO -Parakuiyo Pastoralists Indigenous Development organization	Pastoralist Human Rights Project	Project plan
	HiMWA -Huduma ya injili na Maendeleo kwa Wafugaji	POLIGEP- Participation options for livelihoods innovations and gender empowerment
SAT -Sustainable Agriculture Tanzania	PCDECLP-Pastoralists Community Development and Empowerment for Changing Livelihoods	Project proposal
	FPC-Farmers and Pastoralists Collaboration	Project plan
LSF - Legal Service Facility	PELG-Engaging Paralegals with local government for women's rights Protection	Project proposal

Critical reading of the project documents concentrated on the project context or description, objectives and logic framework sections of the project. The critical review of the document accompanied with key notes taking as a tool for analytical procedures. As Karikari [35] points out, memoing, as an analytic technique, enhances immersion in data and provides a foundation for increased reflexivity. Furthermore, the memos enable the reader to capture and reflect on the different ideas that emerge in data exploration.

Following memoing, thematic analysis technique was used in grouping themes of the related discourses that can comprise a unified meaning. Thematic analysis is a method of identifying, analyzing, and reporting patterns of themes within data [36]. With all identified techniques and procedures, the analysis procedures were eclectic in nature and not linear as they involve forth and back analysis between the description, interpretation, and explanation levels of analyses in which description and interpretation levels mediate explanation level as depicted in Fairclough's model.

The findings presented in this paper are the output of explanation level analyses of the used model which informed by both interpretation and explanation levels of analysis. The details on how the model employed at this level is presented below.

Textual analysis or description level involves linguistic and general properties of the text analysis. This level of analysis involves the examination of the general format of the documents [37,38]. At this step, critical reading was done to gain an insight on linguistic and inter-textual properties entailed in project documents as well as studying the structural format of the reviewed documents. Numerous discourses in the reviewed documents were identified in this step and grouped into three broad themes which are pastoralism livelihood system, pastoralists' life style, culture, and pastoralists' relationship with other social groups. Within all eight analyzed project documents, pastoralism has been identified as a livelihood system that involves livestock keeping. A critical analysis has found four distinct conceptions of pastoralism in all analyzed documents including, pastoralism as a problematic livelihood system. For instance persistent use of words such as poverty, land use conflicts, climate change, violation, committing suicide, droughts, loss of

life, livestock death and confiscation and many others in various parts of the reviewed documents, signify that this livelihood system is challenging and it slower down development pace of the pastoral communities. Phrases such as.

Several pastoral people have committed suicide" and "nomadic nature has not only increased vulnerability...

Indicate the problematic nature of livelihood system of pastoralists that force them (pastoralists) into committing suicide. The word several is purposively used to signify that the problems within the pastoral environment are commonly shared by all the pastoralists. The subsequent clause on vulnerability to the external shocks and other challenges depict emancipation of the pastoralists from the problematic nature of nomadic livelihood system.

The "discursive practices" analysis level following textual analysis level was conducted and this covered discourse production, distribution, and consumption. This study found it worthy to study the relationship between the local Non-Governmental Organizations (NGOs), project beneficiaries, and the donors to gain a real understanding of social and institutional settings for the articulation of the discursive practices. The literature identified high influence and dominance of donors in NGOs related activities to the extent that the local NGOs have to abandon their core values to work for donors' priorities. As AbouAssi, [39] observes, NGOs in developing countries rely heavily on the foreign donor funding with heavy donor dominance evident". Furthermore, NGOs are finding themselves in a situation where they are compelled to "follow the money" and allow donors to dictate the direction as well as the scope of activities or receive no funding..." [40].

