Devolution Re-Engineering Sustainable Livelihoods through Resource Mobilization in Turkana Community.

Joshua Lojock Lemuya, Dr Patrick Kere Maelo,
Prof Leonard Simiyu Mulongo

Moi University School of Business & Economics Department of Development Studies
Corresponding Author: Joshua Lojock Lemuya

ABSTRACT: Devolution is aimed at safeguarding the gains; enhancing the understanding and appreciation of devolution as a system of governance that focuses on public accountability and learning new ways of socio-economic development and delivering services. Pastoralist Communities have been living a hard life since Kenya's independence under the central system of government. With the Devolution at hand locally available resources can be mobilized, utilized and sustained so as to bring about a sustainable livelihood. Globally devolution is becoming a game changer in re-engineering resource mobilization strategies and challenges in realization of sustainable Turkana Pastoral livelihood. This paper will try to understand the Turkana community livelihood situation before devolution, to evaluate the challenges to resource mobilization, to examine the opportunities coming with devolution and to find out how these livelihoods can be sustained for future generations for sustainability aspect. The study was based on Resource Mobilization theory and social movements by Jenkins and Eduardo. The study applied descriptive survey research design on probability sampling method and used stratified random sampling techniques to generate information. Data was generated from primary and secondary sources using questionnaires, focused group discussions, interview schedules and observations. Data was presented in figures, tables and analyzed using descriptive statistics. The common types of resources available in the community include; Livestock, Money, Land, Businesses, weaving industry, building materials, oil, water and Human Capital. The key strategies used for resource mobilization are; Proposal Writing, Community sensitization, Partnership, merry go round and Community Involvement in planning. Challenges of Resource mobilization on pastoral communities are; Drought, illiteracy, insecurity, poverty, and unemployment. There is need of embracing diversity in quantitative resource mobilization strategies.

I.   INTRODUCTION

Turkana Community has been living a hard life full of scarcity and want. The area has poor infrastructure yet it was one of the colonial administrative centers. During pre-colonial period the British army used to ride on horses and donkeys which were also used by the Military since Lodwar was the Colonial Military base.. The area has been backward in terms of development and has been regarded as inhospitable due to high temperatures and rugged terrain coupled with insecurity. Turkana community has been marginalized in terms of development. This community has been depending on livestock keeping as their mainstay for its population. The rate of poverty has been high in this community for many years due to high levels of illiteracy making the community vulnerable to the effects of drought.

Turkana Pastoralist community is one of the plain nilotes living in north western part of the country. The county is sparsely populated with a close to a population of one million. The majority of the community practice pastoralism as a way of life where they keep livestock such as Cows, Camels, Donkeys, Sheep and goats, part of the community have abandoned pastoralism whereby they have engaged in trade changing from nomadic life to sedentary life.

Turkana Community has a high rate of dependency syndrome especially during droughts, the community depends on the hand outs from the state, faith based organizations, the NGOs (published Thursday, September 30th 2010.) in the vast nothingness of Turkana County, a woman and her family are so overcome with hunger that they turn on their dog, slaughtering it for food.

Even though Turkana has for decades been the metaphor for famine, eating canines is rare, indeed people eating donkey meat and wild fruit are a more common story. A permanent solution lies in the county breaking the cycle by using its many resources to gradually wean itself off NGO and relief dependency.

1.1 Political process in social movements

The idea is that there is an ongoing interplay and struggle between those who have power and those who do not. This is sometimes oversimplified as a mechanistic matter of counting political resources, but that would be incorrect.

Contrary to much previous theory which had used psychological models to explain individual action, resource mobilization theory said that much of the action occurred in organizations.   The organizational capacity of a constituency is thought to be an important predictor of mobilization and success. Especially in the U.S., the vast majority of movement actions are organized by organizations. (But this is an empirical statement, not a definition of a social movement.   You can, and sometimes do, have a movement without any organization.)

Social Movement Organizations (SMOs or sometimes MO's, movement organizations, or sometimes PMO's, protest movement organizations) are organizations whose reason for existence is the social movement: In the U.S., almost all movements have one or more SMO's in them (and the big movements have many), but you can have a social movement with no SMO's, and there are other countries in which this is common.

