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Impact of Resource Mobilization on Turkana Community's Livelihoods in Kenya.

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Abstract: Resources play major roles in improving livelihoods globally. From studies undertaken, natural resources have impacted on people's socio economic, political and cultural lifestyle but there is need for resource mobilization due to its elusiveness. There is a great link between resources and livelihoods which means even after mobilization there has not been easy to ascertain the impact of resource mobilization on people's livelihoods. The role played by resources cannot be underestimated, the key questions people fail to relate is the relationship between resource mobilization and the people's livelihoods. The main objective of this study is to find out the impact of resource mobilization on pastoral community's livelihoods. The study was guided by resource mobilization theory and social movements by Jenkins. The study was carried out in Turkana central sub-county. The study used descriptive survey research design applying purposive and simple random sampling technique to generate information. Data was generated from both primary and secondary sources using questionnaires, focused group discussions, interviews schedules and observations. Data was presented in figures, tables and was analyzed using descriptive statistics. The hypothesis was; HO_1: There is no significant relationship between resource mobilization and pastoralist communities' livelihoods. It was tested using chi-square and χ^2 = 1014.326, df=221 and sig = 0.000 was found. The null hypothesis was rejected since $p<0.05$, and confirmed that there existed a significant relationship between resource mobilization and pastoralist communities' livelihoods. The magnitude and direction of the relation was also determined and it revealed that there was a weak but positive(r=0.382) correlation between resource mobilization and pastoralist communities' livelihoods. The study recommends that there is need for a paradigm shift where by the community should diversify their ways of livelihoods. The study findings will inform mostly the national and the county governments and other key stakeholders on matters of policy.

Keyword: Resources, Pastoralists, Livelihoods, Mobilization, Communities**,** Stakeholders, Empowerment, Resource Management, Resource utilization, Resource Utilization

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I. INTRODUCTION

Resource mobilization is a major sociological theory in the study of social movements which emerged in the 1970s (Omara 2006). It emphasizes the ability of a movement of members to acquire resources and to mobilize people towards accomplishing the movement's goals. In contrast to the traditional collective `behavior theory that views social movements as deviant and irrational, resource mobilization sees them as rational social institutions, created and populated by social actors with a goal of taking a political action. 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 social and economic development (Abkula 2009). However, it is also true that resources have had a negative impact on development often referred to as "resource curse" whereby easily obtainable natural resources could actually hurt the prospects of a national economy. Because of the term "curse", the term is herein used to mean the many significant social, economic and political challenges that are unique to countries rich in oil, gas and minerals challenges associated with natural resource extraction, ownership, distribution, technology used.

Statement of the Problem

Globally, there is an element of relationship between resources and people's livelihoods. Normally, resources are known for development and people have tended to narrow down to what they have than transforming what they have into a meaningful source of a livelihood. However, the big challenge has been how the resources can be mobilized and transformed to improve people's livelihoods.Turkana County is endowed with a lot of unexploited resources; the challenge is heterogeneity of these resources making its mobilization hard to standardize the quality. The rate of poverty in Turkana is alarming, according to Kenya National Statistics office, 88% of the people inTurkana live below the poverty level, compared with 45% nationally. In Lodwar, the county headquarters, there is electricity and a few kilometers of tarmac roads, but the main routes out of town are in a state of disrepair. Many Turkanas live in tiny huts in villages without running water or electricity. Illiteracy is high, only half the school-aged children inTurkana are enrolled in primary school, well below the national average of 92%, according to Charity Save the Children.

Recent discoveries in Turkana county has brought life in the region, with devolution the county is getting a lot of funding through county revenue allocation from the National government, a lot of NGOs and have flocked the region with the current Early Oil Production (EOP) by the Tullow Oil Company.However, the rate of insecurity and community unrest, poverty, banditry, joblessness, dependency and many others is really alarming. This because it is clear now that the region is well endowed with both natural and human resources, but the challenge is on the mobilization aspect. Turkana like other ASAL regions is seriously affected by extensive land degradation, which is often blamed on a pastoralist 'tragedy of the commons' for which privatization has traditionally been seen as a solution Hardin, (1968). But these regions' lack of an obvious economic potential hitherto has driven their persisting marginalization, perpetuating pastoral livelihoods.

There has been nothing positive that Turkana community will be mentioned of until recently when Devolution came into place through the promulgation of the new Kenyan constitution 2010 and with the discovery of oil and water in the region, Before then Turkana Pastoralist Community was hitting the headline news on bad images of people dying of starvation, Soldiers massacred at Kapedo, Flood sweeping animals and people, highway bandits (Ngoroko) and so forth. The majority of this community are abandoning pastoralism it is becoming unattainable due to its dynamism as a result of climate change. The youngmen are moving to the urban towns for shoddy jobs just to make both ends meet. Their rangelands and pastoral economy is perceived to be valueless that adds nothing to the National economy (GDP).

With the advent of devolution and other agents of change and empowerment programmes in the region, This study sought to understand the impact of resource mobilization and how these resources can be transformed into sustainable benefits in order to improve the people's livelihoods.