In this relationship, the core producer of the planning discourses in project documents is clearly the project implementing organization, but in serving the donor interests by following the guidelines and framework provided in contextualizing the project. The literature on strategic project management related themes point out that; Plans are often constructed to get the projects approved in political decision processes [41,42]. The political decisions identified here might include the nature of donors in approving or disapproving the funding process. Furthermore, Fairclough's framework entails

cumbersomeness of detecting the discourse producer in relation to power hierarchies. The existence of power hierarchy in the stipulated relationship entails that, donors are powerful in directing activities and project objectives to be implemented in the local basis to match their interests.

Furthermore, project documents are indented to serve their beneficiaries' interest with a sense that project development involves a baseline description and even situation analysis. Thus, the project focus emanates from the needs of the targeted beneficiaries. Therefore in this light, the great consumer of the project strategic documents covers a wide array including, the donors and the project staff within the implementing organization through sharing, guided by their communication policy. The process of distribution involves sharing of the document between the donors and implementing organization. Also in reporting, seminar, or workshop facilitation among the organization staffs and sometimes board members with project beneficiaries and other neighboring social settings through which discourses may be produced, distributed, and consumed in terms of its interpretation.

The analysis of **Social/ Socio-cultural Practice (explanation level analysis)**: Socio-cultural practices level extends the analysis of discourses to a much wider context beyond the grammatical and textual features, and the processes of production [43,21,22]. The analyses of the first two levels of the framework inform socio-cultural context analysis and in this matter, the analysis at this level involved both semiotic and non-semiotic elements. Semiotic elements have been involved at this level by focusing on intertextuality form of the reviewed documents.

Non-semiotic elements covered social context, which is described in the reviewed documents. Therefore, the analysis at this level uncovered social practices manipulative power of the leading discourses in the project related documents and the respective constructive effects in socio-cultural dimensions of the Maasai community.

According to Vaara et al. [44,45] development plans documents serve several purposes: they communicate socially negotiated meanings, they legitimate ways of thinking and action and de-legitimate others, they produce consent but may also trigger resistance, and they have all kinds of

political and ideological effects, some of which are more apparent than others are. This contention implies that, the reviewed documents can influence manipulation of socio-cultural context of the Maasai community. Therefore, to explore the entailed manipulative power, this study formulated the following question to guide the analysis at this level: what are the effects of discursive representation of pastoralists in a wider socio-cultural context? To answer this question, this study carried out socio-cultural context analysis that stems out social constructive effects of the reviewed documents in accordance with three types of discourses effects depicted in Fairclough's model.

Fairclough [23] lists three constructive effects of discourse as follows (i) construction of social identities (ii) construction of social relations and (iii) construction of systems of knowledge and belief or 'ideational functions'. These effects entail transformative power of the discourses. In this case, the findings are categorized into major three effects of discourses which are discussed in relation to the identified representative discourses in the Maasai communities within the reviewed project documents.

3. RESULTS AND DISCUSSION

3.1 Construction of Social Identities Effect

3.1.1 Maasai pastoral identity construction

The documents reviewed in numerous ways have drawn the Maasai identity using different discourses or labeling. Massawe [18] identified two kinds of identity labeling, downward identity construction and identity construction from below. The identified discourses mark downward construction, thus marks the way the group in power constructs an identity of the subordinate groups. Identification of the Maasai identity's discourses labeling involved intertextuality analysis, through which these discourses have been considered within a long chain of texts.

The Maasai constructed identities revealed in this study include the use of words such as, invaders, vulnerable, marginal, dependent, unskilled, indigenous people, conservatives, strong leadership, among others. As depicted above these discourses were not floating texts in a vacuum, but they were within the chain of other texts. The use of words such as invaders, discrimination, unskilled/uneducated, vulnerable,

and marginal holds a negative downward identity representation of the Maasai. On the other hand, strong leadership, conservatives, and indigenous people might hold a neutral portrayal of the identity of the Maasai people. In negative identity portrayal, the Maasai people are termed as invaders in relation to the conflicts on land use resource. Excerpts such as

...conflicts have increased in magnitude and spread southward of the country.....

Several of these conflict areas cannot be categorized as traditionally important areas for livestock keeping...

