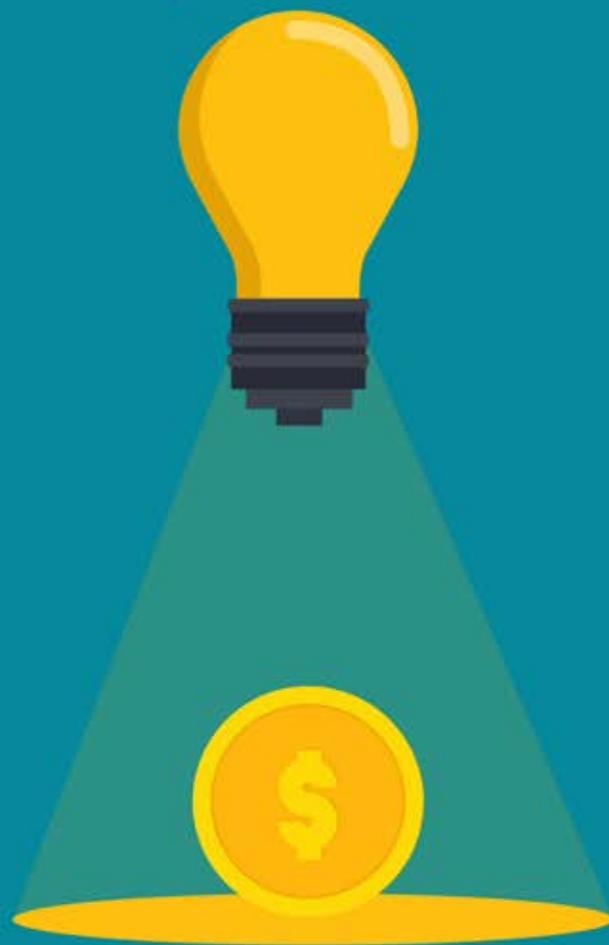




RESOURCE MOBILIZATION STRATEGIES FOR PASTORALIST COMMUNITIES IN TURKANA, KENYA

*A Panacea for Unlocking Poverty for Sustainable
Livelihoods among the Pastoral Communities*



Dr. Joshua Lojock Lemuya

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya

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Exceller Open



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Declaration

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Dedication

This work is dedicated to the Lord, my beloved wife Agnes Akunoit AKA **AKUBIN**, parents Lobar and Lemuya , Children: Lokuwam (*Apese*), Ayomo (*Ekoyen*), Lokwawi (*Boy*), Nakutan (*toto*) and Murimi, my foster children: Ekiru, Ekunoit, Ngikwa and Ewalan, brothers: late Lowoi Ikaru, Lobolia, Komol, Erupe, Puluk and sisters: Lokuwam, Lopuu and Lopongo, grandson Jason Lojock Lokwawi for your support and encouragement during the period of my research.

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Abstract

Resources, both natural and human, play an instrumental role in a society's socio-economic growth, as demonstrated by numerous studies. Statistics indicate that over 80% of the countries worldwide have or still rely on their locally available resources for primary and secondary growth. This scenario is not likely to change if appropriate strategies are not devised in transforming available resources towards sustainable livelihoods especially in environmentally fragile and vulnerable ecosystems. The main objective of this study was to examine the impact of resource mobilization strategies on pastoral communities' livelihoods in Kenya. The specific objectives were to: examine the types of resources endowment in the study area; assess strategies applied in resource mobilization; evaluate the effects of the strategies towards sustainable livelihoods of the people and examine challenges manifested in the application of these strategies. The study was based on social development theory by Jacobs and Harlon Cleveland that views social development as a process where human energies are organized in higher levels in order to achieve greater results. The study was anchored on pragmatic philosophical underpinning and applied mixed methods research design. The target population was 134,674 persons, inhabitants of Turkana Central Sub-County, using stratified and simple random sampling techniques; a sample size of 277 was selected. Instruments of data collection were questionnaires, focused group discussions and interview schedules. Qualitative data was collected, analysed and presented thematically in line with research objectives. In quantitative analysis, both descriptive and inferential statistics were used. Descriptive analysis employed frequencies and percentages as generated with the aid of SPSS program. Inferential statistics on the other hand utilized chi-square. When the chi-square test for independence, from the value at $\chi^2 = 1014.326$, $p = 0.000$ was undertaken, it was established that there was a significant relationship between resource mobilization strategies and people's livelihoods, thus the null hypothesis was rejected since $p < 0.05$. Equally, the magnitude and direction of the relationship was also determined showing a weak but positive ($r = 0.382$) correlation hence confirming the existence of the relationship. Therefore, the resultant chi-square test indicated a statistically significant relationship between resource mobilization strategies and the pastoralists' livelihoods. Despite the myriad of challenges in the region, the study found out that livestock, land, and Lake Turkana are the key resources found in the study area. Further, value, addition, infrastructural development and creation of market linkages were the main resource mobilization strategies used. The study showed accessibility to social amenities and improved infrastructure as the effects of resource mobilization strategies while climate change, governance, illiteracy and poverty were challenges to resource mobilization. The study showed that the Turkana County government has developed resource maps and protected resource sites. In conclusion, the resource mobilization strategies adopted has enhanced sustainable livelihoods in the area of study. Finally the study recommends pastoral communities to appreciate diversity of livelihoods by applying appropriate strategies on existing resources, advocate for the concept of participation and inclusion methods in developing resource mobilization strategies. The state to improve the infrastructure of the area and also consider gender mainstreaming practice to avert impediments advocated by culture and traditions in the area of study and creation of Community based empowerment programmes. Lastly, pastoral communities should appreciate all the efforts made in realizing appropriate strategies for their sustainable livelihoods by their contributions during public participation.

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Operational Definition of Terms

Community development: This is the social, cultural, economic and environmental enrichment of individuals who are identified as a community.

Focal Area: A unit of operation selected on the basis of people's livelihoods and administrative factors where development efforts are concentrated for a specific time.

Livelihoods: Capabilities, assets and activities required for a means of living. There are six Livelihoods capitals or the building blocks of livelihoods that are needed for the Well-being of people: Financial/income, social, human, natural, political and Physical in both crisis and non-Crisis situation.

Mapping: A methodology used to link community resources with an agreed upon vision, organizational goals, strategies, or expected outcomes.

Mobilization: This is an art of bringing different components of a given item or community to function in harmony for positive contributions.

Pastoralism: This is a way of livelihood that is dependent on livestock such as cows, goats, sheep, camels, and Sheep and donkeys. They live a nomadic life of moving from one place to another in search of Water and pasture for their livestock.

Pastoral Community: It is a nomadic group of people who rely on livestock keeping and travel with their herd in search of water and pasture for their livestock.

Partnership: This is a relationship where two or more parties, having compatible goals form an agreement to work together in a mutually beneficial relationship. It implies the sharing of resources, work, risk, responsibility, decision making, power, benefits and burdens. It should add value to each partner's respective services, products or situation.

Resource: Any physical or non-physical entity of limited availability, that needs to be utilized to obtain a benefit.

Resource mobilization: It is the process of undertaking planned action for the identification, collection utilization and transformation of local resources through appropriate strategies to enhance sustainable pastoral communities' livelihoods.

Sustainable livelihoods: This is when livelihood can cope up with, and recover from, stress and shocks, maintain or enhance its capabilities and assets, and be able to provide opportunities for the next generation.

List of Acronyms and Abbreviations

ASAL -	Arid and Semi-Arid Lands
BMU -	Beach Management Unit
CBO -	Community Based Organization
CCT -	County Council of Turkana
CDF -	Constituency Development Fund
DOL -	Diocese of Lodwar
ECA -	Economic Commission for Africa
EU -	European Union.
GDP -	Gross Domestic Product
GOK -	Government of Kenya
ICT -	Information Communications Technology
IEBC -	Independent Electoral and Boundaries Commission
IOM -	International Organization of Immigration
LAPSSET -	Lamu-Port Southern Sudan-Ethiopia Transport
LTWP -	Lake Turkana Wind Power
MDG -	Millennium Development Goals
NEP -	North Eastern Province
NEPAD -	New Partnership for Africa's Development
RMT -	Resource Mobilization Theory
SDG -	Sustainable Development Goals
SME -	Small Mediums Enterprises
SMO -	Social Movement Organization
SPSS -	Statistical Package for Social Scientist
SWOT -	Strength Weakness Opportunity Threat
UN -	United Nations
UNDP -	United National Development Programme
USADF -	United States of American Foundation
USAID -	United States Agency for International Development
WHO -	World Health Organization
WRI -	World Resources Institute

1| Introduction

1.1. Overview

This chapter presents key aspects that lay the foundation to the study namely; background of the study, statement of the problem, Study objectives, hypothesis, scope, limitations, justification and the theoretical framework.

1.2. Background of the Study

The sustainability of many Nations in the World largely depends on the availability and accessibility of natural and human resources. (USAID, 2005). This is evidenced by the many people who still rely on resources to meet and fulfill their basic needs. The main challenge that is faced today is not about the availability of these resources but getting appropriate strategies on how these resources can be exploited to transform the people's livelihoods. Various studies have shown that even the communities with fewer resources have proved to be more developed than the communities with resources. The role of resource Mobilization Theory in Social Movement echoes the powerful and dominant cultural norms and values for organizational behavior (Eduardo, 1997). For example, in Africa, natural resources like forests, mountains, rivers, streams, and lakes have critical significance to African communities. Some of these areas are used as shrines for worshipping their gods and consulting supernatural spirits (Bechtel and Christine, 2010). This indicates clearly that natural resources should be conserved for future generations.

Resources are known for catalyzing development and that is why it is evident that the presence of resources in any geographical area is what has been used in defining the world, for example, developing, underdeveloped and developed. The relationship seems not to be playing a major role showing the elusiveness in resource mobilization strategies.

1.3. Global Concepts on Resource Mobilization

The Sustainable Development Goals (SDGs) were adopted in the year 2015 by the United Nations. The goal for their establishment was to alleviate poverty, ensure the planet is protected and that people can achieve prosperity and peace by the year 2030. The 17 SDGs are integrated for they acknowledge that change in one area is bound to affect the outcomes of other areas too, and that development must balance social, economic and environmental sustainability (Turibbo, 1996). Through the pledge to "Leave No One Behind", countries have committed to fast track progress for those furthest behind. Also, they recognize that social, economic and environmental factors are all very significant in the achieving universal development. The SDGs are designed to bring zero poverty, AIDs, gender discrimination and hunger in all signatory countries. With these goals no country is left behind in terms of development. They ensure even the less developed countries are able to catch up with the development pace.

Resource mobilization is a process carried out by Social movement organizations. It entails a series of strategies and initiatives useful in channeling resources for the well-being of social movements. (McCarthy *et al*, 1987). Resource mobilization is about getting all necessary resources from resource providers required to get the planned work done and not just fundraising.

Arid and Semi-Arid lands are endowed with numerous resources that are potential for sustainable livelihoods. If nothing is done pastoral communities will not realize sustainable livelihoods. In Sudan, the government designed and implemented programmes to settle nomads and thus exposed them to urban centers, as a result, nomadic people became more vulnerable to the dictates of the market environment (Escobar, 1995).

Pastoral livelihoods are becoming less and less profitable for the pastoral communities as droughts and diseases take their toll on livestock (Marten's, 2015). Pastoralism is a hard job, there is a lot

of man hours invested in this daily career but less is gotten back in terms of economic status. The Turkana pastoralists are not getting the value of the hours they put in this career on a daily basis. Some of them have resorted to do business so as to supplement their Nomadic livelihoods. Turkana region experiences regular drought and famine hence the environment is considered as being inhospitable. Turibbo (1996) explains why the Pastoral Community livelihoods is still a challenge until when appropriate ways can be devised to make good use of the available resources. Like other pastoralist communities in the world, every region has been endowed with numerous unique resources but the major challenge comes on the mapping, management and utilization of the same. Much information has been written about the pastoralist communities in Africa, but less has been done on resource mobilization strategies to enhance sustainable pastoral community livelihoods.

Following the 1980-1981 drought, the Government of Kenya with the help of donors sought alternatives to help sustain the communities that could not continue surviving as pastoralists. Fisheries, restocking and utilizing irrigation schemes were the alternatives settled upon to ensure the survival of these communities (Muigua, 2014). Throughout the arid regions of Africa pastoral communities are becoming sedentary. National and international organizations encourage the sedentary lifestyle for it is believed to solve the problems of food insecurity, poor governance and poor health care but it has not been proved if at all changing from pastoralism does improve the wellbeing of the relevant communities Galvin (1990). The Turkana community being one of the pastoralists Community in Africa has not been exempted by the effects of Socio-Economic changes. They are moving away from their pastoral life style towards a sedentary life style which is depicted by their settlements in the urban centers, along Lake Turkana and River Turkwel respectively.

According to Cavanna (2009), the main drivers of socio-economic change on resource mobilization in the African pastoralist setting has been drought, security, desire for education, settlement pressure on land and ICT. This is true because Pastoralists currently do not consider themselves passive recipients but rather as change agents. The pastoralist communities can explain the changes that influence their livelihoods now, the changes influencing their causes, and can tell the possible outcomes. Resource mobilization theory emerged in the 1970s (Biermann and Harsch 2017). This theory pays emphasis on a movement's ability to mobilize people, obtain resources and work towards achieving set goals. It is opposed to the traditional collective behavior theory that sees social movements as irrational and deviant for it views them as rational social institutions, with actors working together towards improving the livelihood of individuals.

Resources can be categorized as natural and man-made resources. Natural resources are mostly classified into non-renewable and renewable resources. It is widely believed that resources provide a foundation for developing both social and economic sectors. (Abkula, 2009). However, it is also true that resources have had a negative impact on development often referred to as the "resource curse" which explains that national economy prospects could be hurt by natural resources that are supposed to be obtained quite easily. Because of the theoretical connotation of the term "curse", the term is herein used to mean the many political and socio-economic challenges which are unique to countries that produce minerals, oil and gas challenges associated with natural resource extraction, ownership, distribution and technology used.

The rate of poverty in Turkana is very high with, 88% of the Turkana people living below the poverty level compared to 45% nationally (Republic of Kenya, 2009). In Lodwar (county headquarter) tarmac roads are covered by a few kilometers, and there is electric power. The major routes and roads out of the Lodwar are in a very bad state. The Turkana people don't have stable houses for most of them still live in small huts. Their villages have no electricity and water. According to Charity Save the Children (2015), the county is characterized by high levels of illiteracy with only half the school-aged children being enrolled in primary school, this is below the 92% national average.

Through the devolved government system, the county is getting funds through the revenue allocation. In addition, NGOs have come to the region due to factors one being the current Early Oil

Production (EOP) by the Tullow Oil Company. These scenarios have attracted people from other parts of the country to come to Turkana in searching for jobs and business investments hence increasing pressure on the available resources. This is one of the aspects that called for this study.

The study sought to explore more viable ways on how to mobilize resource to support the ever-increasing population. However, the rate of community unrest and insecurity, lack of jobs, dependency and poverty are really taking a toll on people if no action is taken by the governments (both County and National) and the non-state actors. It is currently known that the county is blessed with resources (human and natural) but the challenge facing this community is on how these resources will be coordinated and mobilized for effective and sustainable use by the pastoral community.

Turkana like other ASAL regions is seriously affected by land degradation. This is always blamed to their pastoralist way of life and hence privatization of land has always been perceived as the way out of this problem. (Hardin, 1968)

1.3.1. Regional Resource Mobilization in Africa

The Agenda 2030 implementation and the African Union's Agenda 2063 focus on Africa's ability to mobilize financial resources quickly. The Addis Ababa Action Agenda reaffirms that if domestic resources are effectively mobilized and utilized and the principle of national ownership respected then nations stand a chance of achieving the Sustainable Development Goals (Steimann, 2011). As part of their strategies for sustainable development, governments call for efforts to have domestic targets and revenue timelines to ensure revenue administration is modernized. This is done by improving tax policies, having progressive tax systems, enhancing efficiency in tax collection and addressing illicit financial flows.

In the global context, Africa has recently improved the policies which strengthen not only the mobilization but also the effective use of resources. These initiatives include the work of the Planning and Coordination Agency of the New Partnership for Africa's Development (NEPAD), the Ninth African Development Forum, the High-Level Panel on Illicit Financial Flows, and the Common African Position on the Post-2015 Development Agenda, (UN Development Group, 2014).

Tax reforms have been implemented but due to limited structural factors, the tax revenue mobilization performance is still mixed. The structural factors are present like less industrialization, low per capita income, peasant agriculture and large informal sector. These factors imply low tax bases. (ECA, 2016). In African countries, revenue losses negatively affect resource mobilization. The revenue losses result from poor coordination, excessive tax incentives and illicit financial flows.

Social mobilization can be defined as efforts put in place to ensure a community has the ability to grow and better itself through collective action, it is a central pillar of the Kenya government's Mid-Term Development Framework (2005-2010). The MDTF explicitly recognizes the importance of a bottom-up approach where poor grassroots households are reached via social mobilization. Policies aiming at protecting the poor cannot be effective unless a medium between the people and the government is created. (Martens, 2017). Social mobilization ensures that capacity of the community for collective action is exploited and strengthened for social and political empowerment and to ensure sustainability of the community's well-being.

Effective Resource Mobilization has achieved this by giving communities opportunities to choose projects that suit them, becoming eligible beneficiaries, capacity building and credit provision to the poor, civic education and occupational training. Rural Support Programs operating in the pastoral communities have mostly focused on mobilizing marginalized groups' political and socio-economic potential.

A second strategic goal is to increase the potential of communities in income-earning via building their capacity, micro-credits, training individuals for employment opportunities, and grant funding of community physical infrastructure. A third strategic goal is enhancing the access of communities to available public services. Identification of interventions is done by partnering with organized communities (Landim, 1997). The support given to communities by RSPs is usually financial and technical in nature and it aims facilitating building of physical infrastructure in the village, providing the

rural people with micro-credit, supporting entities dealing with natural-resource and small-enterprise development and enhancing social development of the poor communities. RSPs also take up the facilitation roles in governments, development organizations and organized communities to ensure service delivery is improved and trickles down to the grassroots. This perspective enables communities to develop a mindset of diversity when it comes to mobilizing resources so as to improve their livelihoods.

There are three main areas that the evaluation of resource mobilization needs to cover (Knill, 2017). RSPs conduct performance checks on community infrastructure schemes. This is similar to the schemes delivered by the top-down approach of governments and strategies that call for mobilizing resources to remain sustainable and its effects on the people's livelihoods alleviations.

1.3.2. Resource Mobilization for Pastoralist Communities in Kenya

The ASAL region covers 80% of land in Kenya. In terms of population, the region is home to 25% of Kenyans. The communities practice pastoralism and keep animals such as cattle, sheep, goats, camels and donkeys. Their livestock is 50% of Kenya's total livestock population, amounting to some 1.6 million tropical animal units. The livestock provide 90% of the regions' employment and 50% of their household incomes. At the national level, the significance of livestock is portrayed through its 10% share of GDP, 42% share of agriculture GDP, and 50% share of the national agriculture labor force (Fox, 2002)

The ASAL regions experience a four-year cycle of major droughts. The intensity of the droughts has been reflected in the years 2006, 2009 and 2011 Fitzherbert, (2006). The Pastoralist communities have been greatly affected by perennial droughts. The droughts pose a threat to the pastoralism which is their mainstay. Every other time when there are tensions in their livelihoods, what keeps these communities going is the survival of their animals. These communities encounter problems associated but not limited to drought, insecurity and raids. Pastoralist communities are forced by nature to move even outside their country's borders in search of pasture and water. A good example is when the Turkana invaded the Kidepo National Park in Uganda in the year 2015.

This made Yoweri Museveni the president of Uganda to state that the Kenyan Pastoralists should be evacuated from the Ugandan soil basically because the Kenyan Pastoralists are armed while the Ugandan government disarmed the Karamoja of Uganda, who are their neighbors. This study will examine how the pastoralist community will mobilize their resources and utilize them sustainably with the new devolution.

Turkana pastoral community were anticipating to benefit a lot from the oil prospects in the region, however disgruntlement has already emerged over how the foreseen benefits of oil in Turkana County will be managed. Cummings (2013) estimates this to have 50,000 small arms in civilian hands. The development circumstances of the counties along the entire LAPSSET corridor are not different from those of NEP. With the ideas of the 'oil curse' and 'resource curse' in mind (Ross, 2010), these may help to reduce resource-based conflicts among ASAL communities with the national government, that may be brought about as a result of exploiting the oil mineral and constructing the trans-national infrastructure. If these issues are not addressed, then it may result in further marginalization of ASAL people, making them unable to benefit from devolution per se.

The Turkana Pastoral community like other pastoralists in the world are at the cross roads, whether to continue with pastoralism as a livelihood or abandon pastoralism for sedentary life or integrate both systems of livelihood. This thought is lingering in the pastoralists mind because of late, are numerous crosscutting issues that are bombarding the pastoral economy ranging from poor governance, corruptions, climate change, globalization and so on, Sedentarization has been happening for a long time that for those that lose animals will of course settle and do small businesses like selling charcoal, opening small shops in the village while Others who are wealthier will continue keeping livestock herds and the largest herd will be owned by people who are settled.

Sedentarization and livestock keeping do co-exist, however, despite the many well-intentioned plans to address these perennial problems, Turkana community has not improved its socio-economic

development and livelihoods since independence, this perspective can be attributed to wrong development approaches which left every aspect of planning for the pastoralists in the hands of the state, NGOs/FBOs without involving the pastoralists themselves. Kenyans perceived the promulgation of the new constitution of Kenya (2010), as a transformative vehicle of socio-economic development. It is in the new constitution that the devolved system of governance is enshrined which is characterized by devolved funds, decentralized form of administration, and devolved legislative system through county assembly.

This study sought to understand how the available resources in the area of study can be mobilized using appropriate strategies to enhance their sustainable livelihoods. Other parts of Kenya like Central, Western, parts of Rift Valley and some pockets of the coastal lands has undergone great socio-economic transformation through adoption of appropriate strategies in resource mobilization and transformation while the Northern Kenyan frontiers and other arid lands have remained largely untouched by socio economic development due to lack of proper coordination on the same.

Turkana Pastoralist community associates the genesis of their problem to the King's African Rifles big military push which was in the 1910s – The scattering time (Lamphear, 2007). In 1963 Kenya got its independence (*Uhuru*), since then Kenya has had 4 presidents but poverty, insecurity, marginalization and drought among other socio-economic problems are still widespread among the people living in the ASAL areas like the Turkana Community. This study is sought to unearth the possible lapse which make the pastoralist communities in Kenya not to strategize themselves to benefit from the new dispensation and other available avenues without exactly distorting their existing structures.

During colonialism, the Europeans who settled in the Northern regions of Kenya were mainly administrators who were Christians in an environment highly dominated by Islam. The Kenyan northern lands have for years been experiencing resource-based conflicts and cattle rustling. During both colonialism and early independence, Turkana region was the Northern Frontier District and accessibility of the region was not allowed by the rest of the country. One could only access the region by having a travel permit that the District Commissioner granted. The early 1960s Shifta War of the secession of north-eastern Kenya to Somalia limited the independence government from integrating the region into the national mainstream. (Ringquist, 2015). Also, the Islamic religion played a major role in alienating the region from the rest of the Christian country.

Based on the above statement, with the current Kenya Constitution, 2010, Kenya as a country is sovereign. It can support her citizen to recover and restore all that was lost during the former years of marginalization and suffering in the hands of the colonial oppressors. The pastoral communities were very much affected because they were facing both human and climatic threats to their survival and livelihoods. This study is an eye-opener to unveil the sight of the pastoral communities to realize that they need not depend on livestock alone rather think about all the resources around and how they can be exploited for their usage.

Northern Kenya has for years been marginalized. History has it that the region had its first cabinet minister after the 1980's presidential visit. This was twenty years post-independence. Despite the value of livestock within the county, it still is inadequately exposed to the market economy. (Foley 2001.) Kenyan ASAL communities have held unto their pastoralist livelihoods, keeping many animals without considering selling them despite the impacts of perennial droughts.

In the context of a hitherto weak national political will to develop the region, the problematic climatic and social conditions also have limited service delivery. Educated and qualified individuals born in ASAL regions avoid working there due to harsh conditions and prefer working elsewhere in Kenya. Also, despite the provision of hardship allowances, down Kenyans who are qualified and skilled can still work in the ASAL regions. This limitation is due to the harsh conditions (climatic, social and economically). The colonial heritage still plays a significant role in shaping the course of development in Kenya. The desire to control River Nile is what attracted the British colony to this region. This is what saw the Kenya-Uganda railway line construction, whose economic viability relied on the emerging settler agriculture economy.

The colonial regime favored investments along the railway line. This area was occupied mainly by the Europeans. Investment was in terms of physical and social infrastructure. Investment was denied for the rest of the country. This was intentionally done to create 'native reserves' which interacted with the developed parts of the country only through the sale of African labour which was done via enforced taxation rules. (Tarus, 2004). However, the ASAL Kenyans were excluded from selling their labour. The exclusion was due to their high literacy levels and their pastoralist lifestyle denied them the necessary skills for manual work like working on farms.

Even though colonialism had penetrated and changed the ways of life of many Kenyans, it did not pay attention to the ASAL regions. This weakness was carried forward into independence where the Kenyan leaders too did not include these regions in the mainstream development of the country. They were secluded from the white lands. This seclusion has continued 50 years post-independence due to corruption and inequalities in the national public sector. (Kiringai, 2006). This has undermined the social and economic development of the areas for they are not politically accepted and appreciated. Thus, while national human poverty index fell by seven points to 29.1 between 2005 and 2009, it rose five points to 51.3 for arid counties (Fitzherbert, 2006). It is high time for the Turkana pastoral community to wake and start seeing around them in terms of resources and see how they can take stock and make good use of them accordingly to recover the lost years in limbo under the livestock economy.

1.3.3. Devolution and Resource Mobilization in Kenya

As introduced in the 1963 constitution, Devolution did not have a substantive base. Its sponsor, Kenya African Democratic Union (KADU) and the Kenya African National Union (KANU), failed to give it a course and implement it successfully. After a decade-long consultation process, the 2010 constitution was created and voted for. The 2010 constitution included the chapter 11 which is all about devolution. While support for the 2010 draft was arguably partisan in certain respects, the fluidity of Kenyan political camps has meant that membership of the 'camps' was not cast in stone.

Successful devolution requires a deeper understanding of the context in which it is bound to be undertaken. This is important especially in a nation like Kenya where corrupt elites rely on the weak political system to reap the fruits of the unitary government. This then hinders marginalized counties from reaping the benefits of devolved government system. It is quite important for the initiatives of devolution that Kenya had addressed integrity issues in governance since the National Rainbow Coalition (NARC) government's 2003 accession to power on a reformist agenda. It can be noted that the NARC government made strides in reviving the economy, but it did not improve governance because it was reluctant to put an end to the indiscretions of the regime prior to it. This later manifested in strong persistence.

The politicians who had opposed the Wako Draft (2005) are the ones who later on created the ODM party and greatly supported the proposed Constitution of 2010. While elements of Democratic Party which was mainly Kibaki's party had been successful in obtaining a decision by the High Court which indicating unconstitutionality of Moi's districts in 1999, Kibaki himself was bound to create similar districts. NARC party had a number of reforms that were to be implemented during its reign. They included but not limited to the Public Audit Act (2003), Management Act (2009), Corruption and Economic Crimes Act (2003), Government Financial Management Act (2004), Public Procurement and Disposal Act (2005) and the Public Officers Ethics Act (2005). A 4% rate in economic growth was witnessed between the year 2003 and 2007 opposed to the decline in economic growth in 200/2001.

Chapter 6 addresses the significance of leadership integrity in governance, and Chapter 4 includes a Bill of Rights which is vital and at the epicenter of the Kenyan democratic state. The Bill of Rights provides security of both social and economic rights. These include education, health, housing, language, social security, food, language, culture, and family – amongst other interventions (Article 43). This also focuses on vulnerable groups, e.g. the youths, disabled, children, orphans. These provisions portray the obligations of the national government as a stakeholder and also touch on the obligation and duties of

individual citizens. Article 132 emphasizes the need for the president to provide the nation with an annual report on measures and strategies put in place and the strides made in ensuring that the values of Kenya as a nation are realized.

Article 174 provides the nine objectives of the governance. Article 175 lists relevant principles of gender sensitivity, democracy, reliable revenues and separation of powers. Article 176 (read together with the First Schedule) introduces devolution by establishing 47 county governments. Each of the counties is entitled to a county assembly and an executive committee. Article 188 provides for subsequent alteration of county boundaries and the way via which the same can be done. The introduction of County governments is supposed to bring about decentralization of service provision and ensuring efficiency in terms of functionality. This provides a potential avenue for the involvement of the pastoralist in planning for their future right from the family unit to the community level.

However, Kenya's recent launch of a transnational physical infrastructure project and the recent discoveries of minerals in the ASAL regions have brought investments close to them. This move is anticipated to bring modernity and grow the market platform of the area. Fifty years since Kenya got independent, the country's long-term development blueprint, Kenya Vision 2030 launched in 2008, aspires for a middle-income status (Republic of Kenya, 2007).

The Vision's intentions and projects for the ASAL areas include creating Livestock Disease Free Zones and regional abattoirs encourage the centrality of pastoralism in their economies and this may hinder the achievement of middle-income status for the settlers. The devolved government if equitably funded gives ASAL counties the chance to take charge of their own development. (Republic of Kenya, 2010). However, it is important to note an existing gap in terms of development between ASAL counties and the rest of the country, which means the government needs to be sensitive while focusing on the ASAL communities. The Kenyan government has begun developing of communications infrastructure that is meant to link Lamu to neighboring countries. The infrastructure project through ASAL counties. It is referred to as the Lamu Port Southern Sudan Ethiopia Corridor Project (LAPSSET). The project has started engaging in activities meant to exploit stocks of the minerals which have been discovered in the ASAL counties, especially the oil.

These initiatives involve neighboring countries and international investors, hence positing other development aspects for various counties, especially the delicate ASAL ones. Since mineral exploitation and infrastructure developments are imperative, how can they be done successfully without further enhancing the marginalization of the ASAL people and their livelihood? At the very least, since some intra-pastoralist conflicts are related to diminishing resources mainly water and pasture for the animals, what strategies has the Kenyan government put in place to reduce the risk of conflict that might arise when transnational infrastructure development and mineral extraction alienate the communities from their land resource which is vital in their pastoral livelihood? Kenya's ASAL counties comprise the country's poorest human welfare indicators. For example, the former North Eastern Province's (NEP) Human Development Index (HDI) is 0.417 as compared to the national average of 0.562 and Central Province's 0.624 (USAID, 2005).

These HDI disparities indicate poor development in the ASAL areas. It was estimated that the value of oil in Turkana is bound to contribute to 70% of the 2013/14 Kenya's national budget and yet disagreements have already begun over who will manage the benefits attached to the oil exploitation. Cummings (2013) estimates the oil to have 50,000 small arms in civilian hands. The issues surrounding poor development of the counties along the entire LAPSSET are more less the same like those of NEP. Factoring in mind the 'oil curse' and 'resource curse', it can be seen that poor management of these resources can result into conflicts over wealth hence becoming a source of animosity.

1.3.4. Determinants of Resource Mobilization

Resources can come from either within the group or outside or both. The participation costs are determined by state and elite support or repression. "Repression works." States and elites at times mobilize the non-elites for their benefit mostly when the elites are conflicting or to bolster a regime's legitimacy. (Abkula, 2009). The implication here is that there is no assurance of movement outcomes and are the product of strategic interactions between movements and their various targets.

For the Resource Mobilization theorists, participation is based whether the structural opportunities outweigh the structural constraints. To these theorists, social movements cannot be derived from shared grievances alone because they don't form base for protests. Social movement is not about their shared grievances but rather how various actors develop strategies and interact with their environment to pursue their own interests on resource mobilization.