Other organizations which exist for other reasons are often important players in social movements, including especially professional organizations, unions, political parties, interest groups, churches and other religious groups (both local congregations and national organizations), social clubs, colleges and universities (and sometimes high schools), mutual benefit associations, and charitable foundations and organizations. "Pre-existing organizations" in social movements parlance.   The historical record shows such organizations sometimes starting movements, sometimes joining them in process in "bloc recruitment," and sometimes acting as allies or off-stage providers of resources.

There are also smaller special-purpose organizations like neighborhood groups, or ad hoc committees around some issue.   Again, these may be a peculiarly American phenomenon, although they have become increasingly common in some other countries.

1.2 Collective Identities in Resource Mobilization.

To be able to act in a movement, people have to understand the meaning of their actions, they have to decide that what they are doing makes sense within the way they understand the world. This is ideology. Components of a Movement Ideology: Diagnosis = what the problem is and what caused it; Prognosis = what needs to be done; Call to Action = why you need to do it now. Additionally, there is (perhaps only sometimes) a sense of group identity, a "we" that the movement represents and that one is part of. A "collective identity" is usually understood as a political group identity, as sense of a group's political stance and meaning.

Ethnic, racial, or class identities may have something of a similar corporate character. This is related to, but not the same as an individual's sense of him or herself. There are also "activist identities," a sense that one is a change agent. Insurgent consciousness = social change is needed and possible. = sense of injustice. Three components: (1) There is a problem, change is needed; (2) It is the fault of the system, or of another group, not luck or the individual (attributions); (3) Change is possible.   "Consensus mobilization" [Klandermans] = the act of getting people to agree with your ideology or definition of the situation.   Frame = a way of looking at a situation (David Snow, Rob Benford, and others) Uses this instead of older concepts of ideology.

The frame concept comes from communication & journalism, where there is an explicit idea about how you frame a story, e.g. as crime or a protest. Is the issue equality or rights? I don't believe frame is an adequate substitute for ideology, but it does capture important aspect, and we will be using it a lot in our papers. Is affirmative action about giving preferences on the basis of race, about compensating for past wrongs, or about assuring that minorities are not discriminated against? Are American Indians an ethnic group, or a separate nation? "Frame Alignment" (David Snow, Rob Benford) is the process of getting people in the population to align their frames with the movement. Recent work stresses the interplay between frames and resources and opportunities: you frame an issue a certain way to attract adherents or resources, successful frame alignment attracts resources. The key idea is that the same situation can be interpreted differently. Movement activists as agents actively signifying the meaning of their actions. To frame as a verb: to assign meaning to situations and events. Term frame is borrowed from Goffman G. "Collective identity" (Melucci) is a term for a group's sense of the meaning of their actions. Melucci emphasizes the idea that self-definition of one's group is created in ongoing process of interaction within group and outside group. Actors produce meanings and collectively construct their situation. [This has strong kinship with US symbolic interactionism within social psychology.] Other theorists of the construction of race, for example, show how people in a society socially create "race" categories, and debate about the meaning or content of those categories, which then become the groups in collective action. Once understood, these ideas can be applied to a wide variety of contexts.

There are two versions of collective identities important in ethnic relations.

1. Ethnic collective identities. How do you define your own and others' ethnicity in relation larger groups, and what do you think the boundaries and characterizations of the groups are?
2. Political collective identities. Do you view yourself as part of a political movement, do you view the group as having a political purpose or meaning? H. McAdam and others stress that consciousness, ideology, and identity develop in micro mobilization contexts, the small groups where people know each other and talk. This is why organizations, groups, communities, and free space matter.

Mass media play a significant role. The large national media are elite-dominated and tend to pursue their own agenda. The popular understanding of movement events is filtered through media portrayals.

There are many studies of the behavior of newspaper and TV journalists, how they do their job, and how that impact on movements and the way they are covered. However, there are also specialized media (newspapers, magazines, radio stations, books) that circulate within movements and communities, including Black publications, Spanish-language publications, feminist publications, racist publications, etc. These have a major influence on the people who read them. Discourses, long-range communication. Ideas have local character, but they are also global. You can trace the transmission of ideologies around the world. Most of this is very nonmystical: particular people travel or live abroad and bring ideas home, particular books or papers from abroad are read and circulated in a new locale, and people organize and write propaganda.