Signify such labeling.

This identity construction has an effect on the pastoral counterparts, the farmers on the way they perceive the pastoral people. The words unskilled, marginal, and vulnerable were the related discourses in the intertextual context. These words portray the identity that, the Maasai are not educated and thus are uncivilized; and are associated with other possible negative connotations, including being illiterate people. Moreover, possibly that is why they are in the marginal position in the society and are being more vulnerable.

On the other hand, the neutral identity portrayals such as strong leadership, conservative, and indigenous can be positive in a sense that the discourse consumers can regard the indigenous people as the ones who need special attention. In addition, that their culture need protection while the conservatives identity may have an implication on the rigid and backward community as well as robust cultural maintenance and unaffected by distortions of external cultural influence, and the element of having a strong leadership may connote a strong community with its recognizable governance.

3.2 Maasai Pastoral People Social Relations Construction

Discussion in this part focuses on the discourses that affect the relationship of Maasai community with other people or social groups in the society. As identified in the previous section of this paper, the consumers of discourses that emanate from the project document covers a broad array of stakeholders including, public institutions, private sector stakeholders, direct and indirect project

beneficiaries including non-pastoral people and donors. Therefore, the social relation representations that are discussed hereafter excavate the construction of relationship between pastoral Maasai and the identified social groups as situated within the reviewed documents.

i) Relationship with the government and public institutions

The use of the words such as human rights, violation, evictions, unfavorable, victims and threaten future depicts the practices of the governing authorities and their responsible bodies within the Maasai pastoral environment. For instance, 'human rights violation' shows that, the government that is responsible in protecting the right of its people either failed to protect or influenced its violation. 'Eviction' shows the association with the mechanisms the government adopts in resolving land resource use conflicts while the word 'victims' portrays the outcome of that mechanism. 'Unfavorable' and 'threaten' the future portray unfavorable environment that the national policies and legal frameworks create for pastoral people and this act as the threat to the existence of pastoralism livelihood system. Some of clauses weighty such portrayals include;

"Pastoralists have become the ultimate victims of national policies and global development processesthat have restricted development of pastoralism"

Government has evicted many Maasai .from their lands in favor of the growing demand.... unlawful squandering and confiscation of pastoralists' livestock by farmer groups sponsored by unauthorized government leaders in Morogoro

These narrations construct negative relationship between pastoral people and their government. These narrations stipulate that the government is powerful while the pastoral people are marginal. The constructed negative relationship has negative effects on this relationship which includes, an increase magnitude of anger against the government, and opposition against the government in different public forums including political campaigns. On the other hand, some of the documents constructed this relationship in a positive way. The use of the word 'optimal land use' shows an opportunity of the government to support pastoralism attain economic gains from the sector.

ii) **Relationship with farming society**

Excerpts such as, 'crops destroyed by livestock' and 'conflicts' creates negative relationship between farmers and pastoralists. These discourses imply that livestock is grazed in farm plots. This tendency situates the pastoralists as selfish people caring more about their livestock regardless of the impacts of their practices to other people. Conflict discourse emerges as an outcome of the crops damaged. Both of these identify a contradictory relationship among the groups, which are associated with long-term revenge. The portrayal of relationship discourses such as 'collaboration' and 'optimal land use' signifies a possibility for these groups to collaborate in solving long standing issues sustainably in a harmonious way and live peaceful lives. Thus, with optimal land use in a collaborative way can make the historical friendly relationship of these groups retained and enhanced.

3.3 Construction of Systems of Knowledge and Belief or Ideology Construction

The reviewed project related documents construct ideological representation of the Maasai communities, which have an influence on other people's knowledge, beliefs, and attitudes towards the represented group. Van Dijk [15] on ideology observes that, "ideology forms the basis of the social representations shared by members of a group" (p. 8). This means ideology is about representation and justification through legitimization of the representation. In conceptualizing ideology in relation to discourse analysis, Vaara (2006) points out that ideologies provide frameworks for beliefs and values concerning what is true or false, right or wrong, in particular contexts. Within the identified discourses and genre that signify ideological representation, the discussion is carried out in such a way that each ideological discourse or theme is discussed independently with a critical justification on opposing or accepting the identified ideologies.