Individuals in a network are bound together by trust, which can prove significant in new member recruitment. Movements from a given section of the society may not necessarily get support from better situated individuals but from other groups. (Michaelowa, 2017). Despite the acknowledgement that networking has an important role in resource mobilization, only few studies have appreciated this aspect. For resources to be mapped and mobilized, there is need for networking, this means success will not be realized if entities become Islands or lone rangers, for the realization of successful and active resource mobilization strategy there is great need of linking up for team work.

1.3.5. Opportunities and Challenges of Resource Mobilization and Utilization

A debate has risen whether it's better to finance resource mobilization and rural development, and/or integrating both basing on population and the availability of natural resources. In most developing nations, rural areas are home to many poor communities but they also do have valuable resources. These areas require integration of environmental conservation and poverty alleviation. (Gutman *et al*, 2015).

The livelihoods of the rural people can be defined by their proximity to the local natural resources and the dependency of their livelihood on the extraction of those resources and how best they can access and utilize the resource for their livelihoods. In addition, the essence of resource mobilization on livelihoods has been associated with the setting of complex aspects that sustain rural communities socially, materially and spiritually by uniquely interrelating with the ecosystems (USAID, 2005). Resources have critical attachments with people's livelihoods. Communities all over the world cannot survive if they do not attach themselves to the existing resources leading to a symbiotic relationship.

According to Betts, (2013), the following strategic approaches was revealed on resource mobilization in their operations; Improving communication and information sharing, Institute process, systems and tools. Introduction of incentives and empowerment, enhanced skills and capacities, Pursuit of donor interaction, strengthening of interpersonal relations, producing results and monitoring impact; however, from the above resource mobilization strategies, there is a need to know how to measure the impact of the mobilized resources on people's livelihoods. Most developing countries have realized the need for conservation initiatives in restoring resources which have degraded thus ensuring livelihoods are sustainable. This was in response to challenges associated with the continual resource extraction with no regard to their limitations. As a result, most developing countries have begun to develop and implement initiatives which aim at conserving and restoring resources which have degraded over time so as local livelihood needs can be sustained.

Conservation initiatives can be achieved through implementing small-scale projects in poverty-stricken and environmentally degraded areas. The success of these projects lies in the availability and accessibility of sufficient capital. This is because development projects often require a good financial base and plan (United States Agency For International Development, 2005). The (UN Development Group, 2014) has identified that the start-up capital, if well managed, gives better output than large grants. Due to the bureaucracy reflected while handling financial aids at national levels, there is a need to grow financial teams' capacity to enhance chances of having positive results.

1.4. Statement of the Problem

Resources both natural and human play an instrumental role towards a society's socio-economic growth as demonstrated by numerous studies. Statistics indicate that over 80% of the countries worldwide have or still rely on their locally available resources for both primary and secondary growth. Most nations today have depended on these majorly in transforming its people's livelihoods. Today however, the main challenge facing policy makers is of devising appropriate strategies necessary for transforming available resources towards sustainable realization of people's livelihoods. The situation is further compounded especially in areas that are already vulnerable. The rate of development in Turkana community is low compared to other regions in Kenya. This perspective has been attributed to lack of appropriate strategies in resource mobilization. Furthermore, the current relationship between resources and people's livelihoods might not be sustained if proper strategies have not evolved, especially on modalities of improving mobilization strategies.

Resources are heterogeneous, making its mobilization hard to standardize the quality. This is further compounded by its intricacies and distribution in the county worsened by water scarcity, rugged terrain, financial constraints, insecurity, governance, droughts and livestock, and human diseases. With the current discovery of oil in Turkana County in 2010, the Turkana community sees it as an opportunity for them to catch up with other counties in terms of development agendas.

The county is endowed with various resources both natural and human resources. However, despite the availability of these resources in the county, it seems not doing well due to a multiplicity of challenges. According to Statistics office, 88% of the people in Turkana live below the poverty level, compared with 45% nationally; Illiteracy levels are high, only half the school-aged children in Turkana are enrolled in primary school, well below the national average of 92% according to Charity Save the Children (2015).

The Maasai community of Kenya has engaged themselves in entrepreneurship, where most of them have sold chunks of land and put up business building and others engaging in wheat farming this situation has been enhanced by good infrastructural development in their community hence creating markets for their products. The main problem in the county is lack of appropriate strategies to mobilise and transform the available resource for the improvement and sustainability of their livelihoods. There is also an issue in their continuation of pastoral practices despite other opportunities available for them.

Once a community has reached a certain level of readiness for mobilizing resources, it must not relax but rather challenge itself by ensuring sustainability through looking for opportunities and maintaining a sizeable constituency base. The art of resource mobilization entails meeting and connecting with new donors, creating rapport and bonding by finding common ground via common values and interests. It also entails having prospects and matching the appropriate strategy for resource mobilization to the prospect (McGee, 2011). Two principles govern this concept; one is that Resource mobilization is really fundraising. Financial support is built on relationships and not goals. People often give money to individuals with a cause and not to the causes.

People give to organizations or communities with which they identify with personally.

1.5. General Objective of the Study

The general objective of the study was to assess resource mobilization strategies on sustainable Pastoral communities' livelihoods.

1.5.1. Specific Objectives

The specific objectives were to:

- Examine the types of resources available in the region understudy
- Evaluate resource mobilization strategies being applied in harnessing these resources
- Assess the effects of the resource mobilization strategies on Pastoralist communities' livelihoods and
- Analyze challenges faced during mobilization of these resources.

1.6. Research Hypothesis

Further statistical analysis was done to show whether there existed a significant relationship between resource mobilization and pastoralist communities' livelihoods.

Chi-square was used to test the hypothesis

- **Ho₁**: There is no significant relationship between resource mobilization strategies and pastoralist communities' livelihoods.
- **Ho₂**: There is no significant relationship between the effects of resource mobilization and pastoralists livelihoods in Turkana Community.

1.7. Justification and Significance of the Study

Globally Pastoral communities are found in marginal areas which are compounded with other intricacies of scarcity, need and want. The study attempted to explore and examine appropriate resource mobilization strategies that are potential in the area of study to improve the livelihoods of the pastoralist communities. The findings of the study indicated key strategies of resource mobilization on pastoral communities which is instrumental in developing pastoral livelihoods. The findings also form a framework for the policy makers and other potential actors interested on resource mobilization on pastoral communities. Last but not least, the study results show both existing and potential investors on key areas of investment in the pastoralist economy.

1.8. Scope and Delimitation of the Study

The study covered Turkana Central Sub County, in Turkana County which is the second largest county in the Republic of Kenya. Its land coverage is 77,000 square kilometers and lies between Longitudes 34° 30' and 36° 40' East and between Latitudes 10° 30' and 5° 30' North (GOK 2009). The study was undertaken in the period between 15th September, 2017 and 15th December, 2017, a total of four (4) months for data collection.

The study concentrated on resource mobilization strategies on pastoral communities' livelihoods, focusing on the Turkana pastoral community of Kenya.

Findings were generalized to represent the other pastoral communities in Kenya. Furthermore, the study did not intend to present resource mobilization as a panacea for the country's economic problems, but as a compliment to other development programs. The study respondents comprised pastoralist communities. These individuals move from one place to another with their livestock in search of water and pasture. The respondents' way of life cannot allow them to stay in one place because they have to be with their livestock during grazing time. The researcher overcame this limitation through paying attention to their daily activity schedules. Noon time was the period when the respondents answered questionnaires. During this time, the animals were quenching their thirst and relaxing before heading to the grazing areas.

The study was conducted in August 2017 which was the same time when Kenya was carrying out the previous national elections. This was a great limitation for most people were always suspicious when they see people around them being interviewed. Around election time most things happening in the country are always linked to politics. During the study, the researcher created a good rapport with the respondents which entailed detailed introduction of the researcher, the objectives and relevance of the study and assured them of the confidentiality of the views and thoughts that they were to share in the study. Through interacting with the respondents, trust was built and prior to any given interview session, consent was sought which ensured voluntary participation. These enabled them to freely and willingly share ideas, thoughts and perceptions in line with the research questions. In ensuring good administration of the questionnaire, the researcher administered and collected the questionnaires through the assistance of the research assistants at a given venue on selected dates. This helped to minimize the failure to return questionnaires by respondents after they had been administered. The sample size for the study was 277 which was not easy for the researcher to cover it a lone but this was

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overcome by use of the research assistant. The main challenge experienced during the study was that most of the questionnaires administered to the respondents were halfway filled, and some of them were not even returned. The researcher overcame this challenge by cleaning and coding the questionnaires and only the fully filled questionnaires were considered as valid.

2| Literature Review

2.1. Introduction

The chapter presents a synthesis of relevant literature significant to the study. Key areas covered include; Resources (presence, distribution and utilization), natural resources in Turkana County, theories and models in resource mobilization, concept of resource mobilization and utilization in ASAL areas, concepts of pastoralism, devolution and resource mobilization in Kenya, concepts of social movements, theoretical frame work, conceptual frame work and summary of literature review.

2.2. Resource Availability and Distribution

In the past decade, various stakeholders across the globe have shown concerns regarding the potential for resource scarcity. (World Economic Forum, 2014). A recent survey by the World Economic Forum's Network of Global Agenda Councils showed that the second most underestimated global issue is resource scarcity for its 800 experts, surpassed only by the related issue of income disparity. The Forum's issue mapping by 500 chief executive officers and other leaders showed similar results. Also, The Forum's Global Risks 2013 and Global Risks 2014 reports ranked food and water scarcity as the issue.

For the last two years, the World Economic Forum, (2014), held seven workshops and engaged 300 experts and decision-makers. Interviews were done to help explore their understanding of resource availability over a 20-year timeframe. The research findings indicate that people have varied views on the risks related to resource availability, in the context of what types of resources are highly affected and how things are bound to turn out in future.

Global, national and local decision-makers need a common conceptualization and understanding of resource availability. By doing this, they will be in a position to respond effectively to the concerns related to resource availability. Also, they will be required to know the implications of these concerns on economies as well as political systems at various levels (Dobbs, 2011). Consequently, this study highlights the importance of individuals appreciating and understanding their natural resources and those of others. People should learn to identify and appreciate resource availability issues, improve resource efficiency, invest in integrated specialization, and explore and understand the political and social considerations and enhance environmental adaptation.

According to the World Economic Forum 2014, there are four paradigms regarding the availability of natural resources. Threats of material exhaustion, concern about rising costs, long-term abundance, and social injustice focused on distributional challenges. Its access to natural normally determines a nation's position and status in the world economic system. Resources within the same area may have different significance. For instance, the value of resources like land and water is felt at local level but for resources like oil and minerals, their impact goes beyond the local area through revenue production.

There is a growing need for renewable and non-renewable resources as a result of the increasing global population. (Mulongo *et al*, 2015). Environmental degradation and over exploitation of resources over time has left many communities experiencing the continued reduction in the availability of resources such as water, pasture and firewood. The scarcity of basic resources plays a vital role in increasing the probability of conflict between various communities (Mulongo *et al*, 2015).

The notion of the resource curse dates back to the 18th century. The reality surrounding the notion is very complex. Dating back to Adam Smith, this is the notion that countries with a wide range of resources are not better of economically as those with less resources. There is an argument that minerals are not only blessings but they also pose an adverse impact. Exporters of the products experience decline over time as countries raise the local currency value. The resources that produce revenue bring many

economic problems to countries with abundant resources hence the less economic growth as compared to those with no resources. This problem is what is referred to as the resource curse. (Garet, 1997).

The dependence on a few sources of revenue limits diversification greatly. This, in return, leads to overheating the economy; hence, the risk of having high prices and revenue increases. On the other hand, resource abundance often leads to mismanagement and corruption by governments. Natural resources form an integral part of any given society, and depletion over the same can intensify or sustain violence. Natural resources are also considered as sources of identity, industry, and income by communities. Developing countries are highly affected by their dependency on natural resources. The scarcity of resources in these countries can be attributed to the fact they rely on them as their primary source of income and livelihoods.

It is estimated that half of the world's population remains directly tied to local natural resources for sustenance (Desta, 2003); many rural communities rely on natural resources for income and survival. These resources include agriculture, timber, minerals, and fisheries. Natural resources serve various roles both at community and national levels. They are economic commodities both locally and globally and also play a vital cultural role for various communities. They may also serve as a source of pride and identity for the nation. Some resources also hold historical and cultural significance. Such resources include land, water, and timber (forests), which are home to ancient civilizations and cultural practices and they also store artifacts.

Conflicts resulting from exploitation of natural resources are always dependent upon the accessibility to external markets. Parties' conflict because of the profits gained through selling extracted resources. Therefore, if the ability to profit from extraction of resources is removed from the picture then involved parties will lose the ability to sustain a conflict. Although it is now confirmed that revenue from natural resources funded the war in countries such as Liberia, Cambodia, Angola and Sierra Leone (Brockhaus *et al*, 2003), The international community needs to address the trade underlying the war and even the war itself to be able to understand conflicts that are resource-related.(Brockhaus *et al*, 2003) It is believed by the Global witness that the international community, led by the Security Council, should put a comprehensive deterrent strategy with an authoritative mandate in place to help stop conflict on resources from contributing to violations against human rights and to remove them from international trade. (Monica *et al*, 2010,). Resource based conflict is very common among the Pastoral communities in Kenya. However, when resource will be mobilized there will be need to come up with governance structure that indicates how these resources will be utilized sustainably without infringing anyone's rights.

Studies indicate that resource mobilization paradigm particularly originates in the public goods problem (Olson, 2004) Olson holds that there are individuals who would wish that other people invest in the work and take risks but others wait to benefit without lifting a finger as opposed to the initial assumption that common interests will always be acted upon. If elimination of inequalities is achieved, then people will benefit regardless of whether they participated in bringing about the change. Olson argued that all collective action was individually irrational and no one would do it rationally without an incentive for participation.

Empirical research whether rational or irrational, believe that those working in social movements are always motivated through collective purposes, this is very true, when communities come together to develop a spirit of oneness.

Nevertheless, the "side payments" ideas usefully points to the importance of "social incentives" of solidarity and sociability and the "purposive incentives" of morality and commitment. The structural paradigm approach or the New Social Movement (NSM) theory argues that the new movements are resulting from the increasing domination of the system over the life (Crewet, 2012). It is not a unified body of thought. Due to the need to explain collective action and criticize the Marxist approach, the new social movement theory was developed. The Marxist approach was highly criticized because it failed to acknowledge the shift that had occurred in the post-World War II Western capitalism. Consumer

capitalism and the welfare state create social regulation through mass culture and welfare intervention extending the state into the social and personal sphere.

These resistances are as much against dominant rationalities as they are against institutional control. The main overriding aspect here is to understand the resources available in the area of study and understand how these resources are distributed all over the county so as to come up with viable plans on how to mobilize and utilize them.

2.2.1. Natural Resources in Turkana County

The resource map report for Turkana County (2014) focuses on the following key natural resources: Water, minerals, forests, wildlife and renewable energy (geothermal, solar and Wind). Having mapped her natural resources, Turkana County therefore shifted gears towards paying attention to how sustainable exploitation of the listed resources may attract investors and indeed guarantee a better quality of life for her people. Therefore, the resource maps act as a guide to current and future investors to make strategic decisions regarding where to invest within Turkana County.

For the case of this study, the Turkana County Resource Map report provides a better opportunity for resource mobilization for the betterment of the pastoralists' livelihoods. It is very easy for one to count or appreciate the amount of resources available in his or her Area (Desta, 2003). The main point after getting to understand the strength of any institution in terms of how much resource one has instead should be how these resources can be mobilized to aid the pastoral communities from the life of hand to mouth. Resource maps are critical tools that inform institutions of the number of resources they have and help develop resource mobilization strategies.

2.2.1.1 Water

Turkana County relies upon streams, unprotected dug wells and boreholes as their main sources of water. This is mostly experienced in the rural parts of the county. More than half (61%) of rural households in Turkana County (n= 103,827) use unimproved water sources with majority relying on unprotected wells and streams. However, the majority of these households are found in Turkana North sub-county where 60% (n= 43,792) of rural households rely on unimproved water sources (GOK/ UNICEF WASH PROGRAMME, 2013). This indicates a high risk of the pastoral communities suffering from water borne diseases due to the use of the unimproved water sources hence impacting negatively on their livelihoods. This brings the necessity of resource mobilization as a way of diversifying sources of livelihoods. Permanent rivers do not have proper monitoring installation in place.

The shallow wells and boreholes across the county result from communities assuming that there is ground water available along river lines. Food security is greatly affected by access to water, as clearly observed through health and nutrition, livestock production, sanitation, and crop production, therefore hampering human productivity. The county has rich aquifers at Lotikipi, Nakalale and Napuu, with the latter having been established as a reliable source of water for the growing population in Lodwar. Surface water from the seasonal rivers is accessed by the community during the rainy season, and also accessed by digging holes in the sandy areas of riverbed to access water during the dry season. This water is not portable and hence the communities are exposed to water borne diseases.

Despite the dry nature of the county in most parts of the year, there are a few permanent rivers including the Turkwel River, Kerio River, Elelea irrigation canal, Nabwanyang River, Nawoyawoi River. Turkana County presents several springs running from cold to warm to hot springs (GOK/UNICEF WASH PROGRAMME, 2013). The warm springs include; Eliye Springs, which is also referred to as Ille Springs. This is a remote village, near the mouth of River Turkwel on the western shore of Lake Turkana in Kenya. Nearby the spring is the Eliye Spring Resort. It is located 40 kilometers south of Kalokol and 50 kilometers east of Lodwar. Koyasa warm spring is found in the North in Kibish ward.

The hot springs include; Lomonakipi spring hot spring in Kibish, Muruatapa hot spring, Lobiritit hot spring and Kachapo hot spring in Latea and the Kapedo hot springs. The county also presents a

number of cold springs, for example one in Nakurio in Kerio Delta. (GOK/UNICEF WASH PROGRAMME, 2013). This citation shows that, water is one of the main resources found in Turkana County. The key usefulness of water as a resource in the area of study cannot be underestimated. The fact that this community is Pastoral, they mainly need water for their livestock and for their domestic use. Therefore, there is great need to mobilize this resource so as to maximize its use in order to improve on the Turkana Pastoralist Community livelihoods.

2.2.1.2 Minerals

Turkana County has common geological formations and structure with the neighboring countries: Uganda, Ethiopia and Sudan. This is so because the structural evolution, tectonics and volcanism which culminated in the present rock types and structures took place almost at the same span of time (GOK/UNICEF WASH PROGRAMME, 2013). The county is traversed by the extensive Eastern African Rift System, which equally traverses through Tanzania and Ethiopia on the east and through Uganda on the west. It is no wonder then that it is within this structure and deep basins of sedimentary deposits outside it that some prospects of oil and gas deposits are manifested. The cratonic mineral deposits bordered by this huge rift structure take the share of many types of metallic and non-metallic mineral deposits and materials. These automatically displays how Turkana land is potential and rich in resources which if well mobilized it is able to leap the living standards of the community.

2.2.1.3 Forests

The Forest tree cover in Turkana County is estimated at 4.06%. There exist forests in high altitude ranges or mountain (montane forests) and along river courses (riverine forests). Forests known to exist are found on Loima hills, Mogila hills, Songot hills, Pelekech Hills, Lorionotum, and Lokwanamur (GOK/UNICEF WASH PROGRAMME, 2013). Forests provide building materials, forage for the animals, shelter for both animals and birds, and attract rain, which is useful for vegetation growth. If this resource is well tapped it can support the pastoralists' livelihoods. However, human development has been a barrier to the growth of forests but with the government legislation, through the Kenya Wildlife Service (KWS) and the Kenya Forests Services deterrents has saved the forest covers.

2.2.1.4 Wildlife

Lake Turkana serves as a home for water birds. It is a site with up to 220,000 congregants recorded at one time and 84 water bird species. According to Nature Kenya, The species are inclusive of 34 Palearctic migrants. Hippopotamus amphibious, Crocodylus spp., and an endemic freshwater turtle, the recently discovered and imperiled Turkana mud turtle (*Pelusios broadleyi*) are among the other aquatic animals living in Lake Turkana. (GOK/UNICEF WASH PROGRAMME, 2013). Wildlife in Turkana County is managed under the Western Conservation Area with head offices in Kitale.

The role of KWS is to carry out Problem Animal Control (PAC) and Human Wildlife Conflict resolution (HWC). The South Turkana National Reserve is under the county Government but currently managed by the KWS. Plans are underway to hand it over to the county government in Kainuk. Turkana County government is making every effort to address the issues of banditry and cattle rustling that have previously portrayed the county as unsafe and insecure hence becoming a barrier to resource mobilization efforts in the County.

In order to attract meaningful investment and the resultant socio-economic development in the area, the County government must work with the national government to address the perennial security problem, which hinders resource mobilization efforts in Turkana County (GOK/UNICEF WASH PROGRAMME, 2013). Leopards and Hyenas can be found on the Murueiris Hills, whereas Lions, Ostriches, gazelles' elephants are found in Kibish Sub-county. Tortoises are found in Todonyang area. Survey done in Loima identified 87 species of avifauna, 48 in Aminit forest above 2,050 m and the rest in

Acacia wetland at 800 – 2,050 m. The only herbivores identified are bushbucks, troops of Olive baboons and bush pigs. Elephants and buffaloes were absent but are known to have existed here in the past.

2.2.1.4.1 Renewable Energy

2.2.1.4.1.1 Solar Energy

Turkana County enjoys sunlight for an average of 10 hours daily. This is an opportunity that is already being tapped into, albeit on a relatively small scale. The radiant heat and light have been harnessed from the sun as both electrical and thermal form. Electricity generated can be used directly or can be stored in batteries for future use. This is a great resource that if it is well harnessed, it can support the Turkana Community by making good use of solar energy since the area is not connected to the national grid.

In the case of storing the power, a charge controller is necessary to protect the battery from damage as a result of overcharging or undercharging (GOK/UNICEF WASH PROGRAMME, 2013). Global Horizontal Irradiance (GHI) and Daily Normal Irradiance (DNI) data acquired from 34 metrological stations over a period of 3 years was used to develop a solar atlas for the country. GHI is more relevant while assessing PV potential and an average value that exceeds 5kWh/m² indicates good solar potential. It is evident from the national atlas that Turkana County receives between 4 -6kwh/m² of daily solar radiation and therefore has a vast potential for solar energy production.

2.2.1.4.1.2 Wind Energy

Wind energy is extracted from air flow and can either be mechanical or electrical. A wind atlas developed alongside the solar atlas by SWERA in May 2008 based on data collected between 2000 and 2002 from about 34 synoptic ground stations spread across the country at heights of 10m and 50m. Wind speeds above 3.5m/s are enough to spin wind turbines, with speeds above 6m/s being the most ideal for firm electricity generation (WASH/UNICEF PROGRAMME, 2013). Most parts of Turkana County can be categorized as moderate wind energy zones since wind speeds are between 3-5m/s. The wind speeds experienced in the Northern parts of the county and some parts bordering the lake to the south are in excess of 5m/s. This makes these areas good energy zones from a survey done by Economic Consulting Associates in 2014, the following 7 sites within Turkana County were identified: Naduat, Kokuro, Kalokol, Oropoi, Kataboi, Longech Island and Lowarengak. Short listing was based on criteria such as absence of the national grid in the area, sufficient electricity demand, economic activities, potential for expansion and synergy with existing projects. Turkana community stands a high chance of improving their livelihoods if these resources could be mobilized effectively.

2.3. Theories and Models in Resource Mobilization

Resource Mobilization Theory (RMT) views individuals as rational actors who engage in instrumental actions using formal organizations to secure resources and foster mobilization. Through this view, the theory attempts to explain social movements (McCarthy, *et al.*, 1987). This implies that, it is possible for the Pastoral communities to understand their status of scarcity and marginalization and come together in the view of thinking how to map up the available resource and also understand their distribution in the county and hence come up with strategies to use them for the benefit of the community effectively.

RMT can be divided into two parts. First, RMT attempts to explain individuals joining social movements by the rational actor theory. Secondly, RMT attempts to explain the actions of the social movement organizations (SMOs) formed by these rational actors by viewing the SMOs as an organization which functions for self-preservation and to market its products. In this study, resource mobilization can be enhanced when people come together in one accord and spirit to map and mobilize the available

resources so as to be meaningful to their livelihood. The Turkana people will have to organize themselves in formal organizations so as to rally support for resource mobilization in their area of stay.

Rational actor theory holds that people do a cost benefit analysis prior to joining social movements. They only join when the benefit outweighs the cost. This benefit cannot just be the possibility of achieving the purported goal of the given social movements. (McCarthy *et al*, 1987). Achieving collective good is always the social movements' main goal. Being that the benefit is collective in nature; few individuals will most probably incur the cost of obtaining it. Free riding is not beneficial to individuals who want to benefit from the common good being that other people have to bear the cost of working towards the same.

According to RMT, the possibility of free-riding by individuals calls for the need to explain why individuals become part of various social movements. This can be done by looking at incentives, considering cost-reducing mechanisms, and career benefits of such behavior (McCarthy *et al*, 1987). The resource promised by the end goal of the social movements should not be the only reason as to why individuals join social movements. Cost/benefit analysis of resources is what should be used to explain Individual participation in social movements. While considering the rising of social movements, cultural aspects like grievances and mechanisms ought not to be used as deciding factors. Grievances are considered to be a background factor (Buechler 1995). Being that grievances are always present in any given society, they have limited explaining power when it comes to predicting social movements. Actually, in other cases grievances may be created and intentionally manipulated by some self-centered entrepreneurs to form SMOs for personal resource gain (McCarthy *et al*, 1987).

Social movements are normally created not because those involved in the process have a cause but rather because of what resources they stand to gain. This is common among elites who have resources and decide to use them for the purpose of mobilizing groups hence leading to the rising of social movements from which they intend to gain personal resources. The purpose of these groups is to aggregate resources for themselves (McCarthy *et al*, 1987). RMT presumes that such aggregation of resources requires some organization, and so it focuses on understanding the SMOs that are formed. External factors that affect the flow of resources to and from an organization are the determining factors of whether SMOs will succeed or fail. A supply and demand model can be used to describe resources in and resources out. Each SMO is part of a social movement industry and produces a product which is the purported goal of the SMO.

Individuals 'purchasing' the product of an SMO are what determine the flow of resources into that SMO. (I.e. giving resources to that SMO to help it achieve its goal). The extremity of the means, the solution and the efficiency of the organization play a significant role in explaining the differences of the products of different SMOs within a given social movement. (McCarthy *et al*, 1987). Adherents to a particular social movement purchase the target goal product based on a conception of product quality. The media as well as the perceived success of an SMO determines how people will perceive the quality of the product.

To help ensure Adherents purchase the target goal product, the SMO must also use resources in pursuing the goal. While doing so, an SMO should not only focus on achieving its given goal. Self-preservation should be an SMOs first priority. An SMO aims to maintain or increase membership and resource flow and not clash with authorities to create social change (McCarthy *et al*, 1987).

The SMO divides its resources between recruiting new people, maintaining its constituents, and directing activity towards its stated goal. Resource base and constituents and the cultural setting are the factors considered during the division of resources by an SMO. The survival of an SMO shapes the actions that it is involved in.

According to Escobar (1995), Resource mobilization is getting resources from the providers, using varied mechanisms, implementing the organization's work, and achieving pre-determined organizational goals. It deals in acquiring the needed resources within a given time frame. It deals in acquiring the needed resources within a given time frame. Resource mobilization advocates upon having the right type

of resource, at the right time, at right price with making right use of acquired resources thus ensuring optimum utilization of the same. This implies that it is prudent for the people to understand what they really want to mobilize that can improve the people's livelihoods in this study.

2.4 Resource Mobilization and Sustainable Livelihoods

There is a strong relationship between poverty and the environment. This link enables the poor communities in the rural setups to enhance their livelihoods by, from the ecosystems. The high value attached to the ecosystem gives it the power to influence nature-based enterprise thus becoming a powerful actor in the local ecosystem management and economy. (Hunt *et al* (1994). Hunt argues that the recognition of the economic value of the resources derived from the ecosystem and local livelihood improvement via the Ecosystem Based Enterprises depend on the availability and accessibility of resources like water and land and the benefits attached to their usage. A practical acknowledgement of the poor 's rights to access resources as the major source of environmental income, good governance and tenure reforms are factors required to ensure wealth from the ecosystems is tapped. There are times when the ecosystem undergoes changes requiring protection and management so as to maintain its ability to support life. This is common when the major resources are continuously utilized to meet human needs.

Due to the high demand to meet human needs derived from the ecosystem, there is a need to involve strategies to halt degradation and natural resources' overutilization. Michael (2006), reviewed themes which characterize ecosystem management and points out that they integrate scientific knowledge of ecological relationships within a complex socio-political and values framework toward the general goal of protecting native ecosystem integrity over the long-term. Turibbo (1996) the beneficiary, managers and users of the ecosystem's resources, apply traditional, historical and scientific knowledge in understanding the local environment to guide natural world management. (Conversely, ECA, 2016).

Major human interventions are not necessary in the maintenance of a healthy ecosystem and provision of services to sustain communities can be achieved via adaptation over time.

However, one may argue that the survival and functionality of the ecosystems over time is because of people's protective intervention in allowing the ecosystems to undergo a natural process of recover. Sustainable livelihoods are quite vital in the management of ecosystems and promote various aspects of sustainable development as a process of enhancing ecological integrity, economic viability, and social well-being. Escobar (1995) define livelihoods as the activities, capabilities and assets required for a means of living. This means that livelihood sustainability depends on its coping mechanisms and the ability to recover from shocks and stress, maintain its capabilities and assets, and be able to provide livelihood opportunities for the generations to come.

Simplified sustainable livelihood framework captures a broader concept of livelihoods that can be understood by qualitative and participatory analysis. (Shannon (2005). The framework shows the link between vulnerability of the poor, performances in poverty reduction, and access to environmental assets in pursuing livelihood outcomes that are beneficial in meeting livelihood objectives at the local (social, institutional and environmental) level. It is also important to note that, improving resource mobilization strategies locally cannot be successful unless capacity building is done, communities are empowered, direct transfer of local capital is done and institutional reforms are achieved at higher levels.

To ensure DFID's Sustainable Livelihood framework contributes positively to the wellbeing of the rural people and at the same time protect the natural capital, there is need to establish integrated strategies so that development actors can deliver multidimensional benefits. In this context, the Internal Institute for Sustainable Development (IISD) also has developed a Community Adaptation and Sustainable Livelihoods (CASL) framework. This framework focuses on community empowerment and ensuring sustainable development. This is done through doing needs assessment in line with the available resources and incorporating individual strategies too. For community sustainable development, assets, adaptive strategies and technologies are assessed. (Boulder, 2003).

Resource Mobilization main concern is always promoting community livelihood improvements which have considerable results. Due to the unequal distribution of natural resources and the limitations that the poor face in the accessibility of those resources, it is assumed that, various factors and policies at local level, NGOs, civil society, research entities and the private sector determine the capacity of developing countries to deliver the expected results concerning sustainable development goals and poverty alleviation efforts (Desta, 2003). This argument rests on the premise that sustainable development requires acknowledgement of policies, environmental aspects and development aspirations at all levels of governance (Both at national and international level) for a high degree of coordination and success.

Achieving project and program goals relies on resource mobilization which in return encourages establishment of partnership and networks among local governments, civil society organizations, the private sector, and the scientific community (UN Development Group, 2014). An apparent consistency with this argument emphasizes that bilateral and multilateral support for increasing capacity and investing in projects/programs is essential for enabling developing countries to meet the CBD objectives. It is significant to note that, achieving the common goal of global environmental conservation and poverty alleviation is quite difficult in countries with so many economic and socio-cultural differences. Nonetheless, there is shared evidence to support the claim that community participation recognizes the natural heterogeneity (social or class divisions, income inequality, competing interests, cultural divides, and power imbalances) which cuts across most communities thus understanding and acknowledging these diversities eliminates competing interests (Cavanna, 2009) among resource users and managers.