II. LITERATURE REVIEW

A concern that pastoralists are increasingly dependent on relief assistance ties into another meaning of dependency emphasized by some sources, which is dependence of livelihoods on livestock-keeping Jeremy . This was discussed in terms of high levels of vulnerability compounded by a lack of options for pastoralists to fall back on when there is a shock. Several sources questioned the viability and sustainability of current pastoralists systems and stressed the need for alternative livelihoods.

Turkana Communities have been victims of circumstances, for example up to now there has been no policy framework to guide the interventions of such bodies who are distributing relied aid.. (Barret, Chris and Dan Maxwell). In the past, this meant that agencies worked at cross-purposes. Fr example, different views over the objectives of relief operations in Turkana and Samburu districts in the early 1990s led to disagreement between WFP and NGOs over targeting criteria and beneficiary numbers, with implications for ration rates (Buchanan Smith et al, 2005)

Despite Turkana receiving relief assistance for over 80 years, there is little evidence to suggest that there is an over-dependence on relief aid in Turkana district. The same conclusion was in a review done in the early 1990s of food aid distribution in the area:

Pastoralists living in a risky environment where relief is never assured and is usually available in a very sporadic way, are extremely unlikely to become over-dependent on this unreliable resource [food aid] over which they have no control, especially during a relief operation which is unlikely to last much longer than about eighteen months (ibid.:34)

A 1997 evaluation of an Oxfam relief intervention in Turkana District found that ' the food distribution had no lasting impact on food security or self sufficiency' and recommended that food aid have some element of economic or livelihood support (al, 2000).

Aklilu and Wekesa (2001) find there were significant socio-economic benefits from the livestock-related interventions undertaken during the multi-agency response to the 1999-2001 drought emergencies. The experiences demonstrated that aid agencies can lead the way in identifying more effective approaches by diversifying their responses to food crises in northern Kenya.

The state of some pastoralists in northern Kenya characterized by the loss of coping capacities, inability to lift out of a situation of deep poverty and dependence on food aid compares with the situation of destitution observed in other parts of the Horn of Africa region. A recent study on destitution in the Ethiopian highlands by Sharp et al.(2003) provides a working definition of destitution that could easily describe the situation for many pastoralists in northern Kenya. They define destitution as:

[A] state of extreme poverty that results from the pursuit of 'unsustainable livelihoods', meaning that a series of livelihood shocks and/or negative trends or processes erodes the asset base of already poor and vulnerable households until they are no longer able to meet their minimum subsistence needs,, they lack access to the key productive assets needed to escape from poverty, and they become dependent on public and/or private transfers [original emphasis]

2.1 Devolution in Kenya

Kenya's 2010 constitutional devolution Kenya's short – lived devolution experience, provided for in 1963 Constitution had lacked either a substantive foundations in the philosophies of its sponsor Kenya African Democratic Union (KADU) or the victorious Kenya African National Union (KANU), which subsequently had the responsibility of implementing it. Conversely, the 2010 Constitution including its chapter 11 on devolution

was the product of an extensively consultative, decade – long process. 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. Among the political class, a major cause of shifts in attitudes during the development of the constitution was perceptions about the impact of its devolution provisions on their political fortunes. For example, political gerrymandering during successive presidencies had seen the number of administrative districts grow from the constitutional 47 to 256 on the eve of the constitution's promulgation, thus, one threat posed by devolution in the evolving draft constitution was how to decide on the final slate of sub - national entities and their effect on regional power politics. The eventual decision to settle on a mere 47 counties was heavily disputed by politicians from more populous regions of the country. The proposed constitution of Kenya carried the day at the referendum, however, amongst its most significant aspects being the diminution of the powers of the president, and the provisions for substantive devolved government.

Successful devolution requires an efficacious design for the context within which it is to be undertaken, especially in a situation such as Kenya where core elite has mastered the art of self reinvention with changing times. This ability had enabled the elite to embed themselves strategically to reap the fruits of a unitary government presiding over a weak political system with similarly weakly performing governance institutions that often belie the existence of relatively substantive governance frameworks. It is thus significant for devolution initiatives that Kenya had addressed integrity in governance since the National Rainbow Coalition (NARC) government's 2003 accession to power on a reformist agenda. Nevertheless, even though the NARC government was able to revive the economy, it performed less notably with respect to improved governance, its reluctance to act against the indiscretions of the previous regime soon manifesting itself in strong persistence.