3.3.1 Conflicts representation and its resolving mechanism ideology

One of the reviewed project documents depicted land use conflicts between farmers and pastoralists as the opportunity for generating innovative ideas. The ideological construction emanate from the described source or causes of

the conflicts in relation to the described conflicts' magnitude. The document justified that, crops destroyed by livestock is solely the cause of land conflicts without considering the existence of the associated and its root causal factors. To support this argument, various scholars argue that; farm encroachment into cattle routes is deliberately done as a bait to put pastoralists into trouble [46,47]. On the other hand, land use planning is also associated with the identified encroachment and crops damage; URT, [48] observes that, unclear land demarcation contributes to continued unwitting interference of one group by the other or sometimes deliberately by the group which is knowledgeable. This construction legitimizes false conception of the causes of the conflicts and holds an ideological construction that the Maasai are disobedient.

3.3.2 Literacy related ideological construction

The ideology constructed within education status of the pastoral Maasai is being illiterate. Well they are illiterate, but the project goal as depicted in the document indicates that, high retention and lower grades level of the Maasai schoolchildren are associated with education curricula that do not meet the Maasai cultural demands. The identified strategy of offsetting illiteracy, school dropout and academic performance within the Maasai pastoral people is the introduction of bilingual education system that involves the use of Maasai language at the early stages of childhood. This construction cements the belief that, poor understanding of Swahili language by the Maasai children is the source of poor performance and low retention level. There are factors that lead to poor performance in school and drop out other than first mother-tongue language and hence the constructed ideology is a fallacy.

3.3.3 Pastoralist own big lands in relation to nomadic practices

The statement reads Pastoralists are having large land which is not cultivated and solely used for grazing,' which found in one of the documents situate the pastoralists as among the groups who own large portions of land within their localities. This construction intends to make other social groups believe and perceive pastoralists as owning large pieces of land. The real social context of the pastoral society is quite different from the one postulated in the document. As observed by Porokwa [49] various laws and policies were not giving much attention to

pastoralists as compared to other sectors and that causes land conflict between farmers and pastoralists since the pastoralists have no enough areas for grazing their cattle. This contention identify pastoral community as the one that lacks access to ownership of land, and the land attained through their traditional means has been revoked to other land use purposes. Furthermore, nomadic lifestyle described in the document position the Maasai found in non-pastoral lands in the southern part of the country seen as 'invaders'. The invasion ideology situates the pastoral people as the northern people and they do not deserve land ownership in the southern regions.

3.3.4 Cultural practices and development

The reviewed documents in different instances have shown that Maasai cultural practices are associated with community development paradigms. Thus, cultural practices are contradicting with development processes in the community. These practices are depicted in a way that, they increase vulnerability of the Maasai community to the external shocks that slows down economic transformations of the community. An excerpt that reads "...Maasai facing marginalization because of some elements in their culture..." signifies this ideological construction. In other instances, the documents situated cultural practices of the Maasai people as influencing poor social services in their localities, which is one of the indicators under developing society. All of these ideologies are a fallacy, and that cultural practices have nothing to do with social services provisions, rather the responsible providers of the services have to cope with lifestyle of their clients (of the respective population) for better services provision.