Resource allocation and policies on the same as determined by distribution and political systems play a significant role in influencing the responsibility level of local communities in utilization and conservation of natural resources. Defining rules and laws that govern natural resource management, cannot be done by local institutions alone without involving the central government' legalities. (Ellis, 2000: 40). On the same note, the problem of environmental degradation and poverty is very complex in nature, limiting the ability of only one institution to provide feasible solutions. This can be attributed to the fact that the outcome of natural degradation, poverty and food insecurity affects mostly the voiceless poor rural people who do not have the ability and capacity to share their predicaments from their own point of view.

2.5 Organizational Management and Development of Resource Mobilization

Organizational management and development involve establishing and strengthening organizations for the resource mobilization process. The process entails identification of the goal, vision and mission of an organization and establishing systems and processes for resource mobilization. These processes include division of labour among the staff, managing human and material resources, coming up with strategic plans and ensuring successful implementation of the same, utilizing available resources and seeking more from external sources (Ndagala, 1992). This concept covers the following principles, elaborated throughout the practical guide book; Resource mobilization is just a means to the end with the end being vision attainment, team effort in mobilizing resources and committing to the same, developing policies and allocating resources appropriately, acknowledging when there is need to raise resources. The responsibility for the resource mobilization effort is shared by the board, the executive director, and the resource Mobilization unit. An organization requires funds to be able to raise more. When it comes to resource mobilization, there are no shortcuts.

2.6. Social Network and Social Movements

Every movement has a unique history but its quality is normally defined by the timing of its collapse. Size, militancy and novelty and the strategies usually adopted by movements in ensuring the organization's mission are attained.

Researchers working in the classical tradition put emphasis on violence or militancy as the basic resource available to a social movement. Violence is very risky and can lead to clashes. Even though some achievements do come at high costs but in democracy what is important is the movement's size. Norton. (1996), emphasizes the power of numbers while admitting that violence can compensate when a movement lacks sufficient numbers. If the social movement is highly supported then its policy and legitimacy is always questioned. Support size is significant in social movement's democracy because of the role it plays in goal achievement. Social movements employ both orthodox tactics and un-orthodox ones in the attempt to achieve their goals.

Traditional popular theories are increasingly being challenged on both theoretical and empirical grounds (Dahl, 1971). The social-psychological factors and participation in social protests as portrayed in literature has been quite unconvincing. This means that people join movements for the political opportunities presented, and through collective actions they create new ones. The political opportunities bring people together through which social networks and relations are developed.

By bringing sociological analysis into the resource mobilization approach, it was noted that social ties are relevant in motivating new members into joining given groups. The author's examination of nine cases of movement participation revealed that most recruits were mobilized through individuals who had initial social ties with it in eight of the nine cases. This shows that social networks are indeed important in the recruitment process of getting new members to join a group and even the resource mobilization process and this aspect has been accepted by subsequent research.

2.7 Concepts and Meaning of Livelihood

Increased poverty levels have called for the need to develop strategies to address the problem hence the emergence of livelihood. In the past, livelihood was perceived as the ability to access assets, participate and benefit from income generating activities, resource productivity and stable distribution of food and finances to meet the needs of the people. (United Nations, 2005). Similarly, the Copenhagen Social Summit highlights in its *Commitment three* governments accept responsibility for promoting sustainable development through creating employment opportunities, diversifying economic activities to help increasing income, reducing vulnerability and thus ensuring the quality of life is improved too.

The concept of livelihood varies in different situations. It is bound to be conceptualized differently in regard to circumstantial changes and aspirations. For instance, in Nepal, livelihood entails the ability to meet basic needs like food, education, shelter, clothes and health. The Webster's New World Dictionary defines livelihood as "a means of living or of supporting life". Basically, resource mobilization enables the communities' access to basic social amenities to enable them to have a decent life.

The America Evangelical Society, a religious organization defines livelihood as "the means by which life is sustained" This means that livelihood covers more than just income and consumption. Also, achieving sustainability relies on having long term means for substance. For a livelihood to be considered sustainable there is need to analyze, understand and comprehend poverty issues, aspects related to gender, governance and family systems (Farrington, 2005). Different forms of assets play different roles when it comes to contributing to a livelihood. Capabilities can be viewed as the physical ability, social and mental capacity to do work. Frank Ellis (2010) one of the leading scholars on this issue, says "livelihood comprises the availability and access to assets and activities which determine the living gained by individuals. Assets can be human, physical or financial in nature (Ellis, 2010). In this definition of livelihood Ellis also identified three important variables comprising assets, activities and access.

Institutional and social relation processes mediate these elements for the ultimate outcome of the livelihood strategies. A livelihood programme should enable poor individuals to access opportunities and they may be more cost effective in reducing poverty as opposed to focusing on certain sectors of rural economy. (Ellis, 2010). Ellis developed a framework to analyze the livelihood of the rural people and Scoones developed a similar framework too. (Scoones, 1998). The framework identifies entry points, relevant processes, and prioritizes change catalysts that can improve people's livelihoods through

resource mobilization. This is a version of the 'assets-mediating process-activities' framework, which can be used to ensure poverty is reduced, livelihood strategies developed and sustainability is achieved.

Assets are quite significant while looking at livelihoods. They enable individuals to engage in production and can also serve as survival means. Individuals can also exchange their assets with others and engage in labour markets. Therefore, to eliminate vulnerability and poverty related issues, assets (human, social, physical and financial) must be factored in. (Krantz, 2001). This implies that for resource mobilization strategies to be real there is need to understand the various forms of assets within and without us so to maximize their exploitation.

Turribo (1996) divide assets among the investments, stores, and Shannon (2005) claims that assets are between productive capital, non-productive capital, human capital, and income. Similarly, consider assets as natural and human resource assets and on-farm and off-farm physical and financial resources. Natural assets refer to land, water and biological resources. While physical capital comprises roads, buildings, irrigation canals, pumps, etc used for generating income and human capital is the human labour that can be used in income generating activities of the poor. Education and training and the health of people are the factors that determine whether the human capital will be effective or not. (Adelina *et al*, 2004). Social capital and financial capital (savings and credit) are significant in generating means of living. (Krantz, 2001).

Social capital can be defined as "reciprocity within communities and between households based on trust deriving from social ties" (Ellis, 2010). Individuals build social capital through groups, societies and other associations who carry out and manage survival activities. It costs no money. In short, asset is one of the key variables required for solving poverty or attaining a better livelihood. To be able to generate income, there is need to incorporate both assets and activities. The activity outputs depend on the process involved. Ellis, in this framework, draws relevant aspects which influence access to assets and how they are used to pursue viable livelihoods. Accordingly, social relations, institutions, and organizations in one category; and trends and shocks in the other category are classified.

Livelihood strategies are greatly influenced by social relations within categories like age, ethnic groups, class and gender, rules of asset ownership and transfer agencies like local associations and NGOs. Both governmental and non-governmental organizations can play effective roles through their policies and activities of the livelihood outcomes. For this, people should be at the centre of the development policy, strategies, and programmes. Ellis argues that a sustainable livelihood approach puts the people at the centre of development because of the social capital that they bring forth as an input through associations and networks and the goal of enjoying it too. Chambers argue that there is need to encourage people to participate in their own development through solving problems related to poverty. Their participation is very vital because it enables them to define their problems locally and establish what will work best for them and their well-being. Also, participation enhances sustainability.

On the basis of participatory studies in Asia and sub-Saharan Africa, local people defined poverty and ill-being in a number of ways namely: being disabled (The disability can be physical or mental), lacking land and livestock, inability to afford school fees, having high populations with less food supply, poor housing facilities, lack of social support, single parenthood, unemployment, dependency on common income sources, poor burial ceremonies and lacking strong family members who can work and feed their families, Chambers (1992).

However, the livelihood framework should reflect a good relationship among asset, mediating process, and activities, often influenced by trends and shocks to the household and local circumstances. Due to social, economic, political and environmental changes, the livelihood strategy and activities could be affected, necessitating redesigning the policies and implementation strategies. The changes could be in terms technology, population, policies, market prices, civil war and natural calamities.

On the basis of the asset situation, the social factors - including risk factors strategies - should be developed. According to Ellis, livelihood strategies are dynamic in nature for they respond to change and adapt accordingly. Also, they entail activities that generate the means of household survival (Ellis,

2010). Such activities could be agricultural and non-agricultural and may also include the natural and non-natural ones. It is important to note that these activities could be diversified. The diversity could be attributed to availability of resources, the market platform and existing legal framework. Both farm and off-farm activities can yield income. Households should utilize their assets and status to engage in a wide range of activities because a single activity is not enough in livelihood provision.

Diversifying activities has number of positive outcomes. They include but not limited to risk reduction, creation of employment opportunities, environmental benefits and asset improvement. There are negative effects too attached to diversification. They include unequal income distribution, poor farm output and adverse gender related issues and inequalities, Farrington, (2005). On the basis of asset, mediating process, and activity-strategies, the outcome of the livelihood could be expected. Such outcome could be related to income level, income stability, reduction in adverse seasonal effects, and reduction in the overall risk profile of the income portfolio while preserving environmental sustainability. Despite the framework expected for planning and implementing a livelihood programme, various extraneous factors may affect assets and the activities.

As Ellis argues, substituting capabilities and proper management of household assets are essential in the fight against crisis, Ellis (2010). Poverty and vulnerability come to being because of factors like lack of knowledge, poor health, social issues like race, ethnicity, religion and gender, economic issues and poor political systems.

There is no set of potential requirements needed to define and differentiate between rich and poor. This is because rich people can feel poor and vice versa. How much is enough is also a question of debate (Alan, 1992). Therefore, the concept of poverty can be conceptualized differently in regard to time and place. However, other factors whether man-made or nature-made also make rural living more difficult.

As a subject of study, the concept of sustainable livelihood can be viewed as a development strategy. This will make it a useful tool to help poor communities through asset development and activity creation to ensure better outcomes. Since the basic notion of livelihood gives its prime concern to people via ensuring their participation in decision making and livelihood activities, their roles for generating a means of living could be expected in much better extent.

2.8. Determinants of Development

We have described social development as releasing and channeling social energies through more complex social organization to enhance productive capacity and achieve greater results. This process depends upon mechanisms to direct and channel the collective energies of the society into new and more productive forms of activity. We can identify four distinctly different levels or types of mechanism that serve this function—social aspirations, government authority, social-cultural structure, and social know-how in the form of science, technology and productive skills.

2.8.1. Social Aspirations

Economically, development occurs when productivity rises, enabling people to produce more, earn more and consume more. To do so, they have to be motivated to learn new skills, adapt to new work processes, and adopt new technology, changes which in past ages have met with considerable resistance.

The driving force behind the whole movement is psychological. At the deepest level the energies of society are directed by the collective's subconscious aspirations. Society's self-conception of what it wants to become releases an aspiration of the collective for accomplishment. That aspiration exerts a powerful influence on the activities of the society. India's twin revolutions were spurred by a growing aspiration of Indian society for security, prosperity and enjoyment. A similar aspiration spurs middle class Americans today to invest their savings in the stock market.

We have traced the evolution of social aspirations in India from pre-Independence to the present day. The earliest expression was an aspiration for political freedom and self-determination. After

Independence this aspiration evolved into an urge for self-sufficiency, a willingness to try new things and take risks. More recently it has matured into a movement of rising expectations permeating all levels of Indian society.

At the turn of the 20th Century, many Americans of humble birth saw or read about neighbors, friends or others of their class who rose rapidly out of poverty into prosperity. Their example raised the aspirations and expectations of a whole generation of Americans and the generations that followed it. So powerful was this budding movement that it prompted Henry Ford to conceive of the then outlandish notion of building a car affordable by the ordinary man. In 1900 only 8000 cars were produced in the entire USA to meet the needs of a small wealthy class. By 1929, Ford Motors alone had built 15 million Model Ts to meet the aspirations of the masses.

The revolution of rising expectations, a term first used to describe Asia's awakening in the early 1950s, is the single most powerful force yet unleashed for social development. It marks a stage in which individual members of society not only venture to dream or hope or work for higher levels of accomplishment, but in which those aspirations have coalesced into a conviction and expectation that they will achieve, possess and enjoy more than their parents or they themselves have in the past.

Expectations rise when physical security and essential material needs have been met, when fear of punishment or social ostracism is withdrawn, when rights are safeguarded democratically, when information and urbanization expose people mentally and physically to possibilities and achievements they did not previously know even existed, when technology facilitates higher productivity, and when education enlightens attitudes and elevates social awareness.

Without rising aspirations and expectations, society would not make the effort and take the risks to acquire new forms of behavior to achieve greater results. The psychological motive is primary, the mechanical, technological and organizational processes are secondary. Some forms of economic analysis tend to view these secondary levers as the driving force and thereby miss the essential determinant of the process.

In the course of social development, society is moved by a range of different psychological motives--the quest for survival and self-preservation, the urge to possess land, the seeking for social status and power, and the pursuit of wealth. The revolution of rising expectations represents a new and more powerful motive force for development, for by its nature it is not limited, as all the others have been, to a specific class or section of society.

2.8.2. Government Authority

Like social aspirations, the authority of government has the capacity to direct the flow of social energies through the instrumentation of law, public policies, administrative procedures, controls, incentives and fear of punishment. Here too there is a graded hierarchy of stages through which government influences the development process. Monarchy is a highly centralized form of government organization with significant capacity to restrict freedom and prevent unwanted activities, but with very limited power to promote social development, because of its limited power to positively motivate and direct human initiative. Modern authoritarian states have augmented the power of government to compel and control by evolving complex organizational mechanisms to reach out into every field of social activity. Its members submit by necessity to the power of the state, but continuously seek for ways around the strictures and demands it places upon them. As the 20th century experiments in Eastern Europe amply demonstrate, its power as an instrument for development is severely limited. Countries with authoritarian governments that have succeeded in releasing social initiative for economic development, such as China, Taiwan and South Korea, have done so by loosening social control over economic activities, while retaining it over political activities.

Modern forms of democracy greatly enhance the development capabilities of society. They are not only capable of enforcing a rule of law which to a large extent the population willingly accepts as in its own interest. They also promote far greater development of individual aspirations, thought, capacity, skill and

initiative. The accountability of a democratically elected government necessitates that it continuously institutes measures perceived as beneficial to the electorate. Working through decentralized self-governing structures, it empowers more and more centers of activity in the society, leading to greater creativity and innovation. The basic human rights it endorses elevate aspirations and release human energies for higher accomplishment. The impact of democracy on development was illustrated by Nobel laureate economist Amartya Sen when he observed that no democratic country with a free press and independent judiciary has suffered a famine in this century. India's Green Revolution is a powerful testament to the power of governmental authority, though in this and every other instance, government's role cannot substitute for social readiness and social initiative, it can only aid in preparing that readiness, releasing that initiative and organizing the new activities.

2.8.3. Social-Cultural Authority

Government exercises authority over its citizens through law, administration and enforcement. Society exercises a far more persuasive authority over its members through its ideas, attitudes, customs and values. Different societies may develop at very different rates and in different directions under very similar forms of government, due to differences in social and cultural authority. Modern societies are far freer and more tolerant than those of previous centuries, yet they continue to exert a very powerful force on their members; only, the character of that force has changed. From being predominantly negative in the form of prohibitions and strictures, now the force of social authority acts far more as a spur to initiative, than a bar. The pressure felt by middle- and working-class families to 'keep up with the Joneses' has become pervasive throughout the world. The bold initiative of a poor farmer in rural India to dig a bore well and become prosperous could act as stimulus for the rapid development of ten surrounding villages because the competitive pressure of social authority compelled his neighbors to keep up with his level of accomplishment. The spread of education tends to enhance this tendency. Apart from the practical knowledge and skills it imparts, modern education also instills a greater sense of individual self-respect and social rights that impels the individual to seek and maintain status in society.

2.8.4. Know-How

Here we include the complete range of capacities that determine the ability of the people to physically direct their energies to achieve productive results. The most important of these are scientific knowledge, technology and productive skills. These may appear very different in nature and action from social aspirations, government and social authority, but the character of their influence on development is quite similar. They provide the direction for the efficient organization of mental, social and material energies. Each of them carries with it an inherent authority and imposes a certain discipline on the expression of social energies. This authority usually takes the form of an impersonal authority of standards, rules and systems, such as the rules for maintaining an orderly flow of air traffic.

Adopting a higher level of technology, whether that involved in the cultivation of hybrid wheat, space travel or electronic commerce requires adherence to more stringent procedures and greater organization, without which it does not work. The Internet is a recent example of a technology that promotes freer and easier commercial and personal transactions, but accomplishes it by imposing rigorous standards of discipline on users in the form of a common computer language for communication.

2.8.5. Motives for Development

Societies throughout the world are presently preoccupied with achieving the material results of social development. But it is interesting to note that the process itself does not appear to be driven exclusively or perhaps even primarily by material motives, although these are uppermost in the social consciousness at the present time. Even in instances where material needs and wants have approached saturation, the process shows no signs of abating in speed or intensity. On the contrary, the momentum that has led to such incredible achievements over the past century continues to accelerate. In our search

for the fundamental motive that drives the process, we have to look beyond the material preoccupations by which it is currently characterized.

While it is difficult to document at the social level, at the individual level it is readily apparent that physical security and comfort are important but by no means the only or even the most powerful motives for human action. Once these needs are met, there is still the seeking for social prestige and influence, the impulse of curiosity, the thirst for understanding, the drive for accomplishment, the urge for invention and creativity, the attraction of complexity and rich variety of experience—and the irrepressible and inexhaustible quest for enjoyment that all of these activities engender.

The process of development, even the limited sphere of social development, is not driven exclusively by material motives or confined to material achievements. The goals societies and individuals seek are determined by their needs and their values. In the hierarchy of needs, physical survival, security, and comfort are primary. Vital, social and mental needs gain prominence when the basic physical needs are met. As society prospers, the vital urge for intensity, excitement, enjoyment, adventure, changing experience and self-expression become more important determinants. Beyond these lie the mental urge for curiosity, knowledge, creativity and imagination, and the aspiration for spiritual realization. This concept of development holds very important implications for the future of humanity and the prospects for progress in the next century. It is suggesting that there are no inherent limits either to the speed or to the extent of the development process, other than those imposed by the limitations of our thought, knowledge and aspirations. If we change our view, the character of this process can be transformed from the slow, trial and error subconscious process we have known in the past to a swift, sure leaping progress from height to greater height.

2.8 Tragedy of the Commons.

The land in ASAL regions has been greatly degraded. The degradation is usually attributed to the pastoralist way of life of communal sharing thus privatizing the land has been perceived as the viable solution to this particular problem. (Hardin, 1968). Due to lack of economic potential hitherto, ASAL communities have remained marginalized, perpetuating pastoral livelihoods leading to myriad downstream effects such as losing their habitat and the erosion of their cultural system. Pastoralism is undergoing fundamental changes. While some of them are benefitting from these changes in the economy, in governance, in society, in environment and many as well are not and there is evidence that inequalities are widening in many in access to resources in many pastoral areas.

Resource mobilization spirit can be hampered by the ‘tragedy of the commons’ in which individualism prevails over the common good with respect to common pool resources, which are over exploited, degraded and later on destroyed. (Hardin, 1968). However, this assumption that pastoralist communities do not consider what the future holds for them is not fair to those people. De Young (1999), for example, argued that it is difficult to avoid such tragedy as pastoralists have the potential of self-organized restraint and in the case of failure, external agents can constrain their behavior.

2.9. *The Politics and Administration of Oil Prospects in Turkana, Kenya*

Over the past decade, east Africa has witnessed multiple oil exploration operations. The pastoral and agrarian margin has experienced the expansion of operations. The operations have led to transformations in terms of growth and development especially infrastructure, Over-laying these processes are new forms of governance that emphasize the sharing of powers and public finance between national and sub-national levels of governance, and enhancing participation and autonomy. Despite the government’s intention the utilize oil discoveries for economic growth, the marginal rural areas have not felt the benefits. (Jeremy 2017). Since the discovery of oil in the year 2012, elites have grabbed the presented business opportunities especially in the transport area, building restrooms and starting food businesses.

Oil exploration and appraisal activity is the largest inflow of global capital in the history of Turkana County, which is one of the poorest counties in Kenya. Settlers of this county participate mostly

in livestock keeping, opportunistic farming and petty trade. Commercially viable deposits of oil were announced in 2012, starting with the 300 million-barrel Ngamia oilfield in south Turkana.

The discovery was part of a joint venture between London-based Tullow Oil and Vancouver's Africa Oil. Since the Ngamia oil finds exploration and appraisal operations expanded to sites across the South Lokichar Basin, with Tullow estimating recoverable resources of up to 750 million barrels of oil. Operations have yet to move to full field development, which depend on further licensing, environmental and social audits, and financing in the region of US\$5-8bn (Jeremy 2017).

Exploration operations by Tullow and Africa Oil began in the year 2010 which is also when Kenyans voted for the new constitution which saw the establishments of the devolved government in the year 2013. Since the announcement of oil discovery, officials with the Turkana County have questioned the transfer of land for oil exploration. Even though the start of oil exploration involved local consultations in communities living around the exploration sites, it was noted that some analysts, civil society observers and sub-national government structures were by-passed.

2.10. Resource Mobilization Mechanisms

Resource mobilization mechanisms refer to ways through which resources can be mobilized from resource providers. Mechanisms entail processes involved in obtaining the resources. They include but not limited to writing proposals and fundraising. NGOs/CBOs can broaden their resource mobilization understanding and diversify their approaches beyond writing proposals by utilizing different resource mobilization mechanisms. (Chikati 1999). The pastoral communities have all started adopting new mechanism on resource mobilization. Many people think that local fundraising is all about begging people to contribute to your cause that they may not be committed to. Most people consider that asking for funds or resources to support their organization involves some form of persuasion of otherwise uncommitted or reluctant individuals.

Actually, local resource mobilization offers individuals and organizations the chance of being part of something worthy. It gives the local people the opportunity to involve in their organization's mission and offer those who are interested in the same a chance of participation. Most people living in our communities are yet to understand the significance of supporting organizations and participating in their development projects. Therefore, need to be careful on the approaches they opt for in raising resources. The approach choice is very important. The organization should create a platform where people can participate and contribute to their own development.

Local Resource Mobilization describes the activity of finding new ways of engaging resources in the environment to provide support for an organization and enhance its self-sustenance. The resources can be human, financial and physical ones. It consists of varied strategies which include schemes for income generation, local fundraising or building volunteer constituencies. It finds expression in a variety of fresh approaches integrating socio-cultural and economic contexts (Norton, 1996).

2.11. Concept of Pastoralism

Pastoralism is a common source of livelihood in the African continent. It derives sustenance from dry lands. In most cases pastoralism is misunderstood and considered economically irrational. Due to this, pastoralist communities have been condemned of being poor custodians of land and not contributing to the economy. Also, policies surrounding pastoralism show the limitation of these groups to benefit from the services due to their mobile nature. These policies are negative in nature with less appreciation of pastoralism as a source of livelihood for those communities (Cavanna 2009). This calls for the need to change the attitude of the pastoral people to know that, there is need to add value to all the resources they own so as to be meaningful to their livelihoods.

Historically nomadic lifestyles have created cultures that are warrior based, Cavanna (2009). These cultures have brought about enmity between them and the settled people. Tribal confederations built by charismatic nomadic leaders have sometimes held sway over huge areas as incipient state

structures, whose stability is dependent upon the distribution of taxes, tribute and plunder taken from settled populations.

In the past it was said that pastoralists left no archeological presence but this aspect can be argued otherwise. The communities have sites mostly located outside agriculture zones, dominated with bones (Goat and sheep), with no grains and limited characteristic architecture. This indicates presence of resources surrounding the pastoralist community most of which the communities themselves do not appreciate that is why Juris Zahrins has said that pastoral nomadism began as a cultural lifestyle in the wake of the 6200 BC as a climatic crisis when Harifian hunters and gatherers fused with Agriculturalists to produce a nomadic lifestyle based on animal domestication developing a Circum Arabian nomadic pastoral complex, and spreading Proto-Semitic languages, Cavanna (2009).

Time has come for pastoralist communities to map and mobilize resources at their disposal for the transformations of their own livelihoods Cunningham, (2009). A model presented by Desta (2003) suggests that the introduction of farming through irrigation called for the need for selective specializations. The use of irrigation in farming increased food productivity resulting to increased population too. This increment caused pressure on resources calling for intensified farming to fulfill the food demand required to sustain the growing population. Due to the maximal usage of land, marginal areas were all that was left for animal rearing calling for the movement from one place to another in search of pasture for the animals by the pastoralist communities.

Large distances had to be covered by herds (Ege and Elie, 2007). This resulted in a higher labor requirement for animal tending. Due to the different requirements for agriculturalists and pastoralists, divergence occurred between the two practices hence leading to specializations. The two practices grew and developed alongside each other as they continued to interact. The emergence of pastoralism can also be linked to hunting and gathering. In this view, the researcher argued that the hunters of wild animals had knowledge of herd dynamics and the ecological needs of the herd animals. These groups were already mobile, and followed wild herds on their seasonal round which forms the origin of Nomadic life, (Kerven, 2011).

The process of domestication began before the first wild goat or sheep was tamed as result of the selective pressure of hunter prey-choice acting upon the herd. In this way, wild herds were selected to become more manageable for the proto-pastoralist nomadic hunter and gatherer groups.

Turkana Community lies in the marginal area of North western part of Kenya. This region receives less to no rains and has poor soils. The land is, therefore, Arid and Semi-Arid. As regards to the Concept of Pastoralism, the Turkana community has also built their base on livestock and culture (Ndagala, 1992). From the above description, pastoralism is common along marginal areas where crop farming cannot be done. Animals feed on the forage of these lands which humans cannot utilize directly. Upon feeding, the animals convert the forage resources into those that can be consumed by humans. These include; meat, milk and blood. In the Pastoral community setting, one has to understand and appreciate the current situation before thinking of resource mobilization. Therefore, it is important to start mobilizing the resources within the pastoralists reach for by doing so other resources can be understood too.

It is believed that pastoralist communities exist at basic subsistence (Omara, 1992). This conception is false because groups often accumulate wealth and can later on be part of the international trade. There is an existence of complex exchange relationships between them and other groups such as the horticulturalists and agriculturalists. It is important to note that pastoralists not only depend on herd products for their existence. As they move from one place to the other in search of pasture, they exploit different environments making it possible for the arid regions to support human life. Rather than adapting the environment to suit the "food production system" the system is moved to fit into the environment.

The researcher`s take in this concept is that pastoralism is well adapted to the environments where it exists; it is a successful strategy to support a population with the limited resources of the land.

The low population, dynamism and movement from place to place are what enable the pastoralists to adapt. After the review of literature on Nomadic Pastoralists, several thematic areas have been researched about the Turkana Nomadic Pastoralists but nothing has been said about the effects of the resource mobilization on their livelihoods.

2.11.1. The Kyrgyz Pastoralist of the Former Soviet Union

Nomadism was the center of the economy of Soviet Union prior to Russian Colonization at the turn of the 19th and 20th Century, when they were settled into agricultural villages, (Khazanov, 1994). In regard to the Kyrgyz people, they were able to change so fast to sedentary life because there was a good relationship between them and their government. The author has not given us a comprehensive climatic condition of the areas inhabited by the Kyrgyz people.

Maybe the shift was so fast because their areas were productive to support agriculture in all aspects. From the write up, the Kyrgyz people was just a one community in their country unlike Turkana communities in Kenya which has so many pastoral communities. The aspect of flexibility will not be realized while dealing with multi-communities. The other critic is that, it is not healthy to move all the Nomads to live a sedentary life. What is important here is that the locally available resource should be mobilized to improve on the people's livelihoods and be able to decongest people from concentrating in one settlement.

2.11.2. The Soqotra Archipelago of Yemen

The Soqotra live in the main island of the Archipelago. It is a community that was once dominated by non-nomadic transhumant pastoralists, who currently engage in livelihood that are non-pastoralist. The community is characterized with a unique language and its ethnic composition is mixed. It is also undergoing an accelerated change process driven by a dual incorporation process: on the one hand, the modernity and political incorporation into the national community by the Yemeni government; and, on the other, a United Nations led internationalization of its economy through the implementation of an environmental protection and ecotourism development program Elie, (2007). Based on what Elie found about the Soqotra pastoralist of Yemen, it is noted that this community was a small community confined in an island. Being few in number, the Yemen government had to liaise with their internal political ideology to engage in modernization process.

The unique thing that helped the Soqotrans was that the Yemen government had a stable structure on resource mobilization process in conjunction with the UN's internalization of its economy through the implementation of an environmental protection and ecotourism. The Turkana community of Kenya is not exceptional; the local leaders need to push with both the National and the County governments with the support of the NGOs and the FBOs to help this community mobilize their resources to improve their livelihoods. This is basically because it is the role of the government to spearhead the whole activity by enhancing community participation as provided in the Kenya constitution 2010.

2.11.3. The Tuareg Pastoralists of Niger

Tuareg pastoralists and their herds flee south into Nigeria from Niger during the intercommunity crisis (Philips, 2001). A particularly strong example of this is based in the Sahel zone in Africa where desertification and resource depletion is blamed on mismanagement by pastoral communities yet these problems resulted from previous severe climatic conditions. However, researchers suggested a solution to the problems, which was land privatization. This encouraged more intrusion and the transfer of land from tribal peoples to the state or to individuals. This is the time when the Tuareg started thinking about resource mobilization for the betterment of their livelihoods.

Modernization and privatization programs negatively affected the livelihood of the pastoralist societies and actually worsened the ecological impact (Philips 2001). From the above statement, it is evidence that modernization and privatization programs worsened the lives of the Tuareg pastoralist, this

means throughout the world, it is believed that the pastoralist way of life is an efficient system to adopt and maintain; one of the few ways of supporting a population in a difficult environment and representing a sustainable approach to land use.

However, in light of the above statement, there is need for the Pastoralist community to explore various ways of resource mobilization in their existing structures without interfering with their livelihoods, customs and traditions. This implies that development means different things to different people. Therefore, it is important for the particular communities to understand the type of resources found within their locations and possibly think of how these resources could be mobilized.

2.11.4 Bedouin Pastoralist Community of the Kingdom of Saudi Arabia

The Bedouin Pastoralist Community lives in the Kingdom of Saudi Arabia. With the advent of modernization, however, the rapidly growing urban population created a sharp demand for mutton, preferably from local breeds. A strong domestic market emerged, causing Bedouins to restructure the composition of their herds and to adopt technologies that could overcome traditional constraints (Elie, 2007). In the pre-modern era, herd maintenance meant a constant search for food and water across this highly variable landscape. In relation to this citation, the pastoral communities should know that they have a lot of potential of improving their livelihoods by understanding and mobilizing all the resources around them and think of how they can be used to transform their livelihoods. Bedouin culture had developed a highly efficient communication system, embossed upon a template of familial relations and tribal identity, but also extending through complex networks to other tribes in the peninsula. Knowledge of rainfall was a critical asset, and the exchange of such information was a primary theme in many forms of social contact, (Elie, 2007). The Turkana community is able to adopt the Bedouin culture so as to be able to change their mindset of solely depending on livestock production alone rather to diverse their way of livelihoods since they have numerous unexploited resources in their area.

2.12 The Evolution of the Saudi Welfare State

The traditional Bedouin livelihood system went through a series of fundamental changes with the influx of petroleum wealth. A vast health care system was forged. Modern universities free to citizens, were constructed and the Bedouin coped with the elimination of civil positions and the dearth of opportunities in government-funded labor positions (particularly in the National Guard), by refocusing upon the core component of their traditional livelihood raising sheep, goats, and camels on the rangelands.