For example, the politicians who had been the primary opponents of the Wako Draft (2005) formed ODM and became the primary supporters of the proposed Constitution of 2010. While elements in Kibaki's party then Democratic Party obtained a 1997 High Court decision that Moi's new districts were unconstitutional, Kibaki would create similarly unconstitutional districts. Among NARC'S pertinent reforms were the enactment and implementation to varied levels of the Anti – Corruption and Economic Crimes Act (2003), the Public Audit Act (2003), Government Financial Management Act (2004), Public Procurement and Disposal Act (2005). Public Officers Ethics Act (2005) and Fiscal Management Act (2009), alongside various institutional reforms. Between 2003 and 2007, economic growth averaged above 4 percent, up from negative real growth in 2000/01.

Article 174's objectives of 'devolution' in the Kenya's 2010 Constitution include; Promoting democratic and accountable exercise of power; Fostering national unity amidst diversity; Enabling self – governance of the people towards their interrogation of the state; Recognizing the right of communities to self – management and development; Protecting and promoting the rights and interests of minorities and marginalized groups; Promoting socio – economic development; Ensuring equitable sharing of national and local resources; Rationalizing further decentralization of State organs; and Enhancing checks and balances. Consequent to the foregoing and other governance shortcomings, the 2010 Constitution underscores the need for transparency in governance. Article 10 lists the national values and principles of governance that should bind all state organs towards sustainable development. It is from this perspective that this study seeks to find out how devolution can re engineer the socio economic development of the Turkana pastoralist community of Kenya and the same framework can be rolled to other ASAL areas.

Leadership and integrity in governance are also addressed in Chapter 6, and Chapter 4 includes a Bill of Rights identified as being integral to the Kenyan democratic state. The Bill of Rights secures economic and social rights, including health, housing, food, social security, education, language, culture, and family – amongst other interventions (Article 43). This also underscores attention to special groups, e.g. children, the disabled and the youth. These provisions reflect the government's obligations as a stakeholder, but also implicitly touch on individual's responsibilities and obligations. To these ends, Article 132 requires the president to annually "report…to the nation, on all the measures taken and progress achieved in the realization of the national values…"

Article 174 lists the nine objectives of the governance approach, while Article 175 lists relevant principles, including democracy, separation of powers, reliable revenues and gender sensitivity. Article 176 (read together with the First Schedule) establishes 47 county governments that will each have a county assembly and county executive committee. Article 188 provides for subsequent alteration of county boundaries and the criteria for doing so. County governments are to decentralize functions and service provision while heeding efficiency and practicability and this provides a potential avenue for the involvement of the pastoralist in planning for their resource mobilization, utilization and sustainability for the future right from the family unit to the county level.

2.2 Concept of Social Movements

This is a complex set of different types of actions by different actors all oriented toward some general social change goal. (e.g. the peace movement, the women's movement, the black movement). [Oliver's definition] Another definition (McCarthy and Zald, 1977) that is more commonly used: a social movement is a set of preferences for social change. Both definitions define the boundaries of an SM in terms of a social change goal, but McZ say the movement is the preferences, while Oliver says the movement is the actions. Other definitions agree about the goal but say the movement is a set or group of people pursuing the goal. For most purposes, you don't need to choose between these definitions, as they generally point you in the same direction.

Most social movements have diffuse and vague boundaries, with movement participants disagreeing about who is in the movement and who is not. Adherents support the goals of the movement. Beneficiaries stand to benefit personally from the movement. Constituents are adherents who identify with the movement. If you support the goals but hate the movement, you are an adherent who is not a constituent. Conscience constituents are people who support a movement even though it won't benefit them (e.g. white supporters of black movement, wealthy supporters of working class movement). Participants engage in movement activities; contributors give money to movement organizations. Members would have to be members of particular organizations (see below); a "movement" as a whole is not a single entity with a membership list, but it is common for the term "movement member" to be used casually by non-specialists to refer to participants, contributors, constituents, or sometimes even adherents.