General Objectives

The general objective of the study is to assess the effects resource mobilization on pastoralist communities' livelihoods, a case for Turkana Community. The following were the specific objectives;

i. To examine resources available in the Turkana community
ii. To evaluate the impacts of resources on people's livelihoods.
iii. To examine the resource mobilization strategies on Turkana community.
iv. To assess the challenges of resource mobilization on Turkana community

This study had two hypotheses as follows;

Ho_1, there is no significant relationship between resource mobilization on people's livelihoods.

Ho_2 there is no significant relationship between resources mobilization strategies and pastoralist's livelihoods.

Significance of the Study

Pastoral communities in many countries have not realized sustainable livelihoods due to poor mobilization, utilization and management of their resources by their governments and other agencies depicting marginalization of ASAL regions which has also meant that their livestock remains primarily a socio cultural rather than economic asset, since the regions were denied appropriate social and physical infrastructure investments making them to remain largely outside the market economy**.**

Today, Turkana is the second largest county in Kenya after Marsabit, it receives the second largest budget allocation from the national government to cater for the years of underdevelopment caused by marginalization. The discovery of the huge commercially viable oil deposits on its floor has placed the county on the world map making the residents of Turkana optimistic and hopeful for the sustainability of their socio-economic livelihood.

With the coming of devolution, the pastoralist communities have gotten an opportunity to enhance their socio economic livelihoods since devolution advocates for public participation right from the county level to the

ward level. The findings of this study will assist policy makers to evaluate how resource mobilization can impact on the pastoral Pastoralist Communities in Kenya.

The study will contribute to the existing body of knowledge in terms of theory and practice concerning resource mobilization for the Pastoralist Communities. The research can add new knowledge on how resource mobilization affects the socio economic livelihoods of the pastoralist communities. Results of the study will provide guidance on the best practices in improving the socio economic livelihoods for the pastoralist communities. The research findings will also assist also policy makers and opinion leaders in the pastoralist economic development in formulating policies that would benefit all stakeholders. In terms of decision-making, the study results will enlighten both existing and potential investors on key areas of investment in the pastoralist economy as far as resource mobilization on pastoral communities is concerned in the study area.

II. LITERATURE REVIEW

Resource mobilization is defined as the series of strategies and initiatives carried out by Social Movement Organizations in order to channel resources for the advancement of social movement causes (McCarthy & Zald 1977) This is about an organisation getting the resources that are needed t o be able to do the work it has planned. Resource mobilisation is more than just fundraising - it is about getting a range of resources, from a wide range of resource providers (or donors), through a number of different mechanisms.

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 (Omara 2006**).**As a result, nomadic people became more vulnerable to the dictates of the market environment. The main focus of this thesis is to look at the dynamics of resource mobilization and explain how resources are transforming the pastoralist communities' livelihoods hence showing the potential of resource mobilization on people's lives. 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 social and economic development (Abkula 2009). However, it is also true that resources have had a negative impact on development often referred to as the" resource curse" whereby easily obtainable natural resources could actually hurt the prospects of a national economy. Because of the theoretical connotation of the term "curse", the term is herein used to mean the many significant social, economic and political challenges that are unique to countries rich in oil, gas and minerals challenges associated with natural resource extraction, ownership, distribution, technology used.

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III. METHODOLOGY

The study used a mixed method approach whereby quantitative techniques were used to establish respondents' opinions to identical questions while qualitative techniques was used to probe for personal opinions of the respondents.

Research Design

The study applied descriptive survey research design based on formative evaluation strategies which allows the examination of the impacts of resource mobilization on people's livelihoods. The study targeted; Turkana residents , County Government Officials, National Government Officials, Non Governmental Organizations, (CBOs, FBOs), entrepreneurs and Key Informers. The study targeted a total population of one hundred and thirty four thousand six hundred and seventy four person. (134,674) (GOK 2009)

The researcher applied purposive sampling on stratified simple random samples in selecting the representative sample for the study. Each unit in the population had an equal chance of being selected. This technique was appropriate because it gave members of the population equal chances of being included in the study. The researcher selected the National government officials, County government officials, Pastoralists,

business people, NGOs, CBOs, retired civil servants and opinion leaders because of their knowledge that was relevant for the study as shown**.**

IV. FINDINGS OF THE STUDY

The findings indicated that the respondents were drawn from Turkana Central Division, Lokichar Division, Kalokol Division, Kerio Division and Kalapata Division. Further, the study shows that 38.1 % of the respondents were from the polygamous households in which majority (77.5%) were headed by male. This implies that the Turkana Community treasure men dominance over women.

The first objective of the study was to find out the types of resources available in the Turkana community. The findings indicated that more than half (57%) of the households were rearing and selling animals like camels, cattle and sheep. This was mainly done by fathers and to a small extent by mothers. Majority (65.9%) of the households were getting less than 2000/= per month from the selling and rearing of animals. It was established that the rearing of animals was year round and in some cases for own consumption. Majority (92.4%) of the households were not practicing selling of meat. The study established that for the household that engage in the selling of meat, they earn a maximum of Ksh.8000 per month. In most cases, the selling of meat was seasonal.