These same factors, however, led many non-Bedouin to diversify their livelihoods. In villages and towns large and small, non-Bedouin Saudi hired knowledgeable foreign laborers to manage herds in the surrounding desert. The income generated by this activity provided some respite from the financial cutbacks at the state level. The same way the Bedouin Pastoralists survived due to resource mobilization while being pastoralist, even the other pastoralists in the other parts of the world will survive (Elie, 2007).

2.13 The Elimination of Trans-Border Migration

As is the case in much of the world, the national boundaries of Saudi Arabia and its neighbors were imposed over a more fluid spatial distribution of indigenous cultural groups. The Bedouin are a nomadic people by tradition, and both tribes and tribal allegiances spanned the convenient borders demarcated by world powers. Bedouin were no longer at liberty to move their herds to the verdant Iraqi pastures in times of stress, nor could they pass through Iraq to places further north.

This fundamental change meant that the Bedouin were forced to stay in the Kingdom during times of drought. Compounding the problem, the relative stability of the Saudi regime drew Iraqi and Kuwaiti Bedouin south—the northern deserts of the Kingdom functioned as a safe harbor for Kuwaiti and Iraqi Bedouin fleeing the aftermath of the Gulf War, and many remain in the region to date. This fact, combined with the closure of northern migration routes, increased the pressure on the fragile desert

rangelands, and similarly increased the prevalence of communicable disease due to overcrowding on the rangelands (Elie, 2007).

2.13.1. Large-Scale Labour Importation

A walk through the cosmopolitan port city of Jeddah is enough to convince the observer of the vast demographic changes brought about by the influx of petroleum wealth. Nearly every small shop is run by people from the Indian subcontinent. Foreign laborers sweep the streets, pump gas, cook in the countless restaurants that dot the streets, and fill an untold number of other urban occupations (Elie, 2007). With the exploration of oil in Turkana County, there is a high possibility of people's living standards improving than before. That will only be possible if the mobilized resources will have good governance and political good will.

2.13.2. Subsidized Barley Supplements

The Bedouin began to incorporate barley grown in Iraq into their livelihood as a mechanism for weathering particularly long droughts. Over time, these tentative reaches into the global agricultural market expanded, first to include barley from Eastern Europe, and then barley from Australia and beyond. As part of the government's extensive safety net, price supports held the market price of barley at an artificial low (Elie, 2007). The Turkana pastoral community like the Bedouin will need to appreciate the other resources around them and maximize their use for the benefit of their livelihoods. Apart from livestock, the Pastoral communities living along the rivers and lakes should also be able to think about converting the available resource to improve their living standards.

2.13.3 Land Tenure and the Nationalization of Rangelands

Even before the influx of petroleum wealth, the Arabian Peninsula, long at the global crossroads between east and west, played host to a diverse set of peoples. In the context of the Kingdom, however, identity has always been tethered to the tribe, and despite the sweeping tides of modernization, tribal affiliation remains a centerpiece in the identity of urban and rural Saudi alike Elie (2007). The Pastoralists are as well still tied in their tribal lines. This is a model to be borrowed by the Turkana nomadic community because of the presence of the black gold in Turkana County.

2.13.4. Trucks, Roads and Water

Perhaps no change in the Bedouin livelihood has had more of an impact than the introduction of motorized transport. Vehicles and motor bikes were able to change their way of doing things and even increased the efficiency. In the modern life, Infrastructure has become a backbone of any society (Cavanna, 2009). In Turkana community, resource mobilization will be real when the infrastructure is put in place to ease communication and enhance coordination in every aspect of development. With the introduction of Boda-boda and mobile phones in the pastoral areas, life has become somehow with access roads being put in place by the county governments. With improved infrastructure in place, resource mobilization becomes realistic for the absorption of the pastoral communities.

2.14. The Samburu Pastoralists of Kenya

The Samburu pastoralists of Kenya have shifted from Barter trade to Market economy due to recurrent drought and famine which has increased in frequency (Cavanna, 2009). As coping strategies for the Samburu communities, they have brought in the aspect of livestock market in their economy. When there are signs of drought, the Samburu Community resorts to dispose of their livestock and keep them in form of money which cannot be affected by the effects of weather. They have abandoned barter trade and appreciate the modern use of currency. The Turkana Pastoral community should now start thinking positively about the other forms of livelihoods apart from animal keeping. There are numerous resources lying in Turkana land, the main challenge has been how these resources can be mobilized.

This situation has been made worse by numerous setbacks ranging from; high illiteracy levels, insecurity, governance, poverty among other barriers. This forms part of the reasons why this study was carried out to create some shocks to the effects of resource-based conflicts yet there is room to expand and decongest communities to start thinking on coming up with appropriate strategies on resource mobilization for sustainable livelihoods outside the box on the matters of resource.

2.15. The Maasai Pastoralists of East Africa

The Maasai Community is among the indigenous tribes of Kenya. Attempts to "develop" their pastoral production systems using western concepts and models have typically failed (Desta, 2003). However, due to changes associated with modern life, resources have reduced and thus disrupting their culture and way of life. They are therefore forced to seek alternatives of earning their livelihood like practicing agriculture (Ndagala, 1992) and to some extent petty trade (Holland, 1996).

Turkana communities are not far from the Maasai community, they share some similarities in their livelihoods, in terms of their economic livelihoods, weather patterns in their geographical areas and so on. Therefore, the Turkana community needs to understand other potential resources around them that can ease pressure on livestock production. These can only be realized if mapping and mobilization of all the resources within the community can be mobilized and plans to sustain them laid down.

2.15.1. Changing Way of Life

For centuries the Maasai people have lived under a clan-based communal system in the area of Kenya's Rift Valley Province (and south in Tanzania). Recently, however, they have been seen embracing private land ownership (Ndagala, 1992). This change affects their semi-nomadic lifestyle, for they seasonally move from a place to another with their livestock. Their expansive land has been divided into group ranches, schemes and privately-owned small parcels. This division of land and management limits their movements because now they have boundaries to respect which were ignored initially especially when there was drought. They can no longer freely roam the land in search of pasture for their livestock.

The Maasai tradition prohibits denying someone access to natural resources. These resources mainly are land and water. This socialist approach breeds conflicts between the Maasai and their neighbors. Neighbors here are the people who have bought land from them and those who acquired land during colonialism through private treaties. According to them when the rains disappear and drought kicks in, people should be understanding and embrace sharing of resources to help protect their livestock. (Gluckman, 1965).

Privatization of land resources in some Maasai areas is the source of all their problems. This is because wealthy people who may necessarily not be Maasai have accumulated the land limiting their access to grazing fields and water. A further constraint is that many designated game reserves fall within Maasai territory yet due to corruption the revenue derived from tourism does not benefit this community. Also, in the parks, priority is given to wild animals, hence reducing grazing areas even further.

Due to many social and environmental changes, it is becoming difficult for the Maasai to have only livestock as their source of income calling for diversification as they seek to supplement their wealth sources. While some Maasai are venturing into agriculture against their wishes, others have started microenterprises. Most of the enterprises are retail businesses which aim at meeting local needs and others have a livestock tie for they sell livestock products like milk and hides. (Holland 1996). There is a potential opportunity for the Turkana community to understand their resources and come up with strategies of mobilizing them for the purposes of sustainability.

2.15.2. Entrepreneurship

The concept of entrepreneurship is fairly new among the Maasai. As Holland, (1996) concluded, few Maasai people venture into retail business because of the difficulties involved while running such especially while surrounded by the family network. Running an enterprise within their home localities

limits its growth for it's hard for them to refuse granting credits to their immediate family and friends. Also, once granted, collecting the credit is even far more difficult. This results into business failure (Holland, 1996).

The traditional Maasai economy revolves around livestock. For years livestock has been at the centre of their socioeconomic and political life. They have been using livestock during barter trade to exchange with other goods like clothing and grain from other communities. A Maasai prayer "*Meishoo iyiook enkai inkishu*" (May the Creator give us cattle and children) this demonstrates the importance of livestock to the Maasai economy.

Cattle are the most valuable of all Maasai livestock (Ndagala, 1992). The value of livestock is ranked higher than that of children. Others valued animals are goats, sheep, donkeys and dogs. Maasai elders as well as pastoralist researchers oppose modernity for its geared towards a market economy with entrepreneurship being considered key in the process of development. For the Maasai people, change is nothing but interference in their strict social structure.

The community roles are defined with older men playing the advisory role. Women build the houses and take care of household chores and caring for the young ones while young men herd the livestock and provide security to the homestead and community at large (Ndagala, 1992). The statement above implies that, changes in every aspect of life is bound to come. It is very important for every community to start realigning themselves in terms of what resources are available for them and how also to start thinking on how to strategically mobilise these resources even more so as to be able to support the ever growing population.

2.15.3. Property Ownership

It has been a century since Kenya was colonized yet the Maasai people failed to let go of their communal ownership of land. However, studies (Galvin 1990) show that many pastoralist systems have collapsed over time and are currently being incorporated into the national market economy system. Through different government policies, the communal land has been divided into ranches and later subdivided parcels of land for individuals who have also sold their portions of land for money.

Selling of land portions is significant for it indicates that the Maasai know the value of money and are willing to acquire it. Furthermore, they are now trying to free themselves from the communal lifestyle and individually seek success in the economically competitive environment Rutten (1992). These are the principal tenets of capitalism and as they become entrenched in the Maasai culture, it is only a matter of time before they start being involved actively in entrepreneurship. As in any capitalist economy, the changes may not be a smooth ride for all the Maasai.

According to the Maasai pastoralists, worsening droughts is a major change in their environment. They have identified some of the causes of this change as being increased settlement, destruction of ecosystem balance (through poaching and loss of wildlife) and unnecessary acceptance of relief food. The Maasai had to opt for an alternative way of livelihoods after seeing that life has become tough and also the pastoral economies are not very much sustaining. According to Rutten (1992), the Maasai pastoralists preferred diversification, intensification and commercialization of their economy as recorded among their group of respondents by early 1990. Rutten (1992) also shows us that the Maasai households were also involving themselves on cultivation.

2.16. The Concept of Social Movements

This is a set of complex actions undertaken by different actors geared towards a goal aiming at social change. An example of this is the women's movement. (McCarthy *et al*, 1987) defines social movement as a set of preferences for social change. Both definitions define SM from a social change perspective. The only distinction is that for, McCarthy SM involves preferences while for Oliver it involves actions. Other definitions agree about the goal but consider the movement as a group of people pursuing the goal. In most cases you need not to choose between these definitions, as they all point you in the same

direction. Most social movements have undefined boundaries, with the participants failing to agree on who is in and who is out of the movement. Movement goals are normally supported by adherents and beneficiaries stand to benefit personally from the movement. Constituents are adherents who identify with the movement. Therefore, for resource mobilization to succeed in the pastoral communities there is needed to embrace a team spirit such that resources can be mobilized jointly for the improvements of the people's livelihoods.

2.17. Theoretical Framework

This study is built on Social development theory by Jacobs & Cleveland (1999), which argues that Social development is a process where human energies are organized in higher levels in order to achieve greater results; it focuses on putting people first and stands for bottom up approaches. This approach involves two processes which are interactive; namely learning process and application of that learning to respond to the output of that interaction of human beings and their material world, social relations and intellectual environment. Due to external threats, pressure of physical and social conditions, mysteries of physical nature and complexities of human behavior, humanity have been prompted to experiment, create, innovate and develop better ways to fulfill its aspirations and develop organizational mechanisms to express that knowledge to achieve its social and economic goals, a process of discovery which expands human consciousness and its application enhances social organization. Jacob & Cleveland (1999) argue that absence of valid social development theory has led to trial and error experimentation, with a high failure rate and very uneven progress. This is evident in the high preference of social challenges facing societies such as widening gap between the rich and the poor, environmental depletion, crime and violence, a fact that humanity is vigorously pursuing a process without the full knowledge needed to guide and govern it effectively (Jacobs & Cleveland, 1999). Social development should be about promotion of inclusion, cohesion, resilience, citizen security and accountability as the operational principles that define socially sustainable development. It should include the poor and excluded in the development process and translates the relationships between societies, states and communities into operations. Pro-poor development approaches should be able to mainstreaming social sustainability by looking into those issues touching on social aspects, risks associated, and the impacts caused to ensure social sustainability

Pastoral communities require consensus mobilization strategies whereby they need to own and appreciate the problems around them, then have entrepreneurial leadership social mobilization by establishing membership networks and competence development in terms of skills and professionalism.

2.18. Conceptual Framework

After reviewing theories on the relationship between resource mobilizations on pastoral community's livelihood, a conceptual model was developed for the research. The conceptual framework below indicates that with proper intervening variables, the resultant output will lead to improved livelihoods that will generally lead to sustainable economic empowerment which will be manifested in the community in form of improved livelihoods, access to basic needs, i.e. water, health care, improved food security situation. It portrays the relationship of the variables. The model is illustrated in Figure 2.1 below.

Link between Resource mobilizations strategies and communities' sustainable livelihoods.

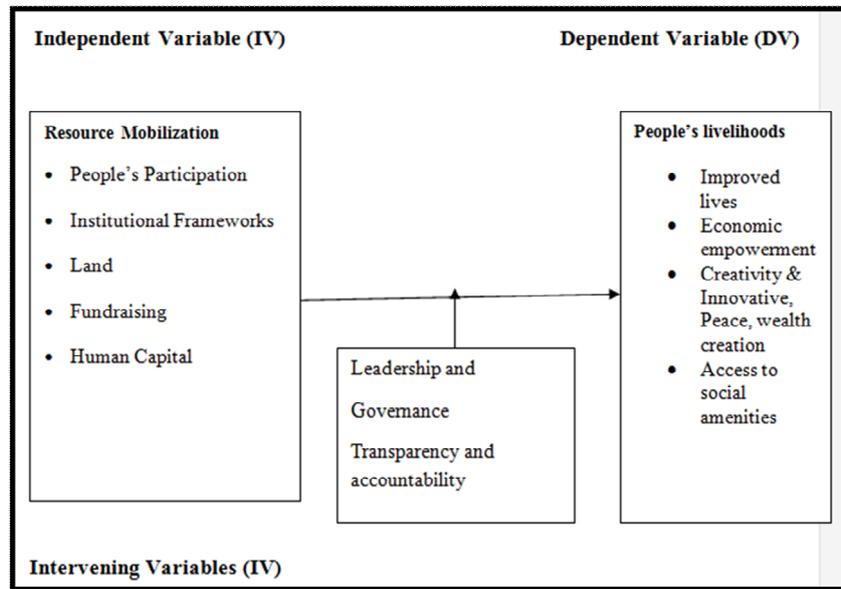


Figure 2.1: Conceptual Framework
 Source: Researcher, 2017

2.19. Chapter Summary and Research Gap

The review on the resource mobilization literature provides insight into the mobilization mechanisms that have been used to help explain resource acquisition, market creation, and individual behavior in pastoral communities. Although it has been useful to incorporate the concept of resource mobilization into the study, this stream of research is still emerging, leaving many unanswered questions as well as gaps for further research. A gap in this study pertains to how appropriate strategies can be devised so as to mobilize resources effectively for sustainability of their livelihoods for the benefit of the Pastoral communities who are living in the margins of their various economies in their countries. Although Resource Mobilization has been a useful lens for developing and testing theory focused on how the state, NGOs, Communities and individuals attract resources for a new development venture.

The review of this study's literature further highlights that almost all of the resource mobilization on pastoral communities is focused on the acquisition of financial resources from the State, Non-Governmental organizations and from the community members in form of fundraising and so on. Yet, only a very small number of the Pastoral Community ever benefits from the said handouts from the government or from the faith-based organizations. Most Pastoral Communities, therefore, rely on a broad audience of supporters for various different kinds of resources as they build their livelihoods. Resources may come in the form of advice, services, products, referrals, or financial capital, and such resources come from a wide audience including lawyers, accountants, consultants, managers, angel investors, bankers, ventures capitalists, etc. Therefore, there is a gap in the literature with respect to devising appropriate strategies to mobilize resources so as to improve the livelihoods of the Pastoral Communities. Resources can enhance socio-economic development of endowed communities if at all proper mechanisms are put in place to ensure fairness in ownership, distribution, agreements, transparency, community participation and technology used to extract resources. For sustainable development to be achieved, resources should be used in sustainable manner so that there is a sustainable model of economic growth towards activities that will protect and renew resources on which growth and development depends. This is basically because economic development and environmental management are mutually supporting goals. The need to safeguard these resources crosses all borders. It is clear that successful economic development depends on the rational use of environmental resources and minimizing, as far as possible, the adverse impacts of natural resources.

Pastoral communities all over the world are able to upgrade their livelihoods right where they stay. This is basically because these communities have all that takes to bring development to their environment. Every region all over the world is unique in a way in that at least every region is endowed with some specific resources. The only challenge posed is how that resource can be mobilized and made available to the people and also getting to know their sufficiency to sustain the lives of its population. Environmental education should be made an integral part of curriculum so that environment is held as a mainstream education issue. This will help in raising awareness and behavior modification.

Poverty remains the single most critical barrier to social-economic development of any country. General poverty hinders access to basic needs such as health care, nutrition and education. Income poverty both in rural and urban areas results into overreliance on natural resources which translates into unsustainable use of natural resources and overall degradation of the environment McCarthy *et al*, 1987. Given that some economies are based purely on natural resources; poverty eradication should be fostered in order to achieve sustainable livelihoods. The growth in human population has increased pressure on the resource base and this has resulted in migrations from high potential areas to marginal ones. Regions experiencing noticeable emigration are central and Nyanza, while those receiving proportionally large immigrants include Laikipia, Kajiado and Narok.

Therefore, mass environmental sensitization should be done. Enforce environmental legislation at all levels that is family, local, community and national. Through cooperation and people participation, community members do not only become targets of the laws but law enforcers. Despite enactment of several environmental laws in the form of Acts and rectification of international environmental laws countries are still losing wildlife, air pollution is increasing especially in cities and rivers have turned into open sewers in many regions. The current environmental status indicates presence of drawbacks in legislations and poor implementation of the same. In identifying such factors within an organizational set up we can draw from literature regarding social movements especially from resource mobilization theory McCarthy *et al*, 1987.

This research tradition has long inquired into the internal structuring of social movement organizations and relevance of various factors like the organizational degree and the resources available for the mobilization and emergence of an organization. In this vein, Rutten (1992) has pointed to four aspects to be looked at while analyzing the development of an organization. They include its growth and decline, the internal and external structuring, goal orientation and actions which are bound to maximize the ability of the movements to be able to regulate the members.

3| Research Methodology

3.1. Introduction

This chapter focuses on the design and methodology of the study. It gives a description of the research methodology in which the philosophical underpinning for the study is described and linked to the design. The study's location and the population and sampling techniques as well as the research instruments used in the study are specified. The last part discusses the procedures followed in collecting data for the study, the ethical considerations and the statistical methods employed in data analysis.

3.1.1. Study Area

The study was carried out in Turkana Central in Turkana County which is the second largest county in the Republic of Kenya. The County is located in the north-western region of Kenya. It is bordered by the countries of Uganda to the west; South Sudan and Ethiopia, to the north and northeast; and Lake Turkana to the east. To the south and east, neighboring counties are West Pokot, Baringo and Samburu, while Marsabit County is located on the opposite (i.e. eastern) shore of Lake Turkana. Its administrative headquarters and largest town are Lodwar, followed by Kakuma and Lokichoggio. (GOK, 2009).

Turkana County is emerging to be a major source of electric power in Kenya. Kengen's Turkwel Hydro Power Plant, situated on the southwest of Turkana County, produces hydroelectric power which is connected to the national power grid at Lessos. The county is currently the subject of crude oil exploration prospects in Block 10B and Block 13T and has potential for geothermal, solar and wind energy (GOK, 2009).

The County has one of the world desert lakes which forms part of the various resources found in the region as shown in the figure 3.2 below. Turkana County has eight (8) sub-counties namely; Turkana North, Turkana West, Loima, Kibish, Turkana central, Turkana south and Turkana East sub-county. It has thirty (30) political wards whereby each is headed by a member of county assembly. Turkana County is now in the world map due to oil production and the Refugee settlements at Kakuma Kalobeyei in Turkana west under the United Nations High Commissioner for Refugees (UNHCR).

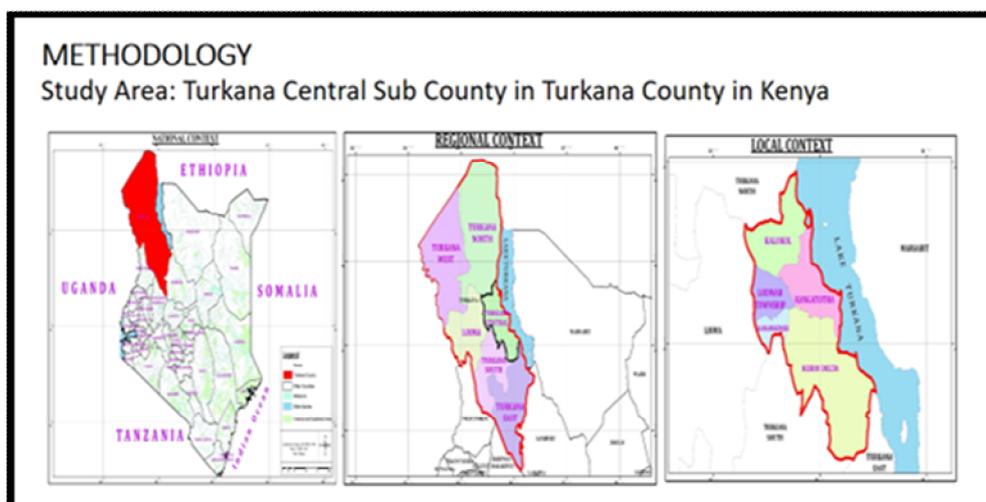


Figure 3.2: Maps of Kenya, Turkana County and Turkana Central Sub-County
Source: Ministry of Lands Turkana County, 2017

3.1.1.1 Turkana Central Sub-County

The study covered Turkana Central sub-county comprising five wards namely, Lodwar township ward, Kanamkemer ward, Kalokol ward, Kang'atotha ward and Kerio delta (GOK 2009). The area of study borders Turkana South sub-county and Turkana North sub-county and Loima sub-county. It shares Lake Turkana with Marsabit County to the east. It lies between latitudes 00 45' and 10 07' to the south and longitudes 3600 and 3700 27' East. It covers approximately 14,766 km² of which 3,320 km² is covered by Lake Turkana with a total population of 134,674 persons as indicated in the figure 3.3 below.

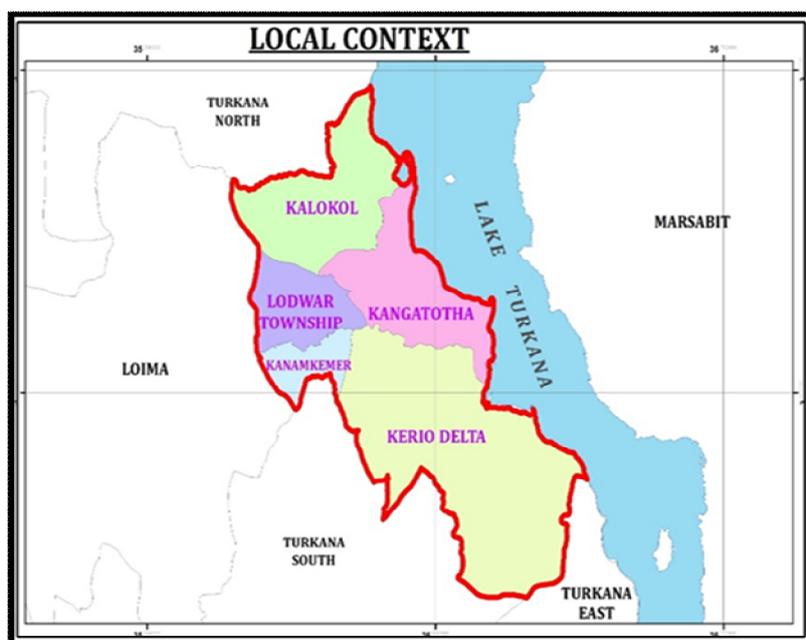


Figure 3.3: A Map of Turkana Central Sub-County

Source: Ministry of Lands & Urban Planning Turkana County, 2017

3.1.2. Physical Topographical Features

The physiographic features in the county include low lying open plains, mountain ranges and river drainage patterns. Lake Turkana is at an elevation of 360 meters (1,181 feet) while the surrounding basin is anywhere from 375914 meters (1,230-3,000 feet) (Heinrich, 2014). The main mountain ranges in the county are Loima, Lorengippi, Mogila, Songot, Kalapata, Loru, Kailong'kol and Silale mountains. These are natural resources which need to be appreciated first and then appropriate ways of mobilization to be applied.

The mountain ranges are usually green with dense bushes and high wood cover. This can be attributed to their high elevation. They play an important economic role by supporting activities like wood and charcoal production, honey production, and grazing zones when the season is dry. The region has water catchments giving it the ability to support the growing of gum Arabica growing and small *shambas*, the hills in the county consist of Tepes Hills in Kibish Division, Lokwanamoru Hills and Lorionotom Hills in Kaikor Division, Pelekech Hills in Kakuma Division and Loima Hills in Loima Division which are characterized by large forests. The open lying plains consist of the Kalapata and Lotikipi Plains. The plains form part of the arid area in the County and receive the lowest amount of rainfall of around 180 mm per annum. The topography of the study area provides a wide range of resources which needs to be mobilized, utilized and managed hence warranting for this kind of study.

The permanent River Omo from Ethiopia drains into Lake Turkana which is located on the eastern part of the county and has northern island (Desta, 2003). The lake is home to a variety of wild

animals inclusive of crocodiles and hippos. The main economic activity in the lake is fishing. Due to aridity and erosion, the development of soils in Turkana County is quite poor. Often, they are capped by stone mantles. This implies that Lake Turkana as a resource is the major source of livelihoods for the settlers of that region. They depend on the Lake for their daily subsistence. This means that the lake is also a habitat for the amphibians and other animals which the water is their permanent home i.e. the Fish, Hippos and crocodiles.

These plains are dominated by dwarf shrub and grassland, providing livestock with forage during rainy seasons and even shortly after. However, the dry season sees the rapid drying of this forage. Rivers Kerio, Kalapata, tarach, Malimalite and Turkwel are the major rivers in the county. This makes them very important and if well utilized, they have the ability to provide food for the people of Turkana County.

Lake Turkana is the largest and most saline of the Rift Valley lakes. The lake has no outlet hence with the reduced inflows and high evaporation rates; salt is deposited in the surrounding soils thus capping the surface. The water level is subject to three to four meters seasonal fluctuations. In total, the water level dropped 10m between 1975 and 1992. The permanent River Omo from Ethiopia drains its water into Lake Turkana, situated on the eastern part of the county and has a northern island. Rivers Turkwel and Kerio flow into Lake Turkana together with other seasonal ones. The major economic activity for people living near the lake is fishing. Lake Turkana is also a world heritage site.

There are several springs scattered across the county especially parts of the lake zone, the North, the West and the East. Turkana County is arid and semi-arid in nature and the climate of the area is warm and hot. The temperatures range between 20°C and 41°C with a mean of 30.5°C (Desta, 2003). There are two rainfall seasons whose patterns are erratic and quite unreliable. They include the long rains (*akiporo*) which occur between April and July and the short rains between October and November and ranges between 52 mm and 480 mm annually with a mean of 200 mm. The months of January, February and September are the driest. The rainfall is distributed on an east-west gradient with more rainfall in the western parts and other high elevated areas. Flush floods are also common especially when it rains in violent storms. Potential evaporation rates and surface run off are extremely high. The low rainfall rates and high temperatures in the region bring about vapor-transpiration which then results into salt deposition in the soil and capping on the surface. This leaves only around 30 per cent of the county's soil that can be used for Agricultural activities. Such soils are found at the central plains of Lorengippi, the upper Loima, the lowlands of the Turkwel, Nakaton and Kawalathe drainage along the lake at the lower Kalokol, Turkwel and Kerio rivers and a portion of the Loru Plateaus.

The road network of Turkana County is poorly developed with a total coverage of 5,496.2 km of which 488.5 km are bitumen, and 5007.7 km earth surface. The transport infrastructure of this county faces challenges related to seasonal rivers that cut through roads and poor soils which increases road construction costs and maintenance. As a result, there are roads in the region which become impassable during the rainy seasons. Air transport is also not well developed in the county with only one airport in Lokichogio and 22 air strips across the county. Lodwar air strip runway is tarmacked while the rest are just leveled grounds whose runways are not tarmacked (Turkana County Government Report 2015).

3.1.3. Climatic Conditions

The County is arid and semi- arid due to the poor rains that it experiences. The climate there is and is warm and hot with temperatures ranging between 20°C and 41°C with a mean of 30.5°C. The rainfall in this county is very unreliable and its distribution pattern is erratic. It experiences two rainfall seasons. The long rains (April to July) and the short rains (October to November). The rainfall ranges between 52 mm and 480 mm annually with a mean of 200 mm. The months of January, February and September are the driest (*akamu*). The rainfall is distributed on an east-west gradient and the Western and the highly elevated regions get more rainfall than the rest of the regions (Turkana County Government Report 2015).

The County experiences flash floods when it rains in violent storms. The rates of surface runoff and evaporation are very high. The low rainfall and high temperatures in the area result into vapor-transpiration leading to the deposition of salt in the soil and capping on the surface leaving barely 30 percent of the county's soil viable for agricultural activities. Such soils are at the central plains of Lorengippi, the upper Loima, and the lowlands of the, Nakaton and Kawalase drainage along the lake at the lower Kalokol, and Kerio rivers and a portion of the Loru Plateaus (Cavanna, 2009). For the last two and a half decades have seen the county suffer due to annual rainfall failures. However, years 2006, 2007 and 2011, witnessed a higher than expected rainfall, resulting in flash floods, loss of pasture, and livestock.

3.1.4. Demographic Features: Population Size and Composition

According to the Kenya Population and Housing Census (GOK, 2009) results, the County population stood at 855,399. It is projected to have a total population of 1,036,586 in 2012 and 1,427,797 in 2017. These projections are based on a population growth rate of 6.4 percent assuming constant mortality and fertility rates. The increase in population calls for strategies to be put in place for the provision of basic needs. This means more socio-economic investments. Also, proper management of health and education facilities should be encouraged to cater for the many people. Food provision will need improvement in the agriculture and livestock sector and creation of new employment opportunities. The population of the Turkana community is shooting up steadily which implies that there is need for resource mobilization so as to reduce the pressure that will be exerted on the limited resources as a result of population growth.

3.1.4.1. Resource Distribution in Turkana County

Turkana County is endowed with a number of unevenly distributed resources, as shown in the figures below. Some of the resources have already been tapped while others not. Turkana County is endowed with underground water aquifers which are able to feed Kenya for the next seventy (70) years (The Resource Map – Turkana County 2014). There are a lot of underground water reserves in Turkana County as shown in figure 3.4 below. This translates that there is potential resource base in Turkana but the challenge that comes with it is how these resources can be tapped so as to be meaningful to the people's livelihoods.