2.5   Movements and Counter movements.

Most social movement theory works with the image of one movement which seeks to influence either the state or the general public. But often there are movement-countermovement pairs (e.g. prochoice/pro-abortion vs. prolife/antiabortion; feminist vs. antifeminist; antinuclear vs. pronuclear power; black movement vs. racist white; antiwar vs. "support our troops"). In these cases, each side is attempting to influence the state or general population, and they each react to and try to hinder the efforts of the other side. Often, the countermovement has close ties to the entrenched elites, and commonly is created by them only when they begin to "lose." Over time, however, it can often be the case that both sides have elite support, often entrenched in different parts or level of the government.

2.6 The Politics and Administration of Resources

The politics and administration of resources by, and through, international organizations (IOs) and their permanent administrative bodies – international public administrations' (IPAs) – have received renewed theoretical, conceptual, and empirical attention in recent years (Goetz and Patz 2017). In particular the increasing role of voluntary and earmarked contributions in the financing of IOs (Graham and Thompson 2015 and Bayram and Graham 2016) as well as the rise of trust funds and the increased channeling of bilateral aid through multilateral organizations (Reinsberg, Michaelowa and Eichenauer 2015; Reinsberg 2017a) have directed research interests towards a comparative study of IO finances, especially in the UN system, but also beyond (Engel 2015).

Several recent reports highlight the extent to which IOs have become reliant on a multitude of financial instruments to support their activities (Jenks and Topping 2016; Dag Hammarskjöld Foundation 2015). Assessed contributions that member states pay as IO membership fees and that are employed in pursuit of collectively agreed goals through traditional programming and budgeting are less and less central to the realization of policy ambitions beyond the nation state (OECD-DAC 2015).

III. RESEARCH METHODOLOGY

This study used descriptive survey research design that involves gathering data by describing events (Glass & Hopkins, 1984). The design involved gathering of facts or obtaining pertinent and precise information concerning the current status of the phenomenon and whenever possible draw possible conclusions from the facts discovered (Orodho 2008).This method was appropriate as it gave a   description of measures used to find how devolution is going to bring about sustainable livelihoods among the Turkana Pastoralist communities. Descriptive design was widely used to obtain data useful in evaluating present practices and providing a decision. The design provided information about aspects of devolution, resource mobilization and the pastoral communities. By involving a broad category of Pastoralists and the key informers, the study fitted within the descriptive survey study designs.

IV. RESULTS

The section dealt with how the data collected from the field was presented and interpreted using various methods. The end of the section also explains how the data collected from the field answers the

objectives of the study as outlined in the preceding chapters. The chapter finally presents the findings of the study as per the set objectives of the paper.

The data obtained was analyzed both quantitatively and qualitatively. Quantitatively, frequencies, percentages and means were computed using Statistical Package for Social Sciences (SPSS) computer package version 21. Cross tabulation was used to give summaries of the different ways of resource mobilization.

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 is less than the set value. The Coefficient of determination (r squared) was calculated to quantify the strength of the linear relationship. The findings of the study are presented in contingency tables and graphs which give a summary of the information for easy interpretation. The figures and the tables represent proportions of the responses and the respective percentages. Percentages are presented in parentheses.

4.1   Respondents Occupation
There was also a need to know the occupation of the respondents and the response is presented in figure 4.1 below;
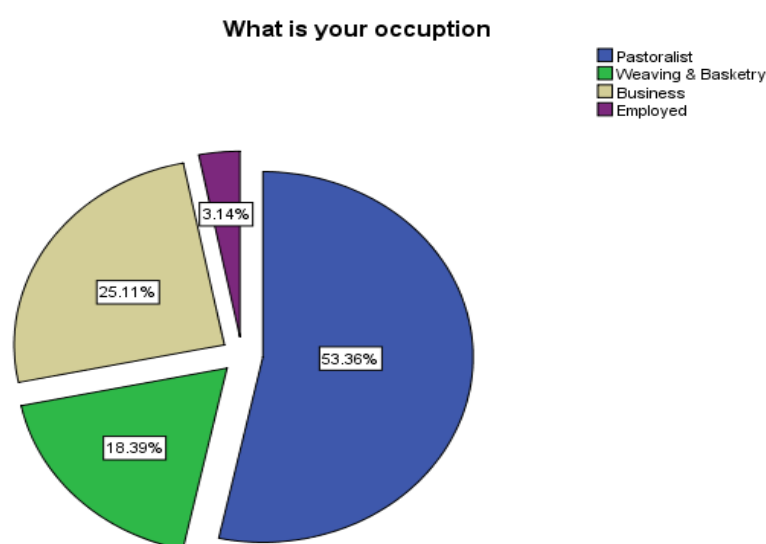
Figure 4.1: Respondent's Occupation

Source: Field data, 2017

As shown in the figure 4.1, 119 (53.4) of the respondents were pastoralists while 41 (18.4) of the respondents were   former pastoralists whereby   56 (25.1)   and 7 (3.10) of the respondents   were   doing business and employed respectively.