3.3.5 Pastoralism as a problematic livelihood system

Persistent use of words like, poverty, land use conflicts, climate change, violation, committing suicide, droughts, loss of life, livestock death, and confiscation and many others in various parts of the reviewed documents, signify that this livelihood system is constrained with many challenges that even slow down the development pace of the pastoral people. The existence of these challenges facing these communities are related to Maasai nomadic nature as among the influencing factors. The belief and knowledge created in this ideological portrayal is that, the

starting point of solving the challenges facing the Maasai people relies upon challenging their nomadic nature and its associated practices. Various scholars acknowledge the potentiality of nomadic life in the adaptability to seasonal variability as well as sensitivity to cultural issues in development paradigms. Therefore, this ideological construction might be treated as a fallacy portrayal of the Maasai pastoral people. According to the World Commission on Culture and Development (WCCD) report of [50] development divorced from its human or cultural context is growth without a soul. Economic development in its full flowering is part of a people culture

4. CONCLUSIONS AND RECOMMENDATIONS

This study found biased and inaccurate presentations of various dimensions of the Maasai community and pastoralism in different social aspects in the reviewed documents. This kind of representation can be regarded as misleading and misconceptions on Maasai community socio-cultural context which further may undermine efforts aimed at addressing different issues concerning pastoralism and Maasai peoples' welfare. This also may trigger continuation of Maasai community marginalization. Pastoralist's targeted interventions that remain inattentive to the cultural interactions based on the drawn misconceptions on pastoral environment will be irrelevant and ineffective in addressing different issues in this community as stipulated in findings and discussions sections of this paper. Representations which legitimize Maasai people identities such as invaders, pastoralism as irrational and others shown in the findings are among inaccurate representations of this marginalized community. These conclusions concur with other scholars' conclusions such as the one drawn by Gardner [51] who pointed that, the disregard of local communities often accompanies the misrepresentation of local landscape, which has been an ongoing phenomenon. Further the study by IWGIA [28] reported a continuation of negative stereotyping of pastoralists who are regarded as criminals, illegal pastoralists and being blamed for conflicts with farmers.

From the study findings, this study recommends a number of issues directly to the scholars, consultants, planners and development practitioners who in one or another way are

interested or working with this community. Firstly adherence to old development orthodoxies and theories which in most cases are not relevant to pastoralism in the south has encouraged and accentuated longstanding negative perceptions of pastoralism as a backward and irrational system that need to be replaced under modernization discourses. Therefore this study suggests a need for contextualization of any development model on its relevancy on the particular environment before its adoption in development actions in the Maasai community. This recommendation is on the same line with what argued by McCabe [52-55] that theoretical advances had important policy implications. For instance the idea of the tragedy of commons argument has influenced government and development agencies to advocate for reduced mobility and reduction of the number of livestock kept by pastoral households [52,56-59]. Such shift is not concomitant to the nomad pastoral system and their identity.

In addition to this there should be an effective public information campaigns to help people understand more on viability of pastoralism as a livelihood option as well as changing people's mindset on the past longstanding drawn misconceptions in the Maasai community. Some scholarly works revealed that most popular press and news articles on pastoralism in Africa portray its shortcomings rather than its benefits [60-64]. This recommendation is given out because, without a radical shift on negative portrayals, pastoralism won't realize its full potentials.

Furthermore this study suggest full analysis on cultural, socio-economic benefits as well as political implications of the designed plans in Maasai community instead of relying only on economic aspects without involving socio-cultural dimensions in the project appraisal. This will help in recognizing the potentials of pastoralism and enhance project acceptability and relevancy to the concerned community. For instance World Commission on Culture and Development (WCCD) report of [50] development divorced from its human or cultural context is growth without a soul. This contention concurs with the given recommendation.

Lastly this study recommends on full involvement of the pastoralists themselves on development planning rather than basing on technocratic and conventional planning modalities. This should be incorporated with capacity building to the pastoralists through formulation and

strengthening of the pastoralist's structures and representing organizations. This will ensure self-determination and articulation of the viability and compatibility of their livelihood patterns into sustainable development. Various advocates of participatory planning approaches advocate full involvement of local communities in the planning processes for project or program sustainability.

DISCLAIMER (ARTIFICIAL INTELLIGENCE)

We authors of this manuscript under peer review process for publication, declare that there was no any use of any generative AI technologies.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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