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya

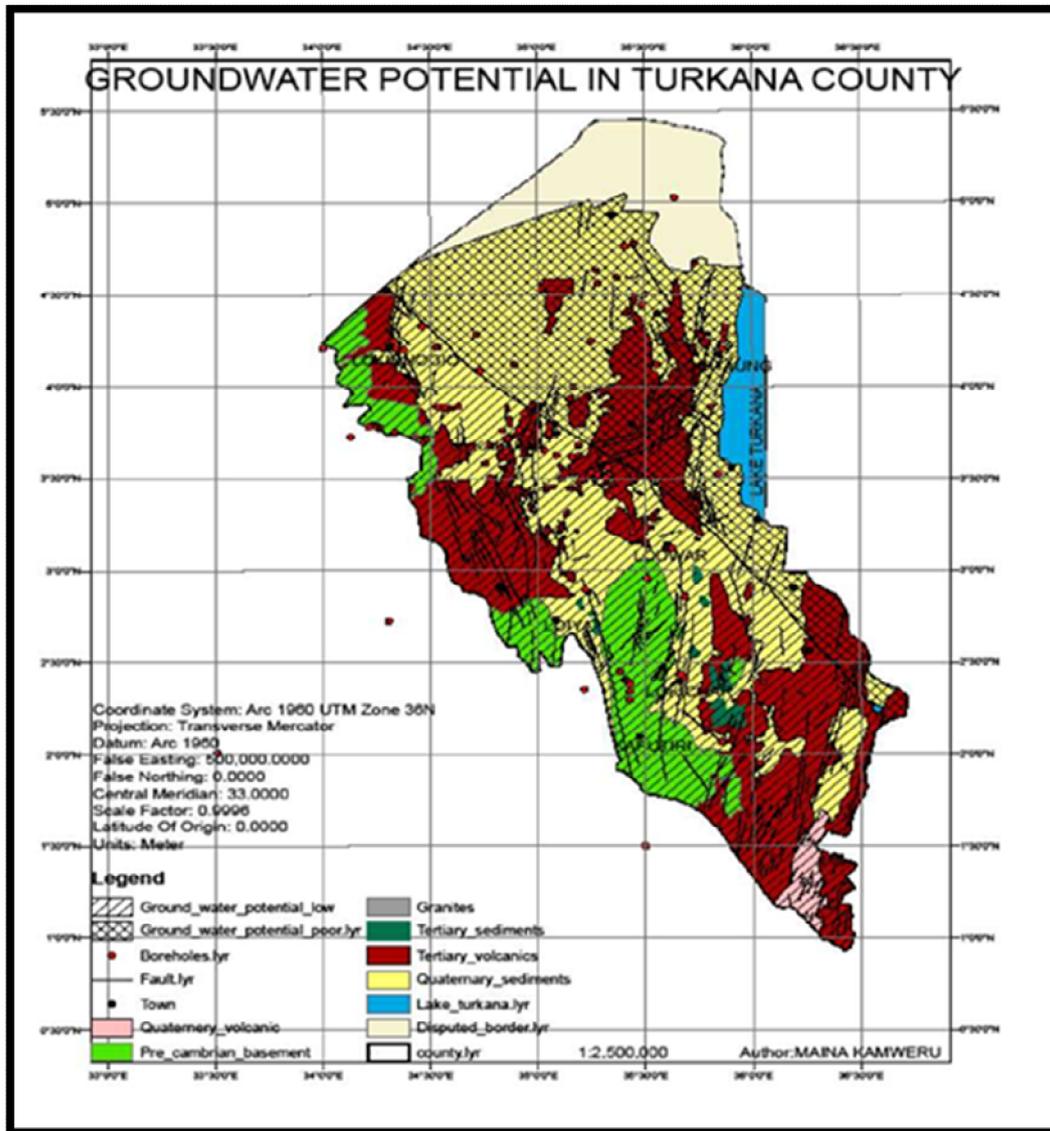


Figure 3.4: Ground Water Potential in Turkana County
Source: Turkana County Government Report 2015

From the figure 3.5 below, it shows a network of rivers in every side of Turkana. These rivers are all seasonal apart from River Turkwel which is permanent. The natural distribution of rivers has also dictated the settlement pattern of the Turkana Community. Since they keep livestock for their livelihoods, they have been living along the riverine so that they can access water for their animals and also get some wild fruits to supplement their diets.

These show that this resource is potential for improving livelihoods if they can be mobilized.

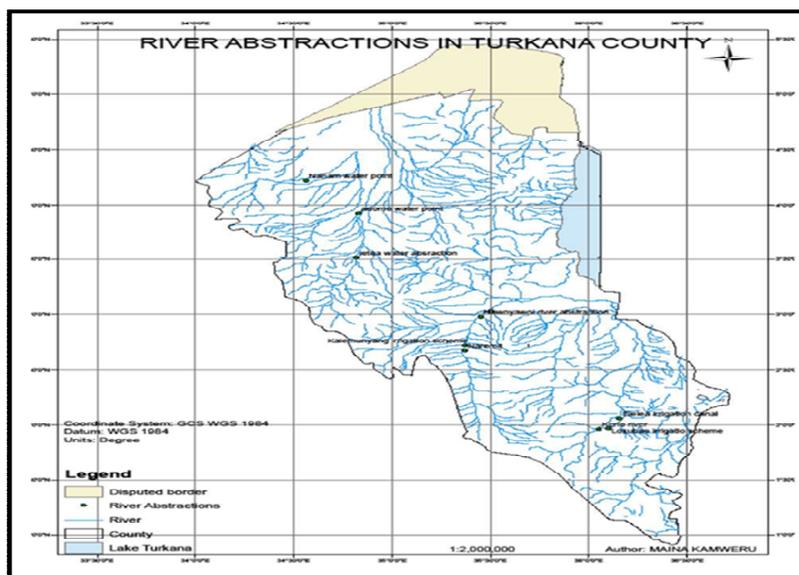


Figure 3.5: River Abstractions in Turkana County
 Source: Turkana County Government Report 2015

As shown in figure 3.6 below, Turkana county is also endowed with natural resources like hot springs . These could form tourist attractions if they are well mapped , deveped and sustained.

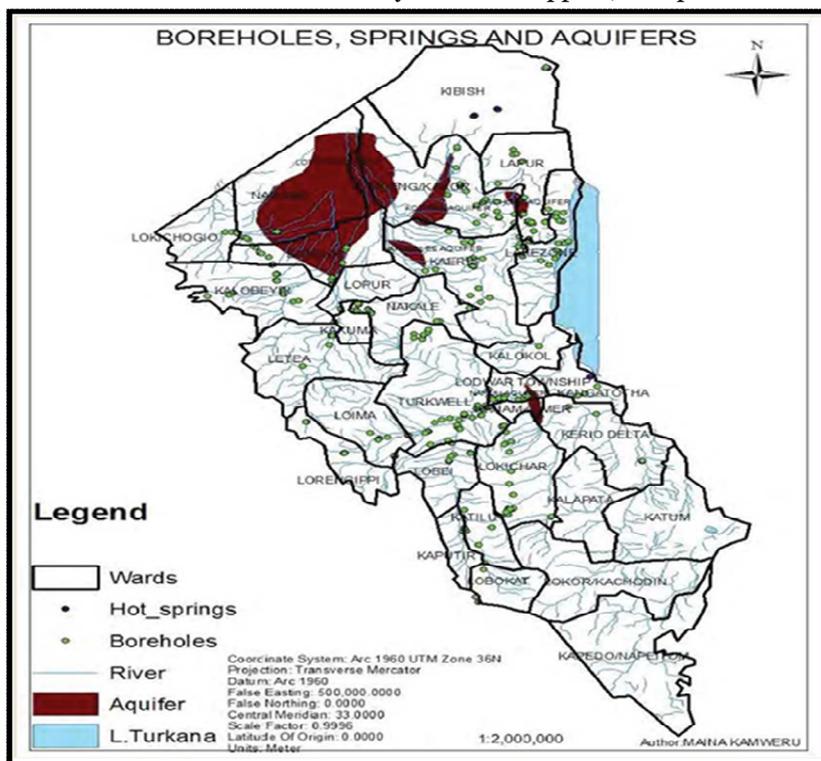


Figure 3.6: Maps indicating Rivers, Bore Holes and Aquifers in Turkana County
 Source: Turkana County Government Report 2015

3.1.4.2. Distribution of Minerals in Turkana County

Turkana County has a lot of natural resources despite the fact that the area has been known by wrong reasons like banditry, cattle rustling, famine and hunger. The figure 3.7 below shows how rich Turkana County is in terms of resources. This study was only focusing on how the available resources could be mobilized and be of benefit to its people. However, the big question has been on how these resources can be transformed to be meaningful to benefit the local people in the area.

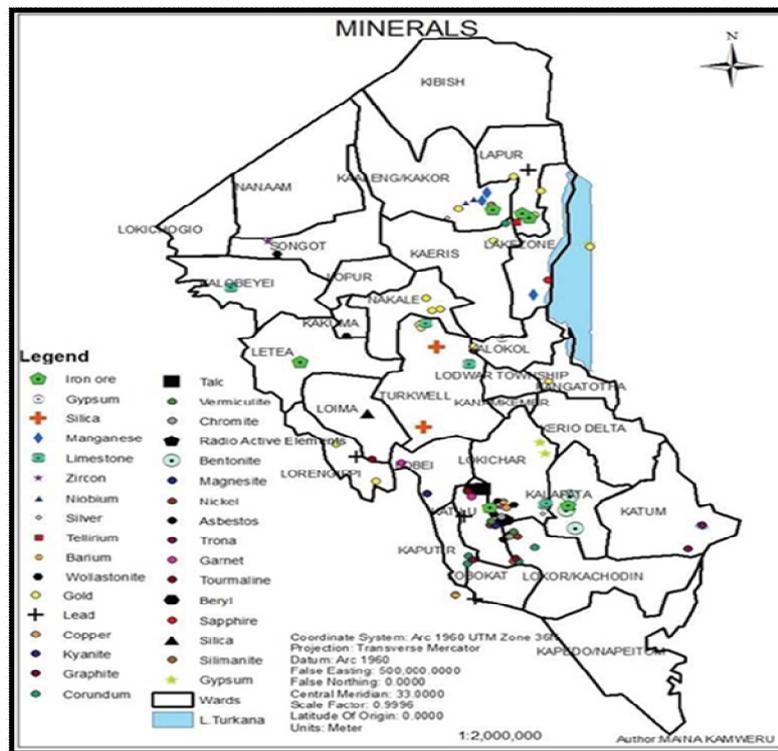


Figure 3.7: Map showing Minerals Distribution in Turkana County

Source: Turkana County Government Report 2015

3.1.5. Socio-Economic Characteristics

Turkana County is considered the poorest of the forty-seven counties in Kenya (Republic of Kenya, 2009). Statistics from the Commission of Revenue Allocation indicate that nearly 92 percent of the population lives below the poverty line, earning less than two US dollars per day. The main socio-economic activities for the Turkana community are mainly practicing nomadic pastoralism. Livestock is an important aspect of Turkana culture. Goats, camels, donkeys, and sheep are the primary herd stock utilized by the Turkana people. In this society, livestock functions not only as a milk and meat producer, but as a form of currency used for bride-price negotiations and dowries.

The Turkana community also relies on several rivers, such as the Turkwel River and Kerio River. They also have Lake Turkana which is also a very important resource for this community that provides fish and promotes other business of tourism. The people who live along River Turkwel and Kerio do practice agriculture and weaving industry. The rural areas of Turkana County still rely on cattle as the main source of their livelihood. The livestock can be sold for money hence considered as a source of wealth. Also, they produce, milk, hides and meat for both consumption and for sale. For those living close to Lake Turkana, fishing is what they rely on as an income source. Despite the low literacy levels in the county, there are a few individuals who have managed to access education and have joined various sectors in the national economy.

3.1.6. Population Density and Distribution

According to the Kenya Population and Housing Census (Republic of Kenya, 2009) results, Turkana County population stood at 926,976. It was projected to have a total population of 1,200,000 in 2019 and 1,427,797 in 2017. These projections are based on a population growth rate of 6.4 percent assuming constant mortality and fertility rates. The increase in the overall population calls for the need to increase investments in socio economic sectors. These includes health services, educational facilities, agriculture and livestock sectors to provide food and employment opportunities. This implies that the population of people in Turkana central sub-county is likely to shoot up due to improved infrastructure hence causing tension on the scarce available resources. For example, Lodwar town had the highest population projected to be 54,978 in 2012. The high number in these urban centers is as a result of the rural urban migration with most people moving into the cities in search of employment opportunities so as to earn a living and utilize the developed infrastructure and social amenities. According to the Cities and Urban Areas Act of 2012, only the above three urban centers qualify to be classified as Towns. (The Resource Map – Turkana County 2014). The population density in the county varies from 24 persons per Km² in Turkana Central Constituency to 5 persons per Km² in Turkana East Constituency.

The average population density in the County is 12 persons per km². This is based on the 2009 Kenya Population and Housing Census (Republic of Kenya, 2009). Settlement patterns in Turkana County correspond with natural resource endowment. This is portrayed by rural areas being less populated as opposed to the highly populated urban areas because of the prevailing economic opportunities. Lake Turkana due to its resourcefulness has influenced settlement patterns along it. Turkana Central which is the county headquarters has many social amenities and better infrastructure hence has the highest concentration of people. The high concentration of people can also be associated with the employment opportunities in the town. On the other hand, Turkana East is less populated due to high insecurity levels, mainly caused by resource-based conflicts. This basically means that in the quest to transform the lives of the Turkana people, there is need to map and mobilize all resources in the area.

3.2 Research Design

The study used mixed methods research design since it involved collecting, analysing and interpreting quantitative research e.g. surveys and qualitative research which was involved in focused group discussion and interviews.

Mixed method research was also used so as to allow the research questions to be viewed from different angles, and clarify unforeseen findings or potential inconsistencies. Mixed method gives an extensive and in-depth understanding of the area researched and as a way of validating it, while counterweighing the weaknesses inherent using each approach. In the last one decade and half, mixed method procedures have been established and polished to suit a wide variety of research questions (Creswell and Plano Clark, 2011). Mixed method seeks to use result of one method to help develop or inform the other method especially where research is generally taken to include sampling and implementation, as well as measurement decisions. In addition, use of mixed approach enables elaboration, enhancement, illustration, clarification of the results from one method with the results from the other method (Greene *et al*, 1989). In addition, the design enables the researcher to collect data from a wider area and it concerns itself with the present relationships of the variables and the present processes taking place in the study area (Kothari, 2004). The study is based on Pragmatism research paradigm that accepts concepts to be relevant only if they support action and also recognizes that there are many different ways of interpreting the world and undertaking research, that no single point of view can ever give the entire picture because there are multiple realities.

3.3. Target Population

The study was conducted in Turkana Central Sub County with a target population of 134,674 Persons. The sub-county is divided into three divisions for administrative purposes thus; Turkana Central

division with a population of 58,290, Kalokol division with a population of 42,172 persons and Kerio division with a population of 34,212 persons. (GOK, 2009). The study targeted a total of one hundred and thirty-four thousand six hundred and seventy-four Turkana community (134,674) being residents of Turkana Central sub-county (GOK, 2009). The target respondents comprised members from Turkana households 127, youth groups 8, women groups 9, members from Non-Governmental Organizations 27, (CBOs, CSOs, and FBOs), Business people 5 and Key Informants 51.

3.3.1. Sample Size Determination

Out of the targeted population of 134,674, sample sizes of 277 people were selected using Yamane's formula (Yamane, 1967).

The study used a sample size of 277 using the Yamane formula (Yamane, 1967).

$$n = \frac{N}{1 + N(e)^2}$$

Where

n = Sample size

N= Total population = 134674

e = the error of sampling = 0.06

1= Constant.

The margin of sampling error (e) in this case was 0.06

3.3.2. Sampling Procedure

The study used both stratified and simple random sampling techniques in selecting the respondents for the study. However, the study used mainly stratified sampling technique because it has a higher statistical precision compared to when using simple random sampling alone which is also easy to use due to its accurate representation of the larger population. Usage of stratified sampling technique was more appropriate due to the fact that the variability within the sub-groups is lower compared to the variations when dealing with the entire population at large.

The researcher selected the Turkana households, key informants, youth groups, members of NGOs, women and business people because of their knowledge that was relevant for the study. Lastly, snowball sampling was also used whereby participants whom contact have already been made use their social networks to refer the researcher to other people who could potentially contribute to the study. The new participants or informants are found through this kind of social network and circulation of information.

In quantitative method, researcher used this method because it enables one to summarize, compare and generalize the results. Simple random sampling and structured data collection methods were also used while targeting specific respondents as shown below;

NAME	Turkana Central Division	Kalokol Division	Kerio Division	Sample Size
Turkana Households	50	37	40	127
Key informants	36	30	15	51
Youth groups	3	3	2	8
Members of NGOs	10	7	10	27
Women groups	3	3	3	9
Business people	10	9	6	25
	112	89	76	247

Table 3.1: Distribution of Respondents

Source: Researcher, 2007

3.4. Data Collection and Instruments

This study used both qualitative and quantitative methods to collect the data. The study used the following instruments to collect data; questionnaires were used in collecting data from the Turkana households, NGOs and FBOs, interview schedules were used to collect information from business community, focused group discussions and observations were used in getting information from women and youth groups. The instruments used are discussed in the subsequent sections. The use of the different instruments aimed at achieving accuracy of results noting the fact that every method of collecting data has its own limitations (Patton, 2002). Section G question 35 addresses the moderating variables which is handling the aspect leadership and governance for the coordination of the resource mobilization strategies for sustainable livelihoods.

3.4.1. Questionnaires

Data was collected by use of open and closed ended questionnaires. The questionnaires consisted of both open and closed ended questions. The questionnaire for the pastoralist had two sections A and B. Section A, was concerned with the demographic information of respondents; that is gender, marital status, age, occupation and level of Education of the respondent. Section B was concerned with the effects of resource mobilization strategies on Pastoral Communities sustainable livelihoods. The aim of this section was to identify the types of resource endowment in the area and strategies on how to mobilize, utilize to transform the people's sustainable livelihoods, the effects of the strategies on the people's livelihoods and challenges emanating from the mobilization of these resources. The respondents were divided into stratus, namely; households, youth groups, women groups, business people and key informants. Questionnaires were the main instruments for collecting the primary data. The second questionnaire was for the key informants. The whole questionnaire for the key informants was open ended one. This type of questionnaire gave room for the respondents to put down their opinions. One hundred and seventy (178) questionnaires were administered which included; 127 for households and 51 for key informants.

3.4.2. Interview Schedule

Interview schedules were administered to the selected respondents who did not know how to read and write on their own. The interviews allowed the researcher to obtain first-hand information from the respondents. The interviews schedules mainly collected qualitative data from opinion leaders and other respondents. Interviews eliminated many sources of bias likely to be encountered in the questionnaires. For example, there was a chance for clarification in case of any misunderstanding between the researcher and the respondent through probing. The researcher administered 30 interview schedules during the study mainly to follow up ideas, probe responses and investigate motives and feelings of the respondents. Interview schedule was administered to the selected respondents who did not know how to read and write on their own. Interviews allow the researcher to obtain firsthand information from the respondents. It allows the researcher to have his questions clear and elaborate where necessary (Lucey, 1996). Kothari (1992) states that a focused interview is meant to focus attention on the given experiences of the respondent and their effects. The interviewer has the freedom of guiding the questions in a particular sequence. The researcher probes for in depth information. The interviews schedule was good because it gave the respondents the freedom to answering questions.

3.4.3. Focused Group Discussion

The researcher used focused group discussion to collect information from groups of people who share the same characteristics or are of the same age as shown in appendix 3, questionnaire for focused group discussion. The researcher used the focused group discussion on the household surveys, with the men's group, business women in Eliye springs and youth groups in Kang'atotha ward as shown in the appendix 4, 5 and 6 in the appendices. The FGD was also used when following up the migratory seasons

of the bad years with the elders in Kerio Delta. One of the challenges the researcher experienced during the FGDs with all these groups was communication breakdown. 95% of the people who were under the FGDs meetings speak Turkana language, to overcome this challenge the researcher used research assistant who later became interpreters as they were speaking Turkana, Swahili and English languages fluently. There were 42 focused group discussion which included; 8 Youth groups, 9 Women groups and 25 business community.

3.5. Validity and Reliability of Research Instruments

3.5.1. Validity of Research Instruments

The researcher determined the validity of the instruments to ensure that the designed instruments measure what was intended to be measured. The items in the instruments were examined for both content validity and construct validity with the help of the supervisors. The items that were found irrelevant were removed and those that showed ambiguity simplified to bring out the salient characteristics that were of interest to the study.

3.5.2. Reliability of the Research Instruments

Reliability refers to the measure of the degree to which a research instrument can yield consistent results or data after repeated trials with the same individuals under similar conditions. To obtain reliable data, the questionnaires must be well structured for it becomes easy for respondents to answer and maintain the consistency (Kothari, 1992). The research data collection tools were tested at Turkwel ward in Loima Sub-County in Turkana County between 15th September, 2017 and 15th December, 2017. The researcher preferred Loima Sub-County because it has the same climatic characteristics as that of Turkana Central Sub-County. The respondents' comments were also in cooperated in questionnaires that helped to improve the instruments for the study.

According to Feuerstein (1986:86), if you fail to pre-test your questionnaire properly, it is possible your entire data may be spoilt. Pre-testing the questionnaire enabled the researcher to find out if the questionnaire was consistent with the objectives of the study, determine how long it was going to take to interview a respondent and the best time to interview. It also helped the researcher identify and rectify weaknesses, ambiguities and omissions in the questionnaires. A reliability coefficient was determined using the test retest method and the coefficient determined by the use of the Pearson Product Moment Formulae by comparing the scores of the test and the retest. The instruments yielded reliability Cronbach coefficients of 0.76 that was deemed sufficient for the instruments to be used to collect data.

3.6. Data Collection Procedure

For legal purposes, the researcher sought the research permits for the authenticity of the study from the relevant state offices as shown in the appendices 7, 8, 9, 10 and 11. The data collection procedure involved the process of taking the research instruments to the field for the purpose of data collection. The researcher administered the research instruments with the help of the research assistants who were trained and went to the sampled respondents as shown in figure 3, 4, 6, 8, 12 and 13. Upon completion of the filling the questionnaires and conducting of the interviews and focused group discussions, the researcher collected the raw data and analyzed the collected data using the SPSS. Qualitative data was analyzed thematically and results presented in form of narration while quantitative data was analyzed using both descriptive and inferential statistics and results were presented in form of tables, pie charts, and bar charts. Descriptive statistics included frequencies and percentages while, inferential statistics used Chi square test for degree of independence.

3.7. Data Analysis Procedure and Interpretation

Both qualitative and quantitative data were generated from the field. Qualitative data comprised data captured from the interviews, open-ended questionnaire items and focused group discussion. Quantitative data was coded and assigned numeric values, descriptive and inferential statistics were used to analyze the quantitative data with the aid of the Statistical Package for Social Sciences (SPSS) computer software. The results were presented in tables, graphs and figures. These were descriptive statistics that was used to describe basic features of the data in the study area where they provided simple summaries about the sample and their measures that summarizes a given data set which became the representation of the sample of the population.

The inferential statistics used chi-square for testing the hypotheses. Inferential statistics made inferences about the population using data drawn from the population. Instead of using the entire population to gather the data, the researcher collected a sample of residents and made generalizations about the entire population.

3.8. Ethical Issues

The researcher in conformity to the principle of voluntary and informed consent (Mugenda, 1999) explained to the participants the purpose of the study and requested them to provide the required information voluntarily and with honesty. This move gave them confidence to open up and respond to the research questions. The researcher also observed privacy and confidentiality in dealing with respondents. Any information the researcher got in the course of the study was not shared with anybody for whatever reason.

The researcher sought consent from the relevant authorities for the entire respondents that were engaged in the study including obtaining the Research permit from the National Council for Science Technology and Innovation (NACOSTI). The researcher also ensured that all respondents were to participate voluntarily without intimidation whatsoever. During the study the researcher observed openness and honesty in dealing with respondents.

4| Data Analysis, Presentation and Interpretation

4.1. Introduction

The chapter focuses on the data analysis, presentation and interpretation and discussion of the findings based on the set objectives. It presents analyzed data based on the set research objectives and testing of the research hypotheses. The analyzed data is presented using frequency tables and figures. Socio-Demographic of Characteristics of the Respondents Qualitative data was analyzed thematically and results presented in form of Narrations Quantitative data was analyzed using both descriptive and inferential statistics and results were presented in form of tables, pie charts, and bar charts descriptive statistics included frequencies and percentages while, Inferential statistics used Chi square test for degree of independence. The analysis is as indicated in the subsequent sections.

4.2. Demographic Information

The section forms the basis of the study as it articulates several aspects about the respondents' age, level of education and marital status. The findings of the study were presented in tables, figures and pie charts where frequencies and percentages were generated as shown in figure 4.8 below.

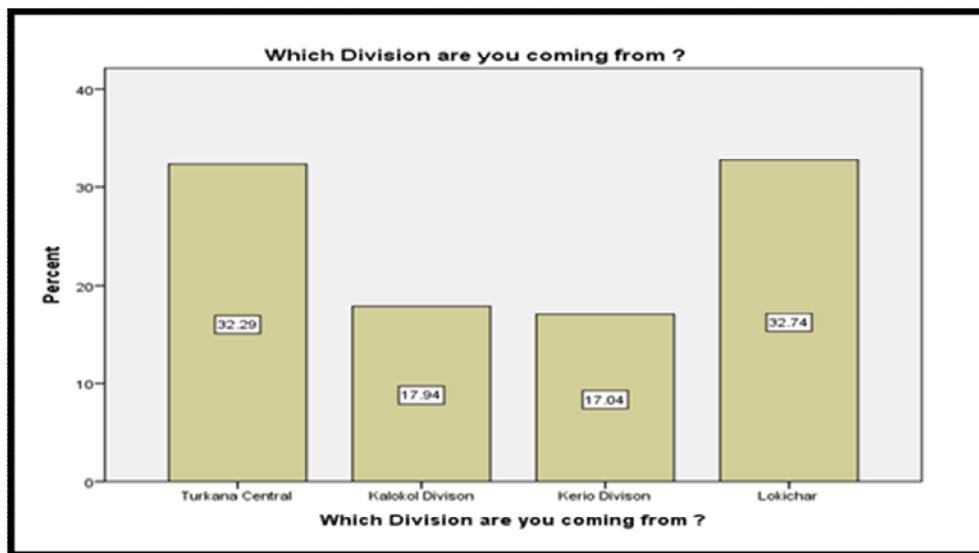


Figure 4.8: Area of Stay of respondents

Source: Field Data, 2017

As shown in the figure 4.8, 72 (32.3%) of the households who participated in this study were from Turkana Central Division whereas 40 (17.9%) were from Kalokol Division, 38 (17%) were from Kerio Division and 73 (32.7%) were from Lokichar Division. The figure above shows that distribution of the respondents demonstrates a fair representation of the whole Turkana Central Sub-county basically because the information was collected and gathered from all the divisions in area of the study.

4.2.1. Respondents Occupation

The study showed that women headed some households due to various reasons, for example some women are widows maybe as a result of raids, or others lost their spouses due to diseases and so many other reasons. The study showed that households which are being headed by men are doing well in terms

of resource mobilization than the households which are women headed. The households headed by women could be affected by a number of setbacks which some of them could be cultural and traditional beliefs which sidelines women from community leadership. There was therefore a need to know the occupation of the respondents because there can be a link between the type of work they do for their daily livelihoods and the time for resource mobilization and the response is presented in figure 4.9 below;

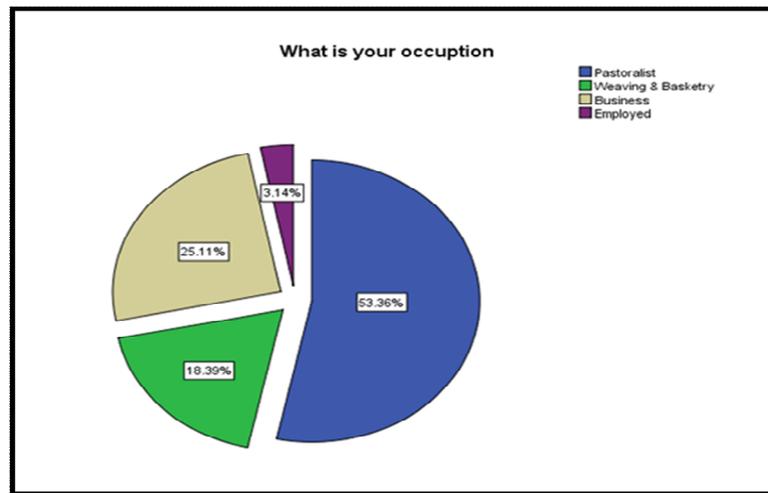


Figure 4.9: Respondent's Occupation
Source: Field Data, 2017

As shown in the figure 4.9, 119 (53.4%) of the respondents were pastoralists while 41 (18.4%) of the respondents were former pastoralists whereas 56 (25.1%) and 7 (3.10%) of the respondents were doing business and employed respectively. Figure 4.9 above shows that the main economic activity of the Turkana people is livestock keeping while others are involved in other livelihood activities like trade, seeking for jobs at the urban centers. These illustrate that livestock and land are the main resources readily available for the Turkana community. The community has minimally or less ventured in other areas like trade. There are other resources in the county that need to be explored and mobilized so as to increase the resource base for the Turkana Community. Most of the hours put in a day by the community under study are taking care of livestock.

From the literature review, resource mobilization theory attempts to explain social movements by viewing individuals as rational actors that are engaged in instrumental actions that use formal organizations to secure resources for improvement of livelihoods.

This implies that, the mindset of this community has been pre-occupied by pastoralism. Therefore, there is need for this community to be enabled so as to mobilize resources. From the figure 4.9 above, there are possibilities of conflict arising from within the community and even with neighbors due to the control and usage of these scarce resources. This statement confirms that rational actor theory referred in the literature review which states that people normally join social movements when the benefit of joining these groups outweighs the cost to individuals. Livestock as a wealth is also fragile because in some occasions it is a source of resource-based conflicts. The implication in this study is that the Turkana Community should explore other means of sustainable livelihoods other than depending entirely on animal keeping only; instead they should have a fallback. According to Abkula, (2009), Pastoral communities have no borders as they could even traverse to other countries in search of green pasture and water for their animals even to the point of endangering their lives. The pastoral communities should take this advantage for linking their occupation with other resources that can transform their livelihoods.

4.2.2. Respondents Age

The researcher wanted to know the age of the respondents of the study and the response is as presented in figure 4.10 below.

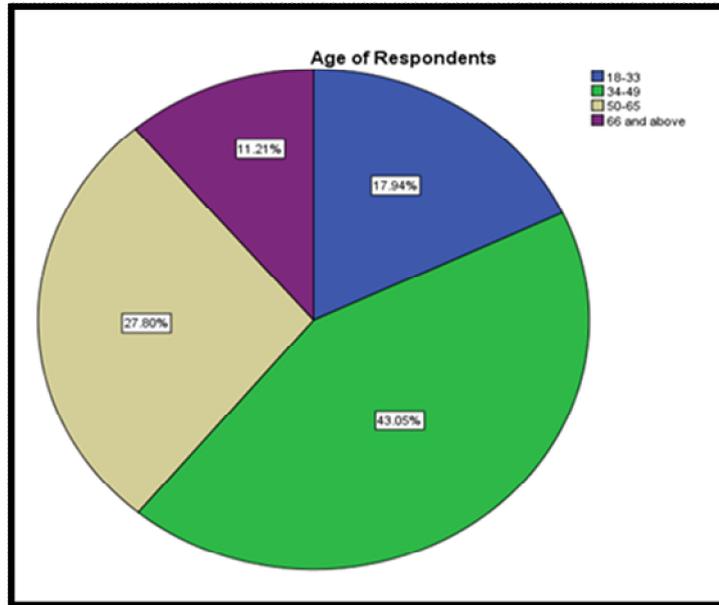
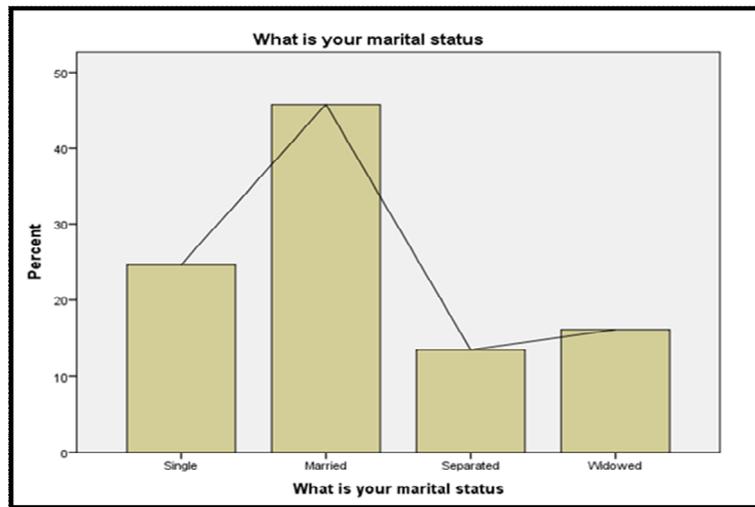


Figure 4.10: Age of Respondents
Source: Field Data, 2017

From the figure 4.10, 40 (17.9%) of the respondents aged between 18-33 years, while 96 (43%) of the respondents age between 34-49 years while 62 (27.8%) and 25 (11.2%) of the respondent of this study aged between 50-65 years and 66 years and above respectively. From the presentation, the active members of this community are youthful age between 34- 49 as shown above. It is evident that the human capital as a resource is available for exploration and innovation in seeking ways on how to mobilize the available resources so as to transform the pastoralist communities' livelihoods. From the figure 4.10 above, it also indicates that there is high number of dependency rates that comes through old age and even sickness adding up to 38.8 % that's after attaining the age of 50 and above. This implies that the Turkana pastoral community has room for resource mobilization because they have a strong generation that can propel the community into attaining improved livelihoods through resource mobilization.