4.2 Respondents Age
The researcher wanted to know the age of the respondents of the study and the response is as presented in figure 4.7 below.
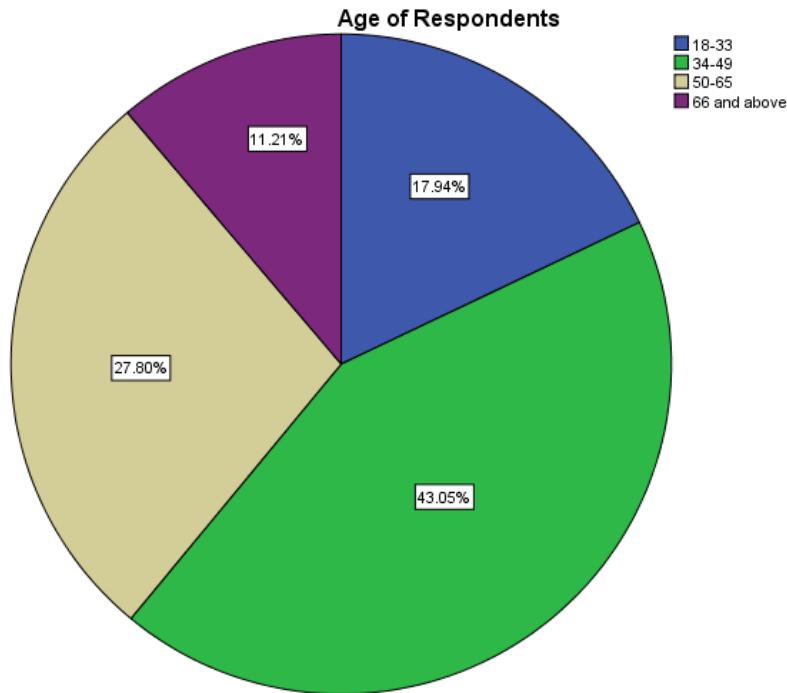
Figure 4.2: Age of Respondent's

Source: Field data, 2017

From the figure 4.2, 40 (17.9) of the respondents aged between 18-33, while 96 (43) of the respondents age between 34-49 while 62 (27.8) and 25(11.2) of the respondent of this study aged between 50-65 and 66 and above respectively.

4.3 Respondents Level of Education

It was necessary for the study to know the level of the education for the research respondents and their findings were as shown in figure 4.9 below;
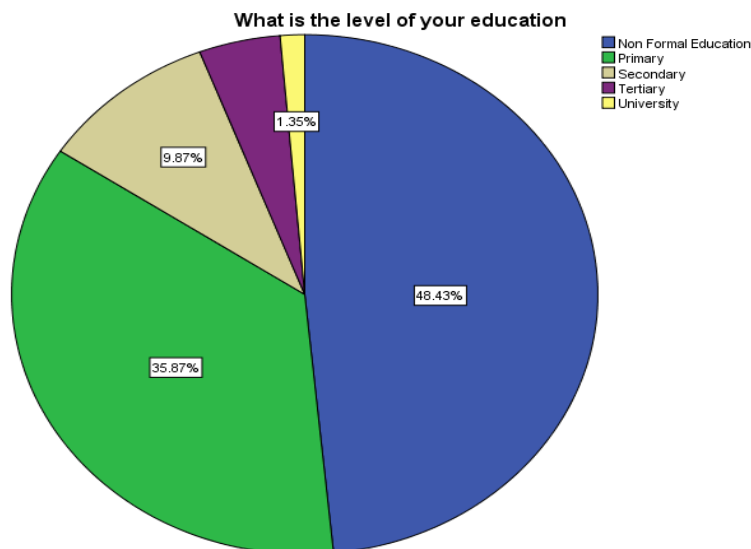

Figure 4.3: Level of education of the Respondents

Source: Field data, 2017

As shown in figure 4.3, 108 (48.4) of the respondents of this study had gone through non-formal education, while 80 (35.9)n 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.