Further, majority (89.7%) of the respondents asserted that there were no members of the family/household who practiced selling of hides and skins. However, for those who practiced the selling of hides and skins, over half (55.6%) earned kshs. 500/= and less from the selling of hides and skins per month. The selling of hides and skins was seasonal. It should be noted that majority (70.9%) of the households were not engaged in rearing chicken or crop farming (95.5%). For the few household who practiced crop farming, it was seasonal (70%). Few members were also engaged in selling of natural products like charcoal (49.7%), firewood (29.6%) and water (2.7%).

The study also established that a negligible number of households were engaged in selling of wild fruits and construction materials like sand, grass, wooden poles and bricks. The selling of construction materials was mainly seasonal as indicated by majority of the respondents. This shows that the households were not well engaged in trade activities. Less than half (21.5%) of the households who participated in this study were engaged in basket making out of which over half (63.6%) were earning less than sh. 600 per month with the highest income earned being sh. 6000 per month by only one member of the households.

- Results from focus group discussion and interviews indicate that the common types of resources available in the community include: Livestock (Camels, Goats, Sheep and Donkeys); Charcoal and Brooms; Small scale farms and Retails shops-kiosks; Land, Sand, Hardcore and Gravels; Mineral i.e Petroleum, gold; Lakes and rivers.

The second objective of the study was to determine the strategies used in resource mobilization in Turkana Community. The results show that there were various strategies used in resource mobilization in the community. The strategies commonly used were: Writing proposal to well wishers; Formation of farm committee; Register with social services; Calling community awareness meetings in the area; involving the community development beneficiaries in contribution or fund-raising of the resources to complete the project initiated; Open air meetings; Education/trainings (creating awareness) and Community sensitization. Each resource in community is given priority or ranked as per community need by formulation of committee members chosen from community to enable sustainable of resource.

The third objective of the study was to establish the impact of resource mobilization on Turkana pastoral community's livelihoods. To achieve this objective, an hypothesis was formulated and tested using chi-square. This hypothesis was tested and $\chi^2 = 1014.326$, df=221 and sig = 0.000 was found. This implied that there existed a significant relationship between resource mobilization and pastoralist communities' livelihoods. There was a weak but positive(r=0.382) correlation between resource mobilization and pastoralist communities' livelihoods.

- Through resource mobilization, there is water accessibility,
- Children are able to access school,
- Medical facilities have improved are within reach.
- There is creation of irrigation furrows to improve food security
- Resource mobilization enhances coordination and team work reducing duplication of resources in one area,
- It cooperates unity and peace among the community members,
- Transforming livelihood of its members changing from being pure pastoralist to agro-pastoralist.
- Resource mobilization has also enhanced creativity or use of local resources in the area that encourages ownership of projects or resources.

The fourth objective of the study was to determine the challenges on resource mobilization in the Turkana community. Through interviews, focus group discussions and open-end items, the study established that the common challenges were: Drought, illiteracy, insecurity, poor infrastructure, poverty, nomadism and high levels of unemployment. Further, the respondents stated that there was lack of market for their products and traditional beliefs and practices.

V. CONCLUSIONS

From the findings of the study, it can be concluded that the common types of resources available in the community include: Livestock (Camels, Goats, Sheep and Donkeys); Charcoal and Brooms; Small scale farms and Retails shops-kiosks; Land, Sand, Hardcore and Gravels; Mineral i.e Petroleum, gold; Lakes and rivers. The strategies commonly used were: Writing proposal to well wishers; Formation of farm committee; Register with social services; Calling community awareness meetings in the area; involving the community development beneficiaries in contribution or fund-raising of the resources to complete the project initiated; Open air meetings; Education/trainings (creating awareness) and Community sensitization. Each resource in community is given priority or ranked as per community need by formulation of committee members chosen from community to enable sustainable of resource.

It can also be concluded that there existed a significant relationship between resource mobilization and pastoralist communities' livelihoods. Through resource mobilization, there is water accessibility, children are able to access school, there is creation of irrigation furrows, it avoids duplication of resources, it cooperates unity or piece among the community members. The common challenges were: Drought, illiteracy, insecurity, poor infrastructure, poverty, nomadism and high levels of unemployment.

Recommendations of the Study

Based on the findings of this study, the following recommendations are made:

i. The communities are aware of the existence of the resources found in their area, there is need for a paradigm shift where by the community should diversify their ways of livelihoods, for example, venturing into trade, agriculture, jua kali industry and education.
ii. The government should use participatory resource mobilization strategies to create ownership of the strategies by the local community leading to the sustainability of the mobilized resources in order to improve their livelihoods.
iii. Since there is a link between resource mobilization and the community's livelihoods, 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 in other economic activities, for example trade, agriculture, jua kali industry and tourism in order to improve their livelihoods.
iv. 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.

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