4.2.3. Respondents Marital Status

It was necessary for the study to know the marital status of the research respondents and their responses were presented as shown in figure 4.11 below.



*Figure 4.11: Marital Status of the Respondents
Source: Field Data, 2017*

As shown in figure 4.11 55 (24.7%) of the respondents were single while 102 (45.7%) were married and 30 (13.5%) and 36 (16.1%) were separated and widowed respectively. This indicates that the information obtained from the respondents was valid and reliable because a good percentage of the respondents were married. In Turkana community, respect is mostly endowed to the married men and women; the implication with this outcome is that more people are settled with their families while a handful of them are separated due to various reasons. If these people are committed to mobilizing resources around them, they can improve their livelihoods. From the study outcomes, there can be some setbacks in resource mobilization due to the numbers of the single families and the separated families because much of their time they might be thinking of how to settle their families first and not to mobilize resources. However, the advantage with the study findings indicated above is that a good percentage of the respondents are already settled and family people who are able to mobilize resources within their area for their livelihood's improvements.

4.2.4. Respondents Level of Education

It was necessary for the study to know the level of education for the research respondents and their findings were as shown in figure 4.12 below;

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya

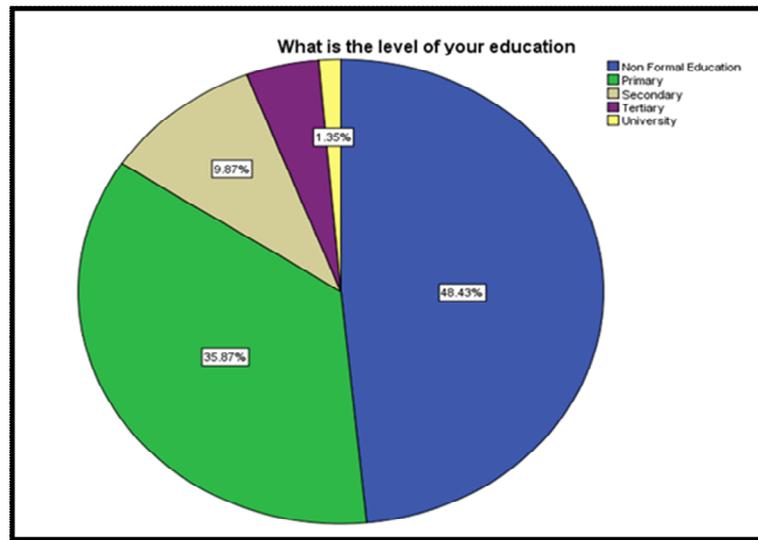


Figure 4.12: Level of Education of the Respondents
Source: Field Data, 2017

As shown in figure 4.12, 108 (48.4%) of the respondents of this study had gone through non-formal education, while 80 (35.9) of them had studied up to primary level, another 22 (9.9%) had reached secondary level while only 10 (4.5%) and 3(1.3%) had attained both tertiary and university education respectively. This implies that there is a high level of illiteracy in this community. In the Kenyan Education system today, primary education is considered very much important. However, the only course a primary pupil can access if he or she has successfully completed the 8 years in primary school is masonry, carpentry; tailoring, plumbing, welding, wiring which are all very important courses nowadays that enables individuals develop technical skills which pays more than white color job.

This could be part of the reason why the Turkana community are lagging behind in terms of development while poverty continue to bite everyday subjecting the community to depend on handouts from the state and the non-state actors from time immemorial (Hardin,1968). The outcome also shows the reason why the community is still attached to their pastoral traditions and customs despite all the efforts the government and other development partners and faith-based organizations are putting to improve their livelihoods through resource mobilization. There are a few Turkana people who are working in high positions in the government and NGOs because it is only a handful that have gone through university education. The low education levels and lack of appropriate skills in the community under study indicates a strong bearing in resource mobilization setback in the area of study.

4.3. Objective One: Types of Resources Turkana Community Is Endowed with

There was need to understand the kind of resources found in Turkana community, Consequently, the respondents were asked to name the kind of resources found in their locality and their responses were as presented in figure 4.13 below.

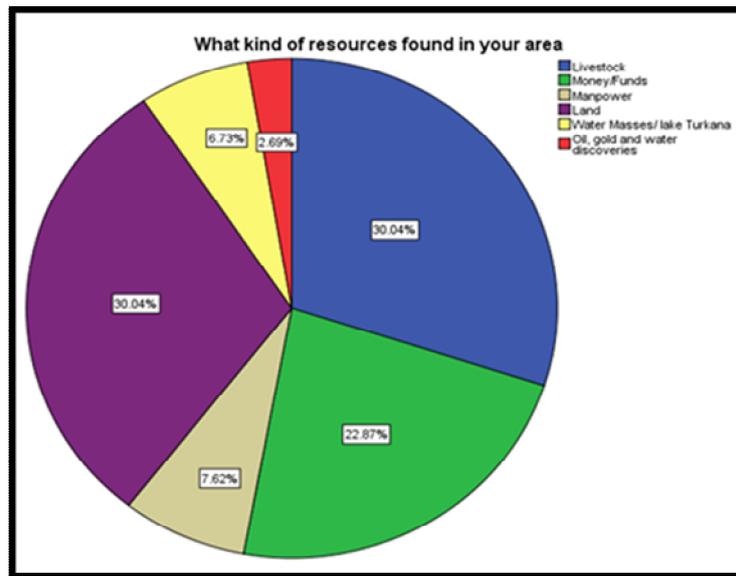


Figure 4.13: The Kind of Resources Found in Turkana Region
Source: Field Data, 2017

As shown in figure 4.13 above, 67 (30%) of the respondents mentioned livestock, while another 67 (30%) mentioned land, 51 (22.9%) of the respondents mentioned availability of money/funds in the people's hands, whereas 17 (7.6%) and 15 (6.7%) of the respondents mentioned manpower and water masses respectively and lastly 6 (2.7%) of the respondents identified oil, gold and water as resources available. The findings from the above presentation show that both livestock and land are the major resources that the community under study can be proud of as indicated in figure 4.13. Land in this case comprises all the forest and vegetation cover along Loima hills and the forest covers mainly along River Turkwel and Kerio. The outcome also shows that there is a lot of money in the hands of the local people. This is as a result of devolution where money has been devolved to county levels to be managed by the locals. Money circulation in the area of study is also high due to social fund transfer for the social protection of the old age persons in form of "Uwezo fund" from the National government, bursaries from the County and National government and the Hunger Safety Net Program ECA, (2016). The implication here is that, the Turkana people are pastoralist and there is need to mobilize the available resources so as to support both livestock and land which is currently their main stay for their livelihoods.

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya

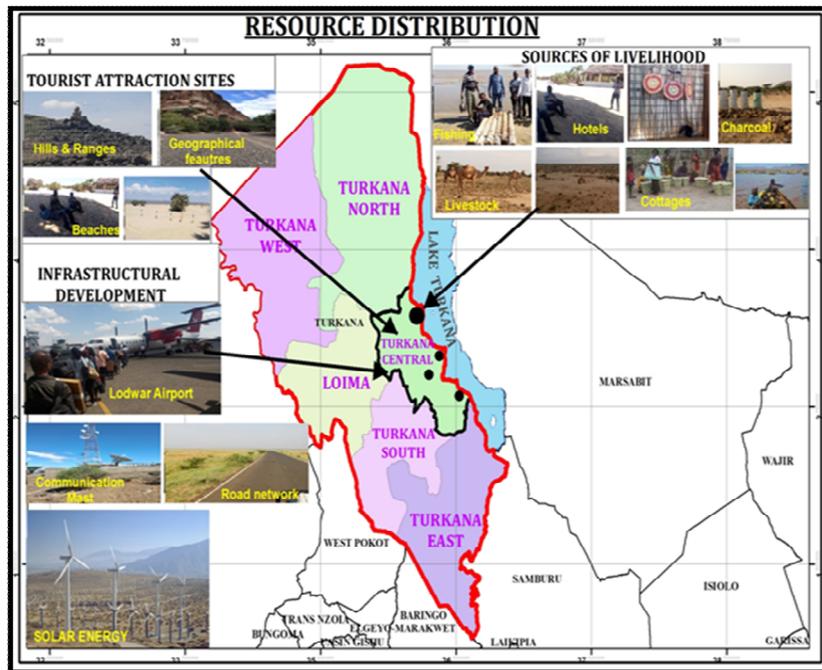


Figure 4.14: Resource Distribution in Turkana County
Source: Field Data, 2017

4.3.1. Livestock

From figure 4.14 above, the main resource found in Turkana community is livestock which includes; goats, sheep, donkeys, cows and camels. The main type of food for the Turkana community is the animal products such as blood, meat and milk. Pastoralism forms part and parcel of the Turkana community for their daily livelihoods. The main economic activities for the Turkana community are livestock keeping whereby it is the role of men and young boys to take care of the animals on daily basis while women and girls take care of home and watering animals as shown in the figures 4.14 and 4.15 shown below. Livestock keeping is a way of life for the Turkana community which forms part of their main socio-economic livelihoods, (Fitzhertbert, 2006).



Figure 4.15: Turkana Girl Watering Camels
Source: Field Data, 2017



Figure 4.16: Turkana Herdsman Watering Cows in a Water Pan
Source: Field Data, 2017

The main challenge to the livestock keeping as a main resource for the Pastoral community is the effects of climate change which includes drought and animal diseases. Livestock is also one of the sources of conflicts between pastoral communities due to sharing of common water points, pasture lands heightening animosity and hatred between communities and even within communities. Livestock as a resource for the pastoral communities is a relative resource because its usage is fragile because it depends on a number of aspects including security and climatic conditions based on literature review.

Pastoralist communities care very much about their livestock and grazing land more than anything else they have (Ndagala, 1992). That is the reason why the levels of education in the pastoral rural areas are very low as compared to the urban areas because the only thing they know very well is taking care of livestock for fame and prestige. The pastoralist communities have not embraced education because they dismiss it as a western way of life which is not making sense to them as pastoralists. The study found out that boys take care of the animals hence assuming the roles of men while girls water animals and cooking at home also assuming the roles of women at home consequently perpetuates pastoralism as a paradigm. The respondents indicated that keeping livestock as a resource is like walking with death daily. As discussed in the literature review, livestock are attracting cattle rustling and animal theft from the other pastoral communalities hence keeping animals in large numbers makes one to be vulnerable and prone to attacks.

Pastoralism as a discipline has been in existence for over a century, but the pastoralist communities are still living (Ross, 2010) grappling with scarcity, need and want in all aspect of their livelihoods. This therefore calls for value addition to the livestock keeping so as to attract more people to appreciate this resource as viable for the pastoralist communities. It was necessary for the researcher through the study to find out how much is the households depending on the livestock for their daily livelihoods by selling to substitute their various domestic needs at home and the results are as shown in table 4.2 below:

Resource Mobilization Strategies and Sustainable Livelihoods among the
Pastoral Communities in Turkana, Kenya

Selling, Rearing and Animals	Frequency	Valid Percentage
Yes	127	57
No	96	43
Total	223	100

*Table 4.2: Any Household Member Selling or Rearing Animals
Source: Field Data, 2017*

The study shows that 127 (57%) of the respondents stated that a member of their household was rearing and selling animals whereas 96 (43%) disagreed. This implies that more than half of the households were rearing and selling animals like camels, cattle, goats and sheep as shown in the table above. This implies that the Turkana Pastoralists depend on livestock entirely for their daily needs. They can sell these animals to buy the goods or services they do not have, such as paying school fees for their children. Generally, this implies that they can exchange livestock with other important items like mobile phones, motorbikes and even land. For example, in the literature review, Maasai of Kenya has abandoned pure pastoralism as many of this community are engaging in business. So it is also possible with the Turkana community and even possible with the other pastoralists of the world.

In the course of the study, the researcher observed that in almost every household, they have a Motorbike, a mobile phone and a solar panel charger for the mobile phones as shown in figure 36 in the appendices. This indicated that the Turkana community has put more considerations on transport and communication aspects due to the nature of their terrain and the elusiveness of their Pastoral livelihoods. A lot of man-hours are put on taking care of animals but in essence, it is very little they are getting back as a return in investment. For example, the study observed that the household in the area of study do not get three meals in a day, they only get one main meal per day and that is during dinner in the evening. Sometimes the whole family can go without food basically because they will not allow eating a goat every day, even if a family member falls sick, they are reluctant to sell an animal for the medical expenses. Instead they call relatives or friends to come and help or they just abandon the sick person under the care of the traditional healer.

The Turkana people are passionate about pastoralism as a way of life more than any other activity but the study has indicated that they are changing slowly in diversifying their livelihoods. There is need for the pastoral community to start thinking about diversity in their livelihoods. The respondents were further asked to state the member who was engaged in selling and rearing animals. The findings are shown in Table 4.3 below:

Selling and Rearing Animals	Frequency	Valid percentage
Father	165	74.0
Mother	48	21.5
Children	10	4.5
Total	223	100

*Table 4.3: Member of Household Who Rears and Sells Animals
Source: Field Data, 2017*

As shown in Table 4.3, 164 (74%) of the respondents stated that a member of household who rears and sells animals are fathers, 165 (74 %) stated that it was done by fathers whereas 48 (21.5 %) and 10 (4.5%) stated that rearing and selling of animals was done by mothers and children respectively. This implies that there is male dominancy and supremacy in the Turkana community households. All the powers and privileges have been vested on men. From the outcome the men are the decision makers followed by women by far and the children are even ignored. This could be detrimental when it comes to resources mobilization, that is to say if there is no dialogue in a family or in a society nothing much can be

attained. There is no dialogue and discussion on anything that touches livestock in any Pastoralist household. This brings the problem of tyranny and dictatorship. In general, pastoral communities do not embrace the issue of gender mainstreaming that is enshrined in the Kenyan constitution 2010. For those who had household member engaged in selling and rearing animals, they were also asked to state the average income earned per month, the responses are shown in figure 4.17 below.

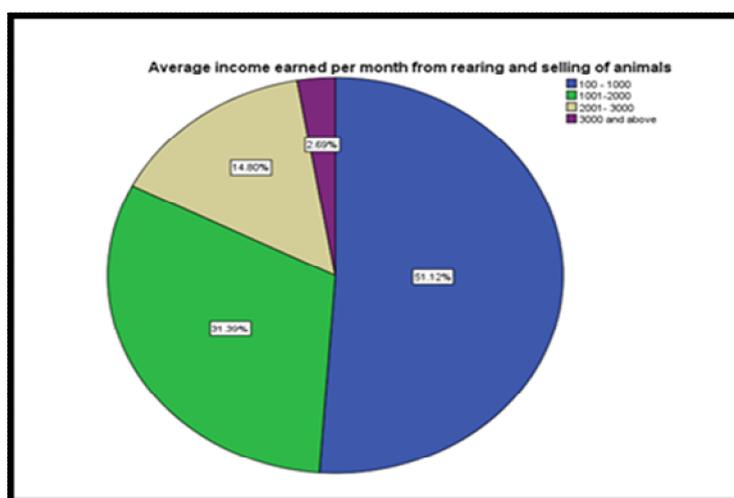


Figure 4.17: Average Income Earned Per Month from Rearing and Selling of Animals
Source: Field Data, 2017

As shown in Figure 4.17, Majority 114 (51.1%) were getting less than 1000 shillings per month whereas 70 (31.4%) were getting between 1001 and 2000 shillings a month from the selling and rearing of animals. Another 33 (14.8%) of the household were getting between 2001 and 3000 shillings while only 6 (2.7%) of the Households were getting above 3000 Kenya shillings. This implies that the income received after the sale of animals is not sustainable in that it is essential for this community to start thinking of other sources of livelihoods so as to supplement their current mainstay resource which is livestock. This confirms what Rutten, (1992) said of the Maasai of Kenya that they preferred diversification, intensification and commercialization of their economy as recorded among their group of respondents by early 1990. These findings indicate the need for this study so as to help the community to understand and also be able to expand their resource base. There was need to find out whether the rearing and selling of animals was seasonal or year-round. The results are shown in Table 4.4 below:

Selling and Rearing Animals	Frequency	Valid Percentage
Seasonal	23	10.3
Year round	200	89.7
Total	223	100

Table 4.4: Rearing and Selling of Animals Seasonal or Year Round
Source: Field Data, 2017

As shown in Table 4.4, the study established that only 23 (10.3%) of the respondents stated that the rearing and selling of animals was seasonal whereas a huge 200 (89.7%) stated that the activity was done year-round. This implies that the Turkana community depends entirely on livestock as their main source of livelihoods that's why the activity of selling the animals is done year-round. This calls for diversity of livelihoods; this is specifically the reason why the study is addressing the aspect of mobilization of the available resources. There is need of looking beyond livestock as a main resource of

livelihoods of the Turkana Community. For example, during the bad years of drought, the community under study would not be able to cushion their livelihoods if they do not have other available drought resilient resources to support the community therefore calling the need for resource mobilization study.

Respondents were asked whether there was any member of the household who reared animals for own consumption. The responses are shown in Table 4.5 below:

Selling and Rearing Animals	Frequency	Valid percentage
Yes	127	56.9
No	96	43.1
Total	223	100

Table 4.5: Rearing of Animals for Own Consumption

Source: Field Data, 2017

According to table 4.5, responses showed that 127 (56.9%) of the respondents stated that there were members of the family who rears animals for own consumption whereas 96 (43%) disagreed. The implication with this outcome is that, the pastoral communities keep livestock majorly for subsistence; this implies that there is need of coming up with other ways of improving or adding value to this way of live so as to make it more sustainable for the locals to the point of supporting its population as referred in literature review by Ndagala, (992). The danger is on the fragility of livestock because they are prone to a number of challenges ranging from, drought, insecurity, and animal diseases and so on.

4.3.2. Land

From the presentation of the findings in figure 4.13, 67 (30%) of the respondents indicated that there is much land in Turkana community but much has not been done so that it can be utilized to the maximum. Land here comprises all the forest covers, forest products, highlands and minerals. Turkana County is the second-largest county in Kenya but it is sparsely populated.

The current exploration in Kenya shows that, Turkana land has a lot of minerals including gold and oil which was discovered in Lokichar – Ngamia One in 2010. There are other resources like forest covers over Mount Loima and also along rivers Turkwel and Kerio. The study findings show that, apart from the availability of big land in Turkana, there are other challenges of their usage because of lack of ownership documents like title deed. The Turkana land is still under the communal land but under the watch and custody of the Turkana County government (Community Land Act, 2016). There is need to understand more about this land so that it can be used appropriately. The respondents were asked to state whether any member of their household was involved in the selling of charcoal. Findings are shown in the Table 4.6 below:

Selling and Rearing Animals	Frequency	Valid percentage
Father	22	9.9
Mother	185	82.9
Children	12	5.4
Others	4	1.8
Total	223	100

Table 4.6: Household Members Involved in Charcoal Burning

Source: Field Data, 2017

The study in figure 4.6 shows that majority 185 (82.9%) of the individuals who were involved in selling of charcoal were mothers whereas 22 (9.9%) were fathers and 12 (5.4%) were children and the rest 4 (1.8%) were the youth. This shows that mothers were more involved in the selling of charcoal than the fathers, this means apart from depending on livestock and its products alone, the Turkana community has

also started engaging on charcoal burning activity as a source of livelihood so as to supplement their other incomes in order to improve their living standards especially during dry season. Charcoal burning is an illegal activity because it promotes desertification posing more threats to the environment and to the organisms including the people who depend on the same for their livelihoods. In the literature review, Holland, (1996) said that some Maasai are venturing into agriculture against their wishes, others have started microenterprises which most enterprises are those that either meets their local requirements (retail business) or that related to livestock (sale of milk or hides and skins). This outcome shows what we saw earlier where men were taking lead in all matters at home but in this unpopular and risky activity the men retreated giving way for women to lead in the illegal activity, this implies there is need for education on matters of gender mainstreaming and equality on the pastoral communities so as to remove biases in work distribution at home.

4.3.3. Money/Funds

In the data presentation in figure 4.13, 51 (23%) of the respondents mentioned money circulation is high in Turkana pastoral community in the last few years. One of the characteristics of money is scarcity. However, in the study findings, the researcher discovered that there is much money handled in the area of study which is associated to a number of activities taking place particularly in Lodwar. For example, after the year 2010, the retired president of Kenya H.E Mwai Kibaki announced that oil was discovered in Turkana. In general and the general public, investors and business community moved to Lodwar from all corners of Kenya in search of employment opportunities, business opportunities, and many other interests.

The pastoral community has local knowledge on livestock production and grazing of range lands, the only challenge for the community under study is to be helped to form cooperative societies and be taught on financial management matters for the benefit of improving their livelihoods.

4.3.4. Crafts/Small Industry

The study findings also indicated the availability of local materials like quarry stones, baskets, mats and small industry such as black smith in the local market in Lodwar. There was therefore need to establish if the households engaged in crafts or small industry. The respondents were asked to state whether any member of their household was engaged in basket making or mat making.

The results are shown in the figure 4.18 below:



Figure 4.18: Basket and Mat Weaving
Source: Field Data, 2017

Figure 4.18 above shows that 48 (20.5%) of the respondents indicated that there were members in their households who were engaged in basket making whereas 175 (79.5%) disagreed. This implies that there are a few people in the community who have started engaging in other kinds of activities as a way of diversifying to support their livelihoods; weaving industry is really coming especially for the people who are living along rivers, they use the doom palm (*Mikoma*) to weave baskets, mats, trays and sell them to business people and to the tourists hence getting money in return.

The study observed some weaving industry in Eliye Springs where the women have started their *chama* (women group), Women in Development Programs, whereby they own their show rooms to display these finished products. The women were doing well apart from a few challenges relating to financial constraint, getting markets for their finished products, lack of governance structures for their management and poor infrastructure in their areas of operations. For example, the road from Lodwar to Eliye springs at the shore of Lake Turkana is murram and sandy which is impassable during rainy seasons. There are several women who have engaged in the weaving business as depicted in plate 24 in the appendices, A big number of the Turkana community is still stuck in animal keeping despite the challenges posed. But those who live along Lake Turkana said that Lake Turkana is like their mother because all their life is attached to this lake.

4.3.5. Water Masses

The study showed that the area of study has major sources of water, and that is River Turkwel and Kerio which pours its waters to Lake Turkana in the southern part as shown in Plates 5, 13, 16 and 29 in the appendices. For example, River Turkwel runs across Turkana Central sub-county. Most of the Turkana community living along river Turkwel has abandoned practicing pastoralism and instead they are now farmers. In the area of study there is Moruese and Turkwel Irrigation schemes in Loima and Nangitony irrigation scheme in Kerio delta ward all in Turkana central sub-county.

The pastoral communities living along Lake Turkana have become fisher folks hence now depending on fishing as their main source of livelihoods. According to this study, there are many other explored water points like Lotikipi in Turkana West bordering Southern Sudan. There is also Napuu aquifers in Lodwar town which is potential for agricultural activities and other industrial uses. There are other potential water points that have not been explored. For instance, there is Olsuswa hot water springs in Kapedo in Turkana East and several other potential areas within the area of study.

4.3.6. Human Capital

The respondents' demographic information presented in the early pages of this chapter shows that the big percentage of the respondents were youthful. This was also indicated by the level of education of the respondents in the area of study. In Lodwar, for example, there is a very high and heavy traffic Jam caused by Bodaboda riders in the bridge especially in peak hours. This is indicating availability of human capital that is able to be translated into meaningful production work that is able to add value to the GDP of this county. The study findings indicate availability of human capital especially when it comes to provision of labor in resource mobilization for the improvement of the Turkana pastoral communities' livelihoods as shown in figure 4.14 in the document.

4.3.7. Minerals

The field data in figure 4.14 showed that 2.7% composed of gold and oil deposits in the county; there are many other several minerals available in the county which has not been exploited. Currently, there is an Early Oil Exploration from Lokichar in Turkana South to Mombasa port for refining. There is also availability of raw materials for cement in the Turkana central which needs a lot of resources in form of money and technology so that the community can realize its benefits. There is evidence of availability of many other resources in Turkana that warrants for several studies on resource mobilization for both policy and for the transformation of the pastoral communities in Kenya, Natural resource map by UNDP.

4.4. Objective Two: Strategies Applied in Resource Mobilization

The second objective of the study was to examine the resource mobilization strategies on Turkana Community’s livelihood. There was need to understand Resource mobilization strategies in Turkana community whereby the respondent’s responses were generated as shown in figure 4.19 below:

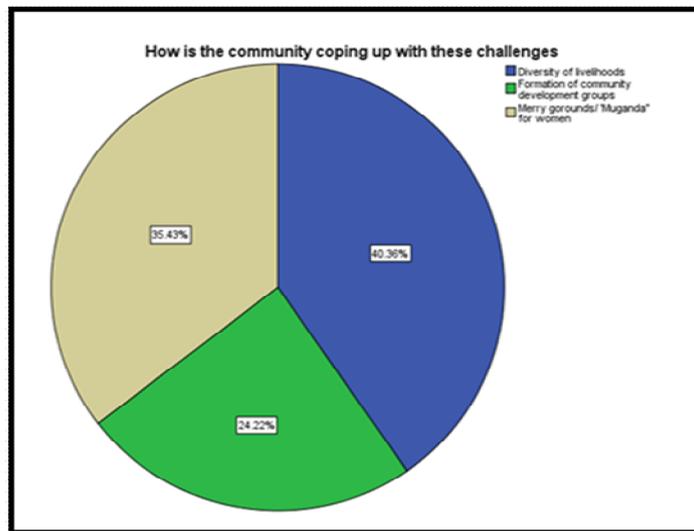


Figure 4.19: Resource Mobilization Coping Strategies by the Turkana Pastoralists
Source: Field Data, 2017

As shown in figure 4.19 above, 90 (40.4%) of the respondents have diversified their livelihoods, while 54 (24.2%) have formed development groups while 79 (35.4%) are doing merry go rounds (*muganda*) as resource mobilization strategies. This implies that the Turkana communities have discovered several other ways of supplementing their sources of livelihoods as shown.

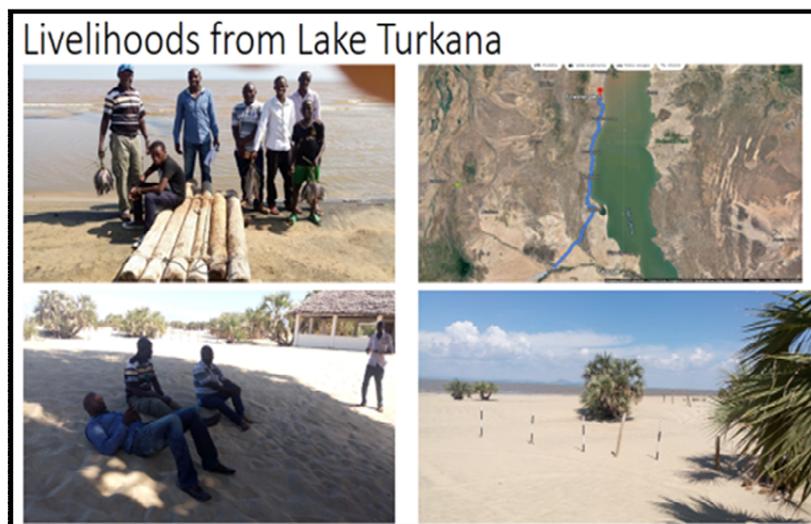


Figure 4.20: Sources of Livelihoods along Lake Turkana
Source: Field Data, 2017

4.4.1. Diversity of Livelihoods

Turkana pastoral communities are more conversant with livelihoods associated with only animals. Like other pastoral communities in other parts of the world, the Turkana community has been subjected to a hard life of poverty by the type of climate and the geographical area they live in. The study findings show that the Turkana community has embrace diversity. For example, during the study, most of the settlements found along the highways belong to the pastoralist communities who have resorted to charcoal burning and engage in small business to support their livelihoods away from depending on livestock alone as indicated in table 4.6. The study indicated that some people who are living near River Turkwel and Kerio are practicing Agriculture for subsistence and these moves have readily improved their nutrition and added value to their livelihoods.

4.4.2. Formation of Community Development Groups

The study revealed that the Turkana pastoral community had gained knowledge in socio-economic empowerment. They conduct fundraisings amongst themselves to support their course; commonly with women they call it “*Muganda*” or “*sweetly*” it is just a merry-go-round to support one another in fundraising. During the study, 80% of the people who participated in the focused group discussion said that they had been financially empowered through the local fundraising amongst themselves. Even if men are not participating in these economic activities support their spouses who later share with them the outcomes of the fundraisings. This implies that; today however, the key issue is not on availability of resources but the bone of contention is how these resources can be utilized to transform the lives of the people. This is well captured in the literature review by Ndagala, (1992), that in the past few years however, the Maasai have started embracing private ownership of their land resources. The study showed both the County government and the National government had encouraged groups to be formed and trained on several things, including the use of finance and governance structures.

4.5. Degraded Land Development

During one of the focused group discussions, one of the respondents said “*sisi hatuna mashamba ya kulima, lakini tuko na mchanga ambayo kila kitu iko ndani yake*” said John Etabo, that “we don’t have farms to plough but we have land which everything is inside.” This implied that the issue is not availability of land but there is need of upgrading the land by value addition. Resources can be there but further analysis can quantify. From the literature review, there are several irrigation schemes along River Turkwel and River Kerio. This activity has helped in enhancing food security for sustainable livelihoods. It was also found out that Irrigation schemes can be enhanced by utilizing water from Lake Turkana and also from River Turkwel and Kerio, (National Irrigation Authority, 2020). This water can be pumped using solar power which is readily found in Turkana County. These discussions proved that the pastoral communities can continue appreciating livestock keeping but it is high time that they also needed to appreciate other products that are associated with land as one way of diversification.

4.6. Soil and Water Conservation

During one of the discussions, it was revealed that when soil and water are conserved especially during rainy season, the pastoralists are able to keep enough water in form of check dams and gabions constructed along the river banks with loose soil so that it cannot .The study showed that animals that live near water sources with conducive environment poses less pressure on the livestock keepers hence making the soils fertile and viable for agricultural activities. Be washed away by erosion. The study revealed the construction of insitu Rain Water Harvesting and management structures at Kalapata in Kalapata ward and Construction of Exsitu soil and water conservation and rain water harvesting structures for crop production at Loyal in Kakuma, Turkana.