4.4 Resources available in Turkana

There was need to understand the kind of resources found in Turkana community, consequently the respondents were asked to name kind of resources found in their community and their responses were as presented in figure 4.10 below.
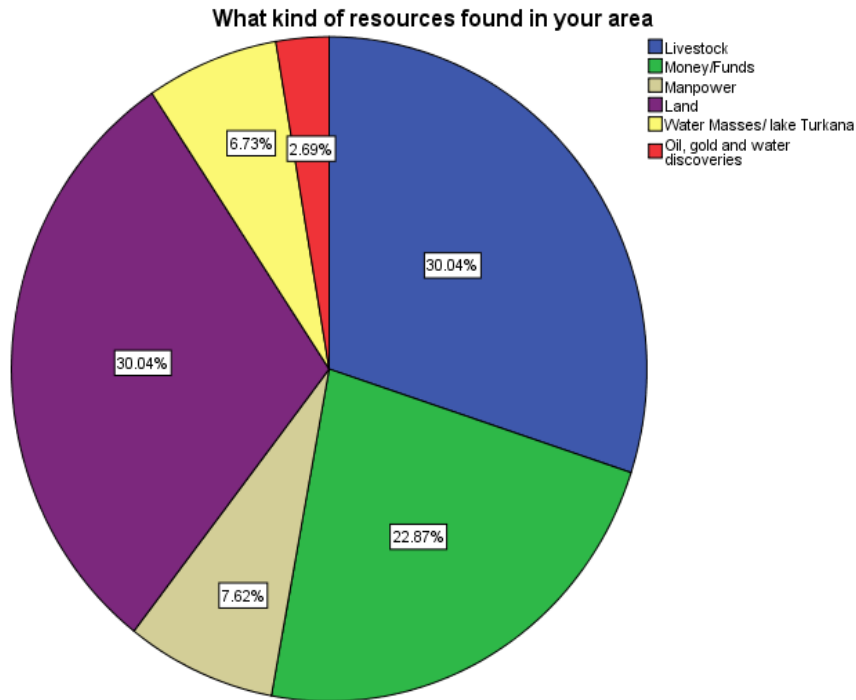

Figure 4.4: The kind of resources found in Turkana Community
Source: Field Data, 2017

As shown in figure 4.4 above, 67 (30) of the respondents mentioned livestock , while another 67 (30) mentioned land, while 51 (22.9) of the respondents mentioned money/funds, as 17 (7.6) and 15 (6.7) of the respondents mentioned manpower and water masses/lake Turkana respectively while 6 (2.7) of the respondents stated   oil, gold and water as also a kind of resource found in Turkana.

4.5 The Impact of Resources on Respondents livelihoods
There was need to evaluate the impact of resource mobilization on the Turkana pastoralist communities' livelihoods and the responses were presented in figure 4.11 below.
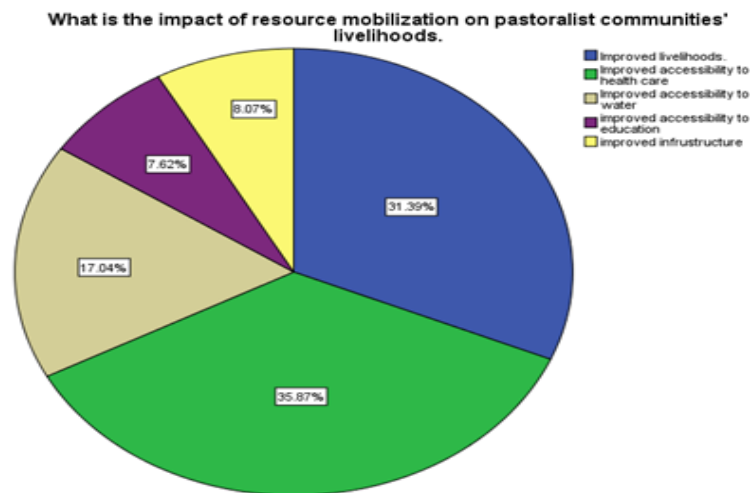
Figure 4.5: The impact of Resource Mobilization
Source: Field data, 2017

From the figure 4.5, 70 (31.4) of the respondents said that resource mobilization has led to the improvement of their livelihoods while 80(35.9) of them said that resource mobilization has improved accessibility to healthcare. 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.

This paper tried to answer a number of questions which surrounds the Turkana Community livelihoods in a way to seek avenues to change the narrative in this community in light of devolution and discovery of oil and water in Turkana.

4.5.1 The Situation in Turkana Pastoral Community before the inception of devolution;

The study revealed that the Turkana community has been having a poor infrastructure since 1963 when Kenya got its independence. The area has poor infrastructure and they have been marginalized under the former central government system of governance. The Turkana community has been depending on pastoralism as their mainstay for their livelihoods, where they keep livestock such as camels, cows, goats and sheep.

4.5.2 Challenges on resource   mobilization on Turkana Community

The paper focused on the following aspects as the challenges of resource mobilization on the Turkana Pastoral community.

* High levels of illiteracy
* High Poverty levels
* Dependency on handouts. Foreign Aid is high
* Natural disasters ; Drought, floods and famines.
* Conflict and insecurity tensions within and without the community.

4.5.3. How Devolution is re-engineering resource mobilization in Turkana Community.

* Devolution has re-engineered Community empowerment by enhancing ownership of the mobilized resources
* Resource mobilization has been re-engineered through the decentralized government other than the former centralized form of government.
* Devolution has re-engineered resource mobilization through the development and planning approach that is bottom up approach
* Devolution has re-engineered resource mobilization through Participation and inclusion. For example, all interest groups should be brought on board (Youth, gender, PLWD,)

V. CONCLUSION AND RECOMMENDATIONS

The study established that Turkana County is one of the endowed counties with diverse resources both natural and human. Among the common resource found in Turkana are; water masses that are found at Lotikipi swamp which has a capacity feeding Kenya for the next 70 years, Lake Turkana and River Turkwel are also potential resources that can support livelihood if well exploited. The area under investigation lies on a vast undemarcated land designated under community land something that further complicates how the available resources could be mobilized.

 In order to overcome challenges that are associated with resource mobilization in Turkana community, these community should seek for an alternative ways of livelihoods by diversifying their ways of living such as venturing into trade, agriculture, jua kali industry and embracing education. This will make the community livelihood stable in case of any eventualities other than depending on limited sources.

In implementing the constitution of Kenya 2010, the government should use the concept of participation and inclusion methods in developing resource mobilization strategies to create a sense of ownership of the strategies for improvements of their livelihoods.

As deduced from the study that there is a link between resource mobilization and the community's livelihoods, therefore there is need for the government to improve the infrastructure of the area to enhance ease of transportation and accessibility that might encourage the households to venture into other economic activities. That will also mean that the government and other stakeholders(NGOs, FBOs) to construct more access roads, health and educational facilities so as to help the community improve on their health aspects and empowering them respectively in changing their attitudes and cognizance in utilizing the mobilized resources in order to improve their livelihoods. This will make Lodwar the economic hub in the northern Kenya. Network connectivity for communication is also a key component if the government will take it into consideration.

VI. RECOMMENDATION

The study recommends the following;

- There is need of mapping potential areas to be directed resources for sustainability.
- Participation and involvement of all the interested groups in every aspect of planning to implementation.
- Checks and balances and sensitivity for corruption (EACC)
- Diversity of livelihoods by the donor partners
- Implementation and realization of the 4 agendas by the president of Kenya.
- Insecurity and resource based conflict intensification by the current ongoing EOI for piloting due to unknown sharing of huge benefits that will be accrued through oil product.
- Government revenue sharing formula as enabler for the less developed counties to catch up with the well advanced counties like Nairobi and Mombasa.
- Pastoralism as a livelihood is not able to withstand the pressure exerted by its population calling for diversity and other stake holders to come on board. Other ways of livelihoods to be embraced. i.e Agriculture, Business, local methods of livelihood.
- Embracing Technology and digital world.
- Change of mindset, decolonize the mindset of poverty, marginalization, illiteracy, inability and live positively.

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