4.6.1. Accessibility to Resources

4.6.1.1. Strategic Location

Based on the men-focused group discussion shown in the gallery, the study showed that Turkana County could be a regional trading hub. It shares a lengthy border line with three countries; Uganda, Southern Sudan and Ethiopia. This vantage location in the north western part of Kenya offers access to a huge unexploited market. This implies that, the area under study has more potential to mobilize and utilize her resources because of the accessibility and proximity to the neighbouring countries however the challenged has been on insecurity and lack of appropriate skills and professionalism.

4.6.1.2. Livestock and Fisheries

The study showed that the economy of Turkana County is built on their livestock; cattle, sheep, goats, donkeys and camels. Livestock keeping is the traditional economic activity for the Turkana people. The livestock produces meat and milk that can be sold for money. The animals themselves can be sold too or exchanged for other goods.

4.6.1.3. Labour

The County has a reasonable number of skilled personnel and quite many unskilled people too. Though the unskilled individuals are willing to learn and be equipped with relevant skills suitable for the job market. The fact that 60% of the population are youth is a great opportunity in regard to availability of labour. The county's leadership together with trained experts have continued to encourage and enhance skills training among the residents of Turkana County.

4.6.1.4. Infrastructure

The study showed that Turkana County's expansive land stands to benefit significantly from the planned road, rail and oil pipeline components that Lamu Port-South Sudan- Ethiopia-Transport (LAPSSET) Corridor Project offers. LAPSSET is an integrated, transformative and game- changer infrastructure project by the Kenyan Government. It will strengthen Kenya's position as a gateway; transport and logistics hub to the East African sub-region and the Great Lakes region to facilitate trade, promote regional economic integration and interconnectivity between African countries. The study showed that there is high migration of people from the rural areas to the urban centres looking for opportunities to improve their lives. This is evidenced by congestion in the urban centres coupled with shortage of water and food due to high number of people moving and living in town.

4.6.1.5. Opening up of Resources

During the focused group discussion in Eliye springs at the shores of Lake Turkana, it was shown that the lake has rich supplies of tilapia, Nile Perch, mud and king fish whose market currently extends to major Kenyan towns and the Democratic Republic of Congo. This study showed that numerous resources are just known locally but have not been exposed to the outside world to attract market and fetch good money that will be ploughed back to the community for sustainable livelihoods (Eduardo, 1997).

4.6.1.6. Tourism Potential

Studies show that Lake Turkana is the largest desert lake in the world and has an unprecedented chance to showcase her cutting-edge world class tourism products. They range from cultural tourism to conferencing, game drives, and prehistoric site visits to the cradle of Mankind and of course the scenic beaches of Lake Turkana. The rich aquatic life of Lake Turkana and the wild animals that roam the breadth of the land on the western part of the County offer both local and foreign travellers a reason to visit the vast and undisturbed county. The study showed that the Turkana community boasts of three national parks; Turkana South, Central Island and Sibilo. There is excellent potential for cultural, eco-

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sports, auto-cross and water-based tourism. This finding implies that, classic strategies on resource mobilization need to be hired in a bid to enhance sustainable livelihoods for the Turkana pastoralist community of Kenya.

4.7. Objective Three: The Effects of Strategies on Resource Mobilization

There was need to evaluate the impact of resource mobilization on the Turkana pastoralist communities' livelihoods and the responses were presented in figure 4.21 below:

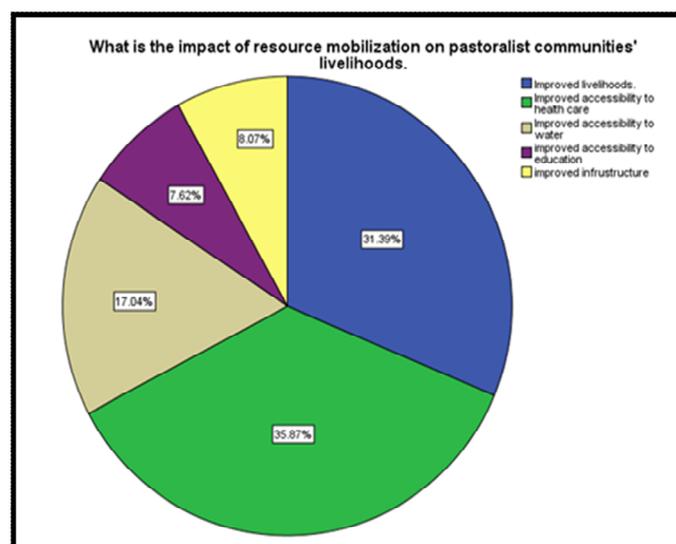


Figure 4.21: the Impact of Resource Mobilization Strategies on People's Livelihoods

Source: Field data, 2017

From figure 4.21, 70 (31.4%) of the respondents said that resource mobilization has led to improved livelihoods, while 80 (35.9%) said that resource mobilization has improved accessibility to healthcare. Also 38 (17%) of the respondents said that resource mobilization on the pastoralist communities have improved accessibility to water and 17 (7.6%) of the respondents said resource mobilization has improved accessibility to education as 18 (8.1%) of the research respondents mentioned that resource mobilization has improved infrastructure in the area. Generally, the implication of these outcomes is that an outstanding improvement has been observed on the people's livelihoods as a result of Resource Mobilization through devolution and interventions from NGOs, FBOs and other development partners (Ross, 2010).

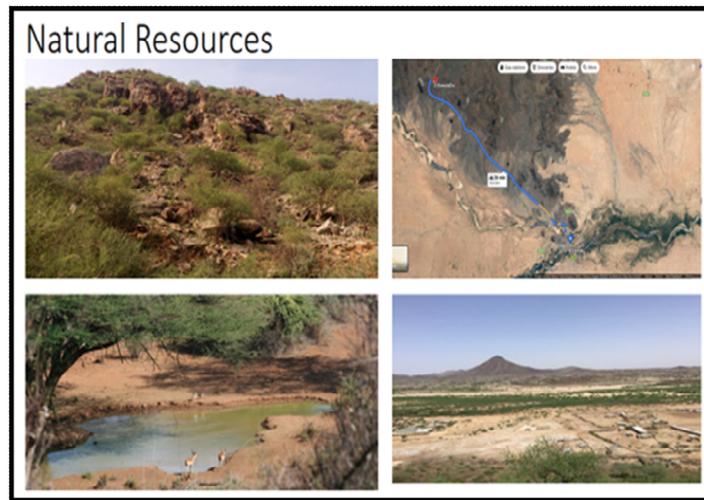


Figure 4.22: Natural Resources in Turkana Region
Source: Field Data, 2017

4.7.1. Access to Water

The study sought to determine access to water for the households in the area. The sources of water were identified as rivers, boreholes, shallow wells, rainwater and taps. The respondents were asked to state the source of water during dry season for drinking and cooking. The findings are shown in the Table 4.7.

Sources of Water During Dry Season for Cooking and Drinking	Frequency	Valid Percentage
River	25	11.2
Pore hole	29	13
Shallow well	19	8.5
Rain Water harvesting	2	0,9
Tap water	132	59
Others	16	7.2
Total	223	100

Table 4.7: Sources of Water during Dry Season and for Cooking and Drinking
Source: Field Data, 2017

From the table 4.7 above, it is evident that 132 (59.2%) of the respondents use tap water for cooking and drinking whereas 29 (13%) get the cooking and drinking water from boreholes. Only 25 (11.2%) get the drinking and cooking water from river during dry season. This implies that majority of this community had moved to the urban areas, they have abandoned nomadic lifestyle and opted to live a sedentary life in the urban centers where the government and the non-state actors have dug boreholes for the same to access water as indicated in the table 4.7 above. This implies the accessibility of water in the area of study that has enhanced business and other activities that can promote business for their better living, Elie, (2007).

4.7.2. Access to Health Care Services

The study was also concerned with identifying access to health care services by the households where the study was carried. The respondents were asked to state whether there was a health clinic in their community. The responses are presented in figure 4.23 below,

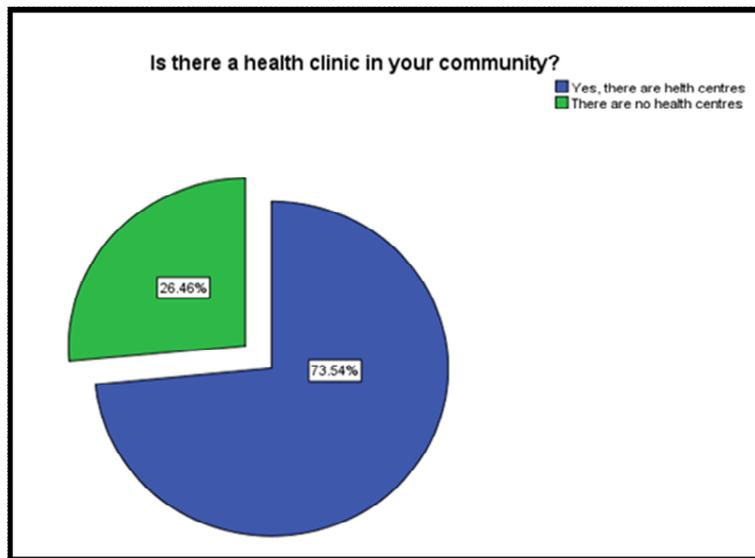


Figure 4.23: Access to Health Care Services
Source: Field Data, 2017

As shown in figure 4.23, 164 (73.5%) of the respondents of the study agreed that there are health care clinics in their community while 59 (26.5%) of the respondents disagreed. This implies that access to health care in the area of study had improved but some respondents complained that despite the establishment of these facilities but there are no drugs and even the medical staff to run the facility. “It is just empty buildings” one-woman respondent at Kerio village. This finding is valid because, people need to have drugs in their facilities, because sick people cannot work or even involve themselves in any activity that relates to resource mobilization.

4.7.3. Network Coverage

It was also very important for the researcher to know the network coverage in the area of study by asking the respondents the level of mobile coverage and the findings were as shown in Table 4.8 below.

Level of Mobile Coverages in the Village	Frequency	Valid Percentage
Good network most of the time	124	55.6
Network comes and go	72	32.3
Network only in one part of the village	14	6.3
Village weak	2	0.9
No signal	13	5.6
Total	223	100

*Table 4.8: Level of Mobile Phone Coverage
Source: Field Data, 2017*

As presented in Table 4.8, 124 (55.6%) of the respondents stated that there was good network most of the time whereas 72 (32.3%) stated that network comes and goes. This implies that it is not stable, 14 (6.3%) stated that network is only in one part of village and weak, 2 (0.9 %) said the network in the village was weak while another 13 (5.6%) stated that there is no signal in the village.

The study observed that Safaricom network was the strongest and most preferred in the area of study because of its network strength of receptivity, followed by Airtel Kenya and lastly by Telekom Kenya. Generally, the area is covered by a good network coverage which has upgraded communication and boosting business in the area of study. The pastoralist communities are using this technology in search of pasture and water for their animals and also it is helping them to link up with other communities in order to discuss on matters that touches on resources.

4.7.4. Access to Education

The study indicated that the Turkana Pastoralist community had embraced education, as shown in figure 4.13, whereby 80 (35.9%) of the respondents have attained primary education in every household. It was reported at least a child has a child going to school. This is because the pastoralist communities have realized that education is more important than livestock. This is because livestock can be affected by drought, theft, diseases, among other factors.

There was therefore need to know if there are any formal schools in the study area and the findings were as shown in figure 4.24 below:

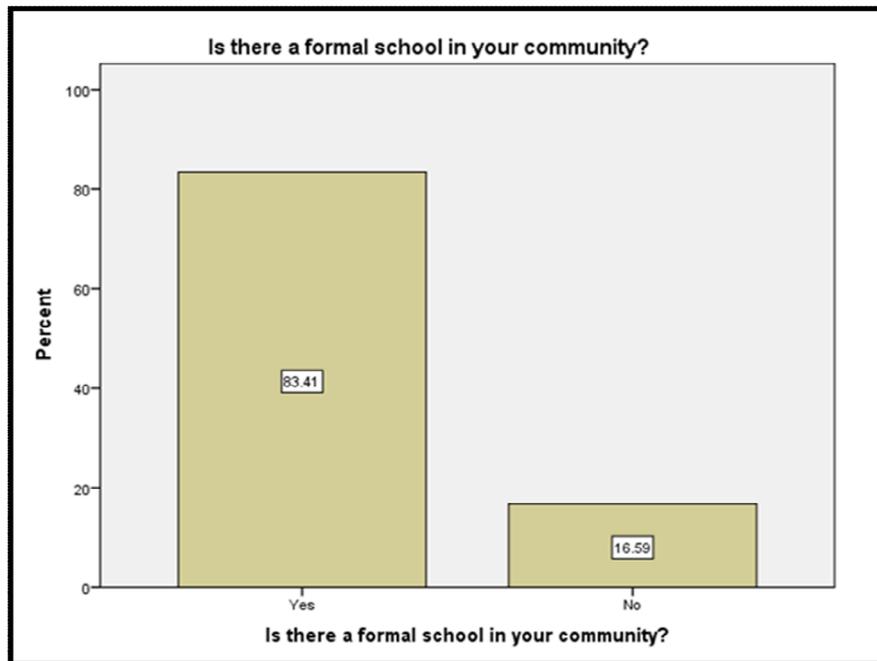


Figure 4.24: Access to Education Services
Source: Field Data, 2017

As shown in figure 4.24, 186 (83.4%) of the research respondents confirmed that they are accessing education in their community while 37 (16.6%) of the study respondents disagreed that there are no formal schools in their community. This implies that the Turkana community has started to appreciate education as fall back to supplement their way of life. This is because they have realized that education cannot be affected by drought or cannot be threatened by insecurity like what is happening to livestock. Therefore, apart from depending majorly on livestock, this community has gained knowledge on how to do business, and even sending their kids to schools that even after education they are able to secure a good job able to get good salary to support their families irrespective of the seasons of the year.

Groups in the study population gave pasture, water, and trees utmost priority; this is consistent with their pastoral and agro-pastoral way of life, which certainly rely on water and pasture, and the trees produce charcoal and firewood sold to earn some income. However, a closer look at each demographic group's responses reveals gender differences in the relative importance of these resources: notably, while all groups rated water as the most important resource, the men seemed to also prioritize pasture while women trees. This can be explained by the fact that men are usually tasked with taking care of the herds, attaching much importance to pasture, while women care for the household and collect firewood to sell for money.

Furthermore, while elder men gave an exclusive discussion on pasture and water, the young men expanded on this by also discussing the value of tress, stones and wild fruits. Women discussed a broad range of foraged resources mostly used in a household setup, food items and those sold/exchanged in the market for money or other goods. This indicates a related distinction between natural resources and their functionality for different groups of people: The elders' focus was on resources that support livestock. Women were concerned with resources linked to domestic usage and income generation, and young men's focus encompasses resources with a range of purposes probably because times are changing, hence the diversity in their reasoning. Notably, the groups often prioritized the same natural resources but for different purposes. As an example, water and pasture for livestock were mentioned by all demographics but the elders focused upon the livestock itself while women emphasized milk for consumption, and

young men discussed a wide range of animal products including skins and hides. These differences in prioritization provide an important interpretive filter for data from the focus group discussions: men and women react most to dynamics surrounding the resources they prioritize; thus, their discussions of protection, availability, access and conflict primarily concern those resources foremost in their minds.

4.8. Objective Four: Challenges Manifested in the Application of Resource Mobilization Strategies

The fourth objective of the study was to analyze the challenges of resource mobilization on Turkana pastoral community's livelihoods.

4.8.1. Climate Change

There was need for the researcher to examine challenges of resource mobilization in Turkana community. The respondent's responses are as shown in figure 4.25.

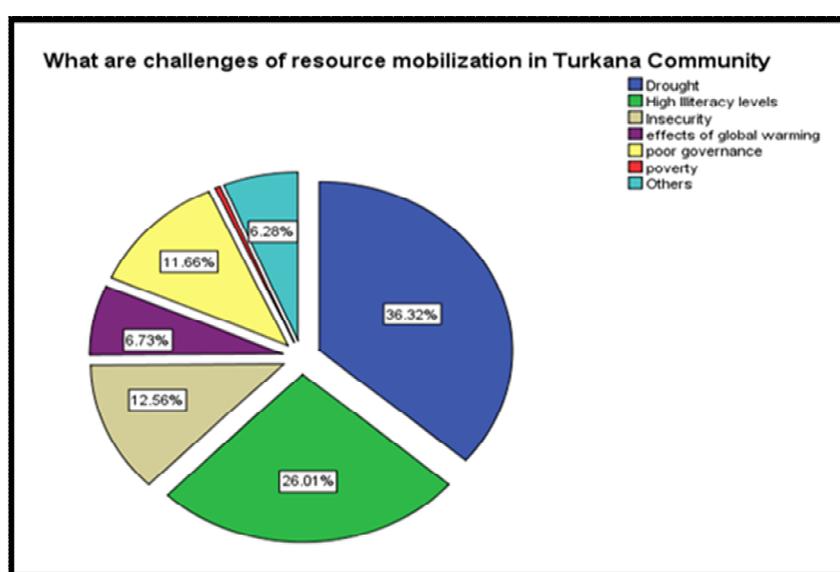


Figure 4.25: Challenges of Resource Mobilization in Turkana County
Source: Field Data, 2017

As shown in figure 4.25, 81(36.3%) of the respondents indicated drought as one of the challenges of resource mobilization, while 58 (26%) of the respondents said high illiteracy levels, 28 (12.6%) mentioned insecurity as 15 (6.7%) said effects of global warming while 1(0.4%) and 14 (6.3%) mentioned poverty and others respectively.

4.8.2. Drought

The study indicates that drought is the key challenge to resource mobilization in area of study followed by high levels of illiteracy. The area of study is potential for development, but the same cannot be realized if animosity and hatred lingers in the heads of the community members. For example, in Turkana Central, there are many resources, but they cannot be accessed due to insecurity. The war between the Turkana community and the Pokot community has been there for many years. Insecurity has been very much detrimental to resource mobilization efforts.

4.8.3. Governance

Governance structures were also found as a setback in resource mobilization. Since 1963 when Kenya got its independence, the one-party system of governance was very retrogressive as its perpetuated

tribalism, nepotism, and many other vices that were negative to development spirit. However, with devolution through the promulgation of the Kenya Constitution 2010, these has really changed whereby resources have been pushed down to the grassroots opposite of what the situation was before.

4.8.4. Illiteracy

The study shows that Illiteracy is high in Turkana community, only half the school age children in Turkana enrolled in primary school, well below the national average of 92%, according to the charity Save the Children (2018). The adult literacy rate in the county is 20% which translates that 80% of the adults are classified in the illiterate category.

4.8.5. Poverty

The respondents were asked to state whether their current livelihood activities were different from what they used to do 10 years ago. The results are shown in the figure 4.26 below:

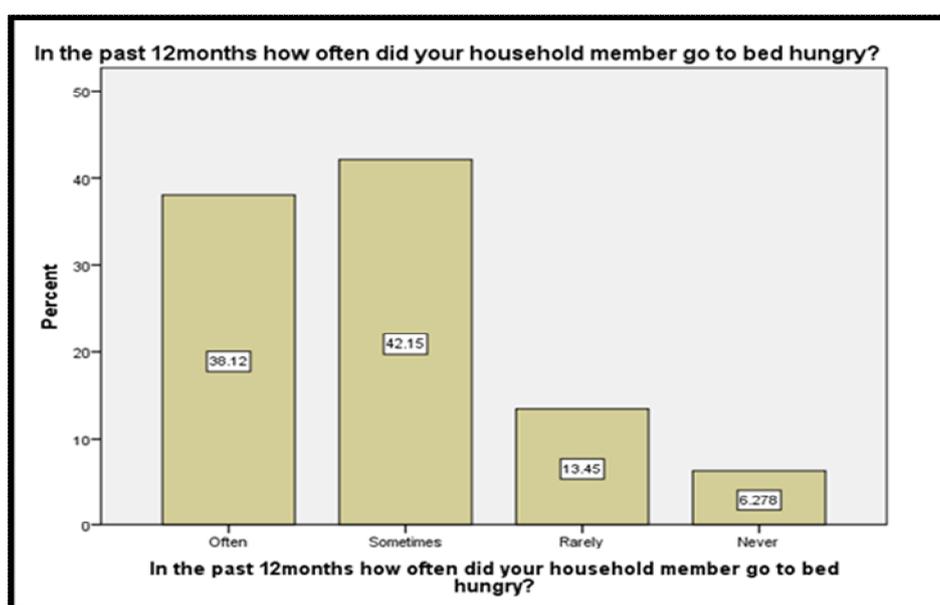


Figure 4.26: How Often Households Go to Bed Hungry
Source: Field Data, 2017

As shown in figure 4.26, indicated that 94 (42.15%) sometimes go to bed without eating anything. Also 85 (38.12%) of the respondents stated that they often go to bed hungry while 30 (13.45%) and 14 (6.3%) rarely and never go to bed hungry respectively. This outcome implies the livelihood activities of the Turkana people have changed as compared to ten years ago. However, the majority of the respondents asserted that their livelihood activities have not changed for the last ten years.

Responses to the open-end question on how the livelihood has changed indicates that majority of respondents asserted that their lifestyle had improved as they were able to have their own homesteads and relief food is now available. They further stated that there were increased business activities due to introduction of social amenities and infrastructure. However, there were households who felt that their living standard has been affected negatively due to the prolonged drought that had led to death of animals, high cost of living, collapse of business and lack of food stuffs for both human consumption and for their animals including lack of water.

The respondents were asked to state where they got the food, they ate for the last week. The results are shown in Table 4.9.

Where did You Obtain the Food from	Frequency	Valid Percentage
Food aid	24	10.6
Own production and livestock	4	1.6
Purchase	168	75.5
Gifts	4	1.6
Receive in Kind	7	3.7
Borrowing	12	5.9
Trading	4	1.1
Total	123	100

Table 4.9: Where Food Was Obtained

Source: Field Data, 2017

As shown in the Table 4.9, majority 168 (75.5%) of the respondents stated that the food they ate were purchased from the market whereas 24 (10.6%) stated that it was food aid. 4 (1.6%) produced their own food, while another 4 (1.6%) received gifts from friends and relatives. 7 (3.7%) of the respondents received in kind against labor or other items. Finally, 12 (5.9%) and 4 (1.1%) of the respondents borrowed and traded respectively. This implies that most of the Turkana community does not produce their own food; rather, they depend on relief food and purchasing. This means that, life is hard in this community basically because it is not everybody who has power to purchase. That is one reason why this study was necessitated to understand the resources around the community and how they can be mobilized for the benefit of the community under study.

4.9. Hypothesis Testing

Further statistical analysis was done to show whether there existed a significant relationship between resource mobilization and pastoralist communities' livelihoods. Chi-square was used to test the hypothesis. The hypothesis as stated in chapter one was:

HO₁: There is no significant relationship between resource mobilization strategies and pastoralist communities' livelihoods.

The significance level was set at 0.05. The null hypothesis is rejected if the p-value or level of significance is less than or equal to 0.05 and if more than 0.05, then we fail to reject the null hypothesis. After testing the above hypothesis, the results were as follows:

	Value	Df	Sig. (2-sided)
Pearson Chi-Square	1014.326	221	.000
Likelihood Ratio	426.820	221	1.000
Linear-by-Linear Association	9.725	1	.002
N of Valid Cases	223		

Table 4.10: Chi-Square Results Showing Relationships of Variables

Source: Field Data, 2017

This hypothesis was tested and $\chi^2 = 1014.326$, $df = 221$ and $sig = 0.000$ was found. The researcher therefore rejected the null hypothesis since $p < 0.05$, and confirmed that there existed a significant relationship between resource mobilization and pastoralist communities' livelihoods.

Relationships were established by use of Pearson Correlation Coefficient (r). The level of significance was set at .05 whereby a result would be statistically significant if p is less than the set value. The Coefficient of determination (r squared) was calculated to quantify the strength of the linear relationship.

Ho₂: There is no significant relationship between the effects of resource mobilization and pastoralists livelihoods in Turkana Community

Just like in **Ho₁** the significant value was set at 0.05 and the null hypothesis is rejected if the p-value is less than or equal to 0.05. At the same time if the value is more than 0.05, it means no rejection of the null hypothesis. The findings of the study are presented in contingency table which gives a summary of the information for easy interpretation. There was need to determine the magnitude and direction of this relation. The results are indicated in Table 4.11 below, there was a weak but positive (r = 0.382) correlation between resource mobilization and pastoralist communities' livelihoods.

		Value	Approx. Sig.
Interval by Interval	Pearson's R	.382	.001
Ordinal by Ordinal	Spearman Correlation	.370	.001
N of Valid Cases		223	

Table 4.11: Correlation between Resource Mobilization and Pastoralist Livelihoods
Source: Field Data, 2017

From the results of the test of the hypothesis above and in relation to the research objectives and questions of the study, the researcher therefore rejected the null hypothesis since $p < 0.05$, and confirmed that there existed a significant relationship between resource mobilization and people's livelihoods because resource mobilization has a direct bearing on people's livelihoods.

4.10. Sources of Resources in Turkana Community

There was need to understand the kind of resources found in Turkana community, the focus groups discussions were used in identification of resources available in Turkana. The focus groups discussions (FGD) were subdivided into three main categories, namely; youth, women and men. There were many answers given and collected from respondents in regards to the kind of resources found in Turkana County. In making sure focus group discussion was a success, the researcher had four other research assistants as shown in Appendix 4 - 6 representing men, women and youth focus groups respectively. In men focus group discussion in Kalokol (see Appendix 12 - Photo 1 that shows FGDs for young men at Eliye Springs, Kalokol). In total, there were 36 respondents representing men and were further divided into three focus groups of 12 respondents each (see Appendix 4: List of FGDs Attendance for men). The second focus group of 10 women was conducted in Kangatotha Centre, who were divided into two focus groups of 5 each (see Appendix 5: List of FGDs Attendance for women). Lastly, youth focus group discussion was conducted in Kalokol town, whereby twelve respondents were available and were sub-divided into two focus groups of 6 respondents (see Appendix 6: List of FGDs Attendance for youth).

No. of Respondents	Kind of Resource	Percentage (%)
67 Respondents	Livestock	30%
67 Respondents	Land	30%
51 Respondents	Money/Funds	22.9%
17 Respondents	Manpower	7.6%
15 Respondents	Water Masses	6.7%
6 Respondents	Oil, Gold and water	2.8%

Table 4.12: FGD Respondent's Responses

Source: Field Data, 2017

As shown in the table 4.12, 67 (30%) of the respondents mentioned livestock, while another 67 (30%) mentioned land, Also 51 (22.9%) of the respondents mentioned availability of money/funds in the people's hands, whereas 17 (7.6%) and 15 (6.7%) of the respondents mentioned manpower and water masses respectively and lastly 6 (2.8%) of the respondents stated oil, gold and water. The finding from the above presentation shows that both livestock and land are major resources found in Turkana County.

4.10.1. Sources of Living

The respondents identified various sources of living in the three places re research was conducted in Turkana County. These sources included; livestock keeping, selling of firewood and charcoal, fishing, Artifacts made from palm leaves (baskets, brooms, floor mats, bed mats and wall decorations), sale of sand and stones for construction purposes. In one of the focused group discussions, one-woman Esther Ekai identified various sources of living, she said,

"Hapa Kangatotha tunapata risiki ya kila siku kutokona kwa; kuuza anyama wetu, maziwa, maaaa, kuni, vifagio, vifaa vya kuweka ukutani, na mikeka" –

Translation... "Here at Kangatotha center, our sources of living include; selling of our livestock, milk, charcoal, firewood, brooms made from palm leaves, wall decorations items and bed mats"

In the above statement, livestock still emerges to be the main source of livelihood for pastoralists' community. There is need for the pastoralists communities to diversify or find alternatives sources of livelihoods, for example venturing into trade, agriculture, Jua Kali industry and embracing education since illiteracy rate for pastoralists communities in Kenya is still high and for Turkana Community is even worse.

From the study, Resource mobilization is about getting a range of resources, from a wide range of resource providers (or donors), through a number of different mechanisms. Resource mobilization can therefore be conceptualized as a combination of resources which are different kinds of things that are needed, mechanisms which are different ways of directly getting resources and Resource providers which are different people/organizations that provide resources.

In one of the focused group discussions, one woman Esther Ekai said....."

sisi tuko na samaki nyingi kwa hii bahari lakini hatuna vifaa vya kisasa kama vile mashua, nyavu na ujuzi wa kutosha ya bahari...translation...." we have plenty of fish in this lake but we lack modern fishing gear like motor boats, nets and technology on fishing.."

From the statement above, it means if the community living along Lake Turkana and river Turkwel could be trained on modern fishing technology and also offered training on beach management Units (BMU) among other trainings their livelihoods will improve and be sustainable. The respondents also indicated that there is a high level of illiteracy in Turkana Community; this is one of the major

setbacks on effective resource mobilization. Illiteracy could lead to graft and mismanagement of the available resources because the beneficiaries of the resources are illiterate and they don't even care what is happening in their community. The research showed that there were some people in Turkana central sub county who were living with a security threat from their neighboring communities. When peace is relative in an area much will not be accomplished as far as resource mobilization is concerned. Several minerals that found in Turkana are located along the border areas where there is a high rate of insecurity and these has also had an implication on the boarder issues like what is happening in Kapedo, Napeitom, Silale, Suguta and Tiaty hills causing a very volatile dispute between Turkana East sub-county, Baringo County and West Pokot County.

The researcher used focused group discussion to gather more in-depth information on key barriers to access to the resources before being mobilized. As discussed above, both actual and perceived insecurity limit access to resources. The focused group discussion showed that perceived risk intensifies with greater distance: people were more likely to be attacked while in the bush, and these attacks are expected to happen to them when they are far away from their homes. Male herders, who have to travel long distances in search of pasture for their livestock feel increased threat as they move to distant grazing areas and water sources. Drought has reduced the availability of these natural resources. The available resources are far from the villagers and as they try to go for them, they are attacked.

Women in the study population likewise reported a greater number of violent incidents the further they ventured into the bush. Turkana women spoke of this fear while describing their increased reliance on foraged natural resources for cash trade or human consumption. Some women were even more explicit while equating distance with risk: *"If you go very deep into the wilderness, you are looking for death,"* one lady said.

Many respondents choose to avoid these risks at the expense of the quality and quantity of resources they can collect, looking for scattered resources instead of those that are more plentiful in less secure sites. Due to the fear of being attacked in the bushes away from home, too much pressure is put on resources near homesteads thus heavily depleting them.

The Constitution of Kenya 2010 enhanced creation of devolved unit which has necessitated a lot of money to be moved to the county level to be managed by the local communities, this is a panacea for the improvement of the pastoralist communities Turkana included. A lot of capacity building is needed in the Community through the equalization fund provided by the National government provided there will be checks and balances to curb integrity issues of transparency and accountability. Insecurity, Drought, Illiteracy, joblessness and many others are among the setbacks for the Turkana community's sustainable growth. Global warming and the effects of climate change have changed the seasonal migratory patterns for the Turkana Community taking a high toll on their livestock and their lives as well. As a coping strategy on these challenges on resource mobilization, the Turkana community has embraced diversity in their livelihoods so that they can a fall back in case of any eventuality brought in as an effect of the said challenges.

Asked to compare natural resource availability in current times against the experience of earlier generations, both young and old respondents held that there were plenty resources in the past decades. Many respondents associated this to high rainfall rates in the past and stability in terms of peace back then. Respondents uniformly agreed that availability of natural resources has diminished very much in the past several years. The drought witnessed over four consecutive seasons prior to the research study undoubtedly resulted in lower amounts of seasonally regenerative resources like water, pasture and wild fruit. Respondents feel that "normal" seasonal patterns of natural resource availability have been disrupted largely by the prolonged drought. Asked about availability during the rainy season, respondents mapped proximal and plentiful sources for their most important natural resources; most often, however, these descriptions were accompanied by the statement that such rains have been absent for several years: "These days, the wet seasons are the same as the dry seasons. There is no wet season."

Respondents emphasized that natural resource utilization is always challenged by barriers to access them. Insecurity is the main obstacle to access: this perception was ubiquitous in responses from all demographics and territorial groups with whom the researcher spoke to. As a young Turkana man explained, “Insecurity denies access to fruits, firewood and pasture as well as water. Fruits are now rotting in the bush because of insecurity ... only the jackals feed on them.” A Turkana elder echoed this sentiment, explaining “when the area is insecure, there is fear of grazing, so resources are left untouched while animals suffer.” Community members described insecurity as being the main hindrance to accessing and mobilizing resources in three critical ways: by affecting community members when they encounter “enemies” while in search of resources, by reducing willingness to access distant natural resources because of perceived risk, and by altering human settlement patterns to the detriment of natural resource mobilization.

Respondents and previous research indicate that the practice of accessing resources for mobilization can often result in violent encounters, especially when in the bush. As women in Nakukulas described their journeys to gather firewood: Accounts of women raped, and of men and boys killed, arose throughout the communities researched. This violence has complex roots and motivations: it can occur between groups that are supposedly at peace, for instance, and many community members feel they are more at risk since disarmament resulted in uneven ownership of guns and inadequate protection provided by the State. Perceived risk is paramount to actual risk as concerns resource access. The realities encountered by some as they venture in search of resources create a shared fear within the community, most acutely expressed by women. This fear impacts psychological health. As a Turkana woman described, “We don’t sleep well because we are psychologically tortured.” Moreover, perceived risk prevents or inhibits community members’ pursuit of natural resources. Sometimes such fears are based on recognized danger signs. The study indicated that the women have explored a fundraising style named “Muganda” meaning “merry-go-round” There was a lady named Mary Akai who said....

“Sisi wamama tumesaidika sana kupitia hii muganda kwa sababu mwenye hana kitu anaweza kuingia na maisha yake inabadilika kiuchumi.” ...meaning in English. “We have benefitted as women through this merry go-round because whoever has nothing will join us and her life will change economically.”

5 | Summary of Findings, Conclusions and Recommendations

5.1. Introduction

The chapter presents the summary of the findings followed by conclusions and finally subsequent recommendations and further studies.

5.2. Summary of the Findings

From the first objective of the study, it is evident the Turkana community is endowed with various natural and human resources such as; Land, water masses, Minerals, tourist attraction sites, minerals, and human capital – Man power. They also keep Livestock such as; Cows, Camels, Goats, donkeys and Sheep which is their mainstay. These resources require appropriate strategies to mobilize, utilize, and transform to sustain pastoral communities' livelihoods.

From the second objective of the study it was found out that the core resource mobilization strategies among the Turkana Community includes; diversity of livelihoods for example creation of awareness and promotion of education in the region since pastoral economies alone cannot support livelihoods sustainably. Embracing technological strategy, innovations and creativity strategy, empowerment strategy, protection of attractive tourist sites to attract investors, fundraising strategy and formation of Community Based Organizations (CBOs) that are experts on pastoralist communities' development and empowerment on fundraising programmes to empower pastoralist communities to improve and sustain their livelihoods.

From the third objective it was found out that resource mobilization strategies have impacted on the Turkana pastoral community's livelihoods by enhancing, accessibility to social amenities such as water, medical facilities, education and infrastructural Improvement that is a recipe for development on human capital for innovation and creativity all geared towards sustainable pastoral communities' livelihoods.

In line with the fourth objective of the study it was concluded that, In spite of the numerous efforts in devising resource mobilization strategies for the sustainable pastoral communities' livelihoods, a lot has not been achieved in the community under study due to a number of challenges ranging from high levels of illiteracy, high poverty levels (majority the pastoral communities live below poverty line), high insecurity situation in the periphery where potential natural resources lie, for example, Hot springs in Kapedo and Geothermal in Silale mountains both in Turkana East Sub-County, Elemi Triangle in Kibish Sub County and Geothermal in Parkati in Turkana East coupled by uncoordinated resource mobilization strategies from turkana community, state and none state actors.

These challenges exist but they are not permanent as they can be managed, however some of these challenges are exotic but can be contained. For examine the global Covid 19 pandemic that hit and disrupted the world economy which after some months it has been contained.

5.3. Conclusion of the Study

The study tested the null hypothesis, which stated no significant relationship between resource mobilization and pastoralist communities' livelihoods. The resultant chi-square test indicated that there was a statistically significant relationship between resource mobilization and the pastoralists' livelihoods. This led to the rejection of the null hypothesis. Despite the myriad challenges that exist among the Turkana community, given that the county is endowed with many natural resources, the study concluded that resource mobilization strategies adopted enhanced sustainable livelihoods of Turkana community.

5.4. Recommendations of the Study

- There is need for the pastoral communities to appreciate diversity of livelihoods for their sustainability. For example, becoming agro-pastoralists through practicing irrigation farming and grow drought resistant crops, poultry keeping which is easy to manage, value addition by using land sustainably as a factor of production without degradation
- There is need for the national and county governments and also NGOs to advocate for the concept of public participation and inclusion methods in developing resource mobilization strategies for comprehensive inbuilt strategies for sustainability of the pastoral livelihoods.
- There is a need for both national government and county governments to improve the area's infrastructure to enhance connectivity and linkages to resources, products, services, and markets for sustainable pastoral livelihoods.
- There is need to consider gender mainstreaming practice as outlined in the constitution of Kenya 2010. For instance, the 2/3 gender rule which is being neglected by the pastoral communities. Promotion of both boy and girl child education should be emphasized in the pastoral communities, women also should be included in leadership both at executive and political levels. These will enhance equity in resource mobilization and utilization for sustainable pastoral livelihoods.
- There is a need to create, attract and promote Community based empowerment programmes that are pro pastoralists. This is a core stream for fundraising and enlightening pastoral communities on several issues such as their constitutional rights, community land matters, benefits of education to enhance sustainable pastoral livelihoods.

5.5. Recommendation for Further Research

There is need to carry out a study on the following areas;

- A Comparative study of various communities in Kenya to establish the role of culture in decision making on Resource Mobilization.
- The role of devolution in resource empowerment on the Pastoral communities of Kenya
- The role of NGOs in resource utilization in Turkana County.

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Appendices

Appendix I: Questionnaire For Households

Dear Respondent,

My name is Joshua L. Lemuya; I am a student at Moi University-Eldoret town Campus undertaking a Doctor of Philosophy Degree in Development Studies. As part of the requirement for the course I am conducting a research on; **RESOURCE MOBILIZATION ON PASTORALIST COMMUNITIES' SOCIO ECONOMIC LIVELIHOODS; A CASE OF TURKANA COMMUNITY.**

You are therefore required to help me fill the questionnaires with the required information; any information provided will be treated with utmost confidence since the research is purely for the academic purpose only. *(Tick where necessary)*

Instructions

- Tick where appropriate
- Fill in the blank spaces

Section A: Effects of Resource Mobilization Strategies on Pastoral Community's Livelihood

- 1.) Is this a Polygamous Household? (If yes explain)
.....
.....
- 2.) Is this a female-headed household? (Explain)
.....
.....
- 3.) What kinds of resources are found in this area? (List down)
.....
.....
- 4.) What are the sources of these resources found in your area?
.....
.....
- 5.) Are these resources sufficient to sustain your community?
.....
.....
- 6.) What strategies are used in mobilizing resources in this area?
.....

Section B: Respondent's Livelihoods Activities

(Livestock Production, Crop Farming, Sale of Natural Products, Trading, Crafts/Small Industry, Services, Rents, food & drink)

7.) List down the top- ten livelihood activities in your community?

.....
.....

8.) Did anyone in your household do this activity in the last year? (Explain)

.....
.....
.....

9.) Which member of your household does the activities you mentioned above?

.....
.....
.....

10.) What is the average income earned per month for your household?

.....
.....
.....

11.) Are the activities done by your household mentioned above seasonal or year round? (explain).....

.....
.....

12.) Are your current livelihood activities different from what you did ten years ago? (If so, how you're your livelihood changed and why?

.....
.....
.....

C. Food Security

13.) List down the types of food you have eaten at home in the last week.

.....
.....
.....

14.) Where did you obtain the mentioned food items?

.....
.....
.....

15.) In the past 12 months, how often did you or any member of the household go to sleep hungry (without eating any food)?

.....
.....
.....

16.) When food items are scarce, which members are mostly affected by this shortage of food?

.....
.....
.....

17.) How would you compare the food security situation of your household now compared to 10 years ago? Is it improving or worsening and why?.

.....
.....
.....

D. Access to Water Services

18.) What is your main source of water for drinking and cooking in the **dry season**?

.....
.....
.....

19.) What is your main source of water for livestock in the **dry season**?

.....
.....
.....

20.) What is your main source of water for drinking and cooking in the **rainy season**?

.....
.....
.....

21.) What is your main source of water for livestock in the **rainy season**?

.....
.....
.....
.....

22.) What does it cost you to use this water, in Ksh?

.....
.....
.....

E. Access to Health and Education Services

23.) Is there a health clinic in your community? (If there is no health clinic in your community, how far is it to the nearest health clinic in kilometers?)

.....
.....
.....

24.) Is there a formal school in your community? (If there is no formal school in your, how far is it to the nearest formal school in kilometers?)

.....
.....
.....

25.) How useful are health and education services in this area? (Probe for thoughts on qualified personnel, water and sanitation in facilities, drugs in the health clinic and so on)

.....
.....
.....

26.) Are any of your children attending school? (If **NO**, why not?)

.....
.....
.....

27.) How does access to clinics and schooling now compare with 10 years ago? (Please explain)

.....
.....

28.) What is the level of mobile phone coverage in this village?

.....
.....
.....

F. Governance and Trust

29.) What are the challenges to resource mobilization in this community?

.....
.....
.....

G. Community Social Life

30.) Can people in your community be trusted?

.....
.....
.....

31.) How common is it that people in your community discuss problems of the community together?

Appendices

.....
.....
.....

32.) Do you or a member of your household participate in these discussions?

.....
.....
.....

33.) How common is it that people in your community/village help each other?

.....
.....
.....

34.) If a group of people in your village decided to organize a community project, such as digging shallow well or clearing bush, would you join them?

.....
.....
.....

Appendix II: Questionnaire for Key Informants

Dear Respondent,

My name is Joshua L. Lemuya; I am a student at Moi University-Eldoret town Campus undertaking a Doctor of Philosophy Degree in Development Studies. As part of the requirement for the course I am conducting a research on; **RESOURCE MOBILIZATION ON PASTORAL COMMUNITIES' LIVELIHOODS; A CASE OF TURKANA COMMUNITY.**

You are therefore required to help me fill the questionnaires with the required information; any information provided will be treated with utmost confidence since the research is purely for the academic purpose only. *(Tick where necessary)*

Section A: Key Informer's Profile

1. Name/Name of your organization

.....
.....

2. What is the mission or focus of your Organization/CBO/Institution in Turkana Region?.....

.....

Section B: Effects of Resource Mobilization Strategies on Pastoral Community's Livelihoods

3. What kinds of resources are available in Turkana region that you may know?

.....
.....
.....

Can you explain the sources of these resources in this region?

.....
.....
.....

- 4.) Who are the main actors in resource mobilization in this community

.....
.....

- 5.) What strategies are used in resource mobilization for the Turkana Pastoralist community?

.....
.....
.....

- 6.) What is the impact of resource mobilization on Pastoralist communities?

.....
.....
.....

7.) What are the evident benefits of resource mobilization that you have come across in your day to day involvement with the Turkana Pastoralist Community?

.....
.....
.....

8.) How is your organization impacting the livelihoods of the Turkana Pastoralists?

.....
.....
.....

9.) What challenges are experienced in mobilizing resource in Turkana Pastoral Community?.....

.....
.....

10.) How is the Turkana Community coping up with these challenges?

.....
.....
.....;

Section C: Food Security

11.) What is the main food found in Turkana Community.?

.....
.....
.....

12.) Have you eaten these foods at home in the last week and where did you get the mentioned food items?

.....
.....
.....

13.) Did you or any member of your household gone to sleep hungry during dry season?

.....
.....
.....

14.) How would you compare the food security situation in your household now compared to 10 years ago? Is it improving or worsening and why?

.....
.....
.....

Section D: Access to Water

15.) What is your main source of water for drinking and cooking in the dry season?

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.....
.....
.....

16.) What is your main source of water for livestock in the dry season?

.....
.....
.....

Section E: Access to Health and Education

17.) Is there a health clinic in your community? If there is NO health clinic in your community, how far is it to the nearest health clinic?

.....
.....

18.) Is there a formal school in your community? If NO formal school in your community, how far is it to the nearest formal school?

.....
.....
.....

19.) How useful are health and education services in this area? (Probe for thoughts on qualified personnel, water and sanitation in facilities, drugs in the health clinic.

.....
.....
.....

20.) Are any of your children attending school? If NO, why not?

.....
.....
.....

21.) How does access to clinics and schooling now compare with 10 years ago? (Please explain.).

.....
.....
.....

Appendix III: Questionnaire for Focused Group Discussion

Dear Respondent,

My name is Joshua L. Lemuya; I am a student at Moi University-Eldoret town campus undertaking a Doctor of Philosophy Degree in Development Studies. As part of the requirement for the course I am conducting a research on; **RESOURCE MOBILIZATION ON PASTORALIST COMMUNITIES' LIVELIHOODS IN KENYA; A CASE OF TURKANA COMMUNITY.**

You are therefore required to help me fill the questionnaires with the required information; any information provided will be treated at utmost confidence since the research is purely for the academic purpose only.

Instructions

- (i) Tick where appropriate
- (ii) Fill in the blank spaces

Focused Group Discussion

Division:

Location:

Village:

Code:

Date:

Focus: Resource Mobilization and Livelihoods on Turkana Community's Livelihoods

1. What is your source of living in this community?
.....
.....

2. What are the resources found in this area?
.....
.....

3. If these resources are exploited is it enough to sustain your community.
.....
.....

4. Who are involved in mobilizing resources in this area?
.....
.....

5. What are the sources of water for both animals and human consumption during dry season for this community?
.....
.....

6. What is the source of water during rainy season?

Resource Mobilization Strategies and Sustainable Livelihoods among the
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.....
.....

7. What opportunities are there for this community to exploit to realize sustainable development?

.....
.....

8. What is the common food found in this area?

.....
.....

9. Where do you get this food from?

.....
.....

10. Do you have any school around?

.....
.....

11. Are all the children attending school? If not why.

.....
.....

12. Who has been very close to this community in terms of development?

.....
.....

What challenges or problems affecting this community?

.....
.....

13. How is this community coping up with these challenges?

.....
.....

Appendix IV: List of FGDs Attendance for Men

S/No	NAME (S)	Division	Sub-Location
1	ETOOT ERAMAN LOYANAE	Kalokol	Eliye
2	MICHAEL EWAAR ELOTO	Kalokol	Eliye
3	PETER NAKALA EKODA	Kalokol	Eliye
4	KWALANG ROBERT ECHUMAN	Kalokol	Eliye
5	GODFREY NGATAA EMURON	Kalokol	Eliye
6	THOMAS EKAL	Kalokol	Eliye
7	LOKOYO DENNIS	Kalokol	Eliye
8	LONG'ORPUS ETEBA	Kalokol	Eliye
9	JAMES ETABO	Kalokol	Eliye
10	KOTOR AYAMO	Kalokol	Eliye
11	DAVID EKAMAIS	Kalokol	Eliye
12	EKIDOR ILEBEI	Kalokol	Eliye
13	EDUKAN ERUWAN	Kalokol	Eliye
14	SAMUEL SIKE	Kalokol	Eliye
15	EWOI NANG'OLOL	Kalokol	Eliye
16	LOKAI KALIAPUS	Kalokol	Eliye
17	EKIRU LOTIYAN	Kalokol	Eliye
18	SAMMY EJIE ESINYEN	Kalokol	Eliye
19	JOSEPH LONYAIT	Kalokol	Eliye
20	AWOI LOPONG`O	Kalokol	Eliye
21	LODOOT KOKWEI	Kalokol	Eliye
22	PAULO EKARAN	Kalokol	Elie
23	JAMES EJORE	Kalokol	Eliye
24	JOHN ATOOT	Kalokol	Eliye
25	JACKSON EMURIA EKUTAN	Kalokol	Eliye
26	PETRO EKITOE	Kalokol	Eliye
27	JOHN EKUWOM	Kalokol	Eliye
28	JAMES ERE LOKORO	Kalokol	Eliye
29	JOHN EKIPOR	Kalokol	Eliye
30	PHILIPH EKARIWAN	Kalokol	Elie
31	LOTONIA LOKAALEI	Kalokol	Eliye
32	EKITEELES ABEI	Kalokol	Eliye
33	FRANCIS ETABO	Kalokol	Eliye
34	ROBERT EKAL	Kalokol	Eliye
35	ANTONEY EMASE	Kalokol	Eliye
36	PAUL EKUWOM NAKUCHO	Kalokol	Eliye
37	<i>*Prof. Leonard S. Mulongo</i>	<i>Supervisor</i>	
38	<i>*Dr. Patrick Kere Maelo</i>	<i>Supervisor</i>	
39	<i>*Joshua Lemuya</i>	<i>Researcher</i>	
40	<i>*Geoffrey Lokine</i>	Research Assistant	
41	<i>*Daniel Moi Etiir</i>	Research Assistant	
42	<i>*Columbus Ewoi Ere</i>	Research Assistant	
43	<i>*Sammy Kapelo</i>	Research Assistant	

Source: Field Study 2017

Appendix V: List of FGD Attendance for Women

	Names	Division	Sub location
1.	CHRISTINE TITIA	Kangatotha	Eliye
2.	SUSAN NAKWAWI	Kangatotha	Eliye
3.	MARY IKAALNYANG	Kangatotha	Eliye
4.	ZIPPORAH AKIRU	Kangatotha	Eliye
5.	LILIAN AKANISA	Kangatotha	Eliye
6.	CONCEPTER KAGENE	Kangatotha	Eliye
7.	JANE EYANGAN	Kangatotha	Eliye
8.	JEMILAH LOKWAWI	Kangatotha	Eliye
9.	ENZINA AKALAPAN	Kangatotha	Eliye
10.	CHRISTINE AKITELA	Kangatotha	Eliye
11	<i>*Prof. Leonard S. Mulongo</i>	<i>Supervisor</i>	
12	<i>*DR. Patrick Kere Maelo</i>	<i>Supervisor</i>	
13	<i>*Joshua Lemuya</i>	<i>Researcher</i>	
14	<i>*Geoffrey Lokine</i>	Research Assistant	
15	<i>*Daniel Moi Etiir</i>	Research Assistant	
16	<i>*Columbus Ewoi</i>	Research Assistant	
17	<i>*Sammy Kapelo</i>	Research Assistant	

Source: Field Study 2017

Appendix VI: List of FGD Attendance for Youth

No.	Names	Division	Sub-Location
1.	ELIAS NAAKU	Kalokol	Eliye
2.	ROBERT KIYONGA	Kalokol	Eliye
3.	NAKAMU DAVID	Kalokol	Eliye
4.	WILSON KOTOME	Kalokol	Eliye
5.	MUSA NAAKU	Kalokol	Eliye
6.	STANISLAUS EKUWOM	Kalokol	Eliye
7.	MOSES EYANAE	Kalokol	Eliye
8.	SIMPRUS ETABO	Kalokol	Eliye
9.	JOHNSTONE ALINGA	Kalokol	Eliye
10.	KELVIN ELOCH	Kalokol	Eliye
11.	WILSON EYANAE	Kalokol	Eliye
12.	NELSON EMEKWI	Kalokol	Eliye
13	<i>*Prof. Leonard S. Mulongo</i>	<i>Supervisor</i>	
14	<i>*DR. Patrick Kere Maelo</i>	<i>Supervisor</i>	
15	<i>*Joshua Lemuya</i>	<i>Researcher</i>	
16	<i>*Geoffrey Lokine</i>	Research Assistant	
17	<i>*Daniel Moi Etiir</i>	<i>Research Assistant</i>	
18	<i>*Columbus Ewoi</i>	<i>Research Assistant</i>	
19	<i>*Sammy Kapelo</i>	<i>Research Assistant</i>	

Source: Field Study 2017

Appendix VII: Research Authorization from NACOSTI



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
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Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref No: **NACOSTI/P/17/36240/19010** Date: **6th September, 2017**

Joshua Lejoek Lemuya
Moi University
P.O. Box 3900 - 30100
ELDORET.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Resource mobilization on pastoral communities livelihoods in Kenya: a case of Turkana Community*" I am pleased to inform you that you have been authorized to undertake research in **Turkana County** for the period ending **5th September, 2018**.

You are advised to report to **the County Commissioner and the County Director of Education, Turkana County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Turkana County.

The County Director of Education
Turkana County.

Appendix IX: Letter of Authorization from the County Government of Turkana



Source: Office of the Governor – Turkana County, 2017

Appendix X: Letter of Authorization from Turkana County Commissioner

 THE PRESIDENCY MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT	
Telegraphic address: COUNTY COMMISSIONER* LODWAR* OFFICE Telephone: LODWAR 21240 Telex: Fax: When replying please quote CC.CONF.ED.12/1/VOL.I/(207) Ref No. and date	COUNTY COMMISSIONER'S TURKANA COUNTY P.O. BOX 1 – 30500 LODWAR 14 th September, 2017.
All Deputy County Commissioners, <u>TURKANA COUNTY</u>	
RE: RESEARCH AUTHORIZATION: JOSHUA LOJOCK LEMUYA	
The above mentioned who is from Moi University is authorized to carry out research on " <i>Resource mobilization on pastoral communities livelihoods in Kenya: a case of Turkana Community,</i> " The research period ends on 5 th August, 2018.	
Any assistance accorded to him will be appreciated.	
 A.M.MATIVO FOR: COUNTY COMMISSIONER, <u>TURKANA COUNTY.</u>	
C.C. The County Director of Education, <u>TURKANA COUNTY.</u>	

Source: County Commissioner – Turkana County, 2017

Appendix XI: Letter of Authorization from Turkana CDE


REPUBLIC OF KENYA
MINISTRY OF EDUCATION
STATE DEPARTMENT OF BASIC EDUCATION

Telegram 'ELIMU', Lodwar
Telephone 'Lodwar' 054 21076
Fax/No: 054 21076
Email: cdeturkana@education.go.ke
When replying please quote
REF: TUR/CDE/CONF/1/VOL.1/18

TURKANA COUNTY EDUCATION OFFICE,
P.O. BOX 16- 30500,
LODWAR,

13TH SEPTEMBER 2017

RE: RESEARCH AUTHORIZATION: JOSHUA LOJOCK LEMUYA

This is to grant permission to conduct research on '*Resource Mobilization on Pastoral Communities Livelihoods in Kenya: A case of Turkana Community*' as per authority from NACOSTI: NACOSTI/17/36240/19010 dated 6th September 2017.

The study will cover mainly Turkana West, Loima, Turkana Central and Turkana South within Turkana

We therefore request all the participants to accord the necessary support during the research exercise.

Thanks in advance

Yours

COUNTY DIRECTOR OF EDUCATION
TURKANA COUNTY
P. O. Box 16 - 30500,
NG'OMA P. ODHIAMBO

COUNTY DIRECTOR OF EDUCATION - TURKANA COUNTY

Copt to:

- ✓ The County Commissioner
Turkana County
- ✓ The Director General
NACOSTI

Source: County Director of Education – Turkana County, 2017

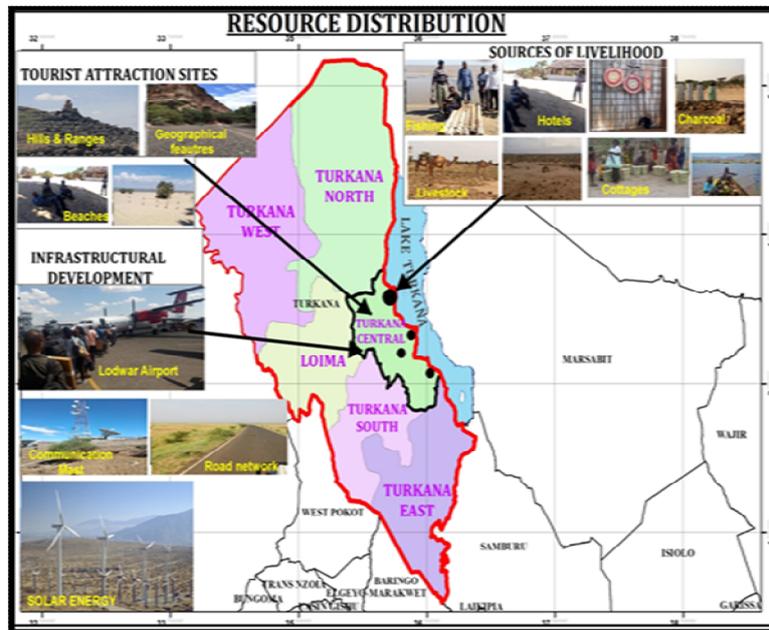


Figure 1: Resource Distribution in the Turkana Central Sub-County
Source: Field Data, 2017



Figure 2: Photos (L To R): Mens FGD At Eliye Springs; Research Assistants Training And Field Work At Shores Of L. Turkana.
Source: Field Data, 2017

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya

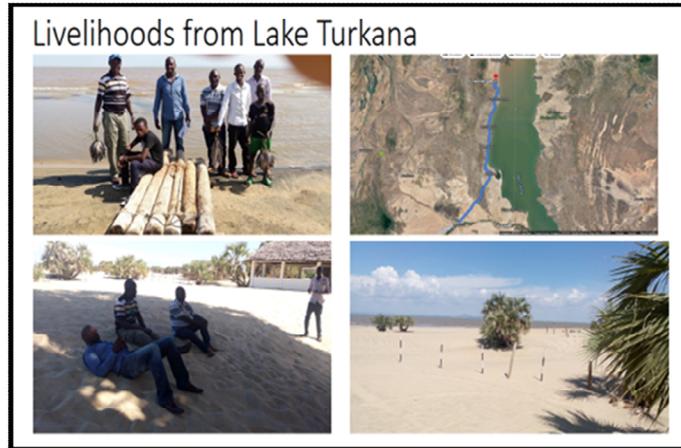


Figure 3: Resource along Lake Turkana, Prof Mulongo & Dr Kere at Eliye Springs
Source: Field Data, 2017

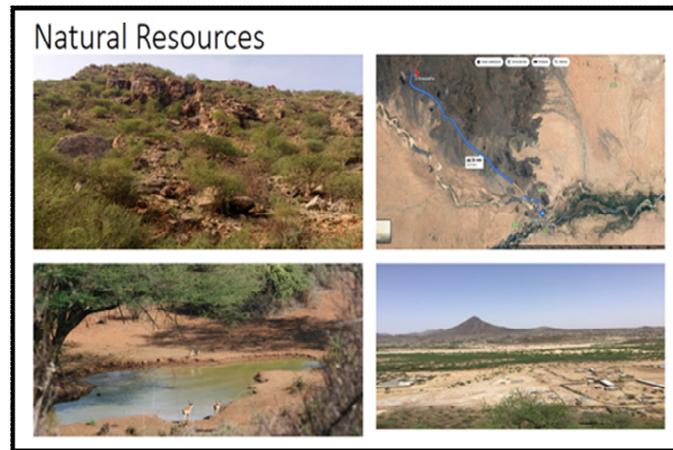


Figure 4: Natural Resources and Urban Sprawl in Lodwar Town
Source: Field Data, 2017



Figure 5: Typical Turkana Homestead
Source: Field Data, 2017



*Figure 6: Training For Research Assistant at Lokichar
Source: Field Data, 2017*



*Figure 7: With Research Assistants Heading To Kerio Delta
Source: Field Data, 2017*



*Figure 8: Swamps at Eliye Springs Provide Habitat for
Reptiles and Also Water for Livestock
Source: Field Data, 2017*



Figure 9: Prof Mulongo at Ward Administrator's Office at Kangatotha in Turkana
Source: Field Data, 2017



Figure 10: A Section of the Shopping Centre at Eliye Springs
Source: Field Data, 2017



Figure 11: Fishing in Lake Turkana
Source: Field Data, 2017

Appendices



*Figure 12: Camels Forms Part of the Livelihoods for the Turkana Community
Source: Field Data, 2017*



*Figure 13: Researcher Assistants after Training
Source: Field Data, 2017*



*Figure 14: Rafter, Traditional Crude Fishing Gear at Lake Turkana
Source: Field Data, 2017*

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya



*Figure 15: Focus Group Discussion with Men at Kerio Delta
Source: Field Data, 2017*



*Figure 16: Dum Palm Thicket in Lodwar Forms Part of Natural Resources in Turkana
Source: Field Data, 2017*



*Figure 17: River Kawalase after Flooding
Source: Field Data, 2017*



*Figure 18: Solar Harvesting Project At Lake Turkana For Green Energy
Source: Vision 2030 Manual*



*Figure 19: Water Drilling at Lotikipi Swamp in Turkana West Sub-County
Source: Field Data, 2017*



*Figure 20: Natural Resources Providing Tourist Attraction at Eliye Springs
Source: Field Data, 2017*

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya



*Figure 21: Charcoal Burning Providing a Source of Livelihoods for the Turkana People
Source: Field Data, 2017*



*Figure 22: Pastor Agnes Akalale Operating Her Kiosk at Nawoitorong Village in Lodwar
Source: Field Data, 2017*

Appendices



*Figure 23: Quarry stones, locally available resources for building
Source: Field data, 2017*



*Figure 24: Turkana Women Selling Local Brooms as Source of Livelihoods
Source: Field Data, 2017*



*Figure 25: Expansion of Lodwar Airport Boosts Economic
Source: Field Data, 2017*

Resource Mobilization Strategies and Sustainable Livelihoods among the Pastoral Communities in Turkana, Kenya



Figure 26: Boda-Boda Business Occupies the Youths for Their Livelihoods
Source: Field Data, 2017



Figure 27: Water Is a Precious Resource for the Pastoral Communities
Source: Field Data, 2017



Figure 28: Over Flooding Rivers
Source: Field Data, 2017

Appendices



*Figure 29: Turkana Rangers Being Trained By The Kenya Wildlife Service
Source: Field Data, 2017*



*Figure 30: Sheep and Goats Grazing in Kerio Range Land
Source: Field Data, 2017*



*Figure 31: Camels Form Part of the Main Livestock Kept By the Turkana
Source: Field Data, 2017*

This book is handy during this current era of devolution in Kenya, it is out to inspire Scholars, researchers and development practitioners among other interested partners who appreciate all the opportunities available in the land of extremes and scarcity. The book has highlighted a number of resources available in Turkana region and has also pointed out a number of strategies to be applied to mobilize and utilize these resources for sustainable livelihoods. Conclusively, the book demystifies the thought that resources available in the Arid and Semi-arid lands are not wasteful in nature they can be explored to bring positive change in the society.



Joshua Lojock Lemuya was born on 1st January 1973 in Loyo Village, in Lodwar in Turkana County. He is married to Agnes Akunoit Lojock, blessed with five (5) children, 2 boys and 3 girls. Currently he has just finished his Doctorate degree in Development Studies from Moi University (2021), He holds a Master's Degree in development studies from Moi University (2013) and a Bachelor's Degree in Theology from Kenya Methodist University (KEMU 2008) among other professional disciplines. He has taught at Kibabii University – Turkana Learning Centre where he was served as both a Coordinator and a Lecturer between 2017 and December 2018. He has a vast experience working in the corporate world, Share International Inc (2000 – 2015). He has also worked as a Civil Servant for eight (8) years with the Ministry of Lands and Settlement & Adjudication in Kenya as a Land Surveyor between 1994 and 2002. He loves the Lord.



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